

Will I Be Happy? Will I Be Rich?

Three Lot Books (*Qurʿas*)

from the Library of Qāniṣawh al-Muḥammadī

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Abstract

This article deals with a collection of three divinatory lot books (qurʿas) that were once owned by Qāniṣawh al-Muḥammadī, an early tenth/sixteenth-century governor of Mamluk Damascus: Qurʿat al-Imām Jaʿfar, Qurʿat al-Dawāzdahmarj, and al-Qurʿa al-mubāraka al-maʿmūniyya. Beginning with a transcription and translation of their introductions and some samples of their main texts, I analyze the books' divinatory technique and show it to be a combination of choice and chance, the latter generated either through a muqāraʿa or through a khaṭṭ procedure. I lay bare the mechanics that inform the seemingly haphazard arrangement of the 3,856 divinations included in the books, identify the books' sources as either Quranic or (Perso-)Indic astrology, and conclude with a discussion of the historicity of the various user strategies, based on supplementary manuscript evidence. In the appendix, I provide a full transcription and translation of the first lot book, with instructions for making one's own divinatory device.

People have always wanted to know what the future holds. Some of the most popular divinatory techniques today include natal and weekly horoscopes, tarot cards, pendulums, tasseography, scrying, and palmistry. Since people in the past probably considered their fates much more sealed than we do nowadays,¹ they must have been no less keen than we are to know what those fates might be. Indeed, they turned to techniques such as astrology, bibliomancy, geomancy, hydromancy, oneiromancy, onomancy, ornithomancy, physiognomy, and scapilumancy, and they sought to manipulate their futures through alchemy and magical bowls, spells, letters, and shirts. In spite of Ibn Khaldūn's staunch anti-occult stance, the Mamluks proved no exception, gazing at the stars, visiting geomancers, dissolving spells in their beverages, and donning densely written-on shirts.²

1. This is admittedly a rather bold statement. More prudently, one could also say that people in the past may have considered their fates much more *concealed*—rather than *sealed*—than we do nowadays. Today, much of what used to be concealed is no longer or less so today: the gender and chances of survival of an unborn child, the likelihood of rainfall or inflation, information about a loved one abroad, the effectiveness of a drug, etc.

2. Recent research on the Mamluk occult has addressed the fields of astrology (Fien De Block), geomancy

In two previous publications, I have explored how people in the Mamluk period armed themselves against snake and scorpion bites and how they chose an optimal seating position at a *majlis*.³ Adding another chapter to my exploration of the Mamluk occult, I now turn my attention to divination through sortilege or lot casting—that is, the interpretation of results produced by chance.⁴ Often, the casting of lots (*qur‘a*) took the specific form of *fāl*, or bibliomancy, be it with the Quran, with al-Bukhārī’s *Ṣaḥīḥ*, with Ḥāfiẓ’s *divan*, or with specifically designed lot books. The manuscript under scrutiny here—a splendid volume of 138 folios currently kept at the Süleymaniye Yazma Eser Kütüphanesi (MS Ayasofya 1999)—falls into the latter category, containing three such lot books.⁵

The manuscript opens on fol. 1 with an ex libris: “Of the eminent, lofty, and lordly library of the guardian of the well-protected Syrian domains, Qāniṣawh al-Muḥammadī, may God render his triumph victorious” (*bi-rasm al-khizāna al-karīmiyya al-‘ālīyya al-mawlawiyya* [. . .] *kāfil al-mamlaka al-shāmiyya al-maḥrūsa Qāniṣawh al-Muḥammadī a‘azza Allāh naṣrahu*; see Fig. 1). The colophon (fol. 138r) teaches us that the copy was made “in the beginning of the month of Muḥarram 907 [August 1501] by the one in need of the mercy of God, exalted is He above all, Aḥmad b. Muḥammad b. Muḥammadī al-Ja‘farī al-Ḥanbalī (*fī mustahall shahr Allāh al-Muḥarram al-ḥarām mufattiḥ shuhūr sanat sab‘ wa-tis‘ mīya ‘alā*

(Matthew Melvin-Koushki), lettrism (Noah Gardiner), magical amulets and talismans (Jean-Charles Coulon), magical shirts (Yasmine Alsaleh), magical squares (Bink Hallum), and oneiromancy (Yehoshua Frenkel), to name but a few. The occult beyond the Mamluk sultanate has been explored by scholars such as Delia Cortese, Lucia Raggetti, Anne Regourd, Liana Saif, and Petra G. Schmidl. For the specific topic of predictions in Mamluk chronicles, see A. Mazor, “The *Topos* of Predicting the Future in Early Mamlūk Historiography,” in *Mamluk Historiography Revisited: Narratological Perspectives*, ed. S. Conermann and B. J. Walker, 103–19 (Bonn: Bonn University Press, 2018).

3. See K. D’hulster, “The Venom Is in the Tail: A Latin (?) Magical Formula against Stings and Bites in a Mamluk Manuscript (Ayasofya 1443)” and idem, “The Art of Picking the Best Seat: From Vedic Vāstu Śāstra to Seating Positions at a Muslim Majlis (Ayasofya 2836).” See also idem, *Browsing through the Sultan’s Bookshelves: Towards a Reconstruction of the Library of the Mamluk Sultan Qāniṣawh al-Ghawrī* (r. 906–922/1501–1516) (Bonn: Bonn University Press, 2021), 131–32, 138–43; and idem and N. Löhr, “(Mis)reading the Stars at the Mamluk Court: The Horoscope (*Zāyirja*) of al-Zāhir Qāniṣawh (r. 1498–1500),” forthcoming.

4. See T. Fahd, *La divination arabe: Études religieuses, sociologiques et folkloriques sur le milieu natif de l’Islam* (Leiden: Brill, 1966), 214–19 (calling it rhapsodomancy rather than sortilege or bibliomancy); idem, “Qur‘a,” in *Encyclopaedia of Islam*, 2nd ed., ed. P. J. Bearman et al., 5:398–99 (Leiden: Brill, 1960–2004); E. Savage-Smith, ed., *Magic and Divination in Early Islam* (Aldershot: Ashgate, 2004), xxxiii–xxxv; P. G. Schmidl, “Medieval Traditions of Prognostication in the Islamic World,” in *Prognostication in the Medieval World*, ed. M. Heiduk et al., 1:189–242 (Berlin: De Gruyter, 2021), at 217–18.

5. All three lot books are briefly referenced in Fahd, *La divination arabe*, 216–17; Savage-Smith, *Magic and Divination*, xxxiv and n. 88. For the second and third books, see P. Kunitzsch, “Zum ‘Liber Alfadhōl’: Eine Nachlese,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 118 (1968): 297–314; and idem, “Eine neue Alfadhōl-Handschrift,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 134 (1984): 280–85. Unfortunately, I was not able to access the Heidelberg dissertation in relation to which Kunitzsch wrote his excellent 1968 article: B. F. Lutz, “Das Buch ‘Alfadol’: Untersuchung und Ausgabe nach der Wiener Handschrift 2804” (PhD diss., Heidelberg University, 1967). As such, it remains unclear whether this dissertation contains a detailed analysis of how to operate the *qur‘a* in its Latin or German translation.

yad faqīr ‘afw Allāh ta‘ālā Aḥmad b. Muḥammad b. Muḥammad al-Ja‘farī al-Ḥanbalī).⁶ In view of the name, the location, and the year,⁷ there can be no doubt about the previous owner of this precious manuscript: Qāniṣawh al-Muḥammadi (d. 910/1504–5), also known as Qāniṣawh al-Burjī, who passed away while serving as governor of Damascus. He was initially interred in Damascus, but a few months later his corpse was taken to Cairo to be buried a second time in the family tomb built by one of his brothers, Khā‘ir Beg, who would become the first governor of Ottoman Egypt.⁸

The tenth/sixteenth-century Aleppan prosopografist Ibn al-Ḥanbalī was personally acquainted with Qāniṣawh al-Burjī’s son Maḥmūd b. Qāniṣawh b. Mālbāy (*sic?*) al-Muḥammadi al-Malikī al-Muẓaffarī, and

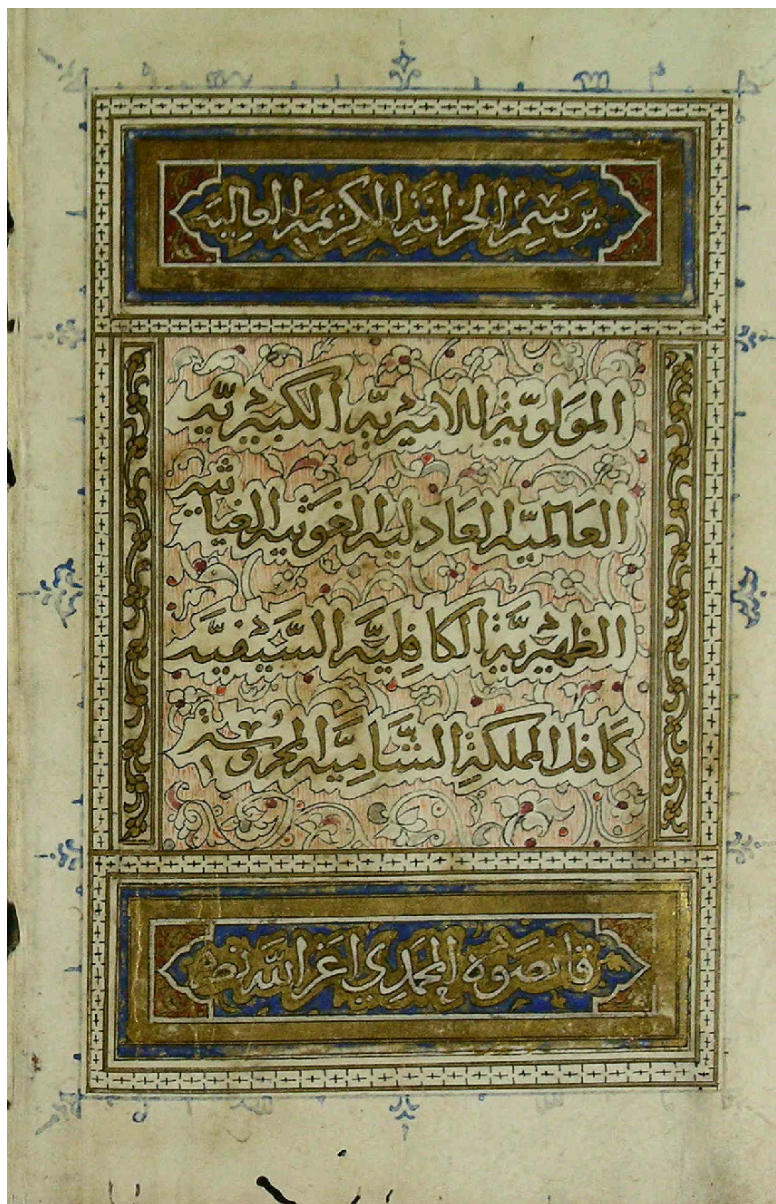


Fig. 1. Ex libris (Ayasofya 1999, fol. 1v)

6. Here and in the following, the texts are transcribed faithfully from the manuscript, including missing and superfluous diacritics. Vowels and other orthographic signs are retained in the transcription only in those cases where they may be relevant.

7. The year is 907/1501, not 700/1300–1301, as Kunitzsch supposed (“Zum ‘Liber Alfadhōl,’” 300). Since he worked with a partial copy that did not include the colophon, he took the date from Fahd (*La divination arabe*, 216, n. 4), who gave the date as *sab‘ mīya* instead of *sab‘ wa-tis‘ mīya*.

8. See, among others, Ibn Iyās, *Badā‘i‘ al-zuhūr fī waqā‘i‘ al-duhūr*, ed. P. Kahle, M. Muṣṭafā, and M. Sobernheim (Istanbul: Maṭba‘at al-Dawla, 1931), 4:66; Ibn Iyās, *Badā‘i‘ al-zuhūr fī waqā‘i‘ al-duhūr*, ed. M. Muṣṭafā (Cairo: Dār Iḥyā al-Kutub al-‘Arabiyya, 1961), 5:204 (footnote); Ibn Ṭūlūn, *I‘lām al-warā bi-man waliya nā‘iban min al-Atrāk bi-Dimashq al-Shām al-Kubrā*, ed. ‘A. Ḥāmid Khaṭṭāb (‘Ayn Shams: Maṭba‘at Jāmi‘at ‘Ayn Shams, 1973), 2:144–78; idem, *Mufākahat al-ḥillān fī ḥawādith al-zamān*, ed. Kh. al-Manṣūr (Beirut: Dār al-Kutub al-‘Ilmiyya, 1998), 224.

he consequently devoted to the latter a fairly extensive entry in his *Durr al-ḥabab*, which provides a fascinating read.⁹ Successfully fording the Mamluk-Ottoman transition, Maḥmūd made his career in the Ottoman system. He lived for some time in Istanbul, where he studied with Ibn Kemāl Paşa and dedicated poetry to Sultan Süleyman. Back in Syria, he met with Grand Vizier İbrāhīm Paşa and was present at the Ottoman conquest of Tabriz. Whenever he passed Aleppo, he paid his childhood friend Ibn al-Ḥanbalī a visit, thus allowing the latter to regularly update his entry in the *Durr al-ḥabab*. Interestingly, Maḥmūd claimed that Qānişawh al-Ghawrī had poisoned his father in order to seize his money. The Banū Mālbāy—Qānişawh, governor of Mamluk Damascus; Khāʿir Beg, governor of Mamluk Aleppo and after 1517 governor of Ottoman Egypt; at least two more brothers; and Maḥmūd b. Qānişawh—would make a fine topic for future research.

As for the copyist, Aḥmad b. Muḥammad b. Muḥammad al-Jaʿfarī al-Ḥanbalī, al-Ghazzī devoted an entry to him in his *al-Kawākib al-sāʿira*.¹⁰ He was born around 863/1459 and passed away in 940/1533–34, having spent his life in Damascus. He copied works by one of his masters, Shaykh al-Bārizī, and was said to be “distinguished in Damascus by his excellent handwriting and his perfect execution of the profession of faith [in writing]” (*infarada bi-Dimashq bi-jūdat al-kitāba wa-itqān ṣanʿat al-shahāda*), a claim easily confirmed by the present manuscript. Given his excellent hand, more of his work is bound to turn up sooner or later.

The three texts bound in MS Ayasofya 1999, all owned by Governor Qānişawh al-Muḥammadī and copied by Aḥmad al-Jaʿfarī's expert hand, are works of bibliomancy (*fāl*)—that is, books used for divination by way of casting lots (*qurʿa*). Such works come in two types. First, there are books that were used for bibliomantic purposes without being specifically designed to that end, such as the Quran, al-Bukhārī's *Ṣaḥīḥ*, or Ḥāfiẓ's divan in the Islamic world and the Bible or Virgil in the West. The method of using such a book as a divinatory tool is straightforward. When you have a question or concern—for example, “Will I be happy?”—you either open the book at random or balance it on its spine, thus allowing it to fall open on an arbitrary page. You then read the answer to your question either in the verse or passage that first catches your eye or in one that you pick with your eyes closed. Although the procedure itself is simple, it is clear that a great deal of interpretation may be required to make sense of the divining verse, and the surrounding verses can be read as an additional commentary. The second type comprises purposefully designed lot books, which

9. Ibn al-Ḥanbalī, *Durr al-ḥabab fī tārikh aʿyān Ḥalab*, ed. M. Aḥmad al-Fākhūrī and Y. Zakariyyā ʿAbbāra (Damascus: Manshūrāt Wizārat al-Thaqāfa, 1973), 2:449–51.

10. Al-Ghazzī, *al-Kawākib al-sāʿira bi-aʿyān al-miʿa al-āshira*, ed. Kh. al-Manṣūr (Beirut: Dār al-Kutub al-ʿIlmiyya, 1997), 2:102. Further references, which add little to the *Kawākib*, include Ibn Ṭūlūn, *Iʿlām al-warā*, 2:223; Ibn al-ʿImād, *Shadharāt al-dhahab fī akhbār man dhahab*, ed. ʿA. al-Arnāʾūṭ and M. al-Arnāʾūṭ (Damascus: Dār Ibn Kathīr, 1993), 10:337; Muḥammad Kamāl al-Dīn b. Muḥammad al-Ghazzī, *al-Naʿt al-akmal li-aṣḥāb al-imām Aḥmad b. Ḥanbal*, ed. M. Muṭīʿ al-Ḥāfiẓ (Damascus: Dār al-Fikr, 1982), 107; and Muḥammad b. ʿAbd Allāh al-Najdī, *al-Suḥub al-wābila ʿalā ḍarāʾih al-Ḥanābila* (n.p.: Maktabat al-Imām Aḥmad, n.d.), 97.

come with more complicated instructions but allow for much easier interpretation. You pick a topic of concern out of a list provided in the beginning of the book—for example, “Will I be rich?”—and then generate a chance number by way of an explicated procedure. This number leads you to a carefully spelled-out divination in the book that is geared specifically to the topic at hand. The three *qurʿas* under scrutiny belong to this second type. They provide $(20 \times 20) + (12 \times 12 \times 12) + (12 \times 12 \times 12)$ answers for $20 + (12 \times 12) + (12 \times 12)$ topics of concern¹¹—that is, a total of 3,856 answers on a total of 308 topics—and they are based on two distinct chance operations.

This pool of 3,856 answers constitutes a large and fascinating stock of concerns, wishes, and anxieties, of both the questions one may have and the answers one hopes or fears the most. It is tempting to read this stock against the backdrop of the manuscript’s historical context and to think of it as a window on the mindset of Qāniṣawh al-Muḥammadī or the early tenth/sixteenth-century Damascene or Mamluk elite in general. This approach, however, is unwarranted. Parallel manuscripts show that the three lot books had been around for centuries by the early 1500s—the oldest copies (in Latin translation) date back as far as the sixth/twelfth century—and neither the list of topics nor the divinations were ever significantly updated or adapted to changing contexts, let alone to the idiosyncrasies of the manuscripts’ coincidental owners. In short, the texts shed light on Qāniṣawh’s mindset only to the extent that they shed light on the human condition in general and throughout the ages.

While divination often involves engaging a professional such as a geomancer, an oneiromancer, or a palm reader, these three *qurʿas* are explicitly framed as self-help or DIY books. Their instructions, which are often phrased in the second person, guide readers through the procedure step by step, from identifying the topic of concern through generating a chance number up to locating the correct divination. In fact, in the introduction to a parallel manuscript of one of the works,¹² this DIY format is explicitly described as an asset, for it allows Caliph Hārūn al-Rashīd to seek a divination without having to disclose his particular concern to anyone. Nagging doubts over relatives’ loyalty or paralyzing fear in the face of an impending battle are not things that rulers would want to air in public.

In sum, the three *qurʿas* included in MS Ayasofya 1999 were deliberately designed for self-directed divination, and they reflect universal concerns rather than the coincidental historical context in which this particular copy was penned. Consequently, this article focuses on bringing to light the inner workings of these premodern occult books, describing their use in practice, and reconstructing their fundamental logics. Starting with a careful transcription, translation, and analysis of their introductions, tables of contents, and illustrative samples from their texts, I unpack the often abstruse DIY instructions, detail the two different chance operations involved, and identify four distinct user strategies. In doing so, I lay bare the mechanism that underpins the seemingly haphazard order of divinations.

11. Twelve and twenty are such “potent” numbers that they sometimes even have their own special names, as in English (twelve is a “dozen,” twenty is a “score,” and 144 is a “gross”). Popular dodecads are numerous: signs of the zodiac, apostles, Shii imams, etc.

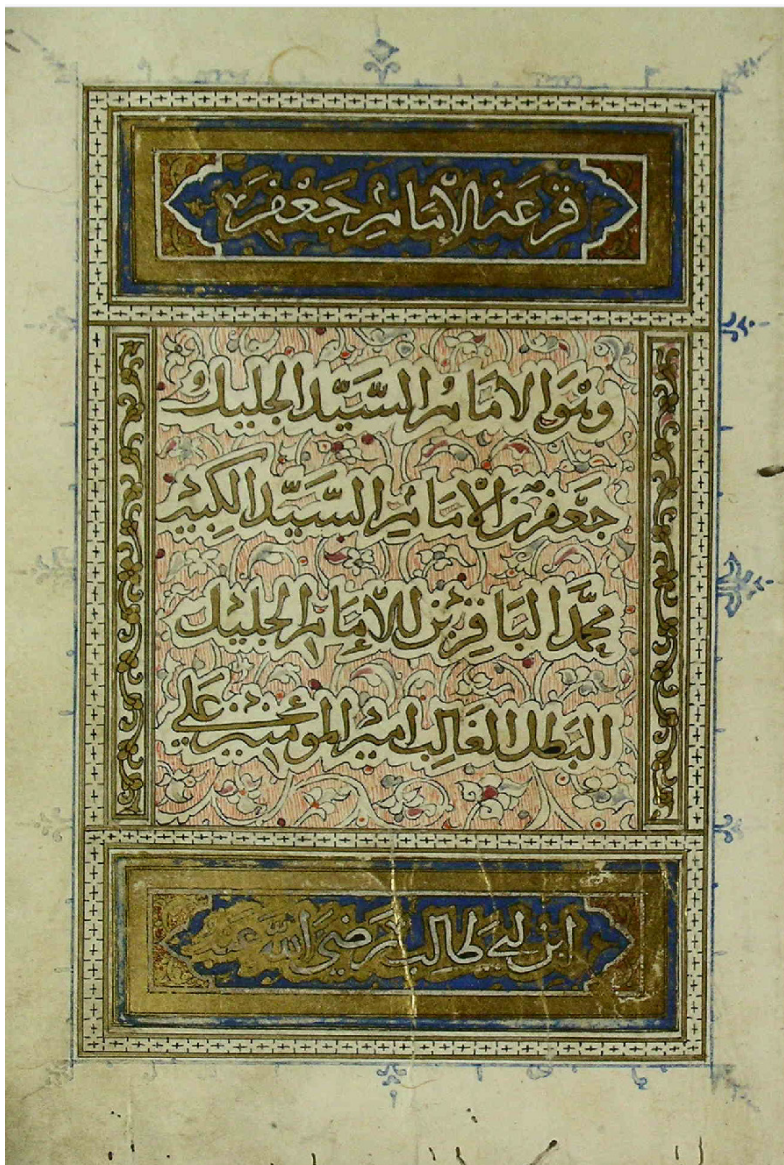
12. MS Ayasofya 2658/2, discussed below (especially footnote 29).

By way of conclusion, I consider the historicity of the four user strategies and the nature of chance. A full transcription and translation of the first *qur'a* is given in the appendix to this article to provide interested readers with hands-on experience in using a bibliomantic work.

I employ the following abbreviations: c(hance number); h(ouse); l(ine); Q(uran); s(ection); and t(opic).

(1) Ayasofya 1999/1: *Qur'at al-Imām Ja'far* (fols. 2r–18v)

The title page on fol. 2r (Fig. 2) reads “The *qur'a* of Imam Ja'far, who is the revered imam and



sayyid Ja'far, son of the great imam and *sayyid* Muḥammad al-Bāqir and descendant of the revered, brave, and triumphant imam and commander of the faithful 'Alī b. Abī Ṭālib, may God be pleased with him” (*Qur'at al-imām Ja'far, wa-huwa al-imām al-sayyid al-jalīl Ja'far b. al-imām al-sayyid al-kabīr Muḥammad al-Bāqir b. al-imām al-jalīl al-baṭl al-ghālib amīr al-mu'minīn 'Alī b. Abī Ṭālib raḍiya Allāh 'anhu*). As the sixth Shii imam, Ja'far al-Ṣādiq (d. 148/765), was not in fact the grandson of 'Alī b. Abī Ṭālib, the second *ibn* (unlike the first one) clearly stands for “descendant” instead of “son.” Many occult writings are ascribed to the second/eighth-century imam, and it is not surprising that the present manuscript does not help settle the question of his alleged authorship of this and similar works. Even in terms

Fig. 2. The title page of the first *qur'a* (Ayasofya 1999/1, fol. 2r)

of *qur'as* alone, multiple texts are ascribed to Ja'far al-Ṣādiq. Perhaps the most popular Ja'farian *qur'a* format—found, for example, in a 1992 edition—involves drawing a square on the ground, labeling the sides *alif*, *bā'*, *jīm*, and *dāl*, throwing a stick on the square three times, taking note of the side of the square on which the stick falls, and then looking up the resulting three-letter combination (*jīm-alif-bā'*, *dāl-dāl-alif*, etc.) in the lot book.¹³ A second Ja'farian *qur'a* format, recorded in Iran, involves rolling a die inscribed with the same *abjad* letters three times, while a third format, recorded in Indonesia, relies on a geomantic figure formed by a bunch of pebbles grabbed in one's hand.¹⁴ Unsurprisingly, manuscripts of Ja'farian *qur'as* are fairly common. The French Bibliothèque nationale, for example, houses at least five copies. Unlike Ja'farian *qur'as* in general, however, the *qur'a* format discussed here appears to be rather rare. Thus far, I have been able to identify only one parallel: MS Paris, Bibliothèque nationale de France, arabe 2639/6.¹⁵ However, it goes without saying that there must be many more that remain undiscovered.¹⁶

A nondescript *basmala* and *na't* are followed by a brief introduction (fols. 2v–3r) detailing the legitimacy of the *qur'a* procedure, its alleged author, and its source:

اما بعد فان أولي الاشياء بالتفاؤل والتفاؤل بكتاب الله عز وجل الذي نطق بالحق وإن رسول الله صلى
الله عليه وسلم كان يحب الفأل ويكره الطيرة وإن مولانا الإمام جعفر الصادق رضي الله عنه لم يدع شيئا
من غوامض العلوم الا اظهره ولا مرموزا إلا اشهره ولا غريبا إلا نشره فوضع هذه القرعة علي نوازع القرآن
فمن اراد شيئا من أمورك كأننا او غير كآين فاقراء ما تحت الدآيرة الصغيرة التي هي عشرون بابا كل
باب منها يدل علي نوع من انواع الحاجات وهي احمد الفرع وأصحها واحسنها وأصدقها لان شواهدنا
ودلائلها من القرآن العظيم وبآزاء كل باب سورة من سور القرآن العزيز

Now, the worthiest form of bibliomancy is the bibliomancy based on the Book of God—great and exalted is He above all—[for it is this book] that has pronounced the Truth. The Envoy of God—God bless him and grant him salvation—liked bibliomancy, whereas he detested interpretation of the bird's flight [as another form of divination]. As for Imam Ja'far al-Ṣādiq—may God be pleased with him—not one of the occult sciences did he leave undivulged, not a single hermetic text did he leave undisclosed, and not a single wonder did he fail to spread. It is he who has written this *qur'a*, based on [verses] extracted from the Quran. Whoever wishes to [learn something] regarding

13. See, e.g., Ja'far al-Ṣādiq, *Qur'at al-imām Ja'far al-Ṣādiq*, ed. 'A. al-Sayyid al-Ṭukhī (Beirut: al-Maktaba al-Thaqāfiyya, 1992). Unfortunately, no manuscripts are listed.

14. See F. Yahya, *Magic and Divination in Malay Illustrated Manuscripts* (Leiden: Brill, 2016), 141–42. See also the brief description in H. Massé, "Fāl-Nāma," in *Encyclopaedia of Islam*, 2nd ed., 2:760–61. It should be noted that the technical terminology (*raml*, *fāl*, *qur'a*, etc.) is fairly unstable.

15. MS Paris, Bibliothèque nationale de France, arabe 2639/1 contains another, more popular, Ja'farian *qur'a*.

16. Perhaps MS Süleymaniye Yazma Eser Kütüphanesi, Giresun 108/21 (*non vidi*)? See M. Atalan, "Cafer Es-Sadık'ın Eserleri," *Dinî Araştırmalar* 4, no. 11 (2001): 113–32, at 120. The ninth/fifteenth-century Persian MS London, British Library, Add. Or. 6591 (of which I have seen one folio) appears to contain a closely related Ja'farian *qur'a*, with thirty instead of twenty topics to be chosen from a first wheel diagram (*dā'ira-yi ḥājāt*) and with the chance number, ranging between 1 and 15, generated simply by picking it from a second wheel diagram (*dā'ira-yi a'dād*). See P. Lory, "Divination and Religion in Islamic Medieval Culture," in *Power and Protection: Islamic Art and the Supernatural*, ed. F. Leoni, 13–32 (Oxford: Ashmolean Museum, 2016), 24.

some matter in his [life]—be it a matter existing already or one not [yet] existing—should read what is [written] around the smallest circle, twenty chapters in total, with each of these chapters denoting a particular topic of concern. This is the most laudable, the most correct, the best, and the most veracious of all *qur'as* [available], because its proof texts and their indications are taken from the Noble Quran. Facing each chapter there is a Quranic sura.

User-friendliness and legitimacy constitute two recurrent topoi in *qura'*, but the present introduction stresses only the issue of legitimacy. It asserts that unlike *ṭira*, or interpretation of a bird's flight (which was “detested” by the Prophet), *fāl* as an alternative means of sortilege was approved by Muḥammad, and the present *qur'a* is said to be the “most correct, the best, and the most veracious” of all *qur'as* since it draws on the Quran. At least the last part of this statement is correct: in contrast to the other two *qur'as* in the manuscript, Ayasofya 1999/2 and 1999/3, this one uses only Quranic verses. The grounds on which (Pseudo-)Ja'far selected these twenty suras and four hundred verses is not specified. All that the lot book says is that it is based on the *nawāzi' al-Qur'ān*. Since the root *n-z-* means “to pull out,” perhaps *nawāzi'* should not be understood as a technical term but simply denotes verses extracted from the Quran. I return to this issue later on.

The introduction concludes with the following instructions and a diagram of two concentric circles¹⁷ (fols. 2v–3v; Fig. 3):

وهما دأيرتين احداهما في الأخرى وأبواب الحاجات في الدائرة الخارجة بازاء السور من القرآن تدور بها وسغى لطالب الحاجة أن يُظهر ما يريد من الحوائج المفصلة في الدائرة المذكورة الموضوعة كإظهارها ويقارع مع آخر كل منهما بيديه الشئين ثم ينظر الى جملة ما تخرج لهما في المقارنة من العدد فيجمعهما ويرجع في المقارنة من السورة التي هي بازاء الحاجة حتي ينتهي الي العدد فيقف علي السورة التي وصل العدد اليها ثم ينظر الي الجداول التي فيها السور ويعد من أول سطر تحت السورة التي وصل العدد اليها بقدر العدد الذي اخرجته المقارنة وينظر في السطر الذي ينتهي اليه العدد فيجد ما فيه من بشارة أو نذارة أو مداراة أو تحذير وهذه صورة الدائرة المذكورة

1	الملك والجا والرايات والرائات	البقره
2	الأولاد الذكور والاناث	ال عمران
3	التزويج هل هو صالح ام لا	النسا
4	الوفاء وصدق الوعد	المائدة

17. As can be seen in Figure 3, it looks as if the diagram consists of three rather than two circles. However, since the innermost and intermediate circles cannot move independently of each other, they function as a single inner circle.

5	العلم والحلم والمعرفها	الانعام
6	العطاء والنخل وحقيقتهما	لاعراف
7	النصر والطفرة وخلافه	الانفال
8	التهمة وبطلانها وحقيقتها	برآه
9	صدق الحديث وكذبه	يونس
10	الفرح من الخوف والشدة	هود
11	الحبة والمودة والغضه	يوسف
12	ادراك الحاجة والمومول	الرعد
13	السفر هل هو صالح ام لا	ابراهيم
14	الغائب هل تقدم ام يتاخر	الحجر
15	التجارة والربح والخسارة	النحل
16	هل برزق هذا المال ام لا	الاسرا
17	هل يقع هذا الامر ام لا	الكهف
18	السرقه والابق هل تعود ام لا	مريم
19	عدل السلطان وجوره	طه
20	هل تكون السنة مجدية ام مخصبه	الاسيا

There are two circles, one enclosed in the other, and the chapters on the topics of concern are found in the outer circle, facing the Quranic suras and encircling these. Let the one with a concern point out the concern of his choice from those detailed in the aforesaid circle to disclose it. Let him then perform a *muqāra'a* with someone else, the two of them using both hands. Next, let him count all fingers raised by the both of them and add these up. Let him then move backward from the sura that faces his topic of concern by that [same] number [of positions], stopping at the sura at which this number is completed. Next, let him look at the tables containing the suras and count down from the first line under the sura [title] by the same number of lines as the number yielded by the *muqāra'a*. Let him then consider the line at which this number is completed. There, he will find [the indication], be it good news or an admonition, something appeasing or a word of warning. This is the shape of the aforesaid circle:

Inner circle		Outer circle
Innermost circle (sura)	Intermediate circle (topic)	
<i>The Heifer</i>	Power and standing	1
<i>The Family of 'Imrān</i>	Children, male and female	2
<i>The Women</i>	Marriage: appropriate or not?	3
<i>The Table Spread</i>	Loyalty, sincerity, and promises	4
<i>The Cattle</i>	Knowledge, intelligence, and learning	5
<i>The Heights</i>	Presents and greed and what they mean	6
<i>The Spoils of War</i>	Victory and triumph and their opposites	7
<i>Immunity</i>	Suspicion: justified or not?	8
<i>Jonah</i>	Reports: true or false?	9
<i>Hūd</i>	Deliverance from fear and adversity	10 ¹⁸
<i>Joseph</i>	Love, friendship, and hatred	11
<i>Thunder</i>	Seeing one's need and hope fulfilled	12
<i>Abraham</i>	Travel: proper or not?	13
<i>The Rocky Tract</i>	The absent one: on his way back or delayed?	14
<i>The Bee</i>	Trade, wind, and losses	15
<i>The Night Journey</i>	Will I obtain this property or not?	16
<i>The Cave</i>	Will this matter transpire or not?	17
<i>Mary</i>	Stolen goods and runaway slaves: will they return or not?	18
<i>Ṭā-Hā'</i>	The ruler's justice and injustice	19
<i>The Prophets</i>	Will the year be unproductive or productive?	20

Fig. 3. The wheel diagram concluding the introduction and section 1, corresponding to sura 2 (Ayasofya 1999/1, fols. 3v–4r)



18. From 11 to 20, the figures are preceded by a zero.

The main part of the text (fols. 4r–18v) consists of twenty unnumbered sections, bearing the titles of suras 2–21 (see Fig. 3 for an example) as given in the innermost circle of the diagram. Each section contains twenty unnumbered Quranic verses. These verses are taken from all over the Quran, not just from the suras named in the section headings. Each verse is followed by “indicates” (*yadull ‘alā*)¹⁹ and the relevant divination. By way of example, the twenty verses and their respective “indications” listed in section 20 (entitled *al-Anbiyā*², sura 21) are the following: (fols. 18r–18v):²⁰

سورة الانبياء

وهو الذى ينزل الغيث من بعد ما قطوا	يدل علي رخاء الأسعار
الا انهم هم المفسدون	يدل علي جور السلطان
الا يسجدوا لله الذي يخرج الخبأ	يدل علي وجود السرقة
ان هذا الشيء يراد	يدل علي وقوع الأمر الذي سال عنه
فرحين بما آتاهم الله من فضله	يدل علي انه يرزق مالا ونعمة
ذلك هو الخسران المبي	يدل علي قلة الربح في التجارة
واذا لا يلبثون خلفك إلا قليلا	يدل علي قدوم ال غايب
فاسلكي سبل ربك ذلال	يدل علي السفر والخير فيه
ان في هذا لبلاغا لقوم عابدين	يدل علي ادراك الحاجة وبلوعها
سيجعل لهم الرحمن ودا	يدل علي الوفاء والمودة
وقذف في قلوبهم الرعب	يدل علي شدة و بقية محنة
ان هذا الا افك مبين	يدل علي بطلان الخبر المسئول عنه
وححدوا بها واستيقنتها انفسهم	يدل علي صحة التهمة وانه غير برى
وان يكن منكم الف تغلبوا ألفين	يدل علي النصر والظفر والغلبة
وأعطي قليلا واكدي	يدل علي البخل وضيق النفس
يوثي الحكمة من يشاء	يدل علي انه يرزق علما وحكمة

19. *Dalla* means “to indicate, point to, evince, denote, be indicative, furnish evidence of, prove,” etc.

20. The translation used here is *The Holy Qurʾan: Text, Translation and Commentary*, trans. A. Y. Ali (Lahore: Shaykh Muhammad Ashraf, 1934).

يدل علي الحيانة والغدر	ان الله لا يهدي كيد الخائني
يدل علي اصلاح أمر النساء	خلق لكم من انفسكم ازواجا
يدل علي انه يرزق ولدا صالح	لأهب لك غلاما زكيا
يدل علي انه لا يجد ما يطلب	الا يملكون كشف الضر عنكم

Sura The Prophets

<p>He is the One that sends down rain even after men have given up all hope (Q 42:28)</p> <p>Of a surety, they are the ones who make mischief (Q 2:12)</p> <p>That they should not worship Allah, Who brings to light what is hidden (Q 27:25)</p> <p>For this is truly a thing designed against you (Q 38:6)</p> <p>They rejoice in the bounty provided by Allah (Q 3:170)</p> <p>That is indeed the real and evident Loss! (Q 39:15)</p> <p>But in that case they would not have stayed therein after thee, except for a little while (Q 17:76)</p> <p>And find with skill the spacious paths of its Lord (Q 16:69)</p> <p>Verily in this Qur'an is a Message for people who would truly worship Allah (Q 21:106)</p> <p>Allah Most Gracious will bestow love (Q 19:96)</p> <p>And cast horror into their hearts (Q 33:26)</p> <p>This charge is an obvious lie (Q 24:12)</p> <p>And they rejected those Signs, though their souls were convinced thereof (Q 27:14)</p> <p>And if there be one thousand, they will overcome two thousand (Q 8:66)</p> <p>Gives a little, then hardens his heart (Q 53:34)</p> <p>He granteth wisdom to whom He pleaseth (Q 2:269)</p> <p>That Allah will never guide the snares of the false ones (Q 12:52)</p> <p>He created for you mates from among yourselves (Q 30:21)</p> <p>To announce to thee the gift of a holy son (Q 19:19)</p> <p>They have neither the power to remove your troubles from you (Q 17:56)</p>	<p>indicates</p>	<p>low prices.</p> <p>the ruler's injustice.</p> <p>the occurrence of theft.</p> <p>the occurrence of the matter inquired about.</p> <p>that one will obtain property and favor.</p> <p>little wind for trading.</p> <p>the return of the absent one.</p> <p>travel, as something positive.</p> <p>fulfillment and attainment of one's need.</p> <p>loyalty and friendship.</p> <p>adversity and prolonged trial.</p> <p>that the news inquired about is false.</p> <p>that the suspicion is justified and that he is not innocent.</p> <p>victory, success, and triumph.</p> <p>avarice and meanness.</p> <p>that one will be granted knowledge and wisdom.</p> <p>treachery and betrayal.</p> <p>that the women's affair will be settled.</p> <p>that one will beget a good son.</p> <p>that one will not find what one seeks.</p>
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How is this *qurʿa* to be used? Paraphrased, the instructions given in the introduction run as follows: identify your topic of concern (*ḥāja*)²¹ in the diagram; together with a second person, play the game of chance called *muqāraʿa* with both hands and count the total number of fingers raised; move counterclockwise from the sura that faces your *ḥāja* past a number of suras equal to the number of fingers; arriving at a particular sura, count down the listed verses by the same number; and you will find the correct indication (*dalāla*).

Since these instructions are rather terse, let us spell out the various steps involved and, at the same time, reconstruct the underlying mechanism.

First, you pick one of the twenty topics listed in the intermediate circle of the diagram: t(1) “power and standing,” t(2) “children,” t(3) “marriage,” t(4) “loyalty,” and so on. Each of these topics is linked to the sura facing it in the innermost circle: t(1) is linked to sura 2, t(2) to sura 3, and so on. Since these links are fixed, the innermost and intermediate circles effectively constitute a single inner circle. Although the author does not explain why a particular topic is linked to a particular sura, usually the link is clear: t(2) “children” is linked to sura 3, *The Family of ʿImrān*; t(3) “marriage” to sura 4, *The Women*; t(4) “loyalty” to sura 5, *The Table Spread* (Q 5:1: “Fulfil your pacts!”); and so on. So, for example, if you want to know whether your father, a tradesman, will return from a journey, you pick t(14), “the absent one” (*al-ghāyib*).

Having selected a topic, you go to the corresponding section. Since you picked t(14), you go to s(14) by counting the sections as you leaf through the book. Alternatively, if you know the names and order of the suras by heart, you go straight to the section that carries the name of the fifteenth sura, *The Rocky Tract*, since the number of the sura linked to a particular topic is always one greater than the number of the topic.

Next, you play a game of *muqāraʿa*. *Muqāraʿa*—also known as *mukhāraja*, *musāhama*, and *munāhada*—is a finger game described as follows in the *Encyclopaedia of Islam*:

[*Mukhāraja*] conveys the idea of the division of various objects done in various ways amongst two or more persons; but the word *mukhāraja* by itself and the other terms followed by the expression *bi-l-aṣābi* “with the fingers” all denote the game of *mora*, *morra* or *mication* (Latin *micatio*, Ital. *mora*). This game is played all around the shores of the Mediterranean, and also in Arabia and Iraq, and consists of two players, facing each other, and, at a signal given by one of them, they simultaneously put up the right hand, with one or more fingers bent back and the rest raised, whilst at the same time announcing together a number less than ten; the winner is the one who guesses the exact number represented by the outstretched fingers of the two players. This procedure is a game of chance, and in principle Islam forbids it, especially as it is often used to designate the beneficiary of some disputed object, to divide up a sum of money, to provide the reply to a wager, etc.²²

21. *Ḥāja* means “need, desire, object of desire, request, concern,” etc.

22. “*Mukhāradja*,” in *Encyclopaedia of Islam*, 2nd ed., 7:518. For more details on the game—recognized as intangible heritage in France (*mourre*), honored with a “Fingers Championship” in Italy (*mora* or *morra*), and known as *huo chhüan* (literally “fist quarrel”) in China—see P. Colletta, *La mourra bella: Histoire et histoires d’un jeu interdit* (Nice: Serre, 2006). YouTube features numerous entertaining video clips of people engaged in

However, contrary to the rules of the game as described above, the present *muqāraʿa* requires the two players to use both hands instead of one each, and it does not involve any guessing. You simply add up the number of fingers raised by you and the other party, which gives you a chance number, *c*. For example, if you raise seven fingers and your companion raises four, *c* is 11.

You then move that many sections backward in the book. With a *c* of 11, and starting in *s*(14), you end up in *s*(3). Within the section, you navigate to the correct line to find the appropriate Quranic verse and its *dalāla*. It is important to note, however, that the instructions as given in the manuscript are slightly misleading here: they direct the reader to “count down the same number of lines starting from the first line underneath the title” using *c*, thus leading to *l*(*c*), but the correct procedure is in fact to go to *l*(21 - *c*)—or, put otherwise, to begin at the bottom and count up.²³ Curiously, as discussed later, the instructions in the second and third *qurʿas* contain a similar error. In the present example, you go to *l*(21 - 11 = 10), which reads: “Then there came running, from the farthest part of the City, a man” (*wa-jāʿa min aqṣā al-madīna rajul yasʿā*, Q 36:20). This “indicates the arrival of the absent one or the return of something” (*yadull ʿalā qudūm ghāyib aw ʿawd shayʿ*). The divination is thus comforting,²⁴ in that you are assured that your absent father will return, but it remains frustratingly vague as to when he will do so. Had the *muqāraʿa* yielded a *c* of 1, 3, 7, 8, 13, 14, or 16, the *dalāla* would have been equally vague (“the arrival of the absent one,” *qudūm al-ghāyib*); had *c* been 9 or 19, it would have been more promising (“the swift arrival of the absent one,” *surʿat qudūm al-ghāyib*); had *c* been 0, 2, 4, 5, 6, 15, or 20, it would have been rather disheartening (“a delay in the arrival of the absent one,” *taʿkhīr qudūm al-ghāyib* or *biṭāʾ qudūm al-ghāyib*).

Following the instructions’ apparent meaning and thus simply counting the lines from the top down would have landed you at *l*(11) instead of *l*(10), “Didst thou not Turn by vision to those who abandoned their homes” (*a lam tara ilā alladhīna kharajū min diyārihim*, Q 2:243), which “indicates travel, with a positive outcome” (*yadull ʿalā al-safar wa-yanāl khayran*). In this case, then, the incorrect method leads to a result that nonetheless seems fitting. However, had the *muqāraʿa* yielded a different number, the error caused by the incorrect procedure could have been more obvious. Had *c* been 8, for example, the divination in *s*(6) on *l*(8), “justice and keeping one’s word” (*al-ʿadl wa-l-wafāʾ bi-l-qawl*), would have seemed nonsensical in comparison to the correct divination on *l*(21 - 8 = 13),

the finger game.

23. One might also read the instructions as telling the reader to count *c* sections forward (rather than backward) from the selected topic and then (*c* + 1) lines down from the top of the section. However, although this alternative formula also leads to a suitable divination and has the distinct advantage of matching the underlying basic formula of the second and third *qurʿas*, it comes with two problems: first, it still requires us to overrule an incorrect line formula, and second, it demands interpreting *rajaʿa* as simply “moving (clockwise)” instead of the more obvious “returning” or “moving counterclockwise.” The divinations yielded by the two formulas—the first: *s*(*x* - *c*) and *l*(21 - *c*); the second: *s*(*x* + *c*) and *l*(1 + *c*)—are both apposite, in the sense that they pertain to the topic at hand, but they are not identical to one another. Which of the two is not only apposite but also correct must remain an open question.

24. Obviously, “comforting” only when the absent person is a loved one rather than an adversary.

“the arrival of the absent one.” Similarly, had *c* been 10, *l*(10) in *s*(4) would have indicated an inappropriate “decline of trade” (*khusrān al-tijāra*), whereas *l*(21 – 10 = 11) indicates “the arrival and return of the absent one” (*qudūm al-ghāyib wa-rujū‘ihī*).

Although the text makes no mention of the possibility, the wheel diagram on fol. 3v can also be used to easily locate the correct divination for any topic and chance number. In its “default” position—that is, when *t*(1) on the intermediate circle is aligned with number 1 on the outer circle—the combination of the outer circle and the innermost circle yields the line number (shown by the outer circle) of *t*(1) in each section (shown by the innermost circle). Rotating the circles to align another topic on the intermediate circle with the number 1 on the outer circle produces the line position of that topic in each section. Next, one simply has to count *c* positions counterclockwise from 1 to arrive at the correct section on the innermost circle and the correct line number on the outer circle. Constructing a device to carry out this maneuver is simple: one needs only to cut out an inner and an outer circle and join them with a central pin that permits them to rotate against one another. Readers can use the cutout diagram in the appendix to this article as a template for a personal divination device. An alternative method is to cut out the inner disc and replace the outer rotating disc with a movable string attached to the axis to mark the location of the number 1. This latter option is probably the more historical one, given the various surviving examples of divinatory devices equipped with strings.²⁵

To apply this method to the above example of the absentee, *t*(14), with *c*(11), you would align *t*(14) on the inner circle with the number 1 on the outer circle to obtain the line position (outer circle) of *t*(14) for each sura and section (innermost and intermediate circle). You would then count eleven steps backward on the wheel diagram, starting from 1 on the outer circle, to reach *s*(3) and sura 4 on the intermediate and innermost circles and *l*(10) on the outer circle, which would give you the location of the divination.

At first glance, the *qur‘a* may seem magical: whatever topic you pick and whatever chance number your *muqāra‘a* yields, you always end up with the correct divination, even though the four hundred possible divinations appear to be randomly scattered across twenty sections. However, the apparent magic in fact follows a predictable pattern. The underlying mechanism becomes clear when we tabulate the line positions of the twenty topics in the twenty sections (see Table 1).²⁶

25. See Yahya, *Magic and Divination*, 146–47.

26. In most cases, the connection between a *dalāla* and the topic it addresses is obvious; examples include all of the *dalālas* of sections 1, 8, 11, 13–16, 19, and 20. For roughly 5% of the divinations, however, the link is not entirely clear. In many instances the apparent disconnect is likely to have been caused by the copyist’s inadvertently copying the wrong line. Sections 2 and 3, in particular, are rather messy in this regard. Furthermore, it should be noted that *s*(17) includes two superfluous lines, *l*(15) and *l*(19), which distort an otherwise perfect section.

Table 1. The line positions of divination topics in each section of Ayasofya 1999/1.

	s1	s2	s3	s4	s5	s6	s7	s8	s9	s10	s11	s12	s13	s14	s15	s16	s17	s18	s19	s20
t1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
t2	20	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
t3	19	20	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
t4	18	19	20	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
t5	17	18	19	20	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
t6	16	17	18	19	20	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
t7	15	16	17	18	19	20	1	2	3	4	5	6	7	8	9	10	11	12	13	14
t8	14	15	16	17	18	19	20	1	2	3	4	5	6	7	8	9	10	11	12	13
t9	13	14	15	16	17	18	19	20	1	2	3	4	5	6	7	8	9	10	11	12
t10	12	13	14	15	16	17	18	19	20	1	2	3	4	5	6	7	8	9	10	11
t11	11	12	13	14	15	16	17	18	19	20	1	2	3	4	5	6	7	8	9	10
t12	10	11	12	13	14	15	16	17	18	19	20	1	2	3	4	5	6	7	8	9
t13	9	10	11	12	13	14	15	16	17	18	19	20	1	2	3	4	5	6	7	8
t14	8	9	10	11	12	13	14	15	16	17	18	19	20	1	2	3	4	5	6	7
t15	7	8	9	10	11	12	13	14	15	16	17	18	19	20	1	2	3	4	5	6
t16	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	1	2	3	4	5
t17	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	1	2	3	4
t18	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	1	2	3
t19	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	1	2
t20	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	1

The rows show the line position of a particular topic in each section; the columns show the order of the topics in a particular section. To take an example, relevant *dalālas* for t(13) appear on l(9) in s(1), on l(10) in s(2), and so on, while the first *dalāla* in s(5) relates to t(5), the second to t(4), the third to t(3), and so on. In this *qur'a*, like in the other two (which differ only in their grouping of topics into twelve sets of twelve instead of a single set of twenty), we are dealing with a fixed set of topics whose order is the reverse of that of the suras with which they are linked. The sequence in which the topics are addressed remains the same in each section but moves down by one position per section, allowing each section to open with a verse that provides a *dalāla* for the topic associated with the sura linked to it. However, it should be noted that although the first line of each section provides a divination that is *apposite* for the topic associated with the relevant sura, that divination will be the *correct* one only when the *muqāra'a* produces a chance number of 20.

The reason the twenty verses and *dalālas* that go with a particular topic are scattered across the twenty sections rather than presented together in a single section is clear enough: the arrangement conceals the regularity of the pattern governing the placement of the divinations and dupes the *qur'a* user into assigning a much greater role to chance than it actually has. Indeed, the user is given the impression that the chance number leads first to a randomly selected sura and then to a randomly selected line, whose probability is thus one in four hundred rather than one in twenty. In reality, of course, the possible divinations that the user may reach for a single topic remain limited to twenty.

Naturally, alongside leafing through the book and rotating the wheels of the diagram, Table 1 offers a third strategy—albeit an ahistorical one—for arriving at the correct divination. In the example case discussed above, t(14) and c(11), you would consult the row for t(14), identify the section in which this topic falls on l(1), and then move eleven positions to the left, which lands you at s(3), l(10).

All of the three strategies are underpinned by the same basic formula, which can be used on its own as a fourth, likewise ahistorical strategy:

$$\text{for any } t(x) \text{ and } \mu q \bar{a} r a ' a \text{ c, } s(x - c) \text{ and } l(21 - c)$$

In other words, to find the divination for a given topic, you deduct your chance number from the topic number to identify the correct section²⁷ and then deduct the chance number from 21 to identify the correct line. In our example of t(14) and c(11), the correct section is s(3), because $14 - 11 = 3$, and the correct line is l(10), because $21 - 11 = 10$. As this *qur'a* is transcribed in the appendix, the reader can explore it in depth and test each of these four strategies.

To conclude the discussion of this first *qur'a*, a few words regarding the four hundred Quranic verses²⁸ and their *dalālas* are in order. Just as the author did not care to explain

27. Alternatively, if using section titles (i.e., suras) instead of section numbers, deduct the chance number from the topic number and add 1, since the sura numbers do not line up directly with the section numbers.

28. It should be noted that l(10) in s(10), l(3) in s(15), and l(7) in s(18) are in fact blends of two Quranic verses (see the translation in the appendix), which suggests that the author wrote them from memory rather than copied them from a model Quran.

why a particular topic is linked to a particular sura, he did not bother to clarify the reasons behind his selection of Quranic verses. What is clear is that the verses do not necessarily come from the suras associated with the topics for which they provide divinations. For example, in s(20), which is linked to sura 21, l(1) provides a *dalāla* for the topic associated with sura 21, as expected, but the verse on this line is taken from sura 2, not from sura 21. However, lexical markers reveal that the selection is not entirely random. For example, the twenty verses used to provide divinations for t(1) “power” (*mulk*) generally contain words derived from the root *m-l-k* or related words such as “agent” (*khalīfa*) or “authority” (*sulṭān*). As another example, the twenty verses cited for t(13) “travel” (*safar*) often contain a verb of movement, such as “to turn aside” (*inṣarafa*), “to abandon” (*kharaja*), or “to disperse” (*intashara*). As for the divinations themselves, we can only speculate about their sources. Presumably, they reflect the author’s own voice.

In lieu of a colophon, the text concludes on fol. 18v with “Finished in praise of God, by His aid and through the success granted by Him” (*tammāt bi-ḥamd Allāh wa-‘awnihi wa-ḥusn tawfiqihi*). Whereas this *qur‘a* offers a choice of twenty topics and provides twenty possible Quran-based divinations for each topic, with the correct one chosen through a *muqāra‘a* procedure, each of the other two *qur‘as* in MS Ayasofya 1999 addresses 144 (or 12×12) topics and provides 1,728 (or $12 \times 12 \times 12$) divinations, informed not by the Quran but by an unidentified (Perso-)Indic model and identified using a *khaff* procedure.

(2) Ayasofya 1999/2: *Qur‘at al-Dawāzdahmarj* (fols. 19r–58r)

The title page of the second lot book on fol. 19r of the manuscript (see Fig. 4) is oriented vertically and reads *Qur‘at al-Dawāzdahmarj*. As noted already by Paul Kunitzsch and as will be discussed below, the title is derived from the Persian *davāzdah marj*, “twelve fields.” The *basmala* and *na‘t* (fol. 19v) read as follows:

بسم الله الرحمن الرحيم الحمد لله الكريم العظيم القادر الذي جاد بالإحسان علي البادي والحاضر وأحمده
علي احسانه وفضله الغامر واشكره علي جوده وكرمه المتواتر واشهد ان لا اله الا الله وحده لا شريك له
الاول الآخر واشهد ان سيدنا محمدا عبده ورسوله المبعوث الي خير امة رحمة للعالمين من كل بر وفاجر
صلي الله عليه وعلي آله واصحابه صلاة تدوم علي ممر الايام والشهور والأعوام والدهور وسلم تسليما

In the name of God, the Merciful, the Compassionate! Praise be to God, the Bountiful, the Magnificent and Omnipotent One, who has lavishly spent His beneficence on nomads and sedentary people alike. I laud Him for His beneficence and His copious kindness, and I thank Him for His incessant generosity and magnanimity. I testify that there is no god save God, the One who has no partner, the First and the Infinitely Last One, and I testify that our lord Muḥammad is His servant and His envoy, sent to the best of communities as an act of mercy on all of humankind, both the pious and the insolent. God bless him, his family, and his companions for all days, all months, all years, and all eons, and God grant him salvation.



Fig. 4. The title page of the second *qur'a* (Ayasofya 1999/2, fol. 19r)

The introduction continues with some detailed preliminary instructions, absent from Ayasofya 1999/1 but found in Ayasofya 1999/3, regarding the right mindset and the preferred timing for the divination, as well as a warning against “improper” use of the *qur'a* (fol. 19v):

وبعد فهذه قُرْعَةٌ تشتمل علي
معرفة إخراج الضماير وهي
مائة وأربعون وأربعة ابواب فإذا
أردت شيئا من ذلك فليُصلح
رأيه فيما يريد ولا يُشوّش نيته
وقلبه فيه بشيء من الخداع ولا
يسأل إلا عما يَعْنِيهِ ويهتم به
وليتجنب أن يعمل منه شيئا
للتجربة والذعابة والضحك
والمزاح فإن ذلك مُجَانِبٌ للعلم
والعلماء يحذرون كثرة الخطاء
وسوء القضاء وأصوب المسأيل
ما كان منها من لدن طلوع
الشمس الي زوالها وأصحها
وأقواها أن لا ينظر في اليوم إلا
في مسألة واحدة وأكثره ثلاث
مسأيل

Now, this is a *qur'a* that contains the knowledge to extract the innermost [wishes],²⁹ and it has 144 chapters. If one seeks [the answer] to any of them, one must make sure that one's mind is set on what one seeks without allowing one's intention and heart to

29. For the specific collocation of *ikhrāj al-ḍamīr*, see A. Regourd, “Traditions and Practices in the Medieval Islamic World,” in Heiduk et al., *Prognostication in the Medieval World*, 1:468–84, at 472. The introduction to MS Süleymaniye Yazma Eser Kütüphanesi, Ayasofya 2658/2 (folio 19r) is interesting in this context, as it states that Hārūn al-Rashīd wanted scholars to produce a book of divination that he could use without having to disclose his *hāja* (also referred to as *sirr* or *ḍamīr*) to anyone: “We have mentioned therein whatever concern or innermost wish the people may have, doing so on behalf of the commander of the faithful Hārūn al-Rashīd, so that he is no longer required to disclose his innermost wish and concern to anyone” (*wa-qad dhakarnā fihā mā yaḥtāj al-nās ilayhi min al-fāl wa-l-ḍamīr li-ajl amīr al-mu'minīn Hārūn al-Rashīd ḥattā lā yaḥtāj an yaqūl ḍamīrahu wa-ḥājatahu li-aḥad*).

be disturbed by the slightest distraction and without asking anything but that which one intended and had in mind. One must avoid doing any of this merely for the sake of giving it a try, just for fun or a laugh or as a joke, for that is an impediment to knowledge. The scholars warn about [the risks of] frequent mistakes and poor judgment. The most appropriate [time] to pose questions is between sunrise and sunset, and the best and strongest [results are achieved] when one does not consider more than one question each day, three questions being the utmost maximum.

The introduction concludes with the following instructions (fol. 20r), discussed below:

وصورة العمل في هذه الدوازدهرج أن يُخَطَّ السَّائِل في الأرض خطوطا فما جاوز منها اثني عشر طُرِح منه
اثني عشر وما بقي لا يتم اثني عشر نَظَر في ذلك العدد فيحسب من ذلك الباب جدولا جدولا بعدد
تلك الخطوط التي خَطَّها السَّائِل فإذا وصل إلى آخر العدد ابتداء بالعدد من أول الجدول الذي ينتهي إليه
العدد إلى حيث يَفْقِي العدد فيجد في ذلك السطر ما تريد علمه مكتوبا إن شاء الله تعالى وإياه تَسْأَل
العصمة والتوفيق والهداية إلى أفضل الطريق بمحمد واله

The way to use this *dawāzdahmarḥ* [sic] is that the person with a question draws a number of lines on the ground. As long as³⁰ [their number] is more than twelve, twelve lines are subtracted therefrom [until] the remainder is less than twelve. He then examines the [remaining] number and counts up from the chapter [of his choice], table by table, by the number of the [remaining] lines that he drew. When he is done counting, he starts counting from the first [line] of the table to which the number led him until he is done counting. On that very line, he will find written what he wanted to know, if God—exalted is He above all—wills! We implore Him to guard us, to grant us success, and to guide us along the best of paths, by Muḥammad and his family!

These instructions conclude the introduction, which thus mentions neither author nor sources. However, as Kunitzsch argued, this *qurʿa* is closely related to the third *qurʿa*, the *al-Qurʿa al-mubāraka al-maʾmūniyya*, and since the latter's introduction is much richer, I will discuss the two texts' titles, authorship, sources, and parallel manuscripts together under the next item.

The introduction is followed by a four-page table of contents (*jadāwil*, fols. 20v–22r; see Fig. 5), which lists 144 topics, numbered alphabetically from *alif* to *qāf-mīm-dāl*. Although the topics are numbered consecutively, they are arranged into twelve groups (called “chapters” in the text), which are themselves numbered numerically from 1 to 12. For example, the first twenty-four topics, from *alif* to *kāf-dāl* (no. 24), are found in groups 1 and 2:

30. It is worth pointing out that the Arabic *mā* used here and elsewhere in the text is the “*mā* of duration.”

(...)	الباب الثاني	الباب الاول
(...)	يحي هذا الإنسان عمره طويل ام لا	المولود يعيش ام لا يعيش
	يد متي نصيب المال و سعة الرزق	ب المال أصيبه أم لا أصيبه
	يه حاله مع اخوته وما يناله منهم	ج كيف يكون حال الاحوة والاخوات
	يو حاله مع الوالدين وما يناله منهما	د كيف حال الوالدين في عمرهما
	يز ينال الولد الشرف والخير ام لا	ه الولد يكون أم لا يكون
	يحي هذا الرجل مريض أم صحيح	و المريض يبرأ أم لا يبرأ
	(...)	(...)
	كد كيف حاله في البهائم والدواب	يب كيف يكون حال الأعداء

Chapter 1		Chapter 2		(...)
<i>Alif</i>	Will the newborn survive or not?	<i>Yāʾ-jīm</i>	Will this person grow old or not?	(...)
<i>Bāʾ</i>	Will I obtain the property or not?	<i>Yāʾ-dāl</i>	When will I obtain goods and wealth?	
<i>Jīm</i>	How are my siblings doing?	<i>Yāʾ-hāʾ</i>	How is the relation with his brothers and what to expect from them?	
<i>Dāl</i>	How are my parents doing?	<i>Yāʾ-wāw</i>	How is the relation with his parents and what to expect from them?	
<i>Hāʾ</i>	Will there be a child or not?	<i>Yāʾ-zāy</i>	Will the child know dignity and good?	
<i>Wāw</i>	Will the ill person recover or not?	<i>Yāʾ-ḥāʾ</i>	Is this man ill or in good health?	
(...)		(...)		
<i>Yāʾ-bāʾ</i>	How are the enemies doing?	<i>Kāf-dāl</i>	How is he doing in terms of livestock and riding animals?	

The remaining thirty-six folios of the second *qur'a* (fols. 22v–58r) provide the actual divinations. Each of the 144 topics listed in the table of contents is given an individual section, with two sections per page. Following the section number, each section first restates the topic as given in the table of contents, with some variance in wording. For example, the first topic appears in the relevant section as “Will the newborn survive or not, a short time or a long time?” (*al-mawlūd ya'īsh am lā ya'īsh, qalīl am kathīr?*), while the second topic appears as “Will he obtain the property or not, little or much?” (*al-māl yuṣībuhu am lā, qalīl huwa am kathīr*). The topic is then followed by twelve possible divinations, each numbered alphabetically from *alif* to *yā'-bā'*. For example, the divinations in the section headed by topic 1 (fol. 22v; Fig. 6) read as follows:

المولود يعيش أم لا يعيش قليل أم كثير

١	هذا المولود يعيش باذن الله عز وجل
ب	ليس عليك خوف من الاعداء والظلمة ولا يصيبك مكروه
ج	يكون هذا الأمر فما يأتي أشد والله أعلم
د	لك النصيحة تُقبل ونُقد ان شاء الله تعالى
هـ	يكون في هذه السنة مطر كبير لكنه في اول الشتاء
و	تقدر علي تلك الأرض والحصن وتطفر بمن فيها
ز	يصيب من الحرب والخصومة الظفر باذن الل
ح	ذلك الرجل حَلْد مقاتل محارب باذن الله عز وجل
ط	ذلك الانسان والموضع والشئ مبارك عليك حدا
ي	اهل هذا البلد في ارتفاع واقبال وسعادة وشرف
يا	ذلك الانسان براء من سخره باذن الله
يب	يصيب المال في الراحة بغير عناء ولا تعب

Will the newborn survive or not, for a short time or a long time?

Alif	This newborn will live by the permission of God, great and exalted is He above all!
Bā'	You have nothing to fear from your enemies and oppressors, and nothing bad will befall you.
Jim	That matter will transpire and what is coming is most strong, and God knows best!
Dāl	That advice ought to be accepted and followed, God willing!
Hā'	There will be plenty of rain this year, yet all early in the rainy season.
Wāw	You will take control of that land and the fortress and gain victory over their residents.
Zāy	You will emerge victorious from the battle and the conflict, by God's permission!
Ḥā'	That man is steadfast and has a fighting and warring character, by God's permission!
Ṭā'	That person, that place, and that thing are most blessed for you.
Yā'	The people of that place enjoy prestige, welfare, happiness, and distinction.
Yā'-alif	That person will recover from the enchantment, by God's permission!
Yā'-bā'	He will obtain good easily, without trouble or exertion.

Fig. 5. The beginning of the table of contents, showing the first thirty-six topics arranged in three groups of twelve (Ayasofya 1999/2, fol. 20v)

Fig. 6. Sections 1 and 2 of the main text, each containing twelve divinations (Ayasofya 1999/2, fol. 22v)

How does this *qurʿa* work? Paraphrased, the procedure outlined in the instructions translated above runs as follows: draw a random number of lines (*khaṭṭ*) on the ground; as long as that number is more than twelve, subtract twelve from it; using the remaining number, count that many sections forward; arriving at a section, count down by the same number of lines; and read the correct divination off the line where you land. As in the first *qurʿa*, the instructions are brief and leave much unsaid, so let us unpack them.³¹

You begin by choosing a topic of interest from the table of contents. Fortunately, you do not have to go through all 144 topics to find the one that best serves your needs, since they are not presented randomly. Although the text does not say so explicitly (merely implying it vaguely through its title), the topics are roughly grouped according to celestial “houses” (*bayt*, pl. *buyūt*). In the table of contents, the first topic in each group is connected to the first house (matters relating to life); the second topic is connected to the second house (matters relating to possessions); and so on. The first page of the table of contents can thus be tabulated as in Table 2.

Table 2. The celestial houses related to each topic in the table of contents in Ayasofya 1999/2.

t(25) = h(1)	t(13) = h(1)	t(1) = h(1)
t(26) = h(2)	t(14) = h(2)	t(2) = h(2)
t(27) = h(3)	t(15) = h(3)	t(3) = h(3)
t(28) = h(4)	t(16) = h(4)	t(4) = h(4)
t(29) = h(5)	t(17) = h(5)	t(5) = h(5)
t(30) = h(6)	t(18) = h(6)	t(6) = h(6)
t(31) = h(7)	t(19) = h(7)	t(7) = h(7)
t(32) = h(8)	t(20) = h(8)	t(8) = h(8)
t(33) = h(9)	t(21) = h(9)	t(9) = h(9)
t(34) = h(10)	t(22) = h(10)	t(10) = h(10)
t(35) = h(11)	t(23) = h(11)	t(11) = h(11)
t(36) = h(12)	t(24) = h(12)	t(12) = h(12)

Therefore, as long as you know the topics associated with the twelve houses, you have a good idea of where to find the topic of your choice. As discussed later, it is possible that the twelve groups in the table of contents are informed by the zodiacal signs, but even if so, then only in an opaque way.

Let us say, for example, that you seek a divination in relation to a sick relative. Illness is associated with the sixth house, so you scan the sixth line of each group of topics in the table of contents and choose the topic on line 6 in group 5 (numbered *nūn-dāl*, equivalent to topic 54): “Will the doctor prove beneficial for the diseased one or not?” You then go to

31. As stated earlier, Lutz’s dissertation (“Das Buch ‘Alfadol’”) was unavailable to me, so I do not know whether he dealt with the instructions in any detail.

the corresponding section, s(54), in the main part of the book (fol. 35v).

Next you carry out the *khaṭṭ* procedure to produce a chance number, *c*. You draw some lines (*khaṭṭ*) on the ground or on a piece of paper and count the number of lines drawn. You then subtract twelve from that number and, if necessary, repeat the subtraction until the remainder is less than twelve. The remainder is *c*, your chance number. The *khaṭṭ* procedure in this *qurʿa* thus has the same function as the *muqāraʿa* procedure had in the first *qurʿa*, but it has the advantage of not requiring a second person. Let us say you draw twenty-three lines; deducting twelve from twenty-three yields eleven, and your *c* is thus 11. If you had started with, say, fifty-seven lines, you would need to repeat the subtraction several times to reach the *c* of 9: $57 - 12 = 45 \rightarrow 45 - 12 = 33 \rightarrow 33 - 12 = 21 \rightarrow 21 - 12 = 9$.

You add your chance number to the topic number to identify the correct section. In the present example, *c* is 11 and your topic is number 54, so the correct section is number 65 (*sīn-hāʾ*) (fol. 38v). This lot book does not spell out what to do if the addition of chance number and topic number produces a number greater than 144, but the third *qurʿa* does provide for this possibility: you simply count up to s(144) and then continue counting from s(1) onward. For example, if you want to know whether there will be a lot of rain this year (topic 141, *qāf-mīm-alif*) and the *khaṭṭ* produces a chance number of 8, the correct section is s(5).

Within the appropriate section, you go to the line whose number is one greater than your chance number, $l(1 + c)$. Like in the previous *qurʿa*, the instructions in this one are wrong in the sense that they lead the reader to the right section but not to the correct line. Here they indicate that the number of the correct line corresponds to the chance number, $l(c)$, instead of being one greater than the chance number, but the former clearly provides the divination for a different question. In the example of the ill relative, the correct line in s(65) is $l(1 + 11)$, that is, $l(12)$, which gives you the following divination: “The doctor will prove most beneficial for the diseased one.”

Incidentally, the chance number does not in fact have to be less than twelve, as the instructions insist; it can also be equal to twelve. In that case, to identify the correct divination within the section, you simply count down to $l(12)$ and then continue counting from the top of the section to arrive at $l(1)$.

In the first *qurʿa*, the reader could identify the correct divination through four different strategies. Two—leafing through the book and using the wheel diagram—are historically attested, while the other two—using my 20×20 table and applying the underlying formula—are ahistorical. This second *qurʿa* allows the same four strategies. In addition to leafing through the book as illustrated above, a reader can also use the table of contents as a device for quick navigation. For example, say you are about to get married and hence consider the twelve topics found on the seventh line of each group in the table of contents, since the seventh celestial house is associated with women. Skipping over possible concerns regarding whether the marriage will actually take place (topic 7, *zāy*) and whether your wife-to-be is chaste (topic 31, *lām-alif*), you wish instead to know whether she is pretty (topic 67, *sīn-zāy*). Undertaking the *khaṭṭ* procedure, you draw fifteen lines on the ground,

which yields $c(3)$. Within the table of contents, you count three sections down from section 67 to section 70 (*ʿayn*), where you find the divination on $l(1 + c)$, that is, line 4: “Ugly yet resolute and steadfast.” You may be happy with the outcome—or regret not having drawn twenty lines instead of fifteen, for that would have yielded the divination “A beautiful and obedient spouse.”

As in the case of the first *qurʿa*, the mechanism underpinning the divinations here can be summarized in a formula that constitutes an ahistorical but functional strategy to secure a divination:

$$\text{for any } t(x) \text{ and } khaṭṭ\ c, s(x + c) \text{ and } l(1 + c)$$

In the example concerning the coming year’s rainfall, $t(141)$, when the *khaṭṭ* yields a chance number of 8, the correct divination is found in section 5 ($141 + 8 = 149$, i.e., 5 sections past 144), on line 9 ($1 + 8 = 9$): “There will be a lot of rain in the middle of the year.”

The fourth and final strategy involves using a table, of which Table 3 shows a section. Obviously, tabulating this second *qurʿa* is more complicated than tabulating the first one, since the first *qurʿa* provided twenty divinations each for twenty topics, whereas this *qurʿa* provides twelve divinations for each topic in a set of twelve, and there are twelve sets in total. The underlying system, however, is the same—a rotating set of topics in an order that is fixed but the reverse of the order in which the topics appear in the table of contents, with the set moving down by one position per section. So in $s(1)$, $t(1)$ is found on $l(1)$, $t(2)$ on $l(12)$, $t(3)$ on $l(11)$, and $t(12)$ on $l(2)$; in $s(2)$, $t(1)$ is found on $l(2)$, $t(2)$ on $l(1)$, $t(3)$ on $l(12)$, and $t(12)$ on $l(3)$; and so forth.

For example, you wish to know whether your ill daughter will recover, and your *khaṭṭ* yields $c(3)$. Scanning the row of $t(6)$, you find that this topic is addressed on $l(1)$ in $s(6)$. You then move three positions to the right from the $s(6)$ column, which leads you to the ninth column, and you see that the divination for $t(6)$ in $s(9)$ is found on $l(4)$: “Your daughter will recover, by God’s permission!”

As in the first *qurʿa*, the first line in a section always provides an apposite divination; however, in contrast to the first *qurʿa*, in this one the divination on the first line is never the correct one. Since we are dealing with a third power (12^3) instead of a second power (20^2), no change number will ever lead the user to $l(1)$ in the section on his topic of choice.

As already discussed earlier, the only reasonable explanation for the scattering of the divinations relating to a particular topic across twelve sections is that the purpose of the design is to make the outcome seem more random than it is—that is, to give the impression that both the section and the line are independently determined by chance.

Let us now consider the third and final *qurʿa*, *Ayasofya* 1999/3. Since it is closely related to *Ayasofya* 1999/2 and differs only in its much longer introduction, we can omit detailed discussion of the strategies and mechanisms involved and instead focus on the book’s author, title, and sources.

Table 3. The line positions of divination topics in selected sections of Ayasofya 1999/2.

	s1	s2	s3	s4	s5	s6	s7	s8	s9	s10	s11	s12	s13	s14	s15	...	...	...	s143	s144
	Set 1												Set 2			...	...	...	Set 12	
t1	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	...	...	...	11	12
t2	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	...	...	...	10	11
t3	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	...	...	...	9	10
t4	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	...	...	...	8	9
t5	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	...	...	...	7	8
t6	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	...	...	...	6	7
t7	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	...	...	...	5	6
t8	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	...	...	...	4	5
t9	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	...	...	...	3	4
t10	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	...	...	...	2	3
t11	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	...	...	...	1	2
t12	2	3	4	5	6	7	8	17	10	11	12	1	2	3	4	...	...	...	12	1

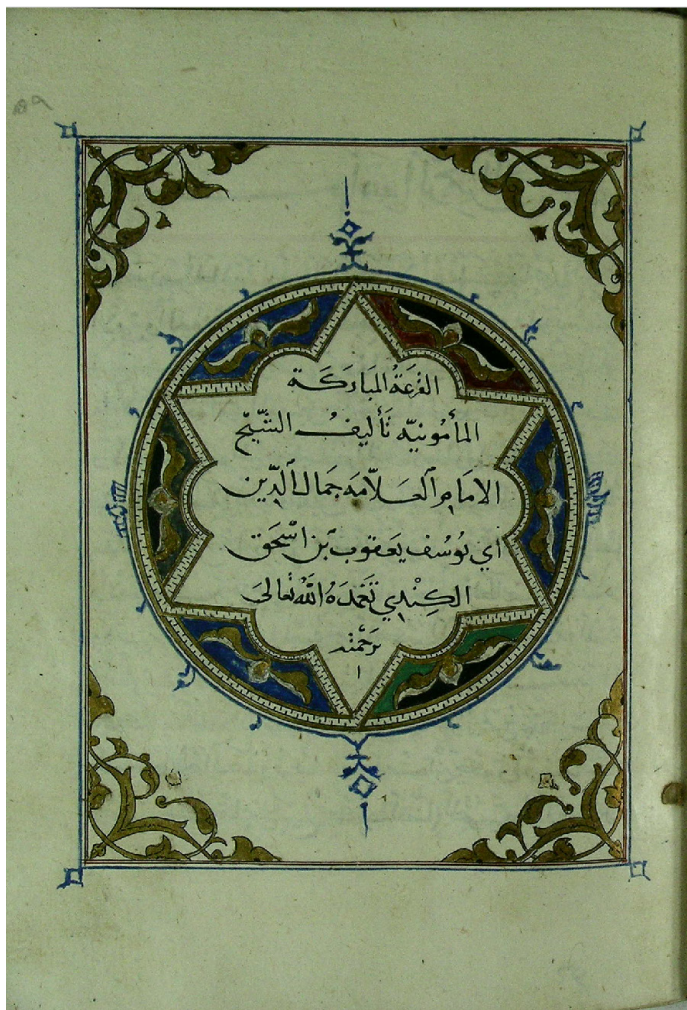
(3) Ayasofya 1999/3: *al-Qur'a al-mubāraka al-ma'mūniyya* (fols. 59r–137v)

Fig. 7. The title page of the third *qur'a* (Ayasofya 1999/3, fol. 59r)

On its title page (fol. 59r, Fig. 7), the third lot book carries the title “the *Blessed Ma'mūnian Qur'a*, written by the most learned shaykh and imam Jamāl al-Dīn Abū Yūsuf Ya'qūb b. Ishāq al-Kindī, may God—exalted is He above all—cover him with His grace” (*al-Qur'a al-mubāraka al-ma'mūniyya, ta'lif al-shaykh al-imām al-allāma Jamāl al-Dīn Abī Yūsuf Ya'qūb b. Ishāq al-Kindī, taghammadu Allāh ta'ālā bi-rahmatihī*). Further down in the introduction, however (fol. 62r), the work is referred to as the *Twelve Zodiacal Signs* (*al-lthnā 'ashar burj*). Following the nondescript *basmala* and *na't*, not quoted here, the philosopher al-Kindī (d. 256/873) describes himself as living in the golden age of an unnamed caliph³² (fol. 59v):

قال أبو يوسف ابن يعقوب بن اسحق الكندي رحمه الله تعالى اني ذكّرتُ في عظيم النعمة علي الأمة بخلافة أمير المؤمنين فرأيتهم في أيامه قد عمّتهم العافية والأمن وفشا فيهم الخير وغاب عنهم الخوف وصاروا كافةً يجدون في خلافته فضلاً في الدنيا والدين فأرغد عيشهم في خلافته أدام الله تعالى مدته سالماً من كل رذيلة محفوفاً بكل فضيلة محبباً لأهل العلم والفضل والأدب

Abū Yūsuf b. Ya'qūb b. Ishāq al-Kindī, may God—exalted is He above all—have mercy on him, has stated the following: I vividly remember the great prosperity that the community enjoyed during the caliphate of the commander of the faithful. I have seen that the people in his day knew nothing but well-being, safety and good, that evil was entirely absent from among them, that they all found favor both in this world and

32. In view of al-Kindī's biography, one is tempted to identify this Abbasid caliph as al-Ma'mūn or al-Mu'taṣim. However, as Kunitzsch points out (“Zum ‘Liber Alfadhōl,’” 305–6) and as discussed later, the identities of the author and—*mutatis mutandis*—of the caliph are not without their problems.

in the next, and that they all got to live a carefree life during the caliphate of this commander, may God—exalted is He above all—grant him a long life that is free from all that is despicable and full of all that is virtuous, a life in which he is loved by all wise, gracious, and refined people.

The author—best described as (Pseudo-)al-Kindī—then describes the genesis of the book, recounting that he had decided to present the caliph with a divinatory book based on his extensive knowledge of Greek, Indian, and Persian astrological literature. Addressing another topos typical of *qurʿas*, he stresses the work’s user-friendliness compared to other techniques, such as tracking (*qiyāfa*), physiognomy (*firāsa*), and the interpretation of a bird’s flight (*zajr*):

فَانْتَدَبْتَنِي هَمَّتِي مَا شَجَّعَنِي لِإِتْحَافِهِ بِنَوْعٍ مِنْ لَطَافِ الْحِكْمِ وَجَنَسٍ مِنْ ظَرَائِفِ الْعِلْمِ لِمَعْرِفَتِي مِنَ الْكُتُبِ
النَّجُومِيَةِ الرُّومِيَةِ وَالْهِنْدِيَةِ وَالْفَارَسِيَةِ وَاشْتَغَالِي بِهَا كَثِيرًا دُونَ غَيْرِي فَعَمَلْتُ هَذَا الْكِتَابَ الْجَامِعَ التَّامَّ فِي
مَعْرِفَةِ مَا يَكُونُ مِنْ مُتَجَدِّدَاتِ الْأُمُورِ وَالْأَحْوَالِ قَبْلَ وَقُوعِهَا وَرَجُوتُ أَنْ يَكُونَ أَقْرَبَ مَأْخَذًا وَأَهْوَنَ مَسْلَكًا
مِنْ جَمِيعِ كُتُبِ الْقَضَاءِ النَّجُومِيَةِ وَالزَّحَرِ وَالطَّيْرِ وَمَا أَلْفَ مِنْ بَدِيعِ الْفَالِ الْقَدَرِيِّ وَالْحِسَابِ النَّجُومِيِّ وَمَا
حَكَمْتُهُ الْعَرَبُ مِنْ أَسْرَارِ الْقِيَافَةِ وَلَطِيفِ الْقَرَّاسَةِ

Emboldening me, my zeal has commissioned me to disclose to him a particular type of subtle wisdom and kind of delicate science, given my knowledge of the Greek, Indian, and Persian astrological books and in light of my intensive and independent engagement with them. I have composed this comprehensive and complete book on the knowledge of matters yet to transpire and conditions yet to occur. I hope that this book will prove more accessible than all books on astrological rulings and on the interpretation of a bird’s flight, both its flight when scared off and its spontaneous flight, and easier to follow than all that has been written on wondrous omens of fate, astrological computation, and any secrets of tracking and subtle physiognomy that the Arabs may have used to pass verdict.

(Pseudo-)al-Kindī was particularly impressed by Indian divinatory literature, especially a work called *al-Hashta burh* (*sic*):

وَوَجَدْتُ الْهِنْدَ قَدْ نَظَّمَتْ عِلْمًا مُسْتَخَرَجًا مِنْ أَسْرَارِ الْحِسَابِ الْيَوْمِيِّ مِنْ بَعْضِهِ الْهَشْتُ بَرْحٌ لَا أَعْلَمُ
كَيْفِيَّتَهُ وَاسْتَخْرَاجَهُ

I had discovered that the Indians had founded a science derived from the secrets of day computation, including *al-Hashta burh*, of which I know neither the nature nor the source.

For a long time, the distorted title *al-Hashta burh* eluded identification. All that Kunitzsch could do in his 1968 article “Zum ‘Liber Alfadhhol’” was list the textual variants—*al-humarj*, *al-hsmʿrkh*, *al-hashta brh*, and, in one of the Latin translations, *alhestemeragi*—and point out the nonsensical and hence false similarity between the third variant and the Persian

word *hasht*, “eight,” and the Arabic word *burj*, “zodiacal sign.” However, in his 1984 article, “Eine neue Alfadhhol-Handschrift,” Kunitzsch identified an eighth Arabic manuscript, which allowed him to solve the riddle. This eighth manuscript (MS Tehran, Malik 844/3, *non vidi*) reads:

وسميت به كتاب الدوازد هجر كما سميت الهند الهفتمرج الذي وضعت على الكواكب السبعة ووضعت انا
هذا على الاثني عشر برج التي فيها بيوت الكواكب السبعة

I have called it the *Book of the Twelve Fields*, just as the Indians called it the *Seven Fields*, [since] it was based on the seven planets. [The reason I have called it the *Twelve Fields* instead is that] I have based it on the twelve zodiacal signs, in which the houses of the seven planets are located.

From this crucial section, missing from the copy under discussion, we learn that the title of the Indic work must be emended to (*al*-)Haft(a) *marj*, or “The seven fields,” and that we should understand the title of Ayasofya 1999/2, *Qurʿat al-Dawāzdahmarj*, as “The twelve fields.”³³ Furthermore, we are informed that the author has reworked his Indic model on the principle of the twelve zodiacal signs, in their capacity as the houses of the seven planets. The moon’s house is Cancer and the sun’s house is Leo, and the remaining five planets are assigned two houses each.³⁴

Somewhat confusingly, further down in the introduction of Ayasofya 1999/3 (fol. 62r), the work is said to be “known as the *Twelve Zodiacal Signs*” (*maʿrūf bi-l-lthnā ʿashar burj*). It thus seems that the copyists of the available copies³⁵ of the present *qurʿa* had a hard time keeping *burj* and *marj* apart. Perhaps this should not surprise us, since it appears that these copyists were not too interested in the astrological basis of the *qurʿa*.³⁶ In Ayasofya 1999/2, for example, the only remaining trace of this basis is found in the distorted title and in the tacit correlation of the houses with the order of topics in the table of contents. In retrospect, is possible that its 12 × 12 table of contents is informed not only by the twelve houses but also—again tacitly—by the twelve signs of the zodiac. If so, this would mean that the rows correspond to the twelve houses and the columns (or sections) correspond to the twelve signs. However, it is difficult to determine whether this is truly the case. Whereas the link between rows and houses is fairly evident (questions on sickness and travel, for example, are found on the sixth and ninth lines, just as one would expect), it is much less

33. Kunitzsch, “Zum ‘Liber Alfadhhol,’” 306; idem, “Eine neue Alfadhhol-Handschrift,” 282–83, with references in footnote 16 to other attestations (*hasthmarj* in al-Bīrūnī and *hasmīrj* in al-Jāhīz).

34. See, e.g., Abū Maʿshar, *The Great Introduction to Astrology*, vol. 1, *The Arabic Original and English Translation*, ed. and trans. K. Yamamoto and C. Burnett (Leiden: Brill, 2019), 443.

35. A list is given below.

36. So far, apart from MSS Süleymaniye Yazma Eser Kütüphanesi, Ayasofya 1999/2 and 1999/3, six more copies of the *qurʿa* have been identified (see below). The information provided by Kunitzsch (“Zum ‘Liber Alfadhhol’” and “Eine neue Alfadhhol-Handschrift,” *passim*) indicates that the astrological backdrop is utterly missing from the Ayasofya 2685 and London manuscripts and limited to a distorted title in the Cairo manuscript. The Rome and İstanbul Üniversitesi copies fare slightly better, since they link signs and planets. The Tehran copy stands out, for it contains a 12 × 12 table with the twelve houses in the columns and the twelve signs in the rows.

clear how the signs might have informed the questions posed in the columns. In Ayasofya 1999/3 the astrological backdrop is somewhat more visible: the Indic title is named, albeit in a distorted form (fol. 60r); the word *burūj* occurs twice in the introduction (fols. 60v and 62r); and there is a list of the qualities of the twelve houses (fol. 61r). However, here as well, the fact that the houses—and possibly also the signs—have informed the arrangement of the table of contents goes unmentioned.

After listing his sources, the author of Ayasofya 1999/3 reports that he found the Indian books most difficult to understand, but luckily an Indian informant came to his aid and helped him transpose the Indian wisdom into the present Arabic *qur'a*.³⁷ He dismisses other translated books on the subject as amounting to no more than “fictitious talk and diversion” (*ka-l-khurāfa wa-l-li'b*), hermetic works without a key, and contrasts them with the information he obtained from the Indian, which was “a story like Khurāfa’s” (*ḥadīth ka-l-Khurāfa*)—that is, a story that may look fictitious but was declared true by the Prophet:³⁸

وقد شاهدتُ كتبهم في هذا النوع كتباً عقلية صعبة لا تُطيق لذي المقياس فيها قياسه ولا كيف المدخل إليها إلى أن جازيتُ فيها هندياً ففتح لي فيها حرفاً استدللْتُ منها عليّ تنمة هذا الكتاب العجيب المبدع ونقلْتُ من بعد ذلك من كتب قد ترجمت بهذا الاسم كانت عندنا كالحُرَافة واللَّعب ووجدناها مرموزة بغير شرح رمز ولا فتح حرف عند ذوي البصائر وكان مما فتح لي ذلك الهندي من ذلك حديثاً كالحُرَافة

I found their books on this type [of knowledge] to be learned and difficult, incomparable and impenetrable, until I found myself an Indian [to guide me] through them. He explained to me whatever word I pointed out, until I had worked through this wonderful and exceptional book. After that, I transmitted from [other] books written on this topic, and these I found to be nothing but fictitious talk and diversion, encoded works that lacked any description of their code and any explanation of their words by the knowledgeable ones. Compared to those books, the one that the Indian disclosed to me was no less than a story like Khurāfa’s!

Once this wondrous secret has been unlocked, the author declares, the reader can dispense with other, more cumbersome tools of divination. Through increasingly abstruse syntax, it would seem that the author explains that he has made the work most accessible by using the familiar format of the twelve zodiacal signs and the twelve fields used when casting lots:

37. The Persian tinge of the Indic title—*haft(a)* rather than *sapta*, *sāt*, etc.—suggests that there may have been a Persian intermediary translation involved, but this cannot be confirmed.

38. My interpretation of the final sentence is somewhat tentative. I assume that the author is playing with the meaning of *khurāfa* (for which see E. W. Lane, *Arabic-English Lexicon* [1863–93; repr., Beirut: Librairie du Liban, 1968], 2:726; C. Pellat, “Ḥikāya,” in *Encyclopaedia of Islam*, 2nd ed., 3:367–73, 369), especially since he also seems to play with *la'b/la'ib* (first understood as “diversion,” which is bad, and later as “easy as child’s play,” which is good). The same double entendre is discussed briefly in F. Bauden, “Maqriziana XIII: An Exchange of Correspondence between al-Maqrizī and al-Qalqashandī,” in *Developing Perspectives in Mamluk History: Essays in Honor of Amalia Levanoni*, ed. Y. Ben-Bassat, 201–29 (Leiden: Brill, 2017), 223. Alternatively, one could understand the sentence as “[Those other books] were more than what the Indian had divulged to me, more than that, [mere] fictitious stories.”

فاقتبسْتُ منه حَلَّ هذا السرِّ العجيبِ المستغْنَى به عن الزيج والاصطرلاب وأخذ الظل والروال وترقَّب الساعات والضرب والقِسْمة والحرز والأعداد المتعبة والقياسات المخطية وإنما هو كَلْعَب الصبيان حتى لقد أفاد أعجب إفادة وأصاب أحسن إصابة بغير إتعاب عقل ولا كثرة شغل وقد خَفَّفْتُ المؤونة فيه علي الناظر حتى جعلتُ العين تألفه والفهم بأدِلَّ صوابه الإثني عشر المأخوذُ عليه عددُ البروج معما يُدَبَّرُها من الكواكب السبعة واشرافها وخذوها ووجوهها وسقوطها ووبالها ووقوع السهم علي الإثني عشر منزلة عليها يَقْضِي أصحاب التنجيم قضاؤهم فسَمَّوها الطبايع الفلكية وهي هذه التالية لهذا الشرح

I learned from him how to unlock this wondrous secret, through which one can do without ephemeris and astrolabe, taking [measures] of the shadow and the moment when it disappears, observance of clocks, [geomantic] casting, division, amulets, toilsome numbers, and erroneous analogies. Verily, it is child's play, allowing the most wondrous use and the best of results without any mental exhaustion or hard labor. I have made it extremely easy for the one looking into this [by rendering it in a format] that the eye is accustomed to, with twelve indications [per section] to be grasped, [the number twelve being] based on the number of zodiacal signs, [which combine] with the seven planets that rule them, their exaltations, opposition, aspects, detriments, and injurious effects, as well as on the number of fields used when casting lots for the astrologers to base their verdict on. They have called these the celestial natures, and these are what now follows in this commentary.

(Pseudo-)al-Kindī's introduction continues with a list of the twelve celestial houses (fol. 61r) and the "natures" (*ṭabāyi*) commonly ascribed to them.³⁹ Although this piece of information is not given explicitly in the second lot book, also there it very much informs the sequential order of the 144 topics in the table of contents, as shown earlier.

الطبايع الفلكية الاثني عشر

الطالع	بيت النفس والحسد والمآرب وأول العمر
الثاني	بيت المال والأعوان والمكاسب والدخاير
الثالث	بيت الإخوة والحوات والأقارب والدين
الرابع	بيت الآباء والعقار والعواقب والدفائنا
الخامس	بيت الأولاد والأفراح والكسوات والملاعب
السادس	بيت الأمراض والسجون والديون والعبيد
السابع	بيت النساء والأضداد والأوهام والمقاصد

39. For the houses' associations, compare, e.g., with al-Bīrūnī, *The Book of Instruction in the Elements of the Art of Astrology*, trans. R. R. Wright (London: Luzac, 1934), 461.

الثامن	بيت الموت والخوف والنكبات والذاهب
التاسع	بيت السفر والأذيات والمذاهب والكتب
العاشر	بيت السلطان والعز والقهر والغلبة
الحادي عشر	بيت الرجا والسعادة والصديق والأعوان
الثاني عشر	بيت الأعداء والدواب والحزن والشقاء

The twelve celestial natures

Ascendant	The house of the soul, envy, desires, and the beginnings of matters
2nd	The house of movable property, sources of aid, gains, and treasures
3rd	The house of siblings, relatives, and religion
4th	The house of parents, real property, consequences, and hidden treasures
5th	The house of children, festivities, clothing, and ruses
6th	The house of diseases, prisons, debts, and slaves
7th	The house of omens, opposites, delusions, and goals
8th	The house of death, fear, disasters, and the one leaving
9th	The house of travel, troubles, roads, and books ⁴⁰
10th	The house of power, might, subdual, and victory
11th	The house of hope, happiness, friends, and allies
12th	The house of enemies, riding animals, grief, and misery

The author then appears to say that he was bold enough to present the work only after he had mastered its delicate science and had worked on its user-friendliness. In a clear parallel to the introduction of Ayasofya 1999/2, the author informs the ruler (caliph?) that when using this book, he should have the right mindset and observe appropriate timing, and that he should seek no more than three divinations a day:

ولم يَسْعَني بشجعتي علي الإقدام علي من كان قبلي من العلماء الذين كانوا أطول أعماراً وأعظم أخلاقاً واعرف في العلوم أحكاماً وأحسنوا النظر في اختيار الفضل مع ما كان لهم من القدرة علي الإرادة وسعة اليد إلا ما عُرِف من دقيق السر في إدراك علم هذا الكتاب وتخفيف المونة علي الناظر فيه فمتى أراد الملك أيد الله رشده علم حادث قبل كونه من هذا الكتاب فليُصْلِح رأيه فيما يريد ولا يُتعب القلب والنية وينخب ان يمتحن أو يمازح أو يضحك منه فإن ذلك حَجَب لعلم العلماء وعلي هذا الشرط أصل كتب الرُوحانية ذوات الأسرار العجيبة الخفية ومن استعمل ضد ما حددناه اقترب به كثير الخطاء وسوء الفضل وأصوب المسائل وأصحها ما كان من لدن طلوع الشمس الي زواها ولا ينظر من يريد النظر فيه في اليوم أكثر من ثلاث مسائل لتداول سر هذا الكتاب العجيب الصحيح خبره الصادق اثره ما يوضح أمره

40. "The one leaving" of the eighth house and "troubles" of the ninth should probably switch places, hereby assuming an error by the copyist.

I was bold enough to go against the scholars who had preceded me—scholars older than me, of a nobler nature, more knowledgeable and in better command of the sciences, and with a much better understanding of how to choose [the field] in which to excel, all combined with strong willpower and a capable hand—only after securing the delicate secret required for mastering the science enclosed in this book and [only after figuring out a way to] make it easier for the one looking into it. When the ruler—may God allow him to follow the right course—seeks knowledge of something yet to transpire by way of this book, let him fine-tune his opinion on whatever he desires; let him not fatigue his heart and his determination; and let him not put it to the test, mock it, or make fun of it, for that would obscure the scholars' knowledge. This is a condition to be met for all spiritual books that contain wondrous hidden secrets. Anyone who uses them in a way that contravenes the terms that we have laid out is bound to run into abundant error and disgrace. The most proper and correct time for posing questions is between sunrise and sunset. Whoever wants to use [this book] should not consider more than three questions a day, [three being the limit for] frequent use of the secret of this wondrous book, whose reports are correct and whose effects demonstrate its effectiveness.

Next, the author provides instructions, which are mostly familiar by now (fols. 61v–62r):

وأصل العمل في هذا الكتاب المعروف بالاثني عشر بُرجاً أن تَحْطُ في الأرض خطوطاً كثيرة من غير عدد لها ولا فكر فيها ثم تَضَع من ذلك اثني عشر اثني عشر حتى يَبْقَى اثني عشر أو أقل من اثني عشر ثم تعد منها أي من صفحة الحاجة التي انت فيها صفحة صفحة الي أن ينتهي إلي عدد الصفحة التي تقف عليها ثم تعد منها أسطراً بقدر العدد أيضاً فإنك تجد في ذلك السطر ما تريد مشروحاً يُنبئك عن جوده ورديّه وإن كانت الحاجة التي تطلبها آخر الحواشي التي يَبْقَى عددها بقدر ما معك فاضل من الخطوط المخطوطة علي وجه الأرض فما كان اثني عشر أو دون ذلك فلتعدّ من تلك الحاجة صفحة صفحة فما أعوزك من العدد المتحلف معك فلتعدّ تتمّة ما يُعوزك من أول الحاجة في الكتاب إلي أن ينتهي العدد إلي الصفحة ثم تعد من سطور الصفحة إلي أن يقف علي السطر الذي ينتهي العدد اليه فتجد في ذلك السطر صورة ما تريد علي وجهه جوده و رديّه

The way to use this book, known as the *Twelve Zodiacal Signs*, is that you draw a large number of lines on the ground without either counting or thinking. Then you subtract [sets of] twelve lines, one after the other, until [the number of lines] left is twelve or less than twelve. Next, you count from there—that is, from the page that has the topic of your concern—[by the remaining number], page by page, until the page where you are done counting, and there you stop. Then you count down on that page by the same number of lines, and on the particular line [where you are done counting] you will find explained what you seek, imparting to you [the divination], be it good or bad. If the topic of concern that you have chosen is [one of the] last topics, [so that the sum of] its number and the number that you already have—that is, the remainder of the number of lines drawn on the ground, twelve or less than twelve—is left [undepleted by the

time you reach the end of the book], then you count from [the page that has] the topic of your concern, page by page, [until the end of the book], and as for the remaining number, you keep that and [continue] counting from the first topic in the book by that remaining number, until the page where you are done counting. Next, you count the lines on the page down to the line where you are done counting, and on that particular line you will find what you seek, [divined] in the right manner, be it good or bad.

The introduction continues with an additional (defective) word of warning (fols. 62r–63v) regarding particularly inauspicious moments to seek a divination:

وقد أجمع العلماء علي أن القمر إذا قارن المريخ في شيء من الأوتاد الأربعة التي هي الطالع والعاشر والغارب والرابع كان الغالب علي المسائل والقول والعمل وأنواع تدبير الأمور الكذب حتي يصير شبيها بالصدق والصدق شبيها بالكذب فافهم ذلك

The scholars have reached the consensus that when the moon is conjunct Mars close to [?] any of the four cardines⁴¹—that is, the eastern horizon, the upper meridian, the western horizon, and the lower meridian—falsehood overrules the questions, words, deeds, and all sorts of taking care of business to such an extent that falsehood comes to resemble truth and truth comes to resemble falsehood. Understand this well!

The introduction concludes by once again highlighting the user-friendliness of the *qurʿa* as an important asset (fol. 63v):

وقد وضعت هذه الجداول علي هذه الصفحات وذكرْتُ فيها من الحاجات ما يحتاج اليه وضمت هذه الجداول التي بعد هذه الوجهة ذكر الحوائج المطلوبة فإذا اخترت منها حاجة فاطلبها من هذه الجداول ليسهل عليك مأخذها بغير تعب والله تعالي المستعان

I have written these tables on the following pages [of table of contents], mentioning therein the topics of concern that one may have, and I have supplemented the tables that come next with a[nother] mention of the topics of concern. When you have chosen the topic of your concern, you can then look for it in these tables, thus facilitating its easy retrieval. God—exalted is He above all—is the One turned to for help.

After the introduction comes a six-page table of contents, which also serves as a navigating device. Each page displays twenty-four topics in a four-by-six (or rather $2 \times 4 \times 3$) grid, yielding a total of 144 topics to choose from (fols. 63r–65v; Fig. 8). The following sample illustrates the range of topics addressed:

41. Compare to Kunitzsch, “Zum ‘Liber Alfadhil,’” 309. As Kunitzsch points out on the basis of a comparison with another copy, the protasis is incomplete in MS Ayasofya 1999/3. It should read: “When the moon is conjunct Mars, opposite Mars, or square Mars while Mars is in one of the four cardines, then . . .”

الاول	الحج في هذه السنة صالح ام لا
الثاني	اصيب المال باقي عمري ام لا
الثالث	الاخوة والاخوات كيف حالهما
لرابع	الوالدان كيف حالهما
الحامس	هل أرزق أولادا أم لا
السادس	المريض يبرا من مرضه أم لا
السابع	التزويج يصح أم لا يتمشا
الثامن	الموت من اي سبب يكونا
لتاسع	السفر تم الخروج فيه أم لا
العاشر	اصيب الامل من السلطان أم لا
الحادي عشر	الأصدقاء قليلون أم كسرونا
لثاني عشر	الاعدا كف حالهم وكيف الحال معهما
لثالث عشر	العمر طويل أم قصير
الرابع عشر	أصيب المال سريعا أم فيه بطاءة
الخامس عشر	اصيب من الأخوة منفعة او مضرة
السادس عشر	اصيب من الوالدين منفعة ام مضره
الخامس والعشرون	الغائب الذي سالت عنه حي هو ام ميت
السادس والعشرون	التجارة جيدة اربح فيها ام لا
التاسع والعشرون	هذا المولود فيه شبهة ام لا
الحادى والثلثون	هذه المرأة حرمة ام فيها فساد
الثالث والثلثون	الغائب يرجع من سفره ام لا
الحادى والاربعون	هذه الحامل تلد ذكرا ام انثي
الثاني والاربعون	هذا العلاج والدوا يكون فيه برء ام لا
الرابع والحمسون	ينتفع المريض بهذا الطبيب أم لا

السابع والحمسون	هذا الرجل صحيح القول أو منافق
السابع والثمانون	الزرع في هذه السنة جيد أم لا
السابع والتسعون	اعيش باقي عمري في راحة وطيب قلب أم لا
المائة	هذا الانسان حافظ سر كتوم له أم يبوح به
السابع بعد المائة	هذه العمارة لها بقا طويل أو تحرب
مائة وأحد عشر	هذا الانسان عنده شئ من علم السحر أم لا
مائة وثلاثة عشر	اصرع الطير بالبندق في هذه السفرة أم لا
مائة واربعه وعشرون	هذا السر ينكتكم أم ينكشف
مائة واربعه وثلثون	اصيب المال من التعب أو الراحة
مائة وسبعه وثلثون	هذه الحبلية تخلص من هذه المولود أم لا
مائة واربعون	توخذ المدينة والقلعة وتحصل الظفر بهما أم لا
مائة وأحد واربعون	وقوع الغيث يكون في اول هذه السنة أم في اخره
مائة وانين واربعون	هذه النصيحة التي أرفعها تسمع و تعمل بها أم لا
مائة وثلاثة واربعون	السعر في هذه السنة يرحص أم يغلو
مائة واربعه واربعون	ينالني في هذه الولاية من السلطان مضرة وخوف أم لا

- 1 Is the Hajj this year appropriate or not?
- 2 Will I acquire property for the rest of my life or not?
- 3 How are my siblings doing?
- 4 How are my parents doing?
- 5 Will I beget children or not?
- 6 Will the ill person recover from his illness or not?
- 7 Will the marriage be firm or not hold?
- 8 What will be the cause of death?
- 9 Travel: will there be a departure or not?
- 10 May I expect to see my hope fulfilled by the ruler or not?
- 11 Friends: do they number few or many?

- 12 | How are the enemies doing?
13 | Will life be long or short?
14 | Will I acquire good quickly or slowly?
15 | Will my brothers prove useful or detrimental?
16 | Will my parents prove useful or detrimental?
25 | The absent one whom you have mentioned: is he dead or alive?
26 | Trade: good in terms of the winds or not?
29 | Is there room for suspicion regarding ther newborn or not?
31 | Is the wife chaste or immoral?
33 | Will the absent one return from his trip or not?
41 | Will the pregnant woman give birth to a boy or a girl?
42 | Is this medicine and treatment wholesome or not?
54 | Will the ill person benefit from seeing this doctor or not?
57 | Does this man speak the truth or is he a hypocrite?
87 | Will cultivation this year go well or not?
97 | Will I spend the rest of my life at ease and in high spirits or not?
100 | Can this person keep a secret entrusted to him or will he disclose it?
107 | Will this building stand for a long time or fall to ruin?
111 | Does this person know some sorcery or not?
113 | Will I take a bird down with a bullet during this trip or not?
124 | Will this secret be kept or will it be disclosed?
134 | Will I obtain property through hard work or easily?
137 | Will this pregnant woman die in childbirth or not?
140 | Will the city and the fortress be taken and will a victory be gained there?
141 | Will the rain fall at the beginning of the year or at the end?
142 | Will the advice that I give be heeded and acted upon or not?
143 | Will the prices this year go down or up?
144 | While in office, will the ruler prove harmful and a source of anxiety?

<p>الماتجا وعلاهما مائة اربعة وعشرون</p>			
<p>الاول الاول والاربعون عشرون</p>	<p>الثاني الاربعون والاربعون عشرون</p>	<p>الثالث الاربعون والاربعون عشرون</p>	<p>الرابع الاربعون والاربعون عشرون</p>
<p>الخامس الاربعون والاربعون عشرون</p>	<p>السادس الاربعون والاربعون عشرون</p>	<p>السابع الاربعون والاربعون عشرون</p>	<p>الثامن الاربعون والاربعون عشرون</p>
<p>التاسع الاربعون والاربعون عشرون</p>	<p>العاشر الاربعون والاربعون عشرون</p>	<p>الحادي عشر الاربعون والاربعون عشرون</p>	<p>الثاني عشر الاربعون والاربعون عشرون</p>
<p>الثالث عشر الاربعون والاربعون عشرون</p>	<p>الرابع عشر الاربعون والاربعون عشرون</p>	<p>الخامس عشر الاربعون والاربعون عشرون</p>	<p>السادس عشر الاربعون والاربعون عشرون</p>
<p>السابع عشر الاربعون والاربعون عشرون</p>	<p>الثامن عشر الاربعون والاربعون عشرون</p>	<p>التاسع عشر الاربعون والاربعون عشرون</p>	<p>العاشر عشر الاربعون والاربعون عشرون</p>
<p>الحادي عشر عشر الاربعون والاربعون عشرون</p>	<p>الثاني عشر عشر الاربعون والاربعون عشرون</p>	<p>الثالث عشر عشر الاربعون والاربعون عشرون</p>	<p>الرابع عشر عشر الاربعون والاربعون عشرون</p>
<p>الخامس عشر عشر الاربعون والاربعون عشرون</p>	<p>السادس عشر عشر الاربعون والاربعون عشرون</p>	<p>السابع عشر عشر الاربعون والاربعون عشرون</p>	<p>الثامن عشر عشر الاربعون والاربعون عشرون</p>
<p>التاسع عشر عشر الاربعون والاربعون عشرون</p>	<p>العاشر عشر عشر الاربعون والاربعون عشرون</p>	<p>الحادي عشر عشر عشر الاربعون والاربعون عشرون</p>	<p>الثاني عشر عشر عشر الاربعون والاربعون عشرون</p>

Fig. 8. The first page of the table of contents, tabulating $2 \times 3 \times 4$ topics (Ayasofya 1999/3, fol. 63r)

الباب الأول الحج في هذه السنة الحرام

الحج في هذه السنة حرام مبارك ترى عليه ملاجا وقولا بأذنه تعالى
 ليس عليك خوف من ولايتك ولا يبعدك فيها مكروه فبث نفسا
 هذا الشيء لو نأشد وأغلا فيما يستأنف ومما يشترع فيه يقبل
 هذه التبعة التي تقرب بها شئ فذلك فيها وبعد عليها ملاجا إن شاء الله
 هذه السنة يكون للحرف فيها ما هو في أول السنة يكون قبله وأعلم
 هذه القلة المذكورة ولكن من يؤخذ بالمعاصرة والأزمنة
 يعين من هذه الحروب والنزوح والكلام للشيخ من من ينفعنا من
 هذا الميل الذي قد درت فيه حراة ومنع وهو حال ظاهري وقبيل
 هذه الحلال لله ولا أذكر بأذنه تعالى ويكون مباركة ما الحاه
 الرعية مع سلطانها في أرفع عرش طيرون الأنفس مغفلون أنشا القائل
 هذا النحل الذي قد سألت عنه يترأ بما به من الشعر والفساد بأذن تعالى
 نصيب المال الذي ترجوه في أجرة وطيب وبعد غنا وسقاء وتغلب

Fig. 9. Section 1, with twelve divinations
(Ayasofya 1999/3, fol. 66r)

Folios 66r–137v then present the divinations for the 144 topics in 144 sections (Fig. 9), numbered numerically, with one section per page and twelve alphabetically numbered divinations per section. For example, section 143 (fol. 137r) contains the following divinations:

الثالث والاربعون والمائيه السعر في هذه السنة يرخص ام يغلو

١	السعر في هذه السنة يرخص ويكثر فيها الخير ويتنفع به الخلق
ب	هذه النصيحة التي ترفعها لا تسمع منك ولا تُحْطَى منها إلا بالقبیح
ج	وقوع المطر في هذه السنة يكون في وسطها وينمو فيها الخير والله اعلم
د	المدينة تؤخذ سريعا والقلعة بحري عليها حصارٌ كثير ولا تؤخذ

هـ	الحرب والحصومة نصيب فيهما الخير والبركة والمنفعة الكثيرة
و	هذا الشخص ليس فيه محاربة وهو جري وقح وفيه رحله وفيه توقيع والله أعلم
ز	المرأة التي تُبصر لها تعسر عليها الولادة وتلقي مشقة وتحلص والله أعلم
ح	السلطان الذي تسال عنه فيه ظلم وتعد وجور وأخذ أموال الناس
ط	هذا الشخص ما هو مسحور لكن عَرَضَ له مرض غيّر عقله والله تعالى أعلم
ي	تصيب مالا كثيرا تدفع به وقتك وانت في راحة وطيب قلب والله أعلم
يا	اخلص نيتك فيما تعمله من العبادات لتُحظي منها بثواب كثير في الآخرة
يب	الذين خلّفهم بعدك قلوبهم طيبة في أرغد عيش وأمرهم ماش كما يومرون

[Topic] 143: Will the prices this year go down or up?

<i>Alif</i>	The prices this year will go down; it will be a good year and the people will benefit thereof.
<i>Bā'</i>	This advice that you have given will not be heeded and will gain you only disgrace.
<i>Jim</i>	The rainfall this year will occur in the middle of the year, and all that is good will flourish.
<i>Dāl</i>	The city will be taken swiftly; the fortress will not be taken in spite of a prolonged siege.
<i>Hā'</i>	Good, blessing, and much profit will ensue from the war and the feud.
<i>Wāw</i>	This person lacks a warring nature in spite of being bold, impudent, and manly.
<i>Zāy</i>	The pregnancy will be difficult for the woman in question; she will have complications and die in childbirth.
<i>Ḥā'</i>	The ruler in question is prone to tyranny, aggression, oppression, and the appropriation of people's belongings.
<i>Ṭā'</i>	This person has not been enchanted but rather was struck by a disease that has compromised his reason.
<i>Yā'</i>	You will acquire property that allows you to spend your time in leisure and high spirits.
<i>Yā'-alif</i>	Be of sincere intent in each of your acts of worship, so you may gain much reward in the next world.
<i>Yā'-bā'</i>	Those you appointed as your agents are good-natured and live lives of plenty, and things are proceeding as they order.

As already noted earlier, despite their considerable differences, the second and third *qur'as* basically represent the same lot book. There is consequently no need to discuss the instructions or underlying mechanism of the third *qur'a* in detail beyond the following brief observations. First, in line with its lengthier introduction, the instructions in this *qur'a* are a

bit more elaborate than those in the preceding one. One difference is that whereas Ayasofya 1999/2 requires the chance number to be smaller than twelve, the current text specifies, more correctly, that it must be either smaller than or equal to twelve. In another departure, the current text, unlike the previous one, explains—though in a somewhat garbled way—what to do when the sum of the topic number and the chance number is greater than the number of sections in the book—that is, 144. A notable similarity is that although both texts lead the reader to the correct section, they seem to point to the incorrect line: $l(c)$ instead of $l(1 + c)$. The fact that the same mistake is found in both texts makes it unlikely that it reflects a copyist error. Did I misinterpret the abstruse Arabic? Was the procedure such common knowledge that accurate directions were unnecessary? Or was the author perhaps satisfied with guiding the reader to merely the proximity of the correct divination?

It goes without saying that the four strategies available for the second *qur'a* are applicable here as well: to identify the correct divination, you can leaf through the book, navigate the table of contents, apply the underlying formula, or use my $12 \times (12 \times 12)$ table. It should be noted, however, that the second strategy, which relies on the table of contents, works slightly differently in this lot book because of its different layout. In the second *qur'a*, topics relating to the same celestial house are always found on the same line in the twelve lists of topics that make up the table of contents. By contrast, in the third *qur'a*'s table of contents, the twenty-four cells into which each page is divided should be seen as constituting two sets of twelve cells in a 3×4 arrangement, with the cells of each set representing the twelve houses and the topics relating to the same celestial house located in the same field of each set. Accordingly, topics associated with the first house are found in the first cell of each 3×4 set, while questions relating to the seventh house are found in the seventh cell of each set. The layout of the first page of the table of contents can thus be tabulated as in Table 4.

Table 4. The celestial houses related to each topic in in the table of contents in Ayasofya 1999/3

t(4) = h(4)	t(3) = h(3)	t(2) = h(2)	t(1) = h(1)
t(8) = h(8)	t(7) = h(7)	t(6) = h(6)	t(5) = h(5)
t(12) = h(12)	t(11) = h(11)	t(10) = h(10)	t(9) = h(9)
t(16) = h(4)	t(15) = h(3)	t(14) = h(2)	t(13) = h(1)
t(20) = h(8)	t(19) = h(7)	t(18) = h(6)	t(17) = h(5)
t(24) = h(12)	t(23) = h(11)	t(22) = h(10)	t(21) = h(9)

In the discussion of Ayasofya 1999/2, I raised the question whether each column in its table of contents might represent a zodiacal sign, just as each row represents a house. The same question can be posed here: could each 3×4 set in itself represent a zodiacal sign? As the introduction provides no answers, this question must remain unanswered.

On the one hand, Ayasofya 1999/2 and 1999/3, *Qur'at al-Dawāzdahmarj* and *al-Qur'a al-mubāraka al-ma'mūniyya*, cover roughly the same 144 topics, organized according to celestial houses, and offer roughly the same twelve possible divinations for each topic. But on the other hand, their titles and introductions differ, and their topics and divinations

are not always identical or given in the same order. Consequently, opinions differ on how, exactly, these two *qur'as* relate to one another. For Kunitzsch, the similarities outweighed the differences. In spite of multiple textual variations and the two works' different titles, authors, and dedicatees, and notwithstanding the fact that the inclusion of both items in Ayasofya 1999 suggests that at least the copyist considered them two different texts,⁴² Kunitzsch deemed Ayasofya 1999/2 and 1999/3, together with six additional Arabic manuscripts, to represent basically one and the same lot book. For Fuat Sezgin, the dissimilarities weighed more heavily, and he cataloged Ayasofya 1999/2, Ayasofya 1999/3, and the six other Arabic manuscripts not as one but as many as six different texts.⁴³

This is essentially a nonresolvable debate, as it boils down to just how much textual variation one is willing to accept for a single text. On the whole, I am inclined to side with Kunitzsch on this issue, first and foremost because the basic format of 12 × 12 questions and 12 × 12 × 12 answers and the procedure used to produce a chance number are exactly the same in the two texts. As the present article has nothing to add to the learned discussions of Kunitzsch and Sezgin beyond an additional manuscript, I will merely summarize the evidence that we have.

- Apart from the two present items, Ayasofya 1999/2 and 1999/3, thus far seven Arabic manuscripts of this lot book have been identified. The following six were already listed by Kunitzsch:

- (1) MS Cairo, Dār al-Kutub, ḥurūf 15 (*non vidi*)
- (2) MS Istanbul, İstanbul Üniversitesi Kütüphanesi, Arapça 6292 (*non vidi*)
- (3) MS Istanbul, Süleymaniye Yazma Eser Kütüphanesi, Ayasofya 2685/2 (*vidi*)
- (4) MS London, British Library, Or. 1004 (= Add. 9607) (*non vidi*)
- (5) MS Rome, Bibliotheca Vittorio Emmanuele, no. 35 (*non vidi*)
- (6) MS Tehran, Malik 844/3 (*non vidi*)

These can now be supplemented with a seventh:

- (7) MS Bursa, İnebey Kütüphanesi, H. Çelebi 233/2 (*non vidi*)⁴⁴

In addition to the Arabic manuscripts, there are also four Latin translations and a German translation.⁴⁵

42. See Kunitzsch, "Zum 'Liber Alfadhul,'" and idem, "Eine neue Alfadhul-Handschrift." For more references on the *Liber Alfadhul*, see E. Savage-Smith and M. B. Smith, "Islamic Geomancy and a Thirteenth-Century Divinatory Device: Another Look," in *Magic and Divination in Early Islam*, ed. E. Savage-Smith, 211–76 (Aldershot: Ashgate, 2004), 218–19.

43. Fuat Sezgin, *Geschichte des arabischen Schrifttums*, vol. 7, *Astrologie, Meteorologie und Verwandtes bis ca. 430 H.* (Leiden: Brill, 1979), 110, 115–16, 117–18, 132–33. See, in particular, 116 for Sezgin's critique of Kunitzsch.

44. Since this newly discovered manuscript is not discussed by Kunitzsch, the following details taken from the online catalog ("Ed-Devâzdehemrec," Türkiye Yazma Eserler Kurumu Başkanlığı, Yazma Eserler Veritabanı, accessed October 15, 2023, <https://portal.yek.gov.tr/works/detail/31237>) may be of use: ascribed to al-Kindî; title ostensibly vocalized as *al-Dawâzdahamraj*; folios 58–135 with thirteen lines per page; copied in 793/1391–92 by Yahyâ b. Muḥammad.

45. For the shelf marks of the translations, see Kunitzsch, "Zum 'Liber Alfadhul,'" 305. He has identified

- The text is variously ascribed to an anonymous author (as in Ayasofya 1999/2), to al-Kindī (as in Ayasofya 1999/3 and H. Çelebi 233/2), to al-Faḍl b. Sahl (as in Malik 844/3 and in the Latin translations, where the name is Latinicized as Alfadhōl), or to “al-Ansī” or “al-Asnī” (as in Ayasofya 2685).
- The various titles given for the text include *al-Dawāzdahmarj* (as in Ayasofya 1999/2, Malik 844/3, and H. Çelebi 233/2), *al-Qurʿa al-mubāraka al-maʾmūniyya* (as in Ayasofya 1999/3), *Kitāb al-Fāl al-muʿtabar waḍaʿa al-ḥukamāʾ li-ajl al-khalīfa Hārūn al-Rashīd* (as in Ayasofya 2685), and *Liber Alfadhōl* (as in the Latin translations).⁴⁶
- The text either has no dedicatee or commissioner (as in Ayasofya 1999/2), is dedicated to an unnamed caliph (as in Ayasofya 1999/3), or was allegedly commissioned by Hārūn al-Rashīd (as in Ayasofya 2685, Malik 844/3, and the Latin translations). Hārūn al-Rashīd’s son Caliph al-Maʾmūn is also potentially involved, given the alternative title *al-Qurʿa al-mubāraka al-maʾmūniyya* in Ayasofya 1999/3.
- The oldest dated Arabic manuscript, Ayasofya 2685/2, dates from 764/1363, while the first Latin *Liber Alfadhōl* goes back to the twelfth century CE.
- The different manuscripts contain multiple variant readings, both in their introductions and in their main parts.
- Where a source is given, it is either the unidentified (Perso-)Indic work *al-Hafta marj* (as in Malik 844/3 and Ayasofya 1999/3, albeit in a garbled way) or the currently unidentified *Kitāb Ghawāmiḍ al-asrār* by the third/ninth-century astrologer Abū Maʿshar (as in İstanbul Üniversitesi Kütüphanesi, Arapça 6292).

To complicate matters even further, it should be noted that just as more than one *qurʿa* is associated with Jaʿfar al-Šādiq, various *qurʿas* are associated with Caliph al-Maʾmūn. Toufic Fahd lists two other *qurʿa* texts linked to him, and Kunitzsch lists two more.⁴⁷ In addition, at the least the following should also be considered: MSS Berlin, Ms. or. oct. 3925; Berlin, Ms. or. quart 466/11; Cairo, Dār al-Kutub, Taymūr Ghaybiyyāt 140; Oxford, Bodleian, Marsh 300; Paris, Bibliothèque nationale de France, arabe 2640; and Tübingen, Ma VI 146 (all *non vidi*). In short, there are still a lot of *qurʿa* manuscripts to be sorted out.

two strands in the manuscripts: an al-Kindī strand and an “al-Ansī” strand. Savage-Smith and Smith (“Islamic Geomancy,” 218, n. 35) briefly discuss a *qurʿa* that involves the number 12, referencing three Turkish MSS (all *non vidi*). Their description of its instructions suggests that we are dealing with the same as the *qurʿa* under discussion: “Dots were made at random and then the number divided by twelve with the remainder giving the page and line where the answer to the inquiry would be given for any one of a list of 144 questions.” See also Kunitzsch, “Eine neue Alfadhōl-Handschrift,” 285.

46. See Kunitzsch, “Zum ‘Liber Alfadhōl,’” 304, 307.

47. Fahd, in *La divination arabe*, 216, n. 3, mentions “ms. Cairo 7612,” titled *Qurʿat al-Ikhrāj*, and “ms. Cairo 7613,” titled *Qurʿat al-Maʾmūn* (both *non vidi*); Kunitzsch, in “Zum ‘Liber Alfadhōl,’” 306, n. 20, lists MSS Berlin, Wetzstein 1218/6 and Wetzstein 1217 (both *non vidi*).

One of the additional manuscripts listed above, Ayasofya 2685/2,⁴⁸ shows traces of use, both in its table of contents and in the main body of the text (Figs. 10 and 11), that confirm that two of the strategies discussed above—leafing through the book and navigating the table of contents—were in fact historically used.

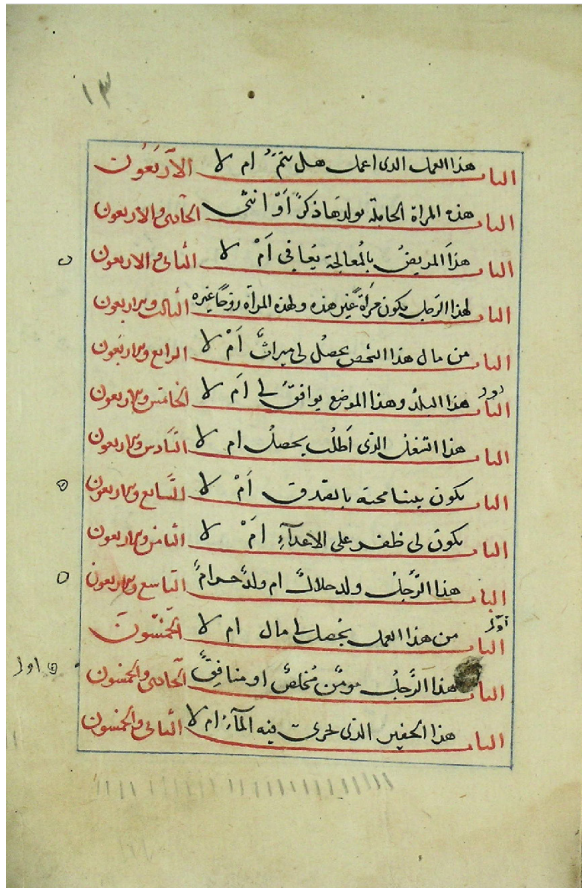


Fig. 10. The table of contents in Ayasofya 2685/2, with a set of pencil lines and markers in the margin

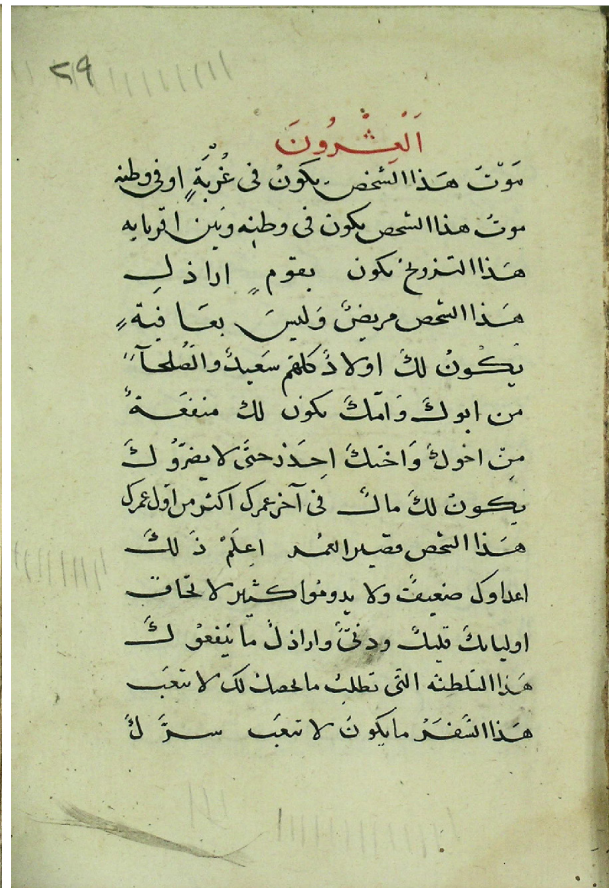


Fig. 11. Section 20 in Ayasofya 2685/2, with four sets of pencil lines

We thus know, for example, that this particular lot book was used at least four times to seek a divination concerning topic 20 (whether some person will die abroad or in his homeland), because the divination-seeker carried out the *khaṭṭ* procedure by drawing lines not on the ground but in pencil on the page itself. Other topics that display pencil lines on their pages include topic 31, “Will this pregnant woman bear a daughter or a son

48. I should add that another interesting divinatory text in the same volume, MS Süleymaniye Yazma Eser Kütüphanesi, Ayasofya 2685/1, is based on the Chinese-Uyghur calendar (*fāra*, *baqar*, *namir*, *arnab*, *timsāh*, etc.) and once belonged to the famous Ottoman *şeyhü'l-islam* Muḥammad b. Farāmurz, also known as Molla Hüsrev (d. 885/1480; see F. Babinger, “*Khosrew*, Mollā,” in *Encyclopaedia of Islam*, 2nd ed., 5:32). It remains unclear whether Ayasofya 2685/1 and 2685/2 constituted a single volume already in Molla Hüsrev’s library.

and will the mother be all right or not?” (*hādhihi al-marʿa al-ḥāmila talid bintan aw ibnan wa-taslam ummuhā am lā?*), and topic 41, “Is the news that I have heard true or false?” (*hādihā al-khabar alladhī samīʿtu ḥaqq am bāṭil?*). Unfortunately, none of the *qurʿas* included in Ayasofya 1999 shows any traces of use, so there is no way of telling on which topics Qāniṣawh al-Muḥammadī might have sought a divination. However, while leafing through the manuscript, one can well guess those that must have appealed to him in his capacity as a husband, a son, a father, a Muslim, a governor, and an *iqṭāʿ* holder. Surely, he must have been curious about his wife-to-be, keen on having his first son, and wary of volatile Cairo politics, and he must have thought of his parents in far-off Georgia, considered going on Hajj, and hoped for ample rains and a rich harvest. For all we know, a divination might have predicted his alleged poisoning by Qāniṣawh al-Ghawrī, and another one might have foretold the fascinating career of his son Maḥmūd.

Indeed, the 308 topics dealt with in *Qurʿat al-Imām Jaʿfar*, *Qurʿat al-Dawāzdahmarj*, and *al-Qurʿa al-mubāraka al-maʿmūniyya* constitute a representative and timeless snapshot of the kinds of questions people ask themselves, and their 3,856 divinations offer an equally representative and timeless glimpse of their deepest wishes and greatest fears. Whether these divinations are informed by the Quran or go back to a (Perso-)Indic model and whether they are selected through a finger game or through lines on the ground, ultimately the verdict is determined by c, short for chance number. But perhaps, instead of c, I should have opted for the letter q as a more appropriate abbreviation, for isn’t this number produced by *al-qaḍāʾ wa-l-qadar* (“the divine decree and predestination”), rather than by chance? However, the debate of c versus q, chance versus fate, is not taken up here, so I conclude by leaving the options open:

Navigating the *qurʿa* for any $t(x)$ and $muqāraʿa\ c/q$, $s(x - c/q)$ and $l(21 - c/q)$
of (Pseudo-)Jaʿfar:

Navigating the *qurʿa* for any $t(x)$ and $khaṭṭ\ c/q$, $s(x + c/q)$ and $l(1 + c/q)$
of (Pseudo-)al-Kindī:

Acknowledgements

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Postscript to Footnote 16

Since completing this article, I have identified three copies of a Turkish translation of the first *qurʿa* (all *vidi*): Istanbul, Nuruosmaniye 4988/5 (18th cent.?); Istanbul, Milli Kütüphane 06 Mil Yz 5335/2 (18th cent.); Istanbul, Hacı Selim Ağa Kütüphanesi, Hüdai Efendi 1728 (a lithograph in 23 pp., n.p. [Istanbul], n.d. [1289 AH?]). Especially the lithograph is interesting, as it confirms the work’s popularity well into the 19th century.

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Appendix: Transcription and Translation of the *Qurʿat al-Imām Jaʿfar*

This appendix provides a full transcription and translation of the first *qurʿa* for use in a classroom context.⁴⁹ The text can be harnessed for a number of learning objectives, including for practice in Quranic and plain Classical Arabic and as an introduction to the occult sciences in general and to bibliomancy and *qurʿas* in particular. First, you have the students build their own divinatory devices using two copies of the diagram below (Fig. 12). The outer circle is cut from one copy along the golden outer line and the intermediate and innermost circles are cut from the second copy along the red intermediate line. The two circles are then perforated in their centers, placed on top of one another, and held together with a brad pin. Next, you guide the students through the list of topics in the intermediate circle of the device, explain the game of *muqāraʿa* (YouTube!), and demonstrate how to operate the diagram. Divided into groups of two, the students are now set to contemplate their futures while practicing their Arabic.

قرعة الامام جعفر وهو الامام السيد الجليل جعفر بن الامام السيد الكبير محمد الباقر بن الامام الجليل
البطل الغالب امير المؤمنين علي ابن ابي طالب رضي الله عنه

بسم الله الرحمن الرحيم وبه ثقني
الحمد لله رب العالمين وصلي الله علي سيدنا محمد وآله وصحبه اجمعين

49. For the sake of convenience, the sections and lines have been numbered. In the transcription, superfluous diacritics have been retained, while missing diacritics are mostly tacitly added.

اما بعد فان اولي الاشياء بالتفاؤل التفاؤل بكتاب الله عز وجل الذي نطق بالحق وإن رسول الله صلي الله عليه وسلم كان يحب الفأل ويكره الطيرة وإن مولانا الإمام جعفر الصادق رضي الله عنه لم يدع شيئا من غوامض العلوم الا اظهره ولا مرموز إلا اشهره ولا غريبا إلا انشره فوضع هذه القرعة علي نوازع القرآن فمن اراد شيئا من امورك كاينا او غير كاينا فاقراء ما تحت الدائرة الصغيرة التي هي عشرون بابا كل باب منها يدل علي نوع من انواع الحاجات وهي احمد القرع واصحها واحسنها واصدقها لان شواهدا ودلايلها من القرآن العظيم وبازاء كل باب سورة من سور القرآن العزيز وهما دايرتين احدهما في الاخرى وابواب الحاجات في الدائرة الخارجة بازاء السور من القرآن تدور بها وسعى لطالب الحاجة ان يظهر ما يريد من الحواج المفصلة في الدائرة المذكورة الموضوعة كاظهارها ويقارع مع آخر كل منهما بيديه الثنتين ثم ينظر الي جملة ما تخرج لهما في المقارنة من العدد فيجمعهما ويرجع في المقارنة من السورة التي هي بازاء الحاجة حتي ينتهي الي آخر العدد فيقف علي السورة التي وصل العدد اليها ثم ينظر الي الجداول التي فيها السور ويعد من أول سطر تحت السورة التي وصل العدد اليها بقدر العدد الذي اخرجته المقارنة وينظر في السطر الذي ينتهي اليه العدد فيجد ما فيه من بشارة او نذارة او مداراة او تحذير وهذه صورة الدائرة المذكورة



Fig. 12. The wheel diagram concluding the introduction (Ayasofya 1999/1, fol. 3v)

١ سورة البقرة

١ وآتيناهم ملكا عظيما	يدل علي الملك والسلطان
٢ يريد الله بكم اليسر	يدل علي رخص الاسعار والخيرات
٣ ان اريد الا اصلاح ما استطعت	يدل علي عدل السلطان
٤ قالوا بشركناك بالحق	يدل علي رد الضالة
٥ انما توعدون لآت	يدل علي وقوع ما سئل عنه
٦ وآتيناه من الكنوز	يدل علي وجود مال
٧ ليوفيهم اجورهم ويزيدهم من فضله	يدل علي بركة التجارة وريحها
٨ ان الينا اياهم	يدل علي قدوم الغائب
٩ قل سيروا في الارض فانظروا	يدل علي السفر وحسن العاقبة
١٠ قال قد اوتيت سؤلك يا موسى	يدل علي ادراك المأمول
١١ وألقيت عليك محبة مني	يدل علي المحبة والمودة
١٢ لا تخف نجوت من القوم الظالمين	يدل علي النجاة من الغم والشدة
١٣ ما كان حديثا يفترى ولكن تصديق	يدل علي صحة الخبر المسؤول عنه
١٤ ان هذا لهو حق اليقين	يدل علي ان التهمة صحيحة
١٥ وينصرك الله نصرا عزيزا	يدل علي النصر علي الأعدا
١٦ الذين ينفقون اموالهم بالليل والنهار	يدل علي السخاء وحسن الوفاء
١٧ وقد اتيناك من لدنا ذكرا	يدل علي الامن والعلم
١٨ الموفون بعهدهم اذا عاهدوا	يدل علي صدق الوعد والوفاء
١٩ وزوجناهم بحور عين	يدل علي التزويج والحير فيه
٢٠ وقال لأوتين مالا وولدا	يدل علي انه يرزق مالا وولدا

٢ سورة آل عمران

١ وجعل لكم من ازواجكم بنين	يدل علي انه يرزق من اولاده وخدمه
٢ ما يملكون من قطمير	يدل علي انه لا ينال ما يطلبه
٣ ضيقا حرجا كأنما يصعد في السما	يدل علي غلا الاسعار وجذب السنة
٤ ان الملوك اذا دخلوا قرية افسدوها	يدل علي جور السلطان وقبح سيرته
٥ وللبسنا عليهم ما يلبسون	يدل علي ان ما يطلبه لا يجده
٦ ان الله سيبطله	يدل علي ان هذا الامر لا يكون
٧ ولنبلونكم بشي من الخوف والجوع	يدل علي الضيقة والافلاس
٨ فما رحمت تجارتهم وما كانوا مهتدين	يدل علي التعب والحسارة
٩ فما استطاعوا مضيا ولا يرجعون	يدل علي الغيبة والابطاء
١٠ اذا قيل لكم انفروا في سبيل الله	يدل علي ترك السفر
١١ فتنقلبوا خائبين	يدل علي انه لا يدرك حاجته
١٢ فأغرينا بينهم العداوة والبغضا	يدل علي البغض والعداوة
١٣ وقذف في قلوبهم الرعب	يدل علي هم وغم ورجاء الفرج
١٤ والمرجفون في المدينة	يدل علي ان المتهم بريء
١٥ ما لهم به من علم الا اتباع الظن	يدل علي بطلان الخبر
١٦ فغلبوا هنالك وانقلبوا صاغرين	يدل علي العجز والحدلان
١٧ ومن يبخل فانما يبخل عن نفسه	يدل علي البخل والشح والدين
١٨ وما اوتيتم من العلم الا قليلا	يدل علي انه يرزق علما
١٩ لا يرقبون في مؤمن الا ولا ذمة	يدل علي انه لا يوفي بالعهد
٢٠ ولهم فيها ازواج مطهرة	يدل علي حسن القسمة

٣ سورة النساء

١ ان من ازواجكم واولادهم عدوا	يدل علي انه لا يرزق اولادا
٢ اني يكون لي غلام وقد بلغني الكبر	يدل علي قلة الحظ من الولد
٣ وجعلكم ملوكا وآتاكم	يدل علي انه ينال ملكا وجاها
٤ ان الله ييسط الرزق لمن يشاء	يدل علي كثرة الخير والرزق
٥ لا يضركم كيدهم شيئا	يدل علي اصلاح ولي الامر وحسن سيرته
٦ كي تقرر عينها ولا تحزن	يدل علي رجوع الدابة وعودها
٧ انما تواعدون لصادق	يدل علي وقوع الامر المسؤول عنه
٨ وجعلت له مالا ممدودا	يدل علي يسار صاحبه وغنايه
٩ فاستبشروا ببيعكم الذي بايعتم به	يدل علي بركة التجارة وريحها
١٠ وجاء من اقضي المدينة رجل يسعى	يدل علي قدوم غايب او عود شي
١١ الم تر الي الذين خرجوا من ديارهم	يدل علي السفر وينال خيرا
١٢ لن تنالوا البر حتي تنفقوا مما تحبون	يدل علي تاخير الظفر بالحاجة
١٣ والى بين قلوبهم	يدل علي الالفة والمحبة
١٤ ولو تري اذ فزعوا فلا فوت	يدل علي الخلاص من الشدة
١٥ واتيناك بالحق وانا لصادقون	يدل علي صدق الامر وصحته
١٦ وقالوا هذا افك قديم	يدل علي ان المهتموم بريء
١٧ ولا تنفعها شفاعة ولا هم	يدل عي انه لا يظفر بحاجته
١٨ بل يداه مبسوطتان	يدل علي الجود والسخا
١٩ لهم قلوب لا يفقهون بها	يدل علي الجهل وقلة العلم
٢٠ ووعدتكم فاخلفتكم	يدل علي منع المطلوب

٤ سورة المائدة

١ والذين هم لأماناتهم وعدهم	يدل علي الوفاء بالعهد
٢ وليستعفف الذين لا يجدون	يدل علي تاخير التزويج
٣ انا نبشرك بغلام اسمه يحيى	يدل علي انه يرزق مولودا
٤ واجعل لي من لدنك سلطانا	يدل علي انه يرزق جاها
٥ اولآيك لهم رزق معلوم	يدل علي كثرة الخير والرزق
٦ ان يثقفوكم يكونوا لكم اعداء	يدل علي جور يلحقه من ولي امره
٧ اقبالباطل يؤمنون	يدل علي بطلان الامر الذي له
٨ فضلوا فلا يستطيعون سبيلا	يدل علي ذهاب الضالة
٩ اني لما انزلت الي من خير فقير	يدل علي ضيق اليد وتعذر السعة
١٠ ان الانسان لفي خسر	يدل علي خسران التجارة
١١ قيل ارجعوا وراكم فالتمسوا	يدل علي قدوم الغائب ورجوعه
١٢ فسيحوا في الارض اربعة اشهر	يدل علي السفر وحسن عاقبته
١٣ انما توعدون لآت	يدل علي ادراك الحاجة والمأمول
١٤ ولكن الله الف بينهم	يدل علي الألفة والصدقة
١٥ ونجيناهم من عذاب غليظ	يدل علي الفرج والنجاة من الشدة
١٦ ما هذا الا افك مفترى	يدل علي ان لا أصل لما قيل
١٧ اني بريء مما تعملون	يدل علي برآة المهتم مما اتهم به
١٨ سيهزم الجمع ويولون الدبر	يدل علي الهزيمة وانه لا ينصر
١٩ ويطعمون الطعام علي حبه	يدل علي السخاء وسعة الصدر
٢٠ ويعلمه الكتاب والحكمة	يدل علي العلم وتحقيق المعرفة

٥ سورة الانعام

١ الم نشرح لك صدرك	يدل علي انه يفرّج كربه
٢ وما وجدنا لآكثرهم من عهد	يدل علي خلف العهد والوعد
٣ قال هذا فراق بيني وبينك	يدل علي مفارقة الزوجه والشريك
٤ قال يا بشراي هذا غلام	يدل علي انه يرزق ولدا ذكرا
٥ وما كان له عليهم من سلطان	يدل علي انه لا يملك ولا يتسلط
٦ ما يفتح الله للناس من رحمة	يدل علي الرخص والحيرات
٧ امة يهدون بالحق وبه يعدلون	يدل علي عدل السلطان وخيره
٨ وينصركم عليهم	يدل علي النصر من الغلبة
٩ وحيل بينهم و بين ما يشتهون	يدل علي بطلان ما سأل عنه
١٠ مستتهم الباساء والضراء	يدل علي انه لا يرزق هذا المال
١١ فما تزيدوني غير تخسير	يدل علي قلة الريح والمنفعة
١٢ ياتين من كل فج عميق	يدل علي سرعة قدوم الغايب
١٣ وما هم بخارجين منها	يدل علي تأخير السفر
١٤ قد اصبتم مثلها	يدل علي ادراك الحاجة
١٥ ان يوقع بينكم العداوة والبغضا	يدل علي البغضة وقلة المودة
١٦ ما لكم ملجاء يومئذ وما لكم من نكير	يدل علي شدة وبقية محنة
١٧ وجئتكم من سبيل نبيا يقين	يدل علي صحة الخبر
١٨ يقولون بأفواههم ما ليس في قلوبهم	يدل علي ان التهمة صحيحة
١٩ الا ان حزب الله هم الغالبين	يدل علي الظفر بالاعداء
٢٠ وانه لحب الخير لشديد	يدل علي البغض والشدة

٦ سورة الاعراف

١ والذين يوتون ما آتوا وقلوبهم وجلة	يدل علي البخل والشح
٢ وجعلنا علي قلوبهم اكنة ان يفقهوه	يدل علي قلة العلم والمعرفة
٣ فهل وجدتم ما وعد ربكم حقا	يدل علي نجاز الوعد وقضا الحاجة
٤ هن لباس لكم وانتم لباس لهن	يدل علي التزويج والخير فيه
٥ فبشرناه بغلام حليم	يدل علي انه يرزق مولودا ذكرا
٦ فلن تملك له من الله شيئا	يدل علي انه لا يملك ما يريد
٧ فرحين بما آتاهم الله من فضله	يدل علي رخص الاسعار
٨ بل هم قوم يعدلون	يدل علي العدل والوفاء بالقول
٩ وما تقف ما ليس لك به علم	يدل علي انه لا يجد ما يطلب
١٠ ان الله سيبطله	يدل علي بطلان الامر الذي يريد
١١ وامددناكم باموال وبنين	يدل علي انه يرزق مالا وولدا
١٢ والله يضاعف لمن يشاء	يدل علي الربح في التجارة
١٣ لرادك الي معادٍ	يدل علي قدوم الغايب
١٤ يوم يسمعون الصيحة بالحق	يدل علي السفر والانزعاج
١٥ الا حاجة في نفس يعقوب قضاها	يدل علي ادراك الحاجة والمأمول
١٦ واذا لاتخذوك خليلا	يدل علي المحبة والمودة
١٧ فاستجبنا له ونجيناها من الغم	يدل علي الفرج والحلاص من الشدة
١٨ وجاءك في هذه الحق	يدل علي صحة الخبر
١٩ انه لحق مثل ما انكم تنطقون	يدل علي صحة التهمة وحقيقتها
٢٠ ان يكن منكم عشرون صابرون	يدل علي الغلبة والنصر والظفر

٧ سورة الانفال

١ ما لكم من الله من ولي ولا نصير	يدل علي خذلان العدو
٢ ويمنعون الماعون	يدل علي البخل والضيق
٣ رب اشرح لي صدري	يدل علي تفريج الهم
٤ كبر مقتا عند الله ان تقولوا ما لا	يدل علي انه لا يفني بالوعد
٥ يا ليت بيني وبينك بعد المشرقين	يدل علي تاخير الامر المطلوب
٦ الحمد لله الذي لم يتخذ ولدا	يدل علي انه لا يرزق ولدا
٧ لا يملكون لانفسهم نفعا ولا ضرا	يدل علي انه لا يملك الا بتعب
٨ فتحنا عليهم ابواب كل شيء	يدل علي الرخص وسعة الخيرات
٩ انهم ان يظهروا عليكم يرموكم	يدل علي جور السلطان و قبح سيرته
١٠ واني لهم التناوش من مكان بعيد	يدل علي ذهاب السرقة
١١ وان الساعة لآتية لا ريب فيها	يدل علي وقوع الامر وصحته
١٢ فتلك بيوتهم خاوية بما ظلموا	يدل علي انه لا يبلغ ما يطلب
١٣ اولئك هم الخاسرون	يدل علي الحسran في التجارة
١٤ وما تلبثوا فيها الا يسيرا	يدل علي قدوم الغايب
١٥ يخرجون من الاجداث سراعا	يدل علي السفر والخير فيه
١٦ انا لمرودون في الحافرة	يدل علي تعذر ادراك المأمول
١٧ يقولون بافواههم ما ليس في	يدل علي البغضة وقلة المحبة
١٨ ونخوفهم فما يزيدهم الا طغيانا	يدل علي شدة وبقية محنة
١٩ ويحلفون علي الكذب وهم يعلمون	يدل علي انه لا يجد ما يطلب
٢٠ يظنون بالله ظن السوء	يدل علي ان المهتم بريء

٨ سورة برآة

١ سبحانه هذا بختان عظيمك	يدل علي ان المهتم بريء من التهمة
٢ اذا جاء نصر الله والفتح	يدل علي النصر والظفر
٣ فلما آتاهم من فضله بخلوا به	يدل علي البخل وضعف التعين
٤ وطبع الله علي قلوبهم	يدل علي الجهل وقلة المعرفة
٥ ذلك وعد غير مكذوب	يدل علي انجاز الوعد وقضاً الحاجه
٦ مثني وثلاث ورباع	يدل علي التزويج والحير فيه
٧ ويجعل من يشاء عقيماً	يدل علي انه لا يولد له ولد
٨ جعلنا لكم عليهم سلطاناً مبيناً	يدل علي انه ينال رفعة
٩ واسبغ عليكم نعمه ظاهرة وباطن	يدل علي خصب السنة والرخاء
١٠ ان الله يغفر الذنوب جميعاً	يدل علي عدل السلطان وصلاحه
١١ كرماد اشتدت به الريح	يدل علي ذهاب السرقة
١٢ فقد كذبتم فسوف يكون لزاماً	يدل علي وقوع الامر المسؤول عنه
١٣ وان لك لاجراً غير ممنون	يدل علي انه يرزق مالا كثيراً
١٤ فقد رزقه	يدل علي انه خاسر في التجارة
١٥ ولبثوا في كهفهم ثلاثمائة سنين	يدل علي تاخير قدوم الغايب
١٦ فانتشروا في الارض وابتغوا	يدل علي السفر والحير فيه
١٧ ولكم فيها ما تشتهي أنفسكم	يدل علي ادراك الحاجة
١٨ يرضونكم بأفواههم	يدل علي قلة المحبة والمداهنة
١٩ سيجعل الله بعد عسر يسراً	يدل علي الخلاص والنجاة من الشدة
٢٠ ان هذا إلا اختلاق	يدل علي كذب الخبر

٩ سورة يونس

١ ويستنبئونك احق هو قل اي وربي	يدل علي صحة الخبر
٢ ما كان حديثا يفترى	يدل علي صحة التهمة
٣ وان يقاتلوكم يولّوكم الادبار	يدل علي النصر والظفر
٤ فاما من اعطي واتقي وصدق	يدل علي الجود وسعة الصدر
٥ انه كان صادق الوعد	يدل علي صدق الوعد وقضاً الحاجة
٦ ليتفقها في الدين	يدل علي تمام العقل والخير
٧ وان يتفرقا يغني الله كلا من سعته	يدل علي الخير في مفارقة الزوجة
٨ قالت رب اني وضعتها انثى	يدل علي انه يرزق رزقا من انثى
٩ ثم جعلناكم خلائف في الارض	يدل علي الولاية والجاه
١٠ اني يحى هذه الله بعد موتها	يدل علي جذب السنة
١١ وادخلناهم في رحمتنا	يدل علي عدل السلطان وصلاحه
١٢ قد يئسوا من الآخرة	يدل علي فوات الامر المطلوب
١٣ لم يكن شيئا مذكورا	يدل علي ان الامر الذي نواه لا ممكن
١٤ انما نمدهم من مال و بنين	يدل علي انه يرزق مالا وولدا
١٥ كمثل حبة انبتت سبع سنابل	يدل علي الربح في التجارة
١٦ ولو ارادوا الخروج لأعدوا له عدة	يدل علي بطاء قدوم الغايب
١٧ انفروا خفافا وثقالا	يدل علي السفر والخير فيه
١٨ فلما قضى ولّوا الي قومهم منذرين	يدل علي ادراك الحاجة
١٩ قد بدت البغضاء من افواههم	يدل علي البغضة وقلة المحبة
٢٠ فذوقوا فلن نزيدكم الا عذابا	يدل علي الشدة وقلة الخير

١٠ سورة هود

١ ولو رحمناهم وكشفنا ما بهم من ضر	يدل علي الفرج والنجاة من الشدة
٢ ألم ذلك الكتاب لا ريب فيه	يدل علي صحة الخبر الذي نواه
٣ وإن الظن لا يغني من الحق شيئا	يدل علي ان التهمة باطلة
٤ يوم لا يغني عنهم كيدهم شيئا	يدل علي خلف الوعد
٥ ومن يبخل فانما يبخل عن نفسه	يدل علي البخل وضيق الصدر
٦ ولكن تعمي القلوب التي في الصدور	يدل علي الجهل وقلة العلم
٧ وحيل بينهم وبين ما يشتهون	يدل علي تاخير التزويج
٨ الذين يوفون بعهد الله ولا	يدل علي انجاز الوعد وقضاً الحاجة
٩ قالت يا ويلتي الد وانا عجوز	يدل علي انه لا يرزق اولادا
١٠ انا ارسلنا رسلنا بالحق	يدل علي الملك والسلطان
١١ ان الله لا يغير ما بقوم حتي	يدل علي افساد النية والغلا
١٢ يخادعون الله والذين آمنوا	يدل علي المحادعة والغبن
١٣ ولستم بأخذيهِ الا ان تغمضوا فيه	يدل علي عود الضالة
١٤ ثم لترونها عين اليقين	يدل علي تغير الامر المسؤول عنه
١٥ فسوف يغنيكم الله من فضله	يدل علي انه يرزق مالا جزيلا
١٦ وإن تك حسنة يضاعفها	يدل علي الربح في التجارة
١٧ فتربصوا حتي حين	يدل علي تاخير قدوم الغايب
١٨ الذي جعل لكم الارض ذلولاً	يدل علي السفر والخير فيه
١٩ فان لكم ما سألتكم	يدل علي ادراك الحاجة
٢٠ وجعل بينكم مودةً ورحمة	يدل علي الالفة والمحبة والمودة

١١ سورة يوسف

١ والقيت عليك محبة مني	يدل علي المصافاة والمحبة
٢ ولن تفلحوا اذا ابدا	يدل علي تاخير الخلاص
٣ قالوا ماذا قال ربكم قالوا الحق	يدل علي صحة الخبر وصدور القول
٤ فبراءه الله مما قالوا	يدل علي بطلان التهمة
٥ انهم لهم المنصورون	يدل علي النصر بعد الغلبة
٦ ولا يحسبن الذين ييخلون	يدل علي البخل وضيق الصدر
٧ ثم قست قلوبكم من بعد ذلك	يدل علي الجهل وقلة العلم
٨ يوفون بالنذر ويخافون	يدل علي انجاز الوعد وقضاً الحاجه
٩ وقد اقضي بعضكم الي بعض	يدل علي وقوع التزويج وصلاحه
١٠ يهب لمن يشاء اناثا ويهب لمن يشاء	يدل علي انه يرزق انثي او يتزوج
١١ لا يقدر علي شي وهو كل علي مولاه	يدل علي انه لا يرزق مالا
١٢ فيه يغاث الناس وفيه يعصرون	يدل علي الخصب والرخاء
١٣ ان الله يامر بالعدل والاحسان	يدل علي عدل السلطان
١٤ كلا لا وزر الي ربك يومئذ المستقر	يدل علي وجود السرقة والابق
١٥ ان هذا هو حق اليقين	يدل علي وقوع الامر الذي نواه
١٦ ووجدك عايلا فأغني	يدل علي انه يرزق مالا وخيرا
١٧ وليئس ما شروا به انفسهم	يدل علي قلة الريح في التجارة
١٨ اى منقلب ينقلبون	يدل علي قدوم الغايب
١٩ انكم رضيتم بالقعود اول مرة	يدل علي تاخير السفر
٢٠ تناله ايديكم ورماحكم	يدل علي ادراك ما نوي وبلوغه

سورة الرعد ١٢

١ وما هو ببالغه	يدل علي تاخير الحاجة المطلوبة
٢ تحسبهم جميعا وقلوبهم شتي	يدل علي الريا والنفاق
٣ انا لمنجوهم اجمعين	يدل علي الفرح والنجاة من الشدة
٤ انه لقول فصل وما هو بالهزل	يدل علي صحة الخبر ووقوع الامر
٥ تنزل علي كل افك اثير	يدل علي الفرح والنجاة من الشدة
٦ انه لقول فصل وما هو بالهزل	يدل علي وهن يصيبه وقوه العدو
٧ ويوثرون علي انفسهم ولو كان	يدل علي الجود والسخا
٨ الرحمن علم القرآن	يدل علي العلم والمعرفة
٩ والذين ينقضون عهد الله من بعد	يدل علي انه لا ينجز بالوعد
١٠ واصلحنا له زوجه	يدل علي اصلاح حال النساء
١١ وجعلنا لهم ازواجا وذرية	يدل علي انه يرزق اولادا كثيرة
١٢ والله يؤتي ملكه من يشاء	يدل علي الملك والسلطان
١٣ ثم قبضناه الينا قبضا يسيرا	يدل علي الغلا وقلة الخصب
١٤ فاصلح بينهم فلا اثم عليه	يدل علي عدل السلطان
١٥ هذه بضاعتنا ردت الينا	يدل علي وجود السرقة
١٦ وما يبدئ الباطل وما يعيد	يدل علي بطلان الامر المسئول عنه
١٧ الله ييسط الرزق لمن يشاء ويقدر	يدل علي انه يرزق مالا كثيرا
١٨ فلكم رؤس اموالكم	يدل علي خلاصه في التجارة
١٩ لن نبرح عليه عاكفين حتي	يدل علي تاخير قدوم الغايب
٢٠ وما كنت ثاويا في اهل مدين	يدل علي سرعة الانتقال

١٣ سورة ابراهيم

١ فتربصوا حتي ياتي الله بامرہ	يدل علي ان الخير في تاخير السفر
٢ ولا يجدون في صدورهم حاجة	يدل علي تاخير الحاجة
٣ فسوف ياتي الله بقوم يحبهم ويحبونه	يدل علي المحبة ومخالطة الصديق
٤ لا خوف عليكم اليوم ولا انتم تحزنون	يدل علي النجاة من الشدة
٥ ان يقولون الا كذبا	يدل علي بطلان الخبر
٦ ولا يغتب بعضكم بعضا	يدل علي المهتم بريء
٧ فلناتينهم بجنود لا قبل لهم بها	يدل علي الظفر والنصر
٨ واما من بخل واستغني	يدل علي البخل وضيق النفس
٩ وجعلنا علي قلوبهم اكنة	يدل علي الجهل وقلة العلم
١٠ ثم صدقناهم الوعد	يدل علي انجاز الوعد
١١ ان من ازواجكم واولادكم عدوا لكم	يدل علي فساد امر النساء
١٢ واذكروا اذ كنتم قليلا فكثركم	يدل علي انه يرزق اولاد كثيرة
١٣ ولا يملكون لانفسهم نفعا ولا ضرا	يدل علي انه لا ينال ما يطلب
١٤ ونمير اهلنا ونحفظ اخانا	يدل علي الرخاء وخصب السنة
١٥ انه بهم رءوف رحيم	يدل علي عدل السلطان وصلاحه
١٦ قد ضلوا من قبل واضلوا كثيرا	يدل علي ان الضالة لا توجد
١٧ حتي يلج الجمل في سم الخياط	يدل علي تعذر الامر الذي طلبه
١٨ الذي جمع مالا وعدده	يدل علي انه يرزق مالا كثيرا
١٩ وباركنا عليه وعلي اسحق	يدل علي الريح في التجارة
٢٠ وانهم اليهم راجعون	يدل علي قدوم الغايب

١٤ سورة الحجر

١ ولا الي اهلهم يرجعون	يدل علي بطوء الغايب
٢ فقل لن تخرجوا معي ابدا	يدل علي الخير في ترك السفر
٣ يثبت الله الذين آمنوا	يدل علي ادراك الحاجة
٤ مودة بينكم في الحياة الدنيا	يدل علي المحبة وحسن المودة
٥ يضاعف لها العذاب ضعفين	يدل علي شدة وبقية محنة
٦ ويقولون نؤمن ببعض ونكفر ببعض	يدل علي ان بعضه حق وبعضه باطل
٧ ويحلفون علي الكذب وهم يعلمون	يدل علي ان صاحب التهمة مرتاب
٨ يوم تولون مدبرين ما لكم من الله	يدل علي وهن يلحقه من عدوه
٩ ويحبون ان يحمدوا بما لم يفعلوا	يدل علي الامساك والبخل
١٠ اني اعلم ما لا تعلمون	يدل علي العلم والمعرفة بالامر
١١ وأوفوا بعهدي اوف بعهدكم	يدل علي وفاء الوفاء وقضاء الحاجة
١٢ فلما قضى زيد منها وطرا زوجناكها	يدل علي وقوع الامر الذي يطلبه
١٣ وجعلت له مالا ممدودا	يدل علي انه يرزق مالا وبنين
١٤ اني يكون له الملك علينا	يدل علي انه لا ينال ما يطلب
١٥ يريد الله ان يخفف عنكم	يدل علي الرخاء وكثرة الخيرات
١٦ انهم كانوا قوما فاسقين	يدل علي جور السلطان
١٧ ولا تخافي ولا تحزني	يدل علي ذهاب الخوف والحزن
١٨ اذا وقعت الواقعة	يدل علي وقوع الامر الذي نواه
١٩ يا ايها العزيز مسنا واهلنا الضر	يدل علي انه لا يرزق مالا
٢٠ اوليك هم الخاسرون	يدل علي الخسارة في التجارة

١٥ سورة النحل

١ ليوفيههم اجورهم ويزيدهم	يدل علي الريح في التجارة
٢ فمكث غير بعيد	يدل علي سرعة قدوم الغايب
٣ ان ارضي واسعة فايائي فارهبون	يدل علي السفر والخير فيه
٤ لهم ما يشاءون فيها ولدينا مزيد	يدل علي ادراك الحاجة والمامل
٥ قد بدت البغضاء من افواههم	يدل علي البغضة وقلة المودة
٦ فنجيناه واهله من الكرب العظيم	يدل علي الفرح والنجاه من الشدة
٧ فورب السماء والارض انه لحق	يدل علي صحة الخبر وتاكيد
٨ فخلوا سبيلهم	يدل علي ان المهتم بريء الساحة
٩ انا لننصر رسلنا والذين آمنوا	يدل علي النصر والظفر والشجاعة
١٠ ويوثر علي انفسهم ولو كان	يدل علي العطاء والكرم
١١ صم بكم عمي فهم لا يرجعون	يدل علي قلة العلم والمعرفة
١٢ وانهم يقولون ما لا يفعلون	يدل علي قلة الوفاء وكثرة الخلف
١٣ لا هن حل لهم ولا هم يحلون لهن	يدل علي فساد امر النساء
١٤ قال رب اني يكون لي غلام	يدل علي انه يرزق ولد ذكر
١٥ والله يوتي ملكه من يشاء	يدل علي انه ينال جاها
١٦ يستبشرون بنعمة من الله وفضل	يدل علي الرخاء وخصب العام
١٧ لن يضروكم الا اذي	يدل علي جور السلطان
١٨ يتواري من القوم من سو ما بشر به	يدل علي الضالة لا توجد
١٩ وانما يدعون من دونه الباطل	يدل علي ان هذا الامر لا يقع ابدا
٢٠ الله ييسط الرزق لمن يشاء	يدل علي انه يرزق مالا جزيلا

١٦ سورة الاسراء

١ قد احسن الله له رزقا	يدل علي انه يرزق مالا واسعا
٢ وكان عاقبة امرها خسرا	يدل علي قلة الریح في التجارة
٣ ثم انصرفوا صرف الله قلوبهم	يدل علي قدوم الغایب
٤ الم تر الي الذين خرجوا من ديارهم	يدل علي السفر والخیر فيه
٥ وقضينا اليه ذلك الامر	يدل علي قضاء الحاجة وبلوغها
٦ قد شغفها حبًا	يدل علي المحبة والمودة
٧ ما لنا من محيص	يدل علي شدة وبقية محنة
٨ بل هو كذاب اشر	يدل علي بطلان الخبر وكذبه
٩ ان يسرق فقد سرق اخ له	يدل علي صحة التهمة واثباتها
١٠ ولوا علي ادبارهم نفورا	يدل علي خذلان العدو وانحزامه
١١ ان الانسان خلق هلوعا	يدل علي البخل وضيق النفس
١٢ وقل رب زدني علما	يدل علي انه يرزق علما ومعرفة
١٣ انما توعدون لصادق	يدل علي الوفاء وصدق الوعد
١٤ ولكم فيها ما تشتهي انفسكم	يدل علي انه يرزق من النساء
١٥ وجعلنا ذريته هم الباقين	يدل علي انه يرزق من اولاد
١٦ ان عبادي ليس لك عليهم سلطان	يدل علي انه لا يرزق سلطانا
١٧ سأرهقه صعودا	يدل علي الغلا وقلة الخير
١٨ يسومونكم سوء العذاب	يدل علي جور السلطان
١٩ وللبسنا عليهم ما يلبسون	يدل علي ان الضالة لا ترتد
٢٠ ذلك وعد غير مكذوب	يدل علي وقوع الامر الذي نواه

١٧ سورة الكهف

١ كسرأب بقبيعة يحسبه الظمآن ماء	يدل علي بطلان الامر الذي نواه
٢ وتحبون المال حبا جما	يدل علي انه يرزق خيرا ونعمة
٣ ان فضله كان عليك كبيرا	يدل علي الريح وقلة الخسارة
٤ اوليك عنها مبعودون	يدل علي بطلان الامر المسؤل عنه
٥ فضررنا علي آذانهم في الكهف	يدل علي تاخير السفر
٦ هيهات هيهات لما توعدون	يدل علي تاخير قضاء الحاجة
٧ هآنتم هؤلاء تحبونهم ولا يحبونكم	يدل علي مفارقة الصديق
٨ قل الله ينجيكم منها ومن كل كرب	يدل علي النجاة من الشدة
٩ ويحق الله الحق بكلماته	يدل علي صحة الخبر الذي سال عنه
١٠ اولايك مبرءون مما يقولون	يدل علي ان المهتم بريء من التهمة
١١ وينصرك الله نصرا عزيزا	يدل علي النصر والظفر بالعدو
١٢ الذين ينفقون في السراء والضرا	يدل علي الكرم والسخاء
١٣ بل كانوا لا يفقهون الا قليلا	يدل علي قلة العلم والمعرفة
١٤ فيما نقضهم ميثاقهم	يدل علي الخلف وقلة الوفاء
١٥ ذلك وعد غير مكذوب	يدل علي انجاز الوعد وقضا الحاجة
١٦ ولا جناح عليكم ان تنكحوهن	يدل علي وفور الحظ من النساء
١٧ فبشرناه بغلام حليم	يدل علي انه يرزق ولدا ذكرا
١٨ ام لهم نصيب من الملك	يدل علي انه ينال ملكا وسلطانا
١٩ لا يملكون لانفسهم نفعا ولا ضرا	يدل علي انه لا يملك الا بعد تعب
٢٠ ومن قدر عليه رزقه	يدل علي جذب السنة وغلايها
٢١ يدعو لمن ضره اقرب من نفعه	يدل علي جور السلطان وظلمه
٢٢ قالوا بشرناك بالحق	يدل علي وجود الضالة

١٨ سورة مريم

١ ولا تنسوا من روح الله	يدل علي وجود الضالة
٢ ان هذا هو حق اليقين	يدل علي وقوع الامر الذي نواه
٣ ويرزقه من حيث لا يحتسب	يدل علي انه يرزق مالا وخيرا
٤ انكم اذا الخاسرون	يدل علي قلة النفع من التجارة
٥ لا اثنين فيها احقابا	يدل علي تاخير قدوم الغايب
٦ ومن يخرج من بيته مهاجرا	يدل علي وقوع السفر والحير فيه
٧ والذين يدعون من دونه بالبطل	يدل علي تاخير الحاجة
٨ تلقون اليهم بالموّدة	يدل علي الموّدة والمحبة
٩ زدناهم عذابا فوق العذاب	يدل علي شدة وبقية محنة
١٠ ان هذا هو حق اليقين	يدل علي صحة الخبر
١١ انتم برئون مما عمل وانا بريء	يدل علي ان المهتم بريء مما نسب اليه
١٢ ضربت عليهم الذلة اينما ثقفوا	يدل علي وهن المحبة ويلحقه مكروه
١٣ ولا ينفقون نفقة صغيرة ولا	يدل علي البخل وضيق النفس
١٤ وعلمتم ما لم تعلموا انتم ولا آباؤكم	يدل علي العلم والمعرفة
١٥ ولقد عهدنا الي آدم من قبل فنسى	يدل علي الخلف ونقض العهد
١٦ نساءكم حرث لكم فاتوا	يدل علي صلاح امر النساء
١٧ ويمددكم باموال وبنين	يدل علي انه يرزق مالا وولدا
١٨ اليس لي ملك مصر	يدل علي انه يرزق جاها
١٩ ظهر الفساد في البر والبحر	يدل علي جذب السنة ومحلها
٢٠ لا يريدون علوا في الارض	يدل علي عدل السلطان وحسن سيرته

١٩ سورة طه

١ واذا اردنا ان نهلك قرية	يدل علي جور السلطان وظلمه
٢ ذلك هو الضلال البعيد	يدل علي ان السرقة لا تعود
٣ انما توعدون لصادق	يدل علي وقوع الامر الذي نواه
٤ ويجعل لكم جنات ويجعل لكم انهارا	يدل علي انه يرزق مالا ونعمة
٥ فيضاعفه له اضعافا كثيرة	يدل علي الريح في التجارة
٦ وانهم اليها لا يرجعون	يدل علي تاخير قدوم الغايب
٧ ماكثين فيها ابدًا	يدل علي تاخير السفر
٨ ولكم فيها ما تشتهي انفسكم	يدل علي ادراك الحاجة
٩ ان يتقفوكم يكونوا لكم اعداء	يدل علي البغض والعداوة
١٠ لين انجيتنا من هذه لنكوننَّ	يدل علي النجاة من الغم والشدة
١١ وحق عليهم القول في امم	يدل علي صحة الخبر وصدقه
١٢ وظننتم ظن السوء وكنتم قوما بورا	يدل علي ان المهمم بريء الساحة
١٣ فريقا تقتلون وتاسرون فريقا	يدل علي الغلبة والقهر
١٤ واذا لا يؤتون الناس نقيرا	يدل علي الشح والبخل
١٥ ويعلمك من تأويل الاحاديث	يدل علي انه يرزق علما وحمكة
١٦ وان يريدوا خيانتك فقد	يدل علي الخيانة وقلة الامانة
١٧ فواحدة او ما ملكت ايمانكم	يدل علي فساد امر النساء
١٨ انما نمدهم به من مال وبنين	يدل علي انه يرزق مالا وخيرا
١٩ انا جعلناك خليفة في الارض	يدل علي انه يملك عزا وسلطانا
٢٠ كذلك يتم نعمته عليكم	يدل علي تمام النعمة وكثرة الخير

٢٠ سورة الانبياء

١ وهو الذي ينزل الغيث من بعد ما قنطوا	يدل علي رخاء الاسعار
٢ الا انهم هم المفسدون	يدل علي جور السلطان
٣ الا يسجدوا لله الذي يخرج الخبأ	يدل علي وجود السرقة
٤ ان هذا الشيء يراد	يدل علي وقوع الامر الذي سال عنه
٥ فرحين بما آتاهم الله من فضله	يدل علي انه يرزق مالا ونعمة
٦ ذلك هو الخسران المبين	يدل علي قلة الريح في التجارة
٧ واذا لا يلبثون خلفك الا قليلا	يدل علي قدوم الغايي
٨ فاسلكي سبل ربك ذللا	يدل علي السفر والخير فيه
٩ ان في هذا لبلاغا لقوم عابدين	يدل علي ادراك الحاجة وبلوغها
١٠ سيجعل لهم الرحمن ودا	يدل علي الوفاء والمودة
١١ وقذف في قلوبهم الرعب	يدل علي شدة وبقية محنة
١٢ ان هذا الا فك مبين	يدل علي بطلان الخير المسؤل عنه
١٣ وجحدوا بها واستيقنتها انفسهم	يدل علي صحة التهمة وانه غير برى
١٤ وان يكن منكم الف يغلبوا الفين	يدل على النصر والظفر والغلبة
١٥ واعطي قليلا واكدي	يدل علي البخل وضيق النفس
١٦ يوتي الحكمة من يشاء	يدل علي انه يرزق علما وحكمة
١٧ ان لله لا يهدي كيد الخائنين	يدل علي الخيانة والغدر
١٨ خلق لكم من انفسكم ازواجا	يدل علي اصلاح امر النساء
١٩ لأهب لك غلاما زكيا	يدل علي انه يرزق ولدا صالحا
٢٠ لا يملكون كشف الضر عنكم	يدل علي انه لا يجد ما يطلب

تمت بحمد الله وعونه وحسن توفيقه

The *Qur'a* of Imam Ja'far,
that is, the revered imam and *sayyid* Ja'far, son of the great imam and *sayyid* Muḥammad
al-Bāqir and descendant of the revered, brave, and triumphant imam and commander of the
faithful 'Alī b. Abī Ṭālib,
may God be pleased with him

In the name of God, the Merciful, the Compassionate!
Praise be to God, the Lord of the Universe, and God bless our master,
Muḥammad, and all of his family and his companions!

Now, the worthiest form of bibliomancy is the bibliomancy based on the Book of God—great and exalted is He above all—[for it is this book] that has pronounced the Truth. The Envoy of God—God bless him and grant him salvation—liked bibliomancy, whereas he detested interpretation of the bird's flight [as another form of divination]. As for Imam Ja'far al-Ṣādiq—may God be pleased with him—not one of the occult sciences did he leave undivulged, not a single hermetic text did he leave undisclosed and not a single wonder did he fail to spread. It is he who has written this *qur'a*, based on [verses] extracted from the Quran.

Whoever wishes to [learn something] regarding some matter in his [life]—be it a matter existing already or one not [yet] existing—should read what is [written] around the smallest circle, twenty chapters in total, with each of these chapters denoting a particular topic of concern. This is the most laudable, the most correct, the best, and the most veracious of all *qur'as* [available], because its proof texts and their indications are taken from the Noble Quran. Facing each chapter there is a Quranic sura. There are two circles, one enclosed in the other, and the chapters on the topics of concern are found in the outer circle, facing the Quranic suras and encircling these. Let the one with a concern point out the concern of his choice from those detailed in the aforesaid circle to disclose it. Let him then perform a *muqāra'a* with someone else, the two of them using both hands. Next, let him count all fingers raised by the both of them and add these up. Let him then move backward from the sura that faces his topic of concern by that [same] number [of positions], stopping at the sura at which this number is completed. Next, let him look at the tables containing the suras and count down from the first line under the sura [title] the same number of lines as the number yielded by the *muqāra'a*. Let him then consider the line at which this number is completed. There, he will find [the indication], be it good news or an admonition, something appeasing or a word of warning. This is the shape of the aforesaid circle:

Inner circle		Outer circle
Innermost circle (sura)	Intermediate circle (topic)	
<i>The Heifer</i>	Power and standing	1
<i>The Family of 'Imrān</i>	Children, male and female	2
<i>The Women</i>	Marriage: appropriate or not?	3

<i>The Table Spread</i>	Loyalty, sincerity, and promises	4
<i>The Cattle</i>	Knowledge, intelligence, and learning	5
<i>The Heights</i>	Presents and greed and what they mean	6
<i>Spoils of War</i>	Victory and triumph and their opposites	7
<i>Immunity</i>	Suspicion: justified or not?	8
<i>Jonah</i>	Reports: true or false?	9
<i>Hūd</i>	Deliverance from fear and adversity	10
<i>Joseph</i>	Love, friendship, and hatred	11
<i>Thunder</i>	Seeing one's need and hope fulfilled	12
<i>Abraham</i>	Travel: proper or not?	13
<i>The Rocky Tract</i>	The absent one: on his way back or delayed?	14
<i>The Bee</i>	Trade, wind, and losses	15
<i>The Night Journey</i>	Will I obtain this property or not?	16
<i>The Cave</i>	Will this matter transpire or not?	17
<i>Mary</i>	Stolen goods and runaway slaves: will they return or not?	18
<i>Ṭā-Hā'</i>	The ruler's justice and injustice	19
<i>The Prophets</i>	Will the year be unproductive or productive?	20

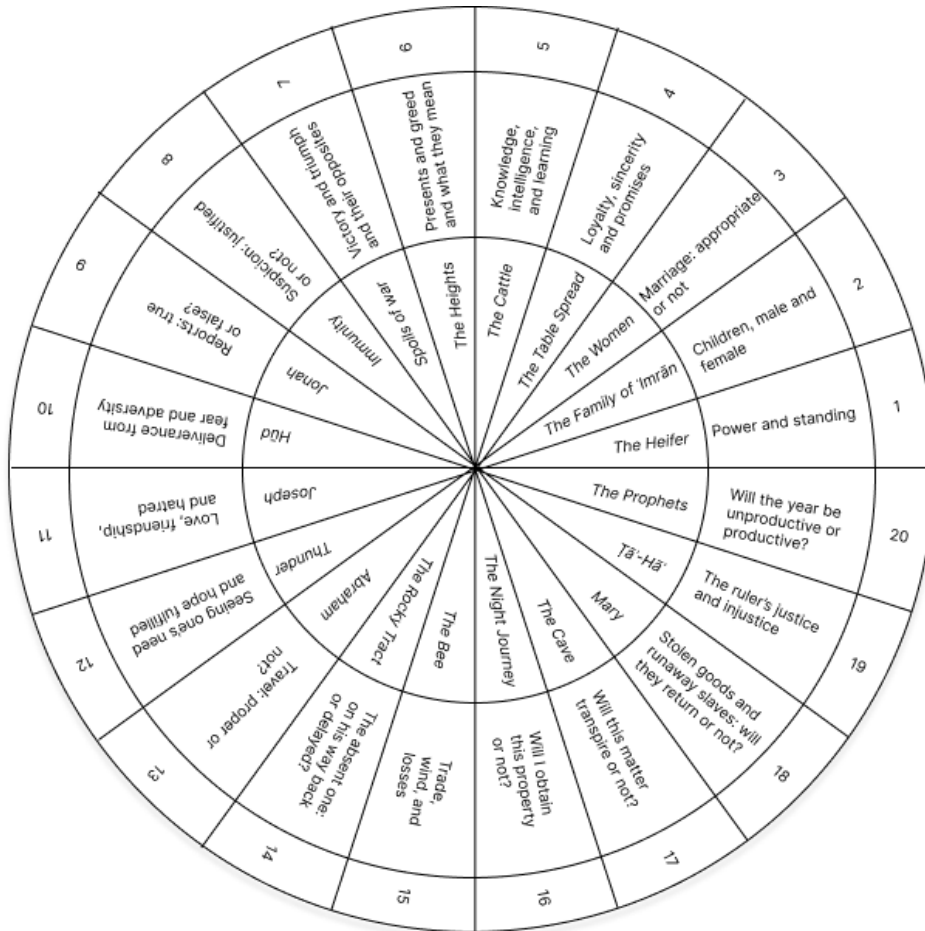


Fig. 13. The wheel diagram (Ayasofya 1999/1, fol. 3v) in translation

1. Sura *The Heifer*

1. "And conferred upon them a great kingdom" (Q 4:54)	indicates	power and dominion.
2. "Allah intends every facility for you" (Q 2:185)		cheap prices and resources.
3. "I only desire [your] betterment to the best of my power" (Q 11:88)		the ruler's justice.
4. "We give thee glad tidings in truth" (Q 15:55)		the return of the stray beast.
5. "All that hath been promised unto you will come to pass" (Q 6:134)		the occurrence of is the matter inquired about.
6. "Such were the treasures We had bestowed on him" (Q 28:76)		the finding of money.
7. "For He will pay them their meed, nay, He will given them even more out of His bounty" (Q 35:30)		that the trade and its wind are blessed.
8. "For to Us will be their return" (Q 88:25)		the arrival of the absent one.
9. "Say, 'Go ye through the earth and see'" (Q 27:69)		travel and a good outcome.
10. "Allah said, 'Granted is thy prayer, O Moses!'" (Q 20:36)		the attainment of what is hoped for.
11. "But I cast the garment of love over thee from Me" (Q 20:39)		love and friendship.
12. "Fear thou not: well hast thou escaped from unjust people" (Q 28:25)		deliverance from affliction and adversity.
13. "It is not a tale invented, but a confirmation" (Q 12:111)		the soundness of the news inquired about.
14. "Verily, this the Very Truth and Certainty" (Q 56:95)		that the suspicion is justified.
15. "And so that Allah will help you tremendously" (Q 48:3)		victory over the enemies.
16. "Those who in charity spend of their goods by night and by day" (Q 2:274)		generosity and strong loyalty.
17. "We have sent thee a Message from Our own Presence" (Q 20:99)		safety and knowledge.
18. "To fulfil the contracts which ye have made" (Q 2:177)		sincerity in one's promise and loyalty.
19. "And We shall join them to fair women with beautiful, big and lustrous eyes" (Q 44:54)		marriage and benefit from it.
20. "Yet says: 'I shall certainly be given wealth and children?'" (Q 19:77)		that one will be allotted property and children.

2. Sura *The Family of 'Imrān*

1. "And made for you, out of them, sons and daughters" (Q 16:72)	indicates	that one will be allotted children and servants.
2. "Have not the least power" (Q 35:13)		that one will not attain what one seeks.
3. "Close and constricted, as if they had to climb up to the skies" (Q 6:125)		high prices and a barren year.
4. "Kings, when they enter a country, despoil it" (Q 27:34)		the ruler's injustice and foul comportment.
5. "And We should certainly have caused them confusion in a matter which they have" (Q 6:9)		that one will not find what one seeks.
6. "Allah will surely make it of no effect" (Q 10:81)		that this matter is not happening.
7. "Be sure we shall test you with something of fear and hunger" (Q 2:155)		straitened circumstances and insolvency.
8. "But their traffic is profitless, and they have lost true direction" (Q 2:16)		difficulty and loss.
9. "Then should they have been unable to move about, nor could they have returned after error" (Q 36:67)		absence and delay.
10. "When ye are asked to go forth in the cause of Allah" (Q 9:38)		refraining from travel.
11. "And they should then be turned back, frustrated of their purpose" (Q 3:127)		that one will not attain what one needs.
12. "So we estranged them, with enmity and hatred between the one and the other" (Q 5:14)		hatred and enmity.
13. "And cast terror into their hearts" (Q 33:26)		worry, affliction, and hope for relief.
14. "And those who stir up sedition in the city" (Q 33:60)		that the suspect is innocent.
15. "With no certain knowledge, but only conjecture to follow" (Q 4:157)		that the news is untrue.
16. "So the great ones were vanquished there and then, and were made to look small" (Q 7:119)		failure and setback.
17. "Some that are niggardly. But any who are niggardly are so at the expense of (...)" (Q 47:38)		avarice, stinginess, and debt.
18. "Of knowledge it is only a little that is communicated to you, O men" (Q 17:85)		that one will be allotted knowledge.
19. "In a Believer they respect not the ties either of kinship or covenant" (Q 9:10)		that one will not keep one's promise.
20. "And they have therein companions pure and holy" (Q 2:25)		a beautiful lot.

3. Sura *The Women*

1. "Truly, among your wives and your children are some that are enemies" (Q 64:14)	indicates	that one will not be allotted children.
2. "How shall I have a son, seeing I am very old?" (Q 3:40)		little luck when it comes to children.
3. "Made you kings, and gave you" (Q 5:20)		that one will attain wealth and standing.
4. "That Allah enlarges the provision, for any He pleases" (Q 39:52)		plenty of good and blessing.
5. "Not the least harm will their cunning do to you" (Q 3:120)		the restoration of order by the commander and his good comportment.
6. "That her eye might be comforted, that she might not grieve" (Q 28:13)		the coming back of the riding animal and its return.
7. "Indeed, what you are promised is true" (Q 51:5)		the occurrence of the matter inquired about.
8. "And granted him abundant wealth" (Q 74:12)		the wealth and riches of one's companion.
9. "Then rejoice in the bargain which ye have concluded" (Q 9:111)		the blessedness of the trade and of its wind.
10. "Then there came running, from the farthest part of the City, a man" (Q 36:20)		the arrival of the absent one or the return of something.
11. "Didst thou not Turn by vision to those who abandoned their homes" (Q 2:243)		travel and the attainment of something good.
12. "By no means shall ye attain righteousness unless ye give freely of that which ye love" (Q 3:92)		a delay in the attainment of one's need.
13. "And moreover He hath put affection between their hearts" (Q 8:63)		affection and love.
14. "If thou couldst but seen when they will quake with terror" (Q 34:51)		deliverance from hardship.
15. "We have brought to thee that which is inevitably due, and assuredly we tell the truth" (Q 15:64)		the truth and correctness of the matter.
16. "And say, 'This charge is an obvious lie?'" (Q 24:12)		that the suspect is innocent.
17. "Nor shall intercession profit her nor shall anyone" (Q 2:123)		that one will not attain one's need.
18. "Nay, both His hands are widely outstretched" (Q 5:64)		generosity and munificence.
19. "They have hearts wherewith they understand not" (Q 7:179)		ignorance and poor knowledge.
20. "I too promised, but I failed in my promise to you" (Q 14:22)		the withholding of what is sought.

4. Sura The Table Spread

1. "And those who [respect] their trusts and covenants" (Q 70:32)	indicates	the keeping of one's promise.
2. "Let those who find not [the wherewithal for marriage] keep themselves chaste" (Q 24:33)		a delay in the marriage.
3. "Indeed, We give you the good news of the birth of a son, whose name will be John" (Q 19:17)		that one will be allotted a child.
4. "And grant me from Thy presence an authority to aid me" (Q 17:80)		that one will be allotted standing.
5. "For them is a Sustenance determined" (Q 37:41)		plenty of good and blessing.
6. "If they gain the upper hand over you, they would be your open enemies" (Q 60:2)		injustice wrought to one by the commander.
7. "Then, do they believe in that which is vain?" (Q 29:67)		the futility of what one has.
8. "But they have gone astray, and never a way will they be able to find" (Q 25:9)		that the stray beast is gone.
9. "Truly am I in desperate need of any good that Thou dost send me" (Q 28:24)		destitution and the impossibility of affluence.
10. "Surely humanity is in grave loss" (Q 103:2)		loss in trade.
11. "It will be said: 'Turn ye back to your rear! then seek'" (Q 57:13)		the arrival of the absent one and his return.
12. "You may travel freely through the land for four months" (Q 9:2)		travel and its good outcome.
13. "All that hath been promised unto you will come to pass" (Q 6:134)		the attainment of one's need and hope.
14. "But Allah hath put affection between them" (Q 8:63)		affection and friendship.
15. "We saved them from a severe penalty" (Q 11:58)		deliverance and liberation from hardship.
16. "This is only a falsehood invented" (Q 34:43)		that what is said is unfounded.
17. "I am free of responsibility for what ye do" (Q 26:216)		the suspect's innocence of what he is suspected of.
18. "Soon will their multitude be put to flight, and they will show their backs" (Q 54:45)		defeat and that one will not triumph.
19. "And they feed, for the love of Allah" (Q 76:8)		munificence and generosity.
20. "And Allah will teach him the Book and Wisdom" (Q 3:48)		knowledge and the achievement of wisdom.

5. Sura *The Cattle*

1. "Have We not uplifted your heart for you O Prophet" (Q 94:1)	indicates	release from one's suffering.
2. "Most of them We found not men true to their covenant" (Q 7:102)		a breach of agreement and promise.
3. "He answered, 'This is the parting between me and thee'" (Q 18:78)		the separation of the wife and the partner.
4. He said: "Ah there! Good news! Here is a fine young man!" (Q 12:19)		that one will be allotted a male child.
5. "But he had no authority over them" (Q 34:21)		that one will not rule or hold sway.
6. "Whatever mercy Allah opens up for people" (Q 35:2)		cheap prices and blessings.
7. "People who direct others with truth. And dispense justice therewith" (Q 7:181)		the ruler's justice and goodness.
8. "Allah will help you to victory over them" (Q 9:14)		that one is delivered from defeat.
9. "And between them and their desires, is placed a barrier" (Q 34:54)		that what is inquired about is untrue.
10. "They encountered suffering and adversity" (Q 2:214)		that one will not be allotted this property.
11. "What then would ye add to my [portion] but perdition?" (Q 11:63)		little wind or profit.
12. "On account of journeys through deep and distant mountain highways" (Q 22:27)		the swift arrival of the absent one.
13. "But never will they get out therefrom" (Q 5:37)		a delay in travel.
14. "Although ye smote your enemies with one twice as great" (Q 3:165)		the attainment of one's need.
15. "To excite enmity and hatred between you" (Q 5:91)		hatred and lack of friendship.
16. "That day there will be no place of refuge nor will there be for you any room for denial" (Q 42:47)		hardship and prolonged trial.
17. "And I have come to thee from Saba with tidings true" (Q 27:22)		the soundness of the news.
18. "Saying with their lips what was not in their hearts" (Q 3:167)		that the suspicion is justified.
19. "It is the fellowship of Allah that must certainly triumph" (Q 5:56)		triumph over one's enemies.
20. "And they are truly extreme in their love of worldly gains" (Q 100:8)		hatred and hardship.

6. Sura The Heights

1. "And those who dispense their charity with their hearts full of fear" (Q 23:60)	indicates	avarice and stinginess.
2. "And we put coverings over their hearts and minds lest they should understand the Qur'an" (Q 17:46)		poor wisdom and knowledge.
3. "Have you also found Your Lord's promises true?" (Q 7:44)		the keeping of a promise and the execution of what is needed.
4. "They are your garments and ye are their garments" (Q 2:187)		marriage and benefit from it.
5. "So we gave him the good news of a boy ready to suffer and forbear" (Q 37:101)		that one will be allotted a male child.
6. "Thou hast no authority in the least for him against Allah" (Q 5:41)		that one will not have what one wants.
7. "They rejoice in the bounty provided by Allah" (Q 3:170)		cheap prices.
8. "Nay, they are a people who swerve from justice" (Q 27:60)		justice and truth to one's word.
9. "And pursue not that of which thou hast no knowledge" (Q 17:36)		that one will not find what one seeks.
10. "Allah will surely make it of no effect" (Q 10:81)		the futility of what one wants.
11. "And aid you with wealth and offspring" (Q 17:6)		that one will be allotted property and children.
12. "Allah giveth manifold increase to whom He pleaseth" (Q 2:261)		wind for [seaborne] trade.
13. "Will bring thee back to the Place of Return" (Q 28:85)		the arrival of the absent one.
14. "The Day when they will hear a mighty Blast in very truth" (Q 50:42)		travel and inconvenience.
15. "But a necessity of Jacob's soul, which he discharged" (Q 12:68)		the attainment of one's need and hope.
16. "Behold! they would certainly have made thee their friend" (Q 17:73)		love and friendship.
17. "So we listened to him: and delivered him from distress" (Q 21:88)		deliverance and liberation from hardship.
18. "In them there cometh for thee the Truth" (Q 11:120)		that the news is true.
19. "This is the very Truth, as much as the fact that ye can speak intelligently to each other" (Q 51:23)		that the suspicion is justified and well founded.
20. "If there are twenty amongst you, patient and persevering" (Q 8:65)		victory, success, and triumph.

7. Sura *The Spoils of War*

1. "Nor have ye, besides Allah, any protector or helper" (Q 29:22)	indicates	the enemy's defeat.
2. "And refuse to give even the simplest aid" (Q 107:7)		stinginess and covetousness.
3. "O my Lord! expand me my breast" (Q 20:25)		the relief of grief.
4. "How despicable it is in the sight of Allah that you say what you do not" (Q 61:3)		that one will not live up to one's promise.
5. "Would that between me and thee were the distance of East and West" (Q 43:38)		a delay in what is sought.
6. "Praise be to Allah, who begets no son" (Q 17:111)		that one will not be allotted a child.
7. "That have no control of hurt or good to themselves" (Q 25:3)		that one will acquire [what is desired] only through hard work.
8. "We opened to them the gates of all good things" (Q 6:44)		cheap prices and the ampleness of blessings.
9. "For if they should come upon you, they would stone you" (Q 18:20)		the ruler's injustice and his foul comportment.
10. "But how could they receive Faith from a position so far off" (Q 34:52)		that the theft will go away.
11. "The Hour will certainly come: Therein is no doubt" (Q 40:59)		the occurrence of the matter and its genuineness.
12. "Now such were their houses,—in utter ruin,—because they practised wrong" (Q 27:52)		that one will not attain what one seeks.
13. "It is they who will be in loss" (Q 39:63)		loss in trade.
14. "With none but a brief delay" (Q 33:14)		the arrival of the absent one.
15. "They will issue from their sepulchres in sudden haste" (Q 70:43)		travel, as something positive.
16. "What! shall we indeed be returned to our former state?" (Q 79:10)		the unfeasibility of attaining one's hope.
17. "Saying with their lips what was not in" (Q 3:167)		hatred and lack of love.
18. "We put terror and warning into them, but it only increases their transgression" (Q 17:60)		hardship and prolonged trial.
19. "And they swear to falsehood knowingly" (Q 58:14)		that one will not find what one seeks.
20. "Who harbour evil thoughts of Allah" (Q 48:6)		that the suspect is innocent.

8. Sura Immunity

1. "Glory to Allah! this is a most serious slander" (Q 24:16)	indicates	that the suspect is innocent of what he is suspected of.
2. "When comes the Help of Allah, and Victory" (Q 110:1)		victory and triumph.
3. "But when He did bestow of His bounty, they became covetous" (Q 9:76)		stinginess and poor allocation.
4. "Allah hath sealed their hearts" (Q 9:93)		ignorance and little wisdom.
5. "There a promise not to be belied" (Q 11:65)		the keeping of a promise and the execution of what is needed.
6. "Two, three, or four" (Q 35:1)		marriage and benefit from it.
7. "And He leaves barren whom He will" (Q 42:50)		that one will not beget a child.
8. "We have provided you with a clear argument against them" (Q 4:91)		that one will attain high rank.
9. "And has made his bounties flow to you in exceeding measure, both seen and unseen" (Q 31:20)		a fertile year and prosperity.
10. "For Allah forgives all sins" (Q 39:53)		the ruler's justice and righteousness.
11. "As ashes, on which the wind blows furiously" (Q 14:18)		that the theft will go away.
12. "But ye have indeed rejected Him, and soon will come the inevitable punishment" (Q 25:77)		the occurrence of the matter inquired about.
13. "You will certainly have a never-ending reward" (Q 68:3)		that one will be allotted much property.
14. "By limiting their provision" (Q 89:16)		that one will incur a loss in the trade.
15. "So they stayed in their Cave three hundred years" (Q 18:25)		a delay in the arrival of the absent one.
16. "Then may ye disperse through the land, and seek" (Q 62:10)		travel, as something positive.
17. "Therein shall ye have all that your souls shall desire" (Q 41:31)		the attainment of one's need.
18. "With fair words from their mouths they entice you" (Q 9:8)		lack of love and flattery.
19. "After a difficulty, Allah will soon grant relief" (Q 65:7)		liberation and rescue from hardship.
20. "This is nothing but a fabrication" (Q 38:7)		the untruth of the news.

9. Sura *Jonah*

1. "They seek to be informed by thee: 'Is that true?' Say: 'Aye! by my Lord!'" (Q 10:53)	indicates	the truth of the news.
2. "It is not a tale invented" (Q 12:111)		that the suspicion is justified.
3. "If they come out to fight you, they will show you their backs" (Q 3:111)		victory and triumph.
4. "As for the one who is charitable, mindful of Allah, and firmly believes" (Q 92:5)		liberality and generosity.
5. "He was strictly true to what he promised" (Q 19:54)		the keeping of a promise and the execution of what is needed.
6. "They could devote themselves to studies in religion" (Q 9:122)		perfect reason ⁵⁰ and the good.
7. "But if they disagree and must part, Allah will provide abundance for all from His (...)" (4:130)		the advisability of separation from one's wife.
8. "She said: 'O my Lord! Behold! I am delivered of a female child!'" (Q 3:36)		one will be allotted female offspring.
9. "Then we made you heirs in the land" (Q 10:14)		rule and standing.
10. "How shall Allah bring it ever to life, after its death?" (Q 2:259)		a barren year.
11. "We admitted them to Our mercy" (Q 21:86)		the ruler's justice and righteousness.
12. "Of the Hereafter they are already in despair" (Q 60:13)		that the matter sought is lost and gone.
13. "Nothing yet worth mentioning" (Q 76:1)		that what one has in mind is impossible.
14. "That because We have granted them abundance of wealth and sons" (Q 23:55)		one will be allotted property and children.
15. "That of a grain of corn: it growth seven ears" (Q 2:261)		wind for [seaborne] trade.
16. "If they had intended to come out, they would certainly have made some preparation" (Q 9:46)		a delay in the arrival of the absent one.
17. "Go ye forth, whether equipped lightly or heavily" (Q 9:41)		travel, as something positive.
18. "When the reading was finished, they returned to their people, to warn them of their sins" (Q 46:29)		the attainment of one's need.
19. "Rank hatred has already appeared from their mouths" (Q 3:118)		hatred and lack of love.
20. "So the deniers will be told, 'Taste the punishment, for all that you will get from Us is more'" (Q 78:30)		hardship and little good.

50. *Tamām al-ʿaql* seems hard to connect to the topic of "loyalty, sincerity, and promises." In light of the variegated interpretations of Q 9:122, one could argue that the meaning intended here is that one can learn from one's friends.

10. Sura Hūd

1. "If we had mercy on them and removed the distress which is on them" (Q 23:75)	indicates	deliverance and liberation from hardship.
2. "Alif-Lām-Mīm. This is the Book! There is no doubt about it" (Q 2:1-2)		the truth of the news referred to.
3. "And conjecture avails nothing against Truth" (Q 53:28)		that the suspicion is unfounded.
4. "The day when their plotting will avail them nothing" (Q 52:46)		the breach of a promise.
5. "But any who are niggardly are so at the expense of their own souls" (Q 47:38)		avarice and stinginess.
6. "But blind are their hearts which are in their breasts" (Q 22:46)		ignorance and little wisdom.
7. "And between them and their desires, is placed a barrier" (Q 34:54)		a delay in the marriage.
8. "Those who fulfil the covenant of Allah and not" (Q 13:20)		the keeping of a promise and the execution of what is needed.
9. "She said: 'Alas for me! shall I bear a child, seeing I am an old woman'" (Q 11:72)		that one will not be allotted children.
10. "Then sent We our messengers" "In truth" (Q 23:44 + Q 35:24)		that one will rule and hold sway.
11. "Allah does not change a people's lot unless" (Q 13:11)		undermining of the purpose ⁵¹ and high prices.
12. "Fain would they deceive Allah and those who believe" (Q 2:9)		deception and deceit.
13. "When ye yourselves would not receive it except with closed eyes" (Q 2:267)		the return of the stray beast.
14. "Again, ye shall see it with certainty of sight" (Q 102:7)		a change in the matter inquired about.
15. "Soon will Allah enrich you out of His bounty" (Q 9:28)		that one will be allotted abundant wealth.
16. "If there is any good done, He doubleth it" (Q 4:40)		wind for [seaborne] trade.
17. "Wait and have patience with him for a time" (Q 23:25)		a delay in the arrival of the absent one.
18. "He Who has made the earth manageable for you" (Q 67:15)		travel, as something positive.
19. "And ye shall find what ye want" (Q 2:61)		the attainment of one's need.
20. "And He has put love and mercy between your hearts" (Q 30:21)		affection, love, and friendship.

51. Perhaps *ifsād al-niyya* means here that "the intended [crops or profits] were spoiled"? Or should one connect *niyya* (vocalized thus in the text) to *nawan* ("date stones"), *nī'* ("pure milk, uncooked meat, uncooked wine"), *nuyu'* ("the state of being uncooked"), *nay'* ("fat"), or *nawāh* ("ounce of gold")?

11. Sura *Joseph*

1. "But I cast the garment of lover over thee from Me" (Q 20:39)	indicates	cordiality and love.
2. "And in that case ye would never attain prosperity" (Q 18:20)		a delay in the liberation.
3. "Then they will say, 'what is it that your Lord commanded?' they will say, 'That (...)'" (Q 34:23)		the truth of the news and of what is going around.
4. "But Allah cleared him of the calumnies they had uttered" (Q 33:69)		that the suspicion is unfounded.
5. "That they would certainly be assisted" (Q 37:172)		victory following the defeat.
6. "And let not those who covetously withhold think" (Q 3:180)		avarice and stinginess.
7. "Thenceforth were your hearts hardened" (Q 2:74)		ignorance and little wisdom.
8. "They perform their vows, and they fear" (Q 76:7)		the keeping of a promise and the execution of what is needed.
9. "When ye have gone in unto each other" (Q 4:21)		that the marriage will take place and that it will be good.
10. "He bestows children male or female according to His will and Plan" (Q 42:49)		that one will be allotted a daughter or get married.
11. "With no power of any sort; a wearisome burden is he to his master" (Q 17:76)		that one will not be allotted property.
12. "In which the people will have abundant water, and in which they will press wine and oil" (Q 12:49)		fertility and prosperity.
13. "Allah commands justice, the doing of good" (Q 16:90)		the ruler's justice.
14. "But no! There will be no refuge. On that day all will end up before your lord" (Q 75:11-12)		the occurrence of stealing and runaway slaves.
15. "Verily, this the Very Truth and Certainty" (Q 56:95)		the occurrence of the matter one has in mind.
16. "And did He not find you needy then satisfied your needs?" (Q 93:8)		that one will be allotted property and good [things].
17. "And vile was the price for which they did sell their souls" (Q 2:102)		little wind for [seaborne] trade.
18. "What vicissitudes their affairs will take" (Q 26:227)		the arrival of the absent one.
19. "For ye preferred to sit inactive on the first occasion" (Q 9:83)		a delay in travel.
20. "Well within reach of your hands and your lances" (Q 5:94)		the attainment of one's goal and its achievement.

12. Sura Thunder

1. "But it reaches them not" (Q 13:14)	indicates	a delay in what one needs.
2. "Thou wouldst think they were united, but their hearts are divided" (Q 59:14)		hypocrisy and dissimulation.
3. "Them we are certainly charged to save from harm" (Q 15:59)		deliverance and liberation from hardship.
4. "Surely this Quran is a decisive word and is not to be taken lightly" (Q 86:13-14)		the truth of the news and the occurrence of the matter.
5. "They descend on every lying, wicked person" (Q 26:222)		deliverance and liberation from hardship.
6. "Surely this Quran is a decisive word and is not to be taken lightly" (Q 86:13-14)		a weakness that will strike and the enemy's strength.
7. "But give them preference over themselves, even though" (Q 59:9)		generosity and munificence.
8. "The Most Compassionate taught the Quran" (Q 55:1-2)		wisdom and knowledge.
9. "But those who break the Covenant of Allah, after" (Q 13:25)		that one will not keep one's promise.
10. "We cured his wife's Barrenness for him" (Q 21:90)		that the women's affair will be settled.
11. "And appointed for them wives and children" (Q 13:38)		that one will be allotted many children.
12. "Allah Granteth His authority to whom He pleaseth" (Q 2:247)		that one will rule and hold sway.
13. "Then We draw it towards Ourselves,—a contraction by easy stages" (Q 25:46)		high prices and little fertility.
14. "And makes peace between the parties concerned, there is no wrong in him" (Q 2:182)		the ruler's justice.
15. "This our stock-in-trade has been returned to us" (Q 12:65)		the occurrence of theft.
16. "And falsehood neither creates anything new, nor restores anything" (Q 34:49)		the untruth of the matter inquired about.
17. "Allah enlarges the provision or restricts it, for any He pleases" (Q 39:52)		that one will be allotted much property.
18. "Ye shall have your capital sums" (Q 2:279)		that one will be safe in the trade.
19. "We will not abandon this cult, but we will devote ourselves to it until" (Q 20:91)		a delay in the arrival of the absent one.
20. "But thou wast not a dweller among the people of Madyan" (Q 28:45)		a swiftness of movement.

13. Sura *Abraham*

1. "Then wait until Allah brings about His decision" (Q 9:24)	indicates	that it would be good to postpone the trip.
2. "And entertain no desires in their hearts" (Q 59:9)		a delay in one's need.
3. "Soon will Allah produce a people whom He will love" (Q 5:54)		love and a friend's company.
4. "No fear shall be on you that Day, nor shall ye grieve" (Q 43:68)		deliverance from hardship.
5. "As a saying what they say is nothing but falsehood" (Q 18:5)		that the news is untrue.
6. "And spy not on each other behind their back" (Q 49:12)		that the suspect is innocent.
7. "And be sure we shall come to them with such hosts as they will never be able to meet" (Q 27:37)		victory and triumph.
8. "And as for the one who is stingy, indifferent to Allah" (Q 92:8)		avarice and stinginess.
9. "And We put coverings over their hearts and minds" (Q 17:46)		ignorance and little wisdom.
10. "Then We fulfilled Our promise to them" (Q 21:9)		the keeping of a promise.
11. "Truly, among your wives and your children are some that are enemies to yourselves" (Q 64:14)		corruption in the women's affair.
12. "But remember how ye were little, and He gave you increase" (Q 7:86)		that one will be allotted many children.
13. "Such as have no power either for good or for harm to themselves" (Q 13:16)		that one will not attain what one seeks.
14. "So we shall get more food for our family; We shall take care of our brother" (Q 12:65)		prosperity and a fertile year.
15. "For He is onto them Most Kind, Most Merciful" (Q 9:117)		the ruler's justice and righteousness.
16. "Who went wrong in times gone by,—who misled many" (Q 5:77)		that the stray beast will not be found.
17. "Until the camel can pass through the eye of the needle" (Q 7:40)		the unfeasibility of the matter inquired about.
18. "Who amasses wealth greedily and counts it repeatedly" (Q 104:2)		that one will be allotted much property.
19. "We blessed him and Isaac" (Q 37:113)		wind for [seaborne] trade.
20. "And that they are to return to Him" (Q 2:46)		the arrival of the absent one.

14. Sura *The Rocky Tract*

1. "Nor to return to their own people" (Q 36:50)	indicates	the absent one's tarrying.
2. "Say: 'Never shall ye come out with me'" (Q 9:83)		that it would be good to abandon the trip.
3. "Allah will establish in strength those who believe" (Q 14:27)		the attainment of one's need.
4. "Out of mutual love and regard between yourselves in this life" (Q 29:25)		love and a beautiful friendship.
5. "The punishment will would be doubled for her" (Q 33:30)		hardship and prolonged trial.
6. "Saying: 'We believe in some but reject others'" (Q 4:150)		that some of it is true and some of it is untrue.
7. "And they swear to falsehood knowingly" (Q 58:14)		that the one who raised suspicions about someone is suspicious himself.
8. "A day when ye shall turn your backs and flee: Not shall ye have from Allah" (Q 40:33)		one will grow feeble at the hands of one's enemy.
9. "And love to be praised for what they have not done" (Q 3:188)		avarice and stinginess.
10. "He said: 'I know what ye know not'" (Q 2:30)		wisdom and knowledge of the matter.
11. "And fulfil your covenant with Me as I fulfil My Covenant with you" (Q 2:40)		the keeping of a promise and the execution of what is needed.
12. "Then when Zaid had dissolved his marriage with her, with the necessary formality, We (...)" (Q 33:37)		the occurrence of the matter inquired about.
13. "And granted him abundant wealth" (Q 74:12)		that one will be allotted property and children.
14. "How can he exercise authority over us" (Q 2:247)		that one will not attain what one seeks.
15. "Allah doth wish to lighten your difficulties" (Q 4:28)		prosperity and plenty of blessings.
16. "Truly were they a people rebellious against Allah" (Q 43:54)		the ruler's injustice.
17. "But fear not nor grieve" (Q 28:7)		that the fear and the sadness will go away.
18. "When the inevitable Event takes place" (Q 56:1)		the occurrence of the matter one has in mind.
19. "O exalted one! distress has seized us and our family" (Q 12:88)		that one will not be allotted property.
20. "It is they who will be in loss" (Q 39:63)		loss in trade.

15. Sura *The Bee*

1. "For He will pay them their meed, nay, He will give them even more out of His bounty" (Q 35:30)	indicates	wind for [seaborne] trade.
2. "But the Hoopoe tarried not far" (Q 27:22)		the swift arrival of the absent one.
3. "Spacious is My earth" "Then fear Me and Me alone" (Q 29:56 + Q 16:51)		travel, as something positive.
4. "There will be for them therein all that they wish,—and more besides in Our Presence" (Q 50:35)		the attainment of one's wish and hope.
5. "Rank hatred has already appeared from their mouths" (Q 3:118)		hatred and lack of friendship.
6. "And delivered him and his family from great distress" (Q 21:76)		deliverance and liberation from hardship.
7. "Then, by the Lord of heaven and earth, this is the very Truth" (Q 51:23)		the truth of the news and its confirmation.
8. "Then set them free" (Q 9:5)		that the suspect is innocent and to be acquitted.
9. "We will, without doubt, help our messengers and those who believe" (Q 40:51)		victory, triumph, and bravery.
10. "But give them preference over themselves, even though" (Q 59:9)		presents and magnanimity.
11. "Deaf, dumb, and blind, they will not return to the path" (Q 2:18)		lack of wisdom and knowledge.
12. "And that they say what they practice not" (Q 26:226)		disloyalty and frequent offending.
13. "They are not lawful wives for the Unbelievers, nor are the Unbelievers lawful husbands" (Q 60:10)		corruption in the women's affair.
14. "He said: 'O my Lord! How shall I have a son?'" (Q 3:40)		that one will be allotted a male child.
15. "Allah granteth His authority to whom He pleaseth" (Q 2:247)		that one will attain standing.
16. "They glory in the Grace and the bounty from Allah" (Q 3:171)		prosperity and a fertile year.
17. "They will do you no harm, barring a trifling annoyance" (Q 3:111)		the ruler's injustice.
18. "With shame does he hide himself from his people, because of the bad news (...)" (Q 16:59)		that the stray beast will not be found.
19. "And because whatever else they invoke besides Him is Falsehood" (Q 31:30)		that this matter will never occur.
20. "Allah enlarges the provision or restricts it, for any He pleases" (Q 39:52)		that one will be allotted abundant wealth.

16. Sura The Night Journey

1. "Allah has indeed granted for them a most excellent Provision" (Q 65:11)	indicates	that one will be allotted copious wealth.
2. "And the End of their conduct was Perdition" (Q 65:9)		little wind for [seaborne] trade.
3. "Then they turn aside: Allah hath turned their hearts from the light" (Q 9:127)		the arrival of the absent one.
4. "Didst thou not Turn by vision to those who abandoned their homes" (Q 2:243)		travel, as something positive.
5. "And We made known this decree to him" (Q 15:66)		the fulfillment and attainment of one's need.
6. "Truly hath he inspired her with violent love" (Q 12:30)		love and friendship.
7. "For ourselves there is no way of escape" (Q 14:21)		hardship and prolonged trial.
8. "Nay, he is a liar, an insolent one" (Q 54:25)		the untruth and falsehood of the news.
9. "If he steals, there was a brother of his who did steal" (Q 12:77)		that the suspicion is well founded and valid.
10. "They turn on their backs, fleeing from the Truth" (Q 17:46)		the enemy's defeat and rout.
11. "Truly man was created very impatient" (Q 70:19)		stinginess and avarice.
12. "But say, 'O my Lord! advance me in knowledge'" (Q 20:114)		that one will be allotted wisdom and knowledge.
13. "Indeed, what you are promised is true" (Q 51:5)		loyalty and the keeping of one's promise.
14. "Therein shall ye have all that your souls shall desire" (Q 41:31)		that one will be allotted a share of women.
15. "And made his progeny to endure on this" earth (Q 37:77)		that one will be allotted children.
16. "For over My servants no authority shalt thou have" (Q 15:42)		that one will not be allotted power.
17. "I will make his fate unbearable" (Q 74:17)		high prices and little good.
18. "Who afflicted you with the worst of penalties" (Q 7:141)		the ruler's injustice.
19. "And We should certainly have caused them confusion in a matter which they have" (Q 6:9)		that the stray beast will not return.
20. "Behold there a promise not to be belied!" (Q 11:65)		the occurrence of the matter one has in mind.

17. Sura *The Cave*

1. "Like a mirage in sandy deserts, which the man parched with thirst mistakes for water" (Q 24:39)	indicates	the abrogation of the matter one has in mind.
2. "And love wealth fervently" (Q 89:20)		that one will be allotted blessing and boon.
3. "For his bounty is to thee indeed great" (Q 17:87)		wind and little loss.
4. "Will be removed far therefrom" (Q 21:101)		the abrogation of the matter inquired about.
5. "Then We draw a veil over their ears in the Cave" (Q 18:11)		a delay in travel.
6. "Far, very far is that which ye are promised" (Q 23:36)		a delay in the fulfillment of one's need.
7. "Ah! ye are those who love them, but they love you not" (Q 3:119)		a separation from the friend.
8. "Say 'It is Allah that delivereth you from these and all other distresses'" (Q 6:64)		liberation from hardship.
9. "And Allah by His words doth prove and establish His truth" (Q 10:82)		the truth of the news inquired about.
10. "These are not affected by what people say" (Q 24:26)		that the suspect is innocent of what he is suspected of.
11. "And so that Allah will help you tremendously" (Q 48:3)		victory and triumph over the enemy.
12. "Those who spend freely, whether in prosperity, or in adversity" (Q 3:134)		magnanimity and generosity.
13. "Nay, but little do they understand such things" (Q 48:15)		lack of wisdom and knowledge.
14. "In that they broke their covenant" (Q 4:155)		the breach of a promise and disloyalty.
15. "Behold there a promise not to be belied!" (Q 11:65)		the keeping of a promise and the execution of what is needed.
16. "And there will be no blame on you if ye marry them" (Q 60:10)		much luck when it comes to women.
17. "So We gave him the good news of a boy ready to suffer and forbear" (Q 37:101)		that one will be allotted a male child.
18. "Have they a share in dominion or power?" (Q 4:53)		that one will rule and hold sway.
19. "Such as have no power either for good or for harm to themselves" (Q 13:16)		that one will acquire [what is desired] only through hard work.
20. "And the man whose resources are restricted" (Q 65:7)		a barren year and high prices.
21. "Perhaps they call on one whose hurt is nearer than his profit" (Q 22:13)		the ruler's injustice and oppression.
22. "They said: 'We give thee glad tidings in truth'" (Q 15:55)		that the stray beast will be found.

18. Sura Mary

1. "And never give up hope of Allah's Soothing Mercy" (Q 12:87)	indicates	that the stray beast will be found.
2. "Verily, this is the Very Truth and Certainty" (Q 56:95)		the occurrence of the matter one has in mind.
3. "And provide for them from sources they could never imagine" (Q 65:3)		that one will be allotted property and good [things].
4. "Behold, it is certain ye will be lost" (Q 23:34)		little profit from trade.
5. "Where they will remain for endless ages" (Q 78:23)		a delay in the arrival of the absent one.
6. "As a refugee from home" (Q 4:100)		the occurrence of travel, as something positive.
7. "Those whom they invoke besides Allah" "Is falsehood" (Q 43:86 + Q 31:30)		a delay when it comes to one's need.
8. "Showing them affection" (Q 60:1)		friendship and love.
9. "For them will We add Penalty to Penalty" (Q 16:88)		hardship and prolonged trial.
10. "Verily, this is the Very Truth and Certainty" (Q 56:95)		the truth of the news.
11. "Ye are free from responsibility for what I do, and I for what ye do" (Q 10:41)		that the suspect is innocent of what he is linked to.
12. "Shame is pitched over them Like a tent wherever they are found" (Q 3:112)		that the love is feeble and that something unpleasant will befall him.
13. "Nor could they spend anything for the cause—small or" (Q 9:121)		stinginess and avarice.
14. "Therein were ye taught that which ye knew not—neither ye nor your fathers" (Q 6:91)		wisdom and knowledge.
15. "We have already, beforehand, taken the covenant of Adam, but he forgot" (Q 20:115)		a breach and violation of the agreement.
16. "Your wives are as a tilth unto you, so approach" (Q 2:223)		that the women's affair is in good order.
17. "Give you increase in wealth and sons" (Q 71:12)		that one will be allotted property and children.
18. "Does not the dominion of Egypt belong to me?" (Q 43:51)		that one will be allotted standing.
19. "Mischievous has appeared on land and sea" (Q 30:41)		that the year will be barren and arid.
20. "Who intend not high-handedness on earth" (Q 28:83)		the ruler's justice and good comportment.

19. Sura *Ṭāʾ-Hāʾ*

1. "When We decide to destroy a population" (Q 17:16)	indicates	the ruler's injustice and oppression.
2. "That is straying far indeed from the Way" (Q 22:12)		that what was stolen will not return.
3. "Indeed, what you are promised is true" (Q 51:5)		the occurrence of the matter one has in mind.
4. "And bestow on you gardens and bestow on you rivers of flowing water" (Q 71:12)		that one will be allotted property and benefit.
5. "Which Allah will double unto his credit and multiply many times" (Q 2:245)		wind for [seaborne] trade.
6. "That they would not have to return to Us" (Q 28:39)		a delay in the arrival of the absent one.
7. "In which they will remain forever" (Q 18:3)		a delay in travel.
8. "Therein shall ye have all that your souls shall desire" (Q 41:31)		the attainment of one's need.
9. "If they gain the upper hand over you, they would be your open enemies" (Q 60:2)		hatred and enmity.
10. "If thou dost deliver us from this, we shall truly" (Q 10:22)		liberation from grief and hardship.
11. "And the sentence among the generations is proved against them" (Q 41:25)		the truth and veracity of the news.
12. "And ye conceived an evil thought, for ye are a people lost in wickedness" (Q 48:12)		that the suspect is to be acquitted.
13. "So that some ye slew, and some ye made prisoners" (Q 33:26)		victory and subjugation.
14. "Behold, they give not a farthing to their fellow-man" (Q 4:53)		stinginess and avarice.
15. "And teach thee the interpretation of stories" (Q 12:6)		that one will be allotted wisdom and sagacity.
16. "But if they have treacherous designs against thee" (Q 8:71)		treachery and lack of loyalty.
17. "Then content yourselves with one or those bondwomen in your possession" (Q 4:3)		corruption in the women's affair.
18. "That because We have granted them abundance of wealth and sons" (Q 23:55)		that one will be allotted property and good [things].
19. "We did indeed make thee a viceregent on earth" (Q 38:26)		that one will acquire might and power.
20. "Thus does He complete His favour on you" (Q 16:81)		abundant benefits and plenty of good [things].

20. Sura The Prophets

1. "He is the One that sends down rain even after men have given up all hope" (Q 42:28)	indicates	low prices.
2. "Of a surety, they are the ones who make mischief" (Q 2:12)		the ruler's injustice.
3. "That they should not worship Allah, Who brings to light what is hidden" (Q 27:25)		the occurrence of theft.
4. "For this is truly a thing designed against you" (Q 38:6)		the occurrence of the matter inquired about.
5. "They rejoice in the bounty provided by Allah" (Q 3:170)		that one will obtain property and favor.
6. "That is indeed the real and evident Loss!" (Q 39:15)		little wind for trading.
7. "But in that case they would not have stayed therein after thee, except for a little while" (Q 17:76)		the return of the absent one.
8. "And find with skill the spacious paths of its Lord" (Q 16:69)		travel, as something positive.
9. "Verily in this Qur'an is a Message for people who would truly worship Allah" (Q 21:106)		fulfillment and attainment of one's need.
10. "Allah Most Gracious will bestow love" (Q 19:96)		loyalty and friendship.
11. "And cast horror into their hearts" (Q 33:26)		adversity and prolonged trial.
12. "This charge is an obvious lie" (Q 24:12)		that the news inquired about is false.
13. "And they rejected those Signs, though their souls were convinced thereof" (Q 27:14)		that the suspicion is justified and that he is not innocent.
14. "And if there be one thousand, they will overcome two thousand" (Q 8:66)		victory, success, and triumph.
15. "Gives a little, then hardens his heart" (Q 53:34)		avarice and meanness.
16. "He granteth wisdom to whom He pleaseth" (Q 2:269)		that one will be granted knowledge and wisdom.
17. "That Allah will never guide the snares of the false ones" (Q 12:52)		treachery and betrayal.
18. "He created for you mates from among yourselves" (Q 30:21)		that the women's affair will be settled.
19. "To announce to thee the gift of a holy son" (Q 19:19)		that one will beget a good son.
20. "They have neither the power to remove your troubles from you" (Q 17:56)		that one will not find what one seeks.