

THE GOODNESS, WISDOM, AND POWER OF GOD, AS MANIFESTED IN HIS WORKS, WORD, AND PERSONAL APPEARING

A Treatise On The Goodness, Wisdom, And Power Of God, As Manifested In His Works, Word, And Personal Appearing

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Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' The Twentieth Night of the Month..NOUREDDIN ALI OF DAMASCUS AND THE DAMSEL SITT EL MILAH. (1).? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix.Noureddin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet:..? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.' 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..? ? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill,,? ? ? ? ? u. Prince Behram of Persia and the Princess Ed Detma dxcvii.?STORY OF DAVID AND SOLOMON..? ? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..24. The Ten Viziers; or the History of King Azad- bekht and his Son cccccxxv.So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me.".When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that.Now the king had a son, a pleasant child, called the Amir Mohammed, who was comely of youth and sweet of speech; he had read in books and studied histories and above all things in the world he loved the telling and hearing of verses and stories and anecdotes. He was dear to his father King Jemhour, for that he had none other son than he on life, and indeed he had reared him in the lap of fondness and he was gifted with the utterest of beauty and grace and brightness and perfection. Moreover, he had learnt to play upon the lute and upon all manner instruments of music and he was used to [carouse and] company with friends and brethren. Now it was of his wont that, when the king rose to go to his sleeping-chamber, he would sit in his place and seek of me that I should entertain him with stories and verses and pleasant anecdotes; and on this wise I abode with them a great while in all cheer and delight, and the prince still loved me with an exceeding great love and entreated me with the utmost kindness..Son, The Rich Man and his Wasteful, i. 252..There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..Suleiman Shah and his Sons, Story of King, i. 150..Old Woman, the Merchant and the King, The, i. 265..God, Of Trust in, i. 114..The folk marvelled at this story with the utmost wonderment and the seventh officer said, "There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story]..When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions.".Presently, in came Mesroul the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesroul, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesroul, "O Mesroul, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news"..? ? ? ? ? o. The Merchant and the Thieves dccccxx.When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that.Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time..Now he had with him nought wherewithal he might cover himself; so he wrapped himself up in one of the rugs of the mosque [and abode thus till daybreak], when the Muezzins came and finding him sitting in that case, said to him, "O youth, what is this plight?" Quoth he, "I cast myself on your hospitality, imploring your protection from a company of folk who seek to kill me unjustly and oppressively, without cause." And [one of] the Muezzin[s] said, "Be of good heart and cheerful eye." Then he brought him old clothes and covered him withal; moreover, he set before him somewhat of meat and seeing upon him signs of gentle breeding, said to him, "O my son, I grow old and desire thee of help, [in return for which] I will do away thy necessity." "Hearkening and obedience," answered Nouredin and abode with the old man, who rested and took his ease, what while the youth [did his service in the mosque], celebrating the praises of God and calling the faithful to prayer and lighting the lamps and

filling the ewers (28) and sweeping and cleaning out the place..HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84).10. The Enchanted Horse
 ccxlii.Vizier, The King of Hind and his, ii. 105..? ? ? ? ? Ye're gone and desolated by your absence is the world: Requit, ay, or substitute to seek for you 'twere vain..So
 she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest
 thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [aggard]. Thou art heedless and all the folk of the realm
 prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed
 hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart." Term, Of the
 Appointed, i. 147..? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to
 pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of
 sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, '
 Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused;
 whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of adultery; so they stoned her and slew her unjustly and
 unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.'? ? ? ? ? The herald of good
 news my hearing shall delight..? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlix.She abode awaiting him thus till the end of the month, but discovered no tidings of
 him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him,
 abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to
 receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a
 man..? ? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is balked of that whereon he's bent!.Then he turned to the woman and
 said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time
 when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how
 he had carried her off in the ship and all that had betided her of humiliation and torment, what while the cadis and judges and deputies hearkened to her speech. When the
 king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his
 affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to
 be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with
 tears at her story..?OF LOOKING TO THE ISSUES OF AFFAIRS..? ? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall
 be borne, an object for lament. (88).There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot
 and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and
 lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell
 to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down,
 [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what
 was in the pot, covered it up again, as it was..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).? ? ? ? ? So arise, by your lives I
 conjure you, arise And come let us fare to our loved ones away..? ? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to
 rue..[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander
 of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in
 prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this
 his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me."
 Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..One day, Ishac let bring all who were with
 him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him
 not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute
 (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses:.The
 season of my presence is never at an end, ii. 246..Now there was with him a youth and he said, "By Allah, I was not with him and indeed it is six months since I entered the
 city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was a pit, beside the water-wheel,
 and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture, where we stripped him and
 beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142).When the king heard this, he
 bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." 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.' When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..? ? ? ? ?

Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".Mamoun (EI) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..? ? ? ? ? g. The Crows and the Hawk dccccvi.? ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii.So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodliness of my shape and my symmetry. Seest thou in me any default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?".The Seventh Day..Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!".? ? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..152. Ardeshir and Heyat en Nufous dccxu.99. The Three Unfortunate Lovers ccccx.? ? ? ? ? Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..51. The Thief and the Money-changer dcv.? ? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..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..Hakim (EI) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..? ? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!".76. The Khalif El Hakim and the Merchant ccclxxxix.I am the champion-slayer he warrior without peer, iii. 94. 249----.? ? ? ? ? r. The Heathcock and the Tortoises dcxxxiv

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