

Jinn Secret Report

Greetings,

You are now reading a report that contains information too sensitive for wide distribution and book printing. Your acquisition of this information marks you as one of the few lucky ones who made the choice to be part of this limited circulation release. Some of you have emailed me with dreams and premonitions about this report. You shared with me how you were told that it contains highly critical information that they *really need* to know. I am not surprised at all.

You probably already know that there are two versions of this report. The first version is for those who ordered this report only and the other version is for those who ordered the Qareen report. What may come as a surprise is that there is yet a THIRD report. This third report will not be listed online at all. You would have to have ordered this report to even know it exists. You will need to contact me in private and give me a written promise you will not share this information without permission, that you will not abuse the knowledge it contains to cause harm or practice the dark arts as well as release me from any responsibility should you violate your oath. Why the secrecy and the vow?

It contains *many potent secrets*, but critically it contains the general guidelines for a ritual known to grant you in the physical *any wish* you might have. If you are successful even the most incredible of wishes will be within your reach. It is the true inspiration behind the Jinn in the Lamp of Aladdin. There is a catch. This is no run of the mill jinn ritual. It was attempted successfully only once over 1,500 years ago. The last sorcerer to try his hand on this was around 500 years ago and his failure resulted in death. I hope you understand now why I ask all that I ask ahead of time.

In the Qareen report is information and an *offer* that will be deemed essential for those who possess the third report. The bonus secret in *this* report will provide an important technique for those who want to put the third report secrets to practice. Like a puzzle, if you possess the Qareen report, you got 1st key, and if you got the 1st key you can now take advantage of the 2nd key, and then there is the 3rd key and put together you have a powerful secret that handful of magicians in the last 500 years came anywhere close to possessing.

I was hesitant to even include this ritual and was debating cancelling the third report all together. I stayed the course because I know of one person who recently dreamt of this secret thanks to his Qareen. I am sure as he reads this report he will be amazed to realize that his dream was of a true and genuine method that exists. Not every day does one have precognition dream of a powerful secret. Are you too destined for such power? Only time will tell...

Without further ado...

Secret One: The Jinn King of the Sun

The well-known title of the jinn king associated with the Sun is al-Maḏhab (المذهب). He is one of the grandest of the jinn kings. Here comes the secret – his full name! His full name is:

عبد الله بن باء بن عفص بن مرزبان بن شاهن

'bed Allah Ben Ba' Ben 'afeṣ Ben Marzban Ben Shahen al-Maḏhab

His nickname is

ابا سعيد المذهب

Aba Sa'īd al-Maḏhab

He is one of the jinn present during King Solomon's time. He is one of the Eastern kings. He is under the domain of Master Jalyut. He has over 360 different tribal families under his control. He possesses the secret of transmutation into gold and all the other workings under the sphere of the Sun.

This is a powerful and mighty family known for their wisdom, knowledge, and mastery of the occult craft. One of the most famous of his children and his heir is the prince:

سعيد ابن المذهب

Sa'īd Ibn al-Maḏhab

He has also a famous daughter whose moniker is the ruby of luck and joy. Her name is:

عائلة بنت المذهب

'a'elah Bent al-Maḡhab

He has seven palaces associated with the movement of the Sun that he travels between while administrating his dominion. He has six ministers under his leadership. Their greatest is known as:

فرع هيد السيف

Far'ahīd al-Sayaaf

His corresponding Element is Fire. His metal is gold. His incense is Sandarac. He is associated with the first glyph of the Great Name.

His seal: Draw a six pointed star. On each triangle of the star write part of his name without the inclusion of "Ben". You should end with his title. Then write his full nickname in the center. Write the following numeric sequence (right-to-left) three hundred and sixty times around the six pointed star:

551352512724529875212525331427

This concludes the first secret. Use it wisely.

Arabic Letter	Arabic Phonetic	Pronunciation
ح ح ح ح	Hḥ	This is one of the hardest sounds to produce for Westerners, because it is a very soft H that comes from the throat while “inhaling” versus exhaling. Think of the first part of a deep sigh before you exhale out.
و و و و	Ūū	This is a long “oo” sound like look.
ط ط ط ط	Ṭṭ	This is a hard T sound from the throat. Your tongue should touch the roof of your mouth for 2-3 seconds longer than the soft T. If it is sounding like T in cat then you are not doing it right. It should be a more guttural form of T in Thomas.
ي ي ي ي	Īī	It is the ee sound.
ع ع ع ع	‘	This is the second hardest sound to produce. It is a short-breathless growling like a sound. Start with the English “Eh”. Notice how you are saying it from the mouth. Now try and say it from as far deep in your throat as you can. Notice how it begins to change a bit. Now drop the “h”, i.e. cut it short and you have very close approximation.
ص ص ص ص	Ṣṣ	This is a guttural “S” sound from the throat almost like a throat snake hiss.
ش ش ش ش	Sh	This is Sh sound as in shhhhh

ث	ثا	ثا	ثا		Th	It sounds just like “the” in English but with an “a” sound as “Tha”
خ	خ	خ	خ		Kh	Ch as in Lochness
ذ	ذ	ذ	ذ		<u>D</u> <u>d</u>	This sounds just like the word “the” in English.
ض	ض	ض	ض		Ḍḍ	This is a deep guttural “d” sound from as far in your throat as you can and as low pitch as you can manage.
ظ	ظ	ظ	ظ		Ẓẓ	This is a very fast soft “et” sound followed by a hard guttural “Za” where you bite your tongue.
غ	غ	غ	غ		Ġġ	Think of a baby hard “g” gurgling like sound. It is the G in Baghdad but it isn’t pronounced Bag-dad. It is more of a hybrid between the G and Ch. The closest equivalent sound known to most English speakers is the Parisian French “r”.

Secret Two: The Names of Aseph Ben Berechiah

These names belong to the famed magician-vizir of King Solomon. They consist of fifteen names, fourteen plus the grand name. Each of the fourteen names consists of seven letters, while the grand name itself consists of fourteen letters. They have multiple esoteric benefits, which I will give you samples of in this report.

The grand name is:

طمطكطجيشمحمدال

Ṭamṭkaṭjīshmuḥmedal

The fourteen names are:

طشر موشش	Ṭasher Mushesh
مهرش الش	Mahresh Alesh
طفطنطفش	Ṭeftēṭefesh
كويش ظرخ	Kuyesh Ṣarech
طمخ طميخ	Ṭamech Ṭamīch
جففض لمخ	Jafneḍ Lamech
يرة بزىخ	Yareh Bazīch
شوكج بجخ	Shukej Bajech
مدطص جفخ	Maḍṭeṣ Jafech
حشتم دمخ	Ḥashtem Damech
مظهر شمخ	Maḥzar Shamech
ديوم شلش	Daīūm Shelesh
ارخ شمرخ	Arech Shemrech
لمخ شدمخ	Lamech Shadmach

Preparation Step One:

Write the Great Name (Seven Sacred Symbols). Write the fourteen names around the symbols in a circular fashion. Write the great name around them eighty-seven times. Wash the writing out using water and then drink some of this water and wash your body with remainder. Repeat this process for fifteen days.

Preparation Step Two:

Recite the grand name **Ṭamṭkaṭjīshmuḥmedal** fourteen times after every obligatory prayer (the five prayers if you are a Muslim).

Near midnight on Sunday evening recite the name **Ṭasher Mushesh** seventy-seven times.
Near to and before sunrise of Monday morning recite the following **Mahresh Alesh** name seven-seven times.

Near midnight on Monday evening recite the name **Ṭeftentefesh** seventy-seven times. Near to and before sunrise of Tuesday morning recite the following **Kuyesh Zarech** name seven-seven times.

Near midnight on Tuesday evening recite the name **Ṭamech Ṭamīch** seventy-seven times.
Near to and before sunrise of Wednesday morning recite the following **Jafneḍ Lamech** name seven-seven times.

Near midnight on Wednesday evening recite the name **Yareh Bazīch** seventy-seven times.
Near to and before sunrise of Thursday morning recite the following **Shukej Bajech** name seven-seven times.

Near midnight on Thursday evening recite the name **Madṭeṣ Jafech** seventy-seven times.
Near to and before sunrise of Friday morning recite the following **Ḥashtem Damech** name seven-seven times.

Near midnight on Friday evening recite the name **Mazhar Shamech** seventy-seven times.
Near to and before sunrise of Saturday morning recite the following **Daīūm Shelesh** name seven-seven times.

Near midnight on Saturday evening recite the name **Arech Shemrech** seventy-seven times.
Near to and before sunrise of Sunday morning recite the following **Lamech Shadmach** name seven-seven times.

Magic Squares of the Names and their Basic Applications:

Recite the first name seventy hundred and eighty-seven times followed by the first two verses of Surat al-Imran seventy-seven times over some pure water. Spray the patient with this water afterward.

3	3251	1
3250	<u>NAME OF</u> <u>THE</u> <u>PATIENT</u>	5
2	4	3249

Recite the second name seventy-seven times followed by the first two verses of Surat al-Imran eight hundred and eighty-two times and state your need.

3	2272	1
2271	<u>NAME OF</u> <u>THE</u> <u>NEED</u>	5
2	4	2270

Recite the third name without counting till the stolen item is returned. You can also place the square with the item you fear being stolen as an amulet.

3	1273	1
1272	<u>NAME OF</u> <u>WHAT IS</u> <u>STOLEN</u>	5
2	4	1271

Recite the fourth name forty-one times with the first Surah of the Quran over someone who is mentally ill. Repeat for three days. You write the square as a protective amulet and incense with it the patient for three nights.

3	2632	1
2631	<u>NAME OF THE MENTALLY ILL</u>	5
2	4	2630

Recite the fifth name with the square and incense with it for three nights as treatment for the ill.

3	1304	1
1303	<u>THE NAME</u>	5
2	4	1302

Recite the sixth name with the second half of verse 67 from Surah al-Maidah one hundred and sixty-one times. Write the square and then wash it off with water and use this water to wash your face and body for protection from other people.

3	909	1
908	<u>YOUR NAME</u>	5
2	4	907

Recite the seventh name followed by the first two verses of Surat al-Imran seventy-seven times. Do so while falling asleep with intent on having revelatory dreams. Your dreams will contain visions of the spiritual reality.

3	830	1
829	<u>NAME OF WHAT IS STOLEN</u>	5
2	4	828

Recite the eighth name seventy-seven times with verses 30-31-32 of Surat al-Haqqah on dirt. Then throw it at the doorstep of the enemy.

3	1630	1
1629	<u>NAME OF THE ENEMY</u>	5
2	4	1628

Recite the ninth name seventy-seven times with the Bismallah written on a paper sixty-one times. Hang the paper on a tree to attract the rain.

3	1488	1
1487	<u>NAME OF THE COUNTRY</u>	5
2	4	1486

Recite the tenth name seventy-seven times. Write it around the square on brass and place it underneath the Sun with the name of the target. The target will be amenable to your needs.

3	2088	1
2087	<u>NAME OF THE PERSON</u>	5
2	4	2086

Write the eleventh name around the square with the names of the people of the Cave. Recite over it verse 122 from Surat al-An'am seven times. Wash the square off and then wash your face and hands and head out and your trip will be fruitful.

3	2681	1
2680	<u>THE NEED</u>	5
2	4	2679

Write the twelfth name on a piece of copper and recite the twelfth name. Put it on the side of a ship and it will not sink in a storm.

3	2086	1
2085	<u>THE NEED</u>	5
2	4	2084

Write the thirteenth name with verse forty-six from Surah al-Tawbah. Recite the name over it and throw it into the harbor and ships will struggle to sail.

3	2637	1
2636	<u>NAME OF THE SEA</u>	5
2	4	2635

Recite the fourteenth name in an empty place to perceive the Jinn. Write the square and your need and recite the name then wash your face with it and your need will be fulfilled.

3	2310	1
2309	<u>THE NEED</u>	5
2	4	2308

Recite the fifteenth name fourteen times and the following Tabach Bach Bach Heesoon three hundred and thirteen times while thinking of the face of whomever you dislike and you will never cross path with them again.

33	1179	11
1168	<u>THE NAME</u>	55
22	44	1157

The listed examples above are taken directly from the original manuscript. They are by no means extensive. The same talisman that can stop a boat from sailing can stop anything from functioning. The same talisman that can cure an illness can also help with any malady or obstacle. These were samples only, so be creative and experiment with the names.

Secret Three: Jinn and Black Magic

The top two money makers for paid sorcerers are love spells and black magic removals. Naturally, the majority of these sorcerers tend to diagnose black magic, evil eye, and demonic attack or possession as a matter of course. The cost of removal can add up to thousands. The majority of Western occultists tend to dismiss the whole thing as psychological or psychic weakness or malady of the applicant. Solutions often can come across as condescendingly simple like: “be happy and the demon will disappear” or “think positive and no magic can influence you”. One side invent a problem where there is none to milk their victim of their cash and the other side provide them solutions they would give to children afraid of the monster in the closet.

Are there genuine cases of black magic attacks? The answer is yes. I should know as I’ve seen people actually engage in black magic attacks against unsuspecting individuals. It happens a lot more than people are willing to admit to it. Are there genuine cases of evil jinn or demonic attack or possession? The answer is again yes. Are there cases of disturbed or paranoid people thinking they are under either forms of attack? The answer is again plenty. It doesn’t of course help that there is a fair share of people who automatically assume spiritual malice after a sequence of bad luck or sudden appearance of natural disease.

The practitioner of the art has to be able to discern whether the person approaching them is genuinely afflicted or they are in need of a different form of treatment be it psychological or medical. This is the hardest part and is often ignored. The reality of the matter is that unless you can *diagnose and verify* a spiritual cause you should ethically never tell a person they are under influence of any kind of spiritual affliction.

I am going to show you here a powerful method for verifying if someone is afflicted. It involves calling on the Jinn to show the inquirer in a vision the cause of the affliction. You can't do this everything by yourself on behalf of someone and you can't hire a stand-in. The patient has to go through this process with you. Your role is two-fold. First, you would have to perform the ritual and assist the inquirer. Second, you would have to discern the sincerity of the inquirer and interpret the results.

1st Requirement: The magician and the inquirer both have to be physically clean and undergone spiritual purification of some sort.

2nd Requirement: The place has to be clean and spiritually purified. The place should be free of electronic equipment, pets, and secluded from external distractions such as heavy house-hold traffic or loud noises.

3rd Requirement: You should face East or Mecca (if you are Muslim).

4th Requirement: No one is allowed in the space during the working except for the magician and the inquirer. No one can replace the inquirer.

5th Requirement: Proper protection work is in place and basics rituals are done (resident release, etc.)

On the right hand of the inquirer draw a large pentagram. Make sure the pentagram covers the bulk of their palm. The same goes for the left hand.

Inside the triangles (arms) of the right pentagram insert the following letters clockwise:

ك ه ي ع ص

Inside the triangles (arms) of the left pentagram insert the following letters clockwise:

ح م ع س ق

Inside the right pentagram write the following in small script to allow it all to fit: “Reveal yourself O magic or jinn afflicting [write full name of the person].”

Inside the left pentagram write the following in small script to allow it all to fit: “Reveal the magic or the jinn afflicting [write full name of the person].” Appear O Jan by the honor of Surat al-Jinn and reveal everything in the body of [write full name of the person].”

The inquirer should now lie on the ground with their hands facing their eyes. Place your hands on their sides. Recite Surat al-Jinn seven times then declare multiples of seven: “By honor of Master Metatron, by authority of Abba Jan, and the great four elders, O servants of Surat al-Jinn, O **‘ali al-Sa’daweeah** reveal and make apparent any sorcery, jinn, or evil eye afflicting the body of [state full name of the patient] by honor of the Holy of Holies and the sacred names contained in this Surah.”

While the inquirer is staring at their hands recite repeatedly Surat al-Jinn verses (1,2, 19, 26 and 27) followed again by the petition: “By honor of Master Metatron, by authority of Abba Jan, and the great four elders, O servants of Surat al-Jinn, O **‘ali al-Sa’daweeah** reveal and make apparent any sorcery, jinn, or evil eye afflicting the body of [state full name of the patient] by honor of the Holy of Holies and the sacred names contained in this Surah.”

Continue the recitation until the patient begins to see things on his or her hands. Explain to the patient that they should perceive things on their hands like a TV movie with sound and pictures and allow it to flow freely. Putting them in a relaxed and semi-hypnotic state might help them.

The first sign of answer would be the appearance of a grey sphere inside the pentagram. If the patient isn’t afflicted then the image will be murky and unclear and continuing to shift. If it turns all bright white and stays that way that means there was sorcery and it was in the food or drink. Petition the servants of the Surah to reveal whatever has happened in full details. If it is a spell then the patient should see the entire spell being performed clearly. The event should be as clear as if the patient was there.

If the patient instead perceives a dark figure or white bearded figure then the affliction is from the jinn directly or from the evil eye. Take it one step further and state:

“By honor of Master Metatron, by authority of Abba Jan, and the great four elders, O servants of Surat al-Jinn, O **‘ali al-Sa’daweeah** bring here the Qareen of [state full name of the patient] to reveal and make apparent the full nature of the jinn or evil eye afflicting the body of [state full name of the patient] by honor of the Holy of Holies and the sacred names contained in this Surah.”

You should be able to get the full name of the Jinn and what led to the attack or if it is the evil eye you will get to know who and when it happened.

Should it be necessary you can integrate the Berhatiah conjuration by reciting it seven times to encourage manifestation and clarity of vision.

Secret Four: Iblis and His Family

As I reveal this secret, I pray that no one thinks I advocate working with evil jinn as I absolutely do *NOT*. However, knowledge of the evil Jinn is as valuable as knowledge of the good jinn. It is well known that the name of Satan in the Quran is Iblis. The knowledge of most end there. I am going to reveal to you more about Iblis and some of his prominent descendants and their cohorts.

You probably are familiar with the name Marah (مرة), who is considered to be the Jinn King of the Moon. Few know that Marah is also a name for a female Jinn. She is the daughter of her father al-Abyadh (the white one) (الابيض). Her grandfather is none other than Iblis al-Kabeer (the Great Iblis). She is the eldest and most powerful of his other daughters. There are many daughters and sons and it is beyond the scope of this paper. We will cover only a small number of them.

From among the daughters there are as his daughters Ghanjomīh (غنجوميه), Zaytonah (زيتونه), Laqīs (لاقيس), Murjanah (مرجانة) and ‘ayenah (عائنه). Ghanjomīh is said to be exceptionally attractive and has very high sexual appetite for both genders. ‘ayenah is said to be dangerous and can feminize men with ease.

Iblis has many children. The most famous of them are of course the seven jinn kings. There are other prominent sons such as Halal (هلال) and Balal (بالل). Sons with minor influence include the following:

Hafaf (هفاف): Specializes in inflicting harm and terror among the people.

Zalenbor (زلنبور): Encourages deception in all forms of business trade.

Wellha (ولها): Causes negative thoughts during prayers.

Theber (ثبر): All kinds of maladies and afflictions

A‘war (اعور): Sexual desire and fornication

Dasem (داسم): Conflict in households

Maṭrash (مطرش): Spreading false news

Dahhar (دهار): Nightmares

Tamrīḥ (تمريح): Distraction from spiritual practices

Maqlaṣ (مقلاص): Encourages gambling then sows conflict between them

Aqbaḍ (اقبض): Plants vortexes in the East, West, and center of the Earth that spawns Jinn that have animosity toward mankind.

Iblis most powerful son is Danhesh (دنهش) and his eldest son is Saroch (ساروخ).

Up the chain we find Iblis' uncle Shalol (شلول) and his son al-Maṭran Shalolia (المطران شلوليا).

Who is Iblis' mother? It is said his mother is called Um Alkor (ام الكور). The other important female jinn is his lover Hanīsh (هنيش).

Finally, we have the gatekeeper of his palace Sinjab (سنجاب).

The list is by no means exhaustive, but you know now more about his family than most occultists out there, including openly declared Satanists.

Secret Five: Jinn Encounter of the Fourth Kind

There are many jinn evocations available to those who seek them out. Some are sold online for hundreds or thousands. Due to the popularity of this topic, I have noticed an abundance of such content online that isn't based on tradition or lore and appears to be nothing more than fake or corrupted conjurations peddled for high money. It is due to this that I decided to include this secret. The one I am going to show you isn't well known and has been passed on by select magicians and was first given by a Jinn. Due to its effectiveness those who have tried it have made it their primary jinn evocation. By no means of course does it compare with evocations like Berhatiah. However, someone who is looking to meet a jinn and is willing to spend hundreds to buy a jinn ring or a jinn conjuration online will be better served keeping their money and giving this method a try.

All the rules of the art and having a place of practice do still apply as a requirement. I am assuming you know how to get started, set up a place, do resident release, etc. The procedure is as follows:

1. Five days of practice and two days of retreat
2. The work is done in the evening after one o'clock at night
3. Follow the number of recitations
4. Don't reveal anything you experience except to your teacher
5. Don't fret or be terrified by any visions you see
6. Keep a distance between you and the wall facing you
7. Do the release after the work for the visitors as well once the work is finished. You release them by reciting the names backward.

Once you are successful, two jinn will come and sit before you. Ask for their aid and obedience in your worldly affairs. They will set terms for you to abide by and reveal their names to you. Accept them if you agree with them. After the covenant, they will appear and aid you after you recite the names five times.

The number of recitation of the names is 2,300 and the charge should be given after every one hundred count.

The five names that constitute the evocation are:

Shemlak' (شملكع)

Ka'shamel (كعشمل)

Malk'esh (ملكعش)

A'eshmalek (عشملك)

Lak'ashem (لكعشم)

Say after every one hundred recitations: “Answer me O two jinn who serve these names and come and appear to me and enter a covenant of friendship with me and assist me in all things to this world. By the holy and mighty names sacred to all human and jinn king, I call you forth to penetrate the veil between us and to appear here before me and answer my call.”

The post release involves reciting the names backward thus:

‘klamesh (عكلمش)

Lam’shek (لمعشك)

Sha’klem (شعكلم)

Kelmsha’ (كلمشع)

Mash’kel (مشعكل)

The incense for this conjuration is Frankincense and dried palm tree leaves.

Secret Six: Science of Letters and Jinn Summoning

I am going to reveal to you here one of my personal secrets when working with the Jinn. Many of the conjurations involve sacred names that are forms of Hebrew or Syriac or have been revealed by the Jinn themselves. These are either names of specific Jinni or have particular meaning in their own language. These names are effective and powerful. I call on the facet of the Divine that rules the Jinn specifically to add a powerful boost in my working. This is a standard esoteric principle of harmonic correspondence. For example if I wanted healing I would call on the Divine Healer. If I wanted mercy, I would call on the Divine facet All Merciful. Yet, few magicians ever call on the Divine facet that rules the Jinn!

This facet is connected with by simply calling on “God of the father of the Jinn”. The father here refers to progenitor of the entire race. Saying: “O God of the father of the Jinn” in Arabic would be “Ya Allah Abu al-Jan” where Ya stands for “O”. We now use the Science of the Letter to expand this principle into a working and powerful method.

One of the methods used in Science of the Letters involves switching the letters around based on a sequence. One of form of this involves switching a letter with the letter next to it in the Alphabet, like a descending ladder of manifestation. In Jewish mysticism the process of switching one letter with another in the alphabet is known as Temurah. Using this method we form twenty-eight more names. If you are still confused on how these names are extract, let me give you an example in English:

ABC becomes

BCD becomes

CDE becomes

DEF becomes

EFG and so on

There is a precedent for using this system in formulation of Divine Names. In Jewish mysticism, the sacred name YHVH is transformed into another sacred name KWZW (Kuzu), which is then used in magical incantations.

Let me show you how to use these names now that you understand how they were formed. You begin by spelling out the name of the Jinn involved. For example, let us say you want to call on Maymun. The Arabic letters forming his name are:

م ي م و ن

You take out any repeated letters and you end up with:

م ي و ن

Now you recite the Divine name associated with each letter in harmony with its numerological count:

Ya Macheḥ Manaṣ Machsemḍ (x2440)

Ya Yashen Yakes Yashlīth (x1300)

Ya Wafī Wazk Wafḥoq (x329)

Ya Naḍeṣ Nasq Naḍ'enḏ (x2820)

Then you use the names again to call the Jinn in harmony with the numerological count of its name.

Answer me O Maymun by honor of Macheḥ Manaṣ Machsemḍ (x40)

Answer me O Maymun by honor of Yashen Yakes Yashlīth (x10)

Answer me O Maymun by honor of Wafī Wazk Wafḥoq (x6)

Answer me O Maymun by honor of Naḍeṣ Nasq Naḍ'enḏ (x50)

Those with eyes to see and ears to hear and wisdom to appreciate will benefit greatly from this method and will already be cognizant of its application and benefits.

Arabic Letter	Value	Divine Name (Arabic)	Divine Name (English Phoenitic)	Value
ا	1	اله ابو الجان	Ilah Abu Al-Jan	130
ب	2	بمو بجز بمدبس	Bamu Bajez Bemdabas	168
ج	3	جنز جدح جنهجع	Janz Jadeh Jenhaj'	206
د	4	دسح دهط دسودف	Dasah Dahot Dasudaf	244
ه	5	هعط هوي هعز هص	Ha't Hoī H'ezhas	282
و	6	وفي وزك وفحوق	Wafī Wazk Wafhoq	329
ز	7	زصك زحل زسطرز	Zaşk Zahel Zaştzer	475
ح	8	حقل حطم حقيحش	Haqel Haţem Heqīhesh	621
ط	9	طرم طين طركطت	Ṭarm Ṭīn Ṭarkaţet	956
ي	10	يشن يكس يشليث	Yashen Yakes Yashlīth	1300
ك	20	كتس كلع كتمكخ	Kates Kal' Katmkach	1680
ل	30	لعت لmf لثناذ	La'eth Lamef Lathenlađ	2060
م	40	مخف منص مخسمض	Machef Manaş Machsemđ	2440
ن	50	نذص نسق نذعنظ	Nadeş Nasq Nađ'enż	2820
س	60	سذق سعر سذفسغ	Sadeq Sa'er Sađfsagh	3290
ع	70	عظر عفش عظصعا	'zer 'afesh 'zeş'a	2751
ف	80	فغش فست فغغقب	Faghesh Faşt Faghqfab	3212
ص	90	صات صقت صراصح	Şat Şaqeth Şeraşej	1565
ق	100	قبت قرخ قبشقد	Qabeth Qarach Qabeshqed	2008
ر	200	رجخ رشذ رجتره	Rajech Reshađ Rajtrah	2811
ش	300	شدد شتض شدنشو	Shadeđ Shatedđ Shadethashu	3614

ت	400	تهض تنظ تهختز	Tahed Tethaz Tehechetez	4417
ث	500	ثوظ ثخغ ثوذثخ	Thuḏ Thachegh Thuḏathach	5220
خ	600	خزغ خدا خزضخط	Chazegh Cheda Chazedachaṭ	4924
ذ	700	ذحا ذضب ذحظذي	Ḍaḥa Ḍaḍeb Ḍaḥḏeḏī	4529
ض	800	ضطب ضنظج ضطغضك	Ḍaṭeb Ḍaḏej Ḍaṭegḥḏak	5143
ظ	900	ظيغ ظغد ظياظل	Ẓij Ẓaghed Ẓīazel	4658
غ	1000	غكد غاه غكبغم	Ghaked Ghah Ghakbaghem	4092

Secret Seven: Magic Hat and Resident Release Talisman

I am going to reveal to you two magical designs. The first is placed over the head inside the hood of the robe during evocations or fashioned into a hat. The other is placed as a wall hanging over the incense burner to keep the residents at bay. It is a good tool to use when the beginner is not very certain of their ability to command the residents away. The inscription of these two designs should be done using the customary ink of the art and handled according to its principles.

To consecrate the wall hanging amulet hold it over the incense and recite Surat al-Fateha seventy-three times, al-Mu'awwidhatayn (verses of refuge) eleven times, Surat al-Safat and then the Berhatiah 49 times. Do so with the intent of charging this amulet to keep the residents out of the room in which it is placed.

Talisman Placed Over the Head



Secret Eight (Bonus): Magic Ink

You will often read that you have to write sacred names, incantations, or talismans. Most people just pick up a pen and go with the flow. In this secret, I am going to reveal to you how to create the proper ink needed for these operations. This is a recipe that involves magic, which is fitting since you will be using the ink to perform magic.

Things you will need:

- Ink bottle
- Green cap
- Wax (liquid and ready for pouring)
- Rose Water (available in many Middle Eastern stores and online)
- Saffron (high quality)
- Blood of the Two Brothers known also as Dragon's Blood (Note: reference to the two brothers is to the legend of the first murder or the story of Cain and Abel. This tree has been considered by many ancient civilizations, including the Assyrians)
- Incense mixture (Sandalwood, Blue Mukul, True Myrtle leaves, and Moroccan Gum)
- Burial place

Instructions:

- Start the process of creating the ink after Sunset on Thursday after your personal purifications.
- Take 250 grams of rose water and recite over it eleven times the following names:
Sīhab (سيهاب) Sīmanūb (سيمانوب) Sabasīm (سباسيم) Ṭalūb (طلوب)
Semcharūb (سمخاروب) Ṭīhanūb (طيهانوب)
- Recite the first verse of Surat Nun seven times and Surat al- Aleq eleven times
- Blow into the liquid three times visualize white light leave your mouth and mix with the water.
- Pour the rose water into a pot and heat till it reaches boiling point
- Melt wax in another pot

- Take 3 grams of Saffron and 1 ½ gram of Dragon's Blood and place them into the bottle
- Take the boiling water and pour it into the bottle
- Quickly seal the bottle with the green cap
- Pour melted wax right away on the cap to make sure the seal is air tight
- Bury the bottle in moist soil at least 3 inches deep. Make sure it is covered very well so no sunlight can hit it and that it isn't disturbed
- Leave it for 3 days and nights
- Pull it out of the ground after this period is over before the Sun rises
- Cover it in white cloth and put it in a dark place away from the rays of the Sun
- When using it for writing also make sure that it is in a room devoid of Sun light and lit only with candles
- Each time you open the cap to use the ink, recite the names again and breathe into it before usage.