

# ISLAMIC JIHADIST IDEOLOGUE OR RADICAL HIJACKER OF ISLAM WILL THE REAL ENEMY

War On Terror: Islamic Jihadist Ideologue Or Radical Hijacker Of Islam Will The Real Enemy

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No torment 'twere for lovers true and leal..Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen." 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). Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging..? ? ? ? So, O Aamir, haste thy going, e'en as I do, so may I heal my sickness and the draining of the cup of love essay;. ?STORY OF THE KING OF HIND AND HIS VIZIER..132. Sindbad the Sailor and Sindbad the Porter dxxxvi.(continued)..WP="BR1">. ? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;. They have departed, but the steeds yet full of them remain, ii. 239.. Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseeem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and

chagrined me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?".12. The Waterfowl and the Tortoise cxlviii.?  
? ? ? ? O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate? ? ? ? ? How oft I've waked, whilst over me my comrades kept the  
watch! How many a stony waste I've crossed, how many a desert dread! ? ? ? ? e. The Niggard and the Loaves of Bread dlxxx.Bihkerd, Story of King, i. 121..An if my  
substance fail, no one there is will succour me, i. 6..The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty  
thousand dinars, and a tray wherein were ten thousand dinars..Calcutta (1814-18) Text..Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment  
of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in  
1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the  
Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not,  
however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see  
post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided  
into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being  
the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far  
overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a  
separate publication; but this is, of course, a matter for future consideration.

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