

تفسير

أبو القاسم عبد الله بن أحمد الكعبي البلخي

تفسير التحرير والتنوير ابن عاشور، محمد الطاهر، 1880

كتاب يبحث في تفسير الأحلام ذكر فيه مصنفه مقدمة أورد فيها آداب الرؤيا 2014-01-01 INTERPRETATION OF DREAMS IBN SERIN

ورؤى الأنبياء ثم ذكر تسعا وخمسين باب في مختلف الرؤى والأحلام وتفسيرها

دار،Iben Sirin, The Voluminous Interpretation Of Dreams تفسير الاحلام انكليزي

كتاب تفسير الأحلام الكبير المسمى منتخب الكلام في تفسير الأحلام للإمام محمد بن سيرين ،hadith,fikh,islamicbooks, الفكر تراود الإنسان الأحلام في خلال النوم وهي ظاهرة طبيعية في طبيعة بني آدم ولا يعرف تفسيرها. ويبحث الكثيرون عن تفسير الأحلام. وكتاب تفسير الأحلام لابن سيرين يعتبر مرجع لتفسير الأحلام ويتميز تفسير الأحلام لابن سيرين بوضوح معانيه وسهولة الوصول إلى تفسير الأحلام ويتناول الكتاب مواضيع كثيرة من الأحلام التي يتعرض لها كل إنسان في خلال نومه ودار الفكر بيروت تقدم هذا الكتاب لكل باحث عن تفسير الاحلام.

الرؤى والمنام في تفسير الأحلام لابن سيرين ابن سيرين ، أبو بكر محمد بن سيرين الأنصاري ، 33 - 110 هـ، 01-01-2017،` الأحلام هي السفينة التي نبحر بها إلى عالم مجهول، وبؤرة نستطيع من خلالها أن نطل على المستقبل. فطن الإنسان في وقت مبكر لأهمية الحلم في حياته، وما تقصده رموزه، لذا حاول كثيرون البحث عن مكونات الأحلام ومدلولاتها، كما ابتكرت العديد من النظريات لتفسير الأحلام.. والتي اختلفت تبعا لتغير العصور والظروف التاريخية. ورغم الاهتمام الزائد الذي حظيت به الأحلام وتفسيرها، بداية من الحلم الأشهر على مر التاريخ وهو حلم يوسف الصديق حتى الآن، إلا أن الملاحظ هو الاهتمام المبالغ فيه في البحث عن معاني الأحلام ورموزها، حتى أصبحت الزوايا التي تتناولها من أكثر الزوايا المقروءة في الصحف والمجلات. لذا رأينا أن نقدم للقارئ تعريفا موجزا لمفهوم الأحلام وأنواعها وكيفية روايتها وتفسيرها، وأهم مدلولاتها.. كما فسرها ابن سيرين، أشهر العلماء ثقة وشهرة في هذا المجال.`

التفسير الكبير تفسير القرآن العظيم أبو القاسم سليمان بن احمد بن أيوب بن مطير اللخمي الشامي الطبراني، 01-08-2020 في عام 2002م حصلنا على مخطوطة التفسير الكبير للإمام الطبراني من المكتبة الوطنية في مدينة (ستراسبورغ) في فرنسا وكانت تحت رقم(4174)، وذلك على شكل ميكروفيلم، وقمنا بتحويلها إلى نسخة ورقية، وبأشرنا بقراءتها وضبط نصوصها، فوجدناها تحتوي على تفسير فريد وكنز ثمين وجهد عظيم قد بذل فيها، ليكون خلاصة في التفسير مضافا إليه بصمات إبداعية واضحة، باجتهاد صحيح دال على خبرة ناضجة واستنارة فقهية منبثقة عن أصول فكرية نقية وسليمة، ومعان واضحة للآيات وصافية من الأدران، خالية من الاجترار والتكرار، بعيدة عن الجمود، غزيرة بالدلالات اللغوية، وغنية بالقصص وأسباب النزول. آياته مرتبة ترتيبا متناسقا متميزا في التسلسل والتتابع عند التعامل مع النصوص القرآنية ومفردات الآيات، وهو يعد تفسيرا فريدا في منهجه، لاعتماده على الخبرة المعرفية في اللغة واللسان والحديث والأثر، واستحضار أقوال العلماء السابقين وخبراتهم في مجال التفسير، لتتضح دلالات الآيات ومعانيها بأسلوب حسن في التعبير سهل في العبارة واضح في الدلالة مقنع في البيان والاستدلال بالحديث والأثر واللسان ومعاني المفردات حسب المعهود الذهني الذي يُعدّ عنه في سياق النص بما يضيف عليه معاني جديدة تزيده تألقا وتميزا حين يزداد وضوحا. وباختصار فإن مسلك الإمام الطبراني في هذا التفسير تمثل في خطين متوازيين: الأول: إتيانه بدلالة ألفاظ النص القرآني حسب ما هو معهود في لسان العرب مبينا ذلك بالشواهد اللغوية حسب الأصول المعرفية؛ ليتقرر الوجهة النحوية أو البلاغية أو الدلالية التي تفيد المعنى المقصود على الوجه الذي أراده العليم الحكيم من نزل الكتاب العظيم، وبما يؤدي إلى الفهم الصحيح للنص القرآني الكريم. ثانيا: إتيانه بأسباب نزول الآيات حسب ورودها أو الأحاديث والآثار والأقوال والآراء ذوات العلاقة المباشرة أو غير المباشرة بالنص، مما يفيد فائدة كبيرة حين ذكرها في مواضعها المناسبة، لزيادة وضوح دلالة الآيات البيّنات.

وبهذا المسلك يكون الإمام الطبراني قد خطَّ لنفسه منهاجاً فريداً ومتميزاً جمع فيه خلاصة آراء السابقين وأقوال أهل هذا العلم مضافاً إليه بصمته الخاصة التي أطرَّت له إطاره الخاص لمنهجه الفريد. إلا أن هذا التفسير كغيره من التفاسير لم يسلم من الآراء الشاذة أو بعض الأقوال غير المقبولة وخصوصاً الإسرائيليات التي تُعدُّ حشواً مذموماً في كتب التفسير في الآية (24) من سورة u والتي أشار الإمام الطبراني إلى بعضها كإشارته للأقوال المذمومة الواردة في حقِّ نبي الله داود صلواته، فهو أجلُّ قدراً u (ص) فأشار إلى تلك الأقوال بقوله: (إلا أن هذا قول مردود، لا يظنُّ بيداً ووداً وأعظم منزلةً من أن يوصف بهذه الأوصاف التي لا تليق بالأنبياء، وكيف يظنُّ بالأنبياء عليهم السلام أن يعرض المسلمون للقتل لتحصيل نسائهم لأنفسهم، ومن نسب الأبياء عليهم السلام إلى هذا وصدق به فهو ميمون لا يصلح لإيمانه بهم، ولئن يخطئ الإنسان في زعمه النفي النفي إحداهم خير مما يخطئ في إضافتها إليهم، وقد أمرنا في الشريعة بحمل أمور المسلمين أنه قال: (لئن سمعتُ أحداً يقول إن داوداً على الصخرة والسيداد ما أمكن. وعن عليٍّ على ما يرويه القمصان u قارب من تلك المبرأة أو حدَّث بحديث داوداً مُعدَّ قديماً صلواته جلادته مائة وستين جلادة) يعني مثلي حدِّ قذف سائر الناس). وعلى الرغم من هذه الإشارة وغيرها مما يتعلق بهذه الأقوال الواردة، فإن الإمام الطبراني قد أورد بعض القصص التوراتية والأخبار غير المنطقية من الإسرائيليات التي كان يغنيه عنها ذكره الأخبار الصحيحة، أو على الأقل تجنب ذكر الأقوال التي لا يمكن القبول أو التسليم بها. كذلك نقل بعض الأقوال الشاذة والآراء التي تتعارض مع السياق العام للتفسير وتُعدُّ مما يُشكِّل على القارئ فهمه وتدبره للآيات البيِّنات، وعلى الرغم من أنها أقوال مأثورة وبعضها معهود في ذهن عند أكثر الناس ومذكورة في أكثر التفاسير سواء التي سبقت عصر الطبراني أو التي جاءت بعده. لذلك كله رأيتُ أن أعمد إلى تهذيب هذا التفسير القويم وتخليصه من كل الآراء الشاذة والأقوال المذمومة التي لا تليق البتة أن تنسب إلى الأنبياء المطهرين وهي بلا شك مردودة قطعاً ولا نقبلها تنزيهاً من الصاق العيب والقدح بالأنبياء الله عليهم السلام. وهذا العمل في التهذيب يُعتبر من أعمال التنقية والتصفية له مما شابه من الأقوال والآراء والحشو الذي لا يليق بهذا التفسير المرتكز على أصول فكرية سليمة ورؤية صافية. ليخرج بعد هذا العمل بأحسن صورة وأفضل محتوى وأنقى بيان؛ ليكون تفسيراً فريداً بحقِّ كما هو موصوف.

vol2_part2_tafseer IslamKotob, -

تفسير المهائمي المسمى (تبصير الرحمن وتيسير المنان ببعض ما يشير إلى إعجاز القرآن) 1-3 ج1 علاء الدين علي بن أحمد/المهائمي، 01-01-2011 كتاب في التفسير يشرح آيات القرآن ويفسر غريبها مسلطاً الضوء على إبراز وجوه الإعجاز القرآني، من خلال التفسير للآيات وللالفاظ والمعاني الغريبة، **1-3 ج1** الصديقي البكري/أبي الحسن محمد بن محمد، 01-01-2010 كتاب في تفسير القرآن الكريم فسر فيه المؤلف آيات القرآن الكريم معتمداً ما ورد في كتب السلف من تفسيرات آيات القرآن الكريم مما جعل تفسيره سهل المتناول جامعاً مانعاً

لقاءات أهل التفسير مركز تفسير للدراسات القرآنية، 28-08-2021 يعتبر كتاب لقاءات ملتقى أهل التفسير من الكتب القيمة لباحثي العلوم القرآنية بصورة خاصة وغيرهم من المتخصصين في العلوم الإسلامية بشكل عام وهو من منشورات مركز تفسير للدراسات القرآنية، حصاد ملتقى أهل التفسير 4؛ ذلك أن كتاب لقاءات ملتقى أهل التفسير يقع في نطاق دراسات علوم القرآن الكريم وما يتصل بها من تخصصات تتعلق بتفسير القرآن العظيم.

در الأسرار في تفسير القرآن بالحروف المهمة 1-2 ج1 محمود بن محمد نسيب بن يحيى حمزة الحمزاوي، 01-01-2010 تفسير للقرآن الكريم يعد فريداً في بابه حيث أتى المؤلف بهذا التفسير النادر على الحروف المهمة، مفسراً آيات القرآن، وقد

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