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طه جابر العلواني

Theorizing the Present Asafaa Tafarraa Dibaabaa,2004

Critical Reflections on Indigenous Religions James L. Cox,2016-04-22 The study of indigenous religions has become an important academic field, particularly since the religious practices of indigenous peoples are being transformed by forces of globalization and transcontinental migration. This book will further our understanding of indigenous religions by first considering key methodological issues related to defining and contextualizing the religious practices of indigenous societies, both historically and in socio-cultural situations. Two further sections of the book analyse cases derived from European contexts, which are often overlooked in discussion of indigenous religions, and in two traditional areas of study: South America and Africa.

Seenaawwan Macaafa Qulqulluu Edward Duncan Hughes,2018-04-05 How did it all begin? Where did we come from? Why is there so much misery in the world? Is there any hope? Is there life after death? Find the answers as you read this true history of the world.

Akkaataa poornoogiraafii fi araada hunda itti mo'annu Adriano Leonel ,2024-04-12 Qajeelfama bal’aa fi kaka’umsa qabu kanaan daandii poornoogiraafii fi araada biroo mo’achuu dandeessan argadhaa. Kitaabni kun seera bu’uuraa xiinsammuu, muuxannoo dhuunfaa fi tooftaalee mirkanaa’an irratti hundaa’uun kiiyyoowwan ammayyaa kana irraa bilisa ba’uuf karoora qabatamaa dhiyeessa. Tooftaalee bu’a qabeessa ta’an kanneen kaka’umsa adda baasuu, humna fedhii cimsuu fi amala fayya qabeessa jireenya gammachiisaa fi araada irraa bilisa ta’e guddisan ijaaruu qoradhu. Seenaa dhugaa mo’achuutiin qajeelfamuu fi kaka’umsa imala kee gara bilisummaa fi nageenya waaraa jalqabuuf si barbaachisu argadhu.

Hidhaa Seexaa I Ibsaa Guutama,2021 This was first published in English as Prison of Conscience. It is now presented in Afaan Oromo with some addition and expansion. For the Oromo nation the more than a hundred years of Amaaraa Ethiopian occupation had been a hell. Killings, tortures and disappearances were common place. Their land was grabbed, their culture erased, their language suppressed, they were turned to serfs and their identity was denied, their freedom deprived. Relentless struggle was waged to reverse the situation and much had been achieved towards it. This book is about experience of a prisoner who went under the most inhuman treatment in torture rooms and isolated from the world for about ten years. And also, about empire Ethiopia that knows no human rights and even human conscience was kept under suppression. All about the empire and Darg prison are contained in two volumes of this book in brief. The said prisoner had a chance to revisit Maa'ikalaawii under EPRDF government that replaced the Darg. List of prisoners of the previous detention is also given as appendix. Read it and there are more to discover. Kun waa'ee hidhaa Dargii jalaa kan nama hidhicha keessa gara waggaa kudhaniif hidhameen dhihate. Dubbisaan caalaatt empayericha akka hubatuuf qabatten dabalaman jiru. Hidhamtich erga Dargiin badees ADWUI jalatt hidhamuun Maa'ikalaawii deebi'ee daawwachuuf carra argatee ture. Baruma dhaabota Oromoo irra waan ga'an gabaabaatt tuqamanii jiru. Dhuma irratt akka sutaatt tarreen hidhamtoota Oromo bara sanaa dhihaatee jira.

Oromo: Kiristaanotaa fi Islaamota Biratti Amantaa/yaada Iisaan Fannifame Jedhu (eqidat alsulb bayn almasihiat walaisalam nahw hiwar banaa' wakalimat sawa') عبد الحميد أحمد أبو سليمان ,01-01-2018 من الأمور التي تلفت النظر – خاصة في ضوء كثير من المعروضات المبسطة المسطحة – حدة الخلاف بين الإسلام والمسيحية، حول عقيدة الصلب في المسيحية، فبقدر ما تتمسك المسيحية بعقيدة الصلب، واعتبارها رمز المحبة والتضحية والفداء، بقدر ما يشدد إنكار المسلمين لها واعتبارها ضلالا وافتراءً، ولا يستطيع المشاهد العابر، أمام العروض المشوشة المبسطة، أن يدرك معنىً مقنعا لأمر هذه الخصومة العارمة، حول حادثة الصلب سلبا كان ذلك أو إيجابيا. وإذا كان هذا الخلاف يمتد، عبر طول العلاقة التاريخية بين المسيحية والإسلام وعرضها وكوجه من وجوه أصل العداوة الناشبة بينهما فلا يصح أخذ هذا الخلاف بالبساطة التي يأخذه بها الكثير من الناس، والجزم بشكل قد يبدو اعتباطيا، مؤيدا بصفة موقف أو آخر، دون درس ونظر شمولي متأمل، خاصة وأن الموقف القرآني المنكر لعقيدة الصلب، يقف موقف المصدق للنصرانية بوصفها دينًا إلهيًّا، ويقف موقف التكريم والإجلال للسيد المسيح عيسى ابن مريم، وأمِّه البتول، مريم ابنة عمران، نبيًّا ورسولًا. ولعلنا إن شئنا، في مجال فهم شمولي للرؤية الكونية الحضارية القرآنية، وللعلاقة الإنسانية الحضارية بين المسلم والآخر، أن نتعرض لهذا الخلاف الذي يمس أمرًا أساسيًا هو عقيدة الصلب لدى المسيحيين وذلك في سبيل فهم وحوار بنّاء أفضل، بين المسيحية والإسلام، واللذان هما الديانتان العالميتان والوحيدتان في العالم المعاصر، واللذان – وبصور مختلفة – هما أساس أعظم حضارتين إنسانيتين عرفهما التاريخ الإنساني حتى اليوم، ولذلك فلا بدّ من دراسة هذه القضية، في هذا المقام، والتعرض لهذه العقيدة، بعناية وعمق، ووضعها في موضعها الشمولي المناسب، في قلب سياق العلاقة والحوار الإيجابي بين الديانتين.

Oromo: Seerota Safuulee Ol'aanaa Tokkichummaa Rabbii Qulqullinaa fi Ijaarsa (manzumat alqiam aleulya altawhid waltazkiat waleumran) فتحي حسن ملكاوي,01-01-2018 يتفق (*manzumat alqiam aleulya altawhid waltazkiat waleumran*) على اختلاف عقائدهم وتعدد أنظمة حياتهم، على ضرورة ضبط حياة الإنسان بعدد من القيم التي توجه تصويره وسلوكه، فما القيم التي يتفق الناس على ضرورة قيام حياتهم عليها؟ وكيف تتعاقد هذه القيم فيما بينها لتشكل منظومة قيمية متكامل عناصرها؟ وكيف نميز بين مستويات القيم فنقدم بعضها في الترتيب والأهمية، أو نلاحظ أن بعضها فرع مشتق عن أصل؟ وما معيار الترتيب في الأهمية أو تحديد الأصل والفرع؟ وإذا كانت ثلاثية التوحيد والتزكية والعمران هي منظومة للقيم العليا، في الرؤية الإسلامية للعالم، تشتق منها سائر القيم، فكيف تعمل هذه المنظومة على ضبط حياة الإنسان في مجالات الاعتقاد، وتربية النفس وتشكيل الشخصية الإنسانية، وبناء نظم الحياة الاجتماعية والاقتصادية والسياسية...، وتحديد علاقة مجتمع ما بالمجتمعات الأخرى؟ وما الذي يؤكد الصفة الإنسانية العالمية لهذه المنظومة؟ هذا الكتاب هو محاولة للإجابة عن هذه الأمثلة معتمداً على المرجعية القرآنية.

TAWBACHUUN BARBAADA GARUU... Muhammad Salih Almunajjid,2019-01-01 Towbaan hatattamaan barbaachistuu tahuu isiittu kitaaba kana keessatti ibsame. gufuun towarraa nama dhoowwitus tan akkam akka taate himamee jira.

Aadaa Boraanaa Ton Leus,2006

Galme *Afaan Oromo fi Afaan Ingilizii barasiisuu* Tilahun Gamta,2004

Revolution & Religion in Ethiopia Øyvind M. Eide,Øyvind Eide,2000 As part of the Eastern African Studies series, this text explores the uneasy relationship between the Protestant evangelical church, Mekane Yesus, established by the Oromo of Western Ethiopia early in the 20th century, and the central authorities of the Ethiopian state.

Revolution and Religion in Ethiopia Øyvind M. Eide,1996 The author analyses the interaction between church and state both prior to and during the revolution, the reasons for the persecution experienced by this church during the revolution and to what extent the findings are valid for other evangelical churches in Ethiopia. The study should be seen as a contribution to Ethiopian church history, and aims at a more complete treatment of the important dynamic between religion, ideology and politics within the Ethiopian empire.

Oromo-English Dictionary Tilahun Gamta,1989

Galme'e jechoota afaan Oromoo Akkaadaamii Afaan Saboota Itoophiyaatiin,1996

Oromo Indigenous Religion and Oromo Christianity Ujulu Tesso Benti,2018-05-31 The early non-Oromo writers have distorted the history of the Oromo. Without scientific research, they were speaking of the so-called Oromo migration of the 16th century. Against the unscientific thesis, of the early scholars, this work confirmed the Oromo to be not only the indigenous African peoples, but also belong to the Cushitic Africans who invented the first world civilization. Their egalitarian and holistic culture, the gadaa system is part of the ancient Cushitic civilization. It is the base for modern democratic system of governance. The root word of 'gadaa' is originated from 'Ka', the creator God of the ancient religion of the Cushitic Africans. From this very name, Ka originated the Oromo word "Waaqa", which also means creator of everything. This shows that the Oromo are among the first nations who came up with the idea of monotheism. Therefore, this work disqualifies the missionary assumptions describing the Oromo Indigenous Religion (OIR) as Satanism and its religious experts, the Qaalluus as witchdoctors or sorcerers. This dissertation discovered many identical, similar, partial similar and few differing elements between the Oromo Indigenous Religion (OIR) and Oromo Christianity (OC). Also, the study identified many Oromo cultural elements that are compatible to Christianity, therefore must be adopted by the Oromo Christianity. According modern scholarship God revealed himself in every human culture and religion is part of human culture. Therefore, no religion can claim to be "the only true religion". Based on this principle, this dissertation calls all leaders of religious institutions in Oromia, to change their attitude, develop culture of tolerance, conduct constructive religious dialogue, create the atmosphere of peaceful coexistence of all religions and establish sustainable peace that serves humanity.

Donkey Ollie Sunday School Oromo Brian Stewart, This is a wonderful series of stories for young children who wish to learn about life and how to do the right things by obeying their parents and following God. The closer you are to God on this earth, the more likely it is that you will spend eternity in Heaven.

Oromo: Ilaalcha Qur'aanni Uumamaa fi Qaroomaaf Qabu (alruwyat alkawniat alhadariat alqurania) عبد الحميد أحمد أبو سليمان, 01-01-2018 يمثل هذا الكتاب مراجعة فكرية عميقة شاملة لقضية رؤية الأمة الإسلامية الكونية، وتتبع مسارها في التاريخ بما يفسر سببا من أهم أسباب سالف رقي الأمة الإسلامية، كما يكشف عن وجوده التشوه التي أصابت رؤيتها الكونية الحضارية، والمخاطر التي تواجهها اليوم بسببها، وهو بذلك كتاب يسهم في تجليه وجه الرؤية الكونية الحضارية القرآنية، وكيفية إدراكها واستعادتها في عالم اليوم بما يمكن الإنسان المسلم، والأمة المسلمة، من استعادة سالف دافعيتها الإيجابية، وسالف قدراتها الحضارية الإيمارية الخيرة، استنقاذاً للأمة الإسلامية، واستنقاذاً لمستقبل الحضارة والإنسانية، بإذن الله.

طه جابر العلواني, 01-01-2018 الكتاب يمثل محاولة جادة موجزة للقراءة المعرفية في **Oromo: Ibnu Teeymiyaa Fi Beekkumsa Islaamessuu (abn taymiat wa'iislamiyat almaerifa)** تراث شيخ الإسلام ابن تيمية. وقد حاولت هذه القراءة النظر في تراث شيخ الإسلام المتنوع في إطاره الكلي أخذاً بنظر الاعتبار ظروف إنتاجه، وعوامل بنائه والمقاصد والغايات المعرفية التي أملت على ابن تيمية إنتاج تراثه ذاك في المراحل المختلفة من حياته. كما حاولت هذه القراءة ملاحظة أهم الظروف التي أثرت في التكوين النفسي والعقلي لشيخ الإسلام. إن هذا النوع من ((القراءة المعرفية)) يساعد على الفهم الدقيق لمعطيات تراث الشيخ، ويمنح الباحثين القدرة على أستيعابه والبناء عليه وحسن تمثيل قضاياه. فشيخ الإسلام علم بارز استفادت بتراثه سائر حركات الإصلاح التي جاءت بعده-كما أن ذلك التراث يمثل قراءة معرفية في تراث حركات الإصلاح السابقة لشيخ الإسلام. بقطع النظر عن النتائج التي توصلت إليها هذه القراءة. إن هذا الكتيب الوجيز يقدم نمزجاً مبسطاً ((للقراءة المعرفية))، وما يمكن أن تتمخض عنه من نتائج في تحقيق التواصل مع تراث حركات الإصلاح والقادة المصلحين

عبد المجيد النجار, 01-01-2019 **Oromo: GAHEE BILISUMMAAN YAADAA TOKKOMMAA MUSLIMOOTAA CIMSUU IRAATTI QABU (dawr huriyat alraay fi alwahdat alfikriyat bayn almuslimin)** إسهام جاد جديد في قضية من أهم القضايا التي تشغل بال المسلمين وغير المسلمين في هذا الزمان، وهي قضية الحرية بوجه عام، وحرية الرأي بوجه خاص، من منظورهما الإسلامي. لقد تعرض الكتاب للوحدة الفكرية للمسلمين، وربطها بقضية حرية الرأي، مؤصلاً لها أدلتها الشرعية وكاشفاً جوانبها وارتباطاتها بشمول النظر، وبمنهجية التوحيد، وبالواقعية، وبالموضوعية وبغير ذلك من المفاهيم. كم يتناول الكتاب الواقع الفكري الإسلامي الراهن بالنظر والتحليل، فيبين ارتباط حرية الرأي وعلاقتها بالوحدة الثقافية، والمذهبية، والسياسية، والحركية، فاتحاً بذلك باباً كبيراً للحوار والبحث والمناقشة حتى تصبح قضية الحرية وحرية الرأي بوجه خاص- هما يعيشه المسلمون ويسعون إلى تحقيقه.

Hiidhaa Seexaa II Ibsaa Guutama, This was first published in English as Prison of Conscience. It is now presented in Afaan Oromo with some addition and expansion. For the Oromo nation the more than a hundred years of Amaaraa Ethiopian occupation had been a hell. Killings, tortures and disappearances were common place. Their land was grabbed, their culture erased, their language suppressed, they were turned to serfs and their identity was denied, their freedom deprived. Relentless struggle was waged to reverse the situation and much had been achieved towards it. This book is about experience of a prisoner who went under the most inhuman treatment in torture rooms and isolated from the world for about ten years. And also, about empire Ethiopia that knows no human rights and even human conscience was kept under suppression. All about the empire and Darg prison are contained in two volumes of this book in brief. The said prisoner had a chance to revisit Maa'ikalaawii under EPRDF government that replaced the Darg. List of prisoners of the previous detention is also given as appendix. Read it and there are more to discover. Kun waa'ee hidhaa Dargii jalaa kan nama hidhicha keessa gara waggaa kudhaniif hidhameen dhihate. Dubbisaan caalaatt empayericha akka hubatuuf qabatteen dabalaman jiru. Hidhamtich erga Dargiin badees ADWUI jalatt hidhamuun Maa'ikalaawii deebi'ee daawwachuuf carra argatee ture. Baruma dhaabota Oromoo irra waan ga'an gabaabaatt tuqamanii jiru. Dhuma irratt akka sutaatt tarreen hidhamtoota Oromo bara sanaa dhihaatee jira.

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