الفصل الأول

الضوابط الأساسية للاستدلال بالقرآن الكريم

[illegible]

لقد كانت أشرف خصوصية للقرآن أن يكون محفوظا فى صدور الناس ، وأن يعتمد فى نقله على حفظ القلوب والصدور ، لا على كتابته فى المصاحف والسطور فحسب ، بخلاف أهل الكتاب الذين يعتمدون فى حفظ التوراة أو الإنجيل على الكتب المسطرة ، ولا يقرأونه إلا نظرا لا عن ظهر قلب ـــــــــــــــــــــــــــــــ

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ولهذا دخل [illegible] [1] .

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([illegible] ..[illegible] : [illegible]

[illegible] (1) .

[illegible] (1)) [illegible]

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[illegible] : ([illegible]) [illegible] .

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[illegible] : " [illegible] " [illegible] (1) .

[illegible] : " [illegible] " (1) .

[illegible] : [illegible]

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[illegible] الشرك وتشبيه المخلوق بالخالق والمملوك بالمالك ، فعظموهم كتعظيم الله ، وأحبوهم كمحبة الله ، وتعلقت قلوبهم بهم رهبة وخوفا من غضبهم ، وقد بالغوا فى تعظيمهم إلى حد قول القائل :

شيخى الرفاعى له بين الورى همم : نصالها ماضيات تشبه القدر

دخلت فى ظلها أبتغى التفيؤ من : رمضاء دهرى فجاء الدهر معتذرا [illegible]

[illegible]

[illegible]

والمعنى المقصود فى هذين البيتين ، أن شيخه الرفاعى قوته فى العالم تشبه قوة الله فى جريان المقادير ، بل هى أشد ، تعالى الله عما يقول الظالمون علوا كبيرا . وآخر من الطريقة الرفاعية الصوفية يصف ابن الرفاعى بقوله :

يا ابن الرفاعى ما زالت ضمائرنا : تطوى على حبك العالى فترتاح

مهما دعوناك فى ضيق تجيب ولو : ضاقت بنا كرة الدنيا فتزاح

إن الولاية مشكاة وأنت لها : طول المدى يا أبا العباس مصباح [illegible] .

هذا مع إرهابهم للعامة بعدم الاعتراض ، وإلا ينزل بالمعترض العذاب ويلحق به العقاب ، ولعنة الولى فى ضريحه ستطارده فى الملك والملكوت ، بحق ما له من تمكن وجبروت ، هكذا [illegible]

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- [illegible] .

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[illegible] .

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- [illegible] .

[illegible] [illegible] [illegible] [

[illegible]

[illegible] .

[illegible]

[illegible] :

([illegible]

[illegible] .. [illegible] .. [illegible]

[illegible]) [illegible] : ([illegible]

[illegible] .. [illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

2. انظر قوت القلوب 2/124 .

[illegible]) [illegible] .

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([illegible]) [illegible] .

[illegible]

[illegible] :

([illegible]) [illegible] : [illegible] : [illegible] : [illegible]

[illegible]

[illegible]

[illegible]

[illegible] : ([illegible]) [illegible] .

[illegible] ([illegible]) [illegible] .

[illegible] : ([illegible]) [illegible] .

[illegible] ([illegible]) [illegible] .

[illegible] .

[illegible]

1. فصوص الحكم حـ 1 ص 70 ، 71 .