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عبد الگریم, عماد 20020 20000 عبد الگریم, عماد 2004, عماد 3004 Bannā, Ḥasan, 1906-1949; views on Koran; criticism, interpretation, etc.

نظریات الإعلام ال حدید وعناصره فی القرآن الكریم د. فتحی حسین عامر، أصبح تقدم ال امم يى قاس بتطور علومه اللكن ّ مذه العلوم لا تستطيع أن تؤتي أُكُل َه المبدون إعلام متطور، ويى جب أن نسل ّ ِم َ اليهوم أن العالم بمشارقه ومغاربه أصبح قريمة صغيهرة. بفضل وسائط الااتصال المتعددة ووسائل الإعلام المتنوعة، والمعركة التي تجري رحاها بين الإسلام وأعدائه، معركة إعلامينة بالأساس، فكل ً الحروب الأخرى - الثقافينة والسيىاسية والاقتصادية والعسكرية − لا تستطيع تحقيق مآربها فيي غياب آلة إعلامية فت الكة تأحسن اختيى ار الأوقات المن اسبة؛ لتوجيه ضرباته ا وهجم اته ا بإتقان. وهن الك بعض الدلائل على إهمِيةِ اللإعِلامِ في الوقرِآنِ اللهُريمِ لاما جاء عن عن النحبِر ومشتقاته بع م الدرائي عربي المعرود الراع المعرود المعرود المعرود المعرود عرب على على الري الله عزوج الله عرف القصص الآية (29). وقد انكشفت هويمة الاعلام قبل أن يمخلق الله تعالى آدم عليه السلام، حيث أعلم الله تعالى عباده من المملائكة، وأخبرهم، بعزمه على خلق آدم عليه السلام، وحاورهم سبحانه عن هذا الخلق وطبيىعته وقدراته وإمكانياته البدنية والعقلية والعلمية، ومهمته في الوجود، فأخبرهم الله بأنه جاعل في الأرض خليفة؛ أي قوم اين خلف بعضهم بعضا قرنا بعد قرن وجيهل ًا بعد جيهل ًا، فتساءلوا بدهشة أو استغِراب: كم إفيى قوله عز وجل ِفي سورة البقرة إلآيية (30) آيق َ الأُوا أُ تَ جَعَلَا فريهه اَ مٍ ن يَي فُفْ سرِ دُ فَرِيهه اَ وَيَ سَفْرِكُ الله وَرَبِي وَلِيهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَ فريهه اَ مٍ اَ يَي فُفْ سرِ دُ فَرِيهه اَ وَيَ سَفْرِكُ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ اعتراضي ًا لأنهم - حسِب كشير من المفسرين - شهُدوا خلائق أخرى قبل آدم عاشت في ال أرض فسادا وأراقت أنه ارا من الدماء ، فاعتقدوا ، بالقيى اس، أن الم خلوق الجديمد سين كون هو الآخر عني فا ودموي ًا! شم خلق الله آدم وجعل منه نبي تا وفي ذريته أنبيىاء َ وِرِسل ًا وهم − يىقيىنا − أكبر إعلاميى البشرية على الإطلاق. لأن الله تعالى َوْوَى وَ مِينَ اللهِ عَلَى اللهِ عَلَ فُهُ مَ بِإِعَلَامُ النَّاسُ بِالدِينَ الْحَقِّ اللَّهِ يَعَقِومَ عَلَى تُوحِيدٍ اللِّلَّهُ تَعِ الْإِي وِإِفُرادِهِ مراح ال دين عبد الغني, 2017-01-01 يبتن اول أشهر (**?????? ????????** مراح ال دين عبد الغني, 2017-01-01 يبتن اول أشهر قراء القرآن ال∆ريم في العالم العربين والإسلامين فيي عصرنا الحديث، فمعلوم أن علم التجويد وعلم القراءات من العلوم التي ارتبطت بالقرآن الكريم. فالتجويد اصطلاحا یه عن ی اخراج کل حرف من مخرجه، مع اعطائه حقه من الصفات اللاازمة ومستحقه فی الصفات العارضة فيي تلاوة القرآن الكريم.. وعلم التجويد هو العلم الذي يمعرف منه مخرج كل حرف، وحقه من الصفات اللازمة الجهر والاستعلاء، ومستحقه من الصفات العارضة كالتفخيم والإخفاء، ثم أقسام الوقوف والابتداء إلى غير ذلك.. وطريقة تحصيله رياضة للسان وكثرة التكرار بعد العرض والسماع بالنطق الصحيح على يمد شييخ متقن لقراءة القرآن ال∆ريمم/ وح∆م العمل به الوجوب العينيي على ∆ل م∆لف يمقرأ شيئا من القرآن، وحكم تعلم هذا العلم الوجوب مادام هناك أكثر من عارف به، قال تعالى: ورتل القرآن ترتيلاا. **١٩٩٣. ١٩٩٤. ١٩٩٤. ١٩٩٩. ١٩٩٩. ١٩٩٩. ١** وروا الكتاب مسيرة حيراة عدد من أبرز المرز المقرئين الممرييين والعرب من بين هم الشيوخ: أحمد رفعت، محمود خليل الحصري، طه الفشن ي، محمود صدي ق الم نشاوي، عبدالب اسط عبدال مم د، أحمد عامر، أحمد عييسي الم عصراوي، أحمد نعيمنع، حمِدي الزامل، وشعبان الصيماد. كما يستعرض الكتاب في 192 صفحة مسيرة حيىاة 31 شيئ ًا من رموز دولة التلاوة المصرية، إضافة إلى كوكبة من قراء الحجاز والعالم الإسلاميم نبينهم: إبراهيم الأخضر ٠٠ شپيخ قراء الم سبحد النبوي، أحمد حجازي. شييخ قراء مكة، زكيي داغستاني. نابغة كتاتيب مكة، سجاد

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