

# WOMEN AND LAW CRITICAL FEMINIST PERSPECTIVES

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**And Law Critical Feminist Perspectives** Mobi as among the material to complete quickly. Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses:..18. Ardeshir and Heyat en Nufous cccxiv.The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs."Your water I'll leave without drinking, for there, i. 210..Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, 'With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father.'? ? ? ? ? n. The Man whose Caution was the Cause of his Death dcccciii.10. The Enchanted Horse ccxlii.? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..Kings and the Vizier's Daughters, The Two, iii. 145..The Twenty-Third Night of the Month..When the king heard this, he could not contain himself, but rushed in upon them and said to them, 'Out on you! What did ye? Tell me.' And they said, 'Pardon, O king.' Quoth he, 'An ye would have pardon from God and me, it behoveth you to tell me the truth, for nothing shall save you from me but truth-speaking.' So they prostrated themselves before him and said, 'By Allah, O king, the viziers gave us this gold and taught us to lie against Abou Teman, so thou mightest put him to death, and what we said was their words.' When the king heard this, he plucked at his beard, till he was like to tear it up by the roots and bit upon his fingers, till he well-nigh sundered them in twain, for repentance and sorrow that he had wrought hastily and had not delayed with Abou Temam, so he might look into his affair..Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to spunge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood."? ? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..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.'It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.'? ? ? ? ? o. The Merchant and the Thieves dcxxix.Unlucky Merchant, The, i 73..When Shefikeh saw that which betided him, she came forward and said to him, "O bountiful lord, indeed my mistress returneth not the mantle and the necklace despitefully; but she is about to depart the world and thou hast the best right to them." "And what is the cause of this?" asked he. Quoth Shefikeh, "Thou knowest. By Allah, never among the Arabs nor the barbarians nor among the sons of the kings saw I a harder of heart than thou! Is it a light matter to thee that thou troublest Mariyeh's life and causest her mourn for herself and depart the world on account of (110) thy youth? Indeed, thou wast the cause of her acquaintance with thee and now she departeth the world on thine account, she whose like God the Most High hath not created among the daughters of the kings."There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses:..Tither, The Unjust King and the, i. 273..They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most

High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.' ? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..The Tenth Night of the Month.."Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..Lewdness, The Pious Woman accused of, ii. 5..? ? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;.I am filled full of longing pain and memory and dole, iii. 15..23. Hatim et Tal; his Generosity after Death cclxx.One day, as the prefect sat [in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling."Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.'Fair patience use, for ease still followeth after stress, iii. 117..The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband].

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