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Taymimiyyah said a whole load of things the modern fundamentalists simply can't take. COOK: It's a good question, and I don't have a good answer. What about this raid on the Banu 'I-Mustaliq 'MS.EASTON: May be images prohibited? Everybody in the room agreed that if we could get Professor Michael Cook, it would be great because Dr. Cook is one of the leading authorities, not only in this country but in the world, on the subject. It's part of a whole milieu, particularly of popular Shi'ism, that Khomeini made effective use of and so couldn't wholly disown, nor do his successors want to disown it. That's somebody who's well informed, and who is not marketing some political line. But a sense of a fundamental incompatibility between Catholicism and democracy — I just don't see it in our time. It was a case of friendly fire. But on the other hand, they don't like the Americans, and bin Laden is socking it to the Americans. It's even taken out and dusted off in the middle of the 20th century by Iranian nationalists. Who was reading them? That's an analogy to what we're looking at here. They held onto their ancestral language. Who knows, maybe it will work. All I would do is qualify what you said. For completely pragmatic reasons, I'm looking for people to call. But if you look at the passages carefully, it's not that obvious. COOK: My sense is that people who don't want to talk about the difficult stuff have actually internalized the attitude, and they think one shouldn't talk about it, or they want to repackage it in such a way it appears not to be there. The point is not that these teachers are converting the kids. First, two bits of background. DIONNNE: Could you elaborate on that? HUNTER: It's possible to be orthodox and attached to the traditions of historic orthodoxy within a faith tradition and yet not be a fundamentalist in the way that we think about them today. My guess would be a substantial proportion of the political and military elite could read, and they could read these coins if they wanted to. On the political side, you have a guy's head, and he's your king, or if not, then some equivalent figure. Could you talk about those differences, but also talk about the contemporary relevance of those differences in global politics today? Wahhabism has roots that go back a long way in this light. They feel it's way out, too nasty. The other part of your question: Do we get a credible sense of his character as opposed to just the fact that he had all virtues? He's mentioned in non-Muslim sources within two or three years of his death, and that's good enough for me. The crucial question, to my mind, is non-Muslims. Was that the way the religion was spread? I didn't mention this before, but around the edges of Arabia you had a fair amount of conversion to Christianity. He then has successors who rule it after him. You have to be careful about a whole load of things you don't have to be careful about once you get tenure. From things the prophet said or is said to have said, Islamic law develops the doctrine that it is a duty but, as I say, a duty you can minimize. On the Jewish side, you do have those tractates in the Talmud — Nezikin and things like that — that talk about matters of public law. On the basis of the Koran alone you could mount a decent argument for saying offensive jihad is never a duty. COOK: I know you are. Can you talk about how Muhammad did that, or how you believe this was achieved, since this is clearly an aim with Osama bin Laden, the restoration of the caliphate and Sharia law and an Islamic world? Muhammad, in his dual role as prophet and politician, is the absolutely crucial factor that made it possible. I can imagine somebody acquiring immense moral authority, but to convert that into political authority is something else because you bump up against the geopolitics of the situation. You have the people that say them, and the people that think you shouldn't say them and don't say them. In Islamic terms you have a religious law that is very different from the attitudes that pass today in the United States or any part of the Western world. But for most of Islamic history, that unity did not exist. Different people asserted it in different ways. COOK: There are some early non-Islamic sources that suggest that, in its origins, Islam was closer to Judaism for longer than the traditional account indicates. So I would moderate your contrast, but I would accept the fundamental contrast. If he says that it is on the wane, then that is a serious possibility we have to consider. Now we'll take questions. Would it not be the case that the Islamists are right: The more to which Muslim populations come to accept Western ideas of liberal democracy, the less truly Islamic they are? What I'd like to ask for is a Mort Saul routine: a two-minute university on the origins of the Sunni-Shi'a split. We Muslims are a vote bank. But there is an enormous cultural difference, and it's exactly what you described, that for a long time Shi'ites have had images. I'm not going to make any judgment about whether Osama bin Laden is making a correct use of his (Islamic) heritage. I'll try and come back to that at the end. I wonder if there is a distinction, and how you address that question. They didn't have the concept of a sound bite, but they did develop by the end of the seventh century a concept to which I can give the name of a "coin bite." Let me show you a typical coin, a completely non-Islamic coin, an American quarter (Page 3). One of his most recent books is called A Brief History of the Human Race. One, how closely does it parallel the Arab paganism in which Muhammad was raised, and how much did it break with it? The traditional account tells us there were two reasons why the Medinans invited Muhammad to Medina. Isn't that where it says it is an error to believe the pope can accommodate himself to modern values such as blah, blah, blah, and democracy? Finally, down here around the margin, we have: "Muhammad is the messenger of God" — that's a parting of the ways with the Jews and Christians, who don't believe that Muhammad is a prophet — "whom He has sent with the guidance and the religion of truth" — so Muhammad's religion is the religion of truth, Islam is the religion of truth, and this Jewish and Christian stuff is not — "that He may uplift it above every religion, though the unbelievers be averse" — that's what, in religion departments, is called triumphalism. Because you can point to the foundational Christian documents, the scriptures, and you don't find explicit support for the church and the state being one. I'll give you an analogy of the international communist movement. He's a native Arabic speaker as well as a native English and French speaker. At that point, monotheism, in its Christian form, for the first time became a bandwagon. DIONNNE: That was the last error on the list and the culmination of the list. COOK: One of the things about being an academic is that I don't have to be a diplomat — that would really bother me. In other words, you can't go behind the later scholars and say, hey, but the early ones said something different. Over the course of the centuries, a theological doctrine developed that prophets possess immunity to sin or error. This is straightforward in the case of Jews and Christians, because everybody recognizes that Jews and Christians, provided they submit to the Islamic state, can have a protected status in which they carry on being Jews and Christians. That's a good Jewish thing to do. He might have adopted Christianity or Judaism wholesale or in larger part than he did. Now, Muhammad as a politician. We keep referring to "Islamic fundamentalism," and in the short time I've been on the beat, it comes up a lot with sources that when we equate Islamic fundamentalism with extremism, it's not really fair. One of them was, "Why shouldn't this episode have taken place; it's perfectly plausible, and we've got plenty of accounts of it. It's told in a human kind of way. Down the centuries, Shi'ites have been ruled by non-Shi'ites, typically by Sunnis. It makes excellent sense in this world to convert to Christianity. Our counterpart Near Eastern Studies Department at NYU is famous or notorious, depending on where you're coming from, for its attitude. What's relevant from my point of view, from our point of view, is that this bandwagon effect is not confined to the Roman Empire. Any world religion must have become a bandwagon at some stage in its history, or it wouldn't be a world religion. He goes along, but he's not happy. CROMARTIE: Everybody's eager to hear some of your heretical positions. I think Wahhabism is the Islamic reformation, and we don't like it. Why does Muhammad decide to attack them? WILLIAM GALSTON, BROOKINGS INSTITUTION: Let me preface my question by saying that among Jews, although Moses is the highest and most nearly perfect prophet, there are still extensive discussions of his imperfections and his errors, at least one of which was serious enough to deprive him of his ultimate objective. But how does he make the leap from a being a guy with a message and political skill to having this enormous impact on world history? I think your fundamental point is well taken on a crucial difference between Sunni Islam and Rabbinic Judaism; that one develops in a situation of deprivation of political power, and the other develops in close association with political power. But I don't think in the kind of discussion we're talking about any tenured member of an American university faculty has a good reason for being chilled. It didn't have the authority of the prophet or the Koran. Muhammad has scored a victory. HUNTER: What about some of the extraordinary cultural accomplishments of the Persian Empire? One was they thought he could sort out their problems, but the other was that having lived side-by-side with Jews, they knew what a prophet was. They could recognize one when they saw one. It seems to me the term applies quite well. There's a clear sense there that when it comes to depicting people, the prophet is in a different category from other people. There's also an element of philo-Islamic or philo-Arab academics who have no particular roots in either Islam or the Arab world or the Middle East, but who, by ideological conviction or whatever, have come to be strongly inclined that way. But the underlying anxiety is idolatry; that once you have images, people are going to worship them. How extensive was the definition of the world back then? Aslam Rahi M.A, Famous Urdu Novels, Free Urdu novels, Historical, Historical Novels, History, History Novels, History Urdu Novels, Islamic History, Islamic History Books, Urdu Novels, Urdu novels pdf Tareek Razam Gah By Aslam Rahi M.A Pdf Free Download Tareek Razam Gah Novel Authored By Aslam Rahi M.A. Tareek Razamgah is an excellent historical novel contain a beautiful historic story of such a brave Muslim admiral commander Waleed r.a in Urdu language. It's a society with a high level of military and political skill and activity, but it's also a society without any central coordination. Defensive jihad is straightforward. Such people are leftist, anti-Zionist, which doesn't mean quite a few of them aren't Jewish. There are some questions about whether the Catholic hierarchy should be telling Catholics not to vote for certain people. Fundamentalism is when you want to go back. Muhammad has to get his followers out of Mecca and find somewhere where they'll be more secure. So people are not clueless. Muhammad thinks that the guy is playing by Muslim rules, and he makes arrangements for the guy to get the blood money. I think there are genuinely things present in this heritage that Osama bin Laden can legitimately use. The reason he's not happy is before the prophet came to Medina, Ibn Ubayy was a powerful man with ambitions to make himself king of the oasis. COOK: The Koran is full of references to Christianity and Judaism. Of course, we don't have their account of it. That's a different question. In terms of who persecutes who, my own experience is it tends to be the leftists who persecute the neo-cons in the academic environment. But the other thing I was struck by was: There's no picture on that coin. This event is a nationalization of monotheism. They have to think geopolitically. If people are crowding around the watering place, there's going to be pushing and shoving. He's also hung out with Salafis in India. Did any of that really happen? But in your account, that was there from the beginning with Islam, and it is inherent to the nature of the religion. This guy who had pretended to be a Muslim and killed the killer of his brother is one of them. There's a real incompatibility. He's going around, out of earshot of the prophet, saying to the prophet's Medinan followers: "The first thing we should do when we get back to Medina is throw those Meccans out." It's not a good situation, and the prophet hears about it. It's not true. The first one is the extraordinary success of Muhammad in initiating a chain of events that establishes the Islamic world. What I mean is this: There are two kinds of jihad. In Islamic law, it's different. They invite Muhammad to come, and they let him bring his followers along, too. I think 10 members of the tribe get killed. The prosaic answer is that he was 1) a successful prophet and 2) a successful politician. But let me give you two comparative examples. In a couple of years there should be a fine book out on this topic by a young professor at Harvard. The prophet has a problem in Mecca, and he finds the solution in Medina. You're a prophet, and you've gone and stuck this verse of Satan's into God's revelation." Mohammad gets upset, and Gabriel feels sorry for him and says: "Don't worry too much; God will sort it out." And God indeed knocks the offending verse out of the revelation and puts the right one in. By the 13th century, people are saying things like: "The people in power are sultans, not Caliphs." The Caliph has to be a descendant of the tribe of the prophet. In the case of the Islamic world, I suspect much of the dynamic is similar, but the transubstantiation issues still get bandied about on a considerable scale. Rabbinic Judaism, and in particular Jewish law, developed in circumstances of political marginality and powerlessness. CROMARTIE: He confused you with someone else, then, about that point? He orders his followers to march back to Medina on the double. The four Muslim schools of thought were all founded by scholars, jurists who are private persons. Are they all prohibited or just some? It falls apart in material historical terms. The Islamic world breaks up into numerous distinct states. If, as you listen to my stories of the prophet, you have the Gospels in mind, you must have a sense that these stories are very, very different. My guess would be that geopolitics would take over in this case, too. Whether those descriptions should carry any authority, I don't know. COOK: The thing the Koran most obviously shares with the pagan tradition — particularly in the early parts of the Koran, or what are taken to be the early parts of the Koran — is a rhyming prose. Despite the presence of a Muslim state, there is something happening analogous to what the rabbis are doing. As one medieval theologian interpreted it, they're immune from error, not in the sense that they can't commit error or sin, but only in the sense that they're guaranteed to see their error and repent. They respect what God and the prophet had said, but they make decisions and say, "This is the way it's going to be." This gets played down in later tradition but it's there in the sources. Lots of them. What about the politics? That view does exist. ROD DREHER, DALLAS MORNING NEWS: Given how intimately and radically connected church and state are in Islam, is it just wishful thinking on the part of the West that we can impose, or at least lead, the Arab Muslim world into accepting our post-Enlightenment ideas of political structure — i.e., separation of church and state? Muhammad establishes himself in Medina, and once he's established in Medina, he starts to build a state — a rudimentary, rather tribal state. Just to take the story through to the present: The medieval theologian Ibn Taymiyya — I mentioned his opinion on immunity before — is one of the gurus, to misapply a term, of the modern fundamentalists. What I didn't tell you is he didn't die heroically fighting the enemy. You've got the guy's head there — that's the Persian emperor. Do you think Kepel is right that radical Islamic fundamentalism is actually going down rather than up? But there's no question the drift over the course of Islamic history is towards a stronger and stronger assertion of prophetic immunity. In a talk of this length, I have reduced the Koran to a sound bite. As I see it, my role is simply to tell the way it is. I don't think the violent people in American politics are Christian fundamentalists, in the same way there are a lot of Muslims I would describe as fundamentalists who are not violent. But Jews and Christians don't seem to have a whole lot of problems with democracy. That's as much as I wanted to say about Muhammad as a prophet, so you've got his message. Just about every jihad we actually witness in the Islamic world, perhaps every one, is conceived as defensive. Actually forcing people to convert is a different question. The fact it's there in scripture doesn't have much predictive value — maybe none at all. The other question — and I'm astonished I'm the first person to mention it this morning — has to do with the public law of gender relations, which I happen to believe is the principal flashpoint between Islam and the West right now. We should thank Jay when we see him next because he was right, and let's thank Dr. Cook. It's not what they're fighting about. The Islamic state starts off being ruled by Muhammad, who is both a prophet and a politician. The prohibition of images has a Koranic foundation, and it's well developed by the eighth century. Nobody's head, nobody's symbol, just words. The only immunity that the prophet has is that he's going to repent of it, and it's going to be put right. It's plausible to me Maimonides put it there because he was so familiar with the Islamic case that he was influenced by it. That Gospel passage about the tribute money is perhaps the one place in the Gospels where one might say about Jesus, "That was a smart thing to say." I mean it was a politically savvy thing to say. Judaism and the Pharisees had Hillel and Shammai (two sages and, later, two schools). But you can minimize it easily if you want to. But not quite nothing. By contrast, with defensive jihad, anybody in the area that's being attacked by the unbelievers — any adult male has a duty, prima facie, of participating in that jihad. Another option is to stay the same, but that doesn't work either. But they were very good at certain things, and one of the things they were good at was statecraft. There are certain passages the medieval scholars always cite, saying they show jihad should be offensive. What strikes me as so important about Islam, and so distinctive, is that it is law that developed in circumstances of political majority and political power and not political marginality. There's a rich theological mess there. For the other angle let me go back to what I was saying about Christianity becoming a bandwagon in the fourth century. MICHAEL CROMARTIE: Welcome to Key West. There was a sense seeping into Arabia: "Our paganism — it's what we're used to but it's not state of the art." (Laughter.) I would see Constantine as a necessary condition for Mohammad. But it also falls apart morally in the sense that people ceased to recognize those who claimed to be Caliphs as having anything like the prestige, the rectitude, the authority of the early Caliphs who came immediately after Muhammad. They had very little reason to develop a sense of being persecuted. CROMARTIE: The question is, how long is it going to take? Muhammad was born about 570. You also have the phenomenon of legal pluralism, with four distinct schools of Islamic law. It's the study of the modern Islamic world and modern Middle East where the problems are. I'm not going to drop you straight into the seventh century. Maybe you know all about that already. First, Muhammad as a prophet. But the fundamental thing that would have to change is Islamic fundamentalism would have to either be discredited or at least become much less appealing than it is at the present day. Japanese studies have gone down quite a bit, but it's still a real presence. How do I do that? As politicians often do, he does nothing. That's what they're seen to be good at. (Laughter.) There's no question that 9/11 has meant a rapid increase in the level of demand. CROMARTIE: One of the journalists that couldn't be here said: "Oh, you're having Professor Cook, that's interesting. He gets advice from one of his Medinan followers, and the guy says: "You should be nice to this guy, because the bottom line is you are in a stronger political position than him." What does Muhammad actually do? What authority do I have to reduce God's message to a sound bite? CROMARTIE: You agree with that account? If you are an untenured professor at an academic institution, you have to be careful. Luckily, they don't encounter a hostile armed force; that could have been a disaster. It's the military and political achievements. How is this likely to play out? The Khazars turn up their noses at Christianity, and they decide to take their monotheistic medicine in the form of Judaism. What does the law say about offensive jihad? Pagan soothsayers, according to the tradition, used to deliver their — what do soothsayers deliver? If you hear something they said about statecraft, you ought to pay attention. At the time, I thought many universities were not prepared to deal with this and that the level of scholarship was not mature enough. There are reasons for this, for the fact that the emphasis is on defensive jihad. This is a big historical trend. You feel tremendously sympathetic towards the guy. (Laughter.) BILL ADAIR, ST: On one occasion when he was receiving a revelation, he allowed Satan to get him to insert a verse that said to the pagan Meccans, my god is okay, and your gods are okay, and they're a team together. In the Muslim case, the timing is quite different. In that sense, our starting point is similar to the biblical account of Moses: Yes, a great prophet, the greatest ever, but he has his flaws; he can stumble. JOHN SINIFF, USA TODAY: I was curious whether you've seen in academia a fear of candid discussion of some facets of Islam for fear of retribution. The other possibility is he wasn't getting it direct from Jewish and Christian sources. Iran — Persia — is part of the pan-Islamic world, but it's not part of the pan-Arab world. The problem in Mecca is he and his followers are unpopular with the pagan population. When he's in early adolescence, his uncle takes him to Syria, and on the way they encounter a Christian monk, and the Christian monk says, ah ha, this guy's going to be a prophet. COOK: We don't have a clue what literacy rates were like in this period. MATTINGLY: What I meant was, it's clear that the Sunnis consider the Shi'ites heretics: they're almost worshipping the descendants of Muhammad and breaching the concept of absolute monotheism, and now they're walking around in the streets carrying these huge pictures. One, we're still by the watering place, and a watering place in western Arabia is a pretty small affair. I've given you lots of detail. What they did was to come up with a monotheist religion of their own. Whether they go back to eye witnesses or whether they've just been embroidered later, I have no way of telling. Now let me tell you about an incident that was much more threatening and dangerous. There is an account in the life of the prophet that ties up with a verse in the Koran. They can't just think of Khomeini as somebody with the authority of a saint. Let's stand back from the trees and see if we can find a wood here. For example, you have pagan holdouts — people like the Lithuanians who are so incredibly obstinate that 1,000 years after Constantine, they still insist on worshipping their pagan gods. Instead there is oil and a lot of poverty. Not in Muhammad's lifetime, but a couple of years after his death, starting in 634 — that's when his followers conquer this empire stretching from Spain to Central Asia. Is that part of the historical consciousness it's retained? There are deep cultural differences that trace back into medieval times.

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