

# JOURNAL OF SOCIAL PROTEST VOL 2 1 FEMINIST PERSPECTIVES ACROSS THE BOARD

Multidisciplinary Journal Of Social Protest Vol 2 1 Feminist Perspectives Across The Board

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Nor," added the vizier," is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem." . . . . . And left me all forlorn, to pine for languishment,. . . . . For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboultauwaif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang.. . . . I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain..Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Hearkening and obedience,' answered she and improvised and sang the following verses:.104. Mesrour and Zein el Mewasif dcccxxi.69. Musab ben ez Zubeir and Aaisheh his Wife cclxxxvi.However, after awhile, one of the women took pity on me and brought me a rag of thin stuff and cast it on me. With this I covered my privities, and no more, and abode awhile thus. Then said I in myself, "The husbands of these women will presently gather together on me and I shall be disgraced." So I went out by another door of the house, and young and old crowded about me, running after me and saying, "A madman! A madman!" till I came to my house and knocked at the door; whereupon out came my wife and seeing me naked, tall, bareheaded, cried out and ran in again, saying,"This is a madman, a Satan!" But, when she and my family knew me, they rejoiced and said to me, "What aileth thee?" I told them that thieves had taken my clothes and stripped me and had been like to kill me; and when I told them that they would have killed me, they praised God the Most High and gave me joy of my safety. So consider the craft of this woman and this device that she practised upon me, for all my pretensions to sleight and quickwittedness.'.Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..Ali of Damascus and Sitt el Milah, Nouredin, iii. 3..When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou avaiest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in

marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last. . . . .  
 . . . ja. Story of David and Solomon dcccxcix.72. Haroun er Reshid and the three Girls cclxxxvii. . . . . My place is the place of the fillet and pearls And the fair are most  
 feately with jasmine bedight. . . . . Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite. . . . . He,  
 who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..12. The Waterfowl and the Tortoise cxlviii.11. The Voyages of Sindbad  
 the Sailor ccxlv. . . . . O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away!. . . . . Quoth I (and mine a body is  
 of passion all forslain, Ay, and a heart that's all athirst for love and longing pain.Azadbekht and his Son, History of King, i. 61.Meanwhile the king said to his vizier, "How  
 shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if  
 he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other]  
 the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou  
 them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his  
 due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand."Picture, The Prince who fell in love with the, i. 256..Voyage of Sindbad  
 the Sailor, The Sixth, iii. 203..The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and  
 took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the  
 wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her.  
 Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the  
 first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a  
 fakir's habit; and he saluted me and went away..As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas,  
 repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out  
 the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she  
 called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would  
 have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her."As he was about to go away, the  
 cook said to him, 'O youth, doubtless thou art a stranger?' And he answered, 'Yes.' Quoth the cook, 'It is reported in one of the Traditions [of the Prophet that he said,]  
 "Loyal admonition is [a part] of religion;" and the understanding say, "Admonition is of the characteristics of the true believers." And indeed that which I have seen of thy  
 fashions pleaseth me and I would fain give thee a warning.' 'Speak out thy warning,' rejoined Selim, 'and may God strengthen thine affair!' Then said the cook, 'Know, O my  
 son, that in this our country, whenas a stranger entereth therein and eateth of flesh-meat and drinketh not old wine thereon, this is harmful unto him and engendereth in him  
 dangerous disorders. Wherefore, if thou have provided thee somewhat thereof, (71) [it is well;] but, if not, look thou procure it, ere thou take the meat and carry it away.'  
 'May God requite thee with good!' rejoined Selim. 'Canst thou direct me where it is sold?' And the cook said, 'With me is all that thou seekest thereof.' 'Is there a way for me  
 to see it?' asked the young man; and the cook sprang up and said, 'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than  
 this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.' "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what  
 was their story." And the youth said, "O king,. . . . . His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken  
 doth he fare..Then said Shehrazad, "They avouch, O king, (but God [alone] knowest the secret things,) that.Sixteenth Officer's Story, The, ii. 193.. . . . . ed.  
 Story of the Barber's Fourth Brother clii. . . . . Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..Then I arose  
 and fared on a day and a night, till I came to the house of my master, who saw me pale and disfeatured for fear and hunger. He rejoiced in my return and said to me, 'By  
 Allah, thou hast made my heart ache on thine account; for I went and finding the tree torn up by the roots, doubted not but the elephants had destroyed thee. Tell me then  
 how it was with thee.' So I told him what had befallen me and he marvelled exceedingly and rejoiced, saying, 'Knowst thou where this hill is?' 'Yes, O my lord,' answered I.  
 So he took me up with him on an elephant and we rode till we came to the elephants' burial-place.. . . . . b. The Singer and the Druggist dcccxxxviii.Full many a man  
 incited me to infidelity, i. 205.. . . . . All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.He gave not over going and  
 the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then  
 he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Hearkening and obedience"] and going  
 down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and  
 Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El  
 Abbas looked at him and made answer with the following verses:

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