

Ars Arabica

حچسرخق "فق"

Arabic Supplement to the Ars Magica Roleplaying System

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Introduction

The Medieval Arabic World

Islam -- The One True Faith

Foundation of culture -- Arabic

Saints and sects

Devils and Monsters

Other religions

- People of the Book (Jews and Christians)

Arabic Society

- Leaders
- Aristocracy
- Peasant
- the Sexes
- Outsiders

Masallah/'smallah - as Allah wills/may Allah's name be upon him

Rabab - one string instrument

Sabr - endurance and patience

Shari'a - Koranic law court

Suq - market place

Urf - common law or custom

Wazir - minister

Zakat - almsgiving

Arabic Glossary:

Baduw - nomads; beduin; call themselves al'arab

Beit shaar - house of hair; goat hair

Bismillah - in the name of Allah

Caliph - successor to Mohammed

Diwa - court of a ruler

Fellahin - town dwellers/farmers

Ghazu raid - plundering raid to gather renown and wealth; causes feuds

Jahiliyya - time of ignorance before Mohammed

Khan - inn surrounding a large courtyard

Kohl - powdered antimony; used for medicine and cosmetics

Kuttab - Islamic school

Lillah - tithing

Additional published Ars Magica material on the Islamic world would include **Tribunal of Hermes: Iberia, Mythic Europe, A Medieval Tapestry** (a couple sample characters) and **The Sorcerer's Slave** adventure.

Arabic Characters

Grogs:

sailor, guard, holy warrior, mercenary, janissary

Companions:

scholar, merchant, saint, assassin, Jinn, imam, pilgrim

Sahir:

History

In the early years of the 7th century A.D., a pagan wizard or sahir of the Arabian peninsula called Qays ibn Nushbah foretold the birth of a great Prophet and a new religion which would change the world. Soon after, Mohammed was born and the scattered sahir and Djinn of the peninsula followed his life with great interest. Some, like Ibn Nushbah, aided the young Prophet's cause, while others sought to hinder its growth. As Islam gained complete mastery of the land and peoples of Arabia, the sahir and Djinn could sense a change of the old ways. The desert life gave way to learning, conquest and exploration of the world beyond the surrounding sands and seas.

The magic of Ibn Nushbah was born amid wandering tribes in the pagan mountains and deserts of the Arabian peninsula, influenced heavily by Djinn, Babylonian, Egyptian, Greek, Roman, and Jewish traditions. These influences combined to produce a form of magic or sihr very different from those practiced by the Order of Hermes, though equally as powerful in its own right. The tribes relied on the sky for navigation, divination, and life-giving rain, and individuals arose who had the gift of controlling the influence of the stars on the earth's behavior and inhabitants. These first kahana or diviners gradually grew in understanding and skill of the magic known the far trading Greeks as Astra, meaning 'of the stars'. These magi were also the first humans to deal with the Djinn, a supernatural race similar to Faeries inhabiting Arabia and the Near East.

The Astral magic of the tribes matured as magi gained access to the magic works and studies of the Greeks and Persians during the conquests of Islam in the 7th, 8th and 9th centuries. Perhaps the most influential works on Astral magic translated by the sahir were Ptolemy's *Almagest* which provides theories on predicting astral phenomena, and its companion, the *Tetrabiblos*, which discusses the

mystical effect of these phenomena on the earth and that the European Order of Hermes could pose to the Sahireen and set about to creating a formal Arabic theory of magic, as Bonisagus did for the Order. He choose to utilize only the power of the two strongest of the seven planets through the guidance of the stars. He was unable to unify the Sahireen into a formal order, but his theory has become generally accepted and helps to maintain a loose association between the sahir. The power of Astral magic grows still, as the observatories in Islamic lands scan the heavens and yet provide places of safety for the sahir to gather and study their art.

Society



Abilities

New Talents

- **Divination (exceptional)**
- **Alchemy (Arabic)** (see Laboratory Chapter)

New Skills

- **Horse Archer Training**
- **Horsebow**

New Knowledges

- **Magic Theory**
 - Arabic specialty as opposed to Hermetic
- **Djinn Lore**
 - tribal specialties
- **Medicine**
 - acquired easier (as one level lower)
- **Hermetic knowledges**
 - more costly (as two levels higher)
- **Church Lore -- Islamic specialty**
- **Arabic mystical knowledges**
 - as above, more costly to Hermetic magi as opposed to Arabic
 - Other specialties to be named later

Combat

O people! I charge you with ten rules; learn them well! Do not betray, or misappropriate any part of the booty; do not practice treachery or mutilation. Do not kill a young child, an old man, or a woman. Do not uproot or burn palms or cut down fruitful trees. Do not slaughter a sheep or a cow or a camel, except for food. You will meet people who have set themselves apart in hermitages; leave them to accomplish the purpose for which they have done this. You will come upon people who will bring you dishes with various kinds of foods. If you partake of them, pronounce God's name over what you eat. You will meet people who have shaved the crown of their heads, leaving a band of hair around it. Strike them with the sword. Go, in God's name, and may God protect you from sword and pestilence.

- Abu Bakr, first Caliph

Warfare in the Islamic World

When you meet those who are infidels, strike their necks until you have overwhelmed them, tighten their bonds, and then release them, either freely or for ransom, when war lays down its burdens. Thus it is, and if God wished, he would crush them Himself, but he tests you against one another. Those who are killed in the path of God, He does not let their good deeds go for nothing.

- The Qur'an

The war against the infidel is as holy to the warriors of Islam as the Crusades are for Christian knights. Both fight in defense of their religions and because of this, both fight with the sure knowledge that by their actions they are assured of the salvation of their souls and entry into Paradise. Whatever they do, in the name of God, is just, for they fight for the honor and glory of a just and merciful God. The wars between Islam and Christianity are among the most bloody and brutal ever recorded.

Arms and Armor

Archery

Learn to shoot, for what lies between the two marks is one of the gardens of Paradise.

Unlike the European knights who look down upon bows of any sort as common weapons unfit for their station, Arab warriors of all sorts revere archery as a noble pursuit. It is well known that the Prophet was an expert bowman and for many, the pursuit of skill with bows is a religious obligation. The great number of archers in the armies of Islam often provided them a decisive advantage in the early years of the Crusades.

Shoot and ride! Of the two, I would rather have you shoot than ride. Anything in which a man passes his time is vain except for shooting with his bow, training his horse, or dallying with his wife. These three things are right. He who abandons archery after having learned it is ungrateful to the one who taught him.

Arab generals employ their archers not only as infantry but also, to the great dismay of the Crusaders, as cavalry. Arab horse archers use a specially manufactured composite bow which is short enough to be easily wielded from the saddle. These archers receive intensive training from childhood which permits them to make fantastic shots in any direction from the back of a galloping horse.

In combat, any bow may be used by a rider on a motionless mount with a +2 penalty to the ease factor.

Only a horse bow, or similarly short bow, may be used by a rider on a moving mount. In this case, the normal ease factor is doubled unless the archer has the virtue of *Horse Archer Training*. In that case, the ease factor penalty is halved.

Horse Bow

Expense: stan
Rate: +4
AtkB: 0
WpnDam: +6

Str: 0
Load: 0
Range: 160

Exempli Gratia: Horse Archery

Salim and Bryan are out riding, on an errand for Al Khalil, when they see the wolf that has been terrorizing a nearby village. They pull to a halt and Bryan aims his bow at the creature.

The wolf is not moving, at a distance of about 30 paces. This is an easy shot, with an ease factor of 9+. However, since he is on horseback there is a +2 penalty, increasing the difficulty to 11+. He rolls a 10 and misses.

The wolf is startled and flees, Salim urges his horse into a gallop and pursues. The wolf is still within 50 paces, but it is now dodging, so it is now a hard shot with an ease factor of 15+.

Because Salim is shooting from a moving mount, the difficulty should increase by 15 to 30+. However, Salim is a trained horse archer, to his total ease factor is $15 + (15/2) = 22$. He gets lucky and rolls two 1's and a 6, hitting the wolf.

Swords

Swords are the keys to Paradise.

He who draws his sword in the path of God has sworn allegiance to God.

The swords used by Arab warriors during the 12th and 13th centuries are almost exclusively straight, double-edged weapons nearly identical to their European counterparts. It is not until near the end of the 13th century that curved, single-edged blades are generally introduced and they only slowly become the common weapon of Arab warriors. Highly curved swords such as the scimitar do not predominate Arab armories until the 15th century and although it is possible to encounter curved blades in earlier periods, it would be quite rare.

Curved blades receive a +1 addition to their attack and damage bonuses, but a -1 to their speed and parry bonuses. They also require an additional 1' of space.

Damascene Steel

Arab swordsmiths, especially those of Damascus and Toledo, in Iberia, are renowned for their skill and the quality of their blades. This is due both to the higher quality of steel which they use as well as a process of watering the blades which strengthens them and leaves a distinctive pattern in the metal. These weapons, like all those made by Arab artisans, are highly artistic, often being decorated with valuable metals and gems. For these reasons, swords of Arab manufacture are highly prized in both the Islamic and Christian lands.

Damasked blades add an additional +1 to the damage bonus. Because of their high quality, they are also easier to enchant, having only 4 base points (as opposed to 5 for normal metals) for determining the number of raw vis points necessary to prepare them for enchantment.

Other Weapons

Arab warriors have available to them, and use, the full range of melee weapons known to Europeans. Arab cavalry is the best equipped in the world; riders would often carry lance, bow, sword, and mace into battle. Likewise, in addition to swords and bows, Arab infantry uses a variety of weapons, including spears, axes, javelins, and pole arms, in combat.

Armor

In part due to climate, Arab warriors are generally more lightly armored than their European counterparts. They prefer a cuirass or hauberk to full armor. They also use fewer and smaller shields.

Cavalry, because of their use of bows, do not usually carry any shields and even infantry, when they carry shields, use only target or round shields.

One type of armor unique to Arab lands is lamellar, which consists of rectangular metal plates fixed onto leather or light chain. This is available as either a cuirass or hauberk and is equivalent to scale mail.

Arabic Magic

The world and magic of the Arabic magi is very different from that of the Hermetic magi. As mentioned in the *Ars Magica* rule book, these non-Hermetic magi are more specialized than Hermetic magi and very powerful. In the area of mechanics, Astral magic and its forms are used in the same manner as hermetic magic, as you will see below. Magic theory is very advanced in the Arabic world, but there is no formal organization of magi such as the Order in Europe. Only in Spain, among the Moors, has a core group of Arabic sahireen begun to organize themselves according to the writings of Abu Ma'shar. Most of the research and innovative study occurs at the great observatories in a number of areas created by rulers and sahir to support the Astral arts.

But as Hermetic magi know well, there are limitations to magic and its use. Magic from the heavens remains restricted to those things below the lunar sphere and is subject to the same limitations as the magic practiced by the Hermetic magi. There are also many wizards that hold to no one theory. Some have learned both traditions and use each as needed for their own purposes. Indeed, some say that there are covenants within the Order which secretly teach the works of the great Arabic magi to further their quest for knowledge and power. House Jerbiton and recently a covenant under House Flambeau in Iberia have been accused of allowing the 'corrupting' influence of Arabic magic to seep into their studies.

As with Hermetic magic, the sahir have strengths in each of the arts which represent their ability to control and work with each particular area. Magic is as much a part of them as it is a Hermetic magus, every day and every night -- as such, it is much more than mere skill and learning. It is a calling as sharp as hunger and as deep as love, requiring much dedication, hard work, study, talent, and time.

Astral magic is another theory of magic and enables the Storyguide to develop new areas of magic and research for the inquisitive mage, whether Hermetic or Arabic. The Storyguide will also have more flexibility in the telling of a story, and perhaps find insight into other fields of non-Hermetic magic to further increase the sense of wonder and mystery in their Sagas.

Astral Magic

Definition

Unlike Hermetic magic, which was intentionally founded with a set of formal arts and practices, Astral magic has evolved over hundreds of years and in its origin it draws from a multitude of disparate traditions. Despite this, there has developed a basic theory which, with some variations, has come to dominate the Arab lands. The basis for the magical arts in Arabic and Islamic lands is that of Astra, the magic 'of the stars'. It is necessary to know its theory in order to learn the 2 forces and 12 different signs associated with astral magic. The forces represent the power of Shams, the Sun, and Kamar, the Moon. The signs represent the 12 houses of the zodiac. These are learned by sahir in the same way magi learn their forms and techniques.

While Hermetic magic is more broad and powerful in its own way, Astral magic has its own areas of great strength. In some ways it is greater than related Hermetic arts, much the way Druidic arts are much stronger in spontaneous magic and dealing with nature. The strengths of Astral magic are its greatest effect upon human affairs and the forces of nature. Objects and creatures seem more resistant to its power, though they can still be significantly affected by it. The two forces of Astral magic represent the two ways in which power of the outer spheres can affect the lower world. Astral power may either overtly affect individuals, animals, or objects, which is the realm of Shams, or subtly manipulate them through the power of Kamar. When partnered with a particular force, each of the signs has a variety of attributes and areas of influence which determine the type of magic it can be used to create.

When casting an Astra spell, you are able to enter a frame of being which allows you to sense the connections between the spheres above and those things below on earth. Just as the different stars affect different things on earth, you will be able to alter the influence of those connections upon earthly beings and natural forces, such as the weather. In practical use, Astral magic can be used at birth to affect the nature of individual by increasing or lessening the effect of the birth sign. It is often used in divining what may happen, for the knowledge of the future empowers an individual to change it, though scholars argue this possibility with great passion. The magic

of the stars also is used to improve or hinder the chances for an endeavor. It can concentrate favorable influences on an individual or group, by providing a boon of strength. It may also enhance the strength of unfavorable influences and cause disaster. It can also be used for illness or health, influencing parts of bodies within the realm of a particular sign. Most importantly, it may be used to influence an individual by subtly or overtly affecting the way he or she behaves toward others and perceives the world. It may affect the mental disposition of an individual, causing sloth and depression, or energy and happiness.

Because the Arabic tradition evolved rather than being created it is less exact in many ways than the Hermetic tradition. In almost every case in Hermetic magic, there is a unique set of technique and form which will produce a given effect, but in Arabic magic there could be several combinations of force and sign that cause similar results. Example: the Hermetic spell "Air's Ghostly Form" causes a fog to form around the caster and is Creo Auram. A similar Astral spell would probably be Shams Al Tauaman, but might also be Shams Al Samakah or Kamar Al Akras.

The Signs and the Seasons

As mentioned above, each sign is associated with a particular season. All signs associated with the current season are enhanced, thereby adding +1 to all magical activities using those signs. Also, the relationship between the individual sahir, the season and the magic of his/her birth sign is a central one in the Astral arts of Arabia. All sahir gain greater power during the season of their birth, as that is when they are closest to the power that gave them life. The sahir receive a +1 to all magical activity during the season of their birth. In addition, all sahir have an affinity for the magic of their birth sign. During the season of the sign opposed to their birth sign, sahir must take a penalty of -1 to all magical activities. Sahir also have a minor magical deficiency with the sign directly opposed to that of their birth.

Summary of bonuses and penalties

Affinity with birth sign

- +1 to activities using the signs of current season
- +1 for all magical activity during birth season

Minor Magical Deficiency with sign opposing birth sign

- 1 for all magical activity during season opposing that of their birth sign

Astral Forces and Signs

The different techniques and forms of Astral Magic are below. Each provides the Arabic name of the heavenly body, its English equivalent, and abbreviation. A brief description of the art is also provided. The forms are also provided with their associated season, the month they are associated with in English and Arabic, element, part of the body, material, opposed sign, and attributes they influence.

Astral Forces

Shams (the sun, Sh)

Shams is the external power which acts upon a target. Spells of this force typically have visibly unnatural effects, such as summoning a snow storm in the middle of summer.

Shams is associated with life, knowledge, and authority.

Kamar (the moon, Ka)

Kamar is the power which acts from within a target. Spells of this force have either no visible effect or an effect which could be mistaken for a natural occurrence, such as a storm which slowly gathers on the horizon before hitting.

Kamar is associated with death, misdirection, and change.

Astral Signs

Al Samakah (pisces, Sam)

season: spring (March, Ramadan)

element: water

body: ears

material: andalusite

opposed to Al Adhra

attributes: Belief; submission, confusion

Al Nath (taurus, Na)

season: spring (May, Dhu l-Qa'dah)

element: earth

body: chest

materials: onyx and marble

opposed to Al Akrah

attributes: Passions; jealousy, dullness

Al Saratan (cancer, Sar)

season: summer (July, Muharram -- the beginning of the year)

element: water

body: blood

materials: opal and pearl

opposed to Al Jadi

attributes: Relationships; dreams, intuition

Al Adhra (virgo, Ad)

season: autumn (September, Rabi Al-Awwal)
 element: earth
 body: all
 material: amethyst
 opposed to Al Samakah
 attributes: Knowledge; rationality, excess

Al Akras (scorpio, Ak)

season: autumn (November, Jumada l-'la)
 element: water
 body: feet
 material: obsidian
 opposed to El Nath
 attributes: Travel; risks, fear

Al Jadi (capricorn, Ja)

season: winter (January, Rajab)
 element: earth
 body: arms
 materials: jasper, bone, and petrified wood
 opposed to Al Saratan
 attributes: Protection; realism, sacrifice

Al Hamal (aries, Ha)

season: spring (April, Shawwal)
 element: fire
 body: hands
 material: ruby
 opposed to Al Zubana
 attributes: Destruction; strength, beginnings

Al Tauaman (gemini, Ta)

season: summer (June, Dhu l-Hijjah)
 element: air
 body: loins
 materials: diamond and lapis lazuli
 opposed to Al Kaus
 attributes: Creation; understanding, arrogance

Al Asad (leo, As)

season: summer (August, Safar)
 element: fire
 body: heart
 material: sapphire
 opposed to Al Dalw
 attributes: Conflict; courage, pride

Al Zubana (libra, Zu)

season: autumn (October, Rabi ath-Thani)
 element: air
 body: mouth
 materials: jade and turquoise
 opposed to Al Hamal
 attributes: Communication; explanation, indecision

Al Kaus (sagittarius, Kau)

season: winter (December, Jumada th-Thaniyyah)
 element: fire
 body: all
 material: garnet
 opposed to Al Tau Aman
 attributes: Change; departure, recollections

Al Dalw (aquarius, Da)

season: winter (February, Sha'ban)
 element: air
 body: eyes
 material: emerald
 opposed to Al Asad
 attributes: Discovery; insight, instability

Casting Astral Spells

Astral magic includes the standard three types of spells found in the Hermetic art; formulaic, spontaneous and ritual. Casting formulaic spells is done in the same manner as hermetic magi: Ability in a force (technique) plus ability in sign (form) plus a die roll, modified according to rules, etc. However, astral magic does not readily lend itself to producing spontaneous effects. This fact, and a strong Mercurial tradition, predispose the magic of the sahir to formulaic and ritual spells. The total roll for spontaneous Astral spells is always divided by 5 to determine the effective level, and fatigue is always lost.

Magic Resistance

- Arabic magic vs. Arabic magic
- Cross tradition resistance

Spell Casting Options

- Mastering a spell
- Multiple casting
- Fast Cast spells
- Recognizing spells
 - Arabic
 - Other traditions
- Words and Gestures
- Spell Foci
- Using vis
- Casting a spell while maintaining another
- Casting from text
- Counteracting Spells
- Resolving disputes magically

Astral Spells

Format



Spells

Al Samakah: water, ears, belief, submission, confusion

Shams

The Blinded Ear

R: near, D: sun/perm

The target becomes incapable of understanding spoken speech. Hearing is unimpaired, but speech sounds like gibberish.

A Second's Thought

R: eye, D: inst

The target becomes temporarily confused and is incapable of initiating any action until he makes a Perception roll of 6+. (Minimum effect of one round.)

Kamar

The Light of Probity

R: eye, D: conc/moon

The target will believe whatever the sahir says unless faced with an obvious contradiction.

Al Hamal: fire, hands, destruction, strength, beginnings

Shams

The Strength of Shams

R: touch, D: sun

Adds +1 to the target's strength score. This can be increased to +2 by expending two pawns of Al Hamal vis, or +3 by expending five pawns.

Heat of the Unyielding Sun

R: near, D: conc

Aimed: +2

Caster causes a wave of heat to wash over an area 2 paces wide. Targets must roll a 6+ adding stamina or suffer 1 level of short term fatigue loss per round thereafter. Note: only one resistance roll is allowed.

Kamar

The Hands of the Helper

R: self, D: conc/special

For the duration of the spell, the caster has another set of unseen "hands" to assist in an endeavor. The sahir gains 1/2 of his appropriate knowledge score as a bonus for that activity. Using Kamar vis allows the spell to last until the end of the activity. For this spell to be effective for extended activity such as lab work, normal rules for interruption of work apply.

Al Nath: earth, chest, passions, jealousy, dullness

Shams

Mind's Light Banked

R: near, D: inst.

The target immediately falls unconscious. Stm roll of 12+ each round to awaken, 6+ if shaken.

Kamar

Love's True Light

R: eye, D: moon/perm.

Target falls unconscious for one round and falls in love with the first person he sees upon awakening. This creates the personality trait +4, "Devoted to ...".

Al Tauaman: air, loins, creation, understanding, arrogance

Shams

The Misty World

R: sight, D: conc (special)

A fog rises around the caster in a 30 pace radius, obscuring vision within the area of effect. When the caster ceases to concentrate, it will disperse at a rate appropriate for the existing conditions. The radius may be doubled for each pawn of Al Samakah vis expended in the casting.

The Sky's Wrath

R: sight, D: inst

Aimed

A bolt of lightning strikes from even a clear sky, doing +20 damage.

Kamar

Pride of the Foolish Man

R: eye, D: conc/moon

Target becomes arrogant and overconfident concerning a particular skill or ability determined by the caster. Person gains a trait of arrogant +2 and the equivalent of the overconfidence flaw when the skill or ability comes into play.

Al Saratan: water, blood, relationships, dreams, intuition

Shams

Light of Cleansing

R: touch, D: sun/inst.

Caster cleanses any imbalance of humours causing disease in a target. The effects of the disease are suppressed for the duration, or permanently removed if vis is used.

Sting of the Scorpion

R: touch, D: inst.

The caster strikes out at the target and injects a powerful poison, causing a small puncture wound. The target must roll a 5+ or die. A successful resistance roll causes 2 body levels of damage and fall to the ground in pain.

Kamar

Clearing Light

R: self, D: inst.

The sahir gains a sudden intuitive insight into a problem he faces, details are at the storyteller's discretion.

Al Asad: fire, heart, conflict, courage, pride

Shams



Kamar

The Heat of the Flame's Exertion

R: near, D: conc/moon

Any exertion on the part of the target causes him to overheat. The target must then make a +6 stamina roll each round or lose a point of

fatigue.

Al Adhra: earth, all, knowledge, rationality, excess

Shams



Kamar



Al Zubana: air, mouth, communication, explanation, indecision

Shams



Kamar



Al Akras: water, feet, travel, risks, fear

Shams



Kamar

Twilight's Steps

R: spec., D: conc.

The caster, and one for every ten points of his casting roll, may travel through shadows. To do this, they must begin walking toward their goal in a shadowy area. As they progress, the shadows grow deeper and their surroundings grow indistinct. They will arrive at a shadowy point near their goal in one tenth the time normally needed. The travelers may ignore any non-magical obstacles in their path and any magical obstacles must completely surround either destination or travelers to be effective. The travelers need not rest during their journey, but any accumulated fatigue takes effect once they arrive. The caster must have visited the destination previously.

A ritual version of this spell allows the establishment of a permanent shadow trail between two places.

Al Kaus: fire, all, change, departure, recollections

Shams



Kamar

The Borrowed Gift

R: eye, D: inst.

This spell is only effective against another wizard. The caster is able to pull a formulaic spell from the target's mind and cast it, in the next round only, using the target's scores in the relevant arts. The caster knows immediately the name of the spell he has borrowed, and if he is trained in the appropriate theory, he knows all its effects. If the spell is not used in the next round, it is lost to the caster, but in any case, the target may not cast the borrowed spell in the round that the caster has it. If the target was preparing to cast a spell, that is always the spell borrowed. Otherwise, the caster may choose a spell known to him or take a spell randomly chosen from those the target knows.

Al Jadi: earth, arms, protection, realism, sacrifice

Shams



Kamar



Al Dalw: air, eyes, discovery, insight, instability

Shams

Disrupting the Darkness

R: near, D: inst.

A bright light shoots from the caster unerringly striking at a demon for +10 damage.

Kamar

The Brightening of Colors

R: body, D: sun/moon

The caster gains +2 to all perception-related rolls during the duration.

Laboratory

Basic Activities

- Studying
- Learning and Inventing Spells
- Extracting Astral Vis
- Cross-Studying in another tradition

Magical Creations

- Items
- Potions -- including Arabic
Longevity potions
- Astral Magic Foci
- Investigation

Arabic Alchemy

- Extraction of substances
- Recombination and alteration
- Uses

Apprentices

Familiars

Experimentation

Arabic Bestiary

Mundane Creatures

Bactrian Camel

(For the purposes of **Ars Arabica**, the Camel listed in the **Bestiary** is an Arabian.)

Humble +2	Lustful +7	Size +2
STR +3	DEX 0	CUN -3
STM +4	QIK 0	PER 0
Bite:	First: +3	Atk: +3
Fat: +3	Def: 0	Soak: +6
Body Levels: OK, 0/0, -1/-1, -3, -5, Incapacitated		
Ferocity (taunted)	2	
Aware	1	

A Bactrian is considered the true beast of burden for long or especially important journeys. It is the mark of a wealthy and wise man whose herd of camels includes Bactrians. They are often given as gifts to worthy individuals by a generous sheikh. They are also a little more easily controlled, except in breeding season.

Seluki

Loyal +4		Size -1
STR 0	DEX +1	CUN +1
STM +1	QIK +1	PER +4
Bite:	First: +4	Atk: +3
Fat: +1	Def: +2	Soak: -1
Body Levels: OK, -1, -5, Incapacitated		
Ferocity (protecting master)	+2	
Hunting	+2	
Burst of Speed	+2	

A seluki is a thin hunting dog of the desert, like the greyhound. These animals are excellent

guard and hunting dogs. They often accompany warriors on the march, and have been known to protect a fallen master against knights, infernal beasts, or much larger mundane creatures.

Scorpion

Vengeful +2		Size -5
STR -5	DEX 0	CUN -1
STM 0	QIK +1	PER 0
Claw:	First: +1	Atk: +2
Sting:	First: +2	Atk: +2
Fat: 0	Def: +4	Soak: -5
Body Levels: OK, Incapacitated		
* If stung, the poison in the Scorpion's tail is deadly. The stung person or creature must roll a stress die plus their STM. On a roll of 5+ they do not die, but lose 3 body levels and are incapacitated. On a 10+ one body level is lost. Anything less than 5 is immediate death.		

The Scorpion is the scourge of the desert, both vengeful and deadly. It will sting anything that threatens it, and has been known to follow caravans and kill those who have destroyed its home or threatened it. It will crawl into clothes, turbans, packs, or bedrolls, and there wait patiently. It is often used by assassins, either by placing it where a victim will be stung, or by extracting its deadly poison for use in arrows and daggers.

Arabian Horse

Loyal +2			Spirited +4	
STR +3		DEX +1		CUN 0
STM +5		QIK +1		PER +1
Bite:	First: +2	Atk: +2	Dam: +2	
Hooves:	First: +4	Atk: +4	Dam: +7	
Fat: +5		Def: 0		Soak: +7
Ferocity (in battle)				+2
Burst of Speed				+2

The Arabian is a prize among all the Baduw and the Fellahin alike. It is often considered the best breed of horse in the world, known for its speed, intelligence, and loyalty. These magnificent animals may be found in the Arabian peninsula, but many are given as gifts, raised in stables, or taken as booty in all the areas where Muslims live. To receive one as a gift is the highest honor, and to give one secures for the giver a reputation of generosity. It is said that one should never have a warrior choose between his wife and his Arabian.

Earthly Monsters

Dhabi

Infernal Might 20			
Vicious +2		Size 0	
Patient +2		Gluttonous +3	
STR +2	DEX -1	CUN +2	
STM +2	QIK 0	PER +1	
Bite:	First: +4	Atk: +5	Dam: +4
Fat: +2	Def: +6	Soak: +8	
Body Levels: OK, 0, -1, -3, -5, Incapacitated			
Abilities:			
Ferocity (trapped)		+2	
Stealth		+1	
Track		+2	
• Mesmerize: ReMe 20 or Shams Al Samakah 15, 5 Infernal Might points • Rock Slide: ReTe 15 or Shams Al Dalw 10, 5 Infernal might points. With a howl the beast can cause a rock to slide.			

It is said this animal is the offspring between a devil and a hyena, and upon first appearance it looks exactly like a very large version of its mundane parent. However, when meeting its eyes, the viewer will notice their deep, dark green color. The Dhabi stalks its prey in rocky or mountainous areas, and then mesmerizes them, directing them to a cave or enclosed area to be killed and eaten. To resist the effects of the power of the Dhabi, the victim must roll a 12+ on a stress die. Presence may be added to the roll in the victims favor. When chased, the beast will make an unearthly howl, causing a rock slide and breaking up pursuit. If cornered, it fights back viciously.

Arabic “Faeries”, the Djinn

Some of us (Djinn) are righteous and some of us are otherwise; we follow different ways. We know that we cannot frustrate Allah's design in the earth, nor can we frustrate it by flight. When we heard the call to guidance, we believed in it.

- The Qu'ran

Djinn Tribes and their History

Like Europe, Arabia is not without beings of a magical nature that are not human. Djinn tribes, like Faeries in the Northern climes, populate the mountains, deserts, and oasis' of Arabia, Outremer, and other lands in the Near East. Also like Faeries, the Djinn had no souls, and were once complete spirits of nature, created from smoke and fire. Though fewer in number in the harsh climate of Arabia, the Djinn are powerful forces with which to contend. Many travelers and caravans have been lost when the Djinn were not given their proper respect. Many mortals were taken as slaves, teachers, lovers, and food. The early Sahir learned much from the Djinn, who had watched the sky from the time of the Pharaohs and knew the stars above as well as the desert below. By the time of Solomon, Djinn were more well known and no less than seventy were bound to his service by a special ring.

The Council of Choice

With the rise of Muhammed and the spread of Islamic Domination, the lands of the Djinn were increasingly lost. The Djinn tribes could not hold back even the early incursions of the Prophet and his followers. Fearing either destruction or the flight of all Djinn from the land of the mortals, the tribes held a great meeting in the Sacred Mountains of Asir, south of Makkah (Mecca). Here Al-Yazid, a great Jinn sheikh, set forth the great Choice.

He had had a vision in the desert, in which a great scythe in the shape of a crescent moon had split a great Djinni in half. In order to survive, Al-Yazid told the Djinn tribes they must side with the Prophet and God, or against them. Only then would the tribes avoid the flight or destruction that they feared.

There was much debate over the vision, and the mountains were rocked by skirmishes between groups of the Ifriti tribe and those of the Jinn tribe under Al-Yazid. Finally, the leaders of the tribes

agreed to decide, but only on a tribe by tribe basis. The Jinn and their allies, the Jann, sided with Muhammed and Islam. The Shaitan and Ghul tribes sided against the Prophet, for they had been corrupted by demons hiding within the Ifriti, whose choice for evil was never in doubt. The sheikh of the small Marid tribe allowed the Djinni of his tribe to decide as individuals, for the Marid are very proud and the strongest of the Djinni.

As the last choice was made, an angel appeared before the council. By your words and your deeds, the angel said, you have entered into the realm of good and evil, of God, and his enemy Satan. With your choice you will carry a new responsibility, the responsibility of a soul. From now on, all the Djinn alive now and yet to be must decide upon their own salvation or damnation. With a great rending of the sky, the angel disappeared, and each Djinn felt as if a door opened, and another had closed. Soon after, Al-Yazid and his followers bowed before the Prophet, while The Ifriti and the others made ready their resistance.

Djinn in the 13th Christian century

As Islam spread, so did the tribes of the Djinn. In some instances, other Djinn were found and told of the Choice, whereupon many fled this world or made a decision themselves. Along with the Jinn, Jann, and loyal Marids, the corrupted Djinn tribes too came north, spreading evil and corruption while battling the Faithful. Many Djinn fought in battles, gaining renown or infamy. By the 7th Islamic century (13th Christian), most Djinn are more reclusive, for the further they stray from the sands and mountains of Arabia and the Holy Land, the weaker they become. Even in the presence of a great holy or unholy place, the powers of the Djinn are suppressed, though they are not destroyed, as they once were. There are even many Djinn who have not made their Choice, though, being bound by the angel's words, they indeed have souls.

Djinn are still concentrated in the Arabian Peninsula and the Holy Land, though some of the more powerful can be found throughout the reach of Islam. Yet every year, as the might of the Christians and the followers of the Prophet grows, fewer Djinn can be found, and it is said that many have given up nearly all their power in order to remain in areas now strong in Dominion.

The Nature of Djinn

Djinn are related to European faeries, being originally creatures of nature. They acted as nature, being neither good nor evil. But the Choice brought about a change in their essential nature. In response to their acceptance of a decision between the forces of good and evil, God gave Djinn one thing that the European Faeries never had: a soul, whose final disposition is dependent upon the choice made by each Djinni. Thus Djinn can be Muslim or diabolical. There are a few who have not made a choice, but have souls nonetheless and must on day choose.

Some powers are more common in Djinn than others. Most Djinn can also change into the shape of an animal ally to their tribe (see below), and even in their more human forms some physical evidence of that animal remains with them, such as a tail, or small horns, or fur on parts of the body. Many may fly if need be, while almost all can create illusions, an ability learned originally being a part of from the desert.

Elder and Younger Djinn

Djinn can live very long lives. In fact some of the Djinn alive at the Council of Choice remain so. As Djinn age, they become more powerful, and, in addition to increasing their ability in Astral magic, many gain or develop new natural magic abilities as well, such as enchanting objects, prophesy, and greater control over the weather and elements. It is the mark of a great Sahir who can call an Elder Djinni a friend, or a slave. Younger Djinn are more common by far, and many Djinn fear that the greatness of their kind is past, and that with each century the Djinn lose more of their magical nature, and will someday become as other mundanes.

Djinn and Islam

As mentioned above, Djinn have souls and can accept salvation or side with evil. Some Djinn are very devout Muslims, and are said to be rulers of land under a human overlord. Others seek to corrupt Sahir with promises of knowledge, in the hopes that they will become more powerful themselves. In some instances, there is intense rivalry between evil Djinn and demons. All Djinn lose their power in strong Infernal areas or Dominion. They remain in whatever form they have while under the influence of those areas. Djinn entering into areas opposed to their Choice may suffer a body level every turn if they have a magic might less than twice the level of the aura. This applies to Christian and Jewish auras as

well.

More strict forms of Islam hold the Djinn in suspicion, due to their magical nature and secrecy. The Almoravids in Morocco and Spain actively kill any Djinn they find. It is said that because of this, there are Djinn who will aid those who seek the overthrow of the Almoravids, be they Christian, Magus, Sahir or Muslim.

Djinn tribes and Christianity

The Djinn are seen by most Christians as minions of the Devil or of the Muslims, whom many Christians wrongly believe are allies of Satan as well. A number of Djinn have fallen in both Al-Andalusia and in Outremer to Christian priests and warriors. For the most part, the Muslim Djinn will actively unite with their mundane co-religionists against incursions by Christians, unless bad blood exists between the Djinn lord and this or that emir. Recent news from a Jerbiton stronghold near Antioch suggests that at least one Djinn has adopted Christianity(!), and has been a great aid in the defense of the covenant.

In most cases, Djinn are treated as diabolic at worst and dangerous at best by Christian communities and individuals aware of them. Evil Djinn often use this belief to create fear and misconceptions against Djinn who have made the choice of Islam.

Djinn and Mundanes

Djinn are much more powerful than a normal human. Once they were worshiped as gods or demigods, a role some wistfully remember to this day. However, the Jinn and Jann will treat a human well if they are treated well, though all will go out of their way to exact revenge if treated badly. All Djinn observe the Arabic rules of hospitality to the letter. In return, they will expect the same. Most Djinn are very selective about which humans know their true nature, for they can be bound to service through an object made by a human. Only a trusted person, an enemy, or one who may die shortly, would know of the true nature of a Djinn. It is also possible for humans and Djinn to mate. Such arrangements can occur several ways, though the most common is either capture or legal marriage. The offspring of this union have traits similar to the virtue Faerie Blood (see below).

One of the greatest powers of an Older Djinn is to possess a human being. It is possible for an Older Djinn to take over the mind and actions of a human if the Djinn can lock eyes with the target and make a Prs roll of 15+. This costs 5 Djinn might

points per hour.

Djinn and Faeries

The Djinn of Arabia feel the Faeries of the North are coming to a point where they must make their own Choice. Emissaries from different tribes have contacted the Faeries of the north, and their reception has been mixed. Some Faeries do not care, others would just as soon leave the mundane world altogether, and others do not think it will happen. Others take the Djinn seriously, and will take a more active interest in mundane affairs as well as spreading the message further North.

Djinn and Sahir

As mentioned above, Sahir and Djinn have a long history. Early Sahir were called kahana (sing. kahin), and were the intermediaries between the people and the Djinn. In fact, it was the Djinn who first introduced the magic of the Babylonians and Egyptians to the people of the desert. As friend and foe the two groups have followed each others activities. In many places throughout Islam, the sahir seek out Djinn for many purposes. Some seek to enslave the Djinn, while others seek to gain knowledge. It is said some of the greatest Sahir have some Djinn blood. Sometimes, Djinn seek out persons of magical nature, as slaves or entertainment, or food. As mentioned before, strict or fundamental Muslims distrust both Sahir and Djinn, and seek their destruction in some places.

Djinn and the Order

The Order is not unaware of the Djinn tribes. Criamon, Merinita, and Flambeau magi tend to have the greatest knowledge of them and their powers. The Legend of Solomon and his Ring is also well known among the magi of the Order. It is even rumored that a Flambeau has bound one in a bottle to do his bidding. An Islamic lore or Legend lore (djinn) is required to roll of 12+ to see if a magus knows of the Council of Choice and the events surrounding it. Some Djinn are well disposed towards magi, while others like the way they taste. A Djinn can never be a familiar, any more than a Faerie can.

Binding A Djinn

Djinn can be bound to a talisman, and the person who carries that talisman may have the Djinn do his/her bidding for as long as they have it. However, there is always one request that, if asked,

will release the Djinn from its service and allow it to kill the one who has asked it. Needless to say, Djinn do not share this information willingly, though some who have discovered a Djinn's special request have used it for their own ends to eliminate less knowledgeable opponents.

To bind a Djinn, one must know their name, and have a part of their person to be used in the making of the talisman. Many legends exist telling of games of riddles between Sahir and Djinn, with both trying to guess the other's name. Such games are often long and dangerous, with the stakes being enslavement or death for either party. The proper material must be used, depending on the tribe of Djinn to which the target belongs (see below). The Form and Effects table in the 3rd ed. rules also is applicable here, especially the container, staff, and the proper gem that relates to a particular element (earth, air, fire, water).

Once the talisman is completed, the sahir must find or summon the particular Djinni, and best it in some form of competition. The Djinn must join in the match, but the type of competition must be agreed upon by both parties. The length of servitude depends on how well the sahir or magus bested the Djinni, though this only provides the new master with an approximate time in which the Djinni may be held in servitude. If barely defeated, the Djinni may serve for one task. If defeated by 3 or more, it will serve for perhaps a month. 6+ it may serve a year. 9+ and the Djinni may serve the talisman for 5 years or more. Greater than this, the time is the Storyguide's discretion. Djinn do not grant wishes greater than their own magic can provide, but they will follow commands. For example, if a Djinni was asked to make someone rich, he could create the illusion of riches for the duration of his servitude, or give actual gold he has acquired, either from his own treasure or taken from another.

Once bound, the master now has two options, depending on the type of talisman and service he/she needs. The master may keep the Djinni near, by providing it a place to stay inside the talisman. This is dangerous, for the Djinni is bound to the talisman, and not to the sahir. The owner of the talisman controls the Djinni. The other option is to be able to summon the Djinni for a set amount of time, or for a particular service. Here, it is possible to use the talisman as a summoning device, for a limited purpose or number of times, to do the bidding of the wielder.

Once bound, any Djinni will try to regain control over its own destiny. When possessing a talisman, the owner is mystically linked to the Djinni as well. The Djinni may try to end his servitude three times, by engaging a master in the same contest that

the Djinni lost originally. The master does not have to accept the challenge, but must make a stress roll 9+ with his/her Presence vs. the Presence of the subdued Djinni to resist (stress + own Prs - Djinni's Prs = 9+). If a Djinni bests his master in the contest, its power is broken. It may never be used to bind him again.

Djinn have long memories, and never forget a kindness or an injustice. If the Djinni was treated fairly and graciously by the master, it is possible that no hard feelings would result. If a Djinni is freed before its service is done, it may even reward its liberator well. However, if mistreated or made to abuse its power, the master should be ready to face an angry Djinni when the service is completed. Needless to say, Ifrit, Shaitan, and Ghul tribes take revenge much more frequently. Also, it is very bad manners to bind a Djinni who is under your protection and hospitality. Remember as a Storyguide to take such treatment and behavior into consideration when determining how long and how well a Djinni will serve a master.

Creating a Djinn Talisman

To create a talisman by which a Djinn can be controlled, the magi or sahir must have a personal connection to the Djinn, by knowing its name, having a personal item, or something from their person, like a strand of hair. The item must also be tailored to the Djinn's tribe.

Each tribe has a particular form of vis and with which it is associated, as well as specific type of material. In addition to the amount of vis as determined by the Materials and size table, at least 1 pawn per 5 levels of power of the targeted Djinn must also be added to bind that particular Djinn (this amount is not affected by size or material of the talisman). The associated vis must be used for both preparation and binding. The power of the vis is not added to the lab total unless it is greater than the power of the Djinn. Any bonus from vis above the amount needed for preparation and binding may be added to the lab total.

Other factors are equally important. The purest example of the associated material should be used as well. The form of the talisman should match the nature of the particular Djinn. More common talismans include lamps, rings, bags, and scabbards. The talisman must be in a form that can contain something, however. The use of the containment effect is constant (+5), restricted to affecting a specific being (+3), and the item must maintain concentration (+5). The base level of the effect of the talisman is 5 higher than the Djinn it will contain, plus the modification listed above. Remember the

greater the power of the talisman in containing the Djinn, the greater the ability one will have in controlling it. For every 5 levels of power the talisman is compared to its target, the wielder/creator of the talisman gets +1 to besting the Djinn in the contests of wills.

Remember the greater the power of the talisman in containing the Djinn, the greater the ability one will have in controlling it. For every 5 levels of power the talisman is compared to its target, the wielder/creator of the talisman gets +1 to besting the Djinn in the contests of wills.

Materials and their association with the Djinn, and effects in the lab		
Cat's Eye	+6	(Corpus) when binding Ghul
Agate	+6	(Auram) when binding Jinn
Jade	+6	(Aquam) when binding the Marid
Emerald	+8	(serpents) when binding the Shaitan
Obsidian	+4	(Terram) when binding Jann
Ruby	+6	(Ignem) when binding Ifrit
Copper	+3	when binding/summoning Jinn, Jann, or Marid
Iron	+3	when binding/summoning Ifrit, Shaitan, Ghul, or Marid

Tribes and associated vis	
Jinn	Auram
Jann	Terram
Marid	Aquam
Ifrit	Ignem
Shaitan	Auram
Ghul	Corpus

Djinn Might and Powers

The Djinn tribes, though greatly changed in nature and power from Djinn of pagan times, are still formidable foes. Only the great Solomon (Suleyman) was ever able to bring them under control, by using his copper and iron ring. In *Ars Arabica*, Djinn Might is used to allocate power to a Djinni. Djinn Might itself is used in the same way as other Might scores in *Ars Magica*. It provides a measure of the power of a creatures, a way to regulate mystic powers, determine resistance and penetration, determine effectiveness of spells, and to indicate a source of power. The Djinn are in fact related to the Fay, though today they are more separate and estranged than ever. All Elder Djinn are very powerful, in that they can fly and can choose to become completely invisible, as well as having a greater command of magical arts. Younger

Djinn are generally much weaker because of their distance from Arabia, intermarriage with humans, and the consequences of their Choice.

Djinn Tribes

Jinn

The most populous of the Djinn tribes who have sided with Islam, the Jinn accepted the Prophet before any of the other tribes. They have also been the most active in associating with humans and sahir. It has happened that they have also become the least magical, especially outside the Arabian Peninsula and the Holy Land. The Jinn have sought to become faithful followers of the Koran, and may visit a mundane mosque on very special holy days. They also enjoy discussing the Law, and the Koran and will often invite a learned religious scholar of any faith to come and debate with them. There are however famous renegades, who have sided with the forces of evil and corrupting men away from the Koran. It is said that many Jinn travel on carpets that fly, and live in places where the wind never stops. Some can change their appearance to a smoke or mist, a huge eagle, or a strong man or woman.

Elder Jinn

Djinn Might: 35

Abilities:

- Shapechange to Animal (5) Great Eagle
- Communicate with Animals
- Prophecy
- Flight
- Invisibility
- Elemental Control (8) - air

Spells: Auram Lvl 40

Vulnerability to Copper

Younger Jinn

Magic Might: 25

Abilities:

- Shapechange to Animal - Lion
- Insubstantial Form
- Elemental Control (5)

Spells: Auram Lvl 25

Vulnerability to Copper

Jann

The Jann tribe have been more conservative in their approach to humankind, but have embraced Islam for the most part. They are the most individualistic of the Djinn, yet have almost exclusively sided with the followers of the Prophet in times of danger. The Jann were among the first Djinn that humans came in contact with, for they consider an oasis as perhaps the most beautiful place that exists. Caravans suffered or prospered at their hands, for it is said they could hide an oasis from those who had previously mistreated them or shown disrespect. Powerful Jann can still take the form of a camel, generally white, and travel slowly between oasis under their control. They occasionally will disappear in a cyclone of sand. Their greatest enemies are the Ghul, who lurk in the desert to strike at unwary guest of the Jann, or at the Jann themselves on their travels. Jann will only rarely be found in cities, though many are said to have palaces at their favorite oasis. They often appear as a whirlwind of sand, or as a soldier in order to conceal themselves.

Elder Jann

Magic Might: 30

Abilities:

- Enchanting Music
- Shapechange Self to Animal - Camel
- Elemental Control - (7) earth
- Communication with animals
- Flight
- Invisibility

Spells: Terram Lvl 35

Vulnerability to Copper

Younger Jann

Djinn Might: 20

Abilities:

- Insubstantial form
- Shapechange to Animal
- Elemental Control

Spells: Terram Lvl 20

Vulnerability to Copper

Marid

The Marid are the fewest in number among the Djinn, and the strongest. It is said that a Marid was the first Djinn, and his brothers began the other tribes. Marid are solitary beings, and often live near the coast. They are masters of the weather, and sailors are careful not to anger these Djinn. They can be seen to travel across water as a waterspout and have been known to wreck ships with the wind and waves they can cause. Many Marid delay their Choice until late in life, staying out of the struggle between Islam and diabolical powers. Indeed, many Marid left the mundane world as a result of the Council, choosing to leave rather than side with the two contesting powers. Iblis, the ancient leader of the Ifrit, is said to have a great hatred of the Marid. Legend says that it was the Marid that prevented the Ifrit and the Shaitan from destroying the Jinn in a great battle after the Council of Choice. A marid may appear as a wise old man or a porpoise, or a horse, leading travelers to wise courses.

Elder Marid

Magic Might: 40

Abilities:

- Glamour
- Communicate with Animals
- Elemental Control (8) water
- Shapechange to animal - porpoise, horse
- Flight
- Enchant objects

Spells: Aquam 50

Vulnerability to Copper/Iron

Younger Marid

Magic Might: 30

Abilities:

- Elemental Control (6) water
- Shapechange to animal - horse
- Insubstantial form
- Glamour

Spells: Aquam 25

Vulnerability to Copper/Iron

Ifrit

The Ifrit were among the most numerous of the tribes, and the most violently opposed to Islam. Their main homes are in abandoned or desolate places. They seek the violent death of their enemies, and it is rumored that the Old Man in the Mountain is part Ifrit, or has them as allies. Iblis was their great leader who was corrupted by a demon, and led his tribe away from Islam. He nearly destroyed the Jann and many of their human allies in a great battle in the mountains south of Makkah. Only with the massive intervention of the Marid were the Ifrit with their Shaitan and demonic allies defeated. The Ifrit lost most of their host in the battle, though even today they are among the most powerful of the Djinn, with allies both demonic and mundane. They may appear as a soldier, or a great dog. The Ifrit often move across land as a great tornado of dust, or on magical camels made of sand and evil magic. They may also strike as giant serpents or scorpions spitting fire.

Elder Ifrit

Magic Might: 30

Abilities:

- Shapechange to Animal - serpent/scorpion
- Communicate with animals
- Flight
- Change Size
- Curse
- Invisible
- Elemental Control (7) - Fire

Spells: Ignem (35)

Vulnerability to Iron

Younger Ifrit

Magic Might: 20

Abilities:

- Insubstantial form
- Curse
- Shapechange Self to animal
- Elemental Control (4) Fire

Spells: Ignem (20)

Vulnerability to Iron

Shaitan

The Shaitan are the oldest tribe after the Marid. They are also the longest lived of all the Djinn, with many of their number reaching Elder age. Their home is in the mountains where even the rock and water are hot. They are masters of deception, and can disappear in a cloud of smoke, traveling on clouds of hot air from place to place. They are well known for their pride, and many had human worshipers and slaves in the times before the Prophet. The Shaitan are also the most adept at manipulating the pride of man to turn him away from Allah. Shaitan often seek out a human who is righteous in order to achieve greater glory in turning him away from Islam, seeing that to be a great feat. These evil Djinn often appear as beautiful women, but will retain some part of an animal's form on their body. They often appear as smoke or a jackal, and will use disease as a weapon in many instances. They are often seen as or riding black camels.

Elder Shaitan

Magic Might: 25

Abilities:

- Invisibility
- Flight
- Curse
- Glamour
- Elemental Control (6) - air
- Shapechange to Animal - Jackal/black camel
- Enchant Object

Spells: Auram (30)

Vulnerability to Iron

Younger Shaitan

Magic Might: 15

Abilities:

- Curse
- Insubstantial
- Shapechange to Animal - jackal
- Elemental Control

Spells: Auram (15)

Vulnerability to Iron

Ghul

The Ghul are the most base and depraved of the Djinn. Wholly corrupted by the Infernal powers, these Djinn are at times uncontrollable, driven mad by desires and evil forces that are now part of their nature. The Ghul stalk the trackless wastes of the desert and prey upon the living and the dead. They may only eat what they have killed or what dead creature has not had the name of Allah spoken over it. They are very intelligent, but can behave as animals when in a crazed lust for food. They are very superstitious and consider their hospitality to be inviolable. If offered salt, they will not attack the individual who offered the salt, or his household. Being creatures of the desert, they are bitter foes of the Baduw, and will at times work with the Dhab. However, fights often erupt between the creatures over the victim. The Ghul often appear as pilgrims and join caravans, then fall upon their hosts if they are not treated with due hospitality. They will also openly attack individuals or small groups. Many Ghul seek out grave sites, and will devour the newly dead or retrieve them for evil sahir or other diabolical masters. The Elder Ghul can actually change themselves to vultures, and follow their mundane cousins to battle fields and dying travelers.

Elder Ghul

Magic Might: 25

Abilities:

- Flight
- Curse
- Strength
- Control Person
- Shapechange to animal - vulture
- Invisibility

Spells: Rego (20), Corpus (25)

Vulnerability to Iron

Younger Ghul

Magic Might: 15

Abilities:

- Charm
- Strength
- Curse

Spells: Rego (10), Corpus (10)

Vulnerability to Iron

Appendix 1: Islam's "Dominion"

by Peter Hentges

Introduction

The aura of power associated with the Catholic Church in Mythic Europe is well known to the magi of the Order of Hermes. The influence of the Divine, termed the Dominion, permeates all areas inhabited by followers of the Church. The Dominion protects those that live within it by dampening the power of the other mystic forces of the world. Faeries, forces of the Devil and magical people and creatures are all restricted by the Dominion in varying degrees.

The Church is not, however the only religious organization in the world. While the majority of Europe is ruled by its adherents, there are areas where the religions of Judaism and Islam hold sway. From the point of view of gaming, one could simply adopt a strictly monotheistic view when characters enter these areas and assume that the effect of the Dominion does not change. This method, though simple, sacrifices the differences in religions that make them interesting. By varying the effects of the Dominion according to region, Storyguides can keep their troupes on their toes. More importantly, the restrictions of Dominion are a reflection in the attitudes of the populace. As the attitudes of the people change, so should the effects of the environment that spawned them.

Not having done significant research, I will leave an article on the influence of Judaism to another. I suspect that it would be similar to that of Catholicism. Islam, however, has many differences from Catholicism which affects its influence on the other powers of the world. I will detail these one at a time and intermix some general ideas.

Infernal

Islam's ideas of Hell are very similar to those of the Church and Judaism's. If anything, Islam is even stricter on its definition of what takes a person from a state of grace. The ways of proper living are very carefully defined within the Koran (even more than in the Torah). Any deviation from these practices is considered to bring one closer to the devil. The only completely unpardonable sin, however, is multitheism. "There is no god but Allah...", anyone denouncing this is considered apostate and worthy of only death. Since the first act of a diabolist is often to accept another god, it takes

great care to maintain a diabolic covenant within Muslim lands. The finality and fierceness of this attitude is reflected in Islam's power over the Infernal. The vehemence of Moslem people, reflected in the table following, does not mean that they are less susceptible to Infernal influence. Followers of Islam, however, tend to be less forgiving of sins and more intent on removing any trace of the Devil from their midst.

Faerie

One of the peculiarities of Islam is its relation to the forces of Nature. For the most part, those areas that are mostly Islamic do not intermix with western European Faerie areas. If this is because of some mysterious interdependence between faeries and the Church or a preference of the faeries themselves is unknown.

Instead of whimsical and enigmatic faeries, Islam interacts with Nature almost exclusively in the form of djinn. Where faeries are spirits of natural places (springs, forests, clouds, etc.) the djinn are spirits of the elements (fire, air, earth, etc.). The Dominion is needed to protect the common folk from the intrusion of faeries. While most mean no harm, malicious faeries abound and playful faeries can easily be destructive; even benign faeries can turn malicious if mistreated. Djinn, in contrast, are haughty creatures, rarely deigning to interact with mortals. Indeed, great sorcerers must work lifetimes to simply contact a single djinn. The common folk, therefore, do not need the protection of religion from these powerful creatures and the strength of Islam does not typically oppose them.

There are areas where Islam comes in contact with western faeries; this is most notable in Iberia. Since the power of Islam does not usually protect against the more minor spirits of Nature, its followers are often surprised by faeries. More often than not, the adherents of Islam quickly adopt the practices of the local people to defend against these mysterious spirits. Sometimes the folklore is adapted and intermixed with religious practice.

Magic

Islam shares many tenets with Catholicism; both religions grew from the same tradition. One of these shared tenets is the proscription against using

magic. Magic is seen to be an instrument of evil. While Catholicism sees this as a danger to the community, Islam views it as a danger to the individual. Indeed, Islam is, overall, a much more individualistic religion. It has no structure of priests and bishops and very little in the way of organized practices.

Islam's individualism prevents it from exerting the same influence as the Catholic Dominion. This is most noticeable to the magi of the Order of Hermes in its effects on magic, or lack thereof. Only during those actions that bring the holiness of Islam to its many followers, do magi notice an effect similar to that of the Dominion in lands dominated by the Church. The five daily prayers (at dawn, mid-morning, noon, mid-afternoon, dusk and nightfall) bring the level of Islamic Dominion in a city close to that of the Dominion in a Catholic countryside. During fasting periods, the Dominion rises during the day, nearly approaching Catholic levels. The highest Islamic Dominion magi are likely to encounter on a consistent basis is around pilgrims traveling to Mecca. The *haji* is one of Islam's most sacred duties and the people undertaking it often undergo ritual cleansing to bring them closer to Allah before beginning their journey.

Islam's lack of effect on magic should not be interpreted as making it "weaker" or less important than Catholicism. Islam has a long tradition of tolerating mystic influences in their spirituality. In fact, during the 12th and 13th centuries, Sufism, the mystic sect of Islam, enjoyed great popularity. Sufis were often credited with miracles that closely approximate some Hermetic magic. Furthermore, the individualistic nature of Islam, while preventing a broad effect like the Dominion, tends to foster more True Faith among its followers. Also, Islam's secular leaders often have religious authority and can easily make life for those they oppose even more dangerous than the leaders of the Catholic Church can.

Dominion

This is the most controversial area of interaction. The result of conflicts between religious auras, effectively battles of gods, are probably the reason White Wolf has never discussed this topic. Given the history that is recorded, however, we can make some assumptions about the results of the interaction between the Dominions of Catholicism and Islam from a Medieval viewpoint.

The *jihad*, or holy war, of Islam is well known to modern people. On the strength of their faith, which commanded them to bring all people of the Earth into their religion, Arab warriors subdued a geographical area that rivals the greatest empires of

history. Only to Europeans did they ever fail in their quest and there they were limited by geography more than ability. Wherever the religion of Islam was planted it flourished and, with a singular exception, could never be completely stamped out. During the period of Islamic expansion, the wave of raiders carried a Dominion much like that of Catholicism. With that power, no force could stand in their way. When other leaders were able to unify the people in faith the spirit of the *jihad* would return and a power like the Dominion would again sweep over the land.

History tells us, in no uncertain terms, that it was the followers of the Church who were most successful whenever the two religions met. The crusades, though often failures, were a persistent and powerful force against the Moslem peoples. Where the two religions came into their most direct conflict, in Iberia, it is the Catholics that came out on top. Indeed the Catholic forces were able to completely remove the influence of Islamic religion from the peninsula by A.D. 1502. One can, therefore, demonstrate that Catholicism is the more persistent influence. This is the case because of the structure of the Catholic Church which, like the Mercurian cult that led to the Order of Hermes, puts great store in ritual and has a highly organized structure for the dispensation of power. The mass, in which followers of the Church ingest the body and blood of Christ, serves to anchor the power of the Dominion in the people and as they move, carry it with them.

Islam's individualism, as we have noted before, leads to a higher occurrence of True Faith among its followers but leaves them without the consistent benefits of the Dominion. The strength of the *jihad* is founded on the number of individuals with True Faith in the forces. No amount of faith, however, will sustain life in a body without a head and the inevitable defeats of war lessen the divine strength of the *jihad*. Without the ability to convert new followers, Islam would never have expanded as far as it did.

When the two auras, or their followers come into conflict, the hairiest of situations arise. If you choose that one side's effects dampen the others you are ranking the power of the gods, not always a desirable situation. My solution is to not set them directly in opposition to each other. Both gods, after all, desire the same thing for their followers and are above the conflicts of mortals. This is not to say the gods do not play a role in the struggle. Those of True Faith on both sides of any kind of conflict between the religions receive appropriate bonuses and may call for miracles normally. The results of this, given the characteristics of the Dominions detailed above, will likely be that a force of Moslems will win a particular battle but that the settlers following the

Christian force will eventually supplant any influence of Islam. Indeed, the general failure of the Crusades may be attributed to the lack of settlement following the Christian advances.

The interaction given here is, obviously, not a modern perspective. If it were true, the entire world would be Catholic. (If you think this interaction is controversial, imagine the one arising from Protestantism!) From a medieval standpoint, however, it is a model that fits the history that is recorded. The Church is the most powerful single organization in Mythic Europe. If they face any foe with a dedication of faith and the support of their followers, they *will* win. This is important for the magi of the Order of Hermes to remember.

Interaction Chart

Level of Islam	Magic	Faerie	Infernal	Dominion	Islam
1-2	0	0	-	*	+
3-4	0	0	2-	*	+
5-6	-/2	0	3-	*	+
7-9	-	-	✕	*	+
10	✕	✕	✕	*	+

* The religions do not oppose each other directly. Those with True Faith may call for miracles normally and may affect those of the opposing faith normally.

+

- Subtract the rating of the place from rolls. If there is a number in front of the -, multiply the penalty by that number before applying it. -/2 means the penalty is halved before being applied.

✕ Power does not function in this area.

Other powers affect Islam in the same manner the Divine areas. See page 73 of the 2nd edition rules.

Basically, from a magus' perspective, Islam generally leaves you alone at low levels but will duplicate the Dominion's effect at high levels.

Some examples of Islam Levels:

Countryside	0	
Village	0	
City	0-1	Population of 12,000 or more practicing Moslems
Major City	1-3	Granada, Cairo, Cordova, Baghdad, Damascus, etc.
Mecca	5-7	Depending on proximity to Mosque
Mosque	7-10	Depending on importance of Mosque and area in Mosque
During 5 prayers	+1	
Days of fast	+2	Highest point, reached at noon. Cumulative with daily prayers.
On pilgrimage	+1	Per every approximately 20 pilgrims in group. (Very localized effects.)

Appendix 2: The Djinni

Appendix from the back of “*The Sorcerer’s Slave*” adventure

Note: All instance of Genjii from the original text have been changed to Djinni for purposes of consistency.

The faeries of the East, djinni appear in many forms with many powers. Unlike the Western faeries, who embody a medley of woods and brooks, animals and hillsides, these beings draw their power from the pure Elements, Air, Water, Earth and Fire. As pure beings, they lack the mecurial nature of other faeries. Instead, they are severe, purposeful and proud. They pursue their amusements with deliberate hedonism, in the luxurious pleasure-domes of their hidden cities.

Although innumerable variations of djinni exist, the race has certain features in common. Most look like muscular, well-formed humans, with limbs trailing off into wisps of smoke, cloud or water. Djinni come from five tribes, Red, Golden, Green, Blue, and Royal Black. Their skin color matches their tribe, although the Royal Black djinni are actually a deep shade of violet. No djinni needs water, food or air to survive, although all djinni enjoy all three.

Every djinni has a secret name, which controls its soul. These creatures become pitifully helpless when their names are known. Anyone who speaks a djinni’s name may cast spells at it with a +30 on all Magic Rolls. Furthermore, by inscribing a djinni’s name on a lamp, ring, bottle or other receptacle, one can trap a djinni within the object. It remains within until someone rubs the lamp, wears the ring, opens the bottle or otherwise deliberately uses the device. If the djinni bargains for its release, an unbreakable faerie magic keeps it from breaking its word, but this same magic compels the bargainer to obey the terms of the agreement.

The djinni divulge their names only to their most trusted sorcerers, for use in beneficial spells. Many a dying djinni learns that potent magic offers his only hope to survive. Therefore, through corrupt magicians and clever spies, True Names have leaked out. Certain ancient tomes contain the names of djinni, and a number of demons claim to have such lore. An Intéllego spell (with a form appropriate to the djinni’s element) to uncover this information would be a 40th level ritual and would require some physical token from the djinni in question. Understandably, the djinni seek vicious revenge on anyone who pries after their names.