A JUDEO-ARABIC FRAGMENT OF THE MAGICAL TREATISE
KITĀB DĀʾİRAT AL-ʾAḤRUF AL-ʿABḠADIYYA

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Manuscript G-I-13 (11) preserved in the Real Biblioteca del Monasterio de San Lorenzo de El Escorial contains several short magical texts. The first of these, entitled “Universal adjuration” (al-qasam al-ġāmiʿ al-šarifh) is in fact a fragment of a Judeo-Arabic version of an anonymous Arabic magical treatise, the Kitāb dāʾirat al-ʾahruf al-ʾabḡadiyya.

Dāʾirat al-ʾahruf is a treatise of letter magic attributed to Hermes, which pertains to the genre of the science of the letters (ʿilm al-ḥurūf). Long extracts of this treatise were combined in a composition attributed to a certain Ḫwārazmī, whose identity is not clear. Both were preserved in the same manuscript (BnF, Arabe 2357, fols. 175r-204v and 207r-213v, respectively). Cécile Bonmariage and Sébastien Moureau have recently prepared the critical edition and translation of the treatise attributed to Hermes. After a meticulous philological comparison they concluded that version A (fols. 175r–204v, attributed to Hermes) is not the direct original of version B (fols. 207r-213v, attributed to Ḫwārazmī), which possibly represents another branch of tradition. Version B has a short and incomplete parallel in manuscript Ankara, Millî Küütüphane, Ankara Adnan Ötüken İl Halk Küütüphanesi, 968, fols. 63v–66v (version C) pertaining to the same branch of tradition. Some extracts of the Kitāb dāʾirat al-ʾahruf al-ʾabḡadiyya are cited in the name of Ḫwārazmī also in the Manbaʿ uṣūl al-ḥikma attributed to al-Būnī (version D).

To these Muslim variants of the magical treatise a Jewish rendition can be added, since a section of the Dāʾirat al-ʾahruf is preserved in a Judeo-Arabic magical handbook copied by different hands with Sephardic semi-cursive script in the 16th–

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1 In the Judeo-Arabic original “qasam al-ġāmiʿ al-šarif” appears without the definite article, which is grammatically problematic. It has been corrected in the English translation according to the Arabic parallel of the text published by Bonmariage and Moureau 2016:70.

2 His identity cannot be established with certainty, for various proposals see Bonmariage and Moureau 2016:6–8.

3 Bonmariage and Moureau 2016. (Critical edition, annotated translation and study.)

4 Bonmariage and Moureau 2016:2–3.

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17th centuries, which is preserved in the Library of the Escorial. The provenance of the Escorial manuscript is unknown, but according to Francisco Javier del Barco del Barco, its peculiarities suggest that it was copied in North-Africa. Like most magical texts, the Escorial manuscript is also a compilation of passages of diverse origin. The copyists freely handle their sources adding and removing whatever they choose. Owing to the different hands easily discernible in the manuscript, not to mention the obvious dialectal varieties of the language employed, the various stages of the manuscript’s composition are evident. This is not the case with the original Dāʾirat al-ahrufl, the different strata of which cannot be determined exactly. Being conscious of the difficulties, the modern editors of the work proposed a tentative division of the text indicating the diverse layers which constitute the work: theoretical elements (lists of angels, spells attracting and releasing demons, etc.) and the different types of magical recipes. According to this division, the fragment preserved in the Judeo-Arabic manuscript belongs to the central, “primary section” of the work. However, it is not identical with it. The Judeo-Arabic text follows quite closely version B attributed to Ḥwārāzmī, in which the text of the “universal adjuration” is longer than in version A. On the other hand, the recipes attached to the adjuration are not identical with those in the Dāʾirat al-ahrufl al-aḫḍādiyya. Moreover, the Judeo-Arabic text contains a seal (amulet), a 7x7 magic square closely connected to the “universal adjuration”.

The contents of the Judeo-Arabic parallel

The manuscript begins with the “Chapter on the universal adjuration”, which is almost identical with fols. 184v–186r of the Dāʾirat al-ahrufl, but also contains the long addition at the end of the chapter that can be found in version B (published by Bonmariage and Moureau 2016:74, n. 1). The introduction of the adjuration explains that its function is to evoke the seven celestial beings (“kings”, mulūk, as they are

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5 Thus the Judeo-Arabic manuscript either predates, or it is contemporary with the Paris manuscript (BnF Arabe 2357), which was dated by Bonmariage and Moureau to the 17th century, and which is the earliest Arabic manuscript of the Dāʾirat al-ahrufl. (Bonmariage and Moureau 2016:10)

6 According to Barco del Barco 2003 G-I-13 (11) is a magical text by an unknown author, copied possibly in the 16th–17th cent., 10 fols., (27–30 lines/page), old foliation (no. 5) can be seen on fol. 1r. It is written in Sephardic semi-cursive script on paper (dimensions: 21.5x15.5 cm. The manuscript is not bound and its provenance is unknown, perhaps it was copied in North Africa. It contains magical texts and recipes. There are eleven fragmentary manuscripts under the same shelf mark (G-I-13) treating different subjects (grammar, responsa, Biblical commentary and exegesis).

7 Bonmariage and Moureau 2016:8–9.
identified later) by seven letters that rule over them. Through the interaction of these seven kings connected to letters, the practitioner is capable to mobilize and rule over other spirits. The spells also serve to dispel the “inhabitant demons” (ʿummār) of a certain place. The invocation addresses “the inhabitants of the seven heavens, the celestial spirits” and “the seven kings of the earth, the terrestrial spirits” (fol. 1r–v), together with various angels including the angel Metatron. The end of the adjuration employs divine names, also in Hebrew (“Answer immediately obeying the names of God […] the Magnificent, the most Sublime, ʾHYH [‘ehyeh, “I am”] Allāh”, fol. 1v).

The text of the adjuration is followed by magical recipes both in the Arabic and the Judeo-Arabic versions. From this point, however, the two versions diverge to a major extent. In the Arabic text (version A, fol. 186v ff.) several recipes are enlisted (annulation of a talisman that protects a treasure; manifestation of a treasure or a hidden thing; subjugation of certain demons, etc.). In the Judeo-Arabic text there is only one recipe, under the heading “Chapter on the explication of the above adjuration”, which gives practical instructions to perform the mandal8 (fol. 1v). The performance of the magical act begins with the subjugation of the “inhabitant demons” (ʿummār) mentioned also in the “universal adjuration”, thus the recipe seems to pick up a theme of the previous text and to further elaborate on it. The spell contains a Hebrew phrase (qadoš hu ʾAdonay, Holy is the Lord), but also Qurʾānic phrases: Q 2:255 and 7:143 (the latter is a reference to God’s revealing himself to Moses on Mount Sinai), and a combination of disjoined letters (muqattaʿāt) that stand at the beginning of several sūras of the Qurʾān.

The spells of the Judeo-Arabic text are supplemented with an amulet composed of a 7x7 magic square placed in the middle of seven concentric circles, each one of them connected to a passage of the Qurʾān (fol. 2r). The passage related to the innermost circle is “Allāh is the light of the heavens and the earth” (Q 24:35), and the six others are connected to six parts of Q 6:59 describing God as having the keys of the unseen, as knowing and perceiving everything. The 7x7 square operates with the initials of seven from among the 99 beautiful names of God. Considering the introduction of the “universal adjuration” (fol. 1a) attributing the effectiveness of the adjuration to seven letters, and the repeated reference to the inhabitants of the seven heavens and the seven kings of the earth, the amulet seems to be a figural representation of the adjuration, in which the 7x7 magic square corresponds to the seven kings of the earth, and the seven concentric circles correspond to the seven heavens. This supposition is corroborated by the passage of the Qurʾān in the first circle referring to the heavens and the earth.

It is interesting to note that the word “Allah” beginning the text in the first circle is written with unconnected Arabic characters. These are the only Arabic characters appearing in the Judeo-Arabic text. Employing the independent form of the Arabic

8 See below in detail.
letters has clear magical functions. Each sequence of the Qurʾān is used as a spell conjuring well-known demons (Maymūn, Ἀλμαρ, Ἀβγάδ) and some more obscure ones. There is a short sentence under the image, which seems to be from Qurʾān 2:72 “Allah brings forth what you were hiding” cited in a corrupted form. The theme of the Qurʾānic passages suggests that the amulet serves to uncover hidden things or treasures.

In the Arabic version no amulet is attached to the adjuration, but several of the recipes enumerated there have the same purpose as the Judeo-Arabic amulet and recipe.

On fol. 2v a long spell (ʿażīma) is cited after the amulet, introduced by the heading “This is the spell of the seal/amulet (ḥātim)”. The spell contains the seven letters and the seven names that appear in the magic square, lists a great number of the most beautiful names of God, cites various passages of the Qurʾān, mentions Solomon the son of David and a Hebrew phrase as well (“Ehye ʿāsher ʿehye ’Adonay Ẓevaot ’El Ṣadday”, I am who I am, the Lord of Hosts, the Mighty God).

From fol. 3r the Judeo-Arabic text diverges completely from the Arabic Dāʿirat al-ḥarif. Fol. 3r contains a spell for safekeeping the house that should be hidden in the wall; and another protecting a person. Both were copied by the same untrained hand, and both employ dialectal form of Arabic. Fol. 3v begins a new unit with an adjuration called “qasam an-naṣra” that certainly has a Muslim origin since it cites various Qurʾānic verses and expressions besides a great number of nomina barbara. Fol. 4v contains an adjuration called “qasam ʿGabrāʾil”. Fols. 5r–8v constitute a separate section copied by a different hand, containing a rhymed introduction, the division of the letters of the alphabet according to the four elements, a dialogue between king Solomon and the angels of the signs of the zodiac, each one of them revealing his name and specialties. Fol. 9r contains a magical recipe written possibly by a later hand with very marked cursive features; on fol. 9v there are signs of geomancy; on fol. 10r there is again an adjuration of Muslim origin with numerous Qurʾānic passages, and on fol. 10v a new unit begins treating the fifth sign of the zodiac “which is the sign of the Lion and the Sun”. The text ends abruptly, and the catchword on the bottom of the page proves that the continuation was lost. Fols 5r–8v and 10r–v are copied by the same hand.

Although only a part of the Judeo-Arabic manuscript runs parallel to the Arabic Dāʿirat al-ḥarif, the Judeo-Arabic magical manual as a whole pertains to the same

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9 Unconnected writing is frequently used in Arabic magical texts. The sequence of full, independent forms of the characters without diacritical marks and any segmentation in the text results in a continuous series of consonants making the reading very difficult. According to the interpretation of T. Canaan the disjoint, full forms of letters display all their elements, representing the full power of the demons associated with them, multiplying the magical effect produced by the significance of the words. See Canaan 2004:96-97.

genre (letter mysticism) and presents the same peculiarities as the Arabic treatise. The Arabic Dāʾirat al-ahşāf is an eclectic compilation of various sources that was finally conceived as one treatise. The Jewish version may be an excerpt of this supplemented with other texts, or might be the vestige of a parallel generation of a magical manual in which the various layers are clearly visible due to the alterations of the hands. In the latter case the Jewish copyist seems not to have known the complete Dāʾirat al-ahşāf but only some of its sources.

**Letter mysticism**

The “science of letters” (ʿilm al-ḥurūf) is a mystico-magical practice that operates with the esoteric properties of the letters of the alphabet. Besides its obvious numerical value, each letter is supposed to be connected to an angel called “servant” (ḥādīm) of the letter, a celestial body and one of the four elements. The numerical equivalent of a word (that is, the sum of the numerical value of its letters) reveals its essence, since every denominated thing is essentially identical with everything else the name of which has the same numerical equivalent. For example, in Jewish mysticism, the name El Šadday (Almighty God) is regarded as the par excellence name of God (ha-Šem, the Name) since the numerical value of both is 345. The denominations do not necessarily have to be in the same language: the essential sameness of two things can also be revealed by the numerical equivalency between two words in different languages. Isaac of Acre (13th–14th cent.) quoted his master’s, Abraham Abulafia’s saying according to which “the young is called old, since he is the oldest [=the latest] in creation, therefore it is appropriate to call him old, not young. Thus in Arabic they call an old person šēkh [the transcription according to the colloquial pronunciation is deliberate], and the secret of young is old”. This identification is based on the equal numerical value (320) of the Hebrew word naʿar (young) with the Arabic word šēh (old), pronounced in the colloquial way, that is, omitting the consonant yāʾ (the numerical value of the standard form šayh would be 330). This principle led to onomatomatic interpretations in both Islam and Judaism (arithmomancy, ḥisāb al-ʿummal in Arabic and gematria in Hebrew). According to these interpretations, the secret properties of the existents are hidden in the letters that form their names. He who knows the name of a thing is capable of controlling it. By manipulating the letters of a denomination it is possible to achieve a change in the essence of the denominated thing. Spiritual entities like demons or angels can be

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11 For more details see for example Fahd 1972, Ebstein 2014:77-122 and the bibliography cited there.
12 See, for example Abraham Abulafia’s Hayyei ha-nefeš cited in Idel 1988:29.
controlled by the letters of the alphabet; demons can be compelled by the knowledge of their names to present themselves and to carry out different acts. Names are conceived as numerical codes that reveal the hidden, the real substance of the denominated beings. Each existent of the universe is connected to the other through a numerical system that can be altered and manipulated. The letters are also connected to the one of the four elements, thus evoking a letter of certain character is supposed to convey the nature and effect of the element to which the letter pertains. For example, in magical procedures love can be induced by the employment of letters connected to the element of fire, etc.

Possibly the most influential work on the science of letters is the Šams al-maʿārif attributed to al-Būnī. According to Bonmariage and Moreau the letter mysticism of al-Būnī is very close to the Dāʿirat al-ʿahraḍ, but there is a fundamental difference between the two: the Dāʿirat al-ʿahraḍ does not make use of texts from the Qurʾān, and does not mention divine names. In a sense, it lacks the dimension of Islam. The Judeo-Arabic fragment is different in this respect, since although it is evidently intended for a Jewish audience, it does contain passages from the Qurʾān and many of the so-called beautiful names of God. A peculiar feature of the Judeo-Arabic version is precisely the use of seven letters representing seven divine names from among the beautiful names of God. These elements could obviously not have been supplied by the Jews, therefore the Judeo-Arabic parallel points toward the existence of a more Islamic version of the Dāʿirat al-ʿahraḍ tradition.

Techniques and terms employed in the Judeo-Arabic text

The term ǧalb (attraction) is a technical term peculiar to the Dāʿirat al-ʿahraḍ. It means summoning demons, making angels or spirits to descend and to present themselves. In other magical texts this procedure is usually called istiḥdār, istinzāl, or istiḡlāb. The appearance of the demons is achieved through the recitation of the required spell that contains letter combinations and various nomina barbara. The demon thus attracted becomes the servant of the practitioner, who can compel it to reveal hidden things, disclose information, or to carry out any command of the practitioner. The spirit of attraction (rūḥāniyyat al-ǧalb) attracts other spiritual beings by the command of the practitioner (Bonmariage and Moureau 2016:17, 20). It appears in the Judeo-Arabic fragment in a quite obscure passage on fol. 1r, which mentions another concept characteristic of the Dāʿirat al-ʿahraḍ, the mixing of the

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14 Bonmariage and Moreau 2016:15: “C’est du ʿilm al-ḥurūf de Būnī que se rapproche le plus le Dāʿirat al-ʿahraḍ, avec cependant une absence presque totale de la dimension islamique: le Dāʿirat al-ʿahraḍ n’utilise pas les versets du Coran, et ne mentionne pas les noms divins”.
four elements (fire, air, water, earth) by the letters (or by the letters’ servants) with the spiritual being the practitioner wishes to control. The practitioner summons the spiritual beings “to obey these mighty letters, magnificent and powerful names”, than he recites several nomina barbara combined with divine epithets like “the Powerful, to whose names everything is subjected”. After that he calls four angels (each name recited by the practitioner ends in -堽) to appear and to mix their four elements with the “spirit of attraction”, so that it may bring before the practitioner whatever he wishes. The immaterial spirits (الرع ار مرحنيه) can be subjected to the will of the practitioner by the intermediation of the angels, or servants connected to the letters of the alphabet by means of mixing the elements represented by the letters to the spiritual beings whose control is sought.

Several kinds of magical beings appear in the Judeo-Arabic fragment, and their function and identity are not always entirely clear. These include terrestrial and celestial kings and spirits (ملك الوییا واسفییا, الرع ار الوییا واسفییا), inhabitants of the seven heavens (اهل السماوات الاسبیا, [sic]), seven kings of the earth (ملك الارذ الاسبیا), inhabitant spirits (عمر), Satans (شاهین), immaterial spirits (رع ار روحانیه), radiant lights (انوار الساوتیا), all corporeal and spiritual souls (کل رع گیمانی وا روحانی), the spirit of attraction (رع اله الالب), angels (ملیک), spirits of the jinns (رع اله الین), the spirit of the great names (روحانیه الاسماء الازیما), assistants (اوان), servants (هودم), and several angels bearing well-known or obscure proper names. These magical beings are identical with those in the Arabic دینیرات القلب.

The amulet composed of the 7x7 magic square and the seven concentric circles, which seems to be a figurative representation and a permanent realization of the adjuration intensifying its effect, is peculiar to the Judeo-Arabic text. The Arabic دینیرات القلب makes reference to the inhabitants of the seven heavens and the seven kings of the earth, and the introduction to the adjuration explains that its effect is due to a name contained in it which “incites the seven celestial ones” (fol. 184r). The Judeo-Arabic version, however, slightly changes the introduction, and attributes the power of the adjuration to seven letters: “it incites the seven celestial [kings] because the adjuration contains seven letters that incite them” (fol. 1r). On fol. 2v (lines 15–27) the Judeo-Arabic version cites a spell known as دوم الیالله (or: قسام حلال لله وافات الیا) which is lacking in the Arabic دینیرات القلب. The text of this incantation can be found in various versions in several magical works. These ascribe the effectiveness of the spell to a divine name composed of seven letters (“قاسم دوم الیالله و بی اسم اسار” ... وا مینا اسم الله ... وا مینا اسم اسار احرف”). In the Judeo-Arabic text this sentence is completed with seven names of God the initials of which appear in the 7x7 square (“قاسم دوم الیالله و بی اسم اسار” ... وا مینا اسم الله ... يا فرد، يا غوب، ياسع، ياتوو،

15 For example in حلالی 2005:153.
yā Ṭahīr, yā Ḥabīr, yā Zakī”, fol. 2v, lines 20–23). This attests to the process of editing the Judeo-Arabic text, which merged different sources and created links between them by the recurring reference to the seven letters of the 7x7 magic square.

In contrast with the Dāʾirat al-ahruf, the Judeo-Arabic fragment specifies the magical procedure called mandal as one of the uses of the “universal adjuration”. Mandal is a widely practiced ceremony that aims to reveal unknown information, to find lost or hidden objects. It consists of gazing into a reflective surface, such as oil, ink, water, mirror, polished metal, yolk of the egg, etc. The procedure was common in Middle Eastern cultures even in antiquity, but the origin of the name mandal is obscure and seems to be a relatively late denomination. In any case, it appears in Ibn Ḥaldūn’s Mugaddima, Ch. 54 (Worrell 1916:39). The modern practice of mandal in Egypt was observed and described by Lane (1860:267–275) and Worrell (1916). The practitioner first needs to remove the inhabitant spirits that control the place where he wishes to carry out the magical act, and then he should recite an adjuration making different kinds of demons appear. He, or his assistant, should gaze into a reflecting surface where the required information will appear. Seals (amulets), and other magical devices appear in the different descriptions, and some of the spells collected by Worrell are indeed very close or almost identical with the Judeo-Arabic version.16

Transfiguration of an Arab demon to a Jewish Rabbi

A well-known peculiarity of magical texts in general is that they combine elements pertaining to different religious traditions. In a similar vein, Dāʾirat al-ahruf and its Judeo-Arabic fragment mixes Jewish and Muslim components: Biblical phrases, Hebrew divine and angelic names on the one hand, and Qurʾānic passages and Muslim phraseology on the other. Evidently the numerous citations from the Qurʾān and the marked Muslim character of the Dāʾirat al-ahruf did not disturb or worry the Jewish users of the adjurations, who neither emended these passages nor did they replace them with others of Jewish nature.

Apparently an element of the Judeo-Arabic version found its way to a Hebrew magical manual preserved in the Kaufmann Collection in Budapest. Manuscript Kaufmann A240 is a magical handbook copied in the 17th–18th centuries in Sephardic script. The whole text is in Hebrew with the exception of page 49, that contains a number of lines in Judeo-Arabic, and a magic square that happens to be identical with that of the Escorial manuscript. The editor of the Hebrew manual (or someone else before him) possibly tried to eliminate the evidently Muslim vestiges of the amulet, removing the concentric circles together with the quotations from the Qurʾān and the Arab demon names. The seven letters of the square are, however,

16 Cf. especially Worrell 1916:50 with fol. 1v lines 21–22.
supplemented with seven beautiful names of God (in Arabic), and one if the instructions for the use of the square is in Judeo-Arabic again. An interesting coincidence points toward the possibility that the more complete form of the amulet (with the circles, Qurʾanic verses and demonic names) was known to the Jewish user: one of the demons’ names, Maymūn seems to be retained in the attribution of the square to the famous Rabbi Maimonides (d. 1204) (Moṣeh ben Maymon, in Arabic: Mūsā ibn Maymūn). According to the Hebrew text that accompanies the square “ze ha-hotam yeṣ bah [sic] harbeh toʿaliyoṭ we-hu min ha-RaMBaM”. (This seal has many profitable uses, and it is from the RaMBaM, i.e. Maimonides). 17

The Judeo-Arabic instruction is written in a mixed language starting in Hebrew “le-niqšar” (to a person “bound” or “tied up”, that is, in a state of impotency; the Hebrew term corresponds to the Arabic equivalent marbūṭ), but the spell itself, beginning with “tawakkal yā Maymūn” – just as one of the circles of the Escorial manuscript – is in Arabic.

Transcription of the Judeo-Arabic text

Peculiarities of the orthography: the copyist employed a kind of plene script indicating some of the short Arabic vowels with the corresponding consonants (for example, kūlāhā instead of kullāhā, “all of it”, etc.). Short vowels of case endings are also frequently indicated with the corresponding consonants (bi-ḥaqqī instead of bi-ḥaqqī, “by the power of”, etc). In the genitive construction the ending of the first, governing element (status constructus) is always indicated with waw irrespective of the noun’s actual case, e.g. “faster than the twinkling of an eye” for أسرع من طرفة عين vs. أسرع من طرفة عن, “wazjırā wa rohānīa” for وازجروا وروحانية vs. وازجروا وروحاني, “incite the spirit of attraction”, etc. The pronunciation of the tā’ marbūṭa is usually indicated by a ה in status constructus (see the two previous examples), otherwise it is marked by the letter ה. The word šayʾ always has the accusative ending -an, e.g. كل شيء for كل شيء - כולם. In general, the accusative ending -an is frequently indicated in the Hebrew transcription, e.g. طوعا or كرها for طوعا أو كرها, i.e. “willingly or forcedly”. Sometimes the accusative ending -an is indicated by the letter he, e.g. דelier לכרע for “humbly and submissively”. Sometimes the nominative ending -un is also indicated, e.g. ואנהו לקסם for ואנהו לקסום, i.e. “it is indeed an adjuration”. The tendency to indicate the case endings is especially strong in quotations from the Qurʾān, e.g. Q. 6:29 ولَا حَبْتُنَّ يَمْكُرُنِّهَا... ولا حبة for وما تسقط من ورقة... ولا حبة. The square “not a leaf falls, nor a grain”, where not only the Genitive endings are indicated, but also the

17 This, however, cannot be considered a compelling evidence. It is clear in both manuscripts that the square is related to (the demon) Maymūn, and the Jewish redactor identified Maymūn with Maimonides. Whether he saw the square with the circles as they appear in the Escorial manuscript or not, is undecidable.
sentence is almost fully vocalized. The indication of the case endings suggests that they were actually pronounced, both in Qur’ānic and incantation texts. Some of the emphatic sounds are transcribed in an unusual way: ẓ (ظ) with zādi and a dot above (ذ) instead of the customary tet and a dot (ط), etc. Sometimes even the letter d (د) is transcribed in this way (for example, ẓḥor for ẓḥor), which probably proves that in pronunciation the contrast between the two sounds was neutralized. The sound ţ (ح) is transcribed with a gimel (ג) and a dot below, while gimel and a dot above indicates ġ (غ). Kaf (ك) with a dot in the letter corresponds to the Arabic kāf (ك). When the dot is above the letter it indicates ḫā’ (خ). Alif maqṣūra is transcribed with alef: אלא for אלא etc.

Fol. Iv

18 About the peculiarities of Middle Arabic appearing in Judeo-Arabic texts see Blau 1981, especially pp. 27-35; 76, 84 (pseudo-Classic features, hyper-correction, merging of ḍād and żā; the use of diacritical points, etc.).

19 See note 1.

20 Sic, instead of אלאל

21 Sic, instead of אלאל

22 Sic, instead of אלאל

23 Correction in the margin: תברל

24 Sic, instead of אלאל

25 Sic, instead of אלאל

26 Some letters are crossed over in the middle of the word.

27 Sic, instead of אלאל

28 Sic, instead of אלאל
A JUDEO-ARABIC FRAGMENT

1. (16) "A JUDEO-ARABIC FRAGMENT"

2. (17) "This is a manuscript in Judeo-Arabic, written in black ink on parchment leaves."

3. (18) "The manuscript contains a composition in Judeo-Arabic, possibly a prayer or a mystical text."

4. (19) "The text is written in a cursive style, with some words appearing in bold for emphasis."

5. (20) "The manuscript is written in Arabic script, with some Hebrew words interspersed."

6. (21) "The manuscript includes references to biblical verses, indicating a strong connection to Jewish religious texts."

7. (22) "The manuscript appears to be a liturgical or religious text, possibly related to the Jewish liturgy."

8. (23) "The manuscript is bound in a leather cover, with a gold clasp on the front."

9. (24) "The manuscript is written in black ink, with occasional use of red ink for emphasis."

10. (25) "The manuscript includes a dedication at the beginning, possibly from a scribe or donor."

11. (26) "The manuscript is handwritten, with some corrections and annotations made in the margins."

12. (27) "The manuscript is written on vellum, a type of parchment made from the skin of a calf."

13. (28) "The manuscript contains a collection of prayers or hymns, possibly for use in a synagogue."

14. (29) "The manuscript includes a commentary or commentary, possibly from a Jewish scholar."

15. (30) "The manuscript is a valuable historical and cultural artifact, providing insight into the religious and cultural practices of the period."

16. (31) "The manuscript is a valuable source for study, providing insight into the history and culture of the Jewish community."

17. (32) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

18. (33) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

19. (34) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

20. (35) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

21. (36) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

22. (37) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

23. (38) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

24. (39) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

25. (40) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

26. (41) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

27. (42) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

28. (43) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

29. (44) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

30. (45) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

31. (46) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

32. (47) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

33. (48) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

34. (49) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

35. (50) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

36. (51) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

37. (52) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

38. (53) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

39. (54) "The manuscript is a valuable resource for scholars, providing insight into the history and culture of the period."

40. (55) "The manuscript is a valuable artifact for study, providing insight into the history and culture of the period."

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29 In MS A. The word in the present manuscript is obviously a scribal error.
30 In MS A. The word in the present manuscript is obviously a scribal error.
31 Sic. In MS B: אבות
32 In MS B: קאנה
33 Q 72:3.
34 Q 112:3–4.
35 In MS B: משמיעון
36 In MS B: סליחון
37 Sic.
38 Sic. In MS B: בלאון
39 Sic. In MS B: לא�ה
40 Sic.
106 DORA ZSOM

לא ידעתי, לא שמעתי, לא ראתי, או כל שום דבר, כל יד ואילל

(12) חנוך רגיל ואלילים ואלדה ואליהם את אברים ואליהם את רבות
(13) חנוך רגיל ואלילים ואלהם את אנושים ואליהם את כל יד ואילל
(14) וזמרות ואליהם את ממורות ואליהם את כל יד ואילל
(15) ישבו עם רגיל ואליהם את אנושים ואליהם את כל יד ואילל
(16) וɶינו אביו ואליהם את אנושים ואליהם את כל יד ואילל
(17) הם חנוך רגיל ואליהם את אנושים ואליהם את כל יד ואילל
(18) חנוך רגיל ואליהם את אנושים ואליהם את כל יד ואילל
(19) על הים והים והים והים והים
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(47) על הים והים והים והים והים
(48) על הים והים והים והים והים

Fol. 2r
Concentric circles from inside to outside:

עשתה אברים ואברים ואברים ואברים ואברים ואברים ואברים ואברים ואברים ואברים ואברים ואברים

41 Sic, possibly instead of
42 Sic, possibly instead of
43 Sic.
44 Sic, probably instead of
45 Sic (נאך)
46 Sic.
47 Q 7:143.
48 Q 2:255.
A JUDEO-ARABIC FRAGMENT

(7) ולא אבשינ ולו אביסן אלא פי תמה שמען אליבי אל פימו ותוכל בבדיו ותוכל על דא
וכא

Under the image:

ויהיה מעברן בטמה תמהן? [?

7x7 magic square in the centre of the circles

Fol. 2v

(1) והכתי דימתה אלכאתנה לכל מי תריד אן שא אללה יאה הלוא אכי אלכאתנה אי רדום א

(2) רתים אי עזים אל סבון אל פד אל עד הדבון אלל על אלעל א

(3) החלל רבח50 אלוהא אה וחתון אל𝙴 אללה קרן קרןカラ

(4) צולצת51 אללה רבאן

(5) אלא el�ון אלטובדרה לנמק לאמותבה אלליפسفאלכלבריה דנלפיון el�ון

(6) elלאריא צוגא יאמפריא אולמה אכלבר אייל đàn נהאמיה אינל וולנירא

(7) elאקפת תלוכס יאותה אלאראות ואלאראות elלחריא דנלף elלגלמה רדום

(8) elלצוה רבון elלאלליריה אדיסניר אל泗יו ספרון elלגלמה רדום

(9) elלואדיתープ אלנה צורית אליד elלגלמה רדום

(10) elלקסקם elללה רחמל elללה רחמל

(11) elלדו elל mainWindow elללה רחמל elללב יאמפריא באר אייל elלגלמה רדום

(12) elלבוה תי elלסיאד יאה elלגלמה רדום

(13) elלಅ🐈 elלל repertoire elלגלמה רדום

(14) elלינלא elלא obscene elלגלמה רדום

49 Sic., instead of elלון
50 Starting from here, the accusative endings are marked in the text.
51 Q 12:111.
52 Sic, an erroneous rendering of Q 56:76: וואת לقسم לו תעמודון עוצים
53 Q 36:53.
54 Sic, instead of elלשתן
55 elלשנה אתל elללא obscene elלל repertoire elלגלמה רדום
Transliteration into Arabic characters according to standard orthography
Fol. 1r

(1) يزجل السبعة العلوية
(2) تزجلهم
(3) تزجلهم
(4) تزجلهم
(5) تزجلهم

The text stops abruptly here.

55 Q 39:55.
56 Sic.
57 Q 42:11.
58 Sic., instead of אלה טו.
59 Q 42:11.
60 Q 36:83.
61 Q 36:82.
62 Q 36:78.

63 Correction in the margin: تزجلهم. In MS A the verb تزجل appears in a parallel sentence, see lines 6–7: إن فيه اسم واحد تزجل السبعة العلوية: 7. The verb can be found also in the continuation of the Judeo-Arabic text (fol. 1r, line 17).
64 Sic.
65 Correction in the margin: تزجلهم.
الشامخ والجلال الباذخ الذي احتجب بالأنوار وتعزز بالاقتدار ذو الملك
(7)
والملكون والعزة والقوة والجريوت بأسماه أدعوكم يا
(8)
ذوية الأزواجه الجليبة والأسماء
(9)
الشريعة العظيمة بطرف مطيع هنف طلوعه هلي وحقق طهوره
(10)
هيف بشطوف الندور كل شيء من نوره واهب فاهف طلوعه طهرف
(11)
لأريش الإبداع الذي خضع كل شيء لأسمائه طرفيفش مشوريتش
(12)
على كل شيء فلستم مهنيف اشلليمون خوقفشي مسيونуг شنور.
(13)
الشيطانيين جبار متكر أنت ينيع [ع] عين حياة كل روح.
(14)
نحن الشيطانيين ما سمع أسمك روح وعصابي الأصدع واحترق شماعيت
(15)
شعلانينج مطملييطيء أجب يا طوينر والسطبايل والسطبايل وعصابي
(16)
واحضروا وافطوا ما تؤمنون به وهو ذا وكذا بعزة هذه الأسماء الذي
(17)
على كل روح جهاني وروحاني وزوجروا روحانية الجلب يتولكو كذا وكذا
(18)
وعجز روحتئه الممتزجة بتلعنكم الأربعة حتى يأتي الي مكاني
(19)
وهذا أسرع من طرفة عين بذا وكذا دلالي خاضعي إلى محبة.
(20)
وكان بحق ما أقمست به عليكم وما أقسم به عليكم من عموم الأسماء
(21)
بهلويه طلولية قدوس قدوس قدوس مهيكال هيلكل مもっとثه مثلمية
(22)
الزمن يداي قال للملائكة والأرض اتينا 71 جوأ أو كريوه 72 قالت 73 أتينا طالعين
(23)
عطى يبأ بعزة الله الواحد الأله الأغله الصمد الذي لم يتخذ صاحبة
(24)
ولا ولد له 74 ولا ولد ولم يكن له كافوا احد 75 بناطق شيطين طبن
(25)
الإلهспеш يبيش يبيش يبيش يبيش يبيش يبيش يبيش يبيش يبيش يبيش
(26)
ترعد الملائكة من خيفته وترعى 76 أرواح الجن والشباهين من طولته
(27)
لمعظمة الله تخصعون ولأسمائه تعزرون الله جدار الجعبرة ومبدي
(28)
الركاز وملك الدنيا والآخرة في أي كلا قدوس قدوس قدوس قدوس قدوس
(29)
قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس قدوس
(30)
فيروج فيروج فيروج فيروج فيروج فيروج فيروج فيروج فيروج فيروج فيروج فيروج فيروج فيروج
(31)
على كل براخ 77 يا أهل السماوات السبعة والأرواح العلويه يا ملك الأرض.

66 In MS A انت ينبوع حياة كل روح.
67 Sic.
68 In MS A ويزجروا. The text of this and the previous line seems to be corrupt.
69 In MS A الممتزجة.
70 The transliteration of the original Judeo-Arabic text is موحبتكم, which might correspond to, but the meaning of the text is dubious.
71 Sic. In MS B أيها
72 Sic. In MS B كرها
73 In MS B قالتا
74 Q 72:3.
75 Q 112:3-4.
76 In MS B وترعى.
77 Sic.
78 In MS B العالى على كل براخ.
 Fol. 1v

(1) السبعة والأرواح السفلية أجيبوا بحق هذه الأسماء علىكم.
(2) وحق ابن أبي لبكش توش نوش توش توش توش توش توش توش.
(3) يفرح ألبش دعوتي وأدولمو طاعتي بحق أربأ كفتيان لاح شلبيش شلبيش.
(4) ملبيش ملبيش كفتيان كفتيان نموين نموين يعده بدملاح بدملاح بدملاح بدملاح.
(5) يجيبوا بحق ألبش ملبيش طلبيش بنين بنين بنين بنين بنين بنين.
(6) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(7) يجيبوا ألبش دعوتي وأدولمو طاعتي بحق أربأ كفتيان لاح شلبيش شلبيش.
(8) السئ الطبيعة العاملة الساعة الساعه الساعه الساعه الساعه الساعه الساعه الساعه.
(9) وكذا أرموا وكذا أرموا وكذا أرموا وكذا أرموا.
(10) أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا.
(11) أرموا أرموا أرموا أرموا أرموا أرموا أرموا.
(12) أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا.
(13) أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا أرموا.
(14) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(15) وحق بحق بحق بحق بحق بحق بحق بحق بحق بحق بحق بحق بحق بحق.
(16) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(17) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(18) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(19) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(20) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(21) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(22) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(23) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(24) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(25) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(26) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(27) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(28) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.
(29) يجيبوا ذي أكبر كبير كبير كبير كبير كبير كبير كبير كبير كبير كبير.

79 Sic. In MS B
80 Sic. In MS B
81 Sic, possibly instead of
82 Sic, possibly instead of
83 Sic, possibly instead of
84 Sic.
85 These words are inserted in Hebrew: קדוש הוא אדוני meaning “Holy is the Lord”.
86 Q 7:143.
87 I corrected three words in order to give an intelligible reading. The transliteration of the original text is the following:

وخر موسى صفيعان
في عملي وهو كذا وتعينني عليه بحق الله لا اله الا هو الحي القيوم

(30)

Fol. 2r
Circles from inside to outside:

1) الل هو نور السماوات والأرض
2) أجب يا مرهب وتوكل بذا وكذا
3) لا يعلمها الا هو أجب يا أحمر وتوكل بذا وكذا وفعل كذا وكذا
4) يعلم ما في الاب والبحير أجب يا بورقان وتوكل بذا وكذا وفعل كذا وكذا
5) ولا تستطع من ورقة الا أعلمها أجب يا شهورش وتوكل بذا وكذا وفعل كذا وكذا
6) ولا حبة في ظلمات الأرض أجب يا أبيض وتوكل بذا وكذا وفعل كذا وكذا
7) ولا رطب ولا يابس الا في كتاب مبين أجب يا ميمون وتوكل بذا وكذا وفعل كذا وكذا

Under the image:

الله مخرجكم [؟] ما كنت تهمون [؟]

7x7 magic square in the centre of the circles

ا ب ك و

لا يعلمها الا هو أجب يا أحمر وتوكل بذا وكذا

Fol. 2v

1) وهذه عزيزة الخاتم لكل ما تريد ان شاء الله وما انى أسألك يا رحمين يا
2) إيجي يا عظيم يا سموح يا قدوس يا فرد يا صمد سجحان الله ما أعظم
3) سلطان الله ربا الها واحدا قدوسا عظما جبارا
4) النور ومبرير الأمور لا تدركه الأبصر وهو يدرك الأبصر وهو الالطيف
5) الخبير قاسم الجباره لابس المهابة الخفية بالكبرية وثور السماوات
6) والأرض عالم الأسرار المالك الجبار الذي فهو ينماحه الجين والعمار

88 Q 2:255.
89 Q 24:35.
90 From line 2 to line 7 each line begins with a part of Q 6:59.
91 The sentence must be a distorted form of Q 2:72 (والله مخرج ما كنت تهمون)
أقسمت عليكم أيتها الأرواح الروحانية أن تحضروا أنتم وعائكم من العلوية والأرضية وتبينوا لي ما أسأل عليه من كذا وكذا (1) باهيا اشر اهلية ادواري صباوات ال شد(9) ما كان حديثا يقترى (9) وأنه نقسم له عظيم(8) أن كانت الأصيحة واحدة فذا ه جمعا (10) لندينا محسورن(9) أربع سليمان ابن داود عليه السلام إلى ما أحضرت(11) وينتمي لي ما أسأل عليه وهو كذا عزة العزيز المعز في عز عه (12) وما كان حديثا يفترى (13) باهياكم أهياكم باقياشين شماقيشين همشقين همشقين (14) العجل 2 الوحى 2 الساعة 2 من قبل أن يأتيكم العذاب بفعة وانتم (15) لا تشترعون(8) اسم الله الرحمن الرحيم بسم الله المتعالي في دنوة المتدائي (16) في عهود الينجörüه المفرد بالرز والكبرياء فلا الله إلا (17) الورد القائم للسلطان الدائم الذي خضعت له الملوك وزمانه الملك (18) لعظمتهم ممكنا ماط السموات والأرض جعل الملكة رسلا وله[1] (أولي) (19) جناح(8) [أجنحة] مثني ومتئث ونير(9) أقسمت عليكم أيتها الأرواح الروحانية (20) الطاهرة والانور الساطعة المشرقة الديبة أقسمت عليكم (21) بالاسم السريع الرفع المحجوب وهو اسم الله العظيم الأعظم فجيش (22) تظهر(8) الله وما(9) يا فرد يا جبريل يا شكور يا تواب يا ظهر يا خبير يا (23) زكي يا الله يا ألهنا والله كل شيء الله واحد يا كريم الأكرمين الله وما(10) (24) أي توصلت الينجورا اسمك العظم اسم ينتمي لروحانية (25) هذه الأسماء العظيمة فتقال على كل شيء قدير يا رفائل انت(1) (26) يا جبريل(10) وأنت يا مسامير وانت يا عينال وأنت (27) يا كسفان وافتوا زاكا إذا وكذا محص من اسم الله العظيم (28) الأعظم وبقية من ليس كمثله شيء وهو السمع الصغير(10) وبحق من بيده

92 This part is in Hebrew: (I am who I am, the Lord of the Hosts, the Mighty God). This Hebrew phrase appears frequently in (Muslim) Arabic spells and incantations.
93 Q 12:111.
94 Q 56:76.
95 Q 36:53.
96 Q 39:55.
97 Sic.
98 Sic.
99 Q 42:11.
100 The name is composed from the letters of the 7x7 magic square (containing the first letters of seven names of God). The seven names are enumerated just after the acronym.
101 Sic.
102 Sic.
103 جبريل
104 مخالف
105 Q 42:11.
Chapter on the universal and magnificent adjuration to which all kings (mulūk) obey, both terrestrials and celestials. It incites the seven celestial [demons] because the adjuration contains seven letters that incite, and force to flee the inhabitant [spirits] (ʿummār, pl. of ʿāmir) and all the Satans from their place. And the adjuration is the following: In the name of God, the King, the Saint, the Manifest, the Sublime, the Magnificent, the Victorious, the Powerful; Master of times and ages, who determines times and places; whose sovereignty never passes away; who is overwhelmingly dominant and imperiously sublime forever; who veils himself with lights and glories in His strength; possessor of kingship, sovereignty, power, strength and omnipotence. By means of His name, Oh possessors of immaterial spirits (yā ǧawī l-arwāḥ ar-ruḥāniyya) I summon you to obey these mighty letters, magnificent and powerful names BTFR TMHTF ṢHWH HLTY, by the power of (bi-haqq) TYHWW HYF BHŠTF, whose light enlightens everything, WHF RHF TYLHWF TRŠF HBYRH, the powerful, to whose names everything is subjected, TRFYQŠ MSWRYTŠ, victorious over everything, FLŠT’GBH HLHYLY ‘ŠLLYMWT ḤWQTḤŠ SQYFY śFWŚ ʿȘMTḤŚ SLŚHŚYN, anmghty and glorious king, you bring forth all soul’s fountain of life, ḤḤḤŠṬYṬLŶF, no soul can hear your name and disobey, unless it is struck and burnt by a thunderbolt, ŠM’LTRB ŠM’LYNH ŠM’LÑYN HMTŶTHYH, Answer, oh ṬWNYL and ĠLMŠYŁ and ṬYŁ and ʿǦŠYŁ, appear and do what you are ordered to do, namely this-and-this, by the power of these names to which every spiritual and corporeal soul obey, and incite (P/2) the spirit of attraction (ruḥāniyyat al-ğalb) to take charge of this-and-this, and

106 Q 36:83.
107 Q 36:82
108 Q 36:78
109 The reading is uncertain. In the main text the verb of ترحل (drives away) appears, while according to a correction on the margin instead of ترحل the verb ترحل (lets go, releases) should be read. In MS A the verb ترحل (to repel, to spear, but also to incite, to instigate) can be found in a parallel sentence. Since that verb appears also in the continuation of the Judeo-Arabic text (fol. 1r line 17), and it seems to fit the context better, I decided to correct the reading to ترحل.
110 The translation takes into consideration the version preserved in MS A. The Judeo-Arabic text might be corrected to أنت ينبوع عين حياة كل روح.
to incite its spirit (rūḥāniyyatuḥu, hu=ḡalb) mixed with your (P/2) four elements so that it (hu=ḡalb) may bring before me this-and-this humbly and submissively, faster than the twinkling of an eye, to this-and this [...] by [the power of] the mighty names that I have adjured you and that I am adjuring you, by HLLWYH HLLWYH [Halleluiah] QSWŠ QDWŠ [Qadoš = Holy, in Hebrew] HMK'L HYK'L HMTŠ'L, earthquake of the thunder. [I adjure you] by He who said to the heavens and to the earth: Come, willingly or forcedly! And they answered: We are coming willingly! ṬLḤ BHĽḤ, by the might of God, the One and Only, the Unique, the Eternal, who has not taken a wife, nor a son [Q 72:3], who begets not, nor He is begotten, and none is like Him [Q 112:3-4] by HLṬF BD'G BD'G FBYRWḠ FBYRWḠ FHḠ FKGWS FYRWH KRWHY' HRḤ ŠMH ŠMH, exalted over all potentates! Oh, inhabitants of the seven heavens, oh, celestial spirits (al-ʿulwiyya)! Oh, seven kings (mulūk) of the earth

Fol. 1v

Oh, terrestrial spirits! Answer by [the power of] these names upon you, and by BRWS' BRWS GRŚ GRŚ TRWS TRWS' YWS' YWS YWSḤWH YWSḤWH YFRH, answer to my summoning, serve and obey me, by [the power of] 'RY KFTYN' L'Ḥ L'Ḥ ŠLḤYŚ MLḤYŚ MLḤYŚ ṬKYL S'TKYL NMWHYN NMWHYN BDMLḤ DMLḤ BR'Ḥ BR'Ḥ GWL' GWL' BHYL' BHYL' BṬFYŚ TFYŚ BḤN BḤN HN HN, by ŚDT ŚDT YSQ SQ BḤYḤYLYWḤ 'L'RKY'Đ HYBWḢ SRY'WB! Come in the twinkling of an eye, [fast] as the flash of the lightening, the stormy wind, right now, right now! Do what you are ordered to do, namely this-and-this! Answer, oh [my] lord angel Metatron, and oh, lord angel ṬḤYṬMGYLY'L! [I adjure you] by these names and by this magnificent adjuration (qasam šarīf)! Incite ŠRTY'L and RWQY'L and SMSM'L and all their assistants (a ʾwān), answering my summons and fulfilling my wish, namely, this-and-this, by [the power of] MYL' MYL and by [the power of] the greatest name, which begins with 'L and ends with 'L! Answer immediately obeying the names of God, the Master of the universe! Answer oh RWQY'L and you, oh LWM', and you, oh MHRKY'L, and you, oh LSMWN, and you, oh KYRWŚ, and

111 The meaning of the text is obscure.
you, oh 'YŢŠ, and you, oh 'SR'FYL, and you, oh angel 'LFK'THTWL, and you, oh KMHTWYL by the might and magnificence of God, the Magnificent, the most Sublime, 'HYH [' chye, “I am” in Hebrew, cf. Ex. 3:14] 'H 'Allāh 'HYH 'H 'Allāh 'HYH 'H 'Allāh! Do what you are ordered to do, namely this-and-this, whatever you wish, good or bad, eliminating a hindrance, [practicing] the mandal, and so on.

Chapter on the explication of the above adjuration. If you want to carry out magical acts ([a]'māl), ask permission from the inhabitant [demon] of that place in which you carry out the acts! Put before you a new white mandal and a new incense burner, and utter this adjuration seven times, and order the presence [of the demon] in front of you as a radiant sign so that you repent and that your eyes will shed tears and that your hair will stand on end, and it is the following: 'LMGWŠYN 'YLGMWŠYN 'YLGMWŠYN G'MWŠYN G'MWŠYN MRŠYN MRŠYN MRYWŠYN MRYWŠYN, glory to the Glorious, the owner of the greatest name! The earth trembles because of you [P/2, bi-kum], the wind storms because of you, the lightning flashes because of you, the sea throws out because of you, the mighty names of God surround you! Oh, inhabitant [demon] of this house and this place, you [singular] will have no dominion, no safety, no place, and no repose until you [plural] answer and appear wherever you [plural] might be in the realm of God, may He be exalted, the Great, the Glorious, the Supreme! Answer by [the power of] MYRMWHYN MYRMWHYN SFW'YN SFW'YN DY'WḠYN DY'WḠYN NHRŠYR HYŠYR ŠYTYMWN MWMY'NQQK WMŠY', because you are Qadoš hu Adonay [Holy is the Lord, in Hebrew]. Answer by [the power of] Him who revealed Himself on the mountain and made it dust (Q 7:143), who chose Moses as His friend, answer, may God bless you! I summon you, oh inhabitant [demon] of this house, and you – I mean, the inhabitant of this house and this place – come before me and help me fulfilling my needs, to give up your inviolable place and to be in the service of whoever I wish! Request from him the act I want, namely, this-and-this, and appoint me over him, by [the power of] 'LM112 Allāh there is no God save Him, the Living, the Eternal (Q 2:255)! Finished.

Fol. 2r
Circles from inside to outside:
1. 'A L L H113 is the light of the heavens and the earth [Q 24:35], answer oh MRHB [Murahhib, Murhib = Terrible] and take charge of (tawakkal) this-and-this!
2. And with Him are the keys of the unseen [Q 6:59], answer oh MRB [(Murabbin?) and take charge of this-and-this and do this-and-this!

112 alif-lām-mīm: One of the fawātiḥ or muqāṭṭāt: combinations of unconnected letters standing at the beginning of various chapters of the Qurʾān.
113 Unlike the rest of the text, these four letters are written with (unconnected) Arabic characters.
3. No one knows them/it save Him [Q 6:59], answer oh Aḥmar [The Red One] and take charge of this-and this and do this-and-this!

4. He knows what is in the land and what is in the sea [Q 6:59], answer oh BWRQʼN and take charge of this-and this and do this-and-this!

5. Not a leaf falls but He knows it [Q 6:59], answer oh ŠMHWRŠ and take charge of this-and this and do this-and-this!

6. Nor a grain in the darkness of the soil [Q 6:59], answer oh Abyaḍ [The White One] and take charge of this-and this and do this-and-this!

7. Nor anything fresh or dry but is clearly recorded [Q 6:59], answer oh Maymūn and take charge of this-and this and do this-and-this!

Under the image:

Allah brings forth what you were hiding. [Q 2:72]
[spirits], and [I adjure you] to reveal me whatever I am inquiring about, namely, this-and-this, by the power of EHYE AŠER EHYE ADONAY ZEVAOT EL ŠADDAY [I am who I am, the Lord of Hosts, Mighty God, in Hebrew]. It is not a tale invented [Q 12:111] but it is indeed a mighty adjuration if you but knew [Q 56:76]. It will be no more than a single blast, when lo! they will all be brought up before Us! [Q 36:53] [I adjure you] by [the power of] Solomon David’s son — peace be upon him — until you appear before me and clarify to me whatever I ask, namely, this-and-this, by the power of the Powerful, the Glorious in the might of his strength, by [the power of] by ‘HY’KWM ‘HY’KWM by ‘QY’ŠYN ‘QY’ŠYN ŠM’QYŠYN HMSNQYN quickly (twice) swiftly (twice) right now (twice) before punishment comes upon you all of a sudden while you do not even perceive! [Q 39:55] In the name of God, the Merciful, the Compassionate, in the name of God, the Exalted in closeness, the drawing close in exaltedness, overpowering by His might, peerless in strength and magnificence! Surely there is no God other than Him, the Unique, the Everlasting, the Suppressing Sovereign, before whom kings humble themselves and due to whose might rulers become ruled; Creator of the heavens and the earth,114 who made the angles His envoys having twofold, threefold and fourfold wings! I adjure you, oh you pure immaterial spirits, you radiant shining bright lights, I adjure you by the effective, sublime and hidden name, which is the greatest name of God: FGŠTZHJ115 Allāh oh F[ard] G[abbār] Š[akūr] T[awwāb] Z[ahīr] H[abīr] Z[akī], oh Allāh, oh our God, and the God of everything, the only God, oh you most Generous, Allāh! I implore you by the power of your greatest name to bring under my control the spirit of these mighty names, as you are capable of everything! Answer, oh RWQY’L and you, oh Gabriel, and you, oh SMSM’L, and you, oh Michael, and you, oh Seraphiel, and you, oh ‘NY’L, and you, oh KSFY’L and do this-and-this by the power of God’s greatest name that I have recited to you, and by the power of Him, to whom nothing is comparable, for He is the all-hearing, the all-seeing [Q 42:11], and by the power of Him whose hands is the dominion over all things, and to Him you will be all brought back [Q 36:83], by the power of Him whose order is between kāf and nūn [whose order is carried out immediately].116 His command, when He intends anything, is only to say to it: Be, so it is [Q 36:82], and by the power of Him Who revives the rotten bones [Q 36:78].

114 Q 42:11
115 The “greatest name of God” is an acronym composed from the letters of the 7x7 magic square (containing the first letters of seven names of God).
116 Kāf and nūn are the consonants of which the divine order “kun” (be!) is composed.
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