

A STUDY GUIDE FOR LI POS THE MOON AT THE FORTIFIED PASS

107. Abou Suweid and the Handsome Old Woman cccxxiii. Barmecides, Er Reshid and the, i. 189. b. The Controller's Story cxix.
When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain. aa. Story of King
Sindbad and his Falcon v. And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain.
. To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray. I am become, for
severance from my loved one, Like a left hand, forsaken of the right. k. The Blind Man and the Cripple dccccx. Hence on the
morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event. After he had slain him, he fell into repentance
and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife,
did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death,
they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself
by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night
privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth
this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and
done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' 137.
Otbeh and Reyva dclxxx. Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135)
and for fruits pomegranates (136) that doth bear. aa. The Merchant and the Parrot xiv. As an instance of the extreme looseness
with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended
en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned
Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone
fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless
task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but
have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the
Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial
assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the
proofs of my translation and to whom I beg once more to tender my warmest thanks. e. King Dadbin and his Viziers ccclv. 118. The
Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M. SHEHRZAD AND SHEHRIYAR. (145). Meanwhile, the
news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to
him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in
Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of
reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is
repentance? If we had hastened, we also, like unto thee, we had repented.' Then they betook themselves to a place without the city, where he builded
him a mansion of solid stone and white plaster and stopped its inner [walls] and stuccoed them; yea, he left not therein cranny nor crevice and set in
it two serving-women to sweep and wipe, for fear of spiders. Here he abode with his wife a great while, till one day he espied a spider on the
ceiling and beat it down. When his wife saw it, she said, 'This is that which the wise woman avouched would kill me; so, by thy life [I conjure
thee], suffer me to slay it with mine own hand.' Her husband forbade her from this, but she conjured him to let her kill the spider; then, of her fear
and her eagerness, she took a piece of wood and smote it. The wood broke in sunder, of the force of the blow, and a splinter from it entered her
hand and wrought upon it, so that it swelled. Then her arm swelled also and the swelling spread to her side and thence grew till it reached her heart
and she died. Nor," added the vizier, "is this more extraordinary or more wonderful than the story of the weaver who became a physician by his
wife's commandment." By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims
throng and fare to Arafat's hill, 111 El Melik es Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police dccccxxx. The Third
Day. King who lost Kingdom and Wife and Wealth, The, ii. 66. THE FIFTH OFFICER'S STORY. Reshid (Er), Tuhfet el Culoub and, ii.
203. Death, The Man whose Caution was the Cause of his, i. 291. STORY OF THE SHARPER AND THE MERCHANTS. Then they left him
and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of
burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure
and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and
acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore,
for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and
divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his
brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his

time..It chances whiles that the blind man escapes a pit, ii. 51..????? Upon the parting day our loves from us did fare And left us to endure estrangement and despair..Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so." I saw thee, O thou best of all the human race, display, i. 46..142. El Asmai and the three Girls of Bassora dclxxxvi.????? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied..Officer's Story, The Sixth, ii. 146..????? Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait!.Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thou is all that hath come down to us of their story.".Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.'.The Second Night of the Month.????? How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede..Still do I yearn, whilst passion's fire flames in my liver are, iii. 111.We sat down and I looked at him who had opened the door to us, and behold he was lopped of the hand. I misliked this of him, and when I had sat a little longer, there entered a man, who filled the lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and the host fell to casting furtive glances at me..Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit..Look at the moss-rose, on its branches seen, ii. 256..[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..Woman (The Old), the Merchant and the King, i. 265..Picture, The Prince who fell in love with the, i. 256..Whenas mine eyes behold thee not, that day, iii. 47..Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses:.As the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approval, for it befitteth thee not neither is it seemly unto thee that thou take her on

this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her..Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesrour the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath..130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.?? ? ? ? a. The First Voyage of Sindbad the Sailor cclii.One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need]. And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." 71. Haroun er Reshid and the two Girls ccclxxxvii.Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..54. The Poor Man and his Generous Friend cclli.? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..169. Marouf the Cobbler and his Wife Fatimeh

dccccxxxix-Mi.????? a. The First Voyage of Sindbad the Sailor. A fair one, to idolaters if she herself should show, iii. 10. I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..68. Haroun er Reshid and the three Poets cclxxxvi. There was once in a certain city a woman fair of favour, who had to lover a trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee.'" Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:????? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!. Firouz and his Wife, i. 209..????? d. The Crow and the Serpent dcccciii. Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses:????? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!. Eighth Officer's Story, The, ii. 155.. Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..68. Kisra Anoushirwan and the Village Damsel deliii. Selim and Selma, ii. 81.. Officer's Story, The First, ii. 122.. THE FOURTEENTH OFFICER'S STORY..????? From mine own land, to visit thee, I came at love's command, For all the distance did forbid, 'twixt me and thee that spread..????? ? ? ? n. The Fourteenth Officer's Story dccccxxxix.????? Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear.. [When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make.. It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying

down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.'? ? ? ? ? The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.' Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses: ? ? ? ? ? ? ? ? ? ? My pleasant life for loss of friends is troubled aye..Sindbad the Sailor, The Sixth Voyage of, iii. 203..The Fourth Day..? ? ? ? ? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne"? ? ? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that.Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..Then said she to him, "O chief of the kings, the wise say, "The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168).As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives.

[Flux Financiers Illicites L economie Du Commerce Illicite En Afrique de LOuest](#)

[Quantum Electrodynamics 101 From Quantum Waves to Quantum Particles](#)

[Cyfres Cymeriadau Difyr Stryd y Rhifau](#)

[Mylab Statistics -- Print Offer -- For Elementary Statistics Using the Ti-83 84 Plus Calculator](#)

[Prekare Arbeitsraume Soziale Konflikte Und Gruppenbezogene Menschenfeindlichkeit in Aufgewerteten Stadtquartieren](#)

[Kosteneinsparpotenziale Einer Effizienteren Landesbauordnung Okonomische Analyse Der Bauordnung Fur Das Land Nordrhein-Westfalen Im Vergleich Mit Der Englischen Bauverordnung](#)

[Digital Research and Education in Architectural Heritage 5th Conference DECH 2017 and First Workshop UHDL 2017 Dresden Germany March 30-31 2017 Revised Selected Papers](#)

[The Bethesda Review of Oncology](#)

[Modified Mastering Chemistry with Pearson eText -- ValuePack Access Card -- for Chemistry The Central Science](#)

[Professional Cooking](#)

[Principles of International Environmental Law](#)

[Hugo Grotius A Lifelong Struggle for Peace in Church and State 1583 - 1645](#)

[Painting the Town Red Politics and the Arts During the 1919 Hungarian Soviet Republic](#)

[Data Analytics in Professional Soccer Performance Analysis Based on Spatiotemporal Tracking Data](#)

[Hideyoshi and Riky?](#)

[Neurowissenschaften Und Musikpädagogik Klarungsversuche Und Praxisbezüge](#)

[Sensation Perception](#)

[The triple bind of single-parent families Resources employment and policies to improve wellbeing](#)

[La Fontaine en series](#)

[Here The Muster Speeches at Texas AM University](#)

[Pattern Recognition A Quality of Data Perspective](#)
[Fundamentals Of Mobile Heavy Equipment Tasksheet Manual](#)
[Parallel Genetic Algorithms for Financial Pattern Discovery Using GPUs](#)
[Licensing Digital Content A Practical Guide for Librarians](#)
[Policy analysis in the United States](#)
[Impacted Third Molars](#)
[Lippincott Visual Nursing A Guide to Clinical Diseases Skills and Treatments](#)
[Education for All? The Legacy of Free Post-Primary Education in Ireland](#)
[Eine Untersuchung Von Legitimationsmythen Des Zweiten Bildungswegs](#)
[Bundle Creswell Qualitative Quantitative and Mixed Methods Approaches 5e + Winter A Crash Course in Statistics](#)
[Engineering Mechanics 2 Mechanics of Materials](#)
[The City as Performance The Contemporary American Novel and the Power of the Senses](#)
[Die Festung Der Neuzeit in Historischen Quellen](#)
[The Boy Crisis Why Our Boys Are Struggling and What We Can Do about It](#)
[Professionalisierung in Der Erwachsenenbildung Qualitative Untersuchung Von Absolventen Und Absolventinnen Der Wirtschaftspädagogik](#)
[Managerial Capitalism Ownership Management and the Coming New Mode of Production](#)
[I Georgofili Atti Della Accademia Dei Georgofili](#)
[Von Der Hauptschule in Die Sekundarstufe II Eine Schulerbiografische Langschnittstudie](#)
[Homo Connectus Einblicke in Die Post-Solo-Ara Des Kunden](#)
[Bayerns Adel #8213 Mikro- Und Makrokosmos Aristokratischer Lebensformen Unter Mitarbeit Von Lisa Bauereisen](#)
[Applications of Face Research](#)
[Meaning Narrativity and the Real The Semiotics of Law in Legal Education IV](#)
[Guide to the International Registration of Marks Under the Madrid Agreement and the Madrid Protocol \(Arabic Edition\)](#)
[Superfluous Women A Daisy Dalrymple Mystery](#)
[Predator If It Bleeds](#)
[Dienstleister Für Politische Kommunikation in Deutschland Exploration Der Branche Durch Typologisierung](#)
[The Circlework Training Manual A Companion Guide to the Magic of Circlework The Practice Women Around the World Are Using to Heal and Empower Themselves](#)
[Illicit financial flows the economy of illicit trade in West Africa](#)
[Von Hybriden Schulerinnen Und Schulern in Dritten Raumen Rekonstruktion Kultureller Bildungsprozesse Im Bilingualen Unterricht](#)
[Mara Daughter of the Nile](#)
[Ernst Cassirer Und Die Neurowissenschaft Die Frage Nach Der Möglichkeit Eines Naturwissenschaftlichen Subjektbegriffs](#)
[Vaterforschung Und Vaterarbeit in Der Migrationsgesellschaft Rassismuskritische Und Intersektionale Perspektiven](#)
[Hope Lies in the Proles George Orwell and the Left](#)
[Social Protection Goals in East Asia Strategies and Methods to Generate Fiscal Space](#)
[Disruption Und Transformation Management Digital Leadership - Digitales Mindset - Digitale Strategie](#)
[Employee Share Schemes](#)
[Singapore Revenue Legislation 2018 - Volume 1](#)
[The Oxford Handbook of Computational Economics and Finance](#)
[Data Protection A Practical Guide to UK and EU Law](#)
[Laboratory Manual for Exercise Physiology 2nd Edition With Web Study Guide](#)
[Torture Inhumanity and Degradation under Article 3 of the ECHR Absolute Rights and Absolute Wrongs](#)
[Business Ethics Interactive eBook for UK Territories Best Practices for Designing and Managing Ethical Organizations](#)
[The Oxford Handbook of International Political Theory](#)
[Agricultural Adaptation to Climate Change in Africa Food Security in a Changing Environment](#)
[Research for Effective Social Work Practice](#)
[Discovering Human Sexuality Fourth Edition](#)
[Data Uncertainty and Important Measures](#)
[Geospatial Data Science Techniques and Applications](#)
[Basic Rigger Level 1 Trainee Guide V3](#)

[The Moral Psychology of Compassion](#)

[Mylab Writing with Pearson Etext -- Access Card -- For Wordsmith A Guide to Paragraphs and Short Essays](#)

[Rural Geography 2ed](#)

[Dynamique Des Prismes Orogéniques Le Rôle Des Fluides](#)

[La Lutte Contre La Désertification](#)

[Les Antifongiques](#)

[Caractérisations électrochimiques Des électrodes Négatives](#)

[Effets Néonataux Sur La Taux d'Une Exposition in Utero à La Nifédipine](#)

[Elements of Classical and Quantum Physics](#)

[Covered Bonds under Unconventional Monetary Policy](#)

[Financial Capability in Der Kunde-Bank-Beziehung Eine Wissensbasierte Analyse Und Modellkonzeption](#)

[Das Neue Datenschutzrecht Bei Polizei Und Justiz Europäisches Datenschutzrecht Und Deutsche Datenschutzgesetze](#)

[L'Offensive Chinoise Et Indienne Au Cameroun](#)

[Le Plm Pour Les Systèmes Micatroniques](#)

[La Morale de Bergson Ou Le Hiérisme Humaniste](#)

[Quiz-A-Day An Ensemble of Fun-Filled General Knowledge Questions One for Each Day of the Year!](#)

[La Conception Physique Des Entrepreneurs de Donnie](#)

[The Origin of Musical Instruments An Ethnological Introduction to the History of Instrumental Music](#)

[Identité Professionnelle Et Blessés Médullaires](#)

[Performances Du Mpls Dans Un Réseau Multi Service](#)

[Architecture Urbanisme Et Cinéma Ou La Ville Mise En Scène](#)

[Contrôleurs Synchrones Et Asynchrones Pour Systèmes Embarqués](#)

[titre Auteur Américain](#)

[Dépollution Des Eaux Usées Par Les Argiles Alluviales](#)

[Journal of Prosthodontics on Complete and Removable Dentures](#)

[Breaking the Shell Voyaging from Nuclear Refugees to People of the Sea in the Marshall Islands](#)

[Electromagnetic Performance Analysis of Graded Dielectric Inhomogeneous Radomes](#)

[Édition Critique d'Un Extrait de la Chanson d'Aspremont](#)

[EIL Education for the Expanding Circle A Japanese Model](#)

[Shakespeare Et Le Métatexte](#)

[Prescriptions Hors-Armée En Oncologie Analyse Coût-Efficacité](#)