



Contents lists available at [EKB](#)

Minia Journal of Tourism and Hospitality Research

Journal homepage: <https://mjthr.journals.ekb.eg/>



An Amulet "Hijab" preserved in the Museum of the Egyptian Geographical Society in Cairo

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Keywords

Amulet "Hijab",
Incantations,
Supplication,
The Geographical Society.

Abstract

The research deals, with the study and publication of one of the incantations preserved in the Museum of the Egyptian Geographical Society in Cairo. The study also presented a reading of the writings contained in the incantation, an analysis of its contents, and an attempt to date the incantation through the decorative arts executed on it. The study showed the diversity of amulets and incantations in the museum and the multiplicity of their purposes and the materials from which they were made. The study also shows the variety of Islamic art collections in the Museum of the Egyptian Geographical Society which was established by Khedive Ismail in 1875 AD.

Research importance:

The study showed the diversity of amulets and incantations in the museum of the Egyptian geographical society in Cairo and the multiplicity of their purposes and the materials from which they were made. The study also shows the variety of Islamic art collections in the Museum of the Egyptian Geographical Society which was established by Khedive Ismail in 1875 AD.

Research aims:

The research aim to, the study and publication of one of the incantations preserved in the Museum of the Egyptian Geographical Society in Cairo. The study also aim to a read of the writings contained in the incantation, an analysis of its contents, and an attempt to date the incantation through the decorative arts executed on it.

Research methodology:

In the study, I will follow the descriptive analytical approach by presenting a description of the incantation, reading their texts, and then analyzing their writings.

Introduction to the History of the Geographical Society and its Museum:

Khedive Ismail¹ was keen that Egypt should keep pace with the world in the scientific fields, so he was a pioneer in establishing scientific societies; the first of which was the Khedival Geographical Society, which was one of the first scientific societies in the world²; he believed that Egypt needed to form an Egyptian academic geographical entity that includes foreign and Egyptian scientists, so he issued his order on May 19, 1875 AD, to establish the Khedivial Geographical Society. He

¹ He is Ismail bin Ibrahim bin Muhammad Ali Pasha, the second of Ibrahim Pasha's sons. He was born on December 31, 1830 AD / 1246 AH, in Al-Mosafer Khana Palace, Al-Jamaliyeh, in Cairo. He received his initial education at the private school in Al-Qasr Al-Aini where he learned the basics of sciences and Arabic, Turkish, and Persian languages. When he reached the age of sixteen, his grandfather sent him to Paris to learn higher sciences, and his uncle Saeed Pasha appointed him chairman of the Council of Rulings in 1845 AD. In 1863 AD he took over rule of Egypt after the death of his uncle Said Pasha, he was the fifth of those who took power from the family of Muhammad Ali and the first to be called the Khedive. In 1879 he abdicated the rule to his son Tawfiq Pasha and traveled to Italy, and then to Astana, where he died in 1895AD/1312AH. His body was transferred to Cairo and buried in the Alawite cemetery, the Mamluks desert.

- خيرالدين الزركلي: الاعلام، ج1، دار العلم للملايين، الطبعة 2002، ص15، 308/زكي محمد مجاهد: الاعلام الشرقية في المائة الرابعة عشرة الهجرية، ج1، دار الغرب الاسلامي، الطبعة الثانية 1994م، بيروت، لبنان، ص19/اللياس خورة:مرآة العصر في تاريخ ورسوم اكابر الرجال بمصر، ج1، المطبعة العمومية بمصر 1897م، ص35-37./فرج سليمان فؤاد:الكنز الثمين لعظماء المصريين، ج1، مطبعة الاعتماد بمصر 1917م، ص52-54./اللياس الايوي:تاريخ مصر في عهد الخديو اسماعيل باشا من سنة 1863الي سنة 1879م، المجلد الاول، مكتبة مدبولي، ط2، 1996م، ص8-9./زكي فهمي:صفوة العصر في تاريخ ورسوم مشاهير ورجال مصر، مكتبة مدبولي، 1995م، ص44-49/ص52-54./عبد الرحمن الرافي:عصر اسماعيل، ج1، ط3، 1982م، دار المعارف، ص74-76.

² - حسين كفاي: الخديو اسماعيل ومعشوقته مصر، الهيئة المصرية العامة للكتاب، 1997م، ص111.

confirmed in his order that Cairo would be the location of the Society, and ordered that the Society be given an annual subsidy of 400 Egyptian pounds¹.

The history of the project to establish the Ethnographic² Museum of the Egyptian Geographical Society dates back to the Third International Conference on Geography held in Venice in 1881 AD. The exhibition presented a geographical presentation of Egypt and its possessions, as well as samples of natural products in Egypt, as well as pictures and maps produced by various missions. Success of the Egyptian group in this conference played a major role to begin thinking of establishing this museum³.

The Society had a valuable collection of antiques brought by its missions that were sent to explore the sources of the Nile, and then added gifts to the Egyptian and foreign geographers who traveled to these countries. The first person to be credited with supplying this museum with collectibles was Mukhtar Pasha, Chief of Staff of the Egyptian Army; he presented a collection of weapons and others from Darfur, Sudan, Bahr al-Ghazal and Somalia. This collection was the nucleus of the Ethnographic Museum⁴.

Egypt witnessed a rapid development from the early twentieth century and many aspects of life in cities and villages began to change with the development in the country, and the various local tools that people used in their daily lives began to disappear and replaced by modern tools. Fearing to lose this folk heritage; product of different influences that shaped the habits and living conditions of the Egyptian

¹ - وائل ابراهيم الدسوقي: المؤسسات العلمية والثقافية في مصر في القرن التاسع عشر، رسالة دكتوراه، كلية الاداب قسم التاريخ جامعة عين شمس، 2011م، ص73.

² -The term "Ethnography" is composed of two words, the first "Ethno" which means a race or people, and the second "graphy" which means a description; thus ethnography denotes the field of knowledge that is concerned with describing the culture and life of peoples and the traditions, customs, tools, arts and folk traditions of a particular group or society. Ethnographic museums are those that specialize in displaying ways of daily life, ways of living, clothes, tools and everything related to daily life. This means that the ethnographic museum must include an integrated presentation of man's civilization and his holdings in their most accurate details, and to protect them from loss and extinction. Ethnography is a branch of social anthropology and the science of describing civilization of a specific people. This term did not appear until 1776 AD, when this concept was mentioned in the book of Johann Frederick Choperlan. The term meant a group of diverse book editions, then an association interested in ethnographic research was established in France.

- محمد الحوش: اهمية الملاحظة والمنهج الاثنوجرافي في العلوم النفسية والاجتماعية، مجلة جيل العلوم الانسانية والاجتماعية، العدد 16، 2016م، ص36. / مريم دهان: المقاربة الاثنوجرافية تعريفها تقنياتها وعلاقتها بدراسات الجمهور، مجلة تاريخ العلوم، العدد الثامن، ج1، 2017م، ص32/ محمد حسن غنيم: تصميم لوحات العرض لمحتويات المتحف الاثنوجرافي للفنون الشعبية بالجمعية الجغرافية المصرية بالقاهرة، رسالة دكتوراه، كلية التربية الفنية قسم التصميمات الزخرفية جامعة حلوان، 2008م، ص68. / شاكر مصطفى سليم: قاموس الاثنوبوجيا انكليزي عربي، ط1، 1981م، ص214. / ولاء عبدالله بدر: المتاحف الاثنوجرافية والهوية الوطنية دراسة في الموروث الثقافي، رسالة ماجستير، كلية الاداب، قسم الاثنوبولوجيا، شعبة التراث والمتاحف الشعبية، جامعة الاسكندرية، 2012م، ص19/ جميل حمداوي: مقومات البحث الاثنوجرافي، صحيفة المثقف، العدد 4434، 2008م، ص26-10.

³ -Emmanuelle Perrin, « Le musée d'Ethnographie de la Société de Géographie d'gypte », *Gradhiva* [En ligne], 2 | 2005, p3.

- عثمان خيرت: المتحف الاثنوجرافي للجمعية الجغرافية المصرية، مجلة الفنون الشعبية، العدد الثامن، السنة الثانية، 1969م، المؤسسة المصرية العامة للتأليف والنشر، وزارة الثقافة، ص69.

⁴ - محمود النحاس: دليل المتحف الاثنوجرافي، ص4-5 / عثمان خيرت: المتحف الاثنوجرافي للجمعية الجغرافية المصرية، ص69.

nation, the Society was keen to collect samples of them before the waves of development destroy them¹.

The Society also accepted gifts from amateurs of archaeological and geographical antiques, and received a large collection of valuable artifacts from the Ministry of Education. Thus, it gathered a big material to establish sections in its museum specialized in the customs and traditions of the residents of Cairo and the people of the Egyptian countryside². The Society gathered a large integrated collection that gives a clear picture of the Egyptian life in the cities and the countryside in the nineteenth century. If Egypt is proud of the precious collections contained in its Pharaonic, Greek, Coptic, and Islamic museums, the ethnographic collection acquired by the Egyptian Geographical Society completes those precious items in a way that complements the civilizational image of Egypt through the ages of history³.

The museum includes many collectibles of different materials and shapes, among which is a collection of incantations and paper amulets that caught my eye. The research will shed light on one of these amulets.

Introduction to incantations and amulets:

Incantations and amulets have appeared since ancient times; they have been used in Egypt since the pre-dynastic era and continued throughout the various historical eras. The first recognizable amulets occur as early as the predynastic period, which pre-dates the beginning of the first dynasty in 3100 B.C. by more than a thousand years. All of them were found in burial yet it is evident that their magical properties were only subsequently that they were taken to grave. Although very limited in form and material, these earliest amulets give a good indication of the dangerous forces which the early Egyptians felt were present in their world and needed to be harnessed by magical means⁴.

During the Islamic era many people believed in the power of incantations and amulets in achieving hopes and goals, therefore they have spread widely among communities of different social levels; they used incantations and amulets made of different materials such as pottery, porcelain, wood, stone, metal, paper and textile⁵.

Hijab "amulet" is the writing of some magical writings, supplications, or religious phrases that aim to achieve some purposes. It is called *Tahwita* "talisman". It may contain certain verses from the Qur'an, names of Allah, names of angels, jinn, prophets, messengers or famous pious servants of Allah, name of the person for

¹ - محمود النحاس: المرجع السابق، ص4.

² - محمود النحاس: المرجع السابق، ص6.

³ - محمود النحاس: المرجع السابق، ص4.

⁴ - Carol Andrews: Amulets of Ancient Egypt, British museum press, London, 1994, p.8.

- عبدالحميد عبدالسلام محمد: مجموعة التمايم والاحجية المحفوظة في متحف الفن الاسلامي بالقاهرة دراسة اثرية فنية، رسالة ماجستير، كلية الاداب قسم الآثار، جامعة عين شمس، 2015م، ص2-3.

⁵ - عبدالحميد عبدالسلام محمد: المرجع السابق، ص2-3.

whom the incantation is written, and name of his mother .It is mixed with many combinations, numbers and geometric shapes which are said to have an effect¹.

customary to write amulets on a paper with red or green ink or saffron solution, then this paper is folded and tied with a thread, or the paper is folded and put inside cases of red leather or metal. Amulets are also written on leather or deer parchment and placed inside the house or under clothes or hung on the neck, whether on the neck of the patient , neck of animals , neck of women and children, or on the arm of men. Amulets differ in their shape, size and place in which they are placed, according to the purpose for which they are used.².

Amulets are used to achieve a variety of purposes, perhaps the most important of which are : fear of envy and evil eye, to protect one against dangers, as a kind of good omen, to heal from diseases, to fulfill needs, to endear the husband to his wife, to preserve the newlyweds from magical works, to request children, for the sake of abundance and facilitation of buying and selling, for victory in wars and battles, for the prevention of all hardships, for richness and exclusion of poverty, for safety when entering to the ruler, for the sake of reaching the highest positions, for the destruction of enemies, for protection from thieves and bandits³, and other wishes that a person wishes to fulfill but thinks that they may be unattainable, so he resorts to such incantations and amulets through which a person seeks the fulfillment of these wishes from the Almighty Allah.

Descriptive study:

- Masterpiece Type: an amulet "Hijab", plates (1-11)
- Preservation place: Museum of the Egyptian Geographical Society, Cairo Hall (Customs and Traditions) (showcase No. 42).
- Register number: ح 811.
- Dimensions: case of the amulet: length 11 cm.
- Amulet sheet: scroll length 60 cm, width 7 cm.
- Raw material: case of the amulet is silver, and the incantation scroll is paper.
- Date: none.

Description:

An amulet consisting of a silver cylindrical case, hollow in the inside and beveled at the opening, decorated on the outside at the top and bottom with two bands of prominent beads, and divided into vertical sections decorated with floral branches and roses resembling the six-pointed star and the tulip flower, executed in prominent engraving, plate (1) . The inside contains a paper scroll containing writings of Qur'anic verses and supplications in black ink in the fine *Naskh* script within a

¹ - عبد الحميد عبدالسلام محمد: المرجع السابق، ص6 / احمد ادم محمد: التمام والاحجية، مجلة الفنون الشعبية، عدد16، وزارة الثقافة الهيئة المصرية العامة للتأليف والنشر، القاهرة، 1971م، ص58. / علي زين العابدين: المصاغ الشعبي، ص125.

² - احمد ادم محمد: المرجع السابق، ص54 / مني محمد احمد العجري: الصيغ التشكيلية للتمائم والاحجية المعدنية والاقادة منها في عمل مشغولات معدنية مبتكرة، رسالة ماجستير كلية التربية الفنية قسم الاشغال الفنية والتراث الشعبي، جامعة حلوان، 1999م/ص22. / عبد الحميد عبدالسلام محمد: المرجع السابق، ص6-7.

³ - احمد ادم محمد: المرجع السابق، ص53 / عبد الحميد عبدالسلام محمد: المرجع السابق، ص8.

rectangular frame consisting of three blue, green and red lines that read as follows:
plate (2)

Writings supplications at the top of the scroll in five lines read as follows:

“In the name of Allah, the Most Gracious, the Most Merciful/In the Name of Allah, your Lord protects you, and I seek refuge in the One from the evil of every envious person, standing or sitting/ and every creation; pioneer in the paths of resources, do not harm him in his wakefulness , his sleep , or movement nor in stay/ all nights and last days , hand of Allah is over their hands / no power or strength except with Allah, the Most High, the Great ”

"بسم الله الرحمن الرحيم/بسم الله أستترعيك ربك وأعوذك بالواحد من شر كل حاسد قائم او قاعد/وكل خلق رائد في طرق الموارد لا تضروه في يقظه ولا منام ولا في ظعن¹ ولا في مقام/سجيس² الليلي وأواخر الأيام يد الله فوق ايديهم وحجاب الله فوق عاديتهم ولا/حول ولا قوة إلا بالله العلي العظيم³."

Below that , there are writings supplications in five lines that read as follows: plate (3).

"In the name of Allah, the Most Gracious, the Most Merciful/There is no might nor power except with Allah, the Most High/ You we worship and You we seek help/O Allah, to You, feet have moved, bodies are weary, hearts are overflowed, eyes are fixed and hands are raised, Our God Judge between us /and our people with truth. You are the best of those who judge".

"بسم الله الرحمن الرحيم/ولا حول ولا قوة إلا بالله العلي العظيم اللهم اياك نعبد واياك نستعين/اللهم إليك نقلت الاقدام واتعبت الأبدان وافضت/القلوب وشخصت الابصار ورفعت الأيدي ربنا افتح بيننا/وبين قومنا بالحق وانت خير الفاتحين."

Below that are writings supplications in four lines that read as follows: plate (3)

“In the name of Allah, the Most Gracious, the Most Merciful/ Oh, Living, Oh, *Qayyum*, with your mercy, I seek help, so help me, and do not leave me to myself for a blink of an eye/ an eye ever, and set right for me all of my affairs, there is no power or strength except with Allah, the Exalted, the Great, and may Allah's prayers be / upon Mohammad and his good and pure family".

"بسم الله الرحمن الرحيم/يا حي يا قيوم برحمتك استغيث فأغثني ولا تكلني إلي نفسي طرفة عين/عين ابد واصلح لي شأنني كله ولا حول ولا قوة إلا بالله العلي العظيم وصلي الله/علي محمد واله الطاهرين."

¹ . المعجم الوسيط،مكتبة الشروق الدولية،ط2008،م4،ص576:it means travel." ظعن "

² المعجم الوسيط،ص417. " سجيس "

³ - There is a cut in the scroll at the word "يد الله" and the word "الموارد" There is also a space between "العلي العظيم" at the end of that supplication. "the word بالله"

Below that are writings supplications in four lines that read as follows: plate (3)

“In the name of Allah, the Most Gracious, the Most Merciful/O You the Al mighty, O Most Powerful, O Mighty, you have humiliated with your power all those you have created, may Allah's peace be upon Muhammad / and the family of Muhammad, and facilitate needs of so-and-so as you wish, peace be upon Mohammad and his good / pure family”.

"بسم الله الرحمن الرحيم/يا شديد القوي يا شديد المحال يا عزيز أذلت بعزتك جميع من خلقت صلي الله علي/محمد وآل محمد واكفني مؤنة فلان بما شئت وصلي الله علي محمد واله الطيبين/الطاهرين¹."

This is followed by writings in a horizontal Nasta'liq script whose letters consist of supplications, and writings executed in the fine Naskh script surrounded by gilded floral branches, which read as follows:

"O Allah, bless Muhammad and family of Mohammad ", plate(2).

"اللهم صل علي محمد وال محمد"

Writings of the letter “Alif” of the word O Allah “Allahom”:

“In the name of Allah, the Most Gracious, the Most Merciful, Oh Allah”.” plate (4).

"بسم الله الرحمن الرحيم اللهم."

Writings of the rest of the letters of the word O Allah “Allahom”: plate (4)

“If I have satisfaction and love with you, then forgive me and those who follow me from among my brothers and my clan, and bless my offspring by your mercy, O Most Merciful, may Allah’s prayers be upon Muhammad and his entire family. In the name of Allah, the Most Gracious, the Most Merciful. I ask you in your place, the sites of your honor, the inhabitants of your heavens, your prophets and your messengers to respond to me, for hardship has exhausted me, make my hardship easy. In the name of Allah, the Most Gracious, the Most Merciful, O Creator of creation, Extender of sustenance, Breaker of grains, Creator of breeze, Resurrector of the dead, and *Al-Momeet* "Creator of death" .

"إن كان لي عندك رضوان وود فأغفر لي ومن اتبعني من إخواني وشيعتي وطيب ما في صلبني برحمتك يا ارحم الراحمين وصلي الله علي محمد وآله أجمعين² بسم الله الرحمن الرحيم إني اسئلك³ بمكانك ومعاهد عزك وسكان سمواتك وانبيائك ورسلك أن تستجيب لي فقد رهقني من امري عسراً وان تجعل لي من عسري يسراً بسم الله الرحمن الرحيم يا خالق الخلق ويا باسط الرزق ويا فالق الحب ويا بارئ النسم ومحبي الموتى ومميت الأحياء."

¹ - There is a cut after the letter "Haa" of the word "الطاهرين".

² -There is a small cut in the letter "Haa" of the word "Allahom" and some ink has been erased.

³ - It is so mentioned in the scroll: "، اسئلك".

Writings of the two *shaddahs* "an Arabic diacritic mark "above the letter *Ha* of the word "Allahom , O, Allah": plate (4)

First *Shaddah*:

“And always steadfast, and Producer of plants, do me of your capacity and you.”

"ودائم الثبات ومخرج النبات افعل بي ما أنت اهله وانت"

Second *Shaddah*:

"the one capable of forgiveness, in the name of Allah, the Most Gracious, the Most Merciful.... " "اهل المغفرة بسم الله الرحمن الرحيم....¹

Writings of the word *Saly* "Pray" صل : plate (5).

“By Allah, Allah, there is no God but He, the Lord of the Great Throne, there is no might or powers except with Allah the Most High. O Near, Unrelenting, O Most Merciful, grant protection to my followers from Fire, be content with them, forgive their sins and manage their affairs.”

"بالله تالله الله الذي لا اله الا هو رب العرش العظيم ولا حول ولا قوة الا بالله العلي بسم الله الرحمن الرحيم يا دان غير متوان يا ارحم الراحمين اجعل لشيعتي من النار وقاء ولهم عندك رضا فاغفر ذنوبهم وسير امورهم".

Writings of the word "علي": plate (5).

“Oh Allah, cover their faults and forgive them the major sins that are between you and them, O you who doesn't fear grievance, and who neither drowsiness/ nor sleep overtakes Him, grant me relief and a way out of every gloom, O Allah, give me guidance.”

"اللهم استر عوراتهم وهب لهم الكبائر التي بينك وبينهم يا من لا يخاف الضيم ولا تأخذه سنة ولا نوم اجعل لي من كل غم فرجاً ومخرجاً اللهم اعطني الهدى".

Writings of the word of Muhammad: plate (6)

“And make me firm to him and gather me to him safe, safe, no fear, nor sorrow, nor dread. Indeed, you are the One to You we are pious, to You we seek forgiveness, in the name of Allah, the Most Gracious, the Most Merciful, praise be to Allah the Creator and Sustainer of the worlds , Most Gracious , Most Merciful , Master of the Day if Judgment" .

"وثبتني عليه واحشرنى عليه آمنة آمن لا خوف ولا حزن ولا جزع إنك اهل التقوي وأهل المغفرة بسم الله الرحمن الرحيم الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ ."

¹ - There is a cut at the end of the second *shaddah*.

Writings of the letter "Waw" in the word "Wal وآل": plate (6)

"It is you we worship and you we seek help, guide us to the straight path, the path of those who
"إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ..."

Writings of the letter "Alif" in the word " آل ":

"Those you have blessed, not those you are displeased with, or those who are astray. "
"أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ"¹.

Writings of the letter "Lam" in the word " آل "²:

"Do you not see that Allah has subjected to you whatever is in the earth as well as the ships that sail through the sea by His command? He keeps the sky from falling down on the earth except by His permission. Surely Allah is Ever Gracious and Most Merciful to humanity", *Allahom* (O, Allah).

"أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ"³. اللهم".

Writings of the macron mark above the letter "Lam" in the word آل:

"انت الواحد الملك الديان". "You are the One, the King, and the Judge".

Writings of the word Muhammad: plate (6)

"You do what you want without arguing, you give to whomever you want without reminders, you do what you want, you judge what you want, you alternate the days among people, and you pass people from one state to another; I ask you in your name written on the heaven of glory, and I ask you in your name written on the pavilion of secrets, the former, the great, the most graceful, the magnificent, the Blooming".

"تفعل ما تشاء بلا مغالبة وتعطي من تشاء بلا من وتفعل ما تشاء وتحكم ما تريد وتداول الأيام بين الناس وتركبهم طبقاً عن طبق اسئلك باسمك المكتوب علي سرادق المجد واسئلك باسمك المكتوب علي سرادق السرائر السابق الفائق الحسن الجميل النضير".

Below that are writings that include a continuation of the previous supplications, executed in 25 lines in fine Naskh script, with spaces in a form of a sentence: "Oh, judge of needs."

"يا قاضي الحاجات" in Nasta'liq script, they read as follows: plate (7)

¹ - قرآن كريم:سورة الفاتحة،آيات 1-7.

² - There is a cut to the right and left of the letter "lam" in the word " آل ".

³ - قرآن كريم:سورة الحج،آية65

"Lord of the eight angels, by the throne that does not move, I ask you by the eye that does not sleep / by the life that does not die, by the light of your face that does not turn off / by the biggest name , by the greatest name that surrounds the kingdom / of the heavens / and/ the earth , by the name by which the sky, the sun, and the moon shine, by which the seas are set on fire, and mountains were erected, and in the name by which the throne was established, and the *Korsi*, in your name written on the pavilion of the throne/ in your name written on the pavilion of Greatness/ in your name written on the pavilion of power/ in your name written on the pavilion of splendor , in your name the Exalted in Might / and your Holy names in your unseen world , I ask you / from your goodness more than what I hope, and I seek refuge in your Might and your Power from the evil of what I fear and take care of / And what I do not take care of , O Companion of Muhammad on the day of Honain, O Companion of Ali on the Day of Saffin / O Lord Destroyer of the giants/ Breaker of the arrogant, I ask you by *Taha* , *Yaseen* " chapters in the Quraan " , and the Great Qur'an and the Wise Furqan/to pray upon Muhammad and the family of Muhammad , and to support by him the possessor/ of this contract, I take refuge to you against every mighty person/ every stubborn , every rebellious devil and strong enemy/and an enemy that denies morals, make him of those who submitted themselves to you , and entrusted their affairs to you , took refuge in you , /O Allah by these/ names that I mentioned and read, and you know them better than me, I ask you the Provider of Great Favors and Generosity, Guardian of answered supplications , perfect words, and effective names , I ask you Oh Light , Light of the night , light of the sky and earth, and Light of light/ and the Light that causes all lights , Omniscient of all hidden things on land, sea, earth, sky, and mountains".

"رب الملكة¹ الثمانية بالعرش الذي لا يتحرك واسئلك بالعين التي لا تنام/وبالحياة التي لا تموت وبنور وجهك الذي لا يطفأ/وبالاسم الأكبر وبالاسم الأعظم الأعظم الذي هو محيط بملكوت/السماوات/والأرض وبالاسم الذي أشرفت به السماء حق الشمس وأضاء به القمر/وسجرت به البحور ونصبت به الجبال وبالاسم الذي قام به العرش/والكرسي وباسمك المكتوب علي سرادق العرش/وباسمك المكتوب علي سرادق العرش/وباسمك المكتوب علي سرادق العظمة/وباسمك المكتوب علي سرادق القدرة/وباسمك المكتوب علي سرادق البهاء وباسمك المكتوب وباسمك العزيز/وبأسمائك المقدسات المكنونات المخزونات في علم الغيب عندك واسألك/من خيرك خيرا مما أرجو وأعوذ بعزتك وقدرتك من شر ما أخاف وأحذر/وما لا أحذر يا صاحب محمد يوم حنين ويا صاحب علي يوم صفين/انت يا رب مبير² الجبارين/وقاصم المتكبرين اسئلك بحق طه ويس والقرآن العظيم والفرقان الحكيم/أن تصلي علي محمد وآل محمد وأن تشد به عضد صاحب/هذا العقد وأدرأ بك في نحر كل جبار/عنيد وكل شيطان مريد وعدو شديد/وعدو منكر الأخلاق واجعله ممن أسلم إليك نفسه وفوض إليك أمره وألجأ إليك ظهره/اللهم بحق هذه/الاسماء التي ذكرتها وقرأتها وانت أعرف بحقها مني واسئلك يا ذي المن العظيم/والجود الكريم ولي الدعوات المستجابات والكلمات التامات والاسماء النافذات واسئلك يا نور النهار ويا نور الليل ونور السماء والأرض ونور النور/ونوراً يضىء به كل نور يا عالم الخفيات كلها في البر والبحر والأرض والسماء والجبال".

¹ - It is so mentioned in the scroll.

² - *Mubeer Al-Jabariin*, means the destroyer of the mighty. *Bar* means destroyed, *Al-Moajam Al-Waseit* , P. 76.

This is followed by horizontal writings in *Nasta'liq* script that read as follows:
"victory from Allah and an imminent conquest." "نصر من الله وفتح قريب" The structure of its letters is supplications executed in fine *Naskh* script, which read as follows:

Writings of the word *Nasr* "victory": plate (8)

"And I ask you, He who does not perish or pass away, nor is there anything to describe Him, nor is there anybody attributed to Him, with Him there is no any god, nor is there any god besides Him, nor any one has His sovereignty."

"واسئلك يا من لا يفني ولا يبيد ولا له شيء موصوف ولا إليه حد منسوب ولا معه إله ولا إله سواه ولا له في ملكه".

Writings of the dot mark in the letter *Nun* in the word *Nasr*: *Sharik* "partner".

Writings of the word "من": plate (8)

"And glory is not added except to Him, He continues to be knowledgeable with sciences, and over sciences is omniscient, regulating affairs, of the being "existence "knowledgeable, of management is precise, of creation is all-seeing, of things expert, you are the one to whom voices have humbled, and in you delusions went astray"

"ولا تضاف العزة إلا إليه ولم يزل بالعلوم عالماً وعلي العلوم واقفاً وللأمور ناظماً وبالكينونية عالماً وللتدبير محكماً وبالخلق بصيراً وبالأمور خبيراً أنت الذي خشعت لك الأصوات وضلت فيك الأوهام".

Writings of the letter *Alif* in the word of Majesty "Allah":

"Dreams, without you reasons are short, and filled everything".

"الأحلام وضافت دونك الاسباب وملا كل شيء".

The dot in the preposition "من": "your light". "تورك"

Writings of the word "فتح": plate (9)

"Everything fears you, and everything flees to you, and everything is entrusted to you. You are the spring in your glory, the gorgeous in your beauty, the great in your ability, the one who is not accessible, the Most High, the answerer of supplications, the implementer of needs, remover of distresses, provider of blessings, O you the One in His height is near in his nearness is high, in his brightness is lighting, in his authority is strong, in his sovereignty is Exalted in Might, pray upon Muhammad and the family of Muhammad, and protect the possessor of this contract and this amulet and this book with your eyes that do not sleep, and keep him in your non attainable side, and have mercy on him by your ability on him".

"ووجل كل شيء منك وهرب كل شيء إليك وتوكل كل شيء عليك وانت الربيع في جلالك وانت البهي في جمالك وانت العظيم في قدرتك وانت الذي لا يدركك وأنت العلي الكبير ومجيب الدعوات قاضي الحاجات مفرج الكربات

ولي النعمات يا من هو في علوه دان وفي دنوه عال وفي إشراقه منير وفي سلطانه قوي وفي ملكه عزيز صل علي محمد وآل محمد واحرس صاحب هذا العقد وهذا الحرز وهذا الكتاب بعينك التي لا تنام واكنفه بركتك الذي لا يرام وارحمه بقدرتك عليه".

Supplementary writings of the word of Majesty "Allah" "الله": plate (8)

"Your sustenance is, In the name of Allah, the Most Gracious, the Most Merciful, in the name of Allah, and by Allah who has neither wife nor son, in the name of Allah, strong, great in proof, strong in authority, Allah's willing".

"فإنه مرزوقك بسم الله الرحمن الرحيم بسم الله وبالله الذي لا صاحبة له ولا ولد بسم الله قوي الشأن عظيم البرهان شديد السلطان ماشاء الله".

Writings of the letter "waw" in the word Victory "wafath" :

"He was and what he did not want was not, I bear witness that Noah is the Messenger of Allah and that Abraham is the friend of Allah".

"كان وما لم يشأ لم يكن أشهد أن نوحاً رسول الله وأن إبراهيم خليل الله".

Writings of two dots of the letter Ta in the word victory "wafath":

The first dot: "And that Moses is the talker to Allah." "وأن موسى كليم الله".

The second dot: "invoker to Allah, and that Isa son of Maryam." "ونجيه وأن عيسى بن مريم".

Writings of the word "Near":

Letters, Qaf and RA : plate(9)

"May the blessings of Allah be upon him and upon them all, his word and his spirit, and that Muhammad may Allah's prayers and peace be upon him and his family, the last of the prophets, no prophet after him. And I ask you by the Hour (judgment Day) when the accursed devil will be brought on the Day of Resurrection, and he will say, By Allah, I am not rousing rebels ."

"صلوات الله عليه وعليهم أجمعين كلمته وروحه وأن محمدا صلي الله عليه وآله خاتم النبيين لا نبي بعده واسئلك بحق الساعة¹ التي يؤتي فيها إبليس اللعين يوم القيامة ويقول والله ما انا مهيج مرده".

As for the letters Ya and Ba of the word "Near" and their dots, they are a repetition of the letters and numbers "8188 ha za ta mem".

At the end of the letter "Ba" there are writings supplications that read as follows:

¹ -The word *Saah* "hour" is erased.

“Glory be to Allah, who created the throne and the *Korsi* and established himself on it, I ask you to turn away from the possessor of this writing "amulet" all evil and harms, for he is your servant.”

"سبحان الله الذي خلق العرش والكرسي واستوي عليه اسنلك تصرف عن صاحب كتابي هذا كل سوء ومحذور فهو عبدك".

Below this, at the beginning of the line, there is a complement of this supplication in seven lines, which read as follows: Plate (10)

"And the son of your servant and the son of your female servant 31 , you are his master, O Lord , keep him save from the worst of all evils / harms, deceit, plots, malice, trickery , spite , corruption, drowning / abuses, damage, transgression, treachery, oppression, divulgence of a secret, power/ pest , disability, murder, burning, revenge, injury, magic, deformation, disease/ or sickness, leprosy, misery, poverty , famine, thirst, obsession/ or lack of faith or livelihood, I seek you to satisfy me with whatever you want, whenever you want, and however you want/You are upon everything mighty, and praise be to Allah, Lord of the Worlds.”

"وابن عبدك وابن امتك¹ وانت مولاه فقه اللهم يا رب الأسواء كلها/من ضر او مكر او كيد او خديعة او نكاية او سعاية او فساد او غرق/او اصطلاح او عطب او مغالبة او غدر او قهر او هتك سر او أقتدار/او آفة او عاهة او قتل او حرق او انتقام او قطع او سحر او مسخ او مرض/او سقم او برص او جزام او بؤس او فاقة او سغب او عطش او وسوسة/او نقص في دين او معيشة فاكفينية بما شئت وأني شئت وكيف شئت/انك علي كل شئ قدير والحمد لله رب العالمين".

Below this are writings supplications in four lines that read as follows: plate (10)

“In the name of Allah, the Most Gracious, the Most Merciful/O the Mighty, the Glory in his honor, how Mighty the Glorious in his Honor, honor me with your honor and support me with your victory/repel from me with your repelling power, and prevent from me with your preventing power, and make me of the choice of your creation/O the One, the One, O *Samad* (Steadfast)”.

"بسم الله الرحمن الرحيم/يا عزيز العز في عزه ما أعز عزيز العز في عزه عزني بعزتك وأيدني بنصرتك/وأدفع عني بدفعك وامنع عني بمنعك واجعلني من خيار خلقك/يا واحد يا احد يا فرد يا صمد".

Below this are writings supplications in four lines that read as follows: Plate (10)

“In the name of Allah, the Most Gracious, the Most Merciful/ O my way when I am in distress, my hope when I am in calamity, my mate when I am lonely/ my source of richness when I am in need/, there is no power or strength except with Allah , the Exalted, the Great” .

¹ -There is a hole in the scroll after the letter *kaf* in the word " امتك " your female servant " .

"بسم الله الرحمن الرحيم/يا عدتي عند شدتي يا رجائي عند مصيبتني يا مؤنسي عند/وحشتي يا غنائي عند
افتقاري/ولا حول ولا قوة إلا بالله العلي العظيم".

Below this are writings supplications in four lines that read as follows: Plate (11)

"In the name of God, the Most Gracious, the Most Merciful, O owner of necks, conqueror of parties, opener of ways/ originator of causes, make us a favor we cannot seek / by Muhammad and his good and pure family".

"بسم الله الرحمن الرحيم/يا مالك الرقاب ويا هازم الأحزاب ويا مفتاح الأبواب ويا/مسبب الأسباب سبب لنا سبباً لا
نستطيع له طلباً بحق/محمد واله الطيبين الطاهرين".

Below this is a repetition of the letter *Haa* and intersecting lines as follows:

ه ه ه // ه ه ه .

ه ه

, and at the end of the scroll there is a writing of a word: in its letters "بحروفها".

Analytical study:

The raw materials from which the amulet is made:

The cylindrical case of the amulet is made of silver, and the scroll is made of paper.

The writings contained in the amulet:

The writings on the scroll are executed in the fine *Naskh* and the *Nasta'liq* scripts.

The *Naskh* script:

It is one of the oldest Islamic scripts and the easiest to write and read, that's why it was commonly used in writing manuscripts and documents. It follows the *Thuluth script* in its writing style and has special rules and principles. It is an authentic Arabic *script* and one of the six pens that were invented by the Arab school in the Abbasid era. This *script* was derived from the soft *kufic*, then spread throughout the Islamic world and replaced the *kufic* script in the daily correspondence due to its ease. This script reached its maturity peak in the seventh century AH, thirteenth century AD, and was widely used in writing the Holy Quraan. Some sources indicate that Ibn Muqla laid the foundations of the *Naskh* script, and believe that he derived it from the *Thuluth* script , and that the *Naskh* belongs to the *Thuluth*¹.

The *Nasta'liq* scrip:

¹ - وليد سيد حسنين محمد: فن الخط العربي المدرسة العثمانية، ص 30-32 / حبيب الله فضائلي: اطلس الخط والخطوط، ترجمة د. محمد التونجي، مكتبة دار طلاس، ط2، دمشق، 2002م، ص 293.

This scrip was called “*Nakhs’ Ta’liq*” and “*Naskh Ta’liq*” in old sources, then the word was reduced by deleting the *kha* letter and the name became “*Nasta’liq*”. This script is known in the Arab countries as the Persian script, it is a name that is still common and used among calligraphers; the reason is that the creation of this script and laying of its rules has taken place in Islamic Persia at the hands of Persian calligraphers and from them it spread to the rest of the countries in the lands of Islam, however, the precise technical name of this script is “*Nasta’liq*”¹.

The *Nasta’liq* script appeared in the eighth century AH, the Iranians relied on and excelled in writing it and were uniquely proficient in it. It became their distinctive script and was commonly used in writing their official correspondence. Most historians believe that Mir Ali Tabrizi derived this script from *Naskh* and *Ta’liq* in the eighth century. It can be said that the *Nasta’liq* script was known before Prince Ali, but it was an incomplete and dispersed script, so Prince Ali organized its rules and completed the forms of its letters. The *Nasta’liq* script was used in writing poetry, literary epics, and miniatures, and in general was used in writing manuscripts of non-religious subjects, but this did not prevent using it in official correspondence, diplomatic matters, and in the offices of the Safavid and Ottoman states².

Contents of the writings contained in the amulet:

The scroll includes writings of Quranic verses, supplications and talismans attributed to the Prophet, may Allah bless him and grant him peace, and supplications of Shiite imams as follows:

The Qur’anic verses:

Among the Qur’anic verses contained in the scroll is *Surat Al-Fatihah*, where the writings of the words “Muhammad and the family” are executed horizontally surrounded by floral branches gilded with the supplication “Oh Allah, bless Muhammad and the family of Muhammad.” Also, verse 65 of *Surat Al-Hajj* is contained in the writings of the letter “*Lam*” in the word “*Al*”.

The supplications:

There are supplicating phrases by which its possessor gets close to Allah Almighty by supplicating to Him to achieve some purposes such as healing him from diseases and keeping away the harm of Satan , the envious eye , and other demands and needs³. The supplications contained in the scroll are mentioned by the Shiites in their books as they cited and attributed them to the Messenger, may Allah’s prayers and peace be upon him, and to their Twelver Shiite imams⁴ in a book called “*Bahar*

¹ - محمد بيومي مذكور: دراسة اثرية فنية للوحات الحلية النبوية في فن الخط العربي مجموعة دار الكتب المصرية،مجلة الاتحاد العام للتاريخيين العرب،ع12، 2011م،ص161

² - فوزي سالم عفيفي: الخط الفارسي، دار اسامه للنشر والتوزيع،طنطا،1999م،ص10-11/حبيب الله فضائلي: اطلس الخط والخطوط،ترجمة د.محمد التونجي،مكتبة دار طلاس،دمشق،ط2، 2002م،ص417/ نصار محمد منصور/رائد الشرع/وائل منير الرشدان:خط نستعليق الجذور التاريخية والخصائص الفنية،المجلة الاردنية للفنون،م6، ع1، 2013م،ص266.

³ - عبدالحميد عبدالسلام محمد:المرجع السابق،ص136.

⁴ -The Twelvers is an epithet of the Shiites Imami sect that believes twelve Imams are specified by names. This sect appeared in 255 AH; it is a radical Shiite sect; they believe in the infallibility of the

al-Anwar Al-Jami'ah Lidur Al-Amiah Al-Athar" which is one of the well-known hadith books of the Twelver Shiites, compiled by Muhammad Baqir al-Majlisi (1037-1111 AH) during time of the Safavid state. They are mentioned in the scroll as follows:

A talisman attributed to the Messenger, may Allah bless him and grant him peace, located at the top of the scroll as follows:

"In the name of Allah, the Most Gracious, the Most Merciful/In the Name of Allah, your Lord protects you, and I seek refuge in the One from the evil of every envious person, standing or sitting/ and every creation; pioneer in the paths of resources, do not harm him in his wakefulness , his sleep , or movement nor in stay/ all nights and last days , hand of Allah is over their hands / no power or strength except with Allah, the Most High, the Great ¹"

A supplication attributed to the Messenger below the previous supplication:

"In the name of Allah, the Most Gracious, the Most Merciful/There is no might nor power except with Allah, the Most High/ You we worship and You we seek help/O Allah, to You, feet have moved, bodies are weary, hearts are overflowed, eyes are fixed and hands are raised, Our God Judge between us /and our people with truth. You are the best of those who judge²".

A supplication attributed to Mrs. Khadija, below the previous supplication:

"In the name of Allah, the Most Gracious, the Most Merciful/ Oh, Living, Oh, *Qayyum*, with your mercy, I seek help, so help me, and do not leave me to myself for a blink of an eye/ an eye ever, and set right for me all of my affairs, there is no power or strength except with Allah, the Exalted, the Great³".

Imams, that the Imams know the unseen; and that they have a status that reaches the rank of prophets. They believe that the Prophet, peace be upon him, has appointed his successor, Imam Ali, may God be pleased with him, as the Commander of the Faithful , and that he also made it clear that the twelve Imams were specified by their names as follows: Ali bin Abi Talib / Al Hassan bin Ali Al Zaki / Al Hussein bin Ali / Ali bin Al Hussein Zain Al Abidin / Abu Ja`far Muhammad bin Ali Al-Baqer / Jafar bin Muhammad Al-Sadiq / Musa bin Jaafar Al-Kadhim / Ali bin Musa Al-Rida / Muhammad bin Ali Al-Jawad / Ali bin Muhammad Al-Hadi / Al-Hassan Al-Askari / Muhammad bin Al-Hassan (the awaited Mahdi).

-ناصر بن عبدالله بن علي القفاري: اصول مذهب الشيعة الإمامية الاثني عشرية، مجلد 1، ط2، 1994م، ص103/ربيع بن محمد السعودي: الشيعة الامامية الاثني عشرية في ميزان الاسلام، مكتبة بن تيمية، القاهرة، ط2، 1414هـ، ص11/12/135-137.

وللمزيد عن الشيعة الاثني عشرية انظر:

- عادل الاديب: الاثنية الاثنا عشر دراسة تحليلية، مؤسسة الاعلي للمطبوعات، بيروت، لبنان، ط3، 1985م. /جعفر السجاني: الاثنية الاثنا عشر: دراسة موجزة عن شخصيتهم وحياتهم عليهم السلام، دار جواد الاثنية، بيروت، لبنان، 2015م/هشام معروف الحسني: سيرة الاثنية الاثني عشر، القسم الاول، دار المعارف للمطبوعات، بيروت، لبنان، ط6، 1990م.

¹ - محمد باقر المجلسي: بحار الانوار الجامعة لدرر اخبار الاثنية الاطهار، تحقيق السيد ابراهيم الميانجي، محمد الباقر اليهودي، ج91، دار احياء التراث العربي، بيروت لبنان، 1983م، ط3، ص208.

² - محمد باقر المجلسي: المرجع السابق، ج32، ص460.

³ - محمد باقر المجلسي: المرجع السابق، ج91، ص210.

A talisman attributed to Al-Husayn ibn Ali in the writings of the letter *Alif* of the word *Allahom* "Oh. Allah", written horizontally and surrounded by gilded floral branches, with the supplication "Oh Allah, bless Muhammad and the family of Muhammad." As follows:

"In the name of Allah, the Most Gracious, the Most Merciful, Oh Allah If I have satisfaction and love with you, then forgive me and those who follow me from among my brothers and my clan, and bless my offspring by your mercy, O Most Merciful, may Allah's prayers be upon Muhammad and his entire family¹".

A supplication attributed to the Prophet in the rest letters of the word "*Allahom*" in the previous supplication as follows:

"In the name of Allah, the Most Gracious, the Most Merciful. I ask you in your place, the sites of your honor, the inhabitants of your heavens, your prophets and your messengers to respond to me, for hardship has exhausted me, make my hardship easy²".

A talisman attributed to Imam Jaafar al-Sadiq³, in the rest letters of the word "*Allahom*" in the previous supplication and in the two *shaddahs* above the letter "*Lam*" of the word "*Allahom*" as follows:

"In the name of Allah, the Most Gracious, the Most Merciful, O Creator of creation, Extender of sustenance, Breaker of grains, Creator of breeze, Resurrector of the dead, and *Al-Momeet* "Creator of death And always steadfast, and Producer of plants, do me of your capacity and you the one capable of forgiveness⁴".

A talisman attributed to Imam Muhammad bin Ali Al-Baqir⁵ in the writings of the word "Pray" and the word "Ali" in the previous supplication as follows:

"In the name of Allah, the Most Gracious O Near, Unrelenting, O Most Merciful, grant protection to my followers from Fire, be content with them, forgive their sins and manage their affairs Oh Allah, cover their faults and forgive them the major sins that are between you and them, O you who doesn't fear grievance, and who neither drowsiness/ nor sleep overtakes Him, grant me relief and a way out of every gloom,⁶."

¹ - جواد القيومي الاصفهاني: صحيفة الحسين، مؤسسة النشر الاسلامي التابعة لجماعة المدرسين بقم المشرفة، ط1، 1374 هـ، ص154.

² - محمد باقر المجلسي: المرجع السابق، ج36، ص205.

³ - He is Jaafar bin Muhammad Al-Sadiq, the sixth of the Twelver Shiite Imams, born in 80 AH and died in 148 AH. His era extended from the last period of Caliphate Abdul -Malik bin Marwan to the midst period of Caliphate Al -Mansour Al -Dawwaniki, that is, from the 83 AH to 148 AH.

- جعفر السجاني: المرجع السابق، ص89.

⁴ - محمد باقر المجلسي: المرجع السابق، ج91، ص270.

⁵ - He is Abu Ja`far Muhammad bin Ali bin Al Hussein bin Ali bin Abi Talib, the fifth of the Twelve Shiites known as Al-Baqir, and father of Ja`far Al-Sadiq. He was born in Madinah on the first of Rajab in 57 AH and died on the seventh of Dhu al-Hijjah in 114 AH .

- جعفر السجاني: المرجع السابق، ص83-84.

⁶ - محمد باقر المجلسي: المرجع السابق، ج91، ص268.

A supplication attributed to Imam Ali bin Musa Al-Ridha¹ in the writings of the word “Ali” and the word “Muhammad” of the previous supplication as follows:

"O Allah, give me guidance And make me firm to him and gather me to him safe, safe, no fear, nor sorrow, nor dread. Indeed, you are the One to You we are pious, to You we seek forgiveness²".

A talisman attributed to Imam Abu Ja`far Ibn Muhammad Ibn Ali al-Ridha³ in the writings of the word “and the family of Muhammad” of the previous supplication, the rest of talisman is mentioned below that supplication in 25 lines with spaces in the form of: “O judge of needs,” and the rest of the talisman is found horizontally in the sentence “victory from Allah and an imminent conquest”, its letters are writings as follows:

"You are the One, the King, and the Judge You do what you want without arguing, you give to whomever you want without reminders,..... And I ask you by the Hour (judgment Day) when the accursed devil will be brought on the Day of Resurrection, and he will say, By Allh, I am not rousing rebels⁴ .”

The compliment of the supplication attributed to Imam Ali bin Musa al-Ridha is in the writings of the letters *ya* and *ba* of the word “imminent” in the previous supplication, and the continuation of the supplication below that in seven lines as follows:

“Glory be to Allah, who created the throne and the *Korsi* and established himself on it, I ask you to turn away from the possessor of this writing "amulet" all evil and harms, for he is your servant..... You are upon everything mighty, and praise be to Allah, Lord of the Worlds⁵.”

A talisman for Ali Bin Muhammad Al-Naqee⁶ below the previous supplication in four lines as follows:

¹ - He is Imam Ali bin Musa bin Jaafar al-Ridha, the eighth of the twelve Shiite Imams. He assumed the Imamate after his father, Musa bin Jaafar. He was born in Madinah in 148 AH and was killed in Tus at the age of 55 in the land of Khorasan in Safar 203 AH. His Imamate period , after his father, was 20 years.

-جعفر السجاني:المرجع السابق،ص107.

² - محمد باقر المجلسي:المرجع السابق،ج91،ص186.

³ - He is Muhammad ibn Ali ibn Musa al-Ridha, the ninth of the twelve Shiite Imams, was born in Medina in the month of Ramadan in 195 AH. He assumed the imamate after the death of Al-Rida's father in 203 AH, and was killed in Baghdad in 220 AH. His Imamate extended to the era of Caliphate Al -Mamoun and the early period of Caliphate Al -Mu'tasim. He was titled the generous, the pious, and the pure.

- جعفر السجاني:المرجع السابق،ص119.

⁴ - محمد باقر المجلسي:المرجع السابق،ج91،ص356-360.

⁵ - محمد باقر المجلسي:المرجع السابق،ج91،ص360-361.

⁶ - He is Abu al-Hassan Ali bin Muhammad bin Ali al-Hadi, the tenth of the twelve Shiite Imams, was born in 212 AH and died in Samarra in 254 AH. He assumed the Imamate after his father, Imam al-Jawad, and was contemporary of the caliphates: Al -Mu'tasim, Al-Wathiq, Al -Mutawakkil, Al -Muntasir, Al-Mosta'in and Al-Moetaz.

-جعفر السجاني:المرجع السابق،ص125.

“In the name of Allah, the Most Gracious, the Most Merciful/O the Mighty, the Glory in his honor, how Mighty the Glorious in his Honor, honor me with your honor and support me with your victory/repel from me with your repelling power, and prevent from me with your preventing power, and make me of the choice of your creation/O the One, the One, O *Samad* (Steadfast)¹”.

A supplication attributed to the Prophet, may Allah bless him and grant him peace, below the previous supplication in four lines as follows:

“In the name of Allah, the Most Gracious, the Most Merciful/ O my way when I am in distress, my hope when I am in calamity, my mate when I am lonely/ my source of richness when I am in need²” .

A talisman attributed to Imam Muhammad bin Al-Hassan bin Ali Al-Mahdi³, below the previous supplication in four lines as follows:

“In the name of God, the Most Gracious, the Most Merciful, O owner of necks, conqueror of parties, opener of ways/ originator of causes, make us a favor we cannot seek / by Muhammad and his good and pure family⁴”.

The decorative shapes contained in the amulet:

Floral and Geometric motifs: Plate(12)

Plant motifs are one of the most important elements of Islamic motifs Where the artist sees a source of beauty in these decorations It has different leaves, flowers and branches, The plant motifs took precedence among the decorations executed on antiques Where it was the most prevalent compared to other decorative formations⁵, case of the amulet Study subject decorated with floral branches and roses resembling the six-pointed star and the tulip flower.

The six-pointed star: plate (13)

The six-pointed star has been known since ancient times and was one of the most important and powerful symbols in the fields of magic and sorcery; it is mistakenly called the Star of David; some called it Solomon's ring. According to the stories inherited in Islamic literature, Allah blessed prophet Suleiman bin Dawood (David) with an amazing ring, by means of which he could subdue the jinn, and the star became a symbol of this ring. It is not surprising that the six-pointed star is found at the entrances of houses. This is due to the mythical and magical meaning that the

¹ - محمد باقر المجلسي: المرجع السابق، ج91، ص363.

² - محمد باقر المجلسي: المرجع السابق، ج91، ص384-385.

³ - Imam Muhammad bin Al-Hassan bin Ali Al-Mahdi, the twelfth of the Shiite Imams. He was born in Samarra on the night of the middle of Sha'ban in 255 AH, and was called the Awaited Mahdi.

- جعفر السجاني: المرجع السابق، ص139.

⁴ - محمد باقر المجلسي: المرجع السابق، ج91، ص365.

⁵ - آلاء احمد حسين: التحف الفضية في الفترة من القرن 12هـ/18م حتي اوائل القرن 14هـ/20م في ضوء مجموعة غير منشورة بمتحف الفن الاسلامي بالقاهرة دراسة اثارية فنية، رسالة ماجستير، كلية الاداب قسم الآثار والحضارة جامعة حلوان، 2019م، ص370.

six-pointed star acquired as a means to protect the house from demons. The six-pointed star has had a magical meaning since ancient times; to the peoples of the ancient East in Palestine, India, Babylon and Egypt it referred to a magical symbol placed on the facades of buildings and temples for protection against envy and the evil eye, and was used in Palestine and Babylon as an amulet since the seventh century AD, and by the beginning of the 13th century AH/19 AD it became a symbol of the Jews. The six-pointed star was found in ancient Egyptian and Chinese inscriptions and in the inscriptions of South American civilizations¹.

The six-pointed star is included in the body of the cylindrical amulet which is decorated with floral branches having leaves in a shape of the six-pointed star, plate (1).

The Tulip Flower: Plate (14)

It is a plant from the lily family, known in Turkish as “*Lalah*”. It has many types and was known by several names, including the Susan "lily". The *Sawsan* "lily" is an Arabized name derived from Greek. This flower had a goddess called Susannah which symbolized power and greatness among the Greeks. The Turks used the tulip flower so much in their decoration on various applied masterpieces in the 11-12 AH / 17-18 AD, especially during the reign of Sultan Ahmed III, who was fond of this flower when he saw it In Europe. He requested its seeds, and the gardens of Istanbul were filled with it to the extent that this era became known as the era of the tulip flower. It has been narrated that there were more than a thousand species of this flower in Istanbul's gardens. The Turks' interest in the tulip flower was not only due to its beauty, but to some religious beliefs. This belief comes from the name of the flower itself, as the word “*Lalah*” consists of the same letters that make up the word “Allah”².

The tulip flower is found in the case of the cylindrical amulet, Plate (1).

History of the Hijab "amulet":

It is likely that this amulet dates back to the Ottoman era due to the presence of the *Lalah* flower "tulip" in the cylindrical case of the amulet, as this flower spread on the decoration of many applied artifacts in the Ottoman era.

This amulet can also be attributed to one of the fighters in the Ottoman era, as amulets and incantations spread in the Ottoman era to the extent that officers in the Ottoman army believed in their usefulness and effect, so they used incantations and amulets for this purpose. Paper amulets were wrapped and placed inside a piece of metal of gold or silver, often cylindrical in shape to be hung to the chest with a chain³. Also in some supplications contained in the scroll, such as:

¹ - عبد الحميد عبدالسلام محمد: المرجع السابق، ص282. / آلاء احمد حسين: المرجع السابق، ص501.

² - سعاد ماهر: الخزف التركي، الجهاز المركزي للكتب الجامعية والمدرسية والرسائل، 1977م، ص77-78. / عائشة عبدالعزيز التهامي: دراسة فنية لشكمية من العصر العثماني بمتحف الفن الاسلامي بالقاهرة، المؤتمر السابع لاتحاد الاثريين العرب القاهرة، 2004م، ص732.

³ - عبد الحميد عبدالسلام محمد: المرجع السابق، ص69.

“To tighten the arm of the possessor of this contract” , and the supplication: “And guard the possessor of this contract and this book with your eyes that never sleep.” , and the supplication: “I ask you to turn away from the possessor of this book all evils and harms, for he is your servant, the son of your servant, and the son of your female servant, save him , O Lord, all evils of : harm , deception, plot, murder, or burning...”

Conclusion:

- 1- The study published and documented, one of the amulets preserved in the Museum of the Egyptian Geographical Society in Cairo.
- 2- The study provided a reading of all the writings on the scroll preserved inside the amulet.
- 3- The study provided an analysis of the contents of the writings contained in the scroll.
- 4- The study provided a dating of the amulet through the decorative arts on it.
- 5- The study showed the diversity of amulets and incantations preserved in the Museum of the Egyptian Geographical Society in Cairo.
- 6- The study clarified the extent of belief in amulets in the Ottoman era, and showed the multiplicity of purposes of the amulets, such as guarding the possessor of the amulet, tightening his arm, diverting evil from him and protecting him from the evils, murder, burning, and others.

Recommendations:

diversity of Islamic art collections at the Museum of the Egyptian Geographical Society, including calligraphic paintings, writing tools, printing templates, amulets, paper incantations, horror bowls "*Taseit Al-Khudah*" , adornments and cosmetics, glass weights, coins, weapon tools, astronomy tools, coffee drinking utensils , smoking tools, lighting tools, door knockers, textiles, wooden artifacts. Therefore, the museum can be promoted and exploited in tourism and tourist guidance.

The study recommends to add the Geographical Society building and its museum to a visit program that includes the historical buildings located on Al-Qasr Al-Aini Street, such as the Egyptian Parliament building which contains the People’s Assembly Museum, that includes collectibles of the development of parliamentary life in Egypt in the modern era, as well as the Egyptian Scientific Complex, especially after moving the parliament to its new headquarters in the new administrative capital, which facilitates exploiting this area in tourism , and also exploiting the government’s plan to develop the Tahrir complex turning it into a luxury hotel building in accordance with international standards, which helps to facilitate employment of this area in tourism.

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Plates:



Plate(1) An amulet "Hijab" its cylindrical case, decorated on the outside with floral branches and roses, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).

(photographed by the researcher)



Plate(2) general view of a paper scroll inside the Previous amulet "Hijab", Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)



Plate(3) The upper part of the previous scroll, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(photographed by the researcher)



Plate(4) Writings of the word O Allah “*Allahom*”:of the previous scroll, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(photographed by the researcher)



Plate(5) Writings of the word “صل علي” of the previous scroll, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(photographed by the researcher)



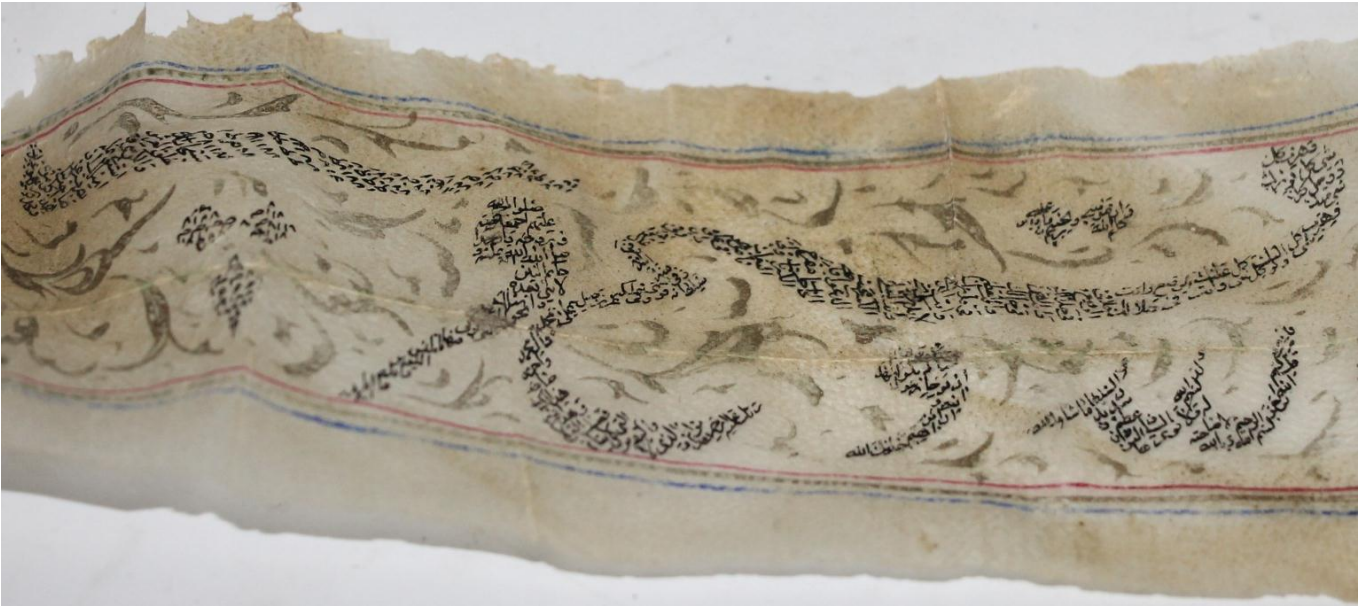
Plate(6) Writings of the word " Muhammad and family of Mohammad" "محمد وآل محمد" of the previous scroll, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(photographed by the researcher)



Plate(8) Writings of the words" victory from Allah" "نصر من الله" of the previous scroll, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(photographed by the researcher)



Plate(9) Writings of the words" and an imminent conquest " "وفتح قريب" of the previous scroll, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(photographed by the researcher)



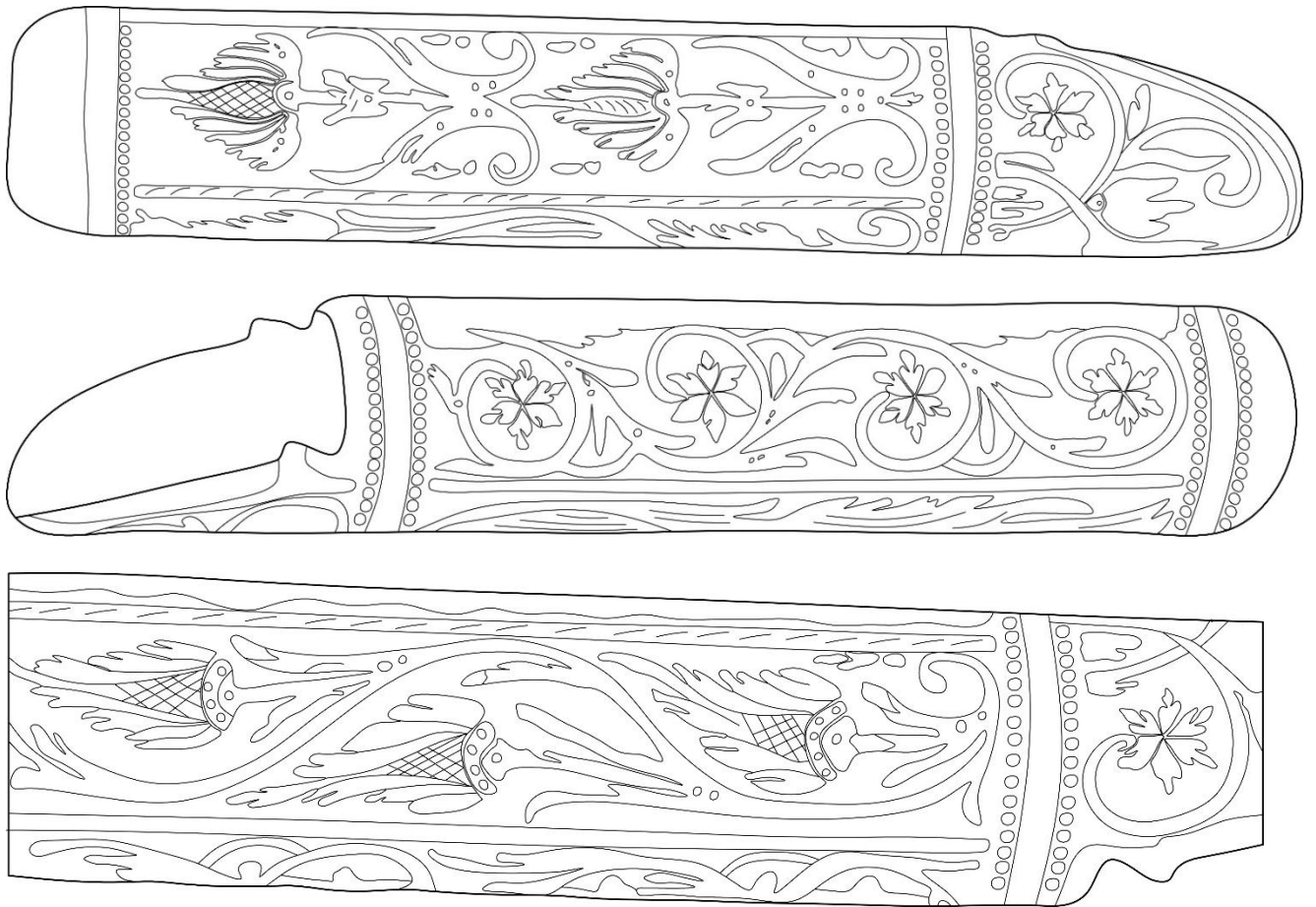
Plate(10) Writings in the lower part of the previous scroll, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(photographed by the researcher)



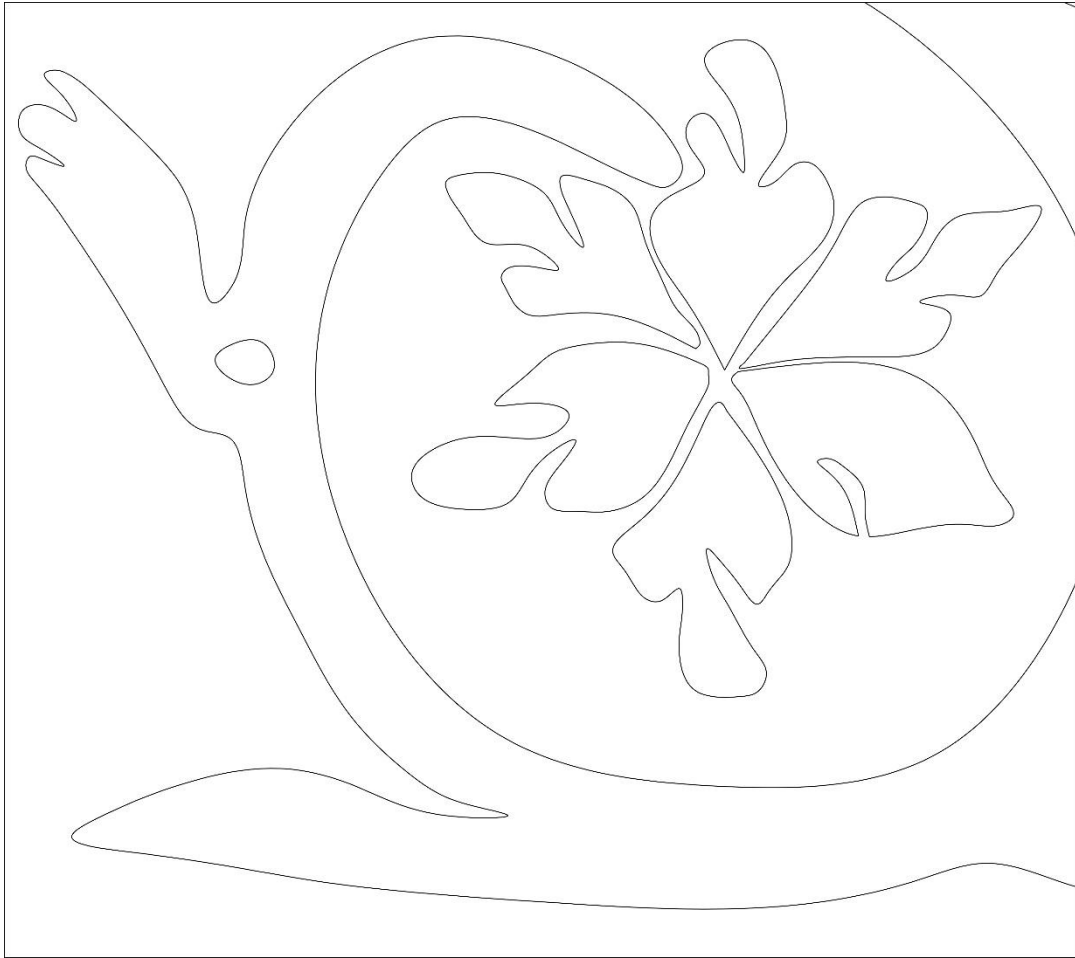
Plate(11) Writings in the lower part of the previous scroll, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(photographed by the researcher)



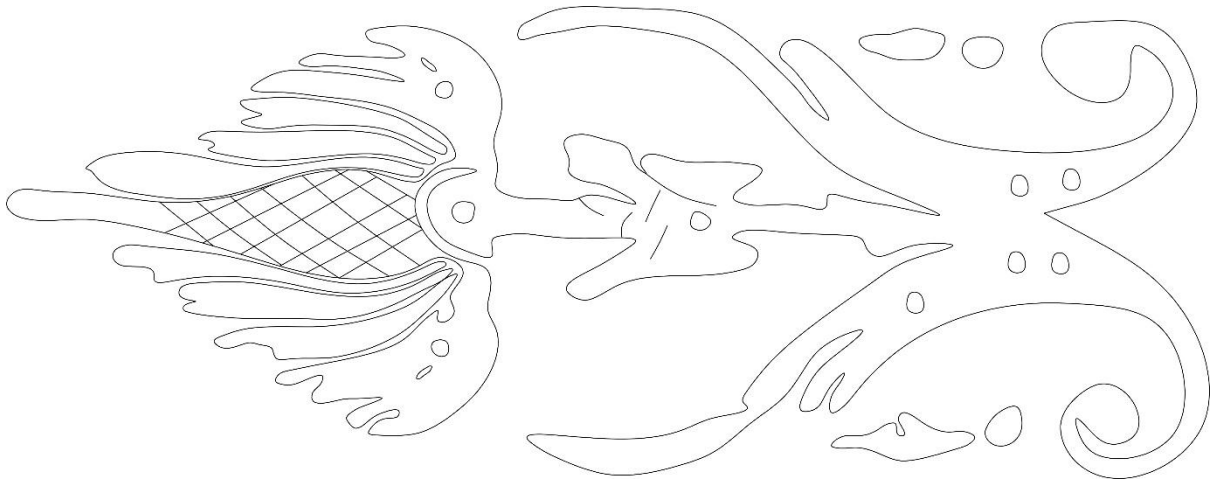
Plate(12) An illustration for the the Floral decoration in the case of the cylindrical amulet, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)



Plate(13) An illustration for the the Floral decoration resembling the six pointed star in the case of the cylindrical amulet, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)



Plate(14) An illustration for the tulip flower in the case of the cylindrical amulet, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)