

Response

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The Sleeper and the Waker A Baghdad merchants son, called Abu al-Hasan-al-Khalia, inherits his predecessors fortune, and immediately divides the amount into two equal quotas. After which, he preserves first percentage and wastes the other half of it partying and drinking with Persians. He befriends many drinking associates but all of them disown him when his money runs out. Generally, Abu's decision shows creativity and mental alertness. Despite wasting his father's riches, he is a character who understands nature of individuals in the contemporary society. He accredits that society comprises of untrustworthy people and the significance of spreading risks.

After all the friends left him, Abu al-Hasan went back to his mother's house. He promises to keep distance from his untrustworthy old friends. Therefore, Abu al-Hasan develops a new approach of inviting only strangers to his home at night. Afterwards, he refuses to recognize them. He spent a year inviting and engaging strangers. One-day Abu al-Hasan welcomed two men disguised in merchants dress to his home. Namely the Caliph and Masrur, the Sworder of his retribution. After the new friends drank and dined, Abu al-Hasan informed them that they would never meet through the story about Larrikin and the Cook (Tarnowska and Naff 471).

Story of the Larrikin and The Cook:

Up to this level, Abu al-Hasan transforms into a careful yet gullible person. He extensively used symbolism and metaphors in the story to explain and justify his experiences. During the story, Larrikin mentioned that the narrative had a cause and a tail. Therefore, Caliph probed Abu to explain the cause of the story. However, Caliph objected to leave. The story took an interesting twist when Caliph asked Abu about his wish. Ironically, Abu

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requested to be Caliph for one day to punish shaykhs who oppressed and disapproved his hospitality. Later Caliph covertly placed Cretan Bhang in Abu's beverage and instructed Masrur to take Abu to the Palace after he fell asleep. The Caliph told everyone in the Palace to obey and pretend Abu to fulfill his dream.

Upon waking up, Abu al-Hasan found himself in a deluxe apartment. He wondered if it was paradise or heaven. Consequently, Abu assumed his new role while the Caliph watched and laughed from hiding. Later that night Caliph placed another Bhang in Abu's drink, which made him to fall asleep (Tarnowska and Naff 477).

Abu woke up in his mother's home the next morning. His mother insisted it was a dream while Abu emphasized about the Caliph until he beat his mum with a staff. Folk outside reasoned that Jinn tormented him. Abu later agreed to the claims and the officer freed him.

He turned to old habit and again met the Caliph. However, he was cautious to invite strangers. Caliph convinced him that he is the Devil and that he entered Abu's home when he left the door open and granted him his wish.

The Caliph repeats similar acts for Abu. Abu later organized tricks to con Caliph of his money by feigning their deaths starting with his own death. However, the Caliph realized their trick increased supplies.

The story is well articulated. Abu transforms from a good person to bad and finally to a susceptible individual all in a dream. His life entails interesting events such as life as a Caliph and later a con artiste. The story beams readers with great sense of humor and laughter. Abu's life the story explains unrealistic dreams. Hence, it suits the title sleeper and waker.

Works Cited

Tarnowska, Wafa, and Naff, Carole. "The Sleeper and the Walker." *The Arabian Nights*. Cambridge, MA: Barefoot, 2010. Print.