

The Al-Qadim Netbook

Version 6.48

Welcome, dear reader!

Fate has given me the honor to collect various topics of interests. Some things are based on stories overheard at the bazaar, some mysteries were discovered in my early days of adventuring, even other were found in ancient tomes. Fate was in my heart, and the mighty Paladin Hiram the Just was on my side. Now I am proud to present you some of the collected knowledge I found. As in any good tomes, when possible, sources are given. If you have any interesting information for me, please do visit me at the University of Hudid. I'd be happy for any intellectual conferences or contact. As all sages may know, nothing has so few information as forewords, so I try to keep me as short as I can. If you find any errors, please drop me a line. For typo's, well, even the best scribes sometimes make mistakes. Nonetheless, I wish you a good time while reading this book. May you enjoy the greatest enjoyment of all, knowledge. Fate will guide thy way through this collection of all kind of things.

Hassan Smoothfeather

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Chapter 1: New Kits, Classes and Gods

1.1 Mystic of the Breezes - A mystic of Haku

From: holli@pips01.informatik.uni-mannheim.de

Requirements: Wisdom 12 and Dexterity 14.

Weapon Proficiencies: Club, Staff, Jambiya and all range-weapons (Darts, Blowgun, Sling, all Bows...)

Nonweapon Proficiencies: Bonus: Ventriloquism.

Major Access: All, Astral, Creation, Divination, Elemental Air, Healing, Protection, Sun, Weather.

Minor Access: Charm, Combat, Elemental Earth, Elemental Fire, Elemental Water, Summoning.

Special Benefits:

1. They get one bonus weapon proficiency of a ranged weapon.
2. They have a natural talent for ranged weapon. They get a +2 to hit.
3. They are able to cast mage-spells from the province of Wind as priest spells of their original level.
4. Furthermore, they can cast additional Wind-spells. They can cast their level in spell levels. The spells must be chosen at the morning. The level of a spell can exceed the normal castable level only by one.

(Example: A Mystic of 5th level can memorize 5 levels of spells up to 4th level, e.g. 1x4+1x1 or 2x2+1x1 or 5x1)

Special Hindrances: They cannot turn Undead. They are not allowed to wear any armor or shield. Half of their weapon-proficiencies must be used for ranged weapons.

Notes: As a mystic the spells are not gained by meditation. Instead, it is gained for continuous various breathing technics. In that time, the person starts to levitate for inches. The mystic must be a follower of Haku, the Master of the Desert Wind.

Races: All races are allowed. No dwarf ever got such a mystic.

Note: Based on these abilities, it is easy to create mystics for the other three elements.

1.2 Ilmater - A local God from Muluk (former Forgotten Realms God)

Ilmater - The Crying God, the Lord of the Rack, the One Who Endures, the Broken God, Son of Hajama
From: Martin.Rheume@PWGSC.GC.CA

One of my players wants to play a Paladin who wants to eliminate suffering in the world. To accommodate him (I am short on player), I decided to use the Forgotten Realms God Ilmater as a local god located in Muluk. I based it in Muluk for the moment because my player are there. It can be modified. I would want to know what you think of this new god and also help me with the special powers of the Paladin.

As you will see later, I replace the Detect Evil by Detect Health, etc...

Do you have any comments ? New ideas ? Suggestions ?

Ilmater offers succor and calming words to those who are in pain, oppressed, or in great need. He is the willing sufferer, the one who take the place of another to heft the other's burden, to take the other pain's. He is the god of the oppressed and unjustly treated. Ilmater is quiet, kind, good-spirited, and slow to anger. When facing with cruelties and atrocities, his rage can boil up, and then he is a figure of frighteningly righteous wrath. He treasures children and all young creatures, taking exceptional offense at those who would abuse or harm them.

Symbol: A pair of white human hands bound at the wrist with blood-red cord.

Mosque: Muluk

Pantheon: No

Ordered Priests: P: 40% E: 40% M: 20%

Free Priests: None (?)

Ideal: Endurance, Suffering, Martyrdom, Preseverance.

Ethos: Preserver in the face of Pain. Take on the burdens and pain of others.

Principles: Ilmatari are taught to help all who hurt, no matter who they are, and that the truly holy take on the suffering of others. Ilmater tells them that if they suffer in his name, he will then support them. They should stick to their cause if it is right, whatever the pain and peril. They are to stand up to all tyrant, resisting in ways both great and small, and to allow no injustice to go by unchallenged. They believe that there is no shame in a meaningful death.

The Church: The Mosque is very small. 10 Priests and 1 Paladin. The followers of Ilmater are perceived in Muluk as being intentional sufferers, but in reality they concentrate a lot of effort on providing proper treatment and healing to those who have been hurt. They put others ahead of themselves, are sharing, and emphasize the spiritual nature of life over the gross material body. Ilmater's priests tend to be the most sensitive and caring of humans. Ilmater's clergy are unable to ignore or pass by others in need. Even when a cause is hopeless, they must help. Ilmatari are taught to be firm in their principles and fearless. The faith of Hajama and Ilmater are on friendly terms.

Day-to-day Activities: Ilmatari share what they have with those in need and always take time to counsel those who are upset and give healing and tender care to the injured. They speak for the oppressed, guide the lost, feed the hungry, shelter the homeless, and gather herbs and make medicines at all times doe disasters to come. Priests of Ilmater see life as sacred and suffering as holy, but they do not stand in the way of other desires or condemn them for their chosen path. Ilmater bury the dead, treat the diseased, and give food, drink, and firewood to the poor.

Holy Days/Important ceremonies: ???

Priestly Vestments: For ceremonial, Ilmatari priests wear a solid gray tunic, tabard, trousers, or gray robes decorated with Ilmater's symbol stitched over the heart.

Adventuring Grab: In the field or quests, Ilmatari priests dress up appropriately for the mission and the weather, but usually wear gray tabards decorated with Ilmater's symbol stitched on the chest area. They are never without their holy symbols and a satchel of medicines, bandages, salves, splints and slings.

Paladins of Ilmater

They have the following powers:

- * A Paladin can detect the general health of any person or creature up to 60 feet away by concentrating in a particular direction. He can do this as often as desired, but each person scan take one round.
 - * A Paladin receives a +2 bonus to all saving throws.
 - * A Paladin is immune to all forms of normal disease.
 - * A Paladin can heal by laying on hands. It restores and take them on himself 3 hit points per experience level
 - * A Paladin can cure disease of natural origins. This can be done only once per week for each five level of experience.
 - * A Paladin is surrounded by an aura of protection with a 10-foot radius against evil or summoned creatures.
- Replace with ???
- * Replace power of Holy Sword with ???
 - * Replace war-horse for ???

All the other as per Paladin class.

1.3 Hajama (The Courageous, Brave Hajama), Intermediate Power of Ysgard

From: Alex Roberts <kgbe2764@mail.kcl.ac.uk>

This represents the very first taste of my big project to round up all the gods not covered by the F&A series. Hajama was a good choice, as the speciality priests are a special case, covered in Arabian Adventures and Land of Fate, and there's no avatar.

Portfolio: Bravery, heroism, daring, intuition, the night.

Aliases: None.

Domain Name: Ysgard/Wilderness of the Heart

Superior: None.

Allies: Najm, Kor, Selan.

Foes: None.

Symbol: None typically employed, but a plain disk, like the symbol of the Ajami goddess Tymora, is occasionally used.

Worshippers Alignment: Any, although there may be a predominance of CG, NG and CN outside the Pantheon, and LG and LN within.

Hajama (ha-JAH-ma) is a popular and potent god. Usually depicted as male, he wears armour or robes made from the very substance of the night sky, and is said to wander the deserts and towns of Zakhara at will, adventuring in the desert. Occasionally, especially in the usually-consistent Pantheist League, he is depicted instead as female. In any event, he is usually depicted as the son of Kor the Old and brother of Najm. The stories of the Al-Badia that imply (and more than imply) another relationship between Najm and Hajama (in which they are of opposite sexes, by the by) are frowned upon and suppressed, especially by moralists and within the League. Hajama is usually depicted as a stocky man with a long, dark beard (or as a short, swarthy woman with long, flowing hair), who goes where he will and does as he must, exploring the depths of the deserts and anvils of the Land of Fate. However, in keeping with Zakharan tradition, none of these images are ever actually reproduced, as that would be conducive to idolatry.

Hajama's worshippers look to him for guidance and strength when they are adventuring. For this reason he is especially popular amongst the Al-Badia (nomads), but the city-dwelling Al-Hadhar revere him too. Hajama is little known outside Zakhara, and there are no known links between him and the superficially similar Tymora. His realm in Ysgard typically lies close to that of Bast-Shares, but there is no alliance between the two; quite the reverse in fact, as the moral and polite Hajama dislikes the lewd and promiscuous cat-goddess.

Other Manifestations

Hajama manifests in many ways, to worshippers, non-worshippers and the unenlightened alike. His favourite sign is an inspirational thought of courage and inspiration granted to an adventurer in dire straits. The nomad warrior Juleidah bint Zubeida al-Utaqi composed her famous poem 'The Lord of Midnight Courage' after escaping the Yak-Men at Al-Kharg by following the instructions she received in a trance, so she believes, from The Courageous One. Hajama also manifests himself in starlight reflected in pools of water where this would be impossible, and by blank coins found near secret passages or water sources. His most devoted servants are his asuras, whose wings are shaped like those of rocs, but which look like holes into a midnight sky.

The Church

Clergy: Pragmatists, Ethoists, Moralists, Mystics.

Clergy's Align.: Any.

Turn Undead: Prag: Yes, Etho: Yes, Moral: Yes, Mystic: Yes

Command Undead: Prag: Yes, Etho: No, Moral: Yes, Mystic: No

All ordered (non-mystic) priests of Hajama gain a permanent +1 to their Constitution (to a maximum of 18), as described in the Adventurer's Guide to Zakhara. Mystics of Hajama instead are allowed to fight with short swords.

Hajama is widely worshipped in the Land of Fate, and is a member of the Pantheon, the established religion of the Pantheist League. Especially in rural areas, the priests of Hajama can be found encouraging the local people to stand firm in the face of adversity and to be unafraid to pursue the curiosity common to all people. His mosques are used by the followers of Najm, and vice versa. In smaller communities, one mosque may be dedicated to the two of them. The apparent overlap of portfolios between the sons of Kor is not real: they embody distinct aspects of the freedom of the spirit. Priests do not serve both equally unless they are Pantheists; but a priest of Hajama may offer the occasional prayer to Najm and to Kor. Hajama's clergy often wander the

wilderness, either with a few companions or in company with a tribe of Al-Badia, but they visit cities now and then, and are not as isolationist as many of the Al-Badian tribes they associate with.

Hajama's mosques are simply adorned, and like all mosques bear no representative artwork of any kind. They usually do have friezes depicting stars, however, and/or skylights revealing the stars overhead at night, which are covered by blinds during the day. Otherwise, they are typical mosques: square or rectangular, with domed rooves, pointing to Huzuz. Night-blue, black and silver are usually prominent colours in the decorations. The faith of Hajama is not hierarchical, and beyond the universal use of 'imam' to denote a particularly honoured and important priest, no special titles attach to the practitioners of the faith of Brave Hajama.

Dogma: Hajama's teachings, simply put, are that cowardice is failure and bravery and strength of will success, but that self-sacrifice can easily be a needless waste. The clergy tell the faithful 'The voice of the Brave One speaks in the hearts of all the truly courageous. Honour is to be gained through determination and perseverance in the face of things daunting and disheartening.' and 'It is not brave to go to the bosom of the gods by throwing down your life without cause, any more than a man who walks into the desert night in only his keffiyeh is a hero.' They celebrate acts of particular bravery, especially so when the hand of Hajama is to be seen in the deed, as with Juleidah al-Utaqi's escape described above.

Day-to-Day Activities: Hajama's priests, like all Enlightened people, pray three times a day to their god, turning to face Huzuz. However, unlike other faiths, the devotees of Hajama prostrate themselves only in the evening, at the coming on of the night, the time most sacred to the Courageous One. In the morning, they pray at length, but standing, to symbolise the necessity, rather than joy, of their regular daytime lives. A principal service of the Hajaman faith is the offering of healing and other assistance to adventurers and others who travel in the wilderness. In frontier towns like Utaqa and Dihliz, those travelling beyond the bounds of civilisation seek the blessing of the followers of Hajama before setting out. And in the high deserts, when adverse conditions threaten, a priest of Hajama will offer her benediction upon Al-Badia who fear for themselves, that they may take courage in the protection of their god. Like most Zakhara faiths, the Hajamans hold their principal services weekly, specifically at dusk, immediately after evening prayers.

Important Ceremonies/Holy Days: On the five holy days each year up to and including Yasad, the Feast of the Ascension, it is traditional for Hajamite mosques to hold all-night vigils, at which the faithful pray quietly for grace and protection upon themselves and upon the Grand Caliph (may the gods protect him!) for the coming year. In the far North of Zakhara, where the days in the months Saris and Taraq are noticeably shorter than those in Qawafil and Safa, the period from 20 Saris to 10 Taraq is observed as a time of special thoughtfulness, known as Hajama's Watch, when prayers are said for any heroes and merchants lately missing in pursuit of adventure or advancement. Similarly, in the extreme South, the period from 5 to 25 Safa is kept for the same reason, but slightly offset from the Southern midwinter to avoid clashes with the High Holy Days.

Major Centers of Worship: A number of large mosques dedicated to Hajama dot the Land of Fate, but perhaps the greatest is that at Hiyal, the City of Intrigue, on Suq Bay. Further details are in the Adventurer's Guide to Zakhara. As a Great God, Hajama also has a mosque close by the Golden Mosque in Huzuz, and as a Pantheist deity, is worshipped devoutly in the various mosques in the cities of the League of the Pantheon.

Affiliated Orders: The Everlasting, ruled over by the sinister Caliph of Shadows, are a group of holy slayers (assassins) based out of the Haunted Lands and devoted to Hajama. Their purposes are unknown, but they frequently defend the followers of Hajama against violence and intrigue, acting swiftly from the shadows. The Court of Rhythm is a mystic organisation prominent in the South and East of Zakhara, where the sight, and especially the sound, of their drumming adepts is well known. A number of small dancing sects are allied to them, and share their devotions. In Medina Al-Afyal, the Court is assisted by the Feet of Night; in Dihliz, by the Wanderers; and on Bariya, by Those Who Listen.

Priestly Vestments: There are no official vestments for Hajaman clergy, although a keffiyeh with a dark blue stripe dyed into it, and an aba or jellaba with a blue hem, are commonly worn by male clergy, while female priests don trousers, smocks and opaque veils in the same colour scheme. High-ranking priests of Hajama grow long beards, and similarly-ranked priestesses wear their hair long whenever possible. And of course, Pantheist priests wear severe, all-enveloping black robes.

Adventuring Garb: No specific adventuring garb is endorsed by the Hajaman faith: the priests would rather be well-prepared than well-dressed. Nevertheless, blue or black lamellar armour has a certain appeal due to its association in legend with Hajama himself.

1.4 The Mystic of Nog - improved with new abilities

From: Pelle Boström <westpack.ab@solna.mail.telia.com>

Improve Thaco enables the mystic to lower his Thaco permanently. The cost for this improvement in Thaco increases with one point every time the mystic buys it. The first lowerence costs 1 spell level (from 17 to 16), the second time it costs 2 spell levels (16 to 15), and so on.

Sudden speed allows the character to very suddenly, once per day. This gives him or her automatic initiative for that round. The movement may be the drawing of a weapon, a quick thrust, or an actual move up to 10 feet. The cost is three spell levels, and purchasing this ability more than once allows an additional use per day.

Hands of Stone allows a character to cause increased damage with his bare hands. The damage caused is equal to 1D4 plus 1/2 the character's level (round up). This ability cost five spell levels.

Cammouflage allows a character to fade in with his surroundings. The change only includes material of organic origin such as hides, wood, rope, snakeskin, leaf, ... Material such as stone, metal and crafted/worked material as cloth will not be camouflaged and might reveal the character. When camouflaged the character will appear as an outcrop on a tree, a part of a bush, a stone, a bump on a field, ... This ability only works where nature is at hand ie not inside a house or a palace, though in it's garden. Camouflage fools normal, IR and magical vision, and if the character is motionless he can only be detected by touch. The camouflaged person can move 10' per round with only a 1 in 10 chance to be discovered, movement above 10' per round is handled as normal. This ability cost 3 spell levels and may be used 10 rounds per day, purchasing this ability more than once allows an additional 10 rounds per day.

Denial-Rest makes the mystic's body capable of working without rest one day per spell level spent on this ability. The Mystic is able to work 24 hours a day without penalty. During this time he does not gain hit points or the ability to study spells (due to restfull sleep) if he doesn't stop and relaxes for the time required. He must still eat and drink sufficiently. The Mystic may guard, walk or even jog for 1 day/spell level spent on the ability. But harder activities (movement x3, x4 and x5) requires a CON check with a cumulativ -2 penalty every turn. If a check fails the character collapse for one hour and may not try harder activities than jogging untill the ability is engaged again. When the ability expires the Mystic sleeps for 8h + 2h/day active with the ability, after this time the Mystic may envoce the ability once more.

Denial-Damage enables the Mystic to continue to function as normal no matter damage even if he is reduced to negative hit points. When this ability is active the Mystic doesn't feel pain in any form (physical or magical in nature) and can continue a fight even as his bone crack and all his blood is drained, the magic keeps him going. When the ability expires the Mystic suffers from the damage he denied, lethal if he sustained negative hit points. The cost is five spell levels and the ability is active 1 round for every 2 levels of the Mystic (rounded up).

Denial-Food & Water makes the Mystic able to go without food and water for one day per spell level spent on the ability. At the end of this time he would feel very hungry and must eat half of what he denied to be able to activate the abiliy once more.

Hold breath allows the Mystic to hold his breath for 1 turn per spell level spent on the ability per day.

Night vision makes the Mystic able to use the light from the moon and the stars to see as good and as far as in day light. Other sources of light can be used but the ability only doubles the range (torch range become 30', campfire range become 70'). The duration of the ability is one hour per spell level spent on the ability per day. If the Mystic is exposed to sudden light or flashes (*light, pyrotechnics, lightning bolt, fireball, ...*) while the ability is engaged, the Mystic is blinded for 1D6 rounds.

Enhanced hearing makes the ears of the Mystic very sensitive. This enables the Mystic to hear small and almost undetectable noises (a mole one yard under ground). He may also listen through doors, walls and down corridors to determine the presence of creatures, and if they are talking what they convers over. If the Mystic concentrates he can also filtrate sound, making him able to listen to a specific sound or conversation, leaving all other sound out (ideal when trying to hear what they are talking about on the other end of the tavern). The

abilities duration is 10 rounds per spell level spent on the ability per day. If all rounds are used on a given day the Mystic must roll a CON check, failure results in a headache, due to input overload, for 8 hours with a -1 penalty on all rolls.

Strength boost, with this ability the Mystic can increase his strength by 1 point/3 spell levels spent on the ability, for 1 turn, per day. There is no racial or otherwise upper limit of how high the increase may be. The Mystic suffers 2 hit points of damage for every strength point increased. Purchasing this ability more than once allows the Mystic to extend the duration with one turn or increase the boost by one point as he wishes from time to time.

Eyes of farseeing enhances the vision by 10 times as that of a binocular. The duration is 10 rounds per spell level spent on the ability per day. If all rounds are used within a day the Mystic must make a CON check, failure results in a headache for 8 hours with a -1 penalty on all rolls.

Limb of the snake allows the Mystic to lose all of his JOINTS. When the joints are loose he can slip through cracks, bars and other spaces to the size of his head (ca 15cm). If he is tied with rope or chains or put in iron he can free himself whenever he wishes. First the Mystic must concentrate for one round, as he carefully disconnects his joints from their original position, and then he may operate until he reconnects his joints (taking one round). During the time the joints are loose the character's strength score is reduced to 1/3 (rounded up), since the muscles are not capable of using the skeletal structure of the body as it's used to. The cost is two spell levels.

True target grants the Mystic the ability to pick out the weaknesses in a target's armour after one round of concentration. This reduces the target's Armour Class by 1 for purposes of determining missile attacks made by the Nogian mystic. This ability is effective only for the first attack made against a target. The cost is 1 spell level, purchasing this ability more than once gives an additional AC reduction of one point.

Weapon proficiency commonly gives the wizard the ability to use another weapon. This weapon will be instinctively understood and usable without penalty, including magical versions of these weapons. The cost is 1 spell level for weapons normally allowed by wizards. 2 spell levels for other weapons inflicting 1-7 hp of damage to man-sized creatures and 4 spell levels for weapons inflicting 8+ hp of damage to man-sized creatures, bows are included in this last section regardless of the type of arrow used.

Weapon expertise cost 1 spell level per weapon and may, of course, only be taken in a weapon the wizard is already proficient with. There is no upper limit in how many weapons the wizard can be expertised in.

Weapon specialization cost 1 spell level per weapon and may only be chosen to a weapon in which the wizard is already expertised in. There is no upper limit in how many weapons the wizard may be specialized in.

Silent walk, Fast healing, Stunning blow, Immovability, Leap, Steelskin, and Hammer blow: no change.

<u>Ability</u>	<u>Spell cost</u>
Improve Thac0	1/2/3
Sudden Speed	3/usage per day
Hands of Stone	5
Camouflage	3/10rd
Denial-Rest	1/day
Denial-Damage	5
Denial-Food & Water	1/day
Hold Breath	1/turn
Night Vision	1/hour
Enhanced Hearing	1/10rd
Strength Boost	3/+1 STY
Eyes of farseeing	1/10rd
Limb of the Snake	2
True Target	1/-1 AC
Weapon Proficiency	1/2/4
Weapon Expertise	1/weapon

Weapon Specialization

1/weapon

Chapter 2: Magic

2.1 New magical items

Wand of Petrification

From: holli@pips01.informatik.uni-mannheim.de

Description: A stone wand.

Abilities: It fires a brown beam. A creature hit by this beam is allowed a Dex-adjusted saving throw vs. wands to avoid being turned into stone. It can be fired once per round and has an initiative modifier of +3.

Ring of Sight-Porting

From: holli@pips01.informatik.uni-mannheim.de

Description: A ring with a red diamond in it. Inscribed in it is a pointing finger.

Abilities: This item can be used once per day as a Teleport (without Error). It has an initiative modifier of +1 and counts as action. The location can be anywhere within sight range, even in mid-air, water or at the top of a minaret.

Aba of Water

From: holli@pips01.informatik.uni-mannheim.de

Description: This aba appears as a gray cloak made of wet leather.

Abilities: It protects the wielder like AC 4, the wielder is under the effects of a *Cool Strength* and a *Water Breathing* spell.

Amulet of the Undead

From: holli@pips01.informatik.uni-mannheim.de

Description: A golden amulet.

Abilities: The wearer is protected by the amulet, gaining a +2 AC bonus. Turning attempts are made with a +1 bonus. Once per day successful turning attempts can be used to render the undead immobile (like a *Hold*-spell for 1 turn). Once per week a *Control Undead*-spell can be invoked from the amulet.

Bracelets of Elvenkind

From: holli@pips01.informatik.uni-mannheim.de

Description: These bracelets are woven from green vine.

Abilities: The wearer is able to locate secret doors and compartments by placing his hands against the wall, floor, etc. Time used for searching is halved (5 minutes per 10 feet). Percentage of success will be the same as for an elf actively searching.

Bowl of Water Elemental Metamorphosis

Description: A copper bowl with marine coverings all around. Under the bowl is 'Aquia Regia' engraved.

Abilities: Once per day the user (a mage or priest) can transform himself into a water elemental. He must pour water in the bowl and say the command word 'Aquia Regia'. Then he changes his form for 1d4+1 turns. He can revert to his form at any time. So he regains d12 hit points. On a successful *Dispel Magic* cast on him he is forced back in his normal form and must succeed a system shock roll or die. In water elemental form he has AC 2, MV 6, Sw 18, #AT 1, D 5d6. He can move and breathe freely in water. He retains his mental abilities, but cannot cast spells.

Brooch of Just Sleep

From: holli@pips01.informatik.uni-mannheim.de

Description: A small silver brooch depicting a full moon.

Abilities: The wearer is immune to 3 attacks per day that would cause the wearer to sleep (spells and poisons). Furthermore, all saves that are made while sleeping have a +2 bonus. The wearer is immune to the reverse of the *Dream*-spell, *Nightmare*.

Coin of Saving

From: holli@pips01.informatik.uni-mannheim.de

Description: A golden coin with inscription: "May Fate guide thy way."

Abilities: All saving throws are made with a +2 bonus. Once per week a failed saving throw or ability can be rerolled. Spells that do not allow a saving throw can be saved with a natural 20.

Coin of Improved Saving

From: holli@pips01.informatik.uni-mannheim.de

Description: A golden coin with the inscription: "We have no Fate but the Fate which is given us!"

Abilities: Alone, it works like a *Coin of Saving*. If used with the *Coin of Saving*, the saving throw bonus is +3, one failed Saving Throw or Ability check can be rerolled each day, and spells with no save can be saved at a roll of 19 and 20 on a d20.

Flute of Great Weapon Prowess

From: Bernard.Delhause@ulg.ac.be (Bernard Delhause / CREPP)

This flute has two distinct purposes. If used for a friend (or in a friendly way) it improves a character's skill of *Display Weapon Prowess* by +1 per two rounds spent playing before the exhibition is going to take place, up to a maximum of +5 (one turn of preparation). If used against enemies, it forces them to try to display weapon prowess, even if the skill is not possessed. The weapon used has no importance, provided the foe has a weapon in his hand (not in a scabbard). The number of affected hit dice is equal to twice the number of levels of the musician. Note that a saving throw is available, that the musician has to be proficient with a wind instrument, and that the effect of the music ends as soon as the music stops.

Genie Prison - Abdol's Wine Jug

From: Bernard.Delhause@ulg.ac.be (Bernard Delhause / CREPP)

This is an item used normally to store wine, it is enchanted but does not radiate magic. It contains a couple of voyager genies 25% of the time. The jug is difficult to discern from a normal wine jug. The only difference is the presence of small holes near the top. They indicate the number of free journeys that the genie will grant. Sometimes, though, if well-paid the genie might wish to transport some adventurers for jewels, pearls, or art items. No dinars are accepted (no cheques and no credit cards too). A limited number of Abdol's Wine Jugs are still in use in Zakhara.

Ioun Stone of the Sha'ir

From: Bernard.Delhause@ulg.ac.be (Bernard Delhause / CREPP)

This ioun stone has an ovoid form, and is pale pink. It radiates a faint magical aura. When thrown in the air (optionally a word of command is needed), it evolves in an elliptic move. It enables the sha'ir to have universal access to 3rd level spells (as it is the case for the first two spell levels), thereby reducing the research time if these are spells he wouldn't have access to considering his mage level. For known spells, it also increases the chance of finding the spell for the gen by 5%.

Ioun Stone of Genie Contact

From: Bernard.Delhause@ulg.ac.be (Bernard Delhause / CREPP)

This ioun stone appears as an obsidian ring (diameter of 5 inches). It does not radiate magic.

It gives the wearer a bonus of +15% (+3 to skill rolls) when dealing with Genies (arguing, asking them services, giving them orders, etc.). It also modifies the reaction adjustment of the Genies, of one step. For example, a 'neutral' Genie might become 'friendly' if treated correctly as soon as the group meets him, or a 'hostile' Genie will stop and listen to the sha'ir before deciding the course of his actions. Of course, the Genie will use any actions or words of another member of the group as a way of escaping the effects of the ioun stone. It further protects the sha'ir (and the sha'ir only) against perverse interpretations of wishes granted by Genies, that would be harmful to the sha'ir. (It's up to the DM to decide whether the ioun stone negates the harmful effects or transforms them into non harmful effects.) A malevolent Genie will do his best to render the ioun stone useless, other Genies will try to steal it so that it won't be used against them anymore. This is a very powerful item, but its drawback is that it cannot be used jointly with other protective magical items (rings, cloak, etc.) or with other ioun stones, except the Ioun Stone of the Sha'ir.

When used jointly, the ioun stones give two extra powers to the sha'ir (as a matter of fact, the egg fixes itself into the ring).

First, when reaching an odd level, the sha'ir gains access to a new spell level. And when the ioun stones are turning around him he gains the full knowledge of a few spells of that level (the exact number is up to the DM, I suggest 9 minus the spell level, with no 9th spell level gained in that way). For example, Abdol al-Ziyhel, a 9th level sha'ir, has now access to the 5th spell level. By allowing the ioun stones to turn around him, he gains the knowledge of 4 spells of the 5th level, maybe without having heard of them or seen their effects. Optionally, the spells are different each day, month or each time the sha'ir puts his ioun stones, or remain the same forever. The knowledge of these spells disappears when he removes one of the two ioun stones. When reaching the 11th level, the sha'ir gains the knowledge of 3 6th level spells, but forgets the 5th level ones (unless he has seen their effects, or read scrolls).

Second, it gives an additional 5% (+1) bonus to all rolls concerning the search of spells by the gen, and reduces the searching time of the 1st and 2nd spell levels to the minimum.

It is said that only a very small number of such ioun stones exist in Zakhara.

Pearl of the Spheres

From: Bernard.Delhausse@ulg.ac.be (Bernard Delhausse / CREPP)

This pearl appear as a rather ill-formed pearl with lots of effects, which can be evaluated to less than 10 dinars. It does not radiate any magical aura. True seeing or more powerful spells will identify it as an item of great power, though. It only works on clerics, no matter the type/kit. If swallowed, it will melt and fuse with the caster's body. This is the only way to have it produce its effects.

It grants a minor access to sphere normally unreachable by the priest (in that respect, it is as powerful as a limited wish). Note that if it is dissolved in wine and swallowed in that way, it also works. If the sphere has to be selected randomly I suggest the following table. If you don't play with the TOM, ignore those spheres and roll again.

01-07 All	50-56 Healing
08-14 Animal	57-58 Law
15-16 Astral	59-60 Necromantic
17-18 Chaos	61-62 Numbers
19-24 Charm	63-70 Plant
25-26 Combat	71-78 Protection
27-31 Creation	79-85 Summoning
32-39 Divination	86-87 Sun
40-47 Elemental	88-89 Thought
01-20 Air	90-91 Time
21-40 Earth	92-93 Travelers
41-60 Fire	94-95 War
61-80 Water	96-97 Wards
81-95 Any 2	98-99 Weather
96-00 All 4	00 Any 2
48-49 Guardian	

Variants and suggestions:

- ioun stone instead of a one-time pearl (eventually you may wish to select randomly the sphere each day) or a gem inside a necklace,
- a given number of pearl of the spheres swallowed at the same time will grant major access if a saving throw versus death is successful (otherwise ... the drinker dies...),
- gods might not agree with this and consider the priest as a traitor. In AQ, this might cause the priest (if not a mystic or assimilated) to be rejected by the hierarchy and become an ajami,
- a non priest drinking or swallowing the pearl could either save vs. death or die (as above) or could be entitled to cast spells (eventually a little bit like a curse, with spells bubbling at the surface of his mind randomly, could be fun).

Writing Tablet of Zann

From: holli@pips01.informatik.uni-mannheim.de

Description: A small writing tablet made of mahogany with a silver inlaid fountain (like a Holy Symbol of Zann).

Abilities: Once per day, the tablet can establish contact to Zann (like *Divination*) or to another plane (like *Contact Other Plane*). Both functions are based on level 12. (At DM's option, contact can be guaranteed).

Two-Handed Battle Axe of Grumbar +4

From: holli@pips01.informatik.uni-mannheim.de

Description: a superior weapon made of the finest materials.

Abilities: The Axe inflicts double weapon damage on a roll of 16-19 and beheads its opponent on a natural roll of 20. It allows the wielder to cast a *Stoneskin* once per day and gives the wielder an AC bonus of -4 and 25% Magic Resistance. It is very evil, a gift from Grumbar. When a good creature touches this weapon a 16 HD Earth Elemental is summoned to protect the weapon.

Scimitar 'Digger'

From: holli@pips01.informatik.uni-mannheim.de

Description: A scimitar made of blue steel with runes on its blade ('Digger' in Chun). Its hilt is made of a black metal.

Abilities: A +1 weapon, +2 vs. Stone Monsters (gargoyles, stone golems, earth elementals and the like). On a natural roll of 16-20 versus Stonemonsters double damage is inflicted (and possible additional critical damage). In this way the weapon gains one charge (up to a maximum of five). 1 charge can be used to invoke its digging power (like a *Dig*-spell for 6 rounds, but stone is also affected). A block of 3 cubic feet can be removed 3 times a day without using any charges.

Special Hindrances: Air/Sea/Fire-Monsters take half damage from this weapon. Daos are immune to this weapon.

Scimitar 'Judge of Dead & Undead'

From: holli@pips01.informatik.uni-mannheim.de

Description: A weapon made from a large sharpened blackened bone of a giant skeleton.

Abilities: A +2 weapon, +4 vs. Spirits and Undead. Detect Life force within 20 feet radius (3x/day), Detect Feign Death (always active), See in Normal and Magical Darkness for 1 turn 1x/day, Negate draining attacks 3x/day (selected by the wielder).

If the wielder has a good alignment Undead hit by the weapon must save (like vs. a mace of disruption) or be disintegrated.

If the wielder has an evil alignment Undead can be healed (amount like damage). Furthermore its possible to create special Skeletons.

When killed by this weapon, the spirit must make a Save vs. Death Magic or its hama disperses.

Scimitar of Great Weapon Prowess

From: Bernard.Delhousse@ulg.ac.be (Bernard Delhousse / CREPP)

This is a cursed scimitar which forces warriors to display weapon prowess before entering the combat. The warrior will spend one round to show how skilled he is with the scimitar. As the scimitar is totally unbalanced, the warrior suffers a malus of 5 to his skill roll. If the roll is failed, each person (except the warrior's friends) acts as under a *Taunt* spell, rushing towards the warrior to defeat him. If the roll succeeds, a Morale check is required, but the 'flee' result should be ignored. Instead people stay and watch, devoting attention to the warrior only, who continues on the second round to display great weapon skills (until he fails his roll or his comrades help him). When in melee, the scimitar will in some sort command its wearer. If the warrior has tumbling, jumping, or similar skills, he will use them.

Furthermore, if tables, chairs, stairs and the like are present he will use them to add some thrill and excitement to the action (a little bit like in the old Erroll Flynn movies). Each time the character can attack twice in the same round with the scimitar, one of his attacks will be devoted to display great weapon prowess (with a possible malus to the 'to hit' roll for the remaining attack), with the above results applicable whether the roll is successful or missed.

The scimitar is a (+4) / - 3 weapon. There is no 'to hit' bonus, instead it allows the wearer to hit creatures that could only be hit by +4 weapons. After all, it is more fun to show how skilled you are against powerful creatures. The greater the danger, the greater the reward. There is a damage malus of 3, reducing the damage done, so that the combat lasts longer. The purpose is obvious.

The scimitar will always (it is cursed, isn't it?) be in the hand of the warrior in critical moments, making him feel that the best thing to do is to show how skilled he is with a scimitar. It prevents the character from using a second weapon in his off-hand.

Scimitar of the Winds

From: holli@pips01.informatik.uni-mannheim.de

Description: A scimitar with a slightly bluish metal blade.

Abilities: It is a +3 weapon. The following abilities are based on spells at 8th level basis. Each usage is a action (nothing else can be done in that round).

The wielder can permanently use the *Alter Normal Winds* Spell.

The wielder can make winds (identical to the *Gust of Wind* spell) twice per day.

Once per day the blade can be transformed into a *Wind Blade*.

2.2 Ghul Lords and their special effects

From: ZAKANY@aol.com

Here are some possible secondary effects of such dark magics (gleaned from The Mayfair Games "Demons" Role-Aid, which I highly recommend).

Atmospheric Effects: hot or cold wind, sudden storms, dead calm, oddly shaped or colored clouds, slight tremors, solar or lunar eclipses, shooting stars.

Corruption of Unliving Material: rusting metal, rotting wood, soured milk, spoiled food, fraying ropes, cracking leather, sudden boiling of liquids.

Animal Reaction: animals react suddenly and violently to an ghul magics or to a ghul lord's presence, crickets seem to come from everywhere, lizards or toads are attracted to the ghul lord, vultures circle overhead.

Plant reaction: plants wither and die when touched by the ghul lord, crops are infested with weeds and bristles.

Elements reaction: fires (lamps, torches, etc.) suddenly flare or extinguish, water freezes or boils away, a sand storm kicks up, sand slides away from the ghul lord, the air turns heavy.

As far as the primary effects of ghul magic, let the player do the work. That's half the fun. Minor effects may be offshoots of the above (corruption of materials and the damaging of living things). Playing a ghul lord isn't easy, and requires cooperation between the player and game master.

2.3 Calling on Fate - Spells for contact with Fate

From: Jebauder@aol.com

I think "Alternate Reality" (W3), "Minor Malison" (W3), "Greater Malison" (W4), "Minor Spell Turning" (W4), "Unluck" (W4), "Lower Resistance" (W5), "Call Upon Faith" (P1), "Moment" (P2), "Choose Future" (P3) [A very powerful spell, considering its level], "Random Causality" (P3), "Addition" (P3), "Chaotic Combat" (P4), "Probability Control" (P4), "Repeat Action" (P5), "Reverse Time" (P6), and "Reversion" (Pquest) all seem like good spells to put on a *Calling On Fate* chart. These all come from the Tome of Magic (ToM); I'm sure there are others in the PHB and scattered throughout the AQ boxed sets. I look at calling on Fate as still being somewhat risky. Things MIGHT work out, but then again, they might not.

2.4 New Spells from TSR sources

From: Pelle Boström <westpack.ab@solna.mail.telia.com>

Here are a few spells that can be included into an arabian campaign from other sources.

Level	Spell Name	Province	Book / Page	Frequency
2	Flame Fury (Agannazar's Scorcher)	Flame	PM 113	B, R
2	Cooling Breeze	Wind	PM/TSS 42/15	comm
2	Undead Mount	Universal	PM 110	Nec, GhL
3	Mummy Touch	Universal	PM 110	Anc, Nec, GhL
3	Paralyze	Universal	PM 83	comm
3	Proof against Teleportation	Universal	PM 52	comm
3	Sky Write	Wind	PM 83	comm
4	Everlasting Fire	Fire	PM 36	comm
4	Wall of Sand	Sand	PM 119	comm
5	Cries of Kossuth (Shroud of Flame)	Flame	PM 104	B, R
6	Lich Touch	Universal	PM 106	R
1	Land Call	Sand	Dragon 235/51	comm
2	Fantar's Shoal	Sea	Dragon 235/52	comm
3	Fantar's Reef	Sea	Dragon 235/53	comm
5	Call Wind	Wind	Dragon 235/56	comm
8	Raise Vessel	Sea	Dragon 235/56	R
4	Hurricane Anchor	Wind/Sea	Dragon 235/41	comm

comm = Spell is common. Available at most universities.

R = Spell is rare. Difficult to find.

B = A spell witch is invented by The Brotherhood of True Flame. Open display of this spell is view upon with superstition by the public. TBoTF will seek and destroy people who use "their" spell.

Nec = Used mostly by necromancers (Ajami) and the alike. Open display of this spell is view upon with superstition by the public.

Anc = Spell origins from before enlightenment.

GhL = Spell is use by Ghoul Lords. Some people could react negative of usage of this spell.

Pm = Pages from the Mages.

TSS = The Shining South.

2.5 A new spell list

From: Druann Pagliassotti <druannp@chaph.usc.edu>

Here's my AQ spell list. I cut the Universal list, added to the elemental lists, and added a "Mirage" and "Death" list because those two seemed to fit into the motives after I re-watched all those bad Sinbad flicks. I restricted the "Death" list to NPCs, although that would be a DM's decision. I'd appreciate suggestions for additions to the list & other comments that might help me before I start running the campaign. The lists get sparse at higher levels, although truth be told, I can't imagine why I'd need 9th level spells in my campaign (what are the chances the PCs will ever get to the point of being/fighting 9th level?).

Two notes - "Mirage" does not necessarily equal "illusion," although they're obviously related. I mostly thought about bazaar entertainers and what spells would be useful to them - thus the "conjure animals" spell (Hey, Mustafa, watch me pull a rabbit out of my fez!) - or just plain flashy. I imagine Mirage being a good match with Sand. On the other hand, I threw the illusionist's shadow spells into the Death list as having a darker feel than I wanted the Mirage list to have - Death also has most of the necromantic and other body-related spells.

About Provinces:

Spells in Al-Qadim are divided into "provinces" for wizards. The provinces are: Universal, Flame, Sand, Sea, Wind, Mirage and Death (NPCs only). Only spells on this list can be used; you will find that some spells simply do not exist in Al-Qadim. For example, because magic is highly influenced by elementals and genies, "metamagic" and "summoning/controlling" spells are rare or nonexistent. Spells in brackets cannot be taken without the DM's permission.

Sorcerers may choose to specialize in any two provinces. They can use spells from those two provinces and the Universal province, but no others. One province should be "primary" and one "secondary" (see Sha'ir's Handbook, pp. 9-10). A sorcerer may also choose to specialize completely in those two elemental provinces and forgo the ability to cast Universal spells, in which case s/he gains additional spells and the ability to manipulate the power of the spells cast (see Sha'ir's Handbook, p. 10).

Sha'irs may request any spell from the 1st- and 2nd-level lists of all provinces; any spell of higher level can only be requested if the sha'ir has personally seen the spell being cast by another (including priest spells).

Elementalists must specialize in one of the elemental provinces, and cannot learn spells from any other elemental province, or the provinces of Mirage or Death. They also have access to Universal spells, and gain the DSE special elemental abilities.

The spells are keyed as follows: T=Tome, AQ=Al-Qadim Handbook, AQS=Sha'ir's Handbook, GH=Golden Huzuz, SL=Secrets of the Lamp, WH=Wizard's Handbook, NH=Necromancer's Handbook, FR=Forgotten Realms, DSH=Dark Sun Handbook (Dragon Kings), DSE=Dark Sun Elemental Handbook, D89=Dragon August 1989, D90=Dragon Oct 1990, D91=Dragon March 1991, D92=Dragon November 1992, UH=Unearthed Arcana, OA=Oriental Adventures, Wu Jen.

Universal Province

First Level:

Alarm	Find Familiar	Message
Armor	Friends	Mount
Avert Evil Eye (AQ)	Gaze Reflection	Protection from Evil
Cantrip	Grease	Read Magic
Charm Person	Hold Portal	[Secret Signs (OA)]
Comprehend Languages	Honor Mark (AQS)	Shield
Conjure Spell Component (T)	Identify	Shocking Grasp
Dancing Lights	Jump	Sleep
Detect Disease (WH)	Light	Spider Climb
Detect Magic	Magic Missile	Taunt
Enlarge	Mending	Wizard Mark
Erase		

Second Level:

Bind	ESP	Prot. from Cantrips
Call Society (AQS)	[Fist of the Adder (AQS)]	Prot. from Paralysis (T)
Continual Light	Forget	Sense Shifting (T)
Darkness, 15' Radius	Knock	Strength
Deeppockets	Know Alignment	Vocalize (WH)
Detect Evil	Locate Object	Web
Detect Invisibility	Preserve (UH)	Wizard Lock
Detect Life (WH)		

Third Level:

A's F. Breakdown (T)	Haste	Proof from Teleportation (FR)
[Analyze Device (AQS)]	Hold Person	Prot. Evil 10' Radius
Basket Trick (GH)	Infravision	Prot. Normal Missiles
Blink	Item	Ritual Strength (AQS)
Chastise (AQS)	[L's Creeping Shadow (T)]	Secret Page
Clairaudience	Magnetism (OA)	Sepia Snake Sigil
Clairvoyance	Minor Malison (T)	Slow
Death Talisman (GH)	[Night's Jambiya (AQS)]	Tongues
Dispel Magic	Nightscar (FR)	Wizard Sight (T)
Dispel Mirage (AQ)	Non-Detection	Wood Shape (OA)
Find Water (AQ)	Phantom Steed	

Fourth Level:

Dancing Blade (OA)	Jackal Ward (AQS)	Polymorph Self
Detect Scrying	Locate Creature (T)	[Prot. from the Elements (SL)]
Dimension Door	Magic Mirror	Remove Curse
Enchanted Weapon	[Mechanical Disruption (AQS)]	[Shadowstrike (AQS)]
Encrypt (FR)	Minor Globe of Invulnerability	Shout
Fumble	Minor Spell Turning (T)	Vengeance (OA)
Genie Contract (SL)	Otiluke's Resilient Sphere	Watchware (FR)
Greater Malison (T)	Polymorph Other	Wizard Eye

Fifth Level:

Avoidance	Magic Staff (T)	Sending
Fabricate	Oathbinding (SL)	Sword of Deception (OA)
False Vision	R's Telepathic Bond (WH)	Telekinesis
Force Shapechange (WH)	[Reconnect (AQS)]	Teleport
Hold Monster	Safeguarding (T)	Wall of Force
K's Procurement (T)	Secure (FR)	Wall of Iron
Lower Resistance (T)		

Sixth Level:

Anti-Magic Shell	Globe of Invulnerability	Repulsion
Aura (OA)	Guards and Wards	Sword of Darkness (OA)
Blade of Doom (FR)	Legend Lore	Tattoo of Power (AQS)

[Dusts of Death (AQS)]
Enchant an Item
Geas

Seventh Level:

Drawmij's Instant Summons
Duo-Dimension
Forcecage
Gemjump (FR)
Limited Wish

Eighth Level:

Antipathy-Sympathy
Call (OA)
Demand
E's Evasion (FR)
Fear Ward (WH)

Ninth Level:

Foresight
Imprisonment
M's Disjunction

Power Word, Silence (FR)
Reconstruction (FR)

M's Sword
Phase Door
Power Word, Stun
Sequester
Steal Enchantment (T)

Mass Charm
Maze
Mind Blank
Permanency
Polymorph Any Object

Power Word, Kill
Shape Change
Succor

Tenser's Transformation
True Seeing

Spelltrap (FR)
Spell Turning
[Summon Sha'ir (SL)]
Teleport Without Error

Power Word, Blind
Screen
Spell Invulnerability (FR)
Symbol

Temporal Stasis
Time Stop

Air-Province

First Level:

Alter Normal Winds (AQ)	Elemental Burst (OA)	Tenser's Floating Disc
Cloud Ladder (OA)	Feather Fall	Wind Compass (AQ)
Curse of Tongues (DSE)	Lasting Breath (T)	Wall of Fog
Deep Breath (DSH)	Murdock's Feathery Flyer (T)	

Second Level:

Elemental Guide (SL)	Levitate	Stinking Cloud
Filter (WH)	Ride the Wind (T)	Wall Against Noise (AQ)
Flying Jambiya (AQ)	Smoke Shape (OA)	Whispering Wind
Fog Cloud		

Third Level:

Conjure Lesser Elt. (DSE/H)	Hold Vapor (FR)	Wind Shadow (AQ)
Fly	Lightning Bolt	Wind Wall
Gust of Wind	Reveal Invisible (opp, Det. I.)	Air Breathing (opp, Water B.)

Fourth Level:

Elemental Form (SL)	Prot. from Weather (DSH)	Thunder Staff (T)
Ghost Rigging (AQ)	Solid Fog	Wind Blade (AQ)
Mirage Wall (AQ)	Spectral Wings (FR)	Wind Breath (WH)

Fifth Level:

Airy Water	Conjure Elemental	Shield of Winds (AQ)
Cloudkill	Death Smoke (AQ)	Wind Carpet (AQ)

Sixth Level:

Chain Lightning	Death Fog	Summon Wind Dragons (AQ)
Control Weather	Invisible Stalker	

Seventh Level:

Create Soundstaff (AQ)	Reverse Gravity	Suffocate (T)
Command Element (SL)	Scirocco (DSE)	Wings (D92)
Conjure Greater Elt. (DSH)		

Eighth Level:

Airball (D92)	Elt. Transmogrification (AQS)	Unleash Monolith (AQ)
Airboat (T)	Summoning Wind (OA)	Whirlwind (OA)
Cloud Trapeze (OA)		

Ninth Level:

Elemental Aura (T)	Windtomb (AQ)	Windwar (D92)
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Fire-Province

First Level:

Affect Normal Fires
Burning Hands
Dancing Lights

Elemental Burst (OA)
Fiery Eyes (OA)
Fire Burst (T)

Fire Truth (AQ)
Spark of Blinding (DSE)

Second Level:

Agannazar's Scorcher (FR)
Banish Dazzle (AQ)
Clues of Ash (DSE)

Elemental Guide (SL)
Fire Arrows
Fire Shuriken (OA)

Smelting (SL)
Sundazzle (AQ)

Third Level:

Animate Fire (OA)
Conjure Lesser Elt. (DSE/H)
Create Smoke (DSE)
Explosive Runes
Fiery Fists (SL)

Fireball
Fire Rain (OA)
Fire Wings (OA)
Flame Arrow

Melf's Minute Meteors
Searing Serpent (D92)
Sunblade (DSE)
Sunscorch (AQ)

Fourth Level:

Beltyn's Burning Blood (FR)
Channel Flame (DSE)
Elemental Form (SL)
Enhance Fire Creature (AQ)
Fire Aura (WH)

Fire Charm
Fire Gate (FR)
Fire Shield
Fire Trap
Forest's Fiery Constrictor (T)

Melt Metal (OA)
Sunfire (AQ)
Sunwarp (AQ)
Wall of Fire

Fifth Level:

Conjure Elemental
Fire Breath (OA)

Fire Track (AQ)
Flame Harvest (DSE)

Shroud of Flame (FR)

Sixth Level:

Flameproof (AQ)
Flame of Justice (AQ)

Spirit of Flame (DSE)
Summon Fire Dragon (SL)

Watchfire (DSE)

Seventh Level:

Command Element (SL)
Conjure Greater Elt. (DSH)
Delayed Blast Fireball

Eruption (DSE)
Flame Chase (D92)
Malec-Keth's Flame Fist (T)

Sun Stone (AQ)

Eighth Level:

Elt. Transmogrification (AQS)

Incendiary Cloud

Unleash Monolith (AQ)

Ninth Level:

Conflagration (AQ)
Elemental Aura (T)

Internal Fire (OA)

Meteor Swarm

Sand-Province

First Level:

Burning Sands (AQS)	Hail of Stone (OA)	Sand Slumber (AQ)
Det. Metals & Minerals (SL)	Move Sand (AQ)	Sand Quiet (AQ)
Elemental Burst (OA)	Sand Jambiya (AQ)	Traceless Travel (AQ)
Fist of Stone (T)		

Second Level:

Dust Curtain (AQ)	Insatiable Thirst (T)	Sand Shadow (AQ)
Elemental Guide (SL)	Irritation	Shatter
Enlarge Desert Creature (AQ)	Max.'s Earthen Grasp (T)	Smelting (SL)
Glitterdust	Pillar of Sand	Stone Sleep (D92)

Third Level:

Conjure Lesser Elt. (DSE/H)	Max.'s Stony Grasp (T)	Sand Tools (AQS)
Entomb (SL)	Sand Seal (AQS)	Sandspray (AQS)
Hissing Sand (AQ)	Sand Sword (AQ)	Whispering Sand (AQ)

Fourth Level:

Conjure Sand Lion (AQ)	Sandcone (AQ)	Turn Pebble into Boulder (T)
Dig	Sand Warriors (DSE)	Wall of Sand (FR)
Elemental Form (SL)	Stone of Sharpening (DSE)	Whirlpool of Doom (DSE)
Return to Earth (DSE)	Stoneskin (AQ)	

Fifth Level:

Conjure Elemental	Move Dune (AQ)	Transmute Rock to Mud
Crumble (DSE)	Passwall	Wall of Stone
Desert Fist (AQ)	Stone Drill (D92)	Waves of Sand (AQS)
Liquid Earth (SL)	Stone Shape	

Sixth Level:

Claws of the Umber Hulk (T)	Move Earth	Stone to Flesh
Disintegrate	Part Sand (AQ)	Sand Shroud (AQ)
Glasse	Sand Blade (DSE)	Transmute Water to Dust

Seventh Level:

Command Element (SL)	Create Shade (AQ)	Return to Sand (AQS)
Conjure Greater Elt. (DSH)	Glass Storm (DSE)	Statue

Eighth Level:

Abi-Dalzim's Horrid Wilting (T)	Sand Worm (AQ)	Sink
Elt. Transmogrification (AQS)	River of Sand (AQ)	Unleash Monolith (AQ)
Glassteel		

Ninth Level:

Crystalbrittle	Elemental Aura (T)	Sand Form (AQ)
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Sea-Province

First Level:

Cool Strength (AQ)
Elemental Burst (OA)
Float (AQ)
Liquid Orb (D92)

Melt (OA)
Sea Sight (AQ)
Still Water (OA)
Swim (OA)

Wall of Fog
Waterbane (AQ)
Water Protection (OA)

Second Level:

Animate Water (OA)
Coat of Mist (DSE)
Crystallize (DSE)
Depth Warning (AQ)

Elemental Guide (SL)
Ice Knife (WH)
Melf's Acid Arrow
Shark Bolt (D92)

Speak with Water (DSE)
True Bearing (AQ)
Fog Cloud

Third Level:

Circle of Life (DSE)
Conjure Lesser Elt. (DSE/H)
Converse with Sea Cr. (AQ)

Ice Lance (FR)
Steam Blast (D92)
Steam Breath (OA)

Stone Hull (AQ)
Water Breathing
Watery Double (T)

Fourth Level:

Curse of the Choking Sands (DSE)
Elemental Form (SL)
Ice Storm
Lungs of Water (DSE)

Prot. from Weather (DSH)
Reverse Flow (OA)
Shatterhull (AQ)
Solid Fog

Strengthen Water Cr. (AQ)
Wall of Ice
Water Trap (DSE)

Fifth Level:

Airy Water
Cone of Cold
Conjure Elemental

Shipslock (AQ)
Transmute Rock to Mud

Water Blast (AQ)
Water to Poison (OA)

Sixth Level:

Command Water Spirits (AQ)
Lower Water

Otiluke's Freezing Sphere
Part Water

Ship of Fools (AQ)
Transmute Water to Dust

Seventh Level:

Acid Storm (T)
Command Element (SL)

Conjure Greater Elt. (DSH)
Dehydrate (DSE)

Water Form (AQ)

Eighth Level:

Cleanse Water (AQ)
Unleash Monolith (AQ)

Deap Delve (D92)

Elt. Transmogrification (AQS)

Ninth Level:

Elemental Aura (T)
Life Water (AQ)

Maelstrom (AQ)
Tsunami (OA)

Power Word, Liquefy (D92)

Mirage-Province

First Level:

Audible Glamer	Ghost Light (OA)	Prestidigitation (OA)
Chameleon (OA)	Hypnotism	Spook
Change Self	Nystul's Magic Aura	Unseen Servant
Chromatic Orb (WH)	Phantasmal Force	Ventriloquism
Color Spray		

Second Level:

Apparition (OA)	Hypnotic Pattern	Mirror Image
Blur	Improved Phantasmal Force	Misdirection
Create Mirage (DSE)	Invisibility	Rope Trick
Fool's Gold	Leomund's Trap	Tasha's U. H. Laughter
Ghost Pipes (FR)	Magic Mouth	

Third Level:

Blacklight (FR)	Illusionary Script	N's Glowing Globe (FR)
Delude	Invisibility, 10' Radius	Suggestion
Disguise (OA)	L's Dancing Dweomer (FR)	Wraithform
Feign Death		

Fourth Level:

Confusion	Improved Invisibility	Plague (FR)
Duplicate (WH)	Massmorph	Rainbow Pattern
Emotion	Minor Creation	Shadow Monsters
Hallucinatory Terrain	Mirage of Despair (DSE)	Vacancy
Illusionary Wall	Phantasmal Killer	

Fifth Level:

Advanced Illusion	Flesh Mirage (AQ)	Mind Fog (T)
Chaos	Guise of the Yak-Man (AQS)	Seeming
Demi-Shadow Monsters	Heat Mirage (AQS)	Servant Horde (OA)
Distance Distortion	Major Creation	Shadow Door
Dream		

Sixth Level:

Conjure Animals	Mislead	Shades
Eyebite	Permanent Illusion	Shadow Veil (SL)
Mass Suggestion	Programmed Illusion	Veil
Mirage Arcana	Project Image	

Seventh Level:

Mass Invisibility	Shadowcat (T)	Vanish
Prismatic Spray	Shadow Walk	

Eighth Level:

O's Irresistable Dance	Prismatic Wall	Screen
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Ninth Level:

Prismatic Sphere	Weird	
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Death-Province

First Level:

Animate Dead Animals (NH)	Corpse Visage (WH)	Proof Against Undeath (DSH)
Chill Touch	Detect Undead	Spectral Ears (D91)
Corpselight (FR)	Exterminate (NH)	Spectral Eyes (D91)
Corpse Link (NH)	Locate Remains (NH)	Spectral Voice (NH)

Second Level:

Blindness	Embalm (NH)	Skeletal Hands (NH)
Choke (WH)	Ghoul Touch (WH)	Spectral Hand
Cloak from Undead (FR)	Living Link (NH)	Rain of Blood (AQS)
Cloak Undead (FR)	Past Life (T)	Ray of Enfeeblement
Deafness	Scare	Undead Mount (FR)
Death Recall (WH)		

Third Level:

Bone Club (WH)	Ghastly Hands (D91)	Skulltrap (NH)
Bone Dance (NH)	Hold Undead	Skull Watch (FR)
Bone Knit (D91)	Hovering Skull (WH)	Spirit Armor (T)
Delay Death (WH)	Pain Touch (WH)	Undead Control (D90)
Dire Charm (FR)	Paralyze (FR)	Vampiric Touch
False Face (NH)	Revenance (FR)	Ward Against Undead (FR)
Feign Death		

Fourth Level:

A's Unseen Limb (D89)	Enervation	Phantasmal Killer
Brainkill (NH)	Fear	Sinuous Horrors (D90)
Contagion	Life Force Transfer (D89)	Vampire Mist (D90)
Dread Whisper (AQS)	Lifesurge (AQS)	Wraithform
Empathic Wind Transfer (NH)	Mask of Death (T)	

Fifth Level:

Animate Dead	Disguise Undead (FR)	Mummy Rot (WH)
Bind Undead (NH)	Domination	Nulathoe's Ninemen (FR)
Bone Blight (NH)	Feeblemind	Spirit Self (OA)
Creeping Darkness (OA)	Graft Flesh (NH)	Throbbing Bones (WH)
Crimson Scourge (D90)	Improved Skull Watch (FR)	Wall of Bones (WH)
Death Bump (AQS)	Magic Jar	

Sixth Level:

Accelerated Metabolism (D89)	Death Spell	Reincarnation
Animate Blood (AQS)	Ghoul Gauntlet (NH)	Teleport Dead (FR)
Blackmantle (WH)	Grimwald's Greymantle (FR)	Transmute Bone to Steel (NH)
Bloodstone's Spectral Steed (T)	Imbue Undead w/Spell (FR)	Turnshadow (FR)
Construct Undead (AQS)	Lich Touch (FR)	Unliving Identity (DSH)
Corpse Host (NH)	L's Shadowy Transformation (T)	Vampire Dagger (D89)
Dead Man's Eyes (WH)		

Seventh Level:

Amorphous Blob (D90)	Intensify Summoning (T)	Simulacrum
B's Frightful Joining (T)	Lifeproof (AQ)	Wound Conferral (NH)
Control Undead	Shadow Walk	Zombie Double (WH)
Finger of Death		

Eighth Level:

Body Link (GH)	Exchange (D89)	Life Force Transfer (NH)
Clone	G's Kaleidoscopic Strike (T)	Surelife (OA)
Death Link (FR)	Hide Heart (GH)	Trap the Soul
Death Shroud (NH)	Homunculous Shield (T)	Undead Servants (D91)

Ninth Level:

Death Ward (NH)	Life Force Exchange (NH)	Shadow Form (WH)
Dismind (FR)	Master Undead (FR)	Wail of the Banshee (T)
Energy Drain		

2.6 Summoning Malfunctions

From: Martin Rhéaume <martin.rheaume@pwgsc.gc.ca>

Original by "unkown". First publish in Dragon Magazine #???

Modified for use in Al-Qadim by Martin Rhéaume

The original tables were use for the world of Dark Sun. I modified the table to use them in my Al-Qadim campaign. If anyone can provide me with the Dragon magazine reference number and the writer name, I will give them the proper credit.

This is what can happen when a PC attempts to summon an Elemental or Genie. If you have any comments, do not hesitate to contact me.

Step 1 A malfunction can happen when:

- * Fails a wisdom check while using the NWP rituals
- * Attempting summoning via spell
 - Elementalists and Kahins have a 5% of malfunction
 - Sha'irs have a 10% of malfunction
 - Rangers have a 15% of malfunction
 - Clerics and Sorcerer have a 20% of malfunction
 - Other spellcasters have a 25% of malfunction
 - Any others Fighter and Thieves have a 30% of malfunction
- * Any magical devices have a 10% of malfunction

Step 2 Type of malfunction:

- * Standard malfunction

On a successful malfunction, DM must consult the appropriate Summoning Malfunction table and roll 2d8 to determine the random elemental effect.

- * Spectacular malfunction

Roll 1d4 for a random effect based on the attempt elemental summoning. All special elemental spells are treated as if the cleric had cast the spell himself. Spectacular effects take place immediately whether or not the caster controls the spell. A caster is allowed a S.T. against any malevolent effect targeting the cleric but the caster must not be surprised. A caster who is affected by a benevolent spell receives full knowledge. The caster cannot cast any conjuration/summoning spells for the next 1d4+2 hours.

TABLE 1: *Conjure Lesser Elemental Summoning Malfunctions*

2d8	Result
2	Roll on subtable 1 for spectacular elemental spell effect
3	A 10 HD para-elemental attack the caster
4	Caster body continually exudes small useless amount of the element for 24 hours
5	1d3 Free Gens appears
6	2d4 elemental vermin
7	Elemental beasts
8	1d4 elemental grues
9	Spell functions but elemental have only 1hp per HD
10	Spell functions but elemental does only 1hp of damage
11	Spell functions but elemental will be banished upon the first hp of damage
12	Caster is cut off from elemental sphere for 2d6 rounds
13	Caster is bathed in the elemental and cure for 2d8+2 hp
14	Caster casts all elemental spells as if 2 level higher for the next 12 hours
15	Spells function as the 5th level conjure elemental spell
16	Roll on subtable 1 for spectacular elemental spell effect

Subtable 1: *Spectacular minor elemental spell effect*

1d4	Result
1	Earth: Caster grabbed by Maximillian earth grasp Air: Stinking Cloud centered on caster Fire: Caster struck by Burning Hands Water: Caster affected by heat exhaustion
2	Earth: Caster affect by Fist of Stone Air: Caster can cast call lightning Fire: Caster can cast Flaming Sphere Water: Caster can cast insatiable thirst
3	Earth: Caster grabbed by Maximillian stony grasp Air: Solid Fog centred on caster Fire: Caster affected by heat exhaustion Water: Caster can cast insatiable thirst
4	Earth: Caster can cast Stone Shape Air: Caster can cast Air Walk Fire: Caster can cast Fireball Water: Caster can cast Curse Serious Wounds

TABLE 2: *Conjure Elemental Summoning Malfunctions*

2d8	Result
2	Roll on subtable 2 for spectacular elemental spell effect
3	A 12 HD para-elemental attack the caster
4	Caster receive 2d8+4 hp of damage and caster is unable to cast spellst of the element for d6 turns
5	2d4 Free Gens appears
6	Elemental beasts
7	2d4+2 elemental grues
8	Spells function as the 3th level conjure lesser elemental spell
9	Spell functions but elemental have only 1hp per HD
10	Spell functions but elemental will be banished upon the first hp of damage
11	Caster casts all elemental spells as if 3 level higher for the next 12 hours
12	Caster is teleported 1 mile to random direction
13	Caster is healed of all wound, diseases and poisons
14	Caster is transformed into a standart 12HD elemental with caster hp and THAC0
15	Spells function as the 7th level Conjure Greater Elemental spell
16	Roll on subtable 2 for spectacular elemental spell effect

Subtable 2: *Spectacular elemental spell effect*

1d4	Result
1	Earth: Caster affected by Infestation Air: Cloud Kill centered on caster Fire: Caster struck by Flame Arrow Water: Caster affected by Lung of Water
2	Earth: Wall of Stone in front of caster Air: Wind Wall in fron t of caster Fire: Wall of Fire in front of caster Water: Wall of Ice in front of caster
3	Earth: Whirlpool of Doom centred on caster Air: Death Fog centred on caster Fire: Caster affected by Fireball Water: Ice Storm cantered on caster
4	Earth: Caster can cast Stoneskin

Air: Caster can cast Airboat
 Fire: Caster can cast Fire Shield
 Water: Caster can cast Cone of Cold

TABLE 3: *Conjure Greater Elemental Summoning Malfunctions*

1d12	Result
1	Roll on subtable 3 for spectacular elemental spell effect
2	A 16 HD para-elemental attack the caster
3	Anti-Elemental Sphere of 1d10 miles moves with caster (no casting, no memorizing)
4	Element is gated within 50' for the next 4d4 rounds
5	Caster is summoned by the Genies Ruler
6	Spells function as the 3th level conjure lesser elemental spell
7	Spell functions but elemental will have only 1 hp per HD
8	For the next d10+10 rounds, each round d2 items are randomly transformed in the element permanently
9	Caster is attacks by a Genie of the element
10	Caster is transformed into a fearful 15' elemental avatar. Caster is healed of all damage and granted double hp, fights as a 20 HD monster, #AT for 5d6 damage, AC -5 and MR of 25%. Transformation lasts for 1 turn then caster is unconscious.
11	Roll on subtable 3 for spectacular elemental spell effect
12	DM's choice

Subtable 3: *Spectacular elemental spell effect*

1d4	Result
1	Earth: Glass Storm centered on caster
	Air: Siroco centered on caster
	Fire: Incendiary centered on caster
	Water: Acid Storm centered on caster
2	Earth: Caster affected by Claws of the Umber Hulk
	Air: Caster can cast Death Fog
	Fire: Conflagration centered on caster
3	Water: Caster can cast Life Water
	Earth: Sink centred on caster
	Air: Suffocate centred on caster
4	Fire: Delayed Blast Fireball is centered on caster
	Water: Caster can cast Maelstorm
4	Protected from all elements for the next 24 hours

2.7 Powers of the Moon

From: Martin Rhéaume <martin.rheaume@pwgsc.gc.ca>

In my campaign, the Land of Fate is not located on Toril. Al-Qadim is surrounded by four celestial bodies called Rih, Nar, Turab and Moya.

Moon	Translation	Revolution	Representation of
Rih	8 days	Elemental Plane of Air	Wind
Nar	28 days	Elemental Plane of Fire	Fire
Turab	37 days	Elemental Plane of Earth	Dust
Moya	56 days	Elemental Plane of Water	Water

To bind a creature no spells are required, only a known ritual.

Eclipse	Results
Sol	Can bind creatures from the Outer Planes
Rih	Can bind creatures from the Elemental Plane of Air
Nar	Can bind creatures from the Elemental Plane of Fire
Turab	Can bind creatures from the Elemental Plane of Earth
Moya	Can bind creatures from the Elemental Plane of Water

To open a gate no spells are required, only a known ritual.

Full moon	Results
Rih	Gate can be open to Elemental Plane of Air
Nar	Gate can be open to Elemental Plane of Fire
Turab	Gate can be open to Elemental Plane of Earth
Moya	Gate can be open to Elemental Plane of Water
Rih-Nar-Turab-Moya	Gates can be open to Outer Planes

To summon no spells are required, only a known ritual.

New moon	Results
Rih	Can summon creatures from the Elemental Plane of Air
Nar	Can summon creatures from the Elemental Plane of Fire
Turab	Can summon creatures from the Elemental Plane of Earth
Moya	Can summon creatures from the Elemental Plane of Water
Rih-Nar-Turab-Moya	Can summon creatures from the Outer Planes

I am using iG's Campaign Calendar Maker to create the phase of the moons as well as any random celestial events for any day in your campaign. The Campaign Calendar Maker can be found at:
<http://www.irony.com/webtools.html>

Chapter 3: New Monsters

3.1 The Cat-Maiden

From: Samuel P Cattle <spcattle@david.wheaton.edu>

Salaam Aleikum, worthy hearers! In this time of great silence, it is good to speak of things both strange and wonderful. Perhaps a few bits would loose such a tale from these old lips? Ah yes, a tale does come to mind now... But perhaps a taste from that swelling wine-skin to wet this parched old tongue? Mmmmm...

In the many seasons I have spent here in Huzuz, I have heard many tales both strange and wonderful, but perhaps none so strange as that of the Cat Maiden. Yes, she is much like the Bird Maiden, in a way, but they are the most bitter of enemies.

Like the Bird Maiden, the Cat Maiden is a creature with both human and animal forms, and she serves as a protector of nature. Like the Bird Maiden, it is said that the Cat Maiden's power and very spirit is kept in a token that she must keep on her person at all times. Like the Bird Maiden, the Cat Maiden is a part of a secret society of her own kind, with its own religion, beliefs, and goals, and are attended by a species of sacred animal-beings. But unlike the Bird Maiden, the Cat Maiden protects nature on her own terms, valuing the jungle over human life.

Stories have been told of collared cats setting fire to warehouses full of lumber, of collared jaguars driving itinerant farmers from their fields, of collared sabretooth tigers slaying entire logging camps. These stories, I tell you, are true, and these cats are more than they seem. The Cat Maiden is a kahina of truest neutrality, whose single goal is to preserve the jungle and promote its growth. But more than that, the Cat Maiden has the power to Shapeshift into feline form, and the more powerful the Cat Maiden, the more powerful feline form she can assume. It is generally accepted that a powerful enough Cat Maiden can assume the form of any non-magical feline of equivalent strength, provided she has at some time had contact with that particular creature.

Only once, however, has a jana-kitat or fluttercat of Huzuz been found to be a Cat Maiden, and she was immediately slain at the order of the Great Caliph, may his eyes shine forever.

The power of the Cat Maiden resides in her cat's eye collar, but this token also serves as her greatest weakness. Many men have sought to procure these tokens, as you may well know, for to hold the token is to command the maiden. But for every man that has managed to steal a Cat Maiden's token, there is a bloody corpse to be found, sometimes many years later. Cat Maidens have no love of mankind, and even less for males. While the Bird Maiden's token is often a feathered shawl or veil, the token of the Cat Maiden is exclusively the cat's eye collar. This collar or choker set with semi-precious tiger eye can be seen on the Cat Maiden in both human and feline forms.

The Cat Maiden tends to be found either alone in the jungle or in the company of nature-loving adventurers, but rarely with other Cat Maidens. Of course, this could simply mean that anyone who has met more than one Cat Maiden at once has never survived the encounter. It is known that Cat Maidens have close links with the tabaxi, and some have theorized that this is the ultimate form of the Cat Maiden, a merging of human and feline forms. Stories are told of a land deep in the jungle where the tabaxi instruct young Cat Maidens in the rituals and duties of their order. It may be here that Cat Maidens learn to hate Bird Maidens, their mortal enemies. While the two orders seem to resemble each other very closely, they have been known to attack each other viciously on sight, and always to the death. The rage with which they fight each other could stem only from an ancient wound, and appears to be something of an ongoing jihad or holy war.

Ah yes, I can hear it in your voice, young one. You want to know how a young woman goes about joining the order. It is said that any Cat Maiden beyond the initiate level can induct another into the order, but there is always an ordeal to survive, and then the ceremony of the cat's eye. Yes, it does sound easy, at least until you alone have to shear a male lion of his mane!

Forgive me, for I digress. Perhaps we should speak of this later, little one. These old bones grow weary, and I must rest. If you wish to learn more of this, you will find me outside the city, two weeks hence, in the jungle under the full moon. I suggest you bring a knife...

3.2 Cann (Para-Elemental Ice Genie)

From: DreamThiev@aol.com

Climate: Ice	HD: 9+2
Frequency: very rare	THAC0: 9
Organization: Khanate	No. attacks: 1
Activity Cycle: day	Damage/Attack: 4d5
Diet: Omnivore	Special attacks: See below
Intelligence: high to genius (13-18)	Special Defenses: See below
Treasure: Nil	Magic Resistance: Nil
Alignment: N	Size: L (12' tall)
No. Appearing: 1	Morale: Champion (15-16)
AC: 2	XP Value: 9,000
Movement: 9, fl 20 A, Sw 18	

The Cann (plural Canni) are the genies of the Plane of Ice. They are pure white with blue veins showing through. They have silver eyes and no hair.

Combat:

Canni perform as 22nd level spell casters. They can call forth a *Cone of Cold* twice per day. They can *Detect Alignment*, *Magic*, and *Create Illusions* at will. They are capable of producing 100 gallons of near-frozen water every day. They can *Walk on Water* at will, and may call forth a powerful snow storm once per week. They can carry up to 800 pounds with little to no effort on foot or flying. Double or more weight causes them to tire.

Habitat/Society:

The Khan of the Canni makes tight and restrictive rules, but rarely cares whether or not they are followed. When the Khan dies or is killed somehow the throne often goes empty for years before some one claims it, no one really cares.

Canni lounge around the Great Ice Palace trying not to do too much. One of the more respected Canni has not moved more than three inches in a decade. The only thing they really care about is invaders, which they will all defend against.

Ecology:

Canni tolerate anything and everything as long as it does not make too much of a stir. They do not regard anything as equal, superior, or lesser to themselves. They are rarely summoned because it is hard to motivate them.

3.3 Tasked Genie, Voyager

From: Bernard.Delhausse@ulg.ac.be (Bernard Delhausse / CREPP)

Climate/Terrain: Any	Movement: 24, Fl 64 (A)
Frequency: Very rare	HD: 6
Organization: Khanate	THAC0: 15
Activity Cycle: Any	No. attacks: 1
Diet: Omnivore	Damage/Attack: d8 or by weapon
Intelligence: Normal(10-12)	Special Attacks: See below
Treasure: U	Special Defense: See below
Alignment: N (tends to CG / NG)	Magic Resistance: Nil
No. Appearing: 1-2	Size: L (9' tall)
AC: 2	Morale: Average(8-10)

Voyager genies once were djinns. They are believed to be some cross-breed between unknown flying creatures and messenger genies. Originally, they have served princes and sheikhs for official purpose. Now they serve all persons willing to travel or to exchange informations about foreign habits and weird customs. During their endless journeys, they have developed some features allowing them to travel faster and easier. They can walk and fly at high speed and their moves are not hindered by the terrain type. They walk as fast in the thickest jungle as if he was walking on a well-paved road. Only magical means, to which they have no particular resistance, can slow them and lower their movement rate. Their skin is pale blue, and it might appear translucent sometimes. They have white hair, pale blue eyes and nails. As they tend to dress in blue and white when traveling, they are not easily seen by land travelers (75% of not seeing them).

Combat:

For the above mentioned reasons, land-based attacks incur a -4 to hit. When avoiding magical land-based attacks taking a physical shape (cone, beam, ...), they are allowed a saving throw even if none applies normally, and save at +2 if a saving throw is permitted. These features only apply if the genie is flying at normal speed and if the attacks are land-based. They will always avoid direct combat, except if a fellow genie is concerned. In such case they first make full use of their magical abilities. Then, they attack gaining a -2 to their initiative roll due to their high speed. They always try to remain in the air as long as possible. The voyager genies also have the following spell-like abilities, each as if they were 11th level. They cast the following at will: *Alter Normal Winds*, *Gust of Wind*, *Ride the Wind**, *Murdock's Feather Flyer**, *Tenser's Floating Disk*, *Traceless Travel*, *Wind Compass*. Once per day, they have the possibility to cast: *Aura of Comfort*, *Leomund's Tiny Hut*, *Teleport*. And once per week they can cast *Control Weather* and *Leomund's Secure Shelter*. (* = TOM spells)

Habitat/Society:

Curious, open-minded, generally friendly, polite and handsome, with a strong taste for endless talks, they roamed the Lands of Fate for centuries, meeting people, asking about their habits, customs and way of life. As such they are a source of quasi infinite knowledge, but they seldom share it. They tend to respect the etiquette, though they prefer meeting common people than kings. They dress very simply, and have many of different clothes with them so that they can always appear as if they were from the neighborhood. This is not, in their mind, intended to con people but to make them feel comfortable when dealing with the genies. They are a bit naive and can be fooled easily. In such cases, they do not learn fast and may rarely seek vengeance. In such case, it is only aimed at the person who tricked them. They do so in refined ways, making use of the knowledge they have acquired.

Ecology:

Voyager genies can often be trapped in genie prisons, because of their naive nature. They are then more than happy to get freed and often grant a wish that must take the form of a particular journey (remember this is just a one-way ticket). A well-known voyager genie prison is Abdol's Wine Jug. This is an item used normally to store wine, it is enchanted but does not radiate magic. It contains a couple of voyager genies 25% of the time. The jug is difficult to discern from a normal wine jug. The only difference is the presence of small holes near the top. They indicate the number of free journeys that the genie will grant. Sometimes, though, if well-paid the genie might wish to transport some adventurers for jewels, pearls, or art items. No dinars are accepted (no cheques and no credit cards too). A limited number of Abdol's Wine Jugs are still in use in Zakhara. Though it has been said that originally voyager genies were djinns, it has been held by some sha'irs that djinns are voyager genies who are compelled to travel through the air. Some daos and marids have been perverted in

the same way and have become voyager genes too, but only through their very element. It has never been proved that some efreitis have become voyager genes too. Some would say they are not handsome enough ...

3.4 Klingons in Al-Qadim

From: spcattle@david.wheaton.edu (Samuel P Cattle)

I've never liked orcs, and so when I started my current Al-Qadim campaign, I globally replace all orcs with Klingons. Generally, I have them as Bedouin sheiks and nomadic horse- and camel-riding types. Culturally, it's worked out very nicely. I've always suspected that Roddenberry's Klingons were some sort of weird caricature of a 1960's American stereotype of Middle-Eastern cultures, anyway.

The first place I looked for info was *The AD&D Guide to Star Trek*, but with TSR's prohibitions, that probably doesn't exist anywhere on the net anymore. At any rate, it gave Klingon stat modifiers as STR:+3 CHA:-1. I thought this was a little exaggerated, so I went with STR:+1 CON:+1 WIS:-1 CHA:-1. The Guide also gives a lot of cultural information (email me, I might still have it somewhere) on Klingons (being the type seen in the movies and since, not ST:TOS). The information is a conglomeration of information from the old *Starfleet Officer's Manual* and observations from movies and Next Gen. episodes. There was also a lot of info on other races, stats for characters on the first three series, and info of phasers, as well as a strange D&D/ST:TOS/ST:TNG adventure with the Borg.

At any rate, the main Klingon character in my campaign is a PC named Ha'DIbaH (I forget what that translates to in English...look it up in a good Klingon dictionary). He's the son of a nomadic sheik, and uses the Desert Rider kit, his tribe's main form of commerce being trading in fine Arabian horses.

As for weapons, of course, his weapon of choice is the betleh handed down to him from his father's father, but he also fights with a pair of taj, florentine style. I don't know if anyone else has ever done this, but I ruled that since the betleh (Worf's huge sword/scythe blade) is such a complicated and versatile weapon, that I give him a number of options with it in combat. We play with proficiencies, single specialization, and weapon speeds, so I required specialization (two proficiencies) in betleh to avoid any penalties, and that gave him access to only the downswipe hack (used by Worf to slay Duras) with a speed of 9 and a damage of 2d8/4d4. One other benefit from the betleh is that it is a natural parrying weapon, so I rule it counts as a shield in melee combat. A third proficiency spent on betleh gives Ha'DIbaH access to both slashing and jabbing attacks, at speed of 5 with damage of 1d8/1d6 and speed of 3 with damage of 1d4/1d4, respectively. The taj has a speed of 2 with damage of 1d4/1d4.

How this works in combat is that the warrior with his betleh at the ready has until his initiative number to decide how he will attack, whether he needs speed over damage, and allows a little more role-playing flavor. I suppose it would be appropriate to remove the AC bonus when in the process of making a downswipe hack, as the warrior is busy with the windup for the attack until 9 segments later.

Well, that's how I integrated Klingons into my campaign, and it has been rather successful, giving a nice bit of distinction to my campaign, and providing much more fun than standard orcs!

3.5 Shajarran, Greater

From: Bernard.Delhausse@ulg.ac.be (Bernard Delhausse / CREPP)

Climate/Terrain: Tropical/Jungle	Movement: 9, Sw 9
Frequency: Very rare	HD: 9+ (3-12)
Organization: Solitary	THAC0: As fighter of the same level
Activity Cycle: Any	No. attacks: 1 or 2
Diet: Herbivore	Damage/Attack: by weapon +8 or 2d8/2d8
Intelligence: Very to high (11-16)	Special Attacks: See below
Treasure: A	Special Defense: See below
Alignment: CN (tends towards CE)	Magic Resistance: 25 %
No. Appearing: 1-2	Size: M (6' tall) or L (12' tall)
AC: 0	Morale: Fearless (20)

Shajarrans are followers of Shajar, the forgotten hippopotamus god. Few followers still exist in the jungle, far above Dihliz, near the Doors of Shajar. They tend to gather in places where deep rivers can be found, so that they can swim in animal form. In some locations, huge stone buildings and walls used to keep large and deep pools of water. These were very special sites, where initiation rites were taking place. Most of the time, the walls have collapsed, but it is said that some sacred places still remain untouched by decay. Shajarrans do not venture outside their sacred grounds, few have been seen or have been reported as, though they are herbivorous, they are fierce creatures when it comes to protect their site. Uninitiated persons entering the pool and its neighborhood must die. Due to this secluded life, only an old form of Midani is spoken (and even with a 25% chance for every 10 shajarrans) by shajarrans. Speaking with a shajarran, if possible, requires an Ancient Language roll, or magical means.

It is quite unclear how a greater shajarran comes to life. Some say lesser shajarran are granted this honor, others consider that through particular rituals, a man and an animal fusion to make only one being. Other explanations have been stated like the fact that these greater shajarrans were in fact animals changed into humans and not the contrary. The reports available in the Mosque of Zann in Dihliz do not signal any difference between real hippopotamus and greater shajarrans. All those explanations share one element: the pool. The transformation is linked to the water pool. If destroyed, no greater shajarrans can come to life anymore.

Like many other followers of the forgotten gods, shajarrans can Shapechange at will (taking one full round) from human to animal form, or vice versa. It is nevertheless believed that their animal form is the most frequently assumed, to be able to stay in the water.

Combat:

Another reason why they favor water is that they are less vulnerable in the holy pool. They regenerate 1 hp/turn while in it and save all attacks with a +2 bonus. Furthermore, water-based attacks cannot harm them. If out of the water, but still on sacred ground, they do not regenerate anymore and save all attacks, including water-based, at +1. They fight as fighters of the same level (10th to 13th), using a weapon while in human form or their fists in animal form, and cast spells as clerics of the same level. They are limited to the following spheres in which they have major access: Animal, Divination, Elemental (Water), Guardian, Healing, Plant and Weather. All other spheres are forbidden. Note that they cannot cast 7th level spells due to their level. Even if, by very powerful means, they were able to become 14th level priest, they would not be allowed to pray for 7th level spells. Due to their great resistance to pain, they fight for 2 rounds when their hit points are between 0 and -10. They enter in a comatose sleep at this moment, and regeneration brings them back to life. If taken out of the pool, the regeneration stops and they slowly decay. If their hps fall under -10 hps, they die instantly. At this point regeneration has no effect.

Habitat/Society:

Only male can become a priest of Shajar. Centuries ago, they were enjoying a much more comfortable position in the society than followers from other gods, perceived as more cruel. Nevertheless, shajarrans have proved to be merciless too. Some shrines have no entrance except by the pool. These are the most sacred temples devoted to Shajar. Usually they are protected by glyphs and other sorts of protective devices, so that a number of such unvisited temples has been reported since expeditions are launched from Dihliz. Smaller, less important, shrines, involving only two levels and a few rooms, are open to visitors (peasants, pilgrims, etc.) and thus can be accessed by the ground.

Ecology:

Greater shajarrans can mate with hippopotamus when in animal form. This union is not sterile as some have believed. 50% of the time, the result is a normal hippopotamus; 35% of the time, a lesser shajarran comes, and the last 15% indicate a strange creature, usually female, mixing human and animal features with some magical abilities. This is, to some extent, equivalent to the Yuan-ti. As this creature is female, it is abandoned rather than killed. It is highly unlikely that many have survived in the jungle. If the pool is destroyed, a greater shajarran goes berserk for one full turn and then dies, or his brain crushes, losing all memories of Shajar. In the latter case, the greater shajarran becomes a true hippopotamus.

3.6 Shajarran, Lesser

From: Bernard.Delhauss@ulg.ac.be (Bernard Delhauss / CREPP)

Climate/Terrain: Tropical/Jungle	Movement: 9
Frequency: Very rare	HD: 6+4
Organization: Cadres	THAC0: 13
Activity Cycle: Any	No. attacks: 1 or 2
Diet: Herbivore	Damage/Attack: by weapon +3 or 2d6/2d6
Intelligence: Average (8-10)	Special Attacks: See below
Treasure: Nil	Special Defense: See below
Alignment: Neutral (tends to CN)	Magic Resistance: 10%
No. Appearing: 2-16	Size: L (6' tall, but heavy)
AC: 4	Morale: Fearless (20) or Elite (14)

Shajarran, or hippopotaman, appear to be a cross-breed between human and hippopotamus. Like the Forgotten God Shajar that they still worship in the depths of the Ruined Kingdom jungle, they have a human body, though more massive than its human counterpart with heavy legs and arms, and an hippopotamus head. Their feet are more animal than human, too. Originally, the hippopotamen are either human, or hippopotamus. Chosen by high priests at birth, they are bred in a particular way, in the faith of Shajar, thereby undergoing major physical change. Most of them do not speak Midani (75%), they only speak a difficult watery dialect. No human has ever been reported to have learned it.

Combat:

As they have undergone major physical changes, some hippopotamen have not the ability to handle weapons, only 25% of them are still able to use normal weapon. Due to their strength, they have a reduced THAC0 and gain +3 to damage. The other hippopotamen use both fists to strike the opponent. They have 10% magic resistance while in the immediate surroundings of Shajar temples. Due to their sturdy nature and heavy complexion, they make their saving throws against mental spells (ESP, illusions, ...) with a +2 bonus, but have a malus of -2 when making saving throws against directed attacks (beams, rays, breath, ...).

Habitat/Society:

As for shajarrans, the hippopotamen are no longer able to transform into pure humans. This implies that they have some difficulties in traveling far from their cult sites. As they are not forced to feed on raw flesh, this does not pose any problem. Most of the time, the greatest activity is held at night or during the last hours of the day, during which they have ritual baths and feed on river plants. The cult sites are located near water, they favor deep rivers. They defend their shrines with the utmost ardor. In such places their morale checks never fail (20), otherwise, when they are far from their shrine, their morale is reduced though quite high (14). 10% of lesser shajarrans have been granted an access to 1st level priest spells from the healing, plant, elemental and weather spheres.

Ecology:

All shajarrans are herbivores. This does not mean they are peaceful if threatened. Enemies, i.e. each intruder entering the shrine zone, are killed properly and their death are dedicated to Shajar. The more they kill enemies, the sooner they will be able to reach a higher status, and the better the place at Shajar's feast after death. When they die, they return to their original form. Not much is known about hippopotamen but it is believed that each lesser shajarran has only one cult site, to which he holds all his life. If the site is destroyed or desecralised, the shajarran dies.

3.7 Werepanthers - Disciples of Kiga

From: Bernard.Delhausse@ulg.ac.be (Bernard Delhausse / CREPP)

Climate/Terrain: Tropical/Jungle	Movement: 18, Jump 9
Frequency: Very rare	HD: adult 6+4, young 4+2
Organization: Family	THACO: adult 14, young 16
Activity Cycle: Night	No. attacks: 3 (5)
Diet: Carnivore	Damage/Attack: d4+1/d4+1/2d4
Intelligence: High (13-14)	Special Attacks: Leap, rear claws (2-5), hit and run (see below)
Treasure: U in 2-5 different lairs	Special Defense: Hit only by +1 weapons, -3 on surprise rolls, camouflage
Alignment: CE	Magic Resistance: Standard
No. Appearing: 1 adult + 0-3 youngs	Size: M (5-6' tall)
AC: 4	Morale: Elite (14)
	XP value: adult 4000 XPs, young 2000 XPs

Werepanthers are panthers, always female, who can transform themselves into human forms. Though they seldom do. They are believed to be related to the forgotten cult of Kiga, and as such to have been enchanted to fit the purpose of the evil goddess. The objective followed by Kiga's priestesses has been forgotten. Some scholars believe that this lycanthropy enchantment was supposed to extend the domination of Kiga both in cities and jungles. They were supposed to infiltrate the administration services of the Ruined Kingdom cities. Due to the very independent and selfish nature of werepanthers this project failed. Nevertheless, they attended the ceremonies devoted to Kiga in human form.

The official position is that werepanthers have been destroyed when the Lions of Tomorrow have run through the Grey Jungle. The last ones have been defeated when Suhail min Zann and his companions arrived near Majlis. But some adventurers report that they still exist. Having watched rites devoted to Kiga, they have explained that women in the assembly were obviously not priestesses though they were sharing most of the offerings and prayers. They concluded that those women were werepanthers. This information cannot be confirmed anyway, as it only comes from adventurers notes found on dead, mutilated, bodies.

In panther form, they are difficult to distinguish from real panthers. Only their eyes are human. In human form, they appear as beautiful, tall women, with long, natted, black hair, green to yellow eyes, moving swiftly with grace. They speak with a low, sensual voice. In human form, they retain their animal physical characteristics (16 STR, 16 CON and 18 DEX), as well as their higher senses (hearing, sight and smell). They keep the same organization in both forms, which might explain why they have not succeeded in infiltrating courts in the Enlightened world. They are never found with normal panthers, except during the mating season, and rarely with Sabu Lords. They are not immune to the call of the Sabu Lord, but usually when the reason of the call is over, they begin to argue with the remaining felines. Things do not always finish in real fights, though both sides display their power to assess which one is stronger.

Combat:

Werepanthers always hunt in pack, comprising the mother and the daughters. All the youngs are assumed to be able to fight, there is 25% that one will fight as a 6+4 HD monster. Only one daughter can be fully grown-up at the same time. This moment lasts only a few weeks, after which the werepanther leaves her family to find a mate. When she is alone, the werepanther will usually avoid an encounter, as her combat tactics relies in the advantage that the whole family gains from the knowledge of the jungle. This tactics is based on the 'hit and run' procedure. They only attack where the jungle is very dense, and try to isolate some adventurers, easier to kill thereafter. A werepanther attacks, with only one claw, the last adventurer of the group or one of the sleeping characters, usually by surprise, and then moves back into the jungle. This can be repeated until the attention has been attracted by this first werepanther, and then the second werepanther comes into play, doing the same. If they gain the initiative (which should not prove too difficult as they attack by surprise during the night), they have the time to get undercover before the adventurers can strike back (a Scimitar of Speed allows a simultaneous attack if the wielder is not surprised). If the party is dislocated, all the werepanthers will concentrate on one (sometimes two) adventurer, tormenting him until the will to live has left him. Remember that, at night, the chance of getting lost in such conditions is high. Alternately, one werepanther will attract the stronger fighters far from the weaker members of the party, who will in turn be attacked by the remaining werepanthers. They move at full speed even through the thickest jungle vegetation using their ability to leap, thereby reducing the probabilities of getting caught. This little game goes on until the party is able to show its

strength (e.g. by killing a werepanther, or showing powerful magic), or until they leave the werepanthers' territory. Adopting a defensive strategy (i.e. standing back to back) will only delay the werepanthers' attack.

When fighting, the werepanthers always try to remain undercover, which explains their low AC, and their lower THAC0 (1 point under the normal THAC0). If forced to fight in plain (rare and strange idea indeed), their natural AC is 6, and their THAC0 is raised by one (15 and 17). Their ability to surprise disappears too. In such a case, though, their first move will be to flee. The only exception is when the mother protects the escape of the young. Otherwise, they never fight on a one-to-one basis. The rear claws can be used on two occasions. First, if forced in a one-to-one melee, the werepanther will jump on her adversary and try to hit with her rear claws, regardless of the result of the front claws. Second, in the final melee combat resulting from the 'hit and run' tactics, if both front claws hit, the werepanther will try to hit with their rear claws.

Habitat/Society:

The werepanthers have several lairs scattered on their territory. These lairs are built above the ground in the most dense parts of the jungle. When they find interesting possessions on their preys, they always take them back to the closest lair. No link seems to exist between the location of the lairs and temples devoted to Kiga. The actual werepanthers do not seem to show some kind of attachment to the evil goddess, by roaming around sacred places to protect them. Up to now, nobody knows how the disease is spread. No adventurer has lived long enough to tell he was wounded by werepanthers. Some have claimed to have survived to wounds made by werepanthers, but a closer inspection has led to the conclusion that the encountered beast were true panthers. They are merciless and cruel. They love to play with their human prey, fooling him, getting some pleasure by seeing him lost in the jungle, begging for help, crying in vain. The game is part of the hunt.

Ecology:

During the mating season, the werepanther looks for a male. Once the babies are born, she kills both the male and the babies which are not werepanthers. Only female survive to this selection. She feels rather than she knows exactly which babies will become werepanthers. That's why werepanthers are very rare, and can only be encountered in the deepest parts of the Grey Jungle.

Words of the existence of werepanthers have spread in Dihliz and some scholars have argued, based on old texts, that werepanther eyes or ears could improve Clairvoyance and Clairaudience potions respectively, and that its blood would nearly double the effects of a potion of Speed.

Chapter 4: Campaign and Adventure Ideas

4.1 The new Geomancers - An addition to the Ruined Kingdoms-Box

From: holli@pips01.informatik.uni-mannheim.de

This is what I've done in my campaign to boost up the Geomancers. In my campaign, Tisan has made pacts with various persons in Zakhara to install the Geomancers again. She views them as time-assistants, mostly weak nowadays humanoids that could help her outside Tadaburr.

I used them as additional enemies that get no direct help from Tisan. They have their own motivations and goals (see below). In my campaign Tisan was able to summon them all (by a *Succor*-like spell), so the Lions of Tomorrow had to deal with them first before facing Tisan. I made and used the following *new* Geomancers:

1. Wihda Jamsheed Avivita (human male priest 6)

He is located in Dihliz and runs a small shrine there. His main concern is to make people leave the enlightened way and start worshipping Grumbar.

(In my campaign, he was the first one the Lions met. He was trying to convert the thief he met at the bazaar. The thief showed interest and followed him to the hidden shrine of Grumbar. Two days later the Lions charged the hidden location in the city while there was a ceremony and killed the leading priest. The rest of the people (mostly 0-level people) were warned by the paladin not to leave the enlightened ways and didn't get killed or arrested by city guards. With the use of a *Speak with Dead* spell the Lions of Tomorrow knew of Rey Granite and Abir Ironhead. They found a map depicting the location of the tower of the Living Stones.)

2. Ithnaryn Rey Granite (male gnome priest 8)

A weird gnome that lives together with the The Living Stones. His brother was an arch-sorcerer that created the Living Stones, which are a special sort of gargoyles (improved, of course). He is in good relation with Ironhead, who is the only creature he has contact with. He has no interest in money or other worldly things.

3. Thalath Abir Ironhead (male dwarf Pr11 / F 10)

The ultimate dwarven fighting machine. His body is very defined (Str 18/00, Con 19, HP 113) and he lives to fight. He seldom uses his spell-casting abilities, except for curing.

He wears a dwarven full plate +2 (a spectacular thing in Zakhara), and wields a Two-Handed Battle Axe+4. The Axe inflicts double weapon damage on a roll of 16-19 and beheads its opponent on a natural roll of 20. It allows the wielder to cast a *Stoneskin* once per day and gives the wielder an AC bonus of -4 and 25% Magic Resistance. It is very evil, a gift from Grumbar. When a good creature touches this weapon a 16 HD Earth Elemental is summoned to protect the weapon.

Ironhead is at war with the drows and would like to free the slave-dwarfs. But he doesn't know where the mine is located. He likes the gnome. He is always on the road, often visiting the gnome, Avivita or Reyhan-Ogremochi.

(In my campaign, he challenged the Lions after they had killed the gnome. He offered to battle each Lion in one-to-one melee combat).

4. Arba' Samira Sapphire, House of Lulk (female drow Pr 8)

The left hand of Nibali Numari. She controls the mines where the dwarves are enslaved. For her high position is her mistress responsible...

5. Khlams Phila al-Sumari (female human Pr 12)

Located in Huzuz. She was sent there by Tisan as emissary.

(In my campaign, the Lions of Tomorrow used their connection with the Priesthood of Zann to inform the Court of Enlightenment of this danger. The Lions of Tomorrow did not personally face her.)

6. Sitta Saad Reyhan-Grumbari

(male human Special Mage 11, from the Sha'irs Handbook, he is able to cast only Sand spells but very faster, more effective and without material components)

He has a tower in the mountains north of the jungle. this is the castle Yinhani Abraaja, the place where the 8 Geomancers were defeated by Suhail min-Zann. Every creature in his tower is guarded by a stonesskin-spell. His tower is in a spire. The spire can only be entered on the top (you'll have to fly there), and there are some Gargoyles...

(In my campaign this tower was a tough test for the Lions of Tomorrow).

7. Sab' Zihayr Tekbat (human male Pr12 / M5)

Assistant of Tisan. Tisan introduced to him the ways of earth magic. She likes his ambitions and wants to keep him in the Council of Nine for a longer time.

(In my campaign his job was to find and bring the spirit of an old Geomancer back to Tisan, an old Dungeon adventure Tarfil's Tomb, for those who know this one)

8. Thimaanya Nibali Numari, Mistress of the House of Lulk (female drow Pr 15, M 8)

Banished from the Underdark, she exiled to Zakhara, enslaved dwarves, and tries to get as much money as possible to make her plans for revenge possible.

She hates Ironhead. She tries to have very few contacts to Tisan as she is not interested in any plans for Zakhara. Her main interest is the revenge and the glorious return in the Underdark. Any attack on her mines will enrage her very much...

(In my campaign she was present in the mines when the Lions of Tomorrow found and attacked the mines. She escaped with her *Word of Recall* spell, sacrificing Samira Sapphire. When the Lions faced Tisan, she was summoned by Tisan. After one round of surprise in which she shouted angrily at Tisan, she (again) escaped by her *Word of Recall* spell. After all, she is not interested in these Zakharan politics...)

4.2 YWO's Party in Zakhara (Parts 1-3)

From: yeanwei@psy.uwa.edu.au (Yean Wei Ong)

Part 1

Greetings all,

I run a campaign with three of my friends as the players. We use standard 2nd edition AD&D rules with no supplements (so far). This campaign has been running for about a year in real time, and about a year in game time (although it's gotten a bit complicated 'cause the party has gone back in time). The party has been adventuring on the world of Vard (my creation), which is a pretty magic-poor world (except for the Elven and Gnomish lands).

The characters started off in the Human-ruled country of Adar, on the south-eastern coast of a vast continent. Due to a series of unfortunate events (cue: DM chuckle), the party found itself on a different world, where the surface was pretty much barren wasteland, and all life was in large underground caverns (large enough to have several flights of red dragons moving about). The party managed to find some friendly mages who offered to transport them back to their home world. Unfortunately, the process was still experimental, and the PCs ended up on their home world ... 13 years in the past (I rolled to see how far backwards or forwards they would be).

At the moment, the party (average: 3rd level) are trying to gain enough power to: (1) get back to the correct time and place, and (2) prevent the release of a gigantic monster into their home country (an event that happened concurrently with their first plane traveling incident).

Now, little do they realize *how* powerful they must become if they want to get back home on their own steam. Realistically speaking, they will need several powerful magical items to get back. Now, there is an artifact called the Blood Sword that exists in this time and place. It has two chief components: a blade and a pommel. The blade is basically a two-handed sword of elegant make. The material appears to be some silvery metal; it could be mithril or some magically-tempered steel. The pommel is a perfectly cut ruby the size of a fist.

Unknown to them, some of the party members have actually seen the theft of the blade component by some members of a fanatic cult devoted to rejoining the two parts of the sword (thus re-activating it). Also unknown to them, they were in possession of the ruby that is the sword's pommel. In fact, they just sold it a few days (real-time) ago! (Cue: wicked DM grin.)

Enter stage right: a mysterious, dark-skinned man with a strangely tattooed face, wearing unusually fine chain mail armour, and bearing a strange curved blade. The esteemed readers of this list will, of course, recognize this NPC as a mamluk. He was part of an expedition sent to investigate the appearance of the Blood Sword (although the esteemed Grand Caliph and his advisors are not aware of its name as such). This blade is a very powerful artifact, and the Grand Caliph has learned of its existence through his genie aides.

With the aid of powerful magic, an expedition was sent to this other world (i.e., Vard) to try to acquire this weapon. Unfortunately, this party met with mishap, and this mamluk, one Mahmoud al-Malik by name, is the sole survivor. Unfortunately, he doesn't speak any of the local languages. Fortunately, he does possess a magical item that transports him (and anything with him) back to Zakhara.

Of course, the only way the PCs are going to get back to their right time and place is to help Mahmoud get the Blood Sword and return to Zakhara with him. As part of their reward for their aid, they will get sent back to the appropriate time/world. Of course, this is all in theory so far ... it remains to be seen whether the players will pick up on this idea.

I'm planning to post descriptions of the party's actions and mishaps to this list ... mainly for light entertainment. These will include ideas that I have for scenarios, comments on the Al-Qadim material itself, and so on. More later! :-)

Part 2

Well, they've finally made it (well, almost). Before I continue, I should give you all a run-down on who exactly is in the party (not in any particular order; all generated using standard AD&D2 rules, except for Mahmoud al-Malik):

(1) Talesin, a.k.a. "Flame" (PC) - a male half-elven transmuter (specialist mage). Flame's most obvious feature is his taste (or distaste) in clothes. The colours of his suit (at any given time, except when passing through forest, when he sensibly wears green) can come from anywhere in the visual spectrum. Apart from fashion, Flame likes to sing, fancying himself an amateur bard. He is quite inquisitive and more than a little naive. His father (human ranger) and mother (elven mage) are both dead ... Flame was raised by his human grandfather, who also taught him the ways of magic.

(2) Myrtendal (PC) - a male human fighter with heroic strength. Myrtendal is of noble lineage, his family being hereditary rulers of a small barony in Adar. Myrtendal is basically good and noble, if slightly egotistical. He is an excellent warrior, wearing plate mail (yes, it's going to be fun in Zakhara!) and expertly wielding a longsword and shield. Myrtendal is quite sensible, and moderately stubborn. He seeks fame and glory.

(3) Derek Battlehorn (PC) - a male dwarven fighter/thief with heroic strength. Derek is of rather less noble lineage than Myrtendal, and has a temperament to match. Derek is obsessed with "acquiring" jewels (he follows the dwarven deity of jewels), but this hasn't gotten him into *too* much trouble yet. He likes wielding the battleaxe.

(4) Kalanel the Black (NPC) - a female human fighter. Kalanel has a moderately cynical, quick-witted personality. At times, her fiery hair matches her temper (but the PCs haven't seen her get angry yet). Her father was murdered a long time ago (something the PCs don't know about), and she was raised and trained by her mother. One of her main goals in life is to find her father's killer(s) and do nasty things to them. However, the PCs don't know anything about this at all. Myrtendal is making romantic advances on Kalanel, which she is amused at (but is accepting for now).

(5) Tanara of Atana (NPC) - a female human cleric. She is a saint in every sense of the word. Outwardly weak and non-threatening, there is a well-spring of strength within her. She is kind and gentle, yet can be firm on issues that contradict her beliefs. Atana is the human Goddess of Love. Not your typical RPGing deity of love (read "sex"). Love is something far greater than a physical act. So, she spends her time doing good things for others. She was persuaded to join this party by her High Priest (a friend of Myrtendal's father), in the hope that she might change more people's lives (rather than just staying in Volan [Adar's capital city]). If only that High Priest knew that the party had gone plane-hopping!

and for now,

(6) Mahmoud al-Malik (NPC) - a male human mamluk. Haven't sorted out the details yet, but he is probably going to be Lawful Neutral, and a member of one of the less well known mamluk orders. He was part of a group that was sent to recover the Blood Sword by the Grand Caliph Khalil. He is an expert scimitar swordsman, and has a level head on his shoulders, but apart from that, is not too outstanding.

Well, the party managed to get to the Gnomish Information Guild (the GIG) in the alternate reality of their homeworld. They were told that various options (all well out of their reach) might be able to bring them back home. The most viable option, however, appeared to be the recovery and re-activation of the Blood Sword.

The Blood Sword is an artifact of an ancient seven-fingered race that inhabited Vard. It has two components--the blade and the pommel. When separated, the blade looks like a silvery two-handed sword (ornately designed, runes on the blade, etc.) but it has a missing pommel. The pommel is a perfectly fashioned, blood-red (of course) ruby the size of an adult human fist. When joined, the redness of the ruby bleeds into the blade, and the whole sword becomes red.

Now, not so long ago, in this alternate Vard, the party had come across a large ruby, well hidden in a small underground temple used by some hobgoblins. (It may well have been used by the seven-fingered race a long, long time ago.) They of course took the ruby with them.

Not long after that, when Flame had left the rest of the party to go to the Gnomish capital (where he could get training to go up a level), the party were on a barge convoy (three barges carrying textiles) that got ambushed ... about 100 archers on each bank and about that many footmen as well. No one got killed, and some knights in red livery bore a two-handed silvery sword from one of the barges. No one who had been on the barges had known that the sword was there.

Unknown to any of the players at the time (and to the DM as well .. I try to build lots of "hooks" into my games; the ambush was actually originally intended to strip the PCs of some magical items that I didn't want them to have any more), the sword had been secretly planted on the barge to transport it to the Gnomish capital. In fact, the GIG was the organization whose archaeologists had uncovered the blade of the Blood Sword. Of course, there were GIG agents with the barge, but they were unable to do anything at the time.

So, when the party comes to the GIG (the repository of all possible information on Vard), to look for a way home, they get told that the Blood Sword is one possibility. They find out that the sword has two components, is believed to be multiple Wish-capable, and is otherwise a rather nice weapon. They find out that the components are a silvery two-handed sword blade (and handle), and that the pommel is a large ruby. Oh, the pleasure I got from the player's faces as they realized (or thought they realized) that they had witnessed the theft of one component, and had been in possession of (and sold) the other component (the ruby)! Ah, that's what makes DMing so worthwhile! ;-)

Anyway, they tell the GIG all they know (the GIG has no idea where the ruby is), and in return, the GIG will try to get the sword to return the party to their correct reality. A few days later, they are summoned to the GIG--the guild has managed to recover the blade (the GIG is *quite* powerful) and buy the ruby back from the dwarves (whom the party had sold it to). The party had sold the ruby for 15000 gp, and suspected that they had sold it

for a fraction of its worth ... the GIG forked out 20 million gp to buy it back. Again, the look on the players' faces ... ;-)

The GIG managed to verify that the party, and in fact, Mahmoud, were not from this plane of reality, and assembled the Blood Sword to try to transport them all home. Now the assembling of the Blood Sword is a pretty stressful event, so after various people had failed various checks and fallen unconscious, only Derek and Mahmoud were left standing. On seeing the Blood Sword attain its completed form, Mahmoud realized that that was what he was sent to get (he wasn't able to communicate with anyone since he got to Vard, since the linguist in his party had been killed). He took one of his golden coins out (actually a disguised magical item) and threw it. A bright golden flare erupts from the coin as it strikes the sword, and the party and Mahmoud disappear from the plane.

They wake up on a hot, dry, sandy hill (i.e., a dune). The party and Mahmoud and the sword are there. They don't know where they are ... Mahmoud suspects that the coin worked, and they have all been transported back to Zakhara.

After they all wake up, they find that the sword can communicate telepathically. Flame, the most accident-prone party member, asks the sword why it is called the Blood Sword. In response, it gently nicks his hand, and he starts bleeding. The bleeding flow rate increases. Flame and the others start to get worried--even when they bandage it, it keeps bleeding. Tanara cannot contact her goddess here, and so cannot get any healing spells.

They beg the Blood Sword to stop the bleeding, and it replies, "I'm not sure I can do that ... I think it would be against my morals." (The players crack up laughing, even though one of their characters is going to die soon.) I give the players five minutes of real-time in which to communicate with the sword to try to get its cooperation. They don't make it, so the DM pulls his wildcard, and something Mahmoud says to the sword (telepathically) convinces it to stop the bleeding. Of course, the players don't know what Mahmoud said (and to tell you the truth, I don't either, but I've got one more day of real time to think of something).

Anyway, that's where the party stands at the moment ... ankle deep in hot, golden sand, with one of their members barely alive (at least he's no longer bleeding). Now, I was watching Star Wars (again) the other night, and thought that it would be a cool idea to have a Jawa transport amble over the dune, to be attacked by Imperial stormtroopers who are looking for a couple of droids ... the players are all Star Wars fans, so they should get a kick out of me describing the scene in fantasy terms! ("You see a massive golden-skinned beast top the dune ... as you gape at it, several white-armoured knights approach on giant dragon-like beasts, pull out wands, and start casting coloured lightning bolts at the yellow beast. Part of the beast swells and bursts, spitting forth small, goblin-sized creatures. They, too, have magical wands, and the battle is joined!") Heh heh! :-)

Of course, Mahmoud will have to use another coin (he has two left) to try to get the sword back to Zakhara. I'm vaguely contemplating whether or not to send the party to the world of Dune before I let them get to Zakhara ...)

Part 3

Greetings all,

Heh heh! Have we been having a fun time in Zakhara so far! ;-)

Well, Mahmoud used up his last inter-planar traveling coin, and they end up in (surprise, surprise) a desert. After a brief chat, they decided to head east. The Blood Sword decided to head west, except that it didn't tell anyone about it. After a few minutes, Mahmoud noticed that the sword had gone (of course, it made no noise, since it was levitating, and unlike the party members, was not puffing and sweating from the extreme heat). He then started heading back the way they came, followed closely by the rest of the party. Well, they caught up with the sword, and persuaded it to come with them.

After this, they went for a couple of days without water, and were starting to get desperate when the DM rolled really well, and the party noticed a river nearby. Fortunately, it was no mirage, and six humanoids hastily plunged into the cooling water. This was followed by an amusing mud fight and several minutes of bathing.

Of course, they stuck close to the river, and headed away from the mountains in the west (i.e., trying to get to a coast). After a few *really* quiet days (nothing by sun, wind, and sand), they spotted white buildings to the east, and reached Ajayib.

Myrtendal talked the sword into levitating near his back, so that they wouldn't attract any attention. After introducing themselves to the gatekeepers, they were led to the Caliph's palace. There, they were granted the magical power to understand Midani for a short time, and they talked to Mahmoud for the first time. Before that, they had managed to communicate with a few hand signals, and also with Flame's "Comprehend Languages" spell. (But they didn't use that too often, since it used up expensive parchment in the process.)

After freshening up, they were granted an audience with the Caliph. The players enjoyed the description of the Caliph, especially Derek's player (one who enjoys descriptive detail in her RPGing). A luxurious banquet was laid before them, and they were served coffee (which none except Mahmoud had tasted before). To end the meal, Zaheb turned himself into a fair maiden and recited the Tale of the Maiden (I think that's what it was called--it's the first of the stories given at the end of one of the Zakhara books).

I had *heaps* of fun here, doing a comic interpretation of the tale. (For example, "The gods ran around the world [puff puff puff] ... they ran across the highest mountains [WHEEZE WHEEZE] ... and into the depths of the oceans [blub blub blub]" and also my best old man impression when the maiden had disguised herself as such.) And that's where they are at the moment ... Resting in the Caliph Halima's palace in Ajayib.

This will be the last on my campaign for a while, since we won't be playing again until after I've completed my thesis.

4.3 An Al Qadim campaign

From: Andreas Ricardo Plath <andreas@webcit.com.br>

Hello all,

This is my current campaign. The mail is kind of long but I hope you don't mind (if you do, I'm sorry and please let me know). Enjoy! We began this game somewhere around 1995. We've played it for little more than a year and then stopped. We got back to it a few months ago. The first year of the adventure was the Ruined Kingdoms plot with some of my own adventures in the middle. The group successfully killed Tisan Balshareska and then they went on with their lives. There isn't much to tell, mainly because most of you must be familiar with the Ruined Kingdoms adventure so I will only describe the characters and the beginning of this "second season" of Al-Qadim adventure.

The characters

Faissal Al Sapukai, the dwarven fighter. He was born in the small village of Sapukai and decided to travel in a quest for fame and fortune. He did this in order to improve his station and marry the fair Fatima, love of his life. After almost two years of traveling and saving the world from Tisan Balshareska, he decided that he had enough gold to go back to his love. Unfortunately, he found his village destroyed and most of the women, including fair Fatima, and the young dwarves took into slavery. (Dwarf, Fighter - mercenary barbarian)

Akym Alym Akola. A young elf sent by his father to the University of Huzuz in order to learn the arts of magic and become a sorcerer. The life of study was way too hard for him and he chose what, in his opinion, was the easiest path. He became a sha'ir. Why bother learning complicated magical theories if you can get it easier with gens? What he would discover is that the path of the sha'ir isn't as smooth as he once thought. (Elf, Thief/Shai'ir)

Ahmed Hakim, half-elf and Akym Alym's half brother. He was also sent to Huzuz to learn magic and, though he was a better student than his brother, the night life of the city fascinated him as much as the secrets of magic. He helped his brother and friends to defeat Tisan and, after that, he bought a boat and traveled to an island in the Crowded Sea where he left the grave of his love, lost in tragical battle against an evil ajami necromancer. (Half elf, Bard)

Tarik "Ashtarek" al Hadid, devoted to brave Hajama, found himself to be the reincarnation of Ashtarek, the one who betrayed the last group that fought Tisan Balshareska. Wielding the famous scimitar, Breaker of the Ninth Chain, he helped his friends in the final battle against the evil geomancer. He died while reading the cursed book, Pits of Despair, and was resurrected by clerics of his order. After that he joined the brothers Ahmed and Akym Alym in their journey to Ahmed's lost love's grave. (Human, Ranger/Pragmatic priest of Hajama)

The following two are characters from players that played the first part of the campaign but are not joining us during the second. They were replaced by the last two characters, from players that joined the campaign now.

Mufasa, the numerologist. Top student from Ahmed and Akym Alym's class in the University of Huzuz he was called by the brothers as "the Nerd". Well, the nerd joined the group as a friend of Tarik al Hadid and proved himself to be very useful in a number of occasions. After destroying Tisan he went to Dihliz to the house of his recently found family. There he lives to this day managing family business and studying sorcery. (Elf, Numerologist)

Jafar, the Ghul Lord. A strange man with strange powers. Proved himself to be a very good friend and a valuable ally. As his body became more and more corrupted by the continuous use of ghul lord magic, he became more obsessed by the idea of having one more son with his wife. After Tisan's death he went back home to give it another try... (Human, Ghul Lord)

New in the campaign...

Minestrade Abdul Zattar, the sage. This gnome is a professor at Huzuz University and taught Akym Alym and Ahmed classes on delightful and interesting subjects as "Psychology of Earth Elementals I and II". When returning to Huzuz from a seminar in the Pearl Cities, the teleport spell fumbled and he met the Lions of Tomorrow marooned in an island in the Crowded Sea. Akym Alym and Ahmed were very happy to meet their "beloved" teacher again. (Gnome, Sorcerer)

Sagirah, the sailor. Found by the party marooned in an island in the crowded sea. She lost her memory and remembers nothing of her past, so she decided to join the party and try to find something about it. (Human, Kahim/Corsair)

The story so far...

Faissal left his village with twenty warriors searching for his love and the other abducted dwarves. Following magical advice they went to the Crowded Sea where they also were captured by slave traders. They escaped during a storm when the ship where they were held captive sunk. They ended up marooned in an island where, as fate would have it, they found the rest of the Lions of Tomorrow. His friends went to the island seeking shelter from the storm.

In the island they also met Sagirah, a sailor who remembers nothing of her past and Minestrada, a former professor of the brothers Akym Alyn and Ahmed. After the storm they managed to get to a nearby island where they found a fairly sized city. There they bought a bigger boat and everyone decided to go with Faissal to save fair Fatima and the other dwarves. But, when they were leaving the island with four women they met in the city, they heard news of island sultan's daughter who had disappeared that morning. One of the four girls is the princess, which one they will find next tuesday... (Won't include more details because one of my players is in the list... isn't it so, Valerio?)

4.4 The Campaign of Jeremy Hagens

From: The Pontificating Jeremy <jeremy.hagens@sheridanc.on.ca>

I can see that this a pretty quiet list and I have some time to kill so I am going to tell you all about my campaign that I am currently running (well I very rarely actually get to run an adventure so the game has been going for about three years now.) The only consistent character that has stayed through the whole thing a female Sha'ir named Sitara Al-Nimir, and the whole thing pretty much revolves around her. (note please excuse my awful spelling)

There were several small adventures when the pc's were escorting caravans back and forth through the desert to avoid bands of thieves. During one of the adventures they ended up getting side tracked exploring an ancient ruined fort built out of the bones of a giant animal. While there, the sha'ir found that she had a plain copper ring on her hand and folded note that said essentially that she would soon have to choose between good and evil and "not to choose as I have" and then at the end I threw in a little allusion to c.s. Lewis with "The dream has ended, this is the morning". The Sha'ir took it to various places to try and figure out the ring but never got any real answers.

Some time later they were investigating the old keep of a long dead wizard (for reasons I can't remember) and were attacked by an Astro Sphinx, who said "You again!!" and then attacked. The battle was pretty tough on the players (it was much tougher than your average Astro sphinx, having a ring of invisibility among other things) but eventually it slumped to the floor and began to disappear. However, just before it did one of them saw its eyes begin to glow again and then the flap of a pair of wings (it had gone invisible and descended into a chasm). The players investigated the rest of the building and found an old map that of a city with a location and two buildings marked, one said "the device" and the other "Fubamizi". They also found a square stone with magical glyphs written on it. And in the room was a large arch of stone with similar glyphs and a triangular hole. To the side was a strange mechanical device with thin pieces of metal attached to the arch.

The Pc's traveled there (it was on the edge of Al-Qadim map on the border to the western lands) to find that it was completely in ruin (even more so than it should have been) and when they went to the place marked Fubamizi they found that everywhere in about a 150 foot radius of it was just a big crater filled with water. There they also met an odd animal named the Flawder who mumbled a little and said "now I understand" and gave them a letter telling them they would know what to do with it when the time was right. The players went away for a bit (again I forget exactly why, I think it was to find something) and when they returned to the Flawder, found that he had been slaughtered. When the Pc's went to the other place marked on the map, they found a room exactly like the one in the wizard's keep except that on the arch was a triangular hole. The Pc's put the stone in it and everything began to swirl and the room fogged up and they all seemed to lose themselves.

When they came to they were in the same room except it was much cleaner and there was the sound of a bustling city outside. When they left the building they found they were in the same city except everything seemed normal. Some investigation would reveal that it was about 500 years ago and the city had not been destroyed.

Ok I don't have any more time now so I am going, if you guys are interested, I will finish the story another day (this is when it starts to get weird) so until then good bye.

4.5 Adventuring with all Al-Qadim Boxes

From: Aleksej Andrievskij <solmyr@kolumbus.fi>

Since some people have asked, I'm posting how my Al-Qadim campaign progressed. It included every adventure boxed set ever published for Zakhara, plus some adventures of my own. I refer to official adventures by their published name, and I include a reference as to where it was published in parentheses. The abbreviations are as follows:

CoB = Cities of Bone	CotGS = Corsairs of the Great Sea
DOA = Dozen and One Adventures	SotL = Secrets of the Lamp
AM = Assassin Mountain	RK = Ruined Kingdoms
C = Caravans	GV = Golden Voyages

Okay, here we go.

The campaign starts with the PCs in some city (you can work out how they met beforehand). I started them in Huzuz. Being low-level, they were hired by the Al-Danafi merchant house to bring a rare spice from Tajar, city of Merchants. They travel there and participate in the Suitable Donations adventure (CoB). Then they travel back to Huzuz and receive their payment for the spice delivery.

Next, the PCs must be moved to Hiyal somehow. I have used this plot: a sha'ir named Saddam ibn Hussein ;) was pissed off by them over a minor insult and had his pet efreeti teleport them to the back streets of Hiyal. After the PCs get out of there, they have the adventure To Steal the Steel (CotGS), which gets them to Qudra. Next, the PCs should get to Muluk. I dropped a rumor that one PC's long-lost father was seen there, and off they went. On the way, they pass through the village of Simbaya and have The Vizier's Turban (CotGS). Once in Muluk, it's time to start the Dozen and One Adventures campaign. Run the first three adventures (Flick of the Tail, Nine Flawed Sapphires, and Invitation to a Funeral). As an interlude, run Now and Zin (CotGS). Then proceed with Eleven Baneful Gates (DOA). On the way to Al-Anwahr, run The Hermit's Riddle, Sibling Rivalry, A Boasting Contest, The Djinni's Lover, and Salt Bond (all DOA), as well as The Genies' Terror (CoB). After they head back to Muluk, steer them toward Sokkar (which happens to be nearby) and run The Shattered Statue (CoB).

After Sokkar, the PCs find a bottle in the sand. This is of course, the bottle of Hazim the Fool (SotL). After they are fed up with him, the PCs want to free him from their service. He says that only the Caliph of the Djinn can do that, but accidentally transports them to the City of Brass (SotL).

After Hazim is released, he offers to transport them back to Prime Material plane, and before the PCs can object, they are teleported to the vicinity of a desert inn close to Qudra, where you run When The Wells Run Dry (AM). As the PCs struggle to get back to Muluk, they pass through Liham and may participate in Heart of a Lion and Death on the Mountain (both AM). Hopefully this will gain them the Everlasting as allies. After that, the PCs finally reach Muluk and can conclude their mission.

While staying in Muluk, the PCs participate in By the Numbers (SotL) and Weave of the Carpet (DOA). They also visit Corsair Isles in Of Waters Dark and Deep (CotGS). Finally, you can run the last three adventures of DOA: Dead Bearing Witness, Zarastro's Three Daughters, and Endgame. I suggest you have the main villains survive, though.

The game is far from ended, however. As the PCs travel southward to Huzuz, they take part in Unraveling the Pattern and Terrapin Isle (both CotGS). This concludes the Corsair boxed set, and since the whole thing was a bet of two djinn, they appear before the PCs, commend them on their bravery, and reveal that a marid named al-Mazdaghani who lives on the Crowded Sea, has the answer to a great mystery (they don't tell what the mystery is, however).

After the PCs arrive in Huzuz, they promptly leave with a caravan and take part in Court of the Necromancers (CoB). Hopefully they befriend Zaribel who then sends them on Idolatry (CoB).

The PCs are probably high enough level at this point to gain followers, and they conveniently gained a special book that summons a famed tasked genie architect (in the Djinni's Lover adventure). He can build them a magnificent palace that will cost as much as possible, but will be one of the most beautiful structures in Zakhara.

Now is also the time to run the Ruined Kingdoms boxed set adventures. You can run them pretty much in order, the first adventure starting in any city.

After the PCs are through with that (and have survived!), drop some hints about the upcoming contest of adventurers in Gana (see Land of Fate and Golden Voyages for more info). Have the characters arrive a couple of months early, and run them through the Caravans boxed set (again, pretty much in order).

When they are back, it's time to dig out the Golden Voyages boxed set, since it comes next. I have run its adventures in the following order:

1. A Night in Town - takes place in Bandar al-Sa'adat, presumably the first place where the PCs arrive. Pick a distinctive-looking PC for the plot (I picked a male ogre ;)
2. The Isle of Sadness - on Jazirat al-Gawwar
3. Praise Be the Loregiver - on Steaming Isles in the lands of animals
4. Shark Food - at any point during sea voyage
5. Servitude - Al-Zira isle. This is where the PCs will be forced to serve the noble marid Al-Mazdaghani, and hopefully they will remember to ask him about the great mystery. He reveals that the genie nobles know why the Grand Caliph does not have a son, and tells that only the sorcerer Farid al-Mutan on the isle of Zaratan knows where they reside (this is a somewhat altered plot of Genie's Curse computer game).
6. Broken Talons
7. The Great and Dread God - after the PCs defeat Karrrga's avatar, they find the Great Treasure (there are several choices of what that can be in the boxed set). The PCs then return to Gana and present their discovery. Of course, they have to turn in the Great Treasure, but are given great honor for at least several months.

After this point, the official adventures have ended, but just for fun, here's what I did in my campaign:

At some point, the PCs return to Krak al-Niraan (from DOA) and wreak some havoc, possibly with the help of the Everlasting.

They also investigate the great mystery, loosely following the plot of Genie's Curse CG (Sorcerer Farid al-Mutan, the Labyrinthine Library of Rashidin, and Jaza'ir Jiza, isle of the genie lords). The Genie lords say that only the genie rulers know about the Caliph's problem. Investigating further, the Caliph of the Djinn and the Padisha of Marids know nothing, but the Khan of the Dao knows about the yak-man plot (and presumably demands a hoard of gems as payment), and the Sultan of Efreet knows about the Brotherhood of the True Flame plot (and presumably demands an even higher payment, since he's still pissed off with the PCs after their last adventure in the City of Brass). For explanation of both of these plots, see City of Delights boxed set. I chose to utilize them both, but only one is necessary (or you may come up with a plot of your own). It's then up to the PCs to thwart those plots so that the Caliph can have a son.

Another adventure involves the characters fighting a flame monolith summoned in their palace by the Flame Brotherhood. A lion-man charges suddenly to their help. His name is Rakeesh, and he asks for help in his homeland, a distant continent. This is basically the plot of Quest for Glory 3 computer game.

At the end of that adventure, the PCs are suddenly seized by a dark force and teleported to Ravenloft, to the realm of Har'Akir. There, they meet the fearful natives, discover that horrible mummies have been capturing people, have a session of Diksha dice prediction, and discover that a greater mummy priest of Set has appeared in the realm, opposing the Pharaoh Anhktepote. They then trek through the desert to the tomb of Setiptah (the high priest), go through a maze, almost get mummified themselves, and finally defeat Setiptah, plus his many followers (mummies and minions of Set). After that, Anhktepote appears, scares the shwit out of the PCs, and as a sign of gratitude, transports them back to Zakhara.

Another adventure involves Iram, city of Lofty Pillars (presented in a Dragon magazine, I don't remember the # but can look it up). Basically, once the PCs are in, an evil mage in the city seals it off from the world. This mage should preferably be an old enemy of the PCs. After they defeat his plans, the PCs discover that the city will be opened only after one year. Of course, during that time, TEN years pass in Zakhara, so once the PCs get out, they immediately age the remaining nine years (this came quite a shock to a female sha'ir in my group), and everyone thinks them long dead.

I also had a sort of jihad in then Pantheon, triggered after the Revered Imam Rimaq al-Nimar was revealed to be a bastard son (see Land of Fate boxed set). The holy slayers are of course active (and nobody knows whose side they are on). One powerful faction was headed by Saddam ibn Hussein, a former sha'ir (though this was not common knowledge). He of course, denounced everything foreign and basically considered everyone else an

infidel dog and a devil worshipper (well, you get the idea). The PCs have a chance to thwart him by revealing (and proving) his former occupation (since the Pantheists don't like mages).

Then there was a follow-up on Idolatry adventure from CoB, where the characters may learn about manipulations of Ur the Great Squid (the kraken who lives down in Underdark below Moradask). They can attempt to defeat his plans.

To conclude, the campaign, I had a grand battle, where every enemy of the PCs (including the Flame Brotherhood, yak-men, ghuls, cultists of Shajar and Ragarra, etc.) attack the cities of Zakhara. The PCs are helped by their allies (Everlasting, corsairs, mamluks, Grand Caliph's soldiers, etc.). The PC's palace is the focal point of the war, and the PCs along with their most important friends fight against their enemies' leaders. After they (hopefully) win, a messenger arrives with a letter that says: the Grand Caliph has a son.

And so ends the campaign.

Please tell me whether you love this or absolutely hate this. I do appreciate feedback even though the campaign is already ended.

4.6 Mutami's Zakharan setting

From: Mutami@aol.com

Let's start big with the description, then work down to the details. The name of my crystal sphere is Netherspace. There are three planets: Arcanis, Draconis, and Lavanis. Arcanis, as its name implies, is high on magic; Draconis, named for the dragons that once ruled the planet, is a medium level of magic; and Lavanis, my planet of lava core and floating continents, is low on the magic scale.

Zakhara is on the planet Arcanis. (I took it out of FR because I'm sick of all these great ideas just getting stuck in FR, especially since AQ can stand alone quite well. Also, I removed Kara-tur and Netheril.) In the center of the main continent is Netheril, the empire of magic, then to the southwest is Zakhara, the Land of Fate, and to the east is Kara-tur.

My Zakhara is slightly different. Sha'irs are on the rare end of magic (even in such a magic-rich world), so are more feared. They rank side-by-side with the elementalists for mystery. Recent times of war and hardship have stirred up instinctive racial hatreds, and even though the Land of Fate is a tolerant one, elves and orcs are at best unfriendly with each other, and recent events has stirred hostility. Dwarves seem to be siding with the orcs, and the kobolds are all moving to the ruins of Nog, in an attempt to become adept at magic and establish themselves as a free nation.

That's all for now, if you want descriptions of the other two planets or the wildspace surrounding, I'll provide it.

4.7 Sha'ir societies and adventure ideas

From: Michael Croft <croft@neosoft.com>

05/04/98

While there are two societies for Sha'ir listed in **The Complete Sha'ir's Handbook** (the "Chums of the Genies Society" and the "Sha'ir's Womens Coffee and World Conquering Society"), neither has much to do with how Sha'irs use or get their magic. Here are a few I've thought of.

The Nine Masters of Knowledge

Once a year, nine powerful sha'ir meet in Huzuz to swap spells. The price of admission is one new spell to be performed in front of the group.

Adventure seed #1: One of the PCs has been offered a slot, if he can come up with a spell!

Adventure seed #2: The patron of the PCs has always been one of the masters, but this year he has no new spell. He sends the players to fetch one. Perhaps from the Drow of Undermountain. This is a good way to use an existing adventure which otherwise does not fit in your Al-Qadim campaign.

The Fellowship of Magi

These outgoing Sha'ir will perform magic for other mages, free. All they ask is a spell demonstration.

Adventure Seed: The players must have a particular spell cast (such as restore, heal, or remove curse), and they've crossed the local cleric. Abdallah the Mad will cast this cleric spell for them, but they all get the attention of the deity--and the Quest that goes with it...

The Travelling Brotherhood

These Sha'ir spend years abroad, trying to learn esoteric magics to bring back to their brethren. The most advanced are planar travellers, although voyagers to any realm are possible.

Adventure Seed #1: A Travelling Brother has just returned from an extensive stint off-plane gathering spells and he has incurred the wrath of a collection of extra-planar beings. The PCs get mixed up, either through blood ties or obligations or perhaps sheer mistaken identity.

Adventure Seed#2: This is an ideal way to use a Sha'ir in a setting other than Al-Qadim. Sent by her brethren to gather spells in a far-off land, she has no way home and is adventuring to learn a spell which gives her the ability to return.

The Holy Sha'ir

These Sha'ir and their gen have made a pact with a particular temple to serve only their god. In exchange, they get no chance of intervention[1]/same % chance to cast for cleric spells available to a priest of their god. The down side of this is that they cannot cast Mage spells above their level at all.[2]

[1] Intervention would take place if the spell cast was to the disadvantage of the god, like a direct attack on a temple/priest...

[2] I am not sure if this is unbalancing, it may be. I'd use it for NPCs only for a while.

4.8 Adventure Ideas

From: ZAKANY@aol.com

Unfortunately, there is not much known about the realm of the Yakmen. Still, if it helps, here is an out-of-the-way site in this area...

In *my* world, high in the western World Pillar mountains, is a secluded monestary of free men. Many human slaves have died trying to escape to this haven so near the dreaded land of the Yikara.

Long ago, a traveler from the north, with strange ways and magicks, built this sanctuary with his own hands. He also had a "way" with the stone mountain: the magicks wielded by the Yakmen do not work here; the vishaps fear the mountain; and the dao respect the monks' oneness with the stone. Thus, the monks and any who would escape the Yakmen may find quarter here.

Because of the scarce resources of the terrain, the monestary can only support 30 people on a permanent basis (and up to ten times that number for a few months). Also, it snows heavily here during the winter months. Yeti are unaffected by the monestary and can be a danger to the monks who dwell here as well as travelers.

Those brought up within the monestary are sent away upon adulthood. If they should survive and prosper, they may return to the monestary to spend the rest of their lives as teachers. Only the exceptional ones ever are allowed to return.

There is no "safe" route off the mountain, but those headed west generally escape the realm of the Yakmen (but enter the Burning Lands). Those who head another direction are generally captured by the Yikara and enslaved. The lucky ones who encounter the civilization of Zakhara are typically unprepared for the experience. Not *all* magic is squelched by the monestary's presence. Mental spells and disciplines are, if anything, enhanced by the area's aura.

From: Bernard.Delhause@ulg.ac.be (Bernard Delhause / CREPP)

* mysterious disparitions of food and drink: a clandestine voyager is hidden somewhere or comes at night in the camp, might be a beautiful woman thief with a romance with a PC, might have a hand cut by the captain of the guard and the PCs would have to respond of her deeds, but she is quite insensitive to the responsibility of the PCs, so she continues to con and trap everybody,

* some holy slayers (low level) have a contract upon a PC or a NPC,

* wells may be polluted along the way and PCs find recent tracks indicating that the spoilers are near the caravan,

* PCs may have to keep an eye on future husband and wife as they make their way to the Pantheist League to purify their souls and get the blessing of the Imam. The future couple happens to be high (5-8) level mages (wild mage is best) or priest of CN or CG alignment wanting to fool the PCs (for any reason you want), so things happen at night, or during the day, disappear, reappear, ... and the PCs might well get accused of the troubles. I played this plot line for high (10th) level PCs and it worked so well that they never realized the future couple was making fool out of them (?!). If you choose correctly the spell book of the wild mage, and the spheres of the priest you might have lots of fun.

4.9 Kedrith Thalimarr - Description of a Sha'ir

From: Michael Croft <croft@neosoft.com>, copyrights by him 4/98

My Sha'ir follows. Included is the background tale I wrote for him, which includes incidentally mentions an abandoned sea-elf city we placed in the vicinity of the Land of Fate, a newer, active sea-elf city in the same region, and a tower made of water which a powerful sea-elf Sha'ir had made in the desert and preserved by Marids. All of these locales are on the 'to be fleshed out later when Kedrith returns from exile to reclaim his birthright' list. The Use-Name translates roughly to "the slave of fate."

Name: Kedrith Thalimarr
Use-Name: Abd-al-Qismih
Class: Chaotic Good Elf Sha'ir 4

Statistics

Str 10, Int 14, Wis 11, Dex 14, Con 16 (+2 hp/level), Cha 18 (+7 react)

Information

Level 4, Alignment CG, Hit Points 24, THAC0 19, Armor Class 10 (6), Movement 12"

Saving Throws

Paral/Pois 14, Rod/Wand 11, Petri/Poly 13, Breath Weap 15, Spell 12, Water +2

Description

height 5' 9", weight 160 lbs, hair black, eyes black, skin blue, gender male

Familiar: Haqq, CG Maridan (Gen)

Hit Dice 2, Hit Points 12, Armor Class 5, Loyalty 19, Move 9", Swim 12", THACO as 2HD, Gender Female, Adds +2 to my saves versus Water based, Can Breathe Underwater, Likes to sit on my shoulder

Proficiencies: 9.5

Genie Lore 14, Spellcraft 12, Debate 14, Languages: Midani (RW), Elven (RW) and Common, Genie (RW), Undersea Common (RW), Read/Write (2), Swimming 10, Etiquette 18

Equipment

Clothes, Caftan, Jellaba, etc. richly made (3 sets), Backpack, Spell components, Camping Gear, Staff, Travel Rations

Available Spells

[On a sheet at my GMs house. Mostly Water based]. Lightning bolt is my 3rd level combat spell

Chance of Success:

Mage Spells:

1st Level:70%, 1d6+1 rounds

2nd Level:60%, 1d6+2 rounds

3rd Level:50%, 1d6+3 turns

4th Level:40%, 1d6+4 turns

5th Level:30%, 1d6+5 turns

6th Level:20%, 1d6+6 turns

7th Level:10%, 1d6+7 turns

8th Level:0%

Priest Spells:

1st Level :40%, 1d6+1 hours

2nd Level:30%, 1d6+2 hours

3rd Level:20%, 1d6+3 hours

4th Level:10%, 1d6+4 hours

5th Level:0%

The History of Kedrith Thalimarr:

For 732 years, the people of Mythalante, led by Darmak II Thalimarr, and her children (including my grandfather), had fought the Sahuagin and their king, Orantes. The Sahuagin were defeated again and again, thrown back by the might of the peoples of the city of coral towers. Their Marid allies turned the tide on more than one occasion, but it was the magics of their elven mages which were the mainstay of the defense of Mythalante.

Orantes, stung by his humiliating defeats at the hands of the hated sea-elves, swore a mighty oath to the chief god of his people; Orantes would not rest until the last of the house of Thalimarr was dead and then he would raze Mythalante and consecrate the site to evil. His evil sea-god accepted his oath and sent him the means to destroy the Mythalanteans.

My grandfather was inspecting an outpost when Al-Haraq the Marid came to him, bringing tales of a circle of expanding madness which was gripping the city. Many fled and many more died, including Makrith's wife and daughter. Makrith Thalimarr did what he could to organize the survivors. He led them to the nearby Sea-Elf city of Shaligo, where the refugees found comfort and peace. Soon, talk of returning to the home city and clearing it of the evil dwindled and the people of Mythalante were absorbed.

Makrith could not accept the destruction of Mythalante so easily. Wielding powerful protective magics, he returned to the city with the Marid Al-Haraq. He expected to find it overrun with Sahuagin, but found it deserted. Entering his mother's throne room, he found what looked to be an urchin, floating there, radiating waves of blackness.

Al-Haraq conversed with the spirit, who told him of the oath and that due to it, no Sahuagin could swim into Mythalante while Makrith lived. It also told him that Orantes had not rested since he made his oath and that he was quite mad.

Makrith asked Al-Haraq how to break the curse and was told that he and his must leave the ocean and live in the desert until Orantes was killed with fire by an air-breather on land. Then the curse would dissipate and sea-elves could again live in Mythalante.

Initially, Makrith refused, returning to Shaligo to seek advice there of clerics, sages, and seers. Four days after his return, Shaligo was attacked by the Sahuagin. They were beaten off. When it was discovered that they had come hunting Makrith, he decided to leave. He knew that the Ruling Council was debating exiling him and he wished to leave before they made him do so.

Makrith adventured for some time in Zakara, the Land of Fate, learning much of the ways of magic and more of the ways of genies. After a few hundred years, he settled down and chose, with Marid help, a spot in the high desert to claim as his home. Following an intense negotiating session with a Marid noble, Makrith was helped to build his tower.

Constructed entirely of water (some solid, some liquid), Earminas, the tower of Makrith the Sea-Elf, was the considered by many in Zakara to be entirely legendary. While it can be damaged by siege equipment, the tower can be repaired by any mage with access to the elemental plane of water (such as a create water spell), so it has never suffered attack, much less defeat.

Makrith lived there for 926 years, researching magics, trying to find a way to defeat Orantes, and raising a family. His wife was a Sea Elf of Shaligo whom he had known when she was a child and he was the dashing hero-prince of the people and city of Mythalante. After she grew to adulthood, she left Shaligo and tracked him down. He fell in love with her and they had three children; Darmak (after her grandmother), Makrith II, and Marenne (after her mother). One Hundred Thirty Three years ago, Makrith II and his wife (a member of a local elvish tribe) had a son: Kedrith Thalimarr. Me.

I grew up in a tower most consider a mad barber's tale; a fountain in the sand, a refuge for sea creatures far from any ocean, an outpost of the sea elves, and a Marid's jest at the Dao. It was all the legend said and more... My grandfather trained me, hoping I could aid a true heir, for how could I rule in Mythalante when I could not breathe under water for more than a few hours? Nevertheless, I was loved and trained by my grandfather and my parents to continue to work to restore our home.

We were visited frequently by sea-elven nobility; Earminas was the best place for them to arrange conferences with surface dwellers. Many mighty agreements were struck in Makrith's feast hall, although the surface dwellers were never allowed to come to the tower except by teleportation. Thus the legends grew.

For many years, Orantes searched in vain for the last of the House of Thalimarr, scouring the oceans. Due to his oath, he could not rest, and the madness gnawed at him. Had he not been kept alive by the same unbenign curse, the Sahuagin would certainly have deposed him and found a king more interested in their present affairs than a feud that none of them remembered.

Eventually, Orantes' Sahuagin captured a sea-elf courier who had recently been to Earminas. They tortured that unfortunate one for eight days before he broke, revealing the location of Earminas to Makrith's deadly foe.

Orantes consulted his shamans and they told him that the sea-god warned him that the Marid would prevent his victory if he let them. He brooded for weeks, plotting a course, and then implemented his plan. Orantes trapped a Marid; the current favorite wife of an advisor to the Sultana of the Marids and imprisoned her. He bargained hard with the Sultana for her freedom. The Marid were bound to the following oath; "You cannot interfere to save Makrith Thalimarr of Mythalante or any of the water-breathing elves of Earminas." Orantes had plotted well; our staunchest allies were now unable to save or even warn us. Now the stage was set for his surprise attack.

Al-Haraq, who had been at the court when the arrangement was struck, left immediately for Earminas. While he was bound by his Sultan's oath, he saw the loophole; there was still one member of House Thalimarr that he could save.

The Sahuagin chose treachery as their method of attack; they disguised one of their own as a sea-elf ambassador of Shaligo and approached the tower. My grandfather himself opened the gate for the agent of his destruction. The Sahuagin assassin did his job well; Aunt Darmak and Grandmother were dead before the alarm was raised. Oddly, our Sha'ir could not raise their Meridan, so all defense was by the sword or magic item.

The defense took place in the great hall; those of us considered non-combatant watched from the balconies. A guard died in the fight, but otherwise, the assassin was quickly dispatched. Too quickly. As it fell to a blow from Grandfather's staff, it said, in the common tongue of the seas, "I have you now Makrith Thalimarr!" The head of the assassin exploded and a black, spiky sphere, appeared. We all looked, feared, and despaired. Orantes had brought the bane of Mythalante to Earminas.

I saw the wave-pulse of blackness coming out from it, and then the world turned blue. "Fear not, Kedrith. Know that I have saved you. My sorrow is that I could save only you." It was my father's friend Al-Haraq, speaking to me in the tongue of the Marids. While I had not before journeyed to the plane of water, I could tell he had brought me to it. "As long as you live, you are a threat to Orantes. I will take you far into the barbarian north. Hide yourself there."

My Maridan, Haqq, appeared, and the two conversed. He claimed to have obeyed the letter of the law and told her that she should protect me and report on my well being to him. "Enough!", he shouted, "we are there. Hide yourself well amongst these strangers, for Orantes would pay dearly for information about you. You may be the last of the House of Thalimarr. Good luck, young Kedrith. May you be all your grandfather hoped for and all the fates have planned."

With that, Al-Haraq disappeared, leaving me on a dusty road next to a jungle of strange aspect. The air was cold and the stars were not familiar. "Haqq?" I turned to my familiar, hoping for comfort from the one being that I could trust.

"Do you smell the water in the air?." she said, "I hear that sometimes it turns solid and falls in chips from the sky in the north."

"Hmf!" I snorted. If she was trying to make me laugh with her outlandish tales, then she was fine. "Well, little one, if this is a road, it must lead somewhere. Let us follow it and see. But first, fetch me a waterbane spell. It would not do to get my clothes wet if I am to meet the natives of this land."

After she returned and I cast the minor spell, we trekked along the strange road, passing no one and no thing. As the sun rose, we crested a ridge and looked down upon a small village of no more than 1,000 souls. The village was neither stockaded nor watched. Being strangers, we chose to wait and discuss the village with whomever came along. We did not have long to wait.

They were obviously goat-herds heading into the village to the bazaar. Poor men, they had 2 goats between the three of them. "Haqq," I said, "We are certainly in strange lands. The goats are covered with much fur and are very big. We shall have to remember that they are barbarians when we talk to them."

We stepped from our concealment and spoke to them. "Greetings, barbarians. Can you tell me the name of your hamlet and direct me to the local representative of the Caliph?"

Fear lit in their eyes, followed by something more determined. While the smallest drove the fat, furry goats away, the other two advanced upon me, menacingly brandishing their staves. They spoke in harsh tones, perhaps questioning me. My inability to answer in their tongue soon became a problem. The first one swung his staff at me. I blocked and looked for a retreat. I was no match for two angry peasants with staves.

I let them back me to an embankment overlooking a small lake. Not perfect, but it would let me escape. I turned to jump and almost succeeded when one of the peasants hit me in the back. I fell most awkwardly into their lake. Slowly and painfully, I swam to the bottom, finding a suitable rock upon which to sit. "We shall hide down here, Haqq. They will be gone soon, I hope."

An hour or so later, we swam to the surface and looked around. They were gone, but there was a small fishing vessel on the lake, which was bigger than I had first assumed. I surfaced beside the vessel, which was moving towards a tiny harbor, perhaps a family compound. I addressed them, but they raised a great commotion and began laying on sail. I think they assumed that I was a triton or some other less-than-pleasant person. Perhaps they just disliked sea-elves. They soon outpaced me.

We camped on the shore of their lake, away from the town and discussed the matter. "We cannot seem to contact the locals, Haqq, and I think I know why. I would like a "tongues" spell, if you please."

"Ah, a cunning plan. It is most clever of you to realize that they did not speak Midani! I was just about to suggest that! I'll be right back!" Excitable as ever, my Maridan leapt from my shoulder, jackknifed in the air, and, just before hitting the ground, entered her own plane.

Just over one hour later, Haqq returned, bearing the spell. "A thousand thanks, oh gem of the Gen. I would be lost without you." She preened, basking in my praise. I had used my time well, finding an isolated outbuilding of a farmstead not far from the village. A woman had entered it not 15 minutes previously, carrying two buckets.

I cast my spell upon myself and, knowing I did not have long, entered the building. I got as far as "Greetings..." before I had to stop and reassess the situation. The girl was not alone. In fact, she was apparently keeping tryst with some young man. The two fled, she to the house and he to the village, and I had again failed with the natives. I returned to the woods.

Dejected, I camped again. I spent the day mending my clothes, casting armor on myself, and gathering food for my meal. I sent Haqq off to spend time with her own kind and I turned in early. If all else failed, I would just

enter the village tomorrow and see what happened. Once I thought that I saw movement, but nothing tripped my alarm spell, so I slept soundly.

I awoke upon my forth morning in this cold land and had Haqq summon a spell to break the camp. I groomed myself and dressed, preparing to enter their village and find someone who would speak to me. I prepared my meal and then broke camp.

I went directly towards the village, traversing the forest and avoiding the road. More than once I felt that I might be watched, but I could not spot my tracker. Good, I thought, let them be ready for me. I was wrong about the particulars, but right in the general. I crested a small hill and looked into a clearing. Sitting on a rock in the center was a woman. She was armed with bow and sword and looked to be the dangerous type. She addressed me in the ancient tongue. "I was taught that sea-elves were nearly crippled when out of water. If you are what you seem, how is it that you are walking through these woods?"

"Salaam, which is Peace unto you, in the tongue of my land. It is true that my father could not walk long on land, but my mother was as you. I am not a water-breather."

"You are scaring the locals."

"My apologies. I meant no more harm than to approach and ask for information. I am a stranger from a very distant land. My companion is Haqq and I should be called Abdalqismih. Is it considered appropriate to ask your name?"

"Soon I shall tell it to you, but first I wish to know more about Haqq. What is it?"

"You're talking about me! I heard my name!" Haqq interjected.

"I am, my precious one. As soon as I learn the barbarian's name I shall introduce you."

"Haqq does not speak Elven, or even Midani. Haqq is a Maridan. She is my traveling companion."

"I see. And may I ask you why you travel?"

"I have finished my apprenticeship." I mentally added "...apparently, and not by the choice of myself or my master, but finished with apprenticeship I am."

"And Journeyman Abdalqismih, what is your trade?"

"I am a Sha'ir."

"I do not know the profession. What do you do?"

"I cast spells."

"My name is Callindira, spellcaster. If you do not speak the common tongue, then likely I am the only one in these parts to whom you will be able to speak. You should come with me."

"Haqq, She says her name is Callindira. I think she is a servant of the Caliph. We're going with her."

Chapter 5: Background Informations

5.1 Timeline of Zakhara

From: Aleksei Andrievski <solmyr@kolumbus.fi>

As you've probably noticed, TSR didn't provide much of a timeline to Zakhara. Not even a dating system! So here's something I made, using all the Al-Qadim products as guidelines (I have all of them). I'm not going to explain my reasons here, as that would be too long, but feel free to e-mail me and ask, or otherwise comment.

History of Zakhara

In ages long past, the maiden of great beauty (later known as the Loregiver) was born among mortals. Both gods and genie lords desired her, but she managed to trick them all with the aid of Fate. Inspired by Fate, the maiden wrote the scrolls of enlightened Law of the Loregiver, which were destined to be discovered much later. The Loregiver herself remained at Fate's side.

- 5000 The city of Rog'osto is built by locathah (the land upon which it stands used to be underwater).
- 1000 Rog'osto rises to the surface and is abandoned by locathah.
- 818 The city of Sokkar is founded in the jungles that flourished where now are the Haunted Lands. Its citizens are giants and humans.
- 534 The Empire of Kadar is founded by the Geomancers on the Nogaro River. The city of Kadarasto (the first of many cities on the same spot) is built as its capital. The Kadari also soon rebuild and colonize Rog'osto.
- 464 The giants of Sokkar die out. The humans continue ruling the city.
- 455 The Empire of Nog is founded by a rival faction of the Geomancers in the upper reaches of Nogaro River. It soon expands east to Al-Iltifat river. The Geomancers build the fortress of Tadabbur at the northernmost point of their expansion.
- 387 City-state of Al-Anwahr is founded in the heart of what is now known as Haunted Lands, by some emigrants from Sokkar.
- 377 The Fire Most Pure, a mystic group worshipping the purity of flame, is founded in Al-Anwahr.
- 345 Azaltin ibn Issad ascends the throne of Al-Anwahr.
- 302 Azaltin ibn Issad is visited by the Loregiver and tricks her into revealing the secret of immortality. He becomes a lich. His brother Amakim, urged by the evil vizier Zeenab, leads a revolt against him and the resulting civil war devastates Al-Anwahr. Amakim leads his followers west, to the shore of the Great Sea, and founds the city of In'aash. The surviving members of the Fire Most Pure go into the heart of the Great Anvil and found a fortress there.
- 299 Some descendants of Al-Anwahr's people found the city of Moradask on the shore of Jacinth Sea.
- 281 Princess Zoraya of Nog conquers much of Kadar's inland territories. She builds the city of Ysawis near the southern border of her expansion, and is given the city to rule.
- 270 Princess Zoraya uses the Talisman of Shajar to resurrect her beloved, Kasim. She is transformed into a giant crocodile by Shajar's curse. The Talisman is hidden in her tomb in Ysawis. Although the priests of Shajar conquer the city, they never find the relic.
- 204 The people of Moradask start worshipping their living idols.
- 197 The Peacock Throne is created for King Nawal abu Yashid of Moradask.
- 185 Hiyal, City of Intrigue, is founded at the rim of Suq Bay. Tajar, City of Trade, is founded on the shore of the Golden Gulf.
- 124 Sikak, City of Coins, is founded on the shore of the Golden Gulf.
- 89 Qudra, City of Power, is founded on the shore of the Great Sea.
- 62 I'tiraf, City of Confessions, is founded on the shore of the Golden Gulf.
- 53 Huzuz, City of Delights, is founded on the shore between Suq Bay and the Golden Gulf. The ruined house of the Loregiver stands near this spot.
- 17 Jumlat, City of Multitudes, is founded on the eastern side of Al-Yabki Mountains, near the Golden Gulf.

1 Ahmad al-Assad, a young man of the House of Asad, finds the scrolls containing the Law of the Loregiver. He seeks to unify Zakharans by introducing these common laws, but is banished by his arrogant father, sheikh of the House of Asad. He finds shelter with the House of Hanif, who accept his teachings (and are afterwards known as "Grand Caliph's hunting dogs"). Ahmad starts to get the surrounding villages under his sway. He preaches the Law to the farthest reaches of Zakhara, although most cities do not officially acknowledge his superiority.

25 Jamila the Virtuous, Ahmad's wife, founds the village Madinat al-Mumin on the Steaming Isles; it is there to preserve the Law of the Loregiver so that it should not be forgotten.

29 Ahmad al-Assad defeats the armies of Moradask. Soon, the Jacinth Sea becomes the Sea of Salt and the city falls into decline.

34 Hilm, City of Kindness, is founded on the shore of the Golden Gulf.

46 A young man, Jafar al-Samal, takes four genie wives and becomes the first sha'ir. Later, when genie lords try to take away his power, he crafts the Seal of Jafar al-Samal, using it to control the genies.

57 The First Caliph dies. His son Nasir al-Nasr uses both diplomacy and military might to conquer the areas of Pantheon and the Pearl Cities. Nasir is joined by the military might of Qudra.

61 The Geomancers ruling over Kadar and Nog are toppled by the farisan of the Enlightened gods; the group known as Lions of Yesterday is instrumental in the defeat of the Nine Council. After the fall of the Geomancers, worship of savage gods (Shajar, Ragarra, and Kiga) starts rising.

65 Fahhas, City of Searching, is founded at the mouth of Al-Naqus river.

86 Grand Caliph Nasir dies. His son Umar continues the unification of Zakhara by conquest, which makes him very unpopular in the land.

93 Grand Caliph Umar is killed during siege of Hiyal. His son Ali assumes power and makes peace with Hiyal, getting it to accept the Law of the Loregiver diplomatically.

94 Caliph Ali starts building a grand palace in Huzuz.

95 Aswal al-Mutiq, Caliph of In'aash, accepts the Law of the Loregiver. He steps down and becomes a missionary, and his son and successor renames the city to Muluk. His descendants still rule the city.

96 The Fire Most Pure are taken over by a mysterious figure known as Bonfire. They are reorganized into a malicious, self-serving Brotherhood of the True Flame.

101 The Sea's Children, a secret society of sea wizards, is founded.

105 The Everlasting, a holy slayer brotherhood of Hajama, are established.

106 Afyal, City of the Elephant, is founded on the Isle of the Elephant by a member of the House of Alon, a branch of the Grand Caliph's family.

111 Gana, City of Riches, is founded on the western side of Al-Yabki Mountains.

121 Grand Caliph Ali dies. During his reign, he has brought the Loregiver's teachings to the farthest reaches of Zakhara. Ali is succeeded by his son Hasan.

159 At the time of Caliph Hasan's death, Zakhara has established new trade routes to the surrounding lands.

160 Caliph Wasil makes his Proclamation of Equality, granting equal rights to all sentient races of Zakhara. Following that, a group of human sorcerers who wish to subjugate other races and rule Zakhara form a secret society known as the Red Eyes.

169 Caliph Wasil is assassinated by an agent of Red Eyes. Great strife begins.

170 Abbas, Wasil's nephew, rises to the throne and starts establishing a firm bureaucracy.

191 Mahabba, City of Charity, is founded on the shore of the Crowded Sea.

193 A war begins between the genie races.

194 The city of Takabbar rejects the Law of the Loregiver and the Enlightened Gods. It is placed on Jazirat al-Gawwar and isolated from the gods.

197 Caliph Abbas is killed by a rogue efreeti. His son Othman ascends the throne. His reign is plagued by genie battles and natural disasters.

228 Caliph Othman dies. His son Umayya takes over. His reign is likewise punctuated by frequent disasters.

237 Hudid, City of Humility, is founded on the shore of the Crowded Sea.

258 After the death of Caliph Umayya, his son Harun becomes ruler. He diplomatically resolves the conflict between the genies, thus earning their friendship. The genies magically extend his life, and

- Harun gets the nickname of al-Qadim, the Ancient. Since he is one of the most famous Caliphs, this may explain why many people associate the word Al-Qadim with Zakhara.
- 263 The Restless Fires, a holy slayer brotherhood dedicated to Najm, is established.
- 264 The Constellation, a secret society of astrologers, is founded by a mysterious figure known as the Matriarch.
- 274 A Dancing Dwarves mystic group is founded in Al-Akara Mountains by Doth, a dwarven priest of Kor.
- 288 The All-Knowing Eye is created by a hakima called Yasmin Sira.
- 297 Liham, City of Soldiers, is founded on the shore of the Great Sea, on Al-Sari river.
- 315 Hafayah, City of Secrets, is founded on the far northern river Al-Kufr.
- 324 First contact between Faerun and Zakhara.
- 342 Last known use of Coin of Jisan the Bountiful, when Al-Wajib, a slave in Qudra, revolts against the corrupt emir of the city. Al-Wajib creates the Dutiful, the first mamluk organization, to serve the Grand Caliph. After his death, the Coin disappears.
- 370 Some priests of Haku from the House of Nasr found the Desert Mosque and the Dome Dancers mystic group.
- 380 Caliph Mansur the Kind ascends the Enlightened Throne. He constructs many buildings in Huzuz, including a lot of housing for the poor.
- 382 Wasat, the Middle City, is founded between Huzuz and Hiyal.
- 387 Umara, City of Knights, is founded at the mouth of Al-Yatir river.
- 401 Grand Caliph Anwar ascends the throne and starts sponsoring the exploration of faraway lands, even those beyond Toril.
- 412 Talab, City of Questing, is founded inland, on Al-Muti river.
- 415 The fortress of Jabal Sarahin is built by Amir Heidar Qan, a sheikh of the jann.
- 424 The Restless Fires brotherhood is corrupted by the god Kossuth and becomes the Flamedeath Fellowship. They ally with the Brotherhood of the True Flame.
- 433 Qadib, City of Wands, is founded by sorcerers on the northern river Al-Haul.
- 435 The Servitors of the Zephyr, a secret society of wind wizards, is founded.
- 447 Husein, the new Caliph, starts building the present Palace of the Enlightened Throne.
- 459 Halwa, City of Solitude, is founded inland near Wadi Malih.
- 463 Exanaroth the Unifier, a moralist priest of Hajama, proclaims the creation of the League of the Pantheon, centered in I'tiraf.
- 473 Interest in ancient cultures of the area grows. Society of Shifting Sands is founded.
- 482 Utaqa, City of Free Men and Zakhara's northernmost city, is founded at the mouth of Al-Zulma river.
- 484 Suleiman, Husein's son, becomes the Grand Caliph. Hiyali troops launch an attack against Huzuz, but Suleiman calls forth a great army of genies, who devastate the enemy, showing to all the might of the Enlightened Throne.
- 485 Dihliz, the Gateway City, is founded on a plateau up the Nogaro River, by the will of padishah of Afyal.
- 488 Ajayib, City of Wonders, is founded at the base of Al-Suqut Mountains.
- 490 Al-Kamari family first rises to prominence.
- 495 The Mechanics' League is founded.
- 506 Hawa, City of Chaos, is officially recognized (before, it was merely a corsair haven).
- 521 The Cult of Sand, a secret society of sand wizards, is founded as an effort to gain protection from the Brotherhood of the True Flame.
- 524 Jayani al-Jasir, an infamous corsair captain, is first heard of.
- 531 Caliph Achmed al-Assad commissions exploration parties to the Haunted Lands.
- 534 The Everlasting are driven out of their former stronghold by the forces of Qudra.
- 535 Hasan, Grandfather of the Everlasting, wins the fortress of Jabal Sarahin from the jann.
- 538 The cult of Istishia, led by ghuls and evil pirates, is on the rise in Hawa.
- 541 Al-Bidir Sallah, the largest university in Zakhara, is founded in Huzuz.
- 545 Talab undergoes an epidemic of wererat lycanthropy, resulting in the infection of the city's ruler and court.
- 547 Khalil, future Grand Caliph, is born.
- 552 Gorar al-Aksar, the Singing Barber, starts operating in Huzuz.
- 554 Kori al-Zafiri, sheikh of the House of Bakr, overthrows the evil sultan of Tajar and establishes himself as the city's ruler.

- 562 Khalil al-Assad marries Dalilah al-Nakar, his first wife.
- 565 Khalil al-Assad al-Zahir ascends the Enlightened Throne after his father's death.
- 570 The Spellslayers secret society is formed.
- 572 Mu'izzi al-Kamar is possessed by the Unspeakable, a yak-man high priest. He becomes the first Yikaria spy in Zakhara.
- 573 Ubar khel Muhif, Khan of the Astoks, slays the caliph of Umara and takes over the city.
- 582 The mamluks of Qudra try to attack Hawa. They spook the great zaratan which is the base of Jayani al-Jasir, causing it to dive to the bottom of the sea.
- 583 The Viziers, a secret society of female sha'irs, is founded.
- 584 The necromancers Sumulael and Kazerabet discover the ruins of Ysawis and settle there. They search for the Talisman of Shajar.
- 585 The Brotherhood of the True Flame finds the ruins of an ancient fortress and builds a new castle, Krak al-Niraan, upon its foundations.
- 589 The sultan of Hafayah is poisoned; bloody infighting begins. After all of the pretenders are killed, prince Saba is revealed as the sultan's heir. Qirmiz min Hudid, an agent of the Brotherhood of the True Flame, places many layers of curses (provided by Bonfire) on the Grand Caliph, making him unable to get a child.
- 590 The Unspeakable uses his dao servants to place cursed amulets in the walls of Grand Caliph's harim, preventing the conception of children therein. Makin al-Mutrattab is possessed by another Yikaria priest.
- 592 Current year (corresponds to 1367 Dale Reckoning). Adventurers (particularly priests of Helam the Watcher) travel to Zakhara from the north in increasing numbers.

Names and Time of Rulership of the Grand Caliphs

Years	Grand Caliph
1-57	Ahmad al-Assad, the Lion of Faith
57-86	Nasir al-Nasr, the Great Eagle
86-93	Umar al-Fatih, the Conqueror
93-121	Ali al-Silmi, the Peaceful
121-159	Hasan al-Tajir, the Merchant
159-169	Wasil al-Aadil, the Fair
170-197	Abbas al-Qanuni, the Lawful
197-228	Othman al-Muta'allam, the Suffering
228-258	Umaya al-Qawi, the Strong
258-376	Harun al-Qadim, the Ancient
376-378	Ibrahim the Worthless
378-380	Yusuf the Simple
380-401	Mansur al-Latif, the Kind
401-447	Anwar al-Bahhar, the Sailor
447-484	Husein al-Banna, the Builder
484-524	Suleiman al-Sayyid al-Jinn, the Master of Genies
524-565	Achmed al-Assad, the Explorer
565-???	Khalil al-Assad al-Zahir, the current Grand Caliph

5.2 A look at the population of Zakhara

From: Lyndon@pobox.com (Lyndon Baugh)

While re-re-re(etc.) reading Land of Fate, I decided to do a census and add up the population of the listed cities by area to see if looking at the material anew through the lens of number brought patterns, hints or possible stories to light.

The 27 listed cities range from Huzuz with 800,000 (plus seasonal traders and pilgrims) down to Hawa and Qadib with 50,000 each. The total urban population of these is 4,570,000.

The 4 cities of the Heart contains 1,550,000 souls, and both the largest and second largest city (Hiyal, City of Intrigue has 600,000+ maybe 300,000 more beggars and transients).

The North comes second with 1,100,000 in its 8 cities. This was surprising, as I had thought of it as a frontier. The fortress city of Qudra, with 500,000, distorts these, but the other 7 cities range from two small "specialized" cities of 50,000 each (Hawa, City of Chaos and corsairs, and Qadib, City of Wands), on up to two at 120,000 each. Qudra is incongruously large, but that probably because of being in addition to a great trading city with the rest of Zakhara over the isthmus, it is a fortress funded by the south. Without Mamluks, and all those myriad shops and shipwrights and suppliers to Mamluks it would probably be half its size.

The six cities of the Pantheon (five original plus one sullen conquest) total 800,000 and range from 70,000 to 250,000.(the capitol of the league).

The five Cities of the Pearl total 780,000, ranging from Sikak's 60,000 (with a gnome Caliph) and 70,000 in the frontier city of Ajayib (with the first enlightened mosque less than a generation old) up to 300,000 in the city of multitudes.

The 4 "Cities of the Ancients" hold 410,000. While 130,000 are in Medina Al-Afyal, which goes back almost as far as any enlightened city, Rogo'osto has pre-human ruins, and Kadarasto's Beys have strong pre-enlightenment sympathies. Dihliz however, which is scarcely a century old, is up to 80,000 people demonstrating there is considerable vigor in the area.

Surprises of Numbers of the Zakharan Population

One of the surprises was how small the Pantheon was. All six (including the occupied city) put together only have as many as Huzuz on a slow day. Scheming Hiyal has 600,000+, stolid Qudra 500,000.

Further, five centuries have failed to assimilate Mahabba. It is still a garrisoned rebellious drain rather than a source of strength, let alone an example that any other city would want to follow. This shows that even if the Pantheon council is united in the idea of conquering a neighbor, they would have a hard time holding it. For contrast: Rome had a fairly generous policy towards conquests in its initial centuries of expansion in Italy, and conquered cities became junior partners and a source of more legions. (This is very simplified, and after the 2nd Punic war there was an increasing tendency to treat conquests as sources of tribute rather than as source of allies), thus each city added to the Republics power. Most others found each conquest required a garrison, and stretched them thinner and thinner ...

Based on past half-millennium showing that the Pantheon is having trouble "digesting" a conquest 20% it's size, it is unlikely it will successfully grow. One of the worst disasters for the Pantheon would be for it to conquer a neighbor. And given Mahabba's example it isn't likely to get voluntary recruits. (Possible exceptions might be the more tyrannical cities, Hiyal --- where people tend to disappear in the night, or Jumult where most are in debt to life to corrupt moneylenders might well welcome Pantheon management ... for a while ...) Unless they become more generous or more ruthless, the Pantheons ability to bring others to their viewpoint is going to be limited. (Also, it has half to a quarter as many non-humans, which means adversaries will have a wider variety of talent. Simply having more scouts with infravision is an advantage).

Second is to remember that Zakhara is still GROWING. Ajayib with 70,000 has its second Caliph. Umara in the northeast has been taken over by the Astok, an unenlightened tribe, this generation, with the result that much of the tribe has been captivated by Zakharan civilization and that less than a generation later "The barbarians are slightly larger and hairier than the coastal natives, and the men like to keep their full beards. Otherwise, it would be difficult to distinguish the Astoks by their appearance alone. The Astoks do have their own language, however, and speak Midani with a harsh almost threatening accent. ... these sweating barbarians are not only among them, but adapting well."

During one of the least dynamically managed generations (due to both the Caliph's more adventurous than administratively responsible nature, and deliberate enemy plots distracting him from ruling ... so that the land essentially "drifted") the land of fate has grown. In my campaign we finally (successfully) played through most of the published material, so the conspiracies have been burned up, thrown down, exposed (though some

of the information is Confidential at the highest levels) and the realm is now actually moving with direction against fire mages, possible geomancer remnants, ghuls, corsairs (heavy diplomacy here) and expanding.

Puzzles of Zakhara Population

The 27 cities total 4,570,000 in a land 3,000 miles from Northernmost outpost to southernmost isle, and 2,000 miles east to west (six million square miles). While this is less than one person to square mile, many of the miles include empty ocean, deep desert, the pit of Ghuls, jungle-covered ruins, islands reputed to have Genies, talking animals and giant crabs, and some more empty ocean.

Saudi Arabia in 1957 had only 7,000,000 people in 600,000 square miles with 20th century technology (per 1957 Worldbook Encyclopedia). Around 1,000 A.D. (sorry, don't have Islamic calendar at my fingertips), Arabia had about 2 millions, Egypt 5 million, Mesopotamia (now Iraq) 3 million ... per Colin McEvedy's Atlas of the Dark Ages. So even with no "correction factor", this is not a bad set of numbers.

However at that time Islam had only two metropoli over 100,000 (Baghdad and Cairo) and a dozen over 30,000 between Persia and Spain. Thus the urban population of Zakhara seems surprisingly high.

There are several choices:

1) Assume that, given the scale of the maps, the historians of Zakhara whose records were translated and conveyed to us by TSR did not bury us under details, but just hit the highlight. Since a city of 50,000 is bigger than most cities in the world from the beginning of agriculture to the world-circling sailing ships of the Europeans in the 16th century. It is plausible that there are a lot of cities of 10,000 to 20,000 ... perhaps half a dozen of those for each recorded city, and dozens of 5,000 to 10,000, plus towns and villages of a couple hundred to a couple thousand. Details omitted to not have a map of (at the scales given) speckles all up and down the coasts. At a guess 2-3 times the surveyed population could live in these lesser cities.

This is supported by the 1998 adventure REUNION, which shows new smaller cities never mentioned before. THE COMPLETE NECROMANCERS HANDBOOK has an adventure set on the island of Sahu with yet more settlements. I like the idea of there being a myriad smaller cities in addition to the big 27 (more! more!)

2) Assume that the population figures of the great cities include all subsidiary settlements, from lone farms to cities of thousands. Many of a cities population might live miles, even days, outside the city walls.

3) Assume the great cities have tended to overshadow and "gobble up" smaller potential rivals for commerce and rulership, so that there aren't a lot of intermediate sized settlements between villages and the 50,000+ great cities.

Or all of the above ... I tend to lean towards a mix, heavily with first choice (details omitted to avoid driving the mappers and game writers crazy ... but that we can assume that for instant the Island of the Elephant doesn't just have one metropolis of 100,000 and nothing but villages, mines and logging camps, but probably has at least dozens of little walled towns at rivers, harbors, trade and mining centers).

5.3 Tracking the Faith

From: Martin Rheume <Martin.Rheume@PWGSC.GC.CA>

Original by Lachlan MacQuarrie in Dragon Magazine #236, adaptation to Al-Qadim by Martin Rheume

Here is a system to quantify a character's piety. PCs of any class can gain the support and approval of their gods. The adaptation to Al-Qadim is not yet finish. Any input will be appreciate. Usually in my game I gave XP for good-roleplaying. However 0 level character gain be pious and cold received favor from theirs gods.

For the piety points system only Moralist, Ethoist, Pragmatist, Kahin, Paladin and Faris are considered servants of the faith. Other classes (Including Hakima and Mystic) are considered followers of the faith.

Piety level

Level	Points	Description
I	0	Average
II	16	Devoted
III	32	Blessed
IV	64	Inspired
V	128	Exalted
VI	256	Ascended (Become a planar into the outer plane)

Awards and Penalties

Major offense is a lose of 4 or more piety points.

Moralist suffers *2 for any lost of pieties points.

Awards and Penalties for all followers and servants

+0	Following minimal standart of behavior (Attending occasional services, giving spares change to the church, etc...)
+1	Attending major religious events (3-6 times a year with 1-100 gp of expenses)
+1	Tithes 10% of all income to the church (It may not benefit the PC in any way)
+2	Tithes 50% of all income to the church (It may not benefit the PC in any way)
+3	Tithes 90% of all income to the church (It may not benefit the PC in any way)
+1	Construct a small shrine (Cost 100 GP or more) (max of 1/month)
+1	Aiding servant of own faith (Assists an NPC servant in their duties or quests without tought of reward)
+1	Harming or impending a member of enemy faith
+4	Constructs a temple (Church, Monastery, School, etc....) PCs are responsible for building, financing and staffing it. Strongholds of High-levels Character does not count. Costs: 10d10*100 dinars
+10	Martyrdoom (Dying a heroic death at the hands of an enemy of the faith)
-1	Failure to make required tithe
-1	Failure tu uphold minimum standarsd, mocking the faith, break a minor observance
-1	Neglecting to attend major event for any reasons
-2	Aids member of ennemy faith
-2/HD	Harms servant of own faith (Double penalty of servant who is killed)
-2	Harms small shrine of own faith
-10	Harms temple of own faith
-10	Betrayel of a holy cause to the enemy in order to save one's own life

Awards and Penalties for all servants

- +0 Performing basic duty (Performing ceremonies, giving advice, casting spells to aid followers, etc....)
- 2 Neglecting basic duty (Performing ceremonies, giving advice, casting spells to aid followers, etc....)
- 1 Failure to make required tithes
- 1 Failure to uphold minimum standards, mocking the faith, break a minor observance
- 1 Neglecting to attend major event for any reasons
- 2 Aids member of enemy faith
- 2/HD Harms servant/followers of own faith (Double penalty of servant who is killed)
- 2 Harms small shrine of own faith
- 10 Harms temple of own faith

Awards and Penalties for specific deities

Hajama the Courageous (Bravery)

- 2 Harming the weak or defenseless
- 2 Cowardice

Hakiyah of the Sea Breezes (Honesty, Truth)

- 2 Betrayal of trust
- 1 Tell a lie knowingly

Haku, Master of the Desert Wind (Freedom, Independence)

- 1 Ask somebody to do something when you could do it yourself

Jauhar the Gemmed (Wealth)

- +4 Create new source of wealth (Trade route, new company, etc...)
- +1/50 000 GP Accumulate personal fortune
- 2 Break a contract

Jisan of the floods (Fruitfulness)

- +4 Create new source of wealth (Trade route, new company, etc...)
- +1/50 000 GP Accumulate personal fortune
- +1 Learn an extra craft NWP (armor, stonemasonry, etc....)

Najm the Adventurous (Adventure, Curiosity)

- +1 By strange and exotic story tell or written

Zann the Learned (Learning)

- +1 Donating large amounts of money to fund the arts
- +1 Create new spells
- +1 Create new magical item
- +1 Write a book
- 1 Harming an unflawed work of art
- 4 Cause Technique/Knowledge to be lost or forgotten

Land

- +1 Helping any animal or natural area without thought of rewards
- 1 Harming any animal or natural area unnecessarily (hunting for food is ok)

Kor the Venerable (Wisdom) and Selan the Beautiful Moon (Beauty)

???

Servants' benefits and penalties

Level	Granted Favor
Average	Spellcasting hampered (No spells are available)
Devoted	Raised effective spell level by 2 (Duration , range, etc...)
Blessed	+1 bonus to all saves, attacks and damages rolls
Inspired	Cast Holy/Unholy Word 1/day
Exalted	90% Magic Resistance versus one sphere of spells

Followers' benefits and penalties

Level	Granted Favor
Average	No special effects
Devoted	+4 Reaction vs NPC clergy of the same faith
Blessed	+2 to all saving throws
Inspired	Granted one minor ability
Exalted	Granted one major Ability

Minor Abilites

1	Cast a 1st level clerical spell 1/week
2	Permanent Protection from Evil/Good
3	Cast Remove/Bestow Curse 1/week
4	Cast Divination 1/week
5	+4 Saving throws versus Illusion
6	Immune to all disease

Major Abilites

1	Pray for and cast spells as Paladin
2	Radiate Protection from Evil/Good and Bravery/Fear spell in a 10' radius
3	Turn/Control undead
4	Raised Dead/Slay living once a week
5	Heal/Harm by laying hands as Paladin
6	90% Magic Resistance versus one sphere of spells for spells level 1 to 3

Divines Curses: (Effect of the curses are cumulative)

1	Reduce one ability score by 3
2	Clumsiness, -4 to all attack and saving throws rolls
3	Leg shrivel, movement is reduced by 25%
4	Lose one sense (smell ,hearing , sight)
5	Lose one experience level, cannot by restored until the curse is lifted
6	Lose a class abilities (spell, sphere, pick pocket, etc...)

Procificencies notes

Religion: This NWP give automatically knowledge of spiritual guidelines for the owner's faith. A check is required for other faiths.

Spell notes

Animate Dead: ?

Atonement: The spell will replace one piety lost due to a minor offence

Augury: An augury may be cast to warn of spiritual danger.

Commune: A commune may be cast to warn of spiritual danger.

Quest: A major past offence will be forgotten. If the loss triggered a divine curse it may not be removed.

Raise Dead: If the target died with at least one divine curse, may roll with a 10% penalty. A strong pious target (Level II or more) may roll with a 10% bonus.

Reincarnation: If the target died with at least one divine curse, the new incarnation will be the least desirable one. A strong pious target (Level II or more) may roll twice on the table and chose the best result.

Remove Curse: A wizard may not removed a divine curse. A cleric of 16th level is required.

Resurrection: If the target died with at least one divine curse, may roll with a 20% penalty. A strong pious target (Level II or more) may roll with a 20% bonus.

True Seeing: The clerical version can determine the Piety level.

5.4 Al-Qadim Ships / Of Ships & the Sea

From: Xdaniel@aol.com

Hello.. I recently purchased a new ad&d product called "Of Ships & the Sea" and I love it. It has great info on ship movement and combat and just about anything you need to add ships to your campaign. Unfortunately, this new product does not have important info (needed for ship movement and combat) on al-qadim ships. (although it does include a very generic arabic ship.) Since I only play al-qadim and I love corsairs and ships and Golden Voyages and Corsairs of the Great Sea, I decided to work out all the particulars needed for the AQ ships.. So, here they are (to be used with 'Of Ships & the Sea.')

<u>Baglah</u>	Length 175 Manv. d6+2 Def. Class A	Beam 30 Crew 40/20/10 Marines 40	Move 15 Cargo 175 tons Hull Points 58	Seaworthy 15 Size L Crip. Points 58	Pursuit d6+5 RF 0
<u>Boom</u>	Length 125 Manv. d6+1 Def. Class A	Beam 25 Crew 30/12/8 Marines 30	Move 12 Cargo 125 tons Hull Points 50	Seaworthy 14 Size L Crip. Points 50	Pursuit d6+4 RF 0
<u>Sambuk</u>	Length 75 Manv. d6+2 Def. Class A	Beam 20 Crew 20/8/4 Marines 20	Move 12 Cargo 75 tons Hull Points 40	Seaworthy 11 Size L Crip. Points 40	Pursuit d6+4 RF 0
<u>Zaruk</u>	Length 55 Manv. d6+4 Def. Class A	Beam 15 Crew 20/8/4 Marines 12	Move 18 Cargo 55 tons Hull Points 35	Seaworthy 12 Size L Crip. Points 35	Pursuit d6+6 RF --
<u>Barijah</u>	Length 40 Manv. d6+2 Def. Class A/C	Beam 15 Crew 10/5/3 Marines 8	Move 12 Cargo 40 tons Hull Points 30	Seaworthy 11 Size M/L Crip. Points 30	Pursuit d6+4 RF --

Note: Not all of this info is set in stone. there are variations in ships -- ex. a zaruk for instance may be streamlined for more speed but this would lower its seaworthiness a little too. ex2. a barijah could be just big enough to fit into a Large Size and would then have a defense class of A.. or it might be a little smaller (M) and have a defense class of C.

5.5 Arabian Music and Instruments

From: Ariella <s302728@student.uq.edu.au>

By far the most important instrument is the 'ud (imported to Europe as the "lute" - the name itself being a European hearing of "al 'ud"). Harps and lyres are also used, but are less common, although in the AQ setting are more likely to be found in less civilized parts of the countryside. Some 'uds are bowed, and are similar to the European rebec or Welsh crwth.

Drums (tambor) are usually large, flat, and skinned only on one side. Gongs and cymbals are also to be found. Wind instruments include the trumpet and a single-reeded woodwind like the shawm (close to the modern oboe). More primitive areas might also use the pan-pipe.

More bizarre instruments include the friction drum (a drum skinned at both ends with a hole in the top skin through which a stick coated in resin is drawn. I don't know what to compare the sound to...) and a monochord which in Europe was known as the tromba marina: essentially a long, skinny hollow wooden shell shaped like a truncated pyramid with a single string stretched along its length. This would be bowed, and since the string cannot be stopped along its length, the instrument is capable of playing only one note. It is thus used as a drone accompaniment for other music.

It is also important not to underestimate the importance of the voice in this period. There really is very little purely instrumental music produced: it is almost always to accompany singing. The voice as a solo instrument is also much more important than it is today. This is even more alien to 20th century western thinking when you remember that "our" concept of harmony has not yet been developed, and voices tend to sing in unison.

What you *won't* find: any keyboards (including the organ and the sinfonye), valves on brass instruments (obviously), and woodwinds related to the recorder or flute.

From: shatavari@erols.com (Mia Sherman)

Shawm. The shawm looks very much like a bassoon, and sounds much like an oboe with a rasp. Clocking in at around two feet long for the soprano shawm, the bass shawms had to be played with one end on the floor. Shawms, being much cheaper than trumpets, were often used by night-watchmen, etc. to do various things like sound alarms of all-clears, as well as being the instruments of choice for dance bands and processions. (The soprano shawm, that is--the rest were too big to be carried easily.) Incidentally, the shawm evolved into what we now know as the oboe. :)

Lute. The lute, even though most everyone associates it with the romantic picture of wandering minstrels in medieval Europe, actually originated in Arabia. In fact, the word "lute" is a corruption of the Arabic word "Al'Ud."

Originally, lutes had four single strings and were plucked with feathers, but by the 15th century they had somehow acquired (sp?) five courses of paired strings, and were also majoritively played with the fingers, moving the lute from an rhythm to a melody instrument.

(For the record: People often get lutes and mandolins confused. Lutes are the big ones, and if you go out and buy a lute right now it'll have 7 courses of paired strings. Mandolins, however, are quite small and have only four courses of paired strings. For historical correctness, ignore the mandolins. They're Victorian-age instruments--about 400 years too modern for us.)

Finger cymbals. In Greek, they're called "krotala." I don't know what they'd be called in Arabic, sorry. I'm sure we've seen them all before--two small metal (usually bronze) discs connected by a short cord. You loop the cord over the middle fingers and clang away. Please note that these are **not** happily tinkling, delicate sounding instruments--in fact, one pair of krotala can be surprisingly loud and brazen-sounding.

Hammered dulcimer. Also known as the "santur." Basically, it's a medium-sized trapezoidal box with a huge amount of paired-string courses. It's played with a small pair of hammers (hence the name) and to my opinion, sounds like a harp but better. :)

Recorder. Like a flute, but it only has (seven?) holes and is played straight-on like an oboe or a shawm. Comes in all sizes, from the foot-long soprano recorder to the obscenely large bass, which I've never actually seen.

Drums. Need I say more?

From: Bernard.Delhousse@ulg.ac.be (Bernard Delhousse / CREPP)

bar'a: (Y) dance meaning 'surpassing of oneself, excellence and bravoure' (!?)

gazel: (T) vocal improvisation

kanun: (T) middle-east harp

kaval: (T) tin flute

keman: (T) violin

komuz: (Ki) 3-stringed instrument

le'ba: (Y) dance of the high plateaux (meaning 'game'), frivolous connotation

marfa': (Y) clay or copper kettledrums, skin of a goat, cow or calf, 14-24 cm deep, 24-37 cm diam.

mizmâr: (Y) bouble clarinet, two parallel pipes

mizrab: ud plectrum

sahn: (Y) metal tray of different sizes, hit with a metal object to accompany the le'ba dance

tabl: (Y) double-headed cylindrical drum, 55-60 cm long, 30 cm diam.

taksim: improvisation

tanbur: (T) long-necked unfretted lute

tâsa: (Y) clay or copper kettledrums, skin of a goat, cow or calf, 12-14 cm deep, 37-45 cm diam.

ud: (T) short-necked unfretted lute

Sources: (T)=Turkey, (Ki)=Kyrgystan, (Y)=Yemen

From: Aleksej Andrievskij <solmyr@kolumbus.fi>

There was an article in Dragon 180-something that gave a large amount of Arabian musical instruments (since otherwise everyone used qanun ;) There were pictures and even a few nifty magical instruments (including a nice collection of five instruments, each dedicated to a genie type). I can't reprint the article (copyright, you know, and I don't have a scanner), but I can list the names of the instruments and what they look like.

5.6 Courses at the University of Huzuz

From: Jebauder@aol.com

Most PCs have teachers/masters to pass information on to them. If they do not, the University could take the place of that. For example, look again at the Barber skills being taught. They correspond with the skills basic to a thief character. The NWP skills available seem to be "common" to each character class (i.e. Business and Haggling for the Merchant Rogue; Riding Camels or Horses for Warriors [one would hope Desert Riders could get training from their clans]).

My problem with the courses offered concern the availability of basic skills to any character willing to spend the time and money. I'm not sure I would allow a single class Hakima character to take skills from The Barbering College. Nor would I be likely to allow a single class Merchant Rogue access to Specific Spells. It diminishes the value of having character classes at all, not to mention the flavor of the corresponding kits. If a player could justify the skills, however, I would allow him or her to acquire the skill as a NWP. Using the new Player's Option: Skills & Powers version of NWPs, I would assign the following values to the courses offered:

Course	Instructors available	Cost/Week	Time req.	Initial Rating	CP Cost
<u>The College of Alchemy</u>					
General Survey (Potion Lore)	2	5d.	3mos.	7	W3
General Potion Making (for wizards level >=8)	2	200d.	9mos.	n/a	W4
Specific Potions (General Potion Making needed)	2	100d.	6mos.	n/a	W4
<u>The Barbering College</u>					
Introduction to Barbering	7	1d.	6mos.	n/a	R4
Sleight of Hand (Pick Pockets)	4	5d.	1mo.	3	R6
Locksmithing (Open Locks)	5	20d.	1mo.	2	R4
Safety Inspections (Find/Remove Traps)	3	10d.	1mo.	1	R4
Gracefulness (Move Silently)	4	5d.	1mo.	2	R3
Obsurement (Hide in Shadows)	4	5d.	1mo.	1	R3
Hearing Improvement (Detect Noise)	4	1d.	1mo.	3	R4
Climbing	6	1d.	1mo.	12	R3
Reading Exotic Tongues	5	5d.	1mo.	0	R3
Recognizing the Presence of Magic (Detect Magic)	2	10d.	3mos.	1	R6
Detection of Visual Discrepancies (Detect Illusion)	2	10d.	3mos.	2	R6
Bureaucratic Navigation (Bribery)	5	10d.	1mo.	1	R5
Extrication (Escape Bonds)	4	5d.	1mo.	3	R3

I haven't worked up anything beyond what you see here; I'll try to get the rest at a later time.

Now for the explanations. The majority of the information comes directly from City of Delights but I have added the last two columns. Initial Rating is the ability score that checks are rolled against. CP Cost is the Character Point Cost to "purchase" the ability as a NWP (for example, R6 means that it would cost a Rogue character 6 character points to purchase the ability). A character pays for NWPs within his class (or from the general category) at the listed CP price but must add a penalty of 2 CP for any skills from another class. Character classes that would normally gain the ability **should not use this method**. Those characters should only use the information regarding the Instructors Available, Cost per Week, and Time Required. It's a waste of NWP slots since they already have access to the ability. R = Rogue, W = Wizard, P = Priest, F = Warrior, and G = General

For those not familiar with S&P, use the following conversion to determine the number of CP a character has. For each NWP slot available, multiply by two (a first level Rogue has 3 NWPs or 6 CP).

I would use the information in the following way: Allow any character class to "buy" the above abilities as NWP. Characters that purchase skills as NWPs suffer a -4 to the initial score. This adjusted initial score can be further modified by high ability scores and the expenditure of additional CP. Regardless, a score must have a positive value before a character can use the ability.

At the end of the Time Required, have the character pass an appropriate ability check to determine if the character has "passed the final exam." Example: roll under dexterity to see if the character has passed the final exam for Sleight of Hand; if not, he or she will have an initial rating -8 instead of the standard -4. Unless the character retakes the class, he or she will have to spend additional CP to raise the score to 1 before attempting to use the ability. I would allow any character retaking a class a bonus of +4 at the end of the class for the subsequent ability check (and cumulative for any additional attempts; no sense in rubbing a player's nose in his poor dice rolling).

I'll continue to work on a more detailed list, as time allows. This system allows for greater flexibility for individual characters but at a rather substantial cost. If an Askar wants to be able to bribe local officials, he certainly may attempt to learn the ability but it may cost him more than he gains from it. On the other hand, some of these skills may save a character's life. That would make the cost worthwhile.

I should also note that this system has not been playtested. It's how I would proceed to keep from unbalancing the game structure.

5.7 Zakharan Potions and Prices

From: Pelle Boström <westpack.ab@solna.mail.telia.com>

<u>Potion Name</u>	<u>Frequency</u>	<u>Price</u>	<u>Notes</u>
Animal control	1	300	-
Climbing	1	350	-
Dimunition	2	300	-
Dreaming	3	450	-
Elixir of Health	2	600	member of faith
ESP	3	500	-
Extra-Healing	1	400	member of faith
Fire breath	3	400	-
Fire resistance	2	300	-
Flying	2	500	-
Gaseous form	3	300	-
Giant control	3	800	-
Growth	2	300	-
Giant strength	2	500	-
Healing	1	200	member of faith
Heroism	2	400	DMG
Human control	3	500	-
Invisibility	2	450	DMG
Invulnerability	2	450	DMG
Levitation	2	200	-
Oil of acid resistacne	2	200	-
Oil of attractiveness	1	200	-
Oil of cloaking	3	400	-
Oil (aroma) of dreams	3	350	TOM
Oil (curdle) of death	4	1000	TOM
Oil of great faith	3	600	member of faith
Oil of elemental invulnerability	2	300	-
Oil of fiery burning	3	350	-
Oil of horridness	2	200	-
Oil of impact	2	500	DMG
Oil (Murdock's) insect ward	1	150	TOM
Oil of invisibility	2	200	-
Oil of invulnerability	2	450	-
Oil of obedience	3	600	-
Oil of preservation	3	500	TOM
Oil of romance	2	700	-
Oil of the pickpocket	3	200	-
Oil of slipperiness	2	300	-
Oil (Starella's Aphrodisiac)	2	350	TOM
Oil of sulfur	4	1000	SoL
Philter of glibbness	3	450	-
Philter of love	3	500	-
Philter of persuasiveness	3	600	-
Philter of stammering and...	3	300	-
Philter of drunkenness	3	100	-
Poison	3	varied	price depends poison.
Polymorph self	2	500	-
Rainbow Hues	1	200	DMG
Sleeping	1	200	AssM
Speed	2	300	-
Starella's Aphrodisiac	2	350	TOM
Super-Heroism	3	600	DMG
Sweet water	2	400	-

Vitality	2	600	DMG
Water breathing	1	250	-
Powder of Coagulation	1	100	member of faith
Dust of Dind Dulling	4	450	TOM

Frequencies:

1 = common; open market product, available for anybody in all cities.

2 = norm; available in most cities - requires some contacts (skillfull local guide or alike needed).

3 = rare; normaly not on the open market - requires special contacts.

4 = very rare; very hard to find

Notes:

TOM = Tome of Magic.

SoL = Secrets of the Lamp.

DMG = Dungeon Master Guide

- = Dungeon Master Guide or Land of Fate box.

5.8 Prices of Monsters (Living or Dead)

From: Martin.Rheaume@PWGSC.GC.CA

I have discover that my PC enjoys selling part of the animal/monster they killed. So, I went into my archives and found a list of animal furs, skins, etc..... I have also went throught the Al-Qadim MC. If you see any omisions or you have a good idea for a missing value (GP) , I would appreciate if you could sent your information to me and I will update my list.

Fur

<u>Creature</u>	<u>Pelts</u>	<u>Trimming</u>	<u>Cape/Cloack</u>	<u>Coat/Robe/Blanket</u>
Baboon		1		
Bear	5	20	100	200
Boar				
Bunyip	5	25	125	250
Common furs	1	10	100	200
Debbi	200	300	400	500
Lynx	2	20	125	250
Manticore	10000			
Sabu lords				
Thylacines	3			
Tiger	5	20	125	250

Skin

<u>Creature</u>	<u>Value</u>	<u>Usefulness</u>
Afanc		
Dragonne	1800-2000	
Naga		Scale Mail +2
Octopus, Giant		
Reptiles	2/HD	
Sea Wyrm	1000 to 3000	

Ivory

<u>Creature</u>	<u>Value</u>
Baku	200
Elephant	100-600
Encumbrance = 25%GP	

Animal and Monster Carcasses

<u>Creature</u>	<u>Value</u>	<u>Usefulness</u>
Al-Jahar (Blood)		Potion of delusion and mind-affecting item
Buraq (Feather)		Scrolls of protection and healing scroll
Cockatrice (Feather)		Magical scrolls
Coelenite	1000	
Crab, giant	31-40	
Crayfish, giant	41-50	
Dragon Turtle	HDX1-20	
Fire Bettle (Light glands)	300	
Fire thorn		Poison
Mason-Wasp, Giant, Exo-Skelton		Potion of Fire Resistance/Oil of Fire Invulnerability
Mason-Wasp, Giant, Fire glands		Potion of Fire Breath
Mason-Wasp, Giant, Poison Sacks		Type O Poison
Mummy, Dust		Rotting/Disease Magic
Naga, Eyes		
Naga, Theet		
Nymph, hair		Sleeping potion/CHA adjustment
Octopus, Giant, Ink		Magical scrolls
Rakshasa, Blood		Potion of Delusion
Sabu lords, hair		Continual Evil Eye for 60 days

Sakina, Essence		Potion of Flying
Scorpion, venom		Poison
Serpent Lord, Left-half of brain		Elixirs of Health, Potion of Longevity
Serpent Lord, Right-half of brain		Poison
Serpent, Winged, Wings		Protection from Lightning scroll
Shark	HD X 10	
Simurgh, Feather		Robe of Scintillating Color
Thylacine, Brain	25-50	Mind blank
Turtle, giant sea	51-70	
Whale (ambergris)	1000-20000	
Whale, all	HD X 100	
Wild games	HD X 1	

Teeth/Claw = 1 GP/HD for common creatures
Teeth/Claw = 3 GP/HD for uncommon creatures
Teeth/Claw = 5 GP/HD for rare creatures
Teeth/Claw = 10 GP/HD for very rare creatures

Teeth/Claw jewelry = 2d6 X 10 gp

Antlers/Horns of normal creature = 1d4+1 sp/HD
Antlers/Horns of monsters = 1d4+1 gp/HD

Eggs and Young

<u>Creature</u>	<u>Egg</u>	<u>Young</u>
Addrazahr		
Anfanc		
Ape, carnivorous		500
Baboon	?	
Bear		200-400/Adult HD
Blink Dog		1000-2000
Camel		11-16
Cat, Winged, Greater	2000	
Cat, Winged, Lesser	50	
Cockatrice	4000	7500
Condor	30-60	30-60
Crocodile	100	200
Crocodile, giant	400	700
Dragonne	3500	8500
Eagle, Giant	500-800	
Eel, giant	2000	4500
Elephant		500-800
Falcon		400
Harpy	250	300-500
Hawk		500
Horse		11-20
Lizard, Fire	5000	7500
Mobat		400-600
Owl	10-60	10-60
Owl, giant	100	200
Rhaumbusun	500	1000
Roc	200-1200	8000
Roc, Great	800-4800	
Roc, Two headed		400-2400
Sea Lion		6000

Serpent, Winged		5000
Singing Tree		350
Snake, constrictor	175	5500
Snake, giant constrictor	2000	2000-5000
Snake, giant poisonous/spitting	1500	8000-10000
Snake, giant sea	4500	200-500
Snake, poisonous	150	4400
Spider, giant	2500	2200
Spider, Huge	1100	5500
Spider, Phase	3000	3300
Spider, Water	1500	
Talking Bird		

5.9 The Caravan Generator-Tables

From: Martin.Rheaume@PWGSC.GC.CA

I have taken the caravan generator from the Forgotten Realms Hordes accesories. I modified it a little bit to adapt it to Al-Qadim. But before doing more important modifications, I want your input if you have any.

Table 1: Origin (d4)

1 North	2 East	3 South	4 West
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Table 2: Size (d100)

01-35	Small	2 rolls on Table 3
36-70	Medium	4 rolls on Table 3
71-98	Large	8 rolls on Table 3
99-100	Royal	8 rolls on Table 3, 1 roll on Table 3a and 1 roll on Table 3b

Table 3: Goods and Loads Carried (d100)

01	Aloeswood (2-3 loads)	55	Lotus (1 loads)
02-05	Armor (2-4 loads)	56	Myrrh (1 loads)
06-08	Brassware (1-6 loads)	57	Nutmeg (1-2 loads)
09-12	Camels (10-30)	58	Patchouli (1-2 loads)
13	Camphor (1-3 loads)	59-60	Raisins (1-3 loads)
14	Cardamon (1-2 loads)	61-62	Rare dogs (2-8)
15-17	Cattle (10-60)	63-64	Rosewood (1-3 loads)
18-19	Cloves (1 loads)	65-70	Rugs (2-8 loads)
20-25	Cotton (2-12 loads)	71	Sable furs (1-2 loads)
26-28	Dates (1-3 loads)	72	Saffron (*)
29	Ebony (1-2 loads)	73-74	Sandalwood (1-3 loads)
30	Elephants (1-6)	75-76	Sheep (20-200)
31-34	Felt (2-8 loads)	77-85	Silk (2-8 loads)
35-37	Fine Steel (2-7 loads)	86-87	Spear Heads (1-3 loads)
38	Frankincense (1 loads)	88-89	Swords (1-4 loads)
39	Ginseng (1-2 loads)	90	Tiger Skins (1 load)
40-43	Glass (2-5 loads)	91-92	Wax (1-3 loads)
44-47	Horses Hides (2-20 loads)	93-95	Wine (2-12 loads)
48-50	Incense (1-3 loads)	96-99	Go to Table 3b
51-52	Indigo (1-2 loads)	100	Go to Table 3c
53-54	Linen (1-4 loads)		

Table 3b: Goods and Loads Carried (d100)

01-03	Amber (1 loads)	50-52	Parrots (2-6)
04-06	Cheetahs (2-4)	53-55	Peacocks (2-8)
07-09	Coral (1-2 loads)	56-60	Pearls (*)
10	Diamonds (*)	61-65	Pepper (1-2 loads)
11-12	Dwarven craftsmen (2-20)	66-67	Pistachios (1-4 loads)
13	Emerlads (*)	68	Elephant (1-2)
14-17	Falcons (2-4)	69	Elephant defence (1 load)
18-20	Gold (*)	70-71	Rubies (*)
21-25	Hawks (2-4)	72-73	Salt (3-18 loads)
26-32	Horses (20-120)	74-76	Dolphin skin (1-2 loads)
33	Hostages (1-3)	77-80	Sharkskin (1-3 loads)
34	Iron (2-5 loads)	81-84	Silver (*)
35-38	Ivory (1-3 loads)	85-90	Slaves (6-60)
39-41	Jade (*)	91-93	Sulphur (2-12 loads)
42-44	Lapis Luzi (*)	94-95	Tortoise shell (1 load)
45-47	Leopards (1-3)	96-00	Go to Table 3c
48-49	Lions (1-4)		

Table 3c: Goods and Loads Carried (d100)

01-05	Copper Automaton (1)	61-67	Criminal (1-4)
06-10	Camel of the Pearl (1-4)	68-75	?
11-17	Entertainers (1-10)	76-85	Python bile (*)
18-28	Cockatrice (1-2)	86-90	Rare books or scrolls (1-6)
36-35	Dragon blood (*)	91-95	Serpent winged
36-45	Dragon scale (*)	96-99	Living Idols (1)
46-52	Sages (1-2)	100	DM's choice
53-60	Manticore hide (1-3)		

* The value of all special items should no be more than 50% the total worth of the caravan, according to the Monstrous Compendium.

Table 4: Transport (d100)

If there are any loads to be carried, roll below to determine the method of transport.

01-50	Camels	74-90	Ox carts
51-65	Mules	91	Magical device
66-68	Horses	92-98	Elephants
69-73	Porters	99-100	Monster

Table 5: Caravan Personnel

Every caravan, no matter the size, has the following members:

A caravan-master, scout, master-merchant, commander of the guard (6th level Fighter)

Thereafter, the number of guards, merchants and dovers depends on the number of loads, type of transport, and value of the caravan. To find the number of drivers, use the ratio given below. The number is a ratio of drivers to animals:

Horses	Mules	Camels	Elephants	Ox Carts	Monster
1/3	1/5	1/3	1/1	1/1	1/1 (minimum)

Exotic animals are always carried in wagons and require one handler for every two animals.

Herds require one drover for every 10 head of livestock..

In addition to the master-merchant, there is another merchant present for each different type of goods carried. If there are any items from Tables 3b or 3c, these are accompanied by an additional merchant.

The number of guards is twice the combined total of all other personnel. The number of guards is doubled if the caravan carries any item from table 3b and triple from 3c.

Fore every 50 guards, there is a sub-commander of 3/4th level. For every 100, there is a priest and a wizard of 5/7th level.

There is 20% chance the caravan is accompanied by 2-8 travelers.

5.10 A list of desert plants

From: Roy L. Vieira <rvieira@toto.csustan.edu>

In my own campaign I have compiled the following list of plants:

Sedge	Smoke Tree	Creosote Bush	Croton
Iodine Bush	Brittlebush	Peyote	Snakeweed
Devil's Claw	Puncture Vine	Peppergrass	Threadleaf Groundsel
Puffball	Sulphur Flower	Cat Claw	Elephant Tree (mekillot tree)
Crucifixion Thorn	Agave (Century Plant)	Boojum	Saguaro
Stoneplant			

Note: many of these are N. American plant varieties and may not fit the flavor of an AQ campaign. I originally compiled for a DS campaign.

Chapter 6: Bringing Zakharan NPCs to Life

From: yeanwei@psy.uwa.edu.au (Yean Wei Ong)

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1 Introduction

1.1 Who Should Read This Article?

Role-playing Non-Player Characters (NPCs) is one of the main roles of a Dungeon Master (DM). It is also one of the most challenging things a DM will have to do in the course of a game--even more so when the game setting is an unusual one for the DM. For most DMs, the Al-Qadim setting from TSR Inc., set in the fictional land of Zakhara, presents such a challenge. Zakhara is modeled upon the Arabian region of real life--an exotic place from most people's points of view.

The history and traditions of these lands are probably quite foreign to the 'typical' DM (viz., one raised in a western culture). This article is meant to help you, the DM, become proficient with role-playing Zakharan NPCs. Each DM will have his or her individual style of doing this, so this article can only serve as a guide, or collection of recommendations, at best.

1.2 The Author's Experience with Al-Qadim

I first became involved with role-playing in 1984, but didn't DM until around 1990. Although the Al-Qadim setting has been around for a while, I didn't really take notice of it until 1995, when my players agreed that they'd like to role-play in an Arabian setting.

The book "Al-Qadim: Arabian Adventures" is a must for any role-playing in Zakhara. It contains new rules and character classes (amongst other things) needed for AD&D role-playing in the Al-Qadim setting. The boxed set "Al-Qadim: Land of Fate" is not officially a 'necessary' item, but if you don't have it, you may as well make up your own Arabian lands. With these two items, you can get a lot of meaningful role-playing done.

Overall, I am very pleased with the Al-Qadim setting. I'd encourage those DMs who are tired of the 'conventional' mediaeval settings to have a good look at adventures in Zakhara--the Land of Fate. It will take some work to get the 'feel' of the setting, but it'll be worth it.

2 Five Tips for Portraying Zakharan NPCs

2.1 Know the Land of Fate

This isn't lush green pasture or temperate woods that you're playing in now. It's hot--infernally hot. Searing heat assaults your face--the only exposed part of your body. It's dry. You think that you're going to shrivel up into a dry husk if you don't get a drink soon. The camels stink ... oh boy, do they stink ... hang on a minute--it's *you*. And those &^!\$#% flies won't leave you alone ... yes, the high deserts, oases, and white-walled coastal cities of Zakhara are probably quite unlike anything you've ever DMed before.

If your players are new to Zakhara (i.e., the Al-Qadim setting), then I would strongly encourage starting them off as ajami (or foreigner) PCs. This way, the players really get to experience the differences between an Arabian setting and a European setting without having it clinically dissected for them. Thus, the players get to experience new things incidentally. If you take the other approach, starting your players as Zakharan PCs, you will have to explain quite a lot to them (especially about customs) before they can get started, and this, in my opinion, takes the fun out of it. If your players have played in Zakhara before, then that's another story, of course.

You, as the DM, should be at least somewhat familiar with the general layout of the land. Zakharan cities are conveniently clustered into a few groups--the Free Cities of the North, the Cities of the Heart, the Pearl Cities, and the Pantheist League. Take some time to study the differences between these groups of cities. Although they may seem fairly similar to the uninitiated, there are subtle differences between them. For example, the Pearl Cities are generally the youngest cities in the realm. Thus, most buildings will be fairly new, and there will be an air of excitement in these cities. In contrast, the Cities of the Pantheon are somewhat older, and their citizens more conservative. Although there will still be hustle and bustle, these cities may not quite be the hives

of activity that the Pearl Cities are. The Free Cities of the North are characterized by different colored cloths--citizens of a city will generally wear clothing of these colors; travelers will be easily recognizable.

This brief exposition should give you an idea about the depth and color of the Al-Qadim setting. You don't need to know things in depth (until later, anyway), but at least be familiar with the superficial things--things that a new visitor to a city would notice immediately. Since sight is our (human beings') primary sense, start with the things that might catch a visitor's eye. It is difficult (unless you know the Arabic language) to build up an accurate soundscape, but some appropriate music may help. My personal favorite is Rimsky-Korsakov's "Scheherazade." Smell is an important sense to play upon in this setting, since a hot, dry, dusty city smells a lot different from a cool, wet one. At any market place, PCs will notice the exotic spicy aroma of sweet meats and sweets (e.g., think about Lebanese sweets and their distinct smell and taste). While these points don't directly relate to portraying NPCs, they form an important backdrop to the characters.

2.2 Know the People

Zakharan NPCs fall into two distinct groups: Al-Badia (desert dwellers) and Al-Hadhar (city dwellers). While all are enlightened Zakharans, they have their differences. Think about the differences between the coastal city dwellers (relatively sophisticated, and sometimes impractical) and the frontier folk (tough and down-to-earth) of 1800s North America. This should give you some idea about the relationship between the Al-Hadhar and the Al-Badia.

The Adventurer's Guide to Zakhara (in the Land of Fate boxed set) give detailed descriptions of these two sub-cultures, and you are well advised to be familiar with the differences between the two. To help you remember, think about the way the two kinds of people live.

The Al-Badia are nomads; they possess only what they can carry or can easily be transported. They have little use for luxuries (in general). As a people, they would tend to be practical to the extreme. If you had to live in the desert, you would soon be worrying more about survival (especially with bandits, wild animals, and other bands of nomads around) than about smelling nice. The Al-Badia are less concerned about ownership than the Al-Hadhar, since things are more often thought of as the property of the group, and also because the Law has a weaker presence in the desert than in the cities.

The Al-Hadhar are settled; they rely on safety in numbers, as do the Al-Badia, but the population of a city is far greater than that of several nomadic bands. They can thus afford to truly put down roots, and hoard their wealth. Al-Hadhar will, in general, be more crafty than their nomadic Zakharan counterparts. They will be more concerned with issues like ownership, and the Law will be there to settle any disputes. To the 'civilized' Al-Hadhar, luxury is a sign of status. Be sure to read the section on Status (i.e., social status) in the Arabian Adventures rulebook, as remembering to role-play this properly can be difficult.

If you haven't read anything about the Al-Badia and the Al-Hadhar except what I've written above, you might be tempted to think that they are vastly different. Not so; while they do have their differences (mainly in terms of attitude and lodging), they are greatly similar as well. They both uphold the wisdom of the Loregiver, and believe in Fate. This is the challenge for the Al-Qadim DM: to role-play their differences, yet, in another sense, to portray a united people who speak a common language.

2.3 Hide Your Face

A significant amount of communication is non-verbal. The term 'body language' is commonly used to indicate non-verbal communication. For example, our facial expressions can convey our opinion about something without us having to say a word. We use our hands to gesture as we speak. The way in which we stand can indicate how we feel about a conversation. While it would take great acting skills to make use of all of these methods of communicating, it is worthwhile considering a few related issues when role-playing Zakharan NPCs.

While not everyone is veiled in Zakhara, a significant proportion are. In modern Western society, clothing does not normally cover the lower portion of the face. In Zakhara, it is not uncommon for the lower face to be covered. To get an idea of the difference this makes when you're talking to someone, try the following: look in a mirror and say a few words, expressing different emotions in the meantime. Now try it again, but with your hand covering your nose and mouth (or better still, a piece of cloth). You'll notice that while the eyes can express a bit, the rest of the face can give away much more. Now imagine if everyone around you wore a veil. The whole situation would probably feel more secretive, and you would have to be more alert to subtle cues (a slight change in voice, or a narrowing of the eyes) to assess someone's attitude or intention. This is how I imagine it would be like in Zakhara.

Of course, not everyone wears a veil, but in the high desert (especially when the winds are blowing) and the Pantheist League (where they are ultra-conservative), you can expect almost everyone's faces to be so hidden. If you would like to role-play this kind of situation, all you have to do is cover your lower face. It may feel silly at first, but you will all get used to it. Another option, if you have a Dungeon Master's screen, is to sink in your seat, so that your lower face is actually out of view. As with everything else, these are just suggestions. Feel free to disregard them if they don't work for you and your party.

3 Conclusion

The romantic mystique and adventurous flair that many people associate with Arabia can be yours. It just takes a little bit of attention and not a little bit of reading (but it's fun, I assure you) on the DM's part, but the results will be worth it.

The Arabian Adventures book and the Land of Fate boxed set provide sufficient information for you to DM an Al-Qadim campaign effectively. If you want more detailed information, your library should have plenty of good books on Arabia. Most of the information (e.g., desert living, culture) transfers across easily. If you can, get a couple of video documentaries on Arabia and watch them with your party--these will really help set the scene. I wish you many pleasant hours of role-playing in the Land of Fate.

4 References

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Chapter 7: Short Stories

7.1 Aladdin and the Wonderful Lamp

Found somewhere in the WorldWideWeb...

There once lived a poor tailor, who had a son called Aladdin, a careless, idle boy who would do nothing but play all day long in the streets with little idle boys like himself. This so grieved the father that he died; yet, in spite of his mother's tears and prayers, Aladdin did not mend his ways. One day, when he was playing in the streets as usual, a stranger asked him his age, and if he was not the son of Mustapha the tailor. "I am, sir," replied Aladdin; "but he died a long while ago." On this the stranger, who was a famous African magician, fell on his neck and kissed him saying: "I am your uncle, and knew you from your likeness to my brother. Go to your mother and tell her I am coming." Aladdin ran home and told his mother of his newly found uncle. "Indeed, child," she said, "your father had a brother, but I always thought he was dead." However, she prepared supper, and bade Aladdin seek his uncle, who came laden with wine and fruit. He fell down and kissed the place where Mustapha used to sit, bidding Aladdin's mother not to be surprised at not having seen him before, as he had been forty years out of the country. He then turned to Aladdin, and asked him his trade, at which the boy hung his head, while his mother burst into tears. On learning that Aladdin was idle and would learn no trade, he offered to take a shop for him and stock it with merchandise. Next day he bought Aladdin a fine suit of clothes and took him all over the city, showing him the sights, and brought him home at nightfall to his mother, who was overjoyed to see her son so fine.

Next day the magician led Aladdin into some beautiful gardens a long way outside the city gates. They sat down by a fountain and the magician pulled a cake from his girdle, which he divided between them. Then they journeyed onwards till they almost reached the mountains. Aladdin was so tired that he begged to go back, but the magician beguiled him with pleasant stories and led him on in spite of himself. At last they came to two mountains divided by a narrow valley. "We will go no farther," said his uncle. "I will show you something wonderful; only do you gather up sticks while I kindle a fire." When it was lit the magician threw on it a powder he had about him, at the same time saying some magical words. The earth trembled a little in front of them, disclosing a square flat stone with a brass ring in the middle to raise it by. Aladdin tried to run away, but the magician caught him and gave him a blow that knocked him down. "What have I done, uncle?" he said piteously; whereupon the magician said more kindly: "Fear nothing, but obey me. Beneath this stone lies a treasure which is to be yours, and no one else may touch it, so you must do exactly as I tell you." At the word treasure Aladdin forgot his fears, and grasped the ring as he was told, saying the names of his father and grandfather. The stone came up quite easily, and some steps appeared. "Go down," said the magician; "at the foot of those steps you will find an open door leading into three large halls. Tuck up your gown and go through them without touching anything, or you will die instantly. These halls lead into a garden of fine fruit trees. Walk on till you come to a niche in a terrace where stands a lighted lamp. Pour out the oil it contains, and bring it me." He drew a ring from his finger and gave it to Aladdin, bidding him prosper.

Aladdin found everything as the magician had said, gathered some fruit off the trees, and, having got the lamp, arrived at the mouth of the cave. The magician cried out in a great hurry: "Make haste and give me the lamp." This Aladdin refused to do until he was out of the cave. The magician flew into a terrible passion, and throwing some more powder on to the fire, he said something, and the stone rolled back into its place.

The man left the country, which plainly showed that he was no uncle of Aladdin's but a cunning magician, who had read in his magic books of a wonderful lamp, which would make him the most powerful man in the world. Though he alone knew where to find it, he could only receive it from the hand of another. He had picked out the foolish Aladdin for this purpose, intending to get the lamp and kill him afterwards.

For two days Aladdin remained in the dark, crying and lamenting. At last he clasped his hands in prayer, and in so doing rubbed the ring, which the magician had forgotten to take from him. Immediately an enormous and frightful genie rose out of the earth, saying: "What wouldst thou with me? I am the Slave of the Ring, and will obey thee in all things." Aladdin fearlessly replied, "Deliver me from this place!" whereupon the earth opened, and he found himself outside. As soon as his eyes could bear the light he went home, but fainted on the threshold. When he came to himself he told his mother what had passed, and showed her the lamp and the fruits he had gathered in the garden, which were in reality precious stones. He then asked for some food. "Alas! child," she said, "I have nothing in the house, but I have spun a little cotton and will go sell it." Aladdin bade her keep her cotton, for he would sell the lamp instead. As it was very dirty, she began to rub it, that it might fetch a higher price. Instantly a hideous genie appeared, and asked what she would have. She fainted away, but Aladdin, snatching the lamp, said boldly: "Fetch me something to eat!" The genie returned with a silver bowl,

twelve silver plates containing rich meats, two silver cups, and two bottles of wine. Aladdin's mother, when she came to herself, said: "Whence comes this splendid feast?" "Ask not, but eat," replied Aladdin. So they sat at breakfast till it was dinner-time, and Aladdin told his mother about the lamp. She begged him to sell it, and have nothing to do with devils. "No," said Aladdin, "since chance hath made us aware of its virtues, we will use it, and the ring likewise, which I shall always wear on my finger." When they had eaten all the genie had brought, Aladdin sold one of the silver plates, and so on until none were left. He then had recourse to the genie, who gave him another set of plates, and thus they lived many years.

One day Aladdin heard an order from the Sultan proclaimed that everyone was to stay at home and close his shutters while the Princess his daughter went to and from the bath. Aladdin was seized by a desire to see her face, which was very difficult, as she always went veiled. He hid himself behind the door of the bath, and peeped through a chink. The Princess lifted her veil as she went in, and looked so beautiful that Aladdin fell in love with her at first sight. He went home so changed that his mother was frightened. He told her he loved the Princess so deeply he could not live without her, and meant to ask her in marriage of her father. His mother, on hearing this, burst out laughing, but Aladdin at last prevailed upon her to go before the Sultan and carry his request. She fetched a napkin and laid in it the magic fruits from the enchanted garden, which sparkled and shone like the most beautiful jewels. She took these with her to please the Sultan, and set out, trusting in the lamp. The Grand Vizier and the lords of council had just gone in as she entered the hall and placed herself in front of the Sultan. He, however, took no notice of her. She went every day for a week, and stood in the same place. When the council broke up on the sixth day the Sultan said to his Vizier: "I see a certain woman in the audience-chamber every day carrying something in a napkin. Call her next time, that I may find out what she wants." Next day, at a sign from the vizier, she went up to the foot of the throne and remained kneeling until the Sultan said to her: "Rise, good woman, and tell me what you want." She hesitated, so the Sultan sent away all but the Vizier, and bade her speak freely, promising to forgive her beforehand for anything she might say. She then told him of her son's violent love for the Princess. "I prayed him to forget her," she said, "but in vain; he threatened to do some desperate deed if I refused to go and ask your Majesty for the hand of the Princess. Now I pray you to forgive not me alone, but my son Aladdin." The Sultan asked her kindly what she had in the napkin, whereupon she unfolded the jewels and presented them. He was thunderstruck, and turning to the vizier, said: "What sayest thou? Ought I not to bestow the Princess on one who values her at such a price?" The Vizier, who wanted her for his own son, begged the Sultan to withhold her for three months, in the course of which he hoped his son could contrive to make him a richer present. The Sultan granted this, and told Aladdin's mother that, though he consented to the marriage, she must not appear before him again for three months.

Aladdin waited patiently for nearly three months, but after two had elapsed, his mother, going into the city to buy oil, found everyone rejoicing, and asked what was going on. "Do you not know," was the answer, "that the son of the Grand Vizier is to marry the Sultan's daughter tonight?" Breathless she ran and told Aladdin, who was overwhelmed at first, but presently bethought him of the lamp. He rubbed it and the genie appeared, saying: "What is thy will?" Aladdin replied: "The Sultan, as thou knowest, has broken his promise to me, and the vizier's son is to have the Princess. My command is that to-night you bring hither the bride and bridegroom." "Master, I obey," said the genie. Aladdin then went to his chamber, where, sure enough, at midnight the genie transported the bed containing the vizier's son and the Princess. "Take this new-married man," he said, "and put him outside in the cold, and return at daybreak." Whereupon the genie took the vizier's son out of bed, leaving Aladdin with the Princess. "Fear nothing," Aladdin said to her; "you are my wife, promised to me by your unjust father, and no harm will come to you." The Princess was too frightened to speak, and passed the most miserable night of her life, while Aladdin lay down beside her and slept soundly. At the appointed hour the genie fetched in the shivering bridegroom, laid him in his place, and transported the bed back to the palace. Presently the Sultan came to wish his daughter good-morning. The unhappy Vizier's son jumped up and hid himself, while the Princess would not say a word and was very sorrowful. The Sultan sent her mother to her, who said: "How comes it, child, that you will not speak to your father? What has happened?" The Princess sighed deeply, and at last told her mother how, during the night, the bed had been carried into some strange house, and what had passed there.

Her mother did not believe her in the least, but bade her rise and consider it an idle dream. The following night exactly the same thing happened, and next morning, on the Princess's refusing to speak, the Sultan threatened to cut off her head. She then confessed all, bidding him ask the Vizier's son if it were not so. The Sultan told the Vizier to ask his son, who owned the truth, adding that, dearly as he loved the Princess, he had rather die than go through another such fearful night, and wished to be separated from her. His wish was granted, and there was an end of feasting and rejoicing.

When the three months were over, Aladdin sent his mother to remind the Sultan of his promise. She stood in the same place as before, and the Sultan, who had forgotten Aladdin, at once remembered him, and sent for

her. On seeing her poverty the Sultan felt less inclined than ever to keep his word, and asked his Vizier's advice, who counselled him to set so high a value on the Princess that no man living would come up to it. The Sultan then turned to Aladdin's mother, saying: "Good woman, a sultan must remember his promises, and I will remember mine, but your son must first send me forty basins of gold brimful of jewels, carried by forty black slaves, led by as many white ones, splendidly dressed. Tell him that I await his answer." The mother of Aladdin bowed low and went home, thinking all was lost. She gave Aladdin the message adding, "He may wait long enough for your answer!" "Not so long, mother, as you think," her son replied. "I would do a great deal more than that for the Princess." He summoned the genie, and in a few moments the eighty slaves arrived, and filled up the small house and garden. Aladdin made them to set out to the palace, two by two, followed by his mother. They were so richly dressed, with such splendid jewels, that everyone crowded to see them and the basins of gold they carried on their heads. They entered the palace, and, after kneeling before the Sultan, stood in a half-circle round the throne with their arms crossed, while Aladdin's mother presented them to the Sultan. He hesitated no longer, but said: "Good woman, return and tell your son that I wait for him with open arms." She lost no time in telling Aladdin, bidding him make haste. But Aladdin first called the genie. "I want a scented bath," he said, "a richly embroidered habit, a horse surpassing the Sultan's, and twenty slaves to attend me. Besides this, six slaves, beautifully dressed, to wait on my mother; and lastly, ten thousand pieces of gold in ten purses." No sooner said than done. Aladdin mounted his horse and passed through the streets, the slaves strewing gold as they went. Those who had played with him in his childhood knew him not, he had grown so handsome. When the sultan saw him he came down from his throne, embraced him, and led him into a hall where a feast was spread, intending to marry him to the Princess that very day. But Aladdin refused, saying, "I must build a palace fit for her," and took his leave. Once home, he said to the genie: "Build me a palace of the finest marble, set with jasper, agate, and other precious stones. In the middle you shall build me a large hall with a dome, its four walls of massy gold and silver, each side having six windows, whose lattices, all except one which is to be left unfinished, must be set with diamonds and rubies. There must be stables and horses and grooms and slaves; go and see about it!"

The palace was finished the next day, and the genie carried him there and showed him all his orders faithfully carried out, even to the laying of a velvet carpet from Aladdin's palace to the Sultan's. Aladdin's mother then dressed herself carefully, and walked to the palace with her slaves, while he followed her on horseback. The Sultan sent musicians with trumpets and cymbals to meet them, so that the air resounded with music and cheers. She was taken to the Princess, who saluted her and treated her with great honour. At night the princess said good-bye to her father, and set out on the carpet for Aladdin's palace, with his mother at her side, and followed by the hundred slaves. She was charmed at the sight of Aladdin, who ran to receive her. "Princess," he said, "blame your beauty for my boldness if I have displeased you." She told him that, having seen him, she willingly obeyed her father in this matter. After the wedding had taken place, Aladdin led her into the hall, where a feast was spread, and she supped with him, after which they danced till midnight.

Next day Aladdin invited the Sultan to see the palace. On entering the hall with the four-and-twenty windows with their rubies, diamonds and emeralds, he cried, "It is a world's wonder! There is only one thing that surprises me. Was it by accident that one window was left unfinished?" "No, sir, by design," returned Aladdin. "I wished your Majesty to have the glory of finishing this palace." The Sultan was pleased, and sent for the best jewelers in the city. He showed them the unfinished window, and bade them fit it up like the others. "Sir," replied their spokesman, "we cannot find jewels enough." The Sultan had his own fetched, which they soon used, but to no purpose, for in a month's time the work was not half done. Aladdin knowing that their task was vain, bade them undo their work and carry the jewels back, and the genie finished the window at his command. The Sultan was surprised to receive his jewels again, and visited Aladdin, who showed him the window finished. The Sultan embraced him, the envious vizier meanwhile hinting that it was the work of enchantment.

Aladdin had won the hearts of the people by his gentle bearing. He was made captain of the Sultan's armies, and won several battles for him, but remained as courteous as before, and lived thus in peace and content for several years.

But far away in Africa the magician remembered Aladdin, and by his magic arts discovered that Aladdin, instead of perishing miserably in the cave, had escaped, and had married a princess, with whom he was living in great honour and wealth. He knew that the poor tailor's son could only have accomplished this by means of the lamp, and travelled night and day till he reached the capital of China, bent on Aladdin's ruin. As he passed through the town he heard people talking everywhere about a marvelous palace. "Forgive my ignorance," he asked, "what is the palace you speak of?" "Have you not heard of Prince Aladdin's palace," was the reply, "the greatest wonder in the world? I will direct you if you have a mind to see it." The magician thanked him who spoke, and having seen the palace knew that it had been raised by the Genie of the Lamp, and became half mad with rage. He determined to get hold of the lamp, and again plunge Aladdin into the deepest poverty.

Unluckily, Aladdin had gone a-hunting for eight days, which gave the magician plenty of time. He bought a dozen lamps, put them into a basket, and went to the palace, crying: "New lamps for old!" followed by a jeering crowd. The Princess, sitting in the hall of four-and-twenty windows, sent a slave to find out what the noise was about, who came back laughing, so that the Princess scolded her. "Madam," replied the slave, "who can help laughing to see an old fool offering to exchange fine new lamps for old ones?" Another slave, hearing this, said, "There is an old one on the cornice there which he can have." Now this was the magic lamp, which Aladdin had left there, as he could not take it out hunting with him. The Princess, not knowing its value, laughingly bade the slave take it and make the exchange. She went and said to the magician: "Give me a new lamp for this." He snatched it and bade the slave take her choice, amid the jeers of the crowd. Little he cared, but left off crying his lamps, and went out of the city gates to a lonely place, where he remained till nightfall, when he pulled out the lamp and rubbed it. The genie appeared, and at the magician's command carried him, together with the palace and the Princess in it, to a lonely place in Africa.

Next morning the Sultan looked out of the window towards Aladdin's palace and rubbed his eyes, for it was gone. He sent for the Vizier and asked what had become of the palace. The Vizier looked out too, and was lost in astonishment. He again put it down to enchantment, and this time the Sultan believed him, and sent thirty men on horseback to fetch Aladdin back in chains. They met him riding home, bound him, and forced him to go with them on foot. The people, however, who loved him, followed, armed, to see that he came to no harm. He was carried before the Sultan, who ordered the executioner to cut off his head. The executioner made Aladdin kneel down, bandaged his eyes, and raised his scimitar to strike. At that instant the Vizier, who saw that the crowd had forced their way into the courtyard and were scaling the walls to rescue Aladdin, called to the executioner to stay his hand. The people, indeed, looked so threatening that the Sultan gave way and ordered Aladdin to be unbound, and pardoned him in the sight of the crowd. Aladdin now begged to know what he had done. "False wretch!" said the Sultan, "come hither," and showed him from the window the place where his palace had stood. Aladdin was so amazed he could not say a word. "Where is your palace and my daughter?" demanded the Sultan. "For the first I am not so deeply concerned, but my daughter I must have, and you must find her or lose your head." Aladdin begged for forty days in which to find her, promising if he failed to return at suffer death at the Sultan's pleasure. His prayer was granted, and he went forth sadly from the Sultan's presence.

For three days he wandered about like a madman, asking everyone what had become of his palace, but they only laughed and pitied him. He came to the banks of a river, and knelt down to say his prayers before throwing himself in. In doing so he rubbed the ring he still wore. The genie he had seen in the cave appeared, and asked his will. "Save my life, genie," said Aladdin, "and bring my palace back." That is not in my power," said the genie; "I am only the Slave of the Ring; you must ask him of the lamp." "Even so," said Aladdin, "but thou canst take me to the palace, and set me down under my dear wife's window." He at once found himself in Africa, under the window of the Princess, and fell asleep out of sheer weariness.

He was awakened by the singing of the birds, and his heart was lighter. He saw plainly that all his misfortunes were owing to the loss of the lamp, and vainly wondered who had robbed him of it.

That morning the Princess rose earlier than she had done since she had been carried into Africa by the magician, whose company she was forced to endure once a day. She, however, treated him so harshly that he dared not live there altogether. As she was dressing, one of her women looked out and saw Aladdin. The Princess ran and opened the window, and at the noise she made, Aladdin looked up. She called to him to come to her, and great was the joy of these lovers at seeing each other again. After he had kissed her Aladdin said: "I beg of you, Princess, in God's name, before we speak of anything else, for your own sake and mine, tell me what has become of an old lamp I left on the cornice in the hall of four-and-twenty windows when I went a-hunting." "Alas," she said, "I am the innocent cause of our sorrows," and told him of the exchange of the lamp. "Now I know," cried Aladdin, "that we have to thank the African magician for this! Where is the lamp?" "He carries it about with him," said the Princess. "I know, for he pulled it out of his breast to show me. He wishes me to break my faith with you and marry him, saying that you were beheaded by my father's command. He is forever speaking ill of you, but I only reply by my tears. If I persist, I doubt not but he will use violence." Aladdin comforted her, and left her for a while. He changed clothes with the first person he met in the town, and having bought a certain powder returned to the Princess, who let him in by a little side door. "Put on your most beautiful dress," he said to her, "and receive the magician with smiles, leading him to believe that you have forgotten me. Invite him to sup with you, and say you wish to taste the wine of his country. He will go for some, and while he is gone I will tell you what to do." She listened carefully to Aladdin and when he left her, arrayed herself gaily for the first time since she left China. She put on a girdle and head-dress of diamonds and seeing in a glass that she was more beautiful than ever, received the magician, saying, to his great amazement: "I have made up my mind that Aladdin is dead, and that all my tears will not bring him back to me, so I am resolved to mourn no more, and have therefore invited you to sup with me; but I am tired of the wines of China,

and would fain taste those of Africa." The magician flew to his cellar, and the Princess put the powder Aladdin had given her in her cup. When he returned she asked him to drink her health in the wine of Africa, handing him her cup in exchange for his, as a sign she was reconciled to him. Before drinking the magician made her a speech in praise of her beauty, but the Princess cut him short, saying: "Let us drink first, and you shall say what you will afterwards." She set her cup to her lips and kept it there, while the magician drained his to the dregs and fell back lifeless. The Princess then opened the door to Aladdin, and flung her arms around his neck; but Aladdin went to the dead magician, took the lamp out of his vest, and bade the genie carry the palace and all in it back to China. This was done, and the Princess in her chamber felt only two little shocks, and little thought she was home again. The Sultan, who was sitting in his closet, mourning for his lost daughter, happened too look up, and rubbed his eyes, for there stood the palace as before! He hastened thither, and Aladdin received him in the hall of the four-and-twenty windows, with the Princess at his side. Aladdin told him what had happened, and showed him the dead body of the magician, that he might believe. A ten days' feast was proclaimed, and it seemed as if Aladdin might now live the rest of his life in peace; but it was not meant to be.

The African magician had a younger brother, who was, if possible, more wicked and more cunning than himself. He travelled to China to avenge his brother's death, and went to visit a pious woman called Fatima, thinking she might be of use to him. He entered her cell and clapped a dagger to her breast, telling her to rise and do his bidding on pain of death. He changed clothes with her, coloured his face like hers, put on her veil, and murdered her, that she might tell no tales. Then he went towards the palace of Aladdin, and all the people, thinking he was the holy woman, gathered round him, kissing his hands and begging his blessing. When he got to the palace there was such a noise going on round him that the Princess bade her slave look out the window and ask what was the matter. The slave said it was the holy woman, curing people by her touch of their ailments, whereupon the Princess, who had long desired to see Fatima, sent for her. On coming to the Princess the magician offered up a prayer for her health and prosperity. When he had done the Princess made him sit by her, and begged him to stay with her always. The false Fatima, who wished for nothing better, consented, but kept his veil down for fear of discovery. The princess showed him the hall, and asked him what he thought of it. "It is truly beautiful," said the false Fatima. "In my mind it wants but one thing." And what is that?" said the Princess. "If only a roc's egg," replied he, "were hung up from the middle of this dome, it would be the wonder of the world."

After this the Princess could think of nothing but the roc's egg, and when Aladdin returned from hunting he found her in a very ill humour. He begged to know what was amiss, and she told him that all her pleasure in the hall was spoilt or want of a roc's egg hanging from the dome. "If that is all," replied Aladdin, "you shall soon be happy." He left her and rubbed the lamp, and when the genie appeared commanded him to bring a roc's egg. The genie gave such a loud and terrible shriek that the hall shook.

"Wretch!" he cried, "is it not enough that I have done everything for you, but you must command me to bring my master and hang him up in the midst of this dome? You and your wife and your palace deserve to be burnt to ashes, but that this request does not come from you, but from the brother of the African magician, whom you destroyed. He is now in your palace disguised as the holy woman, whom he murdered. He it was who put that wish into your wife's head. Take care of yourself, for he means to kill you." So saying, the genie disappeared.

Aladdin went back to the Princess, saying his head ached, and requesting that the holy Fatima should be fetched to lay her hands on it. But when the magician came near, Aladdin, seizing his dagger, pierced him to the heart. "What have you done?" cried the Princess. "You have killed the holy woman!" "Not so," replied Aladdin, "but a wicked magician," and told her of how she had been deceived.

After this Aladdin and his wife lived in peace. He succeeded the Sultan when he died, and reigned for many years, leaving behind him a long line of kings.

Chapter 8: Miscellaneous Things

8.1 Interesting Web Pages

Arabian Names can be found at the following web address:

<http://www.lpl.arizona.edu/~kimberly/medance/medance.html>

From Jason Griggs <jgriggs@dental.ufl.edu>

You can get a rather large list of Arabian character/place names off my web page.

<http://biomat.dental.ufl.edu/~jason>

From Joseph Hocking <comaman@connix.com>

Hi, name's joe. I happen to love al-qadim and have actually started some Netbooks of my own based on Al-quadim, including a short story based on my character and a list of new spells he researched. When I am finished with those, you can link to those pages.

(my main page is <http://www.connix.com/~comaman> , but I doubt I can finish them anytime within the next couple of months.)

Short stories: Najib's Letters Home, The Tale of Anwar

<http://www.1stresource.com/~mistered/dnd.htm>

Introduction of the Zakharan world, only text-based

<http://www4.ncsu.edu/eos/users/e/ebur/WWW/alqadim.html>

You can get the whole book Arabian Nights under:

<gopher://gopher.vt.edu:10010/02/56/1>

Here is an overview of about 40 Arabian Nights stories from the translation of Sir Richard Francis Burton.

http://www.techfak.uni-bielefeld.de/techfak/ags/ti/personen/mfreeric/m/an/a_night_0.html

One place to download the incredible Al-Qadim Netbook

http://www.users.globalnet.co.uk/~cheesy/u_adnd.html

8.2 New Mystic of Nog-Abilities

Battle Prowness

From: ZAKANY@aol.com

These mystics think of themselves as warriors, hence many of their special abilities are melee-oriented.

Unfortunately, their THAC0 is that of a spell caster.

In order to rectify that problem, we've agreed on the ability for a mystic to better his THAC0 through expending spell levels.

The first THAC0 point costs one spell level, the second costs two, and the third THAC0 adjustment costs three spell levels, etc.

Granted, this makes the 'true target' ability somewhat less attractive until 'battle prowess' is taken once or twice - but it helps the mystic live up to his heritage as a warrior to be feared.

Chapter 9: TSR's Product List

With submissions from: ZAKANY@aol.com, brents@ix.netcom.com (Brent Stroh), Jamie Nossal <jnossal@ruf.rice.edu>, Arielle<s302728@student.uq.edu.au> and holli@pips01.informatik.uni-mannheim.de

Al-Qadim(R) Arabian Adventures Sourcebook (TSR2126, \$18.00)

The Al-Qadim(R) adventure setting describes the folklore, legends, traditions, and mythology of fabled Arabia. Journey and adventure in the land of Sinbad, Ali Baba and the Arabian Nights.

MC13, Monstrous Compendium, Al-Qadim(R) Appendix (TSR2129, \$10.95)

Meet the ferocious monsters and beasts of fabled Arabia in 64 pages packed with terrors ready to challenge the characters in your *Al-Qadim* campaign.

Al-Qadim - Land of Fate Boxed Set (TSR1077, \$20.00)

Travel across the deserts is treacherous, and this boxed set details the people and perils of fabled Arabia. Contains poster-size maps of the land of the desert and booklets describing the people and their rulers.

City of Delights (TSR1091, \$20.00)

The mightiest city of the Land of Fate comes to life in this accessory and adventure. All character levels.

The Complete Sha'ir's Handbook (TSR2146,\$18.00)

Discover secrets about genies, find new kits, new proficiencies, new sorcerous societies and new spells!

ALQ1, Golden Voyages (TSR9366, \$18.00)

The sourcebox is filled with Sinbad-style adventures on the high seas. Players are pitted against nature and the magical monsters of the deep, while exploring a mysterious chain of islands to find a great lost treasure.

ALQ2, Assassin Mountain (TSR9431, \$18.00)

Adds the lair of the Everlasting, the most deadly brotherhood in the Land of Fate, to AL-QADIM adventures. Assassin Mountain - pretty cool, the PCs run afoul of holy slayers. Works best if the various bits from this set are mixed into a regular campaign rather than run all at once. Details a holy slayer retreat rife with politics, intrigue and (heh) backstabbing. Finishes with more of a political/role-playing adventure rather than the old frontal assault. An accessory and adventure for character levels 5-8.

ALQ3, A Dozen and One Adventures (TSR9432, \$18.00)

A collection of thrilling short adventures for use in the AL-QADIM campaign setting. Character levels 2-10.

ALQ4, Secrets of the Lamp (TSR9433, \$18.00)

A complete survey and exploration of the genies in the Land of Fate and their world. This includes detail with some information on the Genies Elemental Planes, even more than in the Manual of the Planes. The three scenarios all involve travel to the genie's home planes and were quite good as I recall, especially the journey to the City of Brass.

Ruined Kingdoms (TSR9440,\$18.00)

Stop the raising cult of the Geomancers. You must journey into the jungles. The box can be started at 3rd-5th level, it's last chapter is for a party around 12th level.

In my opinion, it is the best box for Al-Qadim. It's wonderful storyline is enough for a whole campaign. You can also read my additional Geomancers in Section 5.1.

Corsairs of the Great Sea (TSR9449,\$18.00)

Caravans (TSR9459,\$18.00)

The 64-page Adventure Book consists 6 episodes:

Episode 1. Solving the mystery of a flaking tent brings the PCs to the attention of Fahad al-Zakir, one of Tajar's wealthiest and most revered dignitaries. Fahad hires the PCs for an expedition that will take them across the High Desert to the Pir of Ghuls. Their mission: to locate and retrieve Fahad's missing fiancée, Sita, whom Fahad has not seen in more than half a century and whom he still dearly loves.

Episode 2. The episode details the party's trek across the High Desert, fraught with scheming genies, suspicious strangers, and ferocious monsters.

Episode 3. The party meets an eccentric mystic who gives them access to a powerful magic item, but only if they help him deal with a bizarre entity from another world.

Episode 4. At a military camp deep in the High Desert, the party becomes embroiled in an ancient feud between two warring tribes and meets a sorcerer with a deadly secret.

Episode 5. An investigation of Vahtov, the village where Sita was last seen, leads to an ancient crypt and an alliance with a mysterious shapeshifter.

Episode 6. A deadly confrontation in a fiery palace beneath the Pit of the Ghuls determines the fate of Fahad's lost love.

Cities of Bone (TSR9467,\$18.00)

It is a collection of 6 unrelated adventures that are mostly set in tombs. You *can* connect a few of the adventures together. The adventures are:

Suitable Donations: Set in the Pearl Cities area. I haven't run this low level adventure, yet. It would be a good supplement to Caravans.

The Treasure Pit: Also set in the Pearl Cities area. A low-to-mid level adventure.

The Genies' Terror: Can be located in any wadi (dried up river bed). A mid-level romp that lets you introduce a powerful scimitar (Cyclone of the Four Quarters) to the party.

The Shattered Statue: A mid-level adventure set on the desert side of the Furrowed Mountains. A *very good* addition to A Dozen and One Adventures (the PCs pass right by this area on their way to/from Krak al-Niraan). I liked this adventure. It helps to embellish it with pictures of real places very similar to Sokkar.

Court of the Necromancers: A high level adventure (higher than they suggest, if you have reckless PCs). Also, this has to be my favorite adventure to date! Set deep in the Grey Jungle, makes a wonderful addition to the Ruined Kingdoms box.

Idolatry: A high level adventure (mid-level if you skip the magical wood gathering, like I did). Run shortened, it adds to A Dozen and One Adventures (again, the PCs are passing by, on their way to or from Al-Anwahr). The only problem I have is that I now have two PCs that worship the idol of Ishistu (yes, they are Shorn).

While they were taken away from the catacombs, they still retain their newfound religion. In fact, the affected PCs have talked about building a shrine to Ishistu in Dihliz (or even Ysawis, if they liberate it).

Cities of Bone is an excellent boxed set to get for adding to other campaign boxes. Not only does it add to the Ruined Kingdoms adventures, but The Shattered Statue and The Genies' Terror add to A Dozen and One Adventures quite nicely. Idolatry can be a good addition to either A Dozen and One or the Ruined Kingdoms campaigns (or even as a bridge between the two). Finally, the adventures Suitable Donations and The Treasure Pit can be added easily to Caravans.

Reunion (TSR 9584, by Jackie Cassada & Nicky Rea. \$9.95, 32 pages)

The new RPGA Al-Qadim module *Reunion* published by TSR arrived in my local game store this week and I snatched it up quickly (voting with my pocketbook for more Al-Qadim...). Below is a first impressions review of the product.

The plot revolves around the attempts of three different groups from a desert tribe who were captured to attain their freedom and return to their ancestral home. Each group is imprisoned separately and each chapter of the adventure revolves around the escape efforts of a different group. The groups are the men, women, and children of the tribe of Altair.

The product is well laid out and visually appealing, although at 32 pages seems somewhat light. Since some significant areas of this module as described as "freewheeling" and "fantastic" I would expect that it requires a reasonably experienced DM to evoke the atmosphere that is desired. There are some good role-playing tips at the beginning, but they could have been more liberally interspersed if this was aimed at novice DMs. I like the feel that they try to evoke, so I feel comfortable with it, although it may not suit everyone. It is not a module for a DM who likes to just read the boxed text and say "what do you do?"

Some DMs I know wouldn't use this module because they don't allow cross gender play due to the problems some players have effectively doing so. I only allow this with experienced players. If you trust all your players to cross genders and be adequately play their roles and have fun doing so, then this isn't a down check.

There was one very frustrating omission in the product which would have made it difficult to run. The authors do not specify the levels for which the scenario is designed, although the foes are clearly designed to balance a certain number of character-levels. While I have a feel for it, I haven't playtested it so I would feel uncomfortable guessing.

I also felt that the third section was anti-climatic. I would run the first chapter, the third chapter, and then the second chapter. Other than that, I was pleased with the organization.

Because the adventure requires that all the characters are members of a particular tribe and because the players play a different character in each chapter, it is not very suitable to existing Al-Qadim characters. This is not surprising in an RPGA tournament round, and is very useful if the adventure is going to be used to introduce Al-Qadim, it's world, values, monsters, and concepts to new players. It does mean that a DM would have some work ahead of himself if sie wanted to adapt the adventure for campaign use.

There is plenty of opportunity to adapt the adventure for campaign use, either with the original premise (all are members of a captured tribe, men women and children are segregated and have separate adventures getting home) or with a modified premise sculpted to suit existing characters. I think this is a great advantage. The adventure, like most tournament adventures, seems to be designed to be run in a short (2.5-4 hour) slot. Since there are dealings with genies, cross desert travel, and city dealings, almost any area of interest can be expanded upon for more adventuring possibilities. Numerous Al-Qadim products could be incorporated, such as *Cities of Bone* or *Assassin Mountain*. I might want to run a longer version alternating characters every session. I think this could be stretched to about a 10 session adventure pretty easily, with the last session a free-for-all including all three of each Player's characters.

Summary: The product is well thought out and well written and if it suits your talents and needs is a good buy. If you're an experienced AD&D DM interested in Al-Qadim and are looking for a good introduction for your players or if you're an experienced Al-Qadim DM looking for adventures for Desert Nomads, this is a good product. Let's hope that WoTC gets the message that Al-Qadim is a valuable, viable campaign setting that should be resurrected.

Wonders of the Land of Fate (Dragon #179, from Jeff Grubb)

Magic item tables and descriptions for Al Qadim. A later version (though, in some ways not as extensive) appeared in the LAND OF FATE boxed set.

Campaign Journal: Scimitars Against the Dark (Dragon #198, from Wolfgang Baur)

A slightly different approach to Al Qadim. This article details a darker setting for Al Qadim, appropriately named "Dark Arabia". New kits, proficiencies, spirit powers and sample plots are included, as well as a monster list, and a new monster, the Zakharan Kraken.

The City of Lofty Pillars (Dragon # 201, from Steve Kurtz)

Iram of Arabian legend, a city in the mysterious Realm of Dreams is described. Included are adventure hooks and a campaign story line.

Campaign Journal: Arabian Adventures Galore! (Dragon #202, from Gregory W. Detwiler)

An outline of five different directions for an Al Qadim campaign to take.

Time in a Bottle (Dragon #208)

A short story about opening a Genie prison-bottle.

Topkapi Palace (Dragon #211)

A palace visited by Steve Kurtz.

Ecology of the Bird Maiden (Dragon # 218, from Paul Culotta)

As the title suggests, an article dealing with Zakhara's answer to the Swanmay.

Campaign Classics: Magical Sands of Zakhara (Dragon #226)

Twelve magical sands ready for usage.

The Assassin Within (Dungeon #47, from Paul Culotta)

Protect a college professor from a Holy Slayer of Kor.

For levels 3-7, about 20 party level.

The Object of Desire (Dungeon #50, by Gary O'Connell and Lucya Szachnowski)

This D&D Adventure is not an Al-Qadim adventure, but an arabian adventure and can easily be used.

The adventurers must protect a princess on a ship voyage. But she gets kidnapped by a cursed mage...

For 4-6 characters of level 5-8, about 35 party level.

The Last Oasis (Dungeon #51, from Peter Aberg)

A intriguing adventure where the PCs get into a desert storm, find themselves in the borderland, the land between life and death, and race against time to reenter the land of the living.

For levels 1-4, about 12 party level.

The Rose of Jumlat (Dungeon #57, from Jeroen Grasdyk)

The PCs work as caravan guards for a beautiful young woman and a gem with a terrible curse.

For 3+ PCs of levels 3-7, about 22 levels total.

Blood & Fire (Dungeon #63, from John Baichtal)

Find the missing young heir of Qaybar. Make a voyage into the Great Desert, seek the old vizier in the Khaldun Oasis and finally travel to the Valley of Mist and fight against the infamous Brotherhood of True Flame to rescue the heir from the Ivory Towers.

For 5-7 PCs of levels 7-9, about 48 total levels.

Anauroch (TSR 9320, FR 13, \$10.95, by Ed Greenwood)

I think it can be used for an arabian campaign. But it is very difficult to integrate completely into the Zakharan setting. It has a description of the beduins living there, many descriptions of locations, and many spells (already known from the Arabian Adventures book). It has various Realms creatures and groups interacting in the desert e.g. the Zhentarim.

Rary, the Traitor (TSR 9386, WGR3, \$9.95)

Greyhawk accessory.. Arabian (= desert) flavor. Rary escaped after killing the Circle of Eight. Now he is new in the Bright Desert... This accessory has a describes a few locations and persons living there.

And in the tower of Rary there is this incredible room with 4 Dergoloths, 3 Mezzoloths, 6 Aerial Servants, 1 Pisoloth and 1 Ultroloth worth all in all 408.000 experience points...

Day of Al'Akbar (TSR 9178, \$8.00, for 5-10 char. of level 4-8)

Start a revolution in a beggar-controlled city of Khaibar and stop the caliph. Journey through the sewers of Khaibar, seek the tomb of the deceased Sultan and finally fight the caliph in the new sultan's palace.

Desert of Desolation (TSR 9199, I 3-5, \$14.00, for levels 5-10, by Hickman & Hickman)

Great ongoing campaign setting. Visit the desert and stop a great evil (= Efreeti) by passing through the desert and various tombs of a great sorcerer to summon a creature of goodness. Can easily be used in Zakhara.

Chapter 10: Glossary of Arabian Nights Terms

From: Stacy Stroud <sstroud@uky.campus.mci.net>

RELIGION

Ahl al-Kitab: "People of the Book"; refers collectively to those non-Muslims who have received some part of Allah's written revelation (i.e., Jews and Christians, although Hindus are included by some because of their Vedas).

Alim: One of the class of Muslim religious scholars--the "guardians of tradition." The plural is *ulama*.

Allah: The deity of Islam (as well as of Judaism and Christianity). The word means simply "the god" in Arabic, indicating that no other god exists.

Ayatollah: Shi'a title for a highly esteemed religious teacher and administrator.

Baraka: Blessing, the condition of being blessed. *Baraka* includes a certain amount of charisma as well as an ability to pass on good fortune (and sometimes physical healing) to others.

Caliph: The (theoretical) ruler of all Muslims, successor to Muhammad and "Commander of the Faithful."

Da'is: An initiate of the Isma'ili cult.

Dervish: A wandering or monastic Sufi. Also called a fakir.

Dhimmi: "Protected" non-Muslims.

Din: "Faith," a common component of names, such as the well-known "Aladdin" (a contraction of "Ala ad-Din," or "Glory of the Faith").

Eid al-Adha: "Feast of the Sacrifice," a festival held on the last day of the annual pilgrimage to Mecca.

Eid al-Fitr: "Feast of the Fastbreaking," a festival held on the first day of the month of Shawwal, which follows Ramadan, the month of fasting.

Fakir: A wandering or monastic Sufi. Also called a dervish.

Feda'is: A suicide assassin for the radical Isma'ili cult; the plural is *fedayin*.

Hadith: The body of Islamic tradition, consisting of those sayings and actions of the Prophet which have been handed down to the present along a chain of trusted witnesses. Hadith is consulted when the Qur'an is silent on some matter of law or custom.

Hajj: The pilgrimage to Mecca which every adult male Muslim must make once in his life if at all possible.

Hajji: One who has completed the *hajj*, as indicated by the wearing of a green turban. It is a title of high honor.

Halal: Rules similar to Jewish kosher law, governing the slaughter of animals and prohibiting pork to Muslims.

Hazrat: Adjective meaning "holy."

Hijra: Also **Hegira**. The emigration of Muhammad and his closest followers from Mecca to Yathrib (Medina) in the year 622 of the Christian calendar. This event is the starting-point for the Muslim calendar.

Houri: One of the beautiful and seductive maidens who will attend the men who achieve Paradise, according to the Qur'an. An earthly woman who is judged to be extremely beautiful and alluring may also be called a *hour*i.

Iblis: The name of the Evil One, according to Islam. Either an angel or a jinni (the accounts are not clear) who refused to bow down before Adnan (Adam) and was cast out of Allah's presence to become His great Adversary, *Shaitan* or Satan.

Illahi: Adjective meaning "divine."

Imam: In Sunni Islam, the prayer leader of a mosque. In Shi'a Islam, one of the line of **true** caliphs, the rightful successors of Muhammad's son-in-law `Ali.

Islam: "Submission"; the name for the religion founded by the Prophet Muhammad. Its adherents are called Muslims.

Isma'ili: A minority cult of Shi'a Islam, known as the "Sevens" because they reject the last five caliphs accepted by most Shi'i ("Twelvers"), declaring that Isma'il was the seventh and last true caliph and imam. They seek to replace the caliphate with a communal system, and are not above using extreme means to achieve their revolutionary aims.

Jahiliya: "Age of Ignorance," a reference to the time before Islam.

Jihad: "Struggle," the effort to spread Islam throughout the world. Most commonly refers to the most spectacular form of that effort, the all-out holy war.

Kaaba: The temple in Mecca which Muhammad stripped of its idols and dedicated to Allah. Enshrined in the Kaaba is a cube of black stone which is said to have fallen to earth from the hand of Allah. It was found by Ibrahim and Isma'il (Abraham and Ishmael), who established the shrine.

Kafir: An unbeliever, one who is not a Muslim.

Khawarij: "Seceder"; a member of an early, puritanical Muslim sect which wholeheartedly embraced *jihād*.

Kismet: Fate or destiny, the force which orders events in accordance with the will of Allah. One's fate is generally held to be inescapable; it is how one **reacts** to *kismet* that determines one's moral standing.

Mahdi: A messianic figure awaited by adherents to some sects of Islam.

Minaret: The tower of a mosque, used for the Call to Prayer.

Mosque: A place of common prayer for Muslims.

Mubarak: Adjective meaning "blessed." Occasionally used in names.

Muezzin: The individual who summons faithful Muslims to prayer at the appointed times.

Mullah: Unofficial title of honor for an esteemed community leader and teacher.

Mumin: Adjective meaning "faithful," often used in names. The plural, *muminin*, is often used to refer to "the Faithful" as a whole.

Murid: A disciple or follower, often used of Sufis who follow a particular master.

Murshid: A master or guide, often used of Sufi leaders.

Muslim: "One who submits," an adherent of Islam.

Nabi: A prophet.

Qur'an: The holy book of Islam; also spelled "Koran." The original Qur'an is said to be kept in Heaven; its words were transmitted to Muhammad by the angel Jibril (Gabriel). It is the final revelation of Allah, the completion and correction of the revelations given to the Jews and Christians (which were distorted by human copyists).

Ramadan: The ninth month of the Muslim calendar, during which good Muslims are required to abstain from food and sexual intercourse between sunrise and sunset.

Shaitan: "Adversary," the Arabic equivalent of the Hebrew "Satan." Name for Iblis after his fall.

Shi'a: The principal minority sect of Islam, who regard the heirs of `Ali as the true caliphs; they reject the other caliphs as well as the Sunni political and legal institutions.

Shi'at `Ali: "Party of `Ali," the group which supported Muhammad's son-in-law `Ali rather than his father-in-law Abu Bakr as caliph after the Prophet's death. The Shi'a branch of Islam is descended from them.

Sidi: "Lord," sometimes used as an Islamic equivalent for the European title "Saint."

Sufi: A follower of Islam's mystic tradition. Like mystics of other faiths, Sufis seek insight into Truth through meditation and isolation from worldly concerns. Truly dedicated Sufis are known as dervishes or fakirs.

Sunna: The practice or tradition of the community of believers.

Sunni: The majority branch of Islam, which recognizes the line of caliphs beginning with Abu Bakr and continuing to the present day as legitimate; they developed the body of orthodox Muslim tradition (*sunna*) for which their group is named and which distinguishes them from the Shi'a branch.

Surah: One of the sections into which the Qur'an is divided.

Twelvers: Major division of the Shi'a branch of Islam. They recognize twelve legitimate caliphs or imams in the line of `Ali. The line then died out, but many Twelvers believe that the true imam will one day reveal himself as the Mahdi.

Umma: "Community." Used to refer to Muslims as a whole, though it can also refer to other kinds of communities.

ARABIAN NIGHTS TERMS: POLITICS AND SOCIETY

`Abbasid: The dynasty, descended from Muhammad's uncle `Abbas, which has held the caliphate for the past fifty years. Their capital city is Baghdad.

Aghlabid: The dynasty which recently took power in Tunisia, Sicily, and eastern Algeria. Their rule is semi-autonomous, but they acknowledge the supremacy of the caliph in Baghdad.

Aksakal: "White beard"; a tribal or village elder.

Batir: A thief, especially a horse or camel thief.

Bedouin: A nomad desert tribesman of Arabia; Bedouins live by hunting and raiding.

Beni: Term meaning "sons of..." Applied collectively to a tribe, group, or family which is descended from a well-known or highly-esteemed ancestor. (The Jews, for example, are often referred to by Muslims as the *Beni Israel*.)

Berber: A desert tribesman of the Sahara in North Africa.

Cadi: A magistrate or judge.

Dar al-Harb: "House of War"; term used for that part of the world which has yet to be brought under Muslim rule.

Dar al-Islam: "House of Submission"; term used for that part of the world which has already been brought under Muslim rule.

Daylami: A people from the mountainous region of northwest Persia, south of the Caspian. Noted as rebellious and tough, and often employed as mercenary infantry. Efforts to convert them to Islam have as yet met with little success.

Diwan: Literally, "list." From there, the meaning evolved to describe a collection or anthology of writings, then an office or government department which might make use of such a collection; and then a sofa ("divan") such as might be found in an office.

Effendi: A title of respect, often used by a servant or slave to refer to a master.

Emir: Variant of 'amir (see the Military list) used for military commanders who rule their own provinces.

Eunuch: A castrated slave, generally employed as a harem guard.

Fellah: A farmer; the plural is **fellahin**.

Hakim: A "sage"--a wise scholar, physician, and spiritual guide. Often a wanderer. The ideal Muslim intellectual.

Harem: Collective term for the wives and concubines of a man. Also, the area of a ruler's or rich man's dwelling (the poor cannot afford such luxuries) in which the women are secluded.

Idrisid: The ruling dynasty of Morocco. The Idrisids do **not** consider themselves vassals of the `Abbasid caliph in Baghdad.

Maghrib: Northwest Africa, including Morocco, Algeria, and Tunisia. Also **Mogreb**.

Malik: Arabic for "king." The fashionable term for a monarch at present is **sultan**, which actually means "authority."

Mawla: A "client" people, subservient to and protected by a conquering Arab tribe. The Persians could be considered such, at present.

Moor: A person of mixed Arab and Berber descent.

Mufti: An expert legal advisor.

Ra'is: "Head"; the mayor or civil administrator of a city, or the captain of a ship. Alternative title: **vali** or **wali**.

Sayyid: A person of noble blood, usually one of the Prophet's tribe and family. An alternative term is **sharif**.

Shah: Persian term for a ruler or king.

Shah-in-shah: Persian term for an emperor or high king.

Shari'a: "Straight path"; Islamic law as laid down in the Qur'an. Laws and customs not specifically given in the Qur'an, but traced to the sayings or actions of Muhammad, are classed as **hadith**.

Sharif: A person of noble blood, usually one of the Prophet's tribe and family. An alternative term is **sayyid**.

Sheikh: A tribal or village leader, or a Sufi teacher.

Sidi: A term of respect, roughly equivalent to "sir" or "lord." Used **very** frequently when speaking to social superiors.

Sultan: The ruler of a state or city-state, roughly equivalent to a European king and owing allegiance only to the caliph. The feminine is **sultana**. From the Arabic for "authority."

Tuareg: One of a desert-dwelling people of North Africa, noted for their pride and secretiveness, and for the blue veils worn by their menfolk.

Turcoman: A Turkish Muslim (not so common at this time, since Asia Minor is held by the (Christian) Byzantine Empire).

Umayyad: The dynasty of caliphs which ruled from the murder of `Ali in 39 AH (AD 661) until their overthrow by the `Abbasids in 128 AH (AD 750). A Umayyad "caliph" still rules Muslim Spain.

Vali: Arabic for "ruler." Sometimes used instead of **ra'is** to denote the administrator of a city. Alternative spelling **wali**.

Vizier: An official adviser to a ruler. Also spelled "vizir" or "wazir."

ARABIAN NIGHTS TERMS: FOOD AND DRINK

Berkouk: A pellet of sweetened rice.

Couscous: A lamb stuffed with almonds and raisins and roasted whole.

Fatta: A dish of eggs and carrots.

Qumiz: Fermented mare's milk, drunk by desert horsemen.

Sherbet: A drink of watered fruit juice and sugar.

Tharid: A dish of meat and bread in broth; favorite food of the Prophet.

CLOTHING AND ORNAMENTATION

- Agal:** The cord used to bind a headcloth in place.
Attar: An essential oil made from flower petals (especially roses). Also, a seller of perfumes and medicines.
Burnouse: A cloaklike garment with a hood attached.
Caftan: A long gown with sleeves, usually made of silk.
Chador: The all-enveloping veiled dress for women, rarely seen in the 800s.
Djellaba: A hooded, baggy robe for outdoor wear.
Djibbah: A topcoat.
Fez: Felt cap in the shape of a flat-topped cone, named for the city in Morocco where these caps are made.
Haik: The combined headcloth and face mask worn in the desert.
Henna: A thorn-shrub and the reddish stain made from it.
Kaffiyeh: The shawl worn over the head (instead of a turban) by Bedouin men, and by many Muslim women.
Kohl: Antimony powder used by Middle Eastern women to darken the area around the eyes. From this, somehow, is derived the word "alcohol" (*al-kohl*).
Paranja: A woman's loose dress.
Tiraz: A cloth armband decorated with writing (often religious); sometimes used as an amulet.
Turban: Traditional headgear of city-dwelling Arab males, consisting of a strip of cloth wound repeatedly around a small cap.
Yashmak: A woman's veil.

TRAVEL--TRANSPORT, SHELTER, ETC.

- Arwat:** An inn.
Bassourab: A hooped camel tent in which women travel.
Caravanserai: A "motel" for those traveling by caravan.
Casbah: In North African towns, a citadel and the area around it.
Dar: A house.
Dhow: A sailing ship.
Djemel: A baggage camel.
Felucca: An oared ship.
Girba: A waterskin; four are usually carried on each camel in a caravan.
Howdah: A seat for riding on the back of a camel or an elephant.
Khurjin: Saddlebags.
Krak: A castle or citadel.
Mahout: An elephant driver.
Mehara: A finely-bred racing camel; the plural is *mehari*.
Mehariste: One who rides a mehara.
Palanquin: A curtained litter on poles, carried by hand.
Rabat-bashi: An innkeeper.
Serai: A shelter; thus, a "caravanserai" is a shelter for caravans.
Yurt: A semipermanent tent used by desert-dwellers.

TERRAIN AND WEATHER

- Kavir:** Salt desert.
Sahra: Wilderness (origin of "Sahara," perhaps?).
Sirocco: The south wind, or a windstorm coming from the south.
Tel: A hill.
Wadi: A river or stream, or the empty bed thereof.

ARABIAN NIGHTS TERMS: ARMS, ARMOR, AND MILITARY TERMS

- Aina:** Circular plate reinforcement for light body armor (from the Persian word for "mirror").
- Al-Qutun:** Padded cloth body armor (from the Arabic for "cotton").
- Amir:** A military officer, roughly equivalent to a European knight. A city garrison is generally headed by an amir.
- Automatic Fire:** Not an Arabic term, obviously, but it is an Arabic concept. "Automatic fire" is a variant of Greek fire (see below) which can be prepared so as to ignite spontaneously in the presence of sufficient light, heat, or moisture.
- Ayyar:** A band of independent warriors or adventurers. Though all Ayyar claim to follow an honor code called *futuwwa*, they actually range in character from chivalrous brotherhoods to gangs of street brawlers.
- Char aina:** A segmented plate corselet, worn over mail (from the Persian for "four mirrors").
- Corsair:** A privateer or pirate.
- Furusyya:** Horsemanship; military/hunting skills.
- Futuwwa:** The honor code embraced by the Ayyar bands.
- Ghazi:** A warrior of Islam; one who does battle for the faith.
- Ghulam:** A slave-soldier in the service of a ruler.
- Goum:** A light cavalryman.
- Greek Fire:** Highly inflammable liquid whose flames cannot be extinguished with water.
- Jambiya:** A double-edged dagger.
- Jihad:** In the military sense, a war fought to spread Muslim rule.
- Kontos:** Greek (Byzantine) term for a long spear sometimes used by Arab warriors.
- Mamluk:** Another term for a slave-soldier.
- Mujahed:** Another term for a holy warrior, one who engages in **jihad**.
- Nawak:** A type of crossbow.
- Pasdar:** A guard. The plural is **pasdaran**.
- Qalachur:** A curved, two-edged longsword, Asiatic in origin.
- Qaws ar-Rikab:** A stirrup crossbow.
- Razzia:** A tribal raid, usually for livestock.
- Rumh:** A short lance or long spear.
- Saif:** A straight longsword used by early Arab troops.
- Scimitar:** A short, curved sword with the convex edge sharpened.
- Sejah:** An army.
- Spahi:** A horseman of the desert tribes.
- Tufenk:** Also called a "fire-siphon," this is a weapon designed to spray flaming liquids at an enemy. Tufenks range from simple blowpipes to primitive pump-action "flamethrowers."

MAGIC AND MAGICAL CREATURES

- Feisha:** An amulet or charm against evil.
- Ghul:** A jinni of the weakest sort; the feminine is **ghuleh**. Ghuls inhabit the desert wastes and relish the taste of human flesh.
- Ifrit:** A very powerful and fearsome sort of jinni; the feminine is **ifriteh** and the plural is **afarit**. Most **afarit** are evil, hunting humans for food and sport.
- Jann:** A jinni of the most common sort, more powerful than a ghul but less powerful than an ifrit or marid. Most of the benevolent jinn are of this type.
- Jinni:** A nonhuman spirit-being created from smokeless fire. The plural is **jinn** and the feminine, **jinniyeh**. The jinn are free-willed beings just as humans are; many are evil, but some are good Muslims. King Suleiman (Solomon) imprisoned many of the jinn by magic; the remainder now roam the lonely and forsaken places of the world. There are many races of jinn, including the **ghuls**, **jann**, **afarit** (singular **ifrit**), **marid**, and **si'lat**.
- Marid:** A jinni of the most powerful sort; the feminine is **maridah**. Most marid are indifferent to humanity at best and downright evil at worst. They are to be avoided at all costs.
- Nenas:** A sorcerous abomination resembling a man cut in half lengthwise.
- Pahari:** A sea-dwelling race whose members may take the forms of fish, humans, or merfolk.

Peri: A beautiful female spirit-being in Persian legend. The peri may be jinniyeh under another name, or else another sort of creature entirely.

Rakshasa: Name by which the evil jinn are known in India.

Seal of Suleiman: Six-pointed star (Star of David) used by *sha'ir* to ward off or imprison jinn.
Sha'ir: A practitioner of *sihr*, or true magic (as opposed to a mere alchemist or amulet-seller). Though there have been good *sha'ir* (notably Suleiman himself), most are regarded with distrust because of their dealings with the jinn (a practice discouraged by the Prophet).
Sihr: True magic, as opposed to mere alchemy or amulet-carving. *Sihr* is commonly supposed to involve frequent trafficking with the jinn, and often does. Practitioners of *sihr* are known as *sha'ir*.
Si'lat: A race of female jinn, reputedly of great magical power. The si'lat are under a curse which keeps them permanently locked in the forms of withered hags.
Simurgh: The "king of birds," a fabulous avian creature of legend.
Yaksha: Name by which the good jinn are known in India.

ARABIAN NIGHTS TERMS: THE MONETARY SYSTEM

Danaq: A small silver coin equal to 10 fals, one-fifth of a dirham, or one one-hundredth of a dinar. The plural is also **danaq**.
Dinar: A gold coin equal to 20 daharim, 100 danaq, or 1000 fals. The plural is **dinars**.
Dirham: Standard coin, made of silver. Equal to 50 fals, 5 danaq, or one-twentieth of a dinar. The plural is **daharim**.
Fals: A copper coin worth one-tenth of a danaq, one-fiftieth of a dirham, or one one-thousandth of a dinar. The plural is also **fals**.
Habba: A very small copper coin worth one-half fals. Seldom used.
Kirat: A bronze coin equal to one-half danaq (ten fals). Seldom used.

UNITS OF MEASURE

Cubit: A unit of measure equal to the distance from one's elbow to one's middle fingertip (about 18 to 22 inches).
Dirham: Unit of weight equal to about 1/8 of an ounce, presumably the weight of a dirham coin. The plural, again, is **daharim**.
Makkuk: A unit of measure for salt, equal to about one-third of a bushel.
Ratl: A unit of weight approximately equal to one pound.
Uqiya: A unit of weight equal to one-twelfth of a *ratl*.

RECREATIONAL ACTIVITIES

Alquerque: Checkers.
Bazaar: Persian term for a city marketplace. The Arabic equivalent is *souk*.
Dutar: A two-stringed guitar.
Eid: A feast or festival.
Hammam: A public bath house, or a private bath such as sometimes found in the homes of the wealthy.
Hashish: A concentrated form of hemp, used as a drug.
Hookah: A pipe for smoking, in which a long flexible tube draws the smoke through water in a bowl or vase and cools it, producing a smoother taste.
Qat: A mild drug, which acts initially as a stimulant and later as a depressant.
Quaita: A reed instrument.
Rawi: A professional storyteller. Also *rawun*.
Saluka: A swift hunting dog.
Shah-mat: Chess (from the Persian for "The king is dead").
Souk: Arabic term for a city marketplace, equivalent to the Persian **bazaar**.
Tambour: A musical instrument similar to a tambourine.

USEFUL EXPRESSIONS

- "**Afwan**": "Exemption," the Arabic equivalent of "You're welcome" or "Don't mention it."
- "**Aleikum as-salaam**": Proper response to the traditional greeting, "**as-Salaam aleikum**". It means roughly "And upon you the peace."
- "**Al-Hamdu lillah**": Proper response to "**Kaif Halaq**" ("How are you?"). Literally it means "Praise be to God." For a more concrete reply, "**bi-khayr**" ("well" or "fine") may be added before or after this phrase.
- "**Allah Karim**": An expression of gratitude at good fortune, meaning "God is all-beneficent."
- "**Allahu Akbar**": "God is most great"; a shout of praise used as a battle cry by Muslim warriors.
- "**Ashkuraq**": Arabic equivalent of "Thank you." The proper response is "**afwan**."
- "**Bali**": A word meaning "Yes."
- "**Bilhana**": "Wishing you joy," an expression used in greetings and leavetakings.
- "**Bilshifa**": "Wishing you health," another expression used in greetings and leavetakings.
- "**Bismillah**": "In the name of God"; used as a minor blessing or invocation to avert evil influences.
- "**Inshallah**": "If God be willing," used when announcing plans for the future.
- "**Kaif Halaq**": Arabic equivalent of "How are you?" The proper response is "**al-Hamdu lillah**."
- "**Makhol**": An expression of agreement ("Right," "That's correct").
- "**Min fadlaq**": Arabic equivalent of "please." Literally means "From your kindness."
- "**Salaam**": "Peace," a common minor blessing, generally accompanied by a bow of respect (which is also called a salaam).
- "**as-Salaam aleikum**": Traditional greeting, "Peace be upon you." The proper response is "**Aleikum as-salaam**."
- "**Tfaddal**": "If you please," a generalized polite expression used when offering something to someone, when motioning someone to go ahead of you, or when inviting someone in.
- "**Ya Allah**": An expression of shock, dismay, or horror, roughly equivalent to "Oh, my God."