

# WARHAMMER ARABY



WARHAMMER  
ARMIES

81-413



**IMAGE WILL FOLLOW**

*The army of Salâh ad-Dîn marching to war.*

# ARABY



*“Only one of three courses is open to you: Faith with brotherhood and equality;  
payment of tribute and protection with an inferior status; or war until Ormazd  
decides between us.”*

*Salâh ad-Dîn*

BY MATHIAS “M4cR1II3n” ELIASSON



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# INTRODUCTION

**Welcome to Warhammer Armies: Araby. This is your definite guide to collecting, painting and playing with an Araby army in the Warhammer tabletop wargame.**

This book is my first attempt to make a serious army list for Warhammer. I have been looking through tons of material about Araby and the Crusades, as well as Arabyan mythology, taking form in the book you are now reading. I hope you will enjoy it, and if you have any questions, complaints or comments, just send me an email to [M4cR1113n@gmail.com](mailto:M4cR1113n@gmail.com) and I will do my best to answer.

This book describes in detail the troops that fight when the armies of Araby march to war. A fully arrayed Arabyan army is an awesome and striking battle force filled with colour and variety. Sturdy Warriors of Araby forms the core of the army, supported by swift horsemen from the desert. Mamelukes in shining scale armour provide excellent shock cavalry, while the elite infantry provides a solid battle line. Above the battlefield soar Flying Carpets, bombarding the enemy with various missiles. Terrifying creatures like the War Elephant and the Roc can tear enemy regiments to pieces. The mighty sorcerers of Araby can command entire sandstorms to engulf their foes, and can command the Genies to do their bidding.

In this book you will find the following sections:

## **Kingdom of the Shifting Sands**

The history of Araby and its people, including the Crusades.

## **Bestiary**

A comprehensive description of the different troops and characters in the Araby army. Here you will also find rules for desert magic, as well as the mighty special characters of Araby.

## **Army List**

All the units' options, point values and other details you need to equip your army for battle.

## **Treasures of the Sands**

A list of the magic items that can be carried into battle by your characters. In this section you can also find Artefacts of the Creed









# KINGDOM OF THE SHIFTING SANDS

The land of Araby lies along the northwest coast of the Southlands between the Atalan Mountains and the Great Ocean. To the east is the Great Desert that separates Araby from the Lands of the Dead.

Although the climate is dry and hot, the western winds carry moisture laden clouds that give up their water, as they are suddenly forced upwards by tall Atalan peaks. The resultant rain falls upon the mountains and gives rise to numerous seasonal streams that, in winter at least, form substantial westward flowing rivers. Although much of the land is dry the rivers bring the water needed by cities, towns and villages. There are also numerous oases even in the arid regions to the south.

The Arabyans are great sailors and have for many centuries fished the adjoining seas and traded south along the coast, northwards to the Old World, and westwards as far as Ulthuan. The High Elves do not permit Arabyan vessels to travel further west than Ulthuan itself, their high-prowed dhows are a common sight in the outer harbours of Lothorn. For their part the High Elves maintain a mercantile presence in Copher and Lashiek as they have since time immemorial. The Elves and men of Araby had dealings even during the long centuries when the Elves abandoned the Old World. Being not only

capable seamen but also bold and adventurous, Arabyans will eagerly exchange fishing and trading for piracy, and nowhere is this more the case than in Lashiek which is consequently known as the City of Corsairs.

The mostly densely populated part of Araby lies to the north of the River of the Serpent, the largest waterway in the land and one of the few rivers that flows all year long. This land is home to four great cities: Lashiek, Copher, Martek, and Alhaka or (as it is sometimes rendered) Al-haikk which means City of Thieves in the Arabyan tongue. Each of these cities and the surrounding lands forms an independent principality ruled over by a Sultan or Caliph. South of the River of Serpents the land is not so fertile and the terrain is much dryer. This arid and impoverished region contains no large cities and is mostly home to wandering nomads and reclusive mystical communities. East of the Atalan Mountains the great desert stretches for hundreds of miles towards the Land of the Dead. The eastern mountain valleys support the odd sheltered oasis and help to provide enough water for nomad tribes who live in the shadows of the mountains and make a living by escorting convoys through the treacherous passes.





# SOCIETY

The rulers of cities and their surrounding lands are called Sultans and the Sultan of Alhaka is the acknowledged overlord of all the other cities of Araby. In consequence he is also known as the Grand Sultan – the ruler of all Araby.

He follows in the footsteps of his father and of his fathers father before him, being the eighteenth man in his bloodline to ascend the throne. The first Sultan, who discovered the word of the One and spread its wisdom throughout the land so many years ago, was hardly more than a boy. The city where it all began was Al-Haikk, still the home of the Grand Sultan and his wondrous palace. One step down in the hierarchy of power is the Caliphs, rulers of Araby's city-states and tiny empires. The Caliphs and Sultans claim their legitimacy based upon their own noble heritage related to their nomadic past, and that a great majority of the Araby elite are descended from the leaders of the desert nomads who first settled the Arabyan cities. The city-states are not necessarily theocratic, its just that the leaders are more readily than not high ranking religious figures of great influence in their societies.

The rulers of Araby maintain their own armies based upon the great cities and tributary tribes that live in the surrounding lands. The leaders of these tribes are called Emirs or, amongst the desert tribes of the south and east, Sheiks.



Amidst all the struggles of rival princes, sultans and prophets are the townspeople of Araby themselves. In a majority of Arabyan cities, the common folk are a grey background to the vivid intrigues of the princes that despise and use them how they will. However, many townsmen in the fiefs around the Plain of Haytin have maintained the martial spirit of their ancestors. It can be said that their rulers fear the will of the townsmen, as they will often form armed bands to protect themselves from raiders or even the army of their ruler. They display a fierce independence regardless of who claims to govern them.



The people of Araby are divided into two broad groups: the nomads and the city-dwellers. While the nomads dwell primarily in the high, romantic desert plateaus, the citizens for the most part, inhabit Araby's lowlands and coasts. It is cooler and wetter there, with frequent morning fogs and heavy but brief rains during the monsoon season. Life is not driven by the search for water and green grass, as it is for the nomads. Though irrigation and wells are still required for agriculture, in general, the people of Araby's settlements have easy access to water and other basic necessities-things the nomads hold so dear.

The citizens are sedentary as well as settled. A man often lives in the same house as his father, and in the same community as his grandfather. There is a greater sense of continuity here than in the desert, with buildings and businesses offering proof of man's ability to tame the land. Trade is more established in the settlements, which often have suqs (covered markets) in addition to open bazaars. The population is more highly concentrated here than in the wild lands, giving rise to stronger rules of order and law. Araby's citizens also are more cosmopolitan than the desert-dwellers, for they have been exposed to foreign visitors. Traders from far-off lands rarely venture into the inhospitable desert, but they frequently visit Araby's great cities. As a result, the citizens have gained a broader, more practical outlook. While they are often referred to as city-dwellers, they live in settlements of all sizes, from the crudest collection of mud-brick hovels to the golden towers of Al-Haikk. From the perspective of the people, their lives are the same-soft, sedentary, and restricted. Indeed, the similarities between those who live in a village and those who live in a great city far out-weigh the differences.



Outside the settled areas of Araby, tribes of nomads wander the hot deserts from watering hole to watering hole. These tribes resemble trading-caravans, but contain whole families. The nomads are fiercely independent of their city-dwelling brothers.

The men of Araby are much the same as the men of the Old World states, such as the Empire and Bretonnia, but the little differences between them have led to years of war between the two races. Whilst the men of the Empire have pale skins and blondish hair the men of Araby have olive coloured skins and thick black hair. They often cultivate small pointed beards and tend to have brown eyes. They usually wear turbans and loose fitting robes, mainly because it's too hot to wear anything else.

### The Land

The people of Araby adhere to an established and regular system of agricultural production. Common crops include wheat, maize, rice (where water is most abundant), dates, legumes, and citrus fruits. In the terraced plantations of the Pearl Cities, fragrant lemons and pomegranates flourish on the lower slopes.

High above, coffee grows. Most of Araby's agricultural land relies on irrigation; few areas receive enough rainfall to grow crops without it. In some villages, a single waterwheel turned by a donkey may support a small farm no larger than a glorified garden. Near the cities, where agriculture occurs on a larger scale, the grand civil works required to irrigate the fields are more than an individual farmer can handle.

In Araby, the ultimate and official owner of all land is the Grand Sultan. He is granted this land by the Ormazd in exchange for guiding Araby's people along the path of enlightenment, in accordance with the laws of the One. In turn, the Grand Sultan grants ownership of the land to the Caliphs, Sheikhs and Emirs, who are to manage the parcels granted and provide for the Grand Sultan's people.

These local rulers in turn provide grants to still lesser magistrates and worthies (in large areas) or to individual farmers.

A farmer's grant commonly states that the farmer will forward a portion of the crops grown or money raised to the creator of the grant. This money takes the form of a tax. Funds raised in this manner are used to create irrigation ditches, dig new wells, fund public works, and strengthen the city walls when necessary.

They are also used to pay the grant-giver's own tax, forwarded to whoever stands one rung higher on the ladder of ownership. In the cities proper, a similar system applies to space in the suq and in the warehouse district, as well as to facilities that are used for manufacturing or artistry. In other words, through a series of grants, the common merchant, business, person, or artisan can obtain a little plot. Farmers are not bound to the land. They are essentially renters; few of them own the ground on which they toil. They work solely to earn a livelihood, and much of what they earn goes to the land owner.

Because the land owner must also pay taxes, it is not in his or her best interest to apply too severe a





tax, or to insist on receiving full payment when the farmer's yields are poor. Harsh magistrates soon find that farmers are drifting off, production is down-and tax collectors are hot on the magistrates' trails.

Responsible magistrates gain enough funds to pay their own grant-taxes with something left over to improve the land, thereby bringing in even more funds. In general, all land contracts are flexible and can be rewritten to avoid disaster. Crops may fail, and no one wants to see farmers starve when such failure is beyond their control.

The government of Araby provides two types of land grants: temporary and permanent. The temporary grant is enforced as long as the grantee lives up to his or her obligation and pays what is due in taxes. If the grantee fails to fulfil such obligations, the granter may choose to cancel the agreement. Temporary grants also end if the grantee dies, moves on, or ceases to use the granted land in the intended fashion without first obtaining the permission of the granter.

The recipient of a permanent grant is a family rather than an individual. The grant's term is indefinite-it remains in effect as long as the family continues to live in the area or utilize the land. It may be rescinded, however, if the family dies to a man or fails to pay its taxes. This type of grant is less common than the temporary variety. Though a permanent grant typically involves lower taxes, it requires a higher initial payment from the grantee. Because a permanent grant allows a family to build on their land, three or four generations often live in the same city block.

This orderly system of grants and ownership was established under the first Sultan, Mulhaed al-Quyat. A group of advocates and judges (called the qadis) arose to handle conflicts between granter and grantee. The qadis' duties quickly expanded. Today these important figures adjudicate crimes against the state, against faith, and against fellow men and women.

### **Azyat: The Snake God**

*The Cult of Azyat gained considerable influence with the Sultan and the major Caliphs in the period before the great Wars. Their assassins and spies undermined the power of the more established cults, and in a short time they had an unprecedented hold on the Azure Throne. However, in modern days the cult of Azyat is outlawed and worshipped only in secret by assassins and dark magicians. The followers of Azyat are firm believers of magic, vengeance, and human sacrifices, and along with their devastating and debilitating magic are a much feared cult in Araby.*



### **Attitudes and Customs**

In the villages, towns, and cities of Araby, a love of family is closely linked to a love of one's home. To the nomad, home and family are synonymous. To the city-dwellers, home means having roots and continuity, a safe and constant haven that helps give a person an identity almost as much as his or her family does. Even traders who wander the seas on voyages of many years pay tribute to their home town. Home also represents familiarity. Given their sedentary tradition, the citizens can usually trace some relationship-through blood, marriage, or mutual history and experience, that links them to most of the people in their village, town, or city. While such a thin bond may not open the palace doors to a beggar, it does create a sense of community, and it helps the people in gathering information, conducting business, or merely getting around in their home town or city.

### **Hospitality**

Like the desert tribes, the people of the cities and lowland settlements believe an honourable person must be hospitable. The citizens make much of welcoming visitors at the city gates-even strangers. In practice, however, individual city-dwellers do not feel as great a sense of duty toward a stranger as they do toward a guest they know. Often, a citizen may discharge his responsibility to be hospitable by directing an unfamiliar or somewhat displeasing face to the nearest mosque or hospice. A known traveller, however, is almost always welcomed by the people.

Guests who have been invited into a city-dweller's house receive the same respectful treatment as an honoured guest of the Arabyans. On the first eve of



a guest's arrival, a great feast is laid out, often above the means of the host. If the guest remains on the second and third evenings, smaller meals ensue. The atmosphere is festive. The traveller tells of his or her journeys, and family members or hired minstrels provide further entertainment. On the third morning, the guest is expected to depart. The guest may leave a gift of some type if he or she is so inclined, but this is not required.

If a guest has no other business in the city, the host may request assistance with the family business: making deliveries, carrying messages, minding the stall, and so forth. This often exposes the traveller to a number of different professions. Occasionally, a wanderer will arrive in town, become intrigued with a particular craft, and remain as an artisan.

Adventurers, on the other hand, have often discovered that immersion in such a routine interferes with their deeds of glory. Rather than become glorified messengers. For their hosts, they stick to inns and hospices.

As long as a guest is working on behalf of a host, the host is responsible for the guest's actions. In turn, the guest may not shame or endanger the host in any way. The guest may not steal from the host or the host's comrades. Nor may the guest draw a weapon except in defence of the host. Such are the rules of hospitality.



## **Tolerance**

Hospitality is closely related to a city-dweller's willingness to be tolerant. A guest need not share the beliefs or racial heritage of the host to be accepted and welcomed. Indeed, a fellow Arabyan with varying religious or social beliefs, who venerates a different enlightened god or comes from a different part of the civilized world-can count on several evenings of lively discourse but nothing worse.

Though agreement among civilized peoples may be uncommon if not rare, tolerance of other ideas is in effect an Arabyan tradition.

Tolerance does have its limits, however. In general, it extends to those who profess a belief in the words of the One, a belief in the authority of the Grand Sultan of Al-Haikk. An individual who does not believe in some higher divinity is viewed with suspicion and perhaps even hostility. A lack of belief indicates that a person also lacks the moral anchor that separates civilized folk from barbarians. To the Arabyans, it is better to believe in an antithetical position or a competitive god than to believe in nothing at all.

Unbelievers can expect to be denied hospitality by most, to be sent on their way by many, and to be verbally or physically attacked by a righteous few. A wise unbeliever, it can be said, keeps his or her philosophy private.

## **Respect for Authority**

An Arabyan's notion of what is civilized harkens back to the recognition of the Grand Sultan's ultimate authority, though each city-state often feels a great independence from the rest of Araby and frequently a sense of superiority.

Distance accounts in part for this attitude.

Araby's outposts are far-flung. That distance, coupled with tolerance on the part of the Grand Sultan, gives local rulers a fairly free hand in attending to the demands of their communities. The basic independence of the Arabyan people also plays a role in establishing this regional autonomy.

Like the city-dwellers many desert nomads are accustomed to choosing their own rulers. If rulers and the authorities who accompany them are unfit, few commoners have qualms about removing them.

A leader's position is based on an informal contract between the leader and the people he or she leads.

The people agree to follow a chief or to honour the ruling of a qadi or a religious authority. In return, the leader is expected to make choices that are wise and fair to the people. Among the nomads, who choose their sheikhs for their merit and not necessarily for their bloodlines, this democratic respect for authority is at its finest.



Among the city-dwellers, however, the bureaucracy is well entrenched-overseeing trade routes, collecting taxes, and keeping records that span generations. In theory, the Grand Sultan can choose his successor from among his sons, naming the most competent. But for the past five generations, only the eldest son has succeeded his father. In keeping with this tradition, a local ruler regularly chooses his eldest son as successor and grooms him accordingly.

Further down in the hierarchy of power-beneath the courts of caliphs, sheikhs and emirs, a more democratic form of rulership occurs. On a local level, the qadis are arbitrators and mediators. As noted above, they are chosen in one of two ways: by the community or by the ruling bureaucracy. The common people frequently view the latter group with suspicion, for the goals of the bureaucracy do not always coincide with the desires of the people. A community often ignores the rulings of judges they don't respect. Qadis who fail to earn this respect are usually removed from office.

## Architecture

Throughout most of Araby, wood is at a premium, as hardwoods of value must be imported from the all the way from the Southlands. Such considerations affect the way buildings are constructed.

The simplest building material is unfired mud brick, shaped into a one-room building with a roof of woven fibres or cloth and a floor of packed dirt. Easily constructed, this is the poorest form of housing. This style of architecture is most often used for outposts and the houses of poor villagers. Multi-room buildings of baked clay brick are an improvement upon the previous design. Their roofs are made of branches woven into a mat, which is then clad with clay tile. Woven mats cover the earthen floor, and niches in the wall serve as containers and cupboards. This is the most common form of housing in rural areas and agricultural communities. Such homes often boast a small central court.

In the cities, housing styles improve dramatically. Baked brick is still the building material of choice, but it is usually white-washed on the outside and plastered within. Arched ceilings become common, along with tile work and other interior ornamentation. The house gains simple wooden furnishings, usually just a table and a chest of drawers. Some of these structures rise several stories tall, housing generations of the same family. Wealthy merchants and officials of the cities can afford to build homes using stone and timber. The interiors are richly tiled, with painted frescoes on the court walls. The central court becomes an oasis of greenery, an extensive garden with flowering plants, pools, and bubbling fountains.



The greatest buildings of Araby are its palaces and mosques. These are worked in stone, richly detailed with mosaics and hand-painted tiles, and decked in precious metals that are often inlaid with ornate patterns. Palaces generally bear the mark of generations of rulers and their individual tastes. They are great, complex sprawls of individual buildings, apartments, and private courts. Mosques of Araby's cities are large structures where the faithful can gather en masse. The ground floor of a mosque usually contains one great, single room with arches and pillars soaring high overhead. Most mosques also have minarets: tall, slender towers from which the priests call the faithful to prayer.

While the temples of Araby's towns and villages may not be as grand, most have the same basic floor plan.

The central garden court is a common theme in Arabyan housing, found in simple abodes as well as grand palaces. Life in a house with a central courtyard focuses upon the court.

Outer walls have no windows on the ground floor, giving the home the appearance of a small fortress. Even the upper stories rarely have windows facing the street. Inside, however, each of the rooms on the ground floor has a set of glass doors or windows that open onto the court. Rooms of the upper stories overlook the garden court with balconies and verandas.

In its simplest form, the garden court is no more than a collection of potted palms grouped around a cistern. In larger homes, it may be an opulent garden of flowering shrubs and fountains, laid out in a geometrical array. In the palaces, acre-large courts are filled with roses and other flowers, fountains, pools, ornamental trees, and tame beasts. The garden is an oasis for the inhabitants of the house, an island of cool tranquillity in a hot and often hostile world.





Another feature common to the settlements of Araby is the central marketplace. In the villages, this may be no more than a sleepy open court set aside as the bazaar. In the cities, however, the marketplace often includes suqs, great shopping areas that are sheltered from the sun by roofs pitched high overhead.

### Gender in Araby

In unenlightened times, before the word of the The Prophet spread throughout Araby, the roles of men and women were simple. Men ruled the household and were responsible for its livelihood. Women kept the house and raised the children. The coming of the One and the establishment of the Grand Sultanate have broadened women's roles among the Arabyans, but a good deal of the traditional customs remains. Araby can be said to provide an opportunity for equality, but any town-dwelling woman who desires that equality must be willing to grasp it for herself.

Today, throughout most of Araby's settlements, a man is still responsible for his wife and family, and he is expected to provide a living. The woman is responsible for upholding the man's honour through moral behaviour. She maintains the house and rears the children. Though an upper-class woman may oversee servants who work in the household, rarely does she relinquish all duties where her children are concerned.

According to Arabyan tradition, women live apart from men in the same household. Women's quarters are the harem. The harem is a separate area

where only women and children may go. (The master of the household may enter, but in general, even he does not, or he may ask for permission to enter out of respect for the women's privacy.) In a poor household, the harem is no more than a room with a tapestry hung over the door. In the Sultans' palaces, the harem is a magnificent complex guarded by its own elite unit of the Sultan's Guard. Arabyan women have always had a high degree of equality with men; the nomads' harsh, impoverished lifestyle demands that every person do his or her part to ensure a tribe's survival and success. This kind of equality has only recently come to town-dwelling women.

Nonetheless, today there are bold women among the Arabyans who act as merchants, artisans, and mercenaries- who take up many of the same roles as men.

A woman may receive land grants and maintain them under the same conditions as a man. The tales of Araby are filled with women who were wiser, bolder, and more capable than the males in their own families.

Arabyans treasure their women as priceless jewels, particularly among the upper classes, where wealth and status is traced through matrilineal descent. Men and women both pursue whatever professions they choose, though females do so with slightly more freedom, as their fathers prepare the way for them with gifts and guarantees of comfort no matter what wealth (if any at all) their choice of life will bring. No profession is barred to a Arabyan woman, and if she elects to become a weaver or a dervish,



a wizard or a horse breeder, no proper Arabyan father or husband dares stand in her way. An Arabyan man works much of his life to gain sufficient wealth and status to prove his worth as a husband. When he marries, his wealth is his. If he has but one wife, there is little problem in determining who will inherit his riches. If a man has multiple wives - which normally happens only if he is a prince of the royal house, or absurdly wealthy - then he must make annual assignments of his wealth to each of the wives in his household, for their use and for the inheritance of their children. If a woman has multiple husbands (an occurrence reserved for the richest women, and then only those *not* of the royal house), she is the keeper and assigner of their wealth. Most Arabyan women rarely find one husband adequate to their demands, and so will not tolerate a second incompetent. When an Arabyan man dies, his wealth is divided according to his previous wishes among his wife and daughters; Arabyan sons inherit very little, though tradition stipulates that weaponry and horses go to sons first. An Arabyan house with no daughters is considered empty, and a widower who dies with only male heirs is considered cursed by the gods. In this case only does a son stand to inherit much of anything - including, almost immediately, the attentions of other Arabyan fathers seeking young, wealthy husbands for their daughters.

## Marriage

Marriages are essentially contracts between two families, arranged by parents even while the children involved are young. In many regions, the 'best' marriage is still a traditional one: the union between a girl and her first cousin on her father's side.

If two young people without this relationship desire a love-match, the parents may still approve - provided station, faith, race, and profession do not stand in the way. In general, a civilized man can marry beneath his station, but a woman does not. A 'bad match', may voided by parents or authorities. In poems of the rawuns, such a parental impediment is often the start of evening-long tales of how the lovers are split apart and pass through all manner of adventures before they are at last reunited and married. As in many areas of their lives, heroic and adventurous men and women may ignore tradition and do pretty much as they please. Or perhaps it is the other way around: to avoid an unwanted marriage, an average city-dweller suddenly becomes a free-wheeling, far-ranging adventurer.

If a woman is independent (usually defined as capable of making her own living), even if she marries she is considered a separate legal entity under the law.

She can hold property apart from her husband. In contrast, a woman who is dependent on her spouse must share any property she attains during her marriage with the exception of the amount she brings with her to the marriage. A husband may always have property or possessions that are considered separate from the wife's.

## Polygamy

Polygamy, the practice of having more than one spouse at a time, is rare but tolerated in most of Araby's settlements. The traditional arrangement: a husband with more than one wife is more common. Four wives is the unofficial maximum. According to legend, the first sha.ir had four genie wives, and Arabyan tradition reflects that legend. In general, only wealthy men can afford more than one wife (in part because every new wife may bring forth more children). Many upper-class men feel one wife is sufficient, however. The first wife must approve of any additional wives in the household. If she agrees to share her husband, she still retains authority over the household.

Some men keep courtesans, but only with their wives' permission. While Arabyan law does not prohibit this practice, it does not endorse it, either.





Tradition demands that a man be married before taking a courtesan; to avoid marriage entirely is considered shameful.

In the past, Araby's Sultans rarely married.

Instead, they maintained large harems of courtesans and concubines, some of whom were gifts from lesser rulers.

This allowed them to neatly bypass the four-wife limitation of proper society, and to only recognize offspring who showed promise or worth. Both children of courtesans and concubines have risen to power in this fashion. Today's Sultans do have four wives, however, in addition to a large harem. This practice has helped endear him to the common people.

While a polygamous marriage generally places all wives under one roof, a second tradition is common in many trade cities on the coast. In this arrangement, each wife lives in a different port of call; she works as an independent woman, selling the goods her husband conveys. These wives know of each other, but they may never meet.

Upon the death of their spouse, each fully owns the trading post she operated during the marriage. The moralist governments have outlawed this practice in their cities.

### Children

The children of the Arabyans are raised in the women's quarters until they reach the age of five. At this time, boys leave the harem and live with the men in the selamlık. Separate instruction begins for both boys and girls at age five. Tutors (if they can be afforded) teach the children about matters of language, faith, culture, etiquette, and law. In

wealthier families, these early years of instruction help determine where a youth's interests lie and to which livelihood he or she is best suited. Girls begin to reveal if they are more interested in living as independent women, thereby gaining an education similar to that of the boys, which is more socially and economically based. A girl who is destined for a traditional role may focus on household skills and the gentle arts. For the middle class, artisans, and the poor, such a choice in education is a luxury; any training for boys or girls takes place in the family trade, be it pot-making or caravan driving.

If men or women of a cultural group wear veils, the boys and girls begin to follow suit at age 12. A boy is commonly considered a man, and a girl a woman, at age 16. They are allowed to marry at this time, though their unions may have been arranged years earlier.

### Trade

Trade is the lifeblood of Araby. Merchants sail as far north as the great sea-ports of Marienburg and Erengard and as far east as the lands of Nippon, Cathay and forbidding Lustria. Caravans made up by the nomad tribes make their way through the dangerous deserts and beyond.

As the hub for all trade caravans travelling to or from the interior of the desert, Araby has the unique position of being a nation through which nearly all manner of wealth and goods eventually pass. Not without its own needs and desires, Araby uses its advantageous position to manipulate the market and predict what prices are best for its own interests.







Even without its connection to Old World, Araby is a self-sustaining nation. Grains grow abundantly in the valleys of the Bardouk Mountains and along the shores of the Commeran River. Small vegetable farms colour the plains of western Araby. Oases where dates and figs grow naturally dot the desert, and the forests near the mountains hide numerous trees sprouting pomegranates and peaches. Cinnamon and coriander can be found growing wild in many places across Araby, and the expensive heatstones, worthless to Arabyans except for trading to northerners - are found lying in the desert.

What goods Araby cannot provide for itself it gains from trading. Rare spices, teas, and silks are all in constant demand by the city-states. Salt arrives in abundance, traditionally harvested from seawater drawn up in buckets from ships crossing the Great Ocean. Incense of all kinds passes through Copher, including the valuable healy myrrh.

Arabyan traders are not without their own needs. Root vegetables are scarce in Araby, as the land is more suitable for wheat, legumes, fruit trees, and (in the mountain highlands) coffee. Certain meats are in demand; cultured Arabyans have a sharper taste for lamb and beef than they do for chevon (goat meat), despite the countless goats that roam the land and are herded by its commoners. While Arabyan bronze work is still among the best in all the Old World, dwarves and elves forge steel more skilfully than Arabyan smiths, who turn to them for armour and weapons. Arabyans admire the strength and appearance of horses, and a fast, powerful, or merely beautiful horse might fetch twice or even five times its normal price in the markets of Araby,

assuming the owner is willing to part with the animal.

Elves are a somewhat common sight in the coastal cities of Araby. Sea and High Elf traders have brought goods to and from Araby since the first cities, and all coastal cities have had permanent Elven community for more than a thousand years.

### Slavery

Slavery is a fact of life in Araby, and a vital part of Araby's economy. Without slave labour it would be impossible to produce crops, the roads would fall into disrepair and the economy would collapse. The slaves are a mixed lot, people from all over the world captured by slavers or captives taken in tribal conflicts and sold. Many are Arabyans themselves, impoverished peasants, criminals and prisoners of war.

It is most common among the city-dwellers, but it is not a dominant feature in most areas. Mamelukes, of course, are an exception, but their roles as soldiers and administrators make them unusual. A person may become a slave in one of three fashions: by debt, by breaking the law, and by lacking civilization. People who have incurred a great debt and are unable to pay it off may be enslaved and sold; usually to the group they owe payment. Such enslavement lasts until the debt is considered paid through labour or until the slave's family finds sufficient funds to settle the matter. A debtor's relatives are never enslaved in his or her place, and children who are born to debtor slaves in Araby are considered free.

Those who have seriously transgressed Araby's laws may also be enslaved for their crimes. The term of enslavement is life. In numerous cases,



however, rulings have been reversed in response to a slave's sincere penance and good deeds. Again, a criminal's family may not be enslaved as a result of the crime, though in a sense they are punished, for their honour is stained. Children born of slaves who are criminals are considered free. The slave's owner often raises them as his or her own.

Finally, some people in Araby are enslaved simply because they are uncivilized. They lack understanding and acceptance of the law of the One and therefore are in need of firm enlightenment.

Natives of various islands, certain mountain tribes, and unbelievers who wander the deserts are often captured by slave-masters and sold into servitude.

The law of the One prevents a civilized person from being enslaved in this fashion, but a slave may later be enlightened and still not gain his or her freedom. Slavers who are truly unscrupulous may sometimes capture pilgrims and claim they were heathens at the time-asserting that the ways of civilization came later, spurred by the desire to escape slavery.

Children born of such slaves remain slaves only if they fail to embrace the law of the One.

Slave-owners have a number of responsibilities under Arabyan law. They are responsible for the health of their charges, and failure to comply may result in fines. Slaves who are starved and otherwise abused are poor workers who may eventually rebel; qadis have been known to grant their freedom in light of their masters' immoral conduct. Slave-holders are also responsible for the actions of their slaves; if a slave damages another person's property, the slave-owner is held accountable. Slave-holders may not cast out or sell

a slave due to illness or age, and they must provide for slaves who can no longer perform their normal duties. However, slave-owners may free healthy slaves at any time, and some owners have granted whole groups their freedom. A slave may receive the owner's permission to marry a free spouse, and thereby also become free.

While it is true that the law requires slave-owners to treat their slaves well, the Mamelukes, a much more tangible power, are the greatest enforcers. The most elite military forces in Araby, Mamelukes are themselves slaves, property of the Grand Sultan. They were captured as youths by other Mamelukes and trained to become perfect, loyal warriors.

Copher is the home to the largest active slave market in Araby and any slaveholders who make port in this city must be honourable and fair or suffer a price, for the Mamelukes do not tolerate anything less. Companies of Mamelukes roam the mountains near the cities and beyond, seizing youths from the hill tribes. Youths captured in such raids that turn out to be less than suitable for Mameluke training are offered in the slave market as personal servants. Pantheists also promote slavery, and not just the enslavement of debtors, criminals, and the unenlightened. With provocation, they are willing to enslave anyone who does not agree with their faith.

Lastly, the raiders who hail from near the Land of the Dead often engage in slaving, and they tend to be very liberal in determining who is not civilized and therefore suited to slavery.









## Travel

Travel in Araby is not something one does lightly. All the major cities are connected by roads, and there is a great amount of ships sailing the coast. Travel does have its dangers. The roads are dangerous in themselves. When they don't fade beneath thick dunes of sand or wind along sheer mountainsides, it is likely that a band of robbers will be waiting in ambush at the next bend or a sudden sandstorm will bury you alive. Travellers should know the wisdom of moving in numbers, and firsthand experience of the area traversed is very helpful. Sailing is more comfortable, but there are still hazards with pirates, storms and treacherous reefs.

The most common modes of transportation would be to book a passage on a sea-going vessel or join a caravan. Caravans move slowly, but most are large and well guarded enough to dissuade any attackers. Merchant caravans often attract a strange lot; entertainers, mercenaries, adventurers and wizards. With so many travellers, a journey with a caravan can be an adventure in itself.

## Religion

All enlightened Arabyans share a pattern of prayer, despite the differences in the gods they worship. For example, those who are faithful and enlightened wash before every formal prayer, using a small bowl of water. It is also customary to prostrate oneself upon the ground to pray, perhaps rising and kneeling several times. However, all that is truly required is that men and women bow their heads toward Al-Haikk and pray for guidance along the path of goodness.

Civilized Arabyans pray three times each day to Ormazd: at dawn, two hours past midday, and two hours past sunset. Each time, a gong sounds from the mosques, reverberating throughout the community. For the morning and midday prayer, imams in the mosques call from the minarets, inviting devout worshippers to attend services in the temples of their gods. While attendance is encouraged, it is not strictly required. The faithful may pray virtually anywhere.

Enlightened Arabyans follow a similar pattern of prayer, though no gong sounds to announce the time of day. In the morning and evening, they prostrate themselves, facing Al-Haikk, and praise their god.

At midday, most nomads simply bow their heads for a moment of silent contemplation.

At least once per week, family members commonly attend religious instruction and sermons at a mosque.

In areas where moralist attitudes prevail, services for men and women are separate. Elsewhere, all are welcomed to a common service.

At least once in their lives, enlightened Arabyans are expected to make a pilgrimage to Al-Haikk,



centre of all civilization. It is here that the greatest mosques and relics of the faithful can be found. More importantly, this is the home of the Grand Sultan. Khalil al-Assad al-Zahir, He Who is Worthy of the Gods, Giant among Men, Scourge of the Unbeliever, Confidant of Genies. Pilgrims go to Al-Haikk to visit the Golden Mosque, where the House of the One lies. Almost as great a goal is standing in the Grand Sultan's court, before the Enlightened Throne.

The pilgrimage is always a worthy undertaking, but the experience is especially prized on the Day of Ascension and on the Grand Sultan's birthday. On those two days, His Enlightened Highness is sure to appear before the people. The faithful receive his personal wish that fortune may smile upon each and every one, that the gods may guide them to goodness, and that the One may guide them to glory.

Many enlightened nomads also strive to make the pilgrimage to Al-Haikk during their lifetime. For most, however, it is enough to know that a representative of their tribe will make the journey in their names.

Ormazd is the sole Arabyan god. Also known as Al-Alnon, "The One", Ormazd was once the Sun God and ruler of the pantheon of Kemet. While followers of the Old World cults still lived in mud huts, worshippers of Ormazd began to build the great civilization along the banks of the River Nyllus. From the union of Ormazd and his consort,



Innuli, came the other deities of the Kemet pantheon: Orierus, god of the night and the underworld; Besta, goddess of cats and stealth; Thebias, god of knowledge, magic, and music; Kleamanta, goddess of rivers and fertility; Horanam the Vengeful, god of war and retribution; and Nefarini, goddess of beauty and protector of the family.

The Kemet Empire grew strong and without rival until the Pharaoh Ormahkaten, "Chosen of Ormazd", placed the cult of Ormazd above all others and thereby enraged the other cults. Upon Ormahkaten's death, a Civil War erupted in Kemet which ended when the land was overrun by the Hettites. The gods of Kemet, including the newly-arrived Khaine, rebelled against Ormazd at this time. Incensed by this outrage, Ormazd baked the land for years, punishing corrupt deity and mortal alike before taking his leave of them.

Having abandoned Kemet to its fate, Ormazd found believers in the nomadic Arabyan tribes of the desert. For years Ormazd tested his new worshippers to ensure their devoutness and avoid the problems that plagued the now-decadent and degenerating Kemet Empire. At this time, Ormazd came across Nefarini and Horanam who pleaded for his return. Instead, Ormazd stripped his treacherous children of their powers and vowed eternal revenge against the the other gods of Kemet.

Ormazd returned to strengthening his worshippers spiritually through teachers, known as Prophets. The tenets of Arabyan law were developed during this time. In Kemet, Necromancy became dominant and the ruling class more decrepit under the Kemetian gods. Their cults were soon overwhelmed

when Kemet was subjugated by powers. With these new rulers, the cults of the Old World (chiefly Myrmidia and Verena) came to dominate Kemet. The first and greatest Prophet, Mulhaed al-Quyat began his teachings in the caravan town of Mendai. It was he who inspired the Arabyan forces into a holy war which resulted in the downfall of the Constantian Empire and the conversion of the people in the lands of Araby to the worship of Ormazd.

Ormazd is never portrayed in any form as to do so is a violation of his scriptures.

The greatest temple to Ormazd is found in the holy city of Martek, birthplace of the Prophet Mulhaed al-Quyat. The temple grounds are the largest in the world as they must accommodate the multitude of the faithful who are on pilgrimage to this site. As with all temples to Ormazd, the Great Temple is dominated by a large central dome surrounded by a number of lesser domes. There is no ornamentation on the exterior and interior walls of the temple nor furnishings within except for a mosaic on the floor. The mosaic is usually that of the sun, although other symbols of Ormazd may be used in addition. Adjacent to this temple is the residence of the High Priest of the cult and the hall where he meets with his council of priests. Other temples and shrines of Ormazd include a niche in the wall indicating the direction to the city of Martek. This enables the faithful to offer their prayers in the right direction. Shrines to Ormazd are found alongside the main roads connecting the cities of Araby, usually at a day's journey distance from one another.







### Internal Conflicts

Formally, Araby is at peace with itself and its surroundings. It is a unified community, ruled with wisdom and enlightenment by the Grand Sultan. No major opponents of the Enlightened Throne lurk within its lands. The infidels of the distant North do not pose a threat, for they are separated by great oceans and mountains, and the desert itself. Reality, however, is less pretty than these official court pronouncements. Araby has a plethora of lesser rulers; caliphs, emirs, sultans and sheikhs. Which of these is superior to the others depends on the person you ask. Most are local rulers acting as if they are the supreme power in their own region, even though they recognize the ultimate authority of the Grand Sultan. As a result, these small powers frequently become embroiled in petty wars with each other, each trying to claim superiority of the others.

As a rule, the cities of Araby are well defended. All maintain a common militia and a watch. The former is called upon in times of crisis to repel enemies. The latter is a permanent force of soldiers serving as palace guards and city patrols. In addition, a number of Araby's cities have their own standing armies, navies, or both. Some cities retain the services of mercenaries and Mamelukes for protection. Most military units consist of infantry and cavalry, with an occasional magical unit or an airborne support wing.

Siege craft is not common in the Araby, and the Arabians generally lack the war engines of the northern nations.

The Sultans are proud of their troops and especially of their cavalry so that no expense is spared either on their equipment or maintenance. It is popularly supposed that the horses of Araby are descended from Elven horses brought over from the west

many centuries ago. They are graceful and swift creatures and very highly valued. The very best of the Arabyan foot-soldiers are also well equipped, with steel armour, keen tulwars, gleaming helmets, and fine silk clothing. These household troops or guards accompany the Sultans when they travel beyond the grounds of their magnificent palaces. The loyalty of these troops is famous. They are amply rewarded with riches, luxuries, and prestige as a result. The ordinary foot soldiers are more plainly equipped and usually carry simple iron-hafted spears or bows. As well as these regular and garrison troops there are the irregular fighters from the desert tribes, including camel mounted warriors from the lands to the south and east.

The modes of warfare in Araby also tend to be different from those of their northern brethren. Whilst the armies of the Empire tend to rely on their heavily armoured blocks of mounted knights to destroy their foes, the armies of Araby rely on lighter armour and hope that their extra speed and manoeuvrability compensates.

### The desert

The deserts of Araby are vast and foreboding. Temperatures frequently climb above 130 degrees during summer days and plummet below freezing during winter nights. No other region is as cruel, yet to the desert nomads, no other place is as divine. Many a wanderer has remarked on the perfection of a cool desert morning: a cloudless sky, glittering dunes, and no other creature to be seen for miles, except perhaps a fleeting gazelle. Most of the Arabyan desert is not dunes, however, but an expanse of dry, rocky plains. Here and there are fields of volcanic debris - great, broken, black





expanses. Trees, where they exist, are stunted and brown. Thorny shrubs and grasslands dot the region, turning green during winter and spring, then concealing their life behind a brown, crackling facade. In the height of summer, a few hardy succulents and sprigs of milkweed still grow on the dunes, but the gravel plains are barren.

Araby has one mayor desert: the Sahra. Here, virtually no permanent water source exists - just a handful of precious wells and oases.

A lack of water is not the only danger the desert holds. Mirages entice the unwary travellers toward waters of sheer illusion. Sandstorms scour men and beasts and bury encampments. Winter storms fill the sky with lightning, flood the hollows, and rip tents from moorings. Worst of all, perhaps, are the black clouds of locusts that strip a pasture bare to the last blade of grass before the nomads and their herds arrive.

## Migration

During the summer months, when the grasslands are bare, the nomads establish crowded camps beside oases or wells. Their tents offer little relief from the sun; temperatures inside frequently top 110 degrees.

For most nomads, this is a miserable experience; not simply because it is hot, but also because nomads despise being settled.

This is a good time to seek diversion by doing business in a village or town. The nomads sell livestock, wool, woven textiles, curd cheese, and perhaps some roasted locusts. In turn, they buy rice, wheat, dates, and weapons. If the tribe is wealthy, they also purchase trinkets and finery.

With the onset of autumn, a bit of rain begins to fall in the desert. Spirits soar, and the tribe packs up the camp; tents, food stores, cushions, ornate carpets, and thin mattresses stuffed with cotton, in addition to personal belongings. The migration begins. For eight months, the tribe will move from place to place, breaking camp every week to 10 days. With the coming of winter, nights grow windy and cold. In higher elevations, a bit of snow even falls to the ground, melting as the sun breaks free of the horizon.

With the onset of spring, grazing is at its best. Families camp far apart, seeking what is otherwise a luxury: privacy. The camps remain close enough to hear the warning blast from a neighbour's horn, however. Each family knows the position of their neighbours, and they feel honour-bound to protect them.

Tribes arrange their tents in a widespread circle, making raids by the enemy more difficult. If raiders penetrate the circle, they are surrounded-which usually leads to their defeat.

Each tribe migrates within its own territory, or dirah. A typical dirah covers 200 square miles. Boundaries are unofficial, and alliances between neighbouring tribes are common. This helps ensure their mutual survival; if the grazing in a tribe's own dirah is poor, they must seek it elsewhere. When enmity does exist between tribes, each fiercely protects their own territory, and most importantly, its wells.

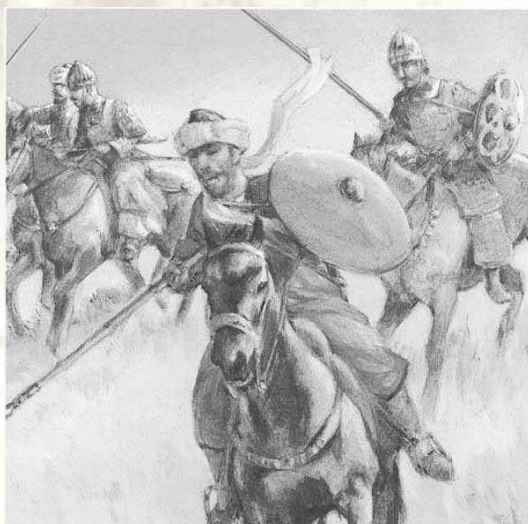
To the nomads, theft of livestock is not sinful; it is the mark of brave, successful men. Women may also take part in raids; those who do earn a reputation as great warriors.

The nomads routinely travel over a hundred miles on camelback to conduct a raid. Along the way, they seize anyone who might be able to warn the enemy of the impending attack. If the target's location is close, and the raiders own horses, then both mounts are used, with one horse backing each camel.

Provided all goes well, raiding is a quick affair: a swift assault just before the break of dawn or a harried attack during a dust storm. For honourable tribes, death of the enemy is not a goal; they raid only to acquire.







Warriors fight valiantly hand-to-hand, but those who are weaker feel no duty to fight to the death. Surrender is not dishonourable. To show their desire to go on living, embattled warriors simply place their thumbs between their teeth and extend their fingers toward their attackers.

The nomad code of honour demands that women who do not fight be left alone. In their tents, they are usually quite safe, for only a dishonourable nomad would harm them. Pots, carpets, and food stores are suitable for looting, but anything a woman wears on her person (as much as possible, during a raid) is considered off-limits.

Many nomad tribes also conduct raids against distant villages and outposts. Unfortunately, town dwellers do not observe the same rules of etiquette in battle as honourable nomads. As a result, these raids are often bloody affairs for both sides, creating an enmity and hatred that do not fade quickly.

### **Blood Feuds**

Despite the nomads' rather civilized views on raiding, fights to the death do occur. Known as a blood feud, such a conflict may arise when a tribe

believes one of their members has been wrongly killed, or a matter of honour may trigger the feud. Whatever the cause, the conflict escalates into a deadly exchange, with each side killing a member of the other until the conflict is resolved.

Sheikhs of warring tribes can rarely end a blood feud between them. A third, neutral sheikh must mediate. He or she begins with a ceremony of digging and burying. Each side in the feud draws lines in the sand—one for every tribe member killed. If the death toll is uneven, the side with fewer lines must pay a blood price (usually a combination of camels and money) to offset the other tribe's loss. The neutral sheikh strives to set a price that preserves the honor of everyone involved.

### **Sheikhs**

The nomads look for four things in a sheikh: courage, wisdom, generosity, and luck. The importance of the last trait should not be underestimated. A lucky sheikh is blessed by Fate, and all members of the tribe would like to share in that good fortune.

While it is true that many sheikhs are the sons of former sheikhs, in the High Desert neither a family connection nor a sheikh's sex are as important as the qualities listed above. The position of sheikh usually passes to a sheikh's eldest son, but he is not guaranteed to keep it. No nomad tribe will support a sheikh who is unworthy of respect.

Over the course of time, nomads have banished and killed many leaders who were deemed weak, stupid, or dishonourable.

As noted above, the nomads expect their sheikhs to be generous. That, in a large part, determines a sheikh's honour. It is the sheikh's job to ensure that no tribe member goes hungry or cold while others have food and warmth. The basic necessities; food, water, clothing, and housing—are every nomad's right. A nomad has only to need these things, and, if it is at all possible, he or she will receive them.









# HISTORY OF ARABY

Little is known of the history of Araby between the fall of Nehekhar and the coming of the Prophet, Mulhaed al-Quyat. Most information regarding this time is derived from the tales of the merchants that first encountered the local nomadic peoples and came upon the already shining city of Al-Haikk.

## Pre-enlighten Araby

Before the coming of the Prophet, Araby was a far more sparsely populated land, empty of the teeming caravans that now dot its sands and plains. The native humans of the region were a wandering folk, goatherds and gatherers for the most part, abandoning one region when the sands came to wash them away, only to move their tents eastward toward the mountains in summer or toward the sea in winter, as the winds took them.

Only in the city of Al-Haikk was this wandering set aside. First a trade moot for the various nomads of the region, it became the site of a great annual horse race.

At first the nomads made seasonal visits, but eventually some came to live there permanently, working the fertile land near the coast. Legends grew up around the place - that it was the site of great births and deaths, and that its waters could heal even the mortally ill.

It was the Elves that first were convinced the native Arabyans were worthy of trade rather than conquest. Though the locals wore coarse clothing,

used crude weapons, and spoke an awful, grating tongue, their love of horses earned the Elves' friendship.

The Elves established great trading colonies along the coast which drew the attention of the desert nomads, and many moved there. These trading posts would later become the great cities of Al-Haikk, Lashiek, and Copher.

Arabyans came in large numbers from the interior of the Sahra Desert, expanding Al-Haikk and bringing commerce, learning, and formalized temples to the city.

It took the Arabyans less than a century to settle the coast and to expand eastward to the border with Khemri and the Southlands, which sparked a series of minor conflicts. Fortifying the boundary with a hundred stone watchtowers and the fortified city of El-Kalabad, Araby's armies waited, guarding the borders against their eastern neighbour, the Tomb Kings of Khemri. The armies turned their attention southward and set about expanding. The southern city of Ka-Sabar was created as a resort town, to show the ruler that life could be carved out of the desert and to grant relaxation and quiet to the then current ruler of Araby. They founded other settlements as well, including Al-Bashir, Martek, and Bhagar, along with many others lost beneath the sands.







### **Wars of the Dead**

There are several inhabited cities in Araby, some on the coast and some far inland, and many uninhabited ruins dating back to the legendary Wars of Death, when Arkhan the Black invaded Araby with his undead army and sacked the former capital of Araby, the city of Bel-Aliad in the year - 1149. The following 1000 years, Arkhan roamed the deserts, reducing the once proud civilisation of Araby to a few weakened city states and a handful of desert tribes. It was only when Nagash called Arkhan back that the wars ended. It took many centuries for civilisation to flourish again. During that time the culture of Araby had been kept alive by the nomadic tribes who wandered in the most remote and inhospitable deserts, impossible to destroy and too tough to die. Over generations these tribes gradually resettled many old cities and established new dynasties to rule them.

### **The Time of the Prophet**

The explorer attributed with founding Araby was a man with an unknown past, a wandering nomad by the name of Mulhaed al-Quayat. His name has since passed into legend, for many Arabyans believed that Mulhaed al-Quayat had been touched by the One. 1050, while adventuring in the Bardouk Mountains, he came upon the Desert Mosque. No one knows who constructed this in the first place,

but it is popularly believed that Ormazd himself created it only for Mulhaed al-Quayat to find it. As he appeared in front of it, a massive light shone from the mosque and the sky opened above him. From then on, Mulhaed al-Quayat was never the same again, for he was now blessed by the One, Ormazd, and destined to unify the desert tribes under one faith.

Mulhaed then set out for Al-Haikk, where he began to preach about the miracle he had experienced. At first he was dismissed as just another lunatic, but soon the citizens eagerly started listening to him, and he acquired many followers.

Over the years, Mulhaed travelled across Araby, preaching his words. The leaders of the tribes who would not listen, he conquered instead. Ten years later, all of Araby was united under his banner, and the religion of Ormazd was the only one in Araby. Mulhaed became the first Grand Sultan, and during his reign the great palace in Al-Haikk was built, and the land prospered under his rule.

Mulhaed al-Quayat ruled for another five years, studying the arts of the spirit and transferring his knowledge into a single tome known now as the Holy Book of Ormazd, which contains all of his laws and wisdom.

After Mulhaed's death in 1065 the rulership of Araby was divided between the Caliphs and Sultans, with his son becoming the next Grand Sultan.



### Araby Rising in Power

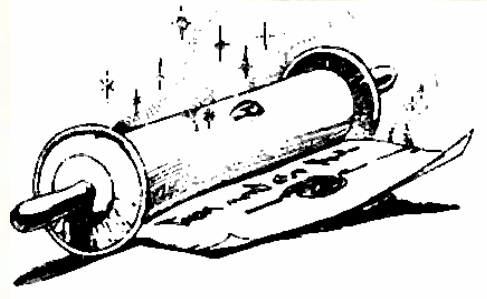
During the Age of Enlightenment, Araby's leader again took up the blade of war, seeking to spread the message and mission of Ormazd, to expand the power of the Araby, and to enrich themselves and their favourites. This led to the conquest of the city of Constantium (former Zandri), further skirmishes with the Tomb Kings, and – finally - a crossing of the desert into the Southlands in 1150.

Arabian warships first unleashed their warriors on the shores of Estalia in 1212, letting their warriors fight their way across the land while the ships sailed around to meet them on the other side. The Arabyans encountered little resistance and crossed into Estalia proper, taking many of the local population back to Araby as slaves.

### Corsair Wars

By 1240, the cities on the coast of Araby were flourishing and prosperous. Corsairs of Araby, sailing in their war dhows, were plundering the coasts of Tilea and Estalia. To counter this threat the Tileans hired more Norse warriors in their longships. This provoked the Corsairs to gather a huge fleet and attack the Norse stronghold on Sartosa, which was captured with great slaughter. The Norse fought to the death, but the Corsairs, being numerous and cunning, prevailed. From that moment onwards the raids of the Corsairs on the coasts of Tilea became much worse. The Tileans found them to be much more difficult to catch than the Norse, and much less willing to desist from raiding in order to serve as mercenaries. This was because the Corsair leaders were bound by tribal oaths to their Emirs and Sheikhs and could not be tempted to change allegiance for mere gold. It wasn't until 1501 Sartosa was recaptured from the Corsairs by a mercenary army led by Luciano

Catena. The temporary respite gained from the menace of the Corsairs opened up Araby to the merchants of the Old World.



### Siege of Brionne

Maintaining the rule over northern Estalia with the capture of Bilbali, Araby turned its eyes eastwards. They laid siege to the city of Brionne in 1342, threatening to move further south into Bretonnia. The siege lasted for two years, before duke d'Chinon manages to dislodge the Arabian army. Over the next three years, the Arabyans would be pushed back into Estalia. Greatly weakened from battling the Bretonnians, the Arabyans could not hold the land, and the Estalians, managed to take back Bilbali. It would not last long.

### The Great Crusade Against Araby

In 1435 or thereabouts, an obscure Arabian sorcerer known as Jaffar united the nomadic tribes using his charismatic power and ability to summon Genies. He then swept out of the desert and made himself Grand Sultan.

In 1448, Sultan Jaffar had united all of Araby and ruled it with an iron fist. Convinced by the nefarious Skaven that the Estalian Kingdoms was planning an invasion, he gathered his massive army and prepared his fleet for war.





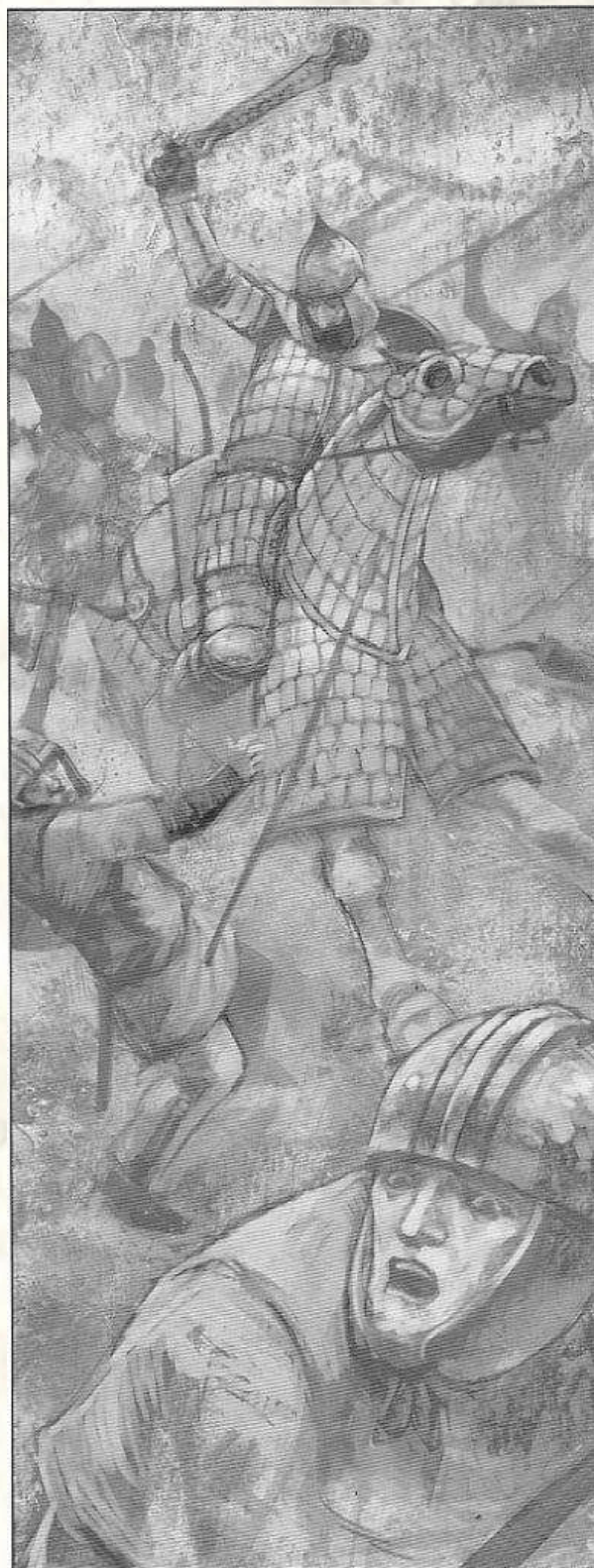
He landed in southern Estalia with his enormous horde, and quickly seized the capital of the most important southern kingdom, Magritta, and advanced towards Bilbali the most important northern kingdom. As his army marched north, thousand were dragged south to Araby in chains, to be sold at the terrible slave markets of Lashiek into a life of hard toil in the unbearable Arabyan sun. As the stories trickled up north, King Louis the Righteous of Bretonnia, worried about where the Arabyans would turn once Estalia was conquered. He soon declared the first Errantry War and send word to the emperor Frederik III didn't want to send the army south in defence of a foreign nation, as the Empire neared a state of civil war he appealed to the independent knights of the Empire to go fight against the unjust invasion along with the Bretonnians, while the Elector Counts each offered a part of their own armies.

As the evil sultan didn't know of the armies gathering to fight him in Brionne he quickly got overconfident sending his fleet into the neighbouring country, Tilea. His massive fleet sailed through the Tilean Sea to attack the city-state of Tobar, while Tobar was better defended than the sultan had expected. The defenders of the city managed to hold the sea walls and protect the outer city from an invasion fleet many times their size, driving them into a humiliating retreat and showing for the first time that the Arabyans could be defeated, even when they were gathered in force.



### Allied Intervention

The allied army consisted mostly of heavy cavalry, a thing the Arabyans lacked as their desert homeland isn't suited for horses or thick armour. With this superiority, they crossed the mountains into Estalia and quickly won victories against the Arabyan army. After much hard fighting, the armies of Sultan Jaffar began to retreat. As Jaffar realised he couldn't win in the field against the superior army, he withdrew to his homeland while he left a force in the most important city of Estalia, Magritta, under the command of the Sheikh Emir Wazar, better known as Emir the Cruel. The retreating Arabyan army set fire to all villages on their path to the capital, slaughtering the population. Few had been spared the spiteful wrath of the Sultan, and the sight of the murdered innocents horrified the Knights. Those few who survived begged the knights from Bretonnia and the Empire to rescue those family members which had been brought to Araby.



As the inhabitants were enslaved and forced to fortify the city, the crusader army marched south through Estalia. Seeing how the vengeful Arabyans had put entire towns to the torch as they fled back south, they vowed to deliver Sigmar's vengeance against every man responsible for these crimes. They would visit his own cruelty upon his people, they would carry their swords to Araby itself.





As they assaulted Magritta they knew that the siege could go on for years, and Jaffar would be able to gather a fresh army in Araby if they didn't pursue now. Thus they decided to split their army in two, one would stay to besiege Magritta and break the last Arabyan stronghold in Estalia before following the other army into the hot deserts of Araby, a task that would take eight years and the intervention of Mymidia to complete.

After Estalia, and the fair city of Magritta in particular, had endured the ravages of Jaffar and his army it had given all those who had fought to save Estalia a desire to exact vengeance. They resolved to pursue Jaffar into his own land. Araby was rumored to be filled with untold riches and promised yet more opportunity for winning honour by feat of arms.

As the main force arrived in the ports of southern Estalia ships were brought in from all over the Old World. A great fleet was hastily assembled and the crusading army set sail for Araby.

### **The Crusade Reaches Araby**

As the crusaders sailed, Jaffar and his men prepared for the coming invasion. When they finally arrived in the spice-trading city of Copher it was heavily fortified and the defenders were well prepared for the coming battle. Yet they weren't prepared for the wrath Jaffar had brought upon them, and once the defenders first started faltering against the onslaught, the high spires were pulled to the ground and much of the population were put to the sword.

When the crusaders landed in Araby they were unprepared for the desert heat and the lack of water. Progress was slow, and Jaffar's forces, being lightly equipped and highly mobile, were able to avoid being caught in a pitched battle. The campaign dragged on for one year and then another.

The crusaders were playing straight into Jaffars schemes, he had expected that once they had fought for months in the sweltering heat of Araby they would lose their taste for vengeance and return home. While they weren't prepared for a desert campaign, they were urged on by the fact that the locals hated Jaffar even more than the crusaders and rose up against him.

Gradually the grim determination of the crusading knights, prepared to endure against hardship began to tell against Jaffar's warriors, many of whom were becoming tired of his tyranny. Several tribes simply deserted and disappeared into the vast desert to await the outcome.

For months they marched through the hot deserts towards the capital, Al-haikk, where Jaffar had decided to make his stand, where the outcome of the war would be decided, once and for all.

### **Battle of Al-Haikk**

As the crusaders laid siege to the sultan's stronghold, many hundreds of tribesmen conscripted by Jaffar revolted, plunging the city into disarray and throwing the careful plans of Jaffar into chaos. Seeing that his last hope for victory would be meeting the enemy in the field, where the hot desert sun would deter the Old Worlders used to a different climate he marched out to meet the army at his doorstep.

While Jaffars army slightly outnumbered the crusaders, the lack of heavy cavalry in his army came into play once more. As the infantry of both armies fought a desperate battle, with the crusaders being pushed back in the heat, thousands of heavily armoured knights charged into the side of the Arabyan light infantry, thousands of tons of metal cutting straight through the lightly armoured spearmen like a scythe. This charge has been



immortalized by many legendary stories and songs, colouring the ground red as the Arabyans were crushed beneath thousands of armoured horses, a colour that remains to this day.

Jaffar died that day, pierced through the back by a Bretonnian lance as he fled. Now seeing their honour satisfied, the knights of Bretonnia decided to return to Copher and sail home. Yet most of the Imperial knights stayed for years hunting down and defeating remnants of Jaffar's dark empire, and almost 100 years passed before the last of the Empire troops had returned home.

It was in this century that many of the Imperial Knightly Orders were founded, as they discovered many things previously unknown in the Old World, they often named themselves after this, such as the Knights Panther.

Araby, however, proved too vast and hostile to be properly conquered and held. Instead the crusading knights demolished fortifications, burned evil books, flung down the idols and carried off as much treasure and exotic luxuries as they could find. As they sailed home, they burned Jaffar's vast fleet of warships for good measure. No sooner had they left than the nomad tribes swept in from the desert to divide Jaffar's realm amongst themselves.

### **Time of Decline and Civil War**

When tempers calmed after the crusades, more than 250 years of relative peace rested over Araby, and prosperity enriched many families to the point that they could petition the Grand Sultan for grants of nobility. Peace and prosperity, however, also brought complacency and laziness. Too much gold and too few labourers meant that the city of Al-Haikk fell to shambles, the resort of Lashiek was abandoned to pirates, and attentive eyes turned from their neighbours. The Grand Sultan considered invading Estalia again, but having been repelled twice before by the Knights of Bretonnia, thought better of it.

In 1557, a debate over the successor to The Grand Sultan Achmed al-Javaira turned bloody, and a dozen Caliphs and Sultans left Al-Haikk to contest their rightful claim to the throne of Araby. The Grand Vizier made ready the armies of Araby, in case any of the factions wished to fight their battles on Al-Haikk's territory which he was responsible for in the absence of the Grand Sultan.

The Grand Vizier did not care which of the contestants came out of the conflict victorious, only that the promise of Araby's independence was maintained. The succession took nearly 15 years to resolve, during which time Araby also faced trouble in the form of invading Orcs.

With the succession conflict forcing the Grand Vizier to return to Copher to endorse a family claim, the Sultan of Martek leapt at the opportunity to strike Al-Haikk at its weakest, and crossed the borders in 1572 with a force of more than 40,000 Arabyan soldiers. This proved a greater force than Al-Haikk could contend with to keep its holdings, and the city lost much of its influence in the area over the next decade.

Peace with Al-Haikk was not achieved for another twenty years, with the final border appearing much as it had for millennia. The conflict sharpened the Arabyans' swords and whetted the nation's appetite for blood, however, and the peace with Al-Haikk left the Martek with a bloated military that soon turned its eyes to homesteading, mercenary work, and slavery, though many soldiers were posted on the east border, reinforcing safe trade between the cities.

### **The Crusades Continues**

In 1688, the Knightly Orders which had stayed in Araby after the first crusade was on the war path again. They sacked Istrabul the same year, but were soon driven back by the Arabyan armies.

For the next 300 years, petty skirmishers would be thought between them, with both factions losing and gaining ground. The crusaders took smaller cities along the coast and made petty kingdoms for themselves, and in 1814 they managed to take Istrabul and hold it. For the next 150 years the crusades continued, until finally the Arabyan armies under Emir Abdul Sali-Dinibn Hashid conquered the remaining Crusading Kingdoms in Araby. This eliminated the last foothold of the Old World nations on Arabyan soil.

However, while the war in Araby was successful, Estalia eventually managed to take back their last kingdom from Araby. This was not a completely bad trade though, as during the centuries, the two cultures had mixed and they had both learned from one another of new science and weaponry.

### **Current Araby**

In the last century, Araby has been greatly enriched by trade. The greater security along the caravan routes means that Arabyan goods arrive with greater certainty, and less coin is lost on each trip. The Imams have warned for years of pending destruction from the north, and desire greatly to invade the Old World and create a larger Araby that extends past the Irrana Mountains in Estalia and Tilea. The current Grand Sultan and his generals have begun to study army tactics of old, and their Araby's armies are greater than ever. Should the Arabyans decide to go to war, the Old World should be prepared, for with them goes the holy wrath of Ormazd.



# TIMELINE

-2500	The Elves establishes trading colonies in Araby.			Sartosa and establish it as their base.
-1149	Arkhan the Black roams the deserts of Araby with his undead horde, sacking the city of Bel-Aliad.	1260		Constantium falls to Arabyan forces and is renamed Istrabul.
-150	Arkhan pulls back his forces, and the Wars of Death ends.	1342		Arabyan forces lay siege to Brionne and threaten the south of Bretonnia.
510	Establishment of city of Constantium as capital of Remean Khemri. Many centuries of war between Araby and Remas would follow.	1344		Rollo d'Chinon dislodges the Arabyans.
996	The prophet, Mulhaed al-Quyat, born.	1347		d'Chinon drives them back to Estalia.
1050	Mulhaed al-Quyat begins preaching of the One True God.	1435		Sultan Jaffar, a powerful Arabyan sorcerer, welds together a coalition of several desert tribes.
1060	Mulhaed al-Quyat unifies the Desert Tribes into a unified country under the faith of the One God, Ormazd.	1436		Jaffar expands his city-state to a great empire with the capture of Al-Haikk, Copher, Martek, and Lashiek in western Araby and declares himself Grand Sultan.
1065	Mulhaed al-Quyat dies.	1442		Sultan Jaffar declares jihad against the infidels of the Old World.
1150	Ibn Jellaba of Araby treks across the desert to find an overland route into the interior and encounters the hidden city of Zlatlan.	1448		The Skaven convince Jaffar that he should extend his empire into Estalia and overthrow the corrupt and soft ruling Almarvid regime and crush the Estalians. Sultan Jaffar and his armies invade Estalia. Arabyan forces attack Tobarro, but fail to take the Tilean city and are forced to withdraw.
1142	Eastern provinces of Constantian Empire fall to the Arabyan forces. 10 years later, the Western provinces fall as well.			
1205	The 55 year siege of Constantium begins.	1449		Bretonnian knights journey to Estalian to fight the Arabyans.
1212	Arabyan forces begin conquest of Estalian kingdoms.	1450		Fall of Estalian kingdom of Astarios and most of Magritta. Only the citadel and harbour remain in Estalian hands. Start of 600 year Crusadings. Estalian kingdoms lead fighting as Arabyan forces suppress Old World religions in Arabyan-held Estalia.
1224	Although greatly reduced, the kingdom of Astarios and its capital Magritta stands despite repeated setbacks.			
1225	Bilbali falls to the Arabyan armies.			
1230	Miraglianese merchant fleet becomes dominant on the Southern and Tilean Seas. Only the rise of the Arabyan corsairs challenges them on the seas.	1452		Sultan Jaffar is killed at the battle of Al-Haikk, and the crusades ends. The Bretonnians return home, but many Empire Knightly Orders stay in Araby hunting down the remnants of Jaffar's army.
1233	Remnants of the Estalian realms (Tigarre, Obregon, and Cantonia) withdraw to the Irrana Mountains to continue the struggle.	1457		Founding of the Order of the Blazing Sun. Magritta liberated by Crusading forces. Only Arabyan kingdom of Alhabra remains in Estalia.
1240	Led by Nafel Muq, Arabyan corsairs invade the island of			



1666	Arabyan forces destroy Orc and Goblin strongholds and drive them towards Dark Lands.	1936	Arabyan piracy on the rise.
1688	Crusading forces, led by Knights Panther, sack Istrabul.	1958	Fall of the Crusading Kingdoms, the crusades are finally brought to an end.
1689	Arabyan forces drive Crusaders back towards sea.	2032	The last of the Arabyans withdraw from Estalia.
1712	Arabyan forces attack petty kingdoms, overcoming the easternmost.	2198	Orc and Goblin forces overrun Arabyan villages.
1724	Battle of Matorca halts the Arabyan advance in the south eastern region of the Old World.	2199	Arabyans withdraw to the Marg beh-Mard Desert, where they use the hot climate to their advantage in defeating the Orcs.
1806	Crusaders carve out petty kingdoms.	2475	Lustrian trade develops trade with Tilea, the Southlands, Nippon and Cathay continues to bring in wealth for Araby.
1814	Crusaders capture Istrabul.		

### ARMEN ABBAS, MASTER SCHOLAR OF THE COLLEGE OF DIMASHQUE

*Armen Abbas was a Muzil mathematician, alchemist, philosopher, inventor, physician and a rather bad poet. He made his own way from Dimashque to the southern parts of Estalia after it was conquered by the Sultan Jaffar. During this time the vastness of the desert, the movements of its creatures and the stars of the night placed the seeds of invention into his mind.*

*After Armen finally arrived in Estalia he decided to put his theories into action. On a sunny morning the crowds below the great minaret of Mazkwitt witnessed an amazing sight. With a cry to The One, Armen launched himself from the minaret using a huge batwing cloak and began to soar through the air. The wings allowed slight control of the path it travelled and Armen landed in a clearing outside the town's wall. What is more amazing is that he survived, with only minor injuries. Many*

*Arabian scholars regard this as the first real flight of a human – that lived.*

*Armen involved himself in many projects in diverse strands of scholarship. He set up astronomical tables, wrote poetry, and designed a water clock called Al-Maquata. Through his alchemical knowledge he devised a means of manufacturing glass from sand, and he developed a chain of rings that could be used to display the motions of the planets and stars, the pre-cursor to the orrey. He also developed a process for cutting rock crystal. Up to then, only the ancient Khemrians knew how to facet crystal and they kept it a closely guarded secret. Thereafter, Araby and*

*Estalia no longer had to charge exorbitant fees to merchants and tomb raiders for Khemrian-cut gemstones, as they could produce the same level of craftsmanship themselves.*

*However, his time in Estalia was short-lived as the knightly orders of the Old World and Bretonnia launched their crusades. The presence of Witch*

*Hunters in the newly re-conquered areas made life impossible for the citizens that worshipped The One, so Armen loaded a caravan and fled to his home town of Dimashque.*

*Once in Dimashque, Armen refined his 'angel-wings', and launched himself from the Mount of the Banshees near the Plain of Haytin. The flight was a great success, and was widely observed by a crowd that he had invited. However, the landing was bad. He injured his back, and left critical scholars saying he hadn't taken proper account of the way birds pull up into a stall, and land on their tails. He remedied this soon after, so his invention now became quite safe for him to use.*

*During the times written about here, Armen Abbas' home town had successfully repelled the crusaders. However, the horrifying scenes he was witnessed, unhinged his mind and he has replaced his peaceful views with those of war. Armen Abbas decided to lend his services to the defence of Araby, producing many destructive inventions that would end the lives of crusaders in pain and fire. The silhouette of his angel-wings will strike fear into the hearts of those that seek to despoil his land.*

*Fiery death will visit them from his hands, and again in the hereafter, or so he often says.*









# LAND OF ARABY

## **Al-Haikk, the City of Thieves**

Al-Haikk is a city-state of Araby, and is the largest trading port in the area. It is traditionally the capital of Araby, whenever the nation is united. It was used by Sultan Jaffar as capital and stronghold during the Great Crusade against Araby, where parts of the defenders rebelled against him, forcing him to meet the crusades in the desert outside the city, in The Battle of Al-Haikk.

The most impressive feature of the great white-walled city is the palace of the Grand Sultan, a testimony to the might and power of Araby. The huge central dome atop the palace is more than a hundred feet across and said to be covered with inch-thick plates of pure gold. The walls are covered with abstract friezes and sculptures representing the glorious history of Araby. The palace grounds make up half the size of actual city. Not even the temples can compete with the splendour of the palace.

Al-Haikk may look like a ripe fruit for the plucking, as it lacks the forbidding walls of Araby's other mayor holdings. Further, Al-Haikk is open sprawl of parks, easy to cross. It has a number of gates, but these primarily serve as a means for regulating trade and guaranteeing taxation; the gates would do little to repel a serious invader. The strength of Al-Haikk lies not in its steel or its stone but in the authority of its Grand Sultan. Moreover, it lies in the hands of the genies that recognize the Grand Sultan's sovereignty, protecting the city in his name. Twice twenty years ago, in the age of the current Grand Sultan's grandfather, a rebellious desert Sheikh led a great endeavour against Al-Haikk. The Sheikh reached the plains before the city, where his army was met by a lone Vizier. The Vizier warned the Sheikh to

turn back. In response, the Sheikh rode down the Vizier and slew him. At that moment, a host of genies appeared, leading the forces of the Sultan. The Sheikh's army was destroyed to the last rider. The land was decimated. Most of that damage was the result of the genies, which competed to see who among them could slay the most riders, using the most impressive displays possible: Since that bloody occasion, no one has challenged the magical protection of Al-Haikk.

## **Lashiek, the City of Corsairs**

Lashiek is called the "Corsair City" though more due to the prowess of their thieves than the level corruption of among the general populace. It is said that a Lashiek thief can steal the eyes out of your sockets and you will not notice it until next week. That being said, the laws of the city are harsher here than in any other city and nowhere in the known world is the watch more diligent and incorruptible. Only the best of thieves survive in this city. Lashiek is the major port of trade between the Old World and Araby. Here the goods move on the Arabyans terms.

The port of Lashiek is a mile-long stretch of coastline, piers, and makeshift docks, capable of accommodating all manner of vessels. White-sailed dhows patrol the harbour, allowing known ships through and obstructing those that are prohibited by the Caliph. Slaves and labourers work tirelessly to unload the multitude of ships, load them up with new cargo, and send them on their way.

When sailing past the ships that guard the port, a captain must offer the ship's manifest to the commander of the boat that stops him. This is a formality - no cargo is expressly prohibited in Araby.







Once in the port, a ship is faced with a seemingly infinite number of labourers and slave drovers offering to unload its cargo, merchants hoping to be the first to learn what is aboard so they can recalculate prices before the goods get to market, women offering companionship to the sailors, and priests hoping to sway wayward souls now that they are on dry land. Some captains find it more convenient to unload a particular cargo, reboard the ship, and sail farther along the port to unload the next type of goods, instead of paying for the transport of their goods by hand or cart along the cramped and crowded docks to the market.

Lashiek boasts a healthy, prosperous navy that protects its trade routes in the Crowded Sea. This navy acts better than any fortification to repel raiders. It lies on the west coast of Araby, displaying the power and wealth to the merchants visiting the city. Lashiek also has a large standing army, one of the few able to use elephants as mobile and effective 'machines' of war. On the debit side, the Caliph of Lashiek is mad, and he uses his armies the way a small child uses toy soldiers.

### **Copher, the Spice Port**

Copher has always been fiercely independent. Its rulers rarely yield graciously to orders from the Sultan. Many of the city's trading privileges dates back to the Mad Sheikh Tupar and these are defended with a force of arms if necessary. The city produces the finest spices native in Araby, and has

the greatest slave market. The city is somewhat more liberal than other Arabyan cities, and though it does not have any established universities on par with the greater Old World cities, it is nonetheless considered a place of learning. Scholars flock to Copher to sit in on informal gatherings, and most noble houses openly have a Vizier in their retinue. Copher is primarily a merchant and trade city, and as such they gain their armies the old fashioned way: they buy them. Mercenary units, naval units, desert clans, and un-tethered Mameluke organizations are pressed into service as need demands. Usually, such a need calls for a limited action, over which the Sultan have full control.

As the saying goes, "every slave in the world passes through Copher." This is not, strictly speaking, the truth. While it is true that every Arabyan slave that will be sold to foreigners goes through that port city at one point or another, it is in Copher, the beautiful, open-air city designed as a permanent oasis for the nobles when visiting Araby, that these slaves are trained, prepared, and broken for their lives of servitude. More than half of the nearly 90,000 residents are slaves.

A perverse sanctuary of slavers and their chattel, Copher is a place of contradictions. Built for luxury and relaxation, Copher is blanketed with opulent gardens of every sort of flower imaginable, watered daily by slaves trained to the task. In the many plazas of the city, all methods of discipline are exerted to ensure the slaves fall into line with their keepers, from whipping to branding to starvation.



Different handlers employ different means of marking their property, but a favourite among those in Copher is to shear a slave bald and tattoo their trainer's mark at the base of the skull. If the eventual owner is known, some identifying mark might be added as well.

The glorious scents of the spice market are a pleasant distraction from the screams of Copher's victims. Located in the southern quarter of Copher, it is larger itself than most cities, and the merchants here offer the best prices in all of Araby, as well as the widest selection. The low prices and greater selection force merchants from across Araby to stop and consider a purchase, and while they are there, the silver-tongued merchants of Copher often convince them to make deals for goods bound for other ports. Those heading to Al-Haikk are left alone, to save the cost of overland transport, but ships headed toward the Old World are cajoled, flattered, and haggled into submission by Arabyan merchants who simply will not take "no" as an answer.

### **Martek**

Martek lies at the mouth of the Chewan-el Bardouk. Caravans from the south and north converge on Martek to bring to the Sheikh wares and merchandise from far-away lands.

Despite its isolation, Martek is bustling city, serving as a chief trading post between the city-dwellers and the nomads of the Great Desert. Both city and wilderness people mingle on the streets. The great, smoky city of Martek is ringed with a wall to the north, and surroned by mountains to the south. The city can be entered through just four

great gates, each of which is guarded by the Sultan's Guard. Martek's greatest protection is not its wall, however. Many desert raiders have breached this relatively low barricade only to discover Martek's best defensive structure: the squalid slums that ring the city. In this crowded maze, horses can scarcely move.

Hopelessly stalled, the raiders cannot reach the treasure-troves at the heart of the city, Martek's suqs, mosques, and palaces.

In addition to the slums, Martek has a more clandestine defence strategy. Striking from the shadows is very much the way of this city. This practice, plus the fact that various factions of Martek regularly conspire with and against the Sheikhs of the deserts, helps ensure the city's overall safety.

### **El-Kalabad, the Southern Gate**

The Caliph of El-Kalabad is the Guardian of the Southern Gate, the Gulf of Medes and the South Lands bordering Khemri. El-Kalabad is a mighty fortress city at the very border of the Great Arabyan Desert' guarding the trading routes between the kingdom and the critical Gulf of Medes. The Sultan may rule Araby but the Caliph of el-Kalabad is the master of the Gulf. Many of the conflicts within Araby derive from the continuous' aeons-old power struggle between the Sultan and the Caliph of El-Kalabad. The city itself lays along the shore of a small bay' the inlet protected by two massive fortresses' the Shining Spires. The Caliph's palace is second only to the Palace of the Sultan, its Amethyst dome visible from a considerable distance.





The tiered city of El-Kalabad is the greatest fortress in Araby. Its stalwart walls have been strengthened by magic, and they present a forbidding face to the undead from the Land of the Dead, reminding them of the strength of the Grand Sultan.

### **Ka-Sabar**

Ka-Sabar is the easternmost city of Araby and a major trading port, lying close to the border of Khemri but is fortunately often spared from attack. Here come camel caravans from the coast cities, travelling across the desert. Ka-Sabar is the foremost trading city doing business with the Dwarfs and Southlands.

### **Bel-Aliad**

Bel-Aliad is a desert ruin in Araby close to the Land of the Dead. Once the capital of a proud civilisation, it was destroyed by the Undead forces of Arkhan the Black in -1149 IC, never to be rebuilt. It is said that within these ruins are hidden the treasures of the ancient glory of Araby, though few adventurers return to tell the tale.

### **Sorcerer's Islands**

This archipelago has for centuries been a safe haven for wizards in Araby, being their equivalent to the Colleges of Magic in the Empire. Here the sorcerers' come to study the arts of magic to become full, legitimate wizards. Long ago on this island, the Elves built an outpost to warn of impending raids. Centuries later, the Arabyans took over the islands after the Elves deserted them, building a huge tower fortress over the old Elven structure.

### **Palace of the Wizard Caliph**

This is a simple, windowless spire of white marble, crafted and polished over centuries so that only the most careful eye can discern where one block ends and the next begins.

It rises nearly 200 feet into the air over Katheer, its interior a great, spiraling stairway from ground level to the top landing. At its apex, one can see from base of the Bardouk Mountains to the Great Ocean, the only place in all of Araby where such a feat is possible.

### **Cobra Pass**

This narrow pass through the Bardouk Mountain is the fastest way to get to the inner plains of Araby, and is often used by camel caravans travelling from Lashiek. Even though the road is shorter, it is by no means safer, as bandits tend to hide in ambush, and the caravan are risking Roc attacks. Still, for those that make it out to the other side, it saves many weeks of travel around the mountains.

### **Eye of the Panther**

The Eye of the Panther got its name during the Crusades, in the aftermath of the war. It was around this mountain that the Knights Panther hunted down the rest of Sultan Jaffar's armies after his defeat at Al-Haikk. To this day, the Arabyan nomads and townsfolk alike still talk about the Knightly Order.

### **Land of Assassins**

On the south western coast of Araby lies the Land of Assassins. It is here that the order of the Hashishin was founded and still resides. It is also from the here that the Bladedancers, the Dread Daughters of Tariq originates.







### **Eunuch Mountain**

Eunuch Mountain resides south of the Land of Assassins, and is by far the most known location from where the Harem Guard is trained. The Sultans often seek to hire eunuchs as protectors of the harems. Massive in size and unquestionably loyal wielding massive two handed scimitars, only the most foolhardy would seek to enter the Sultan's harem without permission with eunuch soldiers guarding it. The most famous regiments of eunuchs are the Silent Guard, whom guards the harem of the Grand Sultan.

### **Land of the Dervishes**

Situated to the east of Cobra Pass is the Land of the Dervishes. The people here are amongst the most religious in all of Araby, following a strict set of rules in how to live. The Dervishes are expert swordsmen, whirling around with their swords in an unstoppable assault. They are very rare in Araby's armies however, as no gold in the world could pursue them to fight for the Caliphs or Sultans. The few times they have been seen fighting to protect their homeland however, are an awesome spectacle.

### **Vulture Mountain**

Located to the north of the Land of the Dervishes, Vulture Mountain is the home of the great birds of the Desert, preying on the unfortunates that fall to the heat of the Desert. It is also here that the Great Roc resides, king of the sky. It is said that a great treasure is to be found in its cave, but of those that have set out to find it, none have returned.

### **Oasis of a Thousand and One Camels**

The Oasis of a Thousand and One Camels is the largest and most important oasis in all of Araby. Situated in north Araby, this is where all camel caravans pass on their trade route through the desert. The oasis is safe held the tribe of Asad which protects it from any raiders thinking of attacking the caravans that resides there.









# ARABYAN TRIBES

Not all inhabitants of Araby dwell in the great merchant cities - many pursue a nomadic lifestyle herding camels trading and living in skin tents. These tribes are known as Kahied Nomads' their fleet horses and deadly mounted marksmanship proving to be an asset on the field of battle. It is said that a Kahied Nomad is born on horseback and dies on horseback such is the skill these riders and their equine mounts.

Nomad tribes roam the trackless sands of the desert eking an existence from the harsh environment and trading. They often visit the cities in large caravans trading for items they cannot produce themselves but in times of extreme hardship they turn to raiding merchants and other nomadic clans. They are a deeply religious people but the variations found among taboos and mode of worship between different clans is phenomenal. Wrapped in robes and scarf to protect against wind driven sand they are perhaps the toughest of the Arabyan people. Unsurprisingly many tire of the endless hardship and turn to battle to give meaning to their existence.

## Ghutani

The area close to Tyrius is known to the Arabyans as Ghutan. The tribes of Ghutan, known as the Ghutani to others (they consider themselves as members of their smaller family clans, rather than as part of any abstract cultural group), live by an ancient honour code and are fiercely independent. They also have a staunch and uncompromising belief in the faith of The One. Ghutan was one of the first Arabyan areas that fell to the crusaders when their ships landed in the Gulf of Medes. The ancient feuds between the clans stopped the Ghutani from forming a cohesive defence and the crusaders soon conquered their land. However, rather than being massacred by the frenzied armies, the Ghutani faded away from the area and found refuge in other cities held by Arabyans, though they have not forgotten the injustices done to them.

## Turjuk

The Turjuk tribe originally dwelt in the steppes before being driven from them by the ancestors of Hobgobbla Khan and vicious ogre armies. They travelled far from their homelands and eventually settled in Araby. Here they were welcomed (and feared) for their martial prowess and their mastery of horsemanship. Many Turjuk's have ascended to high ranks amongst the armies of the Sultans, and their mounted bowmen were a constant thorn in the sides of the crusaders.

## Muzil

The Muzil tribe is one of the most powerful in Araby as they have excelled in the arts of scholarship and trading. King Dukash, the ruler of Dimashque, is of the Muzil tribe and under his guidance many colleges and hospitals have been constructed. The Muzil's pride themselves on dealing honestly in trade and using their wits when faced with a problem. However, the new threat of the northern invaders is gradually eroding their reputations as trustworthy merchants and rational thinkers. This is because the shortage of goods means a merchant needs to become slightly more creative in his dealings, and war makes men lose their senses.

## Asad

The tribe of Asad is an enlightened tribe that numbers some 5,000 men and women, divided into 20 clans. They claim the Oasis of a Thousand Camels as their own, though they permit other enlightened nomads to use it. Asad is one of the wealthiest tribes in the High Desert, and it is blessed with strong camels, fine sons, and beautiful daughters. The people of Asad are proud to the point of arrogance. They are easy with their friendship but also easy to offend.

## Bakr

Most of the tribe of Bakr, an enlightened tribe, now lives in and around the city of Petrum, where Sheikh Ali al-Hadd rules. However, some tribe members chose to remain true to the desert life; most have married into other tribes. The others; a core of some 500 members of the Bakr tribe, still remain in the High Desert, determined to carry on the tradition of their people.

## Dhi'b

The tribe of Dhi'b numbers some 4,000 enlightened people, most of whom are herders and craftsmen. Sheikh Anwat al-Makkar maintains several raiding clans of 200 or more warriors each. These clans prey on the caravans travelling through the south and south-central region. The sheikh has allied with or against most of the other major tribes over the years, depending on the circumstance. He and his warriors rode with Kori al-Zafiri to cast out the old sultan of Dehegra, but now Anwat's raiders attack the caravans serving Kori's son, Ali al-Hadd. Conversely, Anwat has offered Ajan (the leader of the Bakr people remaining in the High Desert) the service of his household and warriors.





### **Tayif**

The Tayif, an enlightened tribe, lives in the south western corner of the High Desert, hard on the borders of the Bardouk Mountains. There are about 3,000 tribe members, broken into nine separate clans.

Most live by herding, but some clans do a thriving business among the coast, where they harvest aromatic gums. The tribe is on excellent terms with the people of the city of Al-Qehm, and has aided Al-Qehm's caliph in her raids against the mountain people.

### **Nasr**

The House of Nasr roams the northern reaches of the High Desert and maintains the Desert Mosque, a holy site of great importance to the desert tribes. The enlightened tribe numbers some 3,000 people (split into 30 clans), and all are known for their hospitality and prowess in weapons—none more so than their sheikh. Every year a single clan is entrusted with protecting the Desert Mosque. The clan members work with the mystics at the mosque. The Desert Mosque is a huge, domelike sphere of volcanic rock buried in the ground. The Eye is arranged so that, in facing Al-Haikk, one also faces the rock.

Dedicated to Ormazd, the Mosque is maintained not by hierarchy priests, but by kahins and mystics. The site became holy when Mulhaed al-Quyat, received enlightenment there. The Nasr tribe protects the Mosque in his honour.

### **Malaluk**

The Malaluk has at most 1,000 unenlightened members who follow their sheikh, Mouli al-Ajami, in the High Desert. The tribe's numbers seem much greater, for the people roam the entire length of the desert. Raids conducted in the name of Mouli have struck caravans outside Bel-Aliad and Zandri. Almost superhumanly fast, Mouli and his followers survive solely through raiding. They seem to have no set pattern or purpose other than to damage established trade. The other tribes believe that only serpents and vultures must deal with Mouli, for they have no contact with the raider except in combat.

The followers of Mouli wear white in battle, and they are always veiled. No Malaluk has ever been identified, save for the leader and his vizier.

### **Ebonian**

The enlightened tribe of Ebonian has dwindled to some 1,500 people, lured away by the prospect of employment and adventure in El-Kalabad. The Ebonian land is currently in the south eastern spur of the desert, where the tribe supplements trade by raiding the border regions for horses and supplies. These raids were originally minor and inflicted little injury or damage to either side. Now, however, El-Kalabad is striking back hard against the raiders. Losses among the tribe have been heavy, and the tribe is thinking of retreating into deeper desert. Their other option is to migrate west and seek shelter with the in the city of Lugash. So far, the leader of the Ebonians has refused these plans. Instead, he speaks of a cleansing wind that will resolve all conflicts.



## **Tuareg**

The Tuareg tribe is made up of outcasts from the desert and their descendants. They consider themselves enlightened, but their respect for the Grand Sultan is slight and their reconciliation of the gods fleeting. Like the creature they pattern themselves after, they are scavengers, living off the success of others. They raid caravans and steal horses.

Adventurers who encounter them in the desert will not find a welcome-only daggers and arrows. There are likely no more than 2,500 members of the Tuareg scattered in small bands throughout the desert, but their numbers grow with each attack and each telling of the tale thereafter. They recruit savages and mountain tribes to aid in their attacks, but the tribe lets these outsiders do most of the dying so that they can gather most of the treasure. The Tuareg are regarded among the civilized tribes as unworthy of acknowledgement. Most other desert-dwellers would rather call upon Fate than admit they had been defeated by this miserable tribe.

## **Kahied**

The largest enlightened tribe of the Araby, Kahied's numbers some 10,000 people and is powerful enough to send its own ambassador to the court of Al-Haikk. The tribe controls the region

surrounding the northern Gulf of Medes. It also maintains a permanent base in the mountains that was formerly held by the Hashishin.

As a people, this tribe has an intense loyalty to the throne and is known for rescuing thirsty pilgrims lost en route to El-Kalabad. The people are brave, honest to a fault, and open to strangers in their lands. The other tribes of Araby call the Kahied 'Our Grand Sultan's Hunting Dogs', and not in a complimentary sense.

## **Zamesi**

The core of tribe Zamesi is only some 2,000 enlightened people, but Sheikh Ibrin bin Zamesi's preaching against the city of Ka-Sabar and its Sultan have caused the ranks to swell. Clans that have been oppressed, cheated, or harmed by the Sultan and his brood have joined forces with this tribe.

The Zamesi traditionally roams the south eastern corner of Araby. Until recently the members lived in peace with the city. Now they move primarily by night, and the people of Zamesi and its allied tribes are not as welcome as they once were in the City of Intrigue.

As the raids grow more common, conflict with the other major enlightened tribe of the eastern desert, the Kahied has increased as well.









# BESTIARY

**In this section you will find information and rules for all the different warriors, monsters and war machines used in the Araby army.**

The warriors of Araby are a highly religious army, fully devoted to their god. They disregard other races as infidels and heretics that should be smitten for their lack of faith in the true god.

In battle, they chant prayers and holy words to work themselves into a religious frenzy. When a Caliph or Sultan calls a Holy War against the foes of Araby, every man able takes to arms to defend their lands and faith against their foes.

On the following pages are the complete rules for the models in the Araby army. Each entry includes the models profile and special rules. This is normally in combination with the army list on pages ??-?? to create a force that can be used in a one-off game in Warhammer. However, players can also design scenarios with specific forces involved, or run a series of games in a campaign, both of which may well use the information in this section without recourse to the Araby army list.



## ARMY SPECIAL RULES

**Religious Hatred:** The men of Araby have a long history of religious warfare with the men of the north. Therefore Arabyans *hate* Human troops from the Empire and Bretonnia.

**Holy War:** Once per battle, at the start of any of his turns, the Arabyan player may declare Holy War. All units with Religious Hatred and a Unit Strength of 5 or greater becomes Frenzied for the remainder of the turn.





# WARRIORS OF ARABY

Arabian armies are based upon regiments of infantry. They garrison the cities and towns and enforce law and order throughout Araby as well as forming its standing army. The majority of these warriors carry tall spears and shields and fight in well disciplined ranks. Amongst these troops are some distinctive regiments which, traditionally, fight with curved swords or which wear uniforms peculiar to their place of origin.

	M	WS	BS	S	T	W	I	A	Ld
Warrior	4	3	3	3	3	1	3	1	7
Sergeant	4	3	3	3	3	1	3	2	7

## Special Rules

### Religious Hatred



# BOWMEN

The men of Araby place great faith in the bow and all the cities of Araby maintain strong bodies of archers. Although firearms are known in Araby they are nowhere near as common or as advanced as those used in the Old World and are rarely issued to common troops.

Armed with a bow and knife these troops are made up of lower class city dwellers, who are called up to defend their homes in time of need. They are mostly used as garrison troops, but are sometimes pressed into service in the field. Although given some training with the bow, they cannot be classed as either effective or enthusiastic soldiers.

	M	WS	BS	S	T	W	I	A	Ld
Bowman	4	2	3	3	3	1	3	1	6
Marksman	4	2	4	3	3	1	3	2	6

## Special Rules

### Religious Hatred

**Ranked fire:** Quick to fire and reload, the shortbow allows the unit to always fire in two ranks, just as if they were standing on a hill. However, if they do, they count as moving and shooting, regardless if they actually move or not





## DIBBUKIM

The Dibbukim are true fanatics, drinking the blood of their enemies before battle to work themselves into a frenzy of death and destruction. The origins of these warriors are obscure, they appeared sometime around the crusades, fighting against the Old World infidels. Nowadays they are the tools of the priests of Ormazd, chanting holy text before the battle. They take orders from no one other than the Imams, and even they have trouble controlling the Dibbukim.

Completely fearless, they gladly throw themselves at the enemy, wanting to sacrifice their lives for their god. They wear no armour at all, but in their frenzied state they feel no pain and require many blows to bring down.



On the battlefield they fight with two scimitars, killing anyone who comes their way. They are an uncontrollable force of destruction, and once they get into battle they no longer see friend from foe. Any man with the least bit on intelligence would stay out of their way, or he'd quickly be cut in two, and often more, pieces.

	M	WS	BS	S	T	W	I	A	Ld
Dibbukim	4	4	3	4	4	1	4	2	8

### Special Rules

#### Religious Hatred

**Blood Frenzy:** In addition to being Frenzied, the Dibbukim gain one additional attack for every unsaved wounds he inflicts. These extra attacks do not generate additional attacks. He can never lose this Frenzy.

**Feel no Pain:** Any successful rolls to wound against a Dibbukim must be re-rolled.

**Uncontrollable:** After the Dibbukim has been through a round of combat, and is no longer in it, he becomes uncontrollable.

If there is an enemy unit visible within the charge arc of the unit containing the Dibbukim at the start of an Araby turn the Dibbukim will always charge them, leaving his unit if need be.

When he is uncontrollable, he will always charge the nearest unit within line of sight, friend or foe. If there are no units within charge range, he will move towards the unit closest to him. He will act as an independent unit from then on.

## IMAMS

The Imams are the holy men in Araby, leaders of the churches and the communities. They are holding the prayers and are a very integral part of Araby, fulfilling a very important role for the people. They spread the faith and preach to Ormazd, and praise those who fight in the name of the true faith.

It is believed that all the Imams chosen are free from committing any sin, infallibility which is called ismah. These leaders must be followed since they are appointed by God.

The Imams often accompany the armies of Araby on the battlefield, where they chant prayers and lead the troops on forward, inspiring them to greater deeds.

	M	WS	BS	S	T	W	I	A	Ld
Imam	4	2	2	3	3	1	2	0	8

### Special Rules

**Spiritual Leader:** The Imam must be placed in the front rank. He can be attacked separately, but is not a Champion, so cannot issue or accept challenges, but the unit may use his Leadership.

Any unit with an Imam are subject to Hatred as long as the Imam is alive at the start of the close combat phase. Against the Empire and Bretonnia, they may re-roll failed rolls to hit every turn.



# CORSAIRS



The Corsairs are well known up and down the Arabyan coast. Their devil-may-care swashbuckling heroics have made them legendary in the ports of the Old World, for they have been spotted in their galleons as far north as the Black Gulf of the Tilean Sea and the stormy Sea of Chaos.

Before the Great Prophet Mulhaed al-Quyat brought enlightenment to Araby, many coastal cities were inhabited by cruel pirates and slavers under the rule of various pirate kings. People who knew of the Corsairs' reputation greatly feared them, for they did indeed capture many unfortunate prisoners to sacrifice to their dread elemental god or to serve as wretched slaves in the city which would become Lashiek. Though pirates continued to congregate in the cities, other people found a home there as well, and when the forces of the Mulhaed al-Quyat sent emissaries to them, they embraced the One True Faith and Ormazd as their god.

Though it is doubtful that the harsh and evil pirates who worshipped Bezin-Anan could have been so easily duped as in the story, tradition has it that they were overcome and their kingdom washed away by a great hurricane soon after the arrival of the Great Prophet. Most Corsairs still claim that they honour that commitment whether they strictly follow Ormazd's laws or not.

Nevertheless, rumours persist of a secret cult to Bezin-Anan, the cold elemental god of water, which hides within partially flooded cellars and the underground tunnels of the city of Lashiek and waits to return to power.

While the Sheikhs and Caliphs wisely allow the Corsairs space in their nefarious city and neighbouring Bay of Corsairs, occasionally the Corsairs are called upon to fulfil their end of the unwritten land-bargain to fight in the armies of Araby.

	M	WS	BS	S	T	W	I	A	Ld
Corsair	4	4	3	3	3	1	4	1	7
Captain	4	4	3	4	3	1	4	2	8

## Special Rules

### Skirmishers

**Slavers:** When a unit breaks from a combat against Corsairs, the fleeing unit may be ensnared. The Araby player may force his opponent to roll an additional dice for the unit's flee distance, and discard the highest.

**Pirate's Code:** Corsairs are highly individual units, and as such may not use the Leadership of the General.

**Boarding pikes:** The Corsair use this weapon to great effect when boarding enemy ships, as well as defending their own. Boarding pikes requires two hands, allow the wielder to fight in two ranks and gives him the Armour Piercing rule.

### Kadar ibn Qasim

*The most feared Corsair Captain of all time was Kadar ibn Qasim, who during his time raided over 250 ships outside the Tilean coast. He was the king of Sartosa of the time, and with his armada of 150 vessels, he could easily control most of the coast, terrorizing the merchant and almost stigmatizing the trade of Tilea completely. He was finally defeated in a great sea battle outside of Sartosa by a combined fleet from Remas and Luccini. The fear he inspired is still greatly reminiscent to the Corsairs of Araby to this very day.*





## SLAVE GUARDS

Slave Guards are slaves taken capture by Corsairs and prisoners of war. They are then given some training and formed into standing military units. They are lightly armed with short spears, shields, and lacking armour. While useful at defending flanks and dealing with light cavalry, these troops won't hold up in a prolonged melee. They are led by a Slavemaster, who uses brute strength and their powers of manipulation to break the spirits of their possessions. The presence of a Slavemaster will instil a great deal of fear and discipline into the ranks of the slaves they watch over.

	M	WS	BS	S	T	W	I	A	Ld
Slave	4	2	2	3	3	1	2	1	3
Slavemaster	4	3	3	3	3	1	3	1	7

### Special Rules

**Slaves:** Slaves do not cause panic to any unit, other than other units of Slaves. They may not be joined by any characters.

**Slavemaster:** The Slavemaster is deployed in the rear rank of the unit, and may be the only model in the rear rank. He counts as a unit champion in all respects.

If the Slavemaster is killed, the Slaves must take a panic at the start of every turn.

**Whip:** Additional hand weapon if the bearer is in base contact with the enemy. In addition, it may be used like a spear, allowing the Slavemaster to make one attack through one rank like a spear.

## DESERT RIDERS

The deep deserts of Araby are home to fierce nomads whose swift riders are the best light cavalry in all the land. The cities of the coast also maintain bodies of light cavalry for scouting and patrols - but all agree the riders of the desert of the finest and most dashing.



The heat of the desert makes armour unpopular with these men, but their loose-fitting robes give them protection both from the sun, and spent missiles or light blows. Usually armed with spears or shortbows these fast moving units are best against other light troops, or harassing enemy flanks where they can stay out of harm's way.

The Desert Riders are amongst the best fast cavalry in the world, having spent most of their life in the saddle. Their skill with the bow while mounted is legendary, and only the elves can outclass them.

	M	WS	BS	S	T	W	I	A	Ld
Desert Rider	4	3	3	3	3	1	3	1	7
Desert Raider	4	3	3	3	3	1	3	2	7
Araby steed	9	3	0	3	3	1	3	1	5

### Special Rules

**Religious Hatred, Fast Cavalry**

**Expert Riders:** Desert Raiders do not suffer the -1 to hit modifier for moving and shooting.

**Fire and Flee:** When using 'flee' as a charge reaction, Desert Riders may shoot at their chargers after making their flee move by sacrificing D6" of their flee distance. They will suffer a -1 to hit for shooting at charging enemies.



# CAMEL RIDERS

The Arabyans have dubbed the camel “the ship of the desert”. True, this beast is the most common conveyance across a seemingly endless sea of dust and sand, but that’s not the reason for the name. Camels are called ships because they sway back and forth beneath their riders. To the uninitiated, this endless wobbling can cause nausea, much like the swaying of a boat beneath ocean swells. Most Arabyans mount a camel by bending its neck toward the ground, using it as foothold, and then swinging up into the saddle. This demands experience in handling camels as well as acrobatic talent. Those who haven’t mastered this technique must force the camel onto all fours, and then quickly climb onto the beast. The rider’s weight signals the camel to rise.

Camel-riding is in itself a physical challenge. Some nomads ride with their legs astride. Most kneel, however—even when the camel is at a full gallop. This feat takes exceptional balance and endurance.

Camel Riders are brave and notoriously savage warriors, who navigate their way across the shifting sands of Araby by an uncanny instinct unfathomable and mysterious to mere city dwellers. They are guided as much by their knowledge of the deep desert, as by their desert-born mounts and, some would say, by their taste for blood!

A nomadic desert people, Camel Riders are hardy but unruly troops. Well suited to desert fighting, these warriors let the heat of the desert sap the strength of those that pursue them. These units excel at taking out other cavalry units, as horses dislike the smell and appearance of camels.

	M	WS	BS	S	T	W	I	A	Ld
Camel Rider	4	3	3	3	4	1	3	1	7
Bedouin	4	3	3	3	4	1	3	2	7
Camel	7	3	0	3	4	1	3	1	5

## Special Rules

**Religious Hatred, Fast Cavalry**

**Scare horses:** Causes *Fear* in enemy cavalry.

**Hit-and-Run Attack:** Camel Riders attack their foes by quickly descending upon them, cutting them down and then retreating to safety. On any turn that Camel Riders charge, work out combat as normal. If the Camel Riders lose the combat or the combat is a draw, they do not take a Break test but automatically fall back (this is treated like fleeing, except that it does not cause *panic* in nearby units, and the Camel Riders automatically rally at the end of the fall back move). The enemy cannot pursue them. If the Camel Riders win the combat, before the enemy takes its Break test, the Camel Riders may elect to fall back. Regardless of whether the Camel Riders choose to fall back or not, the enemy must take a Break test as normal. If the Camel Riders elect to remain in combat then work out the results of the Break test and any pursuits as normal. This special attack may only be used on the turn that Camel Riders charge.





# SULTAN'S GUARD

The household troops of the rulers of Araby are famously loyal and lavishly equipped - they carry weapons of the finest quality and wear brightly coloured clothes of silk brocade.

Each Sultan, Caliph and many lesser nobles and sorcerers have their own core of guards. So loyal are they that they would die at their own hands if their master so commanded. Similarly dedicated are bodies drawn from some of the outlandish communities of the south including the Dread Daughters of Tariq from the Land of Assassins and the Silent Guard of Eunuch Mountain.

The Sultan's Guard are made up of the most loyal troops in all of Araby, trained under the toughest conditions. The recruits of the Guard consists are either orphans or children given up by their parents to service, to show their faith in Ormazd and the Sultan.

They begin their training at the ages three and six years old. Any older, and it becomes too hard to bring them "naturally" into their role. It is the Imam's task to find those fitting to join the ranks of the Sultan's Guard

The selected children should showing signs of loyalty and devotion, but also have a kind of natural faith. This is where all the experience of the Imam comes in. He questions and tests the boys who seem most promising, asking riddles and subjecting them to various dilemmas. They are proposed to choose between three items; a hat, a knife, and the Holy Book, and then question them about their choices. At the end of the interview, the Imam asks the children he felt ready to come if they wanted to serve the Sultan and Ormazd. The question was the elimination. Any hesitation and the child would remain at the orphanage.

After fifteen years of training, the young men will be subjected to a series of tests: Abandoned in the desert, he must find his way back guided by the stars, equipped only with one bottle of water. They must then go to a secret place, filled with hidden traps by other Imams from another monastery. In addition, the recruit will be pursued and hunted by various beasts and must do everything in his power to get to the monastery alive.

The final test would be to assist the Imam in the city. During this trip, they would be constantly attacked and the young warrior must prevent the Imam from being abducted by the attackers. If he fails, he must wait a full year to be able to take the tests again. If successful, he would be declared Guard of the Sultan.

The main role of the Sultan's Guard is to safeguard the Sultan and the palace. Armed with a large axe, "tabar", these well armoured, elite troops are formidable on the battlefield too, where their strength and loyalty makes them a very solid choice in the battle line.

	M	WS	BS	S	T	W	I	A	Ld
Sultan's Guard	4	4	3	4	3	1	4	1	8
Pillar of Faith	4	4	3	4	3	1	4	2	8

## Special Rules

**Religious Hatred, Stubborn**



*"Alabukh told me about one of the tests to become one of the Caliph's Black Scimitar Guards. The initiate is led into the Caverns of the Worm until the oil of a lantern runs out, then left alone. If he can make it out alive he is awarded a black scimitar and joins the ranks of the most feared warriors in Araby. But Alabukh was also saying that he thinks Abu Harawi, that blind old man who sits all day in the corner, was an initiate that survived with his body, but not his mind.*

*~ Ibn Akle, owner of the Djinni's Hookah*



# JANISSARIES



*From humble beginnings in eastern Araby in the late 11th Century, the Janissaries increased their influence over the region in which they lived. Within a century they had taken the whole eastern coast. Though suffering setbacks, such as the defeat to an Orc Horde near Zandri in 1172, the resilient Janissaries always proved able to regain its footing. After defeating a great Reman army at the bloody battle of Constantium in 1205, the Janissaries finally sacked the city in 1260. They then turned to the Marches of Madness, and in the coming centuries they would advance ever further into the heart of the Old World.*

The Janissaries, meaning “new soldier”, are an elite slave regiment in the Araby army. Drafted while young, these soldiers form a specialized part of the Araby army and pledge loyalty to the Sultan. Unlike other troops in Araby, Janissaries are not Arabyans. Instead, they are taken as children from other countries such as Bretonnia, the Empire or Tilea, often on raids by the Corsairs. Children of slaves are also common to be conscripted into the corps. They are then converted into the faith of The One, and begin their long training to become a Janissary.

They are trained under strict discipline with hard labour and in practically monastic conditions in cadet schools, where they are expected to remain celibate.

Since they are not true Arabyans, they are expressly forbidden to wear beards, only a moustache. These rules are strictly obeyed by the Janissaries, who are the most disciplined, well formed fighting units in all of Araby.

In return for their loyalty and their fervour in war, Janissaries are given privileges and benefits. They receive a cash salary unlike other slaves, receive booty during wartime and enjoy a high living standard and respected social status.

For all practical purposes, Janissaries belong to the Grand Sultan. Janissaries were taught to consider the corps as their home and family, and the Sultan as their father. Only those who proved strong enough earned the rank of true Janissary at the age of twenty-four or twenty-five.

These elite heavy infantry are usually armed with a halberd and armoured in mail. They are expected to lead the infantry charge into battle with courage and honour. As an elite corps they have the best armour and equipment, and are the first in the Araby army to use the handgun. This heavy gun has a respectable range and can penetrate almost any armour, and is almost guaranteed to inflict a wound that kills or maims.

	M	WS	BS	S	T	W	I	A	Ld
Janissary	4	4	4	3	3	1	4	1	8
Officer	4	4	4	3	3	1	4	2	8

## Special Rules

**Disciplined:** Janissaries are immune to Panic. In addition, they automatically pass any Leadership test to restrain from pursuit.

**Superior Training:** Janissaries can always fire and fight in two ranks, regardless of what weapon they use.



# MAMELUKES

Mamelukes are the elite professional cavalry of the Araby Army. They are slaves who were taken as children from hill tribes, steppe people and other remote places. Brought to special Mameluke holdings, the children are brought to enlightenment and taught the arts of warfare, discipline, and administration. In theory, the organization responsible for bringing in the new recruits claims them for its own, but this is not always the case, as some groups rarely get the chance to leave the training grounds and would therefore have little chance of gaining any new members.

Instead, though all are subject to the basic training and the rigors and hardships of military life, an attempt is made to match the child with the Mameluke organization which best suits his talents. Personality conflicts within the ranks might preclude the most obvious pairing, however, or bickering among the groups might result in the new Mameluke being assigned to a compromise unit. Particularly bright and talented candidates are occasionally the cause for inter-organizational maneuverings and deals as each unit vies for the new recruit. In that case, the Sheikh will either ask the recruit for his preference or will hold a contest to see which organization wins the candidate.

Whichever group he serves, the Mameluke is subject to superior officers, and ultimately to the Caliph or Sultan, as all Mamelukes are owned by him.

Their rigorous training in warfare and statecraft, coupled with a pride for their unit usually produces fierce and loyal soldiers and administrators whose Fighting skills cannot be matched by any soldier in Araby. They are the chosen elite, and they know it.

Each Mameluke organization is committed to one particular idea or duty. If this does not involve serving the Sultan directly, the Enlightened Court must approve whatever contract the Mameluke organization enters into.

Each group has its own facial tattoos or scars which identify its members; those of higher rank have more elaborate markings. It is a crime for anyone not part of the Mameluke organization to imitate the markings.

When the Mamelukes' training is finished, they are freed and enrolled in the army. They are ornately equipped with tall helms and glittering armour and make solid cavalry, well equipped for close fighting with lances, scimitars and shields.



On the battlefield they are fearsome warriors, fighting with the bitter fury of war they have been taught ever since childhood.

	M	WS	BS	S	T	W	I	A	Ld
Mameluke	4	4	3	4	3	1	4	1	8
Hasham	4	4	3	4	3	1	4	2	8
Araby steed	9	3	0	3	3	1	3	1	5

## Special Rules

### Religious Hatred, Hatred

*Bailabars' first mistress sold him because she was unnerved by his height, gravelly voice and pale eyes. He was bought by a Mameluke officer and was assigned to his personal retinue. After organizing a hunt, Bailabars plunged a dagger into the back of the officer, and took his place at the head of the regiment, and he lent his forces to the Sultan. Whilst in the sultan's service, his fighting prowess and uncompromising manner allowed him to rise through the ranks very quickly, and he soon became the leader of a powerful army.*



# HASHISHIN

The Hashishin are a semi-religious sect of assassins dedicated to stealth, and murder, thought to have originated somewhere in the mountains of west Araby.

The Hashishin are well-known in Araby, especially among the Sheikhs and Caliphs, whom fear them greatly, for who knows what political opponent might have hired one of these dreaded assassins to rid of him?

The Hashishin are based in the mountains of west Araby, concealed in their impregnable mountain fortress. The only road there is narrow, and but a handful of men could easily defend themselves against a horde there for months, due to the fortress being self-sufficient with running water from the snow on the surrounding mountains.

The Hashishin are led by a mysterious old man, who is their grandmaster. They follow him blindly, never questioning his decisions. They follow a strict code of honour consisting of three rules; do not harm the innocent, be discreet, and above all; do not compromise the brotherhood. They also follow the rule laid out for them by their founder: "Nothing is true, everything is permitted".

The Hashishin use methods of assassination, extortion and bribery to achieve their goals, whatever they may be. They frequently use drugs to enter a psychic state, ignoring any danger or fear to further assist them in their given task.

Highly disciplined and trained, these troops are masters of ambushes and fight in small groups, focusing on taking out enemy leaders. Having no fear of death makes these men especially deadly.

	M	WS	BS	S	T	W	I	A	Ld
Assassin	5	7	6	4	4	2	7	4	9
Hashishin	4	4	4	3	3	1	5	2	8

## Special Rules

**Religious Hatred, Skirmishers, Scouts, Immune to Psychology**



**Assassin:** Assassins are killers, not leaders. A Hashishin Assassin may never be the army's General, and may only join units of Hashishin. He has the Always Strike First rule in the first round of combat.

An Assassin may begin the game hidden in any friendly infantry unit. He may choose to reveal himself at the beginning of the turn, or at the start of the close combat phase.

When he reveals himself, he displaces a model in the front rank. If the unit he is with is wiped out or flees off the board before he can reveal himself, he will be lost and count as a casualty.

## Hand Crossbow

Small enough to not slow down the wielder, but no less deadly at short range than a normal crossbow, the hand crossbow is an ideal assassin's weapon. Range 12". Strength 4. Does not suffer penalties for shooting at long range and can always stand and shoot.

*The first and last name given me by my parents does not say anything. My real birth dates are the day of my initiation when I became Hashishin. Therefore, my old life is longer important. My name neither, except for my two masters: God and Rashid ad-Din Sinan. Others simply fear me, me and my brothers Hashishin.*

*So I crawl through the camp of the infidels. And I listen and observe. Sometimes for hours, often for days. I only have daggers as my friends and God. I steal my food and I ration it. I lie where rats are hiding, trying to forget the existence of sleep. Then I return with my report, but I will not transcribe it without my master. He knows how to gather what is scattered. He sees what is invisible. He understands.*

*And sometimes, my master ordered me to leave these cursed places and meet the person I watched. By word or by letter, I bring her advice, threats or market my master. Often the person, whether man or devil damned, complies. But sometimes he refuses ... and he dies.*



# NAFFATUN



Naphtha is a mixture of chemicals that become a fiery liquid that is difficult to put out. Naffatun throw deadly ceramic pots of flaming Naphtha that burst into flames on impact spilling a sticky molten mess that can seep through any armour.

The prospect of a fiery death can unnerve even the bravest warrior. Some of these men carry siphons, small flamethrowers that they use at short range to set their foes aflame.

	M	WS	BS	S	T	W	I	A	Ld
Naffatah	4	3	3	3	3	1	3	1	7

## Special Rules

### Religious Hatred

#### Naphtha Bombs:

Naphtha bombs follow the rules for throwing weapons, with a range of 8". Each hit will inflict a single flaming Strength 4 hit with no armour save allowed. An enemy unit taking a casualty from Naphtha Bombs must take a panic test.

**Siphons:** A model armed with a siphon may make a *flaming* Strength 3 breath attack once per shooting phase. Roll a dice every time it is used. On a 1, the siphon malfunctions and it may not fire this turn.

# ONAGERS

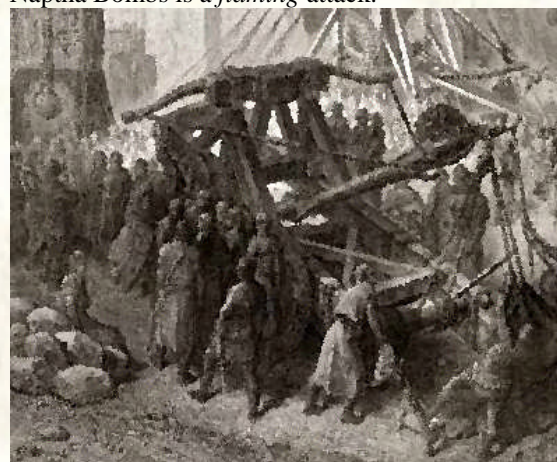
Onagers are not very common in Araby armies, mostly due to the fact that they are difficult to transport and are therefore unsuitable for desert warfare. However, when besieging cities and going on campaigns to foreign lands, these war machines are very useful. The onager is a variation of the stone thrower, but unlike throwing rocks like the war machines of other armies, Araby armies often use large pots of flaming Naphtha. A direct hit from one of these missiles can be enough to sear a whole enemy regiment with fire, and quickly spread panic through the ranks.

	M	WS	BS	S	T	W	I	A	Ld
Onager	-	-	-	-	7	3	-	-	-
Crew	4	3	3	3	3	1	3	1	7

## Special Rules

### Religious Hatred

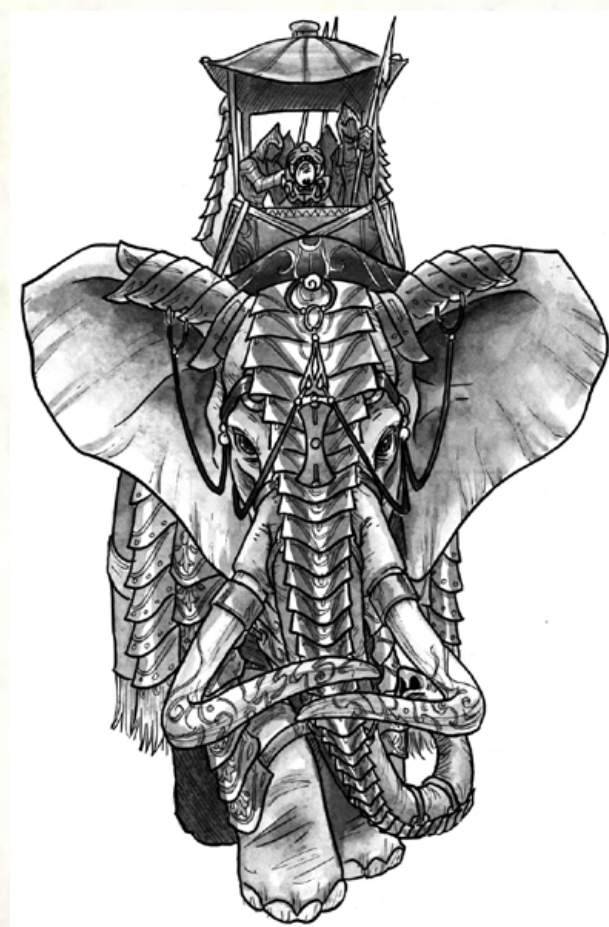
**Stone Thrower:** An Onager follows all the rules for stone throwers in the Warhammer rulebook, with the following exception: instead of firing rocks, an Onager may choose to fire Naphtha Bombs. These are fired just like a normal stone thrower, but a unit taking a casualty from Naphtha Bombs must take a Panic test. However, Naphtha Bombs only causes one wound per model hit. Naphtha Bombs is a *flaming* attack.





# WAR ELEPHANTS

Elephants are an exotic creature even in Araby, for they come from the lush bush lands that lie between Araby and the jungles of the Southlands. The Sultans like to collect all kinds of wild and monstrous beasts, and they eagerly compete against each other when it comes to maintaining the largest and most impressive herd of Elephants. These are ferocious and dangerous creatures, all the more so because each carries a wooden tower upon its back, within which rides Arabyan warriors armed with long spears and assorted missiles that they hurl at their enemies below.



The War Elephant is a terrifying foe to face, easily able to trample any man into the ground under its massive feet. The only drawback to them is that they are scare easily, and only the most skilled riders, called Mahouts, can control them and keep them from running amok across the battlefield.

	M	WS	BS	S	T	W	I	A	Ld
War Elephant	6	3	3	5	6	5	3	4	6
Crew	4	3	3	3	3	1	3	1	7

## Special Rules

**Religious Hatred, Terror, Large Target, Unit Strength 8**

**Armoured Beast:** The War Elephant's thick skin, combined with a hard skull and various armour plates gives it a 4+ Armour Save.

**Impact Hits:** The War Elephant causes D6+1 impact hits on the charge.

**Howdah:** The Howdah gives the crew a 3+ armour save. Note that slain crew does not count as wounds for determining victory points.

**Crew:** Missile hits against the War Elephant are randomised as follows: 1-4 hits the Elephant, 5-6 hits the crew. If a character is riding a War Elephant, he displaces two of the crew. A War Elephant counts as a ridden monster in all aspects. If the War Elephant is killed, the crew is removed as a casualty.

**Stampede:** If the War Elephant suffers a wound from a ranged attack, it must immediately take a Leadership test. If failed, the War Elephant will move 2D6" in a random direction, determined by the scatter dice. Any unit it passes through takes D6+1 impact hits. If the stampede takes the War Elephant into an enemy unit, it counts as charging. Note that this is not a flee move, and the War Elephant can be subject to Stampede even while fleeing.



## FLYING CARPET RIDERS

The sorcerers of Araby have perfected the art of binding aerial spirits into physical forms - not least of which is the famous flying carpet. Carpet Riders arm themselves with bows as well as various missiles.



These are thrown into the enemy's ranks and include such unpleasant surprises as pots of scorpions, serpents, fire-ants, hornets and venomous spiders.

	M	WS	BS	S	T	W	I	A	Ld
Carpet Rider	4	3	3	3	3	2	3	1	7

### Special Rules

#### Religious Hatred, Fly

**Carpet Bombing:** Once a game, during the Remaining Moves segment of the Movement phase, a unit of Carpet Riders may carpet bomb an enemy unit at least one of its models has moved over during that phase. All Carpet Riders in the unit must drop their ammunition at the same time. D3 Strength 2 hits are inflicted on the enemy unit for each Carpet Rider. An enemy unit that is carpet bombed moves at half speed the following turn as they must kill off the various animals dropped from the carpets.

## SANDWRAITHS

The Sandwraiths of Araby is a creature shrouded in mystery. Some say they are Daemons, others that they are the spirits of warriors fallen in the desert. Whatever they may be, their potency should not be underestimated. They seem drawn to the energy from magic, and sometimes one of these creatures can be seen following an Arabyan army led by a Vizier.



Why they fight with the Arabyans as allies can only be speculated, atonement for past deeds or a wish to destroy the infidels being the more popular ones. A Sandwraith is very difficult to destroy, given their consistency. They can quickly close up any wound suffered, taking up sand from the ground to sustain them, and cannot be harmed by the mere swords and axes of its enemies.

During a battle, they can often lie dormant under the ground, choosing their moment to strike. When they arise, they can swiftly strike at the enemy in the flank or rear, catching the unaware opponent off guard.

	M	WS	BS	S	T	W	I	A	Ld
Sandwraith	6	4	0	5	5	4	1	4	10

### Special Rules

#### Terror

**Unstable Form:** The Sandwraith cannot be broken, but for every point of close combat resolution the Sandwraith loses by, it loses one Wound.

**Ethereal:** The Sandwraith can move through impassable terrain and never suffer any movement penalties. All its attacks are magical, and it can only be harmed by magical attacks and spells.



## ARABY STEED

Horses are highly prized in Araby amongst both the sultans of the coast and the sheiks of the inland deserts. The Arabyans are rightfully proud of their cavalry.

The horses of Araby are fiery and fleet of foot, like no other steed bred by man. Should you ask at the markets of Copher whence did such noble bloodlines spring, every man will have a different answer for you, delivered with a smile and a wry look – here, one shall say, they are surely stolen by Ahmad bin-Yusuf Reis, the famous corsair captain, straight from the stables of the Phoenix King of the Asur. Another will immediately interrupt him, saying: fie! It is when the Az-Zufyir, the West Wind, took to wife the goddess of the Oasis at Wadi Tamar that the first of these was born. Nay, a third one shall assuredly interject, they are spirits of the desert, bound in the form of a horse by Ormazd himself, and given as gifts to men for striving to find wisdom.

It is popularly supposed that the horses of Araby are descended from Elven horses brought over from the west many centuries ago. They are graceful and swift creatures, among the fastest in the world.

	M	WS	BS	S	T	W	I	A	Ld
Araby steed	9	3	0	3	3	1	3	1	5



### Special Rules

**Bred for Speed:** Araby Steeds are specially bred for their speed and agility, and after many generations of well practised husbandry Araby Steeds are among the swiftest in the world. With the horses being prided on their ability to gallop rather than labour Araby Steeds are less able to carry heavy weight. To represent this Araby Steeds suffer a -2 movement penalty when equipped with barding instead of the normal -1 penalty.

## CAMEL

The camel is a common working creature in the land of Araby where it is common to see long trains marching from the deserts into the markets and bazaars of the coastal towns. Camel caravans carry



all kinds of exotic spices, cloth, and foodstuffs from the eastern valleys of the Atalan Mountains and beyond. It is only the fierce warriors of the desert tribes that ride these intractable creatures into battle.

Camels, ill-tempered and ill-odour as they may be, may still serve to further the cause of man; a camel will survive on naught but stubbornness and thistles in the deepest of deserts; a camel will make the horses of the infidels shy in terror as he carries the sons of the desert into battle; camels will endure more than anything in the world bar the Bedouin warriors that ride them, and the Bedouin take a strange sympathy to the beast because of that.

	M	WS	BS	S	T	W	I	A	Ld
Camel	7	3	0	3	4	1	3	1	5

### Special Rules

**Scare horses:** Causes *Fear* in enemy cavalry.



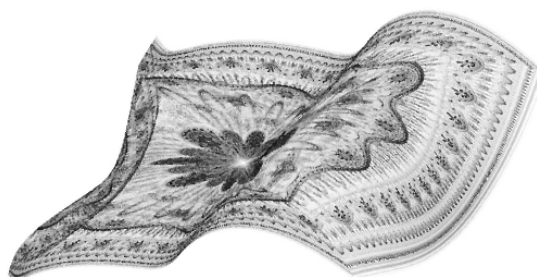
# FLYING CARPET

Many tales are told of the flying carpets of Araby and ownership of one will bring great prestige to its holder. During the crusades, the Sultan ordered all flying carpets to be brought to his armies so they could be used against the invaders, so they were very hard to come during those times. Scholars are in dispute over the origins of Flying Carpets, some claim they are simply objects imbued with magic, whilst other contend that they are possessed by benevolent Djinn.

	M	WS	BS	S	T	W	I	A	Ld
Flying Carpet	-	-	-	-	2	1	-	-	-

## Special Rules

Fly



# ROC



Rocs are huge raptors that dwell in the Arabyan mountains and on rocky, secluded islands. They frequent regions in which they can readily find large prey, such as the mountains near the west coast. A few, for whom pickings are slim, have been seen soaring over desert wastes and open expanses of ocean.

Rocs prey on the largest surmountable creatures they can find in their area. On land, they attack elephants, camels, and giants, and few rocs will pass up a light snack of undefended humans. At sea, they hunt like ospreys, snagging dolphins, elephant seals, and sharks from the water, as well as attacking ships.

They build their nests upon the tallest mountain, rocky outcrop, or perch in their territory, using branches and even whole trees in the construction. They are not social creatures. Each is highly territorial, especially against invasions by other rocs.

All rocs are difficult to raise, given their independent nature and huge appetites, and impossible to tame as adults, but if one should be able to acquire an egg from a nest, they can grow up to be a mighty mount, ridden only by the greatest heroes of Araby.

	M	WS	BS	S	T	W	I	A	Ld
Roc	4	5	0	5	5	4	5	4	7

## Special Rules

Large Target, Fly, Terror



# SULTANS



The Sultans of Araby are the great leaders of the city states. They are most often given this position though birth, but a great leader of any heritage can reach this position through either political schemes or take it by force. Likewise, someone deemed unfit

to rule would likely to be overthrown by a more powerful opponent.

The real power of the Sultans comes from the people. If they do not believe them to be appointed by the One, they would not follow them, and would instead be seeking a more suitable leader. As messengers of Ormazd, they are followed blindly, and anyone who oppose is likely to be hanged for their insolence.

The Sultans live in unimaginable luxury, served by hundreds of slaves who will fulfil their every whim, their harems are filled with voluptuous beauties from across the world and their treasure chambers with all the splendour and wealth of that distant land. Some of these despots are cruel by their nature, ordering beheadings and mutilations of even the pettiest criminals, while others are great rulers and patrons of art and science.

The Sultans sometimes take to the field to lead the armies of Araby themselves. Unlike the Caliphs and Sheiks they do not fight themselves, but are more of inspiring figures, keeping the troops in check. Although not much of fighters, the Sultans are great commanders, as to expect from someone of their stature, and their commands are followed fanatically. Their presence will mostly inspire the soldiers to stay put and fight, as failing the Sultan will likely result in dishonour, and for some, death.

## SULTAN MEHMED THE CONQUEROR

*When Mehmed ascended the throne in 1203 he devoted himself to strengthening the Arabyan navy, and in the same year made preparations for the taking of Constantinium.*

*In 1205 Mehmed commenced the siege of Constantinium with an army between 80,000 to 200,000 troops and a navy of 320 vessels. The city was now surrounded by sea and land; the fleet at the entrance was stretched from shore to shore in the form of a crescent, to intercept or repel any assistance from the sea for the besieged.*

*In the early spring, the siege of Constantinium began. After several fruitless assaults, the city's walls held off the Arabyans with little difficulty. The harbour was blocked by a boom chain and defended by twenty-eight warships. Mehmed's offer to lift the siege, if he was given the city, was rejected. The siege dragged on for decades, either side refusing to give in.*

*After 54 years, the moon rose in eclipse prophesying the fall of the city and a few days later the garrison commander received news that no Tilean relief fleet was coming. Seven days later, the Arabyan army attacked the walls. The defenders pushed back the Arabyans and managed to hold out against the Sultan's elite Janissaries. The Remans continued to hold off the attackers until the Arabyans discovered an unlocked gate upon which they flooded into the city. The last defenders were subdued and the Arabyans proceeded to loot the city. The fall of Constantinium marked the end of Reman influence in Araby.*





	M	WS	BS	S	T	W	I	A	Ld
Sultan	4	4	3	3	4	3	3	2	9

## Special Rules

### Religious Hatred, Unit Strength 3

**Bodyguard:** The Sultan rides upon his throne, carried by several slaves or accompanying soldiers, and surrounded by his personal bodyguard, sworn to protect him.

The Sultan must be accompanied by a unit of Sultan's Guard, and he may not leave this unit. He is placed in the second rank, but can lead the unit as normal.

As long as the sultan is alive, the Sultan's Guard is Immune to Psychology as well as Stubborn.

**Holy Commands:** In the shooting phase, the Sultan may call one of the commands below. Pick a friendly unit with Religious Hatred within 12" to be affected. The chosen effect lasts until the start of its next turn. A unit may only be chosen once per turn.

**Step of Ormazd:** The unit may move D6" forward. If it comes into base contact with an enemy, it counts as charging. Enemies can only react by Holding or Fleeing.

**Strength of Ormazd:** The unit may re-roll all failed rolls to hit and to wound in Close Combat.

**Fury of Ormazd:** All models in the unit gain +1 Attack.

**Faith of Ormazd:** The unit is Stubborn.

## GREAT TITLES OF ARABY

Some Sultans in Araby have reached such heights of fame that they have been associated with a name, a title for themselves. This title separates them from others and makes them stand out amongst their followers. The title they receive gives them a special ability which will affect them and their unit on the battlefield, reflecting their history.

### The Conqueror 55 pts

*A veteran campaigner and victor of many battles, the Sultan's presence even more greatly increases the will of the soldiers to fight for him.*

The Sultan's Leadership and Holy Command range is increased to 18" instead of the normal 12". May only be taken by the General.

### Patron of Science 50 pts

*Being immensely interested in the science of medicine and herbs, the Sultan brings his field surgeon to the field to look after the wounded.*

At the end of the Close Combat phase, up to D3 models which died in this phase may be revived and placed back into the unit the Sultan is with. Characters are not affected.

### The Tyrant 50 pts

*Failing the Sultan will not be tolerated, and his followers know this. His presence on the field ensures their loyalty in battle.*

All friendly units within 12" of the Sultan may re-roll failed Panic tests.

### The Wealthy 40 pts

*Having amassed a great amount of riches, the Sultan can afford the best items for his subordinate officers and units.*

Any Champion of Sultan's Guard, Mamelukes and Janissaries may take magic items of to 25 pts. In addition, any core unit may be given a magic standard worth up to 25 pts.

### The Blessed 40 pts

*The Sultan has been touched by Ormazd himself, and his blessing is clearly shown in the ones surrounding him.*

The Sultan and any unit he is with may re-roll failed armour and Ward saves.

### The Steadfast 30 pts

*Known for never faltering in the face of overwhelming odds, the Sultans presence instils a sense of duty for the troops to hold fast.*

The Sultan counts as the Army's Battle Standard Bearer, but he may not take a magic standard, nor does he gain +1 to combat resolution for carrying one. He will only drop the Battle Standard when killed.

### The Glorious 30 pts

*The Sultans appearance, charisma and confidence shines through him,, inspiring his fellow soldiers to outdo themselves in his eyes.*

The Sultan and any unit he is with gains +1 to their Combat Resolution bonus.

### The Fanatic 20 pts

*Out on a zealous mission to rid the world on the infidels, the Sultan's fiery oratory speech inspires the troops to literally throw themselves at the foe in a mass of death and destruction.*

The Sultan and any unit he is with are subject to Frenzy.



# COMMANDERS



The commander of an Arabyan army is likely to be a Caliph, rulers of cities and great warriors.

Subordinate to the overall commander are marshals and commanders of lesser rank within the palace hierarchy, noble Emirs, and Sheiks from the desert. They are experienced warriors, often having fought in many battles for his sultan or prince.

Military leaders often ride upon Elephants as befits their exalted rank.

The legends of Araby are full of tales about the exploits of heroes. Many of these outstanding individuals are Emirs or other nobles, but most are simple warriors from amongst the common men of this exotic people.

The Arabyans are a devout people, and their Battle Standards are usually plain colours with quotations from the holy writings of the Prophet with rich brocades on the fringes.

	M	WS	BS	S	T	W	I	A	Ld
Caliph	4	6	5	4	4	3	6	4	9
Sheikh	4	5	5	4	4	2	5	3	8

## Special Rules

### Religious Hatred

**Falcon:** Many leaders of Araby carry falcons with them into battle. The falcon may be used in the shooting phase, instead of a normal missile weapon. Any model within line of sight can be targeted. The character may always choose to attack a different target from the one chosen by any unit he is with. An enemy attacked by the falcon takes a Strength 3 hit, unless they can roll a 5+ on a D6 and divert the attack. In close combat, the falcon may be used as described above, but only against models in base contact. Any casualties caused by the falcon will counts towards combat resolution.

## KHALID EL AL-WAHLID, THE SWORD OF ORMAZD

*Being one of the two generals in the earliest successes of the Arabyan expansion (along with Amr ibn al-As), Khalid was and is one of the most legendary champions of Araby. Khalid fought against Mulhaed al-Quyat at the battle of Uhud in 1055, but later converted to the faith of the One and joined Mulhaed in his conquest. After Mulhaed's death, Khalid conquered several of the provinces in eastern Araby in the name of Ormazd, thus augmenting his reputation as an exceptionally talented military commander. He was then sent north to invade the coast near the Marshes of Madness, but later aiding the provinces against orcs from the Badlands.*

*Although he was relieved of his command, Khalid nonetheless remained the effective leader of the Arabyan forces facing the Constantian Empire.*





# BLADEDANCERS

The Bladedancers are the bastard daughters of the Sultans' harem, taken from their mother after birth and trained to be skilled swordfighters. Most of the girls will not survive the training, and only the strongest will become a full graduate. They are trained in the arts of fencing, acrobatics as well as seduction. At the age of eighteen, they are forced to pass a series of psychical and mental challenges to see if they are worthy of becoming a true Bladedancer.

If they succeed, they gain a greater position within their sisterhood, the Cult of Shamshir. Of this cult very little is known, only that their order only consists of females, and that they follow their own agenda that not even the Grand Sultan is aware of. Regardless, they are allowed to pursue it, as long as they keep supplying the armies of Araby with Bladedancer fighters to aid them in their fight against the infidels.

A Bladedancer of the battlefield is an awe-inspiring sight. The seemingly brittle girls move swiftly forward, leaping and twirling in the wind, their twin blades slashing up and down in a dance both beautiful and terrifying. Combined with their innocent look and beauty, it takes a strong willed man to strike against them, something the Bladedancers use to their advantage. Their training allows specializing in various fighting styles, each suited to different situations. Only the most skilled swordsmen can hope to stand a chance against a Bladedancer in single combat, and often not even that is enough.

	M	WS	BS	S	T	W	I	A	Ld
Bladedancer	5	6	4	4	3	2	6	3	8

## Special Rules

### Religious Hatred

**Bladedances:** At the start of each round of combat in which a Bladedancer fights, she must choose one of the following dances to perform. She may not use the same dance in two consecutive turns of the same combat engagement.

**Whirling Death** – the Bladedancer focus on striking precise blows on the enemy's vital parts. While performing this dance, the Bladedancer gains Killing Blow and +1 to hit.

**Bladestorm** – the Bladedancer rains blow after blow on their opponent, moving with such speed the human eye can hardly make out the blades. While performing this dance, the Bladedancer gains +2 Attacks.



*"We only meant to have a little bit of fun, she seemed up for it. But as soon as Abdul asked what such a pretty little girl was doing all alone at night she suddenly attacked, without warning. Abdul was dead before he hit the ground. What evil magic is at play here!?"*

**Swirling Shadow** – the Bladedancer spins around, parrying the enemy's futile attacks, leaping forward and strikes with unnatural speed. While performing this dance, the Bladedancer gains the Always Strikes First rule, and enemies must re-roll successful To Hit rolls against her.

**Dance of Seduction** – The Bladedancer uses her beauty and skill to mesmerize any enemy near her, making them drop their guard and leaving them vulnerable to attack. While performing this dance, all enemy models in base contact with the Bladedancer must take a Leadership test at -2. If failed, they may not attack and will be hit automatically. Units Immune to Psychology are immune to the effects of this dance.



# SORCERERS



Not least in status are the great sorcerers of Araby - mystics of the southern deserts and court magicians of the Sultans themselves.

Araby lies far from the world's poles and therefore from the ultimate source of the magical winds that blow from the north. As a result magic that is common in the Old World is far more diffuse in Araby so it is much more difficult for sorcerers to work their spell craft. Arabyan magic has therefore developed quite differently than that of other men. Arabyan sorcerers use their powers to control elemental spirits of the desert, the genies. Their ability to bind these desert daemons to their will enables Arabyan wizards to command Genies to carry them from place to place.

The reputation of the sorcerers of Araby extends throughout the lands. Some of their greatest achievements were reached during the Arabyan expansion into Estalia. However, during the crusades they were under pressure to keep their wandering thoughts in line with the Caliphs, as their edicts would punish dissenting voices. The lives of intellectuals in these times are therefore a very difficult one.

Sorcerers are in great evidence throughout the Araby, from back alley soothsayers to the highest ranking court officials. They have many of their own organizations, which are generally hidden from the public eye. They attend a number of meetings every year, during which matters of import to sorcerers across Araby are discussed. It is at these meetings that the various societies have a chance to air their grievances with one another and during which the largest number of magic duels take place.

Wizards are even more distrusted in Araby than in the Old World, owing partly due to their lack of formal training which results in greater than average magical disasters. Wizards that wish to operate openly are wise to seek the patronage of the Sorcerers' Islands, and perhaps there they can also gain enough tutelage to prevent them killing themselves and others.

Of the various schools of magic, only Necromancy is officially forbidden. Even so, the study of Necromancy is sanctioned by the Sultan for the intent of protection against the Undead Hordes that threaten Araby's northern borders. These great sorcerers and court magicians of the Sultans receive a level of training and expertise that rivals the teachings of the Old World Colleges.

There are many branches of sorcerers in Araby. Some are Sorcerers of the Flame, able to conjure fireballs to fling at their enemies. Others are great astrologers, able to see into the future. Then there are the alchemists, who can bend metal to their will and was the ones responsible for the invention of Naphtha, the unquenchable fire, and the worshippers of the sun, the perpetrators of Light magic. Finally there are those that use deception and illusion to further their goals, and those that are able to control the magic of the desert itself.

	M	WS	BS	S	T	W	I	A	Ld
Grand Vizier	4	3	3	3	4	3	3	1	8
Vizier	4	3	3	3	3	2	3	1	7

## Special Rules

### Religious Hatred

**Diffuse Magic:** Due to the weak Winds of Magic in Araby, the sorcerers have more trouble controlling them and harnessing their power. As such, all spells have +1 added to their minimum casting value, except spells from the Lore of the Desert. For example, a *Fireball* which is normally cast on a 5+ requires a 6+.



# LORE OF THE DESERT

To randomly generate a spell from the Lore of the Desert, roll a D6 and consult the table below. If you roll the same spell twice, roll again. Any wizard can swap one spell for Sand Blast.

D6	Spell	Difficulty
1	Sand Blast	5+
2	Curse of the Genie	7+
3	Mirage	8+
4	Sun Strike	8+
5	Quicksand	9+
6	Sand Storm	10+

## SAND BLAST

*5+ to cast*

A blasting sandstorm erupts from the wizard's mouth, throwing those who stand before him onto the ground and covering them in sand. This is a *magic missile* with a range of 24". It causes D6 S3 hits. A unit suffering a wound moves at half speed in their next movement phase.

## CURSE OF THE GENIE

*7+ to cast*

The sorcerer channels the immense power of the Genies through his own body and lays a terrible curse upon his foes. The wizard may cast this spell on an enemy unit within 24", even if engaged in close combat.

The target unit suffer -1 to Hit and must re-roll all successful armour saves until the caster's next magic phase.

## MIRAGE

*8+ to cast*

*Remains in Play*

The wizard creates the illusion of the enemy's most inner desires on the field. Choose a spot within 24" and visible of the caster. One enemy unit, chosen by the caster, within 24" and line of sight of the spot, must move towards the spot as fast as it can. They will fight any enemy unit in its direct path as normal. Once they reach the spot, the mirage vanishes and the enemy unit may move as normal. Units that are Immune to Psychology are immune to the effects of the spell.

The spell lasts until it is dispelled, the wizard chooses to end it, attempts to cast another spell or is slain.

## SUNSTRIKE

*8+ to cast*

Bright beams of burning energy leap from the wizard's eyes and scythe through all before him. The spell shoots 18" in a straight line from the caster's base in any direction you wish. Each model under the line takes a Strength 5 hit. This is a flaming attack.

## QUICKSAND

*9+ to cast*

The wizard turns the ground into bottomless quicksand, dragging any unfortunates down into the abyss. Target an enemy unit within 24" and line of sight. All models in the unit must take an Initiative test. Those that fail must then take an armour save. If passed, they are dragged down into the sand and are removed as casualties, with no save allowed. This spell has no effect on flyers or ethereal units.

## SAND STORM

*10+ to cast, Remains in Play*

The wizard commands the desert spirits to engulf his foes in a swirling cloud of choking sand and dust. The spell is cast upon the wizard himself and affects all units within 12".

No units within the sand storm can use missile weapons, and war machines cannot fire. No units may be targeted by any missile attack. Flying units are restricted to their ground movement.

Enemy units affected cannot march in their next movement phase. In addition, they take D6 Strength 1 hits.

The spell lasts until it is dispelled, the wizard chooses to end it, attempts to cast another spell or is slain.





# GENIES

The deserts of Araby are home to a race of magical beings known as Genies. No-one is sure of their origins; some say they are the spawn of chaos, whilst others say that they are the results of an evil experiment of Nagash's that went horribly wrong. However, wherever they came from they are potent allies and amongst the deadliest of foes.

These spirits are worshipped by the superstitious people of Araby. It is commonly believed that the spirits must be appeased with prayers and small tokens of respect such as gifts of food and drink. These so-called elemental creatures are all daemons of a kind, but so far removed and isolated from the source of magical power in the north that they rely upon the close presence of powerful magical artefacts to maintain their existence. They also sometimes cling to local areas where a vestige source of magical energy may be found, but in such cases their power is not usually great.

Much Arabyan magic is based upon creating and using forms of magical containment such as cages, boxes, or crystals, which are used to capture and enslave these Daemons.

The Genie is then bound to the sorcerer and forced to do his bidding. The Genie acts as a bodyguard and protects the sorcerer, and act as his servant. It will continue do so until the sorcerer's death, or until someone else has the container in his possession, which the Genie is forced to obey his new master. Anyone lucky enough to have a Genie in their possession holds great respect in their community, for they are very powerful beings indeed.

	M	WS	BS	S	T	W	I	A	Ld
Greater Genie	4	6	4	5	5	3	6	4	8
Lesser Genie	4	5	3	4	4	2	5	3	7



## Special Rules

**Enslaved:** The Genie acts as a servant to the sorcerer who has captured him, doing his bidding. The Genie counts as a monstrous mount. In close combat, the enemy must kill the Genie before they can attack the sorcerer, and the sorcerer cannot fight until the Genie is dead. Should the sorcerer die, the Genie is banished back to its container and is lost.

**Daemonic:** A Lesser Genie causes Fear. A Greater Genie causes Terror. They have a 5+ Ward save that is negated by magical attacks. In addition, the Genie's attacks also counts as magical.

*I remember that a strong, magical wind blew on our outpost. The ground in front of our improvised tent consisted of a powdery mixture of black rock. Something was definitely not right this time. Our handgunners stood in cheek, ready to receive the foe. We expected to shoot them down from a distance and gain an easy victory. Suddenly, forty yards away, amid the clouds, multiple silhouettes of men in loose clothing advanced toward our positions, swords drawn. Arabyans!*

*We easily outmatched them with firepower. Thirty yards separated us from them, now their innumerable bronze shields mottled in a pale glow of the dying day. The fire order was heard, and we discharged a single salvo, supposedly devastating. But we were wrong that day. The shots have all been diverted or removed by the wind. We reloaded our weapons quickly but already the brown dust fell, revealing a desert demon with glowing eyes. He wore a turban adorned with an emerald; one hand clutching a summoned scimitar. Unlike other demons, it was as fascinating as terrifying. Its periphery was lined with armed men dressed in brash green and bronze. Suddenly it began to murmur something, as if speaking to the wind. Its application had clearly been taken into account. A breath of hot and dry wind, with incredible strength, allowed the Arabyan army to push so hard that it knocked us by the suddenness of the shock. I learned after our defeat during my long weeks of captivity, that this demon called was called a Genie, and he helped the Arabyans in their quest for paradise. I do not know what to think now, but an ally of this calibre is definitely a gift from their god.*



# Types of Genies

Genies come in many shapes and sizes, and some are stronger than others. There are four major genies; Dao, Djinn, Efreet and Marid, who each rules one of the four provinces of magic; earth, air, fire and water. A Genie must be specialized into anyone of the four elements presented here, adding any rules to the profile on the previous page

## Dao

Dao are malicious elements of Earth. They are continually delving and shaping the rock around them.

Of all the genie races, Dao are the most simple and brutish, and can often be cozened into service. They are powerfully muscled individuals, their polished skin is the colour of earth, sand, or granite, and their finger- and toenails are made of a durable but lustrous metal. The fingers themselves are wide and pudgy, even if the Dao assume other forms. All Dao enjoy adorning themselves with jewellery, and many don shirts of lamellar plates.

A Dao can control the very foundations of earth, and are the toughest of all the Genies, able to withstand many blows.

A Dao has +1 Toughness.

## Djinn

Djinn are proud, sensuous elementals of Air. They favor the uncluttered vistas of the open desert to densely populated regions.

Djinn are somewhat friendly toward mortals though, and as a result, they may visit Araby's cities at times.

Djinn look like exceedingly tall, well-muscled humans, their features noble and attractive. Their skin colour ranges from pale blue to the more common olive-brown and dark tan of desert natives. Their eyes are usually brown, but there are also blue-eyed Djinn, who are believed to be marked by fate for great actions.

Djinn dress in airy, shimmering silks, which are designed for comfort as well as to flaunt their musculature.

A Djinni can control the wind and call forth tornados upon their foes. They move swiftly through the air, outmatching all others with their speed.

A Djinni has the Fly special rule.

## Efreet

Efreet are elementals of Fire, and quite common in Araby. These genies are usually hostile and derogatory toward mortals, with two exceptions: mortals who are more powerful than the Efreet, and those who are wise enough to realize the superiority of Efreet over all other genies. As a race, Efreet are insulted to the point of violence by suggestions that they are evil and lawful in nature.

They prefer to think of themselves as fair, even-handed, well organized, and possessing an enlightened sense of self-interest.

Efreet are massive, solid, hulking humanoids with red eyes that flicker and glow like embers. It is said the Efreet are configured from equal parts of basalt, bronze, solid flame, and anger. Their skin colour ranges from deep red or crimson to the dark gray and ebony of basalt. An Efreeti's hair often seems aflame with its brassy undertones and red and smoky highlights. A red or black beard, either contrasting or matching the hair, completes the visage of some males. These fiery genies dress in the finest silk caftans and damask robes, all dyed in shades of red and black. They also favour brass and gold jewellery.

They are masters of fire and flame, and have a bitter hatred for all other races.

An Efreeti has the Hatred special rule and *flaming attacks*.

## Marid

Marids are elementals of Water. In the eyes of many Arabians, they are the most wondrous and powerful of all genie kind. Towering and beautiful, Marids are as fair of face as they are powerful of form. Their skin matches the many colours of the ocean, from the serene blue of tropical waters to the sombre greens of a storm-tossed sea. Skin colour changes to reflect the moods of an individual Marid, the darker the creature's mood, the darker the colour. A Marid's hair is usually blue-black or dark gray, but a few have tresses as snowy as froth upon a wave. Such white-haired creatures are considered the most chaotic of this strong-willed, independent race.

They don flowing robes and diaphanous pantaloons. They eschew shirts, preferring to show off their physique with a short vest (at most). Often, a Marid's garb is in the flashiest, most outrageous colours possible, calling attention to the richness and power of the genie.

The Marids are in charge of the water and the sea, and has a great talent for absorbing and dispelling magic.

A Marid gives generates +1 Dispel Dice.



# GENIE MAGIC

Genies always use spells from the Element they belong to; for example, an Efreeti always use spells from the Element of Fire. Genies may cast their spells as Bound Spells at Power Level of 3. A Greater Genie may cast two per turn and a Lesser Genie may cast one. They may only cast each spell successfully once.

## ELEMENT OF EARTH

**Stone Fists, remains in play:** The Dao transforms its arms and fists into gigantic stone hammers, smashing its foes into the ground. If successfully cast, the Dao gains +2 Attacks and adds +2 to its Strength while the spell lasts.

**Wall of Stone, remains in play:** The Dao creates a tall wall of stone in front of the enemy, making it impossible to pass. If successfully cast, place a 5" 1" marker within 12" of the Dao. This piece counts as impassable terrain.

**Earthquake:** The ground shakes as the Dao uses all its might to bring an earthquake on its foes. Target any enemy unit within 24". If successfully cast, the target unit takes D6 Strength 4 hits and may not march the following turn.

## ELEMENT OF AIR

**Flight on the Wind:** The Djinni summons a strong breeze of wind to carry its allies away. Target a friendly character with unit strength 1 within 12". If successfully cast, the character may make a normal flight move up to 20", which may be a charge. The model can even fly out of close combat if desired, but in this case it cannot charge.

**The Howling Wind, remains in play:** The Djinni calls upon the power of the sky to protect from incoming missiles. If successfully cast, all friendly units within 12" of the Djinni cannot be targeted by shooting attacks with a Strength 4 or less.

**Tornado:** Using its full power, the Djinni summons a tornado to unleash at its foes. Target an enemy unit within 24" and that is visible to the caster. If successfully cast, the unit will take D6 Strength 3 hits. In addition, the unit may not charge or shoot and will suffer from stupidity in their following turn.

## ELEMENT OF FIRE

**Sword of Flame and Shadow, remains in play:** The Efreeti summons a burning sword into its hand, ready to unleash its fury on the foe. If successfully cast, the Efreeti gains +1 Attacks, +1 Strength and will hit on a 2+ while the spell lasts.

**Immolation:** The Efreeti surrounds its allies with a shield of flame, searing those that stand before them. Choose a friendly unit within 12" and in close combat. If successfully cast, any enemy model in base contact with the unit takes a Strength 4 hit. This is a flaming attack.

**Inferno:** The Efreeti casts a fire beam of immense heat against the enemy, scorching them instantly. Inferno is a magic missile with a range of 24". If successfully cast, the enemy will take D6 Strength 5 hits. This is a flaming attack.

## ELEMENT OF WATER

**Crushing Wave:** The Marid transforms itself into a great mass of water, crushing against the enemy, knocking them to the ground. If successfully cast, all enemy models in base contact with the Marid takes a Strength 4 hit, and may not attack in the ensuing close combat phase.

**Absorb Magic, remains in play:** If successfully cast, all enemy wizards within 24" suffer -1 to cast spells, and the Marid gets Magic Resistance (2) while the spell lasts.

**Tsunami:** Using the full force of its element, the Marid summons a huge wave to destroy its enemies. Target an enemy unit within 24" and line of sight. If successfully cast, the enemy unit will take 2D6 Strength 3 hits. They will move at half speed the following turn.



# SULTAN JAFFAR, DESPOT OF ARABY

Undoubtedly the cruellest ruler ever in Araby, Jaffar controlled the land for many years during the crusades. Initially the personal advisor of the Grand Sultan, Jaffar's greed soon had him craving for more power.

Convincing several of the greater desert tribes to fight for him with the promise of power, wealth and land, he soon declares war on the city-states. With the help of summoned Daemons and his allies, the Skaven, he conquered the Arabyan city-states of Al-Haikk, Copher, Martek and Lashiek, declaring himself Grand Sultan.

But Jaffar's was not satisfied with just Araby. Incited by the Skaven, he eventually invaded Estalia, achieving great victories until the Crusades against Araby began in 1448 IC. The crusaders defeated Jaffar, forcing him to retreat from Estalia and flee back to Araby.

Impaired by the climate, the knights were unable to capture the Sultan himself, who fled on to Al-Haikk. The knights followed, not ready to abandon their duty before they had cut off Jaffar's head.

After one year, they arrived at Al Haikk to face the Sultan's armies in a cataclysmic battle before the city's gates, during which Jaffar was impaled on a Bretonnian lance.

Still, even to this day, the people of the Old World tremble at the memory of the power and cruelty that Jaffar spread across the lands.

	M	WS	BS	S	T	W	I	A	Ld
Jaffar	4	3	3	3	4	3	3	1	9

## Equipment

Jaffar is armed with the Serpent Staff and carries Jaffar's Spellbook (see page 86 and 88).

## Magic

Jaffar is a Level 4 Wizard and knows all spells from his chosen Lore. He may choose spells from the Lore of Fire, Metal, Shadow, Death or Desert's list.

## Special Rules

### Religious Hatred

**Supreme Ruler:** If Jaffar is in your army, he must be the General.

**Despot:** All friendly units within 12" of Jaffar may re-roll failed Psychology tests as they are under his watchful eye. However, units that are outside his Leadership range suffer a -1 to their Leadership due to their unwillingness to fight for him.

**Summoner:** Jaffar has for long known the secrets of Genie binding, which he has perfected into an art. Unlike other wizards, who can only keep one Genie under control at a time, Jaffar may summon several Genies to do his bidding. He knows the spell Summon Genie in addition to his other spells.

**Summon Genie, 9+/12+ to cast:** Jaffar may summon one Genie of any element once per magic phase. He may summon a Lesser Genie on the casting value of 9+ or a Greater Genie on 12+ (declare before rolling the dice). The Genie must be placed within 12" of Jaffar, and acts as an independent unit. The Genie may act as normal on the turn it has been summoned. If Jaffar is killed, all summoned Genies disappear immediately and counts as casualties. Any summoned Genie that is killed is worth half its normal points cost in Victory Points.





# SALÂH AD-DÎN, PROPHET OF ORMAZD

Salâh ad-Dîn was the greatest general and swordsman Araby had ever seen. A born tactician and chivalrous at heart, he quickly rose to prominence during the crusades in Araby. At the young age of fourteen, he entered into the service of his uncle Nur ed-Dîn, another great and respected Arabyan warrior. Salâh ad-Dîn learned his military lessons well and soon began to stand out among Nur ed-Dîn's forces. After several campaigns he had made a lasting impression on his peers.

In the year of 1449 Salâh ad-Dîn served with another uncle named Shirkuh as second commander of the Arabyan army. Shirkuh died only two months after Salâh ad-Dîn received his new position. Despite his humble position and due to the fact that he felt nothing but contempt for the Sultan Jaffar, Salâh ad-Dîn turned Araby into a mighty military state and in no time he had improved the Egyptian economy and trained an army ready to take on the crusaders.

On the eve before his first battle against the crusade army, Salâh ad-Dîn had an apparition while sleeping. In it, Ormazd himself appeared before him and told about the path which lay ahead of him. He was the next Prophet, the chosen one, destined to lead the armies of Araby to victory against the crusaders. When Salâh ad-Dîn awoke, a parchment with the holy teachings of Ormazd was in his hand. Even more inspired by the apparent blessing of the One, Salâh ad-Dîn's army outdid itself the next day, utterly crushing the crusaders.

After many victories, Salâh ad-Dîn's most important battle stood at the battle of Haytin, where he was facing a huge crusader army, led by Prince Arnyld. Just below the ridge where the crusaders camped lay a great oasis, and along its banks stood Salâh ad-Dîn's great army. If the infidels were to slake their thirst, they would need his permission. He knew that they were weary and would spend the night without water.

As dawn broke the crusaders foolishly charged, barely being able to raise their weapons. They dashed themselves against the wall of scimitars that awaited them. The Sultan, in his mercy spared most of the prisoners, including one of their half-witted princes from the land of Bretonnia.

However, the more fanatical knights were put to the sword for the injuries they had inflicted on the lands of Araby. Prince Arnyld himself was brought before Salâh ad-Dîn. He had sworn to kill Arnyld with his own blade after the Prince slaughtered a caravan of believers under truce, broke many other oaths, and insulted The One, the most peaceful, in his ravings. Prince Arnyld's head was placed on a pole as a warning to the crusaders.



After Sultan Jaffar's defeat, Salâh ad-Dîn was one of the main powers in restoring Araby to its former glory, putting the old Grand Sultan back in position and continuing to fight the crusaders still in Araby. He died peacefully thirty years later, falling into a coma from a fever, from which he would not awake. He is still remembered with great respect from Arabyans and crusaders alike.

	M	WS	BS	S	T	W	I	A	Ld
Salâh ad-Dîn	4	7	5	4	4	3	6	4	9

## Equipment

Salâh ad-Dîn is armed with the Sword of Salâh ad-Dîn, wears the Armour of the Sun and carries the Scriptures of the Prophet (see page 86, 87 and 88).

## Special Rules

### Religious Hatred, Holy Commands (page 45)

**Righteousness of Faith:** If Salâh ad-Dîn is the army's General, friendly units may use his Leadership within 18" instead of the normal 12". In addition, any unit joined by Salâh ad-Dîn may re-roll failed Psychology tests and adds +1 to their combat resolution.



# PRINCE OF THIEVES



The origins of the Prince of Thieves are obscure, shrouded in mystery. Legend has it he was once the prince of Martek, dishonoured and cast out. The story goes that the young Prince fell in love with a princess already betrothed to another nobleman. Their affair was passionate but short lived, as they were soon discovered by the princess's husband and the Prince was forced to kill him in the ensuing fight. When the Sultan of Martek found out about what his son had done, he banished the Prince from Martek, disinherited and alone. He was forced to leave the city under penalty of death to return.

The Prince fled to Copher, where he was forced to live on the street like a common thief. Stealing what he needed to survive during the day, he slept in the alleys in the night.

One day he was caught trying to steal food in the bazaar. Normally, this would get him the penalty of death, or at the very least his hands cut off. But the Prince was lucky this day. The shopkeeper that caught him told him that he was a member of the Thieves Guild, and that he was looking to recruit new initiatives to their cause.

The Prince eagerly accepted, and for the next years he would be trained by the Thieves Guild, turning him into an excellent street fighter and acrobat. Eventually, he was about to become Guild Master himself, taking over the old master's position with his passing.

Today, the Prince of Thieves controls the Guild with outmost efficiency. He sometimes takes to the field in the armies of Araby, disguised as an ordinary soldier in the hopes to 'retrieve' any artefacts from their owners.

	M	WS	BS	S	T	W	I	A	Ld
Prince	5	6	3	4	4	2	6	3	8

## Equipment

The Prince of Thieves wields the Dagger of Truth.

## Magic Items

### Dagger of Truth (Magic Weapon)

*This dagger was found by the Prince clutched in a skeletal hand and buried under amass of bodies in the Caverns of the Worm. It shines with a bright light when attacking, wounding even the toughest of foes with ease.*

The Dagger of Truth always wounds on a 2+, and any enemy wounded must re-roll all successful armour saves. Use the Prince's Strength to determine armour saves.

## Special Rules

**Hidden:** The Prince of Thieves begins the game hidden in any friendly infantry unit. He may choose to reveal himself at the beginning of the turn, or at the start of the close combat phase.

When he reveals himself, he displaces a model in the front rank. If the unit he is with is wiped out or flees off the board before he can reveal himself, he will be lost and count as a casualty.

**Master Thief:** If the Prince is in base contact with an enemy character or champion with magic items, he may attempt to steal them. Roll a D6 at the start of each combat phase: on a 4+, the Prince successfully steals one random Talisman, Enchanted or Arcane item from the character. The item is then removed from play. Any items stolen are worth their cost in additional Victory Points, even if the Prince of Thieves would be wiped out later in the game.

The Prince of Thieves may never be the army's General, and no unit may use his Leadership.

**Acrobat:** The Prince suffers no movement penalties, and can move over solid impassable terrain such as walls, rock formations or buildings, but not water and the like.

In close combat, all successful hits against him must be re-rolled.

At the end of each combat he is in, before break tests are taken, he may chose to leave his unit and move out of combat. Place him anywhere within 1" his unit. He may move as normal in his next turn.

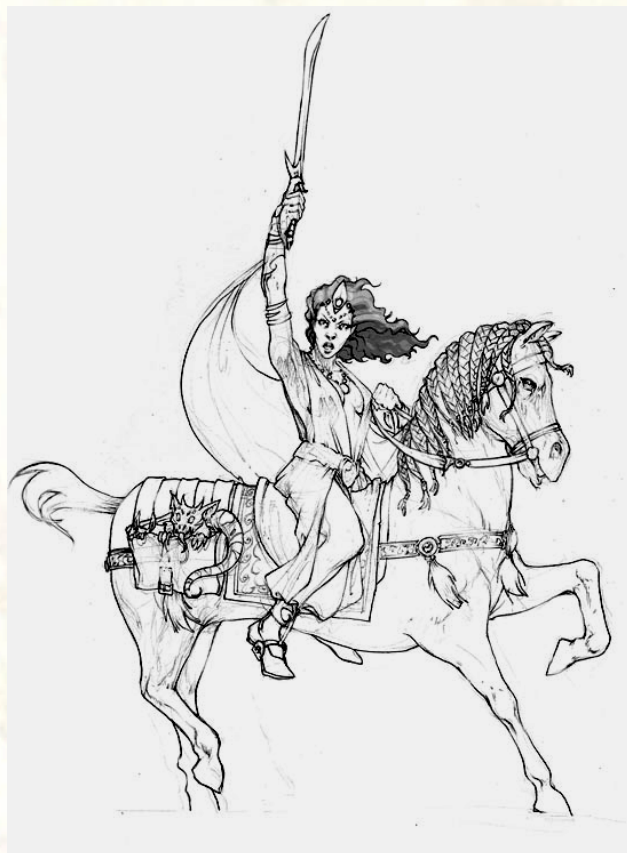


# JASMINE SILVERVEIL

Jasmine Silverveil is the daughter to the Grand Sultan and princess of Araby. She is known as the most beautiful woman in the entire land, bright as the stars of the sky. Her eyes are like emeralds stolen the most precious ancient treasures, her skin soft as silk, her ebony hair slide over her shoulders lightly as the wind itself and her singing voice as soothing rain runoff a day too hot.

As the Grand Sultan's only child, she is next in line to ascend to the throne, something which has never happened to a woman in Araby. Over the centuries, there has never been a female Grand Sultan in Araby, and even as the Viziers begged him to appoint one of his many great commanders instead, he stubbornly refused. Instead, he made sure she would be ready for the task to become Grand Sultan and as such begun to learn her the ways of leadership and war. Jasmine, while still very young, has proved to be an excellent student, practising sword fighting and riding, as well studying army tactics and the art of war.

On her eighteenth birthday, she was granted her horse Snowmane, the fastest horse in all of Araby, from the plains of Ellyrion in Ulthuan itself.



Jasmine is the only woman in Araby to possess magical powers, or at least being allowed to use them. Studying under the scholars of the Royal Palace, she has become a potent sorceress, but she still has much to learn.

She is an inspiration the soldiers of Araby, for where she goes, so does the power of Ormazd.

	M	WS	BS	S	T	W	I	A	Ld
Jasmine	4	4	3	3	3	2	4	2	8
Snowmane	10	4	0	4	3	1	4	1	6

## Equipment

Jasmine wields the Sword of Light and wears the Anklet of Ormazd (see page 87).

## Magic

Jasmine is a Level 2 Wizard and knows spells from the Lore of Light and Heavens.

## Mount

Jasmine rides her horse, Snowmane.

## Magic Items

### Sword of Light (Magic Weapon)

*Jasmine was granted this special ceremonial sword by her father, which has been passed down through the Grand Sultan's family for many generations. It is said Ormazd himself created this sword, and first granted it to Mulhaed al-Quyat as a token of his faith. The blade shines with the light of the sun itself, bringing swift vengeance onto the unbelievers.*

The Sword of Light allows Jasmine to cast Pha's Illumination on herself as a Bound Spell, Power Level 4.

## Special Rules

**Religious Hatred, Diffuse Magic** (see page 48).

**Enchanting Beauty:** Any fleeing friendly unit within 8" of Jasmine will rally automatically, even if they are below 25% of their starting Unit Strength. If she is killed, all models with Religious Hatred will *hate* the model or unit responsible for her death.



# AL THAÏR – MASTER ASSASSIN

Al Thaïr is the foremost assassin of the Grand Master of the Hashishin, and the best fighter in all of Araby. His feats are legendary amongst the people, and he is the dread of every corrupted ruler in the land. Many are those whom have fallen for his blade.

Like all who wants to become true assassins, there are several tests to pass. An assassin must be able to gather intelligence, move unheard, hide in plain sight among other things. The final test is based on jumping from a tall tower to successfully land in a stack of hay to prove their faith and willingness to die for their cause. Once he is finished with his tests, the assassin severs his left ring finger to show his allegiance to the creed. When this is done, he is a true assassin, ready to do the Grand Master's bidding.

Al Thaïr's track record of successful assassinations for outreaches any of the other assassins. He singlehandedly took out a whole syndicate of corrupted politicians, chasing them down one by one over rooftops, through bazaars, at sea and by scaling their fortress walls. If someone has been targeted for elimination, they are dead, for there is no bribe expensive enough, no soldier skilled enough, and no walls high enough to stop Al Thaïr from completing his mission.

	M	WS	BS	S	T	W	I	A	Ld
Al Thaïr	5	8	7	4	4	2	8	4	10

## Equipment

Al Thaïr wields the Dimashquine Blade and has throwing knives.

## Artefacts of the Creed

Al Thaïr carries a Hidden Blade and follows the Code of the Creed (see page 90)

## Magic Items

### Dimashquine Blade (Magic Weapon)

*These are another secret of the Arabians that has passed into mystery. Dimashquine blades were reputed to be strong enough to cut through the swords of their enemies like they were pig's cheese. Some scholars say the blades were dipped in blood or urine, and their reaction with the hot steel made them extremely hard. Others say the original makers of these blades hailed from Cathay or the Land of a Thousand Gods and the secret was passed from them to travelling Arabian merchants.*

The Dimashquine Blade adds +1 to Al Thaïr's Strength. In addition, if he is fighting an enemy with a magic weapon, roll a D6 for every attack that Al Thaïr hits with. On a 5+, the enemy's magic weapon is destroyed.

## Special Rules

**Religious Hatred, Scout, Immune to Psychology, Assassin** (see page 53).

**Uncanny Precision:** Al Thaïr may target any model within line of sight with his throwing knives, even if they are in a unit. He will suffer a -1 to hit for shooting at single models as normal.

**Counter Attack:** For every attack that fails to hit Al Thaïr in close combat, he may make an additional attack back at that model.









# CHOOSING AN ARMY

## ARMY LIST ENTRIES

Each unit is represented by an entry in the army list. The unit's name is given and any limitations that apply are explained.

**Profiles:** The characteristic profiles for the troops in each unit are given in the unit entry. Where several profiles are required, these are also given even if, as in many cases, they are optional.

**Unit Sizes:** Each entry specifies the minimum size for each unit. In some cases, units may also have a maximum size.

**Equipment:** Each entry lists the standard weapons and armour for that unit type. The value of these items is included in the points value.

**Options:** Each entry lists any available upgrades to the unit, together with their points cost.

**Special Rules:** Many troops have special rules which are described in this section.

## CHARACTERS

Characters are divided into two broad categories: Lords (the most powerful characters) and Heroes. The maximum number of characters an army can include is shown on the chart below.

Army Points Value	Total Characters	Max. Lords
Less than 2000	3	0
2000 or more	4	1
3000 or more	6	2
4000 or more	8	3
Each +1000	+2	+1



An army must always include at least one character to act as the **General**. Your General will always be the character with the highest Leadership value in your army.

When one or more characters have the same (and highest) Leadership, choose one to be the General at the start of battle. Make sure that your opponent knows which model is your army when you deploy.

## TROOPS

Troops are divided into Core, Special and Rare units. The number of units of each type that are available to you depends upon the points value of your army. This is indicated on the chart below.

Army Points Value	Core Units	Special Units	Rare Units
Less than 2000	2+	0-3	0-1
2000 or more	3+	0-4	0-2
3000 or more	4+	0-5	0-3
4000 or more	5+	0-6	0-4
Each +1000	+1 min.	+0-1	+0-1

For example, if you are choosing a 2,000 points army you must take a minimum of three Core units and could choose to take up to four Special and up to two Rare. In addition, if an individual entry has a number limiting it, e.g., 0-1, then you may only have that many of that unit in your army. Otherwise you may have as many as the restrictions above and points allow.





# LORDS

## Sultan Jaffar – Despot of Araby

Points: 400

	M	WS	BS	S	T	W	I	A	Ld
Jaffar	4	3	3	3	4	3	3	1	9

You may only include one Jaffar in your army.

**Equipment:** Hand weapon, Serpent Staff and Jaffar's Spellbook.

**Magic:** Jaffar is a Level 4 Wizard, who can use spells from the Lore of Fire, Metal, Shadow, Death or Desert's list.

### Special Rules

Religious Hatred, Supreme Ruler, Despot, Summoner.



## Salâh ad-Dîn, Prophet of Ormazd

Points: 400

	M	WS	BS	S	T	W	I	A	Ld
Salâh ad-Dîn	4	7	5	4	4	3	6	4	9

You may only include one Salâh ad-Dîn in your army.

**Equipment:** Sword of Salâh ad-Dîn, Armour of the Sun, Scriptures of the Prophet.

### Special Rules

Religious Hatred, Holy Commands, Righteousness of Faith

### Options:

- May ride an Araby Steed (+18pts) which may have barding (+6pts).



## Character Mounts

	M	WS	BS	S	T	W	I	A	Ld
Araby Steed	9	3	0	3	3	1	3	1	5
Camel	7	3	0	3	4	1	3	1	5
Flying Carpet	2	-	-	-	2	1	-	-	-
Roc	4	5	0	5	5	4	5	4	7

### Special Rules

Araby Steed (p57): Bred for Speed

Camel (p57): Scare Horses

Flying Carpet (p58): Fly

Roc (p58): Large Target, Fly, Terror



# LORDS

## Sultan

Points/model: 100

	M	WS	BS	S	T	W	I	A	Ld
Sultan	4	4	3	3	4	3	3	2	9

**Equipment:** Hand weapon.

### Special Rules

Religious Hatred, Unit Strength 3, Bodyguard, Holy Commands

### Options:

- May have one Title and/or magic items from the Common and Araby Magic Items list with a maximum total value of 100 pts.



## Caliph

Points/model: 90

	M	WS	BS	S	T	W	I	A	Ld
Caliph	4	6	5	4	4	3	6	4	9

**Equipment:** Hand weapon.

### Special Rules

Religious Hatred

### Options:

- May be armed with a great weapon (+6pts) or an additional hand weapon (+6pts). He may also be armed with a shortbow (+6pts)
- If mounted, he may be armed with either a spear (+2pts) or a lance (+4pts).
- May wear light armour (+3pts) or heavy armour (+6pts), and may also carry a shield (+3pts).
- May ride an Araby Steed (+18pts) which may have barding (+6pts), a Camel (+15pts), a Flying Carpet (+20pts) a War Elephant (+140pts) or a Roc (+200pts).
- May have a falcon (+20 pts).
- May have up to 100 pts of magic items from the Common and Araby Magic Items list.



## Grand Vizier

Points/model: 150

	M	WS	BS	S	T	W	I	A	Ld
Grand Vizier	4	3	3	3	4	3	3	1	8

**Magic:** A Grand Vizier is a Level 3 Wizard, who can use spells from the Lore of Fire, Metal, Light, Heavens, Shadow, Death or Desert's list.

**Equipment:** Hand weapon.

### Special Rules

Religious Hatred, Diffuse Magic

### Options:

- May be upgraded to a Level 4 Wizard for +35 pts.
- May ride an Araby Steed (+18pts), a Camel (+15pts), a Flying Carpet (+20pts), a Lesser Genie (+100pts), or a Greater Genie (+200pts)
- May have up to 100 pts of magic items from the Common and Araby Magic Items list.



# HEROES

## Prince of Thieves

Points: 165

	M	WS	BS	S	T	W	I	A	Ld
Prince	5	6	5	4	4	2	6	3	8

You may only include one Prince of Thieves in your army.

**Equipment:** Dagger of Truth.

### Special Rules

Hidden, Master Thief, Acrobat



## Jasmine Silverveil

Points: 180

	M	WS	BS	S	T	W	I	A	Ld
Jasmine	4	4	4	3	3	2	4	2	8
Snowmane	10	4	0	4	3	1	4	1	6

You may only include one Jasmine Silverveil in your army.

**Magic:** Jasmine is a Level 2 Wizard, who can use spells from the Lore of Light or Heavens list.

**Equipment:** Sword of Light, Anklet of Ormazd.

### Special Rules

Religious Hatred, Diffuse Magic, Enchanting Beauty



## Al Thaïr – Master Assassin

Points: 200

	M	WS	BS	S	T	W	I	A	Ld
Al Thaïr	5	8	7	4	4	2	8	4	10

You may only include one Al Thaïr in your army.

**Equipment:** Dimashquine Blade, throwing knives.

**Artefacts of the Creed:** Hidden Blade, Code of the Creed.

### Special Rules

Religious Hatred, Scout, Immune to Psychology, Assassin, Uncanny Precision, Counter Attack



## Sheikh

Points/model: 50

	M	WS	BS	S	T	W	I	A	Ld
Sheikh	4	5	5	4	4	2	5	3	8

**Equipment:** Hand weapon.

### Special Rules

Religious Hatred

### Options:

- May be armed with a great weapon (+4pts) or an additional hand weapon (+4pts). He may also be armed with a shortbow (+6pts)
- If mounted, he may be armed with either a spear (+2pts) or a lance (+4pts).
- May wear light armour (+2pts) or heavy armour (+4pts), and may also carry a shield (+2pts).

- May ride an Araby Steed (+12pts) which may have barding (+4pts), a Camel (+10pts) a Flying Carpet (+20pts), or a War Elephant (+140pts).
- May have a falcon (+20 pts).
- May have up to 50 pts of magic items from the Common and Araby Magic Items list.

### Army Battle Standard

One Sheikh in the army may carry the Battle Standard for +25 points. The Sheikh carrying the Battle Standard can have a magic banner (no points limit) but if he carries a magic banner he cannot carry any other magic items. A Sheikh carrying the Battle Standard can never be the army's General.



## Vizier

Points/model: 50

	M	WS	BS	S	T	W	I	A	Ld
Vizier	4	3	3	3	3	2	3	1	7

**Magic:** A Vizier is a Level 1 Wizard, who can use spells from the Lore of Fire, Metal, Light, Heavens, Shadow or Desert's list.

**Equipment:** Hand weapon.

### Special Rules

Religious Hatred, Diffuse Magic

### Options:

- May be upgraded to a Level 2 Wizard for +35 pts.
- May ride an Araby Steed (+12pts) a Camel (+10pts), a Flying Carpet (+20pts) or a Lesser Genie (+100pts).
- May have up to 50 pts of magic items from the Common and Araby Magic Items list.



## Genie

	M	WS	BS	S	T	W	I	A	Ld
Greater Genie	4	6	4	5	5	3	6	4	8
Lesser Genie	4	5	3	4	4	2	5	3	7

A Greater Genie takes up a Hero slot. You may only field one Genie for every 1,000 points.

### Special Rules

Enslaved, Daemonic



# HEROES

## Bladedancer

Points/model: 75

	M	WS	BS	S	T	W	I	A	Ld
Bladedancer	5	6	4	4	3	2	6	3	8

**Equipment:** Two hand weapons.

### Special Rules

Religious Hatred, Bladedances

### Options:

- May have up to 50 pts of magic items from the Common and Araby Magic Items list.



## Hashishin Assassin

Points/model: 80

	M	WS	BS	S	T	W	I	A	Ld
Assassin	5	7	6	4	4	2	7	3	9

**Equipment:** Two hand weapons.

### Special Rules

Religious Hatred, Scout, Immune to Psychology, Assassin

### Options:

- May be armed with throwing knives (+4pts), and/or have a hand crossbow (+10 pts).
- May have up to 50 pts of items from the Artefacts of the Creed's list.





# CORE UNITS

## Warriors of Araby

Points/model: 4

	M	WS	BS	S	T	W	I	A	Ld
Warrior	4	3	3	3	3	1	3	1	7
Sergeant	4	3	3	3	3	1	3	2	7
Imam	4	2	2	3	3	1	2	0	8

**Unit Size:** 10+

**Equipment:** Hand weapon & shield.

### Special Rules

Religious Hatred, Spiritual Leader (Imam only)

### Options:

- Any unit may be equipped with spears (+½pt/model).
- Any unit may be equipped with light armour (+1pt/model)
- Upgrade one Spearman to a Musician for +4 pts.
- Upgrade one Spearman to a Standard Bearer for +8 pts.
- Upgrade one Spearman to a Sergeant for +8 pts.
- Any unit may have one Imam (15 pts). Imams do not carry any equipment.

## Dibbukim

Points/model: 20

	M	WS	BS	S	T	W	I	A	Ld
Dibbukim	4	4	3	4	4	1	4	2	8

Any unit of Warriors of Araby may be accompanied by one Dibbukim. They must be deployed in the front rank, and may not leave their unit voluntarily.

**Equipment:** Two hand weapons.

### Special Rules

Religious Hatred, Blood Frenzy, Feel No Pain, Uncontrollable



## Bowmen

Points/model: 5

	M	WS	BS	S	T	W	I	A	Ld
Bowman	4	2	3	3	3	1	3	1	6
Marksman	4	2	4	3	3	1	3	1	6

**Unit Size:** 10+

**Equipment:** Hand weapon, shortbow.

### Special Rules

Religious Hatred, Ranked fire

### Options:

- Upgrade one Bowman to a Musician for +4 pts.
- Upgrade one Bowman to a Standard Bearer for +8 pts.
- Upgrade one Bowman to a Marksman for +4 pts.



## CORE UNITS

### Corsairs

Points/model: 6

	M	WS	BS	S	T	W	I	A	Ld
Corsair	4	4	3	3	3	1	4	1	7
Captain	4	4	3	4	3	1	4	2	8

You may not have more units of Corsairs than of Warriors of Araby.

**Unit Size:** 8+

**Equipment:** Hand weapon, shield.

#### Special Rules

Skirmishers, Slavers, Pirate's Code

#### Options:

- Any unit may be equipped with additional hand weapons (+2pt/model) or boarding pikes (+1pt/model).
- Any unit may be equipped with throwing knives (+1pt/model)
- Upgrade one Corsair to a Musician for +5 pts.
- Upgrade one Corsair to a Standard Bearer for +10 pts.
- Upgrade one Corsair to a Captain for +15 pts.



### Slave Guards

Points/model: 3

	M	WS	BS	S	T	W	I	A	Ld
Slave	4	2	2	3	3	1	2	1	3
Slavemaster	4	3	3	3	3	1	3	1	7

Slave Guards do not count towards the minimum number of Core units required in your army.

**Unit Size:** 10+

**Equipment:** Slaves have hand weapons, spears & shields, Slavemaster have a hand weapon, whip & light armour.

**Champion:** One Slave must be upgraded to a Slavemaster at no additional cost.

#### Options:

- Any unit may exchange their spears for javelins for free.
- Any unit may exchange their spears and shields for slings for free.

#### Special Rules

Slaves, Slavemaster



### Naffatun

Points/model: 13

	M	WS	BS	S	T	W	I	A	Ld
Naffatah	4	3	3	3	3	1	3	1	7

You may not have more units of Naffatun than of Warriors of Araby.

**Unit Size:** 5-10

**Equipment:** Hand weapon, Naphtha Bombs.

#### Special Rules

Religious Hatred, Skirmishers, Naphtha Bombs.

#### Options:

- One model in the unit may exchange his Naphtha Bombs with a Siphon (+15pts).



# CORE UNITS

## Desert Riders

Points/model: 16

	M	WS	BS	S	T	W	I	A	Ld
Desert Rider	4	3	3	3	3	1	3	1	7
Desert Raider	4	3	4	3	3	1	3	1	7
Araby steed	9	3	0	3	3	1	3	1	5

**Unit Size:** 5+

**Mount:** Araby steed.

**Equipment:** Hand weapon, shortbow.

### Special Rules

Religious Hatred, Fast Cavalry, Expert Riders, Fire and Flee

### Options:

- Any unit may be equipped with spears (+1pt/model)
- Any unit may be equipped with shields (+1pt/model)
- Upgrade one Desert Rider to a Musician for +6 pts.
- Upgrade one Desert Rider to a Standard Bearer for +12 pts.
- Upgrade one Desert Rider to a Desert Raider for +6 pts.



## Camel Riders

Points/model: 16

	M	WS	BS	S	T	W	I	A	Ld
Camel Rider	4	3	3	3	4	1	3	1	7
Bedouin	4	3	3	3	4	1	3	2	7
Camel	7	3	0	3	4	1	3	1	5

**Unit Size:** 5+

**Mount:** Camel.

**Equipment:** Hand weapon, spear & shield.

### Special Rules

Religious Hatred, Fast Cavalry, Scare horses, Hit-and-Run Attack

### Options:

- Any unit may be equipped with javelins (+1pt/model).
- Any unit may be equipped with light armour for free, but will lose their Fast Cavalry rule if they do so.
- Upgrade one Camel Rider to a Musician for +6 pts.
- Upgrade one Camel Rider to a Standard Bearer for +12 pts.
- Upgrade one Camel Rider to a Bedouin for +12 pts.



# SPECIAL UNITS

## Sultan's Guard

Points/model: 12

	M	WS	BS	S	T	W	I	A	Ld
Sultan's Guard	4	4	3	4	3	1	4	1	8
Pillar of Faith	4	4	3	4	3	1	4	2	8

**Unit Size:** 10+

**Equipment:** Hand weapon, great weapon & heavy armour.

### Special Rules

Religious Hatred, Stubborn

### Options:

- Any unit may exchange their great weapons for spears and shields at no additional cost.
- Upgrade one Sultan's Guard to a Musician for +6 pts.
- Upgrade one Sultan's Guard to a Standard Bearer for +12 pts.
- Upgrade one Sultan's Guard to a Pillar of Faith for +12 pts.
- A Standard Bearer may take a magic banner worth up to 50 pts.



## Mamelukes

Points/model: 24

	M	WS	BS	S	T	W	I	A	Ld
Mameluke	4	4	3	4	3	1	4	1	8
Hasham	4	4	3	4	3	1	4	2	8
Araby Steed	9	3	0	3	3	1	3	1	5

**Unit Size:** 5+

**Mount:** Araby Steed

**Equipment:** Hand weapon, lance, heavy armour & shield.

### Special Rules

Religious Hatred, Hatred

### Options:

- Any unit may have barding (+2pts/model).
- Upgrade one Mameluke to a Musician for +9 pts.
- Upgrade one Mameluke to a Standard Bearer for +18 pts.
- Upgrade one Mameluke to a Hasham for +18 pts.
- A Standard Bearer may take a magic banner worth up to 50 pts.



# SPECIAL UNITS

## Janissaries

Points/model: 9

	M	WS	BS	S	T	W	I	A	Ld
Janissary	4	4	4	3	3	1	4	1	8
Officer	4	4	4	3	3	1	4	2	8

**Unit Size:** 10+

**Equipment:** Hand weapon, halberd & light armour.

### Special Rules

Disciplined, Superior Training

### Options:

- Any unit may exchange their halberds for handguns (+4pts/model) or shortbows for free.
- Any unit may have heavy armour (+1pt/model) and/or exchange their halberds for shields for free.
- Upgrade one Janissary to a Musician for +5 pts.
- Upgrade one Janissary to a Standard Bearer for +10 pts.
- Upgrade one Janissary to an Officer for +10 pts.
- A Standard Bearer may take a magic banner worth up to 50 pts.



## Hashishin

Points/model: 12

	M	WS	BS	S	T	W	I	A	Ld
Hashishin	4	4	4	3	3	1	5	2	8

**Unit Size:** 5-10

**Equipment:** Two hand weapons.

### Special Rules

Religious Hatred, Skirmishers, Scouts, Immune to Psychology

### Options:

- Any unit may be equipped with throwing knives (+1pts/model) and/or hand crossbows (+3pts/model).
- May have *Poisoned Attacks* (+3pts/model).



## Flying Carpet Riders

Points/model: 25

	M	WS	BS	S	T	W	I	A	Ld
Carpet Rider	4	3	3	3	3	2	3	1	7

**Unit Size:** 3-10

**Equipment:** Two hand weapons & shortbow.

### Special Rules

Religious Hatred, Fly, Carpet Bombing



# RARE UNITS

## War Elephant

Points/model: 150

	M	WS	BS	S	T	W	I	A	Ld
War Elephant	6	3	3	5	6	5	3	4	6
Crew	4	3	3	3	3	1	3	1	7

**Number of Crew:** 3

**Equipment:** Hand weapon, spear & shortbow.

### Special Rules

Religious Hatred, Terror, Large Target, Unit Strength 8, Armoured Beast, Impact Hits, Howdah, Stampede.

### Options:

- May replace one crew with a Mahout (+20pts). A War Elephant with a Mahout may re-roll any Stampede test.



## Onager

Points/model: 80

	M	WS	BS	S	T	W	I	A	Ld
Onager	-	-	-	-	7	3	-	-	-
Crew	4	3	3	3	3	1	3	1	7

**Number of Crew:** 3

**Equipment:** Hand weapon.

### Special Rules

Religious Hatred, Stone Thrower



## Sandwraith

Points/model: 175

	M	WS	BS	S	T	W	I	A	Ld
Sandwraith	6	4	0	5	5	4	1	4	10

**Unit Size:** 1

### Special Rules

Terror, Unstable Form, Ethereal



# TREASURES OF THE SANDS

## COMMON MAGIC ITEMS

<b>Sword of Striking</b> Weapon; +1 To Hit.	<b>15 pts</b>
<b>Sword of Battle</b> Weapon; +1 Attack.	<b>15 pts</b>
<b>Sword of Might</b> Weapon; +1 Strength.	<b>15 pts</b>
<b>Biting Blade</b> Weapon; -1 Armour save.	<b>5 pts</b>
<b>Enchanted Shield</b> 5+ Armour save.	<b>15 pts</b>
<b>Talisman of Protection</b> Talisman; 6+ Ward save.	<b>15 pts</b>
<b>Dispel Scroll</b> Arcane; Automatically dispels an enemy spell (one use only).	<b>25 pts</b>
<b>Power Stone</b> Arcane; +2 dice to cast a spell (one use only).	<b>20 pts</b>
<b>Staff of Sorcery</b> Arcane; +1 to Dispel.	<b>35 pts</b>
<b>War Banner</b> Banner; +1 for combat resolution.	<b>25 pts</b>

## MAGIC WEAPONS

<b>The Sword of Salâh ad-Dîn</b> <i>During the Crusades one Araby General enjoyed victory after victory against the invaders. This general's name was Salâh ad-Dîn and he was supposed to be one of the greatest swordsmen to ever live. Much of this reputation came about due to the magical sword that he fought with.</i> The Sword of Salâh ad-Dîn gives the wielder the <i>Always Strikes First</i> rule, as well as ignoring armour saves.	<b>75 pts</b>
<b>Skullcrusher</b> <i>This mace was a gift from the Sultan to the first of the Mamelukes. It fills the wielder with great strength and power.</i> The bearer gains a Strength bonus equal to the Unit Strength of any enemy model struck, up to a maximum of Strength 7.	<b>55 pts</b>

**Whip of the Despot (model on foot only) 55pts**  
*This whip was carried by the infamous Slavemaster Abdullah el Kallah, with its five tales, this weapon will render any foes near its wielder.*

Any hit caused by this weapon is multiplied into D3 hits, allocated as shooting attacks. Only the basic number of hits may be allocated onto a character or champion. In a challenge, the weapon counts as a magic weapon, but has no additional effect.

**Martyr's Shard 50 pts**  
*Forged by Alik the Fanatic, the Martyr's Shard gained its power as Alik lay dying, still clutching it to his bleeding chest. His readiness to give his life to his cause infused the dagger with divine power. The dagger now allows it's wielder to strike horrifying wounds, if they are prepared to offer their lives in the process.*

If the wielder causes an unsaved wound on an enemy model, he may choose to lose one of his own wounds to instantly kill the opponent. No kind of saves may be taken by either side.

**Fire Eater 45 pts**  
*With a handle shaped like a serpent, this sword can unleash the fires of hell, as well feeding on it.*  
The wielder of the Fire Eater gains a Strength 3 Breath Attack, and is immune to all *flaming* attacks. In addition, all attacks by the Fire Eater are *flaming*.

**Solar Spear (mounted model only) 50 pts**  
*Only the armies of Araby have the sun fighting for them. When the Solar Spear sings then all is laid waste before it and vengeance is taken by the righteous followers of Ormazd.*  
Lance. The wielder gain +1 to hit and may re-roll failed rolls to wound.

**Blade of Holy Wrath 45 pts**  
*This is a famed weapon that was wielded by Abakukh the Mighty. His lust for battle was such that he was overcome by the sword after slaying every enemy that stood against him on that fateful day.*  
The wielder gains +1 Strength and may re-roll all failed rolls to hit. However, he must always pursue a broken enemy.

**Scimitar of the Dervish 40 pts**  
*This scimitar, crafted on the iron forges of the Desert Nomads, leaps and plays in the bearer's hands, eager to quench its thirst for blood.*  
The bearer of this blade gains +2 Attacks.



**Ebony Bow****35 pts**

*This bow was a gift to Princess Shah'Razad from the Elven merchants that frequent Araby as a gift for her enchanting story-telling. Made from hardest ebony, this magical bow has been the death of many monsters in Araby.*

The Ebony Bow has a range of 24" and Strength 5. Any wound caused by it is multiplied into D3 wounds. All attacks by the bow counts as magical.

**Ifrit's Blade****25 pts**

*This is one of the swords forged by Maha Zorouzahan that is imbued with spells from the magi of the Land of a Thousand Gods. When the words of power are uttered, the sword bursts into flame and grants its wielder immense power.*

Bound spell, Power Level 3. Contains the *Flaming Sword of Ruin* spell.

**Serpent Staff (Sorcerers only)****25 pts**

*The ruby eyes of the Serpent staff hypnotize the sorcerer's opponents, turning them to fight their own kin.*

At the start of the close combat phase, target one enemy model is base contact. The model must take a Leadership test. If failed, the model will come under the sorcerer's control for the duration of the combat phase, and will attack any friendly models in base contact (chosen by the Araby player), even if in a challenge. Units that are immune to Psychology are immune to the effects.

**MAGIC ARMOUR****Armour of the Sun****50 pts**

*The golden scales of the armour reflect the light of the sun in itself, blinding those to attempt to strike the wearer.*

Heavy armour. Enemies attempting to strike the wearer must re-roll all successful rolls to hit in close combat.

**Shield of Faith****50 pts**

*A long forgotten smith, unswerving in his faith, created this shield. It was once held by Saint Jiles, a hero of the Knights Panther that was slain as he charged into an overwhelming number of heretics. The shield is imbued with the power of the divine and may destroy any weapon that touches it.*

Shield. Confers a 5+ ward save. If the bearer is wounded by an enemy with a magical weapon but passes his Ward save, the enemy's weapon is destroyed.

**Shield of Deflection****40 pts**

*This shield is enchanted to return the enemy's weapons upon themselves. An enemy attempting to strike the bearer might just find them self being the attacked.*

Shield. For every successful armour save the bearer makes in close combat, the attack is returned to the enemy with the same Strength. Any special rules that applied to the attack are ignored.

**Helm of the Sands****30 pts**

*This ancient helm was found out in the desert. No one knows of its true origin, but it still seems as effective today as the day it was forged.*

6+ armour save, which may be combined with other armour as normal. The bearer may re-roll failed armour saves.

**Armour of the Scorpion****25 pts**

*This armour gives the wearer the abilities of a scorpion. It was last worn by Atabeg Zankhri, who travelled from the centre of the desert after a failed assassination attempt which resulted in the deaths of all his companions. He made it back to Khalibon, only to remove his armour and become the victim of a final dagger thrust by a shadowy assailant.*

Light armour. The wearer has a 5+ Scaly Skin save (for a total save of 4+) and Poisoned Attacks. It may be combined with other armour as normal

**Amethyst Armour****20 pts**

*Imagine armour carved from pure purple amethyst, then blessed with the strength of the desert so it slithers like a snake and bonds to the wearer's form. 2+ armour save. This cannot be modified by any means.*

**Bracer of the Snake****20 pts**

*This piece of armour offers some protection to the wearer, while diluting them from attacking.*

6+ armour save, which may be combined with other armour as normal. One enemy in base contact with the wearer loses one attack.

**TALISMANS****Ring of Divine Healing****60 pts**

*The ring is an heirloom from a line of great warriors who fought for their faith. The finger that wore it was severed during battle, resulting in the warrior's demise. The ring has the power to mend the worst damage, even otherwise fatal wounds.*

At the start of each player's turn, the Medallion will bestow one lost wound suffered earlier in the game.

**Anklet of Ormazd****45 pts**

*The might of the sun is watching over the bearer of this sacred religious artefact.*

Bearer gains a 4+ Ward save.



**Ring of Warding** 30 pts

*This ring contains a powerful enchantment, protecting the bearer from hostile magic.*

Magic Resistance (1). If a spell is successfully dispelled by the Ring, the enemy Wizard suffers a Strength 4 hit, with no armour save allowed.

**The Veil of Distraction** 30 pts

*This powerful item is normally carried by the Mistress of the Sultans Harem. It is enchanted with a spell that distracts the minds of anyone attacking the bearer.*

The bearer is at -1 to hit in close combat. Units that are Immune to Psychology are immune to the effects of this item.

**Cloak of the Panther** 30 pts

*This heavy cloak protects the wearer from the enemy's arrows and missiles, allowing him to reach their lines unhurt.*

The Cloak of the Panther gives the wearer a 3+ Ward save against all missiles.

**Talismanic Tattoo** 15 pts

*The knowledge of engraving a magical tattoo into skin is a combination of the arcane knowledge of many races, including dwarven rune smithing and the "arts" of the savage orcs.*

6+ Ward save. May be combined with other Talismans.

**ARCANE ITEMS****Rod of the Sun** 55 pts

*A rod of sparkling white crystal, multifaceted, and as long as a man's arm. Some say the rod holds the power of a rainbow, others believe it is the channelling device of the Gods.*

The bearer gets +D3 Power Dice at the start of his magic phase.

**Globe of Seeing** 50 pts

*The sorcerer can see into the future, knowing when the Winds of Magic are at their strongest.*

The bearer may re-roll all his dice when casting a spell. The second roll must be kept. Miscasts may not be re-rolled.

**Jaffar's Spellbook** 40 pts

*This foul tome contains the knowledge of all the spells in Araby, granting the bearer more wisdom than he could ever dream about.*

Pick any Lore of those available to the Wizard at the start of each of his Magic Phases. Roll a D6. The spell with that number may be cast at a Power Level of 3, exactly like a Bound Spell.

**Whirlpool Staff** 40 pts

*The Whirlpool Staff is inscribed with esoteric calligraphy that teaches the wielder how to intercept hostile magic and dispel it.*

Whenever attempting to dispel an enemy spell, you may roll an additional dice and discard the lowest result.

**Abode of Djinns** 30 pts

*This finely crafted piece of jewellery is home to a number of benevolent Djinns. They act as guardians to their master and can offer helpful advice with their powers of insight. However, their combined voices can be very distracting at times. The wizard gains a 5+ ward save that is negated by magical attacks and gets +1 to cast. However, he suffers from Stupidity.*

**Vial of Black Sand (one use only)** 25 pts

*The sorcerer takes forth a small glass vial, containing black sand. When he pours it onto the ground, it begins to shake as waves of sand erupts, smashing against the enemy.*

Bound spell, Power level 5. If cast, all enemy units within 12" will take D6 Strength 4 hits.

**ENCHANTED ITEMS****The Golden Carafe** 55 pts

*When filled with pure water and the special rites of blessing are passed over it, anyone who pour the contents of the Carafe over the blade of his weapon will soon find no magic can resist his blade.*

Enemy armours lose all magical bonuses against any close combat attacks made by the bearer; they count as mundane armours of their type. In addition, any successful ward saves must be re-rolled.

**Scriptures of the Prophet (Sultan Only)** 50 pts

*The holy words of Mulhaed al-Quyat is carried out amongst his followers, inspiring them to even greater feats of glory.*

The Sultan may use up to two Holy Commands each turn. He may not use the same Holy Command twice in one phase.

**Mask of Holiness** 50 pts

*The origins of this enigmatic relic has been lost over the centuries, suffice to say that it is extremely old and very valuable. It was used by the Caliph Ibn Rashid in his wars against the hordes of orcs raiding Araby. The wearer of the Mask projects an aura of holiness that all infidels will shy away from. The wearer of the mask causes terror.*



**Shining Crystal** 35 pts

*This crystal contains the light of the sun, blinding the enemy.*

In the first round of each combat, all enemy models in base contact with the bearer are reduced to Weapon Skill 1.

**The Feathered Shaft** 30 pts

*When the arrows of Araby are unleashed, they fly with a grace and speed rarely seen.*

The character and any unit he joins get +1 to hit with missile weapons.

**Lamp of Al-ha-dean** 25 pts

*Containing the spirit of a lesser Genie, the bearer may make three wishes, which while not making him very powerful or rich, can aid him on the battlefield.*

The bearer may during the battle make three wishes. At the start of any turn, he can choose to either re-roll failed rolls to hit, to wound, or re-roll failed armour saves. Only one wish may be made each turn, and its effects last for the duration of the turn.



**The Rope of Kadizar (model on foot only)** 20 pts

*When thrown in the air this rope appears to rise straight into the sky and disappear.*

Bound Spell, Power Level 3. The character may climb up the rope and disappear into the ether. He reappears in any location on the battlefield, but must be placed at least 1" away from enemy units.

**Jewel of Mulhaed al-Quyat** 20 pts

*This glowing sphere of amethyst shone in the turban of Mulhaed al-Quyat during his time in Araby, leading the land into a golden age. It is said that one who bears the stone can see all, even the thoughts of others.*

All enemy units and characters within 24" of the bearer must reveal all magic items and the presence of assassins.

**Robe of Honour** 10 pts

*Generally granted to those who excel in the service of a Sultan or Caliph, a robe of honour would increase it wearer's reputation dramatically.*

The wearer gains +1 to his Leadership. May not be worn by the General.

**MAGIC STANDARDS**

**Standard of Al-Haikk** 100pts

*The banner of the Grand Sultan of Al-Haikk: inspiring to his followers, and terrifying to his enemies.*

All combats with at least one friendly unit within 12" of the standard get +1 combat resolution, and the unit with the banner causes Fear.

**Elemental Banner** 50 pts

*The unit carrying this banner may pass into the elemental world of the Genies and appear easily on the other side. Physical obstructions mean little.*

The unit may move through any terrain without penalties. Note that they may not end their move within impassable terrain.

**Standard of Religious Fury** 40 pts

*The standard carried by Jaffar's Bodyguard during the crusades, driving the soldiers into a frenzy of death and destruction.*

The unit has Frenzy and Hatred. Only affects units with the Religious Hatred rule.

**Banner of the Desert** 35 pts

*Calling up the sand to envelop those that surround the standard, their enemies find themselves unable to hit their mark.*

Enemies firing at the unit must re-roll successful to hit rolls with their missile weapons.

**Banner of the Jeweled Oasis** 35 pts

*This beautiful banner rides at the head of the Army. It was first carried by Abdul al-Khattab, who was always in the vanguard of the army, charging into battle.*

When the unit carrying the banner charges, they get +1 to hit.

**Standard of Shielding** 25 pts

*A banner enchanted to give the soldiers of Araby the extra protection their armour may not.*

This standard confers a 6+ Ward save to the unit carrying it.

**Standard of the Steed (Cavalry only)** 20 pts

*This banner is imbued with the elemental life essence of the Arabyan horse, the great steed of the plains.*

The unit with this banner adds +D3 to their charge move. Charges must be declared before the dice is rolled and charges are measured.



# ARTEFACTS OF THE CREED

## **Orb of Illusion (Talisman)** 30 pts

*The assassin creates an illusion of himself, confusing his opponent.*

The enemy must allocate their attacks between the assassin and his illusion in close combat. Roll a dice for each hit. 1-3 the attack hits the illusion and has no effect, 4-6 the attack is resolved as normal.

## **Venom of the Desert Snake** 30 pts

*Extracted from the deadliest snake in all of Araby, this poison will quickly kill off all but the toughest of warriors.*

+1 Strength. Any model wounded must pass a Toughness test or suffer an additional wound.

## **Hidden Blade** 30 pts

*A sharp blade hidden in the assassin's bracer, ideal for cutting the enemies' throats.*

The Assassin gains the Killing Blow ability in close combat.

## **Shadowstrike** 30 pts

*The assassin performs a deadly blow against his opponent, severely maiming him.*

Any wound caused by the assassin is multiplied into D3 Wounds.

## **Cloak of Shadows (Enchanted Item)** 20 pts

*This cloak blurs the image of the assassin, making it hard to focus on him.*

The wearer is at an additional -2 to hit for enemies with missile weapons. This only applies if the Assassin is on his own.

## **The Dagger of the Grand Master (Magic Weapon)** 20 pts

*This dagger was used by the notorious Hashishin overlord known only as the 'Grand Master'. It is claimed that he found it in a Khemrian tomb and legend has it that the dagger's blade cannot be damaged in any way. It was last seen at the assassination of Sheik Jinjamon, in the grand court of Lashiek, but his murderer managed to escape. Additional hand weapon. Nominate one enemy character at the start of the battle. The wielder of the Dagger will wound that model on a 2+. In addition, that model must re-roll successful armour saves. Use the characters Strength to determine armour saves.*

## **Nethertoxin** 20 pts

*This dangerous poison makes the assassin's enemies writhe in pain, severely damaging their nerves.*

The assassin has Poisoned Attacks. In addition, he always wounds on a 4+ or better.

## **Code of the Creed** 20 pts

*The assassin recites his holy faith, a challenge no one may deny.*

The Assassin can re-roll failed rolls to hit in challenges. In addition, the enemy cannot refuse a challenge made by an Assassin.





# REFERENCE

<b>LORDS</b>	<b>M</b>	<b>WS</b>	<b>BS</b>	<b>S</b>	<b>T</b>	<b>W</b>	<b>I</b>	<b>A</b>	<b>Ld</b>	<b>Base Size</b>	<b>Page</b>
Sultan Jaffar	4	3	3	3	4	3	3	1	9	20x20mm	53
Salâh ad-Dîn	4	7	5	4	4	3	6	4	9	20x20mm	54
Sultan	4	4	3	3	4	3	4	2	9	40x40mm	45
Caliph	4	6	5	4	4	3	6	4	9	20x20mm	46
Grand Vizier	4	3	3	3	4	3	3	1	8	20x20mm	48
<b>HEROES</b>	<b>M</b>	<b>WS</b>	<b>BS</b>	<b>S</b>	<b>T</b>	<b>W</b>	<b>I</b>	<b>A</b>	<b>Ld</b>	<b>Base Size</b>	<b>Page</b>
Prince of Thieves	5	6	5	4	4	2	6	3	8	20x20mm	55
Jasmine Silverveil	4	4	3	3	3	2	4	2	8	25x50mm	56
Al Thaîr	5	8	7	4	4	2	8	4	10	20x20mm	57
Sheikh	4	5	5	4	4	2	5	3	8	20x20mm	46
Vizier	4	3	3	3	3	2	3	1	7	20x20mm	48
Bladedancer	5	6	4	4	3	2	6	3	8	20x20mm	47
Hashishin Assassin	5	7	6	4	4	2	7	4	9	20x20mm	39
<b>CORE</b>	<b>M</b>	<b>WS</b>	<b>BS</b>	<b>S</b>	<b>T</b>	<b>W</b>	<b>I</b>	<b>A</b>	<b>Ld</b>	<b>Base Size</b>	<b>Page</b>
Warrior of Araby	4	3	3	3	3	1	3	1	7	20x20mm	30
Sergeant	4	3	3	3	3	1	3	2	7	20x20mm	30
Imam	4	2	2	3	3	1	2	0	8	20x20mm	31
Dibbukim	4	4	3	4	4	1	4	2	8	20x20mm	31
Bowman	4	2	3	3	3	1	4	1	7	20x20mm	30
Marksman	4	2	4	3	3	1	3	2	7	20x20mm	30
Naffatah	4	3	3	3	3	1	3	1	7	20x20mm	40
Corsair	4	4	3	3	3	1	4	1	7	20x20mm	33
Captain	4	4	3	4	3	1	4	2	8	20x20mm	34
Slave Guard	4	2	2	3	3	1	2	1	3	20x20mm	34
Slavemaster	4	3	3	3	3	1	3	1	7	20x20mm	34
Desert Rider	4	3	3	3	3	1	3	1	7	25x50mm	34
Desert Raider	4	3	3	3	3	1	3	2	7	25x50mm	34
Camel Rider	4	3	3	3	4	1	3	1	7	25x50mm	35
Bedouin	4	3	3	3	4	1	3	2	7	25x50mm	35
<b>SPECIAL</b>	<b>M</b>	<b>WS</b>	<b>BS</b>	<b>S</b>	<b>T</b>	<b>W</b>	<b>I</b>	<b>A</b>	<b>Ld</b>	<b>Base Size</b>	<b>Page</b>
Sultan's Guard	4	4	3	4	3	1	4	1	8	20x20mm	36
Pillar of Faith	4	4	3	4	3	1	4	1	8	20x20mm	36
Mameluke	4	4	3	4	3	1	4	1	8	25x50mm	38
Hasham	4	4	3	4	3	1	4	1	8	25x50mm	38
Janissary	4	4	4	3	3	1	4	1	8	20x20mm	37
Officer	4	4	4	3	3	1	4	2	8	20x20mm	37
Hashishin	4	4	4	3	3	1	5	2	8	20x20mm	39
Carpet Rider	4	3	3	3	3	2	3	1	7	40x40mm	42
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War Elephant	6	3	0	5	6	5	3	4	6	50x100mm	41
Crew	4	3	3	3	3	1	3	1	7	50x100mm	41
Onager	-	-	-	-	7	3	-	-	-	50x100mm	40
Crew	4	3	3	3	3	1	3	1	7	20x20mm	40
Sandwraith	6	4	0	5	5	4	1	4	10	50x50mm	42
<b>MOUNTS</b>	<b>M</b>	<b>WS</b>	<b>BS</b>	<b>S</b>	<b>T</b>	<b>W</b>	<b>I</b>	<b>A</b>	<b>Ld</b>	<b>Base Size</b>	<b>Page</b>
Greater Genie	4	6	4	5	5	3	6	4	8	40x40mm	50
Lesser Genie	4	5	3	4	4	2	5	3	7	40x40mm	50
Snowmane	10	4	0	4	3	1	4	1	6	25x50mm	56
Araby Steed	9	3	0	3	3	1	3	1	5	25x50mm	43
Camel	7	3	0	3	4	3	3	1	5	25x50mm	43
Flying Carpet	2	-	-	-	2	1	-	-	-	40x40mm	44
Roc	4	5	0	5	5	4	5	4	7	50x50mm	44

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IMAGE WILL FOLLOW

IMAGE WILL FOLLOW



# WARHAMMER

# ARABY

*"Only one of three courses is open to you: Faith with brotherhood and equality; payment of tribute and protection with an inferior status; or war until Ormazd decides between us."*

*Salâh ad-Dîn*

The Arabyans are a highly religious people, sons of the desert and the servants of Ormazd, the one true God. Those that seek to defy him will face the fury of the armies of Araby, for they tolerate no dishonour from the infidels. The Old World shall tremble in fear as they march upon their lands in Holy War.

Warhammer Armies: Araby is one of a series of supplements for Warhammer. Each book in the series describes in detail an army, its history and its heroes.

Inside you will find:

## LAND OF THE SHIFTING SANDS

A comprehensive section that delves into the history and land of Araby, the lives and culture of its people, and their Holy Wars.

## BESTIARY

Descriptions of the many warriors and creatures that make up the armies of Araby. Here you will find the powerful characters and the brave and loyal troops that march forth from the deserts.

## THE ARMY OF Araby

A guide of the Araby miniatures available for the collector, as well as colour schemes, army ideas and banner designs for those looking to field a Araby army on the battlefield.

## THE Araby ARMY LIST

The army list allows you to gather your miniatures into a Araby army ready for battle.

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Cathay



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