

# Examples of translated materials for the study of Ottoman occultism II

A mid-sixteenth century Bayrami sheikh's letterist predictions for the future, and his methods:

The reason for al-Fatiha to be in the beginning of the book, is that in the letters of *Bi-smi l-lāhi* is to be found the caliphate from Adam up to Muhammad. Muhammad Mustafa began with the letters of *al-ḥamdu li-l-lāhi*; in the letters of *al-ḥamdu li-l-lāhi*, there is Muḥammad and Aḥmad. The letters of *rabbi l-'ālamīn* are the letters of the four friends [the first four caliphs] [a marginal note remarks that Hasan and Husayn are found in the two ḥa of ar-raḥmāni r-raḥīm]. From then on up to Osman, [the caliphate] was in the letters of *ar-raḥmāni r-raḥīm*, *Māliki yawmi d-dīn*. The caliphate of Sultan Alāu'd-dīn began with the letters of *yawmi d-dīn*; and the House of Osman with *'iyyāka na'budu*. Now it is in the letters of *ibdinā ṣ-ṣirāta l-mustaqīm*. When Fatiha reaches its end, when its letters finish, the House of Osman will not stop... We are now in the year 922; now up to the year 1450 the caliphate will be at the House of Osman. Reaching the letters of *'an'amta*, the son of one of the daughters of the House of Osman will rise to the sultanate, but he will go promptly, and kingship will be again at the House of Osman. When the letters reach again *al-ḥamdu*, then Ahmed will appear. He will not have to belong to this line, but he may belong as well. From their line, Ali and Veli will come.<sup>1</sup>

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1 The full text of al-Fatiha: <sup>1</sup> Bi-smi l-lāhi r-raḥmāni r-raḥīm <sup>2</sup> al-ḥamdu li-l-lāhi rabbi l-'ālamīn <sup>3</sup> ar-raḥmāni r-raḥīm <sup>4</sup> Māliki yawmi d-dīn <sup>5</sup> 'iyyāka na'budu wa-'iyyāka nasta'in <sup>6</sup>

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... If one asks why he [Baba Hamdî?] has the form of the name “Settâr”, he must know the natures of the letters (*ṭabâyi‘-i ḥurûf*) and to understand. For instance: “Settâr” has four letters. Firstly, the letter *sin* belongs to the letters of water; its number is six [by adding the digits of its *ebced* value, 6+0]. Secondly, *te* belongs to the letters of air; its number is four [same way: 4+0+0]. Thirdly, *elif* belongs to the letters of fire; its number is one [*ebced* value 1]. Fourthly, *ra* belongs to the letters of earth; its number is eight [for this see below]. Now this rule comes with taking one tenth of the numbers of the letters. *Sin* is sixty [in the *ebced* system]; its tenth is six, so its number remains six. Six is the number corresponding to *vav* [in *ebced*], so *sin* becomes *vav*. Thus we took *vav* out of *sin*; *dal* out of *te* [actually, by taking its hundredth rather than tenth: *te* is 400, *dal* is 4]; *elif* out of *elif*; *ḥa* out of *ra* [for this see the explanation below; the value of *ra* is 200]. Thus we have four letters, *vav*, *dal*, *elif*, *ḥa*: this corresponds to *vâḥid* (“one”). By consequence, there are two forms of effects, both similar to each other. It is because *vâḥid* is the esoteric form (*ḥurûf-i bâṭmîsi*) of *settâr*:

*ḥa* 8 *ra* – earth, *elif* 1 *elif* – fire, *dal* 4 *te* – air, *vav* 6 *sin* – water. Air prevails; because four prevails over six, eight and one.

Question: If they say, “from the name *settâr* comes *devâb* (“beasts”); because the one tenth [actually, one hundredth] of *ra* is two, which bears the letter *ba*”?

Answer: The last letter of each name corresponds to its sign (*buruc i‘tibârî üzere rinedir*). That is why we do not take the tenth of *ra*, but subtract two from ten; the difference is eight, and this is the reason the letter *ḥa* [8 in the *ebced* system] is produced. In every name, the first letter shows its element (‘unşurî), the second its nature i.e. its star (*ṭabi‘idir ya‘ni kevkbedir*), the third its heavens (*feleki*) and the fourth its zodiac sign (*burûci*). The rule of *cifr* is this: they subtract [successively] by four from the first letter of every name; by seven from the second letter; by nine from the third; and by twelve from the fourth [*ra* has the value 200; by subtracting sixteen times the number twelve we get 8, the value of *ḥa*]. Ibn İsa does not explain why this procedure is applied only in the last letter of the world].

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Saruḥânî İlyas ibn İsâ Akhisarî, *Akhisarlı Şeyh İsâ menâkıbnâmesi* (XVI. yüzyıl), eds. Sezai Küçük – Ramazan Muslu (Akhisar: Akhisar Belediyesi 2003), 197, 235–236.

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ihdinâ ş-şirâta l-mustaqim <sup>7</sup> Şirâta l-laḍina ‘an’amta ‘alayhim, ğayri l-mağdûbi ‘alayhim wa-lâ ḍ-dâllin.

## A Celveti sheikh's worldview:

The world of incorporeal existence (*al-mujarradāt*) is called “world of *jabarūt*”. The people of *cabarūt* are entities with spiritual forms (*ṣuwar rūḥānīyya*). Incorporeal souls are the same as incorporeal minds (*wa l-nufūs al-mujarrada wa l-ʿuḳūl al-mujarrada shayy wāḥid*). From the point of view of the external reality and of the visible world, they are called souls (*nufūs*); from the point of view of the internal reality and of the hidden world, they are called minds (*ʿuḳūl*). For instance, the rank of spirits is called “souls” being a manifestation of forms of knowledge (*mazāhir al-ṣuwar al-ʿilmīyya*), and “minds” being latent realities (*aʿyān ṣābita*). Also we call “substances” (*jawābir*) the things that make the celestial bodies, such as planets and stars, move, that is the things that secure their first voluntary circular movement (*al-mabādī ḥarakātihā bi l-ḥaraka al-irādīyya ʿila l-istidāra*); in their essence and soul, these substances are of the same matter planets are made of, and as for their movement, they are linked to the planets. The reason for this is that they constitute the principles for the movement of the planets. These incorporeal substances are also called “speaking celestial souls” (*al-nufūs al-nāṭiqa al-falakīyya*).

[Adam is the first manifestation (*mazhar*) of the truth of man in the world of *jabarūt*]... Eve is the first manifestation of the truth of man in the world of *malakūt*. The world of *malakūt* is the world of angels; people of this world are entities with fine bodies (*ṣuwar jismānīyya laṭīfa*). And this is the universal soul (*al-nafs al-kullīyya*), from which particular souls (*al-nufūs al-juzʿīyya*) are born. Eve is the universal nature from which the bodies [are born] (*wa Huwwā al-ṭabīʿa al-kullīyya allati fi al-ajsām*); because, for the people of truth, nature is the [world of] *malakūt* of the bodies (*yaʿni inna al-ṭabīʿa ʿind ahl al-ḥaḳḳ taṭlika ʿilā malakūt al-jism*). Because in all bodies, be them elemental or celestial, simple or complex, there is one power. For the universal soul, this power is like an instrument for manifesting and arranging the bodies...

In their turn, universal soul, universal nature, dust (*habāʾ*), universal form, universal body, the Throne, the upper sphere, the sphere of Atlas [the empyrean sphere], the sphere of the mansions, the heaven of Saturn, the heaven of Jupiter, the heaven of Mars, the heaven of Sun, the heaven of Venus, the heaven of Venus, the heaven of Mercury, the heaven of the Moon, fire, air, water, earth, minerals, plants, animals, angels, jinn, man and rank (*martaba*) all follow. These twenty-eight entities are called the external letters of the Divine Soul (*ḥurūf zāhir al-nafs al-raḥmānī*). They correspond to the internal letters of the Divine Soul (*ḥurūf bāṭin al-nafs al-raḥmānī*): al-Badīʿ, al-Bāʿiṣ, al-Bāṭin, al-Āḥir, al-Zāhir, al-Ḥakīm, al-Muḥīt, al-

Shakūr, al-Ġaniyy, al-Muqtadir, al-Rabb, al-‘Alīm, al-Ķāhir, al-Nūr, al-Muṣavvir, al-Muḥṣī, al-Mubīn, al-Ķābiẓ, al-Ḥayy, al-Muḥyi, al-Mumit, al-‘Azīz, al-Razzāk, al-Muzill, al-Ķawwī, al-Laṭīf, al-Jāmi‘, al-Rafī‘... These twenty-eight names correspond to the absolute letters of the Divine Soul (*ḥurūf muṭlaq al-naḥs al-raḥmānī*) ... These are spiritual letters (*ḥurūf majāzīyya*); because, just as the corresponding [divine] names are spiritual, so are the letters.

His attitude against miracles:

those who seek miracles and extraordinary deeds (*ṭalībūn li-l-karāma wa māhuwa ḥāriḳ li-l-‘āda*) do so because they are strongly tied to this world, i.e. the world of bodies (*‘ālam al-ajsām*). But above the world of bodies, there is the world of divinity (*‘ālam al-ilāh*)... Mystics and those who know God do not take notice of things of the rank of the manifestation of extraordinary states, which belong to the cosmic world (*aẓḥār al-ḥawāriḳ al-muta‘allika bi-‘ālam al-kawn*); because the difference between [such] ranks comes only with the knowledge of God ...

People of miracles of knowledge are more virtuous than those of cosmic miracles; for the former open the gates of all truths pertaining to God’s acts, properties and essence... As for cosmic miracles, they are just revelations pertaining to the truths of the creation, because a follower of this path (unless he receives assistance by the eternal favour to reach the degree of Unity) stays in any repetition (*ṭavr*) and thus becomes a man of *barzakh*: for instance, he reaches the world of elements (*‘ālam al-‘anāṣir*) but cannot pass beyond nature (*māwarā’ min al-ṭabī‘yyāt*); or cannot pass beyond this to the degree of spirits (*māwarā’ha min martaba al-arwāḥ*) ...

Those who are dominated by such states, such as walking upon water, flying in the air, shortening space or lengthening time, should not be addicted to showing cosmic miracles, i.e. extraordinary deeds (*ḥawāriḳ al-ādāt*). There are some who exhibit cosmic miracles, if they are strongly impelled and have a spiritual permission to do so; but this is rarely seen. As for the people of *barzakh*, they are addicted to the cosmic miracles that happen to them. Most of the cosmic miracles come from these people of *barzakh*, and not from others. If you ask “Why are saints exhibiting cosmic miracles so few compared to those with miracles of knowledge?”, I say: These are like sultans, whereas people of cosmic miracles are like viziers. External power has been given to viziers. They carry upon their shoulders the affairs of people, with which the sultans cannot deal. That is why they are always strolling around in fear and hope, constantly supplicating: “Our lord, do not make our hearts fall into error after having reached the right path”. As a matter of fact, this is a state of righteous people; not of those near [God’s] throne; the latter have the rank of sultans, for they have no fear, nor will they feel grief.

## How one may communicate with the dead:

... It was revealed to me that this world in the *berzah* (*‘ālam al-dunyā fi l-barzah*) will be like the world of dreams in this world (*ka-‘ālam al-rū’yā fi l-dunyā*). Because even if the world of images (*‘ālam al-miṣāl*) is the closest thing to the senses, people differ from one another on the subject of dreams according to the thinness and thickness of the veil [separating them from that world]. The source is one, but the reception differs. When they go to the *berzah*, they find there this same difference. For the cloudy souls, in this creation *berzah* is the hidden and this world is the visible. In the same vein, for those being in the creation of *berzah*, this world is hidden and *berzah* is visible by attribution. For those who have lucid souls, it is the opposite: because, just as for them dreams are visible and sensible in this world, this world for them is like a dream in *berzah*. The truth of this matter and especially the truth of death can be reached only by the people of *insilah*, for they are free from all fetters. They can look at the world of images (*‘ālam al-miṣāl*) using *insilah* and sleep ...

Şadreddīn Konevī said: The Greatest Sheikh [Ibn ‘Arabī] could meet with the spirit of whoever from the prophets, the saints or other dead people in three ways: if he wished, he would call the spiritual entity (*rūḥānīyyatuhu*) of the deceased to come into this world and take a form similar to the sensual features he had in his worldly life, without any deficiency, wrapped up in his body. If he wished, he would make him appear in his sleep. And if he wished, he would himself depart from his body (*insilah min haykalihi*) and meet [with the desired person] in the celestial world (*al-‘ālam al-‘ulwī*) where the latter would appear in the rank of soul (*martaba nafsihi*) ...

The truth of the matter is that the first thing prophets see is imaginal forms (*al-ṣuwar al-miṣālīyya*) seen in sleep. Then they are elevated to a state where they see the angel in a free or bound image (*fi l-miṣāl al-muṭlaq aw al-muḳayyad*), out of the state of sleep. But this happens in a state, called *insilah*, where one is feeble in the senses and loses the ability to think and discern. When revelation came to them, they were lying flat on their back; because when they receive the divine revelation... their human spirit (*al-rūḥ al-insānī*) leaves the body, which remains behind. There is nothing to keep the body straight or sitting ...

Ascent to heaven (*mi‘rāj*) happens either with the body and the spirit (*rūḥ*) together or [only] with the spirit and the knowledge (*‘ilm*). The first [sort] is preserved to the Prophet; because he ascended thirty-three times with his spirit, and one time with his body and spirit. The second [sort] happens to the saints as well. Those who

are weak ascend in their sleep, those who are powerful ascend while awake in the state of *insilah*.

On alchemy:

One day the sheikh [Atpazari Osman Dede] talked at length about the science of elixir (*'ilm al-iksir*). I was amazed. He said: "Somebody brought me a book and said, 'Have a look, what is this?' I look at the book, and lo, it was *Nihāyat al-ṭalab [fi] sharḥ [al-muḥtasab]* by Aydemur 'Alī al-Jaldakī [d. 1342] on the science of elixir. I studied it from the beginning to the end, but I could not make out what the author's purpose was. I read it carefully and deeply for a second time, and then, even before reaching the end of the book, I understood all its purpose. Then I started writing a book named *Ġāyat al-muntaḥab*, pertaining to this science and containing my selections from that book; but I abandoned writing before it was completed. God tied and locked me at the second body (*al-jasad al-sānī* [the seven primitive metals]), which is the most sublime topic of this book, because I was thinking that the sultan or a vizier could make me produce some elixirs for their needs against my will. But God did not allow me to do this." And the sheikh said: "The science of elixir resembles from the beginning till the end to the science of following a dervish path (*sulūk*): without completing the path one can learn nothing from this science, and it can be learned only by those possessing it".

I [Bursevī] say that the sheikh showed me his work named *Ġāyat al-muntaḥab*, and told me: "In general, the purpose of mercury, lead, iron and the like is not what everybody knows. Every one of these has a technical meaning known by those who possess this science; if you don't know this terminology, you cannot learn the science of elixir. Those who try to learn this science from outside, try in vain and have no result except from failure and poverty ..." God knows that I [Bursevī] asked the sheikh nothing about the ways, the elements and the keys to the science of elixir; for I knew well that his purpose in showing me this book was to see if I would covet the worldly affairs or not—he was testing me. Until his death, the sheikh never practiced anything from this science; he had completely cut his links with this world and its temptations.

Know that the science of elixir is one of the great sciences (*min al-ʿulūm al-jalīla*), and that it is shared between the philosopher sages and the divine sages (*al-mushtaraka bayn al-ḥukamā' al-falāsifa wa bayn al-ḥukamā' al-ilāhīyya*) ... The philosophers reached this science with studying and learning (*bi-ṭarīḳ al-ta'allum wa l-kash*), and with no other way. But for the divine sages, there is also a second

way, by revelation and bestowing (*al-kashf wa l-wahb*). Those who follow this way are the ones who have reached the end of the path. This is done as follows: the treatment of the elixir is from the beginning till the end like the arrangements; because one has to practice blackening, soiling, graying, whitening and gilding (*al-taswīd wa l-taḡbīr wa l-tashhīb wa l-tabyīz wa l-taẓhīb*), just like the spiritual degrees (*marātib al-naḥs*). For undoubtedly these correspond to the spiritual degrees of unchastened, blamed, inspired, tranquil, resigned, contented and pure [spirit] (*ammāra wa lawwāma wa mulhama wa muṭmaʿinna rāziyya marziyya wa ṣāfiyya*). This is why philosophers call this task “the philosophical man” (*insān al-ḥilāsāfā*), whereas the divine sages have given the name “child of the heart” (*walad al-ḡalb*) to the thing that is born from them [in the process] after they have passed through all the stages; it is the child of the caliph of God in the land of existence. Man is the last condescension of existence after passing through nature, the elements and the three natural kingdoms [metals, flora and fauna] (*al-insān āḥir min tanazzul ilā ḥaṣiṣ al-wujūd baʿd ʿubūrihi min al-ṭabiʿiyyāt wa l-ʿunṣūriyyāt wa l-mawālīd al-salāsā*). In the dervish path all things, high and low, are called horizons and souls [macrocosm and microcosm; *āfāk wa anḥus*]; in the [science of] elixir, they are called this way and it is said that “man is like minerals”. As a matter of fact, the elixir can be reached only by distancing the bodies from their carnal defects (*al-ʿawāriḡ al-naḥsāniyya*) and by cleansing them from their corrupt qualities. By the same token, man can only be “man” after having passed through these stages. Whoever reaches the end of this path, contains all these degrees. This is why only such a person is entitled to know the secret of the elixir.

There is a difference between elixir and alchemy (*kimyā*). The term “elixir” is used for some stages before the completion of the process, as well as for some stages after its completion; but “alchemy” is used only for the stage after the completion and preparation of the whole process ... Elixir has four degrees: in the first, one gains ten *dirhems* for every *dirhem* [one invests]; in the second, one *dirhem* brings forth a hundred *dirhems*; in the third, a thousand *dirhems* are produced by one *dirhem*; and there is a [fourth], where for one *dirhem* a hundred thousand or even unlimited *dirhems* are produced, enough to fill the east and the west. And it has phases: congealment (*ʿakḍ*), mixture (*tarkīb*), liquefaction (*ḥall*), and melting (*izāba*) of various sorts. If you look carefully at the four seasons, the creation of the omniscient and sage God in the seasons of spring, summer, autumn and winter is the same with the process of the elixir. Don’t you know that the farmer plows the earth in autumn, and after the earth is dissolved (*ḥall*) he sows the seed. In winter, this seed gets mixed (*tarkīb*) with the earth and then freezes and congeals (*ʿakḍ*) with the cold. When spring comes, God warms up the earth slowly with the hotness of

the sun; the influence of this hotness reaches the soil, first as a lamp, then as a furnace, and it grows continuously until the season of the harvest. With the harvest the process is complete. Thus, the seed first congeals, then sprouts and becomes crop ...

I recommend you not to occupy yourself with this affair, because it will destroy your wealth and make your life vain—unless God makes you a philosopher like Ibn Najdah or Ṭallāʿ Anjudah [?]. God sent this science to Adam, to Hermes of Hermes and it reached the Prophet, passing from hand to hand through time. Sheikh Ġamrī,<sup>2</sup> in some of his essays in Turkish, mentions that Moses has used this science in times of need. But as far as we know our Prophet never practiced this science. ...

I [Bursevî] say that toward the end of Mehmed IV's reign, the *ka'immakam* of the vizier Receb Pasha invited the sheikh to eat together ... When they started eating, someone asked the sheikh: “We believe that you know the science of alchemy. And the proof for this is that you seem to have a lot of followers and yet little wealth”. The sheikh smiled and said: “I have nothing but the alchemy of satisfaction and resignation”.

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İsmâil Hakkı Bursevî, *Tamâmül-feyz fî bâbî'r-ricâl: Atpazarî Kutup Osman Efendi menâkıbı (İnceleme – Çeviri – Tipkibasım)*, eds Ramazan Muslu – Ali Namlı (Istanbul: Türkiye Yazma Eserler Kurumu Başkanlığı 2020), 120–121 (worldview); 96, 231–232 (miracles); 319, 332–333, 519 (communication with the dead and *insilah*); 282–287 (on alchemy).



A theory of magic, giving also a psychological explanation of miracles, in the novel *Muḥayyelât*, written by Giritli 'Azîz Efendi in 1796:

One of the strange sciences (*'ulûm-i ğarîbe*) is magic (*sıbr*), which, God forbid, does wrong to the divine will (*hîlâf-ı rızâ-yı Rabbâniyye'ye irtikâb edip*) through the lowness of dispositions (*süfliyyet-i mizâç ile*); it depends on the uttering of hideous words that are seeking to disgrace the divine glory (*naķışa-i şân-ı Şamedîye dâ'ir elfâz-i kabîha tekellümüne menût*) and is a devilish temptation (*istidrâc*) bound to abominable acts. But another [of these sciences] is what is called *simyâ*, i.e. the mar-

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2 Muhammed al-Gamrî al-Misrî (d. 1639), author of a treatise (*el-İksirü'l-mu'azzam ve'l-ḥacerü'l-mükerrrem*) copied by İsmâil Hakkı Bursevî: *TDVİA*, s.v. “İsmâil Hakkı Bursevî” (Ali Namlı).



vellous things (*‘acā’ibāt*) that appear with some names of spiritual entities, properties of things and *ğazāyimāt* (?) (*esāmī-i rūḥānīyān ve ḥavāṣṣ-ı eṣyā’ ve ğazāyimāt*); and another one is called talismanic and enchantment (*tılsım ve nāreñcāt*), and it is related to the course of the stars (*kevākib isrine dā’ir*). Another one is called knowledge of properties (*‘ilm-i ḥavāṣṣ*), and it exerts its influence through retirement, forty-days penitence, abstinence, asceticism, and also some Quranic verses and divine names and magic squares (*evfāk*). And [finally] there is divine science and knowledge of God (*‘ilm-i ilāhīyye ve ma’rifet-i Rabbānīyye*) ... Let it be known that people of truth and enlightenment have verified that they possess the power of imagination (*kuvve-i vehmīyye*) in twenty-seven subjects (*madde*); for instance, a person of pure intent that knows the grace of God can formulate in full someone’s face and body in his memory, and then compress it and keep it in a place like a [mental] cupboard. It is obvious that then this existence will be afflicted with inner narrowness and uneasiness of the heart at the place where it is imagined (*ol vüçüd, müteḥayyıl olduđu maḥalde zayk-i derün ve sıklet-i kalbiyyeye düçār*). Such a folding of time and place (*tayy-i zamān ü mekân*) is a wonder subject to the disposal of knowledge. This is why the chants and magic you know were of no use and you could not get out of the narrow prison: because the divine knowledge (*ma’rifet-i ilāhīyye*) is superior to all other sciences.

Showing the troubles of practicing alchemy:

For instance, take a free and easy lad (*kalender*) who knows alchemy (*kimyā*); if he is hungry, he needs only three or five *para* to repel hunger; then he will procure himself a furnace, a pair of bellows, a crucible and coal. It would be a thousand times easier to repel his hunger by blowing into a flute and beg as a dervish, rather than to be concerned with the preparations of quicksilver, calcination, sal-ammuniac, sulphur, tin and arsenic (*‘abd ve teklis ve uķāb ve ‘akreb ve erziz ve semmü-l-fār*). And if this pauper who knows the hidden secrets named as *simyā*, influencing forms (*te’sir*), contraction and expansion [?] (*ķabz ü bastı*), properties (*ḥavāṣṣ*) and knowledge of the divinity (*ma’rifetüllāh*), happens to be married and have family, he will not stand the worldly concerns of his children and relatives; he will fall into defilement and filth and he is bound to lose his submissive soul in the valley of rogues. It is because of these requirements that the itinerant dervishes who have chosen poverty and wander about the world avoid marriage and family. I, your humble slave, have stayed a celibate because I am seeking possession of the occult sciences (*ma’arif-i ğaribe*).

A fictional description of various sorts of magic in the same novel:

“My prince, it is at your hands to order me to teach you the secrets of this knowledge. But you have to persuade me that you will not practice ever again the deeds I am going to disclose and teach you now” said [the magician Cevād]. After [the prince] İklil took several oaths to this effect, [Cevād] brought some paper, a pen and a pen-case, gave them to İklil and instructed him how to plan a magic square of five dimensions without central cell [?] (*bir hālîyü'l-vasaṭ veḥṣ-i muḥammes ṭarḥını ta'lîm eyledi*). Thus: in an empty grid, he had him begin from the first [cell] with the number eighteen and add four in every subsequent cell, and subtract fifty-one from the total; he then wrote the appointed spiritual name (*ism-i mü'ekkel-i rûḥānî*) that became apparent in the middle cell. He cut off the redundant paper and left the magic square on the ground, and then instructed İklil to recite the spiritual name again for as many times as the first side [of the triangle? *ḍil'-i vâḥid 'adedince*]. As soon as the number of the recitations of the appointed spiritual name reached the first side [?], the paper was raised from the ground and, moving like a bird, began to float in the air up to a man's height. Cevād and İklil followed it; they had not walked for more than forty or fifty paces and the magic square fell down to the earth. When they reached it, the paper was set on fire and became ashes. İklil was amazed.

Then Cevād brought again paper, pen and pen-case and gave them to İklil. He instructed him to draw, from left to right, a ladder, three eggs, four perpendicular staffs, four horizontal staffs and a small sacred seal (*bir resm-i süllem ve üç beyza ve dört 'aşā-yı kâ'ime ve dört 'aşā-yı müsteviyye ve bir mühr-i şerif-i şaḡîr*). When this was finished, they put it on the burnt magic square and came to the umbrella [they had set before]. [Cevād] wrote the aforementioned forms on another piece of paper and instructed İklil to turn around the umbrella reciting the said spiritual name. When the recitations reached the [appointed] number, at the place where the magic square had been the earth blew up with an awful noise, as if a mine had exploded, creating something like an abyss. They went there and saw that a gate had been opened! They entered it and found a big room full of treasures ...

[Then Cevād teaches İklil how to look for hidden treasures:] He produced some paper, a pen and a pen-case and gave them to İklil: “My lord, with a sincere purpose ask yourself (*niyet-i hālîṣ edüp*) whether there is something esteemed that is concealed and that you seek, and where this might be; read the Quranic verse “*wa 'indehu meḥātîḥ al-ḡayb*” (“and He has the keys for the hidden”), puff upon the pen and write four series of dots in a row (*kaleme neḥṣ edüp dört bend nokṭa sebke eyle*)”, he said. After having drawn the rows of dots according to Cevād's instructions, he showed him the way to lay them out [*ṭarḥ*; i.e., to make the geomantical figures].

After laying them out and endowing them, they saw that the first figure (*şekl*) was the *'atebe-i dāḥil*, the second the *libyān*, the third the *enkīs* and the fourth the *cemā'at*. When Cevād saw these, he exclaimed: “My prince, good tidings: the *dāḥil* in the first house (*beyt*) shows that what you are looking for exists.” After producing (*tevlid*) the rest of the figures according to the rules, he instructed [his disciple]: “Multiply (*zarb*) the second house with the tenth and the third with the fourteenth; and multiply the two figures that result with one another to extract one figure!” After performing these operations, the figure *ḥumre* appeared; they saw that *ḥumre* was at the fifth house. Cevād interpreted this as follows: “The first clime is Africa, the second America, the third Europe, the fourth Persia and Central Asia, the fifth China. What you seek must be in this [fifth] clime. But in which city?” And by showing İklil the rules of laying out the cardinal points (*tarḥ-i cibāt*), he showed him that the wanted city was Ḥānbalık.

Passing on to another science then, Cevād taught İklil the science (*fenn*) of *zā'irca* and described it thus: “My lord İklil, the easiest part of the science (*fenn*) of *cifr* is the excellent science of *zā'irca*. And *zā'irca* has two ways: one is the causal (*sebebiyye*) and the other the Chinese (*Ḥatā'iyye*). The Chinese is easier than the causal way; let us proceed with easiness. First ask your slave: we established that the girl we are looking for is in Ḥānbalık. But ask in any words you wish, at which quarter and whose [daughter] is she and what is her name”. İklil did thus. “Now break off the letters of this phrase [you said]; lay out those repeated and, starting from the last, separate the corrected ones (?) (*muḳatta' edüp mükerrerātını tarḥ ile āḥırından bidā' edüp münakkaḥını ifrāz eyle*)”, he said. When [İklil] did thus, eighteen letters remained. “My lord İklil, in the terminology of onomancers the word is interpreted [with] the secret of *cifr* that is alluded from it.” [Then Cevād, from a meaningless distich deduces a verse in Arabic showing the requested information].

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SOURCE: Hüseyin Alacatlı (ed.), *Muhayyelât-ı Aziz Efendi* (Istanbul: Akçağ Yayınları 1999), 91–92 (theory of magic), 146–147 (alchemy), 173–176 (teaching of magic); Recep Duymaz (ed.), *Muhayyelât üzerinde bir inceleme* (Istanbul: Arma Yayınları 1999), 218, 254, 272–274; Ali Aziz Giridi, *Muhayyelât* (Konstantiniyye 1284 H./1868), 87, 138, 162–165.

Translations by M. Sariyannis.

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