

UDHRI  
FROM THE  
FASAD AL-ZAMAN  
(rottenness of the age)  
OF  
WISAL AL-MASHA'ILI  
OR  
THE ACCOUNT OF  
KOH'L'IN AL-DEEN THE MAJIN AND  
THE 6 STRUMPETS  
TRANSLATED BY  
WISAL AL-KUSS

POEM BY C DEAN

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# PREFACE

Cunts and arse-holes fill the world  
from highest heights to the lowest  
hole

Cunts fuck arse-holes arse-holes  
fuck cunts

All and every one is at all times  
fucked

All classes from noble to the lowest  
low

Are cunts and arseholes and  
everyone knows

of arse-hole or cunt

Oh I say give me the cunt any day

I will dip my pen in liquid gems fiery ruby reds  
 shimmering sapphire blues glittering topaz  
 yellows hues and paint for thee in glimmering  
 words like pearls strung on a gold thread a tale of  
 lofty majesty of udhri<sup>1</sup> as I heard it surrounded  
 by arse-holes bludgers cunts shitheads freeloaders  
 pricks dickheads users brown-nosers cock-suckers  
 arse-lickers crawlers and all sundry  
 representatives of the middle class and above  
 belonging to the rottenness of the age at "The  
 Takht al-Qala'a"<sup>2</sup> from Abdullah al-Nadim  
 who heard it from Abu Omar Muhammad ibn  
 Muhammad al-Kuss Ammar who heard it from  
 Ibn al-Qarih who heard it from Abd al-Malik  
 who heard it from Abu al-Atahiyya who read it  
 in a book by Zarif al-Shatir of the account of  
 Kohl'in al-Deen the Majin<sup>3</sup> and the 6 strumpets  
 by testimony Kohl'in al-Deen the Majin was a  
 shatir<sup>4</sup> a dandy fop clad in yellow coloured velvet

<sup>1</sup> Udhri is love that is chaste or unfulfilled love the kind celebrated by elegiac poets of the Umayyad period. Udhri takes its name from the Banu Udhra an Arab tribe from a valley in northern Hijaz most associated with this kind of expression. Udhri poetry proper is poetry of the desert was relatively short lived though it had far reaching influence through ages on Arabic courtly love poetry al-ibn al-Ahnaf was a favourite Udhri poet of Harun al-Rashid

<sup>2</sup> The Takat al-Qala'a was an open space beneath the Damascus citadel where people went to be entertained where the Banu Sasan inhabited i.e. the low life of spongers thieves beggars etc

<sup>3</sup> Majin is a lewd pervert reprobate. It is said in an apocryphal biography of *Kohl'in al-Deen* that he liked to watch negro women piss as the yellow liquid against their black flesh turned him on

<sup>4</sup> According to Rowson, E. K. "Homosexuality in Traditional Islamic Culture" Columbia University Press forthcoming a Shatir had a lifestyle choice of some rebellious young men (and women) perhaps in

pearl bejewelled sandals with hair in musk  
 perfumed bangs wide gold brocaded rose coloured  
 sleeves and a long blue satin train to his pink  
 robes he was the leading exponent of mujun<sup>5</sup>  
 poetry<sup>6</sup> in his *Asr al-Intihat*<sup>7</sup> where the  
 colloquial and no metre<sup>8</sup> was used and form

the sense to be compared to hippies and punks in modern Western society There is a distinctive "look" we learn from a description of Abu Nuwas himself who adopted it... when he travelled to Egypt "the garb and cut of clothes of the shutter with hair in bangs wide sleeves and a train to his robes and covered sandals"... they are not to be identified with male prostitutes

<sup>5</sup> Profane libertine or dissolute poetry

<sup>6</sup> **Arabic poetry** (Arabic: الشعر العربي) is the earliest work of **Arabic** literature. It is composed and written down in the **Arabic language** either by **Arab** people or non-Arabs. Knowledge of poetry in **Arabic** dates from the **6th century** but **oral poetry** is believed to predate that. **Arabic** poetry is categorized into two main types, rhymed or measured, with the earlier greatly preceding the latter. The rhymed poetry falls within fifteen different **meters** collected and explained by **Al-Farahidi** in what is known as "ضرور علم" (The Science of **Arood**). **Al-Zamakhshari** later added one more meter to make them **sixteen**. The meters of the rhythmical poetry are known in **Arabic** as "روح" or Seas. The measuring unit of the "seas" is known as "تفيعلة" (Taf'eela) with every sea containing certain number of Taf'eelas that the poet has to observe in every verse (*bayt*) of the poem. The measuring procedure of a poem is very rigorous. Sometimes adding or removing a consonant or a vowel could shift the *bayt* from one meter to another. Also, in rhymed poetry, every *bayt* has to end with the same rhyme (*qafiya*) throughout the poem. With the expansion of Islam into Persia, **Arabic** language was greatly enriched by **Arabic** grammarians and writers of Persian descent. The new converts had also major contributions to **Arabic** poetry. The quality of **Arabic** poetry composed has, at times, deteriorated especially during the **Mamluks** era and onward. In the **20th century**, there has been a resurgence of the language for literature and poetry particularly in Egypt and Lebanon.

<sup>7</sup> *age of decadence*

<sup>8</sup> **Classical Arabic** Classical Arabic has sixteen established meters. Though each of them allows for a certain amount of variation, their basic patterns are as follows, using "-" for a long syllable, "u" for a short one, "x" for a syllable that can be long or short and "o" for a position that can either contain one long or two shorts:

1The Ṭawīl (الطويل):

u-x u-x- u-x u-u-

نل عافم نل وعف نل عافم نل وعف

2The Madīd (المدى):

xu—xu- xu-

نتال عاف نل عاف نتال عاف

3The Basīṭ (الطيسبلى):

x-u- xu- x-u- uu-

نل عاف نل عفتسم نل عاف نل عفتسم

4The Kāmil (الكمال):

O-u- O-u- O-u-

نل عافتتم نل عافتتم نل عافتتم

5The Wāfir (رفاولا):

u-o- u-o- u--

نل وعف نل عافتتم نل عافتتم

6The Hajaz (زجها):

u--x u--x

نل عافتتم نل عافتتم

7The Rajaz (زجرا):

x-u- x-u- x-u-

نل عافتتم نل عافتتم نل عافتتم

8The Ramal (لمرلا):

xu—xu—xu-

نل عافت نل عافت نل عافت

9The Sarī` (عيرسلا):

xxu- xxu- -u-

نل عافت نل عافتتم نل عافتتم

10The Munsarih (حرسنملا):

x-u- -x-u -uu-

مستقلن فاعلاتُ مستقلن

11The Khaffif (فيفخلا):

xu—x-u- xu

نل عافت نل عافتتم نل عافتتم

12The Muḍāri` (عراضملا):

u-x x-u--

نل عافت نل عافتتم

13The Muqtaḍib (بضتقملا):

xu- u- uu-

فاعلاتُ مقتعلن

14The Mujtathth (ثتجملا):

abused a free for all where prose became verse and  
 verse became prose which the mediocre pursued in  
 Zarif al-Shatirs book Kohl'in al-Deen the Majin  
 relates at a hashish den where he was in company  
 with masha'ilyya<sup>9</sup> an account of an exploit with  
 6 virgins as beautiful as the houris of paradise  
 before he started his narrative Kohl'in al-Deen  
 the Majin did relate to the masha'ilyya

Do we dream that we are here  
 Do I dream that thee are near

Is lifes frenzy a shadow a fiction we dream  
 Is lifes whorl an illusory veneer

---

x-u- xu

نتال عاف نل عفتسم

15The Mutadārik (فرداتملا):

o- o- o- o- (Here, each "o" can also be "xu")

نل عاف نل عاف نل عاف نل عاف

16The Mutaqārib (براقتملا):

u-x u-x u-x u-

لوعف نلوعف نلوعف نلوعف

<sup>9</sup> The nightwatchmen and touch bearers who cleaned the latrines removed the refuse from streets and carried off the bodies of the dead animals served as police guards executioners and public criers and paraded people condemned to public disgrace whose shame may have consisted in part being handled by such men

*Is this a dream a dream that we dream  
Is this a dream that shifts changes to again to  
reappear*

*This gathering a dreams delirium  
This dream is but a dream is what Kohl'in al-  
Deen the Majin doth cheer*

*Then Kohl'in al-Deen the Majin did relate that  
once he was wandering around the banks of the  
ubulleh<sup>10</sup> river perving trying to get glimpses of  
tits arses and thighs of the pretty girls when he  
came across 6 ghulumiyat 6 virgins all<sup>11</sup> an  
Abyssinian Nubian ebony Negro sensual  
Egyptian Indian and a ravishing Persian  
at picnic in a garden by the banks of the  
ubulleh river thick with yellow lilies thick with  
pomegranate mulberry myrtle jasmine rose*

---

<sup>10</sup> A canal so called branching off from the Tigris and leading from Bassora to an adjacent town of the same name Its banks were a favourite pleasure-resort of the towns people and it was said by Arabs to be one of the four most delightful places in the world the three others being situated at Damascus Shariz and Samarkand it is mentioned in the 1001 nights in the tale "The ruined man of Baghdad and his slave girl"

<sup>11</sup> Girls dressed as page boys tall slim with marvellous outpouring of breasts a bees waist and her body waved like the tender shoot or willow young servant girls and entertainers dressed in svelt and coquettish attire they wore turbans close fitting robes tunic and sashes their hair done up in bangs and side curls and cut short at the back to look like boys

*anastatica* and hyacinth poppy tulips  
 puschkinia flowers of the wild pear tree the  
 camomiles looked as if they smiled the jasmines  
 white face contrasted with the narcissus dark eyes  
 and violets negro face varied bulbuls cry the  
White-spectacled Bulbul White-eared Bulbuls  
 sung sweet tunes while birds did warble and chirp  
 to make one swoon on lakes and pools floated  
 swans Mute Swans Tundra Swans the  
Ferruginous Pochard with Pheasants and  
 partridges Caspian Snowcock Chukar Pigeons  
 and doves Stock Pigeon Eurasian Turtle-Dove  
 warblers flycatchers Siberian Stonechat  
Whinchat and finches Chaffinch Brambling  
 with their shimmering coloured 12 tail feathers  
 and 9 primaries the sun glittered in pools shooting  
 out sparklings like rubies lemons were like large  
 nuts of gold fruit trees did abound red and white  
 figs there were varied apricots from Samarkand  
 and camphor and almond apricots plums deep hue  
 mirroring the cheeks of blushing girls in view  
 oranges juicy and round hung on trees like orange  
 bells peaches peachy shaped like arse cheeks of  
 girls bum carpets of flowers lay all around red

anemones like seas of blood and white tips of  
 flowers within like waves of gleaming pearls  
 could be found Kohl'in al-Deen the Majin with  
 lewd intent did slink o'er the ground and while  
 starering at the cunt bulges under their garments  
 to the 6 virgins with mellifluous tones did say  
 "peace be upon thee fair beauties thou art more  
 beautiful than flowers around I art Kohl'in al-  
 Deen the Majin poet of world renown" Eeei thy  
 did cry  
 hast not Mohammad the prophet said in surah 26  
 224-227 "The Poets"

"As for poets the erring follow them  
 Hast thou not seen how they stray in every  
 valley  
 And how they say that which they do not "

Ah but I say unto thee I practice saj the  
 delightful rhymed prose in which the majestic  
 Qur'an is delivered by the prophet Mohammad  
 may peace be upon he they did giggle and titter  
 and did say oh Kohl'in al-Deen the Majin take  
 a cushion oh leading mujun poet of world renown

take a cushion and take part in our repast with  
 food all around Nabidh in crystal goblets made  
 from dates grapes raisin and honey did on sandal-  
 wood stools sit as in the liquids bubbles like pearls  
 bubbling in amber did percolate oh did say  
 Kohl'in al-Deen the Majin is not spirits denied  
 by the Qur'an nay the virgins did say Nabidh  
 say the casuists is not wine so it is not proscribed  
 around in porcelain china bowls were zirbaj<sup>12</sup>  
 apples stewed with cinnamon topping dates  
 soaked in milk Ma'muniyya and peppered rice  
 boiled eggs compounded of milk and butter white  
 flour and thin bread-sheets Haytaliyya pastry  
 made of vermicelli and Ajamiyya macaroni stew  
 slices of paste dipped in milk cucumbers limes and  
 fresh figs halwa perfumed with orange juice raisin  
 drowned in rose-water take thy place Kohl'in al-  
 Deen the Majin fill thy face and ghazals do tell  
 love poems to make us swoon us with thy talk  
 seduce us with thy speech but first a zirbaj take  
 from us each upon filling his face Kohl'in al-Deen  
 the Majin to the virgins all with lust in his  
 heart did chant

---

<sup>12</sup> A Persain sweet and sour

I say unto thee all  
Sweet virgins one and all

Thy buttocks rounded like the desert sand-dune  
O'er which thy garment doth hang and fall

Thy thighs rounded pillars  
Stately majestic like the I straight and tall

Betwixt which a velvet purse tucked away  
Thy thighs keep from the gaze of all

Thy stomachs roly polly wrinkles folded  
Copious flesh like the W neither large nor small

Thy breasts round orbs  
Like the mosques domes they do recall

Thy teeth rows of precious pearls  
Which sumptuous lips red surround like a wall

*Thy buttocks undulate as thee walk  
Like waves on a crystal sea to enthrall*

*Like eyes gazelle-like like the houris<sup>13</sup> of paradise  
Languid full of magic bewitchery bewitching all*

*Thou art gazelles that capture the lion I do tell  
Oh I Kohl'in al-Deen the Majin prostrate myself  
and at thy feet sprawl*

*The virgins did titter and applaud*

*The masha'ilyya did whistle hoot and holler to  
which the arse-holes bludgers cunts shitheads  
freeloaders pricks dickheads users brown-nosers  
cock-suckers arse-lickers crawlers and all sundry  
representatives of the middle class and above did  
rave and lewd comment made*

*Then in unison the virgins implored another a  
zirbaj take from us each upon filling his face  
Kohl'in al-Deen the Majin*

---

<sup>13</sup> Houris are the virgins of paradise they are called hur al-'ayn which means that the whites of their eyes completely surround and strongly contrast with the intense blackness of their irises

to the virgin first the Abyssinian he did verse  
 compose hoping to get her wet and randy and of  
 cock thirst 2 ghazals he performed with lust in  
 his heart so he did start

Thou art a magician thy eyes enchant in their  
 flashing  
 They have stole my heart I wane with longing

The sweetness of their looks do steal my life  
 From me my heart is taken for of thy look I am  
 dying

Sorrow is mine thy black pupiled eyes bring from  
 my soul loving sighs  
 To thy soul my soul seeks its embracing

In my straining heart theres nought but the  
 image of thee  
 The fires of love burn my lions in their rageing

Thy cunt lips like the camels bloated lips  
 Kohl'in al-Deen the Majin is driven mad in his  
 imagining

How oft can I say thy black eyelashes I thy slave  
 have made  
 In thy eyes all other beauties do fade

Beauty of thy eyes no description can tell  
 Thy eyes the sufi or priest would to apostasy  
 persuade

Thy face more beautiful than the sun  
 I am blest that to thy lover it is displayed

Hundreds fallen like I to the beauty of thy eyes  
 Like the bee to the rose around thy face I have  
 stayed

This ghazal the truth doth say  
 Kohl'in al-Deen the Majin only the truth hast  
 relayed

*The virgins did titter and applaud*

*The masha'ilyya did stamp and yell to which  
the arse-holes brown-nosers bludgers cunts arse-  
lickers shitheads freeloaders pricks dickheads  
users cock-suckers crawlers and all sundry  
representatives of the middle class and above did  
their heads shake and lewd comments make*

*Then in unison the virgins implored another a  
zirbaj take from us each upon filling his face  
Kohl'in al-Deen the Majin  
to the virgin second the Nubian he did verse  
compose hoping to get her wet and randy and of  
cock thirst 2 ghazals he chanted with lewd  
intent in his heart so he did start*

Thy hair a musky veil like a hyacinth crown I  
do say  
Framing thy face thy face on which my eyes  
must stay

The perfume pervades the worldly air  
Thy hair thy look like the bee to the rose my eyes  
I canst take away

Thy narcissus eyes so full of languor tempting  
desires  
Drunk on them the wine take away bring thy  
eyes without delay

Thy heartstealing face hast me in its grasp  
without thy face there is longing and dismay

I imagine thy cunts face a peachy pink anemone  
For its face Kohl'in al-Deen the Majin doth pray

Thy eyes languorous intoxicate me  
Drunk on thy cheeks not wine drunks me

My lips thirst for thy mouth  
Like the bee for the rose love flows from me

Like the moth to the candle the burning light  
To thy face I go bewitched on thy face is me

Take me to thy heart that I may drink loves  
wine from thy ruby lips  
Oh I pray come my delight and take this love  
from me

Dark-eyes more lovelier than rose in bloom  
Sayeth Kohl'in al-Deen the Majin oh my love  
never go from me

*The virgins did titter and applaud*

*The masha'ilyya did bellow and cry to which  
the arse-holes bludgers shitheads freeloaders  
dickheads pricks users brown-nosers arse-lickers  
crawlers cunts cock-suckers and all sundry  
representatives of the middle class and above did  
yell and lewd comments tell*

*Then in unison the virgins implored another a  
zirbaj take from us each upon filling his face  
Kohl'in al-Deen the Majin  
to the virgin third the ebony Negro he did verse  
compose hoping to get her wet and randy and of  
cock thirst Z ghazals he chanted with lechery  
in his heart so he did start*

Thy houri eyes black pearls surrounded by  
alabaster white

Burn me up in thy brilliant light

As the sufis winebearer be my wine bearer please

Let me drink the wine of thy sight

Thy face a cup full for the beloveds look

A guiding star for the beloved in the world so  
bright

Give me thy face that on it I may stare

In a lovers entranced rhapsodic delight

Thy cunt like a fig juicy for me

A face Kohl'in al-Deen the Majin doth imagine  
red and tight

Thy eyes shoot arrows at me I say  
To pierce my heart and in it they stay

Beneath thy eyelids is a lovingly death  
Give me thy glance that I may die I longingly  
pray

Thy mouth is sweet wine  
Give me thy spit<sup>14</sup> that I may sup it night and  
day

My heart is bursting with loves fires  
Thy eyes twin jewels whose worth the jeweller  
canst assay

Give me thy honey sweet mouth  
Oh to blend our souls Kohl'in al-Deen the Majin  
doth say

---

<sup>14</sup> Spit or saliva is very erotic to the Arab to drink or lick is a big turn on

*The virgins did titter and applaud*

*The masha'ilyya did clap and scream to which  
the arse-holes pricks bludgers cunts shitheads  
dickheads users brown-nosers freeloaders cock-  
suckers arse-lickers crawlers and all sundry  
representatives of the middle class and above did  
yell and ribald comments tell*

*Then in unison the virgins implored another a  
zirbaj take from us each upon filling his face  
Kohl'in al-Deen the Majin  
to the virgin fourth the sensual Egyptian he did  
verse compose hoping to get her wet and randy and  
of cock thirst 2 ghazals he somnolently chanted  
with carnality in his heart so he did start*

Since thy eyes upon me fell  
I am love enslaved my heart and soul as well

No magi or hakim can a cure do give  
Only thou can assuage my love which in me doth  
dwell

Thy black eyes hast in love me made  
And taken me from my solitary grave

The rose hue on thy cheeks like a sun sets glow  
Hast kindled loves fires which in me doth dwell

Thy cunt a cats-eye a sleek feline gem eye  
Wink at me I Kohl'in al-Deen the Majin do say

Thy coal black eyes deep pools in them I die  
I drink thirstily and give loves sigh

Thy face a cup from which I drink  
Never enough for ever thirsty I lament and cry

I give my heart lovingly to my beloved eyes  
Forever to bask in their presence I will always try

Oh love my heart a sport with which thee play  
Thy sight thy eyes is all I need to live by

Thy eyes light pierce my heart with loves darts  
I Kohl'in al-Deen the Majin lovingly surrender  
and do lovingly die

*The virgins did titter and applaud*

*The masha'ilyya did yell and cry to which  
the arse-holes cunts users shitheads freeloaders  
pricks dickheads brown-nosers cock-suckers arse-  
lickers crawlers cock-suckers bludgers and all  
sundry representatives of the middle class and  
above did yell and carnal comments did tell*

*Then in unison the virgins implored another a  
zirbaj take from us each upon filling his face  
Kohl'in al-Deen the Majin  
to the virgin fifth the Indian he did verse compose  
hoping to get her wet and randy and of cock thirst  
Zghazals he drowsily chanted with  
concupiscence in his heart so he did start*

Thy eyes would make the moon blush at night  
The moon eclipsed by thy beauties light

Thy face created fromst all the flowers of the  
world

I bask in the perfume of thy faces sight

The rose challenged thy beauty  
But lost to thy beauties might

The sight of thy eyes do mesmerise  
And to this love drunk soul do give delight

Thy cunt an enfolded rose bud  
To Kohl'in al-Deen the Majin his heart it doth  
ignite

Thy eyes black to brighten the night  
Twin pools of light I bathe in their sight

Bring me thy eyes twin wine cups o'er flowing  
and full  
To drink from them drunk in their sight

Loves wine flows fromst the orbs of thy eyes  
Opium art thy eyes bright

Thy lips have the fragrance of a perfumers store  
A flowers bloom breathing sweet breath  
attracting all to its sight

Come give me thy eyes thy lips  
Kohl'in al-Deen the Majin doth say thy flowery  
face emits light bright

*The virgins did titter and applaud*

*The masha'ilyya did holler and hoop and cry  
to which the bludgers cunts freeloaders pricks  
users brown-nosers cock-suckers arse-lickers  
dickheads arse-holes crawlers shitheads and all  
sundry representatives of the middle class and  
above did yell and ribald comments did tell*

*Then in unison the virgins implored another a  
zirbaj take from us each upon filling his face  
Kohl'in al-Deen the Majin  
to the virgin sixth a ravishing Persian he did  
verse compose hoping to get her wet and randy and  
of cock thirst 2 ghazals he sleepily chanted with  
debauchery in his heart so he did start*

O O thy eyes twin orbs I cry  
Black pearls set in gold I do sigh

Thy hair set in bangs and side curls  
For its perfume I would die

A lion at a gazelle pounced  
Oh that gazelle hast captured and devoured me I  
cry

The lustre of thy shining eyes  
Out shines the moon set on high

Thy cunt a nepenthes sweet scented mouth wide  
Caught in its trap is I Kohl'in al-Deen the  
Majin the happy fly

The burden of my heart is locked in thy eyes  
bright  
The burden of my heart locked on thy kiss curls  
Sight

Twist of hair flash of eye curl within curl  
My heart doth unfurl at thy beauties might

The falcons eye sees all the world on high  
Those eyes thy eyes always keep me in sight

Intoxicated art I in the eyes of thee  
Like the moth to the flame I lovingly attracted  
to its fatal light

Oh my beloved come give me thy ruby red lips  
That thy spit I Kohl'in al-Deen the Majin can  
intake and on haven delight

*The virgins did titter and applaud*

*The masha'ilyya did hoot bellow and shout to  
which the pricks arse-holes bludgers cunts  
shitheads freeloaders dickheads users crawlers  
cock-suckers arse-lickers brown-nosers and all  
sundry representatives of the middle class and  
above did yell and ribald comments did tell*

*Kohl'in al-Deen the Majin did swoon feel dizzy  
and vertiginous reel he realised the zirbaj mixed  
with bang an opium was as he fell and on the  
cushions lay he realised the 6 virgin were  
mubannij<sup>15</sup> be on awakening from his drug  
induced sleep his cock did smart and his balls did  
sting and his mouth tasted of cunt he realised the  
virgins virgin did stay by waylaying men and  
upon them have their way such that their  
hymens did intact stay*

*The masha'ilyya did cry the world is full of cunts  
the representatives of the middle class and above  
did cry the world is full of arse-holes*

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<sup>15</sup> Mubannij were robbers who over powered their victim with hashish and other drugs

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