

Revealing the Other Sides of Syaikh al-Nafzawi's Erotic Anecdotes

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ABSTRACT

Al-Rawd al-'Atir fi Nuzhat al-Khatir (The Perfumed Garden of Sensual Delight), by Syaikh Muhammad ibn Muhammad al-Nafzawi, a Muslim philosopher from Tunisia, has not yet been published in a complete version by any publishers in the Arabic countries since the end of the 15th Century due to the fact that this book is considered sluttish. The Arabians' opinions regarding this book are varied. Some appreciate the writer's honesty and openness, due to describing personal matters, such as a sexual intercourse between a man and a woman. Others are disappointed because of its popular writing styles and poor marketing interests. Some others criticize the ways of medical matters in the text although the suggestions in the text are not imaginary ones. This paper analyzes the book from its other aspects, i.e. its form and types of anecdotes. This paper found out that the anecdotes of al-Nafzawi tend to fictive and this fact leads us not to use the book as the reference for sex education. In additions, the story of the book describes the vulgar sexual intercourse more than sex education itself. This can be considered a sluttish story.

1. Introduction

Jim Colville, in the introduction of *The Perfumed Garden*, says that the opinions of Arabians regarding the book vary. Some appreciate the writer's honesty and openness, due to describing personal matters, such as a sexual intercourse between a man and a woman. Others are disappointed because of its popular writing styles and poor marketing interests. Some others criticize the ways of medical matters in the text although the suggestions in the text are not superstitions. The purpose of Arabian's criticism means to any books as illustrated in this book, representing Muslim Arabians. (al-Nafzawi, 1999). Meanwhile, Al-Ghadami, in his research conclusion on the book, states that the book is actually the humiliation about women. He further argues that the objective of publishing the book is for stupid men. Nobody says that the book is for sex education for Arabians. (Massad 2007).

In the most Islamic periods, it is true that many sources discuss sex. Sexual life is discussed in a number of narrative literary works with numerous anecdotes and poems in depth, one of which is the book on sex education guide in Arabic language, which was well known in the western community in the 15th Century, called *The Perfumed Garden*, composed by North African author, Syaikh al-Nafzawi. (Marzolph 2004). In the original writer, the name of al-Nafzawi was completely written, i.e. Syaikh Abu Abdullah Umar ibn Muhammad al-Nafzawi or Muhammad ibn Muhammad al-Nafzawi. The title 'Syaikh' prior to his name shows that he was a qualified scholar in the religious studies; meanwhile, the name 'al Nafzawi' represents that he was originally from the Nafzawah ethnic in North Africa. (Lowry, *et.al.* 2009)

The objective of the book is to stimulate healthy sexual activities of a partner in order to get marriage harmony and manage sexual desires. The book consists of sexual organs, intercourse, pregnancy, sexual intercourse satisfaction, to trigger sexual desires, cosmetics, ways of abortion, discussions on homosexuality, prostitution and the advantages of sexual activities for both men and women. Most content of the book is illustrated in anecdotes and poems. It appears that this book means not only to instruct the readers, but also to stimulate sexual desires as the first step to lead to a successful marriage. (Marzolph 2004).

Regarded as a sluttish literary work, since its first publication in the 15th Century, *The Perfumed Garden* has never been completely published yet by any Arab publishers. *Maktabat Usama* in Damaskus published some parts of the book accompanied by some articles regarding the book and welcoming notes about the book. The complete edition of the book was published by Riyas al-Rayyis publisher located in London. (Meisami 1998). The book is mostly influenced by a very well known Indian book, called *Kama Sutra*. Most content of the book is about anecdotes and fiction, particularly in Chapter "Ruse and Betrayel by Women". (Irwin 2005). All of the topics of the book are illustrated in the form of traditional anecdotes with some little obscene, taken from various past sources. (Snir 2006).

The Perfumed Garden was translated from Arabic language to French Language by Isadore Liseux pada in 1885, then into English Language by Richard Burton. He and his colleagues in *Kama Shastra Society* tried to avoid the censorship of the book. They, therefore, had the book printed outside of Britain with the reason that this book was meant for those scholars who intend to analyse "the great literary work which is not known in the East" with the words printed in the cover 'for internal purpose only.'

Upon the first publication in 1886, its illegal publication appeared in Paris, Brussel and city centres in the United Kingdom. The edited revision entitled by Burton as *The Scented Garden*, had been actually almost finished before he died, his wife did not agree with this sluttish literary work. All the notes of this revised version of the book were destroyed two week upon his death. Lady Isobel appointed William Coote, the Secretary of *National Vigilance Association*, an executor of her husband's literary work. Coote burned the literary works of Burton, including the complete translation version of *The Perfumed Garden* from its original Arabic version with its notes and revision by Burton in 14 years. *The Perfumed Garden* is not openly sold in Britain, but its pirated copies are sold in the United States. (Sova 2006).

In his writings, *In the Arab Bedroom: The Sex Life of Arabs*, Dupont (2016) mentions that the Arabic writer, Umar Muhammad al-Nafzawi, author of the sex manual, *The Perfumed Garden*, might submit his inheritance about the procedure for sexual intercourse in the Arabs today. Likewise Das (2019), in his writings, *A Chronicle of Sexuality in the Indian Subcontinent*, also said that in the form of a classic Islamic summary, *The Perfumed Garden*, was considered a recognized illustration of sexual knowledge. 16th century public perceptions about attributes involving romantic partners and sexual themes have been clearly illustrated.

Meanwhile, Al-Mohammed, in his writing "Feminist Criticism in Abdullah Alghzamy's Works", put forward Alghzamy's opinion of Al-Nafzawi. In his book "Women and Language", Alghazamy criticized Al-Nafzawi's book "Al-Rawd Al-Ater" (*The Perfumed Garden*), which regarded him as one of the founders of the cultural illusion of masculinity, stripping the woman of his mind and calling it the body. The feminine body in Al-Nafzawi's book seems to be free of thoughts and insights and governed by lust, subject to elevated conditions, and completely stripped of other values. From the point, Alghzamy's view, al-Nafzawi is a sign of a culture of ignorance, ignorance, and intellectual and structural inferiority. Alghzamy explained that the culture tried to oppress women with all its strength and denied the generosity of women, and made it limited to men. (Al-Mohammed 2018)

2. Anecdote Types of Al-Nafzawi

Anecdote is originally from Classical Greek and it is literally translated as "something unpublished". An anecdote is a summary or a short story about interesting events, incredible experiences, striking incidents, imbued by impressive meanings and truths. Anecdote details several events or experiences of how these take place. (Yandell 2001). The literary work by al-Nafzawi, *The Perfumed Garden*, is actually from his small notes entitled *Tanwi' al-Wiqa fi Asrar al-Jima'* (Various Types of Sexual Intercourse). After these notes had reached The Tunisia Prime Minister, Muhammad Awanah al-Zawawi, and he had read it, al-Nafzawi was requested to add some materials about sexual intercourse inside the book, like certain medicine used to enlarge small males' genitals, to remove the bad smell of women's thighs (whitish disease women), to tighten the vagina of women and to fertilize the female womb. It is unquestionably essential for people to know this information regarding these issues. Therefore, the popular translation of various languages regarding the book is an important thing to do for the Western people.

This book of al-Nafzawi consists of 21 chapters, among of which are descriptive and some others are added with anecdotes. Chapter 1 consists of various topics in which men are interested and some long relevant description and poems added with three anecdotes on Abdul Malik bin Marwan, Musailimah al-Qays al-Kazzab and al-Ma'mun. Chapter 2 is about any topics in which women are interested, besides the introduction and a long anecdote about a king called Ali al-Shaqi'i. Chapter 3

presents anything which men hate and a short description as an introduction and a short anecdote with al-Abbas as the character.

Chapter 4, furthermore, is about any topics which women hate. Chapter 5 deals with anything regarding sexual intercourse. Chapter 6 presents the ways how an intercourse takes place; Chapter 7, meanwhile, fully describes the disadvantages about sexual intercourse and its description is in the form of prose and poems. The anecdotes in this chapter are not found. Chapter 8 present the names of a man's and an anecdote with its character played by a man named Al-Rasyid. Poem exists in this chapter. Similarly, Chapter 9 consists of the topics about the names of a woman's genital and an anecdote about a man who lived in Harun al-Rasyid's period. Chapter 10 deals with the genital of animals but does not have poem inside the chapter. Chapter 11 present the deceitfulness and betrayal of women, with 4 anecdotes with a man or a woman whose name and identity are not mentioed.

Chapter 12 consists of the topics in regard with problems and advantages a man and a woman face about a woman, named as Ma'rbeda. Chapter 13 illustrates the topics why sexual desires occur and the power striving for such desires. Chapter 14 discusses female uterus, diseases and how they are medicated. Furthermore, Chapter 15 presents the causes why men are barren. Chapter 16 reveals thing that renders the uterus. Chapter 17 is about medication destroying uterus and fetus. Regarding the enlarging a man's small genital is presented in Chapter 18. The description of how bad smell of armpits and vagina is removed and vagina is tightened is explained in Chapter 19. Chapter 20 illustrates the marks of pregnancy and birth delivery but does not have an anecdote; it is merely a description. Chapter 21 as the last chapter presents the topics of the advantages of eggs and certain drinks helping to stimulate sexual desires for sexual intercourse and has a long anecdote about a king whose name and identity are not mentioned. The beginning of the anecdote presents that the stories are from Abu al-Hija, al-Abdu Maymun, and Abu Hiluja who are famous with their stories told by Nashir lidinillah. The book by al-Nafzawi, therefore, has 13 anecdotes, 5 of which are long and the others are short.

According to Al-Jahiz, anecdote is divided into several forms. The first is *opaque anecdote*, the one whose character is not named. (Kilito, 2001). An example of this anecdote of al-Nafzawi exists in Chapter 11 about women's deceit and betrayal. This anecdote is about a woman who likes her neighbour man who is very well known with his good deeds and piety but she is always refused. With a variety of tricks, he finally managed to fulfill his wish. In this story, their names are not mentioned, but they are just called *imra'atun* (a woman) and *rajulun* (a man).

The second type is *transparent anecdote*. This type of anecdote mentions the names of the character but his/her identity is not known, like the one in Chapter 3 discussing what a man does not like. The story is about a man, named al-Abbas, who has a small genital and whose wife is fat. He cannot make his wife satisfied and this fact leads him to visit an expert to discuss such an issue. Upon being given the prescription and the ways how to make his genital big in this prescriptioun, he gets successful because his genital becomes bigger and he can make his wife happy. In this story, the character is named al-Abbas but his identity is not known.

The last type is what we call *exemplary anecdot*, telling us about the character and identity mentioned. (Kilito, 2001). This anecdote of al-Nafzawi clearly mentions the character, called Abdul Malik bin Marwan, one of the Bani Ummaya caliphs, Layla al-Akhilia, a well known poet in the period of Abdul Malik ibn Marwan, Musaylama bin al-Qays al-Kazzab, who declares himself as a prophet, and Saja'ah al-Tamimia who also declares herself as a woman prophet, who then becomes the wife of Musaylama.

According to Menurut Yandel, a good anecdote is the one in accordance with the traditional structure, having a formal structure: an introduction, body and ending. (Yandell 2001). In the anecdote of Al-Nafzawi, a formal structure is used, like the one in the story of Musaylama. The beginning of the anecdote starts with the description of Musaylama's identity, i.e., Musaylama bin al-Qays al-Kazzab admitted being a prophet in the period of Rasulullah pbuh. Musaylama tried to do something to compete with the Holly Qur'an and to make up the content of the Qur'an given through Angel Gabriel to Prophet Muhammad PBUH, and the description of antagonist character, called Saja'ah al-Tamimia, ho also admitted being a prophet. The body of the anecdote presents the meeting between these two conflicting characters until the intercourse takes place and their marriage ends the story.

The story of Abdul Malik bin Marwan, however, does not present the introductory part, body and its ending. The description on Abdul Malik bin Marwan is not presented. The introductory part is just filled with certain expressions as follows.

One day, Abdul Malik bin Marwan met Layla al-Akhiliyah, and asked her about what a woman wants from a man. Then, Layla al-Akhiliya replied the question by mentioning cheeks and the hair should be like a woman's hair and has an authority or wealth; otherwise, a woman's love cannot be gained.

The introductory part of al-Nafzawi's anecdote starts with the word *hukiya* (it is told that...) and the expression *wallaahu a'lam* (it is just Allah who really knows anything). The word *hukiya* is used in all anecdotes; meanwhile, the expression *wallaahu a'lam* (it is just Allah who really knows anything) is used in some anecdotes. One of the anecdotes beginning with the word *hukiya* (it is told that...) is the story of Al-Ma'mun, i.e.

hukiya (it is told that) in the period of Al-Ma'mun's government, there was a funny man named Bahlul. He was always invited by those who have authority and government ministers to tell jokes.

The anecdote beginning with the expression *hukiya* (it is told that...) and *wallaahu a'lam* (it is just Allah who knows anything) is the anecdote of Musaylama, i.e.

Hukiya (It is told that....), wallahu a'lam (It is just Allah who knows anything) that Musaylamah al-Qays al-Kazzab – may Allah curse him- admitted being a prophet in the period of Prophet Muhammad

and the anecdote in Chapter 2, describing any topics that women like, like

Hukiya (It is told that), wallahu a'lam (it is just Allah who knows anything) that one day there was a king who had a very strong government, called Ali bin al-Siqathere.

When we look at the connection between these words and the characters, it can be concluded that the use of the word *hukiya* (it is told that...) is men for the anecdote which does not use a name (*opaque anecdote*), like *rajulun* (a man) or *imra'atun* (a woman) and the name is not mentioned but the identity is not known (*transparent anecdote*), like al-Ma'mun, about a fiction and imagination. The anecdote using the expressions *hukiya* (it is told that...) and *wallaahu a'lam* (it is just Allah who knows anything) is just used for the one with the character and name are known (*exemplary anecdote*), whose story can be either a fiction or a fact.

The expression *hukiya* is usually followed by the description of the character in the story whose character's name is not mentioned, such as

two women staying in the same house. The husband of one of them has a long and hard, while the other husband owns a short and weak genital. The earlier one always wakes up with full of happiness and smile; the second one, however, gets up with cries and sorrow.

The story whose character's name and identity are not known is as follows.

A woman, called Ma'rabeda, is considered the person who is the most knowledgeable and wisest. She is a philosopher.

The story whose character and identity are known is of

Musaylama, the son of Qais, who himself admitted getting revelation as Prophet Muhammad experienced. Musaylama misused the letters of Al-Quran through his lies and hoaxes.

The description of this character can be long or short, depending on the materials to be presented. Some anecdotes are long but there is no guarantee that their descriptions are long, or the other way around. Some consist of several sentences or paragraphs, like the story of Musaylamah and al-Ma'mun, but some others are just described one or two sentences, like the story whose characters' names are not mentioned.

Upon the description of the character, the story starts with the expression *yawman* (One day). An example is as follows.

One day, Abdul Malik bin Marwan met Layla al-Akhiliya. Besides, some stories begin with the word kana or kanat (once), for example, once upon a time, there was a man who fell in love with a beautiful woman with all perfection she had. He had tried to seduce her several times in order that he could do the dating with her, but he was always refused. Then, he tried to 'bribe' her with the richness he had, but he unluckily kept refused. He He was mourning, complaining because he had spent a lot of money to make the woman surrender to love him. However, he had always failed to make what he wanted come true. Finally, he became very thin.

Besides, some stories begin with the expressions

Laylatan min al-layali (one night), such as one night, Ali bin al-Siq'a'i, a very powerful king with huge kingdom, strong soldiers and allies, could not sleep at all. Then, he called out his minister, Police Head, and the Head of his bodyguards to accompany him to go around the city.

These words can semiotically lead to conclude that this story is a fiction due to the absence of the time.

The body of the story is usually filled with the dialogue between protagonist and antagonist characters or with additional characters, like the story of Musaylamah as follows.

While seeing the prophet, the woman had an intention to doing sexual intercourse. Musalamah then said, 'Common, get up, let me own you. This place has been prepared for such a purpose. If you like it, you can be lying, or you can do the doggy style, like prostrating, with eye brows touching the land, and your ass faces up, forming three-foot standing. Any position you intend to do, speak up, I will surely feel satisfied.' Then, this woman prophet answered, "I want to do it in any styles."

The short anecdotes have a limited number of dialog, but its portion can be long and it even can cover the whole story. This can be seen at Chapter 11 about women's deceit and betrayal as follows.

The first woman said, "I live in the real happiness. My bed is the sofa of happiness. When my husband is on top of me, this bed witnesses our highest joy, kisses and hugs, our happiness and tender breaths. When my husband's penies is in my vagina, it completely enters mine, lengthening to touch the deepest part of my vagina and does not exit until it touches all parts of my vagina, threshold, front room, vaginal ceiling and its centre. When it reaches the peak, he puts his penies exactly in the middle of my vagina, full of tears. This way burns our fire and calms our spirit." The second woman said, "I've lived in the darkness and sadness. Our bed is the place in which we earn our tears and our sexual intercourse is a mixture of tiredness and difficulties, hatred and curse. When my husband's small pennies enter my vagina, many open rooms are not touched and are short and his pennies cannot touch all parts of my vagina, so the deepest part of my vagina is not touched. When erection takes place, the pennies moves around my vagina, I cannot get any happiness at all. Being weak and small, this pennies cannot lead mine to ejaculate itself.

Sometimes there is a dialogue in the form of poem, like in the story of Abdul Malik bin Marwan, i.e.

they want to possess wealth, and the amazing youth palace. When hair turns gray and with limited wealth, there is no place to get a woman's love.

Al-Nawawi does not provide the special ending part of the story. However, like other general stories, some present happy endings, similar with Chapter 2 of Musaylama, about what men like, as revealed in the following description.

After doing satisfying sexual intercourse, Saja'a al-Tamimia said to Musaylamah, that Musaylamah asked other women to marry him. When Saja'a went out from the tent, her students were waiting and then asked her about what she discussed in the tent with Musaylamah. The Woman Prophet stated that Musaylama had shown what had been revealed to her and she said that all were correct; she then had to obey him. After that, Musaylama advised them to get married to Saja'a, because she became his followers.

Another part of the ending section on the success in doing something as illustrated in Chapter 3 about Al-Abbas, on what men hate, such as the following description.

Abbas did not waste his time on preparing the medication according to the prescription given by a wise man. Actually, it was true that his penies was enlarging. Unlike what he had in the past, this time he could make his wife sexually satisfied while he was doing the intercourse with his wife. His wife really felt the real sexual intercourse with an extra-ordinary way. Soon after this change, the wife gave all what she had to her husband.

Besides, an ending is actually a conclusion on the lesson of the story, as illustrated in Chapter 12 in regard with the problems men and women face as follows.

There are some women who are not that lucky as what they have done so far, a woman who always blame and curse others, the one who invites her husband to fulfill what men have to do for the sake of their own comfort, the one snoring in the bed, that who is not ashamed, stupid, revealing any secrets with curiosity. These facts lead you all to reveal the worst sentiment from women.

Two of characteristics of good anecdotes are the focus on one scene and the tendency to limit to two characters, the doer and the opponent. In its order, an anecdote tends to be dialogic, meaning that its peak is marked with a direct conversation. Similarly, an anecdote is attached to the individuals who are clever and quick and tactfully use words, like celebrities, intellectuals, and public figures. (Herman 2005). This can be found in Chapter 1 of Al-Nafzawi about what men like. This anecdote just consists of one scene, what men like. There are only two characters, i.e. Abdul Malik bin Marwan acting as the main character and Layla al-Akhiliyah as the opponent. Both characters are the ones well known in history.

The form of anecdote or historical narrative illustrates the cases, some or all of which could be imaginative. As a fiction, anecdotes still present comments about historical situations and in-depth knowledge. (Zaman 1997). I believe that Al-Nafzawi's anecdotes are imaginary in accordance with what wants to be intentionally achieved, i.e. presenting the knowledge

of sexual education with valuable comments. This can be found in Chapter 11, especially the ones dealing with women's deception.

This chapter presents the stories which are partially or wholly imaginative. This is clear from the fact that the characters are just mentioned *rajulun* (a man) or *imra'atun* (a woman), but every end of the story present the comments with the following expressions: *look at the women's deceats or look at what women do*. Such expressions lead us to be careful of what women do. This is in line with what Yandel states that anecdote is not only a simple story, but this is a special story documenting the truths or events with their capacity to deliver truths or in-depth understanding about a past activity regarding an event or an experience. (Yandell 2001).

Oxford English Dictionary illustrates that some anecdotes reflect the personal stories of royal families. (Cohen 2006). Al-Nafzawi's story presents such anecdotes in regard with the life of King al-Mamun. These anecdotes tell us about the infidelity between Hamdona, - a daughter of King Al-Ma'mun, who got married to the Prime Minister—with Bahlul, someone who is considered an entertainer among those in the palace. This, however, cannot be proved whether this is a fiction or a fact.

3. Contents of Al-Nafzawi's Anecdotes

In accordance with what the book delivers, it is clear that the book of al-Nafzawi consists of erotic matters. In addition, there is another function that the book intends to share, anecdotes. According to Yalden, anecdotes can sometimes be an entertaining way, make the readers curious, filled with gossips, strongly critical ideas, open our horizon, a bit licentious, rather rude, strange, even triggering spirits. (Yandell 2001). The anecdotes presented by al-Nafzawi also present entertaining aspects, as illustrated in Chapter 2 about what women want from men. One anecdote illustrates the intelligence of Bahlul, someone at whom yhe people in the royal palace laugh, when he makes jokes or tells a lie to someone. The caharacteristics of Bahlul who looks stupid but has a lot of senses when he faces problems; the people around him, then, feel entertained by his presence.

The craftiness of Bahlul in the book can be illustrated as follows.

One day, Bahlul successfully entertained King Al-Ma'mun; he, therefore, was given a gold cloak. Hamdonah, the daughter King Al-Ma'mun who was then the wife of the Prime Mienister envied knowing that bahlul was given such a cloak. Bahlul was ready to give the cloak to the daughter with the condition that she had to do sexual intercourse with him. Due to her intention to owning the cloak, the daughter agreed to have sexual intercourse with him. After she and Bahlul had done the sexual intercourse for three times, Bahlul gave the gold cloak to Hamdonah. He, however, did not leave Hamdonaha's home. Several minutes later after he left the house, Bahlul returned to the house and asked the servant a glass of drink. After he had drunk the water, he broke the glass into pieces and he sat down over there. When Hamdona's arrived and asked Bahlul what had happened, bahlul replied that the gold cloak from the king was asked by Hamdona and a return he broke the glass. Listening to what bahlul explained, the Prime Minister felt ashamed and urged his wife to return the cloak. The wife could not give any reason regarding his request and was afraid if their sexual intercourse could be revealed by the husband.

Regarding the entertaining factors in an anecdote, Gallop explains that anecdotes are the story filled with interesting and funny things. (Gallop 2002). What makes the above story funny is that Bahlul has unexpected strategies. Initially, it's the wife of the Prime Minister who wanted to deceive Bahlul due to the fact that she wanted to grab the gold cloak given by her father, King Al-Ma'mun. What happened, however, was the other way around. Due to his great skills, it is Bahlul who could make a trick to her, doing sexual intercourse with Hamdona without losing his gold cloak. The first strategy is that when he was about to do sexual intercourse with Hamdona, he pretended to suffer from back pain and asked her to be the top of him during the sexual intercourse. When for the first time, Hamdona asked for the cloak upon their sexual intercourse, Bahlul refused the request due to the fact that he did not do anything because he was the object. It is Hamdona who is the subject.

Then, he asked Hamdona to do another secual intercourse and he was at the top of Hamdona in this activity. Upon the sexual intercourse, Hamdona asked him for the gold cloak. Cunningly, Bahlul refused to give her the cloak because it was equal: in the first sexual intercourse, Hamdona was on the top of him and in the sond one he was on the top of Hamdonna. According to him, the other sexual intercourse had to take place again and then he promised to give her the cloak. After the third intercourse, Bahlul gave away the cloak. Another deceit occurred, i.e. he broke the glass and complained the issue to the Prime Minister and this leads him to get the cloak back for free.

Ahmad Muhammad al-Hufi considers this humour as what he calls *al-Du'abah*, meaning that humour takes place due to the skills of someone who wants to make his/her opponent lose. This type of humour can be categorized as sex humour.

Sigmund Freud divides the topics in humour into three types, i.e. sex, ethnic, and politics; meanwhile, Jan Harold Brunvand argues that there are four types of humour, i.e. sex, ethnic, nation and religion-related issues. Psychologically, two aspects make people laugh: thought (idea) and unexpectedness (something unexpected). (Author). Bahlul's idea to break the glass to collect the cloak is a really unexpected matter and this leads to make the story funny. The readers believe that what Bahlul did to Hamdona is just for the sake of sexual intercourse and then people suspect that Bahlul would give away the cloak to Hamdona. However, the readers' ideas are wrong due to the fact that Bahlul can do sexual intercourse for three times without losing his cloak, meaning that he does the sexual intercourse three times with a undoubtedly beautiful lady whose beauty amazes anybody seeing her. Any man who sees her must want to do sexual intercourse with her.

Joel Fineman argues the aspect of peculiarities in an anecdote which is defined as a strange narrative. (Gallop 2002). The events in al-Nafzawi's anecdotes can also be considered strange because all events are sexually considered, like what exists in the anecdote about Musaylamah. Generally, the historical sources regarding Musaylamah are always connected to the one who declares as a prophet; in the anecdotes of al-Nafzawi, the story of Musaylimah is about how Musaylimah deceives Saja'a who also admits as a prophet and Musaylimah can do sexual intercourse with Saja'a.

Similarly, Yandell proposes that an anecdote can make someone curious. By reading the anecdotes on sexual intercourse written by al-Nafzawi, the readers feel curious whether what the writer wrote is a fact or an imaginary matter. For example, Chapter 21 as the last chapter presents the advantages of eggs and drinks as a strong medicine regarding sexual intercourse. One story illustrates someone who is punished to do sexual intercourse with eighty virgins without ejaculating with any dot of his sperm and the man makes it successful. This has freed him from the punishment. Another is punished to do sexual intercourse for fifty days without any stop and this man proves to make it. Is it true? Can it take place? These stories make the readers curious.

In addition, an anecdote can open someone's mind. Reading the anecdotes of al-Nafzawi, the readers will know about what women like from men, as presented in the dialogue between Abdul Malik bin Marwan and Layla al-Akhilah in Chapter 1, illustrating what women like from men is overwhelming wealths and amazing young posture. When wealths decrease, a man has nothing women can be proud of.

An anecdote can be used to emphasize or to create some opinions in the bigger context or longer texts in order to get attention or to create a new path in life, presenting something simple to achieve what is wanted. (Yandell 2001). Some of the guides about sexual education in al-Nafzawi's book present some anecdotes, and some other do not. For example, al-Nawawi does not use anecdotes to illustrate the names of vagina in Chapter 9 and the techniques of sexual intercourse in Chapter 6. As mentioned above, publishing this book means not only to present sex education, but also attract the readers.

The in-depth illustration, unseen carelessness, interesting dialogues, word uses, cute appeal, unfinished climax, and all interesting means are used to give at-glance description about life. Imaginative remembrance in any forms whether they are biography, autobiography, non-biography, lead anecdotes to present the detailed facts. (Yandell 2001). The anecdotes of al-Nafzawi appear to present in-depth information about sex education, especially the illustration of sexual intercourse. This can be traced from the story of Bahlul while she was doing sexual intercourse with Hamdona as follows.

Bahlul pushes his penies into the vagina of the King's daughter until the penies cannot be physically seen and he says: "It is thy desire that God has created for a woman who never feels that tired." Then, Hamdonna is moving her buttocks up and down like someone completing the cross-puzzle, left right, up and down. There is no dance like these movements.

The above illustration also takes place in the dialogues. Al-Nafzawi intentionally creates the dialogues because of the core ideas to be presented like in Chapter 12 in regard with the advantages of women and men illustrated as the following example:

"In which part of a woman's body does her brain exist?"

"in her thigh"

"Where are the pleasures located?"

"In the same place."

"What makes a woman love or hate a man?"

'Her vagina," he says, and adds, "To those men that we love, we give our vaginas and we refuse to give them away to those men we hate."

An interesting point regarding word games is at the following description.

Then, she completely takes off her clothes until she becomes naked, and Bahloul becomes really surprised due to her beauty and great posture. He is looking at her amazing thigh, a mounting navel, her vaulted stomach, plump breasts appearing like mumps. Her neck seems like a deer's, her round mouth like a ring, her fresh and hotly red lips like bloody swords. Her teeth can be removed as pearls and her chicks for roses. Her dark eyes with a little gap, her eye brows like black wood resembling flourish calligraphy carved by a professional writer. Her forehead illustrating like a full moon at night.

4. Conclusion

After analyzing the anecdote types of al-Nafzawi's, this article is in line with the opinion of Zaman's, arguing that it is quite difficult to determine that an anecdote can exactly illustrate a factual historical event to be differentiated from the fictive one. (Zaman, 1997). This can be seen from the story of Abdul Malik bin Marwan as an example. The story tells us that Abdul Malik bin Marwan meets Layla Akhiliyah. These persons exist in history, but is it true that the dialogues actually take place? The same case happens to Musaylamah and Saja'a al-Tamimiyah. That Musaylamah got married to Saja'a al-Tamimiyah is a fact, but the question is that it is true that Saja'a got married to Musaylamah merely due to fragrances in the tent of Musaylimah, then she let Musaylamah do sexual intercourse with her? The name of the character of al-Ma'mun in one of the anecdotes is also a question: which Al-Ma'mun is meant by this character? Is it Al-Ma'mun Khalifah Abbasiyah who had the power in 813-833 A.D. or an imaginary character?

Referring to what Fineman argues stating that an anecdote is both a literary work and a fact (Gallop 2002) this article agrees that the anecdotes of al-Nafzawi can be considered a literary product because there are many literary facilities are used, like the forms of narrative and poems with rhetoric styles. This article disagrees that the anecdotes of al-Nafzawi are considered factual due to the fact that there are many indications that these anecdotes are fictitious. This indication can be seen from the characters whose names are mentioned but their identities are not known. Although some characters' names are mentioned and their identities are known, their stories cannot be reliable and their times and settings are not clear yet. Regarding the facts of the book presenting more anecdotes than their descriptions and more imaginary matters than real things, this paper is in agreement that the literary works of al-Nafzawi are more sluttish than educational regarding sex education.

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