

**A JUDEO-ARABIC FRAGMENT OF THE MAGICAL TREATISE
KITĀB DĀ'IRAT AL-AḤRUF AL-ABĠADIYYA***

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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-ġāmi‘ al-šarīf*¹) is in fact a fragment of a Judeo-Arabic version of an anonymous Arabic magical treatise, the *Kitāb dā'irat al-aḥruf al-abġadiyya*.

Dā'irat al-aḥruf is a treatise of letter magic attributed to Hermes, which pertains to the genre of the science of the letters (*‘ilm al-ḥurūf*). Long extracts of this treatise were combined in a composition attributed to a certain Ḥwārazmī, whose identity is not clear.² 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.³ 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 Ḥwārazmī), which possibly represents another branch of tradition. Version B has a short and incomplete parallel in manuscript Ankara, Milli Kütüphane, Ankara Adnan Ötügen İl Halk Kütüphanesi, 968, fols. 63v–66v (version C) pertaining to the same branch of tradition. Some extracts of the *Kitāb dā'irat al-aḥruf al-abġadiyya* are cited in the name of Ḥwārazmī also in the *Manba‘ uṣūl al-ḥikma* attributed to al-Būnī (version D).⁴

To these Muslim variants of the magical treatise a Jewish rendition can be added, since a section of the *Dā'irat al-aḥruf* 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-ġāmi‘ al-šarīf*” 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.

17th centuries, which is preserved in the Library of the Escorial.⁵ 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.⁶ 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 *Dā'irat al-aḥruf*, 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.⁷ 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 Ḥwārazmī, 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 *Dā'irat al-aḥruf al-abḡadiyya*. 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 *Dā'irat al-aḥruf*, 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

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 *Dā'irat al-aḥruf*. (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” (*‘ummār*) 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, ’HYH [‘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 (annulment 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 *mandal*⁸ (fol. 1v). The performance of the magical act begins with the subjugation of the “inhabitant demons” (*‘ummār*) 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’ Adonay*, Holy is the Lord), but also Qur’ānic 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 (*muqatta‘āt*) that stand at the beginning of several *sūras* of the Qur’ān.

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 Qur’ān (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 Qur’ān 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.⁹ Each sequence of the Qurʾān is used as a spell conjuring well-known demons (Maymūn, Aḥmar, Abyaḍ)¹⁰ 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 (*ʿazīma*) 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 ʿašer ʿehye ʿAdonay Zevaot ʿEl Šadday*”, I am who I am, the Lord of Hosts, the Mighty God).

From fol. 3r the Judeo-Arabic text diverges completely from the Arabic *Dāʾirat al-aḥruf*. 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-našra*” 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 Šabrāʾil*”. 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 *Dāʾirat al-aḥruf*, the Judeo-Arabic magical manual as a whole pertains to the same

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.

¹⁰ Cf. Blackman 2000:193.

genre (letter mysticism) and presents the same peculiarities as the Arabic treatise. The Arabic *Dā'irat al-aḥruf* 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 *Dā'irat al-aḥruf* but only some of its sources.

Letter mysticism

The “science of letters” (*ilm al-ḥurūf*) is a mystico-magical practice that operates with the esoteric properties of the letters of the alphabet.¹¹ 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 345.¹² 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 *šēḥ* [the transcription according to the colloquial pronunciation is deliberate], and the secret of young is old”.¹³ This identification is based on the equal numerical value (320) of the Hebrew word *na’ar* (young) with the Arabic word *šēḥ* (old), pronounced in the colloquial way, that is, omitting the consonant *yā’* (the numerical value of the standard form *šayḥ* would be 330). This principle led to onomatopoeic interpretations in both Islam and Judaism (arithmomancy, *ḥisāb al-ḡummāl* 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

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 *Ḥayyei ha-nefeš* cited in Idel 1988:29.

¹³ Isaac of Acre: *’Oẓar Ḥayyim*, the Hebrew original is quoted in Idel 1981:123. English translation by D. Zsom.

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 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-ma‘ārif* attributed to al-Būnī. According to Bonmariage and Moreau the letter mysticism of al-Būnī is very close to the *Dā‘irat al-aḥruf*, but there is a fundamental difference between the two: the *Dā‘irat al-aḥruf* does not make use of texts from the Qur‘ān, and does not mention divine names. In a sense, it lacks the dimension of Islam.¹⁴ 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 Qur‘ān 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 *Dā‘irat al-aḥruf* tradition.

Techniques and terms employed in the Judeo-Arabic text

The term *ḡalb* (attraction) is a technical term peculiar to the *Dā‘irat al-aḥruf*. 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-ḡalb*) 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 *Dā‘irat al-aḥruf*, the mixing of the

¹⁴ Bonmariage and Moreau 2016:15: “C’est du *‘ilm al-ḥurūf* de Būnī que se rapproche le plus le *Dā‘irat al-aḥruf*, avec cependant une absence presque totale de la dimension islamique: le *Dā‘irat al-aḥruf* 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 *-'il*) 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 (*al-arwāḥ ar-rūḥāniyya*) 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 (*mulūk 'ulwiyya wa-sufliyya*, *arwāḥ 'ulwiyya wa-sufliyya*), inhabitants of the seven heavens (*ahl as-samawāt as-sab'a*, [sic]), seven kings of the earth (*mulūk al-arḍ as-sab'a*), inhabitant spirits (*'ummār*), Satans (*šayāṭīn*), immaterial spirits (*arwāḥ rūḥāniyya*), radiant lights (*anwār sāṭi'a*), all corporeal and spiritual souls (*kull rūḥ ḡuṭmānī wa-rūḥānī*), the spirit of attraction (*rūḥ al-ḡalb*), angels (*malā'ika*), spirits of the jinns (*arwāḥ al-ḡinn*), the spirit of the great names (*rūḥāniyyat al-asmā' al-'azīma*), assistants (*a'wān*), servants (*ḥuddām*), and several angels bearing well-known or obscure proper names. These magical beings are identical with those in the Arabic *Dā'irat al-aḥruf*.

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 *Dā'irat al-aḥruf* 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 *da'wat al-ḥalḥala* (or: *qasam ḥalḥalat al-hawā wa-fatq al-ḡawā*) which is lacking in the Arabic *Dā'irat al-aḥruf*. The text of this incantation can be found in various versions in several magical works.¹⁵ These ascribe the effectiveness of the spell to a divine name composed of seven letters ("aqsamtu 'alaykum ... bi-l-ism as-sarī' ... wa-huwa ism Allāh ... wa-hiya as-sab'a aḥruf"). In the Judeo-Arabic text this sentence is completed with seven names of God the initials of which appear in the 7x7 square ("aqsamtu alaykum ... bi-l-ism as-sarī' ... wa-huwa ism Allāh ... yā Fard, yā Ḡabbār, yā Šakūr, yā Tawwāb,

¹⁵ For example in Ḥallāwī 2005:153.

yā Zahūr, yā Ḥabūr, yā Zakūr”, 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 *Dā’irat al-aḥruf*, 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 *Muqaddima*, 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, *Dā’irat al-aḥruf* and its Judeo-Arabic fragment mixes Jewish and Muslim components: Biblical phrases, Hebrew divine and angelic names on the one hand, and Qur’ānic passages and Muslim phraseology on the other. Evidently the numerous citations from the Qur’ān and the marked Muslim character of the *Dā’irat al-aḥruf* 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 Qur’ān 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, Qur'anic 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) (Mošeh ben Maymon, in Arabic: Mūsā ibn Maymūn). According to the Hebrew text that accompanies the square “*ze ha-hotam yeš bah [sic] harbeh to'aliyot 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, *kūllahā* instead of *kullahā*, “all of it”, etc.). Short vowels of case endings are also frequently indicated with the corresponding consonants (*bi-ḥaqqī* instead of *bi-ḥaqqi*, “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. *أسرع من طرفة عين* for *אסרע מן טרפתו עין*; “faster than the twinkling of an eye”; *وازجروا روحانية الجلب* for *ואזגרו רוחאניתו אלגלב*; “incite the spirit of attraction”, etc. The pronunciation of the *tā' marbūṭa* is usually indicated by a ת in *status constructus* (see the two previous examples), otherwise it is marked by the letter ה. The word *šay'* always has the accusative ending *-an*, e.g. *כל شيء* for *כל שיאן*; “everything”. In general, the accusative ending *-an* is frequently indicated in the Hebrew transcription, e.g. *طوعا او كرھا* for *טועאן או כריהאן*; “willingly or forcedly”. Sometimes the accusative ending *-an* is indicated by the letter *he*, e.g. *دلילה كاضعة* for *דלילה כאציעה*; “humbly and submissively”. Sometimes the nominative ending *-un* is also indicated, e.g. *وانه لقسم* for *ואנהו לקסמון*; “it is indeed an adjuration”. The tendency to indicate the case endings is especially strong in quotations from the Qur'an, e.g. Q. 6:29 *وما تسقط من ورقة [...] ولا حبة* for *ומא תסקוטו מן וראקתין [...] ולא חבתין*; “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: *z* (ظ) with *zadi* and a dot above ('*z*') instead of the customary *zet* and a dot (‘*z*’), etc. Sometimes even the letter *d* (د) is transcribed in this way (for example, דהור for צ'הור), which probably proves that in pronunciation the contrast between the two sounds was neutralized. The sound *ġ* (ج) is transcribed with a *gimel* (ג) and a dot below, while *gimel* and a dot above indicates *ġ* (غ). *Kaf* (כ) with a dot in the letter corresponds to the Arabic *kāf* (ك). When the dot is above the letter it indicates *hā'* (ح). *Alif maqṣūra* is transcribed with *alef*: עלא for علی etc.¹⁸

Fol. 1r

- (1) באב קסם¹⁹ אלג'אמע אלשריף אלדי הוא טאעה עלא ג'מיע אלמלוך אלעלוי' ואלספל'
- (2) והי' תרחל²⁰ אלסבעה אלעלוי' לאן פי וסט אלקסם סבעה חרוף הי' אלדי²¹ תרחלהום²²
- (3) ותהרב אלעומאר מן אלמטרח ואלשיאטין כולהא והוא האדא תקול * בסם אללה
- (4) אלמלך אלקדוס אלצ'אהר אלעלי אלעצ'ים אלקאהר אלקאדר רב אלצ'הור ואלאזמנה
- (5) ומוקדר אלוקאת ואלאמכנה אבדא לא יחול ומולכהו לא יזול צאחב אלעז אל
- (6) שאמך ואלג'לאל אלבאדיך אלדי אחתג'ב באלאנואר ותעזז באלקתדאר²³ דו אלמלך
- (7) ואלמלכות ואלעזה ואלקוה ואלג'בראות²⁴ באסמאיהי אלעצימה אדעוכום יא
- (8) דו²⁵ אלרוואח אלרוחאנייה עלא טאעתי האדהי אלחרוף אלג'לילה ואלאסמא
- (9) אלשריפה אלעצימה בטפ"ר טמהט"ף היש"ף טשהו"ה הלי"ט ובחקי טיהוב
- (10) היף בהשט"ף אלמנוור כל שיאן מן נורהי ואה"ף ראה"ף טילהו"ף טערשף
- (11) הברי"ה אלשידיד אלדי כצ'ע כל שיאן לאסמאיהי טרפיק"ש משוריט"ש גאלב
- (12) עלא כל שיאן פלצתעגב"ה הלהילי"ע אשללימו"ת כ'וק"טהש²⁶ שקיפי"ע שפו"ץ
- (13) אשטמט"ך שלשהשי"ן מלך ג'באר מותכבר אנת ינבו²⁷ עין חיאת כל רוח
- (14) חחמשטיטליאי"ף מא שמע²⁸ אסמך רוח ועצאה אלא צעק ואחתרק שמעלאית"ך
- (15) שמעלאינ"ך שמעלאינ"ך חמטהיטה"ה אגיב יא טוניאל וגלמשיאל ועטיאל ועג'ציאל

¹⁸ About the peculiarities of Middle Arabic appearing in Judeo-Arabic texts see Blau 1981, especially pp. 27-35, 76, 84 (pseudo-Classical features, hyper-correction, merging of *ḏād* and *zā'*, the use of diacritical points, etc.).

¹⁹ See note 1.

²⁰ Correction in the margin: תרג'ל

²¹ *Sic*, instead of אלתי

²² *Sic*. Correction in the margin: תרג'להום

²³ *Sic*, instead of באלאקתדאר

²⁴ *Sic*, instead of ואלג'ברות

²⁵ *Sic*, instead of דוי

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

²⁷ *Sic*, instead of ינבו

²⁸ *Sic*, instead of סמע

- (16) ואחצ'רו ואפעלו מא תומרון בהי והוא כדא וכדא בעזתי האדהי אלסמא אלדי טאעתוהוא
 (17) עלא כל רוח ג'תמאני ורוחאני ואזג'רו רוחאניתו אלג'לב יתוכלו בכדא וכדא
 (18) ויג'עזו²⁹ רוחאניתו אלמומתג'יזה³⁰ בטבאיעכום אלארבעה חתא יאתיו אלא מכאני
 (19) האדא אסרע מן טרפתו עין בכדא וכדא דלילה כ'אצ'יעה אלי מוחיבתו [?] כדא
 (20) וכדא בחקי מא אקסמת בהי עליכום ומא אקסם בהי עליכום מן עז'ם אלסמא
 (21) [ב?]הללוי"ה הללוי"ה קדו"ש קדו"ש קדו"ש המיכא"ל היכא"ל המטשא"ל המטשא"ל זלזלת
 (22) אלרעד באלדי קאל ללסמואתי ואלארץ' איתיאן³¹ טועאן או כריהאן קאלת³² אתינא טאיעין
 (23) עלט"ך בהל"ך בעזתי אללה אלואחד אלפרד אלצמד אלדי לם יתכיד צאחיבתאן
 (24) ולא ולד³³ לם ילד ולם יולד ולם יכון להו כפואן אחד³⁴ בהלט"ף הלט"ף שליטי"ע טו"ן
 (25) אטו"ן בהב"ש בהכ"ש יוק"ש מוק"ש שכ"ש שליכי"ע הלט"ף תבארך אללה רב אלעאלמין
 (26) תרעד אלמלאיכה מן כיפתהי ותזעק³⁵ ארואח אלג'ן ואלשיאטין מן סטותהי
 (27) לעצ'מתו אללה תכצ'עון ולאסמאהי תטעון³⁶ אללה ג'באר אלג'באברה ומביד אל
 (28) אכאסרה ומאלך אלדוניא ואלאכ'רה קוי לא יטאק קדו"ש קדו"ש קדו"ש קדו"ש קדו"ש
 (29) קדו"ש קדו"ש י"ה י"ה י"ה י"ה י"ה צבאות ג'ל אסמך דרכ'שו"ך בדא"ג' בדא"ג'
 (30) פבירו"ג' פבירו"ג' פהג"וח פכג'ו"ס פירו"ך כרו"ך יא הר"ך אשמ"ך שמא"ך עאלי
 (31) עלא כל בראך יא אהל אלסמואתי אלסאבעה ואלארואח אלעלוי' ויא מלוך אלארץ'

Fol. 1v

- (1) אלסבעה ואלארואח אלסופלי' אגיבו בחקי האדהי אלסמא עליכום
 (2) ובחקי אברו"ש אברו"ש גיר"ש גיר"ש תרו"ש תרו"ש איו"ש איו"ש יושכו"ך יושכו"ך
 (3) יפר"ך אגיבו דעותי ואכדמו טאעתי בחקי אראר"י כפתיא"ן לא"ך לא"ך שלהיש שלהיש
 (4) מלהי"ש מלהי"ש אכילי"ל אכילי"ל נמוהי"ן נמוהי"ן בדמלא"ך דמלא"ך ברא"ך ברא"ך גול"א
 (5) גול"א בהילי"א בהילי"א בטפני"ש טפני"ש בה"ן בה"ן ה"ן ה"ן בחקי שד"ת שד"ת בצ"ק צ"ק
 (6) בהיהיליו"ה אלארכיאי' היבו"ר סריאו"ב אקבלו כלמח אלבצר וכאלברק אלכ'אטף
 (7) ואלריח אלעאצף אלסאעה אלסאעה אפעלו מא תומרון בהי והוא כדא אגיב יא
 (8) אלסייד מיטטרו"ן אלמלך ויא אלסייד טחיטמגיליא"ל אלמלך בחקי האדהי אלסמא
 (9) והאדהי³⁷ אלקסם אלשריף אנאמא אג'זרתם³⁸ שרטיא"ל ורוקיא"ל וסמסמא"ל וג'מיע אעואנכום
 (10) אלאיג'אבתו³⁹ דעותי וקצ'א האג'תי והוא כדא בחקי אמ"ל אמ"ל ובחקי אלסמא אלעצ'ם⁴⁰
 (11) אלדי אולה אל ואכרהו אל אגיבו מוסרעין טאעין לאסמא אללה רב אלעאמין אגיבו

²⁹ In MS A *ويجزروا*, the word in the present manuscript is obviously a scribal error.

³⁰ In MS A *المنتزجة*

³¹ *Sic.* In MS B: *ايتيا*

³² In MS B *قالنا*

³³ Q 72:3.

³⁴ Q 112:3-4.

³⁵ In MS B *وتزهب*

³⁶ In MS B *مطيعون*

³⁷ *Sic.*

³⁸ *Sic.* In MS B: *اجب يا ميظاطرون الملك بحق هذا القسم والاسما الشريفة وازجزوا*

³⁹ *Sic.* IN MS B: *لاجابة*

⁴⁰ *Sic.*

- (12) יא רוקיא"ל ואנת יא לומ"א ואנת יא מהרכי"ל ואנת יא לשמו"ן ואנת יא כירו"ש ואנת
 (13) יא איט"ש ואנת יא אצראפי"ל ואנת יא עלפכטהטו"ל אלמלך ואנת יא כמהטו"ל
 (14) בעזתי אללה ועוצ'מתו אללה אלעצ'ים אלעצ'אם אהי"ה א"ה אללה אהי"ה א"ה אללה
 (15) אהי"ה א"ה אללה אפעלו מא תומרון בהי והוא כדא וכדא מן ג'מיע מא תוריד
 (16) מן כיר ושר וטרד אלמאנע ואלמנדל וגירהו * פצל פי שרח אלקסם אלמדכור
 (17) אדא תריד תעמל עמאל⁴¹ תסתאדן עאמר דאלך אלמוצ'ע אלדי תעמל פיה אלעמאל⁴² תוצ'ע
 (18) קודאמך מנדל ג'דיד אבייץ' ומג'מרה ג'דידה ותקלו⁴³ האד אלקסם סבע מראת
 (19) ואמארת אלחוצ'ור אן מאכאן חדאך נאצ'ר אלישארה אנך תתאוב⁴⁴ ותדמע עינך או
 (20) יקיף⁴⁵ שער בדנך והוא האדא אלגמושי"ן אלגמושי"ן אילגמושי"ן אילגמושי"ן גאמושי"ן
 גאמושי"ן
 (21) מרשי"ן מרשי"ן מריושי"ן ג'ל אלגליל צאחב אלסם אלעצ'ים אלארץ' בכום תרג'ף
 (22) ואלריח בכום יעצף ואלברק בכום יכ'טף ואלבחר בכום יקדף ואסמא אללה אלעצ'ימה
 (23) מוחיטה בכום יא עאמר האד אלדאר ואלמכאן ליס לך מלכא ולא מנג'א ולא מותג'ה
 (24) ולא ראחה חתא תג'יבו ותחצ'ירו אינמא כונתום מן מלכות אללה תעאלה⁴⁶ אלכביר אלמותכבר
 (25) אלמותעאלי אג'יבו בחק מירמוהי"ן מירתוהי"ן ספועי"ן ספועי"ן דיעוגי"ן דיעוגי"ן
 (26) נהרשי"ר הישי"ר שיתימו"ן מומיאנקקך ומשי"ע פאנך קדוש הוא אדוני אג'יב בחקי
 (27) מן תג'לא עלא אלג'בל פג'עלהו דכאן⁴⁷ וכ'ר [?] מוסה צעיקאן [?] [וכייר מוסה צדיקאן] אג'יב
 בארך אללה פיך
 (28) ואיך אדעו יא עאמר האד אלדאר ולך אעני יא עאמר האד אלדאר ואלמכאן אן תאתי לי
 (29) בין ידי ותוסאדני פי קצ'א האג'תי ותעזל חרימך ותקיף פי כ'דמת מן אריד אטלבהו
 (30) פי עמלי והוא כדא ותעיני עליה בחק אלם אללה לא אלה אלא הוא אחי אלקיום⁴⁸ * תם
 וכמל

Fol. 2r

Concentric circles from inside to outside:

- (1) א ל ל • נור אלסמואת ואלארץ' אג'יב יא מרהב ותוכל בכדא וכדא
 (2) וענדהו מפאתח אלגאיבי אג'יב יא מרב [?] ותוכל בכדא וכדא ו[א]פעל כדא וכדא
 (3) לא יעלמוהא אלא הוא אג'יב יא אחמר ותוכל בכדא וכדא ואפעל כדא וכדא
 (4) יעלמו מא פי אלבר ואלבחר אג'יב יא בורקאן ותוכל בכדא וכדא ואפעל כדא וכדא
 (5) ומא תסקוטו מן וראקתין אלא יעלמוהא אג'יב יא שמהורש [?] ותוכל בכדא וכדא ואפעל כדא
 וכדא
 (6) ולא חבתין פי צ'לומאתי אלארץ' אג'יב יא אבייץ' ותוכל בכדא וכדא ואפעל כדא וכדא

⁴¹ Sic, possibly instead of אעמאל

⁴² Sic, possibly instead of אלעמאל

⁴³ Sic.

⁴⁴ Sic, probably instead of תתוב

⁴⁵ Sic (يقف)

⁴⁶ Sic.

⁴⁷ Q 7:143.

⁴⁸ Q 2:255.

7) ולא ראטכיין ולא יאבסין אלא פי כתאב מוביין אג'יב יא מימון ותוכל בכדא וכדא ואפעל כדא וכדא

Under the image:

ואללה מכרגך מא כנתם תלמהון [?]

7x7 magic square in the centre of the circles

ז	כ'	ט'	ת	ש	ג	פ
כ'	ט'	ת	ש	ג	פ	ז
ט'	ת	ש	ג	פ	ז	כ'
ת	ש	ג	פ	ז	כ'	ט'
ש	ג	פ	ז	כ'	ט'	ת
ג	פ	ז	כ'	ט'	ת	ש
פ	ז	כ'	ט'	ת	ש	ג

Fol. 2v

- 1) והאדי עזימתו אלכאתם לכל מא תריד אן שא אללה אללה ומא אני אסאלוך יא רחמן יא
- 2) רחים יא עז'ים יא סבוח יא קדוס יא פרד יא צמד סובחאן אללה מא אעז'ם
- 3) צולטאן⁴⁹ אללה רבאן⁵⁰ אלאהאן ואחדאן קדוסאן עז'ימאן ג'באראן קיומאן נור אל
- 4) נור ומדבר אלאומור לא תדריכהו אלאבצאר והוא ידריך אלאבצאר והוא אללטיף
- 5) אלכ'ביר קאסם אלג'באברה לאבס אלמהאבה אלכ'פי באלכובריייה ונור אלסמואתי
- 6) ואלארק' עאלם אלאסראר אלמאלך אלג'באר אלדי קהר באסמאיהי אלג'ן ואלעומאר
- 7) אקסמת עליכום איתוהא אלארואח אלרוחאנייה אן תחצ'רו אנתום וכודאמכום
- 8) ואעואנכום מן אלעלו' ואלארצ'ייה ותביינו לי מא אסאל עליה מן כדא וכדא
- 9) באהיה אשר אהיה אדוני צבאות אל שדי מא כאן חדיתאן יפתרי⁵¹ ואנהו
- 10) לקסמון לא יתעלמון עז'ימון⁵² אן כאנת אלא ציחתאן ואחדתאן פאיד הום ג'מיעאן
- 11) לדינא מוחצ'רון⁵³ אריאח בסלימאן אבן דוד עליה אלסלאם אלא מא אחצ'רתום
- 12) וביינתום לי מא אסאל עליה והוא כדא בעזתי אלעזיז אלמועתז פי עז עזיה
- 13) באהיאכום אהיאכום באקיאשין אקיאשין שמאקישין המשקין המשקין
- 14) אלעג'אל ז' אלוהא ז' אלסאעה ז' מן קבל אן יאתיכום אלעדאב בגתתין⁵⁴ ואנתום

⁴⁹ Sic, instead of סלטאן

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: *وانه لقسم لو تعلمون عظيم*

⁵³ Q 36:53.

⁵⁴ Sic, instead of בגתתאן

- (15) לא תשערו⁵⁵ בסמי אלה אלה אלה אלמותעאלי פי דנוותי אלמתדאני
 (16) פי עלוותי אלמותג'בר בג'בראותיהי אלמונפרד באלעז ואלכובריייה פלא אלה אלא
 (17) הוא אלפרד אלקאים ואלסולטאן אלדאיס אלדי כ'צ'עת להו אלמלוך וצאר אלמאלך
 (18) לעוצ'מתהי ממלוך פאטר אלסמואת ואלארץ' ג'על אלמלאיכה רוסלאן ולה⁵⁶
 (19) ג'נאחתו מתני ומתלת ומרבע⁵⁷ אקסמת עליכום איתוהא אלרוואח אלרוחאנייה
 (20) אלטאהירה ואלאנואר אלסאטעה אלמושריקה אלבהייה אקסמת עליכום
 (21) באלאסם אלסריע אלרפיע אלמחג'וב והוא אסם אלה אלעצ'ים אלעצ'ים פג'ש
 (22) תצ'כ'ז אלה ומא יא פרד יא ג'באר יא שכור יא תואב יא צ'היר יא כ'ביר יא
 (23) זכי יא אלה יא אלהנא⁵⁸ ואלה כל שיאן אלה וחד יא אכרם אלכרמין אלה ומא
 (24) אני תוסלת אליך בחקי אסמך אלעצ'ים אלעצ'ים אן תוסכר לי רווחאנייתו
 (25) האדהי אלסמא אלעצ'ימה פאנך עלא כל שיאן קדיר אג'יב יא רוקיאל ואנת
 (26) יא ג'ברייאל ואנת יא סמסמאל ואנת יא מיכאל ואנת יא צרפיאל ואנת יא עניאל ואנת
 (27) יא כספיאל ואפעלו כדא וכדא בחקי מא תלותוהו עליכום מן אסם אלה אלעצ'ים
 (28) אלעצ'ים ובחקי מן לים כמתלהי שיאון והוא אלסמיע אלבציר⁵⁹ ובחקי מן בידיהי
 (29) מלכות כל שיאן ואליהי תרג'עון⁶⁰ ובחקי מן אמרהו בין אלכאף ואלנון אנמא אמרהו
 (30) אדא אראד שיאן אן יקול להו כון פיון⁶¹ ובחק מן יחיי אלעצ'ים והיא רמימון⁶²
 אלא

The text stops abruptly here.

Transliteration into Arabic characters according to standard orthography

Fol. 1r

- (1) باب قسم الجامع الشريف الذي هو طاعة على جميع الملوك العلوية والسفلية
 (2) وهي ترجل [ترجل]⁶³ السبعة العلوية لان في وسط القسم سبعة حروف هي الذي⁶⁴ ترجلهم
 [ترجلهم]⁶⁵
 (3) وتهرب العمار من المطرح والشياطين كلها وهو هذا تقول * بسم الله
 (4) الملك القدوس الظاهر العلي العظيم القاهر القادر رب الدهور والأزمنة
 (5) ومقدر الأوقات والأمكنة أبدا لا يحول وملكه لا يزول صاحب العز

⁵⁵ Q 39:55.

⁵⁶ *Sic.*

⁵⁷ Q 42:11.

⁵⁸ *Sic*, instead of אלהנא

⁵⁹ Q 42:11.

⁶⁰ Q 36:83.

⁶¹ Q 36:82.

⁶² Q 36:78.

⁶³ Correction in the margin: ترجل. In MS A the verb ترجل appears in a parallel sentence, see lines 6–7: السبعة العلوية يزجل واحد. The verb زجل can be found also in the continuation of the Judeo-Arabic text (fol. 1r, line 17).

⁶⁴ *Sic.*

⁶⁵ Correction in the margin: ترجلهم

Fol. 1v

- (1) السبعة والأرواح السفلية أجيئوا بحق هذه الأسماء عليكم
- (2) وبحق ابروش ابروش غرش غرش تروش تروش ايوش ايوش يوشخوخ يوشخوخ
- (3) يفرح أجيئوا دعوتي واخدموا طاعتي بحق اراري كفتيان لاح لاح شلهيش شلهيش
- (4) ملهيش ملهيش اكيليل اكيليل نموهين نموهين بدملاح بدملاح براح براح جولاً
- (5) جولاً بهيلاً بهيلاً بطفنيش بطفنيش بهن بهن هن هن بحق شددت شددت يصق صق
- (6) بهيهيليوه الاركياض هيبور سرياوب اقبلوا كلمح البصر وكالبرق الخاطف
- (7) والريح العاصف الساعة الساعة افعلوا ما تؤمرون به وهو كذا أجب يا
- (8) السيد ميظاطرون الملك ويا السيد طحيطمغيلال الملك بحق هذه الأسماء
- (9) وهذه القسم الشريف انما اجرتم⁷⁹ شرطيال وروقيال وسمسمال وجميع أعوانكم
- (10) الاجابابة⁸⁰ دعوتي وقضا حاجتي وهو كذا بحق اميل اميل وبحق الاسم الأعظم
- (11) الذي أوله ال وأخره ال أجيئوا مسرعين طائعين لأسماء الله رب العالمين أجيئوا
- (12) يا روقيال وأنت يا لوما وأنت يا مهركيال وأنت يا لسمون وأنت يا كيروش وأنت
- (13) يا ايظش وأنت يا اصرافيل وأنت يا علفكطهطول الملك وأنت يا كمهطويل
- (14) بعزة الله وعظمته الله العظيم الأعظم اهيه اه الله اهيه اه الله
- (15) اهيه اه الله افعلوا ما تؤمرون به وهو كذا وكذا من جميع ما تريد
- (16) من خير وشر وطررد المانع والمندل وغيره * فصل في شرح القسم المذكور
- (17) اذا تريد تعمل عمال⁸¹ تستأذن عامر ذلك الموضعا الذي تعمل فيه العمال⁸² تضع
- (18) قدامك مندل جديد أبيض ومجمرة جديدة وتقول هذا القسم سبع مرات
- (19) وأمرت الحضور أن⁸³ مكان حذاءك ناضر الاشارة انك تتأوب⁸⁴ [تتوب] وتدمع عينك او
- (20) يفف شعر بدنك وهو هذا الغموشين الغموشين ايلغموشين ايلغموشين غاموشين غاموشين
- (21) مرشين مرشين مريوشين مريوشين جل الجليل صاحب الاسم العظيم الأرض بكم ترجف
- (22) والريح بكم يعصف والبرق بكم يخطف والبحر بكم يقذف أسماء الله العظيمة
- (23) محيطة بكم يا عامر هذا الدار والمكان ليس لك ملكا ولا منجى ولا متجه
- (24) ولا راحة حتى تجيئوا وتحضروا أينما كنتم من ملكوت الله تعالى الكبير المتكبر
- (25) المتعالي أجيئوا بحق ميرموهين ميرموهين سفوعين سفوعين ديعوجين ديعوجين
- (26) نهرشير هيشير شينيمون موميانققك ومشيع فانك قدوش هوا ادوناي⁸⁵ أجب بحق
- (27) من تجلى على الجبل فجعله دكا⁸⁶ وخير موسى صديقا⁸⁷ أجب بارك الله فيك
- (28) واياك أدعو يا عامر هذا الدار ولك أعني يا عامر هذا الدار والمكان ان تأتي لي
- (29) بين يدي وتساعدني في قضاء حاجتي وتعزل حريمك وتقف في خدمة من اريد اطلبه

⁷⁹ Sic. In MS B هذا القسم والاسما الشريفة وازجروا

⁸⁰ Sic. In MS B لاجابة

⁸¹ Sic, possibly instead of اعمال

⁸² Sic, possibly instead of اعمال

⁸³ Sic, probably instead of الى

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 صعيقان

(30) في عملي وهو كذا وتعيني عليه بحق الم الله لا اله الا هو الحي القيوم⁸⁸ * تم وكمل

Fol. 2r

Circles from inside to outside:

- (1) ال ل ه نور السموات والأرض⁸⁹ أجب يا مرهب وتوكل بكذا وكذا
- (2) وعنده مفاتيح الغيب⁹⁰ أجب يا مرب وتوكل بكذا وكذا وافعل كذا وكذا
- (3) لا يعلمها الا هو أجب يا أحمر وتوكل بكذا وكذا وافعل كذا وكذا
- (4) يعلم ما في البر والبحر أجب يا بورقان وتوكل بكذا وكذا وافعل كذا وكذا
- (5) ولا تسقط من ورقة الا يعلمها أجب يا شهورش وتوكل بكذا وكذا وافعل كذا وكذا
- (6) ولا حبة في ظلمات الأرض أجب يا أبيض وتوكل بكذا وكذا وافعل كذا وكذا
- (7) ولا رطب ولا يابس الا في كتاب مبين أجب يا ميمون وتوكل بكذا وكذا وافعل كذا وكذا

Under the image:

والله مخرجك [؟] ما كنتم تلمهون [؟]⁹¹

7x7 magic square in the centre of the circles

ز	خ	ظ	ت	ش	ج	ف
خ	ظ	ت	ش	ج	ف	ز
ظ	ت	ش	ج	ف	ز	خ
ت	ش	ج	ف	ز	خ	ظ
ش	ج	ف	ز	خ	ظ	ت
ج	ف	ز	خ	ظ	ت	ش
ج	ف	ز	خ	ظ	ت	ش

Fol. 2v

- (1) وهذه عزيمة الخاتم لكل ما تريد ان شاء الله الله وما اني أسألك يا رحمن يا
- (2) رحيم يا عظيم يا سبوح يا قدوس يا فرد يا صمد سبحانه الله ما أعظم
- (3) سلطان الله ربا لها واحدا قدوسا عظيما جبارا قيوما نور
- (4) النور ومدبر الأمور لا تدركه الأبصار وهو يدرك الأبصار وهو اللطيف
- (5) الخبير قاسم الجبابة لابس المهابة الخفي بالكبرية ونور السموات
- (6) والأرض عالم الأسرار المالك الجبار الذي قهر بأسمائه الجن 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 كنتم تكتمون)

- (7) أقسمت عليكم أيها الأرواح الروحانية أن تحضروا أنتم وخدامكم
 (8) وأعوانكم من العلوية والأرضية وتبينوا لي ما أسأل عليه من كذا وكذا
 (9) باهيا اشر اهيا ادوناي صباوت ال شدي⁹² ما كان حديثا يفترى⁹³ وانه
 (10) لقسم لو تعلمون عظيم⁹⁴ ان كانت الا صيحة واحدة فاذا هم جميعا
 (11) لدينا محضرون⁹⁵ أريح بسليمان ابن داود عليه السلام الي ما أحضرتم
 (12) وبينتم لي ما أسأل عليه وهو كذا بعزة العزيز المعتز في عز عزه
 (13) باهياكوم اهياكوم باقياشين اقياشين شماقيشين همشقين همشقين
 (14) العجل ٢ الوحي ٢ الساعة ٢ من قبل أن يأتكم العذاب بغتة وأنتم
 (15) لا تشعرون⁹⁶ بسم الله الرحمن الرحيم بسم الله المتعالي في دنوة المتداني
 (16) في علوة المتجبر بجبروته المنفرد بالعز والكبرياء فلا الله الا
 (17) هو الفرد القائم السلطان الدائس الذي خضعت له الملوك وصار المالك
 (18) لعظمته مملوك فاطر السموات والأرض جعل الملائكة رسلا وله⁹⁷ [اولي]
 (19) جناح⁹⁸ [أجنهة] مثنى ومثلث ومربع⁹⁹ أقسمت عليكم أيها الأرواح الروحانية
 (20) الطاهرة والأنوار الصاطعة المشرقة البهية أقسمت عليكم
 (21) بالاسم السريع الرفيع المحجوب وهو اسم الله العظيم الأعظم فجش
 (22) تظخز¹⁰⁰ الله وما¹⁰¹ يا فرد يا جبار يا شكور يا تواب يا ظهير يا خبير يا
 (23) زكي يا الله يا الهنا واله كل شيء الله واحد يا أكرم الأكرمين الله وما¹⁰²
 (24) اني توسلت اليك بحق اسمك العظيم الأعظم ان تسخر لي روحانية
 (25) هذه الأسماء العظيمة فانك على كل شيء قدير أجب يا روقيال وأنت
 (26) يا جبريال¹⁰³ وأنت يا سمسمال وأنت يا ميخال¹⁰⁴ وأنت يا صرفيال وأنت يا عنيال وأنت
 (27) يا كسفيال وافعلوا كذا وكذا بحق ما تلوته عليكم من اسم الله العظيم
 (28) الأعظم وبحق من ليس كمثلته شيء وهو السميع البصير¹⁰⁵ وبحق من بيده

⁹² This part is in Hebrew: אהיה אשר אהיה אדוני צבאות אל שדי (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 جبرئيل

¹⁰⁴ ميخائيل

¹⁰⁵ Q 42:11.

(30) ملكوت كل شيء واليه ترجعون¹⁰⁶ وبحق من أمره بين الكاف والنون انما أمره
 (31) اذا أراد شيئاً أن يقول له كن فيكون¹⁰⁷ وبحق من يحيى العظام وهي رميمون¹⁰⁸
 الا

English translation

Fol. 1r

Chapter on the universal and magnificent adjuration to which all kings (*mulūk*) obey, both terrestrials and celestials. It incites¹⁰⁹ the seven celestial [demons] because the adjuration contains seven letters that incite, and force to flee the inhabitant [spirits] (*'ummār*, pl. of *'āmir*) 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 dawī l-arwāḥ ar-rūḥāniyya*) I summon you to obey these mighty letters, magnificent and powerful names BṬFR ṬMḤṬF HYŠF ṬŠHWH HLYṬ, by [the power of] (*bi-haqq*) ṬYHWB HYF BHŠṬF, whose light enlightens everything, W'HF R'HF ṬYLHWF Ṭ'RŠF HBRYH, the powerful, to whose names everything is subjected, ṬRFYQŠ MŠWRYṬŠ, victorious over everything, FLŠṬ'GBH HLHYLY' ŠLLYMWT ḤWQṬHŠ SQYFY' ŠFWŠ ṬŠṬMṬḤ ŠLŠHŠYN, almighty and glorious king, you bring forth all soul's fountain of life,¹¹⁰ ḤḤŠṬYṬLY'YF, no soul can hear your name and disobey, unless it is struck and burnt by a thunderbolt, ŠM'L'YṬḤ ŠM'L'YNḤ ŠM'L'YNḤ ḤMṬHYṬHYH. Answer, oh ṬWNY'L and ĠLMŠY'L and ṬY'L and ḠŠY'L, 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 (*rūḥāniyyat al-ḡalb*) 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 *ترجل* (lets go, releases) should be read. In MS A the verb *تزل* (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 *تزل*.

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 (*rūḥāniyyatahu*, *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 [...] ¹¹¹ by [the power] of the mighty names that I have adjured you and that I am adjuring you, by HLLWYH HLLWYH [Halleluia] QSWŠ QDWŠ [Qadoš = Holy, in Hebrew] HMK'L HYK'L HMTŠ'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! 'LṬḤ BHLḤ, 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 ŠLYṬY' ṬWN 'ṬWN BHBSŠ BHKŠ YWQŠ MWQŠ ŠKŠ ŠLYKY' HLṬF, blessed is God, the Master of the universe! The angels tremble because of His fear, and the spirits of the jinns and the satans yell because of His severity. Humble yourself before the might of God and obey His names! God is the most overmastering sovereign (*ḡabbār al-ḡabābira*), who annihilates the Persian kings (*akāsira*), king of this world and the world to come, powerful and irresistible! QDWŠ QDWŠ QDWŠ QDWŠ QDWŠ QDWŠ [Holy, in Hebrew], YH YH YH YH YH YH YH YH ŠB'WT [Lord of the Hosts, in Hebrew], exalted is your name, DRḤŠWH BD'Ḡ BD'Ḡ FBWRWḠ FBWRWḠ FḤḠḤ FKḠWS FYRWḤ KRWHY' HRḤ ŠMH ŠM'H, exalted over all potentates! Oh, inhabitants of the seven heavens, oh, celestial spirits (*al-arwāḥ al-'ulwiyya*)! Oh, seven kings (*mulūk*) of the earth

Fol. 1v

Oh, terrestrial spirits! Answer by [the power of] these names upon you, and by 'BRWŠ 'BRWŠ ḠRŠ ḠRŠ TRWŠ TRWŠ 'YWŠ 'YWŠ YWŠḤWH YWŠḤWH YFRḤ, answer to my summoning, serve and obey me, by [the power of] 'R'RY KFTY'N L'Ḥ L'Ḥ ŠLHYŠ ŠLHYŠ MLHYŠ MLHYŠ 'KYL'YL 'KYL'YL NMWHYN NMWHYN BDML'Ḥ DML'Ḥ BR'Ḥ BR'Ḥ ḠWL' ḠWL' BHYL' BHYL' BṬFNYS ṬFNYS BHN BHN HN HN, by ŠDT ŠDT YŠQ ŠQ BHYHYLYWH 'L'RKY'D HYBWR 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 ṬHYṬMGYLY'L! [I adjure you] by these names and by this magnificent adjuration (*qasam šarīf*)! Incite ŠRṬY'L and RWQY'L and SMSM'L and all their assistants (*a'wān*), 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 KYRWŠ, and

¹¹¹ The meaning of the text is obscure.

you, oh 'YTŠ, and you, oh 'SR'FYL, and you, oh angel 'LFKṬHTṬWL, and you, oh KMHTWYL by the might and magnificence of God, the Magnificent, the most Sublime, 'HYH ['ehyeh, "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: 'LGMWŠYN 'YLGMWŠYN 'YLGMWŠYN ĠMWŠYN ĠMWŠYN 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'WĠYN DY'WĠYN NHRŠYR HYŠYR ŠYTYMWN MWMY'NQK 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 *muqatta'āt*: combinations of unconnected letters standing at the beginning of various chapters of the Qur'ān.

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 BWRQ'N 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]

7x7 magic square in the centre of the circles, each letter representing a name of God (F=Fard/Unique; Ğ=Ğabbār/Almighty; Šakūr/Thankful; T=Tawwāb/Forgiving; Z=Zahīr/Manifest; Ḥ=Ḥabīr/Knowing; Z=Zakī/Pure)

Z	Ḥ	Z	T	Š	Ğ	F
Ḥ	Z	T	Š	Ğ	F	Z
Z	T	Š	Ğ	F	Z	Ḥ
T	Š	Ğ	F	Z	Ḥ	Z
Š	Ğ	F	Z	Ḥ	Z	T
Ğ	F	Z	Ḥ	Z	T	Š
F	Z	Ḥ	Z	T	Š	Ğ

Fol. 2v

This is the spell of the *ḥātīm* (seal) for anything you want, God willing, and what I ask you oh Merciful, oh Compassionate, oh Magnificent, oh Glorious, oh Holy, oh Unique, oh Eternal, Glory to God, how great is the power of God, Lord, Only God, Holy, Magnificent, Supreme, Everlasting, light of lights, organizer of everything! He cannot be perceived, but he perceives everything (*wa-huwa yudrik al-abṣār*). He is the Kind One, the Knowing, who scatters the tyrants, who clothes himself in fear, who is concealed in magnificence! Light of the heavens and the earth, Knower of the secrets, all-powerful King, who subdues with his names the jinns and the inhabitant [demons] (*ummār*). I adjure you, oh immaterial spirits (*arwāḥ rūḥāniyya*) to come, you and your servants and assistants from among the celestial and the terrestrial

[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'QY'ŠYN HMŠQYN 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: FĜŠTZHZ¹¹⁵ Allāh oh F[ard] Ĝ[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 in 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.

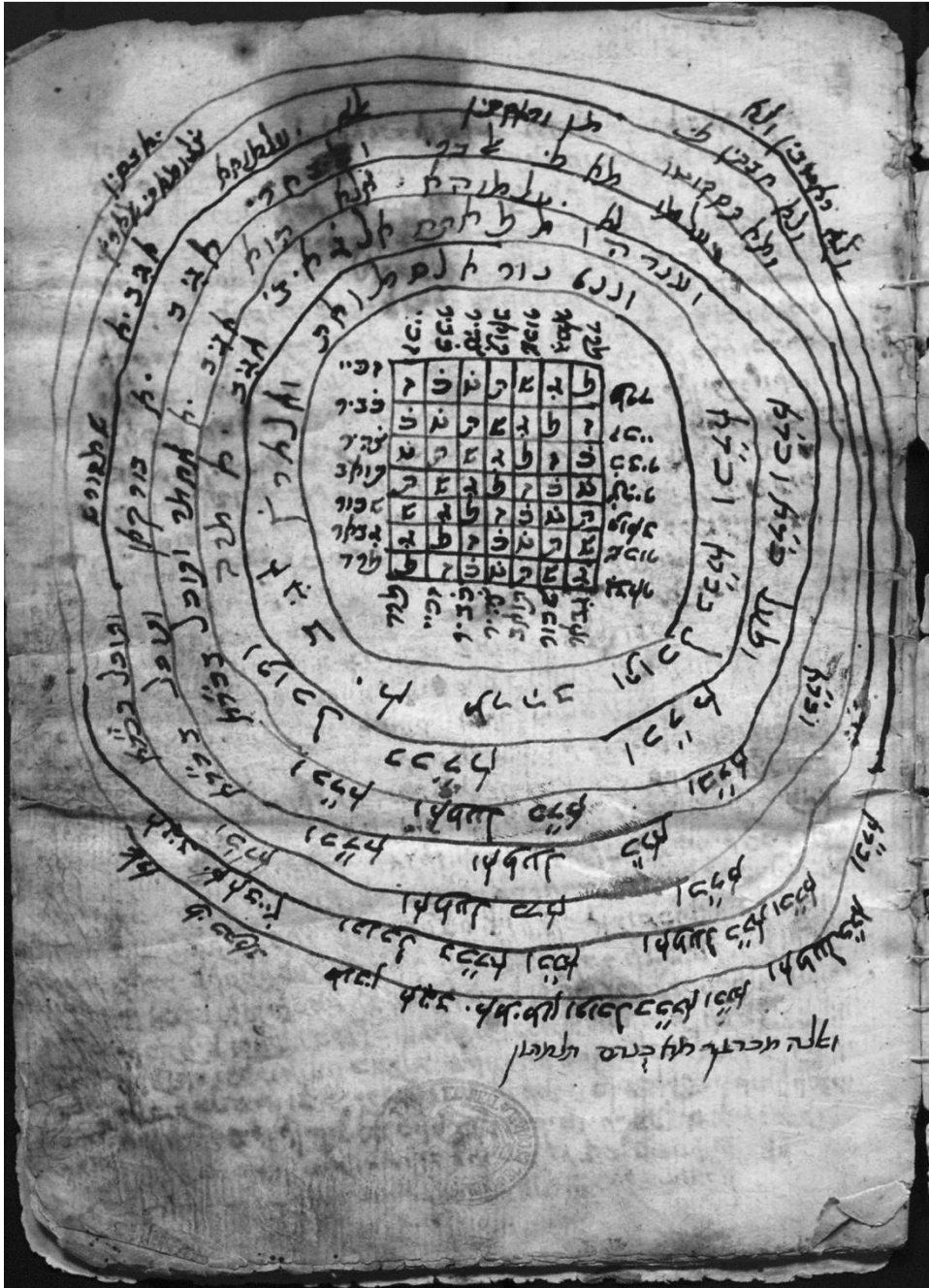
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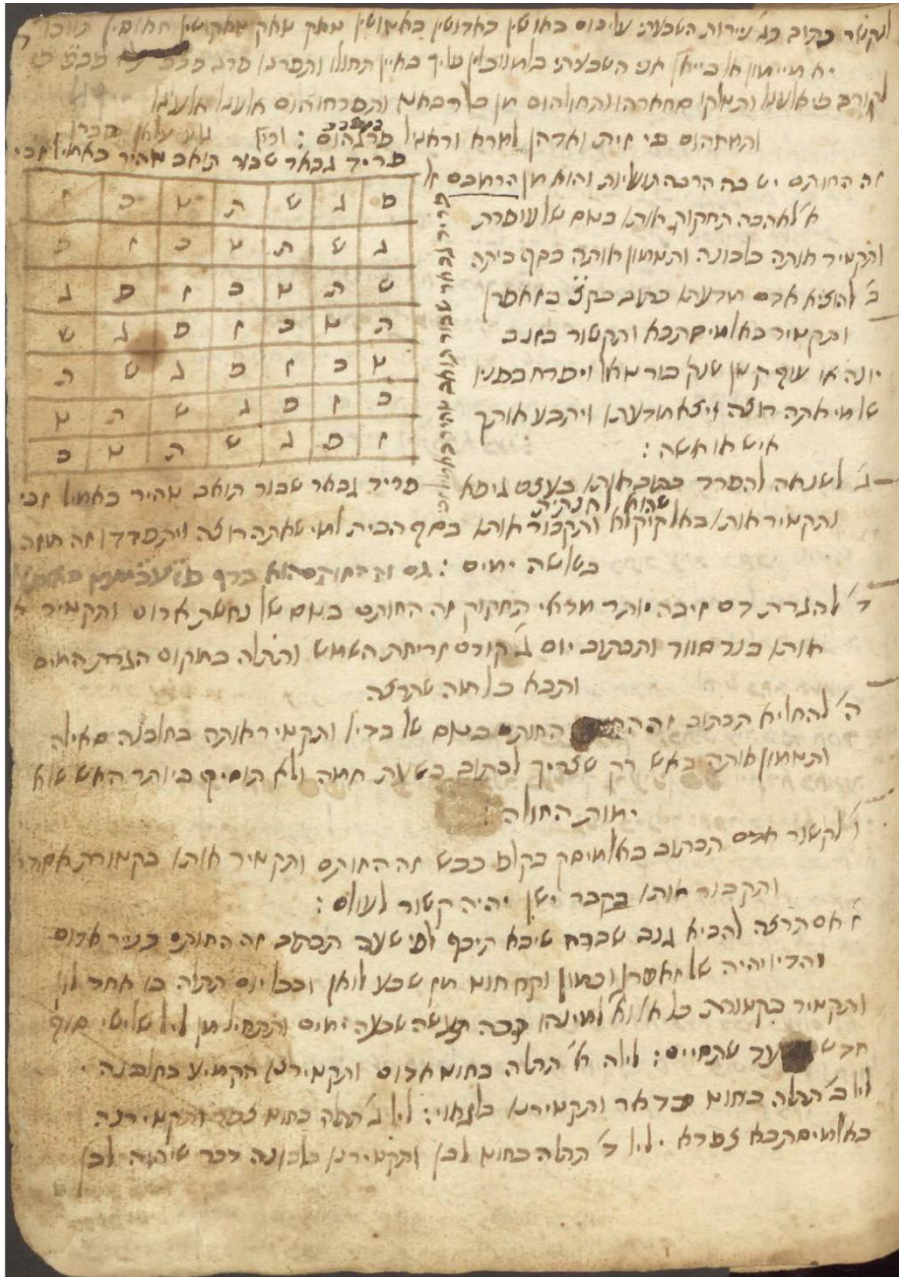
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Manuscript G-I-13 (11), fol. 4r

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