

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 INTERPRETATION OF DREAMS IBN SERIN, 2014-01-01

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

دار، The Voluminous Interpretation Of Dreams dar el fikr, Iben Sirin, **تفسير الاحلام انكليزي**

كتاب تفسير الأحلام الكبير المسمى منتخب الكلام في تفسير الأحلام للإمام محمد بن سيرين، hadith, fikh, islamic books, 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 مكنونات 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 فسرنا ابن سيرين، أشهر العلماء ثقة وشهرة في هذا المجال. ``

التفسير الكبير تفسير القرآن العظيم أبو القاسم سليمان بن أحمد 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، ومعانٍ 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 تفسيراً فريداً 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 يُعَدُّ عنه في سياق النص بما يضيف عليه معاني جديدة تآلقاً وتميزاً حين يزداد وضوحاً. 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 مُنْذَل الكتاب العظيم، وبما يؤدي إلى الفهم الصحيح للنص القرآني الكريم. ثانياً: 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 منهجاً فريداً ومتميزاً جمع فيه خلاصة آراء السابقين وأقوال أهل هذا العلم مضافاً إليه بصمته الخاصة التي أطرَّت له إطاره الخاص لمنهجه الفريد. إلا أنَّ 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 صلاً لَكَ، فهو أجَلُّ قدراً u (ص) فأشار إلى تلك الأقوال بقوله: (إلا أنَّ هذا قولٌ مردودٌ، لا يُطَنُّ بِدَاوُدَ وأعظمُ منزلةً من أن يوصف بهذه الأوصاف التي لا تليق بالأنبياء، وكيف يُطَنُّ بالأنبياء عليهم السَّلام أن يعرِّضَ المسلمين للقتل لتحصيل نساءهم لأنفسهم، ومن زَسَبَ الأَندِيَاءَ عَلَيتَهُمُ السَّلامُ إلى هذا وَصَدَّقَ بِهِ فَهُوَ مِمَّنْ لَا يَصْلَحُ لِلْإِمَامَانَةِ بِهِمْ، وَلَئِنْ يُخْطِئَ الْإِنْسَانُ فِي زَفْيِ الْغَوَاحِشِ عَنْهُمْ خَيْرٌ مِمَّنْ يُخْطِئُ فِي إِضَافَتِهَا إِلَيْهِمْ، وَقَدْ أَمِرْنَا فِي الشَّرِيعَةِ بِحَمْلِ أُمُورِ الْمُسْلِمِينَ u أنه قال: (لَئِنْ سَمِعْتُ أَحَداً يَقُولُ إِنَّ دَاوُدَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا أَمَكَنَ. وعن عليٍّ عَلَيْهِ السَّلَامُ مَا يَرَوِيهِ الْقُصَّاصُ u قَارِبَ مَنَ تِلْكَ الْمَرْوَةِ سُوءاً أَوْ حَدَّثَ بِحَدِيثِ دَاوُدَ مُعْتَقِداً صَحَّحْتَهُ جَلَدْتُه مِائَةً وَسِتِّينَ جَلْدَةً) يعني مثلي حدِّ قذفٍ سائر الناس). وعلى الرغم من هذه الإشارة وغيرها مما يتعلق بمثل هذه 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 يُشكِّلُ 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 القيِّم 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 بأنبياء 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 بحقٍّ 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 ،
الطبعة الأولى 13-1 1403 هـ 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 لآيات 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 الحمازوي، 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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The Interpretation of the Koran in Modern Egypt J. J. G. Jansen, 1980

01-01-2007 أبو القاسم عبد الله بن أحمد الكعبي البلخي، 4 - تفسير القرآن الكريم ضمن تفاسير المعتزلة يمتاز بالدقة و الشمول، و اعطاء المعاني المناسبة للآيات القرآنية و المفردات الواردة فيها، مما يجعله ضمن التفاسير الهامة للقرآن الكريم.

التفسير الإشاري (ماهيته وضوابطه) مشعان سعود عبد العيسوي ، الأستاذ الدكتور، 01-01-2013 كتاب في التفسير يتناول موضوع التفسير الإشاري للآيات القرآنية فعرّف بهذا التفسير وبين ضوابطه وكتبه وذكر المانعين له وذكر منهج الباطنية بالتفسير وموقف العلماء من التفسير الباطني والفرق بين التفسير الإشاري والباطني وأوجه الاتفاق وغير ذلك

تفسير القرآن الحكيم المشهور بتفسير المنار (تفسير محمد رشيد رضا) 1-12 ج1 محمد رشيد رضا ، الشيخ، 2011-01-01 كتاب في تفسير القرآن الكريم، وضع مصنفه حواشي واستدراكات وتوضيحات كثيرة يدعم فيها تفسيره بتمتاز هذه الطبعة بشرح الكلمات الغريبة، الشواهد الشعرية، الآيات، وتخريج الأحاديث

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