

Maximillien de Lafayette

How To Summon And Command Spirits,
Angels, Demons, Afarit, Djinns.
Techniques And Instructions. Vol.1

(The Condemned Book of Sahiriin)



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**How to Summon and Command
Spirits, Angels, Demons, Afarit
Djinns.**

(The Condemned Book of Sahiriin)
Volume One From A Set Of Two Volumes
Also Known as

KITAB AL ARWAH
(The Book of the Spirits)

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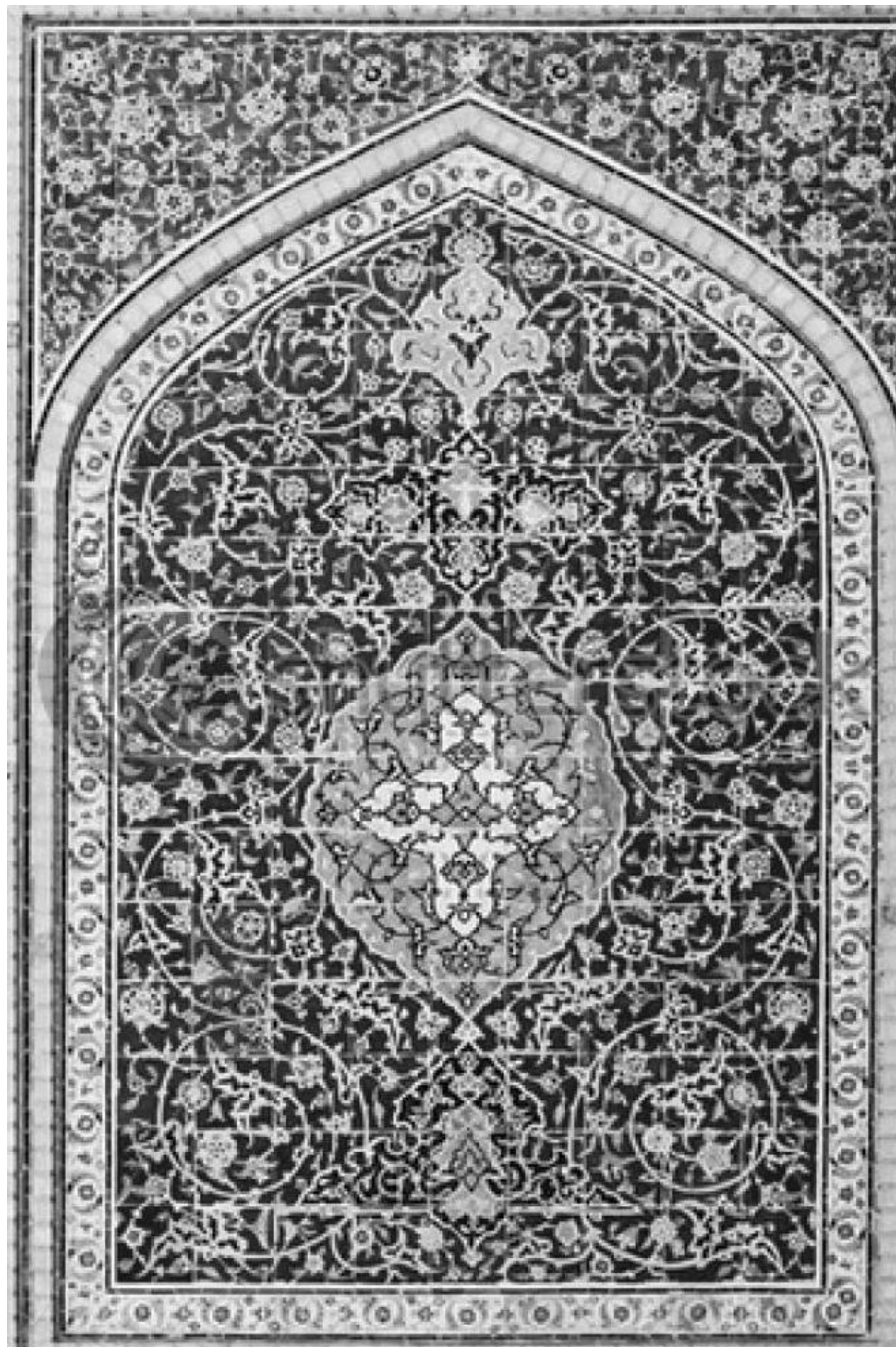
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Cheik Waleed Subhi Al Yamani
Allamah Cheik Ala' Alaweh Ayeelou

For without their help and guidance, this book would have remained the shadow of an idea in my drawers.

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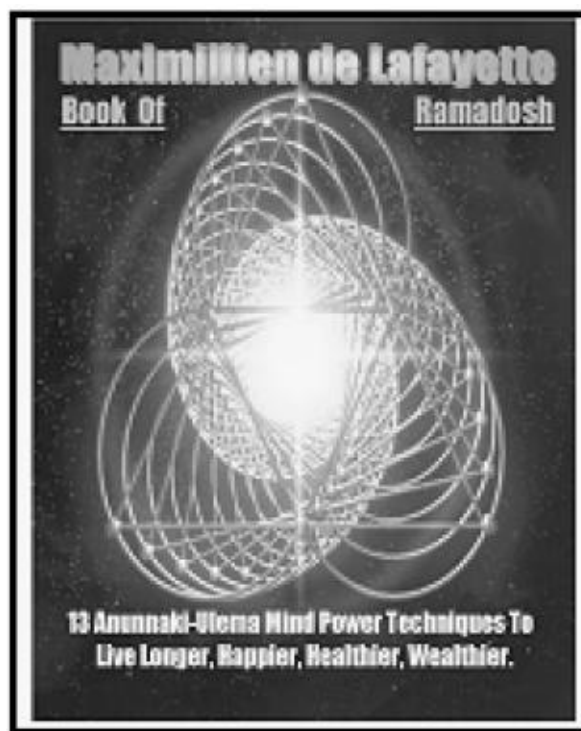
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BOOKS BY MAXIMILLIEN de LAFAYETTE

Series: Occult, Paranormal, Spirituality, Metaphysics, Mysticism.



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For the first time in the history of modern ufology & Anunnaki, real people communicate with 300/500 year old Anunnaki-Ulema & write to them, read their correspondence, questions& answers. Are you protected by an angel, a "Double", your astral body? The whole secrets & story of the German first UFOs, frontiers of the world beyond; Nibiru, the Anunnaki's physical & non-Physical dimensions. Matrix of humanity, Matrix of the Universe, Matrix of your life & future. Description of how Anunnaki created Mankind. This is what you see & feel when you enter Nibiru, the afterlife & other dimensions. Description of Grays fetuses storage room, tubes and containers, operation room for breeding, hybridization, creating new race. Complete description of the habitat of hybrids, cloned people, how they live day by day. Relation between you, Anunnaki and God (is he real or fake?) Why aliens & humans have MIND not a soul?

*** **

Moukadama

(Introduction)

No doubt in my mind, you will succeed in summoning some of the entities, spirits and presences, if you diligently comply with the rules, and follow the instructions of the Sahiriin and the Honorable Allamah.

But you have to keep in mind, that no one, nobody on Earth can summon the spirit or the soul of a dead person. “Maat...Maat L'il Abd”, meaning “Once dead, is dead for good and for ever...” said word for word, the Honorable Allamah Saleh Sharif Al Kuraychi Al Ansari.

He meant that, we, the human beings who are still alive CANNOT contact the dead, and we will never be able to do so, because humans live in a physical zone, while the dead live in another, far beyond our reach. In other words, dead people are unreachable, once they cross the bridge of life, and enter another dimension that follows our third dimension, and once the 40 day period following their death has expired.

So, all those who claim to be able to communicate with the dead are fooling us.

However, the Allamah, and some of you, who have assimilated the messages and techniques of the Allamah --which are explained in this book in utmost simplicity-- will be able to reach spirits and entities who did not depart yet from the doomed zone. They are still alive, but they do exist in a different form. And these entities include the spirits of dead people (Human beings) who are still trapped in the doomed zone.

Some of them have stayed in this macabre and disturbing zone for hundreds, perhaps thousands of years. Other entities were never dead; they were created from formulae and genetic experiments, our mind will never understand or accept. Yet, they do exist.

You will be able to communicate with some of these entities, summon them, ask them favors, even command them. This first volume, and especially volume two will show you how. But who are these entities, if they are not the souls of the departed ones, the souls of dear friends, siblings, parents, and relatives, we once had, here, on Earth?

These entities are divided into two groups or classes:

1-Class one, called Moo-Aa-Zabeen:

Can we communicate with them?

Yes, we can.

Moo-Aa-Zabeen live in Marach-mawta (The doomed zone). Moo-Aa-Zabeen means those who are suffering.

It derived from the Ulemite word “Azaab”, which means pain, suffering. Azaab exists in the Arabic language, and means the very same thing.

The Moo-Aa-Zabeen suffer because their souls, or spirits (Anunnaki-Ulema use the word Mind) are

trapped in the doomed zone, and can't get out. The Sahiriin do not consider them as "Fully Dead". Thus, we can communicate and summon some of them, using techniques and summons provided in volume one and volume two.

Moo-Aa-Zabeen were once humans.

Do not confuse "Noufous" with Moo-Aa-Zabeen.

Noufous is the plural of "Nafs", which means "Soul" of dead people. Nafs or Nafsiya in Arabic. Nefesh in Hebrew.

Those Noufous do not live in the doomed zone, but in the world beyond, the realm of souls (Human souls).

We cannot communicate with the Noufous, and therefore, we cannot summon them.

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2-Class two, called Haadeeraat, and sometimes, Arwaah:

Can we communicate with them?

Yes, we can.

Haadeeraat, and Arwaah live here on Earth, as well as in multiple layers of non-physical dimensions, incomprehensible to many of us. Haadeeraat means "Presences"; presences of all sorts, kinds and forms of apparitions and manifestations, such as:

- Ezraelim
- Gaffarim
- Djinns
- Afrits
- Ashbah
- Apkallu
- Gallas
- Angels
- Demons
- Ghoolim
- Helama-Gooliim

Arwaah is the plural of "Rouh", which means spirit or soul. Rouh in Arabic and Roach in Hebrew. Arwaah encompasses all kinds and categories of souls and spirits we can summon. But basically, the word Arwaah refers to the souls of angels, demons and afarit.

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Language of the Arwaah (Spirits)

How do we talk to entities, spirits, souls, presences, etc.?

They have their own language (s), and some share the same language.

For reasons we do not understand, the language of the Arwaah contains many Hebrew, Kabbalistic, Ugaritic, Phoenician, Arabic, Hittite, Turkish, Sumerian, Persian, Akkadian, Chaldean, and Assyrian words. Allamah Seif El Diin said, the Arwaah words found in these ancient languages were originally and primordially taken from the Rihaniyaat, and the Ana'kh, the language of the Anunnaki and Igigi.

Volume two contains sufficient number of Arwaah phrases, words, and commands which will help you to summon and command the Arwaah. Some entities and spirits will only respond to particular

commands, and very précised words and Talabaat. Thus, you should use the proper words and commands they understand.

In this volume, and particularly in volume two, I have provided you with plenty of words and commands pertaining to a particular class of Arwaah and presences, needed in different kinds of séances. It is an absolute must to memorize these words and phrases.

Therefore, I urgently advise you to read (And to learn) the Glossary/Terminology before you start reading any part of this book.

*** **

Is there an eternal life after death?

Absolutely!

But this after-death sort of life is incompressible to many of us. I have written on this subject, and describe life after death, and different dimensions of life after death, the realm of spirits and Arwaah, and the world beyond in my books on the Anunnaki and Anunnaki-Ulema. I am not going to repeat myself in this book.

I advise you, if you are still interested in these subjects, to read my previous books. I took the liberty to list some of the most useful and informative books on this topic, at the end of this tome.

*** **

Can we befriend Arwaah and spirits?

Absolutely!

The Sahiriin have provided us with a list of friendly Arwaah and spirits.

They called them:

- **a-Moustajabiin** (Those who respond)
- **b-Al Muhibiin** (The affectionate ones)

Their names are listed in this volume.

And I have included phrases and commands you must use to summon them.

In volume two, I added more phrases and commands needed for very special summoning séances, and for asking what the Sahiriin call Ahamiya Istajabaat, meaning “Big Favors”.

However, you have to keep in mind, that many Arwaah are playful and tricky. They love to play tricks on you, and disorient you. This, happens for many reasons I have explained in my work. In some instances, some of these friendly Arwaah and spirits can turn on you, and possibly hurt you, if you disrespect them, and/or infuriate them by insisting on obtaining favors that they have ignored in the past. The Arwaah and spirits have their own reasons for not responding to this or that Talabaat, and you must respect this. If you don’t, you could be hurt. Don’t ever think that you have a full authority and an absolute power over them. You don’t! Keep the Arwaah happy. If you do, you will befriend them for ever. And some, will stay with you for the rest of your life, to help you, to guide you, and to grant you endless favors.

- Does this mean that the spirits would help you pay your rent if you are in a financial difficulty, and find you a job if you are unemployed?
- Does this mean, the spirits will come to rescue you, if you are in an eminent danger or desperately helpless??
- Can the spirits help a soccer team win the World Cup?

According to the Sahiriin, they would and could!!
So what we have to do to gain their full support?
You will find the answer, pertinent techniques, and most secret commands in volume two.

Any hostile and dangerous Arwaah and spirits out there?

You bet! Plenty! And they are called Shirririin. See volume two. The Shirririin are divided into four categories:

- **a-Kaabihiiin:** It is derived from the word “Kaabeeh”, which means bad, bad deed, awful action and awful thoughts. Thus, Kaabihiiin become the bad spirits.
- **b-Sharrariin:** They are the worst. Derived from the word “Sharr”, which means evil or from the devil. Thus, Sharrariin become the evil spirits.
- **c-Aatiliin:** They are the “Devious Spirits”, who respond only to black magic, and are usually summoned to hurt others.
- **d-Fasidiin:** Literarily translated, the word Fasidiin means “The “Rotten Spirits” who respond to summons intended to disrupt the lives of other people, and bring them all sorts of catastrophes, including diseases, illness, and death.

Note: Turkey and the Arab Peninsula Afarit are extremely disturbing. For some reasons not fully explained by the Allamah, these Afarit find a great satisfaction in annoying Turkish women. It looks silly to people in the Western Hemisphere, but ask those women who have felt their presence, and how they have disrupted their lives for years, and you will hear an avalanche of incredible stories and testimonies.

No! These women are not lunatic.

Many of them are highly educated and cultured, and some are university professors, scientists, and even psychiatrists.

*** **

Where and how to sit during a séance?

See: How to use this book.

Any particular local to set up the séance?

Not really.

You can open and conduct your séances anywhere, as long as you are alone, and have all the materials and accessories need to open a séance, and summon Arawaah, spirits and entities.

Any particular time to summon the entities and spirits?

Absolutely. There are good hours and bad hours to summon the entities. There are also special hours to call upon the Arwaah and angels.

And I have explained this, at length, and provided “Arwaah Calendars” in volume one and volume two.

Shrouded in secrecy, and authenticity/validity of the materials included in this book.

The Sahiriin Shir techniques were never recorded, and written down in a systematic manner.

The techniques were never compiled and classified as a manual, but rather as Dirasaat and Kiraat.

They were shrouded in secrecy for centuries, for almost 1,600 years, and were transmitted from

Allamah to adepts and students. Thus, this book becomes the world’s first work of its kind.

All the techniques, instructions, Talabaat, commands, and séances summoning protocol (s) as provided and described in this book are in conformity with the Kiraat and Dirasaat of the Sahiriin, and especially their secret Ahaadeeth.

I have spent more than 30 years researching and collecting Sahiriin’s materials and work.

And I was fortunate enough to study under the wings of the most honorable ones in Ethiopia, Turkey, Egypt, Iraq, Syria, Lebanon, Yemen, the Arab Peninsula and other countries. And I have witnessed Sihr extraordinary events, and participated in séances out of this world; séances, my mind at the time, could and would not understand or accept, but finally, I became a believer, because I was there, and I saw what has happened during the Jalasaat, Kiraat and Dirasaat with my own eyes. The Sahiriin’s techniques WORK!

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How reliable is the Book of the Arwaah?

It worked for thousands, and has been in use for centuries. It is a powerful tool! Extremely effective, if you follow the instructions of the Sahiriin. Use it for the benefit and welfare of your fellow human beings. Use it only for good purposes, and purify your intentions, thoughts and feelings before you summon any entity.

Hurting people does not pay.

Be merciful, generous and forgiving.

Hate and vengeance are self-destructive.

You might enjoy some success and satisfaction in hurting others, but soon or later, your hate will destroy you.

Nothing in the world is prettier and more noble than helping others unconditionally, especially those who cannot return the favor. And keep in mind, that every time you forgive and give from your heart, you grow one inch taller, and the sky is the limit.

Nothing in the whole universe substitutes for goodness, except a greater goodness.

Walk into the light, embrace this book with love, affection and humility, and spread love, generosity, forgiveness, charity, and beauty around you.

How To Use This Book

Follow these instructions:

- **1.** You must read and study both volumes, to fully benefit from the Sahiriin's techniques, Dirasaat and Kiraat.
- **2.** First, you read the introduction.
- **3.** Second, you read the Glossary/Terminology. Later on, you revisit this section and memorize the meaning of all the words, phrases, and commands. It is an absolute must!
- **4.** Gather your materials and accessories, for without them, you will not be able to open and conduct your séances. They are easy to find, except for Zaafaraan, but you can substitute Zaafaraan with something else. See Zaafaraan.
- **5.** Keep a notebook handy. Any kind.
- **6.** Read this book very slowly. Do not rush. Even though, the language and style of writing used in this book are extremely simple and easy to follow, the meaning and messages of the contents require deep concentration, and in some instances, intellectual reflection.
- **7.** You should read each chapter several times. Read it once, and immediately re-read the chapter again. You have to anchor in your mind, what you have read. To do this, you have to read the chapter twice in each reading setting. If you don't, you miss the whole idea!
- **8.** Do not ask yourself many questions while reading. Just read.
- **9.** Read this book with an open mind. Do not let your religious belief system interfere. In this book, there is nothing against the ethical principles of any religion. This work is not a religious one, it is rather a metaphysical, spiritual and philosophical exploration of a different world; the world of the spirits, who were created and re-transformed through a metamorphosis, incomprehensible to our mind.
- **10.** Your first reading should be done when you are alone. You should not be distracted by others. There are lots of words and expressions you are not familiar with. This unfamiliarity requires that you go back and forth to other sections of the book, and especially to the Glossary/Terminology chapter. Thus, you need to concentrate, take notes, memorize words, and this can not be done if you are distracted by others. Later on, it would not matter, but at the beginning, read the book alone, in a quiet place.
- **11.** Volume one contains the basic commands, and there are plenty of commands, Talabaat and Istijabah in the first volume. The second volume contains much more, because I have included numerous commands to be used in many and different kinds of situations and séances.

If you need any help with this book, email me [at delafayette6@aol.com](mailto:delafayette6@aol.com)

CHAPTER 1

GLOSSARY/TERMINOLOGY

Chapter 1

Glossary/Terminology

- **Aatiliin:** They are the “Devious Spirits”, who respond only to black magic, and are usually summoned to hurt others.
- **Ahaad** is Monday in the Sahiriin vocabulary.
- **Ahaadeeth:** The secret speeches and dialogues of the Sahiriin.
- **Ahamiya Istajabaat** means “Big Favors”, or more precisely, asking the Arwaah to grant very special favors and personal assistance for solving immediate problems, and removing obstacles.
- **Akbaal** is Sunday in the Sahiriin vocabulary.
- **Al Ard:** The Earth.
- **Al Jabaar:** Mighty. The all-powerful.
- **Al Muhibiin:** Name given by the Sahiriin to the friendliest afrit. They are benevolent, pleasant and quite entertaining.
- **Al Sayed:** Master. Term given to the Taaleb once he masters the séance and encounter with afrit, and other entities. Al Sayed also means the master of knowledge.
- **Alameen:** The two worlds; this one and the other.
- **Al-Asma:** The names.
- **Al-Khalek:** The creator of the universe.
- **Amru:** I command.
- **Amurukum Amurukum!!:** I am ordering you!!
- **Ana’kh:** Language of the Anunnaki and Igigi.
- **Ani:** Me or I.
- **Arba’ah** is Wednesday in the Sahiriin vocabulary.
- **Arwah** means spirits in the Sahiriin vocabulary.
- **Baab** means door.
- **Baraka:** Be blessed.
- **Bisma:** By the name of.
- **Burqa’h:** The area or place you designate on the floor as your Talabaat and Summoning zone. This is your anchored center where you will place all the magical squares, the magical circles, your written requests, the letters, words and phrases of command, as well as the photos and personal effects belonging to others, if you want to link them to your Sihr readings, and make them a vital part of your search about everything you want to know about them.
- **Calendar** means a week or the days of the week of the entities and presences. It includes the good days and the bad days for summoning spirits and entities.
- **Daa-ira Ilahiya:** Major illustration of a magical circle, used during a séance with angels. Daa-ira means a circumference. Ilahiya means divine, celestial.
- **Da-irat:** Da-Irat is known to the enlightened ones and Ulema’ adepts as the “Circle Technique” (Da-Ira-Maaref), which means the circle of knowledge. This technique eliminates stress, through one’s

“Self-energy.” In other words, it is an Anunnaki-Ulema technique used to energize one’s mind and body, and to eliminate worries that are preventing an individual from functioning properly everywhere, including the office, home, social gatherings, etc.

- **Daraja Akila:** The lower level of spirits and entities, which can be summoned on Sunday.
- **Darb:** When the Taaleb has been physically injured by an entity during a séance, this act is called Darb.
- **Dirasaat:** Studies.
- **Dounia:** The world.
- **Entities** means: Spirits, Ghools, Djinns, Afrits, Arwaah, Demons, Angels, Ghosts, and similar manifestations.
- **Fasda:** The wrong hour to summon spirits and entities.
- **Fasidiin:** Literarily translated, the word Fasidiin means “The “Rotten Spirits” who respond to summons intended to disrupt the lives of other people, and bring them all sorts of catastrophes, including diseases, illness, and death.
- **Fatihah** is the opening or the beginning of the séance.
- **Gubara-ari:** Term referring to the Anunnaki-Ulema “Triangle of Life”, and how to apply the value of the “Triangle” shape to health, success, and peace of mind. Most importantly, how to find the healthiest spots and luckiest areas on Earth, including positive places and countries, and take advantage of this.
- **Gumaridu:** A term referring to an Anunnaki-Ulema technique capable of manipulating time. It is also called the “Net Technique”. Ulema Rabbi Mordechai said: “Human beings treat time as if it were linear. Day follows day, year follows year, and task follows task. The Anunnaki-Ulema, however, have long ago learned how to treat time nonlinearly, and thus be able to accomplish more in their lives.”
- **Haadeeraat** means “Presences”; presences of all sorts, kinds and forms of apparitions and manifestations.
- **Houdourakum:** You presence. Your apparition.
- **Housna:** Noble, powerful, pleasant.
- **Ijmah** is Friday in the Sahiriin vocabulary.
- **Ikhrouj Ikhrouj:** Get out, get out.
- **Irhalum Irhalum:** Go away go way. Depart now. Leave now.
- **Istijabah** is a request, not a command. It is used to request favors from angels. Therefore, you cannot command angels and order them to do what you want. You use Istijabah instead of a command.
- **Ithina:** Archaic word/name for Monday in the Sahiriin vocabulary. Later on, it was changed to Ahaad, for obscure reasons.
- **Jalasaat:** Conferences or meetings with Allamah and Sahiriin.
- **Kaabihiiin:** It is derived from the word “Kaabeeh”, which means bad, bad deed, awful action and awful thoughts. Thus, Kaabihiiin become the bad spirits.
- **Kadrikum:** Your help, your power, your authority.
- **Kare’h:** Reader; you who is trying to communicate with the spirits.
- **Khader:** Khader. It means the capable. Name of a spirit.
- **Khatima** is sending away the spirits or entities, and closing the séance. It is the last and final stage of your communication with the manifested entities.
- **Khmasi** is Thursday in the Sahiriin vocabulary.
- **Kidrati:** My power over you. My authority over you.
- **Kiraat:** Readings, lectures.

- **Kuwa:** Phrases, words, spells and formulae which keep you in full control of the séance. This means, you should use the most powerful commands and magical phrases to make the entity obey and fulfill your wishes, requests, orders, and commands.
- **Lee:** To me.
- **Maal oun Maal oun:** Cursed, condemned, damned.
- **Maarifat:** Information about a person.
- **Madroub:** A person who has been injured by an entity during a séance.
- **Majda:** The paper you fold as a triangle, and/or in other shapes, and ask the entity to answer your questions by shaking or moving the paper. This is one way of communicating and/or conversing with the entity.
- **Malakout:** Divine authority. The seat of the mighty Creator.
- **Marach-mawta:** One of the names for the doomed zone, where perturbed and frightened spirits and souls live, or have lived for hundreds or thousands of years.
- **Mashkouriin:** We thank you we thank you.
- **Mindkhal:** Séance.
- **Moo-Aa-Zabeen:** The spirits or souls of dead people who did not leave yet the doomed zone.
- **Mouraba:** The Square of Letters.
- **Moustajabiin:** They are the spirits and entities who are willing to respond to our summons and Talabaat (Requests).
- **Moutaraf:** Acknowledged. Appreciated.
- **Mouzakarar:** The notebook you will be using to write down everything you have encountered in your séance, and to detail the experience of your summoning.
- **Nafash:** Soul.
- **Nafs** means “Soul” of dead people. Nafs or Nafsiya in Arabic. Nefesh in Hebrew. The plural of Nafs is Noufous. Noufous do not live in the doomed zone, but in the world beyond, the realm of souls (Human souls).
- **Nizrah:** A line marked on the candle by a needle or a nail that the Taaleb must observe. The burning candle should not cross the line.
- And the requests during the séance should cease, the moment the burning candle has reached the line.
- **Noufous** is the plural of “Nafs”, which means “Soul” of dead people. Nafs or Nafsiya in Arabic. Nefesh in Hebrew. Those Noufous do not live in the doomed zone, but in the world beyond, the realm of souls (Human souls).
- **Presences** mean the manifestation of non-physical elementals and entities that live on Earth and other dimensions.
- **Rab:** God.
- **Rihah** is the day of rest of the spirits and entities.
- **Rihaniyaat:** Language (s) of the Arwaah.
- **Rizmanah:** Calendar of the good days and the bad days for summoning spirits and entities. It also includes the lucky hours and the bad hours for summoning séances.
- **Rouh** means spirit or soul. Rouh in Arabic and Roach in Hebrew. The Anunnaki-Ulema use the word Mind, instead.
- **Sabith** is Saturday in the Sahiriin vocabulary.
- **Saher:** A magician or sorcerer. Saher derived from the Pre-Islamic Arabic word Sihr, which means sorcery and magic. The plural of Saher is Sahiriin.
- **Sahiriin:** Plural of Saher (magician or sorcerer). Saher derived from the Pre-Islamic Arabic word Sihr, which means sorcery and magic.
- **Sakher:** Dispose. Put at disposal.

- **Salhah:** The right hour to summon spirits and entities.
- **Sayed:** The master.
- **Sharr:** Evil deed.
- **Sharrariin:** They are the worst. Derived from the word “Sharr”, which means evil. Thus, Sharrariin become the evil spirits.
- **Shayatiin** means devils.
- **Shoula Al Nour:** The sphere of light, love and ultimate wisdom. The realm of the angels.
- **Sihr** means sorcery and magic in the Sahiriin language, as well as in archaic and modern Arabic. It is a Pre-Islamic Arabic word.
- **Taaleb** means a person who is summoning spirits and entities.
- **Tabadool:** In some instances, the entity you have summoned might shape-shift and/or project a duplicate copy of himself/herself. This phenomenon is called Tabadool, and it has occurred in many séances, and has caused severe injuries to the Taaleb.
- **Tahiriin:** Pure entities, sometimes, they are called angels or messengers of the good wind. They bring you good news, and grant you lots of favors, if you have good intentions.
- **Tajrabah:** Your experience with the afrit.
- **Talabaat:** Commands and wishes of the person who is calling upon the spirits and entities.
- **Taltah** is Tuesday in the Sahiriin vocabulary.
- **Wa:** And.
- **Wal’:** And.
- **Wasla:** The invisible link to the other world, afrit bring with them during a séance. This link cannot be detected by the Taaleb. It is invisible to the naked eye. Wasla keeps them attached to another dimension, the zone they inhabit.
- **Ya Fasid:** You the rotten. You the bad one!
- **Zaafaraan:** A liquid extracted from flowers, exotic plants and herbs found in the Middle and Near East.

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CHAPTER 2

MATERIALS AND ACCESSORIES YOU NEED FOR SUMMONING AND COMMUNICATING WITH SPIRITS AND ENTITIES

- 1. Burqa'h
- 2. Sahiriin's alphabet chart
- 3. A white candle for each séance
- 4. A glass of water, $\frac{3}{4}$ filled
- 5. Salt
- 6. Pen or pencil
- 7. A piece of white linen
- 8. Zaafaraan
- 9. Stack of white papers
- 10. Spirits and entities vocabulary notebook
- 11. A thin nail or a needle
- 12. Incense
- 13. A passport size photo of the person you are inquiring about (If needed)

Chapter 2

Materials And Accessories You Need For Summoning And Communicating With Spirits And Entities

You need to have in your possession, all of the following:

1. Burqa'h:

The Burqa'h is the area or place you designate on the floor as your Talabaat and Summoning zone. This is your anchored center where you will place all the magical squares, the magical circles, your written requests, the letters, words and phrases of command, as well as photos and personal effects belonging to others, if you want to link them to your Sihr readings, and make them a vital part of your search about everything you want to know about them.

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2. Sahiriin's alphabet chart (See [page](#)).

You need this chart for writing your first name in the Sahiriin's language, on the Burqa'h. In some séances, you will be required to write your name below the magical square, placed on the Burqa'h. Of course, you can write it in any language of your choice. But the Sahiriin advise you to write your name in their own language, simply because the Afrits, Djinns and other similar entities you will be summoning are familiar with the Sahiriin's language. You will get better results if you write down your name using letters from the Sahiriin's alphabet. It is not so difficult to do it. It needs a simple practice. On page 54, I am providing you with a table of their alphabet, and their corresponding letters in Latin/English.

When it is impossible to write your name in the Sahiriin language

There are some letters in Western languages that we can not find their correspondents in the Sahiriin’s alphabet. However, there are substitutes that sound and mean exactly the same thing.

For example, the letter “O” corresponds to و in the Sahiriin’s alphabet, yet, it is pronounced “Waw”. But, when the name Bob is written with the letter و , Bob in the Sahiriin’s language sounds exactly like Bob. Here is a demonstration:

B in the Sahiriin language is: ب
o in the Sahiriin language does not exist phonetically, but could be written as و .
So, Bob in the Sahiriin’s language becomes: ب و ب
*** **

Now, if you find out that your name cannot be written in the Sahiriin’s language, (because of the lack of Sahiriin’s letters that correspond to letters in your language), don’t worry about it, you still have two options:

Your Options:

Option One:

Just write your name in your native language, and add the corresponding numerical value of each word of your name beneath it.

Chart of the numerical values of letters

A: 1
B: 2
C: 3
D: 4
E: 5
F: 6
G: 7
H: 8
I: 9
J: 10
K: 20
L: 30
M: 40

N: 50
O: 60
P: 70
Q: 80
R: 90
S: 100
T: 200
U: 300
V: 400
W: 500
X: 600
Y: 700
Z: 800

Now, let's find the numerical value of some names:

Name: John.

Numerical value of each word in John:

J: 10
o: 60
h: 8
n: 50

Now, we line up these numbers under John, in this manner:

John
10-60-8-50

Or simply, we add them up:

10+60+8+50. Total: 128.

And we write 128 under John, like this:

John
128

The afrits, spirits, entities and other presences can read this.

Sahiriin Alphabet and Corresponding Letters in Latin/Anglo-Saxon, English, French, etc...

Note: The Sahiriin use the Arabic (Pre-Islamic) Alphabet.

Arabic Sahiriin	Pronunciation	Arabic Sahiriin	Pronunciation
ا	ā	د	Dād
ب	b	ت	Tā
ث	t	ذ	Dha
ج	th	ء	'Ayn
ح	j	غ	Ghayn
خ	h	ف	Fā
د	kh	گ	Gāf
ڊ	d	ک	Kāf
ر	Thāl	ل	Lām
ز	Rā	م	Mīm
س	Zāy	ن	Nūn
ش	Sīn	ه	Hā
ص	Shīn	و	Wāw
ض	Ṣad	ي	Yā

How to write/transpose your name in the Sahiriin language:

Let's say your name is Fran.

So, we have to look for “F”, “r”, “a”, “n” in the Sahiriin’s alphabet.

F is: ف in the Sahiriin’s language.

r is: ر in the Sahiriin’s language.

a is: ا in the Sahiriin’s language.

n is: ن in the Sahiriin’s language.

*** **

Now you write Fran as: فران

Let's choose another name, Sam, for instance:

S is: س in the Sahiriin’s language.

a is: ا in the Sahiriin’s language.

m is: م in the Sahiriin’s language.

*** **

Now you write Sam as: سام

Now, let's work on Mary.

M is: م in the Sahiriin's language.

a is: ا in the Sahiriin's language.

r is: ر in the Sahiriin's language.



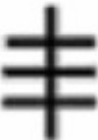











y is: ي in the Sahiriin's language.

Now you write Mary as: ماري

I am going to give you another option for writing your name on the Burqa'h. Probably, this is the easiest way. The entities can easily read the Ana'kh-Proto Ugaritic language, especially those which were created by the Anunnaki and/or the Anunnaki- Ulema.

Writing/Equating Your Name in Ana'kh/Proto-Ugaritic

Chart

A	B	C	D	E	F	G	H
							
I	J	K	L	M	N	O	
							

Q	R	S	T	U	V	W
Ⓚ	ᠠ	≡	⊗	⌋		Y





Y	Z
ᠠ	I


For the letter “F”, use the combined “P”  and “H” 

Writing your name in Ana’kh/Proto Ugaritic is a piece of cake, because this language is complete, and contains all the corresponding letters in many languages, especially Anglo- Saxon, Latin, French, English, etc.

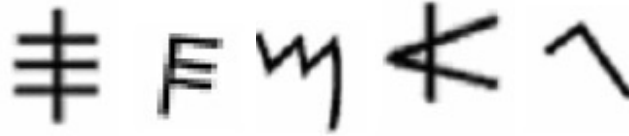
This is how you do it:

Name: James.

J corresponds to	
a corresponds to	
m corresponds to	
e corresponds to	

s corresponds to	
------------------	---

Now, you write James in Ana'kh/Proto Ugaritic, as follows, from right to left:



Now try it with your name.

You will see, it is very easy. Once done, you write down your new Ana'kh/Proto-Ugaritic name below the magical square, placed on the Burqa'h.

*** **

3. A white candle for each séance.

- **a.** Do not use the same candle in other séances.
- **b.** One candle per summoning séance.
- **c.** You can use any kind. There are no restrictions.

How to use it.

Follow these instructions:

- **a.** Place the candle on the right side of the Burqa'h, or under the Mouraba. Some Sahiriin use the left side of the Burqa'h while summoning bad spirits. In this situation, black candles are needed. You might need a candle holder, if you are working on a solid surface. If you are working on a sandy area, just stick the candle in the sand.
- **b.** Size of the candle: House candle, the regular type, as long as it is not taller than 5 inches. You can always cut the length of the candle to reduce it to that length.
- **c.** On the candle, write down the name of the person you want to inquire about, and you wish to ask the afrit, spirit, and entity (Benevolent or malevolent) any question about him/her. You can ask any question. There are no restrictions.
- **d.** You must write the name vertically, let's say 4 inches or so from the top of the candle.
- **e.** Just right below the name, stick a needle or a very thin nail.
- **f.** Let the candle burn until it reaches the needle or the nail.
- **g.** Stop asking questions about the person, as soon as the burning candle reaches the needle or the nail. That's your time-out.
- **h.** You use the candle, only if you are asking questions about others. If you are asking questions about yourself, you do not need to use the candle.
- **i.** However, if you are asking the entity (Benevolent or malevolent) to grant you a very special favor

(Something very hard or even impossible to get in ordinary case), then in this situation, you burn a candle without sticking a needle or a nail in it.

- **g.** Do not write your name on the candle. If you do, it will reverse your luck, meaning, it limits your chances and opportunities to get what you want.
- **k.** If on the candle, you write the name of the person backward, this act will cause the person severe damages, if the entity (In this case, malevolent) grants your wishe(s). I do NOT advise you to do that. You will regret it later. Use Sihr for good purposes only, and to help your fellow human beings. Nothing in the world substitutes for goodness, except a greater goodness!
- **l.** Let's the candle extinguish itself on its own. But keep your eye on it from time to time, to prevent fire, in case you are using the Burqa'h.
- **m.** Never touch the candle during the séance. Never, ever! And don't ask why?! The curiosity killed the cat, remember?

4. A glass of water, $\frac{3}{4}$ filled.

How to use it.

Follow these instructions:

- **a.** Place the glass on the left side of the Burqa'h, any place you want. There are no restrictions.
- **b.** Fill the glass with water; a $\frac{3}{4}$ will suffice.
- **c.** You may never need it, except if the entity begins to annoy you or threaten you. It does happen! It is a rarity, but better to be prepared. Remain vigilant, alert, and cautious during all your séances. Entities can and will play tricks on you, except, if they are Tahiriin.
- **d.** If a bad entity manages to squeeze in (A sudden, unannounced and unwanted apparition) during the séance, throw water at it/her/him, and instantly pronounce this command:

***Ya mal'oun Ya afrit ibn Afrit, Ikh-rouj Ikh-rouj
Amuru kum Bisma Al Khader wa Al Asma Al
Housna.***

Translation word for word:

- **Ya mal'oun:** Who is cursed.
- **Ya afrit:** You Afrit.
- **Ibn:** Son of.
- **Afrit:** Afrit.
- **Ikh-rouj Ikh-rouj:** Get out get out.
- **Amurukum:** I am ordering you (I am commanding you).
- **Bisma:** By the name of.
- **Al:** The.

- **Khader:** The creator of the universe, or God.
- **wa:** And.
- **Al:** The.
- **Asma:** Names.
- **Housna:** Noble. Pleasant.

General meaning:

You are cursed Afrit, son of Afrit, I am ordering you to get out to get out by the name of the Creator of the universe, and the Noble names.

Or, of course, you can give this powerful command:

***Maal oun Maal oun, Bisma Al Khalek wal'
Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid
Al Ard. Amurukum Amurukum!!***

Translation word for word:

- **Maal oun Maal oun:** Cursed, condemned, damned. Pronounced: Maal Oon.
- **Bisma:** Pronounced: Bee S'mah.
- **Al:** The.
- **Khalek:** The creator of the universe. Pronounced: Al Khaleck (Kha like Jose in Spanish).
- **wal':** And. Pronounced: Waal.
- **Malakout:** Divine authority. The seat of the mighty Creator. Pronounced: Malaa-Koot.
- **Al:** The.
- **Ja-baar:** Mighty. The all-powerful. Pronounced: Al Ja-baar.
- **Ikhrouj Ikhrouj:** Get out, get out. Pronounced: Ikh (Ikh, like Jose in Spanish) Rooj (Like rouge in French).
- **Ya Fasid:** You the rotten. You the bad! Pronounced: Yah Faa Cyd.
- **Al:** The.
- **Ard:** The Earth. Pronounced: Al Aard.
- **Amurukum Amurukum!:** I am ordering you!!
Pronounced: Aa moo roo koom, Aa moo roo koom.

General meaning:

You bad spirit, I curse you. And by the name of the all-mighty creator of the universe, and the name of the holy kingdom of God (Creator), I am commanding

you to get out, to get out, you the rotten spirit of Earth, I am ordering you, I am ordering you!!

Repeat this command twice and loud.

- **e.** Empty the glass at the end of each séance. You could use the same glass in other séances. You can use any kind. There are no restrictions.

Note:
In volume 2, I will give you pertinent instructions on how to use an empty glass to trap a genie.

5. Salt.

How to use it.

Follow these instructions:

- **a.** Place the salt in a small paper back, on the left side of the Burqa'h. You can use any kind of salt. There are no restrictions.
- **b.** Do not use the same salt in other séances.
- **c.** For some reasons, spirits love salt, so be generous with them, and pour enough salt around the Burqa'h.
- **d.** Salt must be used, when you feel that the present entity is not responding favorably. It is advisable that in addition to pouring salt around the Burqa'h, to throw a few over your left shoulder.
- **e.** Repeat this twice, and pronounced these words. They are not a command, but rather a gentle request:

Ajeb Talabaati Ayatouha Al Arwah Al Karima.

Translation word for word:

- **Ajeb:** Answer.
- **Talabaati:** My requests.
- **Ayatouha:** Oh You.
- **Al:** The.
- **Arwah:** Spirits.
- **Al:** The.
- **Karima:** Noble. Generous.

General meaning:

Answer (Respond) to my requests Oh You the Noble Spirits.

6. Pen or pencil.

Needed to write down your name, as well as your Talabaat, requests and commands, when applicable. Sahiriin prefer to use Zaafaraan.

How to use it.

Follow these instructions:

- **a.** Write your requests before the séance begins.
- **b.** When you finish, place the pen or the pencil outside the Burqa'h.
- **c.** Cover the pen or the pencil with salt. Not much, but enough to hide half of it.
- **d.** If for some reasons, the pen or pencil breaks, dip one of your fingers in the water glass and continue to write your Talaabat. The entity will see what you wrote, even though it is not visible to your naked eye.

7. A piece of white linen.

If you want to use it as a Burqa'h. Some Sahiriin prefer to work on a piece of cotton or silk, others prefer a surface of sand or the floor.

How to use it.

Follow these instructions:

- **a.** If the Taaleb is a female, a piece of linen is required, especially if she is asking questions about a man (Friend, parent, lover, husband, etc.)
- **b.** If this is the case, the female Taaleb must place the photo of the man on the right side of the linen. As soon as the entity begins to answer her questions, the female Taaleb must remove the photo, and place it under the Burqa'h.
- **c.** At the end of the séance, when the entity leaves the place, the female Taaleb must pick up the photo and place it outside the Burqa'h (Right side), and pronounce these words:

Mashkour Mashkour, Ni'maatak Alaya.

Translation word for word:

- **Mashkour Mashkour:** Thank you thank you.
- **Ni'maatak:** Your favor. Your help.
- **Alaya:** Upon me.

General meaning:

Thank you thank you, I will remember your favor.

8. Zaafaraan.

It is hard to find in the West. So, use instead, a regular pen or pencil.

9. Stack of white papers.

In some séances, you might need to use papers as Majda. For some reasons, sometimes, the entity refuses to talk to you. But you still have another option to make it/her/him converse with you.

How to use it.

Follow these instructions:

- **a.** Fold a piece of paper in the shape of a triangle and place it on the ground (Burqa'h, sand, working zone). No particular place is required.
You can even place the triangular paper outside the Burqa'h. It does not matter, really. But keep the paper far from the candle. Avoid fire accidents. Expect to witness a most unusual magical display, because the paper is going to move in all directions, even jump.
- **b.** Now, you are going to engage the entity in a dialogue, a sort of responses and answers in motion, meaning that the entity will answer your questions by either lifting up the paper, or shaking it one time, twice or several times, as per your request.
I am going to explain this phenomenon, because I am very familiar with. I saw it several times with my own eyes. It is spectacular!!
- **c.** Keep in mind you are now conversing with the entity, even though the entity is not talking to you.
You tell the entity that you are going to ask it/her/him a few questions. If the answer is yes, ask the entity to shake the paper once. If the answer is no, ask the entity to shake the paper twice.
- **d.** This is how you ask the question, if you want to know, if the answer Yes!:

Ayatooha Al Arwah Al Karima, Ajeebeebie mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam.

Translation word for word:

- **Ayatooha:** Oh You.
- **Al:** The.
- **Arwah:** Spirits
- **Al:** The.
- **Karima:** Noble. Generous.
- **Ajeebeebie:** Respond. Answer.
- **Mara:** Time.
- **Waheeda:** Once.
- **Bi:** With. By.
- **Tahriki:** Moving. Shaking.
- **Al:** The.
- **Warakah:** Paper.
- **Iza:** If.
- **Al:** The.
- **Jawab:** Answer.
- **Naam:** Yes.

*** **

General meaning:

Oh Noble Spirits, respond once by moving (Or Shaking) the paper, if the answer is yes.

- **e.** This is how you ask the question, if you want to know, if the answer No!:

Wa Iza La, hariki Al Warakah marateyn.

Translation word for word:

- **Wa:** And.
- **Iza:** If.
- **La:** No.
- **Hariki:** Move. Shake.

- **Al:** The.
- **Warakah:** Paper.
- **Marateyn:** Twice.

General meaning:

And if the answer is No, move (Shake) the paper twice.

Notes:

1. Do not worry, if the paper triangle sometimes flies high or fall on the ground, or in another area. Pick it up and place it again in its original place.

2. From now on, you don't need to repeat the whole questions anymore.

For **Yes**, ask the entity this: **Iza Naam Hariki mara waheeda.**

Translation: If yes move it (Shake it) once.

For **No**, ask the entity this: **Iza La, Hariki marateyn.**

Translation: If no, move it (Shake it) twice.

10. Spirits and entities vocabulary notebook.

See Volume 2.

11. A thin nail or a needle

The nail or the needle will be used as Nizrah.

Nizrah is a line marked on the candle by a needle or a nail, that the Taaleb must observe. The burning candle should not cross the line. And the requests during the séance should cease, the moment, the burning candle has reached the line.

How to use it:

Follow these instructions:

- **1.** On the candle, write down the name of the person you want to inquire about, and you wish to ask the afrit, spirit, and entity (Benevolent or malevolent) any question about him/her. You can ask any question. There are no restrictions.
- **2.** You must write the name vertically, let's say 4 inches or so from the top of the candle.

- **3.** Just right below the name, stick a needle or a very thin nail.
- **4.** Let the candle burn until it reaches the needle or the nail.
- **5.** Stop asking questions about the person, as soon as the burning candle reaches the needle or the nail. That's your time-out.

However, if you are asking the entity (Benevolent or malevolent) to grant you a very special favor (Something very hard or even impossible to get in ordinary case), then in this situation, you burn a candle without sticking a needle or a nail in it.

12. Incense.

Burn incense before you start the séance.

13. A passport size photo of the person you are inquiring about (If needed).

The spirits can tell you lots of things about people; their past, present and future; what they are currently doing; what are their plans, thoughts, and feelings toward you, so on... Some evil spirits would hurt others, if the Taaleb command them to do so. And of course, if the Taaleb's intentions are good and positive, the spirits will play a very effective role in helping others, and removing burdens and obstacles in their lives. The Sihr is a powerful tool. It is a sword with a double edge.

The Sahiriin told us, that the photo of a person, and/or other personal belongings would help too.

How to use it:

Follow these instructions.

- **a.** Place the photo on the Burqa'h above the Mouraba.
- **b.** Cover your name with salt, if you have written your name on the Burqa'h.
- **c.** Do not delete your name, never, ever. Just hide it with salt.
- **d.** Tell the entity you are interested in knowing something about the person whose photo is placed above the Mouraba.
- **e.** Pronounce these words, while pointing at the photo:

Baghi Maarifat anhou (Him, he) or anha (Her, she).

Translation word for word:

- **Baghi:** I wish.
- **Maarifat:** Information.
- **anhou:** About him.
- **anha:** About her.

General meaning:

I wish to obtain information about this person (Him or her).

- **f.** The entity will answer verbally. If not, ask the entity to use the paper shaped into a triangle. See instructions on page 66.
- **g.** You can ask as many questions as you want. However, when the entity stops responding, thank it/her/him and move on. Do not insist, never ever. Do not upset the entity.

Important notes:

1. Additional requirements apply, if the Taaleb is a female.
See page 65.

2. Burning the photo will cause severe damages to the person. But I am not going to tell you how to proceed. Remember, hurting others is a vicious act, and in the end, you will be hurt too.

3. In some instances, when evil spirits manifest during a séance, one of them might ask you to burn the photo. Do not fall into the entity's trap.

*** **

CHAPTER 3

ROSTER OF SPIRITS AND ENTITIES

- I. Introduction
- II. What is the doomed zone (Marsha)?
- Khirbat-infar zone
- III. Roster of spirits and entities
- a-70,000 entities
- b-The Moustajabiin
- IV. Entities frequently summoned by the Sahiriin
- Which entity should you summon?
- So, the following questions arise
- My answer is this
- The most practical way to summon an entity is to follow this
- Try to summon these entities and spirits
- V. Uninvited guests
- Command the entity
- Maal oun Maal oun, Bisma Al Khalek wal' Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid Al Ard. Amurukum Amurukum!!
- Translation
- Meaning
- Gaffarim
- I. Definition
- The most noted ones were
- The Afrit and Djinns of Cappadocia
- Anunnaki and Mesopotamian/Babylonian demons and reptilians
- The Djinn "Jinn" in Arabia, Ana'kh and Ufology
- An Arab man allegedly killed by Djinn in the United
- Arab Emirates The Afrit of Baalbeck
- Baalbeck and "Beit al Jin"
- The Galas
- Sebitti and Akkadian demons
- Helama-Gooliim
- Izraelim
- Golem "Golim"
- Ghool "Ghul"

- Chiribu “Kirubu”

*** **

Chapter 3

Roster of spirits and entities

I. Introduction

II. What is the doomed zone (Marsha)?

Khirbat-infar zone

III. Roster of spirits and entities

a-70,000 entities

b-The Moustajabiin

IV. Entities frequently summoned by the Sahiriin

Which entity should you summon?

So, the following questions arise

My answer is this

The most practical way to summon an entity is to follow this

Try to summon these entities and spirits

V. Uninvited guests

Command the entity

Maal oun Maal oun, Bisma Al Khalek wal' Malakout Al Jabaar,

Ikhrouj Ikhrouj Ya Fasid Al Ard. Amurukum Amurukum!!

Translation

Meaning

Gaffarim

I. Definition

The most noted ones were

The Afrit and Djinn of Cappadocia

Anunnaki and Mesopotamian/Babylonian demons and reptilians

The Djinn “Jinn” in Arabia, Ana'kh and Ufology

An Arab man allegedly killed by Djinn in the United Arab Emirates

The Afrit of Baalbeck

Baalbeck and “Beit al Jin”

The Galas

Sebitti and Akkadian demons

Helama-Gooliim

Izraelim

Golem “Golim”
Ghool “Ghul”
Chiribu “Kirubu”

I. Introduction:

Before you start to do anything or formulate any idea, you should keep in mind three important things:

- **a**-Spirits, entities, and presences have numerous names, classes and categories, such as the:
 - Gaffarim
 - Ezraelim
 - Ezrai-il
 - Afrit
 - Ghool
 - Ghoolim
 - Djinn “Jinn”
 - Gallas
 - So on...

Each class and each category has its own pre-requisites and protocol. Don't worry about this, for now. I will explain this, later on, in another section of the book.

- **b**-Deceased people are sometimes called spirits; the spirits of dead people.

Many mediums, channelers and psychics claim to be in touch with the spirits. Nonsense! Nobody on Earth can reach the dead, except during the 40 day period, following their death.

And very few people in the entire universe can communicate with dead people, if some criteria are met, and the dead ones are still trapped in Marsha (The doomed zone).

- **c**-Dead people are not part of the roster of spirits and entities.

*** **

II. What is the doomed zone (Marsha)?

The doomed zone is a dimension very close to Earth. Basically, it is a location where dead people are confused and trapped in time and space, because of many reasons, such as:

- **a**-They died from a brutal act, which could be an accident, a murder, a homicide, a suicide, hanging, so on.
- **b**-They do not fully realize that they are dead.
- **c**-They are still attached to physical desires, objects, places, and people (Relatives, siblings, parents, friends) they loved so much before they passed away.
- **d**-They are asking for justice, and in many instances, seeking revenge. So on...

Thus, in their state of mind, death is something they can't either understand or cope with. And as long as, they feel that way, they are doomed, and will remain trapped in that dimension.

They need help. Somebody here on Earth, or in that dimension must explain to them

that they are dead, and that it is time to move on.

These trapped people can be contacted only during the 40 day period previously mentioned.

Nevertheless, the Sahiriin could communicate with them, even after the 40 day period has expired, assuming that they have not yet left the doomed zone. Some, stay there for hundreds of years. And this is why we call their zone, the doomed zone.

Khirbat-infar zone:

Adjacent to Marsha, there is another macabre doomed zone, called Khirbat-infar, where souls and spirits of dead people were/are trapped for centuries, and remained unable to free themselves because of their deeds and actions.

The Sahiriin told us that the perturbed Nafash (Soul) of many famous historical figures are trapped in the Khirbat-infar doomed zone.

For instance, they cite:

1-Philippa Al Sharrir (Philippe Le Bel), king of France who arrested and slaughtered the Templiers (Knights Templar).

2-Iskandar Al Makdoni (Alexander the Great), who in their opinion was not “Great” at all, but rather a killer and a tyrant who destroyed countries, annihilated civilizations and wiped out numerous cultural heritages of the ancient world.

3-Karakalla (Roman Emperor Caligula).

4-Bilatos Al Bounty (Pontius Pilates, the Roman prefect of Judea in Palestine, who ordered the crucifixion of Jesus Christ).

5-Brutus, who in 44 B.C., on the 15th day of March, with his coconspirators assassinated Julius Caesar by stabbing him at least 30 times.

These doomed spirits are of no help to us. And contacting them or summoning them is useless, claim the Sahiriin.

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III. Roster of spirits and entities:

a-70,000 entities:

The book of the Sahiriin listed approximately 70,000 entities, encompassing demons, angels, afrits, djinns, beasts, unidentified bio-organic creatures, ghoolim, ezraelim, ghouls, so on. There is no need to remember all the names of these entities. It would not serve any purpose. Instead, we should learn the names of those entities, who according to the Sahiriin, were/are willing to respond to our summons and Talabaat (Requests). The Sahiriin call them the Moustajabiin.

b-The Moustajabiin:

The Moustajabiin list is endless. Again, I am not going to list all of them, otherwise this book will go on and on for over. Hereby, you will find enough names to choose from, for conducting your séance.

- Aakil. Pronounced: Aa'keel.
- Abu Aldahab. Pronounced: Aboo Al Dahaab.
- Abu AlSamar. Pronounced: Aboo Al Sa maar.
- Abu El-Hareth, also called Abu Al Nour. Pronounced: Aboo El Haa-ress.
- Abu Ghirbil. Pronounced: Aboo Ghiir Beel.
- Abu Mihriz, also called Abu Yahkoob Pronounced: Aboo Meeh reez.
- Abu rihaan. Pronounced: Aboo Ree Rhaan.
- Abunagah. Pronounced: Aboo naa Ghah.
- Abuzahab. Pronounced: Aboo Za hub.
- Afendi Dijjal. Pronounced: A fendee Dee Jaal.
- Al Asmar. Pronounced: Al As mar.
- Al Bahri. Pronounced: Al Baah ree.
- Al Murtadah. Pronounced: Al Moor Ta Daah.
- Allaat. Pronounced: Al Laat.
- Al-Uzza. Pronounced: Al Oo za.
- Asherim. Pronounced: A-Sheh reem.
- Awil. Pronounced: Aa-wheel.
- Baalazabub. Pronounced: Baa'l Za-Boob.
- Baalzamrin. Pronounced: Baa'l Zam-reen.
- Bakhlahalshatoush. Pronounced: Bakh-la halth-Haa-Toosh.
- Banshi. Pronounced: Ban shee.
- Barqan Abu Adjayb. Pronounced: Bar Kaan Roo.
- Buckaru. Pronounced: Boo-Ka Roo.
- Burkan Al Jasour. Pronounced: Boor-Kaan.
- Cheik Oran. Pronounced: Sheik O-Raan.
- Dumari. Pronounced: Doo Maa Ree.
- El Mudhib, "Abu Abdallah Al Said." Pronounced: El Mooheeb.
- Ghourbaan. Pronounced: Ghoor-Baan.
- Gibra-il. Pronounced: Jeeb- Raa- iil.
- Harut Malaak. Pronounced: Haa-Root Ma-Laak.
- Hashtashalhakouch. Pronounced: Hush Taash-Aal- Haa Kooch.
- Houliaj. Pronounced: Hoo-Laaj.
- Iblis. Pronounced: Ee-blees.
- Ifraim. Pronounced: Ee-Fraa-Eem.
- Izra-Malach. Pronounced: Eezraa Maa Laakh.
- Jahjah. Pronounced: Jaajaah.
- Kahyouch. Pronounced: Kaah U-Rooch.
- Kashkash. Pronounced: Cash-Cash.
- Kattouch. Pronounced: Kaattooch.
- Kelpirach. Pronounced: Kel-pee-raach.
- Lashkashilyouch. Pronounced: Lash-Kaa-cheel-Yooch.
- Layoush. Pronounced: Laa Yooch.
- Malik Annour. Pronounced: Ma leak Aa Noor.
- Manat. Pronounced: Ma naat.
- Marid. Pronounced: Ma-read.
- Marut Malaak. Pronounced: Ma-root Ma luck.

- Maymoun. Pronounced: M’eye Moon.
- Melech. Pronounced: Meh leck.
- Mirjan. Pronounced: Meer Jaan.
- Mourtadah. Pronounced: Moor Taa Daa.
- Moustajaab. Pronounced: Moos ta Jaab.
- Mugharibi. Pronounced: Moo Gharee bee.
- Murrah El-Abiad. Pronounced: Mourra El Aa-bee-Yaad.
- Mush-hesh. Pronounced: Moosh Hesh.
- Nabtah. Pronounced: Naab Tah.
- Naiim. Pronounced: Naa eem.
- Pukhana. Pronounced: Poo khan a.
- Sach’iif. Pronounced: Sha Sheef.
- Shamhurish El Tayyar. Pronounced: Cham Hoo Reech. Shamou’aal. Pronounced: Shaamoo ‘ Aal.
- Tashaklatouch. Pronounced: Ta Chakla Toosh.
- Tawush. Pronounced: Taa Woosh.
- Zaa’beel. Pronounced: Zaa’ Beel.
- Zabaalbut. Pronounced: Za baa’l boot.

*** **

IV. Entities frequently summoned by the Sahiriin:

Which entity should you summon?

Obviously, the Sahiriin did not summon all the 70,000 entities and spirits living here on Earth, in an adjacent dimension, and in different zones (Multiple layers of existences).

Thus, a limited number of entities were summoned throughout the ages. And the *choix de preference* depended on the ethnic, social and religious background of each Saher.

For example, the ancient Chaldean seers and masters of the black arts would summon the high and low spirits of the Chaldean pantheon.

The Akkadian and Sumerian seers and astrologers would contact the gods, goddesses, angels (Apkallu) and demons (Gallas) of the Kurnugi (Underworld), and the Babylonian/Mesopotamian heavens.

The Phoenicians had their own set of spirits, angels and demons, and their method of summoning entities depended on their affiliation with a particular cult.

The same thing applied to King Solomon, who was in command of thousands of afrits and demons.

So, the following questions arise:

1-Which entity should you try to summon?

2-Who is available?

3-Which entity is the most useful for you?

4-Which entities were/are frequently summoned by the Sahiriin? 5-Does my religion affect my choice of spirits and entities?

6-I am Muslim, should I try to summon spirits and entities which appeared in Islamic scriptures, in Muslim countries, and those entities who speak Arabic and are familiar with my ethnic fabric?

7-I am Christian, should I try to summon the angels and good spirits who are accredited by the Christian Church, and blessed by the Saints?

7-I am an atheist, are there spirits, angels and entities who are also atheist, and who would respond to my Talabbat (Requests and desires) addressed to non-gods and non-goddesses? And if so, should I get rid of all Talabbaat that include the name of God?

My answer is this:

First, your religion has nothing to do with spirits, angels, demons, afrits and other entities, because in the world beyond, religion does not exist. Those entities do not follow any religion! Religion was invented by humans, and especially by the priests of the ancient world, in order to meet and satisfy their own needs and personal ambitions.

Therefore, a Christian could summon an entity which belongs to Islamic lore and Sihr, and a non-Christian could summon an entity, which belongs to a pagan pantheon, and/or other religious belief system.

*** **

Second, because you are new at this, you don't know where to start? And most certainly, you don't know which entity is the most suitable, the most useful to you, and the easiest to reach. So what are you going to do?

How would you choose your spirit/entity?

Well, there are no prescribed criteria and techniques to select an entity. Like everything in life, a quest, an effort, a result, an experience begins, continues and ends with trials and errors.

We always learn from our own experience, from our successes and failures. The same thing applies here.

The most practical way to summon an entity is to follow this:

- 1-Look at the entire list of entities listed in this book.
- 2-Randomly select one.
- 3-Use the proper command for each entity. (See Vol.2) 4-Choose the correct day and hour to reach that entity.
- 5-Try at least three times to summon the entity you have selected.
- 6-If it is working, if the entity responds, then you are going places.
- 7-Maintain a respectful and friendly rapport with your entity.
- 8-At the same time, stay in charge, meaning, use Kuwa.
- 9-If you loose control of the séance, you will get nothing. The entity will disillusion you and send you on the wrong path.
- 10-Now, you start to believe that summoning entities/spirits is a possibility. So, keep on doing this, and go ahead, and summon other entities.
- 11-You can summon as many entities as you wish. But do not spend the rest of your life doing that.
- 12-Three or four friendly entities is more than enough.
- 13-Open your Mouzakarat, and write down everything you have encountered in your séance, and to detail the experience of your summoning. This Mouzakarat will be handy and most useful to you when you advance on the road of Sihr.
- 14-If your summoning did not work, try then to summon other entities.
- 15-If it is successful, limit your summoning to three entities. Do not cross this line.
- 16-Do not forget to use your Mouzakarat and Kuwa.

*** **

Third, soon or later, you would or could ask yourself these questions:

I have tried three or four entities, I am pleased with the rapport I have established with them, but what about other entities which could prove to be more effective, and more useful to me?

Where do I find them?

There are tons of spirits and entities, how to switch?

And probably, one day, you would ask yourself, which are the most powerful entities and spirits?

Or, which entities are frequently summoned by the Sahiriin?

This is understandable, because you want to reach those entities which have proved themselves to the Sahiriin, and became their favorites.

This, takes us to the 6 million Dollar question we have already asked: Entities frequently summoned by the Sahiriin?!

OK, I agree with you. So, let's do this:

Try to summon these entities and spirits:

- Al Asmar
- Al Bahri
- Bakhlahalshatoush
- Burkan
- Cheik Oran
- El Mudhib, also called Abu Abdallah Al Said
- Ghourbaan
- Gibra-il
- Harut Malaak
- Hashtashalhakouch
- Houliaj
- Jahjah.
- Kahyouch
- Kashkash
- Kattouch
- Kelpirach
- Lashkashilyouch
- Layoush
- Malik Annour
- Manat
- Marid.
- Marut Malaak
- Maymoun

Those entities are the most powerful, simply because they were frequently summoned by the Sahiriin.
Did I answer your question?

V. Uninvited guests:

Sometimes, and especially during the Fatihah, an entity might ask you if he/she could bring along another friend-spirit. Don't. Entities are notorious for playing tricks.

Refuse their requests, especially if you are summoning bad spirits. Bad encounters with uninvited spirits gave birth to what people have said, "A lesser known evil"; "Better the devil we know". This means, that it is better and safer to deal with a person or something you already know, or you have dealt with before, even if you do not like them, than to deal with a new person or new thing that could be far more threatening or even worse.

And also bear in mind, that in some instances, the entity you have summoned might shape-shift and/or project a duplicate copy of himself/herself. This phenomenon is called Tabadool; it has occurred in many séances, and has caused severe injuries to the Taaleb.

When the Taaleb has been physically injured by an entity, this act is called Darb, and the injured person is called Madroub. Unfortunately, many Taalebs have lost their sight, or became permanently handicapped by uninvited bad spirits.

Command the entity:

If your summoned spirit is insisting on bringing along his friend/her friend-spirit, terminate the séance right away, and order the spirit to go away, using this phrase:

***Maal oun Maal oun, Bisma Al Khalek wal'
Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid
Al Ard. Amurukum Amurukum!!***

Translation:

- **Maal oun Maal oun:** Cursed, condemned, damned.
Pronounced: Maal Oon.
- **Bisma:** By the name of. Pronounced: Bee S'mah.
- **Al-Khalek:** The creator of the universe. Pronounced: Al Khaleck (Kha like Jose in Spanish).
- **wal':** And. Pronounced: Waal.
- **Malakout:** Divine authority. The seat of the mighty Creator. Pronounced: Malaa-Koot. This word exist in Arabic, Aramaic and Hebrew.
- **Al Jabaar:** Mighty. The all-powerful. Pronounced: Al Jabaar.
- **Ikhrouj Ikhrouj:** Get out, get out. Pronounced: Ikh (Ikh, like Jose in Spanish) Rooj (Like rouge in French).
- **Ya Fasid:** You the rotten. You the bad! Pronounced:

Yah Faa Cyd.

- **Al Ard:** The Earth. Pronounced: Al Aard. Eretz or Heretz in Henrew.
- **Amurukum Amurukum!!:** I am ordering you!!
Pronounced: Aa moo roo koom, Aa moo roo koom.

General meaning:

You bad spirit, I curse you. And by the name of the all-mighty creator of the universe, and the name of the holy kingdom of God (Creator), I am commanding you to get out, to get out, you the rotten spirit of Earth, I am ordering you, I am ordering you!!

Repeat this phrase twice and loud.

*** **

The Gaffarim

Gaffarim: *Ana'kh/Ulemite. Noun.*

I. Definition:

The Gaffarim are negative entities, reptilians, Djinns, Afrit, evil-birds, and demons which live in the lower sphere/zone (Alternate dimension), and on Earth.

The word was used in Babylonian and Akkadian mythologies and referred to demons such as Apep, the serpent-devil of Egypt, the Dragon of Babylon, Alu, Gallu (The devil spirit), Utukku, Lilu (The dreadful ghost), Ardat, and Lili.

According to the book “Ilmu Al Donia”, these negative entities were created by the Anunnaki, while they were experimenting with the early quasi-humans who lived in Brazil, Central Africa, Madagascar, Turkey, and Anatolia.

II. The most noted ones are the:

a-Ezrai-ilim (Plural of Ezrai-il),

b-Ubaid female-devil,

c-Afrit who lived in Peri Bacalari, Cappadocia, and the underground city of Derinkuyu, Turkey.

These Afrit harass Turkish women and follow them wherever they go. Some stay with them for the rest of their lives, thus causing constant disturbances, chronic fear, and agitated state of mind.

In Akkadian and Sumerian, Gaffarim were called “Galas” which means demons of the underworld.

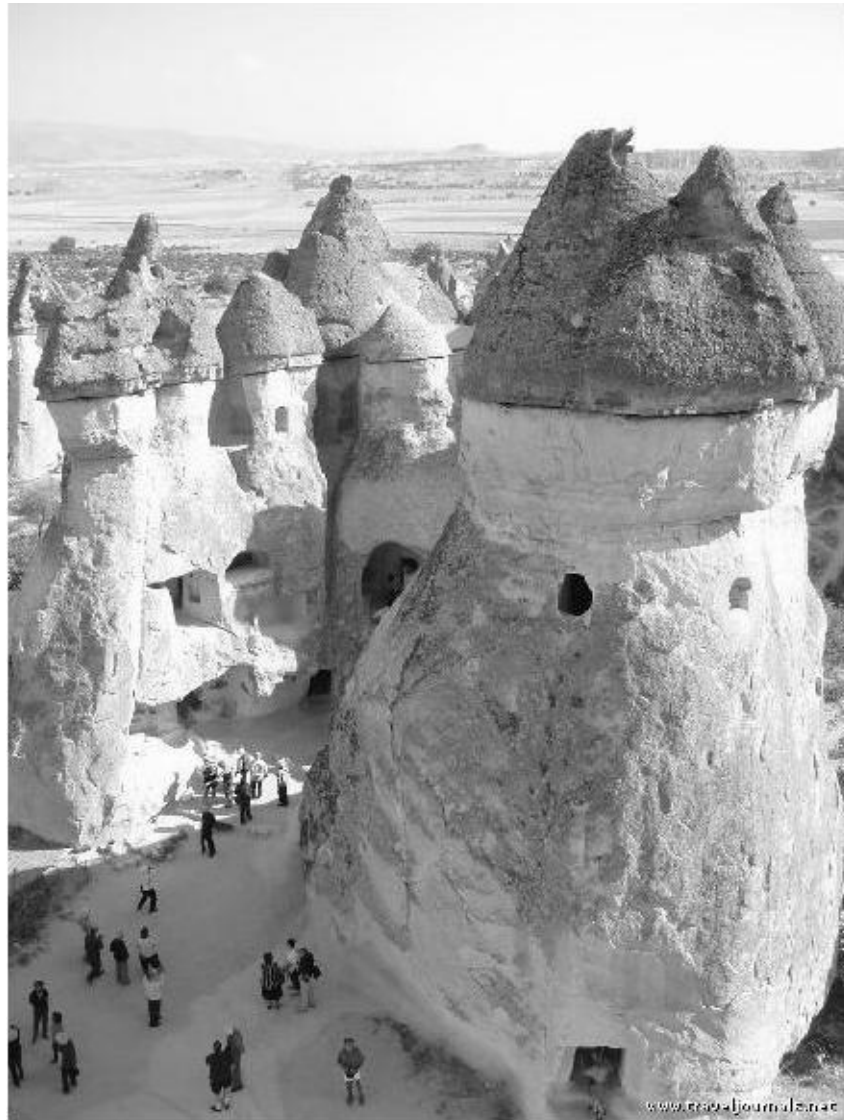


Ubaid figurine. Third millennium B.C.

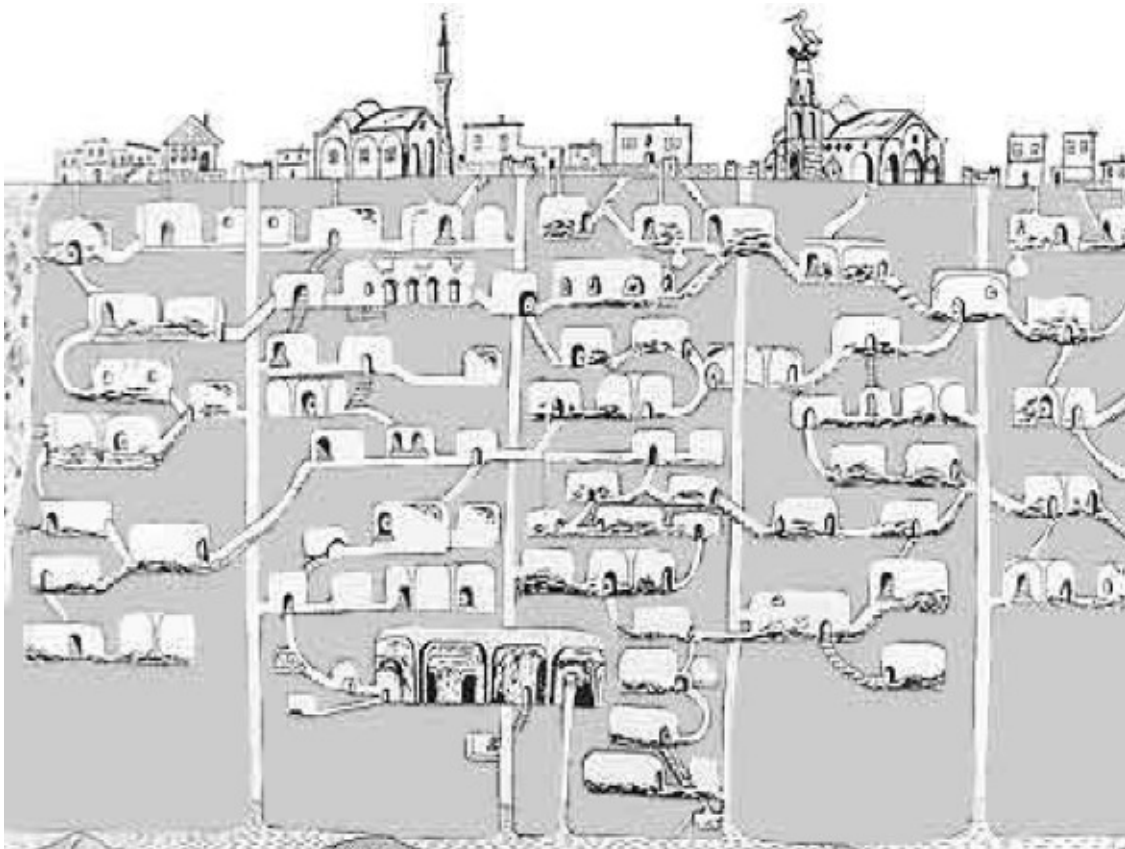
The Afrit and Djinnns of Cappadocia



Cappadocia, Turkey. An area known to be inhabited by Djinns and Afrit.



Cappadocia, Turkey. These caves/towers were constructed as early as 9,000 B.C.



The underground city (underworld domain) of Derinkuyu.



Peri Bacalari.



Derinkuyu - Magarasi, the Underground City.

There are large underground cities in Cappadocia which have only been opened to the public during the 1960s. Some Ulema have said, that these caves were inhabited by the Afarit, creatures and entities created by the Anunnaki.

Anunnaki and Mesopotamian/Babylonian Demons and Reptilians



Anunnaki woman.
See explanation on the next page.

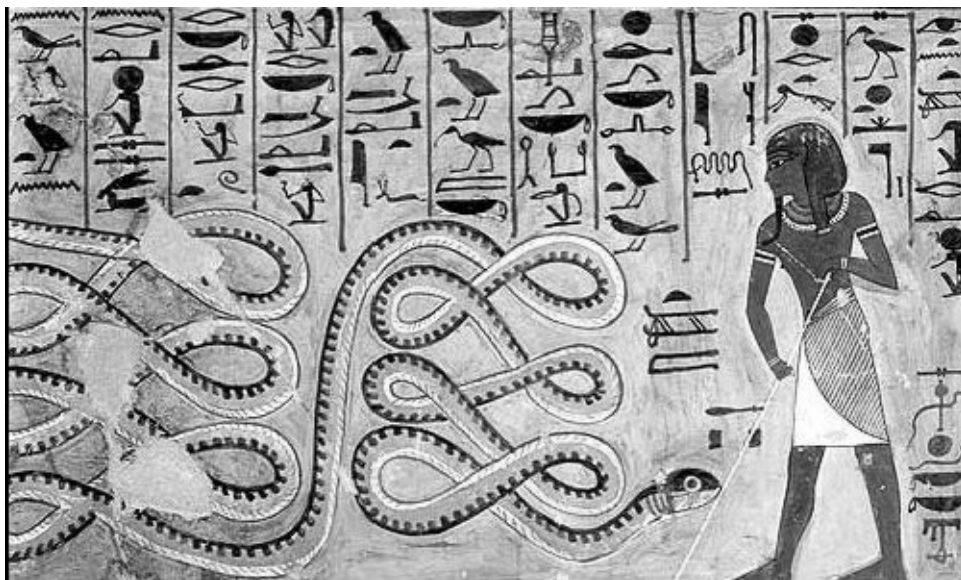


This prehistoric baked-clay female figurine, from the Ubaid culture, was notoriously and erroneously interpreted by ufology fans, and misguided authors, as an Anunnaki reptilian woman, breast-feeding her baby.

First, the Anunnaki do not feed their young in that manner. Second, the Anunnaki are not reptilians. **They created us in their image. Do we look reptilians?**

Some Islamic scholars interpreted this figurine as one of the earliest representations of the evil creatures of the Mesopotamian culture.

Many names and attributes were given to these “creatures”, such as “Iblis”, “Afarit”, “Djinns”, “Ghools”, and “Chayatin”.



Apep, the serpent-devil of Egypt.



The Dragon of Babylon. Relief from the famous Ishtar Gate in ancient Babylon.



Mesopotamian Demons.

Mesopotamian demons and entities of the lower world were in some instances depicted by neighboring countries and foreign scribes, as “Fallen Angels” without wings. In the Pre-Islamic era, the Arabs called them Djinnns. In Islam, they are called Izrail, Ezrai-il (In a singular form). The Anunnaki-Ulema refer to them as “ethereal manifestations”

*** **

The Djinn “Jinn” in Arabia, Ana’kh and Ufology

Djinn, “Jinn”, “Jinni”: *Ana’kh/Arabic. Noun.*

In Ana’kh literature, Jinn means breed, race or creature. They are defined as entities created by the Anunnaki. They are also called “Afrit” by the Arabs and inhabitants of ancient Anatolia.

In the Koran, Jinn is a class of beings, both male and female, between angels and human kind, and represented as being created from smokeless fire, living in the desert, and abandoned areas. Some live in a parallel zone, not far from Earth.

Jinns have the means to appear out of the blue, and disappear instantly, and take on many forms and shapes, as aliens and extraterrestrials do, because they have the ability of shape-shifting and entering/exiting parallel dimensions.

Some UFOs’ abductees have reported that the aliens who captured them looked like small grey creatures. Such description was not excluded in the Arabic depiction of Jinn and Afrit.

In Arabic legends, Jinn and Afrit look exactly like the aliens, and the extraterrestrial “Greys”, abductees and ufologists talked about. Jinns are also outstanding at manipulating machines. They use them to visit far distant places in the universe, including our Earth.

And these machines have different forms, shapes, dimensions and functions. Some are oval or cylindrical, others conic and/or half-circular; similar to UFOs.

*** **

**أول صورة حقيقية في العالم
للجن.. تقتل صاحبها!**

كتب: سالم الجبران



مجموعة من شباب دولة الإمارات.. خرجوا في برعة إلى منطقة جبلية هي رأس الخيمة (كثبة).. وفي الليل.. جلسوا للسمر والحديث.. وثناء لثمة.. سمعوا صوتاً غريباً من بعيد.. فالتفتوا من انبعاث هذا الصوت.. رغم خلق الخفة من أي إنسان.. إلا منهم هم.. فالتصهروا من مصدر الصوت.. فوجدوه ينبعث من كهف صغير.. ووجدوا عند باب الكهف رجلاً كبيراً رأسه.. فاستخبروا من وجوده في هذا المكان يوماً.. واقتربوا منه.. وسلموا عليه ثم سألوهم من سبب وجوده هنا.. وعن الصوت الذي ينبعث من الكهف.. فنبأهم: أنا أعيش منذ زمن طويل هنا.. والصوت الذي تسمعون له شيطان من الجن.. يعيش في هذا الكهف.. وحذرهم من التحديق من أن يدخلوا الكهف.. لكنهم لم يمتثلوا.. ونهالوا صوتاً طويلاً يناديهم أن هذا الرجل قد أتى عليه السن.. فبدأ يصفق الخرافات الأسطورية.. فتصاهلوا تحذيره.. وبحماس للباب دخلوا إلى الكهف.. وكان مع أحدهم كلباً.. وفي الداخل.. وجدوا الظلام باسماً.. حتى أن أحدهم لا يكاد يرى مساحبه.. فقام الشاب الذي يحمل الكاميرا بأخذ صورة الفلاش داخل الكهف بشكل عشوائي.. ويعجزون الفلاش.. سقطت ميتاً..!

ثم إنشعاع الشرطة.. فوجدوا جثة الشاب مدببة على الأرض ويحلقها الكاميرا.. ويتشريح لها حين أن سبب الوفاة سكتة قلبية نتيجة رعب شديد ومفاجئ.. أصيب به هذا الشاب.. بعد تجميع الفيلم الموجود في الكاميرا.. حيث تظهر الصورة للشجرة إلى جانب هذه الشجرة.. وهي للجن الذي يسكن الغار.

ملاحظه

قد تم تحليل الصورة وفحصها فلياً من قبل الخبراء للتأكد من صحتها.. فكانت النتيجة أن الصورة حقيقية ١٠٠٪.. ويظهر من الصورة أن الجن قد تفاجأ بالفلاش.. حيث أن علامات الصزع واضحة على وجهه.

An Arab man allegedly killed by Djinn in the United Arab Emirates.

Page that contained the Arabic article on this event, as posted on “Muslim Village” website. Read the translation on the next page.

Translation of the article written in Arabic (Previous page)



Photo: Picture of the Jinn taken by a man from the United Arab Emirates.

Headline: The world’s first true photo of a Ginn kills its owner.

I translated excerpts from the Arabic article, written by Salem Al Giran: “A group of young men from the United Arab Emirates went on a picnic to a mountainous area in the region of Ras Al Kayma. And during the night, while they sat to chat, they heard a strange voice coming from afar...from an area where nobody lives.

The voice guided them to a cave where they encountered an old and big man standing at the entrance of the gate. They greeted him and asked him about the voice and what he was doing here. He answered that he lived in this area for a very long time. He told them that they have heard the voice of Al Shaytan (Devil in Arabic) from the Ginn group. He warned them not to enter the cave. They ignored his warning because they thought his old age made him believe in myth, and old fables. Anyway, they went in and one of them began to take photos of the interior of the cave. As soon as the first flash of the camera went off, he dropped dead on the floor.

The police arrived and found the man dead on the ground, his camera near his dead body. Later on the autopsy report revealed that the man died from a heart attack caused by an accentuated trauma.

And upon developing the film, the police found the photo of this gin published here next to the article.”

Date of the article: April 16, 2005. Source: Muslim Village.

The Afrit of Baalbeck:

I want to share you with a great story about the afrit who lived underground in Baalbeck, because first, it is extremely unique, and second, because I was part of it, since I witnessed what the afrit have done, where they lived, and how they reacted to commands.

The story appeared in volume three of “De Lafayette Mega Encyclopedia of Anunnaki, Ulema-Anunnaki, Their Offspring, Their Remnants And Extraterrestrial Civilization on Earth”, which I wrote most recently, and was published in May 2010.

Note: In the book, I used the name of Germain Lumiere as a pseudonym, for personal reasons

Here is an excerpt from the book:

A visit to the underground city of the Djinn and Afrit.

I graduated from high school at seventeen, and was free for a while. Much thought had to be given to the decision and preparations for my university studies. I expressed a desire to go to Paris for that purpose, and was considering various fields, but nothing was final. I did not mind a little time off, though, and enjoyed my temporary idleness very much. At that time, the Master was visiting us, and as usual, had an incredibly exciting plan for me.

“Have you ever been to Baalbeck?” he asked.

“No, never.”

“It’s an interesting city, very old. There is a lot of controversy as to who built it, though.”

“Isn’t there some historical evidence?”

“Plenty, but there are four interpretations.

The Christian Lebanese say it was built by the Phoenicians. The Muslim Lebanese prefer a theory claiming it was built by Djinn and Afrit. Some important occult leaders say it was built by Adam, after he

was kicked out of Paradise. Well..."

"And the Ulema, what do they think?" I asked, knowing that this was the theory I would trust.

"The Ulema say it was built by the Anunnaki and the proto-Phoenicians who lived on the island of Arwad and in Tyre. There is a lot of evidence in this direction."

"So will I see the ancient parts?"

"Of course. I would like to take you to a very special part of the city, where the Founding Fathers of the Ulema used to meet thousands of years ago. Unfortunately, we no longer meet there, because it became a tourist attraction and a state-controlled center of music and dance festivals. It will be fun for you, though, to mingle with all these tourists, it's a nice place."

"But surely that is not the reason for going," I said.

"No, it is not. I plan to take you to a secret underground city under Baalbeck, and show you where the Anunnaki landed for the first time on earth. Very few people know what is going on under the modern city of Baalbeck.

The first Anunnaki landing took place before the Deluge, though they came again and again after the Deluge as well."

"Before the Deluge? When was that, exactly?" I asked.

"About 450,000 years ago, perhaps a bit longer. At that time, the Anunnaki created the humans."

"And what about God?" I asked. Even though I was taught much of the Ulema traditions and world view, I never heard about the creation of the human race.

"No one ever heard of God 450,000 years ago. You start to hear about God only around 6,000 years ago," said the Master. I knew enough about the Anunnaki at that time to accept this without much trouble, so I went to find Mama and Sylvie and tell them about the upcoming trip.

The trip from Damascus to Baalbeck could be accomplished in about two hours, at least you could do that if you traveled in a decent car.

We took a bit longer to get there, since the car, borrowed from a friend of the Master who was also to drive us there, was an ancient Mercedes that did not use normal gasoline but rather employed *mazut*, or diesel fuel, and made such a racket it was impossible to hear yourself think.

To my surprise, I saw a mysterious Sudanese man sitting in the back seat, dressed in ill matching jacket and pants and scowling at us.

At the Master's request, he started to get out of the car to introduce himself. I watched the process in fascination, since he was not doing it quickly like a normal person, but instead was slowly extricating himself in stages, gradually disentangling himself, like a huge snake. I have never seen such a tall man, or anyone as strange.

He was about seven feet tall, very thin, and his face did not look quite human to me, but like a giant from outer space.

This bizarre apparition just stood there, looked fierce, and played with a string of amber beads. The Master ignored his uncouth behavior and introduced us.

"This is Taj," he said. "His name means 'Crown.' He is joining us because he has the key to the gate of the secret city underground. He is also able to persuade the Djinn and the Afrit to open certain doors, which is quite a talent." I was not sure if the Master was joking about the Djinn and the Afrit, so I kept quiet, nodded to the Sudanese, and got in the back seat.

Taj folded himself back into the car and sat beside me, the Master went into the front seat, and the driver, who seemed to be normal and cheerful, greeted the Master and me in a friendly way.

The car started making a noise that was worthy of demons, but I did not care because I was thinking about the real devils, the Djinn and the Afrit.

I leaned forward and asked the Master, "Would I be able to see the Djinn and Afrit?"

"Yes, of course," said the Master casually. "You can even try to talk to them, if you like. The

underground city is actually called the City of the Djinn and the Afrit; plenty of devils are there.” Since these devils did not seem to frighten the Master, I assumed he knew what he was doing, and sat thinking about what my part could be in this unbelievable adventure. However, I was aware of increasing irritation by what Taj was doing.

He constantly played with his amber beads, clicking away on and on. I asked, “Why do you have to click these things all the time?”

Taj seemed annoyed by my question. “Try them yourself,” he said curtly, and handed them to me.

I grabbed at them, and instantly, a horrible electric shock went through my entire body, quite painfully, and I cried out and threw the beads on the floor of the car. The Master screamed at Taj, “How dare you? How many times did I tell you never to do that? Give me the beads immediately!”

Taj handed him the beads, meekly enough, and had the grace to look embarrassed. The Master rubbed the beads, seemingly absorbing and removing the energy, and then returned them to me. “You can try them now,” he said. “And don’t give them back to Taj until I tell you to.” Taj said nothing. He seemed unhappy in the car, constantly fidgeting, and could not sit still. Perhaps he was claustrophobic, I thought, and the confined space bothered him. We drove on.

Finally we arrived in Baalbeck. “Where now?” said the driver.

“We are going to the *Athar*, the ruins,” said the Master.

“I don’t know how to get there,” said the driver. “Shall I ask for directions?” He parked the car. There were many people around, some Arabs in traditional garb, some Europeans in every kind of attire and carrying backpacks and cameras.

It seemed to be such a normal, cheerful place. I thought of the festivals and the music; how could there be Afrit and Djinn and all sorts of underground labyrinths in a place like that? It was as modern as can be.

“When you are with Taj, you do not ask for directions,” said the Sudanese with a superior air. The driver shrugged, not quite convinced.

Taj winked at me and stared at the driver’s neck, concentrating. The driver suddenly started to beat his own neck, complaining how much he hated mosquitoes. I was certain there were no mosquitoes in the car, and I was sure that Taj created the imaginary insects that were tormenting the driver.

The driver’s neck became really red.

“Taj, stop this nonsense immediately!” said the Master severely. Apparently, Taj could send certain energy rays that had the capacity of annoying people. Taj stopped, gave the driver the necessary directions, and we went to the Athar.

“First, let’s go to the world biggest stone,” said Taj. We drove further, and as we turned a road toward the Temple of Jupiter, I was shocked by the sight that met my eyes. It was a huge gray slab, partially buried in the sand, perfectly cut and smooth.

It was unquestionably man made, not a natural formation, a short distance from the Temple. How in the world could such a stone get there?

Who could have carried it?

This stone was so immense that the stones of the Egyptian pyramids would be infinitely small, completely dwarfed, if put next to it.

The Stonehenge monoliths would be insignificant if they were placed next to it. In addition, it was immensely old, and even modern equipment could hardly cope with such a giant, let alone ancient technology.

“How big is this stone?” I asked, truly awed by the sight.

“Seventeen hundred tons,” said the Master.

“It is hand made, isn’t it?” I said. “It is too straight to be natural. It simply can’t be natural. And yet, how could it get here, if it is artificial? It just can’t!”

Taj grinned and said, “Hand made, yes, but not by human hands.”

I was beginning to get the idea. “Then who made it?” I asked.

“It was part of the landing area used by the Anunnaki,” said the Master. “There are six stones like it. Only the Anunnaki could move such a slab.”

“Ah, but I can make it fly,” boasted Taj.

“You must be crazy,” I said, disgusted with him.

“You want to see?” He said.

“Sure,” I said. “I would like to see you do that.”

“Very well, but not when so many people are around. We will be back around nine o’clock, no one is around, I will show you.”

Since it was around four o’clock in the afternoon, I was wondering how we would spend the time, but the Master had his own plan.

“We have plenty of time to do what needs to be done,” he said. “I would like you to meet Cheik Al Huseini.” This was the first time I met the great man, who later contributed greatly to my studies.

We went back into the car, and drove to the Cheik’s house. The house was small and modest, built sturdily of stone, with thick walls. The door was low, as was normal for middle class Arab houses. This style was followed for many years, for the sake of safety and security.

Apparently, the conquering Ottomans used to sweep into houses that had large entrances while riding on their horses, and thus be able to kill and destroy anyone and everything inside.

The low entrances forced the rider to get off his horse first, making him much less dangerous to the inhabitants.

In the big living room, which they called the *Dar*, many sofas were placed against the walls, arranged next to each other. About twenty to thirty men were present, dressed in Arab robes and turbans. All were elderly, with long white beards. The Cheik was sitting in the place of honor.

When the Master arrived, everyone stood up, repeating the word “*oustaz, oustaz*,” to each other, meaning “teacher.” Someone pointed at Taj, and said, “The Afrit is already here.” I thought this description fitted Taj perfectly, but expected him to be angry. To my surprise, he seemed pleased by being called that name, and grinned at me like a delighted child.

We sat down, and the men came to kiss the hand of the Master. The light was low, only one lamp was turned on, but I could see that one person did not get up from his seat. Since this was strange behavior, I looked at him carefully, and to my amazement recognized the old Tuareg, whom I had met years ago in the suk in Damascus, the man who was cut in half.

He recognized me as well, smiled, and motioned to me to come and sit by him. I came, and he said jokingly, “Don’t start searching for the rest of my body...”

I laughed, a little guilty, because that was exactly what I was planning to do. At any rate I could see nothing, since the long robe he wore covered everything. Everyone conversed in Arabic, which by now I spoke very well, and after a while the Cheik motioned most people out. Eight of us remained in the room. The Master, Taj, and myself, were the only outsiders.

The Cheik, the Tuareg, and three other elderly Arabs completed the number of the people who were permitted to attend.

At that moment, a man came from an inside room, carrying a big copper pot, full of steaming hot water. He put the pot on a table in front of the Cheik, addressing him by the title *Mawlana*.

This title meant “you are a ruler over me,” and was used only to address kings, sultans, or prophets. I was surprised. This title belonged to very important people, but the house and everything in it spoke of middle class. So what could this mean? The Cheik must have been a very important person, somehow. I planned to ask the Master about it later, not wishing to disturb him with questions at the moment, since I was sure strange things were about to begin to occur.

I was sitting near enough to the Cheik to see everything very clearly, and waited breathlessly for the

events that were to come. The Cheik took three pieces of blank paper, and threw them into the hot water in the copper container.

The room was completely silent, no one moved, except Taj, who whispered to me, "You are going to like what you see, it's fun, but don't move no matter what happens." I nodded, and concentrated on the pot, looking occasionally at Taj for clarification.

Somehow he assumed the role of my guide to the occult world, and I realized he knew exactly what was taking place. "Shush, just look at the container, something is about to happen," he said. I went on staring at the pot.

Suddenly, in a blink of an eye, the water in the container disappeared, and the three pieces of paper burst out of the container. They lined up in the air, without any support, one after the other. They waved about for a few seconds, then merged and became one larger piece.

The piece of paper started swirling in the air, rotating around itself, quicker and quicker, and suddenly stopped in mid motion. It was suspended in the air, completely still, and in a flash, letters appeared on it, printed clear, black, and easily visible from where I was sitting, though I could not make out the words.

The Cheik got up, approached the paper, read the words, and then asked one of the people attending to close the shutters on all the windows. The room became very dark, and the words, seemingly separated from the paper, glowed in air like a bright hologram.

The Cheik called Taj, and asked him to read the words. I could not hear what they said to each other, but they seemed to agree on something, as they stood there, nodding their heads. Then Taj came back to me.

I asked him, "What was that?" He stepped on my foot to quiet me. His large foot's imprint was painful, so I shut up. Everyone else seemed to accept the phenomenon without trouble, and gazed at the Cheik as he began to move in a strange manner.

He looked to the left, mumbling something incoherent, then to the right, saying the same incomprehensible things, repeating the sequence twice.

Then he lifted his hands as if in prayer, in the manner shared by both Jews and Muslims. Touching his chest and pushing his hands in front of him, he said, "*Ahlan, ahalan, ahlan, ahalan, bee salamah.*"

The letters were still glowing in front of him in the air, and he added, "*Asma' oo hoosmah ath sab'ha.*" I turned and pinched Taj, whispering feverishly, "Explain!"

"Don't you know anything?" said Taj. "These are the names of seven Afrits. They are going to open the gate of the underworld for us."

"But..." He stomped on my foot again to shut me up, and it really hurt and I kept quiet.

The Cheik said, rather loudly: "*Bakhooor, bakhooor!*" A man appeared out of nowhere and brought an incense holder. The Cheik moved it back and forth, the room filled with smoke, and everyone started to chant and mumble very loudly.

I understood nothing at all of what they said. It seemed they were speaking in tongues, and the effect was frightening. They went on for a couple of minutes, then stopped abruptly. At that instant, the letters pulled together, became one shining ball of light of intense silver color, and zoomed out of the room into thin air.

One of the people opened the shutters and the late afternoon light streamed in. The Cheik put his right hand on his heart and said "Thank you" three times.

I was wondering who exactly he was thanking, and who, originally, was he praying for, since he never used the words God, Allah, or any other recognizable deity name. I did not realize at the time that the Ulema, even when they were Arabs, were not Muslims, and had their own, very different, world view.

The Master got up. Everyone rose with him, their robes swishing and making a faint sound in the quiet room. The Tuareg floated in the air. I looked at him, doing my best to control my discomfort. His upper body was solid, but the bottom half of the robe was obviously empty as it swirled around him, making the

absence of his lower body extremely and disturbingly clear. He seemed like an apparition, a ghost.

Everyone came to the Master, bowed to him, and then grabbed his hand with both of theirs, in a way that was clearly ceremonial.

The right hand's thumb was hitting the spot between the thumb and first finger of the left hand, and then the left hand covered the right hand.

The Tuareg floated near the master and did the same thing. Everyone looked at each other and thanked each other a few times, following their thanks with the words "*Rama Ahaab*." I did not know this word, and was not aware that they were speaking Ana'kh, the language that was shared by the Anunnaki and the Ulema.

And yet I sensed that there was something very special about the way they spoke, as if by instinct. I was staring at the people and trying to understand their words until the Master tapped me on the shoulder and told me to come out.

Taj left with me, and said, "You talk too much. You should be paying more attention, such an occasion is not likely to happen again!" I shrugged, but I had to admit to myself that he was right, these events were probably unique.

To my surprise, I was beginning to like the Sudanese, and no longer felt threatened by his strange appearance and bizarre behavior.

"Won't you tell me a bit about the Afrit?" I asked, licking my lollipop. "I am not sure why we need to call them. Why can't we just go into the underground city? I don't quite understand anything that is going on here."

"In your home, in France, do you have a *Jaras*, a bell, on your door?" he asked.

"Yes, of course," I said, surprised at the question.

"Well, you see, the underground city do not have a *Jaras*, and it is locked. If you want to come in, someone must let you in. The Afrit can help you, but you have to call them in a special way. Otherwise, they don't know you want them to open the door. How would they know? They are not too clever."

"Where is the door?" I said.

He pointed to the ground. "Under you, under the house, there is a door. Right under the Cheik's house. A door to the *Aboo*, the deep abyss. It is also called *Dahleeth*, meaning an underground labyrinth."

"Are there other doors?"

"Very likely, but I only know this one."

As if reading my mind, he put his hand in the inner pocket of his ill fitting and flashy jacket, pulled out two lollipops, and handed me one.

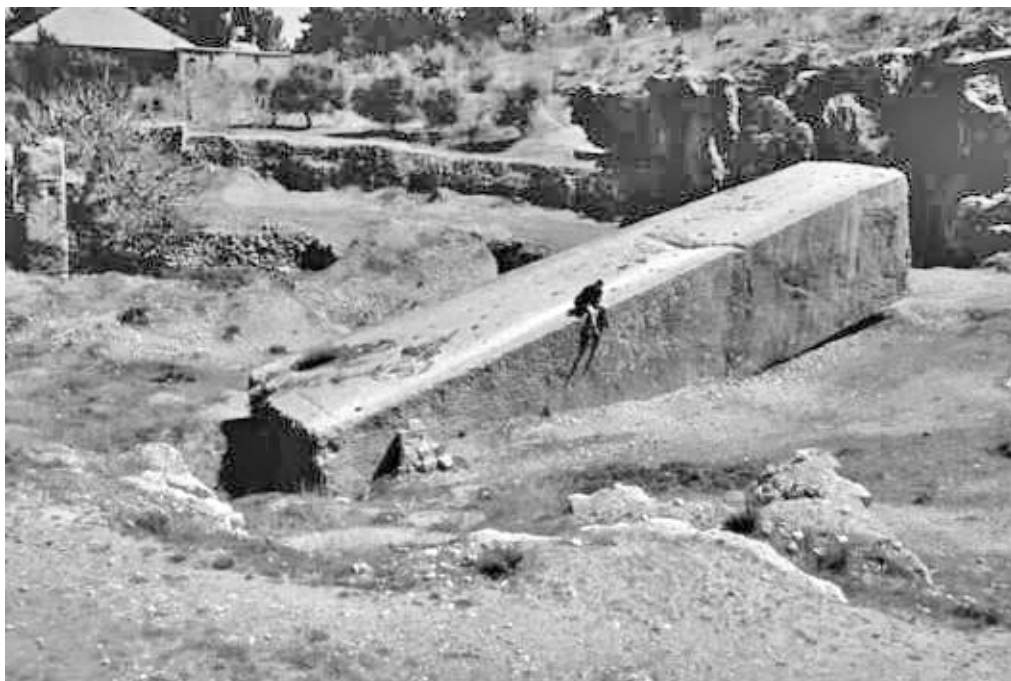


Hajarat Al Houblah in Baalbeck.

The world's longest, largest and heaviest carved stone. Few of those stones were used as an Anunnaki spaceship launching pad/terminal. No technology today can lift up this stone.

The Arabs believe that Hajarat Al Houblah was carved and moved by the Afrit.

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Hajarat Al Houblah.

An approximately 1,500 tons stone known as “Hajarat Al Houblah” was used in Baalbek’s Great Platform. According to Phoenician legend, stones like this one were moved by the Anunnaki, using levitation, and teleportation. Others have claimed, that the stone was transported by the afrit using

their magical power.



Granite gray stones like this one were used by the extraterrestrials to build a landing site for their spaceships in Phoenicia (Modern day Lebanon.) The Sahiriin claimed that The Anunnaki ordered the Afrit to move these stones.

One of the people came out of the house, motioned to us to come in, and said, “We are ready.” In the house, everyone was wearing a white robe, and to my surprise, their heads were covered with the type of head scarf Jews sometimes wore in the synagogue. To confuse the issue even further, one was holding a scroll that resembled a Torah.

I felt desperate. Were they going to delay our journey again and start praying? I really wanted move on, see the Afrit, have the adventure. I was tired of the delays. Thankfully, one of them handed me a robe and commanded me to go change my clothes, which I did, but Taj did not change his attire.

I asked him why he was not required to do so, and he explained that he was not one of the *Al Moomawariin*, or the enlightened ones, so he was not required to wear the special outfit.

This did not really clarify the matter, since I was not one of the enlightened ones either, but I decided to let it pass.

Taj seemed to be right about the door being under the Cheik’s house, because we started to descend the steps to the basement.

The basement was long and narrow, and had a very high ceiling, perhaps the height of two stories. Everything, floor, walls, ceiling, were made entirely of gray cement. It smelled of dampness, and was very cold.

We went through a one room after another, all narrow and long, eventually reaching a small room that had an iron gate by its far wall. The Cheik opened the gate with a large key, and behind it was a second door, made of thick wood. A second key opened this one. Suddenly a thought struck me.

Why did he need a key?

Why couldn't a man who had such supernatural powers simply command the doors to open?

Or pass through them like a ghost, for that matter.

I expressed my thought to Taj. "It won't work," said Taj. "Yes, of course the Cheik could pass through doors, but how would he take you with him?"

"What do you mean?" I asked, bewildered.

"You are not enlightened as yet. You cannot use supernatural means of transportation at this stage, so if he wants you, or me, for that matter, to pass through these doors, he must take you inside in a normal way. If he tried, you will just bang against the doors and hurt yourself, while he would be on the other side." I began to see that Taj was not stupid at all. Childish, and sometimes pretending to be silly and play silly games, but deep down, he was extremely knowledgeable.

We stood together in the small room, exactly like all the other rooms in the basement. The Cheik said, "Let the boy be the last one. He needs protection. Taj, come here."

Taj joined him at the front of the line, and we entered a long corridor. As we were walking, the corridor began to shift its shape.

I felt seasick, nauseated, my balance was lost. The floor, and walls, everything was moving, rolling, undulating.

I did not see clearly, and wondered how long this torment would last, when suddenly all movement stopped.

I looked around and nearly jumped with terror. The simple corridor became a cave!

A natural cave, not a man made structure.

Stone, dirt, and natural formations were all around me. It smelled damp and filthy, water were oozing from some of the walls, and the light was dim. I did not like the place.

The Master told everyone except me to stand in a crescent shaped row, and hold hands. He ordered me to stand behind the crescent, and not to touch anyone. I was hurt. I felt neglected, as if I were not part of the group, until one of the people turned to me and said kindly, "Don't be upset, my boy. This is for your protection."

So I just stood there behind the people, feeling silly in my long white robe, but not unhappy anymore.

At that moment, Taj made a sweeping motion with his hands and body, and screamed a few words. The horrible sound he emitted was not human. It was very likely the loudest sound I had ever heard.

He continued to move his hands violently, grabbed some dirt from the ground, and threw it up in the air. He pronounced a word that to me sounded like a name, and followed it by the word "*Eehdar!*" three times.

Then he said, "*Oodkhood,*" three times. Immediately, a rubbery kind of form moved to the left, changed to a paste-like substance, and attached itself like glue to the wall. The sticky, pale mess looked like ectoplasm.

Taj repeated his actions a few times, manifesting a new ectoplasmic manifestation on the wall with each call. Then, he looked at the Cheik and said, "*Tamam!*"

The Cheik and Taj were engaged in a conversation in low voices. They seemed to be in agreement, since the Cheik said, "Yes, go ahead." Taj advanced toward the ectoplasmic forms, put his hand in his jacket's pocket and took something out, and gave some to each of them.

At this moment, the Cheik stepped forward, ready to take over, and said "*Iibriiz!*" The forms burst into flame, which burned the ectoplasm and produced a thick fog. From the fog appeared human forms, but there were only six of them.

The Cheik said "*Wawsabeh!*" The Master came forward, stood by the Cheik, and the Cheik repeated the word, adding, "*Anna a'mooree khum!*" and the seventh creature came.

Later Taj told me that these Afrit were originally created by the Cheik for a reason, as they usually are, and in the normal state of events were supposed to become the Cheik's loyal servants.

However, the Cheik made a mistake and did not perform the exact requirements needed in the procedure of the creation, and therefore he lost control over the Afrit.

The result was disturbing.

The seven Afrit developed independent and rather evil habits, and did not quite obey the Cheik as they should. For some reason, the only one who could call them to appear was Taj.

However, that is all he could do. Since Taj was not an Enlightened One, he could not control them once they came, and to a certain extent was at their mercy and had to have an Ulema present if he were to avoid potential harm.

As for another Ulema controlling them instead of Taj and the Cheik, that was not possible. The Ulema have four categories, based on their form of existence. Some Ulema are physical and live as humans, like the Master and the Cheik. Some used to be physical, but were no longer so.

Some, like the Tuareg, straddled both forms. Others have never occupied a human form. All four versions of the Ulema can exercise immense powers, no matter if they are physical or non physical, but a physical Ulema can only control non physical entities, such as these Afrits, if he was their creator.

I shuddered as I watched the Afrit. At this point of my studies, I had my share of supernatural incidences, but I have never been so shaken before. In the semi darkness of this miserable, damp place, the Afrits were truly terrifying.

Each had a more or less human face, but in this almost normal face the eyes were not at all normal. Instead, each Afrit had two circular orbs, with white background and a black pupil that stood out as if painted. The eyes did not move.

If the Afrit wanted to look to the side, it had to move its whole head. The head was not connected to the body. Instead, it floated in a disconcerting, eerie fashion, just above the body.

When the Afrit manifest, their bodies often appear first and for a few minutes appears headless, until they choose to manifest the head.

This fact, coupled by their appalling ugliness, can frighten a human being to the point of death. There had been recorded incidents of people dying of heart attack or stroke caused by such events.

I kept myself as calm as possible and continued to study the Afrit. The heads were bad enough, but the bodies were even worse.

They were tinted a shadowy, ugly, dark color. The torso resembled the shape of a bat. Their arms were attached to the back of the body, and the hands had extremely long fingers. Since the Afrit don't eat or breathe, they don't need a stomach and a diaphragm.

Therefore, the body had a sort of visible cavity in the front, where these organs would have been. The legs were twisted, like entangled wires, which must help the Afrit as they jump. They rarely stay in one place for long, and keep shaking and moving and twitching.

They looked back at us, their ugly faces twisted in a devilish, vicious smile. They kept chattering among themselves and pointing at us with their long fingers.

But Taj told me that despite their apparent boldness, they were afraid of the Enlightened Ones. Any Afrit can see the shining auras of the Ulema, and for some reason they are terrified of these auras.

The Cheik commanded the Afrit to open the door. I did not understand the language he spoke, but I figured it out because he used the word "*Babu*," which is so similar to the word *Ba'ab*.

Babu is really a door, though, while ba'ab is a gate, but the words were close enough to make it clear to me that they were going to open the door to the underground world.

I was speechless with anticipation. Everyone stood still, looking at the far wall of the cave, so I stared at it too, not knowing what to expect.

The far wall of the cave suddenly collapsed, in total silence. It felt like a silent movie, because there was no dust and no sound of falling stones during the procedure.

The stones tumbled down quietly, one by one, disappearing altogether rather than forming a solid pile.

The wall was replaced by dark, hazy fog, that allowed us a glimpse of some far away buildings. “Now,” said the Cheik to Taj, “Let’s follow the Afrit, but don’t let them play tricks on you.”

Taj nodded. We went through the fog, following another corridor and crossing identical rooms that seemed to follow each other in succession, all the while seeing the far off buildings in the distance.

The Cheik started reciting something.

The Afrit were jumping up and down like carousel horses, while pushing forward with great speed, and were already a good distance away from us, going on their own mysterious errands.

Taj said to me, “You can now move to the front, it’s safe now, the Afrit won’t pay much attention to us anymore.” I quickly moved near the Master at the head of the line, and no one took notice of what I was doing. We did not move on yet.

The Cheik asked Taj to show him a piece of paper he was holding, probably a kind of a map, and asked, “Do you know which room we need?”

“Yes,” said Taj. “I know exactly where it is, it’s very near us. I will go in, and if I find something, I will bring some pieces back to you so you can see them, and then we can all go in and bring everything.” Taj left for about five minutes, and returned with a beautiful pearl necklace, a few diamonds, and some Phoenician coins.

He told the Cheik and the Master, “We can go in now, but remember, you promised that all the gold belongs to Taj.”

“Of course,” said the Cheik casually. “But remember,” said the Master, “We are not just going into the treasure room. You will also take us to the other room, as you promised.”

It was clear to me that the Ulema were not in the least interested in the treasure, but there was something else in this underground cavern that meant much more to them than any gold or diamonds.

The Ulema do not need gold. They can manufacture whatever wealth they need, and they never manufacture or acquire more than they need. Riches are of no interest to them at all.

“Certainly I will take you to the other room,” said Taj. “I know exactly where it is.” He seemed quite pleased by the bargain.

We followed Taj into a small, closed room. It had no windows but was brightly lit, allowing us to see gold, gems, diamonds, and pearls stashed in boxes, jars, or simply thrown on the floor in heaps. However, I was not very interested in gold either.

What I wondered about was the source of the mysterious illumination. No windows, no lamps, no candles, but bright light in every corner of the room. What could cause this?

Suddenly I realized it had to be the same type of light that was discovered in the Pharaonic tombs and catacombs of ancient Egypt. Originally, the archaeologists who went there were baffled by the light in the Egyptian tunnels, until they discovered the contraption that the ancient Egyptians had created. They found conical objects that functioned like modern batteries, producing light that was so much like normal electrical light that there was hardly a difference.

The batteries had to be placed in a certain way against each other, or they would not light, and worse, could burn the user since they packed a lot of energy in their structure.

I suspected this had to be the same type of illumination.

Taj pointed the door that would take us to the room the Master wished to visit. The Master asked him, “Do you want to come with us?”

“I will follow you as soon as I am finished here,” said Taj, grinning. He pulled some linen bags from under his jacket, and busily started filling them with the treasure.

The Master smiled indulgently at him, as if Taj was a child playing with some toys that meant little to adults but pleased the child a great deal. He said to the rest of us, “Well then, let’s go to the next room.”

We opened the door. Inside it was pitch black, but the Master stepped in without the slightest hesitation, and we followed. I envied his confidence.

As far as I was concerned, how did we know an angry Afrit was not waiting for us?

But since no one else showed any fear, I went with them. We could see nothing, but the Master kept talking to us and so we were able to follow him. All of sudden, bright light filled the room.

I blinked a few times, and then saw the Master standing by one of the walls, holding two conical, golden objects in each hand, positioned against each other. I was right, here were the ancient batteries.

The room was empty of furniture other than a beautiful wooden table, carved into arabesques, much like Moroccan furniture.

The Master placed the batteries carefully on the table, making sure the alignment allowed them to continue to produce light. I looked around. Other than the batteries and the table, the only object in the room was a large Phoenician urn, standing in one of the corners.

“We are going to leave you here for a short while,” said the Master to the group. “The Cheik and I are going to get the materials we need for our project.”

“We’ll be right back,” added the Cheik with what seemed to me rather misguided optimism. There were Djinn and Afrit here! Wasn’t anyone concerned about these devils?

The Master and the Cheik walked to the end of the room, very slowly, with measured, matching steps, as if choreographed. Then they reached the far wall, and literally went through the wall to the other side.

I was not exactly shocked, since I have seen the Master go through walls before. It is an interesting phenomenon, but not as mysterious as one might think.

To put it simply, the Ulema know how to control molecules; the Master had explained it to me thoroughly. Everyone knows that there is plenty of empty space between the molecules of any matter, and the Ulema make use of that fact with a specialized procedure.

As the person who wishes to cross approaches the wall, the wall gradually becomes soft, as if its molecules fragment themselves, and the human body simultaneously does the same.

The spaces between the molecules of both grow and readjust. The person and the wall keep their shapes for an instant, then their molecules mingle and allow the passage.

At that moment, the person passes to the other side, the molecules separate, and both wall and person become solid and normal again.

The rest of us waited for about half an hour. I was beginning to worry. The Cheik said they would be right back! Something must have prevented them from doing so.

Perhaps the Afrit, who has by now completely disappeared, took them away, kidnapped them, led them somewhere horrible? I asked some of the other people if they knew what was going on, but they had no idea where the Cheik and the Master went.

However, they did not seem worried, making it clear to me that they trusted these two to know what to do.

“Don’t worry,” one of them said to me. “They can handle a lot worse than those stupid Afrits.”

“I don’t wish to contradict, Sir,” I said, “but these Afrit seem pretty dangerous to me. The way they were pointing and smiling...” The others laughed. “I have seen the Cheik and the Master handle much worse entities,” said the man who spoke to me, very kindly. “Remember, the Afrit are cowards. They are mortally afraid of the auras of the Ulema.”

“But I understand the Cheik needs some help because of the way he handled their creation,” I said.

“Yes, this is true,” said the man. “These Afrit did turn out a bit wild. But with the Master there, they will never dare to harm them.” I had to be content with that. So I went in search of Taj, to see how he was doing with the treasure, perhaps help him finish filling his bags.

I called him and was about to reenter the room, but I heard him scream, “Don’t come here!” and he tumbled out of the room, bleeding, and slammed the door behind him. “The Afrit beat me,” he gasped. “Beat me very badly.”

“But Taj, you could handle those seven Afrit so well! What happened to give them power over you?”

“Seven? Are you joking? There is a colony here, something like forty of fifty Afrit, and they all rushed at me and would not let me take the gold.”

“Is it their gold?” I asked. “What do they want it for, anyway? They don’t need money.”

“No, it’s not their gold. It used to belong to the Phoenicians, and now it belongs to no one in particular. But the Afrit like to play with it. They like shining things.”

“But you are holding one bag, I see.”

“Yes, I managed to save one bag. They got all the others, those slimy devils.” He smiled, regaining his composure. “Never mind, though. After all, I will be a very wealthy man even with just one bag.

This treasure is amazing!

Anyway, we must secure the door. Hold the bag for a minute.” He pushed the bag in my hands, turned, and repeated the same words he used when he originally called the Afrit, and gestured in the same way.

While he was doing that, I heard shrieks and screams, which he later explained was the way the Afrit spoke as they were chased away. “That is that,” he said, surveying the door with satisfaction. “They won’t bother us again.” He took the bag and smiled at me through the caked blood and filth on his face. “A successful treasure hunt, ah, Germain? And some day I’ll come back for more.”

Back in the other room, I saw, to my considerable relief, that the Cheik and the Master have returned. The Cheik was holding a stack of forty or fifty sheets made of shiny plastic, or plasma, or glass, and the Master had the same size stack, but of a different type of material, brownish yellow like corn.

“What is that?” I asked Taj.

“I have no idea,” said Taj. “They only told me which room I was supposed to take them to, but they did not tell me what project they were engaged in. I must say

I have a hunch it is something terribly important.” I thought so too, since the Cheik and the Master seemed to be extremely solemn, and everyone else was completely silent. There was a strong feeling of expectation in the room.

They each put his stack on the table, the Cheik on the right, the Master on the left, leaving a space between the stacks, and I noticed that the space matched the size of the stacks.

The Master brought the urn from the corner to the table, and made a motion of pouring something out of the urn into the space between the stacks.

I saw nothing coming out of the jar, but I figured that it might be an invisible substance.

This went on for about twenty seconds, then the Master returned the urn to the corner. The Cheik took one sheet from his stack, and put it in the space between the stacks. The Master then took a sheet from his own stack, put it on the Cheik’s sheet, and waited a couple of seconds.

Then the Master flipped his sheet back side up, and to my absolute amazement, there was print on the sheet, strong and black, consisting of strange symbols and letters I did not recognize.

Piling the sheets on top of each other, they did the same to all of them. Surprisingly, the stack, when finished, was reduced in size to about a half of the original sheets, even though I could not see it reducing itself while it was worked on. I think that the plasma sheets were absorbed into the corn-like paper as the print was produced, but I am not sure.

The Cheik pulled out a silk scarf from his robe, put the stack on the scarf, rolled it, lifted the ends of the scarf and tied them together, all in a ritualistic way. Then he said, “*Al Hamdu*” twice.

They turned to go, and we left the room. The Master, throughout the entire time, paid hardly any attention to me, which bothered me a little. I felt neglected, even abandoned. He must have noticed my unhappy face, because he put his hand on my shoulder, took me back into the room, and said, “Look!” To my amazement, the room was entirely empty. The table and the urn had disappeared.

I was confused and uncomfortable.

I could not understand why all that was necessary.

Why Afrit? Why those doors?

Where did the table go?

What was this document and why was it worth all this effort? He laughed at my questions and said, "Look at the wall." The light was dimming as we spoke, and finally disappeared.

It seemed this adventure was over, and I said, rebelliously, that I wish things were made clear to me, because otherwise, I have learned nothing.

I will explain everything later, Germain. I promise"

"But what about the city you said we are about to see?

The city where the Founding Fathers of the Ulema used to come to?

The city from before the Deluge?"

"So you want to see more? This was not enough?"

"Yes," I said. "Basically, all I saw was you and the Cheik going through a wall and Taj fighting with the Afrit, which I admit were scary but were not too significant, I believe. I did not see anything remotely connected to the ancient city."

"Well," he said, "in this case, turn, and walk with me. You are already walking in this city."

I looked around, and saw nothing, but he said, "Keep walking, it will come."

I should have trusted him more fully. After all, when did he ever disappoint me? I felt remorseful as the miracle began to unfold in front of my eyes, but thankfully, he did not hold my short term rebellion against me, and went on cheerfully enough.

Slowly, the ancient city started to appear like a Polaroid picture in front of me. The colors of the city were such as I have never seen before, glowing colors of incredible beauty.

The Master explained that this was because the city was located in a space that had the same temperature everywhere, and no pressure on any object. Unlike earth.

"What do you mean, Master, when you say 'unlike earth' like that? Are we not on earth?"

"No, we have left earth when the Afrit opened the door and made the cave wall collapse. We are now in another dimension," said the Master. "Everything looks a little different here." The city became clearer, and I thought it looked like a holographic projection, either from the past, or from the future.

The buildings, though beautiful, had a sense of alien, remote places.

We were now walking in a well-illuminated street, the windows of the buildings shining with lights as well. The air was soft and fragrant.

"I see buildings and streets," I said. "But where are the people?"

"They are here, but they are invisible to you. Your eyes are not constructed to see them, not yet," he said.

"Well, it is time to leave. Let's go up these stairs." We started climbing a very high, stone stairway that led from the street into a destination that was not quite visible.

I was surprised that we were not retracing our steps into the Cheik's house, but the Master said there was no need for that, and that exits were available in various locations, and not as difficult to achieve as entrances.

So we climbed the stairs, and when we reached the top, I saw a huge gray wall on my left, and noticed that the pavement turned into sand.

The huge gray wall was the side of the Anunnaki stone.

I understood that we exited from a hole under the big stone, were out of the strange dimension, and back on earth.

"So that is what Taj meant when he said he would make the stone fly?" I said.

"Yes, a rather poetic way of describing our trip," said the Master.

"Master, I am not wearing the white robe! I am wearing the normal clothes I left at the Cheik's house."

"Indeed, and so is everyone else," he said, pointing to the rest of the company, who were already standing near the giant stone, and wearing normal clothes.

“So what did we come here for? Surely not just to give Taj his treasure?”

“We came for the book, Germain. Everything we did was much worth it, even the encounter with the unpleasant and stupid Afrit.

We have recently heard that the book was here, in this dimension, after having searched for it unsuccessfully for generations. And now we have recovered a copy of the most important book in the world.”

“The strange book you printed from the stacks? What is it?”

“It is one of the very few copies in existence of what is probably the oldest book to have ever been written. A book the Anunnaki had valued very much. It is called *The Book of Rama Dosh*.”

I didn’t know why, but a shiver went through my spine when I heard the name of the Ancient book; the sound of the name triggered a reaction in my mind.

For a second I had a feeling of tottering on the brink of a dark, warm abyss that contained something older than the universe, and glowed with endless stars. It passed quickly, and the Master continued.

“In the future, you will have the privilege of studying it. It contains the knowledge that may, some day, save humanity from its own folly. At least I hope so with all my heart. And now, back to Damascus! Our friendly driver is waiting for us in the car.” -Note: This story also appeared in “On the Road to Ultimate Knowledge”, a book, I co-authored Ilil Arbel.

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Baalbeck, in Lebanon (Ancient Phoenicia) was one of the earliest cities/colonies of the Anunnaki on Earth.

Baalbeck and “Beit al Jin”:

At one time, a large community of lower entities called “Beit al Jin” (House of the Djinn) strived underground near the ruins of the Roman temples of Baalbeck.

The Beit was guarded by three principal djinns who shape-shifted constantly, during their first contact (Apparition) with human beings. According to a local legend, some of these lower entities were the remnants of the Afarit who have served King Solomon.

One of the entrances leading to their Beit, was situated under the massive stone of “Hajarat Al Houblah.”

Note: Beit means house in Hebrew and Arabic, Bitu and Bitu in Phoenician, and several other ancient Middle Eastern languages.

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The Galas

Sebitti and Akkadian Demons

Galas: *Akkadian/Babylonian/Sumerian. Noun.*

Galas are divided into two classes:

- **a**-Spirits beneath the angels who live on Earth;
- **b**-Demons of the underworld.

Both classes were created by the Anunnaki, and were mentioned in Babylonian, Akkadian, Chaldean and Sumerian mythologies and literature.

The demons of the underworld manifest themselves by night, alter their shapes, and trap people in dark places.

As written in the Akkadian/Sumerian clay tablets, Anunnaki goddess Inanna was escorted by Gallas upon her return from the Kurnugi (The underworld). Dumuzi was captured by Gallas and taken to the underworld. The most notorious demons were Alu, Lamastu, and Asakku (Asag in Sumerian), seven demons created by the Anunnaki god Anu.

They are known as the Sebitti, meaning “The Seven”.

The most recognizable Akkadian demons were:

- Bel Uri
- Benu
- Idipty
- Lamashtu
- Libu
- Mimma-lemnu
- Miquit
- Muttabriqu
- Pasittu
- Rabishu



Attack by the Gallas, the Babylonian demonic creatures. Circa 2000-1600 B.C. Isin-Larsa-Old Babylonian period. Hematite. Cylinder seal. Ischali, in the Diyala region, Mesopotamia.

- Sarabda
- Sidana
- Suruppu
- Tirid
- Ugallu
- Umma

The most recognizable Akkadian demons were:

- Endashurimma
- Endukuga
- Endushuba
- Engidudu
- Ennugigi
- Enuralla
- Nerubanda
- Saghulhaza

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Helama-Gooliim

Who are the Helama-Gooliim? Are they humans, or spirits? And is it true that they were created by the Anunnaki in ancient times, and are reproduced nowadays by the Anunnaki-Ulema?

Helama-Gooliim is the name of entities (Human-like) created by Anunnaki-Ulema for the purpose of

performing a good deed.

They are part animal, part human, part Golem, part Ghoul; a hybrid race. They are made of clay, or earth materials, much like all of us, but they have certain physical differences from both humans and animals. They look exactly like normal people; they have eyes, hands, feet, etc. “They are not at all like machines or robots. You will not think them anything but human if you saw them...”said Ulema Mordechai. They are born full adult. They are sensitive to light, so they work only by night, but they are nevertheless great engineers. Ulema Mordechai stated that when the Ulema, and some Kabbalists, reach the holy level of Kadash Daraja, they can create life. Real life.

The creatures would function much like human beings, but they have three deep fundamental differences:

- 1-They don't have a soul,
- 2-They don't have a physical heart that functions like a blood pump,
- 3-They don't have a wired brain.

Their essence comes from another dimension, to which they return after their task is done. They are created for that task, and that is their only purpose. The creator tells them what to do, and they do it right away.

In my case, I have created four of them to build houses for poor people in Estonia, and they did it very nicely, overnight.”

Anunnaki-Ulema Mordechai ben Zvi created a fleet of HelamaGooliim. And here is what he has said to me word for word about the entities he created: “I create each of them separately. For each, I bring with me seven pieces of papers on which I write certain codes, and I have to have my cane with me. Then I take soil, earth, or clay, and pour water on it to make it pliable. Once it's the right consistency, I mold it into a ball. I turn off most of the lights, leaving a very low illumination, maybe one candle or a small lamp, and pull back about four to five feet.

I then read a certain text that would encourage the ball to take the next step, which is to shape itself into an oblong of about four feet, and be ready to follow my special design. At that point I take my cane, walk to the other side of the oblong, dip the cane into the oblong, and stretch it.

I command the oblong to duplicate a human form, and it becomes a statue, lifeless, but similar in every way to the human form. I take the seven pieces of paper, and put two in the eyes, two in the ears, one in the mouth, and one on the breast, over the heart.

I roll the seventh piece as if it were a homemade cigarette, go to the other side of the statue, and throw the rolled paper at it. It always lands either in the nose or between the feet, and either position is correct. The statue starts to move and attempts to stand up. At this time I turn around and leave the room for a few minutes, so as not to look at the statue as it comes to life. Seeing the actual transformation is forbidden by the Code of the Ulema, as stated in the Book of Ramadosh.

I stand behind the door of the room, and wait until I hear the creature make a sound, which tells me that the procedure is complete.

I go back into the room, welcome the creature, give it clothes to wear, and pull out all the papers, to keep safely until such time as they are needed to disassemble the creature and send its essence back to its original dimension.

I create them to do one single task.

When the task is accomplished, I ask them to lie on the floor, next to each other, return the pieces of paper with the codes to the correct places, and pour water over their bodies.

The bodies disappear, leaving earth on the floor, and the essence goes back to where it came from.”

Asking the Ulema: “Do they always go away peacefully?” he replied: “No, sometimes they develop a

personality, if the task is a bit longer, and they have the delusion of being human and want to stay in our dimension. Of course it would be cruel and inhuman to let them stay, not to mention dangerous, but they do become tricky. So the Ulema or Kabbalist must be even trickier, and hypnotize the creature into deep sleep.

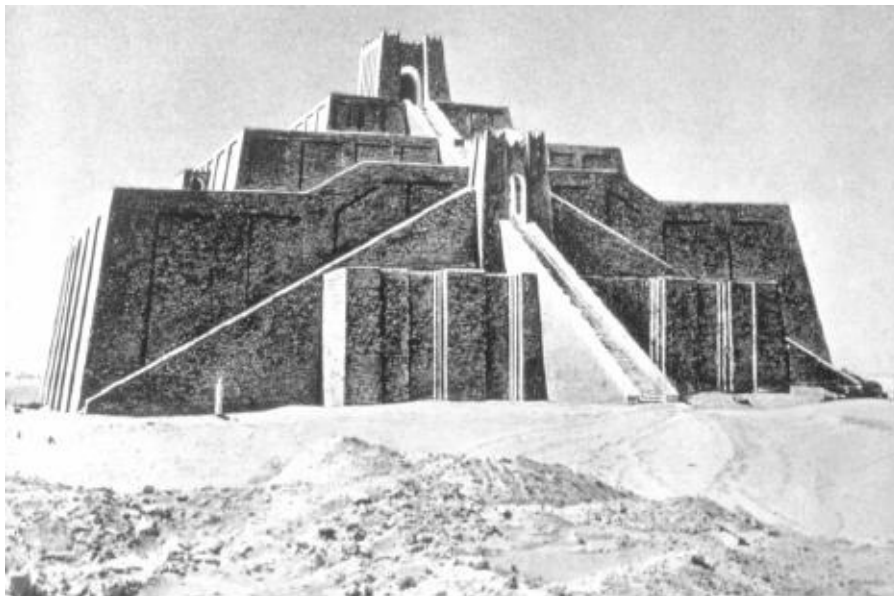
Then I put the papers where they belong and set the paper on fire, and the body starts smoldering. At that time, we pour the water over them and they disappear...they built for me nice houses...The next morning, very early, I went to inspect the houses, and removed the great blanket that covered the area. The blanket is a large plasmic sheet that can create a shield of invisibility over the entire area. We just refer to it as a 'blanket' because it's a short and easy name..."

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Izraelim

Izraelim: Anunnaki/Ulemite. Noun.

Entities created by Anunnaki geneticists, for the sole purpose of building huge edifices and immense temples, such as the walls and plateau of Baalbeck, the Pyramids, the fortifications of Tyre in Phoenicia, and the ramparts of the earlier cities and fortresses in Turkey, later, renovated and maintained by the Hittites, the ancestors of the Turks.



A Mesopotamian/Babylonian Ziggurat.

According to Anunnaki-Ulema Sadik, "The early Ziggurat were erected according to particular dimensions and blue prints given by the Izraelim and Anunnaki's remnants to the Sumerian architects and builders."

Ulema Medhat Shawkat stated that the Biblical Great Flood's boat was constructed/built according to these Anunnaki's specifications. Even the exterior (External structure) of the boat resembled the front façade of a Ziggurat."

He added, "Noah's boat was not only a boat, but a depository of genes and DNA stored by the Anunnaki, for further use in their genetic experiments." According to the book Ilmu Al Donia, and Mouzakarat Sinhar Marduchk, some of the Izraelim had reptilian heads.

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Golem “Golim”

Golem “Golim”: *Ana’kh/Ulemite/Hebrew. Term. Noun.*

Golem (In Ana’kh) is a prototype of a created presence or entity, usually associated with the mixture of a terrestrial element and the thought of a Golimu who creates a non-human creature. From Golim, derived the Kabbalistic/Hebrew word Golem.

Rabbi Loeb and the Golem of Prague.

Of all the Golem legends, none is as famous as the story cycle of the Golem of Prague. There had been books, plays, and even films depicting it, and often they included the creator of the Golem of Prague, Rabbi Loeb.

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Star of David and the Anunnaki Delta.

In the 1920 German Film “Der Golem” (The Golem), the Golem is identified with the “Star of David”; the Pentagram Star, illustrating two ascendant points or directions referred to as negative and evil. In Medieval Christianity, they symbolize the horns of the devil. If the sign is ascendant, then and only then, positive energy emanates from the star or the Anunnaki’s Delta.

In the book of Ramadosh, the “Star” is frequently represented as “Delta”, a sign of power and negative force, said Ulema Rabbi Mordechai. And he added: “Many places on Earth have this negative force that runs underground. This negative energy causes severe damages to one’s health, and mental awareness. Many are not aware of it. It is easy to find out by using the “Triangle Technique”.

Prague was home to many Jewish scholars and mystics; Rabbi Loeb was probably the most famous.

He lived a long life, 1513-1609, and defended his people valiantly against their enemies. His followers loved him so much they called him "The Exalted One."

Even to a holy man, or a great mystic, creating life is forbidden. It can only be justified if many lives would be saved by doing so, and not always even then. But Rabbi Loeb was instructed to try the horrifying task. He created his Golem with divine help, using Kabbalistic formulas communicated to him in dreams.

Acquiring this God-given knowledge was neither simple nor easy. The formulas were given, but deciphering them had to be done by the person himself. Worse, he had to use the Shem Hameforash -- the true name of God, which was known only to a few holy men in each generation, and was very dangerous to pronounce. The power it unleashed could turn against the man who uttered it.

This myth is unusual in that it is supposed to have happened in a specific year -- 1580. There was a new danger brewing in Prague; a notorious priest, Taddeush, planned to accuse the Jews of a new "ritual murder." Rabbi Loeb heard about it, and to avert the horrible danger, directed a dream question to heaven to help him save his people.

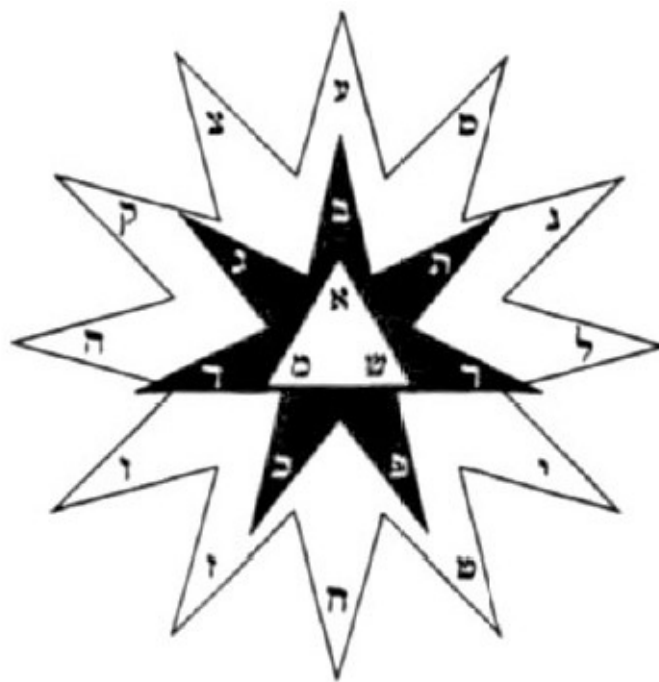
He received his answer in an order that is alphabetical in Hebrew: Ata Bra Golem Devuk Hakhomer VeTigzar Zedim Chevel Torfe Yisroel

The simple meaning was: Make a Golem of clay and you will destroy the entire Jew-baiting company. But this was only part of the message. The inner meaning had to be understood to be effective.

Rabbi Loeb extracted the real message by using **Zirufim**, special Kabbalistic formulas. And when he was done, he knew he could accomplish the creation of the Golem.

He called two people to assist him. His son-in-law, a Kohen (a Jew descended from the ancient order of priests) and his pupil, a Levite (a Jew descended from the servants of the Temple). He explained that they needed four elements -- fire, water, air and earth.

The two assistants represented the fire and water, Rabbi Loeb, air, and the Golem, earth. He explained how they had to purify themselves, because unless they were completely ready, the Shem Hameforash would destroy them.



The Kaballah Sign with the Anunnaki Delta (Triangle) in the center.



The Star of David as represented in the Chaldean Magic.

After a day of purification, they read various chapters from a particularly holy book, Sefer Yezira (The Book of Creation) and then went to the River Moldau. By torchlight, they sculpted a giant body out of river clay. The Golem lay before them, facing the heaven. They placed themselves at his feet, looking at the quiet face.

The Kohen walked seven times around the body, from right to left, reciting special Zirufim. The clay turned bright red, like fire. Then the Levite walked another seven times around the body, from left to right, reciting some more Zirufim. The fire-like redness disappeared, and water flowed through the body. He grew hair and nails.

Then Rabbi Loeb walked once around the body, and placed a piece of parchment in his mouth, on which was written Shem Hameforash.

He bowed to the East, West, South and North, and all three of them recited together: "And He breathed into his nostrils the breath of life; and man became a living soul."



The Golem in "Young Frankenstein" film.

The creation of a Golem, as it appeared in Mel Brooks' film *Young Frankenstein*. A scene from the film, shows actor Gene Wilder in the process of creating a Golem. Like Rabbi Loeb, Wilder is trying to conjure the Golem and to order him to return him to life.

The Golem opened his eyes and looked at his creator. They dressed him and took him to the synagogue, where he could get ready to start his mission.

Eventually, when the Golem was no longer necessary (and some claim he went mad and became a danger to everyone) Rabbi Loeb decided to return him to the void from which he came. He did that by recalling the Shem Hameforash, and with it the life principle, and thus restored the Golem into lifeless clay.

The clay figure had to be hidden in the attic of the synagogue, and no one was permitted to enter it again until many years later. Some writers during the nineteenth century claimed that the outlines of a giant body could still be seen there. –From the Book “Anunnaki, Ascended Masters, Ulema and Fallen Ange’s”, co-authored by M. de Lafayette and I. Arbel.



A Kabbalistic Rabbi (Possibly, Rabbi Loeb) creating a golem. According to some esoteric Kabbalistic manuscripts, the Rabbi had to place on the forehead of his creature to be, very particular words known to their magical powers.



A Golem.

How to create a golem

העוסק בקספר יצירה יש לו לטהר עצמו ללבוש
בגדים לצינים ואין לו לאדם לעסוק
יחידיו כ"א ב' או ג' דכתיב ואת הנפש אשר עשו
בחרן וכתיב טובים תשנים מן האחד וכתיב לא
עוב היות האדם לבדו אעשה לו עזר כנגדו לכך
התחיל ב' בראשית ברא . ויש לו ליקת קרקע
בתולת במקום הרים שלא חפר בת אדם קס.
ויגבל העפר במים חיים ויעשת גולם אחד ויתחיל
לגלגל באלפא ביתות של רכ"א שערים כל אבר
לבד כל אבר סכת"ב באו"ת בקספר יצירה כנגדו
ויתגלגלו בהתחלת א"ב ואח"כ יגלגל בתצרת א
א א א א א ולעולם אות השם עמהם א וכל הא"ב
ואח"כ א וואח"כ א וואח"כ א וואח"כ א וכן א"ו
וכן א"ה כולו ואח"כ יתליך ב' וכן ג' וכל אבר
באות שנועד בו והכל יעסוק בעתרת:

Instructions in Hebrew on how to create a golem from Rabbi Eleazar of Wormes (Worms). Abulafia and other Jewish mystics have their own instructions on golem creation. It is read from right to left.

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Der Golem. From the German film “Der Golem”, 1920.



In Der Golem, Rabbi Low employs the magic word and the pentagram star to bring life to the creature.



A modern day Golem, as seen in the German film "Der Golem".



A seer (Magician, Kabbalist, Ulema, Levy, Rabbi, etc.) in the process of writing the “Magic Word”, and/or appropriate esoteric sentences, and placing them on very specific parts of the “Clay Being”, to enable the Golem to come to life. According to Ulema Bukhtiar, some of these designated spots are the forehead, the ears and the mouth.

The Akkadian/Sumerian Cuneiform tablets told us how the Anunnaki created “Man” from the clay. Also, the tablets depicted the creation process, and the words (Or Command) the Anunnaki gods and goddesses used to bring life to their “Clay Beings”. In Ethiopia, Latvia, and Hungary, Anunnaki-Ulema have created several types of Golem Mordachai ben Zvi (My teacher and mentor in Budapest) described in-depth how he created two types of Golem, and ordered them to build a small town in Latvia, to shelter refugees. (Note: Refer to the book I coauthored with Dr. Ilil Arbel, “On the Road to Ultimate Knowledge”).

Ghool

Ghool “Ghul”: Ana’kh/Ulemite/Arabic. Noun.

In Ulemite literature, the Ghool are two categories of species that belong to a lower entities sphere. In other words, the Ghool are entities created by the Anunnaki at the time they experimented with the primordial prototypes of humans (Quasi-humans).

These creatures looked half animal-half human, with “deformed” physical-bio-organic shapes and structures. Some classify them with the Bahomth or the early Bahama (Baha’eim).

Chiribu

Chiribu “Kirubu”: Anunnaki/Ulemite/Assyrian. Noun.

Kirubu is the Assyrian name for the Guardian Angel, usually depicted as a winged bull with a man’s face. The Kirubu was in charge of protecting and guarding the main gate of the Assyrian palaces.

The word Cherub derived from the Ana’kh (Anunnaki language) word Chiribu “Kiribu”, which is an attribute to an Anunnaki personage who materializes and dematerializes at will.

Later on in history, all the Near Eastern, Middle Eastern, Judaism, Christianity and Islam will incorporate the name and its characteristics in their religion. But the original Angel/Cherub is an Anunnaki personage!

The word Cherub (Cherubim is the Hebrew masculine plural) is a word borrowed from the Assyrian *Kirubu*, from *Karâbu*, which means "to be near", and *Karâbu* derived from the Anunnaki word Chiribu.



Winged Genii/Kirubu Angels.



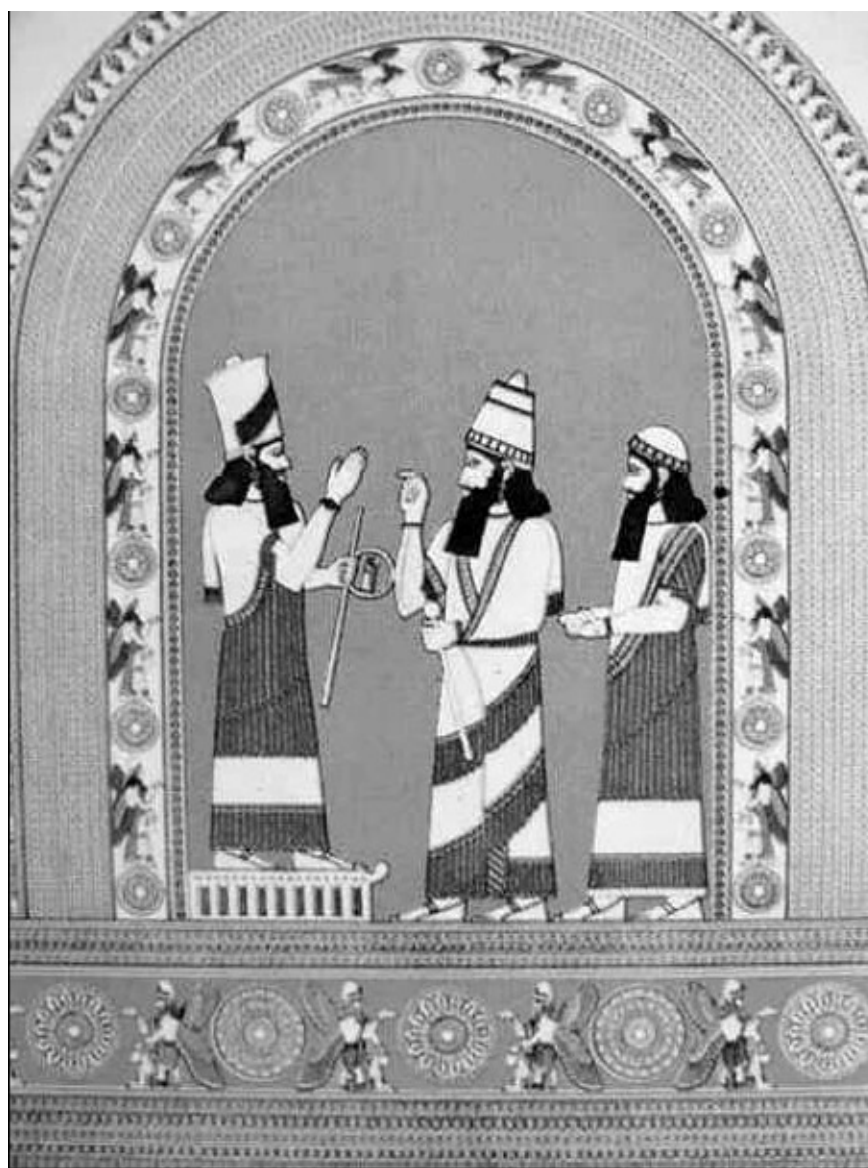
Chiribu “Kiribu” kneeling beside a sacred tree. Marble slab from the

palace of Nimrod.



One of the Babylonian eagle-headed genii or Chiribu guardian holding
in his left hand Lagi-zulum (Spathe of the Male Date-Palm.)

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A restored gigantic wall mural from the palace of Sargon II at Khorsabad, decorated with Anunnaki Chiribu.

CHAPTER 4

WHO IS IN CHARGE?

- Introduction
- II. List of the most important afrit
- III. List of the friendliest afrit
- The most noted of the Al Muhibiin are
- Chart of names of high spirits (High Afrit)
- A page from the book “Shams (Chams) Al Ma’aref Al Koubra”
- The Arabic text used to summon and command the spirits
- Transliteration
- Translation of the text
- General meaning/Verbatim
- II. Who is in charge?

Who is in charge?

I. Introduction

II. List of the most important afrit

III. List of the friendliest afrit

The most noted of the Al Muhibiin are

Chart of names of high spirits (High Afrit)

A page from the book “Shams (Chams) Al Ma’aref Al Koubra”

The Arabic text used to summon and command the spirits

Transliteration

Translation of the text

General meaning/Verbatim

II. Who is in charge?

I. Introduction:

Hours and days are under the control of several entities and spirits, mainly the Afrit, Djinns and Ezraelim. Anunnaki-Ulema have stated that some of the Afrit were created by the Anunnaki. They are mysterious entities or presence (Physical and nonphysical beings) with extraordinary powers who manifest themselves to help those who know how to call upon them. They are the genetic creation of the Anunnaki who later on in Middle Eastern folklore and Islamic scriptures (Arabic and Persian) became the Arabian Afarit, or Ifrit known as evil spirits.

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II. List of the most important afrit:

The Sahiriin in the Middle East, North Africa and the Arab Peninsula have a list of the most important afrits (Afarit).

The list included 300 entities, and the most powerful ones are:

- Abu Mhriz, also called Abu Yahkoob, and he rules over Tuesday;
- Barqan Abu Adjayb; he rules over Wednesday;
- El Mudhib, also called Abu Abdallah Al Said; he rules over Sunday;
- Murrah El-Abiad Abu El-Hareth, also called Abu Al Nour; he rules over Monday;
- Shamhurish El Tayyar; he rules over Thursday.



A medieval illustration of King Solomon and the Afrit, who were placed under his command. The Afrit were originally created by the Anunnaki.

IV. List of the friendliest afrit:

They are called Al Muhibiin by the Sahiriin.

Friendliest afrit means afrit who are known to be benevolent, and sometimes quite entertaining. They are not necessarily the most helpful ones, but surely the most pleasant.

Why?

Well, afrits are notorious for playing tricks on people, and some are extremely dangerous, because they can injure the Taleeb, and cause permanent damages.

You will never know when they will hit you, or throw at you objects they appear from nowhere. You have to remember that even though, they manifest themselves to you on a physical plane, they are still linked to the invisible Wasla.

So, not all afrits and entities are friendly.

Some are very hostile, and they try to control you and scare you during the séance.

You better be prepared, and defend yourself by pronouncing the proper command to send them away. You will find the command in another section of this book.

Why do we call them friendly?

The Sahiriin have told us that Al Mubibiin have helped so many people in their moment of difficulty.

Not only have they comforted the needy and the weak, but also managed to teach them how to solve their immediate problems. Allamah Bader El-Dinn said, “The friendly afrits have revealed to us, some of the greatest secrets and mysteries in the world, and taught the righteous ones, techniques that have transformed their miserable and unhappy lives into successful and very joyful lives. Techniques like Gumaridu, Gubara-ari, and Da-irat.

And because they are so friendly, Al Muhibiin quite often extend an invitation to visit their fantastic world. A place of beauty and splendors.”

Note: The Gumaridu, Gubara-ari, and Da-irat techniques are fully explained and detailed step-by-step in my book “The Book of Ramadosh. 7,00 Year Old Anunnaki-Ulema Techniques to Live Longer, Happier, Healthier, Wealthier.”

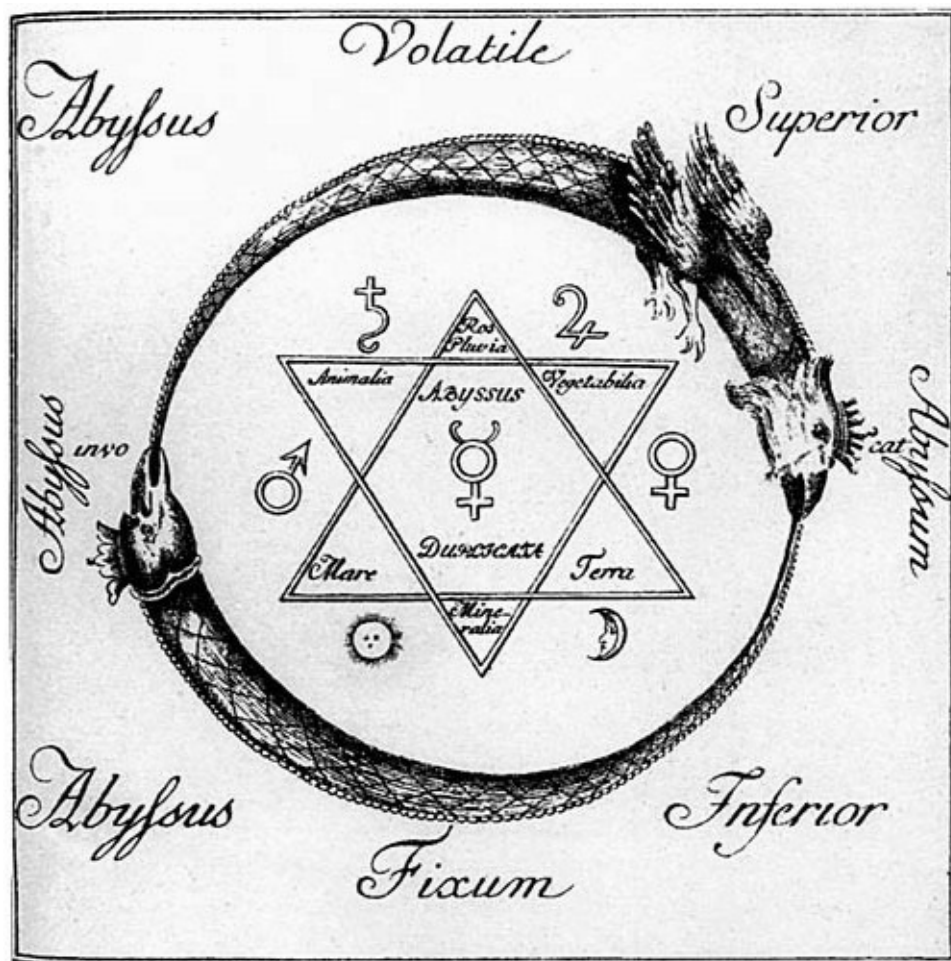
The most noted of the Al Muhibiin are:

- **Al Hanun.** Meaning: The affectionate. Pronounced: Al Ha noon.
- **Al Muhib:** Meaning: The loving one. Pronounced: Al Moo Hib.
- **Kamar Selwan Badri:** Meaning: The comforting early moon Pronounced: Ka mar Sell whaan Ba dree.
- **Sharif Al waj’ha.** Meaning: The noble face.
- Pronounced: Sha reef Al waj Haa.
- **Cheik Al Nei’maat.** Meaning: The master of blessings and graces. Pronounced: Shake Al Ne’ maat.

*** **



Solomon ready to summon the demons, Djinnns and Afrit created by the Anunnaki.



The ring of Solomon, given to him by an Anunnaki “Fallen Angel”, other said, by an Afrit, created by the Anunnaki.



Chart of names of high spirits (High Afrit)



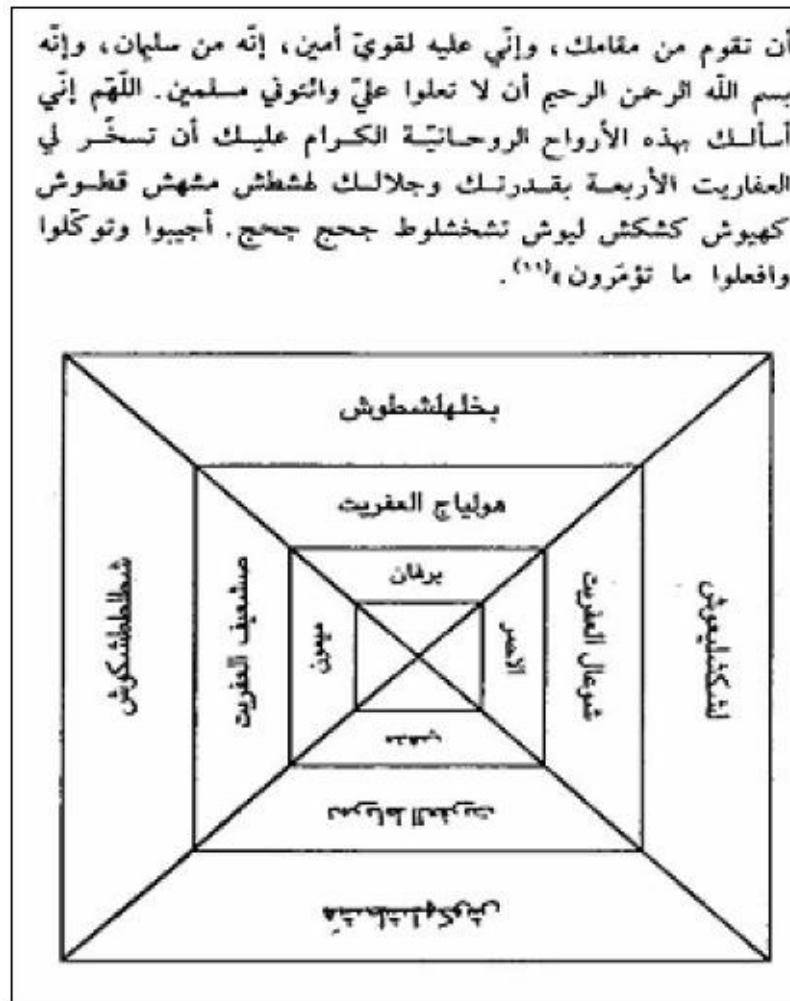
A relatively recent chart of names of high spirits (High Afrit) and the “Eye of Wisdom” used by Jewish seers, kabbalists, and alchemists.

Originally, it is based upon the Sura of Arwah (Picture of Spirits) itself originated from hand-written scrolls of Ulema’s book “Kitabu Ilmu Donia” (Book of the Knowledge of the Universe). Used by the Allamah and Pre-Islamic sorcerers in the Arab Peninsula. Some Afrit charts were written in Archaic Arabic, and proto-Hebrew.



Madame Blavatsky with Kuthumi, El Myora, and Anunnaki-Ulema Saint Germain. Image supposedly taken in the late 1800's. Saint Germain was the most advanced Ulema in the field of "Jalb Al Afrit", meaning commanding the Afrit.

A page from the book “Shams (Chams) Al Ma’aref Al Koubra”:



This illustration refers to “Jalasaat Al Afrit”, meaning “Afrit Seances”. It lists some of the names of the most powerful Afrit, such as:

Note: As written in Arabic in the magic square:

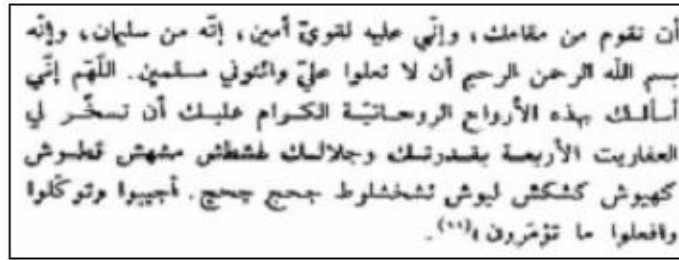
- Al Asmar
- Bakhlahalshatoush
- Burkan
- Jahjah
- Kahyouch
- Kashkash
- Kattouch
- Layoush
- Maymoun
- Tashaklatouch
- Shamou’aal
- Houliaj
- Sach’iif
- Lashkashilyouch
- Bakhlasha’hmatouch

- Hashtashalhakouch

Many Afrit names derived from the Ana'kh, which is the Anunnaki language.

The Arabic text used to summon and command the spirits, as mentioned in the book of Chams Al Maaref Al Koubra.

It is written from right to left:



Transliteration:

Ana takoumou min makamika, wa inni aleyhi lakawiyani amin, innahou min Suleiman, wa innahu bismi 'lah al rahman al rahim inna la tasallou 'aleyhi wa al tawaffi mouslimin. Allahuma inni ousa'ilouka bihazi al arwah al rouhaniyah al kiram 'alayka an tousakhirou li al afariit al arba'a bi koudratika wa jalalaka mouchtach mashash katouch kay-youch kashkash layouch tachakh shalout ja' ja'ah ja' ja'ah. Ajibou wa tawakalou waf 'alou ma tou'miroun.

Translation of the text:

Here is my translation of the Arabic Text.

General meaning/Verbatim:

To elevate (Or rise) yourself from your stand (High Position), and upon him (Over him), I am strong and loyal, he is from Solomon, and he is by the name of God the merciful, do not pray upon me, and be cautious and peaceful (Musaalimiin means peaceful. And Muslimin means Muslims). My God I am asking you (Requesting you, begging you) by the name of these noble spiritual spirits to put at my disposal (To put them in my service) the four afarit, with your might and majesty, Moushtash, Mash-hash, Kattouch, Kah-youch, Kash-Kash, Layouch, Tachakh-Shalout, Jah'Ja'h. Respond and do what you were ordered to do.

*** **

III. Who is in charge?

Allamah Thabet Al-Ansari said, “It is really not important to know who is in charge.

Who is the chief of the afrit?

Don’t worry about that, because it is irrelevant to your Tajrabah. In fact, you will never know because it is way above your head.

Besides, the afrit will never tell you who their boss is, because during your Tajrabah, YOU will be in charge, you will be Al Sayed.”

He added, “Therefore, you better choose the right commands.”

CHAPTER 5

DIFFERENT KINDS OF SPIRITS AND ENTITIES APPARITIONS

- I. Introduction
- II. Reasons for different types of apparitions
- III. The different types of apparitions and manifestations
- IV. How to deal with these situations?
- Follow these instructions
- Translation
- Meaning (Verbatim)
- V. Dealing with an aggressive or a defying entity
- Use this command to control the entity

Chapter 5

Different Kinds of Spirits and Entities

Apparitions

- I. Introduction
- II. Reasons for different types of apparitions
- III. The different types of apparitions and manifestations
- IV. How to deal with these situations?
- Follow these instructions
- Translation
- Meaning (Verbatim)
- V. Dealing with an aggressive or a defying entity
- Use this command to control the entity

I. Introduction:

By their own nature, entities love to play tricks on people. In some instances, entities become aggressive and defying. They refuse to comply with your Talabaat, and in some rare cases, they display a threatening behavior. But there is a way to deal with the situation. You have to stay calm and never panic. You can use commands to calm down the entities, and force them to obey you.

*** **

II. Reasons for different types of apparitions:

Summoning spirits, entities and presences normally produces several different types of apparitions and manifestations. This is caused by numerous factors, such as, to name a few:

- 1-Strength, quality and authority of the command.
- 2-The hour and the day of the summoning séances.
- 3-The quality and length of your rapport with the entity.
- 4-The class and category of the summoned entity.
- 5-The quality, nature and reasons of your Talabaat.
- 6-Your status, meaning how important are you to the entity?

*** **

III. The different types of apparitions and manifestations:

The different types of apparitions and manifestations include the following, to name a few:

- 1-Full apparition, meaning the entity appears complete.
The whole body is visible.
- 2-Partial apparition, meaning not all parts of the entity's body are visible. Sometimes, the lower part of the body is missing. However, in all the partial apparitions, the face is always visible to the naked eye.
- 3-Holographic apparition, meaning a projection of an image of the entity. The entity appears on a grid or a screen, or just like a TV screen floating in the air.
- 4-Ghostly apparition, means the entity appears like a smoke, a ghost, and/or a blurry image.
- 5-Sounds and voices: In some cases, the entity becomes very talkative, while in other instances, the entity is totally mute.
- 6-In some cases, the entity is very friendly, and in some other cases, the entity is hostile and aggressive.
- 7-In some cases, the entity is obedient, and in some other cases, the entity is defying.
- 8-The entity appears alone.
- 9-The entity brings along escorts and/or friends from the world beyond.
- 10-The entity is a male.
- 11-The entity is a female.
- 12-The entity has no gender.
- 13-The entity has a gigantic stature.
- 14-The entity is miniscule, so on...

*** **

IV. How to deal with these situations?

What you should do if you encounter one of those situations, except for case #1? How to deal with these situations?

Follow these instructions:

- 1. Welcome the entity and ask it/him/her to appear complete.
- 2. Pronounce these words (This is your command):

Ikmal Ikmal Bismi Al Khader.

Translation:

- **Ikmal** means complete.
- **Bismi** means by the name of.
- **Al Khader** is the name of the creator or the Supreme Being (God to those who believe in his existence).

General meaning (Verbatim):

Complete complete yourself by the name of Al Khader.

- 3. Repeat this command twice.
- 4. Wait for 5 seconds to see what is going to happen.
- 5. If the entity does not complete it/her/his body, draw the sign of a fish on the ground or the sand, and say loud (This is your command):

***Amoo roo koom Amoo roo koom fawran bil'
Ikmal. Bisma al Asma' Al Sabaa Al Housna***

Translation:

- **Amoo roo koom Amoo roo koom** means I am commanding you; I am ordering you.
- **Fawran** means right away, immediately.
- **Bil'Ikmal** means to complete yourself.
- **Bisma** means by the name of.
- **Al** means the.
- **Asma'** means the names.
- **Al Sabaa** means the seven.
- **Al Housna** means the noble, the pleasant.

General meaning (Verbatim):

I am ordering you to complete yourself immediately by the name (By the authority, by the power) of the seven noble names.

Note: This, should do it! This is applicable to cases 2,3,4.

*** **

V. Dealing with an aggressive or a defying entity:

Use this command to control the entity:

***Ijmid Ijmid, Amoo roo koom Amoo roo koom
Bismi Al Khader.***

Translation:

- **Ijmid Ijmid** means calm down calm down.
- **Amoo roo koom Amoo roo koom** means I am commanding you; I am ordering you.
- **Bismi** means by the name of.
- **Al Khader** is the name of the creator or the Supreme Being (God to those who believe in his existence).

General meaning (Verbatim):

By the name of Al Khader I am ordering you I am ordering you to calm down to calm down.

Note: This, should do it! This is applicable to cases 6,7.

*** *** ***

CHAPTER 6

THE BAD DAYS AND THE GOOD DAYS FOR SUMMONING ENTITIES AND SPIRITS

- When you should and you should not summon the entities
- I. The Rizmanah: Calendar of the spirits and entities
- Monday
- Tuesday
- Wednesday
- Thursday
- Friday
- Saturday
- Sunday
- II. Chart/Square of the spirits and entities calendar of days and corresponding letters
- Your Sihr work on Sunday
- Summary
- The Magic Square of Sunday
- Mouraba 1
- Calendar/Square of Sunday and corresponding letters
- Note (Linguistic and Phonetic)
- Follow these instructions
- Before you summon the entity
- Preparation
- Dimensions of the Burqa'h
- The command
- Marsih Kidraa Sayed Arwah Ajeeboo Talabaati Aa moo roo koom Aa moo roo koom
- Translation word for word
- General meaning
- Important note
- The summoning séance
- Follow these instructions
- 1. The Command: First thing you must do is to pronounce this command
- Ihdaroo Ihdaroo Ayatouha Al Arwah Al Kareema. Ahlan wa sahlam. Bismou Al Khader Sayed Al dounia Aamoo rookoom Amoo rookoom. Rab Al Alameen, Allahooma Sakher Lee Al Arwaah Al Karimah Wa Al Afrit Al Maymoun
- Translation word for word
- General meaning

- Ahlan wa sahlān. Houdourakum karim
- Translation
- General meaning
- 2. Conversing with the entity
- Shape-shifting of the entity
- Your Sihr work on Monday
- Summary
- The magic square of Monday
- Mouraba 2
- Your Sihr work on Tuesday
- Summary
- Roster of Angels you can summon
- The Istijabah
- Mouraba 3: The Magical Square for Tuesday
- How to use it
- Follow these instructions
- So, proceed as follows
- Step one
- Step two
- Step three
- Call upon your angel, by using the proper Istijabah
- Important note
- Istijabah for angel Seraph-iil, the affectionate
- Adonai, Ilahi, Ihdar Seraph-iil. Seraph-iil, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka
- Translation word for word
- General meaning
- Your Sihr work on Wednesday
- Summary
- How to use it
- Follow these instructions
- If you are calling upon angel Gibra-iil
- The Istijabah for angel Gibra-iil
- Adonai, Ilahi, Ihdar Gibra-iil, Gibra-iil Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka
- Translation word for word
- General meaning
- Mouraba 4
- Calendar/Square of Wednesday and corresponding letters
- If you are summoning spirits and entities, mentioned on page 207
- Important note
- Special favors
- Mouraba 4
- Your Sihr work on Thursday
- Summary
- Most favorable spirits and entities to summon
- How to summon them
- Mouraba 5
- Your Sihr work on Friday

- Summary
- Most favorable spirits and entities to summon
- And especially the Al Muhibiin
- How to summon them
- Angels you can summon on Friday
- How to call upon them
- Important note
- Fasida Fasida, Bismou Al Khader Ikroujou Fawran Ya afarit Al Sharr
- Translation word for word
- General meaning
- Mouraba 6. The magical square for Friday
- Your Sihr work on Saturday
- Summary

*** **

Chapter 6

The bad days and the good days for summoning entities and spirits

When you should and you should not summon the entities

When you should and you should not summon the entities

I. The Rizmanah: Calendar of the spirits and entities

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday

II. Chart/Square of the spirits and entities calendar of days and corresponding letters

Your Sihr work on Sunday

Summary

The Magic Square of Sunday

Mouraba 1

Calendar/Square of Sunday and corresponding letters

Note (Linguistic and Phonetic)

Follow these instructions

Before you summon the entity

Preparation

Dimensions of the Burqa'h

The command

Marsih Kidraa Sayed Arwah Ajeeboo Talabaati Aa moo roo koom Aa moo roo koom

Translation word for word

General meaning

Important note

The summoning séance

Follow these instructions

1. The Command: First thing you must do is to pronounce this command

Ihdaroo Ihdaroo Ayatouha Al Arwah Al Kareema. Ahlan wa sahlān. Bismou Al Khader Sayed Al dounia
Aamoo rookoom Amoo rookoom. Rab Al Alameen, Allahooma Sakher Lee Al Arwaah Al Karimah Wa
Al Afrit Al Maymoun

Translation word for word

General meaning

Ahlan wa sahlān. Houdourakum karim

Translation

General meaning

2. Conversing with the entity

Shape-shifting of the entity

Your Sihr work on Monday

Summary

The magic square of Monday

Mouraba 2

Your Sihr work on Tuesday

Summary

Roster of Angels you can summon

The Istijabah

Mouraba 3: The Magical Square for Tuesday

How to use it

Follow these instructions

So, proceed as follows

Step one

Step two

Step three

Call upon your angel, by using the proper Istijabah

Important note

Istijabah for angel Seraph-iil, the affectionate

Adonai, Ilahi, Ihdar Seraph-iil. Seraph-iil, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka

Translation word for word

General meaning

Your Sihr work on Wednesday

Summary

How to use it

Follow these instructions

If you are calling upon angel Gibra-iil

The Istijabah for angel Gibra-iil

Adonai, Ilahi, Ihdar Gibra-iil, Gibra-iil Sharifina, Ihdar, Baraka

Alluha Al Kader Aleyka

Translation word for word

General meaning

Mouraba 4

Calendar/Square of Wednesday and corresponding letters

If you are summoning spirits and entities, mentioned on page

207

Important note
Special favors
Mouraba 4
Your Sihr work on Thursday
Summary
Most favorable spirits and entities to summon
How to summon them
Mouraba 5
Your Sihr work on Friday
Summary
Most favorable spirits and entities to summon
And especially the Al Muhibiin
How to summon them
Angels you can summon on Friday
How to call upon them
Important note
Fasida Fasida, Bismou Al Khader Ikroujou Fawran Ya afarit Al
Sharr
Translation word for word
General meaning
Mouraba 6. The magical square for Friday
Your Sihr work on Saturday
Summary

Like humans, different categories of entities and “presences” have their own Rizmanah (calendar).

- **Entities** means: Spirits, Ghools, Djinns, Afrits, Arwah, Demons, Angels, Ghosts, and similar manifestations.
- **Presences** mean the manifestation of non-physical elementals and entities that live on Earth and other dimensions.
- **Rizmanah** (Calendar) means a week or the days of the week of the entities and presences.
- **Good days** means, that on these days, angels and benevolent spirits and entities can be summoned. Many of them appear in the flesh. Others communicate with us using different means such as the “Triangular Papers”, and projection of objects.
- **Bad days** means, that on these days, evil and malevolent spirits and entities can be summoned.

*** **

I. The Rizmanah: Calendar of the spirits and entities

The Rizmanah of the entities consists of the following days:

Monday:

Monday is called Ithina in the Sahiriin vocabulary. Later on, it was changed to Ahaad, for reasons we do not know. It is a bad day.

Bad day means that on this day, only bad entities or presences manifest themselves during a Mindkhal (Séance). On Ahaad, the Saher (Magician) or the Kare'h (Reader; you) can communicate with malevolent spirits.

Tuesday:

Tuesday is called Taltah in the Sahiriin vocabulary. It is a good day.

Good day means that benevolent entities or presences manifest themselves during a Mindkhal (Séance). Taltah is abundant with apparitions and manifestations, meaning that on this day, spirits and entities are easily reachable, and/or willing to respond to your summons and Talabaat (Commands and wishes).

If the spirits respond, then the Kareh (Reader, you) becomes a Taaleb.

Taaleb means a person who is summoning spirits and entities.

Wednesday:

Wednesday is called Arba'ah in the Sahiriin vocabulary. It is a good day.

Thursday:

Thursday is called Khmasi in the Sahiriin vocabulary.

It is a good day.

Friday:

Friday is called Ijmah in the Sahiriin vocabulary. It is a good day to summon the spirits and entities. Only benevolent presences manifest themselves on Friday.

Saturday:

Saturday is called Sabith in the Sahiriin vocabulary. Saturday can be used to summon both the good and bad spirits.

Sunday:

Sunday is called Akbaal in the Sahiriin vocabulary.

It is the Rihah day, meaning the day of rest of the spirits and entities. No extensive Sihr work, or prolonged séances should be done on this day. However, you can still summon the spirits and entities for a very short time.

Short time means a maximum of twenty minutes.

Note: More explanation is provided in volume two.

*** **

II. Chart/Square of the Spirits and Entities Calendar of

Days and Corresponding Letters:

حرف الجيم للقرآن يوم الاثنين					حرف الشين للقرآن يوم الاحد				
ج	ز	ظ	ش	ف	ش	ز	ظ	ش	ف
خ	ث	ج	و	ظ	س	ح	ث	ج	ز
س	ف	ح	ث	ج	ز	ظ	س	ح	ث
ز	ظ	ش	ف	ح	ث	ج	ز	ظ	س
ث	ج	ز	ظ	س	ح	ث	ج	ز	ظ
ف	ح	ث	ج	ز	ظ	س	ح	ث	ج
ظ	س	ح	ث	ج	ز	ظ	س	ح	ث
حرف الالف لعطارد يوم الاربعاء					حرف التين للمريخ يوم الثلاثاء				
ث	ج	ز	ظ	س	ح	ث	ج	ز	ظ
ف	ح	ث	ج	ز	ظ	س	ح	ث	ج
ظ	س	ح	ث	ج	ز	ظ	س	ح	ث
ج	ز	ظ	س	ح	ث	ج	ز	ظ	س
س	ح	ث	ج	ز	ظ	س	ح	ث	ج
ز	ظ	ش	ف	ح	ث	ج	ز	ظ	س
ث	ج	ز	ظ	س	ح	ث	ج	ز	ظ
حرف الخاء للزهرة يوم الجمعة					حرف الظا للشمس يوم الخميس				
خ	ث	ج	ز	ظ	س	ح	ث	ج	ز
س	ح	ث	ج	ز	ظ	س	ح	ث	ج
ز	ظ	ش	ف	ح	ث	ج	ز	ظ	س
ث	ج	ز	ظ	س	ح	ث	ج	ز	ظ
ف	ح	ث	ج	ز	ظ	س	ح	ث	ج
ظ	س	ح	ث	ج	ز	ظ	س	ح	ث
ج	ز	ظ	س	ح	ث	ج	ز	ظ	س
حرف الزاي لحداله يوم السبت					اعلم وفقني الله الى طاعته ومنهم اسرار واسماه ان هذه الحروف ناربه وهي شعله بما ذكرناه سابقا من هلاك الاعدا والجبار				
ز	ظ	ش	ف	ح					
ث	ج	ز	ظ	س					
ف	ح	ث	ج	ز					
ظ	س	ح	ث	ج					
ج	ز	ظ	س	ح					
ز	ظ	ش	ف	ح					
ث	ج	ز	ظ	س					
ف	ح	ث	ج	ز					
ظ	س	ح	ث	ج					

Your Sihr Work on Sunday

Summary:

Sunday is the day of rest of the spirits and entities. Therefore, the Taaleb should not conduct long séances. No extensive Sihr work, or prolonged summoning séances should be done on this day. However, you can still summon the spirits and entities for a very short time.

For Sunday, only Mouraba 1 should be used (See below). On the following pages, I am reproducing Mouraba 1, because you must copy Mouraba 1 and place it on the Burqa'h.

The Magic Square of Sunday





Mouraba 1

Calendar/Square of Sunday and Corresponding Letters.

*** **

Note (Linguistic and Phonetic):

The square starts from right to left with the letter  F.

The square ends with the letter  'Kheh.

F is pronounced Fa.

Fa or F corresponds to Eastern and Western names like Fayrooz, Feyrooz, Farid, Philip, Farah, Frank, Fifi, Fatima, Philomena, Francis, Fernando, etc. In other words, the F or Fa sounds like F and Ph in Anglo Saxon and other Western languages.

The Anunnaki-Ulema called "F" the forbidden letter, or more precisely, the letter that was never allowed to be included in the Phoenician Aramaic, and Hebrew alphabets.

"Thus all secret sounds and meanings associated with F would not be pronounced or heard, or known to the un-enlightened ones..." said Ulema Hanafi.

"There are 12 secret words starting with the letter F that are hidden in the Torah, and the Book of Rama-Dosh..." explained Ulema Sadiq Al Qaqsi.

And accordingly, each word produces a powerful sound capable of changing the fabric of time.

The letter F was substituted by Ph, pronounced Pveh in several Semitic languages, except Arabic; the proto-Semitic "P" became the Arabic "F".

*** **

Cut this page, or copy Mouraba 1 (Square below) and place it on the Burqa'h. This is the only magical square you should use on Sunday. Informations on how to use the magical square are provided on the next page.



Follow These Instructions:
Before you summon the entity:

Preparation:

- 1. Make sure you are alone.
- 2. Wear white clothes.
- 3. Light up one white candle and place it on the right side of the Burqa’h. Never, ever on the left side, because it is considered by the Sahiriin as the “Side of the Devil”, or the malevolent entity.
- 4. Place a glass of water inside the Burqa’h (On the left side).
- 5. Throw a little bit of salt around the Burqa’h. (On the outside)
- 6. Copy Mouraba 1, and place it in the middle (Center) the Burqa’h.

The Burqa’h is the area or place you designate on the floor as your Talabaat and Summoning zone. This is your anchored center where you will place all the magical squares, the magical circles, your written requests, the letters, words and phrases of command, as well as photos and personal effects belonging to others, if you want to link them to your Sihr readings, and make them a vital part of your search about everything you want to know about them.

Dimensions of the Burqa’h:

10 inches by 10 inches, if you choose a square, or 12 inches diameter if you choose a circle. Both serve the same purpose.

So don't worry about it. Use whatever is available to you. A circle is fine, and a square is equally fine.

So, you have to draw either a circle or a square on the floor. Use any kind of pen or pencil. You can also draw the square or circle using a stick or your finger, if you are in a sandy area. Sand is very fine too.

- 7. While you are drawing the circle or the square, repeat this phrase (Command) twice:

The Command:

***Marsih Kidraa
Sayed Arwah Ajeeboo Talabaati
Aa moo roo koom
Aa moo roo koom.***

Translation word for word:

- **Marsih:** Marsih (Name of a powerful entity).
- **Kidraa:** Capability. Power. Authority.
- **Sayed:** Master.
- **Arwah:** Spirits.
- **Ajeeboo:** Respond. Answer.
- **Talabaati:** My requests. My wishes.
- **Aa moo roo koom:** I am ordering you (I am commanding you).

General meaning:

Powerful Marsih, Master of spirits, answer my requests. I am ordering you, I am ordering you.

You have to memorize this phrase.

Do not copy it and try to read it afterward. You must memorize this phrase!!

- 8. Place Mouraba 1 inside the square or the circle, like this:

This area here (Square) is the Burqa'h.



- 9. Write down your first name under the Mouraba like this, see below:



Your name here, for example
FRED, FRANCIS, or FARAH

- 10. Write down (Briefly) your wishes or requests, under your name, like this:



FRED, FRANCIS, or FARAH

Write here your wish or request. For example, you could write:

I want to know if I am going to be hired for the job I have applied to on Wednesday.

Or

Is he cheating on me, and if yes, give me her name.

*** **

Important note:

The entity will respond!! And you will get the correct answer, assuming you are using the proper command. Some Sahiriin do not write down their wishes. Instead, they converse with the entities.

You can do this too, but if you are a beginner, it is advisable that you place your request or order in writing. As you progress, you will understand why?

For your first séance, do not ask many questions.

Three or four questions is more than enough.

Why?

Because you have not yet established your authority over the entity!

*** **

You are on your way now to summon the entity!

The Summoning Séance:

Follow these instructions:

1. The Command:

First thing you must do is to pronounce this command:

***Ihdaroo Ihdaroo Ayatouha Al Arwah Al
Kareema. Ahlan wa sahlam. Bismou Al Khader
Sayed Al dounia Aamoo rookoom Amoo
rookoom.
Rab Al Alameen, Allahooma Sakher Lee Al
Arwaah Al Karimah Wa Al Afrit Al Maymoun.***

Translation word for word:

- **Ihdaroo Ihdaroo:** Make appearance make appearance.
Manifest manifest.
- **Ayatouha:** Oh You!
- **Al:** The.
- **Arwah:** Spirits.
- **Al:** The.
- **Kareema:** Noble. Generous.
- **Ahlan:** Welcome.
- **wa:** And.
- **Sahlam:** Usually spoken and written as Ahlan wa Sahlan to complete the whole sentence which means you are welcome in our place or home.
- **Bismou:** By the name of.
- **Al:** The.
- **Khader:** Khader. It means the capable. Name of a spirit.
- **Sayed:** The master.
- **Al:** The.
- **Dounia:** The world.
- **Aamoo rookoom Amoo rookoom:** I am ordering you I am ordering you (Commanding you).
- **Rab:** God.
- **Al:** The.
- **Alameen:** The worlds; this one and the other.
- **Allahooma:** Oh my God.
- **Sakher:** Dispose. Put at disposal.
- **Lee:** To me.
- **Al:** The.
- **Arwaah:** Spirits.
- **Al:** The.
- **Karimah:** Noble. Generous.
- **wa:** And.
- **Al:** The.

- **Afrit:** Afrit.
- **Al:** The.
- **Maymoun:** Maymoun. Name of a spirit.

General meaning:

Come in, come in, You the Honorable (Noble) spirits. You are welcome (I welcome you). By the name of Alkader, the Master of the world, I order (Command) you, I order you. Oh God of the universe (All worlds) put at my disposal the Noble Spirits and Al Maay Moon the afrit.

- 2. You wait 10 seconds or so, to see what is going to happen.

Usually, nothing does, if you are new at this. Then, you try one more time. Meaning, you repeat one more time the same command. And once again, you wait for 10 more seconds.

This time it should work. If not. Do not give up. Try again for the third time, and wait for 10 seconds or so.

If despite all your efforts, you remain in vain, try to summon another spirit.

For example, you can call upon one of the Moustajabiin, or Al Muhibiin.

It is crucial that you don't give up or loose faith.

Summoning requires patience, trust, determination, and above all establishing a friendly rapport with the entity.

You might ask, how I am going to establish a friendly rapport with the spirits, if they are not hearing me. How can I do that if they are not here?

You are wrong! The entity is here! Right in front you, but you cannot see it/him/her yet! The entity is checking you out.

The entity is sizing you up! Yes sir! Sometimes, the entity wants to play with you, and very possibly, tease you or even play tricks on you. Remain calm.

Welcome the entity one more time by saying:

Ahlan wa sahlam. Houdourakum karim.

Translation word for word:

- **Wa:** And.
- **Sahlam:** Usually spoken and written as Ahlan wa Sahlan to complete the whole sentence which means you are welcome in our place or home.
- **Houdourakum:** Your presence.
- **Karim:** Noble.

General meaning:

You are so welcome. I honor our presence.

If this welcome did not work, close the séance, and try again the following day. If the entity finally manifests in the flesh, then proceed to converse with the entity.

*** **

2. *Conversing with the entity:*

Now you are entering an un-chartered territory; a world you have never believed existed. You will be terrified for a while, yet pleasantly surprised to see the entity standing before you. And you will be confused as well, because the entity seems to have no gender. Sometimes, the entity is a male, or at least, it appears to be an older man and/or a young boy. Some other times, the entity is a woman. And in some cases, the entity is both. How could this be possible?

Shape-shifting of the entity:

Well, according to the Sahiriin, the entity is capable of shape-shifting. This means that the entity is capable of materializing in any shape or form. And in some rare instances, the entity appears shapeless, or incomplete. This is going to scare you at first, but as you progress on the road of Shir, shape-shifting and similar extraordinary phenomena become very ordinary happenings, and your mind will self adapt to Sihr incomprehensible metamorphosis.

*** **

Your Sihr Work on Monday

Summary:

Monday is a bad day for summoning spirits and entities. On Monday, only bad entities or presences manifest themselves during a Mindkhal (Séance). On this day, only communications with malevolent spirits occur. If you are a beginner, do not attempt to set up a séance on Monday. You could be hurt. Malevolent and vicious entities are known to attack the Taaleb on Monday. And since you do not know all the proper commands to send away the bad entities, you will not be able to control them and/or to command them.

The Sahiriin called Monday “Baab Al Shayatiin”, meaning the door of the Devils (Yes, in plural).

- **Baab** means: Door.
- **Al** means: The
- **Shayatiin** means: Devils.

Many Sahiriin who have lost their ethical principles, frequently use Monday to summon the evil spirits, for one purpose: Destroying their enemies, and causing catastrophic results to people they have linked to their summons. Sorry, I am not going to tell you anything about summoning spirits on Monday.

حرف الجيم للقمر وله يوم الاثنين

ج	ز	ظ	ش	ف	ح	ث
خ	ث	ج	ز	ظ	ش	ف
س	ف	ح	ث	ج	ز	ظ
ز	ظ	ش	ف	ح	ث	ج
ث	ج	ز	ظ	ش	ف	ح
ف	ح	ث	ج	ز	ظ	ش
ظ	ش	ف	ح	ث	ج	ز

The magic square of Monday Mouraba 2

Calendar/Square of Monday and Corresponding Letters.

Your Sihr Work on Tuesday

Summary:

Tuesday is a good day for summoning entities and spirits.

Tuesday is abundant with apparitions and manifestations of benevolent spirits and entities. According to the Sahiriin, angels manifest themselves in the flesh on Tuesday.

Roster of Angels you can summon:

- **Seraph-iil**, called the affectionate.
- **Gibra-iil**, called the just.
- **Mikha-iil**, called the merciful.
- **Isra-phiil**, called the great and dear one.
- **Izra-iil**, called the all mighty.
- **Natana-iil**, called the watcher.
- **Rehma-ill**, called the grantor of favors.
- **Nisra-iil**, called the victorious.
- **Repha-ill**, called the loving companion.
- **Mounawar**, called the spirit of light and truth.

The Istijabah:

Each angel has his/her own Istijabah. There is a major difference between a Command and an Istijabah.

Commands are used to command and order spirits and entities. Istijabah is a request, NOT a command, simply because you cannot command angels and order them to do what you want. They belong to Shoula Al Nour; the sphere of light, love and ultimate wisdom.

The angels are far more superior than any other spirit, human, and/or a living creature. They are more powerful, affectionate, and of course wiser than all the spirits. Their power is the power of love, mercy and unconditional assistance. The angels will help everybody and anybody.

You have to address the angels very properly, and show a great respect.

There are several kinds of Istijabah. Each angel responds to a very particular Istijabah (See Volume 2). However, all Istijabah must appear on the Burqa'h under the Daa-ira Ilahiya. (See next page)

Below the Istijabah, you place Mouraba 3.



Mouraba 3

The Magical Square for Tuesday.

The Mouraba 3 starts with the letter ش.

It is pronounced: Sheen.

It is a deterrent against evil, against vicious thoughts, against bad intentions, and above all against Shaytan (The Devil).

The letter ش is the first letter of the word Sharr, which means evil deed. The reason for opening Mouraba 3 with this letter is to stop evil things, and prevent mishaps and catastrophes. The angels are familiar with this letter. As soon as they see it, they will know that danger must be eliminated, and evil things that may occur in your life must be removed right away. They have the power to do so.

*** **

How to use it:

Follow these instructions.

- 1. Place Daa-ira Ilahiya on the Burqa'h.
 - 2. Draw a square on the Burqa'h.
 - 3. Place Mouraba 3 in the center of the square, under Daa-ira
 - 4. Write the name of the angel you want to call upon under Mouraba 3.
 - 5. Burn incense.
 - 6. Call upon your angel by using the proper Istijabah.
- Remember, each angel responds to a particular Istijabah.

*** **

So, proceed as follows:

Step One:

Cut and place Daa-ira Ilahiya (Below) on the Burqa'h.



Daa-ira Ilahiya.

Step Two:

Cut this page, or copy Mouraba 3 (Square below) and place it on the Burqa'h, under Daa-ira Ilahiya. This is the only magical square you should use on Tuesday.

This space is the Burqa'h.



Mouraba 3.

Write here: The name of the angel you want to communicate with.

Step Three:

Call upon your angel, by using the proper Istijabah.

Important note:

By now, you already know that Angels do not communicate with us in Chinese, French, English, or in any other language we speak. So, when you see or hear so-called mediums or channelers calling this or that angel in English, you tell yourself: Nonsense!! It does not work that way.

Sometimes, and as seen on American television, ghost hunters ask a spirit (For instance Robin Hood, or Peggy): Robin Hood are you here? Peggy manifest yourself. Peggy are you with us? This is absolutely ridiculous. And the results are obvious. Nor Robin or Peggy responds, even though, Robin and Peggy once upon a time spoke English. Same thing applies to angels. You must call the angels in their own language, and use the proper Istijabah.

*** **

Istijabah for angel Seraph-iil, the affectionate:

Adonai, Ilahi, Ihdar Seraph-iil.

Seraph-iil, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.

Translation word for word:

- **Adonai:** My lord.
- **Ilahi:** My creator. My god.
- **Ihdar:** Be present. Come in. Bring in.
- **Seraph-iil:** Seraph-iil (Name of your angel).
- **Seraph-iil:** Seraph-iil (Name of your angel).
- **Sharifina:** Honor us by your presence.
- **Ihdar:** Be present. Come in. Show yourself.
- **Baraka:** Be blessed.
- **Alluha:** God.
- **Al:** The.
- **Kader:** Kader. Capable.
- **Aleyka:** Upon you.

General meaning:

My lord, my God, bring in Seraph-iil.
Seraph-iil honor us by your presence. Be blessed by Al Khader all mighty.

*** **

Your Sihr Work on Wednesday

Summary:

Wednesday is the perfect day to call upon angel Gibra-iil, and summon the following spirits:

- Aakil.
- Abu Aldahab.
- Abu AlSamar.
- Abu El-Hareth, also called Abu Al Nour.
- Abu Ghirbil.
- Abu Mhriz, also called Abu Yahkoob.
- Banshi.
- Barqan Abu Adjayb.
- Buckaru.
- Burkan Al Jasour.
- Cheik Oran.
- Dumari.
- Hashtashalhakouch.
- Houliaj.
- Ifraim.

How to use it:

Follow these instructions.

If you are calling upon angel Gibra-iil:

- 1. Place Daa-ira Ilahiya on the Burqa'h.
- 2. Draw a square on the Burqa'h.
- 3. Place Mouraba 4 in the center of the square, under Daa-ira
- 4. Write the name of angel Gibra-iil under Mouraba 4.
- 5. Burn incense.
- 6. Call upon angel Gibra-iil, by using this Istijabah.

The Istijabah for angel Gibra-iil:

***Adonai, Ilahi, Ihdar Gibra-iil Gibra-iil
Sharifina, Ihdar, Baraka Alluha Al Kader
Aleyka.***

Translation word for word:

- **Adonai:** My lord.
- **Ilahi:** My creator. My god.
- **Ihdar:** Be present. Come in. Bring in.
- **Gibra-iil:** Gibra-iil (Name of your angel).
- **Gibra-iil:** Gibra-iil (Name of your angel).
- **Sharifina:** Honor us by your presence.
- **Ihdar:** Be present. Come in. Show yourself.
- **Baraka:** Be blessed.
- **Alluha:** God.
- **Al:** The.
- **Kader:** Kader. Capable.
- **Aleyka:** Upon you.

General meaning:

My lord, my God, bring in Gibra-iil.
Gibra-iil honor us by your presence. Be blessed by Al Khader all mighty.

حرف الثالث عطاره ليوم الاربعاء

ث	ج	ز	ظ	س	ف	ح
ف	ح	ث	ج	ز	ظ	س
ظ	س	ف	ح	ث	ج	ز
ج	ز	ظ	س	ف	ح	ث
ح	ث	ج	ز	ظ	س	ف
س	ف	ح	ث	ج	ز	ظ
ز	ظ	س	ف	ح	ث	ج

Mouraba 4

Calendar/Square of Wednesday and Corresponding Letters.



The square starts with the letter:

It is pronounced: Tha (Ca), like su in summer.

It stands for Thabet, which means consistent, solid.

In other words, your Talabaat and Istijabah will be answered.

*** **

If you are summoning spirits and entities, mentioned on page 207:

Use the same procedures for summoning other spirits and entities. You should know by now. Change only the name of the spirit or entity you are summoning.

*** **

Important note:

On Wednesday, the following spirits grant special favors:

- Barqan Abu Adjayb.
- Buckaru.
- Burkan Al Jasour.
- Cheik Oran.

*** **

Special favors:

Special favors means one or all of the following:

- Barqan Abu Adjayb responds to commands that require immediate help with financial situations.
- 2. Buckaru responds to commands that require advice on health and travel.
- 3. Burkan Al Jasour responds to commands that require urgent assistance to remove obstacles and difficulties that are preventing you from advancing in your career.
- 4. Cheik Oran responds to commands that require assistance in emotional and sentimental situations.

You can converse with the spirits in a very candid manner. Ask any question you want. Usually, the spirits and entities will answer your question. And if they don't, use the "Triangular Paper" technique.

*** **

Cut this page, or copy Mouraba 4 (Square below) and place it on the Burqa'h, under Daa-ira Ilahiya. This is the only magical square you should use on Wednesday.

This space is the Burqa'h.



Mouraba 4.

Write here: The name of the angel Gibra-il. or the entity you wish to summon.

*** **

Your Sihr Work on Thursday

Summary:

Thursday is a good day to summon spirits and entities.

Most favorable spirits and entities to summon:


- Al-Uzza.
- Asherim.
- Awil.
- Baalzamrin.
- Bakhlahalshatoush.
- El Mudhib.
- Ghourbaan.
- Gibra-il.
- Harut Malaak.


How to summon them:

Use the same procedures you have previously used to summon other spirits and entities. But do not forget to use the magical square of Thursday, and to change the name of the spirit or entity under Mouraba 5 (See below):



Mouraba 5

The square starts with the letter Za'h  .
It is pronounced Zaa'h. It stands for success.

The square ends with the letter “Sheen”,  to prevent any person, and/or any obstacle from interfering in your success.

*** **

In case there are many obstacles to surmount, and/or many envious and vicious people who keep on interfering in your business and personal affairs, re-summon the same spirit and entity, and write under Mouraba 5, the following:



If you know their names, write below the letters their names, as follows:



Sam, Bob, etc... (For example)

If you have access to their photos and/or a piece of their hair, place the photo or the piece of hair under these two letters, as follows:



Place here, the photo or a piece of hair.

To remove curses:

Many of us do not believe in curses. The Sahiriin do. In fact, they have a manuscript called “Al Laa’naat Wa Fakkaha”, meaning: “The Curses and How to Remove them”. I find it very ironic, that such a book exists, while the instructions of Sihr and summoning séances were never written down, or preserved in writing.

Allamah Midhat Al Ghazali bin Harithah commented on this. He said verbatim: “Secrets must be kept secret to protect the innocent. This is why we have never recorded our teachings in books and manuals. We fear that they might fall into the hands of bad people. As to the book of curses, we deemed necessary to have a manual on the subject, in order to provide the righteous ones with an immediate relief.”

Note:

In volume two, I wrote extensively on how to remove curses, according to the Dirasat and Kiraat of the Sahiriin. Whether I do believe in curses or not is irrelevant.

I found the book “Al Laa’naat Wa Fakkaha” to be extremely fascinating, and I have translated a substantial amount of the Sahiriin’s guidelines and instructions.

I encourage you to refer to volume two.

*** **

Cut this page, or copy Mouraba 5 (Square below) and place it on the Burqa’h, under Daa-ira Ilahiya. This is the only magical square you should use on Thursday.

This space is the Burqa’h.



Mouraba 5.

Write here, the names of the people who are disturbing you, and interfering in your life.

In case, there are many obstacles to surmount, place under the Mouraba, the following:



Your Sihr Work on Friday

Summary:

Friday is a good day to summon the spirits and entities. Only benevolent presences manifest themselves on Friday.

Most favorable spirits and entities to summon:

- Shamhurish El Tayyar.
- Shamou'aal.
- Tashaklatouch.
- Tawush.
- Jahjah.
- Kahyouch.
- Kashkash.
- Kattouch.
- Kelpirach.
- Lashkashilyouch.
- Layoush.

*** **

And especially the Al Muhibiin:

- Al Hanun, the affectionate.
- Al Muhib, the loving one.
- Kamar Selwan Badri, the comforting one.
- Sharif Al waj'ha, the noble face.
- Cheik Al Nei'maat, the master of blessings and graces.

How to summon them:

Use the same procedures you have previously used to summon other spirits and entities. But do not forget to use the magical square of Friday, and to change the name of the spirit or entity under Mouraba 6 (See below):



Mouraba 6



The square starts with the letter Keh. It is pronounced Kheh, like Jose in Spanish. It stands for fear,



and ends with the letter C. It is pronounced: Tha (Ca), like su in summer. It stands for Thabet, which means consistent, solid. In other words, your Talabaat and Istijabah will be answered.

Angels you can summon on Friday:

- Isra-phiil
- Mikha-iil
- Nisra-iil
- Rehma-ill
- Repha-ill

*** **

How to call upon them:

Use the same procedures you have previously used to call upon other angels, mentioned in the book. But this time, change the name of the angel in your Istijabah. For instance, the Istijabah for angel Seraph-ill

**Adonai, Ilahi, Ihdar Seraph-iil.
Seraph-iil, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.**

Becomes:

Adonai, Ilahi, Ihdar Rehma-iil.

Seraph-iil, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.

For angel Rehma-iil.

So on. Nothing is confusing here.

Just keep on changing the names of angels, each time you call upon a new angel.

*** **

Important note:

Friday is a very special day in the Sahiriin's calendar.

Allamah Bedrawi warned the Taaleb not to stay long in the séances. He meant that all summoning séances should end before midnight, because on Saturday, bad spirits manifest, and some of them have the capability of sneaking in, during séances conducted on Friday. If you a beginner, you might encounter major difficulties in sending away unwelcome bad spirits who manifested during your séances. However, the present good spirits you are conversing with, during this particular séance will force the bad spirits to leave. Expect unpleasant display from the evil spirits. For instance, they could throw objects at you. Objects that come out of the blue. Do not panic. If this happens, use this command:

***Fasida Fasida, Bismou Al Khader Ikroujou
Fawran Ya afarit Al Sharr.***

Translation word for word:

- **Fasida Fasida:** Rotten, rotten.
- **Bismou:** By the name of.
- **Al:** The.
- **Khader:** Khader. The capable.
- **Ikroujou:** Get out. Leave.
- **Fawran:** Immediately.
- **Ya:** Oh you.
- **Afarit:** Afarit
- **Al:** The.
- **Sharr:** Evil.

General meaning:

Rotten rotten spirits, by the name of Al Khader, I command you to leave immediately.

Cut this page, or copy Mouraba 6 (Square below) and place it on the Burqa'h, under Daa-ira Ilahiya.

This is the only magical square you should use on Friday.

This space is the Burqa'h.

حرف الخال للزهرة ليوم الجمعة

خ	ث	ج	ز	ظ	س	ف
س	و	ح	ث	ج	ز	ظ
ز	ظ	س	ف	خ	ث	ج
ث	ج	ز	ظ	س	ف	ح
ف	ح	ث	ج	ز	ظ	س
ظ	س	ف	ح	ث	ج	ز
ج	ز	ظ	س	ف	ح	ث

Mouraba 6.

The magical square for Friday.

Your Sihr Work on Saturday

Summary:

Saturday can be used to summon both the good and bad spirits.
I will not elaborate further on this.

حرف الزاوي لرحلته يوم السبت

ز	ظ	س	ف	خ	ث	ج
ث	ج	ز	ظ	س	ف	ح
ف	ح	ث	ج	ز	ظ	س
ظ	س	ف	ح	ث	ج	ز
ج	ز	ظ	س	ف	ح	ث
ث	ج	ز	ظ	س	ف	ح
س	ف	ح	ث	ج	ز	ظ

Mouraba 7
The magical square for Saturday.

CHAPTER 7

THE BAD HOURS AND THE GOOD HOURS FOR SUMMONING ENTITIES AND SPIRITS

- I. Introduction
- II. What is a wrong hour?
- The wrong hours are
- III. What is a right hour (Salhah)?
- The most favorable hours are

Chapter 7

The bad hours and the good hours for summoning entities and spirits

When you should and should not summon the entities

I. Introduction

II. What is a wrong hour?

The wrong hours are

III. What is a right hour (Salhah)?

The most favorable hours are

I. Introduction:

You can't contact and summon the spirits and entities all the time. You already know the good days and the bad days to have a séance with them. But this is not enough, because some days have good and bad time to summon them.

There are favorable and unfavorable hours.

This means that the spirits and entities will not respond if you call upon them on Fasda (The wrong hour).

Thus, you should set up your séance during Salhah (The right hour).

II. What is a wrong hour (Fasda)?

A wrong hour is an hour that belongs to a certain time when spirits and entities would not respond to your summon for a multitude of reasons that you should not be concerned about.

What you should know is not why they would not respond, but how to make them respond to your summon, and willingly appear in the séance.

The wrong hours are:

- a-Any hour on Sunday.
- b-Any hour between 2:00 AM and 8:00 AM.
- c-Any hour of the last day of each month.

- d-Any hour that follows a sexual act, a heavy meal, and a dispute on any day.

III. What is a right hour (Salhah)?

A right hour is an hour that belongs to a certain time when spirits and entities would respond to your summon. Basically, and as long as you avoid Fasda, all hours are fair play. However, there are some particular hours of the days that are more favorable than others.

The most favorable hours are:

- a-Between 7:00 PM and 1:00 AM on Tuesday.
- b-Between 8:00 PM and 10:00 AM on Wednesday.
- c-Between 8:00 PM and 10:00 AM on Thursday.
- d-Between 8:00 PM and 4:00 AM on Friday.

*** **

CHAPTER 8

HAMNIKA MEKHAKEH ILMU

TECHNIQUE

THE ANUNNAKI - ULEMA

CALENDAR

Chapter 8

Hamnika mekhakeh ilmu Technique

The Anunnaki - Ulema Calendar

Hamnika-mekhakeh: *Ana'kh/Ulemite. Noun.*

Grids used by Anunnaki-Ulema as calendar to find the lucky days and the lucky hours in a person's life.

Hamnika-mekhakeh- ilmu: *Ana'kh/Ulemite. Noun. term*

The technique of using the Hamnika-mekhakeh.

- I. Synopsis of the concept
- II. The Ulema-Anunnaki days are
- III. The calendars' grids
- IV. The use of a language
- V. The preparation and use of the grids

I. Synopsis of the concept:

Humans follow certain calendars. The most common one is the Gregorian Calendar, which is a reflection of the Christian faith. It is younger than the Muslim calendar, which in turn, is younger than the Jewish calendar. All of these are considerably younger than the Anunnaki calendar, which is the only one used by the Anunnaki-Ulema.

The Anunnaki-Ulema reject the idea that the week consists of seven days. Their week consists of four days, corresponding to certain days of our week. These are the only days to use in this technique, and the other three days in our week should not be calculated upon.

II. The Ulema-Anunnaki days are:

- Day 1: Thilta (Tuesday)
- Day 2: Araba (Wednesday)
- Day 3: Jema (Friday)
- Day 4: Saba (Saturday).

The importance of these days is the relationship between the person and the hours in each day. Using the calendar of the Anunnaki-Ulema, each person can find the luckiest hour of his or her week, according to the Book of Ramadosh (Rama-Dosh). Ulema Rabbi Mordachai said: "You might feel that one hour a

week is not sufficient for anyone's needs. It might also not improve your luck at work if it occurs, say, at two o'clock in the morning each Saturday.

This predicament can be easily resolved by performing another technique, Time Manipulation, on that exact hour. The time that will be added to your life under such circumstances will be as lucky as the original hour, and your chances of success will be vastly improved."

The Anunnaki-Ulema teachers highly recommend performing a combination of techniques, since each enhances the other considerably.

III. The calendars' grids:

A couple of questions might arise as you work with this technique. First, are all people with the same number of letters in their name share a lucky hour?

Yes, indeed they would.

There are only sixteen grid lines to represent millions of people each. And this leads to an interesting discovery.

The numbers of letters in people's names represent a certain harmony that exists between them.

For example, if you wish to approach someone in high places for a favor, finding that he or she shares the number of letters and the lucky hour will enhance your chances.

Always send your request to him or her during the lucky hour, either by calling on the phone, using your e-mail, or placing a written letter in the mailbox.

IV. The use of a language:

Another question is the issue of languages. What if your name is written with four letters in America, where you live, but with five letters in your native language? The answer is simple.

Always use your native language, the language that you were first aware of your name in, in your grid. It will be much more accurate and certainly more powerful. An important fact to add is that this technique is simple, but it can be enhanced in many ways by subtle variations.

Adding those variations extends the knowledge of how time and space is related to luck and success, and how to fine tune the process. But even in this straightforward version, the technique is incredibly powerful, so much so that it may change your life completely, always for the better.

Tip: If any added numbers are higher than one digit, always add the numbers and use the result. For example, if instead of $3+1+1+1=6$ you will find yourself with, say, $4+7+7+7=25$, add $2+5$ and use the result, namely 7. If you have $40+41+42+43=126$, add $1+2+6=9$.

*** **

V. The preparation and use of the grids:

The first step is to prepare a grid of sixteen squares, like the one below.



In the next step, you will establish the calendar of the week, by writing them in this specific order.

Grid 1: Calendar of the Week

Day 1	Day 2	Day 3	Day 4
Day 2	Day 3	Day 4	Day 1
Day 3	Day 4	Day 1	Day 2
Day 4	Day 1	Day 2	Day 3

- **1**-In the next step, you will establish the calendar of your name. Let's say your name is Suzan.
- **2**-You will write your name in the squares, but you must write from right to left, the way they did in many ancient languages, including Ana'kh.
- **3**-Then, you follow, still from right to left, with the number of the days, 1, 2, 3, 4.

*** **

Grid 2: Calendar of Your Name

A	Z	U	A
3	2	1	N
Z	U	S	4

2	1	N	A

*** **

Calendar of Your Lucky Hour

- 1-In the next step, you will establish the calendar of your lucky hour.
- 2-Look at the two squares above.
- 3-Try to find the one square that has the same number in both drawings.
- 4-When you compare each square, you will see that the second square in the last row has the #1 in it.
- 5-Fill in the number of the days in the first row, the way it appeared in the first grid.

Therefore, Suzan's lucky hour will occur during the second day. (If more than one square presents the same number, add the numbers.)

*** **

Grid 3: Calendar of Your Lucky Hour

Day 1	Day 2	Day 3	Day 4
	1		

*** **

In the next step, we shall start our calculations.

- 1-Keep the first row as is.
- 2-fill the rest of the grid with the number 1.
- 3-In each column, you will now subtract the three #1 from the day in the first row. $1-1-1-1 = -2$; $2-1-1-1 = -1$; $3-1-1-1 = 0$; $4-1-1-1 = 1$

Grid 4

Day 1	Day 2	Day 3	Day 4

1	1	1	1
1	1	1	1
1	1	1	1
-2	-1	0	1

- **4**-We will now add the number we have calculated. $(-2) + (-1) + 0 + 1 = (-2)$
- **5**-We continue our calculations by using the number we have achieved, -2, as a filler in the grid below, in three rows under the basic days row on top.
- **6**-Then, we will calculate the values of the columns the way we have done in the previous grid.

*** **

Grid 5

Day 1	Day 2	Day 3	Day 4
-2	-2	-2	-2
-2	-2	-2	-2
-2	-2	-2	-2
-5	-4	-3	-2

- **7**-We will add these numbers: $(-5) + (-4) + (-3) + (-2) = -14$
- **8**-We will combine the individual numbers comprising the number fourteen by adding them: $1 + 4 = 5$
- **9**-We will add these two numbers. $(-14) + 5 = -9$

*** **

In the next step:

- **1**-Return to the first grid, displaying the calendar of the week.
- **2**-Starting on the second row, count the squares, going from right to left, nine times.
- **3**-You will reach Day 3.
- **4**-This establishes that your lucky hour will occur on Friday, the third day of the Anunnaki week.

- **5**-To establish the hour, go back to Grid 4, and look at the row that expresses Day 3.
- **6**-Add the numbers: $3 + 1 + 1 + 1 = 6$
- **7**-Calculate: $(-9) - (+6) = -3$
- **8**-To establish the hour within the 24 hours in each day subtract, $24 - 3 = 21$.

21 is 9 P.M.

Therefore, Suzan's luckiest hour of the week occurs at nine o'clock in the evening of each Friday.

Note: I have reproduced this segment from my book "Book of Ramadosh:

*** **

CHAPTER 9

LANGUAGE OF THE SPIRITS

- Introduction
- II. What is the Sahiriin language? What is the origin of the Sahirin language?
- III. Sahiriin words, spells, and phrases you must learn:
 - a-What is Fatihah?
 - To open the séance, you should start with this phrase
 - Bisma Al-Khalek, Ani Amru Houdourakum
 - Translation
 - Meaning
 - Idkhal Idkhal, Houdourakum Karim, Ahlan Bikum, Ani Amurukum, Wa Hakim Aleykum
 - Translation
 - Meaning
 - b-What is Khatima?
 - Phrase 1: Mashkouriin Mashkouriin, Kadrikum Moutaraf, Bisma Al-Khalek Wa Al Asma Housana Kidrati Irhalum Irhalum.
 - Translation
 - Meaning
- IV. Sahiriin ritual words and phrases

Chapter 9

Language of the spirits

I. Introduction

II. What is the Sahiriin language? What is the origin of the Sahirin language?

III. Sahiriin words, spells, and phrases you must learn:

a-What is Fatihah?

To open the séance, you should start with this phrase

Bisma Al-Khalek, Ani Amru Houdourakum

Translation

Meaning

Idkhal Idkhal, Houdourakum Karim, Ahlan Bikum, Ani

Amurukum, Wa Hakim Aleykum

Translation

Meaning

b-What is Khatima?

Phrase 1: Mashkouriin Mashkouriin, Kadrikum Moutaraf, Bisma

Al-Khalek Wa Al Asma Housana Kidrati Irhalum Irhalum.

Translation

Meaning

IV. Sahiriin ritual words and phrases

I. Introduction: The Sahiriin language.

The spirits and entities have their own language.

You can't summon an entity in English, French or in any other language. You must call upon the angels, and summon spirits in the Sahiriin language.

The Sahiriin language is not complicated at all. It consists of a few words and a limited number of sentences and spells. You will be able to learn the Sahiriin language in no time. (See Vol.2) Basically, it was developed by the Sahiriin who lived in Persia, Anatolia, the Arab Peninsula, Palestine/Israel, North Africa, and Medieval Europe.

I encourage you to read the glossary/terminology to become familiar with Sahiriin keywords.

This segment of the book provides you with basic words and phrases you must use if you want to summon the entities. And remember, the spirits and entities do not speak English, French or any other language, except their own.

Worth mentioning here that the spirits and entities we are referring to are NOT the deceased people and departed loved ones who lived with us on Earth.

They are totally different from humans. And because they are so different from us, they do not understand our languages, nor do they obey to any command given in a language made by mankind.

*** **

II. What is the Sahiriin language? What is the origin of the Sahirin language?

The Sahiriin language contains words, terms, names and phrases written in the Arwah (Spirits) language.

It is not a human language.

Although, many Sahiriin words appeared in Kabala, in the Testament of Solomon, in the secret ritual séances of Melkart, in the ancient Arabic pre-dating Islam, in the Sufism literature, the Dervish's chants, and other black magic chants and spells, they should not be considered as of an Earth's origin, or derivations from ancient Near Eastern and Middle Eastern terminology.

Now, if you are familiar with Hebrew, Aramaic, Ugaritic, Arabic, Phoenician, Persian, and ancient Turkish (Osmani), you might say, well, this or that word is Jewish or Arabic or even Chaldean, because this Sahiriin word means the very same thing in Hebrew, Aramaic, Ugaritic, Arabic, Phoenician, or in any other language you are familiar with.

Yes, many Sahiriin words could mean the very same thing in all those languages, but you should remember that they are of a non-terrestrial/non-human origin.

They were brought to Earth, from another dimension; the realm or zone of the spirits. This is why we call the Sahiriin language, the language of the Arwah.

*** **

III. Sahiriin words, spells, and phrases you must learn:

Each séance requires the use of very specific words and phrases. However, some words and commands are used and re-used in multiple séances, because they are considered Fatihah (See below) and Khatima (See below). In fact, they should be used at the beginning and the end of all séances.

This is the Sahiriin-Spirits-Entities protocol.

a-What is Fatihah?

Fatihah is the opening or the beginning of the séance.

Very specific words and commands should be used during this phase. If you don't use these particular words and commands, you will not be able to summon the spirits and entities.

Here they are:

To open the séance, you should start with this phrase:

Bisma Al-Khalek, Ani Amru Houdourakum.

Translation word for word:

- **Bisma:** By the name of. Pronounced: Bee S'mah.
- **Al-Khalek:** The creator of the universe. Pronounced: Al Khaleck (Kha like Jose in Spanish).
- **Ani:** Me or I. Pronounced: Aa Knee (Line knee in English).
- **Amru:** I command. Pronounced: Am Roo.
- **Houdourakum:** You presence, your apparition, your manifestation. Pronounced: Hoo Doo Raa Koom.

General meaning:

By the name of the creator, I command you to appear.
By the name of the creator, I command (Order) your presence.

You should repeat this command three times. And while you are pronouncing this command, keep on looking at your right and your left. We will talk more about this, in other parts of the book.

As soon as you start to feel something around you (A feeling, a change in temperature, a cold breeze, a shadow, so on), and/or you observe an ectoplasmic manifestation of any sort, or a part of the entity that starts to manifest before your eyes, you immediately say this:

Idkhal Idkhal, Houdourakum Karim, Ahlan Bikum, Ani Amurukum, Wa Hakim Aleykum.

Translation word for word:

- **Idkhal Idkhal:** Come in. Enter. Pronounced: Iid Khal (Khal, like Jose in Spanish)
- **Houdourakum:** Your presence. Pronounced: Hoo Doo Raa Koom.
- **Karim:** Noble. Meaning your presence is honored and welcomed by us. Pronounced: Kaa Reem.
- **Ahlan Bikum:** You are welcome. Pronounced: Aah-Laan Bee Koom.
- **Ani:** Me or I. Pronounced: Aa Knee (Line knee in English). Pronounced: Aa Knee (Line knee in English).
- **Amurukum:** I command you. I order you. Pronounced: Aa Moo Roo Koom.
- **Wa:** And. Pronounced: Wah.
- **Hakim:** I rule. I have authority. Pronounced: Haa Keem.
- **Aleykum:** Upon you. Over you. Pronounced: Aa Lay Koom.

General meaning:

Come in. Come in. We honor your presence. Welcome. I command you and I rule over you.

Note:

I gave you these two phrases as a specimen, a sample of commands that characterize the Fatihah. There are more phrases to follow, but we will talk about this, in some other segments of this book. (See Vol.2)

But for now, keep in mind, that the Fatihah is the first phase of the séance that opens up the summon/command, and establishes you as the commander and master of the spirits and entities.

*** **

b- What is Khatima?

Khatima is sending away the spirits or entities, and closing the séance. It is the last and final stage of your communication with the manifested entities.

Very specific words and commands should be used during this phase. If you don't use these particular words and commands, you will not be able to send away the spirits and entities, and close the séance.

The manifested entities will not leave you.

And if you lose control over them, you will be hurt. In addition, they will take over everything that surrounds you, including objects, people and pets.

You must dispose of them as soon as your wishes are granted. To send them away, you must use the following phrase that characterizes the Khatimah. And there are no more phrases to follow, as it is the case with the Fatihah.

Here is the phrase:

***Mashkouriin Mashkouriin, Kadrikum Moutaraf,
Bisma Al- Khalek Wa Al-Asma Housna Kidrati
Irhalum Irhalum.***

Translation word for word:

- **Mashkouriin Mashkouriin:** We thank you we thank you. Pronounced: Mash Koo Reen Mash Koo Reen.
- **Kadrikum:** Your help, your power. Pronounced: Kaa Dree Koom.
- **Moutaraf:** Acknowledged. Appreciated. Pronounced: Moo Taa Raaf.
- **Bisma:** By the name of. Pronounced: Bee S'mah.
- **Al-Khalek:** The creator of the universe. Pronounced: Al Khaleck (Kha like Jose in Spanish).
- **Wa:** And. Pronounced: Wah.

- **Al-Asma:** The names. Pronounced: Al Ass Maa.
- **Housna:** Noble, powerful. Pronounced: Hoo Saa Naa.
- Kidrati: My power over you. My authority over you.
- Pronounced: Kee Draa Tea.
- **Irhalum Irhalum:** Go away go way. Depart now. Leave now. Pronounced: Ear Haa Loom.

General meaning:

We thank you we thank you. We have acknowledged and appreciated your help. And by the name of. the creator of the universe, and the Noble Names, and by virtue of my power over you, I order you to go away.

Note: In another section of the book, I will explain the meaning and use of the “Noble Names”.

*** **

IV. Sahiriin ritual words and phrases:

See Volume 2.

CHAPTER 10

SUMMARY OF COMMANDS IN THIS VOLUME

Chapter 10

Summary of Commands and Istijabah in this Volume

If a bad entity manages to squeeze in (A sudden, unannounced and unwanted apparition) during the séance, throw water at it/her/him, and instantly pronounce this command:

Ya mal'oun Ya afrit ibn Afrit, Ikh-rouj Ikh-rouj Amuru kum Bisma Al Khader wa Al Asma Al Housna. [Page](#)

General meaning:

You are cursed Afrit, son of Afrit, I am ordering you to get out to get out by the name of the Creator of the universe, and the Noble names.

Or

Maal oun Maal oun, Bisma Al Khalek wal' Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid Al Ard. Amurukum Amurukum!! Pages ♣,♦

General meaning:

You bad spirit, I curse you. And by the name of the all-mighty creator of the universe, and the name of the holy kingdom of God (Creator), I am commanding you to get out, to get out, you the rotten spirit of Earth, I am ordering you, I am ordering you!!

*** **

This is not a command, but rather a gentle request:

Ajeb Talabaati Ayatouha Al Arwah Al Karima. Pages ♣,♦
General meaning:

Answer (Respond) to my requests Oh You the Noble Spirits.

*** **

At the end of the séance, when the entity leaves the place, the female Taaleb must pick up the photo and place it outside the Burqa'h (Right side), and pronounce these words:

Mashkour Mashkour, Ni'maatak Alaya. [Page](#)

General meaning:

Thank you thank you, I will remember your favor.

*** **

This is how you ask the question, if you want to know, if the answer Yes!:

Ayatooaha Al Arwah Al Karima, Ajeeabee mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab

Naam. Pages ♣,♦ General meaning:

Oh Noble Spirits, respond once by moving (Or Shaking) the paper, if the answer is yes.

*** **

This is how you ask the question, if you want to know, if the answer No!:

Wa Iza La, hariki Al Warakah marateyn. Page

General meaning:

And if the answer is No, move (Shake) the paper twice.

From now on, you don't need to repeat the whole questions anymore.

For Yes, ask the entity this: Iza Naam Hariki mara waheeda.

Page.

Translation: If yes move it (Shake it) once.

For No, ask the entity this: Iza La, Hariki marateyn. page.

Translation: If no, move it (Shake it) twice.

*** **

Asking the entity to provide information about a person:

Baghi Maarifat anhou (Him, he) or anha (Her, she). Pages ♣,♦.

General meaning:

I wish to obtain information about this person (Him or her).

*** **

If your summoned spirit is insisting on bringing along his friend/her friend-spirit, terminate the séance right away, and order the spirit to go away, using this phrase:

Maal oun Maal oun, Bisma Al Khalek wal' Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid Al Ard.

Amurukum Amurukum!! Page.

General meaning:

You bad spirit, I curse you. And by the name of the all-mighty creator of the universe, and the name of the holy kingdom of God (Creator), I am commanding you to get out, to get out, you the rotten spirit of Earth, I am ordering you, I am ordering you!!

The Arabic text used to summon and command the spirits, as mentioned in the book of Chams Al Maaref Al Koubra.

It is written from right to left:

Ana takoumou min makamika, wa inni aleyhi lakawiyen amin, innahou min Suleiman, wa innahu bismi 'lah al rahman al rahim inna la tasallou 'aleyhi wa al tawaffi mouslimin. Allahuma inni ousa'ilouka bihazi al arwah al rouhaniyah al kiram 'alayka an tousakhirou li al afariit al arba'a bi koudratika wa jalalaka mouchtach mashash katouch kay-youch kashkash layouch tashakh shalout

ja' ja'ah ja' ja'ah. Ajibou wa tawakalou waf 'alou ma tou'miroun. Pages ♣,♦.

General meaning/Verbatim:

To elevate (Or rise) yourself from your stand (High Position), and upon him (Over him), I am strong and loyal, he is from Solomon, and he is by the name of God the merciful, do not pray upon me, and be cautious and peaceful (Musaalimiin means peaceful. And Muslimin means Muslims). My God I am asking you (Requesting you, begging you) by the name of these noble spiritual spirits to put at my disposal (To put them in my service) the four afarit, with your might and majesty, Moushtash, Mash-hash, Kattouch, Kah-youch, Kash-Kash, Layouch, Tachakh-Shalout, Jah' Ja'h. Respond and do what you where ordered to do.

*** **

In case, the entity manifests partially. The body of the entity is missing or not complete. Welcome the entity and ask it/him/her to appear complete. Pronounce these words:

Ikmal Ikmal Bismi Al Khader. Pages ♣,♦.

General meaning (Verbatim):

Complete complete yourself by the name of Al Khader.

*** **

If the entity does not complete it/her/his body, draw the sign of a fish on the ground or the sand, and say loud:

Amoo roo koom Amoo roo koom fawran bil' Ikmal. Bisma al Asma' Al Sabaa Al Housna. [Page](#).

General meaning (Verbatim):

I am ordering you to complete yourself immediately by the name (By the authority, by the power) of the seven noble names.

Dealing with an aggressive or a defying entity.

Use this command to control the entity:

Ijmid Ijmid, Amoo roo koom Amoo roo koom Bismi Al Khader. [Page](#).

General meaning (Verbatim):

By the name of Al Khader I am ordering you I am ordering you to calm down to calm down.

*** **

While you are drawing the circle or the square, repeat this phrase (Command) twice:

Marsih Kidraa

Sayed Arwah Ajeeboo Talabaati

Aa moo roo koom

Aa moo roo koom. [Page](#).

General meaning:

Powerful Marsih, Master of spirits, answer my requests. I am ordering you, I am ordering you.

*** **

You are on your way now to summon the entity. First thing you must do is to pronounce this command:

Ihdaroo Ihdaroo Ayatouha Al Arwah Al Kareema. Ahlan wa sahlán. Bismou Al Khader Sayed Al dounia Aamoo rookoom Amoo rookoom.

Rab Al Alameen, Allahooma Sakher Lee Al Arwaah Al Karimah Wa Al Afrit Al Maymoun. Pages ♣,♦,♥ General meaning:

Come in, come in, You the Honorable (Noble) spirits. You are welcome (I welcome you). By the name of Alkader, the Master of the world, I order (Command) you, I order you. Oh God of the universe (All worlds) put at my disposal the Noble Spirits and Al Maay Moon the afrit.

*** **

Welcome the entity:

Ahlan wa sahlán. Houdourakum karim. [Page](#) .

General meaning:

You are so welcome. I honor our presence.

*** **

Istijabah for angel Seraph-iil, the affectionate:

Adonai, Ilahi, Ihdar Seraph-iil.

Seraph-iil, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka. Pages ♣,♦.

General meaning:

My lord, my God, bring in Seraph-iil.

Seraph-iil honor us by your presence. Be blessed by Al Khader all mighty.

*** **

Call upon angel Gibra-iil.

The Istijabah for angel Gibra-iil:

Adonai, Ilahi, Ihdar Gibra-iil Gibra-iil Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.

[Page](#).

General meaning:

My lord, my God, bring in Gibra-iil.

Gibra-iil honor us by your presence. Be blessed by Al Khader all mighty.

*** **

If you a beginner, you might encounter major difficulties in sending away unwelcome bad spirits who manifested during your séances. Expect unpleasant display from the evil spirits. For instance, they could throw objects at you. Objects that come out of the blue. Do not panic. If this happens, use this command:

Fasida Fasida, Bismou Al Khader Ikroujou Fawran Ya afarit Al Sharr. [Page](#).

*** **

To open the séance:

Bisma Al-Khalek, Ani Amru Houdourakum. [Page](#).

General meaning:

By the name of the creator, I command you to appear.

By the name of the creator, I command (Order) your presence.

*** **

As soon as you start to feel something around you (A feeling, a change in temperature, a cold breeze, a shadow, so on), and/or you observe an ectoplasmic manifestation of any sort, or a part of the entity that starts to manifest before your eyes, you immediately say this:

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If you loose control over them, you will be hurt. In addition, they will take over everything that surrounds you, including objects, people and pets. You must dispose of them as soon as your wishes are granted. To send them away, you must use the following phrase that characterizes the Khatimah. And there are no more phrases to follow, as it is the case with the Fatihah.

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CONTINUES IN VOLUME TWO (FINAL PART)

Bibliography

Useful and informative books on these topics.

INSIDE THE EXTRAORDINARY WORLD OF THE ANUNNAKI AND ANUNNAKI-ULEMA: What I saw, what I learned, and what I can teach you. Book 1 (The Anunnaki and Anunnaki Ulema Series) by Maximillien De Lafayette

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The Complete, Revised and Expanded Ulema Anunnaki Tarot. Extraterrestrial Lessons and Techniques to See your Future. 6th Edition (The Anunnaki Series) by Maximillien De Lafayette

*** **

NOTES

CONTINUES IN VOLUME TWO (FINAL PART)

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