

THE CALL OF THE TRUMPETS A WAKE UP CALL TO THE END TIME GENERATION

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Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en..Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie..? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Sataness, did not thy first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and yesterday we foregathered." "Canst thou [bring me to] lay hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed. So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him, and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them, "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Harkening and obedience," answered they and stood at the door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged. When they were weary of waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and was absent a long while, but found nought; so he returned to his comrades and said to them, "This is the door of a passage, leading to such a street; and indeed she laughed at you and left you and went away." When they heard his words, they returned to the Amir and acquainted him with the case, whereby he knew that the old woman was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when she found herself in danger, she straightway devised a shift for her deliverance..? ? ? ? Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will..Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled..? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole." (232).? ? ? ? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE.. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:] All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady..?STORY OF THE JOURNEYMAN AND THE GIRL..13. Seif el Mulouk and Bediya el Jemal ccxcii.Term, Of the

Appointed, i. 147..? ? ? ? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..Craft, Women's, ii. 287..? ? ? ? ? ? ? ? ? ?
? Before I rent my clothes, reproach me not, I pray..? ? ? ? ? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit..24. Maan ben
Zaideh and the three Girls cclxxi.?THE THIRTEENTH OFFICER'S STORY..?A MERRY JEST OF A THIEF..47. The Man of Yemen and his six Slave-girls dxcv.? ? ? ? ? ? We
spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..Here the treasure-seeker brought out a book and reading therein,
dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he
waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted
flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man
to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw
him up; but he rolled a great stone to the mouth of the pit and went away..Selim followed him till he brought him to an underground chamber and showed him somewhat of
wine that was to his mind. So he occupied him with looking upon it and taking him at unawares, sprang upon him from behind and cast him to the earth and sat upon his
breast. Then he drew a knife and set it to his jugular; whereupon there betided Selim [that wherewithal] God made him forget all that He had decreed [unto him], (72) and he
said to the cook, 'Why dost thou this thing, O man? Be mindful of God the Most High and fear Him. Seest thou not that I am a stranger? And indeed [I have left] behind me a
defenceless woman. Why wilt thou slay me?' Quoth the cook, 'Needs must I slay thee, so I may take thy good.' And Selim said, 'Take my good, but slay me not, neither
enter into sin against me; and do with me kindness, for that the taking of my money is lighter (73) than the taking of my life.'.113. The Angel of Death with the Proud King
and the Devout Man cccclxii.My heart will never credit that I am far from thee, ii. 275..Now this present was a horse worth ten thousand dinars and all its housings and
trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa
and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the
Pharaohs, a finger-breadth thick and a span wide, amiddleward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the
table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers
(on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced
therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will
be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us
by accepting them, and peace be on thee!.Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said
to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the
island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was
dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he came to Meimoun and found him engaged in sore battle with the Jinn.
When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy
beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out
on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when
Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth
and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..105. El Feth ben
Khacan and El Mutawekkil ccccxix.? ? ? ? ? g. The King's Son and the Ogress dcccclxxxv.? ? ? ? ? a. The First Officer's Story dcccclxxxv.On the morrow, he repaired to the
druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and
he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the
rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I
came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.'.So he went walking in the
thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of
whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Nouredin Ali, he stared at him in amazement and
exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and
forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that
I know this city." Quoth Nouredin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares,
till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Nouredin; and Abou Nuwas
said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses:.The Fifth Day.Then they ate and the tables were removed and they washed
their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and
embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth
she, 'Harkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were
present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:..? ? ? ? ? For the longing that abideth in my heart is hard to
bear. Fare with me, then, to my loved one. Answer nothing, but obey..Now the king of the city was dead and had left no son, and the townsfolk fell out concerning who
should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they
came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the

commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..? ? ? ? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him.

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