Epistle 52b

An Explanation of the Reality of Magic and Other Matters

Know, O brother—may God strengthen you and us with a spirit from Him—that in the Arabic language the word *magic* is applied to many meanings which have been mentioned by those knowledgeable in the language and by its commentators. We wish to mention those meanings appropriate to this book, so that they may serve as evidence for what we shall set forth concerning this art.

Among these meanings is that magic, in the Arabic language, means clarification, the uncovering of the reality of a thing, and revealing it through swiftness and mastery of action. It also includes reporting what will happen before it happens, and drawing conclusions from the science of the stars and from the consequences of celestial judgements.

Likewise divination, augury, and omens belong to this, for all of these are reached and made possible through knowledge of the stars, the consequences of celestial judgements, and heavenly determinations.

Among the kinds of magic are the alteration of what appears to the eye and the violation of ordinary custom. Some are performed through imagination, stories, and representations; some through trickery and sleight of hand; and some through foul-smelling fumigations that bring about epilepsy, stupidity, bewilderment, and similar conditions.

Magic is divided into many divisions and takes many different forms. In every language it is called by different expressions which scholars have mentioned and sages have explained. There is practical magic and theoretical magic. Some of it is true and some false. Some is that with which the prophets were accused and by which the sages were branded, and some consists of knowledge particularly associated with women.

When the Arabs wish to express swiftness in exposition and the establishment of proof and demonstration, they say, “So-and-so bewitched me with his speech.” When someone removes a covering and dispels uncertainty through the words of scholars, they say, “He brought a mighty magic by which he bewitched the intellects.”

From this comes the saying of the Prophet—may God's blessings and peace be upon him and his family—concerning a man who praised one of his companions and spoke truthfully, and then criticised him and again spoke truthfully in the same gathering: **“Some poetry is wisdom, and some eloquence is magic.”**

Likewise, when the nations of former times and the generations that had passed saw from the prophets what they saw of dazzling miracles, manifest signs, clear exposition, and evident proof, they called them magicians.

They also branded the sages with this name when they saw them reporting things that were to come, speaking of warnings and glad tidings concerning the joy and good things that would occur in the world and the descent of blessings and favours. They therefore attributed them to divination, because reports concerning such things were obscure to them and they did not

understand prophecy or the prophets—peace be upon them. They imagined that they had companions among the jinn who brought them news of heaven, through which they knew what had been and what would be.

God Most High has mentioned in His Book, as a report concerning this group, the accusation of magic which they cast against the prophets. Thus Pharaoh said, when Moses—peace be upon him—came to his people with miracles and he saw what came from Moses and Aaron:

"These two are surely magicians who wish to drive you from your land by their magic and do away with your exemplary way."

By this he meant that Moses—peace be upon him—was doing what he did through illusion, stratagem, and sleight of hand, and that there was no reality in what he said and no truth in his knowledge. This was like what Hāmān suggested to him and what his devil made attractive to him when he said:

"Send gatherers throughout the cities, who will bring you every learned magician."

That is, every trickster, deceiver, one who embellishes his speech and fabricates his actions.

Then there occurred the story of the magicians submitting to Moses and Aaron—peace be upon them—what occurred from them, their repentance from what they had formerly practised, their renunciation of it, and their saying:

"We believe in the Lord of Moses and Aaron."

Likewise the ignorant polytheists said concerning our Prophet Muḥammad—may God's blessings and peace be upon him and his family—that he was a lying magician. God Most High says:

"If they see a sign, they turn away and say, 'Continuous magic.'"

Every prophet who spoke, every sage who spoke truthfully, who came with miracles and displayed signs, had this name cast upon him and was known by this designation among tyrannical nations and rebellious factions, as a way of denying the prophets and rejecting the sages.

Know, O brother—may God strengthen you and us with a spirit from Him—that the nature and reality of magic is everything by which intellects are enchanted and souls are made to submit, whether through words or deeds, in the sense of amazement, submission, attentive listening, approval, obedience, and acceptance.

As for that which belongs specifically to the prophets—God's blessings be upon them—it is knowledge of matters which human beings are incapable of knowing except through revelation and divine support and through receiving them from the angels. These are the revealed books, the detailed signs, and the parables which indicate the wisdom and unity of God—glory be to Him—as well as the explanation of what is lawful and unlawful, the clarification of judgements and ordinances, and reports concerning the unseen, both what has been and what will be.

For this reason, the people of the Age of Ignorance used to say of one who followed the Messenger—may God's blessings and peace be upon him—and entered Islam: “So-and-so has gone over to the religion of Muḥammad, and his magic has worked upon him.”

This is **lawful magic**: calling people to God—glory be to Him—with truth and speaking what is true.

Its false counterpart is that which is practised by the opponents of the prophets and enemies of the sages: embellishing falsehood and displaying it attractively, repelling and denying truth through false speech, and introducing doubts and uncertainties into the minds of weak men and women so that they may turn them away from the path of God and the way of the hereafter, enchant their intellects through falsehood, and stand between them and success and salvation.

These are the devils among the polytheists and the leaders of the hypocrites in both the Age of Ignorance and Islam. In every age and time they turn people away from the religion of God—glory be to Him—as much as they are able, and through their magic they remove from the law whatever they can reach.

This is unlawful and false magic. It possesses neither permanence nor endurance, and there is no proof for it nor any truthful demonstration guiding toward it. The one who practises it is accursed, the one who believes in it is deluded, and the one who seeks it is ill-fated.

Chapter 1 — Hārūt and Mārūt

As for the magic mentioned in the Qur'an which was sent down upon the two angels at Babylon, Hārūt and Mārūt, the common people have spoken concerning it with contemptible sayings that possess no truth.

This saying has a subtle meaning which those scholars possessing knowledge of the Book have mentioned to those among their chosen companions whom they trusted, and which they entrusted to their noble children and virtuous brethren.

We wish to set forth concerning this a parable that has been related and a report that has been transmitted, through which understanding of what you wish to know and reach concerning this matter may be brought nearer to you.

And through God comes success.

Chapter 2 — The Persian King and the Sages

It is related that one of the kings of Persia possessed manifest prosperity, awe-inspiring power, great authority, and an unrivalled kingdom.

He had a minister of firm resolve in whose administration he perceived prosperity and whose service as minister provided sufficiency. The minister relieved him of the burden of administration and of whatever matters required management, while the king occupied himself with his pleasures and enjoyed his share of a delightful life, secure from the disasters of time and the events of the days.

The minister conducted affairs according to sound judgement, good intention, and upright inward character. The king continued in this condition for a period of his life.

Then, at a certain time, an illness befell the king which disturbed his life and made his existence bitter. His colour changed, his body became emaciated, his strength weakened, and the illness completely occupied him.

He summoned his minister and said to him:

“You see what has befallen me from this illness, which has come between me and my pleasures, until I have begun to wish for death and have grown weary of life.”

The minister was moved with compassion for him and wept. Then he went out, gathered the physicians, and sought a remedy. He did not leave any physician, practitioner of incantations, astrologer, or diviner without summoning him.

He informed them of the king's illness and of the pain and suffering he experienced, saying that he complained of throbbing throughout his body and burning heat in his heart and liver.

Each of them spoke, but failed to arrive at the truth; acted, but achieved nothing; treated him, but brought no cure.

The illness became more severe upon the king. The minister became occupied with this and was distracted from governing the kingdom and directing the affairs of the elite and the common people among the servants and subjects of the realm.

Affairs became disordered, officials became disobedient, and rebels multiplied throughout the borders of the kingdom and the furthest reaches of the state.

This greatly distressed the minister. He became bewildered and feared that the king would die.

He again gathered sages, summoned learned men, and brought in whatever elderly men of experience he could find. He repeated the matter to them and requested an answer.

Among them was an aged man who was known and experienced.

He said:

“O minister, the illness afflicting the king is known in its outward appearance but hidden in its inward cause. An illness such as this can arise only from one of two states: one belonging to the soul and another belonging to the body.

“That which belongs to the soul is itself divided into two kinds. One belongs to the rational soul and the intellectual faculty, while the other belongs to the animal soul and the appetitive faculty.

“That which belongs to the body is likewise divided into two kinds: one arising from heat and dryness and the other from their opposites, cold and moisture.

“As for that which belongs to the rational soul, it is reflection upon the Originator—majestic is His glory—and upon what He originated; bewilderment concerning what He created, fashioned, and brought into existence; and the exercise of deliberation and the turning of thought toward the manner of the beginning and the end and similar divine matters.

“When the soul becomes submerged in this matter, its doors are closed against it, and the means of reaching it become difficult, the soul becomes constrained and distressed. It burns the bodily nature, and the natural faculties become too weak to receive nourishment. Then there occurs in the body what you now see of weakness, alteration, emaciation, and wasting.

“This continues to increase as long as that illness continues, as long as the thought remains occupied by it, as long as the doors remain closed and its means difficult, and as long as the sufferer finds no one who can open what has been closed to him and make easy what has become difficult in its causes.

“As for that which belongs to the animal soul and appetitive faculty, it is like one who passionately loves an animal form among women, boys, youths, or beardless young men. It resembles what happens to a lover when the beloved is absent from him and he is prevented from reaching the one he loves. Weakness and alteration then become manifest in him to such a degree that the body may perish, the temperament become corrupted, and the constitution decay.

“Sometimes the condition increases until it leads him into melancholy, burns him inwardly, and the disease reaches the innermost part of his heart, so that he perishes and dies.

“As for bodily illnesses arising from the four natures, every illness caused by corruption of temperament results from one of the natures overcoming another. Each has signs by which that illness is recognised and bodily locations toward which medicines are directed.

“A skilled physician ought not to begin treating the sick person with medicine until he has asked him about the cause of the illness: what it is, how it occurred, and from what it originated.

“Was it something he ate excessively? A drink in which he indulged? A grief that befell him? An anxiety that entered him? Some condition that occupied his heart and thought? A beautiful form which he saw and which entered his heart, after which he was prevented from reaching it and denied enjoyment of it?

“He should also ask where in his body he feels the pain, which particular organs are affected, what he desires, what kind of conversation distracts and pleases him, and what kind of sound or music delights him.

“When the sick person, if sound of mind, answers the physician concerning any of the things we have mentioned after being asked about them, the skilled physician gains further knowledge concerning his condition. He then seeks confirmation of what the patient has told him verbally through sensible evidence and through what becomes clear to him from the state of the pulse, by which he infers the truth of what the patient has reported.

“The physician also seeks guidance concerning the patient's words and the testimony of the pulse through another witness, namely the urine. If the pulse, urine, and complaint of the patient agree, the physician then knows the illness and the particular organs affected by it.

“If one of the natures has become dominant and another weak, he sends toward that organ what agrees with its nature and suits its strength, gradually and gently suppressing the opposite quality that troubles it in its place.

“He should not attack it at the first attempt with a sharp medicine, for this might produce corruption for which no repair can be hoped.

“The example of this is a fire that has just caught in wood. If it has become strong and water is thrown upon it, its heat may increase and its vapours become stronger, destroying whatever they reach and encompass.

“So ask, O minister, how this illness began, what its cause was, and what condition brought it about. Perhaps, if we know this, we may remedy it through gentleness and good management, if God wills.”

The minister said:

“O sage, it belongs to the proper conduct of the ministers of kings, and is obligatory upon those who keep company with kings, that they should not initiate questioning concerning matters about which the king has not permitted them to ask. They should not intrude upon him in such matters unless he begins speaking of them himself.

“They should not demand proof for what kings say. Rather, they listen, affirm, and submit to them in all their affairs, without objecting to their actions or deeds.

“I stand in awe of the king and fear asking him concerning something he has not disclosed, especially concerning a condition which he has concealed and has not made known to me, particularly when it concerns his own soul and body.”

The sage said:

“O minister, there is no way to cure him or know his remedy except after obtaining clarification concerning what I have mentioned to you. I believe that your asking him about his condition and the secret he has concealed may become a cause of his life and salvation, if God wills.

“If he informs you of it, then inform me, and preserve carefully what he relates to you so that you forget nothing of it.”

The old man and the physicians present then departed.

The minister arose and entered upon the king.

When the king saw him, he found comfort in him, drew him near, and asked:

“Have you found a remedy for me? Has any cure become apparent to you?”

The minister offered many prayers for him, then turned toward him and asked how the illness had begun and what had caused it.

When the king heard this question from his minister—a question he had never asked him before—he ordered the servants standing before him to sit him upright and support him. They did so. Then he ordered them to withdraw.

When the minister saw this, he became afraid for himself and was frightened.

The king sat upright upon his bed and said:

“Come nearer to me. Repeat this question, and speak truthfully to me. I hope that through your honesty with me I may find healing, and that you have discovered a medicine capable of removing the disease, if God wills.”

The minister repeated the question.

The king said:

“By God, you have touched the very place of my illness. This is indeed the source of my affliction. It has increased upon me because I was unable to reveal it to anyone, and because I could find no one to whom I could disclose it. Thus the illness grew stronger upon me and the trial increased.”

When the minister heard this, he knew that the experienced sage had spoken truly and correctly.

He said:

“I hope that I am worthy of hearing this matter and of receiving this secret.”

The king said:

“God willing.”

Then the king began:

“One day, when God's favour had become manifest upon me and I possessed the fullness of it, I ordered that what was in my treasuries of precious jewels and costly objects be brought out—what I myself had gathered during my reign and what I had inherited from my fathers.

“They were brought before me in private, with only my attendants, servants, and treasurers who had carried them.

“I saw a sight which delighted me beyond measure. I rejoiced in them, took delight in them, and received from them the fullest portion and greatest share of happiness, joy, pleasure, and gladness.

“My soul became magnified in my own eyes and my estimation of myself became great. I imagined that I had attained what no one else had attained and that I was among the happiest of the happy.

“Then I slept.

“In my sleep I saw myself in that same condition, in the best and most complete state possible. The men of my government and the servants of my kingdom were all standing before me, humbled before me, prostrating themselves, listening to my words and obeying my command, while I sat upon the throne of my kingdom in the place of my honour.

“While I was in this condition, I saw a young man of beautiful appearance and fine clothing whom I had never seen before and did not know.

“He seemed to be near me, looking at me mockingly, neither fearing me nor humbling himself before me, nor even greeting me. He regarded everything I possessed as insignificant.

“It seemed as though he possessed what I did not possess, could do what I could not do, and could reach what I could not reach.

“This angered me.

“I intended to seize him and ordered those standing before me from among my servants, companions, men of the kingdom, and officers of the state to attack him.

“He remained standing in his place laughing at me.

“They could neither reach him nor overpower him. His mockery and contempt for me only increased, and nothing he saw frightened him.

“When I saw this, I was overwhelmed and terrified.

“I rose from my place, stepped down from my throne, approached him, and said:

“‘Who are you? Where are you from? How did you reach me, and by what way did you enter upon me?’

“He said to me:

“‘O poor man! O you who are deceived by earthly authority and partial kingship! What kind of king are you? You yourself are owned and are not an owner.

“‘Why do you claim what is impossible and consent to falsehood concerning yourself?

“‘Everything you possess is passing and vanishing. It is little. You will leave it and it will leave you.

“‘True kingship is celestial kingship, and true sovereignty is divine sovereignty.

“‘If you hasten and perform those works that draw you near to your Lord, you will reach it and become a king in truth. You will attain a kingdom that never decays and a pleasure that never perishes.

“‘Then you will truly be a king. When your soul becomes purified and your spirit becomes clear, you will do what I do and reach what I have reached.’

“Then he rose from the Earth and began walking through the air and moving through the open space until I saw him reach heaven and disappear from my sight.

“I heard a voice calling:

“**‘For the like of this, then, let the workers work.’**

“When I saw this from him, I became certain that I was not a king but one who was owned, just as he had said; that I was not learned but ignorant; and that I was not truly human but an animal.

“Then I awoke.

“I began to reflect and deliberate. My imagination became constantly occupied with that person, with what he had said to me, with the kingdom and greatness of power I had seen in him, with the place to which he had ascended, and with the desire to know the work through which he had attained it.

“I became occupied with this matter to the exclusion of all the pleasures in which I had formerly been immersed. I cut myself off from all desires, renounced food and drink, and began turning my thought repeatedly over the people of my kingdom and the men of my state.

“I found no one among them to whom it seemed proper that I should disclose this secret. I saw them all occupied with the very condition for which that person had belittled me.

“I came to see that both they and I were owned beings, and that the names which we had borrowed did not properly belong to us or suit us, and that they would pass away and disappear from us.

“I feared that if I revealed my condition to one who was not worthy of it, I would be accused of madness and deficient intellect.

“So I remained silent.

“My reflection increased my grief, anxiety, and sorrow until there arose in me the transformation, change, and conditions which you now see.

“This is the cause of my pain and the beginning of my illness.

“I believe that I shall leave this world carrying this regret unless I reach the work through which I may attain what that person whom I saw attained.

“I have now disclosed my condition to you and revealed to you what I concealed of my secret.

“If you possess any relief for me, bestow it upon me. If you do not, then conceal my secret and do not disclose any of it to anyone, just as I have disclosed my affair to you, lest I be accused of madness and loss of reason. Then the kingdom would pass from both me and you, and our enemies would become bold against us.

“For the illness consisting in the loss of reason is the most difficult of illnesses: its treatment is hard and its cure may be impossible.

“Yet I have begun to hope that you possess relief for me because I saw that you asked me this question, although this was not your custom with me. I know that you possess the courtly discipline appropriate to kings, which would not ordinarily permit you to initiate such a question concerning a secret that I had not revealed.

“So speak truthfully to me, just as I have spoken truthfully to you.”

The minister said:

“I then repeated to him everything that had happened and everything that had occurred with the sage who had instructed me to ask him these questions.”

The king said:

“Bring me the sage. He has placed his hand upon the disease, and I hope that the medicine is with him.”

I went out from his presence, summoned that sage, and related the entire affair to him from beginning to end.

He wept and said:

“The illness has been uncovered. We know its medicine and are capable of curing it, if God wills.”

Then he rose with me and we entered upon the king.

When the king saw the sage, he rejoiced in him, honoured him, drew him near, and repeated the whole account to him from beginning to end.

The sage turned to the king and said:

“The work that leads to what you saw cannot be attained except after knowledge of the unity of the Creator—majestic is His glory—and true knowledge of Him.

“When this has become sound for you and you have learned it, you may begin learning the knowledge that leads you toward His worship and brings you to His Garden and the abode of His honour.

“When you have mastered the practice of that worship, you will reach your desire and obtain your purpose.

“But this cannot happen until after you abandon everything you own and control among the affairs of this world.”

The king said:

“I am content with that and my soul willingly accepts it. Indeed, I have already begun abandoning everything in which I formerly lived and have wished for death and relief from this world.”

The sage said:

“This knowledge does not exist with anyone in our land. Its reality is possessed by a certain sage who resides in the region of India, in the mountains of Sarandīb beneath the equator. With him are the keys to what is locked in this matter and to what is difficult in this secret.”

The king said:

“How can I reach him and come before him when you see the condition of my body, the weakness of my strength, the abundance of my enemies, the disorder of affairs, the corruption of officials, the many rebels against us, the enemies who desire to harm me, and their wish to seize what remains in my hands of this perishing kingdom and vanishing possession?

“I do not grieve over losing it or sorrow over its disappearance after what I have heard and seen.

“My only fear is that if I leave it and travel far away, I may be overtaken and killed and die upon the road before reaching that through which happiness after death is attained. Then I would have hastened humiliation and disgrace in this world and hastened my arrival in the next without achieving the purpose.”

The sage said:

“The king has spoken truly concerning this. We have another plan.”

The king asked:

“What is it?”

He replied:

“I shall write to that sage, inform him of the situation, and we shall see what answer he gives. Then we shall act according to it, if God wills.”

The king said:

“Do so.”

What the king had been suffering became lighter, and his soul found tranquillity in the sage's words.

He said to the minister:

“Know that I have found relief. That agitation of thought has settled, and the heat I used to feel in my heart has cooled.”

He then requested enough food and drink to preserve his strength and satisfy necessity.

The report spread among the people of the kingdom and the officials of the state that the king had recovered from his illness and that what had afflicted him had departed.

The people rejoiced. The disorder subsided. The rebels hastened back to obedience. Blessing became widespread, prosperity encompassed the realm, and within a short time affairs returned to a condition better than before.

The king's soul became strong, and he trusted what the rightly guided sage had promised him.

The sage wrote to the **Master of the House of Wisdom** of that time, informing him of what had occurred and asking him to send someone whom he considered suitable to open for the king whatever knowledge was appropriate for him and teach him what was required concerning his soul and body.

When the letter reached the sage and he had read it, he summoned his disciples. He had twelve disciples present with him.

He informed them of what had reached him and read the letter to them.

They said:

“Command us to do whatever you wish, and we shall carry it out and fulfil what you hope from us.”

He selected two men from among them and said:

“Go to the king.

“When you enter upon him, let one of you begin with him and remain with him until he brings him in the mathematical sciences to the degree which, when he has reached it and understood it, makes him worthy to rise to divine knowledge.

“Then let the first withdraw from him and let the second remain with him until he brings him in divine knowledge to the degree appropriate for him.

“When you see that his actions have become good and his works purified, depart from him and seek neither reward nor thanks from him.”

Then he began advising them and warning them against falling into the snares of the world and the net of Iblīs.

He said:

“You are in a place far removed from the beauties of the world, its ornament, freshness, and splendour, and from what its inhabitants experience of its temptations.

“You are about to enter upon a king possessing a vast kingdom, manifest prosperity, and successive pleasures.

“Beware of inclining toward any of these things or loving them.

“If you do so and incline toward anything you see, you will corrupt yourselves and corrupt him. You will pass from the human form into the animal form and the demonic rank in actuality. You will leave the spaciousness of the Gardens and the meadow of spirit and sweet fragrance and become neighbours of Satan in the abode of humiliation. You will leave the spaciousness of the whole for the prison of the part.”

They said:

“We hear and obey.”

They departed from where they were toward the king's country.

The sage wrote to the elder informing him of this, and appointed him to watch over the two, reporting to him their news and what they did with the king.

The two men arrived before the elder in a state of dishevelment and with little outward beauty, appearing as was fitting for ascetics in poverty and poor condition.

The king was informed of the arrival of the two men sent by the sage.

He rejoiced in them and received the good news gladly. Then he ordered that they be admitted to him.

They entered.

The king rose to his feet for them and ordered them to sit. They sat in the places of learned teachers, while the king and his minister sat in the places of students seeking benefit.

The one charged with beginning the mathematical sciences came forward and taught the king and the minister until both had mastered them. The king and his minister learned them and fulfilled their requirements and principles.

Then the first withdrew.

The second came forward and recited to them divine wisdom until they reached the furthest extent of what he possessed and benefited from everything within his capacity to teach.

When the two had completed what they had been commanded to do and wished to depart, the king turned toward them and said:

“I can find no recompense for what you have done for me and undertaken concerning my affair except that I surrender my kingdom to you both, so that you may administer it and rule it however you wish.

“I have made all of it permissible to you, and in my sight it is little compared with what you deserve.”

When they heard this from him, they answered him graciously and withdrew to a place the king had prepared for them.

They consulted one another concerning what the king had offered them and given them of his kingdom.

Their souls inclined toward what they had seen of the beauty and splendour of the world and what they had witnessed of the excellence of its possessions and the sweetness of its pleasures.

They said:

“There is no harm if the two ranks are combined for us and we attain the two forms of happiness: kingship in this world and kingship in the hereafter.”

They resolved to accept the kingdom the king had offered them, to take their seats within it, and to undertake its administration.

Then the king withdrew privately with his minister and said to him:

“Know, O brother, that this world is passing and that we shall not remain forever.

“We have already obtained from its pleasures and enjoyments whatever we obtained, and we have reached whatever we were able to reach within it.

“Come, then, let us withdraw from it and devote ourselves continually to contemplation of this noble knowledge and subtle practice, through which we may reach success and salvation after death.

“For we have no doubt that death will come to us and descend upon us.

“Perhaps you and I may meet together in the celestial kingdom just as you and I have been united in earthly kingship.”

The minister said:

“Do so.”

Their resolve became strong and their souls gladly accepted it.

When the two men next entered upon the king, he repeated his offer to surrender the kingdom to them, hoping through their administration and wisdom for the prosperity of the kingdom and its people.

He also hoped that the people of his land and those among his family who were dear to him might reach the same knowledge and practice he had reached, so that blessing might become universal, prosperity encompass them, and happiness become complete.

The two accepted what he had offered them and assumed what he entrusted to them.

He placed one of them—the teacher possessing divine knowledge—in the station of kingship and his companion in the station of ministry.

He and his own minister occupied themselves continually with contemplation of knowledge, with carrying out the practice, with striving in worship, renunciation of the world, treating it lightly, casting aside its desires, and abandoning its pleasures.

The elder then wrote to the sage informing him of what had happened.

The sage despaired of the return of the two disciples and knew that they had been tempted by what they had seen.

The sage knew that the two had been seduced by what they had seen. Their souls inclined toward it, and they wished to remain in it forever. They continued governing the kingdom and administering the realm until the king died, and his minister followed him after a short time. They passed into the mercy of God—glory be to Him—and into the abode of His honour. They attained the celestial kingdom and reached it.

But the two men were seduced by the world. They abandoned knowledge and practice and became absorbed in worldly pleasures. The sage withdrew from them the wisdom he had entrusted to them, so they forgot what they had once remembered, and what had once been present to them became absent. They parted from the kingdom of heaven and clung to the kingdom of the Earth. They were cast down from the Garden, removed from mercy, and turned back upon their heels as losers.

They openly displayed and commanded what they themselves had done, and people were tempted by them and learned from them what harmed them and did not benefit them. Their shame became manifest, and people said, “These are the two learned men who used to command the abandonment of the world and renunciation of it, yet now they have returned to precisely what they once forbade and warned against. Had they not known that this immediate world is the true enjoyment to be possessed, they would not have chosen it or returned to it after having acquired knowledge.”

Their rebellion and transgression increased, Satan gained mastery over them and caused them to forget the remembrance of the Merciful, and they became enemies of the sages and opponents of the learned.

The sage wrote to the elder, commanding him to withdraw from them and keep away from them out of fear of their evil, and he did so.

The two gave themselves over to worldly affairs and desires. They abandoned the **lawful magic** that had been sent down to them and which they had been commanded to perform and practise—the magic through which whoever was saved attained salvation—and they returned to unlawful magic, going astray themselves and leading others astray.

This account indicates the condition of the two angels Hārūt and Mārūt, what occurred concerning them, their descent from heaven to Earth, and their separation from the neighbourhood of their Lord and from the angels who had been with them, just as Iblīs separated from the angels through his pride and disobedience, and as Adam separated from the Garden in which he had been because of his error and forgetfulness.

This, then, is an explanation of the nature of magic and magicians, the practice of magic, the number of its divisions, and which parts of it are true and which false, according to what exposition has been able to bear and what opportunity has allowed.

Chapter 3 — The Treatment of Bodies and Souls

Know, O brother—may God strengthen you and us with a spirit from Him—that treating illnesses which occur in bodies, and possessing knowledge of such treatment, belongs among the noblest branches of natural knowledge and corporeal sciences.

Thus the Prophet—may God's blessings and peace be upon him and his family—said:

“Knowledge is of two kinds: knowledge of religions and knowledge of bodies.”

Medicine is also a kind of lawful magic, because it changes an accustomed condition from corruption to soundness and from deficiency to completion.

Unlawful magic is its opposite: introducing corruption into bodies, destroying them, corrupting their temperaments, and dissolving their natures, as is done by lethal poisons and by medicines and drugs prepared for such purposes, acting through their special properties and producing illnesses and diseases in bodies.

Whoever deliberately undertakes such a thing, intending to corrupt the human form for the sake of some worldly gain or possession, is a magician spreading corruption upon the Earth. He is among those whose killing or expulsion from the land is considered lawful, among those who wage war against God—mighty and majestic—and His Messenger and strive to spread corruption. He deserves mutilation and corruption of his own bodily form, just as Pharaoh did to the magicians when he saw that they had ruined what he was doing and had caused his prestige to fall before his companions and the chiefs of his people.

Know, O brother—may God strengthen you and us with a spirit from Him—that many inexperienced and beginning physicians kill the sick and add illness to illness. They err precisely where they imagine that they have acted correctly.

How many sick people have they killed, how many healthy people have they made ill, and how many sound people have they injured!

Careful attention to this matter, caution regarding it, warning about it, and guidance concerning it are therefore of great benefit.

We wish to explain to you what you should know concerning this, for you cannot avoid making use of it, since bodies are exposed to pains, aches, sicknesses, disease, and medicine.

It belongs to the character of our brethren—may God strengthen them and us with a spirit from Him—to know all the sciences, to become acquainted with them, and to know those who possess them.

Know, O brother, that whoever wishes to know the art of medicine must first begin by studying books under sages, reading them before learned men, and understanding the preliminaries of diseases and the causes from which they arise and by which they are produced.

He must know all medicines and how they are mixed according to the excellent proportion and balanced division. He must know the four natures and their differences, how sound temperament exists in health, and how corruption of temperament occurs in sickness.

He must also know the balance of the body's constitution on its two sides according to geometrical knowledge.

When all this has become sound and firmly established for him, and he knows the signs indicating illness through the pulse, urine, and whatever separates from and exits the body among the excesses produced by accidental illnesses, he should then begin learning the astrological art and philosophical judgements, because these are the foundation and principal support of all terrestrial operations and of what occurs in natural bodies.

When he has learned and mastered as much of this as he has been granted success in learning, he may then approach the sick person.

When he sees him and recognises his illness, he asks how it began and listens to his speech if his intellect is sound. If that is not possible, he examines the signs and indications that manifest from the disease.

When this has become clear to him, he examines the nativity of the sick person. If that is unavailable, he examines the ascendant under which the illness came upon him.

If he sees that it indicates safety, he examines the house of life. When this too is sound, he proceeds to treat him with confidence in his recovery and begins gently administering the medicine appropriate to that illness, neither doubting that it will depart nor despairing of his recovery.

In this way he becomes capable of joining practice to knowledge and, in what he does, follows the works of the sages and the actions of the prophets.

For the prophets did not call people to God—mighty and majestic—nor disclose what they knew until they had understood the principles and what follows from them, the conjunctions and their judgements.

When they had verified these things, they understood that God's purpose—glory be to Him—in creating His creatures was that they should know Him, affirm His unity, and worship Him, and that for this—mighty is His name—He created them and brought them into existence.

Any soul lacking this is deficient, incomplete, and sick, without soundness.

It therefore became necessary for them to approach those afflicted by illnesses of the soul at the times which required them to approach them, and to show compassion toward them.

They knew that their medicine would benefit them and that their treatment would succeed, just as the skilled physician acted with the people of the city whose story we related in the Epistle on the Belief of the Brethren of Purity.

Then they called people to God—glory be to Him—through reminding and beautiful admonition, through establishing religion and the law, and through whatever that age required and whatever the influence of its conjunction determined.

Their medicines and drugs for the diseases of souls were like the medicines and drugs used upon bodies. They consisted of the signs they manifested and the miracles they performed as excuse, warning, and intimidation.

They prohibited certain things people had been doing, warned them against them, and made them unlawful for those who practised them, just as a physician prevents a sick person from harmful foods and drinks and from whatever strengthens the disease and weakens the medicine.

Thus God—mighty is His name—says:

“We send the signs only as a warning.”

The prophets—God's blessings be upon them—promised Paradise to the obedient and the Fire to the disobedient.

Likewise the physician promises the sick person that, if he accepts his advice, patiently uses what he prescribes, and refrains from opposing him, he will attain pleasant living, health, and life. But if he turns from this toward its opposite, he dies and perishes.

The miracles of the prophets and the signs of the sages are divided into many different and diverse kinds. In every age, according to what each conjunction required, a particular kind was assigned, just as the medicines of physicians differ according to differences among illnesses.

Some miracles are mercy and blessing, while others become anger and punishment when people depart from obedience and commit disobedience.

The mercy and blessing among them consist in the excellence of the prophet manifested in the age requiring his appearance; the good things and blessings he brings; the assistance continually connected with him; victory descending upon him from God; the strengthening of those who respond to him; the expansion of his cycle; the elevation of his fame and rank; the benefit that the people of his age receive from him; their gathering around his religion; and the removal of their doubts concerning him.

As for those miracles that become anger, affliction, and punishment upon whoever denies him, accuses him of falsehood, behaves arrogantly toward him, and refuses to submit to him, they are like the great Flood that befell the people of Noah, the barren wind that descended

upon the people of Hūd, the drowning of Pharaoh and his companions, and what befell the people of Ṣāliḥ when they hamstrung the she-camel.

These stories concerning the earlier prophets and the nations that opposed them are mentioned in the Qur'an.

Know, O brother, that the knowledge and practice peculiar to the prophets—God's blessings be upon them—and the miracles and signs they manifested constitute divine knowledge and lordly instruction reaching them from the angels through revelation and inspiration.

It is not earthly teaching or particular knowledge. Rather, it is universal support and intellectual overflow.

They bring from it into the world only according to what people are capable of bearing.

Among their miracles are those intended to leave no excuse and those intended as warnings.

Had they wished to destroy at the first moment the nations that accused them of falsehood and the groups that denied them, they could have done so. But had they done so, they would have acted contrary to the purpose for which they were sent.

They were sent only to reform what had become corrupt. They were supported with the greatest possible capacity for endurance and patience in the face of harm, for abandoning pride, anger, and passionate zeal, and for using gentleness and deliberation in affairs, because through this there was hope for the reform of the world and the salvation of those to whom they had been sent, together with their deliverance from ignorance and blindness.

But when tyrannical nations and rebellious factions persisted in disobedience, and Satan gained mastery over them after the proof had become binding upon them and the clear road had been made evident, the prophets brought signs, manifested miracles, violated accustomed patterns, and calamities surrounded those who accused them of falsehood and disasters descended upon them.

Then whoever perished did so upon clear proof, and whoever lived did so upon clear proof.

The power of Iblīs weakened, his fires were extinguished, his devils scattered from him, his helpers perished, their tongues were silenced, and their argument was defeated.

So too, when a sick person first disobeys his physician, the physician bears patiently with him, acts gently toward him, treats him with kindness, and makes the matter easy for him. But if he persists in opposition, departs from obedience, acts contrary to what he is commanded, and continues using what he has been forbidden, the physician leaves him to himself and to what he desires, and he perishes.

Through this, O brother, your knowledge of treating souls and bodies becomes complete, and you master the two forms of governance and know the two ranks.

We have intended by what we have mentioned to awaken our brethren—may God strengthen them with a spirit from Him—and encourage them to strive in acquiring knowledge of all the

sciences according to whatever becomes available to them, whatever they encounter, and whatever path they find toward them.

We have made what we have presented in this epistle preliminaries, entrances, roads, and stations leading toward the ends of the sciences and the goals of wisdom, so that perhaps, when they examine and understand them, their souls may long for knowledge of what remains hidden from them, and they may strive in seeking it and ask the people of knowledge about what they do not know.

Thus He—mighty is His name—says:

“Ask the people of remembrance if you do not know.”

And the Messenger—may God's blessings and peace be upon him—said:

“Seek assistance in every craft from its people.”

Then they become rightly guiding and well-disciplined persons who have come to stand upon the straight path.

Chapter 4 — Knowledge of the Stars and the Judgement of Events

Know, O brother—may God strengthen you and us with a spirit from Him—that those learned in the science of the stars, astronomy, and atmospheric events, and those concerned with omens, divination, augury, the occurrence of spiritual influences, the making of talismans, signs, portents, hidden things, and similar matters, cannot accomplish any of these things until after they know their principles and the branches arising from them.

When these principles have become sound for them, they act in accordance with what they ought to do in these matters and report, through indications, what will arise from them and occur because of them.

They differ greatly in rank and degree according to their diligence in learning, persistence in study, companionship with scholars, association with sages, occupation with the books composed concerning these sciences, depth of inquiry into them with purity of mind and exercise of deliberation, investigation of what has happened so that judgement may be made concerning what will happen, knowledge of the nativities of years and their correspondences in calculation and proportion, knowledge of histories and beginnings, knowledge of the ascendants at the commencement of actions, what indicates their continuation, what the fixed stars indicate concerning their disappearance or alteration through transfer from one triplicity to another, conjunctions of the planets, their aspects toward one another, their elevation toward their apogees and ascent through their degrees, and their descent toward their perigees.

When they examine each of these matters individually through reflection and investigation, the one who possesses such knowledge comes near to correctness in his judgements.

When correctness occurs for him and he tastes its sweetness, he rarely errs thereafter, for success strengthens his insight and increases his effort and diligence. He takes pleasure in attaining truth and becomes eager that his statements be truthful and his judgements correct.

Then he excels in knowledge above his peers and becomes the leader of the people of his age. Secrets become unveiled to him, and what lies before him becomes clear, so that little of it remains hidden from him. Through his purified soul, reflective deliberation, and truthful imagination, he becomes like the encompassing sphere looking down upon what lies beneath it.

The knowledge through which things that occur and events that come into being are recognised—the things that arise, continue, and reach their consequences according to what is required by rapid and slow motions—requires the one who examines this and desires its knowledge to know, with the most precise observation and soundest reflection, the times and moments at which actions and works begin, so that he may know what will arise from that beginning and what its outcome will become.

He must know the positions of the twelve zodiacal signs, the luminous stars, the wandering and fixed stars, the ascendants within the sphere, the positions of the lots, the ends of the twelve signs, the angles, the rulers of time, the lords of the hours and religions, those governing the quarters of the year and overseeing days and hours, and the corrected calculations of the seven planets in longitude and latitude.

He must examine this with sound observation and corrected calculation, establish the ascendants accurately and evenly, calculate the signs and angles by their degrees and minutes, know the position of the Head and Tail, the position of the lot relevant to the action, the conjunction and opposition, the portions, the twelve signs, the ascendant and its lord, the lord of the day and of the hours, and the position of the Moon, which is the most useful of things to observe, the truest in reporting, and the clearest indication of what happens in the world of generation and corruption because it is especially concerned with governing it.

He should know whether the Moon is safe from the malefics and distant from the burned path.

Whenever an action is begun while the Moon is safe and in good condition, its outcome is praiseworthy, its result sound, and its benefit complete. Its duration and stability correspond to the slowness or speed of the relevant motion and to what its indications signify.

If the Moon is joined to malefics, descending toward the southern region, at the end of a sign, or at the first degree of one without completing it, this is bad. Likewise if it is in its fall, void of connection with the lord of its house and not aspected by it, cadent from an angle, or with the Dragon, that beginning has no stability.

One must also know the planet from which the Moon is separating and the planet with which it is applying, whether it is angular, succedent to an angle, or cadent.

For when the Moon is cadent there is little good in it, except when it is in the third place from the ascendant.

If the lord of the Moon's house is cadent, this too is unfavourable. But if you find the lord of the Moon's house in an angle—the ascendant or midheaven—or in the eleventh or fifth, and it is eastern and direct in motion, then it agrees with the matter being undertaken.

Thus Venus agrees with affairs of women and joy; Jupiter with religions, doctrines, and males; Mercury with writing; the Sun with authority and leadership; and the Moon with teaching and messengers.

In every branch of knowledge you begin, you should consider the Sun and Moon, the rulers of their exaltations or terms, and then the midheaven.

Whenever you find these two places free of malefics, and their rulers—that is, the rulers of their exaltations—or the lord of the ascendant in a good position, the beginning is praiseworthy, complete, and excellent, especially if the bright benefics are favourably placed and the lord of the ascendant is eastern.

For the eastern position of planets indicates overcoming, victory, completion, and speed in attaining the desired need. Western planets, even if angular, indicate delay, heaviness, and prolongation.

If you find the Moon in a good position but its lord cadent, the beginning of the action may be good but its outcome poor.

If both the Moon and its lord are cadent, judge the beginning and ending of the action to be bad.

If the Moon and its lord are both in good positions, the action will be completed according to what its seeker desires, especially if the lord of the ascendant is angular and benefic.

If it is malefic but in a suitable place, then among the most beneficial things is for Jupiter or Venus to be in the ascendant, for this indicates completion of the work, goodness of outcome, rapid attainment of benefit, and widespread blessing, especially when the Moon is applying to the benefics and that benefic is neither decreasing nor retrograde.

Such a configuration agrees with every action except for a slave intending to flee from his master and take what does not belong to him.

Chapter 5 — The Moon and Its Condition

Know, O brother—may God strengthen you and us with a spirit from Him—that the Moon is the first of the planets in governing what lies beneath it in the world of generation and corruption, and it is the intermediary.

You must therefore examine first whether its condition is fortunate or unfortunate, then know its increase at its beginning.

From the time it separates from the Sun it begins to increase in strength. Its condition then changes according to its sextile, square, trine, and opposition with the Sun, and its strength

corresponds to the planet with which it is connected at that time, to its node, and to the term in which those configurations occur.

When you find the Moon increasing in light, this is better for works in which increase is desired.

When the Moon has separated from the Sun until it reaches its left square, this is favourable for seeking one's right.

When it separates from the left square until it reaches opposition with the Sun, it is good for the one who begins disputes, argumentation, and debate concerning things.

The period between opposition and the right square is favourable for those who have been wronged in disputes or debts, and from there until conjunction it is favourable to those who act through knowledge and seek the truth.

Chapter 6 — The Fortune of the Ascendant and the Strength of the Hour

The best condition of the ascendant and planets is when a benefic is in the sign in which it stands and is likewise benefic in the sign following it.

The movable signs are suitable for every matter involving competition and pride, especially Capricorn and Aries. The double-bodied signs are suitable for those who work with magic and stratagems, while the fixed signs are suitable for those concerned with binding, fastening, erecting talismans, and anything whose possessor desires stability.

If you wish to undertake a work intended to endure and remain—whether treating gold or silver, or doing something to which a spiritual influence is to be bound—let the Moon and ascendant be in a fixed or double-bodied sign.

If you wish to begin an action that you intend to repeat every day, let the ascendant be a double-bodied sign and the Moon in a movable sign aspecting the ascendant.

If you wish the work to continue with stability and strength, let the ascendant be in a fixed or double-bodied sign and the Moon in a fixed sign applying to the lord of its house by trine or sextile, while the lord of its house is free from malefic influence, combustion, and retrogradation.

If this cannot be achieved, let the Moon apply to the benefics and let that benefic aspect the lord of the ascendant by trine or sextile.

Beware of opposition and square, for the strongest aspects of benefics are trine and sextile, while their weakest are square and opposition. Conversely, the weakest aspects of malefics are trine and sextile and their strongest are square and opposition.

Understand and know this.

When the Moon applies to the lord of its house through a friendly relationship, even if the latter is malefic, it may still be suitable for needs and actions.

If the lord is benefic and aspects the ascendant, this is better and more favourable.

In all actions beware of the Moon's position with the Tail and of its aspects to malefics through square, opposition, or conjunction.

In all affairs and actions beware of corruption of the Moon, for it indicates difficulty, hardship, prolongation of the work, and toil through its decrease, especially if the decrease occurs in the three things: light, number, and motion.

The best condition is for it to increase in all three.

Mars should not aspect it in any way, for the aspect of Mars to the Moon while it is increasing is a great misfortune. The same is true of Saturn's aspect to the Moon when the Moon is decreasing.

The Moon is strongest by night when it is above the Earth, while the ascendant is strongest by day, and the Moon should then be below the Earth.

Among the best conditions is that the Moon and ascendant be in signs of direct ascension. When this occurs it indicates speed in obtaining the need and success, especially if they are in fixed or double-bodied signs.

Know that Aries is the swiftest of the movable signs in changing, Cancer the most changeable, Capricorn the most active, and Libra the strongest and most balanced.

Know also that the angles bring the swiftest completion and finishing of work. Succedent houses indicate greater delay, while cadent houses are slow and weak in condition.

The work is completed most quickly when a benefic is in the ascendant or with the Moon and is direct in motion.

Know, O brother—may God strengthen you and us with a spirit from Him—that knowledge of the outcomes of actions is obtained from the ruler of the triplicity of the Moon's house and from the lord of the ascendant.

According to their positions, conditions, and the aspects of the planets toward them, speak concerning the matter and judge its outcome by what becomes apparent to you, if God wills.

Chapter 7 — The Double-Bodied and Fixed Signs

Know, O brother, that the double-bodied signs possess the greatest number of faces and forms. They are suitable for partnership and brotherhood, and whatever is done under them returns repeatedly.

If the Moon and ascendant are in a double-bodied sign and receive an aspect from the benefics, this is good, because such signs are increasing, favourable, and suitable for every action.

Gemini possesses the greatest number of faces and is particularly suitable for crafts, calculation, logic, commerce, and circulation.

Virgo is suitable for taking and giving, writing, and literature.

Sagittarius is suitable for affairs of rulers and leadership and for those possessing boldness, courage, and bravery.

Pisces is suitable for divers in the sea and those whose work is connected with it, and similar activities.

The fixed signs are suitable for every work whose owner desires stability and long duration, because the Moon and ascendant possess stronger significance when they are in them.

If an action is begun in a fixed sign, it indicates that the action will remain stable, endure for a long time, and ultimately be completed. If the indication is unfortunate, then the evil arising from it will likewise endure.

Scorpio is the lightest of the fixed signs, Leo the most stable, while Aquarius and Taurus are more moist.

Do not neglect consideration of the **Lot of Fortune** and its lord, for if at the beginning of an action they occupy good places, they indicate the soundness of that action and goodness of its outcome.

The best condition is for the lord of the Lot to be elevated in a recognised place.

Recognise forms and things according to the Moon's aspect toward the lord of the relevant sign and toward the ascendant, and always arrange for the Moon to aspect its lord, for this is swifter and more successful for the actions you desire, through the success granted by God Most High.

Chapter 8 — The Planet and Its House

Ptolemy said:

“The likeness of a planet that does not aspect its own house is like a man absent from his home and dwelling, unable to defend it or protect anything within it.

“When the lord of the ascendant aspects its own house, it is like the master of a house who guards and protects it even while he is distant from it.”

Therefore, in every beginning place the Moon in a good and favourable position, and do not neglect this.

Either place it with a benefic or let it apply to a benefic, and make the sign from which you seek your need fortunate.

Know that the Lot of Fortune is needed in beginnings and questions. Never neglect its relation to the Moon and its conjunction with it, for the Moon participates in the Lot of Fortune.

Do not concern yourself merely with the degree rising, for every figure and every degree rising from that figure may be suitable for one matter, two matters, or more.

Know that the movable signs are suitable for things involving competition and strenuous effort.

Chapter 9 — The Celestial Governance of the World of Generation and Corruption

Know, O brother—may God strengthen you and us with a spirit from Him—that everything which occurs in the world of generation and corruption arranged beneath the sphere of the Moon—everything within it, great and small, living and dead, speaking and silent, everything possessing growth and increase, and everything possessing illumination and waning—occurs through celestial governance and heavenly command.

Nothing departs from the order in which its Originator—mighty is His name—constructed and placed it, nor does anything exceed it. Each thing remains established in the place appropriate to it.

The actions of the planets and their spiritual powers flow through the world of generation and corruption just as the powers of the soul flow through bodies.

Every planet in the sphere possesses faces and terms; its terms possess degrees, and each degree possesses a form.

From every form a spiritual power descends into the world of generation and corruption, connected with something corresponding to itself and bound to a form resembling it. It is appointed over it for the period determined for it.

These are the angels of God—glory be to Him—whose number none knows except Him and who descend only by His command and wisdom.

Because knowledge of these matters produces in the one who knows them the human excellence of assuming, after death, the angelic forms, we have included in our epistles whatever of this it was fitting to present to our noble brethren—may God strengthen them and us with a spirit from Him—so that they may become acquainted with it and thereby learn the preliminaries and beginnings of the sciences.

This may assist them in becoming proficient in them and awaken longing within them to investigate them, so that they do not remain ignorant of any science or transgress the proper bounds of any discipline, lest they come to hate knowledge, oppose those who carry it, and turn away those who seek it.

We composed this epistle concerning what we have mentioned and concerning the nature of magic, incantations, divination, spells, omens, and augury, which we shall explain further afterward, if God Most High wills, as an awakening for divine souls and heedless spirits who possess no knowledge of the manner of existing things, no understanding of the flowing of spiritual powers, and no knowledge of what these spiritual powers manifest within the world of generation and corruption.

We wished to inform them and bring them to an understanding of what had been hidden from them and difficult for them.

Know, O brother, that all actions, crafts, trades, occupations, and professions, and everything that takes place among people in taking and giving, buying and selling, disputation, speech, argument concerning religions, establishment of proofs and demonstrations, violation of ordinary custom, transformation of appearances, changing some things into others, and mixing some things with others—all of this is magic and incantation.

All people stand within its knowledge and practice, but each performs according to his capacity, the reach of his effort, and whatever path his power and ability make available to him.

All of this takes place through celestial governance, which imposes upon every rational being the work and path in which he stands. He neither escapes nor exceeds it so long as that judgement continues upon its course, until it passes from one condition into another.

Many people who possess neither knowledge nor understanding have imagined that whatever takes place in the terrestrial world and at the lower centre proceeds only from itself and appears only from it. They have failed to recognise the principle underlying this.

Had they known and realised that motion is the cause of generation, it would have become clear to them that the origin of circular motion is the encompassing celestial sphere, and that the mover of that sphere is the Universal Soul by the command of the Creator—majestic is His glory.

For this reason they neglected investigation of the science of the stars. Their ignorance of it led them to reject those who possessed that knowledge, oppose them, withdraw from them, and separate themselves from them.

They attributed everything occurring in the world—good and evil, what is recognised and what is reprehensible, what is praised and what is blamed—to the direct action of the Creator—glory be to Him—and held that He wills all of it.

But the matter, according to the wisdom of the Creator—mighty is His name—is contrary to what they have imagined and different from what they have conceived, for the origin of creation is wholly good and wholly generosity. There is no disparity in His luminous creation and spiritual emanation. We have explained this meaning in the *Comprehensive Epistle*.

Know, O brother, that knowledge of the forms of the stars according to what the sages have described and the learned have reported is something you ought to know and which you should not remain ignorant of.

Know that this is the knowledge through which the diviners were able to perform the practices they regarded as excellent, and likewise augury and omens.

We wish to mention something of this in this chapter so that you may know it and make use of it when you need to do so, if God wills.

Chapter 10 — The Forms of the Zodiacal Signs

According to What the Sages Have Related

Aries: a hollow-bodied form, broad in the middle, shining and glittering, hard, with some curvature.

Taurus: hollow, large-bodied, great in size, with something small attached to it, inclining toward whiteness, dry when pressed, and rough to the touch.

Gemini: narrow in the middle, broad at both ends, long, curved, and solid.

Cancer: composed of many parts, rough to the touch, and friable.

Leo: shining and glittering, hard and very solid, broader than it is long, with an inclination or bend.

Virgo: composed of many parts gathered upon a single root, of pleasant texture and weak body, thick above and narrow below.

Libra: long and interwoven, one part entering another, twisted upon itself, of differing substance, spreading out and folding inward.

Scorpio: long, grooved, and hollow.

Sagittarius: solid in its first half and hollow in its latter half, tawny, dry, and inclined toward redness.

Capricorn: dark blue, hollow, and straight, like reeds or papyrus.

Aquarius: green and solid throughout except for the final five degrees, which are hollow.

Pisces: whitish tending toward green in its first half, while the second half is white to its end.

Chapter 11 — The Forms of the Planets

The Sun: round and brilliant, radiating light, beautiful in appearance, clearing a person and dispelling grief.

The Moon: round, with a break and notch when deficient, and fully rounded in breadth when complete and full. Its most complete colour is polished black with a degree of clarity.

Mercury: small, light, slight, spreading out and folding inward.

Venus: varied, radiant in colour, pleasant in fragrance, possessing growth, having eight shining angles, and bending.

Mars: red and dry, its redness somewhat darkened; sound in form, longer than it is broad.

Jupiter: yellow, noble in kind, long and broad, with bending and twisting.

Saturn: black, slight, base, ugly in appearance and unpleasant in smell, square, with curvature in its squareness.

Chapter 12 — Reporting Hidden Things

Know, O brother—may God strengthen you and us with a spirit from Him—that reporting things which are coming into being yet hidden from the sight of the eye, whether good or evil, and reporting what lies concealed in the mind of the person asking, is also magic and divination.

It is something you ought to know so that the truth of what the sages have mentioned concerning it may become clear to you.

We wish to explain something of it to you so that it may assist you in reaching what you desire to understand of that which you have sought and asked about.

Chapter 13 — Indian, Persian, Greek, and Arab Traditions of Divination

Know, O brother—may God strengthen you and us with a spirit from Him—that the scholars of India are those especially renowned for knowledge of the art of the stars under the name of divination. The sages of Persia follow them in knowledge of this, and after them the Greeks.

As for augury, it was particularly associated with the Arabs in the Age of Ignorance, and afterward omens became known in Islam.

Books regarded as excellent have been composed concerning this science, in which their authors explained enough of it to enable one to reach its intended purpose.

If you wish to practise this and someone comes to you asking about a report, a concealed intention, or a hidden object which he wishes you to describe, then judge it from the lords of the hours.

For example, if a man asks you what is in his hand at the beginning of an hour of Venus, know that it is something white, pleasant in colour and fragrance, something that enters fire and emerges from it, like silver.

If he comes in the middle of the hour, it is something fine and fragrant, among perfumes.

If he comes at the end of the hour, it is something weak and soft associated with water.

If he comes at the beginning of an hour of the Sun, it is something small from the vegetation of the Earth.

If he comes at the end of the hour, it is something thin and fiery, resembling glass.

If he comes at the beginning of an hour of the Moon, it is a small quantity of inferior silver, or a ring containing a black stone or depression, or silver of deficient purity.

If he comes in the middle of the hour, it is something round containing a crack or break, like a broken dirham, or a rose, or something made of camphor.

If he comes at the end of the hour, it is red or yellow arsenic.

If he comes at the beginning of an hour of Mars, it is something long and red, resembling copper.

If he comes in the middle of the hour, it is something red and broad, either naturally formed or a mirror.

If he comes at the end of the hour, it is something sharp and long, like a spearhead or dagger.

If he comes at the beginning of an hour of Mercury, know that it is a book or a register of accounts.

If he comes in the middle of the hour, it is a plant of the Earth tending toward blackness, broad and dry.

If he comes at the end of the hour, it is a perforated stone, a pearl bead, dirhams, or something engraved or bearing an image.

If he comes at the beginning of an hour of Jupiter, it is a precious substance such as ruby or pearl.

If he comes in the middle of the hour, it is beads or crystal.

If he comes at the end of the hour, it is something like a plain ring, either without a stone or with a turquoise stone.

If he comes at the beginning of an hour of Saturn, know that it is iron or lead.

If he comes in the middle of the hour, it is something heavy from the plants of the Earth.

If he comes at the end of the hour, it is necessarily something like jujube fruit, lote fruit, or something similar.

Chapter 14 — The Lords of the Hours

Know, O brother—may God strengthen you and us with a spirit from Him—that when knowledge of this science from this approach has become sound for you, you become able to report what we explained in the preceding chapter.

Know that the seven planets are the lords of the seven days.

The lord of **Sunday** is the Sun.

The lord of **Monday** is the Moon.

The lord of **Tuesday** is Mars.

The lord of **Wednesday** is Mercury.

The lord of **Thursday** is Jupiter.

The lord of **Friday** is Venus.

The lord of **Saturday** is Saturn.

When the lord of a day is one of these planets, that planet governs the first hour of that day. The planet immediately following it governs the second hour, and the next governs the third, and so on. Whenever the sequence returns to the lord of the day, the counting begins again, until the twenty-four hours are completed.

Thus, on Sunday, for example, the Sun is lord of the first hour, Venus lord of the second, and Mercury lord of the third. The hours of every other day are governed in the same manner.

Chapter 15 — What the Planets Indicate among the Organs of Animals

For **Saturn**, the right ear belongs to it externally, and the spleen internally.

For **Jupiter**, the left ear externally, and the liver internally.

For **Mars**, the right nostril externally, and the kidneys internally.

For **the Sun**, the right eye by day, and the stomach internally.

For **the Moon**, the left eye by night, and the lungs internally.

For **Venus**, the face and chest externally, and the heart internally.

For **Mercury**, the tongue externally, and the gallbladder internally.

Chapter 16 — Determining the Hidden Object

If the hidden thing is an animal, infer the form of its head from the form of the head of the ascendant, the form of its chest from the form of the midheaven, the form of its belly from the middle of the seventh, and the number and form of its legs from the form and number of the legs indicated by the fourth.

Judge its beauty or ugliness through the benefics and malefics.

If the Moon is afflicted, that part of the body about which you have been asked is ugly; if it is fortunate, it is more beautiful.

Chapter 17 — Determining the Hidden Object from the Twelfth House and Its Lord

If the twelfth house is an airy sign, the hidden thing belongs to air.

If it is earthy, it belongs to earth.

If watery, to water.

If fiery, to fire.

Then consider the lord of that place in the same way and combine the two indications.

If one is earthy and its lord watery, the thing is a plant.

If one is watery and its lord likewise watery, it is a bodily substance such as corporeal matter or sulphurous substances.

If one is earthy and the other airy, it is an animal arising from the Earth.

If both are earthy, then it is something earthy.

Proceed in the same way with all other things.

Chapter 18 — What the Terms Indicate According to the Persian Sages

For **Aries**, the first term belongs to Jupiter and consists of six degrees. It indicates a white and small substance worked by fire.

The second belongs to Venus and consists of eight degrees. It indicates something hard and dry, tending toward blackness and yellowness, melted by fire, rounded or rolled in form and somewhat broad.

The third belongs to Mercury and consists of seven degrees. It indicates a black engraving, something written, or a black plant.

The fourth belongs to Mars and consists of five degrees. It indicates something long and red resembling copper.

The fifth belongs to Saturn and consists of four degrees. It indicates iron, lead, something black of bad origin, something dead, or something of no value.

For **Taurus**, the first term belongs to Venus and consists of eight degrees. It indicates a plant of the Earth, but a white substance from a white plant.

The second belongs to Mercury and consists of seven degrees. It indicates a plant of the Earth whose substance has changed from what it originally was.

The third belongs to Jupiter and consists of seven degrees. It indicates a four-footed animal possessing horns.

The fourth belongs to Saturn and consists of two degrees. It indicates a substance of the nature of earth, but hard, rough, dry, and black.

The fifth belongs to Mars and consists of six degrees. It indicates a carnivorous animal.

For **Gemini**, the first term belongs to Mercury and consists of seven degrees. It indicates an animal of the human kind, and among birds, birds of prey that eat meat, become familiar with humans, inhabit houses, and produce sounds.

The second belongs to Jupiter and consists of six degrees. It indicates a domesticated animal, and among birds those with short necks, all tending toward whiteness.

The third belongs to Venus and consists of seven degrees. It indicates an animal of various colours, particularly birds, neither one nor two but of diverse colours.

The fourth belongs to Mars and consists of six degrees. It indicates a domesticated animal and, among birds, one that eats meat.

The fifth belongs to Saturn and consists of four degrees. It indicates an animal tending toward blackness.

For **Cancer**, the first term belongs to Bahrām, that is Mars, and consists of six degrees. It indicates predatory creatures of the water and a substance worked by water and fire.

The second belongs to Jupiter and consists of seven degrees. It indicates a substance of the water that is eaten and from which benefit is obtained.

The third belongs to Mercury and consists of seven degrees. It indicates an animal, and among birds one that eats flesh, has a pleasant voice, is small, and possesses two colours.

The fourth belongs to Venus and consists of seven degrees. It indicates a substance emerging from water, a soft animal, or something pleasantly scented.

The fifth belongs to Saturn and consists of three degrees. It indicates an animal from which no benefit is obtained, black with some redness, large, and found only in water.

For **Leo**, the first term belongs to Saturn and consists of six degrees. It indicates something hard, dry, and useless, like stone, but somewhat elongated.

The second belongs to Mercury and consists of seven degrees. It indicates a black, dry, dirty substance from which no benefit is obtained.

The third belongs to Mars and consists of five degrees. It indicates a black and useless substance, likewise unclean.

The fourth belongs to Venus and consists of six degrees. Its first half indicates something dry, and its second half something poor and useless.

The fifth belongs to Jupiter and consists of six degrees. It indicates a large four-footed animal that eats flesh and keeps away from people.

For **Virgo**, the first term belongs to Mercury and consists of seven degrees. It indicates a small, heavy plant, somewhat elongated.

The second belongs to Venus and consists of six degrees. It indicates a plant whose fruit is not large and whose interior is better than its exterior.

The third belongs to Jupiter and consists of five degrees. It indicates something ugly but precious.

The fourth belongs to Saturn and consists of six degrees. It indicates a thorny tree with red fruit, having two colours, a beautiful blossom, and a hot and dry nature.

The fifth belongs to Mars and consists of six degrees. It indicates an animal with a long body tending toward blackness, many-legged, and enduring.

For **Libra**, the first term belongs to Saturn and consists of seven degrees. It indicates something black.

The second belongs to Venus and consists of five degrees. It indicates an animal, whether flying or not flying, without legs and hostile to human beings.

The third belongs to Mercury and consists of five degrees. It indicates a heavy animal from which no benefit is obtained.

The fourth belongs to Jupiter and consists of eight degrees. It indicates something white and feminine.

The fifth belongs to Bahrām, that is Mars, and consists of five degrees. It indicates a carnivorous animal possessing various colours.

For **Scorpio**, the first term belongs to Mars and consists of six degrees. It indicates an animal living in water, harming other aquatic creatures, and possessing many legs.

The second belongs to Venus and consists of five degrees. It indicates a good substance found in water and yielding benefit.

The third belongs to Jupiter and consists of eight degrees. It indicates a slender, elongated aquatic animal from which benefit is obtained and which people eat.

The fourth belongs to Mercury and consists of six degrees. It indicates a dry and foul-smelling substance occurring in water.

The fifth belongs to Saturn and consists of five degrees. It indicates a useless animal resembling something filthy.

For **Sagittarius**, the first term belongs to Jupiter and consists of eight degrees. Its first half indicates a precious substance resembling stone, while its second half indicates a useful four-footed riding or burden-bearing animal.

The second belongs to Venus and consists of six degrees. Its first half indicates an animal and its second half a precious red substance.

The third belongs to Mercury and consists of five degrees. Its first half indicates an animal and its second half a useless substance.

The fourth belongs to Saturn and consists of six degrees. It indicates a black substance melted by fire, red and solid.

The fifth belongs to Mars and consists of five degrees. It indicates a destructive animal hostile to human beings.

For **Capricorn**, the first term belongs to Venus and consists of seven degrees. It indicates a vegetable substance.

The second belongs to Mercury and consists of seven degrees. It indicates a substance of the Earth and a bird bearing some resemblance to water and fire.

The third belongs to Jupiter and consists of eight degrees. It indicates a four-footed horned animal.

The fourth belongs to Saturn and consists of four degrees. It indicates a hard substance worked by fire but not melted: iron.

The fifth belongs to Bahrām, Mars, and consists of four degrees. It indicates a hard substance melted by fire and tending toward redness: copper.

For **Aquarius**, the first term belongs to Saturn and consists of seven degrees. It indicates one of the terrestrial animals by which people are harmed.

The second belongs to Venus and consists of six degrees. It indicates an animal.

The third belongs to Jupiter and consists of seven degrees. It indicates an animal resembling a human being and a bird resembling a chicken raised in water.

The fourth term is assigned in this copy to Jupiter and consists of five degrees. It indicates a flesh-eating creature, most often among birds, resembling a vulture or eagle.

The fifth belongs to Mars and consists of five degrees.

For **Pisces**, the first term belongs to Venus and consists of twelve degrees. It indicates clothing made from animal hair, strong and uniform in colour.

The second belongs to Jupiter and consists of four degrees. It indicates an animal living in water.

The third belongs to Mercury and consists of three degrees. It indicates a plant growing in water whose usefulness is associated with fire.

The fourth belongs to Mars and consists of nine degrees. It indicates an aquatic animal that harms other creatures living in the water.

The fifth belongs to Saturn and consists of two degrees. It indicates stone and shell formed in water upon the seashore, and other hard substances described here in a corrupt reading.

Chapter 19 — The Navāṃśa-Like Divisions According to the Indian Sages

For **Aries**, the first division indicates gold; the second, a plant; the third, a green plant; the fourth, a four-footed animal; the fifth, gold or red ruby; and the sixth, a two-footed animal.

For **Gemini**, the first indicates a plant; the second, something resembling it; the third, a human being; the fourth, a plant; the fifth, lead, tin, or similar metal; the sixth, an aquatic animal; the seventh, a four-footed animal; the eighth, a terrestrial plant; and the ninth, a two-footed creature.

For **Cancer**, the first indicates a plant; the second, a precious substance or shell; the third, grain or seed; the fourth, a plant; the fifth, iron; the sixth, a mule or similar riding animal; the seventh, a plant; the eighth, a precious substance or stones; and the ninth, aquatic animals.

For **Leo**, the first indicates gold; the second, a four-footed animal; the third, a human being; the fourth, a snake; the fifth, a lion or leopard; the sixth, a four-footed animal; the seventh, a woman; the eighth, a scorpion or snake; and the ninth, a mule or similar animal.

For **Virgo**, the first indicates wool; the second, a letter or written character; the third, a human being; the fourth, a sheep; the fifth, a buffalo; the sixth, a bird; the seventh, a leech found in water; the eighth, a dog; and the ninth, a woman.

For **Libra**, the first indicates a plant; the second, an arrow; the third, a four-footed animal; the fourth, the same or a crow or hyena; the fifth, a flesh-eating bird; the sixth, a woman; the seventh, salt; the eighth, an animal; and the ninth, a plant.

For **Scorpio**, the first indicates a wasp or scorpion; the second, a bear or ape; the third, the young of a kite or vulture; the fourth, a sword; the fifth, a scorpion or snake; the sixth, an elephant; the seventh, a tortoise; the eighth, a human being; and the ninth, an ostrich.

For **Sagittarius**, the first indicates gold; the second, a plant; the third, a human being; the fourth, a plant; the fifth, a lion; the sixth, a young woman; the seventh, a green plant; and the ninth, a mule or human being.

For **Capricorn**, the first indicates a lizard; the second, a shell; the third, a human being; the fourth, a hen or rooster; the fifth, an elephant; the sixth, wind; the seventh, a sword; the eighth, arrows; and the ninth, a human being.

For **Aquarius**, the first indicates a written character; the second, a human being; the third, a bird or goat; the fourth, a camel or donkey; the fifth, a strange animal; the sixth, a substance of the water; the seventh, a pig; the eighth, a plant; and the ninth, a human being.

For **Pisces**, the first indicates water birds and aquatic animals; the second, a water bird; the third, silver, pearl, shell, or sea-foam; the fourth, a piebald four-footed animal; the fifth, a carnivorous animal; the sixth, a mule or man; the seventh, a human being; the eighth, fruit or a well; and the ninth, a fish.

Chapter 20 — The Limits of What Is Presented Here

Know, O brother—may God strengthen you and us with a spirit from Him—that those who practise this art and judge these questions possess many indications. We have omitted mentioning and exhaustively treating them, since from every science we mention only something resembling a preliminary introduction to what remains of it, in order to encourage our brethren to become proficient in it and to awaken longing for it.

For longing toward a thing produces eagerness to investigate and know it.

Knowledge such as this ought to be known and learned by our brethren—may God strengthen them and us with a spirit from Him—and they should not disdain any part of it, for it is an exalted, precious, and noble science, a celestial substance whose beginning is divine.

Everything in the lower world and terrestrial centre is governed through it in its generation, decay, deficiency, and completion.

We wish now to mention the first thing with which the practitioners of this art begin and which they make an introduction for beginners, so that through it they may recognise the questions branching from it and identify the concealed intention about which the questioner asks—what it is, what will become of it, and what will proceed from it.

This is the principal foundation relied upon in the art of divination and astrology.

What belongs specifically to divination is that its practitioner does not seek assistance from an instrument, openly display a calculation, or consult a book. Rather, he relies upon excellent memory, intelligence of the soul, soundness of intellect, good discrimination, sharpness of intuition, together with whatever favourable condition happened in his nativity to make this possible for him.

When he knows the position of the Moon, the correction of the ascendant, and the lords of the hours and days, and a questioner comes to him, he tells him concerning what he has asked, what will happen in his affair, how his undertaking will begin, and what its outcome will be.

As for augury, the practitioner takes the first thing upon which his eye falls at the moment of the question as representing the substance of what is being asked about.

When he sees it, he then considers the substance of the ascendant and the position of the Moon at that time. If they agree with what he has seen, he judges accordingly and reports what will arise from it.

If sight provides nothing, he turns instead to hearing and takes the first sound he hears in the same way as we previously described concerning sight.

This possesses a science of its own whose explanation would be lengthy.

Chapter 21 — Determining the Questioner's Concealed Intention

Know, O brother, that questions have three aspects.

The first is to know concerning what matter the questioner has come to you and what he is asking about.

The second is to know from where the question arose and what first caused it.

The third is to know whether it will be fulfilled or not and what its outcome will become.

If you wish to know this, begin by identifying the significator according to what I shall describe to you.

Look at the ascendant and its lord, the Moon and the lord of its house, the Sun and the lord of its house, the lord of the hour, and the Lot of Fortune.

Act according to whichever of them occupies the best position and possesses the greatest number of testimonies.

If you find nothing among what we have mentioned, look to the lord of the ascendant, the lord of the exaltation, the lord of the term, the lord of the triplicity, and the lord of the face.

Then determine which one dominates the ascendant by examining which possesses the greatest share in it, and take that as the significator.

Know that a significator is well placed when it is in its own house, exaltation, term, triplicity, or face and is free of affliction from the malefics.

Know that the lord of the house possesses five shares, the lord of the exaltation four, the lord of the term three, the lord of the triplicity two, and the lord of the face one.

Act according to whichever possesses the greatest number of testimonies and the best position.

Know that if the lord of the ascendant is in the ascendant, it has priority over all others.

If it is not there but the lord of the exaltation is in the ascendant, then the latter dominates the whole matter.

If both are in the ascendant, they share the indication.

If one of them possesses an additional testimony, then it is stronger in position and becomes the significator by virtue of the additional testimony.

An additional testimony may be that a planet possessing testimony in the ascendant applies to one of them, or that the Moon is in the house of one of them or applies to one of them.

When this occurs, that one becomes the significator by virtue of its superior testimony.

If neither of them is in the ascendant, then rely upon the significator.

Know that the strongest and most appropriate significator for the question is the one strongest in position and greatest in share.

Know also that every ascendant has a lord, and an ascendant may remain for two hours before leaving its place.

Many different questions may be asked during those two hours.

If the lord of the ascendant were necessarily the significator of all those questions, then all the questions would have to be either wholly favourable or wholly unfavourable.

But this is not so.

Likewise, the Moon may remain connected with a particular planet throughout an entire day or for several hours, while the questions asked during that period differ: some come to pass and others do not.

This is resolved through careful examination of the underlying principles.

Chapter 22 — The Angles, Quarters, and Twelve Houses of the Sphere

Know, O brother—may God strengthen you and us with a spirit from Him—that the highest sphere governs the zodiacal sphere and the other celestial spheres from east to west, completing one revolution in a day and a night.

At every moment some degree of the zodiacal sphere lies upon the eastern horizon, another at the true degree of midheaven, another upon the western horizon, and another at the degree of the fourth place.

From each one of these places to the next extends a quarter of the sphere.

Each quarter is divided into three divisions, each of which is called a **house**.

Thus at every moment the sphere is divided into four quarters corresponding to the four seasons of the year, and into twelve houses corresponding to the twelve zodiacal signs.

The two quarters extending from the ascendant to midheaven and from the western horizon to the fourth are called movable, masculine, eastern, and right-hand quarters.

The two quarters extending from the tenth to the western horizon and from the fourth to the ascendant are called fixed, feminine, western, and left-hand quarters.

It is also said that what lies above the Earth is the right side and what lies beneath the Earth is the left.

According to another division, the quarter from the ascendant to midheaven is eastern and advancing; the quarter from midheaven to the degree of the western horizon is southern and declining; the quarter from the western horizon to the degree of the fourth is western, advancing, and masculine; and the quarter from the fourth to the ascendant is northern, feminine, and declining.

The two feminine quarters are also so called.

The half extending from midheaven to the end of the final third degree is called the ascending half, while the opposite half is called the descending half.

These four quarters are divided into twelve divisions according to the number of the zodiacal signs, and each division is called a house.

Chapter 23 — The Twelve Houses

The first of the celestial houses is the house whose beginning rises from the eastern horizon.

The one following it is the second, then the third, then the fourth, and so on through the remaining houses.

Each house is named after the number following it until the twelfth.

Each of these twelve houses also has a particular name and is associated with particular things.

Chapter 24 — What the Houses Signify

The **first house** is called the **Ascendant**.

It signifies bodies, life, and the conditions of every beginning and movement.

Its first triplicity signifies life and lifespan, whether long or short.

Its second signifies bodily strength.

Its third signifies physical appearance.

The **second house** is called the **House of Wealth**.

It signifies the gathering and storing of wealth, the causes and conditions of livelihood, and taking and giving.

Its first triplicity signifies wealth.

Its second signifies helpers and livelihood.

Its third signifies generosity, honour, and gracious conduct.

The **third house** from the ascendant is called the **House of Brothers, Sisters, Relatives, and In-Laws**. It signifies knowledge, opinion, religion, disputes, religions, books, reports, messengers, short journeys, women, dreams, and lesser matters. Its first triplicity signifies brothers and sisters; the second signifies relatives; and the third signifies subjects.

The **fourth house** from the ascendant is called the **House of the Fathers**. It signifies the conditions of fathers, origin and lineage, lands, villages, cities, buildings, and every hidden thing beneath the Earth. It signifies treasures, the final outcome, death, and what comes after death: the states of the deceased such as burial, exhumation, crucifixion, burning, being cast into some place, being eaten by animals, or other such conditions.

It also signifies what pertains to the soul in reward and punishment in the resurrection. No one is prepared to investigate this part concerning the soul except the learned among our virtuous brethren. We have explained the manner of this in our *Comprehensive Epistle*, in the discussion of the Epistle on Pleasures and Pains, Death, and What Comes After Death.

Its first triplicity signifies fathers and mothers; the second signifies the outcome of affairs; and the third signifies lands and the building of cities.

The **fifth house** from the ascendant is called the **House of Children**. It signifies children, messengers, gifts, hope, seeking women, friendship and friends, cities and the conditions of their inhabitants, and the yields of estates, whether abundant or scarce.

Its first triplicity signifies children, pleasure, eating, and drinking; the second signifies reports and messengers; and the third signifies conversation and friendship.

The **sixth house** is called the **House of Illness**. It signifies illnesses and their causes, chronic disability, male and female slaves, lowliness, injustice, and movement from one place to another.

Its first triplicity signifies illness; the second signifies slaves; and the third signifies aspiration and thought.

The **seventh house** is called the **House of Women**. It signifies women, marriage and its causes, disputes and opponents, travel and its causes, and partnership.

Its first triplicity signifies marriage; the second signifies opponents; and the third signifies partnership.

The **eighth house** is called the **House of Death**. It signifies death, killing, inheritances, deadly poisons, fear, every lost or destroyed thing, deposits, idleness, and laziness.

Its first triplicity signifies death; the second signifies fear; and the third signifies inheritances.

The **ninth house** is called the **House of Travel**. It signifies journeys, roads, estrangement from one's homeland, matters of lordship, prophecy, religion, all houses of worship, philosophy, foreknowledge, the science of the stars, divination, books, messengers, reports, visions, and dreams.

Its first triplicity signifies travel and its suitability; the second signifies religion, worship, books, knowledge, and philosophy; and the third signifies visions and dreams.

The **tenth house** is called the **House of Authority**. It signifies elevation, kingship, authority, governors, judges, honour, reputation, crafts, mothers, and occupations.

Its first triplicity signifies authority, glory, and offices of government. The second signifies obscure questions, angels, and revelation; it is also said to signify authority, glory, and offices. The third signifies mothers.

The **eleventh house** is called the **House of Happiness**. It signifies happiness, hope, friends, love, praise, promises, aspirations, children, and helpers.

Its first triplicity signifies hope concerning affairs; the second signifies happiness; and the third signifies friends, generosity, and liberality.

The **twelfth house** is called the **House of Enemies**. It signifies enemies, misery, sorrow, grief, envy, slander, deceit, stratagems, hardship, persistent toil, and armies.

Its first triplicity signifies enemies; the second signifies misery, slander, and grief; and the third signifies persistent toil.

Chapter 25 — Inferring the Nature of Questions and Reporting Their Answers

When you are asked a question, establish the ascendant by its degrees and minutes and determine the significator.

Then examine the Moon: in which sign it is, in which term it is, from which term it is separating, to which it is applying, and in which of the two positions it is stronger.

Judge according to this.

For example, suppose we examined a figure and found the ascendant to be Aries in the term of Bahrām, while Bahrām was cadent, Saturn was cadent, the Moon was in the third from the

ascendant in the house of Mercury, Mercury was in the seventh from the ascendant, and Venus was in Aquarius.

In that case the significator is the Moon, because Bahrām was cadent and Saturn was also cadent, while the Moon was in the third from the ascendant in the house of Mercury.

We therefore said that the Moon was the significator because we found nothing stronger than it. It was in the third from the ascendant, in the house of its joy, applying to Mercury by trine.

Mercury was in the seventh, the house of Venus, and Venus aspected it by trine. Mercury was also lord of the house of illness.

This indicates that the questioner is asking about a letter that has arrived from one of his brothers mentioning the illness of a woman among his wives, and that her condition will ultimately lead to recovery.

Chapter 26 — Questions Concerning One's Own Condition

If someone asks you about himself, his condition, and what will befall him, look at the ascendant and its lord, those planets aspecting the ascendant, and the Moon: whether they are fortunate or afflicted.

If they are fortunate, his condition is good.

If they are afflicted, his condition is bad.

If they are mixed, his condition is intermediate.

If he asks you whether his present condition will endure, look to the lord of the ascendant and the Moon.

If they are in a fixed sign or in the angles, this indicates that his present condition will endure.

If they are succedent to an angle, it indicates that his present condition will pass away.

If a malefic lies before an angle, say to him: “You were previously in evil.”

If it is in an angle, say: “You are in it today.”

If the malefic lies after the angle, say: “There is fear for you in what is to come,” especially if it is in the twelfth house.

If the lord of the ascendant is separating from a benefic and moving toward another benefic, say: “From good to good.”

If it is moving from one malefic to another, say: “From evil to evil.”

If the lord of the ascendant aspects the lord of the Moon's house, say: “You will attain joy.”

If it aspects the lord of its own house and exaltation, then he will rise from one rank to another.

The planet from which the lord of the Moon's house is separating signifies the matter from which he is departing, while that toward which it is going signifies what he will enter into afterward.

If he asks you about money, examine whether the lord of the ascendant applies to the lord of the second house. If so, he will obtain what he seeks.

If another planet intervenes between them, a person of the nature of that planet will come between him and the money.

To know who this person is, determine which house of the celestial houses that planet rules and attribute the person to that house when the planet aspects its own house.

If the lord of the second is in the second, he obtains wealth from the work of his own hands.

If the lord of the second is in the third, he obtains it from his brothers or brethren.

If in the fourth, from fathers or lands.

If in the fifth, from children or trade.

If in the sixth, from slaves or the sick.

If in the seventh, from women, disputes, or partnership.

If in the eighth, from inheritance.

If in the ninth, from religion or travel.

If in the tenth, from rulers or fathers.

If in the eleventh, from friends, brethren, or trade.

If in the twelfth, from medicine or a corrupt affair.

If it is in its own house, the matter is moderate.

If in its fall, it is bad and yields little.

Likewise, if afflicted or retrograde, it is corrupt and bad.

If fortunate, it is good.

If the lord of the second applies to Mars, the wealth comes through theft, brigandage, sins, or disputes.

If it applies to Saturn, it comes through hardship and toil and is attained only after difficulty and severity.

If it applies to Jupiter, it comes through piety, religion, ascetic devotion, or jurisprudence.

If to Mercury, through writing, calculation, trade, or speech.

If to Venus, through women.

If to the Sun, through kings and rulers.

If to the Moon, through speech or a message.

Chapter 27 — The Concealed Intention According to the Indian Sages and Others

If the first significator is the lord of the ascendant or the planet receiving its governance, then the concealed intention concerns the place occupied by the lord of the ascendant in the sphere or the place occupied by the planet receiving the governance.

The concealed intention may also be derived from the degree of the ascendant itself.

Look to which planet the degree of the ascendant applies. The concealed intention concerns the place of that planet relative to the ascendant.

Do not neglect a planet located in the ascendant if it has not fallen away from the degree of the ascendant, for then the concealed intention concerns the substance represented by that planet.

If it aspects the lord of a particular house from the ascendant, then the question concerns the substance of that house which it aspects.

The second indication is the teaching of Vīrūnus, Anṭalīqūs, Ptolemy, Wālīs, and Rānabūs.

Look to which house the relevant planet rules, and look at the sign in which the Lot of Fortune falls. The question concerns the substance of that house from the ascendant.

If it is in the ascendant, the question concerns the questioner himself.

If it is in the second, it concerns wealth.

The same applies throughout the twelve signs.

The third indication is the teaching of the Indian scholars.

They said: when you are asked about something hidden from you, look to the lord of the share of the ascendant degree, the lord of the term, and the lord of the degree. Determine which is strongest and to what it applies.

The lord of that place is the significator of the thing hidden from you.

The strongest method is to examine the degree of the ascendant, in which sign it stands, and into which sign its division falls.

If the lord of that sign is there and you find a planet there, then the concealed intention concerns something corresponding to that house of the sphere.

If no planet is there, examine where the share of the lord of that house falls. The concealed intention concerns something corresponding to the place occupied by the lord of that share from the ascendant and the position of its lord.

For example, suppose the ascendant is twelve degrees of Aries. Assign two and a half degrees to each sign, beginning the counting from Aries, which is the ascendant.

By this reckoning it falls in Leo, which is the house of children.

The Sun was not there, nor was there a foreign planet there.

I examined the Sun and found it in the seventh, so I said that the question concerned a son who wished to ask for a woman in marriage.

Had the Sun been in the sixth, I would have said that the question concerned the illness of a son.

The same procedure applies throughout the twelve signs, if God wills.

Chapter 28 — Deriving the Significator from the Navāṃśa-Like Divisions

Take from Aries up to the degree of the ascendant, assigning nine such divisions to each sign, with one division for every three degrees.

Count the total number of divisions obtained and subtract them by twelves.

If the number does not complete twelve, count them from Aries and begin again wherever the number ends. In that sign lies the division of the ascendant.

When you know where it falls, examine what that sign is called relative to the ascendant: whether it is the House of Wealth, House of Brothers, or another house.

The concealed intention concerns the substance represented by that house from the ascendant.

For example, suppose a question is asked and the ascendant is ten degrees of Aries.

This yields three divisions. Count these from the ascendant, and the number ends in the third house from the ascendant, in which Saturn is retrograde.

Say: “The question concerns an absent person—when will he return?”

Mercury was lord of the ascendant's division and stood at midheaven, while the ascendant was with the Sun.

Say: “This absent person possesses great authority and great honour, and with him is a body of soldiers and eminent people of high rank.”

For the Sun is lord of the exaltation of the ascendant in Aquarius, while the Light of the World is in Aquarius with Mercury at midheaven, and Saturn, lord of their house, is in Gemini, the house of Mercury.

This indicates that the absent person is the Commander of the Faithful.

As further testimony, Saturn was lord of the year of the world and lord of the houses of both the Sun and Mercury.

The question was whether he would return from his journey or not.

I examined the indications and knew that he would return, if God wills.

The condition of the questioner is judged in the same way through a similar indication.

Chapter 29 — The Indicators Agreed upon by the Ancient Sages

There are nine indicators in the ascendant and three outside it.

Those belonging to the ascendant are: the lord of the ascendant, the lord of its exaltation, the lord of its triplicity, the lord of its term, the lord of its face, the lord of its division, the lord of its twelfth-part, the planet moving toward the degree of the ascendant, and any planet actually located in the ascendant.

Outside the ascendant are the Lot of Fortune and its lord, and the lord of the house of the Sun by day or of the Moon by night.

Look to whichever possesses the greatest testimony and authority, for that is the significator.

When you know the significator, determine to which planet it applies or which planet applies to it after correctly establishing the twelve houses.

The houses may sometimes be divided between two signs, so that part belongs to the lower angle and part to midheaven.

When this occurs, take the sign occupying the greater number of degrees of the house and leave the lesser portion, and attribute the concealed intention to that which lies in the middle of the house.

If the significator neither applies to anything nor receives any application, then the question concerns the questioner himself.

If the significator has moved out of the ascendant into the second and some part of it has already departed from the first, then the question concerns something that has passed out of the questioner's possession.

The same applies through all twelve signs according to the house in which the significator stands when there is no application.

If there is an application, the applications take precedence in determining the indication.

Know, therefore, the significator and that to which it applies, and judge according to the house toward which the significator looks, leaving the other aside.

Attribute the concealed intention to that house.

If the significator is in its fall, the question concerns a theft, something that has fallen, something degraded, or a prisoner.

If it is moving from one sign into another, the question concerns a change of place or journey.

If the significator is lord of the eighth or twelfth, the two houses of misfortune, the question concerns death or fear.

If the significator has stationed in preparation for retrogradation, the question concerns a traveller and when he will return.

If it is stationary and preparing to become direct, the question concerns a traveller and when his condition will straighten out.

If the significator is confused in motion, the question concerns confusion.

If the significator is with the Head in its exaltation or at midheaven, the question concerns a king, ruler, or religious affair.

If it is with Venus while Mars aspects Venus, or with Mars while Venus aspects Mars, the question concerns suspicion regarding women.

If it is with the Tail, the question concerns the words of a dispute.

Likewise, if the Moon is in the ascendant, the question concerns a dispute or a report.

If the significator is in the fourth, or with the Head in the seventh or fourth, the question concerns buried wealth such as treasure or a hidden deposit.

Likewise, if the lord of the second is in the fourth and the lord of the fourth is in the ascendant, and the sign is fiery, the question concerns alchemy and whether it will succeed.

If the sign is fiery, the question may concern war.

If the significator is with the Tail, the question concerns magic and whether it will succeed. If Mercury bears testimony, this confirms it.

Likewise, if the significator is Saturn and it is with Mercury while Mercury aspects it, the question concerns imprisonment.

If the significator is under the rays, the question concerns a prisoner.

If the ascendant is Mercury's house or exaltation and the indicators are in Mercury's places and connected with it, the question concerns a book.

Chapter 30 — Questions and Their Answers: The Houses and Their Branches

The House of Life

If you are asked about the lifespan of a person, look to the lord of the ascendant and the Moon.

If a planet has separated from the House of Life, then the planet to which the Moon applies indicates what remains of his life.

If the lord of the ascendant is under the rays and entering combustion, while the Moon is afflicted or cadent from the ascendant, or if one of the malefics is in the ascendant or the seventh, this indicates the death of the questioner.

The time of this is known from the lord of the ascendant.

If it is cadent, examine the number of degrees between it and the degree of combustion. The number of degrees found between them indicates what remains of his life.

If it is in a movable sign, interpret them as days.

If in a double-bodied sign, as months.

If in a fixed sign, as years.

The indication is strongest when the malefic is in the ascendant or aspects the ascendant, the fourth, or the eighth.

But if the benefics fortify the ascendant and Moon against the malefics, and the lord of the ascendant is likewise fortified, this indicates long life and continued existence.

Then count the distance between the Moon and the malefic and the distance from the lord of the ascendant until combustion. What comes from the Moon's calculation gives one measure, while what comes from the ascendant gives the number of years of life.

The House of Wealth

If you are asked concerning something hoped for, or if a questioner asks whether he will obtain wealth, look to the lord of the ascendant and the Moon.

If either applies to the lord of the House of Wealth and you find the Moon transferring light from the lord of the house of that wealth to the lord of the ascendant, say: “Yes, you will obtain the money.”

Likewise, if the benefics are in the House of Wealth, or if the Moon or lord of the ascendant applies to them, he will obtain much wealth and a high rank.

If the benefic is confused or cadent, he will obtain only enough wealth for his daily sustenance and will possess neither rank nor prestige.

If the Moon or the lord of the ascendant applies to a malefic and the malefic is in the second from the ascendant, this indicates deterioration in the person's condition.

If the Moon is void of course, the questioner will remain in his present condition until he dies.

The best benefic in the House of Wealth is Jupiter, because it signifies dinars and dirhams.

Chapter 31 — Determining the Amount of Wealth

If you wish to know how much wealth you, or someone asking you, will obtain from an affair in which wealth is hoped for, examine the lord of the House of Wealth.

If the significator is Mercury and it is in its fall or in a bad place, it indicates twenty dirhams.

If it is in its triplicity, two hundred dirhams.

If it is in its own house, two thousand dirhams.

If it is in its exaltation, twenty thousand.

The same principle applies to all the planets according to their lesser years multiplied by ten.

If the planet is in its fall or a bad place, assign the number of its lesser years.

If in its triplicity, ten times the lesser years.

If in its own house, one hundred times.

If in its exaltation, one thousand times.

If the planet is combust, reduce the amount according to the degree of its combustion and its distance from the Sun.

If it is in the same degree as the Sun, nothing is obtained.

If a malefic aspects it, subtract from what it signifies according to the malefic's strength in its place and according to the dignities of exaltation, house, triplicity, and fall already established for you.

If Jupiter aspects the significator from its exaltation, add twelve thousand dirhams.

If it aspects from its own house, add one thousand two hundred.

If from its triplicity, add one hundred and twenty.

If from a bad and foreign place, add twelve.

When Jupiter is combust, subtract from what it gives according to its distance from the Sun. If it is in the same degree as the Sun, it adds nothing.

In the same way the malefic decreases and the benefic increases according to the ranks already established for you.

Whenever the significator from which you infer the quantity of a thing that increases or decreases is in a double-bodied sign, double that number.

Sometimes the malefics themselves are the planets that give the wealth and are the significators of its quantity.

Chapter 32 — The Years of the Planets

They are of three ranks: **greater, middle, and lesser**.

As for their **greater years**:

- the Sun: 120 years;
- Venus: 82 years;
- Mercury: 96 years;
- the Moon: 108 years;
- Saturn: 57 years;
- Jupiter: 79 years;
- Mars: 66 years.

The Sun's 120 years constitute the natural human lifespan, which a person scarcely exceeds unless God Most High wills.

As for their **lesser years**:

- the Sun: 19 years;
- Venus: 8 years;
- Mercury: 20 years;
- the Moon: 25 years;
- Saturn: 30 years;
- Jupiter: 12 years;
- Mars: 15 years.

This is the knowledge of the kinds of their years.

Chapter 33 — Why These Sciences Are Included

Know, O brother—may God strengthen you and us with a spirit from Him—that in our books and epistles we present from the sciences whatever purifies intellects and awakens souls.

From every science we have taken as much as circumstances allowed and the age required.

We have striven to make this the finest of what we were able to obtain and reach. For this reason we have described it, established it, and presented it to our brethren—may God strengthen them.

We have approved for them what we approved for ourselves, since all of us are one spirit and one earth, children of one father, and we have one Lord, who created us from a single soul.

The Messenger of God—may God's blessings be upon him and his family—said:

"The faith of a believer is not complete until he desires for his believing brother what he desires for himself."

God Most High says:

"So give glad tidings to My servants who listen to the word and follow the best of it. Those are the ones whom God has guided, and those are the people of understanding."

Because arithmetic is a vast science of enormous scope, encompassing things while itself not being encompassed, we have presented from it an introduction and preliminary so that it may encourage you to enter into it and learn whatever of it you are granted success in acquiring.

Likewise the science of the stars is vast. It is the science of the higher celestial world that governs the terrestrial world.

That is the great upper world, while this is the small lower world.

For this reason we said in the Epistle on the Actions of the Spiritual Beings that the actions of the great world appear within the small world, while the small world has no action that appears in the great world. It only manifests what is deposited within it and sent to it.

We have presented to you in this epistle some of the secrets of the science of the stars, some of its finest questions, and some of its truthful demonstrations and indications, so that if you are granted understanding of them you may long to learn and master this science.

Know, O brother—may God strengthen you and us with a spirit from Him—that through knowledge of the science of the stars you obtain guidance for ascending toward heaven and passing into the highest station.

If you do not know this, travelling upon this road becomes difficult for you.

It is likely that one who travels a road he does not know will become lost upon it, as the ancient proverb says:

“A land kills the one who knows it”—meaning through experience and knowledge—“and a land kills the one ignorant of it”—meaning through bewilderment and destruction.

The proof of what we have mentioned and the explanation of what we have described lies in understanding the following question.

Chapter 34 — Knowing Whether a Person Is Where You Expect Him to Be

If you wish to approach a man concerning some need of worldly or religious affairs, you must first know whether you will find him in the place where he is known to be or not.

Look to the lord of the ascendant.

If it is in an angle, the man is in his place.

If it is succedent to an angle, he is near his place.

If it is cadent, he is not in his place.

If a person knows this through the indication, what he seeks in the life of this world becomes easy for him.

Whenever he lacks such knowledge, he remains ignorant concerning what he intends and undertakes: whether he will find what he seeks or not.

If he does obtain what he desires, it is by coincidence rather than knowledge, and rarely does the ignorant person happen to arrive at correctness.

The learned person, by contrast, is at ease within himself because he does not undertake an action or direct himself toward a search except at the proper time and suitable moment.

For this reason we have desired for our brethren—may God strengthen them and us with a spirit from Him—knowledge of all the sciences. We have encouraged them toward them and guided them to them.

If knowledge of such things ought not to be neglected even in worldly purposes and bodily needs, how much less ought a person to neglect the divine indications by which he knows the road to the hereafter and his coming before his Lord, who will recompense him for what his hands have earned?

Chapter 35 — Knowledge of Kings, Rulers, and States

Know, O brother—may God strengthen you and us with a spirit from Him—that among the finest things people have reached in this art, and among its most exalted branches of knowledge, is knowledge of the conditions of kings and rulers, governors of affairs, heirs apparent, princes, commanders, governors of war, ministers, secretaries, officials, stewards,

the beginnings and outcomes of dynasties, the lengths of the lives of those whose nativities are examined, their births, what appears from them in different times, and what they do in different places.

This belongs among the treasured sciences, concealed secrets, and buried reports which the sages extracted and the learned came to know through what they had attained of heavenly reports by revelation, inspiration, truthful imagination, and vision.

We have considered it fitting—with God comes success—to mention something of this in this epistle, transmitting it from learned men and reporting it from the sages without addition or subtraction.

God is the One whose help is sought.

Chapter 36 — Coronation, Allegiance, and the Beginning of Rule

The first thing that must be known and acted upon in this matter concerns the tying of the crown, the pledge of allegiance to a king, and the beginning of a great governorship and mighty kingship established in prophetic rule, which occupies the position of the caliphate.

The best condition for undertaking and knowing this is that the Moon of the person seeking the office be sound and free from the malefics.

Before this, one must know the substance and lineage, the country, region, city, and place in which the beginning and investiture occur, together with knowledge of the time, the rulers, testimonies, degrees, the particular significator, the *kadkhudā*, the lord of the Moon, and the governors of the relevant governance.

Gather all of these together, compare the first with the last, and then look especially to the Moon: where it is at the beginning, how sound it is, what is bodily conjoined with it, what applies to it, its motion, its mansion, and those planets aspecting it—whether they belong to its own share or to another.

For caliphs, the beginning of allegiance should derive its strongest share from the Sun.

For heirs apparent, from Jupiter.

For commanders of frontier regions, from Mars.

For stewards, from Saturn.

For ministers and secretaries, from Mercury.

For officials, from the Moon.

For military commanders, from Venus and Mars.

The best condition for coronation, allegiance to a king, the beginning of governorship, public appearance, leadership, sitting upon the throne of the kingdom, and issuing commands and prohibitions is for the ascendant to be a fixed sign and the Moon to be in a good position.

Then the kingship will be long-lasting and the leadership will endure for a substantial period, especially if the ascendant is Leo, for the signs most suitable to kingship are Aries, Leo, and Sagittarius.

Whenever this occurs and you find a benefic in the ascendant, it indicates good character and soundness in that entire beginning and kingship.

If you find a malefic in the ascendant, the opposite follows: corruption and badness.

If Mars is in the ascendant, the one assuming authority will be harsh, coarse, impulsive, abusive, shameless, irreligious, foul-mouthed, weak in judgement, and obscene in speech. He will confront his servants and the people of his kingdom with vulgarity and insults, hate his peers, love bloodshed and the destruction of lands, possess little stability in what he commands, quickly fall from his rank, become disgraced and blamed, have many enemies, and frequently complain.

If Saturn is in the ascendant, he will be rancorous, reproachful, difficult, ineffective in carrying out what he undertakes, envious, miserly, acquisitive, deceitful, greedy, and blameworthy.

If the **Sun is in the ascendant**, the ruler will have many assemblies and numerous troops and followers. He will be difficult to overcome and will possess great fortune and glory.

If **Jupiter is in the ascendant**, he will be truthful, loyal, loving goodness, learned, fond of the people of religion, rich in friends and counsel, chaste, and ascetic toward the world.

If **Mercury is in the ascendant**, he will be thoughtful, cunning, cultured, and skilful in his affairs through stratagem, intelligence, deception, and craft.

If **Venus is in the ascendant**, he will possess much wealth and many inheritances through women and servants. He will be weak of body, little steadfast in affairs, gentle in manner, fond of diversion, joy, recreation, fine clothing, perfume, good food and drink, seclusion with women and members of the household, and dressing in their style.

If **the Moon is in the ascendant**, he will be bold, famous for strength, and accustomed to moving about at night.

If the **Head** is with the benefics in the ascendant, he will overpower the kings of his age and prevail over his enemies.

The strongest indication of a king's power, domination, strength, and control occurs when Jupiter aspects the Sun, the Moon, or the ascendant from one of the royal signs, while Jupiter itself is also in one of the royal signs.

His renown and elevation are greatest when the sign occupied by Jupiter is movable, because movable signs are always more famous in affairs, more elevated, and more manifest. Double-

bodied signs contain a greater mixture and multiplicity of kinds, while fixed signs indicate greater duration and stability.

Whenever you find Jupiter at the beginning of a kingdom without an aspect to the Sun, Moon, or ascendant, know that there is neither praise nor blame nor particular excellence for that king.

If you find Mars in a good place, or Jupiter in the house of Mars while Mars is in the house of Jupiter, the king will be unjust yet effective in command, victorious in warfare, dominant over his enemies, a conqueror of lands, capable of controlling his kingdom, and deeply penetrating in his understanding of his enemy, while his enemies will be weak.

This is especially so if the Sun is also in Leo, which is a diurnal sign, and the lord of the House of Wealth aspects it from an angle or from one of the strong places, whether from the right or the left.

You should also examine the **tenth house from the ascendant**, which is the House of Kingship, and likewise the tenth from the house occupied by the Sun, which is the house of its kingship at the hour of the question, examination, or beginning.

Whenever you find benefics in these two places, and the lords of those two signs are in fixed signs and well placed, then the king possesses happiness, goodness, and excellence.

If the planets in those places are in their exaltations, are eastern, or possess a share in the beginning, or have some portion in that beginning through conjunction, full Moon, the Lot of Fortune, or something similar, this is better and more favourable.

This requires that the planets be in their proper places, direct in motion, rising in latitude and toward the north, increasing in their course, and suitable to the beginning—day planets by day and night planets by night.

They should aspect the rulers of their dignities and should not be decreasing, slow, in fall, contrary to their nature, in obscure degrees, in dark places, or beneath the rays of the Sun, for all such things indicate falsehood, deception, confusion, and corruption according to the position, place, and degree of affliction.

You should also examine the sign at **midheaven**, for it is indispensable, being the sign of kingship and authority.

Know the degree of the ascendant and its house, term, face, and exaltation among the planets; know what planets are there, which planets aspect it, whether any bright planets are present, and where the lord of its exaltation is.

The best condition is for the lord of its exaltation to be benefic, or for the lord of midheaven to be eastern and direct in motion.

Better still is for it to be in its exaltation or in a place where it possesses dignity, and for the lord of that exaltation to be in the exaltation of the Sun, Moon, or Jupiter.

Wherever that lord is in a good place, it produces its indication according to its strength and the planets assisting it.

Examine also the **eleventh place**, which is called the assisting place, and whatever planets are in it.

If you find there the Sun, Moon, Jupiter, Venus, Mercury, or the Head, while benefics aspect it, then that beginning will have a good future, stability, strength, splendour, and increase.

The kingdom in such a case may pass to his son, or the ruler may attain through his ambition what he seeks.

This is especially so if that place is one of the signs of the benefics and Jupiter or Mercury is there, whichever of the two occupies that position while aspecting the benefics.

This indicates that the kingdom will pass to his son.

If you find Saturn by day in its exaltation or aspecting Jupiter, while Mars is in its exaltation by night, in its own house or the house of Jupiter, or Mars aspects Jupiter from a hostile configuration, then the king for whom the beginning was made will be destructive to bodies, coercive, and overpowering.

He will likewise be mighty and bold, fearing no one, loving bloodshed, eager for fame, and courageous.

Especially if the Lot of Fortune and the Lot of Boldness are with Mars, he will be deeply immersed in spilling blood and killing his peers, fond of horsemen, weapons, and journeys.

He will perform actions peculiar to himself which he does not reveal to anyone until he suddenly carries them out.

Preserve the **Lot of Fortune**, the **Lot of Honour**, and the **Lot of Kingship**.

The Lot of Fortune is calculated by day from the degree of the Sun to nineteen degrees of Aries and then casting that distance from the degree of the ascendant. Wherever the calculation ends, there lies the Lot of Fortune by day.

By night, count from the third degree of Taurus and cast that from the ascendant in the same way as with the Sun.

Preserve also the Lot of Kingship, which by day is counted from the Sun to the Moon, and by night from the Moon to the Sun, and cast from the degree of midheaven.

Whenever you find these lots in good places with the benefics, this makes the happiness and the kingdom more manifest.

Examine the **twelfth from the ascendant**, which is called the House of Adversity, and determine for each of its places whether benefics or malefics occupy them.

Whichever side contains a malefic, know that his affliction and hostility will come from the direction represented by that malefic.

Likewise, whatever rises against him will come from the directions in which the malefics stood at the beginning.

If you find the malefics cadent, especially beneath the Earth, know that his enemies will be weak, feeble, and of little power to accomplish what they desire.

The best condition is for the ascendant or midheaven to be angular.

Know the **hyleg** and from which place it is taken.

Examine the two luminaries, the rays, the lord of the ascendant, the lord of midheaven, and the Lot of Fortune.

Whenever you find a malefic casting a ray upon one of these places, harm and evil will occur there.

If it casts its ray upon the hyleg, fear for his life.

If it casts its ray upon midheaven, fear for his kingdom.

If it casts its ray upon the ascendant, fear for him in all his affairs.

But if benefics are the ones casting rays upon these places, judge for him joy, happiness, stability, and goodness.

In judging the continuance of kingship and authority, pay particular attention to the Sun and the ascendant, especially by day. Whenever a malefic casts its ray upon them, it indicates fear.

And God knows best.

Once you have determined the hyleg, seek the **kadkhudā** according to what we have described concerning nativities.

If the kadkhudā is in an angle, in the place of the ray, or in the fifth, it indicates years.

If it is succedent to an angle, it indicates months.

If it is cadent, it indicates days according to the number of its degrees.

Likewise consider the benefics and malefics aspecting the luminaries.

If they aspect by trine or sextile from a good place, this indicates an increase in years and months.

If the aspect is hostile, it indicates decrease.

A conjunction or full Moon, if it occurs in an angle or succedent place, or if its lord is well placed, indicates—by God's permission—increase, strength, and success.

Chapter 37 — Earthly Kingship and Divine Caliphate

Know, O brother—may God strengthen you and us with a spirit from Him—that when the completion of earthly kingship and the governance of philosophical science depend upon this practice, knowledge of this science, mastery of this art, and correction of calculation, then the person who assumes such rule still requires someone else to arrange this practice for him and correct these calculations.

If this is so, then he is neither truly a king nor an imam.

The true caliph is the one whom God Most High appoints as His deputy by His command and supports with His angels, while God Himself governs him with a governance that gathers for him all celestial fortunes, toward which their spiritual powers are directed.

Thus God—glory be to Him—supported Solomon son of David with kingship and subjected to him the jinn, human beings, birds, and wild beasts.

Likewise He supported Moses—peace be upon him—through His speech and command until he overcame Pharaoh, the people of his kingdom, and the men of his state.

Pharaoh's magicians responded to him. They were the practitioners of astrology and divination in his age, the very people who had governed his kingdom according to what they had understood and reached through their knowledge.

When they saw from Moses—peace be upon him—what overwhelmed them with its light, and when they did not see in their own science that his work could be nullified or what he brought rendered ineffective, and they saw that everything they possessed in Pharaoh's affair was vanishing and passing away, and that all fortunate influences had turned and become subjected altogether to Moses and Aaron—peace be upon them—they said:

“We believe in the Lord of the worlds, the Lord of Moses and Aaron.”

They understood that universal support and divine command were directing those fortunes toward Moses and his brother, so they responded to him and humbled themselves before him.

The same was true of our Prophet Muḥammad—may God's blessings and peace be upon him and his family.

When God directed divine support toward him and sent revelation down upon him, kings humbled themselves before him and diviners and astrologers responded to him.

They were those who possessed knowledge from the Book.

They believed in him and affirmed the truth of his mission.

He was the one governing them and ruling over them; he had no need of their governance.

He brought to them what they did not possess and what exceeded the limits of their capacity.

He gave them knowledge concerning the celestial sphere and heavenly reports that they had neither reached nor been capable of attaining.

When they saw this and came to know and realise that his support was divine, his wisdom lordly, and the command delivered to him came from beyond the celestial spheres and from above the highest heavens, reaching from the encompassing Throne and the vast Footstool, they recognised its nature.

This is the description of the great authority and mighty caliphate which is the caliphate of God Most High.

The one appointed to it in his age is the Prophet—may God's blessings and peace be upon him and his family.

Through this covenant likewise is appointed whoever the Prophet—peace be upon him—leaves as his successor after he departs to his Lord—mighty is His name.

This authority belongs especially to the **People of the House of the Message**—peace be upon them.

In it they have no need of governors other than themselves or scholars besides themselves.

People do not gain access to their secrets, know their reports, inspect their nativities, or know the appointed years of their deaths.

They possess sciences by which they are distinguished and separated from the rest of the world through their knowledge, and works which they perform without sharing them with others.

For this reason they deserve leadership and are designated by the caliphate.

They do not begin any work or manifest any action except by divine will and lordly intention, at the time when it is appropriate for that knowledge to be manifested.

They are physicians of souls and healers of spirits.

What we wished to show you through the knowledge, practice, and governance described by the practitioners of this art—what they perform at the beginning of a caliphate, when establishing the royal throne, gathering for it, making claims concerning what they do, setting themselves over others through what they practise, and seeking rewards, wealth, and robes of honour—is that the king or caliph appointed through such governance is himself owned and is not an owner.

He is supported only by earthly support.

He is imprisoned and constrained.

He has been enchanted by a magic from which he cannot free himself or emerge except through death.

Moreover, rarely at the beginning of such a kingdom does there happen to be someone who possesses enough of this knowledge and enough correctness in the art to govern it properly.

Even if such a person exists, the time may not permit him to perform what he desires.

Even if the time permits it, the judgement of the nativity may oppose him.

Even if that agrees, disagreement and dispute may arise among practitioners of the art.

And when disagreement occurs, that concerning which they disagree becomes corrupted.

Thus what we have mentioned makes clear the distinction between the caliphate of God—mighty and majestic—and the caliphate of His creatures.

If someone says, “But even this occurs only by the command of God—glory be to Him,” he has spoken truly, provided that the appointed successor follows in it the command that pleases God—mighty is His name.

He is the one whose obedience is obedience to God Most High, as God says:

“Whoever obeys the Messenger has obeyed God.”

But if he departs from that toward its opposite, he has departed from God's command and committed what He has forbidden.

We wish to explain this statement and make this meaning clear.

Know, O brother—may God strengthen you—that the first caliph whom God Most High appointed upon His Earth was Adam—peace be upon him.

When God Most High commanded him to oppose Iblīs, who was his enemy and opposite, and not to approach the tree from which He had forbidden him, Adam remained in the Garden by God's command.

When he obeyed Iblīs, accepted his suggestion, and ate from the tree, he departed from the command of God Most High and entered into the command of Iblīs—God curse him—and fell into error.

God had commanded him and he disobeyed; Iblīs commanded him and he obeyed.

When Adam came to know this through God's calling to him and reminding him of what he had incurred through forgetting His command, he repented, returned, and turned back to God.

He did not act arrogantly as Iblīs had done.

Likewise, God Most High commanded Iblīs to prostrate, but he refused, acted arrogantly, and became one of the unbelievers.

Thus whenever a ruler follows anger, fanaticism, aggression, betrayal, tyranny, and disobedience, the spiritual influence of a planet becomes bound to him and he remains imprisoned within it and confined under its judgements until he dies.

This is the manner in which the conditions of earthly kings, rulers, and those who seize power proceed.

For this reason they become dependent upon astrologers and practitioners of recognised occult sciences.

Some of them, when they encounter a learned sage from among practitioners of this art who tells them what they desire and knows what will issue from them, what will become manifest from them, and what their final outcome will be, kill him, imprison him, or prevent him from speaking.

The most beloved course to them is often to kill him.

For this reason scholars do not reveal all their sciences to kings. They conceal them from them and do not desire the worldly things with which kings try to entice them.

Know, O brother, that this art is true and certain.

The one who knows it with true knowledge has come to stand upon the straight path.

“And indeed it is a mighty oath, if only you knew.”

What has been cast into the world from this science is like a point compared with the sea, or a drop compared with rain.

For the entire world and the Earth with everything upon and within it, on its surface and in its interior, resemble a mustard seed in a vast wilderness whose dimensions intellect cannot grasp when compared with the sphere of the Moon, which is the smallest of all the celestial spheres.

If this is so, then it is established that the caliphate of God Most High is something beyond the governance of human politics, something people cannot comprehend through such governance, and a hidden knowledge they cannot know by themselves.

Know, O brother, that the House in which lies the secret of the caliphate and the knowledge of prophecy is the House whose people were called practitioners of mighty magic in both the Age of Ignorance and Islam because of the signs manifested by them and the miracles they knew.

Their enemies, being unable to perform what they performed and ignorant of the knowledge they possessed, could find no means of lowering their rank except to say that they were magicians and that they had helpers among the jinn who supplied them with these things.

Far from it!

They were barred from what they desired.

It is nothing but divine knowledge and lordly support, brought down by noble recording angels and guardian reckoners, who deliver it by the command of God—mighty is His name—to whomever He has chosen from His creation and approved as His deputy upon His Earth.

Know, O brother, that God's proof among His creatures and His trustee upon His Earth, within the animal world, is the human form.

Humanity is His deputy upon the Earth over plants and animals, and likewise over minerals.

As we said in the Epistle on the Actions of the Spiritual Beings, the wider circle always manifests its actions and makes them evident within whatever lies beneath it.

Know that within the mineral realm are excellent and noble substances.

Likewise within plants and trees and what arises from them.

Likewise among animals there are kings and leaders, as we mentioned in our *Comprehensive Epistle*.

Know that among animals there are kings and leaders.

Some are unjust and aggressive, taking their affairs through force, usurpation, and oppression, like predatory beasts and wild animals.

These represent the utmost blameworthiness, and little benefit comes from proximity to them. Rather, it is better to flee from them and remain far away.

Other kings and leaders conduct their affairs through good character and a pleasant disposition, like the noble horse, cattle, and sheep.

The same is found among birds.

This exists throughout creation and throughout the entire terrestrial realm.

If this is so among minerals, animals, and plants, how could it not also exist in the human world, for whose sake all of these exist?

By this demonstration, every tyrant and ruler in whom ignorance appears and knowledge is absent is like the predatory beasts and wild animals.

He takes from his age whatever he can seize and from his time whatever he can reach.

Those living near him endure toil, hardship, fear of him, and the burdens he imposes upon them, together with humiliation under his rule.

But those who are caliphs possessing the opposite qualities—such as the prophets, the imams, and those who follow them in excellence, may God be pleased with them and they with Him, commanding what is right and forbidding what is wrong—are the caliphs of God Most High who follow His command.

Through them the world is put right.

At times they are manifest to sight and present in place during cycles of unveiling.

At other times the opposite occurs in cycles of concealment.

Yet in a cycle of concealment they are not completely absent in person from their enemies, while their friends know their places, and whoever among their friends wishes to seek them is able to reach them.

Were it otherwise, time would become empty of the Imam who is God's proof over His creatures.

God Most High never withdraws His proof and never severs the extended cord between Himself and His servants.

They are the pegs of the Earth and the true caliphs in both cycles.

In a cycle of unveiling, their kingdom appears in bodies and spirits.

In a cycle of concealment, their command operates within souls and intellects.

Those who possess earthly kingdoms and bodily caliphates manifest their actions only in bodies and not in souls.

They have not possessed spiritual kingship and have not been supported by heavenly support.

For this reason they occupy themselves with the same things with which beasts occupy themselves.

Their aspiration extends no further than the belly and sexual desire.

Likewise their ambition extends only to gathering the treasures and precious things of this world, seizing its pleasures, and eagerly pursuing its desires.

As God Most High says:

“Beautified for mankind is the love of desires: women, children, heaped-up treasures…”

until His saying—majestic is His glory:

“And with God is the best return.”

These are the people deceived by earthly kingship, as He says, addressing humanity:

“O human being, what has deceived you concerning your generous Lord?”

Know, O brother, that the one deceived and tempted by the world is the one whose soul, when it sees punishment, says:

“Alas for me for what I neglected concerning God!”

and says:

“If only I could return!”

and:

“If only I had another turn!”

Far from it.

The word has become binding:

“I shall surely fill Hell with jinn and human beings altogether.”

And:

“There is none of you but will come to it; this is upon your Lord a decree determined.”

Thus, O brother, this demonstration has made clear to you the difference between the caliph of God and the caliph of Satan, and between earthly kingship and celestial kingship.

Know, O brother, that through this art you may know kings, leaders, rulers, governors, their followers, what will occur in their affairs and conditions, the state of those who oppose them and rise against them in their age, and those who constrain them in their place.

When you know and understand this, your soul becomes content through what you have learned and inclined toward the caliph who possesses truth and certainty.

Appoint him over your purified soul and luminous spirit.

If you are able to reach him and arrive before him, you have attained salvation and come to stand upon the clear road and manifest path.

If you cannot find him, then appoint your **intellect** as caliph over your own soul.

Accept its commands and prohibitions and avoid passion, for passion is the caliph of Iblīs within you.

Beware lest the caliph and the one who appointed him gather together against you—that is, Iblīs in potentiality and his caliph within you in actuality.

This occurs when your animal soul and appetitive faculty gain mastery over the rational soul and intellectual faculty.

Then you perish.

Chapter 38 — The Cycle of Concealment

Know, O brother, that the action of Iblīs is strongest during the cycle of concealment.

This is because the proof of God—mighty is His name—upon His Earth and His caliph among His servants is hidden and concealed.

Yet his lights shine within the souls of those who know him and return to him, those who are not deceived by what they see of the strength of worldly kings and the caliphs of devils.

For these are passing, vanishing, perishing things with neither permanence nor duration.

They do not judge the Imam merely by the visible condition of his kingship and authority during a cycle of concealment, nor does his state of hiddenness and concealment cause them doubt.

Rather, the Imam remains for them the Imam in his state of concealment and hiddenness.

For everything they allow as possible concerning a sent prophet they likewise allow concerning the legatee and the Imam, since the prophet is the noblest of them and highest in rank.

They accept that a prophet may die, be killed, flee from enemies when he finds no supporters, eat, drink, marry, rejoice, grieve, and that celestial events may affect their bodies just as they affect our bodies.

But their noble, spiritual, luminous souls lie beyond the celestial spheres.

The celestial sphere therefore rules their bodies but does not rule their souls.

In bodies they are like us, but in souls there is between us and them a difference like the difference between non-rational animals and ourselves.

This is a field which, if we wished to explain it fully, would take us beyond the purpose of this epistle.

We therefore return to what we were discussing.

Since we have mentioned the manner in which kingdoms begin, crowns are tied, and royal thrones established, let us now mention from the knowledge and practice of this art the manner of raising the banner of glory and authority, tying the crown, and determining the sign of wars.

This is among the finest operations of this art after what we have already mentioned.

Chapter 39 — Establishing a Governorship and Raising the Banner

Ptolemy said: examine the Moon when establishing a governorship and in the work associated with the collection of revenues.

Do not separate it from Jupiter.

Let Saturn be connected with it, with the Moon in the house of Saturn, by trine or sextile at the beginning of the month.

Place the Moon in the house of Saturn, with Saturn related to it by trine or sextile as I have described to you at the beginning of the month.

Let the benefics aspect the Moon in some favourable manner.

When this is so, that governorship and covenant endure and last for a period measured according to what is indicated by the strength of Mars—first in years, then months, then days.

If Mars is in the position I have described and the Moon and benefics are with it at the beginning of the month, the people under that governor will become corrupt toward him, speak badly of him, and there will be fear concerning his army and the plundering of his kingdom within that jurisdiction.

Yet his final outcome will be safety because of the benefics and the Moon.

If Mars is at the end of the month, this is favourable and good.

If Mars and Saturn together cast hostile aspects upon midheaven, there is fear that the banner will be destroyed and its bearer killed, imprisoned in a prison where he dies, or harmed by some of the people under his command.

If Saturn is at the end of the month, it is blameworthy if Saturn possesses a share of strength, unless it is weak and possesses no share while the benefics are strong over it.

If the Moon is in Saturn and the covenant is opposite the ascendant, its holder will be formidable and people will fear him.

Then examine the Moon.

If it is well received, this indicates that his subjects praise him.

If it is not well received, he will be blameworthy in their sight until he departs from them.

If the Moon is afflicted, his evil increases and they will meet severity from him.

Proceed according to this measure in whatever branches from it.

Chapter 40 — The Banner of the Prophet and Imam

Know, O brother—may God strengthen you and us with a spirit from Him—that the banner tied for the Prophet and Imam—God's blessings be upon them—is established through a knowledge higher and clearer than this.

It is tied through intended divine support and agreement with right guidance.

The Prophet or Imam ties it only for one whose rank makes him worthy of inheriting that knowledge.

Such was the Messenger of God—may God's blessings and peace be upon him and his family—when he tied the banner for one of his companions and said:

“Tomorrow I shall give the banner to a man who loves God and His Messenger and whom God and His Messenger love, one who attacks repeatedly and does not flee, and who will not return until victory comes through his hands.”

And so it happened.

Likewise was the time when he sent him forth against the champion of the Confederates and followed this with the accepted prayer appropriate to that moment.

Through knowledge such as this you may understand the actions of the prophets and imams and what they assign of their works to their companions and followers.

They give each of them according to the rank he deserves, the excellence that proceeds from him, and the honour he possesses in their sight.

This increases and decreases according to what they perceive as beneficial for him.

Since we have said that we would present some of the finest things in this art, its strange wonders, subtle matters, and forms of magic, we shall remind you through the following chapter of one of them.

It is a strange science and wondrous magic.

If you wish to go—or one of your brethren wishes to go—or someone asks you about the condition of an invitation or banquet to which he has been invited and wishes to attend, and asks how his condition there will be, what the gathering will be like, who will attend, what food and drink will be present, what the companions will be like, what the host is like, and the condition of everything taking place there, begin judging it according to what we shall explain in this chapter.

Chapter 41 — Judging an Invitation or Banquet

If you wish to know this, examine the ascendant, for it indicates what will be eaten in the house.

From the **second sign from the ascendant**, the nature of what is eaten is known.

From the **third**, the condition of those seated there and the character of the drinking companions are known.

From the **fourth**, the place in which one will sit is known—whether western or eastern, southern or northern, good or bad.

Know that from the **fifth sign** the drink is known.

From the **sixth**, their servants are known.

From the **seventh**, the place to which one goes is known and whether he will be honoured there or not.

From the **eighth**, the condition of the food and cooking is known.

From the **ninth**, the neighbour beside whom you will sit is known.

From the **tenth**, the host who invited you is known.

From the **eleventh**, the condition of the singers is known.

From the **twelfth**, the women and men of the household are known.

If the Moon is in the ascendant, their food will be dominated by moisture, with little pleasant flavour, abundant broth, and a predominance of watery quality.

If the Moon is with Mars in the ascendant, much will occur at the banquet.

If the Moon is with Venus, there will be music, merriment, and entertainment.

If one of the planets we have named is alone in the ascendant, it takes the place of the Moon in this judgement.

If the Moon aspects Saturn by trine while the Moon is in one of the watery signs, then what is eaten at the banquet will be fish or some other creature that lives in water.

If the Moon is in Libra, the food will be grains.

If the Moon is in Gemini or Aquarius, what is eaten at the banquet will be the flesh of birds.

If the Moon aspects Saturn by square or opposition, the meat served at the banquet will be cold.

If the Moon is with Mars or aspects it, the meat eaten will be hot.

If Saturn is in the fifth from the ascendant, their drink will be bitter.

If Mars is in the fifth, their drink will be sour.

If Jupiter and Mercury are in the fifth, their drink will be very sweet.

If Venus is in the fifth, their drink will be between sweetness and bitterness, fragrant in scent, pleasant in taste, and beautiful in colour.

If the Moon is in Scorpio with the Tail, beware lest poison be given to you to drink in your gathering.

If the Moon is in Leo, beware of meat.

If it is in Sagittarius, beware of eating the flesh of hunted game.

If the Moon is in Libra, beware of eating radishes and grains; if you eat them, they will harm you.

And God knows best what is correct.

Consider, O brother, this wondrous knowledge and perfected art, encompassing all that occurs among existing things and all that comes into being among events. How excellent it is, and how excellent the practice of it and judgement through it!

Through this knowledge, whoever has mastered its practice may report what will occur before it occurs. This is a kind of terrestrial knowledge of the unseen.

The same is true of what is obtained through augury and omens.

Chapter 42 — Visiting and Spending the Night with Others

Among the excellent things in this art and the wonders of its secrets is knowledge of the condition of one who wishes to visit a group of people and spend the night with them, what will happen to him in that place, and what his condition will ultimately become.

If you wish to know this, examine Venus, for it is the significator of the condition of women.

If Venus is in the house of Mars or Saturn, he will that night approach a woman other than his wife.

If Venus is in the house of Mercury, Aquarius, Capricorn, or Cancer, and the Moon is with it, he will spend the night in a bright, illuminated house with an unmarried woman.

If Venus and the Moon are together in the house of Mars, he will approach a mature unmarried woman.

Likewise, if Venus aspects the house of Mars from the seventh, whatever its condition may be, and its lord aspects it, the indication is similar.

If Mars is in the seventh and aspects the degrees of the ascendant, he will approach men and women from behind.

If Mercury aspects from the seventh, the indication is similar.

If Jupiter aspects Venus, he will approach his wife.

If the ascendant is a double-bodied sign and Venus aspects from the seventh, he will fulfil his desire and spend the night alone.

If the Moon aspects from the seventh toward a four-footed sign, and Saturn or its degrees are involved, he will approach animals.

If Saturn from its own house in the seventh aspects the ascendant, he will approach women belonging to cultivators of the land and spend the night upon the ground in a dark and filthy place.

If Jupiter is in such a condition, he will spend the night with a beautiful and attractive woman.

If Mars and Venus are together, he will approach women amid terror and fear, and he will be in danger because of it.

The remainder of this subject is mentioned in books on astrological judgements. We have presented only its preliminaries.

When you understand them, what we have said becomes sound for you: that everything which occurs in the human world and terrestrial creation takes place through celestial governance and heavenly command, because the lower world is bound to the higher world in all its affairs and conditions.

We intended, through what we have mentioned of this knowledge, that our brethren—may God strengthen them—should know that the excellence of knowledge is what gives the human being the name of humanity, through which he becomes capable of reaching the angelic form and celestial rank.

Knowledge of matters hidden from sight, things prior in time, and things that will exist in the future belongs among the noblest and most exalted sciences.

Knowledge of these things comes after mastery of all the arts, proficiency in them, purity of souls, soundness of heart, submission to what must occur, little anxiety and fear concerning what cannot be avoided, and seeking protection through supplication and humble entreaty to God, fearing Him alone, without partner.

Perhaps many who come upon these epistles of ours will imagine that our purpose in composing them is to teach the science of the stars.

By my life, this is indeed one of our purposes, for we desire that our brethren—may God strengthen them—be acquainted with all the sciences, learn them, and remain ignorant of none of them, since their doctrine is to examine all sciences, investigate them all, and encompass knowledge of both their outward and inward aspects.

Yet the greatest purpose in all the epistles we have composed is the affirmation of the unity of God—mighty is His name—and declaring Him transcendent above what those ignorant of Him, who have strayed from His path, attribute to Him; and to know what He has created of His creatures and originated of His handiwork.

For all things are linked to one another and each stands in need of another.

Many people who have heard mention of magic and magicians have imagined that some magicians transform forms from what they are into other forms.

This arose because they saw the images of the degrees of the planets and their divisions depicted in ancient buildings remaining from the age of the earliest sages, from past generations and vanished nations.

When they saw these things, through their corrupt imaginings they supposed that those depicted forms and inscribed figures were among the magical operations by which the ancients brought birds down from the air, drew fish out from the depths of the waters through speech, spells, and incantations, and bewitched human beings until they became animals.

They possess many corrupt imaginings of this sort.

But the matter is not as they have supposed, nor is the condition as they have imagined.

Rather, these things occurred through devices they devised, traps they set, and arts they perfected.

This is the magic that exists in the world for as long as the world exists, for it exists through the world itself.

We have already mentioned at the beginning of this epistle the nature of magic, its divisions, and what belongs to each class of people and the practitioners of each art.

Were it not for fear of excessive length, we would mention what the practitioners of the science of the stars concealed and how they were able to report what had happened and what would happen.

We have already given something of this, and we wish now to add further indications concerning how the condition of a newborn may be known from the time the seed falls, and to mention here the knowledge through which one determines whether the fetus in its mother's womb is male or female, whether the pregnancy is one or two, when conception occurred, and similar matters.

Chapter 43 — Whether the Pregnancy Is of One Child or Twins, and Whether Male or Female

If you wish to know whether the pregnancy is of one child or two, look at the ascendant.

If it is a double-bodied sign and a planet is in it, and you find the same condition in the House of Children, then she is pregnant with twins.

If neither the ascendant nor the House of Children is a double-bodied sign, and neither contains any of the conditions mentioned, nor are the luminaries in double-bodied signs, then she is pregnant with one child.

If you wish to know whether the pregnancy is male or female, examine the lord of the ascendant and the lord of the House of Children.

If they are in feminine signs, it is female.

If they are in masculine signs, it is male.

If the two disagree, seek testimony from the Moon and judge according to whichever of the two it supports.

Another method is as follows: count from the Moon's house, which is Cancer, to the Moon by equal degrees, then add the degrees of the ascendant and cast the total from the ascendant.

If it falls in a masculine sign, it is male.

If it falls in a feminine sign, it is female.

Chapter 44 — Determining When Conception Occurred

If you wish to know this, count from the degree of the lord of the seventh to the degree of the seventh angle, subtracting thirty by thirty.

Each thirty attained represents a month.

If the total exceeds nine months, subtract nine, and whatever remains is the time of conception.

Another method is to examine what rises together with the ascendant, for this is its division. Assign one month to each such division and to each degree seven minutes and thirty seconds. Through this the time of conception is known.

Chapter 45 — Whether Birth Will Occur by Night or Day

If you wish to know whether the pregnant woman will give birth by night or by day, examine the ascendant and its lord.

If they are in diurnal signs, she will give birth by day.

If they are in nocturnal signs, she will give birth by night.

If they disagree, act according to whichever possesses the greater testimony.

Chapter 46 — Choosing the Time of Conception

Know that the best condition is for the Moon to be from the ascendant in a masculine sign in the triplicity of the Sun.

Beware lest it be in the burned path.

Let it be free from the malefics and from combustion, and let Venus likewise be sound, for if Venus is corrupted, the earth is corrupted, and if the path of the Moon is corrupted, the body is corrupted and no benefit is obtained from it.

Chapter 47 — The Death of a Fetus in Its Mother's Womb

If a fetus dies in its mother's womb and there is fear that the mother may die in extracting it, and they wish to remove it, then let this be done when the Moon is decreasing in light and descending toward the south, while Mars and Venus aspect the ascendant or the Moon by square or trine.

The best condition is when the Moon is in a feminine sign and the ascendant and its lord aspect Venus, while Jupiter aspects them both.

The best signs for the Moon or ascendant in this matter are the feminine signs of even rising.

Chapter 48 — The Condition of the Child in Its Mother's Womb

When the seed falls into the womb, Saturn governs it during the first month through cold.

Jupiter governs it during the second month with a degree of moderation.

Mars governs it in the third month and turns it into blood.

In the fourth month, the Sun breathes life into it by permission of God—mighty is His name.

In the fifth month, Venus fashions in it masculinity or femininity.

In the sixth month, Mercury forms in it the tongue and teeth.

In the seventh month, the Moon completes its form.

If it is born during the governance of the Moon, it lives.

If birth is delayed, governance returns in the eighth month to Saturn; if it is born in the eighth month, which belongs to Saturn, it dies.

If it is born in the ninth month, when governance returns to Jupiter, it survives by God's permission, and there occurs from it whatever has been decreed for it during the span of its life, according to what governs its nativity.

Standing upon these secrets, reporting them, and judging them is magic to the intellects because of the exposition contained in it, through which the human being is distinguished from the animal.

Similar matters are extracted through augury and divination.

Chapter 49 — Whether a Messenger Will Fulfil His Mission

If you wish to know what will happen with a messenger sent concerning some need—whether he will return having fulfilled it or not—look to the Moon and the lord of the fifth.

If the Moon or the lord of the fifth separates from a planet resembling the nature of the matter for which the messenger was sent, then examine whether it afterward applies to the degree of the ascendant.

If it does, this indicates that he will return with the need fulfilled.

Otherwise, he will not.

Chapter 50 — The Return of a Messenger

If you wish to know whether the messenger will return quickly or not, and what will happen to him during his absence, look to the Sun and the lord of the ascendant.

If the seventh house and one of these are connected, the messenger has reached his destination.

If they are in the fourth, he is sick or imprisoned.

If they are in the eighth, he is dead.

If they are in the ninth, he has departed onward.

If they are in the tenth and Mars aspects them, he is in the hands of an unjust ruler.

If they are in the eleventh, he is with a friend.

If the Moon is at the Head of Gemini and is in a good position with the benefics, then give glad tidings concerning the absent person with every good.

Chapter 51 — Knowing the Contents of a Letter before Breaking Its Seal

If you wish to know what is in a letter before opening its seal, establish the ascendant and examine Mercury.

If Mercury is in the ascendant, the letter contains information concerning its sender and his own condition and affairs.

If Mercury is in the second, the letter mentions wealth and similar matters.

If in the third, the letter concerns brothers and relatives.

If in the fourth, it mentions estates, lands, and real property.

If in the fifth, it mentions children, clothing, and joys.

If in the sixth, it mentions slaves, animals, and illness.

If in the seventh, it mentions women, marriage, and similar matters.

If in the eighth, it mentions death and inheritance.

If in the ninth, it mentions pilgrimage or travel undertaken for righteousness and religion.

If in the tenth, it mentions the ruler or comes from a ruler.

If in the eleventh, it mentions friends and brethren.

If in the twelfth, it mentions enemies.

Chapter 52 — Whether a Letter Has Been Sealed

If you wish to know whether a letter has been sealed or whether its seal is upon it, examine Mercury and the Moon.

If the Moon applies to Mercury, know that it has not yet been sealed.

If you find the Moon separating from Mercury by an amount corresponding to the term of the planet, know that the letter has been sealed.

Assign the letter to Mercury and the sealing clay to the Moon.

Chapter 53 — The Celestial Ordering of All Events

Know, O brother—may God strengthen you and us with a spirit from Him—that we have informed you of this so that through it you may infer other things and know that all affairs in the world of generation and corruption, small and great, subtle and mighty, occur through celestial governance and heavenly command.

All of them are inscribed in a clear Book.

Whoever learns to read it well encompasses knowledge of them all, and his soul longs to ascend to the world of the celestial spheres, the vastness of the heavens, the abode of true life, the spaciousness of divine satisfaction, and the gardens of Paradise—the abode of spirit and sweet fragrance.

Chapter 54 — Truth and Falsehood in Reports

If you wish to know whether a report is true or false, examine the significator, namely the Moon.

If it applies to a planet in an angle, the report is true.

If it applies to a cadent planet, it is false.

And the opposite applies accordingly.

Chapter 55 — Why the Brethren Need These Sciences

Know, O brother—may God strengthen you and us with a spirit from Him—that you and all our brethren need knowledge of these matters so that, through the knowledge and sciences within yourselves, you may become independent of needing someone who does not recognise your worth.

Otherwise, such a person would possess superiority over you because you are ignorant of what he knows and need him concerning it.

This is not the quality of our virtuous brethren.

They are not content with ignorance for themselves and do not settle or find tranquillity until after exerting themselves and striving to encompass the totality of the sciences according to human capacity.

When they attain what they need from them and come to know it, they acquire human excellence.

For this reason we have called them our virtuous brethren.

I hope that you will be among them through your striving and diligence in acquiring knowledge.

Chapter 56 — The Purpose of the Sciences and Arts

Know—may God Most High strengthen you—that we desire for our brethren—may God strengthen them—whatever brings about the soundness of their condition and the rectitude of their affairs in both religion and worldly life.

Since this is among our greatest purposes concerning them, we have expanded this book for them and presented within it knowledge of the beginnings of practical and theoretical arts according to what we have been able to attain through the success granted by God Most High.

What led us to this was that we did not confine ourselves to a single science or one art, because we recognised the differences among people's natures and substances, and what each person longs for according to what agrees with his nature and corresponds to his substance among the arts, together with what his nativity determines for him.

This resembles the differences among their appetites, foods, drinks, and all their other conditions.

We therefore placed in these epistles some of the beginnings of the arts, branches of knowledge, and sciences, so that they might assist the beginner and train the learner.

We have not claimed concerning what we have said, nor exceeded the bounds in what we have described, for what is obligatory upon us and upon scholars is to offer sincere counsel to our brethren concerning the amount of knowledge that has reached us and that we have derived.

We do not claim to have encompassed the totalities of all sciences and arts.

These preliminaries that we have presented and the sciences that we have mentioned were not extracted from our own essences.

Rather, we took them from the books of the sages and the ancients.

Those belonging to the practical arts came from them, while the true sciences and the secrets of divine law came from the successors of the prophets—God's blessings be upon them—their companions, and those who followed them in excellence.

Many arts we have not mentioned, many sciences we have not pointed out, many we have not reached, and many whose ultimate reality has never occurred to our imaginations.

“Above every possessor of knowledge is one more knowing.”

But we have guided toward them and commanded our brethren to strive in seeking and exert themselves in acquiring whatever brings about soundness in the life of this world and the hereafter.

Know that the purpose of all practical arts and theoretical branches of knowledge is divided into two parts, with no third.

One is that through which the body is kept sound and maintained in a suitable condition.

The other is that through which the soul becomes sound after separating from the body at death and remains in the condition appropriate to it in the resurrection.

Since this is so, you must, O brother, be eager and strive toward that by which you perfect the two forms of happiness and attain the two stations.

The reason for the differences among the arts and the multitude of their kinds lies in the cultivation of this world and in the opposition and diversity of actions and works upon which this world is constructed.

Through that very opposition and diversity its affair ultimately proceeds toward destruction and dissolution.

Know, O brother, that whoever is granted success in attaining through a single science and single branch of knowledge what maintains both his soul and body has attained complete happiness and all-encompassing blessing.

This occurs when he is kept free from base actions, exhausting crafts, and arduous works, and when his art is intellectual and verbal, requiring no material instrument and making no use of the members of his body except the tongue, the faculty moving the hand for writing whatever needs to be written, the employment of thought and deliberation, excellence of intuition, intelligence of soul, and soundness of perception.

When we sought a branch of knowledge gathering together all that we have mentioned, we found none except knowledge of celestial events and their judgements, after knowledge of arithmetic and the science of number, through which whoever desires this becomes capable of it.

According to a person's knowledge of arithmetic and number is his knowledge and understanding of the affairs of the stars.

Indeed arithmetic and the science of number are the entrance to all the sciences.

Know, O brother, that the outward aspects of all arts are established for the soundness of bodies, while their inward aspects are for the soundness of spirits, insofar as they are practised according to what the sages have described and the prophets have reported.

But whatever has undergone alteration and change has departed from this quality and become a temptation in religion and worldly life.

We examined the arts of wisdom and saw that their divisions are balanced and their proportions harmonious because they are perfected, their results good, and their outward aspects correspond to their inward ones without contradiction.

Their outward aspects indicate the perfection of the workmanship of the Wise Maker—glory be to Him—and His bringing things into existence, while their inward aspects indicate His transcendence, call toward His worship, and point toward obedience to Him.

Know, O brother, that the art and knowledge of arithmetic and the science and wisdom of the celestial sphere are like a king and his minister among the arts and works, with everything after them descending until one reaches the crafts of the common people and the rabble, the practitioners of low occupations and ugly, contemptible trades.

The science of arithmetic is like the king because it encompasses all other sciences and arts, and through it their magnitudes, quantities, beginnings, and ends are known.

Through the science of the celestial sphere, which is like the minister to the king, their places, qualities, what endures among them and what does not, what is fortunate and unfortunate, the causes of their coming into being, the judgements operating upon them, and the things reaching them are known.

By way of a spiritual example and psychological correspondence, they have said that the science of number is like the **First Intellect**, encompassing all the forms of existing things and intellectually apprehending them.

Knowledge of celestial events is like the soul proceeding from the Intellect, because the Universal Soul is bound to the encompassing sphere and is what moves it.

Since this is so, there is no complete art in the world capable of assisting its practitioner to reach the exalted station and lofty degree in religion and worldly life like knowledge of the science of number and the art of the stars, through which the judgements and events of the celestial sphere are known.

This was the method of the sages.

They did not begin with any science or any craft until they had mastered knowledge of these two principles.

When they knew them, they manifested the arts and works they manifested.

Likewise the prophets—God's blessings be upon them—when they were supported by the emanations of Soul and Intellect, called to God—majestic is His greatness—with insight.

Whoever responded to them was granted success in salvation in both religion and worldly life.

And God knows best.

Chapter 57 — An Account of a Stolen Object

We had a friend among the excellent and best of people, one of our brethren, who supported himself through the art of the stars.

One day I was present with him when a man came, sat before him, and said:

“I have come to you so that you may tell me what is in my mind.”

He established the ascendant, corrected it, perfected the calculation, carried out the work skilfully, made the knowledge sound, and judged correctly.

He said to him:

“You are asking concerning something that was stolen.”

The man said, “Yes. What is it?”

He told him its kind.

The man said, “How much is it?”

He told him its quantity.

He said, “Who took it? Was the one who took it male or female, free or slave?”

He described the person.

He said, “How old is he?”

He told him.

He said, “Where did he go?”

He informed him.

He said, “What is his condition?”

He told him.

The man went in search of it, then returned having found it and gave him a considerable reward.

I regarded this as excellent. I saw it as a fine kind of magic, an immediate benefit, a pleasing success, and an admirable judgement.

I asked him to teach me this, and he did.

Through this he encouraged me to seek this science, to strive to reach its utmost degree and attain its end.

I attained from it whatever I was granted success in attaining.

I wish now to mention this subject to you, for neither you nor any of our brethren—may God strengthen them—can dispense with it.

It is mentioned in books of astrological judgements, as is everything we have mentioned previously.

We took all of it from the sages and transmitted it from them, each of them likewise transmitting it until its ultimate origin reaches those supported by heavenly revelation, lordly descent, and command from above.

Chapter 58 — Judging a Theft and the Thief

The practitioners of this art have mentioned four aspects in this matter.

The first is knowledge of the stolen thing.

The second is knowing whether the stolen property will be found.

The third is knowing when it will not be found.

The fourth concerns the thief and his location.

As for knowing the thing that was stolen, derive it from the term in which the Moon stands, from the substance of that sign, and from the combination of their indications.

Assign the ascendant, its lord, and the planet from which the Moon is separating to the thief.

Assign the second, its lord, and the planet to which the Moon applies to whatever belongs to the questioner.

Assign the eighth and its lord to what belongs to the thief.

Assign the tenth and its lord to the stolen property.

If the tenth is one of the animal signs, know that the stolen property is an animal.

If it is represented by a human form, know that it is a human being.

If it belongs to one of the signs of slaves, then it is a slave.

And God knows best.

Chapter 59 — Identifying the Thief

Examine the seventh sign.

If it is feminine, the thief is female.

If masculine, the thief is male.

If it is double-bodied, two persons participated in the theft.

If the significator is benefic, the thief is free.

If it is malefic, the thief is a slave.

Chapter 60 — Determining the Thief's Age and Appearance

Look at the significator, for it indicates the thief's age.

Eastern planets indicate youth and young age.

Western planets indicate elders and mature men.

If the significator is at midheaven, he is a young man.

If at the lower angle, he is old.

If under the rays, he is middle-aged, neither old nor young.

If a foreign planet is in the ascendant, it is an indicator of the thief.

If it is **Saturn**, he is a dark-skinned man with small eyes, a thick nose, long teeth, thick and long nails, broad in build, with split or widely separated feet.

If **Jupiter**, he is brown-complexioned with some redness, stout, with straight hair and a sound intellect.

If **Mars**, he is bold and daring in his actions, a young man, blue-eyed or light-eyed, reddish in colour, with sparse hair, fair or tawny, thick-set and strongly built.

If **the Sun**, he has light or hazel eyes and a well-formed body.

If **Venus**, he has a prominent nose, curly black hair, a good appearance, is young, much given to sexual intercourse, ugly in voice, with many relatives and children, and there is a burn-mark upon his body.

If **Mercury**, he is well-formed in body, clean, and idle or carefree.

If **the Moon**, he is large, dark-complexioned, generous, and rich in friends.

If you are asked whether the thief is known or unknown, examine the Sun and Moon.

If both aspect the ascendant, the thief is from the household.

If only one does so, he is someone who mixes with them and enters and leaves the house.

If the Sun and Moon are both cadent from the ascendant, the thief is a stranger, unless the lord of the ascendant is in the ascendant, or the lord of the Moon's house is with it while the Sun aspects its lord.

Know also that if the lord of the seventh is in the ascendant together with the lord of the ascendant, then the questioner himself is the thief.

The same applies when the relevant angular indications agree.

If the lord of the seventh is cadent from the lord of the ascendant, then the thief is a stranger.

Chapter 61 — Whether the Stolen Property Will Be Recovered

Know, O brother, that there are several indications for this.

The first is that the lord of the seventh applies to the lord of the ascendant. This indicates that the one who stole the property will quickly return it.

The second is that the lord of the seventh is beneath the rays of the Sun and applies to the lord of the ascendant. This indicates that the thief will be seized through the authority of the ruler.

Judge the third, fourth, fifth, and remaining indications according to this pattern.

To know what will occur concerning the ruler who apprehends him, examine midheaven, for it indicates authority in relation to the thief.

The sixth, seventh, eighth, and the remainder of the subject proceed according to this same pattern.

Likewise, recovery is indicated when the eleventh is involved and the Moon applies to the lord of the ascendant.

If the Moon applies to the Sun, this indicates that the stolen property will be recovered.

Chapter 62 — Identifying a Thief from within the Household

If you have determined that the thief is one of the household, look at the planet indicating him.

If it is Mars, he is the questioner's brother.

If the Sun, his father.

If Venus, his wife.

If the Moon, his mother.

If Saturn, his slave.

If Jupiter, his son.

Judge similarly according to the substances signified by the planets.

If the second is in the ascendant, the stolen property remains in the house with the questioner.

Chapter 63 — Whether the Thief Has Remained in the City or Travelled

If the lord of the second applies to the lord of the third or ninth, this indicates that the thief has fled.

If it applies to the lord of the tenth, this indicates that the property is with the ruler.

If the lord of the seventh is in the ninth, or applies to a planet in the ninth or third, or to the lords of those houses, this indicates that the thief has departed and travelled.

If the lord of the seventh is in the ninth from the seventh, this indicates that the thief is a foreigner of noble standing.

If Mars is in the seventh, or rules it, the thief is a foreigner and theft is his occupation.

Judge similarly according to the natures of the seven planets.

If the lord of the seventh is in a good place, this indicates the thief's strength.

If the lord of the seventh is Saturn, then the thief took the thing through cunning.

Chapter 64 — Knowing the Place Where the Stolen Property Is

If you wish to know where the property is, examine the fourth sign.

If it is a four-footed sign, the property is in a place where animals are found.

If the sign is in human form and Mars is in it, the property is in a place where iron is present, where iron is used, or where it is mixed with other things.

If Mars aspects it, the property is near an implement of fire, where fire is kindled, or in a place associated with fire.

If Mercury is in it, it is with someone whose craft is writing, or among books that have been put away.

If Venus is in it, it is with a woman or among the implements and belongings of women.

If the sign is watery, it is beside water or in water.

If Saturn is in it, it is in a filthy place, such as a latrine or something similar.

Then examine the Moon and determine in which angle it stands—eastern, western, southern, or northern—for it will indicate that the place lies in that direction, if God wills.

Examine also the ascendant.

If the ascendant is Aries or Leo, the property is in the mountains.

If it is at the end of Sagittarius or Taurus, it is in a place associated with riding animals or cattle.

If it is at the end of Gemini, it is in a garden, vineyard, or place containing a tree.

If it is Cancer, Scorpio, or Pisces, it is in water or close to water.

If it is Virgo, Libra, or Aquarius, it is in people's houses.

If it is Capricorn, it is in the ground, beneath a stone, or under a wall.

If the ascendant is Gemini and the Sun is in the ascendant or aspects it, the thief is in the houses of kings and rulers, or is a sage or merchant.

If the Moon is in Pisces, the stolen property is in a river, canal, or spring.

If Mars is in the ascendant, it is in places containing weapons, in blacksmiths' shops, or in places of fire.

Know that if the Moon applies to a malefic star by trine or sextile, this indicates that the thief will be apprehended quickly.

If the aspect is a square, there will be difficulty in apprehending him.

Chapter 65 — Knowing the Kind of Stolen Property

Look to the Moon.

If it is in Aries and its triplicity, then the stolen thing is of a fiery substance, from things extracted from mines and mountains.

If at that time it is in the term of Mars, then it is gold or silver.

If the Moon is in Taurus and its triplicity, it is from the substances of the Earth and its vegetation.

If the Moon is in Gemini and its triplicities, it is of animal substance.

If the lord of Gemini aspects it, then it is an animal.

If the Moon is in Cancer and its triplicities, it is an aquatic animal.

Then examine the lord of the Moon's house.

If it is in Aries and its triplicities, it is a plant inclined toward breaking or brittleness in its growth.

If it is in Gemini and its triplicities, it is an aquatic animal.

According to this method, knowledge of its quality and quantity is obtained.

Know, O brother, that this judgement and the science concerning what we have mentioned, described, and explained in part belong among the obscure branches of the science of the stars, which cannot be known except through excellence in calculation, precision in observation, and careful extraction.

Many people of our own time who claim knowledge of the science of the stars are incapable of deriving these things, practising them, and judging through them.

What we desire for our brethren—may God strengthen them—is that they should not claim to know anything among the sciences until after mastering it, knowing it, becoming proficient in it, and testing it.

We fear for them error and falsehood, which are contrary to their qualities.

Many ignorant people claim what they have no right to claim. When they are tested, they are exposed and discredited, attributed to falsehood, and fall in the eyes of those testing them.

Sometimes they may later possess something true, yet it is no longer accepted from them or taken from them.

This becomes a breaking of their spirit, a grief in their hearts, and something that cuts them off from knowledge and practice.

The sincere counsel toward our brethren that was obligatory upon us is what we have done.

We have delivered the counsel fully, discharged the trust toward them, and desired for them what we desired for ourselves.

By this we desired that the degree of faith might become complete for us, as the Prophet—may God's blessings and peace be upon him and his family—said:

“The believer's faith is not complete until he desires for his believing brother what he desires for himself.”

We have adorned these epistles of ours with flashes of sciences and branches of knowledge and with things that act like magic upon the intellect through reporting what will happen and what has happened.

For this belongs among the noblest branches of knowledge and the most firmly established sciences peculiar to humanity, and its beginnings were received from the angels through revelation and inspiration.

Know, O brother, that no human being has any way to encompass all of these sciences in their entirety.

God, however, bestows upon His creation something from them through the tongue of the one nearest to Him, most beloved by Him, and most honoured before Him, with the mediation of the angels between Him and them.

As He—mighty is His name—says:

“It is not for a human being that God should speak to him except by revelation, or from behind a veil, or by sending a messenger who reveals by His permission whatever He wills. Indeed, He is Exalted, Wise.”

Among the things our brethren—may God strengthen them—ought to know and become acquainted with through this science are the wars that will occur in places and between kings, and the times at which they will occur, so that they may guard themselves against them and remain far from their locations.

For they are not people of evil and sedition.

Rather, they are people of goodness, safety, worship, renunciation, knowledge, and wisdom.

Chapter 66 — Knowing Whether War Will Occur and When

If you wish to know whether there will be war in the year in which you are living, or in the coming year if you are at the end of the preceding one, examine Mars in that year.

If Mars is in the angles, war will occur.

If it is cadent, it will not.

If you wish to know when the war will occur, count from the degree of Mars to the degree of Jupiter and cast that distance from the ascendant.

Wherever the calculation ends, war will occur in that term.

Another method is this:

If you wish to know whether it will occur and when, examine the four angles.

If Bahrām, that is Mars, is in one of the angles, fighting must occur.

If the lord of the house aspects Mars while Mars is in one of the angles, it will happen quickly and close to the time of your examination.

If Mars is in the ascendant, the war will occur toward the east and in the direction of Khurāsān.

If it is at midheaven, it will occur toward Yemen and the direction of the qibla.

If it is in the western angle, it will occur toward the west.

If it is in the lower angle, it will occur toward the north.

Whenever Mars is angular, there will be fighting.

If you wish to know when this fighting will occur, examine how many degrees Mars has travelled through its sign.

If it is in the first ten degrees, the war will occur at the beginning of the year.

If in the middle of the sign, it will occur in the middle of the year.

If at the end of the sign, it will occur at the end of the year.

And God knows best.

Among the things our brethren—may God strengthen them—need when some of them are absent from others is to know the condition of a companion who has gone away: whether he is alive or dead.

For they may be afflicted by separation from loved ones, the disasters of the days, the reversals of time, the concealment of leaders, and the absence of virtuous men during times when they fear for their lives from dominant enemies and oppressive rulers.

Chapter 67 — Knowing Whether an Absent Person Is Alive, Ill, or Dead

If you wish to know this, make yourself the questioner and assign the ascendant to yourself, or to the person asking you about the matter, and assign the seventh to the absent person.

Infer the death of the absent person if the lord of the ascendant is cadent from the angles, combust, or applying to the lord of the eighth from the ascendant in a bad place, while the Moon at the time of the question is with the malefics in its fall, or is in the second, twelfth, or sixth.

This indicates that the absent person is dead.

Chapter 68 — Knowing That the Absent Person Is Alive

Life is indicated by the strength of the lord of the ascendant, its separation from the lord of the eighth, and its application by trine or sextile to a benefic planet, together with the sound condition of the Moon at the time of the question above the Earth.

The lord of the ascendant should likewise be sound, and the Moon should be free from the sixth, twelfth, second, and eighth.

If these indications are found in relation to the seventh, then the absent person is alive and safe in himself.

Chapter 69 — Knowing Whether He Is Ill

If you wish to know whether he is ill or healthy, examine the lord of the ascendant and the Moon.

If they are with the lord of the sixth or in its house, he is ill.

Likewise, if they are in their falls or combust, he is ill.

If neither the Moon nor the lord of the ascendant is in such a condition, he is not ill.

Chapter 70 — Knowing the Manner of Death

If Jupiter is in the ascendant while applying to a planet in the ascendant, he dies an evil death.

If it is in Scorpio, he dies by drowning.

If it applies to Bahrām, he is killed or drowned.

If both are in Leo as well, wild beasts will devour him, or he will suffer a calamity from wild beasts and die.

If Saturn is involved, he is given deadly poisons without anyone knowing about it.

Chapter 71 — Knowing How a Besieged City Will Be Taken

If one of our brethren is in a city which has been placed under siege by an enemy and wishes to know how it will be opened, let him examine the condition of the ascendant and the Moon, the condition of the ruler of the city, its sign, and the natures associated with it.

Let him seek assistance from the testimonies of the stars that support it, establishing them according to their positions, temperaments, and natures.

If the stars there are at the beginnings of their signs, the city will be opened from their direction.

If Mars is in one of the angles, it will be opened by the sword.

If Saturn is there, it will be opened through deception and cunning.

Know the four angles, for they signify fortresses.

If the malefics are in them, the city will be opened.

If benefics and malefics are together in them, it will not be opened except through a treaty.

If those malefics are themselves the rulers of the angles, then the opening will come from its own inhabitants through agreement.

Chapter 72 — The Limits of Human Knowledge

Know, O brother—may God strengthen you and us with a spirit from Him—that the sciences are many, and none encompasses all of them completely except the One to whom belong creation and command.

For this reason, one of the scholars of the art of celestial judgements said:

“I found thirty-six chapters among the indications by which these matters are inferred, according to the number of the faces of the zodiacal signs, for they are thirty-six faces.”

If we were to set them alongside the powers of the planets and mention their planets within them, we would pass beyond the bounds of these epistles.

Even if we were able to describe every subtle detail and encompass all their positions, we would still fall short because of the multitude of similar qualities, differing indications, and opposing meanings found within this science.

If deficiency and incapacity necessarily accompany us concerning what occurs in this terrestrial world and lower centre, how much more must they accompany us in knowing what occurs in the celestial world and higher place—indeed, many times more than in what lies beneath it.

The proof of this is that in most things we do not find agreement, but rather difference and opposition are more numerous than agreement in the branches.

As for the principles, they agree and do not differ.

But the powers proceeding from them, the genera appearing within them, the species composed from the genera, the individuals branching from the species, and the differing qualities peculiar to individuals—their different colours, varying forms, smallness and greatness, length and shortness, generation and corruption, and the other things found among bodies—all display this multiplicity.

Since we have mentioned the form of magic practised through the mediation of the intellect, namely exposition and the uncovering of the realities of things—which is what the prophets spoke through by knowledge, bringing the revealed books and detailed signs—and since we have mentioned what appears of magic through the mediation of the soul, namely knowledge of what has happened and what will happen at the beginnings of actions, and knowledge of the states and actions that arise in the world, together with reporting and judging them—knowledge peculiar to the possessors of celestial wisdom and astrological sciences—we have presented concerning this some fragments and flashes.

These are intended to awaken the heedless and rouse those inattentive to contemplation of the signs in the horizons and within themselves.

For among our greatest purposes in everything we have mentioned and described is to encourage the learning of sciences and investigation of the hidden secrets of creation, so that this may lead our brethren—may God strengthen them—to the highest forms of happiness and loftiest degrees.

Through this they may attain a rank in the dwelling-place of the heavens and the vast expanse of the celestial spheres.

No one is capable of ascending there except those who are learned, knowing, certain, and possessed of insight.

The dwelling of the Gardens and the abode of true life are more fitting for purified spirits and luminous souls, while the abode of humiliation, sorrow, calamities, and illnesses is more fitting for unfortunate spirits and impure souls.

Chapter 73 — Intellectual, Divine, and Natural Magic

Know, O brother—may God Most High strengthen you—that every knowledge that proceeded and every action that appeared from the prophets and messengers, from those who succeeded them after them, from their rightly guided successors and purified households, and from the believers who accompanied them, is **intellectual magic and divine command**.

Through it they enchant the intellects of the believers who incline toward them, submit to their command in what they bring, realise their truthfulness, trust in it, and find tranquillity in their truth.

This is clear lawful magic and truthful, certain speech.

It is the power of divine law supported by the powers of the Universal Soul through what is revealed to it from intellectual power by divine will and lordly providence.

Everything manifested by sages, philosophers, and scholars through rational demonstration and correct proof also proceeds according to the forms existing within the intellect.

Nature then receives these forms in matter through what appears to sight and is apprehended by the sense of vision among pigments, colours, quantities, dimensions, genera, species, and individuals.

For the Creator—glory be to Him—made the Intellect preceding, the Soul following, Nature driving onward, and Matter receiving.

The Intellect is the first creation and the primordial light, before whose height all other lights fall short, for it receives its excellent lights and complete goods from its Creator—majestic is His glory and sanctified are His names.

It possesses the fullness of excellences and goods, free from the admixtures of changes and deficiencies that affect the spiritual and bodily creatures beneath it.

It is complete and gives to what lies beneath it the form of completion.

It assigns to every existent proceeding from it its enduring rank and gives it the share appropriate to it within the necessity of order and balance of divisions.

Likewise, it possesses the preserving power over the essences of all existing things, together with the power by which each existing thing possesses its own essence and distinctive property.

It gives existing things their particular properties, one by one, according to what each deserves and what is appropriate to it.

It is the **greatest magician**, which has enchanted all things, because it makes them manifest and through it knowledge of them and insight into them become possible.

Through it the Universal Soul itself was enchanted, for the Intellect is what makes the Soul manifest and clear, reveals to it what is hidden from it, and places within it what appears from it and proceeds from it.

For this reason the particular power of the Intellect appears through the Soul.

Through it the Soul finds rest and reaches the limit of its tranquillity, attaining its enduring goods, noble emanations, subtle lights, and peculiar actions.

When these actions appear through the mediation of the Universal Soul to particular souls and become impressed upon them, they carry those particular souls toward the Intellect and bring them before it.

Through it comes their deliverance and salvation from the captivity of Nature, the death of error, the corruption of matter, and the humiliation of servitude.

As for the actions of the Soul manifested through the mediation of Nature, these are the actions of human beings in crafts and occupations.

We wish to mention something of them, for what is performed among them is **natural magic**.

Through it occur changes of colour and form, dyeing and shaping, transformation of appearances, completion of natural beings, and mineral combinations.

Through it the rational world enchants one part of itself by another, each according to whatever it has power to accomplish and whatever it reaches through the power placed within it.

Chapter 74 — Arithmetic, Astrology, and the Hierarchy of the Sciences

Know, O brother—may God Most High strengthen you—that the highest of the theoretical arts and the things performed through rational power and psychological thought are those that are pure and in which the natural powers do not participate, and which do not need material subjects in the manner required by other arts.

This is the science of number, because its form is intellectual and descends into a psychological faculty.

The science of the stars is likewise apprehended through a thinking faculty existing in a psychological substrate arising from circular motion.

Through the power of the soul, what will occur and proceed from those motions is known until it comes into sensible existence.

The foundation of this is knowledge of **time**, which is the number of the motions of the encompassing sphere that moves the ranks beneath it within the horizon of the Universal Soul.

We have already said that the science of number is like a king in relation to all the other sciences, while the science of the stars is like the minister who follows the king.

This is like the Intellect, which precedes all existing things in beginning and is found after them in their ultimate end, while the Soul follows it, turns toward it, and returns to it.

Likewise the science of number precedes all sciences.

It remains present even if they are absent, and it is not removed by their removal.

Its essence and ranks within their order correspond to its symbolic representations.

The science of the stars follows it, together with knowledge of the consequences of its indications and the hiddenness of its signs, and of the powers of its spiritual beings descending to the lower world and terrestrial centre.

These are the angels entrusted with preserving creation and distributing among them with equity according to the primordial principles: generation at the beginning and corruption at the end.

Know, O brother—may God strengthen you—that division operates throughout all existing things evenly, without disparity.

Their existence occurs through generation and growth, and their end through corruption and annihilation.

Glory be to the Creator of existence and permanence, the Maker of darkness and light, over every thing in its generation at the beginning and over every corruptible thing through non-being at the end.

Glory be to Him who has no beginning known through generation and no end described through annihilation.

He is exalted above being indicated by anything, with a majesty surpassing the descriptions of describers among both spiritual and bodily beings, except by what He has described Himself:

“Everything is perishing except His Face.”

Since these two sciences are the foundations of the subtle sciences and noble branches of knowledge, and among the sciences greatest in rank and most glorious in distinction, we have pointed toward them and drawn attention to them because they lead to the divine sciences.

We now wish to mention the noblest of the natural arts and bodily compositions, and the highest thing humanity reaches through them, by which a person surpasses those beneath him among his kind, and through which other people become like animals in their need of him and submission before him.

This division too is a kind of magic, since the whole world is bound to love of it and eagerly obedient to it.

It is knowledge of the **transformation of substances from one being into another**, and the transfer of the special property of a thing from one place to another at the times appointed for it.

All the lesser arts were established beneath this and practised for its sake, so that everyone might attain from it according to his power and capacity.

We named this epistle the Epistle of Magic and Incantations and explained within it the nature of magic, the number of its divisions, and the manner of its actions, so that our righteous brethren might infer from it the hidden secrets when they examine them with luminous souls and purified dispositions and persist in investigating them through thought and deliberation.

Then, when they reach the higher sciences and noble arts, they may become independent of needing anyone besides themselves in everything they require for the livelihood of this world.

When they reach this rank and acquire this station, then it becomes proper for us to call them **Brethren of Purity**.

Know, O brother, that the reality of this name is the special quality actually present in those who truly deserve it, not merely metaphorically.

Know, O brother—may God Most High strengthen you—that there is no path to the purification of the soul except after it reaches the limit of tranquillity in both religion and worldly life.

This consists in a person knowing, according to his capacity and the extent of his ability, the unity of God—majestic is His glory—and knowledge of the realities of existing things and the wonders of created beings by permission of God Most High, their Originator, who created, originated, and fashioned them.

It consists also in worshipping Him, declaring Him transcendent, and glorifying Him above what is found in His creatures and witnessed in His works.

After this comes knowledge of whatever brings about the soundness of worldly livelihood and independence from needing someone who lacks this art.

Whoever is not like this is not among the people of purity.

For if he truly belonged to the people of purity, then through his qualities he would be independent of those beneath him.

Know, O brother, that true purity also means that nothing needed by the purified and cleansed soul should be absent from it concerning what it must endure in treating this body and bearing its burdens.

Through purity it becomes possible for the soul to find rest from the body and distance itself from it, so that it is neither inclined toward it nor longing for it.

We have already mentioned that through knowledge of the subtle sciences and noble branches of knowledge, a person becomes capable of attaining what brings soundness to his body in this world and soundness to his soul afterward in the abode of the hereafter.

But this is not available to everyone concerning the body, because bodies are bound to celestial affairs.

Many people acquire a degree of knowledge of arithmetic and practice through it that others cannot attain, yet they do not obtain through it what would bring soundness to their bodies in worldly affairs or to their souls in religious affairs, nor do other people need them in these matters.

Others, below them in knowledge of these things, obtain a share in this world while what would bring soundness to their souls remains absent from them.

Others attain happiness in religion through such knowledge and are led by it toward salvation but obtain no worldly share.

Others are granted through it salvation in both abodes and a share in both stations.

Still others obtain worldly benefit through other sciences, such as literary knowledge and medical arts, by directing the powers peculiar to them toward examining natural actions and composite arts, then inferring from what they have been able to attain and reach.

Some make use of these things for what brings soundness to their bodies according to need and direct what remains toward what brings salvation to their souls in the hereafter.

Others are deprived of this and are not granted success in it.

Know, O brother, that among people in intellectual sciences, lordly knowledge, and psychological wisdom, the highest class consists of the prophets—peace be upon them.

Among people in bodily arts and forms of practical knowledge, the highest are the sages.

The furthest benefit the world has obtained through the sciences of the prophets is soundness of the soul in the abode of resurrection.

The furthest benefit it has obtained through the sciences of wisdom is soundness of bodies in the abode of bodies and the world of generation and corruption.

We wish now to explain in this epistle, from among the natural arts, something which, if you reach it and become capable of it, will give you the highest share among them and raise you to their highest degrees and most exalted ranks.

The sages have spoken extensively concerning it, pointed toward it, and indicated it in all languages.

All people seek it and desire it.

No one in the world can dispense with it or abandon hope of it.

It is the **talisman established for the cultivation of the world**, the beloved substance, the sought-after mineral.

It is the **great magnet** and the **red sulphur**.

Through it the people of the world boast over one another, wage war against one another, and fiercely compete in gathering and storing it.

Its knowledge is extracted from the minerals beneath it.

They seek to understand how it is extracted from malleable bodies, separated from them, purified out of them, transformed from its being into another being, stripped of one colour and given another, and how substances are transformed in its generation until whatever lies beneath it reaches its station through the governance applied to it, arrives at its rank, and participates in its excellence once it acquires its luminous form and splendid appearance, when it is cleansed and purified from the admixtures of alteration through the governance appropriate to it.

We wish to bring a chapter in which we shall mention something of what the sages expressed symbolically and the scholars indicated.

Contemplate it with your purified soul, your manifest lights, and your luminous spirit cleansed from the impurity of disobedience.

Perhaps you may succeed in knowing the secret of Nature and then renounce it after becoming capable of it and reaching it.

For renunciation of it while possessing power, capacity, and mastery over it is better and more beautiful than renunciation while a person is barred from it.

Then that purified form becomes complete and becomes like a polished mirror in whose substance the forms facing it appear exactly as they are, neither opposed, divergent, nor differing.

The one who looks into it is bewildered by what he sees within it, without doubting its truthfulness or being uncertain of its reality.

May God Most High bring you and us to the utmost limit of purity, illuminate our souls with the clarity of guidance, and make us and you among the people of faithfulness in religion and worldly life, through His favour and generosity.

He does whatever He wills.

Chapter 75 — The Sages on the Cosmos and Natural Transformation

Fārdamūs the Sage said:

“The heaven is spherical and possesses different regions, while the Earth is like a mustard seed at its centre.

“Upon every region of it are people living from the provision of God—mighty is His name.

“The Sun gives the world the motion of life. Above the Earth it ascends, and beneath it it descends.

“The heaven nourishes what lies within it, and the Earth is like an embryo in its mother's womb. It grows within it just as a child grows in the womb and lives within the belly.

“Saturn, Mars, Jupiter, Venus, Mercury, and the Moon act and govern, possessing powers, natures, and temperaments.

“Their powers descend into the Earth, and through the powers diffused from them and proceeding from them, through their mixture and combination, there appear these bodies that come into being in the world of generation and corruption: through the rain that descends, through what grows from it of plants and trees, and through what settles within its mine and comes into being within its dwelling-place.”

Galen said:

“Everything in the world moves in its cycle through increase and decrease, like heat and cold, summer and winter, atmospheric events, and the tides.

“With the decrease of the Moon things decrease, and with its increase they increase.

“Through the seven planets nativities revolve.

“In the small world, the two biles, phlegm, and blood increase and decrease through the governance of the natures and the seven powers.

“Everything upon which the Sun rises revolves through its revolution.

“Everything in the world grows through the governance of the seven and the twelve, for these are the foundation of gathering and separating all of this.”

Pythagoras said:

“The action of the seven within the twelve is like the action of the powers within the body.

“The Sun is the soul and the Moon is the spirit.

“The soul is hot and dry, while the spirit is cold and moist.

“Dryness mixes with moisture and heat is balanced by cold.

“The power of the intellect in the brain placed within the head is like the king at the summit of the upper chamber.”

Galen said:

“The Sun has four stations within the body corresponding to its places and courses within it. Through them it passes, stands, and revolves, and by the command of God they preserve the body.

“If something harmful or painful strikes these stations and that pain reaches one of them, it corrupts one of its gates, obstructs its channels, the body becomes corrupted, and death is hastened.”

As for the first of these stations, its place is in the face, where it opens…

The first of these stations is in the face, from which five gates open and through which its powers flow: **hearing, sight, smell, taste, and touch**. Through these gates knowledge of what is absent from and distant from the soul reaches it.

The powers within them move inward and outward, upward and downward, and over every gate a power is appointed which opens and closes it by command of the soul.

The **second station** is in the heart, from which five gates open and from which five messengers proceed: discrimination, speech, discernment of hidden matters, imagination, and thought.

The **third station** is in the liver, in which five gates open through which blood flows to all the extremities of the body, watering and nourishing it. Through it the body acquires strength, endurance, and vitality.

The **fourth station** is in the kidneys, from which opens the gate through which the seed flows and emerges, and through which the growth of age occurs.

These are the places of the Sun within the body.

As for the Moon, it has two places in the body: the skin and the head.

Jupiter governs the bone containing the vertebrae.

Mercury governs the veins and nerves.

Mars governs the blood and yellow bile.

Saturn governs the hair, nails, and black bile.

Jupiter governs the balance of the temperament and the soundness of the body.

Venus governs form and appearance.

The twelve zodiacal signs likewise have places and natures within the body.

Aries governs the hair of the head.

Taurus the forehead.

Gemini the two eyes.

Cancer the two nostrils.

Leo the mouth and tongue.

Virgo the beard.

Libra the shoulders, hands, and forearms.

Scorpio the chest.

Sagittarius the whole of the vertebral column.

Capricorn the abdomen.

Aquarius the testicles, penis, and kidneys.

Pisces the shins and feet.

Upon this division the body is established and constructed.

When you know these principles, you know what branches from them.

Then you come to know the art of medicine concerning animal bodies, and through it you acquire knowledge of the natures of mineral bodies.

If you are ignorant of the natures of living, rational bodies, then you are even more ignorant of the natures of pure watery bodies and further removed from governing them.

For among them are substances which must be separated until they depart from their first appearance, leave their unbalanced nature, arise with another generation, and live another life.

Among them are those whose nature is transformed from saltiness into sweetness and from hardness into softness.

Others are treated in the opposite way and brought from moisture to dryness and from acidity and astringency to balance.

Some cannot be mixed with one another until reconciliation has been brought about between them and whatever corrupts their condition has departed.

If one is separated from its companion, it corrupts it and removes it from the limit of balance.

When you know how to treat black bile, whose nature is cold and dry, until you return it to the nature of phlegm, which is cold and moist, then you have attained part of what is required.

And when you know how to transform the nature of yellow bile, which is hot and dry, into the nature of blood, which is hot and balanced, then you have attained one of the most exalted stations in the medicine of bodies.

These two stations are likewise among the most exalted stations reached in mineral governance.

They are the first two principles and the two branches following them, namely heat and cold, moisture and dryness.

Chapter 76 — Aristotle on the Four Elemental Circles

Aristotle said:

“The first circle beneath heaven is the circle of fire.

“The second is the circle of air.

“The third is the circle of water.

“The fourth is the circle of earth.

“From the circle of earth emerge two kinds of smoke.

“One is subtle and light. It rises upward, and when it approaches the circle of air it becomes dense and rises through it until it nears the circle of fire. There it becomes heated but finds no way to penetrate further, so it descends again toward its place of origin. From this comes rain.

“The other kind of smoke rises from the depths of the Earth and circulates toward its surface. It is dense and heavy, and from it mountains are formed.

“When the ascending smoke returns to the stationary vapour, the mountains drink it in, and it becomes within them like spirit in water.

“When the water recedes, the mountains appear, and the smoke returns and congeals within their interiors, fissures, and passages, producing the various kinds of minerals.

“When its power becomes complete, its natures gather together, its body becomes strong, and what has settled within it becomes perfected, there appears from it according to its distance from equilibrium.

“The four turn toward the twelve, because the four circles correspond to what lies upon the Earth among its regions and islands.

“Their actions therefore exist within them in the same way that the actions of the seven planets exist within the twelve zodiacal signs, just as the Sun revolves through them.”

The sages have in this statement subtle indications and delicate secrets which none recognises or knows how to practise except the Brethren of Purity, whose minds have become purified until they have reached the purification of what they need from these natures and have mixed some of them with others.

Thus they attain resemblance to the divine according to the measure of human capacity.

They attain the happiness of enduring in this world through tranquillity, while in the hereafter there are appointed for them the good things of the abode of true life, which is genuine life.

Know, O brother, that through knowledge of the two vapours arising from the earth—one subtle and the other dense—and through the stability of the lower one and the return of the upper one to it, its settling within it and remaining with it, the work is completed and perfected.

Chapter 77 — The Body of the Sun and the Nature of Gold

The sage said:

“The body of the Sun is the head of every body.”

It was called the head because it is the chief of bodies.

The planets beneath it can neither draw too near to it nor move too far away from it.

It illuminates the planets with its light when it descends among them and approaches them.

From it comes vegetation, from it precious substance, from it plain land and mountain, and from it comes that which emerges from the mixture of two things, red and yellow.

Its earth glitters.

If you dig deeply into earth in which gold is found, you will see that its soil is golden, resembling yellow arsenic and red sulphur, and there will be a warm vapour.

It is a broad earth whose nature is hot and moist, and the waters flowing through it are sweet.

This is the nature of the earth of gold, its power, its existence in its mine, its being in its place, its growth in its proper time, and the form of its constitution.

For this reason Pythagoras said:

“The Sun is the king of every substance, and its nature is the most balanced of all natures.

“The Earth does not corrupt it, nor do substances that burn bodies burn it, because its temperament consists of equal parts of heat, dryness, coldness, and moisture.

“Nothing in its nature exceeds another thing, nor is anything deficient or corrupted.”

For this reason people magnified and honoured it and called it “Sun.”

Kings fashioned crowns and diadems from it, set them with precious stones, and carried them upon their heads in honour of its rank, in exaltation of its renown, and because of its superiority over bodies.

For it is the noblest mineral found in the world of generation and corruption, and this is in honour of the Sun through which lands are made sound and living beings receive life.

Plato said:

“We entered mountains lying toward the north. They were so high that we could not see the Sun there.

“We were unable to remain because of the severity of the cold.

“We saw almost no vegetation except a small amount during summer, and summer there was like winter elsewhere at its severest.

“For this reason we said that nothing in the world is superior to the governance of the Sun, nor any work superior to the work it produces, the substance it makes, the dye it dyes, and the magic by which it enchants intellects.

“It made it the talisman of talismans and the magnet of particular souls and bodily desires.

“It made it the highest of the stations among mineral natures and made its art the greatest of the earthly practical arts.”

Plato also said:

“I sent a group of my companions toward India.

“They reported that they came upon a light and pleasant land and admired it.

“They said that the people of that land lived long lives, suffered few illnesses, and possessed healthy bodies.

“There was neither severe heat nor severe cold there.

“Its divisions were balanced and its order even, and the temperament did not quickly become corrupted.

“We therefore knew that that place was the equator and the mine of gold.”

From this statement the sages spoke when they described the Garden of Paradise, saying that it is elevated above the Earth by a third of the heaven, that there is in it neither heat nor cold, moisture nor dryness, nor anything discordant or mixed.

It is balanced in everything and appointed as the dwelling of those whom God Most High honours.

For this reason Galen and his companions said that so long as the body remains balanced in temperament and its ascendant sound, it remains and endures in the world.

Likewise, the tranquil soul, when it knows its Creator, affirms His unity, and is just in its judgements, already dwells potentially in the Garden of Paradise.

When it separates from the body, it reaches it.

For this reason Galen and his companions practised the art of medicine and sought quickly to bring soundness to their bodies.

They said:

“So long as the human being's temperament remains balanced and one part does not exceed another, he is healthy, illness does not enter him, and pain does not reach him.

“He is then fit to be among the inhabitants of Paradise.

“One afflicted with illness and pain is not suited to dwell there.”

We return now to what we were discussing.

They likened the Garden of Paradise to the Sun because through its action there is neither death, illness, nor corruption, and because it is the life of the world and sustains every body.

Its colour tends toward redness and its taste toward sweetness.

He said:

“We learned from it the making of a red dye.

“Then we dissolved from it two colours—that is, from the stone belonging to it—and with it we wrote a book and fashioned from it a royal seal and a crown for kings.”

Chapter 78 — The Moon, Silver, and the Other Metals

He said:

“The Moon resembles the Sun and seeks to imitate and emulate it.

“Its own essence is black, and from the Sun it receives the colour white and the yellow that follows whiteness when it rises on the night of the full Moon at the time of the Sun's setting.

“Then the glow of the Sun gives its face a yellow colour, after which that colour is taken away from it.

“A power descends from it into the Earth and produces there something resembling its colour, namely silver.

“Silver becomes corrupted when it falls beneath the rays of the Sun and disappears there until it is no longer seen.

“Likewise, when silver is mixed with gold it becomes hidden in its colour and brilliance, and the same occurs with copper.

“It receives dye.

“The Moon's dominion in the body is over the brain, blood, the two biles, springs of water, the tides, and everything in which increase and decrease occur.”

He said:

“We made an elixir from gold and cast some of it upon silver, and it became gold.

“How quickly silver responds to it, because it is anxious and delicate and possesses no patience toward what harms it.

“All rising spirits are enemies to it, and every body containing an ascending spiritual power harms it and does not agree with it.”

Diamond is a hot and dry substance, feminine and acidic.

It is close to silver and mixes with silver and gold when purified and cleansed.

Lead and iron may produce substances that take dye and mix with spirits, imprisoning them and not allowing them to escape.

But when they themselves are dyed, their colour flees from them and does not remain fixed within them.

They must therefore be purified and softened.

They preserve the colour of the dye in another substance, and thus accept dye.

Their elevated portion rises from them, while their biting quality is subdued.

When dye is fixed within them, it does not depart, and when purification is completed, silver may be extracted from them.

Saturn possesses upon Earth black lead, for Saturn is black lead.

It accepts dye, which clings to it like a leech and bites like a rabid dog.

When it accepts the dye, the heat does not depart from it, because within it is a hot ascending spiritual power from the interior of the Sun.

It is masculine, of little sweetness, and accepts dye.

A Sun may be produced from it, and its Sun is noble and elevated.

Various waters may be dyed through it.

It restrains Mercury and all spiritual substances and prevents them from escaping.

It is an enemy of silver because of its sulphur, and it dyes stones.

Mercury is cold.

It is silver overcome by moisture, which corrupted and dissolved it.

Whoever knows its disease is able to return it to its constitution and make it silver.

Through it spirits are gathered and paired together.

How little patience it has before fire!

Whoever is able to reconcile it with fire reaches what he desires.

Through it the dead are given life.

Chapter 79 — Stones and Their Properties

He said that stones are of three kinds: some melt, some do not melt; some become lime, and some do not become lime.

The stone that neither melts nor becomes lime is a noble stone, and it is the most excellent of substances: the ruby.

It has an opposite that opposes and overcomes it, namely diamond.

Diamond is a mighty stone and has an opposite that opposes it, namely lead.

Among stones, some increase within the Earth, while others diminish and crumble.

Some receive colour from rain and sunlight, such as onyx, agate, and others.

Some pass from one colour into another, such as ruby, which begins white, then becomes blue, then yellow, and finally red.

Know, O brother, that redness is the noblest of dyes and the foundation of all of them, for the Sun is red and all its spiritual powers are red and yellow.

Whiteness is the first of colours.

It passes into blackness, like the Earth toward which the natures incline.

Black is the colour of Saturn, and it is death.

There is no good in that over which it predominates.

Arqashīthā is a body, a sulphur mixed with silver.

It is cold, but close to heat because of the sulphur within it.

When it is washed, purified, and burned, it becomes cold and dry.

It has operations and enters into things required by practitioners of the art.

Magnesia is a noble stone honoured by the sages and praised by the ancient philosophers because they performed great works with it and dissolved through it every nature among mineral bodies.

It softens iron and glass.

It has male and female forms, and they called it “the possessor of dryness.”

The male form is dry, while the female is friable, black, and intensely dark.

They paired it with the sulphur called Aphīrūn, then cast it upon tin and transformed it into silver.

Shādhana is cold, dry, and soft, and from it copper may be extracted.

The sages greatly honoured it and gave it many names in their writings.

Bone is cold and dry.

Milk is moist because of its fat; when its fat leaves it, it becomes cold and dry.

Know, O brother, that the sages have said that plants contain powers of these spiritual influences just as the bodies of solid minerals do.

They act upon the bodies of molten minerals just as their spirits act when separated from them and then returned to them and established in a second generation.

They are numerous beyond counting.

None encompasses knowledge of all of them except God—mighty is His name.

But we shall mention a portion of them so that it may indicate the rest, if God wills.

Chapter 80 — Plants and Their Occult Properties

There is a tree whose leaves resemble the elongated leaves of broad beans.

It grows upward like rods and does not die in summer or winter.

It grows in the mountains of Syria.

It is said that if its juice is extracted and cast upon mercury and repeatedly cooked with it, it solidifies into white silver.

It is also said that the first tree to appear upon the face of the Earth was a tree whose root had the form of a human being.

It was a precursor to human generation, a talisman resembling the human form among plants.

It occurs as male and female.

When its branch is broken, something resembling a cross is found within it.

It possesses many names and is a well-known tree.

It benefits epilepsy when hung upon a person afflicted by it, and likewise black bile.

So long as it remains suspended upon him, he does not suffer a seizure.

It is hot.

It drives away corrupt spirits.

A talisman is made from it and erected upon inhabited houses, and no corrupt spirit or harmful creature remains there without fleeing.

One of the sages composed an entire book concerning this tree and mentioned its benefits.

Sagapenum, scammony, frankincense, mercury, sandarac, and opium soften bodies, improve spirits, cleanse impurities, restrain some of the powers of ascending spirits, and burn some corrupt sulphurous substances.

Trees containing gums and milky saps perform many actions and great works and possess excellent powers.

It is said that there is a tree called **Khūs** in Persian and **Ḥūrsamūn** in another language.

If some of the leaves nearest the ground are taken from its base, stripped, and combined with sea-foam and red arsenic in portions, and all are ground together, then whatever earthly substance one wishes may be coated with it and heated in fire, whereupon it emerges resembling red gold.

But it does not endure when smelted in fire a second time.

The leaves of this tree are round.

When the Sun rises upon them, a glitter and brightness can be seen.

Yellow worms like gold form upon them and crawl over them through the spiritual influences descending toward them and appointed over them.

It is also said that if the intensely red blossom of oleander, together with its leaves, wood, bark, and roots, are finely ground and spread upon molten copper, it comes out resembling gold, although it does not withstand the fire a second time.

Vinegar made from grapes—that is, wine vinegar—has many virtues.

It softens all natures in bodies and corporeal substances, dissolves and softens, whitens what is black, and blackens what is white.

Most of these qualities and names among plants we have not mentioned.

They are found in the *Book of Plants*, the *Book of Properties*, the *Book of Stones*, and similar works concerning the human body and the organs of animals.

We have mentioned what we have so that the reader of our book may know that everything in the world—little and much, great and small, minerals, plants, animals, and inanimate things—was created only through wisdom.

Everything is connected to everything else and nothing is devoid of benefit.

In its existence is wisdom indicating the Wise Maker—exalted is His name and Most High His remembrance.

All things are preserved in their places.

He—majestic is His name—is their Preserver and has appointed angels over them who bring them forth, cause them to grow, sustain them, and nurture them.

For each is a resting-place and a repository.

All are made clear in a noble Book and a mighty Tablet.

From it they appeared and to it they return.

They are likenesses and signs of that from which they came and from which they appeared.

Know, O brother, that jinn, devils, and rebellious spirits exist in places appropriate to them in which it is fitting for them to dwell.

The same is true of angels, and each has a known station.

Among the dwelling-places of jinn and devils are the breasts of hypocrites among human beings, where they dwell for whispering and misguidance.

They have companions among the jinn, some inspiring others.

The dwelling-places of angels are the breasts of believers and, above them, those of prophets and messengers.

As He—majestic is His glory—said:

“The Trustworthy Spirit brought it down upon your heart so that you might be among the warners, in a clear Arabic tongue.”

We have mentioned in our *Comprehensive Epistle* that among plants, animals, and minerals are bodies, corporeal forms, and powers particular to every one of their kinds and forms among the spirits.

We wish now to mention in this chapter how the sages employed these powers and spirits in the magic which they practised and taught to their disciples.

This consists in knowing mixture and pairing at the appropriate time, knowing proportion and equality of shares, causing spiritual powers to flow through corporeal substances, combining bodies with bodies, and establishing spirits within them after death.

Know, O brother, that whoever is capable of bringing a body to life after its death, like what the Messiah was taught, has brought forth a mighty magic which souls can scarcely believe and intellects scarcely verify.

Yet it is true and certain, and manifest magic.

But these are non-speaking bodies and spirits that departed from them and then returned to them.

They are radiant dyes and delightful colours.

Know, O brother, that this kind of magic corrupts intellects and destroys souls when they incline toward it and become absorbed in it.

Our brethren—may God strengthen them—ought not to turn toward this art merely through analogy, reading books, experimentation, or reliance upon someone who says, "I did this," or "I saw this."

Rather, what is intended is to follow a teacher who has truly arrived, a virtuous sage entrusted with bestowing this upon one who deserves to receive it, if he is among those who ought to learn lawful magic and know how God gives life to the dead.

As Abraham said:

"My Lord, show me how You give life to the dead."

He said:

"Do you not believe?"

Meaning: through description.

He said:

"Yes, but so that my heart may be reassured through seeing."

He said:

"Take four birds…"

meaning four pairs of flying creatures,

“…and place upon every mountain a portion of them…”

meaning fixed bodies, each portion placed where it ought to be placed,

“…then call them with the dissolving water; they will come to you swiftly. And know that God has power over all things.”

This is the interpretation of these verses according to the practitioners of this art.

Through this magic Qārūn acted, but he used it outside its proper place, opposed Moses in what he did, and transgressed what had been prescribed for him.

So it was taken away from him, the Earth swallowed him and his dwelling, and it engulfed him and whatever was with him.

Few in the world deserve to be taught this magic.

We intended through what we have mentioned and what we shall mention to fertilise the intellects of our brethren—may God strengthen them—with branches of knowledge, encourage them to examine all sciences, and become acquainted with the principles and modes of the arts, so that they may become learned sages, separate themselves from the world of ignorance and its qualities, be delivered from its people and horizons, rise to the world of Intellect and its goods, and attain the degree of knowledge and its blessings.

“Yet most people, however eagerly you desire it, will not believe.”

Those granted success in this are few—and how few they are.

Chapter 81 — The Moon and the Beginning of Actions

Know, O brother—may God strengthen you—that none of our brethren—may God strengthen them—or indeed anyone among people should begin governing any thing, undertaking any craft, or commencing any action intended to bring benefit to his condition and livelihood until after knowing the conditions of the Moon.

For the Moon is particularly associated with governing the human world.

Know, O brother, that the human being is the individual to whom everything beneath him is related.

He is the king of the heaven of this world and the deputy of the Sun over the terrestrial world.

The Sun is the deputy of God Most High in the heavens and Earth.

Every planet within its sphere is the king and governor of that sphere and the deputy of the Sun within it.

The Sun is king of the planets and its sphere is master of the spheres.

Through it life is connected from the mine of life and from it reaches every living, speaking, sensing, and moving being.

It possesses qualities peculiar to it by which it excels the other planets through what God Most High has bestowed upon it, and He gave it the preserving power over all existing things.

Know that the Moon in all its affairs resembles the human being.

It begins through generation as a human being begins.

It has a period corresponding to childhood and the condition after birth.

It has a period of youth and adolescence.

It has a period of strength and perfection.

It has a period of maturity and decrease.

Then it continues in this way until its existence disappears and it becomes hidden so that it is no longer seen, after which it begins another generation.

Likewise its course through its minutes and mansions in the zodiac resembles the course of a human being in his livelihood and all his activities.

Since this is so, whoever wishes to begin any of the things we previously mentioned—lawful magic, augury, omens, spells, incantations, making seals, binding spiritual influences, erecting talismans, placing signs, burying treasures and extracting them, or any work of loosening and binding, *nīranjāt*, transformations of substances, and changing one being into another—should first know the course of the Moon and the natures of its mansions.

He should know them mansion by mansion and correct the course of the Sun and planets through the astronomical tables, for this assists him in whatever he wishes to begin.

His observation should be based upon the celestial computation and divine writing.

He should observe the Moon every night and infer from it and its descent through the twelve signs.

We wish to explain this.

It is mentioned in the books of sages learned in the art of the stars.

If someone examining this lacks the ability to determine the celestial course through observation of the horizons, let him examine it in the terrestrial calendar, the conventional human script, and the particular written book.

Through this he will attain some of what he seeks, if God wills.

Chapter 82 — The Daily Course of the Moon and Its Mansions

The sage said:

“The Moon descends each day into one mansion.

“The duration of its stay in every mansion is an hour less one-sixth, because one mansion does not rise until five-sixths of an hour have passed, after which another mansion rises.

“When the Moon first appears on the first night of the month, it remains for six-sevenths of an hour, then another mansion rises.

“Every night it increases by six-sevenths of an hour.

“On the seventh night of the month it rises and remains until midnight, then sets.

“Every day after that it increases by six-sevenths of an hour according to this measure.

“On the fourteenth night, it rises and remains until sunrise, then sets.

“It rises as the Sun sets and sets as the Sun rises.

“Through this opposition it possesses a complete vicegerency, because it takes over governance of the world when the Sun sets and disappears when the Sun rises, imitating it in roundness and completion.

“On the fifteenth night its rising is delayed by six-sevenths of an hour, just as it rose on the first night of its appearance.

“This continues until on the twenty-seventh night it rises around dawn.

“Then it becomes hidden beneath the rays of the Sun for two days.

“This is its resurrection and its return to its Master, who renders its account to it and then brings it forth in another generation.

“Such is the determination of the Mighty, the Knowing.

“Then it appears and rises again as we have already mentioned.”

When the Moon descends into the first part of Aries, namely **al-Sharaṭān**, up to twelve degrees and six-sevenths of a degree, it is fiery and unfortunate.

Among the works suitable during it are those particularly connected with the affairs of women.

One should avoid wearing new clothes and, in general, refrain from other works.

Within this term a spiritual influence is stirred that connects with the souls of kings and rulers, and anger and violent assault through killing, bloodshed, injustice, and oppression appear among them.

Then this spreads through the entire world, and something of it appears in every individual according to his power and the capacity assigned to him.

It is suitable only for matters connected with women.

Whoever marries on this day, the woman will be favoured by him and he will be favoured by her.

Purchase slaves, riding animals, sheep, and cattle during it.

Plant and sow, and construct buildings, for the outcome of all of these will be praiseworthy.

Do not establish brotherhood with a brother on this day, for the affection of those who love one another will not endure.

Do not purchase anything for trade, for its outcome will not be praiseworthy.

Do not undertake a talisman or invocation under any circumstances.

Whoever is born on this day, if male, will be wicked and evil; wealth will not remain with him and he will not prosper in his affairs.

If female, she will be wicked, famous for immorality, responsive and favoured among men, and eager for them.

Al-Buṭayn is fortunate, hot, and dry, and is softer in substance.

When the Moon descends into the second portion of Aries, namely twelve degrees and six-sevenths, balanced spiritual influences then descend toward the world.

They repair the corruption that preceded them upon the Earth and correct what had been corrupted by the preceding mansion.

They remove the anger of kings from their souls.

It is suitable for all works and actions, particularly those concerning men rather than women.

Perform in it *nīranjāt* of affection and love involving kings, common people, brethren, and whichever men you love, but especially not women.

Perform in it the talismans and the four *nīranjāt* set forth in the book of Arisṭamākhus.

Govern the art during it, work with spiritual influences, enter upon kings, seek your needs from them, establish contact with them, and open affection between yourself and them.

Do not marry during it.

Do not purchase a slave or any animal that you intend to keep as property.

Do not purchase anything for trade.

Do not put on a new garment during it, for whoever puts on a new garment during this time is feared to suffer from consumption.

Sow during it, but do not measure out your grain, for whoever measures grain on this day will not receive blessing in it.

If the one born on that day is male, he will be righteous, devout, discreet concerning secrets, praised in conduct, living well, though with many enemies.

If female, she will be immoral, shameless, of bad conduct, and disliked by people.

Al-Thurayyā is of mixed heat and cold, moderately fortunate. It extends from twenty-five degrees and five-sevenths of Aries to eight degrees and four-sevenths of Taurus.

When the Moon descends in al-Thurayyā, perform works of affection and actions connected with women, release those bound because of women, undo the bonds of poisons, fumigate with the fumigations of love, make talismans, govern the art, travel for invocations, enter upon kings, associate with nobles, marry, purchase whatever you wish, build structures, mix with brethren, sow, harvest your crops, measure your produce, and wear whatever new garments you wish.

All of this has a praiseworthy outcome, effective spiritual influence, and a good conclusion.

Whoever is born on this day, male or female, will be righteous, fortunate, praised in conduct, and inwardly concealed.

Al-Dabarān is unfortunate, earthy, and dry. It extends from eight degrees and four-sevenths of Taurus to twenty-one degrees and three-sevenths.

When the Moon descends in al-Dabarān, perform works of enmity and hatred particularly.

Do not enter upon kings, seek their needs, associate with them, begin anything in governing the art, undertake a talisman or invocation, sow, plant, measure produce, treat anyone, marry, or travel, for the outcomes of all these are not praiseworthy.

Whoever is born on this day, if male, will be dangerous, corrupt inwardly and in conduct, evil, and murderous.

If female, she will be immoral and shameless; no one will love her, and she will find no favour with anyone.

Al-Haqʿa is unfortunate and dry, mixed with fortune. A mixed spiritual influence descends through it into the world. It extends from twenty-one degrees and three-sevenths to four degrees and two-sevenths of Gemini.

When the Moon descends in it, perform works involving poisons and their mixtures, and make talismans.

Work concerning spirits may be undertaken during it.

Do not begin an invocation, govern the art, sow, plant, or marry, for all of this has an unfavourable outcome.

Enter upon kings, seek your needs from them, associate with nobles and brethren, purchase slaves, wear whatever new clothing you desire, and travel, for all of this has a praiseworthy outcome, effective spiritual influence, and a good conclusion.

Whoever is born in it, if male, will be blameworthy among people, very harmful to them, not praised, corrupt inwardly and in conduct, evil, and murderous.

If female, she will be righteous, quiet in speech, favoured among men, and of concealed condition.

Al-Hanʿa is soft, airy, and fortunate. It extends from four degrees and two-sevenths of Gemini to seventeen degrees and one-seventh.

When the Moon descends in it, perform works of affection, love, and friendship; use their fumigations; undo poisons; make talismans; govern the art; make invocations; enter upon kings; seek needs from them; associate with brethren; begin works; marry; purchase slaves; sow, harvest, plant, and measure your produce; and travel.

All of this has a praiseworthy outcome, effective spiritual influence, enduring purity, and blessing.

Whoever is born on this day, if male, will be of good conduct and praised among people.

If female, she will be favoured among people, eager for them, immoral, though this will remain concealed.

Al-Dhirāʿ is airy, soft, and fortunate. It extends from seventeen degrees and one-seventh of Gemini to its end.

When the Moon descends in it, perform works of desire and love, use their fumigations, begin your works, make invocations, work with spiritual influences, govern the art, make talismans, enter upon kings, seek your needs from them, associate with nobles and brethren, sow, harvest, plant, marry, purchase slaves and animals, wear whatever new clothing you wish, and travel.

All of this has a praiseworthy outcome, effective spiritual influence, a good conclusion, purification, and blessing.

Whoever is born on this day, male or female, will be fortunate, righteous, praised in conduct and governance.

Whoever wears a seal whose stone bears the image of this star will see what he loves.

Al-Nathra is fortunate and soft, mixed with misfortune. It extends from the beginning of Cancer to twelve degrees and six-sevenths.

When the Moon descends in it, perform works involving poisons, separation, and enmity particularly, and make talismans and invocations.

Do not govern the art or work with spiritual influences.

Do not wear a new garment, for whoever wears one is feared to suffer burning by fire.

Travel during it, enter upon kings, seek your needs from them, associate with nobles and brethren, sow and harvest.

Do not measure your produce.

Do not marry, purchase slaves, animals, or goods for trade.

Whoever is born on this day, if male, will be unfortunate in livelihood and constrained.

If female, she will be of bad conduct yet favoured among men and beloved by people.

Al-Ṭarfa extends from twelve degrees and six-sevenths of Cancer to twenty-five degrees and five-sevenths. It is watery, unfortunate, and soft.

When the Moon descends in it, perform works of separation, enmity, and binding desire particularly.

Do not make talismans, govern the art, invoke spiritual beings, or treat anyone in any way.

Whoever wears a new garment during it is feared to suffer a wound in it.

Do not enter upon kings or associate with nobles and brethren.

Do not marry or purchase slaves or animals, for whoever does so will not have a praiseworthy outcome and will end in regret and remorse.

Do not sow, harvest, or measure your produce, for whoever sows or measures grain on this day will be overtaken by enemies.

Do not travel during it.

Fight on this day, for whoever begins fighting his enemy and engages him will prevail over him.

Whoever is born in it, male or female, will be unfortunate, evil, shameless, of bad conduct, and blameworthy among people.

Al-Jabha is watery, mixed with heat, fortunate but struck by misfortune. It extends from twenty-five degrees and five-sevenths of Cancer to eight degrees and four-sevenths of Leo.

When the Moon descends in it, perform works of release and loosening the bonds of desire and poisons particularly.

Make talismans.

Do not govern the art, invoke spiritual beings, or work with spirits or other such things.

Enter upon kings, seek your needs from them, associate with nobles and brethren, harvest and sow.

Do not measure your produce, for whoever measures produce then will have it stolen by thieves, or its price will be stolen.

Marry on this day, for it has a praiseworthy outcome.

Purchase slaves and animals.

Travel during it.

Begin warfare during it, for there is victory and safety in it.

Whoever is born on this day, if male, will be cunning, deceitful, and skilled in stratagems.

If female, she will be favoured among men, strong in desire, eager for them, while her condition remains concealed.

Al-Zubra is fiery, dry, and fortunate. It extends from eight degrees and four-sevenths of Leo to twenty-one degrees and three-sevenths.

When the Moon descends in it, perform works for inclining the hearts of kings, nobles, and brethren particularly.

Make talismans, govern the art, make invocations, work with spiritual influences, enter upon kings, seek their affairs, associate with brethren and nobles, sow, harvest, measure your produce, marry, purchase slaves and animals, wear whatever new clothing you wish, travel, plan warfare, and begin all works.

All of this has a praiseworthy outcome, effective spiritual influence, a good conclusion, and complete purification and blessing.

Whoever is born in it, male or female, will be fortunate, concealed, righteous, blessed for his parents and household, and praised among people.

Al-Ṣarfa is of mixed substance, fiery and earthy, unfortunate but struck by fortune. It extends from twenty-one degrees and three-sevenths of Leo to four degrees of Virgo.

When the Moon descends in it, perform works of enmity, separation, and division, together with their fumigations.

Make talismans.

Do not govern the art, make invocations, work with spiritual influences, sow, measure your produce, begin works, enter upon kings, seek their needs, associate with them, nobles, or brethren, marry, or purchase animals or slaves.

All of this has an unfavourable outcome and ineffective spiritual influence, with a feared conclusion.

Do not wear a new garment, for whoever does so will be struck by the ruler.

Mix with enemies, plan warfare, and travel during it, for there is victory and safety in it.

Whoever is born on this day, if male, will be inwardly corrupt, cunning in thought, but accepted among the common people.

If female, she will be foul-mouthed, sharp-tongued, and blameworthy among people.

Al-ʿAwwāʾ is earthy and dry, fortunate but struck by misfortune. It extends from four degrees of Virgo to seventeen degrees and one-seventh.

When the Moon descends in it, perform works of love and friendship with women, meet nobles, brethren, and others, make talismans, make invocations, work with spiritual influences, sow and harvest.

Do not measure your produce, for whoever does so will be unexpectedly subjected by the ruler to a financial penalty.

Do not govern the art, fight, or mix with enemies.

Enter upon kings, seek their affairs, wear clothing, purchase slaves, and travel.

Whoever is born on this day, if male, will be ill-omened for his family and parents, constrained in livelihood, disliked among people.

If female, she will be favoured and beloved among men, chaste, and of good condition.

Al-Simāk is earthy, dry, and unfortunate. It extends from seventeen degrees and one-seventh of Virgo to its end.

An unfortunate spiritual influence descends through it into the world.

When the Moon descends in it, perform works of enmity and separation between two people and every thing leading to harm or injury.

Do not make talismans, govern the art, begin works, sow, harvest, build structures, measure your produce, enter upon kings, mix with brethren and nobles, plan wars, marry, or purchase slaves or animals.

Avoid all works except shaving, bathing, and removing hair.

Do not travel during it.

Whoever is born in it, male or female, will be ill-omened, constrained, shameless, of bad conduct, and blameworthy in deeds.

Al-Ghafr extends from the beginning of Libra to twelve degrees and six-sevenths and is airy and fortunate.

When the Moon descends in it, perform works of love, friendship, and affection; release what has been bound; undo the bonds of deadly poisons; make talismans; make invocations; work with spiritual influences; travel; enter upon kings; associate with them, brethren, and nobles; marry; purchase slaves and animals; sow, harvest, and measure your produce; wear whatever new clothing you wish; and begin all your works.

Whoever is born on this day, male or female, will be fortunate, blessed for his parents, beloved, concealed, and righteous.

Al-Zubānā is airy and fortunate but struck by misfortune. It extends from twelve degrees and six-sevenths of Libra to twenty-five degrees and five-sevenths.

When the Moon descends in it, perform works of binding and releasing desire and undoing deadly poisons.

Make talismans and invocations.

Do not work with spiritual influences or govern the art.

Sow and harvest, but do not measure your produce, for whoever does so will have it diminished and lost after some time.

Do not travel.

Enter upon kings and associate with them.

Do not wear a new garment, for whoever does so may suffer a fall from an animal or roof, or some distress.

Marry, purchase slaves and animals, plan warfare, and mix with enemies.

Whoever is born in it, if male, will be fortunate, beloved, devout, and blessed.

If female, she will be ill-omened for her parents, shameless, immoral, and of bad conduct.

Al-Iklīl is mixed with fire and air. It extends from twenty-five degrees and five-sevenths of Libra to eight degrees and four-sevenths of Scorpio.

When the Moon descends in it, perform works of enmity, separation, division between two people, and harmful operations.

Do not govern the art, make talismans, work with spiritual influences, mix with kings, brethren, or nobles, sow, harvest or measure your produce, travel, wear a new garment, marry, purchase slaves or animals, begin any work of livelihood or trade, or fight.

Whoever is born in it, male or female, will be...

[The wording at this point in the DOCX is partially corrupted before the next mansion begins.]

The following mansion is fiery and unfortunate, extending into Sagittarius.

When the Moon descends in it, perform works involving binding desire and harmful mixtures, and make talismans.

Do not govern the art, work with spiritual influences, travel, enter upon kings, or seek their needs.

Associate with brethren and nobles.

Do not marry, purchase slaves, or wear new clothes.

Do not begin works.

Whoever is born in it, male or female, will be ill-omened for parents and family, disliked by them, blameworthy among people, shameless, and of bad conduct.

Al-Naʿāʾim is fortunate and fiery. It extends from four degrees and two-sevenths of Sagittarius to seventeen degrees and one-seventh.

When the Moon descends in it, perform works of love and bringing affection together, release what is bound, undo the bonds of harmful substances, make talismans, govern the art, make invocations, work with spiritual influences, begin all your works, mix with kings and nobles, travel, sow, measure your produce, marry, purchase slaves and animals, fight, and wear new clothes.

All of this has a praiseworthy outcome, effective spiritual influence, a good conclusion, complete purification, and blessing.

Whoever is born on this day, male or female, will be fortunate, beloved, of good conduct, and concealed in condition.

Al-Balda is fiery and unfortunate. It begins at seventeen degrees and two-sevenths of Sagittarius.

When the Moon descends in it, perform works of separation, enmity, division between two people, and every operation leading to harm and corruption.

Do not undertake anything else: no talisman, governance of the art, invocation, spiritual work, sowing, planting, measuring, travel, association with kings, nobles, or brethren, marriage, purchase of slaves or animals, or wearing of new garments.

Whoever wears a new garment then may suffer from a bleeding sore.

Whoever is born in it, male or female, will be unfortunate and ill-omened; one parent may die, the person's upbringing will be in very poor circumstances, and the person will be shameless and of bad conduct.

Saʿd al-Dhābiḥ is earthy and unfortunate but struck by fortune. It extends from the beginning of Capricorn to twelve degrees and six-sevenths.

When the Moon descends in it, make talismans and perform works involving binding desire and harmful substances and whatever leads to harm.

Do not govern the art, make invocations, work with spiritual influences, or mix with kings and nobles.

Mix with brethren.

Sow, but do not measure your produce, for whoever measures it then will see it disappear from his hand.

Do not travel or wear a new garment, for whoever wears one may suffer a wound from his enemy.

Whoever is born in it, male or female: if male, he will be blessed, well-spoken, of good conduct, and praised in deeds.

If female, she will be favoured among men, eager for them, preferring their desires, shameless and unconcealed.

Saʿd Bulaʿ is earthy and struck by misfortune. It extends from twelve degrees and six-sevenths of Capricorn to twenty-five degrees and five-sevenths.

When the Moon descends in it, perform works of separation and enmity, binding and releasing desire, and make talismans.

Do not govern the art, invoke spiritual beings, or work with spirits.

Travel, enter upon kings, nobles, and brethren, sow, and measure your produce.

Do not marry or purchase slaves or animals.

Wear whatever new clothes you wish.

Whoever is born on this day, if male, will be constrained, ill-omened, unfortunate, shameless, immoral, bad in companionship and conduct.

If female, she will be blessed, modest, noble, chaste, praised in conduct, and favoured among men.

Saʿd al-Suʿūd is mixed of air and earth and fortunate. It extends from twenty-five degrees and five-sevenths of Capricorn to eight degrees and four-sevenths of Aquarius.

When the Moon descends in it, perform works of love and inclining hearts through affection, release what is bound, undo the bonds of harmful substances, make talismans, begin all your works, make invocations, work with spiritual influences, associate with kings, nobles, and brethren, sow, measure your produce, wear new clothing, travel, marry, and purchase slaves and animals.

Whoever is born in it, male or female, will be fortunate, blessed, concealed, beloved, and praised in conduct and action.

Saʿd al-Akhbiya is airy and unfortunate. It extends from eight degrees and four-sevenths of Aquarius to twenty-one degrees and three-sevenths.

When the Moon descends in it, perform works of enmity, separation, division between two people, and every operation leading to harm and corruption.

Do not sow or measure produce, make talismans, make invocations, work with spirits, travel, mix with kings, nobles, or brethren, govern the art, wear a new garment, marry, or purchase slaves or animals.

Whoever wears a new garment then will have it stolen.

Whoever is born in it, male or female, will be ill-omened and unfortunate; his father will die, he will be brought up by strangers, and he will be shameless, immoral, corrupt, and of bad conduct.

The Forepart of Aquarius extends from twenty-one degrees and three-sevenths of Aquarius to four degrees and two-sevenths of Pisces and is airy and fortunate.

When the Moon descends in it, perform works of enmity, separation, binding desire, harmful substances, and talismans.

Do not govern the art or make invocations.

Undo the bonds of desire, work with spiritual influences, enter upon kings and nobles, wear whatever new clothing you wish, sow, but do not measure your produce, for whoever does so will be fined by the ruler and lose either the produce or its price.

Whoever is born in it, if male, will be ill-omened, constrained, unfortunate, shameless, corrupt inwardly, of bad conduct, and blameworthy among people.

If female, she will be blessed, fortunate, beloved, concealed, and favoured among men.

The Hindpart of Aquarius is watery and fortunate but struck by misfortune. It extends from four degrees and two-sevenths of Pisces to seventeen degrees and one-seventh.

When the Moon descends in it, perform works of enmity, separation, binding desire, and harmful substances, and make talismans.

Do not govern the art or make invocations.

Work with spiritual influences, enter upon kings and nobles, fight, travel, and sow.

Do not measure your produce, for whoever measures it on this day will incur a financial penalty from the ruler and lose its price.

Whoever is born in this mansion, if male, will be ill-omened, constrained, unfortunate, shameless, corrupt inwardly, of bad conduct, and blameworthy among people.

If female, she will be blessed, fortunate, beloved, and favoured among men.

Baṭn al-Ḥūt, the Belly of Pisces, extends from seventeen degrees and one-seventh of Pisces to its end and is watery and fortunate.

When the Moon descends in it, perform works of love and inclining hearts through affection, release what is bound, undo harmful bonds, make talismans, govern the art, make invocations, work with spiritual influences, sow, harvest, measure your produce, travel, mix with kings and brethren, marry, purchase slaves and animals, and begin works.

All of this has a praiseworthy outcome, increasing blessing, and effective spiritual influence.

Whoever is born in it, male or female, will be fortunate, blessed, pure, praised, and of good conduct.

Hold firmly, O brother, to these celestial secrets, Hermetic governances, and Idrisian reports, and make use of them for yourself and your brethren in what benefits your religion and worldly life.

Bestow them upon the chosen among your companions.

Contemplate them through the subtlety of your understanding and penetrating insight, and through them you will reach the stations of the righteous.

Hermes said:

“These are the times upon which the spiritual influences of the Moon revolve with these operations described by the sage in the Hidden Book.”

He was also asked:

“Which hours of night and day are most beloved for performing *nīranjāt* and talismans?”

He replied:

“The hours I prefer for the work of *nīranjāt* are the hours of the night after the disappearance of twilight until sunrise.

“These are quiet hours in which the spiritual influences spread forth, because during the day the spiritual influences are hidden, concealed, and latent due to the rising and light of the Sun and the diffusion and movement of terrestrial spiritual influences.

“When the Sun sets and its light and radiance disappear, the spiritual influences spread forth in their movement and become effective in their governance.”

Hermes said:

“I found in the Hidden Book, among the secrets of the *nīranjāt*, that the best work is that which the practitioner conceals from the eyes and sight of people and from the rising and light of the Sun.

“For the eyes of people draw spiritual influences and prevent the spirits of the *nīranjāt* from becoming effective, while the rising of the Sun nullifies the *nīranj* and repels the spiritual force of its effectiveness and completion.”

He said:

“Know that the *nīranjāt* of love, affection, separation, binding desire, and releasing it should all be performed at night during those nights and days divided according to the lunar mansions.

“Talismans, the art, invocations, operations involving spiritual beings, mixtures, binding and releasing, and operations involving paired spiritual beings may be undertaken at night if you wish or by day.

“In all of this guard against shining eyes and harmful anxieties, for both corrupt the spiritual influence of the small world and the great world, remove them from their proper limits, and alter their accidents.”

He said:

“I found in the Hidden Book that among all the operations described in the small and great worlds, none is more quickly corrupted by the evil eye than these three things: the *nīranj*, the art, and invocation of spiritual beings.

“For this reason the sages commanded that these three and their secrets be concealed and hidden from all people except a disciple whose spiritual disposition is harmonious, whose resolve is sound, whose nature is complete, whose companionship is trustworthy, and who assists in increasing knowledge.”

We have presented here a circle of the lunar mansions and the twelve zodiacal signs so that you may become acquainted with them and so that they may fall beneath sensory apprehension.

This is the place of the figure of the twenty-eight mansions, the Roman and Coptic months within each mansion, the entrance of the Sun, the length of night and day, and the shortening of the night as the Sun enters them.

I adjure you, O righteous and merciful brother—may God strengthen you and us with a spirit from Him—not to practise anything that the revealed law does not require or permit, except matters such as burying wealth, digging a well or canal, building a ship or house, marriage, entering upon a ruler, travel, sowing, planting, purchasing real estate, and similar affairs.

As for the rest, God has protected our brethren—may God strengthen them—from performing such things, by which I mean works of attraction, binding, restraint, and similar operations.

We have explained them only so that our brethren may know how those who perform them carry them out, so that their knowledge may encompass these things.

And also so that they may know that nothing needed in religion or worldly life escaped the sages without their speaking about it and practising something concerning it.

They disclosed the special properties of things at which the common people marvel.

Thus they may know that God Most High created nothing in vain, as He—glory be to Him—said:

"We did not create the heavens and the Earth and what is between them in play. We created them only in truth."

When you contemplate this wisdom, reflect upon this art, know this secret, and become acquainted with the reality of this magic that enchants intellects, things will become clear to you in their realities.

You will learn how those among people practise magic and matters hidden from other heedless people concerning divine affairs will become manifest to you.

Awaken, O brother, from the sleep of heedlessness and the slumber of ignorance.

Awaken whomever you are able among the heedless, so that immediate benefit and arriving good may be obtained for you in religion and worldly life.

May God Most High bring you, O righteous and merciful brother, to the stations of the chosen righteous, raise you to the stations of the angels brought near, and strengthen you and us and all believers with a spirit from Him, through His mercy.

Amen.

This circle consists of the twenty-eight mansions mentioned by the author of the *Usṭīṭās*. We have included them in this epistle because they belong to its subject.

We also wish to mention something of the *nīranjāt* that assist in attaining what is sought from them, from what we found in the book of Hermes Trismegistus.

He said, after dividing the Moon and describing its motion, that the seven stars are apportioned to their governances through their spiritual influences and their motion through the twelve ascendants.

He mentioned that the first division is neither nullified nor diminished and that it remains the foundation of the first division.

However, these seven spiritual influences act upon the twelve through their divisions and their spiritual powers overcome them.

They divide them through minutes and seconds, sextile, square, trine, opposition, and conjunction, and attach them to their governance especially in nativities and the fruits of lifetimes, according to what is diminished from this division in the mansions and motion of the Moon.

For the Moon is the second benefic, and its motion is the fastest of the stars through its mansions.

Through the speed of its movement it is most capable of reaching the spiritual influences of all the stars.

He also mentioned in his book that there is no sage who does not stand in need of knowing this division, because it is the foundation of the governance of works and of the art.

He said:

“I also found among the secrets of the hidden sciences concerning the taking of these spiritual organs from the small world and from moving animals that blood is taken from the small world through cupping, venesection, and wounds while it is flowing, with the head and the sense being fortunate.

“As for the blood of a moving animal, nothing is suitable except the blood of the jugular veins at slaughter. This is because the small world is complete in nature in the composition of its substance and complete in spiritual power in the seven organs and the twelve parts, whereas the rest of the moving animals are deficient in the composition of their substance. Thus nothing is suitable except the blood of the jugular veins in the channels of breath, the attachment of life, and its spiritual powers.

“When you take blood from the small world, if you wish to use it moist, place it in a bottle and hang it in a hot Sun, or in a house in which a fire is kindled, fastening it to a wall with a peg. Close the mouth of the bottle with cotton and leave it for a day until its substance settles and its water rises, while its nature is made to grow by the heat of the Sun or by the source of heat in the house in which the fire is kindled.

“When a day or a night—twelve complete hours—has passed, take it down, pour off the water that has risen upon it, and take what has settled.

“If you wish to use it moist, use it.

“If you wish to dry it, pour it upon a plate, place it in the Sun, protect it with a covering from the dust of the air, and at night place it in a gently warm place. Continue governing it in this way until it cools, coagulates, and dries. Then preserve it in a fine bottle until it is needed.”

As for the blood of moving animals, you do not need to govern it in this way, because the nature of moving animals is neither complete nor perfect. It does not require governance in the Sun or purification of the water that rises from it because of corruption in the substance of its nature.

If you wish to use it moist, take it in a cup and leave it for an hour until it settles, then use it.

If you wish to use it dry, dry it in the Sun according to the first description, then preserve it in bottles and use it.

Let the blood you take be the blood of the jugular veins, from the first drop that flows until you have taken what you need from it. Take it in a bottle and basin, and let none of it touch the ground.

The Brain

He said:

"Take the brain from the small world and from the moving animal. Remove its *sanaṭa*, namely the thin membrane surrounding the brain. Remove its attachments and the veins connected to it. Remove its *buʿḍayḍa*, namely the worm-like part and what is imagined within it, and purify it from all of this.

"If you wish to use it moist, use it.

"If you wish to dry it, spread it upon a plate and place it in the shade in a cool, covered place until it dries, then preserve it in a clean bottle until it is needed."

Marrow

As for marrow, remove it from the bones into a plate.

If you wish to use it moist, use it.

If you wish to dry it, spread it upon a plate and place it in a cool, covered place in the shade until it dries, then use it for whatever you wish.

Gall

If you wish to use it moist, place it in bottles and use it.

If you wish to dry it, hang it in the Sun until it dries and preserve it.

When you wish to use it, open it, remove the gall from inside it, remove the skin and throw it away, and use it for whatever you wish.

Fat

Take the fat of the kidney, cleansed of its veins, melt it in a pot, then strain what has melted into a vessel filled with water until it cools and its rancid odour leaves it. Then preserve it in a bottle and use it for whatever you wish.

Rennet

Take the rennet and hang it in the shade until it dries.

Do not use it moist.

Likewise with other things such as flesh, liver, lung, and other things from aquatic animals: take them, together with all the quantities that have been described to you, and do not feed any of it to anyone.

If you wish to take the *khadhfa*, remove its skin before it dries and use what remains.

He said in his book:

“If you wish to feed someone something from these mixtures in food, prepare an amount of food sufficient for one person, mix the substance into it, and blend it thoroughly.

“Let that food be a sweet that you prepare, or meat that you mix with your own hand, or stuffed cakes.

“Then spread the mixture upon it while you melt it over the fire, hot and liquid, before it cools, if it is meat or cakes.

“If it is a sweet, mix it into it before you finish making it, when it is close to being done, before removing it from the fire.

“Let no one eat from it except the one for whom you prepared it.

“In *nīranjāt* of love, enmity, poisons, binding desire, releasing it, dissolving poisons, and the other treatments described, govern all of them in this manner.”

He said in his book that the practitioner and maker of the *nīranj* should gather his imagination, make firm his resolve and intention concerning what he is doing, and purify it completely so that nothing is mixed with it.

For this spiritual influence becomes effective and strong through the soundness of his intention and aspiration.

If doubt or uncertainty enters into it, the spiritual influences become weak, do not act, and do not become effective.

If you wish to mix a *nīranj* of love, affection, and friendship, then say while working upon it with firmness of resolve and imagination:

“This is the joining of love in the nature of so-and-so son of so-and-so through affection, inclination, and love. I have stirred its spiritual influence resting in the heart of love within the spiritual nature and power of these mixtures toward so-and-so son of so-and-so, and I have stirred him toward love and affection with a strong, fixed, intense stirring, like the movement and power of fire and the stirring and blowing of the wind.”

Continue saying this until you have completed it.

When you have completed it, hide it from watching eyes, from the rising and rays of the Sun, from the touch of human hands, and from their smelling it.

If you are able to feed it to him from your own hand, do so, for it is more effective and stronger.

If you cannot, give it to someone discreet and trustworthy and instruct him not to smell it, look at it, or place it in the Sun until he has fed it to him.

If you wish to perform it for yourself, name yourself in whatever you wish to feed or preserve.

If you wish to rub yourself with one of the mixtures so that you may find favour with all people, or preserve it as a fumigation, then say when you raise it upon your palm or cast the fumigation into the fire:

“I have drawn toward myself, with awe toward me, the spiritual influence bound within the eyes of human beings and connected to their hearts through the power of this spiritual influence by which it is held, just as the ray of the Sun draws the light of the greater world and its powers.

“I have made my soul and spiritual power elevated above their souls and spiritual powers through awe and magnification, like the elevation of the light of the Sun above the light of the world and its powers.”

If you wish to make it for enmity and separation, say:

“I have severed between so-and-so son of so-and-so and so-and-so daughter of so-and-so through the power of the spiritual spirits, and I have separated them as light is separated from darkness, and I have cast between them enmity and hatred like the enmity between water and fire.”

If you wish to undo the bond, say:

“I have loosened and released the manifest spiritual separation standing between so-and-so son of so-and-so and so-and-so daughter of so-and-so through the power of these spiritual spirits, and I have suppressed it as light suppresses darkness and life suppresses death.”

If you wish to bind desire and its movements, say:

“I have bound the spiritual power of the desire of so-and-so son of so-and-so away from so-and-so son of so-and-so through the power of these spiritual spirits, like the binding of firmly bound mountains and their rocks.”

If you wish to release this bond, say:

“I have released from so-and-so son of so-and-so the bond of the spiritual desire of so-and-so son of so-and-so that was bound through the power of these spiritual spirits, like the radiant Sun's release of the darkness of the world and its spirits, and I have dissolved it like the melting of wax through fire and snow through the Sun.”

If you wish to perform one of these *nīranjāt* for the correction of spirits, say:

“I have expelled and suppressed the spiritual influence hidden in the body of so-and-so son of so-and-so through the power of these spiritual spirits, as the Sun suppresses darkness and as water suppresses fire.”

If you wish to do something concerning vermin or predatory beasts, whether a fumigation or something else, say:

“I have repelled and driven away the spiritual influences of vermin, flies, and deadly predatory beasts through the power of these spiritual spirits, as light repels darkness and cats drive away mice.”

Whenever you wish to work upon anything among these *nīranjāt*, make your imagination concerning it sound and employ caution, vigilance, excellence of work, steadiness, and gentleness.

Do not perform anything with recklessness or haste, for recklessness and haste are opposed to gentleness and steadiness.

Speak in all of it with words corresponding to the meaning of what you are doing, for speech in the *nīranj* strengthens the spiritual influence hidden within it and causes it to become effective.

He mentioned in his book that the *nīranj* consists of four parts.

One part is the correct mixtures taken according to the prescribed weights.

One part is sound aspiration, resolve, and intention.

One part is speech that strengthens its spiritual influence.

And one part is guarding and preserving it from eyes, touching hands, and the rising and light of the Sun.

He said:

“If you desire something by which you may cut off people's tongues from yourself or from another, say:

‘I have covered so-and-so son of so-and-so—or myself—with the covering of radiant light. I have cut off the tongues of all people from him—or from me—and have let down over their eyes a spiritual veil repelling their wicked gazes, cutting off their harmful tongues, and suppressing their harmful intentions.’

“If you wish to tear away a person's covering or expose him, say:

‘I have torn away the covering of so-and-so son of so-and-so through the power of this spiritual influence as the ray of the Sun tears apart thick fog. I have exposed him and made

him a target for the spiritual power of tongues through a blameworthy spirit, like a target for arrows upon which archers successively shoot.’”

He mentioned in his book that someone asked him:

“Concerning these wild animals, predatory beasts, birds, and creeping creatures: how can they be hunted as one wishes? Is there a way of reaching the birds through a device other than the devices of ordinary people and their hunting?”

He said:

“Yes. I found in the Hidden Book something concerning this among the secrets of the hidden sciences.”

He said to him:

“You too are one who attracts through your universal spiritual power, employing all the secrets and subtleties of the hidden sciences, just as the ray of the Sun draws the light and powers of the world.

“You do not apprehend anything among the hidden sciences and subtle secrets without drawing it through your spiritual power.

“I shall explain to you what you have asked, make the truth clear to you, and interpret for you the secrets concerning taking wild animals, predatory beasts, and birds through the device of wisdom.

“Conceal your affair and ask whatever occurs to you; I shall answer you.

“Prolong thought and examination concerning obscure matters closed to you, for in my hand are the keys of works, the secrets of secrets, and the causes of secrets.

“I shall conceal none of them from you.

“If you wish to take these predatory beasts, wild animals, and birds, to make their spiritual influences submissive to you and make them incline toward their natures without harm reaching you, anything unpleasant touching you, or their capture becoming difficult, then prepare four mixtures by which all wild animals may be taken according to the division of the seven stars.

“The first mixture is called **Bādamiyā**, and you prepare it for all predatory beasts.

“The second is called **Samūdiyā**, and you prepare it for all wild animals.

“The third is called ʿ**Amūdiyā**, and you prepare it for all wild birds.

“The fourth is called **Waʿūdiyā**, and you prepare it for all creeping creatures.”

Description of Bādamiyā for All Predatory Beasts

Take four ounces of horse blood; one ounce of hyena fat; four mithqāls of hyena brain; two mithqāls of bird gall; one mithqāl of the gall of a black cat; three mithqāls of pig fat; four mithqāls of donkey brain; one mithqāl each of the gall of a crow, the gall of a vulture, the gall of an eagle, and the gall of a rooster; one ounce of fox blood; and [the specified quantity] each of rabbit fat and rabbit brain.

Then gather the two fats in a pot and raise it over the fire until it becomes hot.

When it is hot, put in the brain until it melts.

Then put in the fat until it melts.

Then put in all the galls while moist until they mix with it.

When all of them have mixed, take four mithqāls of powdered *burūj*—perhaps *biranj*, a smooth round seed about the size of a mung bean, slightly bitter, brought from India and China, which is said to possess a great property in purging phlegm—ten mithqāls of crushed *sadd qaws*, namely *balārī*, two mithqāls of powdered snakeskin, five mithqāls each of yellow sulphur and red arsenic.

When all of that has mixed over the fire, remove it and leave it until it cools.

When it has cooled, place it in a well-sealed glass vessel and preserve it.

If you wish to take one of the predatory beasts—such as the *karāsī*, elephants, *riʾbāl*, the lion, *ʿarabiyān*, *rummān*, *ʿurmān*, or lesser deadly predatory beasts assigned according to the division of the seven stars—take one raṭl of dog fat, whatever its colour, and coat it with four mithqāls of this mixture you have prepared, namely Bādamiyā.

Place it in a vessel and raise it over the fire until it melts, then coat it with it.

Then take one mithqāl of Bādamiyā and a censer containing embers, and go to the place of those beasts.

Fumigate with the mithqāl while holding the fat in your hand, and say:

“I have taken through the spiritual power of such-and-such, O predatory beast whom I desire by name, through the power of these spiritual spirits, and I have driven you toward myself as the wind drives the clouds.

“I call you, O spiritual influence hidden within the body of such-and-such”—naming it specifically—“through the power of these spiritual spirits. Answer me obediently and come to me submissively.”

When you fumigate with it and speak these words, the beast you desire will not delay. It will be unable to restrain itself until it falls upon the substance and eats it.

When it eats it, it becomes submissive and humbled, like a drunken man, and its spiritual power is suppressed.

If you wish, bind it with a rope and lead it away alive wherever you wish.

If you wish, slaughter it there and take whichever of its organs you desire.

Description of Samūdiyā for Wild Animals

Take five ounces of the blood of a black dog, four mithqāls of pig brain, one ounce of rabbit fat, two mithqāls each of deer gall and deer fat, and four mithqāls of the brain of a raven.

Place the blood in a pot.

Then add the fat until it melts, then the brain, then the gall.

When it has melted and mixed, take ten mithqāls of powdered deer horn, one mithqāl of powdered wild-ass hoof, five mithqāls of *ḥabb al-surūj*, and four mithqāls each of mountain celery—identified here with *fuṭr*, *asāliyūn*, and *sīsāliyūn*.

Powder these, cast them into it, mix them, and preserve the mixture in a glass vessel.

If you wish to take a wild animal, take about one ounce of human blood, place it in a pot, and warm it over a gentle fire.

Then put into it four mithqāls of this mixture until it dissolves.

When it has dissolved, take a bundle of fresh mountain celery and soak it in that blood mixed with the preparation.

Then raise it upon something clean until it absorbs it.

Take it, together with one mithqāl of Samūdiyā and a censer containing fire, and go to the place of those wild animals.

Cast the fumigation upon the fire and speak the first words that I described to you in the section concerning predatory beasts, naming specifically the wild animal you desire.

It will not delay in coming to you.

Cast before it the celery you have with you until it feeds upon it.

When it has fed upon it, its spiritual power becomes enslaved, and it becomes submissive to you, obedient and humbled.

Slaughter it if you wish, or lead it away by a rope however you wish.

Description of ʿAmūdiyā for Flying Birds

Take one ounce of eagle blood; one mithqāl each of vulture brain, falcon brain, and *shāhīn* brain; five mithqāls each of crane fat and duck fat; and one mithqāl each of the gall of the owl, the *hāma*, and the raven.

Heat the blood in a pot and cast into it the fats, then the brains, then the galls, until all of it becomes mixed together.

When it has mixed, take five mithqāls each of powdered *ḥabb al-nīrunj* and powdered pine seed, and one mithqāl each of sesame, wheat, and mulberry seed.

Powder all of this, cast it into that preparation, and mix it.

When you have mixed all of it together, place it in a clean bottle.

If you wish to take a bird, take a small sesame cake and four mithqāls of ʿAmūdiyā.

Dissolve it in about one raṭl of chicory water and cast the sesame into it until it becomes mixed.

Then raise it up until it dries.

When it has dried, take it, and take one mithqāl of ʿAmūdiyā and a censer containing fire.

Go to the place of the bird you desire, fumigate with it, speak the first words, and name the bird.

It will come to you.

When it comes, cast the sesame before it.

When it feeds upon it, its spiritual power becomes submissive to you.

If it is among birds that tear flesh, take a sparrow, slaughter it, pluck its feathers, take one mithqāl of ʿAmūdiyā, dissolve it in a suitable liquid, and coat the sparrow with it.

Carry it with you and cast it before the bird.

When it eats it, its spiritual power becomes submissive and humbled to you.

Then do with it whatever occurs to you.

Description of ʿAmūdiyā for Creeping Creatures

Take [the prescribed quantity] of deer blood; one mithqāl each of its brain and fat; two mithqāls of rabbit brain; half a mithqāl each of gazelle rennet and the rennet of domestic asses; one mithqāl each of powdered deer horn and the horn of the wild ass; and one mithqāl of viper fat.

Place the blood in a pot and heat it.

Cast into it the fat, brains, rennets, and horns until all of it becomes mixed together.

When it has mixed, preserve it in a clean bottle.

If you wish to take one of the creeping creatures, take some woman's milk in a copper drinking vessel and dissolve in it two mithqāls of this mixture.

Then take one mithqāl of it and a censer, and go to the place of those creatures—vipers, hedgehogs, monitor lizards, and others.

Fumigate with that mithqāl, speak the first words, and name that kind by its name.

It will not delay in coming out to you.

Place the drinking vessel before it until it drinks.

When it has drunk, its spiritual power becomes submissive to you.

If it is not among the creatures that drink milk, such as scorpions and lizards, take them when they come out to you, for their spiritual power is suppressed and they will not resist you.

If someone objects and says:

“There is no disagreement among those learned in the special properties of things that snakes flee from deer horn with the utmost aversion. If one of us senses a snake in his house, he fumigates with deer horn until the snake flees many houses away. How, then, have you placed it among the medicines by which creeping creatures are hunted?”

He replied:

“Do you not know that we flee intensely from the smell of onions and garlic, yet when they are placed with spices in cooking pots we find them pleasant?

“The same is true of mustard and pepper: we dislike them by themselves, but enjoy them when they are placed in cooked food.”

He said:

“I asked the sage, saying: ‘You have mentioned that within some of these predatory beasts, their implements and organs, are harmful poisons that kill through their smell.’

“He said: ‘Yes.’

“I said: ‘How does a man protect himself from that when dealing with these beasts?’

“He said: ‘His protection lies in the mixtures I described to you.’

“I said: ‘What does he do?’

“He said: ‘He takes from whichever mixture he intends to use for the particular species. Before anything else, he dissolves about half a mithqāl of it in about half an ounce of sesame oil and lightly rubs with it his hands, nostrils, mouth, face, and feet. Then he performs what I described to you. This will be a protection for him from everything he fears from the assault of poisons.’”

The disciple said:

“I said to the sage: ‘I found in that book, together with the strength of the spiritual influence, these words that are spoken over the fumigation for an animal that possesses no reason. What meaning can speech have for an animal possessing neither reason nor understanding?

“‘The first sage confined speech to the *nīranjāt* of the small world because of the composition of its intellect and understanding. Why, then, did he prescribe this for an animal possessing no reason?’”

The sage answered:

“This speech was not established for anything you have mentioned, nor was it apportioned according to reason or understanding.

“I found in the Hidden Book that the substances of the planets I described to you are taken from the first spiritual influence composed within your own constitution, namely the human being, because the work is not completed without movement from you.

“Thus that speech was established for you, not for another.

“This belongs among the secrets of the learned.

“Preserve it and do not disclose it to another, for that would cause great corruption.

“Beneath what I have told you lies a mighty treasure, if you are granted success in understanding it.

“It is for you, not for the animal and not for the small world, because it is not completed except through movement from you.

“Thus that speech was established for you, not for another.

“This is among the secrets of the learned.”

Know also that the substances of speech and its spiritual influence are two things gathered together, and the spiritual power concealed in the bodies of the small world becomes obedient to the two of them.

That spiritual power in its own essence hears and understands.

Among the things indicating to you that this speech was not established according to the meaning you supposed is that the *nīranjāt* you perform upon the small world are spoken over it in such a way that the person neither hears nor sees you.

One who has not heard anything, has not seen it, and has not understood it is nevertheless reached within the spiritual influence concealed in his body by the spirits of those mixtures and by the speech, without comprehending it, understanding it, or seeing it.

Then this is stirred within him according to the meaning for which it was made, whether love, hatred, binding, releasing, or similar things.

Likewise with moving animals: those spirits reach their spiritual power concealed within them without their understanding, reasoning, or seeing.

This occurs if your spiritual power is truthful and you do not doubt what you are doing.

It drives them toward the place to which they are summoned, obedient to its spiritual influence.

These *nīranjāt* performed upon moving animals are no more astonishing than the *nīranjāt* performed upon the small world.

Indeed, the small world is more astonishing in this regard because of the composition and power of the intellect within it.

If the small world were to nullify these *nīranjāt* performed upon it and sever them through its understanding, it would be capable of doing so because of the completeness of its composition and perfection of its creation.

Likewise, if you were to perform the *nīranj* of the small world and it became aware that you were doing so, your action would become void.

Know this.

I said to him:

“Does anything remain in this subject that has not been explained concerning this meaning?”

He said:

“What we have mentioned is no more than a drop from an ocean.

“In the science of the spiritual influences of the planets, their meanings, knowledge of the times appropriate for their operations, their garments, their fumigations, the words required for each of them, and what appears from their actions to one who comes to know their science, there are wonders upon wonders.

“The least contained in that science is the ability to cause the small world, in his sleep, to receive what endures from your direction, so that he comes to you submissively, seeking to see your acceptance of him and your acceptance of what he offers you.

“This is a mighty fortune.”

Among other wonders I witnessed from this science was the following.

I was once upon an island, and there was there a man among those connected with the Mountain of God who was learned in this science.

I went to visit him.

I saw some people from the city enter upon him and complain to him of their grief concerning a prisoner of theirs whom the ruler of the city had imprisoned for an offence he had committed.

They said:

“We have thrown ourselves before the minister, the chamberlain, and the ruler's intimates, but this has not benefited us.

“We have offered him as much of a bribe as we can afford, but he did not accept it.

“We have been told that he said, ‘I must kill him.’”

That excellent man lowered his head for a while, then raised it and said:

“Tonight, by its end, your companion will be with you.

“Go, and do not make anyone aware of what I have told you.”

The people left him.

I said to him jokingly:

“Has it been revealed to you that the ruler will release this prisoner tonight?”

He said to me:

“You shall see.”

I said:

“Could he not release him tomorrow?”

He said:

“If his release is delayed beyond tonight, his release will not be possible for six months and some additional time.

“It merely happened through the good fortune of this prisoner that these people came to me today.”

He then turned to another subject.

I left him.

The following day I came to greet him and found that the people who had come to him the previous day had arrived before me.

They were thanking him for the glad tidings he had given them concerning the release of the prisoner and asking him how he had done it.

He said to them:

“The ascendant under which you entered testified that your prisoner would be released that night.”

He did not disclose to them the reality of the matter.

I saw a young man, yellow in complexion, exhausted by imprisonment and chains.

The elder turned to the young man and said:

“Tell this man how the ruler released you last night.”

The young man who had been imprisoned turned and said:

“I was imprisoned in the dungeon, cast down while shackled in iron.

“At the end of yesterday the jailer threatened me and said, ‘The ruler has ordered that some men who committed piracy at sea be brought before him. He will examine them, and he will crucify you among them.’

“He told me this when the Sun was yellowing.

“I wept throughout the night and sleep did not overcome me at all.

“While I was in that state, after the first half of the night had passed, I heard a great commotion and the door of the dungeon opening.

“I became terrified and lifted my head toward heaven seeking help from God Most High.

“Then a group of servants came down.

“One of them carried me with my irons and I was brought before the ruler, who was standing.

“When he saw me, he said, ‘Put him down gently.’

“He summoned someone who removed the irons from me.

“He asked me to absolve him of what he had done to me.

“He ordered that I be placed among his servants, assigned me a regular provision among his intimates, and released me.

“This is my condition.”

They stood and left him.

I renewed my questioning of the elder and begged him to teach me the reason for the prisoner's release, since he would not have told them that the man would be released that night without some benefit.

He said:

“I cannot tell you today.

“If you are patient for twenty-eight days, I shall tell you.”

I said:

“I am among the patient.”

When the days had passed, I renewed my question.

He said:

“These people who came and told me about the prisoner are virtuous people whose affairs concern me.

“I saw that they were grieving over this prisoner, so I told them what I told them.

“When two hours of that night had passed, I stripped myself and performed the *nīranj* of Mars, directing the *nīranj* toward the ruler and the prisoner.

“He released him, as you saw.”

I said to the elder:

“I would like you to teach me the reason why he released him.”

He said:

“The reason is that the ruler saw in a dream as though a fair-haired, blue-eyed man had entered upon him, with hair upon his head, his head uncovered, and a drawn sword in his hand.

“He said:

‘If you do not release at this very hour so-and-so son of so-and-so who is imprisoned with you, and this night comes to an end, I shall cut off your head with this sword.’

“This was the reason for his release.”

I found this remarkable and regarded it as tremendous.

He said to me:

“Beware that anyone in this city hears this from you for as long as you remain here.”

I guaranteed this to him.

I said:

“Is there also a *nīranj* performed for Mars?”

He said:

“For Saturn there is black clothing; for Jupiter, white; for Mars, red; for the Sun, yellow; for Venus, green; for Mercury, multicoloured; and for the Moon, a particular colour.

“They also have fumigations, incenses, and other things known to the learned who have come to understand the secrets of creation.

“Among them are crowns required in some operations, which the practitioner places upon his head when wearing them, and necklaces which he hangs around his neck.

“If the operation belongs to Saturn, the crown must be made of thorns and the necklace of bones.

“There are other implements for each of them which, if I explained them to you, would greatly increase your amazement.

“Each has an implement unsuitable for the others, known by the learned who have come to understand the secrets of creation and the spiritual influences of the planets.”

I said to him:

“A question has occurred to me here. I do not ask it because a doubt has arisen in me, but merely in order to understand.”

That virtuous scholar said:

“Bring forth your question.”

I said:

“Did the prophets—peace be upon them—not know this science?”

He smiled and said to me:

“O poor man, how heavy is the inversion of the knowledge of the prophets—peace be upon them!”

I said:

“We have heard that they suffered greatly in calling creation, endured immense hardship, were pursued, secretly fled from the hands of their enemies, and some of them reached such a condition with their enemies that they were killed.

“I wish I knew: if they possessed the ability to use this noble science, why did they not perform upon their enemies some of these *nīranjāt* by which they would have compelled them to respond?”

He said:

“How excellent is what you have asked.

“The prophets—peace be upon them—were sent by God Most High for the salvation of creation and to heal their souls through the divine sciences that constitute their cure, calling them toward knowledge accepted through free choice.

“As God Most High says:

‘There is no compulsion in religion.’

“Perhaps many people do not distinguish between **religion** and **religious law**.

“As for religion, there is no compulsion in it.

“If people are compelled to accept it, it does not benefit those compelled, because it is a divine matter.

“As for the religious law, compulsion may occur in it because it is an instituted, customary, worldly command through which religion is established and continues.

“For this reason people may be compelled concerning it.

“This is the outward form of Islam.

“As for religion itself, which is faith, they were not compelled toward it.

“For this reason God Most High says:

‘Would you then compel the people until they become believers?’

“For this reason the Prophet—may God's blessings and peace be upon him and his family—said:

‘I have been commanded to fight the people until they say: There is no god but God, and Muḥammad is the Messenger of God. When they say it, their blood and property are protected from me except by its right, and their reckoning is with God.’

“It was said:

‘O Messenger of God, does whoever says, “There is no god but God,” enter Paradise?’

“He said:

‘Yes. Whoever says it sincerely enters Paradise.’

“He was asked:

‘What is its sincerity?’

“He said:

‘Knowing its limits and fulfilling its rights.’

“He was asked:

‘O Messenger of God, what is knowing its limits and fulfilling its rights?’

“He said:

‘Indeed, I am the City of Knowledge and ʿAlī is its gate. Whoever desires what is in the city, let him come to the gate.’

“He thus guided them toward the one who would explain to them what leads to religion through free choice, for those who love reward.

“Compulsion toward Islam is an outward form known within the religious law.

“God Most High says:

‘The Bedouins say, “We believe.” Say: You have not believed; rather say, “We have submitted.”’

“The prophets—peace be upon them—did not use this science for several reasons.

“One is that it is a kind of device and cunning, and they were not sent with that.

“The second is that, had they done so, people's response would have been toward deception rather than toward the knowledge through which their souls are saved.

“They would thereby have lost the purpose for which they came, namely the salvation of souls.

“For souls cannot become purified through something containing deception and cunning when they are to be delivered from the world of generation and corruption.

“And because the benefits of this science pertain specifically to terrestrial knowledge, while the prophets—peace be upon them—are callers toward the higher world, which lies above the world of the celestial spheres, they did not employ it for this reason also.

“Furthermore, it was not permissible for them to add to the support of God and His revelation through the mediation of the angels brought near any human device or celestial *nīranj*.

“It is permissible for people like us to use such things in matters beneficial to our worldly lives, but it was not permissible for them.

“For through their nobility and elevation of rank they were independent of what we stand in need of.

“Because of their extreme caution and their purification of themselves from human actions, you see their worldly circumstances restricted upon them despite their knowledge and acquaintance with the art of alchemy.

“Concerning this quality it is said:

‘Its lawful part is reckoning, and its unlawful part is punishment.’

“Likewise, the people who possessed revealed laws conducted themselves in this manner.

“They adhered to renunciation, austerity, and roughness of life.

“They imposed this upon themselves and forbade themselves pleasant things so that people would act as they did and imitate them.

“God Most High says:

‘All food was lawful to the Children of Israel except what Israel had forbidden to himself.’

“For this reason they did not employ these things.

“All such prohibitions resemble the regimen a skilled and compassionate physician commands us to follow for the health of our bodies, so that they may remain in this world for the span appointed for them.

“The prophets—peace be upon them—are physicians of souls made sick by their ignorance, souls that are not fit for the higher world until they have been purified of the defilements of nature.

“They therefore protected them from these things which they prohibited so that they might be cured of their ignorance and made sound in their enduring form, out of compassion for them and mercy toward us.

“Their successors and descendants followed them in their custom concerning this.

“They are the extended cord together with the Book, from which they will not separate until the Pool, as the Prophet reported.

“They likewise did not practise these things despite their knowledge and understanding, in imitation of the messengers and in following them.

“This is a brief answer.”

The questioner said to him:

“Why do you not disclose this noble science openly so that creation may benefit from it?”

He said:

“If we did so, its harm would become immense, and it would also cease to function.

“We do not openly disclose the operation of the spiritual influences of the small world in this epistle of ours.

“Rather, we have merely indicated it by an indication and nothing more, out of fear that the epistle might fall into the hand of one unworthy of it, so that cultivation and offspring would be destroyed, women corrupted, and sanctities violated.

“For this reason we expressed it enigmatically and made it obscure.

“You, O brother, when your substance has become pure and your wickedness can be trusted, there will be opened to you from this science that which will delight you.

“Do not sell it except as you yourself purchased it.

“Be miserly with it even toward child and parent unless they obtain it as you obtained it and their substances become pure as your substance became pure, so that they reach what you reached without your giving them anything yourself.

“Know, O brother, that the sages established wisdom only in order to perfect their works and bring them to completion.

“They placed nothing among their works outside its proper place.

“They performed no action without meaning.

“They originated nothing from themselves in which harm was more general than benefit.

“Had they done so, they would not have been sages.

“How then could the Wisest of judges and Best of creators—their Creator, Originator, and Supporter—do something leading to harm and corruption without meaning?

“He did not intend corruption, nor did He create it in order to harm us.

“Exalted is God high above what the wrongdoers say.

“He—mighty is He who speaks—says:

‘We did not create the heavens and the Earth and what lies between them in play. We created them only in truth.’

“When you contemplate this wisdom, reflect upon this art, know this secret, and see the reality of this magic that enchants intellects, things will become manifest to you according to their realities.

“You will learn how people are enchanted through it, how hearts come under its influence, and what was hidden from them will become clear to you when reports had become obscure to the misguided and heedless.

So awaken, O brother, from the sleep of heedlessness and the slumber of ignorance, and awaken whomever you are able among the heedless, so that immediate benefit and continuous good in this world and in religion may come to you.

May God bring you to the stations of the chosen righteous and raise you to the stations of the angels brought near.

May God grant success to you, to us, and to all our believing brethren through His mercy. Indeed, He is the Most Merciful of the merciful.

The Fifty-Second Epistle of the Epistles of the Brethren of Purity and Friends of Fidelity is complete. With it the book comes to an end. Praise be to God, first and last.