

The enchanting tales of 1001 Arabian Nights and the mysterious magical societies of the Moors share a legendary figure. He is no other than *Asaph Ben Berechiah*, the Vizier of King Solomon himself. According to Islamic tradition, this Arabian Merlin bested a djinn in a magical contest, teleporting Queen Sheeba's throne in the blink of an eye, using his knowledge of the Great Name. Through the ages masters of the forbidden art of djinn evocation have shared with their disciples in secrecy an extensive oral tradition of rituals, incantations, and magical implements belonging to Asaph Ben Berechiah. Fragments of these arcane mysteries could be found in the writing of master occultists from the Middle Ages, the likes of Ahmed al-Buni.

Few and far between, many have treasured what little fragments of this oral tradition could be found. There were also whispers of a grimoire compiled by an anonymous Arabian wizard brimming with secrets of the magic of Asaph Ben Berechiah. Known only as *Ajnas*, its reputation grew, but few possessed it. It has resurfaced in recent years and remains one of the most popular guides to angelic and djinn evocation in the land of the Arabian nights.

O seeker of the art of the masters, you needn't wait centuries for this important grimoire to be available in English as has happened with *Ghayat al-Hakim* (Picatrix). Right now, you are beholding an accurate and complete translation of *Ajnas* waiting for its secrets to be unlocked by the disciples of today and the masters of tomorrow.

•HETH HETH SHIRET MIRET ABERET AYOLET•

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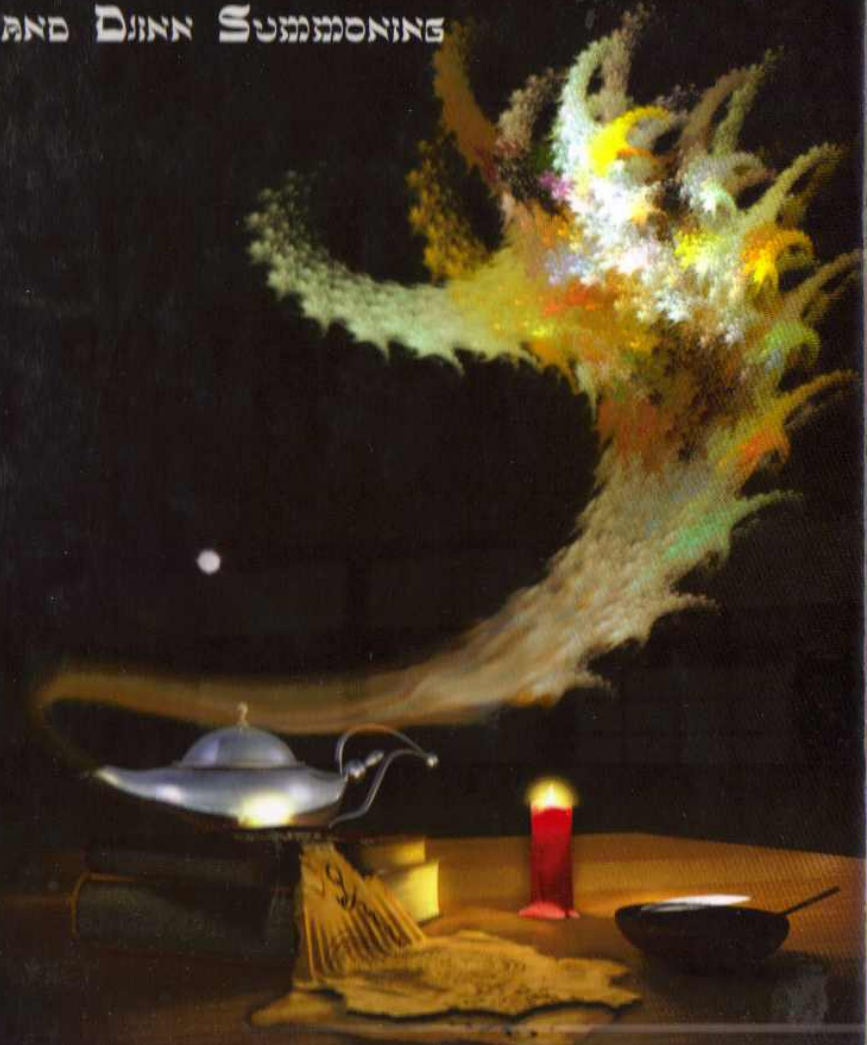
Berechiah

Grand Key of Solomon The King



GRAND KEY OF SOLOMON THE KING

ANCIENT HANDBOOK FOR ANGEL EVOCATION AND DJINN SUMMONING



ASAPH BEN BERECHIAH

**GRAND KEY OF
SOLOMON THE KING**

**ANCIENT HANDBOOK OF
ANGEL MAGIC
&**

DJINN SUMMONING

Pseudo Asaph Ben Berechiah



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AL-TOUKHI'S GRIMOIRE OF HARUT AND MARUT

1

In the name of God,
Most Merciful and Compassionate

To commence: You have been asking me to write a book for you, comprised of benefits laid out sequentially. I thought I would assist you toward the means by which the People of Truth give guidance to others using source documents. I have summarized these, so that anyone who reads them can quickly grasp them.

First, I shall begin with what is reliable and a source of guidance, so that its reader may be safe from sources of criticism among the Scholars of Truth, who long for the spiritual science and adhere to the rules of Sacred Law, so that entreaty to the Creator, Glorious and Exalted, may come about.

I have explained what our predecessors spoke and concealed from the secrets of the scholars concerning the one- and two-part non-Arabic names and the like, such as the three-part names written in foreign tongues. I have transliterated these into Arabic so that they may be easy for their reader and that he may be safe from error.

Know: The prophet Moses was in a state of love known to the elect, where he gave up food and water and voluntarily feared God and wept. He

would speak the Names until the term appointed by his Lord Most High was completed. On hearing what pertained to them of such names, the angels would descend to him out of every heaven with their exalted ranks. Thereupon he would say, "My need is with the Creator of the earth and the heavens," and recite the Most Beautiful Names and the Supreme Words, which neither earth nor heaven can withstand hearing, and which are the father of the world and all of creation.

I shall discuss each name, the angels associated with it, and the conjurations it requires, starting with the angels encompassing the Throne and the Footstool, the angels encircling the Canopies of Greatness and Glory, the angels enveloping the Pen and the Tablet, the angels who glorify God in the Inhabited House, the angel *Isrāfīl* [إسرافيل], who stands on the right hand of power, the intimate angel *Jibrā'īl* [جبرائيل], who stands on the left hand of power, the angel *Mikā'īl* [ميكائيل], 'Izrā'īl [عزرائيل], the cherubim and the angels in charge of the spirits.

I shall explain this in its proper place, God Most High willing, so that the divine reward contained therein may be easy for its reader to earn, thus enabling him to rise to the highest degree and perceive the world of the heavenly realm. But it is the Divine who will guide to what is correct and who will assist with what each chapter brings. I shall elaborate on the non-Arabic words and the diacritical marks of the letters

based on the best source. For whatever knowledge I am unfamiliar with, I will rely on what is recorded and established.

Following the discussion of those angels, I will mention the names that God Most High taught the prophet Moses, and the names by which the Divine raised Elias to a high place. After these are the names which Joshua the son of Nun spoke, whereupon the sun stood still for him and which Moses said to Og the son of Anak causing him to become bewildered, until Moses killed him.

Next come the names by which the celestial and terrestrial spirits are made to manifest, as well as names known as the Names of Tijan. By these, any of celestial or terrestrial *Ruhaniyyah* you wish to summon will answer out of obedience to God Most Great (the *ruhani* you summon will not be able to stay away from you for a single moment, even if he is in the remotest part of the east and you are in the remotest part of the west). Last are the names by which the Divine created each of the seven firmaments.

In addition, I will mention the seal of the angel *Mīṭaṭrūn* [ميططرون] (peace be upon him), its conjurations, its obedience, its uses, and instructions on how to use it (God willing, his will be the first seal to be discussed), as well as the Supreme Conjuration for all spirits.

Then I will give the seal of the angel Ruqayā'il [رقيانيل] and its conjuration, its inscription, its uses, its rules and instructions on how to use it. I will show the seal of the terrestrial king Madhhab [مذهب] and what pertains to it, as is mentioned elsewhere.

Next, I will give the seal of Jibrā'il [جبرائيل] (peace be upon him) and what pertains to it, as I did for others. After that, I will examine the seal of the terrestrial king Abya' [أبيض], and then the seal of the angel Samsamā'il [سمسمائيل] and what pertains to it, as I did for the rest.

Furthermore, I will consider the seal of the angel Mikā'il [ميكائيل] (peace be upon him) and what pertains to it of instructions, important explanations, and conjurations that have been related concerning what benefits humankind.

Additionally, I will cover the seal of the angel Šarfayā'il [صرفيانيل] (peace be upon him) and his great benefits, as well as a conjuration for the flying spirits of the air and their compliance. Next I will talk about Shamhūrash [شمهورش], his conjurations, and the quickness of his compliance, likewise Zawba'ah [زوبعة], his seal, and the greatness of his compliance. Then I will reveal instructions for the seal of the angel 'Anyā'il [عنيائيل] and the excellence of his compliance. The Conjuration of the Regions as extracted from the books of mysteries follows, as well as the seal of Maymūn [ميمون] and what benefits and

fear it holds (those are all seven seals).

Then I will show you the seal of the Twelve Who Know the Secrets of Humankind and the rites and considerations pertaining to them. I will give instructions for the seal of Mahākīl [مهاكيل] and Šakhr ibn 'Amrū ibn Sarjīl ibn al-Abya' ibn Jamlīt [صخر بن عمرو بن سرجيل بن الأبيض بن جمليت]. I will mention the Aides and all that pertains to them. I will indicate the *mandal* of Solomon (peace be upon him), what pertains to it, its guardian Mahākīl [مهاكيل], and its instructions and uses. Finally, I will give the names of seership, against which neither jinn nor human can transgress.

For Maymūn [ميمون], who responds for anything, I give the names on the handle [of the spear], prescribed for every afflicted person, and the names for slaying. Then I give the names of Abū al-Walid's [أبو الوليد] knife, intended for every obstinate tyrant and rebellious demon.

I shall then cite the seals of the Terrestrial Kings. They are: the seal of Khandash [خندش] and Naykal [نيكل] and the instructions and rules pertaining to them; the seal of Abū Ma'bad Zūbūr [أبو معبد زنبور], its instructions, its uses, and its commentary; the seal of Maymūn Abū Nūkh [ميمون أبو نوخ], his compliance, and the excellence of his obedience; the seal of Aḥmar the Koreishite [الأحمر القرشي], who is prepared to do anything; and the seal of Ḥāminah [حامنه], its instructions, its Aides, its uses, its specialty, the quickness of compliance, and its mighty protection. I shall keep

any explanation in the chapters following these brief, until their place of discussion comes. God Most High willing, what I have compiled will suffice.

I shall discuss the names on the Pentacle of Solomon (peace be upon him), which is the great Altar upon which he had the spirits swear a covenant, and on which Jibrā'il [جبرائيل], Mikā'il [ميكائيل], Isrāfil [اسرافيل], and 'Azrā'il [عزرائيل] sat, on the day they swore that covenant, as well as its instructions, its guardians, its uses, and the words and rites to employ.

You will learn the scorching names by which you torment the spirits, along with an accurate commentary on the purpose of their utilization. I will mention the secrets lodged at every chosen station. Then I will discuss the Carpet and its commentary, the Perfect Names, the Twelve Names and the manner of attaining Elias's knowledge.

Finally, I shall discuss Simia (dark alchemy), by which one can make the blind to see, along with its bewildering, wondrous, and sublime states, topics, and types. The highest grades extant of these are those whose gains bring nearer pursuits whose gifts are noble. These elevated he who was elevated and caused lights to appear on a dark night, and brought near what he wished to be near, even if it was far, and sent afar what he wished to be far, even if it was near. Additionally, if he so wished, he could produce

all the various metals of the earth, fires from which fire cannot, through any physical act, be obtained, and so on, all by the power of the Lord, the King, the Bestower, He who dispatches the winds to the clouds. (Glory be to Him besides whom there is no god!) One can gain insight into that only by success through the Divine and by the blessing of His names.

NAMES OF POWER TO AWAKEN THE THRONE BEARERS

وَدَّوْجُتْ فِىْ سَمَاءِ عِلْمِ الْوَحْدَانِ

In the name of God, Almighty and Great. The first in order of submission are the Throne-bearers, and the names by which they obey are:

Bihamyafah [بهاميفح], Bijammah [بجمه], Yaghfir [يغفر], Mayhaqar [ميهقر], Masil [مسيل], Shahūn [شهون], Shahūn [شهون], Bijahoon [بجاهون], Malayhoon [مليهون].

Explanation: O Lord, You are the One; You are

the Ultimate; You are the Omnipotent; You are the Living, the Ever Subsistent, the Lord of all things, the God of all things, the Knower of all things, the Omnipotent over all things. Not an atom's weight escapes Your knowledge. You are transcendent and therefore cannot be seen.

Know, may God support you, that if you say these names with cleanliness of body, clothes, and surroundings, and with a sincere heart, angels of light will descend to you, and the heavens, the earth, everything in them, and everything between them will tremble. You can use these names for inciting spirits, entering the presence of sovereigns, acceptance, binding tongues, marriage proposals, the fulfillment of needs, summoning celestial Ruhaniyyah, protection, healing and reproof in pursuit of the approval of the Lord Most High.

NAMES OF POWER ON THE ROD OF MOSES

The second speech is that by which the Divine created the angels of the Canopies of Greatness and Glory. It is these names that Adam (peace be upon him) said, where-

upon God accepted his repentance. Moreover, they are the ones with which Jesus the son of Mary (peace be upon him) resurrected the dead and cured the living; he would say them over ailments and they would be cured by the permission of the Lord. If you say them in a state of cleanliness, the mountains will tremble from their greatness. They are as follows:

'Anī [عنى], Bayrakh [بيرخ], Bayrūkh [بيروخ], Barkhawā [برخوا], Shayrakh [شيرخ], Shārūkh [شاروخ], Yatmakh [ينمخ], Shakhāyā [شخايا], Mūkh [موخ], Fāsikh [فاسخ], Shamūkh [شموخ], Shamīkhā [شميخا], Makhīkhā [مخيخا], Arīkhā [اريخا], Bayrūkhā [بيروخا], Bihayā [بهيا], Ya Būma [يابوما], Hūriyāwamaḥ [هورياومح], Maharūt [مهاروت], Ya Hūh [ياهو], Shaymū [شيمو], Malsayāmīm [ملسياميم], Maqnānā [مقنانا], Bishafharaz [بشفهرز], Harāzir [هرازر], Bārūkh [باروخ], Sharfayūkh [شرفيوخ], Bālūkhā [بالوخا]. You are the Originator of the heavens and the earth.

In addition to the names, these characters were on the rod of Moses (peace be upon him):

لبهايم وبربتيا يا عزيزى م ح ج ح ال ه ٨ ٢ ٤ ال
له غ ح ك ا تباع ابى رعم رص عن ماع د سدى ع ماع له

Explanation: You are the Creator, besides whom there is no god, the most glorious of those who are remembered, the most entitled to be worshipped, the most worthy of being praised, the most generous of those who are asked, and the most bountiful of those who give. There

Explanation: Glory be unto You, O Living One. Glory be unto You, O Ever Subsistent One. Glory be unto You, O Reliance. Glory be unto You, O He who neither begot nor was begotten, and whom there was none like. There is no god save You, none omnipotent save You, and none worthy of worship save You.

Obedience to them is incumbent upon all the angels. When you summon them thereby, they will respond. You can employ them in piousness and righteousness.

ܘܘܪܘܫܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ

SEVEN NAMES TAUGHT TO THE ANGEL MICHAEL

There are seven names that the Lord Most High taught Mīkā'il [ميكائيل] (peace be upon him), and with which he and all the angels in the seventh heaven standing between the Tablet and the Throne glorify God. Angels of light serve them. They are the angels who give succor to all the prophets. In their hands are spears of light that burst in flames at disobedient spiri-

tual and terrestrial angels. Whenever you summon them thereby, they will answer. You can use them for all pious and righteous works and for summoning the Thaḳufat [angelic overseers of the seasons] who are in the regions of the earth. These are the pure, noble, purified names written on the forehead of Mīkā'il [ميكائيل] (peace be upon him):

Shahā [شها], Shawīn [شوين], Kanūfash [كنوفش], Lūnīm [لونيم], Kaylīm [كيليم], Ya'īsh [يعطيش], Bālah [باله].

Explanation: Glory be unto You, O God, O Overpowering One. Glory be unto You, O Lord, O Subduer. Glory be unto You, O He who knows of the fall of a leaf from a tree. Glory be unto You, O He who is clothed with majesty and dignity. Glory be unto You, O He who has reckoned every life span. You, my Lord, are exalted far above what the oppressors say.

Know, may the Creator give you success that, if you say them, angels of light on horses of light, holding swords of light, will descend to you. They are the masters of stabbing and you can put them to use for reproof, healing, protection, burning, abduction, binding tongues, and inciting the spiritual and terrestrial angels. You can employ them for all things by the permission of God Most High.

every demand, will descend to you out of obedience to the names of God Most High. Utter them only for that of which the Lord, Mighty and Majestic, approves. Moreover, these are the names that Adam (peace be upon him) said, whereupon God forgave him. They are as follows:

Bakhtā [بخطآ], Saytā [صيطآ], 'Ajā [عجآ], Elyon, Hānīt [هانيط], Sam'ā, [سمعآ], Sha'aytā [شعيتآ].

Explanation: Glory be unto You, O Liberator of Necks. Glory be unto You, O Causer of Causes. Glory be unto You, O Revealer of the Book. Glory be unto You, O Generous One, O Bestower. Glory be unto You, O Living One who dies not. Glory be unto You, O my God and God of humanity. You created me, my Lord, by Your hand, and preferred me unto many of Your creatures. Therefore unto You belong praise, grace, power, and blessings. Blessed and exalted are You, our Lord. I ask Your forgiveness and repent unto You.

You can employ them, by the permission of God Most High, for any pious act you wish—anything the Lord approves of—such as protection, healing, reproof, subdual, abduction, covenanting, and inciting the Spiritual and Terrestrial Kings. Obedience to them is incumbent upon them. Whenever you summon them therewith, they will answer.

NAMES OF POWER FOR THE SIXTH HEAVEN

These are twenty names of the Divine, Mighty and Majestic, which they serve with obedience and compliance. If you say them, angels on green horses, each angel wearing different colored clothing, holding swords of light, will descend to you. They are the greatest flame. You can use them for anything. They are the interlocutors concerning humiliation and disfiguration. These are their names:

Haflas [مفلس], Saṭī [سطيع], Shaklaman [شكلمن], 'Alayt [عليت], Hash [هش], Kahlah [كهلح], Ayjī [ايجيع], Ayshatīn [ايشطين], 'Alsīm [علسيم], Ṣalsā [صلصا], Ṣalī [صليع], Ḥajīl [حجيل], Ta'līsh [تعليش], Ṭīt [طيبط], Shak-halaj [شكهلج], 'Alsayfāt [علسيفاط], Alkhaḥilānīt [الخيهلانيط], Haykal [هيكال], Malikh [مليخ], Haṭal [هطال], Hayṭal [هيطال].

Explanation: Glory be unto You, O possessor of sovereignty and might. Glory be unto You, O possessor of power and force. Glory be unto You, O Living One who dies not. Glory be unto You, O He who is transcendent and too subtle to be

Explanation: Glory be unto You, O He who is great in power and subdues His servants by death. Glory be unto you, O He who is filled with glory. Glory be unto You, O He whose glory fills the earth and the heavens. Glory be unto You, O He unto whom belong thanks and praise. Glory be unto You, O He unto whom belong immortality and everlastingness. Glory be unto You, O He unto whom belong might and grace. Glory be unto You, O He unto whom belong the most beautiful names. My Lord, I am weak, so strengthen me; base, so exalt me; needy, so give me of the treasures of Your mercy.

Know, may God Most High guide you, that the angels of the third Heaven must obey these noble names. Whenever you summon them thereby, they will obediently comply with any considerable task you wish; the Lord Most High willing, not one of them will fail to come to you. You can use them for all things. When angels of light holding spears of light descend to you, they will help you and render you victorious over tasks, great and small, that are difficult for you. If you utter them against a tyrant, they will annihilate him, or against an adversary, strike him dumb, provided you are in the previously described, stipulated state. By the permission of God Most High, you can employ them for protection, separation, burning, conjuration, abduction, and seeking revelation from any spirit.

NAMES OF POWER FOR THE SECOND HEAVEN

The inhabitants of the second Heaven must obey these. Whenever you summon them thereby, they will answer out of obedience to the names of the Lord Most High. They are these:

Bakhamlīth [بِخْمَلِيْث], **Shalkhīthā** [شَلْخِيْثَا], **Malkhīthā** [مَلْخِيْثَا], **Beshatāṭ** [بِشَطَط], **Makakh** [مَكْخ], **Alālahīq** [الْاَلِهِيْق], **Yāh** [يَه], **Yāmanah** [يَاْمَنَه], **Hayuwā** [هَيُوَا], **Hayuhā** [هَيِهَا], **Ḥakmīkh** [حَكْمِيْخ], **Khajaj** [خَجَج], **Takh** [طَخ].

Explanation: Glory be unto You, O God, O Resurrector. Glory be unto You, O Lord, O Inheritor. Glory be unto You, O Divine One, O Loving One. Glory be to You, O Creator, O Glorious One. Glory be unto You, O He of overwhelming force. My Lord, expand my chest, make my affair easy for me, and give me a helping authority from Your presence.

Additionally, as I mentioned before, do not say them unless you are somewhere clean. The chief angel in charge of them, out of obedience to the names of God Most High, will come to you, compliant with your command concerning all that you desire of the pleasure of the Lord, Mighty and Majestic. If you enter the presence of an oppressive, despotic king, the Divine will subject him to you. If you summon a king of the jinn therewith, he will come immediately, quicker than a flash of lightning. If you are uncertain about an Aide, then entreat therewith and say, "Bring me N., whether he is of the angels or the terrestrial Ruhaniyyah, and command him as I wish, out of obedience to the names of God Most High." If you fight an opponent, you will overcome him thereby. By the permission of the Lord Most High, you can use them for all acts of piety, great and small.

NAMES OF POWER FOR THE SIXTH FIRMAMENT (JUPITER)

تَدَاسْ وَتَابَادُوسْ وَتَابْدَاهُودَسْ وَوَقَسْ وَهَمِيصْ وَيَمَسْ وَقَرَقَاتَسْ وَيَرَاهُودَسْ وَآمِدَسْ وَبَالَارْقَشْ وَهَيْصُوسْ

These are eleven names of the Creator, Mighty and Majestic. If you say them while in the previously described state, yellow angels holding yellow banners and yellow spears will come. When they speak, a flame of fire issues forth from their mouths out of anger towards those who disobey the Lord Most High. If you recite them over ailments, the permission of God Most High will cause their cure. The names are these:

Tadas [تَدَسْ], **Tabadūs** [تَبْدُوسْ], **Tabdahūdas** [تَبْدَاهُودَسْ], **Waqas** [وَقَسْ], **Hamayş** [هَمِيصْ], **Yamas** [يَمَسْ], **Qarqatās** [قَرَقَاتَسْ], **Yarahūdas** [يَرَاهُودَسْ], **'Amdas** [آمِدَسْ], **Bālārqash** [بَالَارْقَشْ], **Hayşūs** [هَيْصُوسْ]. **Blessed is our Lord in His most exalted glory.**

Explanation: Glory be unto You, O One, O Unique One. Glory be unto You, O Singular One, O Ultimate One. Glory be unto You, O He who is above all things. Glory be unto You, O He who will resurrect all the dead. Glory be unto You, O He who rules and is clothed with majesty. Glory be unto You, O He who is great in power and praise. Glo-

ry be unto You, O He who subdues His servants by death and annihilation. I ask You through the magnificence of Your most beautiful names and most glorious words by which I have invoked You to subordinate unto me Your intimate angels and unseen spirits. Indeed, You are the Creator of the heavens and the earth, what is in them, and all the creatures between them, O Judge of the Day of Judgment, O God, O Lord of the Worlds.

Know, may the Lord guide you, that if these names are inscribed on a gold ring or on a green stone in gold, and a person with hemiplegia caused by Possessing Winds is brought to you, and you rub it against his face, it will cause his cure by the permission of God Most High. When you say them, the spirits in the earth and the heaven tremble. You can use the names, by the permission of the Lord Most High, for summoning major and minor spirits (not one of them will fail to come to you). They will be at your disposal out of obedience to the names of God Most High. Whenever you invoke the Lord Most High thereby regarding a need, He will fulfill it for you. Additionally, whenever you summon a King, he will appear before you out of obedience to the names of God Most High. Therefore guard the secrets of what I have imparted to you, and give them neither to those unworthy nor to those without religion or creed.

Know that you can perform any of the foregoing secrets only by purifying your heart for your Lord, making your intention sincere, entreaty

to your Lord, humbling yourself before Him, appealing for aid, and working without compensation, just as He commanded you. There is no power or strength, save in the Creator, Exalted and Magnificent.

NAMES OF POWER
FOR THE
FIFTH FIRMAMENT
(MARS)

These are twenty names of God, Mighty and Majestic, by which the Divine created the angels of the fifth firmament. They must obey them. Whenever you summon them therewith, they will answer. When you are in the appropriate state—namely, favorable conditions in terms of food and drink, cleanliness, and sincerity of intention—angels of red light, holding spears of red light with red banners from east to west, will come to you; they are the Angels of Wrath. These are the names:

By Shamakh [بشمخ], Alhārabā [الهاربا], Walāyalakh [ولايلخ]. Haste and come, O Yāṭawīkh [ياطويخ], Am-yarāyīkh [اميرايخ], Batūlā [بتولا], Abarūs [ابروس], Arbā [اربا], Wahdabīkh [وهديبخ], Wadārī [وداري], Marūh

[مروه], Dhardhawā [ذرذوا], Zararmahā [زررمها],
 Armayūliyā [ارميوطيا], Arat [ارت], Artātim [ارتاتم]
 . Hasten, Hasten, angels of my Lord. Hasten ye
 unto me by the right of these names with which
 the Lord created You.

Explanation: Glory be unto You, O He who is
 hidden from all of creation. Glory be unto You,
 Who is clothed with dignity and majesty. Glory
 be unto You, Who is the master of all of creation.
 Glory be unto You, Who is great in power and
 glory. Glory be unto You, Who is too exalted and
 subtle to be seen. Glory be unto You, Who knows
 what is in the seven highest firmaments. Glory
 be unto You, Who knows what is beneath the
 earth. Glorified and exalted are You, my Lord.
 There is no lord save You, no conqueror save
 You, and no rightful object of worship save You.
 I ask You, my Lord, to subject Your angels unto
 me, that I may seek their assistance in what You
 love and what pleases You.

Know, my friend, that the angels of the fifth
 firmament must obey these names with great
 obedience and quick compliance. Following are
 some of the wonders of their properties: If you
 wish a celestial or terrestrial spirit to appear,
 then go to a clean, pure, and furnished house fu-
 migated with sweet-smelling incense, and bring
 with you a group of trustworthy and respected
 people to listen to the names of the Lord Most
 High. You recite the names twenty-one times
 and say, "Show ye me the angel N./the ruhani
 N./the ifreet N./the jinni clinging to the body

of N." and he will appear for you, even if he is
 of the hidden spirits. Also, if you wish to kill a
 despotic king or rebellious ifreet, inscribe these
 names on a knife and set it out under the stars
 for seven days and nights. Thereafter, recite the
 names, write the names on the floor, insert the
 knife into any letter you wish, and order them
 to kill him and he will be killed, even if he is in
 the east and you are in the west. If a transgres-
 sive possessing jinni rebels against you, write
 the names in a glass bowl, wash them off with
 water, and sprinkle it on the possessed person's
 face and you will see a wonder by the permis-
 sion of God Most High.

NAMES OF POWER
 FOR THE
 FOURTH FIRMAMENT
 (SATURN)

These are thirty names of God, Mighty and
 Majestic, for obedience and compliance
 from the inhabitants of the fourth firma-
 ment. Whenever you summon them, they will
 answer; giant angels of light holding spears of
 fire will descend to you. Let not their appear-
 ance or authority frighten you. If you summon
 a King and he disobeys you, and you wish to con-
 trol him, then summon him and he will come to

you out of obedience to the names of the Lord, Mighty and Majestic, even if he is in the seventh firmament. These names are the thirty Names of Tijan:

○ Maṣqaṣ [مصقص], ○ Khālīkhā [خالخا], ○ Bārī [باري],
 ○ Lūtā [لوتا], ○ Sahyāl [سهيال], ○ Hūbāl [هوبال], ○
 Lūhāyim [لوهاييم], ○ Nūhīm [نوهيم], ○ Rakhbīlā [رخبيلا],
 ○ Lūshā [لوشا], ○ Darbīlā [دربيلا], ○ Rakhbīlā [رخبيلا],
 ○ Razbīlā [رزبيلا], ○ Najlātā [نجلاتا], ○ Qarnātā [قرناتا],
 ○ Dhabāl [ذبال], ○ Hūhiyah [هوهيه], Yāh [ياه], Riyah
 [ريه], Hī [هي], ○ Shanūt [شنوت], ○ Sahalū' [سهلوع], ○
 'Ūhīm [عوهيم], Ṭaṭ [طط], Ṭaṭ [طط], Bakh [بخ], Bakh
 [بخ], Samā [سما], Samā [سما], Samā [سما], ○ Mūshī
 [موشي], ○ Mūshī [موشي], ○ Mūshī [موشي]. Peace to him
 who follows guidance.

Explanation: Glory be unto You, O Most Merciful One. Glory be unto You, O He of exalted sovereignty. Glory be unto You, O He of infinite beneficence, O He of graceful pardon. Glory be unto You, O He of subtle kindness. Glory be unto You, O He of comprehensive forgiveness. Glory be unto You, O He who does not fear the lapse of time and therefore does not haste. Glory be unto You, O He who accepts the repentance of sinners. My Lord, expand my chest, make my affair easy for me, remove the impediment from my speech so that they may understand what I say, and give me a helping authority from Your presence. O object of every petition, You suffice me.

Know, may the Divine guide you, that the angels of the fourth firmament who traverse all the orbits glorify Him by these names. These are the Names of the Tijan. Thereby you can summon any of the spiritual or terrestrial Ruhaniyyah you wish and not one of them will fail to come to you. You can use them, by the permission of God Most High, for fulfilling needs, binding tongues, burning any spirit, bewildering any tyrant, and the manifestation of any spirit in any conjuration. Following are some of their specialties and wonders: If you write them somewhere, no jinn will enter that place, nor will a devil come near it. If you write them and hang them on a woman whose children are being killed by Stalker Jinn, who harrass her through her children, you will restrain them from her. If you write them and attach them to your arm, they will eliminate forgetfulness. If you write them and hang them on a child or someone who is confused, they will protect them from all ailments. (All of that is by the permission of God Most High.) If you write them in a cup for someone who has anger or misgivings, they will remove that by the permission of the Lord Most High.

Among their great wonders is that, if one prays to God Most High thereby for something He approves of, He will grant him it and answer his prayer. They have numerous uses, the mentioning of which would take long (they will be mentioned elsewhere).

real magic that is needed.

Furthermore, you can summon all kinds of spirits with them. Whenever you invoke them therewith, they will respond, obedient to the command of God, Exalted and Mighty and Majestic, and to His names. None of them will fail to come to you, provided you are in the previously described state, which consists of keeping clean in all situations, eating what is lawful, and restraining the tongue from superfluous speech. With that, the mirror will reveal the discovery of secrets to you; therewith you will learn of secret matters and other things, such as the evident sciences, and you can rid believing men and women of any affliction you wish.

Therefore, guard—I implore you by the Divine One, my friend—the preserved secret that has come to you and the profound wisdom that has reached you; clench it with both your hands; do not mock it or it will mock you; and use it for what pleases God Most High. Invoke the Creator and trust in Him—what an excellent trustee, what an excellent protector, and what an excellent helper is He!

ⲛⲓⲛⲁⲙⲉⲥ ⲟⲩ ⲡⲟⲩⲉⲣ
 ⲛⲁⲙⲉⲥ ⲟⲩ ⲡⲟⲩⲉⲣ
 ⲛⲁⲙⲉⲥ ⲟⲩ ⲡⲟⲩⲉⲣ
 ⲛⲁⲙⲉⲥ ⲟⲩ ⲡⲟⲩⲉⲣ

NAMES OF POWER
FOR THE
SECOND FIRMAMENT
(MERCURY)

With these names, God Most High created the inhabitants of the second firmament, who glorify Him therewith, obey them and speak them. Whenever you summon them thereby, they will respond out of obedience to the Divine One, Mighty and Majestic, and to His noble, magnificent, majestic, pure, immaculate names. Thereby you can employ them for whatever you wish of what God approves of, provided you are in the previously described state, which includes sincerity, having a good opinion about others, compassion for God's creatures, exalting the glorious Creator above every imperfection, earnest entreaty to Him, appeal for His aid, and trust in Him. The names are as follows:

O God, the Mighty, the Wise, Amlī, [املي], **Makhrasā**
 [مخرسا], **Yabkhā** [يبخا], **Mareithā** [مرتيثا], **Sakhāfay'ā**
 [سخافيعا], **Qabikhā** [قببخا], **Quddūs** [قدوس], **Quddūsā**
 [قدوسا], **Shalmīthā** [شلميثا], **Ḥayūm** [حيوم], **Qayyūmā**
 [قيوما], **Ay** [اي], **Yā Ḥannānā** [ياحنانا], **Ḥānāniyā** [حانانيا],

Quddūs [قدوس], **Qayyūm** [قيوم], **Aw** [او], **Yazlaman** [يظلمن], **Kasa** [كسع], **Salsa** [سلسع], **‘Āl** [عال], **Sa‘laj** [سعلج], **Akh** [اخ], **Arādūnā** [ارادونا], **Samāsamā** [سماسما]. **Majestic are Your names. Holy is Your glory. Exalted is Your remembrance in Your heavens and Your earth, and all who are therein have surrendered unto Your greatness.**

Explanation: Glory be unto You, O Originator. Glory be unto You, O Restorer. Glory be unto You, O He of the noble Throne. Glory be unto You, O He of overwhelming force. Glory be unto You, O He who does as He pleases. Glory be unto You, O annihilator of every obstinate tyrant.

Know, my friend—may the Lord support you—that these names are a secret of secrets and you can use them, by the permission of God Most High, for acts of piety such as harmony, the fulfillment of any need, entering the presence of sovereigns, the engagement of women, and calling down the spiritual and terrestrial Kings. The following are some of the wonders of their properties: If you write them on a parchment of deerskin or clean paper using saffron and musk dissolved in rose water, and place them under someone’s head, they will give information of what will happen to that one, whether good or bad, throughout the person’s whole year. If you inscribe them on a silver ring during a beneficent hour, they will protect its owner against all harm. If you write them on a clean dish, wash them off with clean water and sprinkle it on a possessed person’s face, they will burn the pos-

sessing jinni. If any person speaks them in the approved manner mentioned, and blows on the face of a possessing jinni, the jinni will burn.

**NAMES OF POWER
FOR THE
FIRST FIRMAMENT
(MOON)**

وَدَّوْءُ وَاوَدَّوْءُ وَاوَدَّوْءُ وَاوَدَّوْءُ وَاوَدَّوْءُ وَاوَدَّوْءُ وَاوَدَّوْءُ وَاوَدَّوْءُ وَاوَدَّوْءُ وَاوَدَّوْءُ

With them God Most High created them. Whenever you summon them by these, they will answer heedfully and obediently. They have the angel **Shadkhayā’il** [شدخيائيل] (the angel **Mīṭaṭrūn** [ميططرون]) by the forelock, the angels who glorify in the firmament of the earth, and the supporters and helpers with the prophets. When you say the names, white and green angels of light holding spears of light, who incite all the angels under the firmament of the earth, and are in charge of the forelocks of the jinn and the demons, will descend to you. Moreover, they are in charge of the children of Adam’s actions and protect them against all harm. If you summon any tyrannical King thereby who disobeys you, they will burn him. These are the names:

Kaytāharāsh [کیتاھراش], **Ṣabā** [صبا], **Kayhīsh** [کیهیش], **Halīlī** [هللیلی], **Wahash** [وهش], **Harhūsh** [هر هوش], **Hūrash** [هورش], **Sha'yāl** [شعیال], **Adamīsh** [ادمیش], **Ba'nūj** [بعنوج], **Yā Rūkh** [یا روخ], **Yamīnākālāhā** [یمیناکلها], **Ṭāṭ** [طاط], **Kaṣahāt** [کصهات], **Shalāhamā** [شلاهما], **Ṭāhaṣ-haṣā** [طاهصهصا], **Haṣ-haṣā** [هصهصا], **Hajhajā** [هجهجا], **Hajhajā** [هجهجا], **Anūkh** [انوخ], **Anūkh** [انوخ]. **Majestic is God, blessed are His names, and exalted is His glory. None but Him is omnipotent, and none but Him is worthy of worship.**

Explanation: Glory be unto You, O Glorious One who is praised. Glory be unto You, O Ever Subsistent One who is honored. Glory be unto You, O Resurrecter. Glory be unto You, O Inheritor. Glory be unto You, O Omnipotent One. Glory be unto You, O knower of secrets. Glory be unto You, Who will resurrect all who are in the earth and the heavens. Glory be unto You, O subjuga-tor of all creatures. Glory be unto You, Whom harm does not befall. Glory be unto You, O pre-ordainer of sustenance. Glory be unto You, O creator of time. You are exalted in Your heaven, and Your status is elevated. You are highly exalted above what the oppressors say.

Know, my friend—may the Divine One guide you—that you can fulfill worldly needs by these majestic names. If you invoke God thereby and request a need, He will fulfill it. If you say them and request the presence of a spirit, he will come to you quicker than a flash of lightning. If you say them in a state of cleanliness from filth and in a clean place, the angel in charge of them

will appear to your right; ask him about what-ever you wish and he will fulfill it for you. If you seek a spirit, you will take revenge on him. You can use the names, by the permission of the Lord Most High, in all conjurations, summon-ings and employments of the Ruhaniyyah of the planets (for the seven planets are under the earth's firmament). You can also use them for protection, healing, abduction, evil, reproof, and frightening. Among their servants, whom you can employ under the earth's firmament, are four angels who are in charge of the spirits: the angel Mahqā'il [مهقائیل], the angel Ṭalahkafā'il [طلهکفائیل], the angel Rūqā'il [روقائیل], and the angel Ṣamṣamā'il [صمصمائیل]. The seven archangels are in charge of the jinn and the devils under the earth's firmament. They are also the masters of flames, bewilderment, abduction and burning. Under each one of them are countless angels who you can employ in works both great and small.

I have completed the supreme Canopies and the grand Heavens to the last of the seven firmaments, to the earth, along with the employ-ment of their Ruhaniyyah, their conjurations, and their instructions. However, there were no citations of incenses for you, but I shall now cite those incenses, by which independence will oc-cur and by which you will evoke good fortune. They are frankincense, mastic, nadd (stick in-cense), and aloeswood. These four are for the uppermost Heavens and the seven Canopies. In addition to the four, costus and amber are for

everything below them, to the earth's firmament. Then, after the incenses, I shall discuss the means by which aim is set aright and by which we will be safe from criticism, namely, communication from the angels, employable under the earth's firmament, who are in charge of the forelocks of the jinn and the devils—they are the twelve angels who sent down the twelve armies of jinn. Afterward, I shall discuss their seals, spears, appearances, names, conjurations and the secrets that characterize them. These were revealed through the tongue of Jibrā'il [جبرائيل], the messenger to Adam (peace be upon him), then to Enoch (peace be upon him), who was of the wise, then from prophet to prophet and so on, down to the wise Solomon. These are the righteous supplications and purified names that are answered, by which the first and last of the spiritual angels, with their exalted ranks and lofty degrees, glorify.

His [the prophet Muhammad's] saying was, "Indeed, God has ninety-nine names. Whoever memorizes them will enter paradise. I shall first begin with the angel Miṭaṭrūn [ميططرون], who is the last of the Kings and one of those in charge of, and empowered over, the jinn. We shall discuss the manner of employing him, his seal, his spear, his banner, his conjuration, his secret, his subjugation, and his uses, arranged according to topic.

SEAL AND CONJURATION FOR THE ANGEL METATRON

If you wish to employ this angel, fashion a ring from gold, with carnelian for its stone. Make and engrave it on a Friday when Venus is in its exaltation, which is Pisces; or on a Saturday, when Saturn is in Libra; or on a Sunday, when the Sun is in Aries; or on a Monday, when the Moon is in Taurus; or on a Thursday, when Jupiter is in Cancer and free from Gemini. Whatever time you choose to make it should be free from malefic aspects. Moreover, you should undertake this during the Arabic months that are not sacred. Thereafter, you neatly engrave it; wash it with running water and salt, then with rose water and musk and make a case for it from green silk. Then you prepare yourself, by the permission of the Divine, to conjure him.

Miṭaṭrūn [ميططرون], for it is their pact, their subjugation, and a barrier between you and them. These are the names:

El, Shala [اشلع], **Ya'ū** [يعو], **Yūbiyah** [يوييه], **Beyah** [بييه], **Beyah** [بييه], **Betakfayah** [بتكفيه], **Betakfāl** [بتكفال], **Shaqāl** [شقال], **Qayā'il** [قيائيل], **Mūraṣ** [مورص], **Marayūqad** [مريوقد], **Qadqāsh** [قدقاش], **Ṣamdarash** [صمدرش], **Ṣamdarash** [صمدرش], **Layth** [ليث], **'Azī** [عزي], **Tārish** [طارش], **Darhash** [درهش], **Yahweh, Ah** [اه], **Ah** [اه], **Layṭa** [ليطا], **Tafyāsh** [طفياش], **Yūh** [يوه], **Ghash** [غش], **Ṣaṣmūs** [صصموس], **Jash**. Do as ye are commanded!

You can also recite them with all conjurations. When the Kings, with their lofty ranks, exalted degrees, and diverse and frightening appearances, come to you, turn away from them and invoke God Most High to subordinate the angels, who are in charge of them and who have them by the forelocks, to you. When he descends to you, and the manifest light envelopes you, fortify your heart, strengthen your heart and yourself, and do not be afraid, for you have nothing of which to be afraid. Speak to him and he will speak to you. Do not let go of the seal, as long as he is with you. If he grants you obedience on your saying: "Obedience unto the Lord and His names, O Miṭaṭrūn [ميططرون], you and your brothers. I entreat you to be my aide in whatsoever I seek assistance with regarding obedience to the Creator and what pleases Him," pray for him and then dismiss him, for the seal is finished

and your obedience is completed. After that, hold fast to purity, piety, fear of God Most High, mercy and compassion, good character, selflessness, charity, fasting, cleanliness, pleasant odor, and sympathy towards all creatures, and avoid the opposite, in everything you do. Seek all help from the Divine.

SUPREME CONJURATION FOR ALL SPIRITS

It is for all the spiritual angels, from the Throne to the Footstool:

In the name of Him by whose command the heavens stand, whom the angels glorify in different tongues, who created the heaven by His power, who spread the earth by His volition, who created the stars by His wisdom, who caused the seas to pour forth by His will, who dominates all things by His subdual and might, He of everlasting eternity before ancient times and past ages. Blessed is He in His luminous, elemental, eternal essentiality. He is hidden in the sanctity of the divine, exalted, everlasting lights, unperceivable to terrestrial humans, but established

in pure minds. Blessed and holy are Your names, O Lord from whom the wisdom of spiritual spirits distinguished by exalted powers varies. Blessed and holy are Your names, and great is Your glory. None is omnipotent besides You. None is subduing besides You.

I invoke You by Your most beautiful names and Your most exalted and supreme words that You said to all things—Be!—whereupon that which You willed, happened, and which no earth or heaven can bear hearing. I ask You to subordinate to me Your slaves and angels that I might—though ultimately, I seek help from You—seek help from them for that which pleases You. I summon you, O company of pure spirits obedient unto El, Lord of the Worlds, from among the spiritual angels in charge of the forelocks of the jinn and the devils, by that by which El adjured the heavens and the earth, whereupon they obediently came by His power; by the supreme words and most exalted verses; by El, who is Lord of the hereafter and this world; by that which Jibrīl [جبريل] (peace be upon him) revealed to Solomon for all the prophets.

O Ehieh Asher Ehieh, Adonai Tzabaoth, El Shaddai, Nūr al-Nūr [نور النور], Ah [اه], Ah [اه], Tala'la' [تلالا], by Hāh [هاه], Yāh [ياه], O Hū [هو], Hū [هو], Hū [هو], Shalīm [شليم], Namwāh [نمواه], Namwāh [نمواه], Ah [اه], Hayāh [هياه], Ṣahṣahā [صهصها], Haṣ-haṣā [هصهصا], Hajhajā [هجهجا], Ah [اه], Yah [ياه], O Nūkh [نوخ], O Hi-yah [هيه], Namūh [نموه], Namūh [نموه], by the name by which our Lord siezes all things, so that it

surrenders and becomes humble; and by the stored, hidden name: Ehieh Asher Ehieh, Ṣaṣṣaṣ [صصص], Ṣaṣ [صص], Adonai Tzabaoth, El Shaddi. May God be pleased with you.

Answer me, O angels of my Lord, O Shamakh Shaymikhā [شمخ شيميخا], by Him for fear of whom ye tremble, for great awe of Whom you fall down in a swoon, Who is clothed with awe, Who is hidden in glory, Who is crowned with light, the reflection of the radiance of Whose light shone upon Mount Sinai, whereupon it collapsed and flowed away, and the angels fell down from the air in a swoon, frightened by the sway of the Lord of the lofty Heavens, obedient unto His most beautiful names and supreme words; by the name that, if your soul were to say it, the heads of the cherubim angels would fall off: Hūrīn [هورين], Bārūkh [باروخ], Ashmakh [اشمخ], Shamākh [شماخ], the Exalted above all that is blessed, Ṭanṭīsh [طنطيش], Shafash [شفش], Akrākūk [اكراكوك], Ilāh [اله], Quddūs [قدوس], O He of might, O Hābūtarābakh [هابوترابخ], Bakh [بخ]. By 'Ālim [عالم], Ṭaymūthā [طيموثا], Ṭaythā [طيثا], Manī'ā [منيعا], Shadāyid al-Ar'ād [شدايد الارعاد], Ṭaythā [طيثا], Shamakh [شمخ], Qayyūmā [قايوما], Raḥmānā [رحمانا], Yūthā [يوثا], Māyūthā [مايوثا], Hūlāyin [هولايين], Halhīthā [هلهيثا], Qaṣ [قط], Qaṭ [قط], Allāh [الله], Allāh [الله], al-Wāḥid [الواحد], al-Qaḥhār [القهار], Hū [هو], Hū [هو], Hūraṣ [هورص], Hūghān [هوغان], Kabbārā [كبارا], Jabbār [جبار], Abya' [ابيض], Bī' [بيض], Māyūt [مايوت]—majestic and mighty is the power of the names of Shatamūt [شتموت]. By Maṣūrash

THIRD CONJURATION
FOR THE
ANGEL METATRON

I summon you, O company of pure spirits, by the name of El, Lord of the heavens and the earth, knower of the unseen and the seen. He is the Merciful, the Compassionate, the King, the Holy, the Complete, the Source of Security, the All-vigilant, the Invincible, the Overpowering and the Glorious. Transcendent is He above that which they associate with Him. He is God, the Creator, the Maker and the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorify Him. He is the Invincible, the Wise. His command is mighty and His decree is inevitable. Everything will perish, while He is El, the Everlasting.

Yah [يه], **Yah** [يه], **Yāh** [ياه], **Yūh** [يوه], **Sham'asayā** [شمعيا], **Sham'ayā** [شمعيا], **Taqayāsh** [تقياش], **Taqīnash** [تقينش], **Hū** [هو], **Hī** [هي], **Badā** [بدا], **Bafaršakīl** [بفرصكيل], **Yūkh** [يوخ], **Ashāmašaq** [اشامصق], **Šaš** [صص], **Ahnūsh** [اهنوش], **Shanāsh** [شناش], **Kafāk** [كفاك], **Shahāwah** [شهاوه], **Hū** [هو], **Hī** [هي], **Ashahā** [اشها], **Hū** [هو], **Hī** [هي], **Samā** [سما], **Ahyānūhayā** [اهينوهايا], **Balkhajīsh**

[بلخجيش], **Tahīsh** [طهيش], **Tamūsh** [طموش]. **Answer ye, by the names of the Divine: Alfaqayāhā** [الفقاها], **Shanqaūhā** [شنقطوها], **Wayā** [ويا], **Kaythā** [كيثا], **Nūr** [نور], **Yahaqān** [يهقان], **Nahayūh** [نهيوه]; **by Ehieh** [اهيا], **Ehieh** [اهيا], **Yā** [يا], **Nū** [نو], **Nū** [نو], **Hū** [هو], **Hū** [هو], **Kalnahāl** [كلنهال], **Allah, Allah, Nūth** [نوٹ], **Nūth** [نوٹ], **Kanthayūt** [كنثيوت], **Hū** [هو], **Hū** [هو], **Hū** [هو], **Yah** [يه], **Kayfahar** [كيفهر], **Kayfahar** [كيفهر], **Shabāriš** [شبارش], **Bayākūnakh** [بياكونخ], **Ajīfūth** [اجيفوث], **Barāhayā** [براهيا], **Adnāwī** [ادناوي], **al-Raḥīm** [الرحيم], **Ḍabnatī** [ضبنتي], **Šaysīm** [صيصيم], **Zayzīm** [ظيظيم], **Jaythamūt** [جيثموت], **Mathbūn** [مثنون], **Sagh** [سغ], **Wayk** [ويك], **Šaḥmaḥī** [سطمطيع], **Šaš** [صص], **Šaš** [صص], **Ash** [اش], **Kūkh** [كوخ], **Ramakh** [رمخ]. **Barhayā** [برهيا] will submit for fear of You, O Lord.

for fear of You, O Lord, al-Aḥad [الأحد], al-Aḥad [الأحد], al-Aḥad [الأحد], al-Fard [فرد], aṣ-Ṣamad [الصمد], Ṣamad [صمد] Kandarūd [كندرود], Knower of things before their existence, He who manifested Himself unto the mountain, crumbling it into a mound, whereupon Moses fell down in a swoon. Descend, O Mīṭaṭrūn [ميططرون], with heed, obedience, and compliance.

Know, may the Divine guide you, that when you have completed seven days in the manner I have described to you, he will show himself to you, and his light will envelope you, and his subduing spirit will enclothe you.

Make a carpet for yourself from any kind of metal or fabric you wish, written on in black; on it you will sit, stand, and order the spirits as you are sitting. If that is not possible, use a piece of pure, clean parchment written on with a mixture of saffron, ink, musk, camphor and rose water. Thereupon you will achieve dominance over every soul on earth, human and jinn alike. You shall do likewise when employing terrestrial spirits concerning a seal or the like. God Most High willing, we will give the instructions, commentary, and names for the carpet in a separate chapter.

SUNDAY AND ITS EMPLOYABLE RUḤANĪYYAH

Say: Answer, O angel Rūqayā'il [روقياييل], and you, O Ṭaqyā'il [طقيانيل], by the right of these names: Yajarjayūn [يجرجيون], Elyon, Samāyūth [سمايوث], 'Adnayūn [عدنيون], Samārūt [سماروت], Jabarūt [جبروت], 'Adalūb [عدلوب], Kafalūb [كفلوب], Da'ūb [دعوب], Day'ūb [ديعوب], Shalūb [شلوب], Shaṭūb [شطوب], Ahīl [اهيل], Ahlīl [اهليل], Marmalayāl [مرمليال], Ḥarmalayāl [حرمليال], Kaqlīl [كقليل], Daykūb [ديكوب], Dayda'ūb [ديدعوب], Shayṭī'ā [شيطيعا], Shamṭī'ā [سمطيعا], Layṭa'ā [ليطعا], Yaṭa' [يطع], Sha'kanā [شعكنا], Shamhalayūb [شمهلويوب]. Answer, O angel Rūqayā'il [روقياييل], by the right of these names, and you, O Ṭaqyā'il [طقيانيل], by the right of these names: Yajarjayūn [يجرجيون], Elyon, Shamāyūn [شمايون], 'Adnayūn [عدنيون], Shamārūt [سماروت], Jabarūt [جبروت], 'Adalūb [عدلوب], Lahūb [لهوب], Shalahūb [شلهوب], Zamṭaḥā [ظمطحا], Mūth [موث], Lūb [لوب], Kafalūb [كفلوب], Da'ūb [دعوب], Day'ūb [ديعوب], Salūb [سلوب], Saṭūb [سطوب], Ahyal [اهيل], Ahyalīl [اهليل], Ḥarmalayāl [حرمليال], Kaqlīl [كقليل], Daykūb

[ديكوب], **Dayda'ūb** [ديدعوب], **Sayṭa'ā** [سيطعا], **Samṭa'ā** [شعكنا], **Layṭa'ā** [ليطعا], **Yaṭa'** [بطع], **Sha'kanā** [شمطعا], **Shamhalayūb** [شمهليوب]. **Answer, O angel Rūqayā'il** [روقيائيل], **by the right of these names: Aqareamī** [اقرتمي], **Bashṭawākhash** [بشطواخش], **Fī** [في], **Fāq** [فاق], **Yā** [يا], **Khal** [خل], **Alḥarā** [الحررا], **Bahjarīshā** [بحجريشا], **Tūshīshā** [طوشيشا], **Tawā** [طوا], **Adfī'** [ادفيض], **Azhar** [اظهر], **Harī** [هري], **Ay kah** [ايكه], **Ay kah** [ايكه], **Shamī** [شمي], **Kaydah** [كيده], **Arah** [اره], **Dharah** [ذره], **Kay-ānā** [كيانا], **Wūmā** [ووما], **'Abdah** [عبده], **Saya'lamah** [سيعلمه], **Dādūmah** [دادومه], **Kab** [كب], **Kamah** [كمه], **Adākamah** [اداكمه], **Ay** [اي], **Yamarūh** [يمروه], **Bakh**, **Bakh**, **Bakh**, **Bakh**, **Ṭā** [ط], **Ṭā** [ط], **Hah** [هه], **Hah** [هه], **Hah** [هه], **Ah** [اه], **Ah** [اه], **Ah** [اه], **Ah** [اه], **Hih**, **Hih**. **Hurry to me, O angels of my Lord. Answer me, O Rūqayā'il** [روقيائيل], **and you, O Ṭaqyā'il** [طقيائيل].

SEAL
OF THE ANGEL
OF THE SUN

Inscribe it when the Sun is in its exaltation, during the first hour of the first Sunday of the month, and set it out under the stars at

the beginning of the month. This is the seal, just as you see it:

هسطنبخ
ملمح لسكينه
بكل كلم يا نور هيح
يا هو هيت اجب
الطاعه
يا روقيائيل الملك الوهاب

Inscribe these names on the setting of the gem.

THE COMPANIES UNDER
THE SUN WHO CAN BE
EMPLOYED

۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳

They are fiery and are possessors of lightning. The conjuration compels them to be subservient, obedient, and compliant. Say:

I summon you, O company of pure spirits obedient unto God, Lord of the Worlds, by the names with which God created you, which are written upon the Sun; by Shahshah [شہشہ], Hayl [ہیل], Tashak [طشک], Tasha'il [طشعیل], Būh [بوه], O Şaymawī [صیموی], O Way'ūd [ویعود], Bahaylayūh [بہیلویہ], al-Arkayāz [الارکیاظ]; by Haybūh [ہیبوہ], Haybūh [ہیبوہ], Nūr [نور], Nūr [نور], Hayshabūh [ہیشبوہ], Kashrayāwub [کشریابوب], Shalahūb [شلہوب], Ya'anshaqūm [یعنشقوم]; by 'Alshaqūm [عشقوم], 'Alshaqūm [عشقوم], 'Alshaqūm [عشقوم], Shūṣal [شووصل], Haybarash [ہیبرش], Yada'ūb [یدعوب]. Blessed is the Light of Light, the Director of Affairs, the Destroyer of Tyrants, Haykh [ہیخ]. Answer me, O company of fiery ones, by the right of that with which the angels of the Sun glorify.

THE NAMES OF THE SUN

۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳ ۱۳۹۱۳

With the permission of God Most High, you can employ them for burning. They are as follows: By Hashalyasa' [ہشلیسع], Ṭab'alah [طبعلح], Kalkalam [کلکلم], Ṭalīṭ [طلییط], Aṭṭaṭ [اطلط], Ya'mak [یعمک], Ḥatyak [حتیک], Aklak [اکلک], Hashlash [ہشلش], Shalmaṭī' [شلمطیع], Ṭī' [طیع], Ya'ṭaf [یعطف], Laqaṭ [لقط], a fire that Hārish [ہارش] inhabits. Answer me, O Hārish [ہارش], by the right that Shaghūb [شغوب] has over you; burn and shock.

Write them in a cup, wash them off with water, and sprinkle the possessed person's face with it and the possessing jinni will burn. They are for reproof, subjugation, conjuration, and burning any rebel jinni or devil.

If a possessing jinni or Wind rebels against you, and you wish to kill him or expel him from a body, then draw a picture of him and the angel in charge of the spirits of the jinn upon a clean parchment or a clean floor. Write these names upon his neck so that they extend across his shoulders:

۱۹۹ ۱۱ ۱۱۱ ۹ ۳ ۳

On his right arm and right side, you write:

ط م ۹ ۱۱۱ ۵ ۱۱۱

On his left arm and left side, [you write]:

ه ا ط م ا

On his right leg and right shin, write 'Hajaj' [حجج] on his left leg and left shin, 'Encompass them'; and on his belly, these pure, sacred names, which are feared by all the spirits, that is, the angels and the jinn, and which constitute a binding pact upon them, and which is the Greatest Name:

۹ ۳ ۹ ۹ ▽ ۱ ۹ ۱ ۱ ۱

When you wish to seek vengeance against the Wind, draw this image and strike it with a rope attached to a pomegranate branch and he will awaken and adjure you by the Lord Most High not to kill him. If he requests a pact, agree to it and make a pact with him; then write an amulet for him and let him go. If he returns, and he is Muslim, punish him and imprison him, and if he is a disbeliever, kill him. But hasten not to kill, for therein is harm and evidence of one's rancor, none of which befit the kindness of sages. If he declines to speak, rebels, transgresses, and refuses to come out, write the names that are in the image. Summon the angel in charge of them, *Miṭaṭrūn* [ميططرون]; summon the *Ruhaniyyah* of the seven planets. Say three times, "This is indeed an enemy who has rebelled, transgressed, and disobeyed El Most High," and insert the spear into any of the letters you wish and he will die. Alternatively, if you cut it with scissors, bit by bit, as you evoke, he will be cut into pieces, just like the paper. Therefore, guard, my brother, what has reached you, namely, this image, which is an independent treatment, and which can be employed in three hundred types of real magic pertaining to treatment and the like. Use it only for that of which the Lord Most High approves and your reward will be in this life and the next.

taken its blood, you shall return home. With this blood, you shall then write the seal on a pentacle of marble or a clean parchment, hang it at the place of the seal, and evoke him as usual. On the sixth night, you will hear a roar or cry from it, but fear not. (It will persist in this manner.)

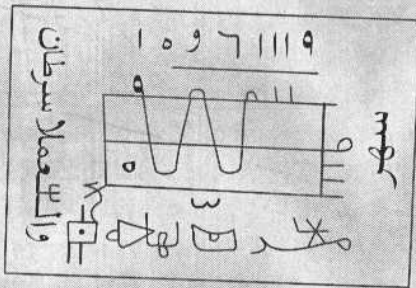
On the seventh night, he will show himself to you and speak to you and bring the seal to you (he will speak to you in a language you understand). The sign of his arrival will be his opening the door and then closing it, and your feeling calm. He will adjure you by the mighty pacts and request things from you that are difficult for you; answer him not, for he is testing you and taking notice. He will then say to you, "You must entertain me to the best of your ability." Then he will remain with you and continue to be at your disposal in three hundred types of needed illusions and real magic, great and small. If you wish something to be brought to you—whether it is in the east, the west, a vault, or a person's house—he will inform you of it and bring it to you. He will cling to you and not leave you. Say the names, "Answer, O Kashīrah [كشيره]," or say, "Answer, O Burqān [برقان]," while the seal is in your pocket. You should be clean of body and clothes, and persistent with the work and with cleanliness. Beware of malodorous sweat and breath, a contemptuous state, and intermingling with ostentatious persons. The servants will serve and befriend him, and he will bring them vast quantities of money.

Ma'adaryus said: "I asked the Perfect Nature about the status of this seal, its repute, its marvels, its uses, and the speed of its response (only the Lord Most High can enumerate the number of servants and aides it has.) Thereupon all of its hosts and troops became manifest to me. He then told me wondrous stories and strange things. It brings near whatever it wills and distances whatever it wills. If it brings near, it is by the permission of the Divine, Glorious and Exalted, and by the power of His names. None but you alone can sever it."

Say: "O Burqān [برقان], do such and such." The sage Ma'adaryus said, "The Perfect Nature likewise told me that it informed him about the art of magic and jihad, and that it used to transport him over a distance of a month's journey in a single hour."

INSTRUCTIONS FOR BURQAN'S SEAL

Inscribe the names below the stone along with the covenant. They are as you see:



١٢١١٦٧٠١٢
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𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤

Maytā [ميتا], **Sharāriḥ** [شرارخ], **Sharāriḥ** [شرارخ].
By the right of Jarī [جرى], **I adjure you to answer.** **O Barākh** [براخ], **Barākh** [براخ], **Kabarāsh**
 [كبراش], **Kabarāsh** [كبراش], **Mahāriḥ** [مهارش], **Mahāriḥ**
 [مهارش], **Fāqūqiyah** [فاقوقيه], **Fāqūqiyah** [فاقوقيه],
Hāraqīqah [هارقيقه], **Shayzahamz** [شيزهمز]. **Hasten,**
hasten, O Burqān [برقان]!

THE SECOND CONJURATION
 TO THE KING BURQAN
 [برقان]

Say: **By Rasūs** [رسوس], **Sharāwash** [شراوش], **Mahar** [مهر], **Mahar** [مهر], **Hāriḥ** [هارش], **Hāriḥ**
 [هارش], **Sham** [شم], **Barsham** [برشم], **Karsham**
 [كرشم], **Karsham** [كرشم], **Mashkan** [مشكن], **Mashkan**
 [مشكن], **Qaryah** [قريه], **Qaryah** [قريه], **Handah** [هنده],
Handah [هنده], **Barhah** [برهه], **Hābarah** [هابره], **Manwah** [منوه],
Manwah [منوه], **Barah** [بره], **Māhūt** [ماهوت], **Mashwah** [مشوه],
Majrah [مجره]. **Hasten, obediently, O Burqān** [برقان]. **By the the right of the name**
with which I summoned you, I adjure you to make haste, heedfully, obediently, quickly.

THE THIRD CONJURATION
 TO THE KING BURQAN
 [برقان]

Say: **'Aj** [عج], **'Aj** [عج], **Ja'** [جع], **Akhūq** [اخوق],
Ajrawā [اجروا], **A'mawā** [اعموا], **A'mū** [اعمو],
Aqwā [اقوا], **Barqā** [برقا], **Hamā** [حما], **Ṭayqā**
 [طيقا], **Dayūsh** [ديوش], **Dayūsh** [ديوش], **Yalash** [يلش],
Quddūs [قدوس], **Qabūsh** [قبوش], **Shūrīsh** [شوريش],
'Arwāwāsh [عرواوش], **Quddūs** [قدوس], **Quddūs** [قدوس].
'Give thanks, O household of David—very few of my servants give thanks.' **Hasten, O Burqān**
 [برقان]. **Thereupon you will hear blowing and whistling from them until he appears for you.**

THE FOURTH CONJURATION
 TO THE KING BURQAN
 [برقان]

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦

𐤃𐤁𐤓𐤏𐤇𐤏𐤇𐤓𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏

THE NAMES OF IBLIS' AIDS

Answer, **O Jarīr** [جرير]; **O Khandash** [خندش]; **O Khaydash** [خيدش]; **O Naykal**; **O Asyaf** [اسيف] the Swordsman; **O Rūqīl** [روقيلا] of **Rafiq** [رفيق]; **O Sa'dūn** [سعدون], master of the shackles; **O Marhayā** [مرهيا], master of the fortresses; **O Yaqṭarūn** [يقططرون], master of the deep prison; **O Alhūtak** [الهوتك] the Greatest; **O Mazkakayūn** [مزككيون], resident of the horizons.

Simmah ibn Das al-Hindī said: "I asked the Perfect Nature about the seal, how to make it, and how to use it, and he said, 'O my son, I have not grown weary since the day it fell into my hands! It is knowledge the scholars have concealed from the ignorant and therefore I entrusted it to the Great Hermes.' He also said to me, 'You shall write it in gold on white crystal, or in gold on pure silver. Its operation shall be on Friday, when its planet is in its exaltation, or on any day you wish, provided its planet is in its exaltation. When its inscription is finished, wash it with running water and salt and place it in a red silk

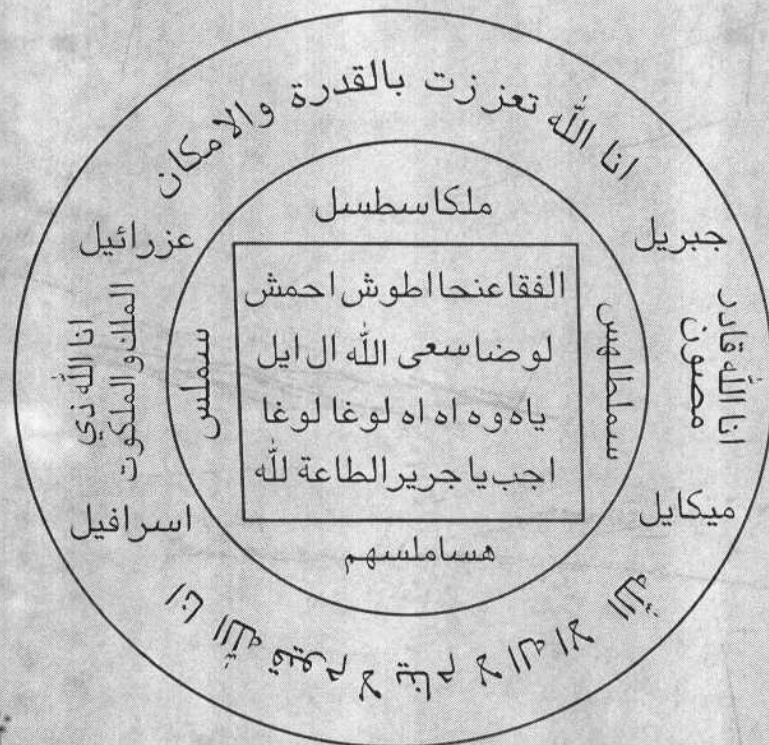
bag. It should be set out under the stars in the first week of the Arabic month, when the new Moon is fortunate, and it should be hung by a red silk thread between three branches of a pomegranate tree or, if possible, a quince tree. This should take place in a clean house remote from inhabitation: it should take place in the house in the daytime and at night when the stars are emerging. You should conjure him three times at night and three times in the day—the beginning, middle, and end of it. Cover yourself with amulets, and surround yourself therewith, not for fear of him but of others (aerial and terrestrial jinn will gather round it). If you are able and have endurance to stay awake at night and recite the conjuration, you should recite the conjuration from the start of the night to its end, for this will hasten the response and intensify obedience. You should fast in the daytime and stay awake at night, praying; sleep not unless it overcomes you. At the end of your speech you should say, "Answer by the leave of the Lord, O company of seven kings." On the fourth night, you will hear their words, but fear not, for on the fifth night, your sight will become unveiled and you will see them standing before you. On the seventh night, they will speak to you and request from you their conditions; impose on them whatever conditions you wish and request from each king an aide to serve you in addition to what you have. When that happens to you, your seal will be complete, with your operation sound, your power complete, and your command and prohibition obeyed. Therefore, be righteous as commanded, pursue the pleasure of

your Lord, and commit not what He has forbidden, for you have arrived by the power of your Master. Do not entreat anyone besides Him, or be heedless of your devotion to Him, for to Him is your end. Furthermore, He has granted you your petition, so do not annull your work and become one of the losers." The usage and benefits of this seal will come, God Most High willing, in the chapter "The Usage of the Seals and the Carpet." Seek help from the Divine, and trust in Him.'

THE CONJURATION FOR
THE TWELVE HOSTS' SEAL

و انا الله قارون مصون ان الله قارون مصون ان الله قارون مصون

After the spiritual conjuration, which begins with "In the name of Him by whose command the heavens exist," say: I entreat you, O company of pure spirits obedient unto God, Lord of the Worlds, from among all spiritual beings, by the right of these names, to hear my call and make haste to reply: you, O Mahmayā'il [مهميانيل], and you, O Tahītamya'il [طحيطميانيل], and you, O Sarā'il [سرانيل], and you, O Marqayā'il [مرقيانيل], and you, O 'Arnayā'il [عرنيانيل], and you, O Bāhil [باهل], and you, O Nūrā'il [نوراعيل], by the right



that these names have over you: O Damrayā-nah [دمريانه]; O Hūmahim [حوماهيم]; O 'Alyatāhim [عليتاهيم]; O Elohim Ehieh, O Barmayādah [برمياده], O Mahyāwut [مهياوت], Ye know; Yūh [يوه]; Yūh [يوه]; O Darhawīl [درهويل]; O El; O Sam'āyayā [سمعاييا]; O He who is transcendent and therefore cannot be seen, Who is above the uppermost firmaments, Who gives death unto the living and life unto the dead, Who knows that which is secret and yet more hidden. Haste ye by the right of these names: O 'Āliyā [عاليا], Bakyā [بكييا], Hayāh [هياه], Yāh [ياه], Yāh [ياه], Yāh [ياه], Mahyālāyā [مهياليا], Atbāṭ [اتباط], Nayāyā [نيايا], Ehieh Asher Ehieh. I ask You by the greatness of Your power: I ask You to as-

sist me with these hosts by Your might, and to subordinate unto me Your angels Shamlikhiyā [شمليخيا], Mūṭaṣmayakh [موطميخ], Tataḥlayā [تتحليا], Khafakh [خفخ], Sarmil [سر ميل], Mahramikh [مهريميخ], Batmalikhā [بتمليخيا], Ṭamyāṭakhyā [طميطخيا], Marikh [مريخ], Baṭikh [بطيخ], Rakūr [رکور], Kūhayat [کوحيت], 'Ayat [ايت], Hayat [هيت], Ṭalshikh [طلشيخ], Ṭaḥikh [ططيخ], Ḥayjar [حيجر], Maril [مريل], Hūjal [هوجل], and Amikh [اميخ]. Answer me, O company of hosts, by Manjām [منجام], Hamyah [هميه], Manjalmah [منجلمه], Yā Ni'mah [نعمة], Jalam [جلم], Asaylashish [اسيلشيش], El, El, (glorious is He and highly exalted), Astahrab [استهرب], Astahrab [استهرب], Shamhayamūkh [شمهيموخ], Mastaṭū [مستطو], Walā [ولا], Mīd [ميد], Qudrah [قدرة], Fayashtāṭūsh [فیشناطوش], Kāf Hā Yā 'Ayn Šād [کھيحص], Mastās [مستاس], Abaryashāwub [ابريشاوب], 'Aṣa'sa'ā [عاصصعا], al-Ḥayy [الحي], al-Qayyūm [القيوم], Masayrahā [مسيرها], Qudrah [قدرة], Qudrah [قدرة]. Obedience unto Allah, by Shayādayūh [شياديوه], Nāyūh [نايوه], Majrabilā [مجربيلا], Mastasnamūh [مستسنموه], Sahūh [سهوه], Istaqṭar [استقطر], Fayrik [مستاس], Nūrak [نورك], Saba'ūd [سبعود], Mastās [مستاس], Rabb [رب], Anūt [انوت], Ḥā Mīm 'Ayn Sīn Qāf [حم], Saṭawūn [سطوون], al-Musayfirūn [مسيطرون]. That is God, my Lord, Who has no partner.

THE SECOND CONJURATION
FOR THE TWELVE HOSTS'
SEAL

✠✠

After the first, say: The Most Glorious, The Most Holy, Lord of the angels and the Spirit. Glory be unto the Creator of light, Sayla' [درطمينا]; Yā Rayā [يا ربا]; Yā Marnitā—hurry!—Adonai; El Shaddi; Hatamūtah [هتמותه]; 'Alaq [علق]; Mayhāyir [ميهايير]; Bahar [بهر]; Hū [هو]; Kāf Hā Yā 'Ayn Šād [کھيحص]; Ḥā Mīm 'Ayn Sīn Qāf [حم عسق]; Ehieh Asher Ehieh; by Sa'sim [سسعسيم]; 'Ayū [عيو]; Hayhūb [هيھوب]; Malūfish [ملوفيش]; Athināl [اثيرال]; Hayhayā [لطلط]; by Ṭūṭayāl [طوطيال]; Ṭa'laṭ [طعلط]; Laṭlaṭ [لطلط]. All that is in the heavens and the earth glorify Him, willingly or unwillingly, and unto Him you will be returned. Answer by the bright fire and the piercing flame, O company of servants; by Ta'ṭayā'il [تعطيانيل], Namūh [نموه], Adzahīd [ادزھيد], Hūh [هوه], Qad [قد], Khatīthā [خثيرا], Arṭashūsh [ارطشوش], Namūh [نموه], Ṭayṭakhūsh [طيطخوش], Namūh [نموه], El, El. Obedience unto the Lord, O company of angels, by the right of Him who said unto the heavens

and the earth, 'Come willingly or unwillingly,' to which they replied, 'We shall come willingly.' Likewise come unto me obediently and quickly, by the honor of the Lord of the Worlds.

CONJURATION TO THE FOUR IFREETS

These are the ones in charge of the signet ring, plus their seal, their secret, and their subjugation.

You say: O Barākh [براخ], Barākh [براخ], Ashnaydayān [اشنیدیان], Ashnaydayān [اشنیدیان], Matra'ān [مترعان], Jayāsh [جیاش], Jayāsh [جیاش], Qaṭrayūsh [قطریوش], Abham [ابهم], Tūhūm [طو هوم], Shālīkh [شالوخ]. **Hurry, O wings of the cherubim and glorification of the Spiritual Ones, by the glory of El, the One, the Subduer, who does as He wills. Make haste, O Maymūn [میمون], O Miṭaṭrūn [میططرون], O Hālīsh [حالیش], O Majlīsh [مجلس]; answer by the honor of the One, the Triumphant, Who does as He pleases.**

INSTRUCTIONS FOR THE SEAL OF MAHAKIL AND SAKHR

س د ۳

Ṣakhr is Ṣakhr ibn 'Amr ibn Shujil ibn al-Abyadh ibn Hamlit al-Jinni. He has a number of rebel jinn that only Allah, Glorious and Exalted, can enumerate. For him, fashion a ring from pure silver with a carnelian stone, on either Sunday or Friday, when their planets are in their exaltations, and inscribe it. When you have completed its inscription, wash it in rose water with musk and camphor dissolved in it. Thereafter, set it out under the stars in the prescribed manner.

The following is the seal:

دا ک ا ه ۱ ۷ ا ر ۶ ۷ ط ه ط ه ع ر ا ب ط
ا د ا ح ۸ ا ح ۱۱ ۱۱ ا ر ح ه س ا ک ی ل
ک صل ک و ا ۱ ۶ ا ر ا م ر و
۵ ۲ ۵ ۷ ۱ ۶ ۶ ۸ ۱ ۱ ۱ ۱ ط ۱ ۱ ۱ ر ل و ا و ی
ا ج ب ی ا م ه ا ک ی ل

All of the Seven Kings are obliged to obey it.

Say: Answer, O Mahākīl [مهالكيل], and you, O Hūq [حوق], and you, O Šāliḥ [صالح], and you, O Sulaymān [سليمان], and you, O progeny of Šakhr [صخر], by the right of the names and the seals that encircle you and all the Seven Kings. Come obediently, by the leave of the Lord of the Worlds.

You write that (starting from your words, Answer, O Mahakīl, and you, O Huq... to the end of it) below the seal.

CONJURATION TO THE
PROGENY OF ŠAKHR AND
ALL OF THE SEVEN KINGS

𐤀𐤎𐤌𐤁𐤂𐤄 𐤄𐤓𐤓𐤕 𐤍𐤏𐤃 𐤌𐤏𐤓𐤔𐤕

Say these on important occasions. Those whom you call will answer collectively, if you wish, or individually; if you wish, you can separate them, and if you wish, you can bring them together. You say: El; El; Zaḥāj [زحاج]; by Za'rah [زعره]; El; Aḥmad [احمد]; Rīkh [ريخ]; Alṭūd [الطود]; Tūd [طود]; Aṭal [اطل]; Yāligh [يالغ]; Lafārakrā [لفاركر]; Šam [شم]; Lā [لا]; Bīgh [بيغ]; Raqash [رقش]; Yādah [ياده]; Shāmīn [شاميين]; Tham [ثم]; Akban [اكن]. Answer, O company of seven kings, by the right

that these noble and magnificent names have over you.

INSTRUCTIONS FOR
ŠAKHR'S SEAL

He is an Aide over whom Solomon the son of David was empowered, and he is the master of the Mandal.

Fashion a ring from copper or gold, if that is possible, otherwise out of carnelian, which is better. Do this on either Sunday or on Thursday, when the planets of either day are in their exaltations. Inscribe the seal on it, or on something similar to it, on Friday, at the start of the Arabic month. After inscribing it, wash it with running water and salt and set it out under the stars in the prescribed manner.

Thereafter, cense it with aloeswood and storax and place it in a clean bag in a high place. The following is the blessed seal, just as you see it:

𐤀𐤁𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇

THIRD CONJURATION OF MAHAKIL

Say: **Qahūshah** [قهوشه], **Shahāhah** [شهاهه], **Māyah** [مايه], **Madh-hanah** [مذهنه], **Yad-hashah** [يدهشه], **Sharhalah** [شرهله], **Shafāhah** [شفاهه], **Bakrah** [بكره], **Bakrah** [بكره], **Shajrah** [شجره], **Ṣahāṣahā** [صحاصحا], **Nahāhah** [نهاهه], **Shalamū** [شلموع]. **Answer obediently, O Mahākīl** [مهاكيل].

𐤀𐤁𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇

FOURTH CONJURATION OF MAHAKIL

Say: **Anhādah** [انهاده], **Hayhādah** [هيهاده]; **Shahāshah** [شهاشه], **Marāniyah** [مرانيه]; by **Karsha'ah** [كرشعه]; **Sharsha'ah** [شرشعه];

Shafāhā [شفاها]; **Shafāhā** [شفاها]; **Shafāhah** [شفاهه]; **Waṣāyah** [وطاية]; **Jazahah** [جزهه]. **Make haste, O company of angels. Come unto me, all together, obedient unto the command of God Most Great, hastily, whether male or female, O Banū Ṣakhr** [بنو صخر], **O Banū Dāhīr** [بنو داهر], and **O Banū 'Amr** [بنو عمر].

If the Kings delay, inscribe the seal of Ṣakhr [صخر] **on iron or copper and bring it near the heat of a fire and they will come to you quicker than the flash of lightning. This completes the conjurations.**

ILLUSTRATION OF THE MANDAL OF SOLOMON

𐤀𐤁𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇𐤁𐤏𐤃𐤇

Also, (concerning) its uses, real operations for healing and the like that are needed, and the conjuring all the celestial and terrestrial ruhaniyyah.

This is one of the hidden secrets of Solomon (peace be upon him). Inscribe the following symbol on silver, if you are able to, otherwise

These are the names: Fāṭir [فاطر]; Raqah [رقه]; Amsā [امسا]; Amsā [امسا]; Dāwā [داوا]; 'Atah [عته]; Kaslatī [كسلطي]; by 'Alam [علم]; Shansarūdan [شنسرودن]; Waddad [ودد], by Shaymas [شيمس]. Burn, by the leave of the Lord Most Magnificent! 'And had We willed, We could have transfixed them where they stood, so they could move neither forward nor backwards.' Answer you and burn!

THE NAMES OF SEERSHIP,
WHICH YOU WRITE BE
TWEEN THE EYES OF THE
POSSESSED

☩ⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔ

They are as follows: Alfarqash [الفرقش], Hāmūr [هامور], Asar [اسر]. Look, by the right of Shakhmalūsh [شخملوش], Salahā [سلها], Taysh [طيش], Tayshīsh [طيشيش], Haṭīsh [هطيش], Armīsh [ارميش]. Look, by the right of Shakhmalūsh [شخملوش].

If a jinni defies you, and you wish him to remain in your presence so you can command him as you please, write the following names on a piece of paper and fix it to the soles of his feet and he will not be able to leave, even if one year passes,

until you release him:

٥ ١ ١ ٩ ٩ ٦ ٥ ١ ١ ١

THE MANNER OF THE JINN
COVENANT

☩ⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔⵎⵓⵎⵉⵔ

Say to the possessing jinni: Swear a covenant by the Lord, besides whom there is no god, Knower of the unseen and seen, the Triumphant, the Omnipotent, Who watches over every soul and knows what it earns, by Whose command the heavens and the earth stand, that you shall never again return unto this human, neither when he is awake, nor when he is sleep, nor in the night, nor in the day, and that if you should return, you will be worthy of death.

Repeat that three times so the Kings hear it, then write the following: 'The Divine One testifies that there is no god but Him, and so do the angels and those endowed with knowledge, standing firm upon justice. There is no god but Him, Almighty and Wise.' Those endowed with

knowledge, the Kings, and all present at the covenant of the jinn N. the son of N. (you ask him his name), testify that if he should return to this body or draw near it, then he has disobeyed God and therefore deserves death.

Thereafter, write the following covenant, which is for all the jinn, along with an amulet, and hang it around his neck:

ر ط ط ح ا a

ر ط ط ح ا a

Asaph the son of Berechiah said, "If you wish to kill an oppressive opponent or rebel, draw a figure of him and encircle it so that everything other than its hands is in the circle. Then write the following names on its belly and command as you wish. If you insert something into the belly of the figure, it will be inserted into the belly of the rebel. These are the names: Ṭayṭalahūsh [طيطلاهوش], Hashar [هشر], Malī [مليع], Naqfan [ناقفن], Ṭahṭalayūsh [طهطليوش], Ṭaṭrash [ططرش], Haka [هكع], Haya [هيع], Ṭalīkh [طلليخ], Ṭaṭṭīkh [طططيخ].

INSTRUCTIONS FOR
MAYMUN ABA NUKH'S
OBEDIENCE COMPELLING

SPEAR

ا a

Make a plate from steel on Saturday, during the hour of Saturn, when Libra is on the ascendent, and during this hour, or in one similar to it on another day, inscribe it. Thereafter wash it with running water and salt, make a cover for it, and set it out under the stars with any of the seals.

Inscribe the first side of it with these names:

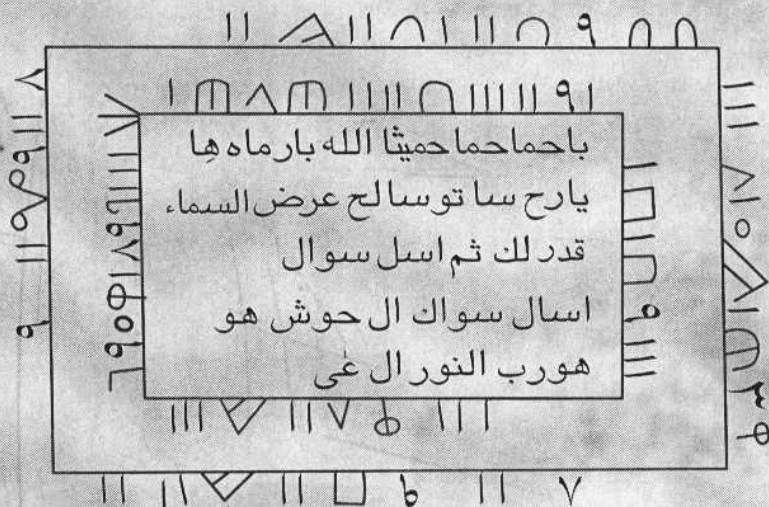
O company! Ṣarṣar al- Muṣayṣir [صرصر المصيصر];
Jalshar [جلشر]; Araqūshah [عرقوشة]; Naṭfa'af [نطفعاف];
Kaylah [كيله]; Kayrab [كيرب]; Ashayṣa'ūn [اشيصعون];
Wakarīkh [وكرليخ]; Mayhar [ميهر]; Laylaraq [ليطرق];
Mar'a'ar [مرعرع]; Ānī [عاني]; O Qarṣaṣā [قرصصا]; O Bahaljayū [بشيوخيا];
Fashā [فشا]; Bashahūkhayā [بشيوخيا];
O Ṭaybar [طبير]; Layhalāqah [ليهلاقه]; Ba'lamī [بعلمي];
Fulā [فلا]; Yamā [يومما]; Lūtayā [لوتيا]. **Obedient ones, answer by the power of the Divine.**

Inscribe the following on the first side of the hilt: Rebuke, O Maymūn [ميمون], by Ehieh Asher

𐎧𐎫𐎼𐎠𐎹𐎠𐎧𐎧𐎠𐎧𐎧𐎠𐎧𐎧𐎠𐎧𐎧𐎠𐎧𐎧𐎠𐎧𐎧𐎠𐎧𐎧𐎠𐎧𐎧𐎠

THE SEAL OF KHANDASH [خندش] AND NAYKAL [نيكل]

The two brothers of al-Aḥmar [الأحمر] are independent kings and thus owe no obedience to any king. They also were the two headsmen of Solomon the son of David. You can employ them for anything, whether great or small.



If you wish to do that, inscribe a copper ring on the first Tuesday of a lunar month, during the hour of Mars, when Capricorn is on the ascendant. After you inscribe it, wash it with water

and salt, make a red bag for it, and set it out under the stars for seven nights.

Say: Answer, O Khandash [خندش], and you, O Naykal [نيكل]. Then call out the names of the Aides.

Say: Answer, O Najāḥ [نجاح], and you, O Aflaḥ [أفلح], and you, O Abū al-Akhwaṣ [أبو الأخص].

Following is a conjuration to him. **Say:** Taghmārish [تغمارش],

Taghmārish [تغمارش], Tarash [ترش], Tarear [ترتر],

Harhar [هرهر], Marmar [مرمر], Qazqaz [قرقز], Yūsh [يوش],

Yūsh [يوش], Janā [جنا], Janūsh [جنوش], Ṭālaythā [طاليتها],

Athāthā [اثاثا], Athāthā [اثاثا], Hāhah [هاهه],

Hāhah [هاهه], Hāhā [هاها], Hāhayah [هاهيه], 'Ashlash [عشلس],

'Ashlash [عشلس], Aqya [اقيع], Aqya [اقيع],

Yārikh [يارخ], Yārikh [يارخ], Taythā [تيتها], Būthālikh [بوثالخ],

Aḥmā [احما], Ḥamaythā [حميئا], Bāriyā [باريا],

Mūthaythā [موثيئا], Al'arūb [العروب], Shalakh [شلخ],

Faklā [فكلا], Fashūf [فشوف], Almīl [الميل], Faḡḡalash [فقطلش],

Hanfād [هنفاد], Akhaythā [اخيتا], Ah [اه], Ah [اه],

Ḥamā [حما], Ḥamaythā [حميئا]. The Creator proportioned you, then makes the way easy for you.

Answer by the right of 'Azīz 'Az 'Alṭaf [عزيز عز علف].

O Baylakh [بيلخ], respond by the right of Mīṭaṭrūn [ميططرون] and Makhlayā'il [مخليايل],

Qadūf [قدوف], Qadūf [قدوف], Alūrahūd [الورهود], Daqūshayā [دقوشيا],

Amaylā [اميلا], Amaylā [اميلا], Wakhabilā [زعبيل],

Lūshā [لوشا], Darbilā [دربيل], Za'bīlā [زعبيل],

Hurry, O Khandash [خندش] and Naykal [نيكل], by Damlākh [دملاخ],

Damlākh [دملاخ], Barākh [براخ], Barākh [براخ],

Jūlā [جولا], Hīlā [هिला], Shamlā [شملا], Shaṭāf [شطاف],

Ṣafīf [صفيف], Maṭūf [مطوف], Khaṭāf [خطاف]

[خطاف], Tāyif [طایف], Shaqdayāsh [شقدياش], Shaqdayāsh [شقدياش], Jawfashām [جوفشام], Mayūlā [میولا], Mayūlā [میولا], Shaṭālīsh [شطالش], Haylawān [هیلوان], Mayṭarīsh [میطریش]. 'How should we not put our trust in the Lord, when He has guided us in our ways? We will surely endure your persecution of us. Let the believers put their trust in God.' Answer me, O Khandash [خندش], and you, O Naykal [نیکل], and you, O Najāḥ [نجاح], and you, O Aflah [افلح], and you, O Abū al-Akhwaṣ [أبو الأخوص], by the power of the Lord of power.

INSTRUCTIONS FOR THE
SEAL OF ABU MA'BAD
ZUNBUR [أبو معبد زنبور],
MASTER OF ILLUSIONS

With the aid of God Most High, make a ring out of either seven or three metals: gold, silver, porcelain [ed: included as a replacement for Mercury], tin, lead, copper, and iron. Do this on Thursday, during the hour of Jupiter. Inscribe it when this planet is in its exaltation. Then wash it with water and salt, make a yellow bag for it, and elevate it until you set it out under the stars in the prescribed manner. The following is the seal, just as you see it:



You say: I conjure thee, O Abū Ma'bad Zunbūr [أبو معبد زنبور], by that by which the Creator swore unto the heavens and the earth, by 'Aṭyahūsh [عطيهوش], Manṭahūsh [منطهوش], Ayā [أيا], Hayṭash [مهرويش], Qasyāqūsh [قسياقوش], Maharūyash [ماهوريش], Shalāshalā [شلاشلا], Halā [هلا], Halā [هلا]. Exalted is Matāhūtā [متاهوتا]. 'And they said, "We hear and obey. Your forgiveness we seek, O Lord, and unto You is the end." Hālash [حلش], Mafāṭir [مفاطر], Aṭarīsh [اطریش], Dahash [دهش], Nahash [نهش], Qamahmahat [قمهمهت], Bahamīsh [بهميش], Bashārah [بشاره], Manshayah [منشيه]. Hurry! Hurry! 'It is

it great or small. It is a noble seal, comprising all that you desire.

THE BINDING, CRUCIFIXION,
AND INTEROGATION OF
JINN

If someone brings a possessed person to you, and a Wind from among the jinn is in him, write the following for him to make his possessing jinni manifest himself. When he manifests, order that the Wind be bound, saying, “Lafā [لفا], Lafā [لفا], Hay [هي], Hafyah [هفيه], Ay [اي], Hay [هي], Barhī [برهي]. Surrender by the right of Him who has dominion over ye, and by the right of ‘Aqshayr Ṭahrash [عقشير طهرش]. Bind him, O Maymūn [ميمون]!”

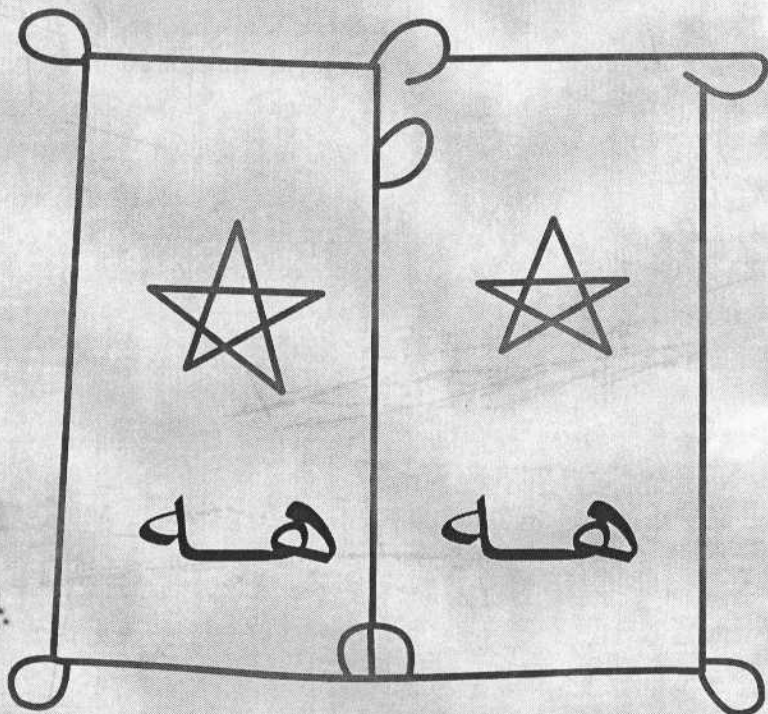
If you wish the jinni to speak, then imprison him inside the body, saying, “I have imprisoned ye by Hanṭash [هنطش], Hanṭash [هنطش], Kāf Hā Yā ‘Ayn Ṣād [كهيعص], and Hā Mīm ‘Ayn Sīn Qāf [حم عسق].”

Asaph the son of Berechiah said: “If you wish to imprison a Wind inside a body, say these words: ‘By Yadūm [يدوم], Nadah [نده], Anah [انه], Nayah [نيه], Kahar [كهر], Kahar [كهر], Qayūrash [قيورش], Sha‘ash [شعش], Ṭarṭaqayūrash [طرطقيورش]. “Abiding therein for ages,” confined, by the power of the Lord Most High. “And they could not stand, nor could they help themselves.” In addition, say these names over a thread from his yoke, wash it, tie its end, and place it around his neck or under his feet: ‘Ahmī Hamī [اهمي همي]. And stop them, for they must be questioned.”

Asaph the son of Berechiah said: If you wish to imprison a jinni inside a body and see him wail and weep, write these names on the floor with your finger:

ط ا ن و ي ي ا و ن ا ي ي ي ي

Likewise, if you write the following seal on the possessed person’s forehead and tie his thumb, the jinni will not be able to leave until you free him. It is amazing, so do not underestimate it. It is a secret of secrets and a security from the jinn.



Asaph the son of Berechiah said, "The following is another interrogation. If you render a possessed person unconscious and wish to make the jinni speak, say these names in his ear:

Shalāṭī [شلاطي]; Hāṭī [هاطي]; Haṭā' [هطاء]; Hūyal [هويل]; Sham'ayk [شمعك]; Adonai; Yalāqam [يلاقم]; Mar'ūbā [مرعوبا]; the ill-tempered Tashyākan [تشيكان]; Qaṭī [قطي], Qaṭī [قطي]. Speak, O enemy of the Lord, by Him who will say unto Hell, "Are you full?" whereupon it will reply, "Is there more?" and by Him who said unto the heavens and the earth, "Come willingly or unwillingly," upon which they said, "We shall come willingly." Speak, O jinni, by the right of these names:

Malaqna 'aqsalaynaḥaj [ملقنقسلاينحج], Kaya 'safajfajar [كيسفججر], Shamham [شمهم], Qawārash [قوارش]. Upon saying these names in his ear, he will speak and answer all your questions. It is wondrous and profound. Use it and safeguard it, for it is one the best secrets. If he does not speak, and you wish to crucify and hang him, then write "اطط" on his right hand, "مطط" on his left hand, "طوا" on his right leg, "اقدم بشردل" on his left leg, and "قنا طويل" on his forehead. After that, say, 'By the right of these names, I entreat you to gather him in a single surprise attack. Hang him and raise him, by Him who did raise Enoch unto a lofty place. Sām Sām Azarīn Azarīn Hahar [سام سام عزرين عزرين ههر], Sām Sām Azarīn Azarīn Hahar [سام سام عزرين عزرين ههر], Sām Sām Azarīn Azarīn Hahar [سام سام عزرين عزرين ههر], Amlaykhā [امليخا], Rabb [رب], Jabbār [جبار], Fard [فرد], Ṣamad [صمد], 'Adl [عدل]. I speak the truth. Rasūl [رسول], Dūsh [دوش], Lajīm [لجيم]. Hang him, by Him who says unto a thing "Be!" whereupon it is, O company of Aides! Make him speak, O Mahāyā'il [مهصيانيل]! Rebuke him, O Dardā'il [دردانيل]. Burn him, O Ṭalahkafā'il [طلهكفانيل], by Shayhakah [شيهكة], Haylah [هيلة], Hayah [هيه], Hayd [هيد], Sharūkh [شروخ], Barshūkh [برشوخ]. Hang him and make him speak, by the right of the Ahayṭalūsh [اهيطلوش] Most Great. Break him into pieces, by the right of Him who raised Elias unto a high place.'

Asaph said, "If you visit a possessed person and with you is a group of scholars, and you wish to shield the possessing jinni from them, so that they will be unable to make him manifest or evoke, write the following words on either a palm leaf, silk hem, or knife, and recite them and you will see a wonder. The words are as follows: **Ṣahkatī** [صهكتی], **Hawrad** [هورد], **Hawrad** [هورد], **Ṭayhatamharash** [طیهتمهرش], **Harash** [هرش], **Ahrash** [اهرش], **Maylah** [میله], **Harash** [هرش], **Ṭayharash** [طیهرش], **Aktahī** [اکتهی], **Aktahī** [اکتهی], **Dahkatī** [دهکتی]. 'You see them looking at you, but they see not.' And if you wish to undo it, wash it in water and it will go away."

Asaph said, "If you wish to have any of the celestial or terrestrial Ruhaniyyah brought to you quicker than the flash of lightning, say the following seven names, which are a secret of the angel **Mīṭaṭrūn** [میططرون]: **Arkūsh** [ارکوش], **Kanhūsh** [کنهوش], **Kalhūsh** [کلهوش], **Kanhūsh** [کنهوش], **Armāsh** [ارماش], **Kanhūsh** [کنهوش], **Almashtarā** [المشترآ], **Qāmūsh** [قاموش]. Make haste to bring me King N, king of the jinn."

Asaph said, "If someone is withholding a possessing jinni from among the major or minor spirits, or one of the kings, whether celestial or terrestrial, from you, then both he and the one withholding him will be brought quicker than the flash of lightning. Say the following names, which are the names by which the Lord created the angels who are in charge of the jinn's fore-

locks. Therefore, say it only on important occasions. You say: 'By the right of **Saḥfaymashā** [سطفیمشا], **Kaklī** [ککلی], **Darash** [درش], **Hūmayash** [هومیش], **Yā Thāmanat** [یا ثامنات], **Halā** [هلا], **Hathlā-tah** [هثلاته], **Hat-hatat** [هتهتت], **Hashhashah** [هشهشه], **Hashhashah** [هشهشه], **Hawīl** [هوویل], **Hawīl** [هوویل], **Hatāyīl** [هتاییل], **Hatāyīl** [هتاییل], **Ḥamash** [حمش], **Nūsh** [نوش], **Hashūsh** [هشوش], **Mūrash** [مورش]. O angels of my Lord, bring me N and whoever is withholding him.' Thereupon they will bring him to you quicker than the flash of lightning, without effort. If you wish, you may say, 'I summon you, O company of pure spirits from among those obedient to God, Lord of the Worlds, who has the jinn and devils by the forelocks, by that which Solomon the son of David said; by God, my Lord and your Lord, Creator of all things, God of all things, who has power over all things—wherever ye may be in the kingdom of the Lord, Mighty and Majestic—by the right of **Shaṭāt** [شطاط], **Ṭāṭ** [طاط], **Nūh** [نوه], **Nūh** [نوه], **Ah** [اه], **Ah** [اه], **Shawāh** [شواة], **Shawāh** [شواة], **Anhā** [انها], **Anhā** [انها], **Shamakh** [شمخ], **Shamakh** [شمخ], **Asha'āl** [عشعال], **Asha'āl** [عشعال], **Ghashayāl** [غشیال], **Maznayāsh** [مزنیاش], **Maznayāsh** [مزنیاش], **Ṣabūsh** [صبوش], **Būsh** [بوش], **Markayūsh** [مرکیوش], **Mayāsh** [میاش], **Nūsh** [نوش], **Ah** [اه], **Hawāh** [هواه], **Hū** [هو], the Lord of Light Most High who speaks with infinite speech, **Shamūs** [شموس], **Habūṭ** [هبوط], **Habūṭ** [هبوط], **Ah** [اه], **Hawāh** [هواه], **Kaykanāsh** [کیکناش], **Kaykanāsh** [کیکناش], **Marnayāsh** [مرنیاش], **Marnayāsh** [مرنیاش], **Mayūsh** [میوش]. I am the Divine, who alone possesses Oneness.

Līkhā [ليخا]. **Līkhā** [ليخا]. **Descend ye upon this rebel from among the Ruhaniyyah (here you state his name, be he a king or otherwise, or from a tribe or otherwise, whether small or great)."**

Asaph also said, "If you wish to imprison one of the Kings or spirits, even if he is in the east and you are in the west, say these names and state his name and he will be imprisoned and remain so until you free him. If someone summons you to a possessed person and you say them before reaching him, it will facilitate his matter for you, with effort on your part. Likewise, if you enter a possessed person's room and one of the scholars claiming knowledge about the spiritual sciences is with you, and you speak these names, it will restrain and bind them in their homes, and you shall command as you are commanded. Do likewise if you wish to bind their leader and their kings. The names are as follows:
'ūratayāsh [مورتياش], **Anqāḥarūnīsh** [انقاطرونيش], **Damīsh** [دميش], **Mankafash** [منكفش], **Alwāhaynūsh** [الواهينوش], **Rūmashāsh** [رومشاش], **Ṭarnayūsh** [طرنيش], **Ṣahyarūsh** [صهيروس]. **Turn ye them upside down and bind them, by the strength and power of the Creator. Mahūbayāh** [مهوبياه]."

Asaph said, "If you wish them to be annihilated altogether, indiscriminately, then say the Names of Annihilation, as follows: Aqwā [اقوا], **Aynūf** [اينوف], **Kahfūf** [كهفوف], **Rūhāwuf** [وروهاف], **Ramūm** [رموم], **Rayāq** [رياق], **Sharūf** [شروف], **Hārūf** [هاروف]. **Seize them and destroy them, O Miṭaḥrūn**

[ميططرون], **quickly! And witness the wonder."**

Asaph related the following from Solomon the son of David: "If you enter a sitting and fear that one of the celestial or terrestrial Kings will block you, say these words before entering the house and before summoning your aides: Karnafīsh [كرنفيش], **Marwādīsh** [مرواديش], **Kawānaqūsh** [كوانقوش], **Marhūbasāsh** [مرهوبساش], **Marhūbasāsh** [مرهوبساش], **Sharūmīsh** [شروميش], **Bikahyārīsh** [بكهيارش], **Nadrash** [ندرش], **Rabb, Rabb. 'He does not fear being overtaken, nor is he afraid.' 'I have protected my soul and body with God Most Great. O angels of my Lord!' Then order your aides to cling to you under your clothes and not harm you or do anything to your body, and recite these names:**
'Ahwarmayāt [اهورمياط], **Hūnāraḥ** [هونارط], **Hashlū** [هشلو], **Abhataḥ** [ابهتط], **Karmahayūḥ** [كرمهبوط], **Lāhūr** [لاهور], **Yā Nūt** [يا نوط], **Shalkarū** [شلكارو], **Mayḥ** [مياط], **Rathyāwuf** [رثياوط], **Tahwāyaḥ** [تهوايط], **Jibrīl** [جبريل], **Mikā'il** [ميكائيل]. **Come to me, O angels of my Lord. Come ye quick as the flash of lightning, and aid me with your lights from afar lest harm befall my aides. When you enter the assembly and angels are with you, say these names: Tūmar** [تومر], **Hūsh** [هوش], **Handūsh** [هندوش], **Lahyārash** [لهيارش], **Darakfayāsh** [درکفياش], **Arnāwush** [ارناوش], **Darnūsh** [درنوش], **Ahdaqaysh** [اهدقيش]."

"If you do not wish one of their aides to enter a house or a place in which you will be, say the following words: Hawā [هوا], **Shalman** [شلمن], **O**

Mahūk [مهوك], Fahmūk [فهموك], Darhamūk [در هموك], Anqād [انقاد], Wamāk [وماك], Sahalūk [سهلوك], Afahūlā [افهولا], Mayāk [مياك], Hālūk [هالوك]. Then order your aides to come out from under your clothes, and do whatever you wish, and your command will be obeyed without effort on your part. When you complete the operation, secure yourself and your aides with the following names, which are an amulet of encompassing light, and which the angels of Lot said, whereupon the Lord Most High veiled them from his people, so they could see neither Lot nor the angels, as the names veiled from them. You say: Mahamyashhashūh [مهميشهشوه], Lahyāmah [لهيامه], Hūmayah [هوميه], Wahashūmah [وهشومه], Fahū [فهو], Nashalūmah [نشلومه], Anūdamah [انودمه], Daṭyāmah [دطيامه]. 'We are messengers of thy Lord. They will not reach thee.' I have protected myself, my wealth, and my son with the Divine, al-'Azīm [العظيم], al-Ṣamad [صمد], ar-Rafī' [الرفيع], al-Qāhir [القاهر], al-Badī' [البديح], al-Qawiyy [القوي], al-Manī' [المنيع], the Almighty who has no end, the Overpowering and Glorious who cannot be harmed. Blessed is God, our Lord, the Owner of Majesty and Generosity."

COMMENTARY ON THE PENTACLE

⦿ ⦿

This is the pentacle that Solomon the son of David possessed, the great Altar concerning which he made a pact with the spirits, and upon which Jibrīl [جبريل], Mikā'il [ميكايل], Isrāfīl [اسرافيل], and 'Azrā'il [عزرائيل] sat, on the day he made a pact with the spirits.

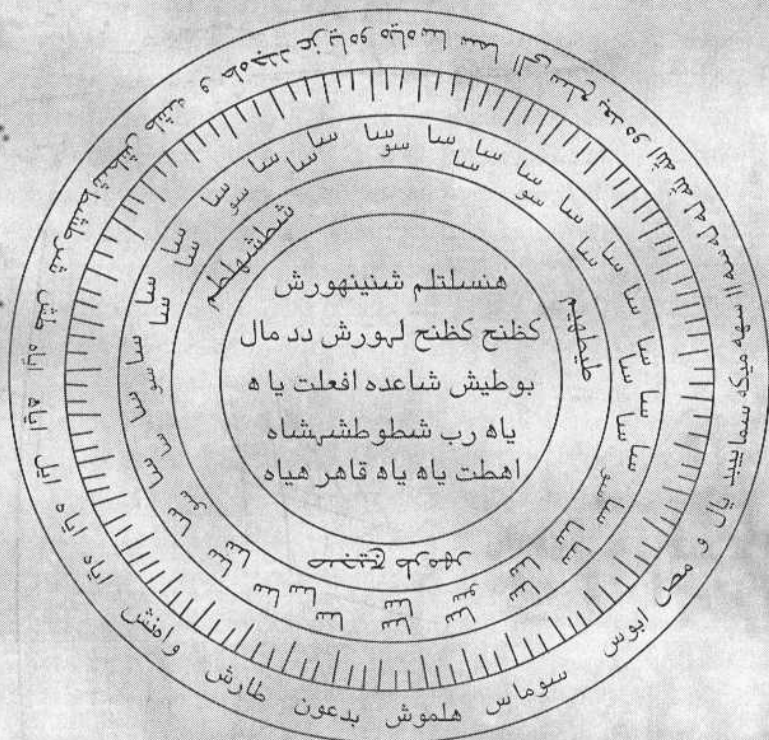
Asaph the son of Berechiah said, "These names were revealed to Solomon the son of David in the Divine language and are beyond the comprehension of the priests from among the jinn and humankind. They charge the jinn with a great task. Whenever Solomon wished to kill an oppressive ifreet, he would unfold them, whereupon all the people, jinn and birds around him would tremble. The spiritual angels will hasten to them from your right and left. Take them out only out of necessity, and do not hasten to use them or else you will harm yourself. Twelve angels serve them. They are the ones that Ibn Ba'ura al-Farisi said were on the banner of Solomon the son of David; when the wind would subside, he would unfold it and the wind would blow anywhere he wished."

Asaph the son of Berechiah said, "If you wish to construct it, write the names on a piece of red or white silk cloth, attach this to a branch of a boxthorn, a pomegranate, or a quince, and then unfold it and you will see wonders. If you undertake this at night, light seven candles under it, pitch seven tents over them, and attach a banner identical to the main banner to each one. If it is done during the day, then put it somewhere secluded from others, and do not light anything. Moreover, it should be remote from any habitation, somewhere clean and pure. Your clothes should be clean as well. When you finish constructing it, you will have a banner raised upon four pillars above the ground before you. If a powerful possessing jinni defies you, if a discord arises between you and one of the Spiritual Kings, if one of the Kings forms a party against you and you fear for yourself, if armies of jinn join forces against you, if a sage from among the scholars charges spirits to harm you, if you want something important from a king of the jinn or human race, such as the fulfillment of lofty needs, the freeing of a prisoner sentenced to death, or the demotion of a particular individual, or if someone tyrannizes his kingdom, distance yourself from any habitation, and do not be frightened. Cast a mandal around yourself and on a mirror, lay the mirror before you, and summon the celestial Ruhaniyyah in charge of all the planets. Alternatively, you can write an amulet and banishments for yourself on some saucers, wash them off with water, and sprinkle it on the floor until it becomes wet.

You do this for fear of the Diver Jinn. In addition, write an amulet for yourself on your right side, on your left side, on your head, and below you. When they come, ask your need of them and the Divine will fulfill it for you.

"If you wish that a transgressive ifreet from among the kings be killed, carry out your command concerning him, and observe piety. Stay away from filth. Keep to cleanliness, humility and forbearance. Beware of ostentation, as it is a means of stumbling. Thank the Lord Most High for what He has given you, as it is a means of increase. If you wish to have information of news from the east to the west, ask the Traversers in the regions of the earth and they will inform you thereof. If you want them to transport you over the distance of a year's journey in a single instant, make a carpet with them, place it under you, and say the names of the Ruhaniyyah. If you wish to assist the citizens of your country against an enemy they are powerless to resist, recite the names and empower whomever you wish over him. If you want to make a pact with any of the kings of the jinn, then summon him and say: Shāh [شاه], Shāh [شاه], Ash [اش], Ash [اش], Layāl [ليال], Layāl [ليال], Hālīf [حالف], Hālīf [حالف]. And when thy Lord took their descendants out from the loins of the children of Adam and made them testify about themselves, saying, "Am I not your Lord? They said, Yes. We bear witness." If he complies, covenant with him; otherwise recite the names written on the center of the pentacle and blow on him and he will burn. I have

given a summary for fear of lengthiness (the names have a thousand uses). They are the Supreme Obedience that Solomon the son of David used, and which he used to take with himself from country to country. You can use them to subordinate all the inhabitants of the Earth. Safeguard what has come to you, O scholar, and do not reveal it to an ignoramus, for he will use it for something that God Most High does not approve of. Safeguard them, just as I have told you.



"If you wish to kill a king, draw the pentacle on a clean piece of parchment and draw a figure in the center of it. Then write the first line—the one in the uppermost part of the center of the circle—on its neck, the right line, to the right of it, the left line, to the left of it, and the two names that are in the lowermost part of the center of the circle, on the center of it, and command as you wish. When you wish to kill him, draw a figure of him, say his name, and insert a knife into any name or letter in the figure you wish and he will be killed. If you wish to beat him, then beat the figure with a rope fixed to a pomegranate branch.

"These are the names of the ifreets who serve the pentacle: al-Madhab [المذهب], Yazīd ibn al-Hakīm [يزيد بن الحكيم], 'Umar ibn Jābir [عمر بن جابر], Fayqaūsh [فيقطوش], Marqīl [مرقيل], Abū Ma'shar [أبو معشر], Abū al-Rahab [أبو الرهب], Abū al-Hakam [أبو الحكم], 'Abd al-Rahmān al-Mukhtīb [عبد الرحمن المختب], al-Humayl [الهميل] the Invisible Flyer, Abu al-Hawl [أبو الهول], 'Āsif al-Riyāh [عاصف الرياح], Şakhr [صخر], Shamardal the Flyer [شمردل], Khandash [خندش], Naykal [نيكل], Shanhūrash [شمهورش], Burqān [برقان], Zawba'ah [زوبعة], Maymūn as-Sahābiyy [ميمون الصحابي], Maymūn al-Ghamāmiyy [ميمون الغمامي], Samlaq the Flyer [سملق], and al-'Amlāq [العملاق]. They are the servants of the pentacle; they are twenty-four ifreets.

The following are the four ifreets in charge of the four corners of the carpet of Solomon the son of David: **Damrayāṭ** the Ifreet [دمرياط], **Shūghāl** [شوغال], **Hadlabāj** [هدلباج], and **Ṣay'atī** [صيعتى]. This their secret and their subjugation:

Say: **Shahashlaṭūsh** [شهشلطوش], **Shaṭīṭ** [شطيط], **Ṭafakūsh** [طفكوش], **Hajaj** [حجج], **Kashkash** [كشكش], **Lay'atūsh** [ليعتوش], **Shahash** [شهش], **Laṭūsh** [لطوش]. **Obey your Creator, O company of ifreets!**

“Following is a conjuration to the Ruhaniyyah in charge of the carpet. It is called ‘the Helpful Conjuration.’ For several hours of the daytime, the angels, the jinn of the sky, the airy jinn, the watery jinn, the jinn of the trees, the earthy jinn, the fiery jinn, the Tempters, and the Snatchers in charge of the children of Adam gather round it. It consists of eighty words. It is the Spiritual Conjuration and has three hundred uses. Therein are the names written in the center of the Sun, the three names written in the center of the Moon, the names written in the center of Mars, the names written in the center of Mercury, the names written in the center of Jupiter, the names written in the center of Saturn, the seven names by which the Lord created human-kind, the seven names by which God created the angels who are in charge of the trees and plants, five names that magicians from among the jinn and of the land of Babel would use, and the seven names written in the center of the Talisman. Among them is also the Expediting Name, which you write on a citron leaf, wash off with rose

water and honey from an unfumigated comb, and give to drink to whomever you wish to be inflamed with your love. Additionally, if you write it on a clean parchment with the blood of a martin and rub it on the head of a beast, it will obey you. You can do the same to a human. It has countless uses.”

THE SYRIAC CONJURATION

After the first spiritual glorification, say: **Arī** [ارى], **Arī** [ارى], **Kafaytā** [كفيتا], **Kafaytā** [كفيتا], **Shalshahīsh** [شلشهيش], **Shalshahīsh** [شلشهيش], **Malshahīsh** [ملشهيش], **Malshahīsh** [ملشهيش], **Ahyalīl** [هيول], **Ahyalīl** [اهليل], **Haybūl** [هيول], **Haybūl** [هيول], **Maltīt** [ملتيت], **Maltīt** [ملتيت], **Kalkayām** [كلكيام], **Kalkayām** [كلكيام], **Ahyal** [اهيل], **Ahyal** [اهيل], **Kalkathūm** [كلكتوم], **Kalkathūm** [كلكتوم], **Arayrī** [اريرى], **Arayrī** [اريرى]. **Answer me, answer me, Akyāhūm** [اكياهوم], **Akyāhūm** [اكياهوم], **Kalkayā'īl** [كلكيانيل], **Kalkayā'īl** [كلكيانيل], **by Damlākh** [دملاخ], **Barākh** [براخ], **Barākh** [براخ], **Hayṭayā'īl** [هيطيانيل], **Hayṭayā'īl** [هيطيانيل], **Arbāb** [ارباب], **Yā Rabb** [يارب], **Haytanākh** [هيتناخ], **Haytanākh** [هيتناخ], **Maltayāhūkh** [ملتياهوخ], **Maltayāhūkh**

[ملتیاهوخ], **Aqṭalah** [اقتله], **Ayṭalah** [عیطله], **Ajrayā'il** [طیلهوب], **Ṭaylahūb** [طیلهوب], **Ṭaylahūb** [طیلهوب], **Ṭaylahūb** [طیلطوب], **Ṭaylaṭūb** [طیلطوب], **Haybawuṭ** [هیباوط], **Haybawuṭ** [هیباوط], **Kaylayā'il** [کیلیانیل], **Kaylayā'il** [کیلیانیل], **Kalmayā'il** [کلمیانیل], **Kalmayā'il** [کلمیانیل], **Damlākh** [دملاخ], **Barākh** [براخ], **Barākh** [براخ], **Jawlā** [جولا], **Jawlā** [جولا], **Haylā** [هیلا], **Haylā** [هیلا], **Shamlā** [شملا], **Shamlā** [شملا], **Staṭāf** [ستطاف], **Staṭāf** [ستطاف], **Ṣafif** [صیف], **Ṣafif** [صیف], **Maṭūf** [مطوف], **Maṭūf** [مطوف], **Khaṭāf** [خطاف], **Khaṭāf** [خطاف], **Tāyif** [طایف], **Tāyif** [طایف], **Sha'dayāsh** [شعدیاش], **Sha'dayāsh** [شعدیاش], **Wardayāsh** [وردیاش], **Shara'ūn** [شرعون], **Shara'ūn** [شرعون], **Jawḥashām** [جوحشام], **Jawḥashām** [جوحشام], **Maylā** [میلا], **Maylā** [میلا], **Saltālīn** [سلطالین], **Saṭālīn** [سطالین], **Mahlawān** [مهولان], **Mahlawān** [مهولان], **Khabyaṭānā** [خبیطانا], **Abarūsh** [ابروش], **Jarūsh** [جروش], **Kalūsh** [کلوش], **Kalūsh** [کلوش], **Ṭaqshar** [طقشر], **Ṭaqshar** [طقشر], **Shalāmīn** [شلامین], **Raṭqash** [رطقش], **Raṭqash** [رطقش], **Shalīm** [شلیم], **Shalīm** [شلیم], **Kashāshūn** [کشاشون], **Kabshāshūn** [کبشاشون], **Yabtalāh** [یبتله], **Haytalāh** [هیتله], **Haytalūm** [هیتلوم], **Haytalūm** [هیتلوم], **Maltāhā** [ملتاها], **Maltāhā** [ملتاها], **Hayāl** [هیال], **Hayāl** [هیال], **Han** [هن], **Han** [هن], **Khaf** [خف], **Khaf** [خف], **Shadah** [شده], **Shadah** [شده], **Dayf** [ضیف], **Dayf** [ضیف], **Dalkham** [دلخم], **Dalkham** [دلخم], **Kashkam** [کشکم], **Kashkam** [کشکم], **Barūqā** [بروقا], **Barūqā** [بروقا], **Kashtah** [کشته], **Kashtah** [کشته], **Kashlā** [کشلا], **Kashlā** [کشلا], **Kashnadā** [کشندا], **Kashnadā** [کشندا], **Aqtaham** [عقتهم], **Aqtaham** [عقتهم], **Yūqatam** [یوقتم], **Yūqatam** [یوقتم], **Taqūfah** [تقوفه],

Taqūfah [تقوفه], **Dareayāwub** [درتیابوب], **Dareayāwub** [درتیابوب].

This is the secret Expediting Name, of which the masters make mention: Yūh, Yūh, by Hayhalayūh [هیهلایوه], **Hayhalayūh** [هیهلایوه]; **Alārakyāz** [الارکیاظ], **Alārakyāz** [الارکیاظ]; **Haybūr** [هیبور], **Haybūr** [هیبور]; **Kasaryāwub** [کسریابوب], **Kasaryāwub** [کسریابوب]; **'Alshaqūm** [عشقوم], **'Alshaqūm** [عشقوم]; **'Alshāqash** [عشاقش], **'Alshāqash** [عشاقش]; **Mahrāqash** [مهراقش], **Mahrāqash** [مهراقش]; **Aqshāmaqash** [اقتشامقش]; **'Aqash** [عقش]; **Ṭahshīz** [طهشیز]; **Ehieh Asher Ehieh; Quddūs** [قدوس]; **Quddūs** [قدوس]; **Lord of the angels and the Spirit; Ahyatān** [اهیتان], **Rakshān** [رکشان]; **Kashlak** [کشلخ]; **Qashalmaqash** [قشلمقش]; **Qashalmaqash** [قشلمقش]; **Rāsh** [راش]; **Ayshāyaqash** [ایشایقش]; **Tadar** [تدر]; **Tayār** [تیار], **Tayār** [تیار]; **Kaytāl** [کیتال]; **Ḥayāhūm** [حیاهوم]; **Bayāshūm** [وبهایم]; **'Alyāḥam** [علیاحم]; **Wabahāyam** [وبهایم]; **Ṭaltayākh** [طلطیاخ]; **Aḥyākam** [احیاکم]; **Rafyādīm** [رفیادیم]; **'Ashyāram** [عشیارم]; **Jaryākam** [جریاکم]; **Jabarūt** [جبروت], **Jabarūt** [جبروت]; **'Alyāham** [علیاهم]; **'Alyāham** [علیاهم]; **Ḥajbāwut** [حجبابوت]; **Warawāyab** [وروایب]; **'Awalīn** [عولین], **'Awalīn** [عولین]; **Sharyā** [شریا]; **'Awalīn** [عولین]; **Kalkalahūj** [کلکلهوج], **Kalkalahūj** [کلکلهوج]; **Jarkhayāl** [جرخیال], **Jarkhayāl** [جرخیال]; **Yakṭashah** [یکطشه]; **Yashṭamah** [یشطمه]; **Anjahaf** [عنجهف]; **Ṣanah** [صنه], **Ṣanah** [صنه]; **'A'ahakān** [ععحکان]; **Fūkh** [فوخ]; **Ka'aydākh** [کعیداخ]; **'Asmaylāh** [عسمیلاه]; **Ah** [اه], **Ah** [اه]; **Quddūs** [قدوس], **Quddūs** [قدوس]; **El, El; Quddūs** [قدوس]; **El, El; Quddūs** [قدوس];

Lord of the angels and the Spirit; Laṭashmah [لطشمه]; **Hah** [هه]; **El; Quddūs** [قدوس], **who is capable of whatsoever He wills; Ṣaylayākhūt** [صليياخوت]; **Arbāhūt** [ارباھوط]; **Yā Baṭarhaytā** [بطرھيتا]; **Yā Lamahaytā** [لمھيتا]; **Aḥbāyashā** [احبايشا]; **Haytalāmatā** [ھيتلامتا]; **Matūbā** [متوبا]; **‘Alkamashā** [علکمشا]; **Falmahayā** [فللمھيا]; **Yaṭikh** [يطيخ]; **Yaṭam** [يطم]; **Ṭaythā** [طيثا]; **Ḥamā** [حما]; **Ḥamaythā** [حميثا]; **Ḥathaythā** [حثيثا]; **El Shaddī; El; Khūsh** [خوش]; **Shandalūn** [شندلون]; **Shandalūn** [شندلون]; **Yā Handawān** [يا هندوان]; **Yā Malikhā** [يامليخا]; **Azrayā** [ازريا]; **Azrayā** [ازريا]; **Subbūḥ** [سبوح]; **Subbūḥ** [سبوح]; **Quddūs** [قدوس]; **Quddūs** [قدوس], **Lord of the angels and the Spirit; Aldākh** [الداخ], **Danshalākh** [دانشلاخ]; **Wanāshākh** [وناشاخ]; **Mar‘āwī** [مرعاوي]; **Maṣrāyīm** [مصراييم]; **Tzabaoth; ‘Abadūyā** [عبدويا]; **Alhaybā** [الھيبا]; **Aylahā** [ايلاھا], **God of the angels and the Spirit; Yāh** [ياه]; **Yah** [يه], **Yah** [يه], **Yah** [يه], **Yah** [يه]; **Quddūs** [قدوس], **Quddūs** [قدوس]; **Asal-bawā** [اسلبوا]; **Ṭawāshah** [طواشه]; **Bakhyā** [بخيا]; **Balyā** [قلياوم]; **Qalyā** [قليا]; **Mashdīd** [مشديد]; **Falbāwum** [فلباوم]; **Daḥūt** [دحوت]; **Akhwā** [اخوا] [x2]; **Lamyāh** [لمياه]; **Lā** [لا]; **Ḥarāj** [حراج]; **Rawad** [رود]; **Zayd** [زيد]; **Adam** [ادم]; **Dayūsh** [ديوش]; **Qalnaṣūdam** [قلنصودم]; **Yashāṭūr** [يشاطور] [x2]; **Falqahaṣūdam** [فلقھصودم]; **Arfāf** [ارفاف]; **Armayārūsh** [ارميारوش]; **Kashrayāwub** [كشريابوب]; **Damareīthā** [دمرثيثا]; **Wamareayā** [ومرثيا]; **Artayād** [ارتيايد]; **Yālin** [يالين]; **Mayārah** [مياره]; **Damarkūsh** [دمركوش]; **Dayāṭūr** [دياطور]; **Laḥtatar** [لحتتر]; **Amin** [امين]; **Dād** [داد]; **Madād** [مداد]; **Yūyah** [يوبه]; **Qalayṭayūh** [قليطانوه]; **Yūthar** [يوثر]; **Fūthar** [فوثر]; **Adād** [اداد]; **Ad-**

mād [ادماد]. **I conjure you, O company of jinn, devils, ifreets, giants, ghouls, tempters, and Danāhishah** [دناھيشه], **and you, O Burqān** [برقان]; **and by the right of the names of your Lord which are in this conjuration, and their sanctity unto you, to come from where ye are, by these words, and (here you state your need). Whosoever of you disobeys this has disbelieved, disobeyed, and rebelled.**

عظا عظمه عھلته

THE BURNING NAMES

They are the names with which you torture the spirits. If a Wind disobeys you, write these names on a piece of paper and beat it with a pomegranate branch. They are the following names:

عظا عظمه عھلته

٤٥٦٧٨٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠٣١٣٢٣٣٣٤٣٥٣٦٣٧٣٨٣٩٤٠

POSSESSION

This is for all the tribes of the jinn. You write it on the possessed person's palm and recite it. It has powerful ifreets. It is as follows: "Aṭlat [اطلت], Qūsh [قوش], Aṭaysha'ūsh [عكيكوش], Qūrūsh [قوروش], 'Akaykayūsh [عكيكوش], 'Tabaykar [طبيكر], 'Akaykawā [عككوا], Harmayā [وختيئا], Wamaryā [ومريا], Wakhathaythā [وختيئا], Shahūsh [شهبوش], Shatwāh [شتواه], Nashūh [نشوه].

EXTRACTED SECRETS CONSISTING OF NAMES

First Secret: For 'Umar ibn Jābir [عمر بن جابر]. You say: You are my Lord, Tharam [ثرم], Hasham [هشم], Mā Tharmān Hayhā [ما ثرمان حيهيا].

Mā Tharmān Ba'dī [ما ثرمان بعدي], Mā Tharmān Radad Wadad [ما ثرمان ردد ودد], Mā Tharmān [ما ثرمان]. Answer, O 'Umar ibn Jābir [عمر بن جابر], and obey my command, by the right of these names.

Second Secret: For Mahāqīl [مهاقيل]. You say these names: Yā Wanwā [يا ونوا], Yā Baryā [بريا], Atā [اتا], Rabwāl [ربوال], Ash [اش], Shāshā [شاشا], Ayan [اين], Kālish [كالش], Maḥma'ar [محمعر], Yābahā [يا بها], Kālā [كالا], Tashrīn [تشرين], Tahaykh [طهيخ], Haykh [هيخ], Aza'at [ازعت], Aza'at [ازعت]. Obey my command, O Mahāqīl [مهاقيل], by the right of these names.

Third Secret: For Faqṭash [فقطش]. You say: Abrayā [ابريا], Baṭayr [بطير], Asyār [اسيار], Ashāqūr [اشاقور], Ashqār [اشقار], Aqfad [اقفد], Dayā [ديا], Walam [ولم], Dasharūkh [دشروخ], Alham [الهم], Aywālah [ايواله], Alam [الم], Alūyan [الوين], 'Amā [عما], Aqwāfir [اقواطير]. And they imagine kinship between Him and the jinn, whereas the jinn know well that they will be brought. Answer, O sincere servants of the Lord!

Fourth Secret: For Shajaljalash [شجلجلاش], in Indian. You say: Awam [اوم], Nawī [نوي], Namū [نمو], Bahkaythawā [بهاكيتوا], Shahramat [شهرمت], Shadhab [شدهب], Ḥāthayth [حاثيث], Shalā [شلا], Hakshah [هكشه], Laynawā [لينوا], Radī [ردي], Mayah [ميه], Hayah [هيه], Thaynah [ثينه], Anshayah [انشيه], Ayshatah [ايشته], Mandalah [مندله], Jahah [جهه], Jahah [جهه], Shafah [شفه], Dāqād [داقاد], Yadwī [يدوي], Baydā [بهده].

[بيدا], **Shafāhah** [شفاهة]. **Make haste, O Shajaljalash** [شجلجلش], **and obey my command, by the right of these names.**"

Fifth Secret: For Malik ibn 'Uryah [مالك بن عرية], **in Indian. You say: By Hak'aj** [هكعج], **Layhajlakh** [لبحجلخ], **Shaqār** [شقر], **Taltahīkh** [تلتهيخ], **Tak-hashīkh** [تكهشيخ], **Laylakh** [ليلخ], **Lakh** [لخ], **Taykah** [تيكه], **Layjahā** [ليجها], **Raqash** [رقش], **Hakmash** [هكمش], **Ḥashrā** [رقه], **Yazṭah** [بضطه], **Yarhashān** [برهشان], **Raqah** [رقه], **Hakaylahashū** [هكيلحشو], **Kakash** [ككش], **Faylabarā** [فيلبرا], **Ayṭaṭar** [ايططر], **Tūrash** [طورش]. **Hasten, O Mālik ibn 'Uryah** [مالك بن عرية], **and obey my command, by the right of these names.**

Sixth Secret: For 'Āmūdayā [عاموديا], **in Indian. You say: Namū** [نمو], **Shaydīkh** [شيديك], **Ḥāmandī** [حامندي], **Yūrashīr** [يورشير], **Kayāl** [كيال], **Mālah** [ماله], **Ay** [اي], **Samī** [سمي], **Dhī** [ذي], **Sam** [سم], **Mahyam** [مهيم], **Shām** [شام], **Samārahūl** [سمارهول], **Marhūb** [مرهوب], **Aykal** [ايكل], **Yūyūlash** [يويولش], **Mānash** [مانش], **Shūn** [شون], **Shūrī** [شوري], **Yūmāhī** [يوماهي], **Yarāhā** [براها], **Barmāhī** [برماهي], **Wamāhī** [وماهي], **Laṭrah** [لطره], **Hayā** [هيا], **Shāhā** [شاهها], **Tahmayah** [طهميه], **Lahmayah** [لهميه], **Shūrā** [شورا], **Shūt** [شوت], **Taṭlī** [تطلي], **Shūrā** [شورا], **Yakwī** [يكوي], **Kashtah** [كشته], **Ay** [اي], **Nāy** [ناي], **Shaqlafah** [شقلفه]. **Hurry, O 'Āmūdayā** [عاموديا], **King of the Generation, the Smoke, by the right of these names.**

Seventh Secret: For Zunbūr [زنبور]. **You say: Ḥoh** [حوه], **Ḥoh** [حوه], **Adam** [ادم], **Takmahash** [تكمهش], **Qareayānah** [قرنيانه], **Shawqar** [شوقر], **Ghānah** [غانه], **Rath** [رث], **Tharmānah** [ثرمانه], **Yāshah** [ياشه], **Yā Rawājāyah** [يارواجايه], **Yā Shah** [ياشه], **Yadlawā** [يدلوا], **Baqayāmah** [بقيامه], **Thathah** [ثته], **Qawah** [قوه], **Yā Ḥayy** [ياحي], **Tāhī** [تاهي], **Tayshāl** [تيشال], **Yathnāyam** [يتنايم], **Kajam** [كجم], **Ḥakrī** [حكري], **Badhayah** [بدهيه], **Tharhayah** [ثرهيه], **Barhayah** [برهيه], **Bādayah** [باديه], **Tāthayā** [طاثيا], **Kashtah** [كشته], **Kashtah** [كشته], **Tārayā** [طاريا], **Taqyawā** [تقيوا], **Shar** [شر], **Laythayātayad** [ليثياتيد], **Anshadī** [انشدي], **Jandī** [جندي], **Hawsham** [هوشم], **Marqash** [مرقش], **Ashfāhah** [اشفاهة]. **Haste, O Zunbūr** [زنبور] **and Mashlā'ib** [مشطاعب], **and obey my command.**"

Eighth Secret: For Maymūn [ميمون] **and Bilāl** [بلال], **in Indian. Say: Shak-khalklāyāhīsh** [شكخكلياهيش], **Warajūr** [ورجور], **Ta'shī** [تعشى], **Qashkandūrash** [قشكندورش], **Kayūd** [كبود], **Tayū** [طيو], **Tayūsh** [طيوش], **Hayṭayah** [هيطييه], **Lawraqash** [لورقش], **Ṣaṣlayahūrash** [صصليهورش]. **Answer, O Maymūn** [ميمون], **and you, O Bilāl** [بلال], **by the right of these names.**

Ninth Secret: For Ḥāmand [حامند] **and Qaṭrabah** [قطربه], **in Indian. Say: Adam** [ادم], **Am** [ام], **Mastadh-karah** [مستذكره], **Ḥāmandī** [حامندي], **Yūsh** [كوش], **Kayāl** [كيال], **Aqshar** [اقشر], **Hashar** [هشر], **Dī** [دي], **Rī** [ري], **Yā Yaklam** [يايكل], **Kal** [كل], **Ham** [هم], **Ham** [هم], **Kal** [كل], **Basharshūsh**

[بشرشوش]. **Answer forthwith, O Ḥāmand** [حامند] **and Qaṭrabah** [قطربه], **by the right of these names.**

Tenth Secret: For Farṭīshā [فرطيشا], **in Indian. Say:** **Aqrāh** [اقراه], **Aqrāh** [اقراه]; **Qaymā** [قيما], **Qaymā** [قيما]; **Kahshā** [كهشا], **Kahshā** [كهشا]; **Ṭashī** [طشي], **Ṭashī** [طشي]; **‘Abathī** [عبثي], **‘Abathī** [عبثي]; **Ghāshī** [غاشي]; **by thy Lord; Ash** [اش]; **Asham** [اشم]; **Shawā** [شوا]; **Asbaqāhayāl** [اسبقاهيال]; **Shawā** [شوا]; **Yashmā** [يشما]; **Khafūsh** [خفوش], **Khafūsh** [خفوش]; **Famā** [فما]; **Sarhā** [سرها], **Aqnūfā** [اقنوطا]; **El, El; Shaddī; Khaj, Khaj, Khaj, Khaj; Astamar** [استمر]; **Khajaj** [خجج]. **“It is from Solomon, and it is in the name of the Divine, Most Merciful and Compassionate, saying, “Be not ye arrogant against me, but come ye unto me subservient.”**

Eleventh Secret: For ‘Umar ibn Jābir [عمر بن جابر], **in Indian. Say: Shadmasharah** [شدمشراه], **Shadmasharah** [شدمشراه], **Rawmash** [رومش], **Faqdas** [فقدس], **‘Ūnayash** [عونيش], **Mūyadarsh** [مويدرش], **Qak‘ash** [قكعش], **Qayūsh** [قبوش], **Quddūs** [قدوس], **Qaṭrāsh** [قطراش], **Halqash** [هلقش], **Qaṭrāsh** [قطراش], **Dayāyāsh** [دياياش], **‘Asharāsh** [عشراش], **Wajūshīr** [وجوشير], **Dūshīr** [دوشير], **‘Arūsh** [عروش], **Tarūsh** [تروش], **‘Ūnayash** [عونيش]; **Darūnayash** [درونيش], **Qayṭash** [قبطش], **Dajlafī** [دجلفي], **Laytāsh** [ليتاش]. **Haste, O ‘Umar ibn Jābir** [عمر بن جابر], **by the right of the names.**

Twelfth Secret: For Mahāqīl [مهاقيل]. **This is in Indian, and is for conjuring. Say: Shakashā** [شكشا], **Mahāqāl** [مهاقال], **Mayah** [ميه], **Mandam** [مندم], **Barmandam** [برمندم], **Barmayah** [برميه] **O Zawba‘ah** [زوبعة]! **Faqīm** [فقيم], **Lahā** [لها], **Fāqir** [فاقر], **Shamūkām** [شموكم], **Kashar** [كشر], **Lahā** [لها], **Aksar** [اكسر]. **O Da‘nash** [دعنش] **and Da‘ūsh Kawkahā** [دعوش كوكها]! **I am the messenger of Solomon. I conjure you, by the right of the Creator and the seal which encircles you; by the right which Mara‘ūshā** [مرعوشا] **has over ye, O Mahāqīl** [مهاقيل]; **by the right which Kajlash Ṭaljāsh** [كجلاش طلجاش] **has over ye, O Shamwīl** [شمويل]; **by the right which ‘Aytūl** [عيطول] **has over ye, O Zawba‘ah** [زوبعة]; **and by the right that Marṭayūsh** [مرطيوش] **has over ye, O Dahnash** [دهنش], **to come unto me from wheresoever ye hear me, from the places unto which ye are devoted. “Those who oppose Allah and His messenger shall be among the lowest. God has decreed: ‘I will most certainly prevail, I and my messengers.’ Indeed, the Divine is strong and almighty.” Jarash** [جرش], **Sharash** [شرش], **Shayraṭash** [شيراطش], **Hatūr** [هتور], **Yā Sakh** [يا سخ]! **Ra‘ūb** [رعوب], **Shaṭamūth** [شطموث], **Ba‘dīd** [بعديد], **Fayūkh** [فيوخ], **Dawkatay** [دوكتي], **Wakazbayā** [وكرانيا]. **By Yā Shafliḥ** [يا شفليف شفاها], **haste, haste. I conjure you, O company of four kings, by the right of these names, to answer obediently and quickly, by the leave of the Lord of the Worlds.**

THE SECRET OF THE SPIRITUAL
BEINGS IN CHARGE OF THE NIGHTS
AND DAYS, AS EXTRACTED FROM
THE BOOKS OF MYSTERIES BY
ASAPH THE SON OF BERECHIAH

אספ בן בערעכיהו סודות המלאכים והאנשים
הממונים על היום והלילה כפי
המסורה אשר באה לידינו

He said, "If you wish to undertake an important task that is difficult for you, then recite these names and say whatever you will and it will be accomplished quicker than the flash of lightning. Utter them only in a state of cleanliness. These are the names: **Awmathīkh Namū** [اومثیق نمو] (x211), **Abshakhaythā** [ابشخینثا], **Maṣamaythā** [مصمینثا], **Awmathīkh** [اومثیق], **Abaṭūshī** [ابطوشی], **Yā Lākhā** [یا لاخا], **Awmathīkh** [اومثیق], **Ṭūlā** [طولا], **Naydah** [نیده], **Awmathīkh** [اومثیق], **Bashkhaytathā** [بشخینثا], **Nalnata** [نلنتا], **Awmathīkh** [اومثیق], **Yahmū** [بهمو], **Ṭawār** [طوار], **Hathaythā** [هثینثا], **Alahī** [الهی], **Faynazar** [فینظر], **Awmathīkh** [اومثیق], **Bahāy** [بهای], **Alahā** [الها], **Rayāṭalak** [ریاطالک], **Yarhan** [یرهن], **Mareāl** [مرنال], **Hānī** [هانی], **Madshān** [مدشان], **Mashalayshākh** [مشلیشاخ], **Baqshaṭā** [بقشط], **Ta'tata'laf** [تعتلف], **Alūkh** [الوخ], **Barayqawāsh** [بریقواش], **Malākhā** [ملاخا], **Alahā** [الها], **Lāwayt** [لاویت], **Awrātakī** [اوراتکی], **Qaṭlā** [قطلا], **Yaḡṭalakh** [یقطلخ], **Amīn** [امین], **Amīn** [امین]."

THE NAMES WITH WHICH
THE LORD CREATED THE
SEVEN PLANETS

The sage Ma'adayūs said, "These are the names with which God created the seven planets."

First Secret: For Saturn. You say: Hākh [هاخ], **Lūkhākh** [لوخاخ], **Bashālikh** [بشالخ], **Maklahīkh** [مکلهیخ], **Quddūs** [قدوس], **Quddūs** [قدوس], **Lord of the angels and the Spirit. Answer ye me, by the right of these pure names!**

Second Secret: For Jupiter. You say: Ṭakh [طخ], **Ghāmi'** [غامض], **Jaymad** [جیمد], **Kandaryūd** [کندریود], **Knower of all things before they exist. Hasten, O inhabitants of Jupiter!**

Third Secret: For Mars. You say: Karūnāy [کروناي], **Jahārash** [جهارش], **Jahmarash** [جهمرش], **Shafī'** [شفیع], **Ṭīṭ** [طیبط]. **O inhabitants of Mars, answer me obediently.**

Fourth Secret: For the Sun. You say: “Blessed is the Light of Light, the Director of Affairs. **O Hīkh** [هيك], **O Hīkh** [هيك], **Yāh** [ياه], **Yāh** [ياه]. Hasten, **O inhabitants of the Sun!**

Fifth Secret: For Venus. You say: “**Khajah** [خجج], **Haylākh** [هيلاخ], **Maklāj** [مكلاج], **Tahshayrah** [طهشيره]. **O Venus!** Hasten, **O Zawba‘ah al-Dhirā’** [زوبعة الذراع]!

Sixth Secret: For Mercury. You say: **Has** [هث], **Has** [هث], **Sharat** [شرت], **Marat** [مرت], **Ayrat** [ايرت], **Aywalat** [ايولت]. Hasten, **O Burqān** [برقان].

Seventh Secret: For the Moon. You say: **Aṣānayā** [اصانيا], **A‘ākayā** [اعاكيا], **Ahashtahā** [اهشتها], **Fā‘almā** [فاعلما]. Hasten, **O Abya’** [ابيض], by the right of these names!

Ⲅⲧⲏⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓⲛⲟⲩⲁⲓ
SPELLS REQUIRED FOR

**MAKING A POSSESSING
 SPIRIT MANIFEST HIMSELF
 IN DIRE SITUATIONS**

With the grace and aid of the Lord, we shall begin with the following: If someone brings a possessed person to you, and

you wish to make his possessing jinni manifest himself, ask about his condition. If they say that he has seizures and speaks, or that he has seizures but his mouth does not contort, you know that it is a genuine Wind from among the jinn. If they say that he has seizures but does not contort, or that a sour-smelling vomit ejects from him, you know that it is one of the phlegmatic spirits and not a Wind from among the jinn; it is of nature. If you hear that he has seizures at the start or end of the night while he is standing, then know that his nature is composed of black bile. If you hear that he has seizures while he is awake, on the odd days of the start of the month—the third, fifth, seventh, or ninth—then know that it is from al-Thawkhab (the spell and remedy for which will come shortly, Allah Most High willing). If, when he has seizures, he does not drool, his vision is good, he lowers his gaze, and bows his head, it is definitely a jinni; so begin his treatment, and seek help for him from the Divine—the Creator is God. Sit the possessed person down alone and write the following names on his palm and the spirit will manifest himself, regardless of who he is.

Asaph the son of Berechiah said, “When the Pact was revealed to Solomon by the Divine, Mighty and Majestic, every king dictated his pledge, seal, pact, amulet, cure, and reproval to him. If you seek spells from Solomon the son of David for making a possessing jinni manifest himself, I have not seen a spell as good as this one dictated to him, which employs the pentacle.”

Sha'lāsh [بشعلاش], **Mardāsh** [مرداش], **Qayūsh** [قبوش],
Ahlayl [اهليل], **Haybūt** [هيوت], **Halyāwut** [هلياوت],
Awkhadī [اوخدي], **Lāhasan** [لاحسن], **Şatāsīf** [صتاصيف],
Ahmaylakh [اهميلخ], **Mahlūkh** [مهلوخ], **Damlūkh**,
Şardāsh [سرداش], **Markūsh** [مركوش], **Ṭaqash** [طقش],
Shalāmīn [شلامين], **Salām** [سلام], **Ah** [اه], **Wāh** [واه], **Yah**
 [يه], **Yahū** [يهو], **Shadah** [شده], **Shadah** [شده], **Jabarūt**
 [جبروت], **Jabarūt** [جبروت], **Jabayānīl** [جبريانيل], **Hawrā**
 [حورا], **Salkaf** [سلكف], **Salkaf** [سلكف], **Salṭalāṭ** [سلطلط],
Shalṭā [شلط], **Maṭā** [مط], **Makfakaf** [مكفكف], **Kaf** [كف],
Malakā [ملكا], **Wabāghani** [وবাغني], **Bārīkh** [باريخ], **Qa-**
dayshā [قديشا], **Ehieh Asher Ehieh**, **Abarīkh** [ابريخ],
Yārīkh [باريخ], **'Anī** [عني], **Bārīkh** [باريخ], **'Abarāt**
 [عبرات], **Bārīkh** [باريخ], **Baydalakh** [بيدلخ], **Bayrūkh**
 [بيروخ], **Basṭūr** [بسطور], **al-Nūr** [النور] — **"And verily**
it is a tremendous oath, if ye but knew." By **Hā**
Mīm 'Ayn Sīn Qāf [حم عسق]. **"The trumpet will be**
sounded, and all who are in the heavens and all
who are in the earth will swoon except such as
God wills.' And all will come to Him, humbled."
By Kahaṭūl [كهطول], **Malākh** [ملاخ], **Barākh** [براخ],
Ṭayshā [طيشا], **Aḥmāḥamaythā** [احماحميثا], **Subbūh**
 [سوبوح], **Quddūs** [قدوس], **Shaddī**, **'Awālīm** [عواليم],
Maşarāyam [مصاريم], **'Ash'āsh** [عشعاش], **Mardāsh**
 [مرداش], **Şaghrā** [صغرا], **Ramash** [رمش], **'Awālīsh**
 [عواليش], **Ṭamāghūsh** [ماغوش], **Hamalūqāsh** [هملوقاش],
Sa'ayrāsh [صعيراش], **Tanash** [تنش], **Qaṭahar** [قطهر],
Qaṭāmīsh [قطاميش], **Sha'qūsh** [شعقوش], **Razayūsh**
 [رزوش], **'Ayūsh** [عيوش], **Daryūsh** [دريوش], **Qaybakāsh**
 [قبيكاش], **Ash** [اش], **Shamālūsh** [شمالوش], **'Aqmāyash**

[عقمایش], **Darmāyash** [درمايش], **Darmash** [درمش]. **Has-**
ten! Hasten!

The fifty noble, majestic names written on the
right side:

Yahlayūh [يهليوه], **Karkayāt** [كركياط], **Hayūr** [هيور],
Kashayrayāwub [كشيرياوب], **Ahmālīm** [اهمليم],
Sha'yahūsh [شعيهوش], **Ḥawālīm** [حواليم], **'Abdalīm**
 [عبدلیم], **Qasharaym** [قشريم], **Ṭūshalīm** [طوشليم], **Ṭūshāl**
 [طوشال], **'Alshāqash** [عشاقش], **Mahrāqīsh** [مهراقيش],
Ṭaqlā [طقلا], **'Aqayl** [عقيل], **Habayd** [هبيد], **Rashwā**
 [رشوا], **Shaqīm** [شقيم], **Rafūsh** [رفوش], **Daqyāshīm**
 [دقياشيم], **Sarākhīl** [سراخيل], **Damāqīr** [دماقير], **Dahayūl**
 [دهيول], **Hū** [هو], **Hawşayāl** [هوصيال], **Qūsh** [قوش],
Marayūsh [مريوش], **Qayūsh** [قبوش], **Mārīsh** [مارش],
'Afkal [عفكل], **Shaykal** [شيكل], **Shahāṭash** [شهاطش],
Yaklāwush [يكلوش], **Kal** [كل], **Wash** [وش], **Dayūsh**
 [ديوش], **Barkhārīsh** [برخاريش], **Jahah** [جهه], **Şafyah**
 [صفيه], **Jawdarah** [جودرة], **Marah** [مره], **Yūyah** [بويه],
Darāsh [دراش], **Damhalājash** [دمهلاجش], **Ṭarūsh**
 [طروش], **Karūsh** [كروش], **Ḥayūm** [حيوم], **Qayyūm** [قيوم],
Ilāhā [الها], **Rabbā** [ربا], **Qadisā** [قديسا].

The fifty names written on the left side:

Abā [ابا], **Ilāhā** [الها]. **By Sha'yādh** [شعياد],
Yawraṭālash [يورطالش], **Mahrāqash** [مهراقش], **Maykhā**
 [ميخا], **Ṭahaysh** [طهيش], **Ṭalash** [طلش], **Dar'āsh**
 [درعاش], **'Ashqash** [عشقش], **Tareīb** [ترتيب], **Marātīl**

[مراتیل], **Barhayūd** [برهیود], **Raqāyal** [رقایل], **Barqīl** [برقیل], **Wāsh** [واش], **Lamāsh** [لماش], **Ṭaqyāsh** [طقیاش], **Ṭaymarūsh** [طیمروش], **Hārish** [هارش], **Lāwush** [لاوش], **Faṣaṣ** [فصص], **Habarnab** [حبرنب], **Hawāṭil** [هواطیل], **Kalkanūsh** [کلکنوش], **Rahūsh** [رهوش], **Arkayūsh** [ارکیوش], **Dālīsh** [دالش], **'Awlash** [عولش], **Wārayāsh** [واریاش], **Bahāsh** [بهاش], **'Awash** [عوش], **Yā 'Āsh** [یا عاش], **Yā Rāsh** [یا راش], **Wāsh** [واش], **Wārāsh** [واراش], **Warāsh** [وراش], **Nūsh** [نوش], **Nūsh** [نوش], **Ṣarṣarjayā** [صرصرجیا], **Yabarshūsh** [بیرشوش], **Barnayūsh** [برنیوش], **Dahyūsh** [دهیوش], **Radhab** [ردب], **'Ayānaq** [عیانق], **Mahwārash** [مهوارش], **Bahwārash** [بهوارش], **Dayūh** [دیوه], **Yūh** [یوه], **Māh** [ماه], **Yūlakh** [یولخ].

The names written on the back end:

O Creator, by Your name Fay'ūj [فیعوچ], **Day'ūj** [دیعوچ], **Bay'ūj** [بیعوچ], **Shafāhā** [شفاها], **Sharalīsh** [شرلیش], **Awyāh** [اویاه], **Baryāh** [بریاه], **Dahūh** [دهوه], **Yah** [یه], **Yah** [یه], **Haylā** [هیلا], **Shamlā** [شملا], **Arkhayā** [ارخیا], **Ayāh** [ایاه], **Markūsh** [مرکوش], **Rūsh** [روش], **Ashyakh** [اشیخ], **Shakhaykh** [شخیخ], **Shāmīkh** [شامخ], **Qaṭayṭ** [قطیط], **Maṭayṭ** [مطیط], **Sālūn** [سالون], **'Af'ash** [مقش], **Hayf** [حیف], **Aqash** [اقش], **Maqash** [مقش], **Qarāyūsh** [قرایوش], **Darūsh** [دروش], **Barūshā** [بروشا], **Ahyūthā** [اهیوثا], **Shaksham** [شکشم], **By Kasham** [کشم], **Rashīm** [رشیم], **Dayūq** [دیوق], **Māliq** [مالق], **'Alyā** [علیا], **Sham** [شم], **'Awāqīm** [عواقیم], **Mahyālayān** [مهالیان], **Thūb** [ثوب], **Tharehūb** [ثریوب], **Māsh** [ماش], **Qarākh** [قراخ], **Karākh** [کراخ], **Hayūrakh** [حیورخ], **Barhayā**

[برهیا], **Shamrāthā** [شمراثا], **Tabrāthā** [تبراثا], **Mālīsh** [مالش], **Jawlā** [جولا], **Ṭalmakh** [طلمخ], **Shala'** [شلع], **Faqṭashlakh** [فقطشلخ], **Maḥṭil** [مهطیل], **Hatīl** [هطیل], **Marṭil** [مرطیل], **Haṭil** [هطیل], **Yatāl** [بطل], **Ṭawāshikh** [طواشخ], **Ṭalīkh** [طلیخ], **Ha'lakh** [حعلخ], **Hayūt** [هیوت], **Hayūt** [هیوت], **Raqshayādah** [رقشیاده], **Hāshā** [هاشا], **Lahyā** [لهیا], **Kasā** [کسا], **Ayqashān** [ایقشان], **Thabwā** [ربه], **Dayūh** [دیوه], **Bayāshūm** [بیاصوم], **Rabah** [برعاش], **Darākh** [دراخ], **Marhālikh** [مرهالک], **Bar'āsh** [برعاش], **Qarāsh** [قراش], **Mārīsh** [مارش], **Rādīsh** [رادش], **Hādīsh** [هثو], **Ṣaymar** [صیمر], **Hamyar** [همیر], **Hasū** [هثو], **Tawghar** [توغر], **Ghūsh** [غوش], **Ghar'ayūsh** [غرعیوش], **'Āshīm** [عاصم], **Qāshīm** [قاصم], **Dā'ish** [داعش], **Far'ash** [قشرعش], **Qalamūsh** [قلموش], **Qashra'ash** [قشرعش], **Qaysh** [لیکوش], **Laykūsh** [لیکوش], **Jayah** [جیه], **Jayhah** [جیهه], **Jayūlash** [جیولش], **Ṭahyānah** [طهیانه], **Ṭahūrah** [طهوره], **Aryāh** [اریاه], **Artayāyāh** [ارتیایاه], **Qaydūl** [قیدول], **Tayārayāh** [تیاریاه], **Rayāh** [ریاه], **Dasham** [دشم], **Dasham** [دشم], **Markasham** [مرکشم], **Ṣawn** [صون], **Yashrā** [یشرا], **Shalīm** [شلیم], **Shalāmīn** [شلامین], **Sā'ūq** [صاعوق], **Nā'ūq** [ناعوق], **Lā'ij** [لاعج], **Mā'ij** [ماعج], **'Ajīj** [عجیج], **Ba'ij** [بعیج], **'Awādīm** [عوادیم], **Ṣarnāyīm** [صرناییم], **Malākhīm** [ملاخیم], **Khalātūq** [خلاتوق], **Malākhūq** [ملاخوق], **Ṣa'jaf** [صعجف], **Mawājif** [جریر], **Khafīf** [خفیف], **Jafjaf** [جفجف], **Jarīr** [جریر], **Hāyūr** [حایور], **Jāyūr** [جایور], **Latīf** [لطیف], **Qūrash** [هوم], **Hūmā** [هوم], **Ṣayrā** [صیرا], **Qatarūsh** [قطروش], **Ṣayrā** [صیرا], **Hūmā** [هوم], **Ṭaqīsh** [طقیش], **Ṭaqrāsh** [طقرش], **Ṭaqāsh** [طاقش], **Hīsh** [هیث], **Harām** [هرام], **Kabrāsh** [کبراص], **Damlāsh** [دملاص], **Dalays** [دلایص], **Haṣays** [حصیص], **Haylūnash**

[حیلونش], **Ṭaqmash** [طقمش], **Ṭawāsh** [طواش], **Ṭahqīsh** [یاصورا], **Hawāh** [حواه], **Karayd** [کرید], **Yāshūrā** [یاخورا], **Hūdā** [حودا], **Yākhān** [یاخان], **Damaylā** [دمیلا], **Khān** [خان], **Akhān** [اخان], **Jabarūn** [جبرون], **Jayrāwūn** [جیراون], **Jabarāwūt** [جبراوت], **Jabarāwūt** [جبراوت], **Qarmānish** [قرمانش], **Qarmayāsh** [قرمیاش], **Marmaynāmīn** [مرمینامین], **Alāmīn** [علامین], **Al'azayā** [العزیا], **Qarqarūn** [قرقرون], **Malshayā** [ملشیا], **Shayūr** [شیور], **Mashtār** [مشتار], **Sayūkh** [سیوخ], **Quddūs** [قدوس], **Saqalūt** [سقلوط], **Lājīn** [لاجین], **Ṣarājīn** [صراجین], **Ṣawāmīn** [صوامین], **Arkāsh** [ارکاش], **Rakūsh** [رکوش], **Kaymūsh** [کیموش], **Hamā'ayūsh** [جماعیوش], **Abaraydaq** [ابریدق], **Mālāqīm** [مالاقیم], **Jabarāhīm** [جبراهیم], **Hamqāsh** [همقاش], **Ṭawālīsh** [طوالیش], **'Amalūsh** [عملوش], **'Amqālīsh** [عمقالیش], **'Awdayāl** [عودیال], **Dayāl** [دیال], **Kareahūsh** [کرتیهوش], **Fayqaṭūsh** [فیقطوش], **Darash** [درش], **Darwayūsh** [درویوش], **Ṣahrām** [صهرام], **'Awām** [عوام], **Ṣayhayūsh** [صیهیهوش], **Ṭahrām** [طهرام], **'Arām** [عرام], **Ṣayhūsh** [صیهیهوش].

On it you say the names that are at the beginning of the book, the names with which the angels of the Throne and the Footstool along with the inhabitants of the seven firmaments glorify God, which, as we have said, we cited at the beginning of the book. You recite them while in the prescribed state I have written about for you, which entails adherence to religion and absolute conviction. Thereupon all the Ruhaniyyah will be unveiled to you and you will attain your objective in both this world and the hereafter. Let your summoning of the angels and the celes-

tial and terrestrial spirits and their habitations be for the fulfillment of your needs and for the seeking of their aid against your enemies and those of God Most High.

COMMENTARY ON THE TWELVE NAMES

They are the Supreme Names by which the Divine distinguished Moses and Joshua the son of Nun, who invoked God Most High therewith, whereupon the sun stood still for him.

The first name is "Bism Dasazā'il Dawkhashīm [باسم دسزائیل دوخشیم]," which means, "The angels fell upon their faces from the light of the glory of Your name, O my God." It is the name with which the Lord created the angels who are in charge of the regions of the earth.

The second name is "Makthādūshīm [مختادوشیم]," which means, "How glorious is Your name, O Creator! Blessed are You and highly exalted."

The third name is "Bism Hūlaym [باسم هوليم]," which means, "You, You, O He who dazzles with this extraordinary power."

The fourth name is "Aymāqawīl Salkhūth [عوماقويل سلخوث]," which means, "By the right of this name, help You Your servants!" Thereupon twelve springs gushed forth from the stone.

The fifth name is "Al-'Azīz al-Jabbār [العزیز الجبار]," By this name, He made the seas and rivers to flow.

The sixth name is "Hawālīm Shaṭūrīm [هو اليم]," which means, "the almighty and wise Lord."

The seventh name is "Mashīm Alhūkhā [مشيم الهوخا]," which means, "The exalted and highest God who is free of need from any creature."

The eighth name is "Ashāqīm Daykam Shaṭūrīm [عشاقيم ديكم شطوريم]," which means, "The angels fell prostrate from Your glory, O my God. You are Lord of the Worlds."

The ninth name is "Salkhūth Rakīm El Ṣayrakh [سلخوث ركيم ال صيرخ]," which means, "In the name of Him whose command the heavens and the earth obey, the Possessor of Majesty and Generosity."

Recite the names after saying the following hymnic invocation: "O Ḥannān [حنان], O Mannān [منان],

O Ṭāhir [طاهر], O Muṭahhir [مطهر], there is no god but You. O He who is possessed of sovereignty, power, honor, and might; O He who is clothed with dignity and light and clad in bounty and generosity, the Almighty, the Oft-forgiving, there is no god but You. You give life and death, exalt and abase, and have power over all things. By Your name Salkhūth Rakīm El Ṣayrakh [سلخوث ركيم ال صيرخ].

The tenth name is "Layākhīm [لياخيم]," which means, "You are God, the King, the Subduer, the Originator of the heavens and the earth."

The eleventh name is "Layālaghū [ليالغور]," which means, "the praised God."

The twelfth name is "Ba'alnā Rayt [بعلنا ريت]," which means, "God, the Guardian, the Omniscient."

This concludes the secrets. Their origin is as follows: Ayā Raygh Layārūsh Layāshalash [ايا ريغ لياروش لياشلش]. They are useful for driving away contagion and famine. To do that, take a cup filled with milk and a cup filled with honey, place them on your property when the Sun enters the first minute of Aries, and say: "O Creator, by Your most glorious names and Your supreme words that you said to all things—'Be!'—whereupon that which You willed to happen happened, drive contagion and famine away from us. Surely You are able to do all things."

Know that each of these names has a usage, along with angels charged to fulfill needs. If you wish to use them for things pertaining to the rūḥāniyyah who dwell on Earth, then recite the names and say, "O noble angels, by the right of these magnificent names, I adjure you to command the spirit so and so to do such and such" and he will do what you wish. You can only perform these usages in this manner.

The First Usage: When you wish to travel by land, recite the name and say, "O angels in charge of this route, by the right of this glorious, blessed, honorable name, do not leave me until I return unto my homeland, and be with me for the fulfillment of my needs." They will aid you and stay with you, and you will remain protected wherever you go, by the permission of God Most High.

The Second Usage: When you wish to travel by sea, recite the foregoing name and say, "O angels in charge of this sea, by the name with which El divided the sea for Moses, I adjure you to help me traverse this sea and protect me against its evil, that I may disembark as quickly as possible and be spared from its evil and the evil of its waves." You will, by the permission of God Most High, travel in safety, with ease, and quickly, and you will see neither evil nor misfortune.

The Third Usage: If you encounter robbers or beasts of prey on the road or on a journey, take a handful of dirt from the land you are on, recite the name over it, and say, "O angels in charge of

the land, by the right this name has over you, I entreat you to protect me from their evil." They will be overcome before you by the permission of the Lord Most High.

The Fourth Usage: If someone brings a possessed person to you, take a cup, pour limpid water therein, recite the names over it twenty-one times, and say, "O angels, angels of this name, surrender to me the demon of so and so." They will hand him over to you, and the possessed person's cure will be by the permission of God Most High.

The Fifth Usage: If a man comes to you bound, so that he cannot have intercourse with his wife, then take either water from a well untouched by sunlight, rainwater or water from a stone well and recite the name over it. Then say, "O angels in charge of bodily parts and senses, I adjure you by the right these names has over you to unbind so-and-so the son of so-and-so (Insert the first name of the female parent, hereafter referred to as f.)." Then have the person perform an ablution with such water and drink of it. His unbinding will be by the permission of the Lord Most High.

Sixth Usage: If a woman whose children are dying from Stalker Jinn comes to you, make four tin plates for her. Inscribe the name on top of and under each plate, and say, "O all ye Stalker Jinn who are seizing the children of so-and-so the daughter of so-and-so (f.), by the right of this name, remain not in this city or country or

house a moment longer. Depart unto the idol worshippers and him who invokes another deity in addition to the Creator." Then bury the plates in the four corners of the house and the Stalker Jinn will leave her and her cure will be by the permission of the Lord Most High.

Seventh Usage: If someone has been in prison for a long time, take dirt from the prison, mix it with egg whites, and make a potsherd out of it. Then write the name on it, go to a beach, throw it in the water, and say, "Just as this dirt has left the prison and ended up in the sea, so too will so-and-so the son of so-and-so (f.) leave his prison, by the leave of God Most High."

Eighth Usage: If you wish to hear from someone who is away, then say, after performing the prayer, "O angels in charge of (here you name the direction you know the person is in), bring me N. the son of N. (f.)." They will come to you and bring you the person, and you will receive information from him.

Ninth Usage: If you wish to fulfill a difficult need, fashion a figure out of white wax and stand it in front of you. Then cense the front of it with mastic and aloeswood, recite the name, and say, "O angels in charge of N. the son of N. (f.), bring me N. the son of N. (f.);" and they will bring him to you.

Tenth Usage: If you wish to annihilate one of your enemies, make a hollow figure of him out of

lead and inscribe its chest with his name. Then stand it in front of you in your sanctuary. When you are finished with your prayer, summon the angels in charge of the entire body and limbs of N., son of N. (f.), saying, "O all ye angels in charge of this person, do ye approve of N. being empowered over this person? Let them bring a bearer of witness and one against whom the witness will be borne." Thereupon two of the Angels of Wrath will come to you. Say to them, "Be ye empowered over him who is represented by this figure, and demote him." Then cast the figure into a fire and it will destroy him and spare people from his evil.

Following are the names of the angels in charge of the first name.

Say: **Sharā'il** [شراطيل], **Samā'il** [سمانيل], **Hayā'il** [هيانيل], **Ṭafyā'il** [طفيانيل], **Rūqayā'il** [روقيانيل], **Mīkhayā'il** [ميخيانيل], **Karsayā'il** [كرسيانيل], **Gharbayā'il** [غريبانيل].

برطه ك ج ل ر ق س ط خ ه ذ

COMMENTARY ON THE NAME OF CLOUDS

سرفایا ایل داردایا ایل سام آیا ایل
ارقایا ایل هامیاتا ایل سمساما ایل
جامجایا ایل اساه رایا ایل
شامشامایا ایل هرقایا ایل

ر. ط. ه. ک. ل. ج. ر. گ. س. آ. ص. ک. ط. خ. ه. ط.

This is the name with which the Lord Most High created the clouds and the angels who are in charge of them and who glorify God in their planets. All the angels—there are ten of them—must obey this name. Say:

Sarfayā'il [سرفایا ایل], **Dardayā'il** [دردایا ایل], **Sam'ayā'il** [سام آیا ایل], **Arqayā'il** [ارقایا ایل], **Hamyatā'il** [هامیاتا ایل], **Samsamā'il** [سمسمایا ایل], **Jamjayā'il** [جامجایا ایل], **Asah-rayāl** [اساه رایا ایل], **Šamšamayāl** [شامشامایا ایل], **Harqayāl** [هرقایا ایل].

Second Usage: If you wish to make it rain on a summer day, sit out in the open and recite the following names. After reciting them for an hour, clouds will come. If there is delay in their coming, recite the names a second time and say, "O noble angels, make it rain." They will order the angels in charge of the sea to create clouds, at which time it will rain. The usage of this name

gave the children of Israel rain to drink.

Third Usage: If you wish there to be thunder at a time unbecoming it, recite the names and say, "O angel in charge of thunder, I adjure ye by the right of this name to bring thunder."

Fourth Usage: If an ill person choked by a possessing jinni, a hemiplegic, or someone afflicted by a Wind from among the dwellers of the clouds comes to you, recite this name over clean water and give it to him to drink and his cure will be by the permission of the Lord Most High. Moreover, utter the names of the ten angels, for whatever you use them for will be successful by the permission of God Most High.

Fifth Usage: If you wish to have a spirit or one of the angels inhabiting the clouds brought to you, recite this name and say, "Bring me the angel N." He will appear before you faster than the blink of an eye. Give any command you wish and he will obey it, by the permission of the Lord Most High.

Sixth Usage: If you wish to have books transported from one country to another, recite the name along with the names of the previously mentioned angels and say, "Let him who can fulfill my need come." They will bring to you from among the inhabitants of the clouds one who can fulfill your need and throw the book into the home of whomever you wish.

Seventh Usage: If you wish to stone a person's home, recite the name along with the names of the previously mentioned angels and say, "Let there come unto me from among the inhabitants of the clouds one who will stone the home of N." They will obey your command by the permission of God Most High.

Eighth Usage: If you wish to annihilate any of the Creator's tyrannical enemies from among the rebellious transgressors, or depose powers, servants, and the like, recite the name and then the previously mentioned angelic names. They will do whatever you desire by the permission of God Most High.

Ninth Usage: For the fulfillment of needs in far-away lands, say the name and the angels following it and then command as you wish and they will do it.

Tenth Usage: For the manifestation of any spirit.

COMMENTARY ON THE NAME OF WINDS

These are ten Names with which God created the wind and subjected it to Solomon the son of David, gently carrying him with it wherever it went, and with which He Most High sent a cold wind against the people of 'Ād, annihilating them.

They are the following ten: Sandabā'il [سندبائیل], Shahrakā'il [شهرکائیل], Haḥamkīn [هحمکین], Ahwākīl [اهواکیل], Ṣarfayā'il [صرفیائیل], Hamrākīl [همراکیل], Arqīl [ارقیل], Ahjamlayā'il [اهجملیائیل], Asrākayṭayā'il [اسراکیطیائیل], and Ahrākīl [اهراکیل]. These are the names of the ten angels.

First Usage: If you want to capsizе the ship of any enemy of the Lord Most High you wish, stand on a beach, take some of its mud, recite over it the name along with the names of the angels, throw it into the ocean, and say, "O angels, I adjure you by the power of the name to overturn N's ship." Thereupon the sea will foam and surge and the ship will capsizе by the permission of God Most High.

Second Usage: If you wish to travel by sea and return safely, by the permission of the Lord Most High, recite the name and say, "O angels, I desire from you a wind for the ship." A wind will come to you by which you will reach your destination, covering three days' distance in a single day, and you will be protected against the terror of the sea.

Third Usage: If you wish to remove a tyrant, fashion a hollow figure in his likeness out of white wax and write the name on its chest. Then stand the figure up using two packing needles driven into the floor and say, "O angels of El in charge of domination and punishment, be empowered over N. the son of N. (f.), by the right this name has over you." Then sever any of the figure's limbs you wish and he will perish by the permission of God Most High.

Fourth Usage: If an ailing person choked by a possessing jinni or a hemiplegic comes to you, recite the before mentioned names and say, "Expel this evil Wind from N." and he will come out by the permission of the Lord Most High.

Fifth Usage: If a woman is having difficulty giving birth, then write the names of the angels along with the name and give it to her to drink and she will deliver quickly.

Sixth Usage: If you have proposed to a woman whom it is difficult for you to marry, invoke God Most High with the name and call out the names of the angels. He will make marriage to

her easy for you, by the blessing of the names of Him Most High.

Seventh Usage: If you wish to walk on water, fast for three days according to your spiritual exercise. Then go to a sea and say the name along with the names of the angels and the Lord Most High will carry you over the sea and you will walk on it as if was the ground.

Eighth Usage: If you wish to cross the distance of a year's journey in a single night, take a piece of cloth, write the name in the center of it and encircle it with the names of the angels. Sit on it cross-legged, facing your destination, and say, "Take me to such and such place," and you will arrive there.

Ninth Usage: If you wish to make someone who is not present come to you, write the name along with the said names and hang it up. He will come by the permission of God Most High.

Tenth Usage: If you want to make a spring gush forth from anywhere in the ground you wish, recite the name and call the angel in charge of the ground. Water will gush forth for you by the permission of the Lord Most High.

Creator. There is no god but Him, Lord of the majestic Throne.

୧୨୩୪୫୬୭୮୯୧୦୧୧୧୨୧୩୧୪୧୫୧୬୧୭୧୮୧୯୨୦

THE GLYPHS OF THE SEVEN DAYS

୧ Write on paper on Sunday for Ruqayā'il [روقيانييل]:

୧୨୩୪୫୬୭୮୯୧୦୧୧୧୨୧୩୧୪୧୫୧୬୧୭୧୮୧୯୨୦

୨ Write on paper on Monday for Jibrā'il [جبرائيل]:

୧୨୩୪୫୬୭୮୯୧୦୧୧୧୨୧୩୧୪୧୫୧୬୧୭୧୮୧୯୨୦

Write on paper on Tuesday for Samsamā'il [سمسمانييل]:

୧୨୩୪୫୬୭୮୯୧୦୧୧୧୨୧୩୧୪୧୫୧୬୧୭୧୮୧୯୨୦

Write on paper on Wednesday for Mikā'il [ميكانييل]:

୧୨୩୪୫୬୭୮୯୧୦୧୧୧୨୧୩୧୪୧୫୧୬୧୭୧୮୧୯୨୦

Write on paper on Thursday for Rūqayā'il [روقيانييل]:

୧୨୩୪୫୬୭୮୯୧୦୧୧୧୨୧୩୧୪୧୫୧୬୧୭୧୮୧୯୨୦

Write on paper on Friday for 'Anyā'il [عنيانييل]:

୧୨୩୪୫୬୭୮୯୧୦୧୧୧୨୧୩୧୪୧୫୧୬୧୭୧୮୧୯୨୦

Write on paper on Saturday for Kasfayā'il
[كسفيائيل]:

كسفيائيل

The First Name: Fashion a hollow figure in the likeness of whomever you wish out of sandarac and frankincense and on it write its corresponding glyphs. Write the names on a clean parchment using saffron, musk, and rosewater, place it inside the figure, and conjure them and the ruhani by the name. Write the previously mentioned name on its left leg and your name on its chest. It is for entering the presence of sovereigns, the fulfillment of needs, burning, and all jinn, the Earth, and countries.

The Second Name: Fashion it from silver and use it for entering the presence of sovereigns and leaders and for fulfilling needs.

The Third Name: It is for the bound.

The Fourth Name: Fashion it from white wax and use it for love, affection, and fulfilling needs.

The Fifth Name: Use it for exorcisms and the return of missing persons.

The Sixth Name: Fashion it from copper and use

it for assaulting, reproofing, subduing, and killing others, for protection from fear and worry, and for seizing venomous creatures.

The Seventh Name: Fashion it from white wax and inscribe the glyphs on the center of the figure and the names on different parts of the body and on any place wherein is a Wind. Then stab any place where the Wind is, to obtain his cure. Make a wick and impregnate it with lily or ben tree oil. Light the wick at the top of the head. The Names of Killing are the Seven Secrets. Summon each angel by his Ruhaniyyah, and in his time and hour. Do not summon him by other than his Ruhaniyyah—understand this.

THE GLYPHS OF THE
RUHANIYYAH EMPLOYED
ON THE SEVEN DAYS

٥ ٢ ٤ ٦ ٨ ١٠ ١٢ ١٤ ١٦ ١٨ ٢٠ ٢٢ ٢٤ ٢٦ ٢٨ ٣٠ ٣٢ ٣٤ ٣٦ ٣٨ ٤٠ ٤٢ ٤٤ ٤٦ ٤٨ ٥٠ ٥٢ ٥٤ ٥٦ ٥٨ ٦٠ ٦٢ ٦٤ ٦٦ ٦٨ ٧٠ ٧٢ ٧٤ ٧٦ ٧٨ ٨٠ ٨٢ ٨٤ ٨٦ ٨٨ ٩٠ ٩٢ ٩٤ ٩٦ ٩٨ ١٠٠

The glyph of Sunday's Ruhaniyyah is

٥ ٢ ٤ ٦ ٨ ١٠ ١٢ ١٤ ١٦ ١٨ ٢٠ ٢٢ ٢٤ ٢٦ ٢٨ ٣٠ ٣٢ ٣٤ ٣٦ ٣٨ ٤٠ ٤٢ ٤٤ ٤٦ ٤٨ ٥٠ ٥٢ ٥٤ ٥٦ ٥٨ ٦٠ ٦٢ ٦٤ ٦٦ ٦٨ ٧٠ ٧٢ ٧٤ ٧٦ ٧٨ ٨٠ ٨٢ ٨٤ ٨٦ ٨٨ ٩٠ ٩٢ ٩٤ ٩٦ ٩٨ ١٠٠

The glyph of Monday's Ruhaniyyah is امشاكلا

The glyph of Tuesday's Ruhaniyyah is الحمل ه ه

The glyph of Wednesday's Ruhaniyyah is كاملاها ه

The glyph of Thursday's Ruhaniyyah is اياهل

The glyph of Friday's Ruhaniyyah is سلاياه

The glyph of Saturday's Ruhaniyyah is دمالياطلاه

𐤀𐤃𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿

THE GLYPHS OF THE SEVEN TERRESTRIAL KINGS

The glyph of Sunday's Terrestrial King is
ولي ياكف

The glyph of Monday's Terrestrial King is
الاعمرن وروف

The glyph of Tuesday's Terrestrial King is
ربي ودهوش

The glyph of Wednesday's Terrestrial King is
وض عن

The glyph of Thursday's Terrestrial King is
من كمو و لانه

The glyph of Friday's Terrestrial King is
وارح ستم

The glyph of Saturday's Terrestrial King is
بجهرس

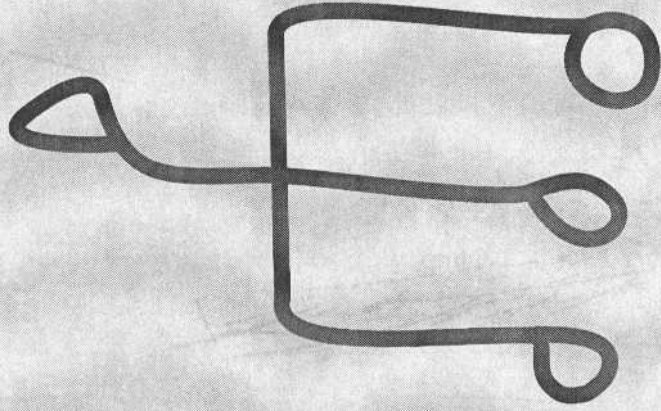
THE GLYPHS OF THE SEVEN BRILLIANT PLANETS

Sunday: The glyph of the Sun is

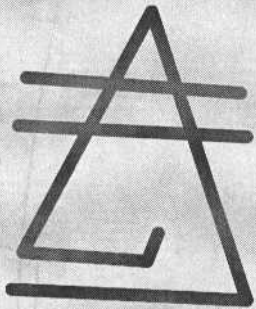
سه

و

Monday: The glyph of the Moon is

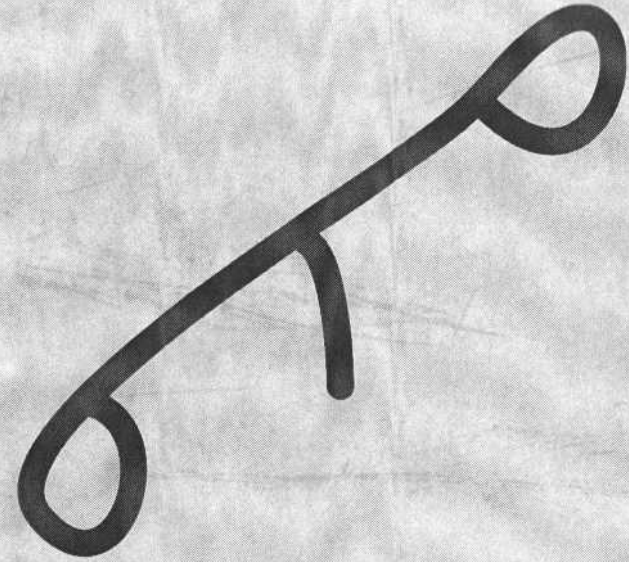


Tuesday: The glyph of Mars is



مصنف

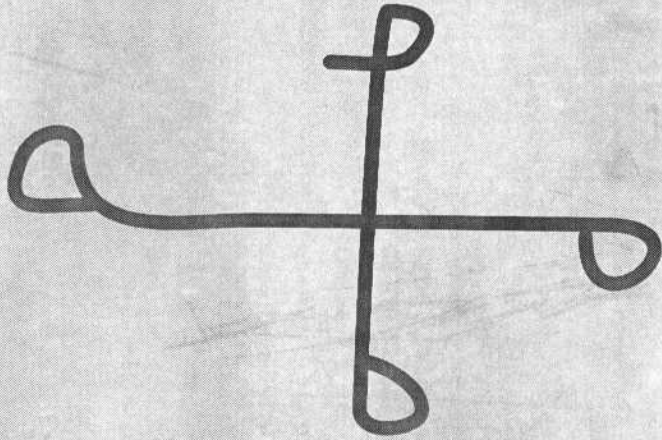
Wednesday: The glyph of Mercury is



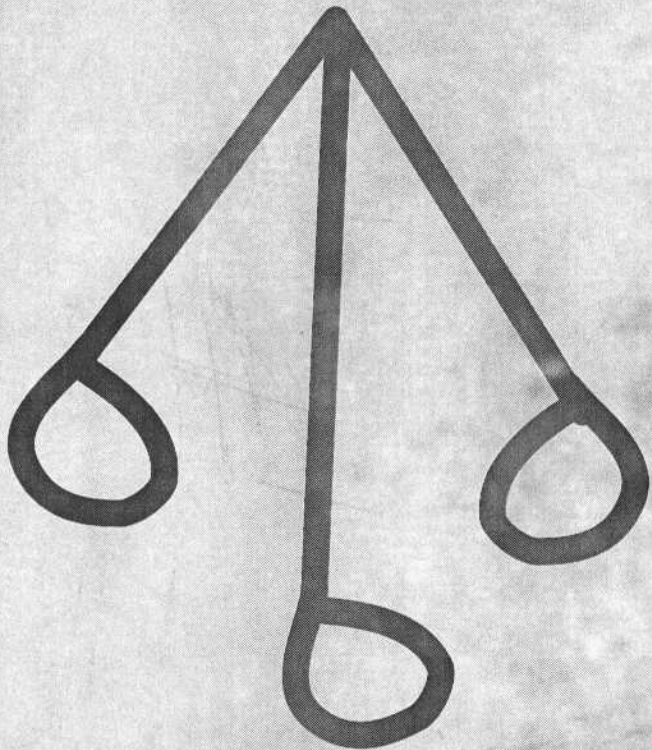
Thursday: The glyph of Jupiter is

هرمت

Friday: The glyph of Venus is



Saturday: The glyph of Saturn is



ط ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

THE GLYPHS OF THE RITES OF THE SEVEN DAYS

Sunday: رجلا

Monday: لسظلم

Tuesday: لصيرته

Wednesday: سظوريا

Thursday: شرين شاهيا

Friday: عح تحلاح طهشيره

Saturday: بصر

Ma'adayus said, "I asked Asaph the son of Berechiah about these glyphs placed on the talismans of the seven days. He said, 'Know that nothing of the sciences is undertaken except with knowledge of the day and its glyph, the ruhani and his glyph, and the planet and its glyph, for inquiry, reproof, casting circles, constructing talismans, or anything else, even for protection and healing. Once you become familiar with that,

you will come to know its truth.

When you wish to undertake an operation, look at the ascendant and its lord. Draw the glyph between the first and the twelfth of the lunar month, when the moon is free from malefic aspects and in fortunate mansions, aspecting the brilliant planet with a benefic aspect. If it is otherwise, draw it from the twelfth to the twentieth, when the moon is in an unfortunate mansion aspecting Saturn with a square or opposition. If it is for suffering from Winds and pains, draw it during the last part of the month. Know that and the Lord Most High will guide you."

**By grace, aid, and good success from the Divine, this completes the book.
All Praise is due God alone.
Amen.**

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 Count of President
 Glasya Labolas

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 Dufo Barlatos

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 Count of Prince
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 Dufo Barlatos

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 President Bues

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 President Fortas

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 King of Count
 Dine

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 Dufo Kivall

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 King of Count
 Dine