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Magic Bowls Preserved in the Egyptian Geographical Society Museum in Cairo

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Keywords

Magic bowl
talismans
magical squares
Geographical Society

Abstract

The study focuses on the documented and publication of six magic bowls preserved at the Egyptian Geographical Society Museum in Cairo. The study includes reading the inscriptions on them and analyzing their contents, and showed their diversity which include Quranic verses, supplications, the names of Allah, registration inscriptions, talismanic inscriptions, and magical squares. The study provides a dating of the magic bowls by comparing them with a group of bowls published in a previous study. The study also reveals that some bowls contain the names of diseases believed to be treated by the bowl and some indicate the method of using the bowl. In some cases, the name of the patient for whom the bowl was made can be found on the bowl. Additionally, the study provides an explanation for some of the talismans found on the magic bowls.

Research importance:

The study showed the diversity of magic bowls 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 aims to study and publish six magic bowls preserved in the Museum of the Egyptian Geographical Society in Cairo.

-The study also aims to read the inscriptions contained on it, analyze its contents, and try to date the bowls through comparisons with a collection of bowls published in one of the previous studies.

- The study attempt to interpret some of the talismanic inscriptions contained in the bowls subject of the study.

Research methodology:

In the study, I will follow the descriptive analytical approach by presenting a description of the bowls, 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 confirmed in his order

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 الراجعي:عصر اسماعيل، ج1، ط3، 1982م، دار المعارف، ص74-76.

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

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 Ethnographic 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 museum².

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 Museum³.

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 nation, the Society was keen to collect samples of them before the waves of development destroy them⁴.

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 countryside⁵. 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 history⁶.

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 -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.

³ - محمود النحاس: دليل المتحف الاثنوجرافي للجمعية الجغرافية المصرية، دار الطباعة الحديثة، 1976م، ص4-5 / عثمان خيرت: المتحف الاثنوجرافي للجمعية الجغرافية المصرية، ص69.

⁴ - محمود النحاس: دليل المتحف الاثنوجرافي، ص4.

⁵ - محمود النحاس: دليل المتحف الاثنوجرافي، ص6.

⁶ - محمود النحاس: دليل المتحف الاثنوجرافي، ص4.

Introduction to magic bowls:

Despite the great progress witnessed by the Islamic eras in various types of sciences, especially in the therapeutic and medical fields, and the great interest in the construction of *Bimaristans* (hospitals) and the preparation of doctors who made an important scientific revolution in various medical sciences, the society did not abandon means of folk treatment inherited through generations, such as medication using the magic bowl¹.

The magic bowl is one of the means of folk treatment; they are small utensils with a diameter of between 10, 20 cm, usually connected in the interior by a chain of small pieces of iron known as the keys. It used to be filled with water or water mixed with saffron or milk and left in the open air all night, and in the morning, the patient drinks from it This is repeated for three nights, seven nights, or forty nights until the disease is gone. It was used to heal all ills and diseases. Quranic inscriptions, some human drawings, astronomical horoscopes, some symbols, signs, magic squares, and single letters were inscribed on it. The magic bowl is a link between religion, medicine, magic and astronomy that reflects the extent of belief of the middle ages' peoples in their ability to treat many diseases. Some people think that the origin of using the magic bowl dates back to the Pharaonic era, as a marble utensil was found in the contents of Tutankhamen cemetery; on its rim is inscribed a line of hieroglyphic inscription that includes supplications for the king and an incantation to be mixed with the drink of the king to give him health².

Magic healing bowls were produced in the Islamic world in considerable quantity from at least the twelfth century, though they are not found in the written magical literature. In origin they were probably related in some fashion to pre-Islamic Aramaic magic bowls, even though there are in fact great differences in design and function. The latter are of clay and have spiral inscriptions invoking demons, while the Islamic ones are of metal and noticeably lacking in any reliance upon jinn and demons. While for the most part these bowls are made of metal³.

The museum includes a collection of bowls made of copper and silver. The research will shed light on six models of them.

Descriptive study:

- **The first bowl:** plates (1-5)
- Preservation place: Museum of the Egyptian Geographical Society, Cairo Hall (Customs and Traditions) (showcase No. 33).

¹ خزامي الحوضه/محمد شعلان الطيار:المضامين الرمزية للتراكيب الزخرفية والكتابات المنفذة علي طاسة الخضة واثرها في العلاج النفسي،مجلة الدراسات التاريخية،م38،ع145، 2022م،ص242/237.

² - حسني محمد نوبصر: الطأس السحرية طاسة الخضة ما عليها من كتابات وما تشفيه من امراض،مجلة كلية الآثار جامعة القاهرة، ع1995،6م،ص51/. احمد عبدالرازق احمد:أضواء جديدة علي طاسة الخضة والنقوش المدونة عليها،مركز الدراسات البردية والنقوش،العدد22، 2005م،ص249-254-255-257/عماد عبدالرؤف الرطيل:الطب والعلاج في مصر العثمانية وعهد محمد علي،دار الجمهورية للصحافة،ص152.

³ - Venetia Porter, Liana Saif, and Emilie Savage-Smith, Medieval Islamic Amulets, Talismans, and Magic, A Companion to Islamic Art and Architecture, First Edition. Edited by Finbarr Barry Flood and Gülru Necipog, lu.2017,p547.

- Register number: 2050.
- Dimensions: Diameter 18.5 cm, high 8 cm.
- Raw material: brass
- Date: 17th - 19th century AD.
- Manufacturing method: hammering ,engraving and incision.
- Conservation status: There is erosion at the bottom of the bowl (In need of restoration)

Description:

A brass magic bowl with a circular body, its interior base is engraved with a shape of a hexagonal star, surrounded by a circular inscription stripe which is a repetition of " Allah the Most Gracious" "الله الرحمن", followed by another inscription stripe most of its features¹ have been lost and its remains are read as follows:

"Allah, say Allah is one The Most High, the Great..... "

"الله قل هو الله احد.....العلي العظيم....."

This is followed by another inscription stripe that is a repetition of "Allah, the Most Gracious ", followed by a wide stripe divided into three rectangular *Bukhariyyas*² (a decorative element) to which are connected two ornaments of trefoils on both sides. One of these *Bukhariyyas* is inscribed by Quranic verses from *Surat Al-Ekhlās* executed in high relief in four lines read as follows:

"In the Name of Allāh, the Most Gracious, the Most Merciful/. Say (O Muḥammad H) He is Allāh, (the) One. Allāh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)/ He begets not, nor was He begotten And there is none co-equal or comparable to Him/ Allah the Most Gracious Allah the Most Gracious." plate (4).

"بسم الله الرحمن الرحيم/قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد³/الله الرحمن الله الرحمن"

The other *Bukhariyyas* have inscriptions of four lines which are read as follows:

"Allah the Most Gracious, the Most Gracious / Allah the Most Gracious, the Most Gracious, the Most Gracious / the Most Gracious, Allah, the Most Gracious, the Most Gracious / the Most Gracious, Allah, the Most Gracious, Allah / Allah, The Most Gracious", plate (3).

¹ - There is erosion at the bottom of the bowl which led to the rubbing out of most of that inscription stripe.

² -Bukhariyya:It is a decorative unit with a circular shape, often connected at the top and bottom with two similar ornaments, each of which is a trefoil plant. The Bukhariya might be executed of crushed stone or plaster on walls, or made on the shutters of armored doors in old buildings. Such name is most likely attributed to the Iranian city of Bukhara or the Bukhari neighborhood in Basra, Iraq.

- عاصم رزق:معجم مصطلحات العمارة والفنون الاسلامية،ص33/محمد محمد امين/ليلي علي ابراهيم:المصطلحات المعمارية في الوثائق المملوكية،ص20.

³ - قرآن كريم:سورة الاخلاص،آيات 1-4.

"الله الرحمن الرحمن/الله الرحمن الرحمن/الله الرحمن الرحمن/الله الرحمن الرحمن/الله الرحمن الرحمن"

Inside each vegetal leaf are inscribed single letters as follows: "داد داد", above and below each vegetal leaf is inscribed at the top by: "Allah is my God" "الله ربي" and at the bottom: "Allah is living" "الله حي", plate (5). Between each *Bukhariyya*, there is a circular shape with inscriptions in five lines which are a repetition of "Allah, the Most Gracious, "in each line. This is followed by another inscription stripe that is a repetition of "Allah, the Most Gracious ", This is followed by a wide stripe which includes inscriptions of *Al-Kursi* verse in *thuluth Jali* script in high relief read as follows:

" there is no God except Him the Ever-Living the Sustainer of all existence neither drowsiness nor sleep overtakes Him, To Him belongs whatever is in the heavens/and whatever is on the earth, Who is it that can intercede with Him except by His permission, He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not And He is the Most High, the Most Great Allah Almighty is Truthful." plate (2/38).

" اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ¹ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا² وَهُوَ الْعَلِيُّ الْعَظِيمُ³"

The outside of the bowl body has similar inscriptions of the inside ones.

The second bowl: plates (6-15)

Preservation place: Museum of the Egyptian Geographical Society, Cairo Hall (Customs and Traditions) (showcase No. 33).

Register number: 1762.

Dimensions: Diameter 20.5 cm, high 4.5 cm.

Raw Material: brass.

Decoration: Inscriptions.

Date: 17th - 19th century AD.

Manufacturing method: hammering ,engraving and incision.

Conservation status: good

Description:

A circular magic bowl, with an inner center slightly higher than the bottom. Its outside center is decorated with a hexagonal star having a six-petal rose; the star's

¹ - There is a break in the edge of the bowl at this word in the noble verse.

²-The verse with this written tape was incomplete and ended with the word "حَفْظُهُمَا".

³ - قرآن كريم:سورة البقرة، آية:255.

sides are penetrated with inscriptions of numbers and single letters, followed by an inscription stripe having supplications in *thiluth* script executed in high relief read as follows:

"Oh Allah, heal our bodies, O Allah, preserve our hearing, O Allah, keep our sight, O Allah, we ask you forgiveness and wellness", plate (7).

"اللهم عافنا في ابداننا اللهم عافنا في اسماعنا اللهم عافنا في ابصارنا اللهم نسألك العفو والعافية"

This is followed by an inscription stripe in Kufic script that is a repetition of the majestic name of "Allah", then a stripe of 19 niche "mihrab" shapes; each contains three inscription lines of single numbers and letters, followed by an inscription in *Kufic* script which is a repetition of the *basmala* "in the name of Allah" and some illegible words, then a wide stripe divided into three *Bukhariyyas* connected on both sides with two ornaments of a vegetal leaf; these *Bukhariyyas* are inscribed with *Kufic* inscriptions executed in high relief as follows:

The first *Bukhariyya* includes Quranic inscriptions in eight lines from Surat Al-Zalzala read as follows: plate (8)

"In the Name of Allāh, the Most Gracious, the Most Merciful/When the earth is shaken with/ its (final) earthquake And when the earth throws out its burdens And man will say:/ "What is the matter with it?" That Day it will declare its information (about all that happened over it of good or evil). Because your Lord will inspire it/That Day mankind will proceed in scattered groups that they may be shown their deeds So, whosoever/ does good equal to the weight of an atom (or a small ant) shall see it/And whosoever does evil equal to the weight of an atom (or a small ant) shall see it/ In the Name of Allāh, the Most Gracious, the Most Merciful...../.....".

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ/ إِذَا زُلْزِلَتِ الْأَرْضُ/ زِلْزَالَهَا وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا وَقَالَ الْإِنْسَانُ/ مَا لَهَا يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا/ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ فَمَنْ/ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ/ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ¹/بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ...../.....".

the second *Bukhariyya* includes Quranic inscriptions in eight lines from Surat Al-Nasr and Al-Kafrun read as follows:

"In the Name of Allāh, the Most Gracious, the Most Merciful. When there comes the Help of Allāh/and the conquest And you see that the people enter Allāh's religion (Islām)/ in crowds. So, glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is /the One Who Ever accepts the repentance and Who forgives. In the Name of Allāh, the Most Gracious, the Most Merciful Say "O Al-Kāfirūn (disbelievers in Allāh,)/ I worship not that which you worship Nor will you worship that which/ I worship And I shall not worship that which you are worshipping Nor will you worship /that which I worship To you be your religion, and to me my religion (Islāmic Monotheism) In the Name of Allāh, the Most Gracious, /the Most Merciful.....".

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِذَا جَاءَ نَصْرُ اللَّهِ/ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ/ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ/ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ/ تَوَّابًا¹ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ يَا أَيُّهَا الْكَافِرُونَ/ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا/

¹ - قرآن كريم:سورة الزلزلة،آيات 1-8.

أَعْبُدُ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ/ مَا أَعْبُدُ لَكُمْ دِينِي وَلِي دِينٌ² بِسْمِ اللَّهِ الرَّحْمَنِ
الرحيم.....".

The third *Bukhariyya* includes Quranic inscriptions in eight lines from Surat Al - Ikhlas read as follows:

"In the Name of Allāh, the Most Gracious, the Most Merciful. Say (O Muḥammad H) He is Allāh, (the) One. Allāh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)/ He begets not, nor was He begotten And there is none co-equal or comparable to Him In the Name of Allāh, the Most Gracious,/ the Most Merciful...../.....³".

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ⁴ بِسْمِ اللَّهِ
الرحمن/الرحيم...../.....".

Above and below each vegetal leaf are inscriptions read as follows "He heals me, He heals me"⁵ "فهو يشفيني فهو يشفيني" and some illegible words, between each *Bukhariyya* there is a circular shape inside which are Kufic inscriptions as follows:

The first circle: includes Quranic inscriptions in eight lines from Surat Al-Falaq , plate (9)

"In the Name of Allāh, the Most Gracious,/ the Most Merciful Say: "I seek refuge with (Allāh), the Lord of /the daybreak, From the evil of what He has created And from the evil of/ the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), And from the evil of /those who practise witchcraft when they blow in the knots, And from the evil /of the envier when he envies. In the Name of Allāh,/ the Most Gracious, the Most Merciful...../.....".

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ⁵ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ...../.....".

the second circle: includes Quranic inscriptions in eight lines from Surat Al-Sharh:

"In the Name of Allāh,/ the Most Gracious, the Most Merciful/Have We not opened your breast for you (O Muḥammad) And removed /from you your burden Which weighed down /your back And have We not raised high your fame/Verily, along with every hardship is relief, Verily, along with /every hardship is relief So, when you have finished (your occupation), devote yourself to Allāh's worship./ And to your Lord (Alone) turn (all your) intentions and hopes." plate (10)

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ/ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنكَ وِزْرَكَ الَّذِي أَنقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ/ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا فَإِذَا فَرَغْتَ فَانصَبْ/ وَإِلَىٰ رَبِّكَ فَارْغَب²".

¹ - قرآن كريم:سورة النصر،آيات 1-3.

² - قرآن كريم:سورة الكافرون،آيات 1-6.

³ - The rest of the *Bukhariyya* 's inscriptions are unclear and the researcher could not read them.

⁴ - قرآن كريم:سورة الاخلاص،آيات 1-4.

⁵ - قرآن كريم:سورة الفلق،آيات 1-5.

followed by a an inscription stripe including Quranic verses of Surat Al-Baqara in *Jaly thuluth* script executed in high relief read as follows: , plate (12) .

" there is no God except Him the Ever-Living the Sustainer of all existence neither drowsiness nor sleep overtakes Him, To Him belongs whatever is in the heavens/and whatever is on the earth, Who is it that can intercede with Him except by His permission, He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills.His Kursi extends over the heavens and the earth, and their preservation tires Him not And He is the Most High, There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt (Devil) "

" اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ⁴3 .

The inside of the bowl's body is decorated with the same outside inscription stripes, except for the prominent center of the bowl which is decorated with intertwined vegetal branches surrounded with illegible words, plate (13), above the inscription stripe of Al-Kursi verse there is an inscription stripe in *Kufic* script of the fairest names of Allah executed in high relief read as follows: plate (14).

"Merciful, Beneficent, King, Holy, Peace, Believer, The Dominant, Mighty, Most Powerful, Most High, Creator, Maker, Shaper, Forgiver, The Subduer, Ever Endowing, Sustainer, Ever Opening, Omniscient, Constrictor, Expander, Preserver, The Promoter, Exalter, The Humiliator, The All-Hearing, The All-Seeing, The Judge, The Just, Kind, The Knower, Forbearer, The Great, Most Forgiving , Thankful, The Most High, The Grand, The Guardian, The Best Provider, The Accounter, The Most Majestic, The Generous, The Watchful, The Responder of Prayer, The All-Comprehending, The Wise, The Loving One, The Most Glorious, The Resurrector.....".

"يا رحمن يا رحيم يا ملك يا قدوس يا سلام يا مؤمن يا مهيمن يا عزيز يا جبار يا متكبر يا خالق يا باري يا مصور يا غفار يا قهار يا وهاب يا رزاق يا فتاح يا عليم يا قابض يا باسط يا حافظ يا رافع يا معز يا مدل يا سميع يا بصير يا حكم يا عدل يا لطيف يا خبير يا حلیم يا عظیم يا غفور يا شكور يا علي يا كبير يا حفيظ يا مقيت يا حسيب يا جليل يا كريم يا رقيب يا مجيب يا واسع يا حكيم يا ودود يا مجيد يا باعث.....".

In the edge of the bowl, there is an inscription stripe executed in deep engraving read as follows :

¹ - قرآن كريم:سورة الشرح،آيات 1-8.

² - Inscriptions of the third circle are not clear ; the researcher couldn't read them , plate (11).

³ - The Qur'anic verses in this inscription stripe are incomplete and end with the letters "با" in the word "بالطاغوت", this means Devil.

⁴ - قرآن كريم:سورة البقرة،آيات:255-256.

" in the name of Allah the Most Gracious , the Most Merciful , in the name of Allah the Healer , in the name of Allah the Satisfier , in the name of Allah the Granter of Health, in the name of Allah with his name nothing on earth or in heaven harms , He is the Hearer, the Knower , in the name of Allah the most Gracious the Most Merciful Peace is upon ", plate (15).

"بسم الله الرحمن الرحيم بسم الله الشافي بسم الله الكافي بسم الله المعافي بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم بسم الله الرحمن الرحيم.....وصلي الله علي.....".

The third bowl: plates (16-24)

Preservation place: Museum of the Egyptian Geographical Society, Cairo Hall (Customs and Traditions) (showcase No. 33).

Register number: 414.

Dimensions: Diameter 13 cm, high 4 cm.

Raw Material: silver.

Decoration: Inscriptions ,magic talismans and drawings.

Date: 17th - 19th century AD.

Manufacturing method: hammering ,engraving and incision.

Conservation status: good

Description:

A circular Magic bowl, top of its outside body is decorated with an inscription stripe without punctuations executed by incision read as follows:

"this blessed bowl will benefit, Allah willing, in the bite of the dog, the serpent, the scorpion, difficult birth , colic, and sciatica drink in it three Heal Allah willing, the Most High, may Allah's prayers and peace be upon Muhammad and his family", plates (17-18).

"هذه الطاسة المباركة تنفع انشاء¹ الله تعالى لعضة الكلب اللك²ب و...الحية والعقرب والعسر الولد³ والقولنج⁴ والعرق النساء⁵ يشرب فيها...ثلاث برء¹ بإذن الله تعالى وصلي الله علي محمد واله وسلم".

¹ - So mentioned, and the correct one is: "ان شاء الله"

² -The rabid dog: It means a dog with rabies, which is an infectious disease known as fear of water; its virus is transmitted in saliva through biting from the canine species of humans. Its symptoms include contractions in the muscles of breathing and swallowing, fear of water, madness and other severe disorders in the nervous system.

- مجمع اللغة العربية بالقاهرة:المعجم الوسيط،مكتبة الشروق،ط 2004،م 4،ص794.

³ - It means that the bowl is useful in treating pregnant women with difficult childbirth.

⁴ - A painful intestinal disease in which stool and wind are difficult to pass, caused by colitis.

- المعجم الوسيط،ص767.

⁵ - Sciatica is the sciatic nerve, a nerve that extends from the hip to the heel.

- المعجم الوسيط،ص920.

In the outside of the body, there is an inscription that reads as follows: "Nuri Jahan"¹ "نوري جهان", plate (19), while the inside of the body is inscribed by incomprehensible talismans and inscriptions. It is believed to be useful for snake bites,² executed in high relief style in ten lines as follows: plate (20).

" سارا سارا الي سارا سارا كاوا/بود لو وي لوي بابن باما/ارصنا انا ي نا صلو صلو صلو/كابوصنا موون انلرس/.....الموودلي كاسر صلو صلو/.....كاباو داس.....".

On the left of those talismans there is an inscription of a magic square consisting of nine spaces; each space has a number as follows: "8... 6 /1, 3, 8/7, 3, 9 ", plate (21). Below this square there are intersected circles with some inside numbers, plate (22), below those talismans there is a small circle with some single letters and magic signs, below this circle there is a drawing of a sitting dog , plate (23). On the right side of those talismans there is a drawing of two serpents rolled up on each other, and a drawing of a scorpion³ having eight feet and a long tail, plate (24/43). Above and below the scorpion there are incomprehensible talismans and inscriptions with a magic indication.

The fourth bowl⁴: plates (25-29)

Preservation place: Museum of the Egyptian Geographical Society, Cairo Hall (Customs and Traditions) (showcase No. 33).

Register number: 027.

Dimensions: Diameter 12 cm, high 3 cm.

Raw Material: brass.

Decoration: Inscriptions ,magic talismans and drawings.

Date: 17th - 19th century AD.

Manufacturing method: hammering ,engraving and incision.

Conservation status: good

Description:

A circular magic bowl, top of its outside body is decorated by an inscription stripe executed by incision read as follows: plate (26/39)

"This blessed *sahfa* (bowl)is engraved in good fortune for dystocia, sting of scorpion, bite of dogs and reptiles, colic, horse, lactation.....".

¹ - it means that the patient must drink from it for three nights until he recovers, God willing.

² - For this talisman, see the analytical study.

³ - For scorpion, snake, and dog drawings, see the analytical study.

⁴ - This bowl was published in one of the previous studies, but this study did not read the inscription tape on the body of the bowl from the outside, nor the writings on the body of the bowl from the inside.

- هبة الله محمد فتحي حسن:الفنون الشعبية في مصر الاسلامية،رسالة ماجستير،كلية الآثار جامعة القاهرة،1983م،ص108.

تُقشَّت هذه الصَّحفة¹ المباركة في طالع سعيد مبارك لعسر الولد وللسعة العُرب ولعُضت² الكلب الكلب والدبابات³ وللقولنج وللفرس المغلة⁴ وللتوابع ."

while the inside of the bowl has inscriptions executed in high relief in four lines read as follows (27)

"In the name of Allah, the Most Gracious, the Most Merciful, When the heaven shall be split asunder, And listen to and obey its Lord — and it must do so. And when the earth shall be stretched forth, And shall cast out all that was in it and /so The pregnant woman receives the fetus is safe, Allah willing and Allah bring you forth, Verily, along with every hardship is relief, / Verily, along with every hardship is relief,colic"

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِذَا السَّمَاءُ انشَقَّتْ وَأَذِنَتْ لِرَبِّهَا وَحَقَّتْ وَإِذَا الْأَرْضُ مُدَّتْ وَأَلْقَتْ مَا فِيهَا⁵. /لذلك تلقي الحامل الجنين سالماً بأذن الله والله يخرجكم اخرجاً ان مع العسر يسراً/ان مع العسر يسراً.....القولنج.....".

There is also an inscription of incomprehensible magic talismans and inscriptions executed in high relief in eight lines as follows: plate (28).

" سارا سارا الي سارا سارا كابا/نور نور ونريا/ارصا ا صاد ناظر/كاظر صاد نور/اسركا صا طو/...../...../حسن بن نافع⁶."

On the left of these talismans there is an inscription of a magic square consisting of nine spaces ; each space has a number as follows: "5,3,6/1, 3, 1/7 , 6, 6 " , this square is topped by two hexagonal stars, on the right of the talismans there is another magic square as follows:"3,1,6/7,7,3/3,1,8 " , and on the left of the left square, there are two intersected circles with inside incomprehensible inscriptions in *Kufic* script , on the left of these two circles there is an inscription of A talisman similar to the talisman of God's Greatest Name⁷, which is a six-pointed star followed by vertical lines, followed followed by a ladder-like shape, followed by another six-pointed star, then the letter "waw", and some magic talismans in a circular shape (29), and in the center of the bowl there is a drawing of a scorpion and a dog⁸.

¹ - Sahfa : a dish for food. المعجم الوسيط:ص508.

² - It is so mentioned in the bowl.

³ - It means that the bowl is useful in keeping reptiles away.

- احمد عبدالرازق احمد:أضواء جديدة علي طاسة الخضة،ص250

⁴ - It means that the bowl is useful for lactation for Breastfeeding mother.

- احمد عبدالرازق احمد:أضواء جديدة علي طاسة الخضة،ص249/ محمد شعلان الطيار:المضامين الرمزية للتراكيب الزخرفية

والكتابات المنفذة علي طاسة الخضة،ص264

⁵ - قرآن كريم:سورة الانشقاق،آيات:1-4.

⁶ - Hassan Ibn Nafeh may be the name of the one for whom the bowl was made.

⁷ - For the talisman of God's Greatest Name, see the analytical study.

⁸ - One of the previous studies incorrectly mentioned that in the center of the bowl there is a drawing of of two fish, and what is correct is what we mentioned. See:

- هبة الله محمد فتحي حسن:الفنون الشعبية في مصر الاسلامية،ص108.

<u>The fifth bowl:</u>	plates (30-32)
<u>Preservation place:</u>	Museum of the Egyptian Geographical Society, Cairo Hall (Customs and Traditions) (showcase No. 33).
<u>Register number:</u>	c4-0.
<u>Dimensions:</u>	Diameter 21 cm, high 5 cm.
<u>Raw Material:</u>	brass.
<u>Decoration:</u>	Inscriptions.
<u>Date:</u>	17th - 19th century AD.
<u>Manufacturing method:</u>	hammering ,engraving and incision.
<u>Conservation status:</u>	good

Description:

A circular magic bowl, its inside center is higher than its bottom in a conical way, spacious in the bottom and gradually narrowing towards the top. Its center is decorated with a hexagonal star, followed by a stripe consisting of 13 niche "*mehrab*" shapes; each shape contains three lines of numbers and signs. This is followed by an inscription stripe in the *thuluth* script which is a repetition of:

"Oh Allah, heal us in " "اللهم عافنا في" executed in high relief, plate (31/40), followed by a stripe containing 25 niche "*mehrab*" shapes; each shape has three lines of numbers and signs , followed by a wide stripe divided into six *Bukhariyy*s; to their both sides are connected two ornaments of a vegetal leaf , the *Bukhariyy*s have inscriptions in five lines of numbers and signs , then an inscription in *thuluth* script that is a repetition of "Oh Allah, heal us " executed in high relief, plate (32), followed by an inscription stripe in *Kufic* script that is a repetition of the majestic word Allah .

The outside of the bowl's body contains the same inside inscriptions except for the center which does not contain a hexagonal star , but has numbers and signs such as those on the *Bukhariyy*s and niche "*mehrab*" shapes .

<u>The sixth bowl:</u>	plates (33-37)
<u>Preservation place:</u>	Museum of the Egyptian Geographical Society, Cairo Hall (Customs and Traditions) (showcase No. 33).
<u>Register number:</u>	1763.
<u>Dimensions:</u>	Diameter 15 cm, high 5 cm.
<u>Raw Material:</u>	brass.
<u>Decoration:</u>	Inscriptions.
<u>Date:</u>	17th - 19th century AD.
<u>Manufacturing method:</u>	hammering ,engraving and incision.
<u>Conservation status:</u>	good

Description:

A circular magic bowl, its inside center is higher than its bottom in a conical way, spacious in the bottom and gradually narrowing towards the top. Its outside body is decorated by ten circular shapes that contain Quranic verses executed by incision read as follows:

The first circle:

"All praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists)/ The Most Gracious, the Most Merciful/The Only Owner of the Day of Recompense/You (Alone) we worship"

" الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ / الرَّحْمَنِ الرَّحِيمِ / مَالِكِ يَوْمِ الدِّينِ / إِيَّاكَ نَعْبُدُ ."

Between the first circle and the second circle:

From below: "and""و"

from above: You (Alone)" إِيَّاكَ "

the Second Circle:

"we ask for help (for each and everything) Guide us to the/ Straight Way The Way /of those on whom You have bestowed Your Grace/, not (the way) "

" نَسْتَعِينُ اهْدِنَا الصِّرَاطَ¹ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ."

Between the second and third circle from above:

"of those who earned Your Anger" الْمَغْضُوبِ "

Third Circle:

"nor of those who went astray, In the Name /of Allāh, the Most Gracious, the Most Merciful."

" عَلَيْهِمْ وَلَا الضَّالِّينَ² بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ."

Fourth Circle:

"...../.....In the Name of /Allāh, the Most Gracious, the Most Merciful/When there comes the Help of Allāh".

"...../.....بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ / إِذَا جَاءَ نَصْرُ اللَّهِ ."

Between the fourth and fifth circle:

From below: "and""و"

from above: " the conquest and you see " الْفَتْحُ وَرَأَيْتَ "

¹-The word "الصراط" mentioned like this, with the letters "الصرا" in the upper line and the letter "ط" in the second line.

² - قرآن كريم:سورة الفاتحة،آيات 1-7.

Fifth Circle:

"that the people enter Allāh's religion (Islām) in crowds So, glorify the Praises of your Lord, and ask His Forgiveness Verily"

" النَّاسَ يَدْخُلُونَ / فِي دِينِ اللَّهِ / أَفْوَاجًا فَسَبِّحْ / بِحَمْدِ رَبِّكَ / وَاسْتَغْفِرْهُ ."

Between the fifth and sixth circle:

From below: He is " إِنَّهُ "

from above: "the One Who Ever accepts the repentance and Who forgives

"كَانَ تَوَّابًا"¹ . "

Sixth Circle:

"In the Name of Allāh, the Most Gracious, /the Most Merciful. Say (O Muḥammad H): He is/ Allāh, (the) One. Allāh / the Self-Sufficient Master, Whom all creatures need He begets not,/ nor was He begotten And there is none."

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ / اللَّهُ أَحَدٌ / اللَّهُ الصَّمَدُ لَمْ يَلِدْ / وَ لَمْ يُولَدْ / وَ لَمْ يَكُنْ ."

Between the sixth and seventh circle:

From below: "to Him"" لهُ "

from above: "co-equal or comparable" " كُفُورًا "

Seventh Circle:

"In the Name of/ Allāh, the Most Gracious, the Most Merciful/Say: I seek refuge with (Allāh) the Lord of/ mankind The King of /mankind God"

"أَحَدٌ² بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ / قُلْ أَعُوذُ بِرَبِّ / النَّاسِ مَلِكِ / النَّاسِ إِلَهٍ ."

Between the seventh and eighth circle:

from above: "of mankind From" " النَّاسِ مِنْ "

From below: "the evil" " شَرًّا "

Eighth Circle:

"of the whisperer/who withdraws Who /whispers in/the breasts of mankind/Of jinn."

"الْوَسْوَاسِ / الْخَنَّاسِ / الَّذِي / يُؤَسْوِسُ فِي / صُدُورِ النَّاسِ / مِنَ الْجِنَّةِ ."

Between the eighth and ninth circle:

From below: " and" " وَ "

from above: "men" " النَّاسِ"¹ "

¹ - قرآن كريم:سورة النصر، آيات 1-3.

² - قرآن كريم:سورة الاخلاص، آيات 1-4.

The ninth circle: plate(34/42)

"In the Name of Allāh,/ the Most Gracious, the Most Merciful/Say: I seek refuge with (Allāh), the Lord of/the daybreak From the evil of/ what He has created"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ / قُلْ أَعُوذُ بِرَبِّ / الْفَلَقِ مِنْ شَرِّ / مَا خَلَقَ."

Between the ninth and tenth circle:

From below: " and from " " وَمِنْ "

from above:"the evil of the darkening (night) as it/ comes with its darkness

" شَرِّ غَاسِقٍ إِذَا وَقَبَ ."

The tenth circle:

"And from the evil of those who practise witchcraft/ when they blow in the knots,/ And from the evil of the envier /when he envies In the Name of /Allāh"

" وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ / وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ² بِسْمِ اللَّهِ ."

Between the tenth and first circle:

From below: " In the Name of Allāh " " بِسْمِ اللَّهِ "

from above: " the Most Gracious, the Most Merciful " " الرَّحْمَنِ الرَّحِيمِ "

The edge of the bowl is also decorated with an inscription stripe executed in high relief containing Quranic verses from Surat Yassin read as follows: plate(35/41)

"Yā-Sīn By the Qur'ān, full of wisdom Truly, you (O Muḥammad) are one of the Messengers, On a Straight Path sent down by the All-Mighty, the Most Merciful, In order that you may warn a people whose forefathers were not warned, so they are heedless Indeed, the Word (of punishment) has proved true."

" يَس وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ لِنُنذِرَ قَوْمًا مَا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ لَقَدْ حَقَّ الْقَوْلُ³ ."

while the inside bottom of the bowl is decorated with an inscription stripe containing Quranic verses from Surat Al-Isra read as follows: plate (36)

"And say: "Truth (i.e. Islāmic Monotheism or this Qur'ān or Jihād against polytheists) has come and Bāṭil (falsehood, i.e. Satan or polytheism) has vanished. Surely Bāṭil is ever bound to vanish." And We send down of the Qur'ān that which is a healing and mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the Zālimūn (polytheists and wrong-doers) nothing but loss".

¹ - قرآن كريم:سورة الناس،آيات 1-6.

² - قرآن كريم:سورة الفلق،آيات 1-5.

³ - قرآن كريم:سورة يس،آيات 1-7.

" وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا¹."

and the inside body of the bowl is decorated with circles having inside inscriptions of Quranic verses as follows², plate (37).

The first circle:

"And put forward to them /a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antākiya)],/ when there came Messengers to them./ When We sent to them /two Messengers, they denied them both."

" وَاصْرِبْ لَهُمْ/ مَثَلًا أَصْحَابَ الْقَرْيَةِ/ إِذْ جَاءَهَا الْمُرْسَلُونَ/ إِذْ أَرْسَلْنَا إِلَيْهِمُ/ اثْنَيْنِ فَكَذَّبُوهُمَا"

Second Circle:

"so We reinforced them with a third,/ and they said: Verily, we have been sent to you as Messengers They (people of the town) said: "You are only human beings/like ourselves, and the Most Gracious (Allāh) has revealed/ nothing. You are /only telling lies The Messengers said: Our Lord/ knows that we have been sent as Messengers to you".

" فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ."

Third Circle:

"And our duty is only /to convey plainly (the Message)/ They (people) said: "For us,/ we see an evil omen from you: if /you cease not".

" وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ قَالُوا إِنَّا/ تَطَيَّرْنَا بِكُمْ لَئِن/ لَمْ نَتَّخِذْهُمَا"

Fourth Circle:

"we will surely stone you, and a painful torment will touch you from us./ They (Messengers) said: "Your evil omens be with you! (Do you/call it "evil omen") because you are admonished? Nay, but you are a people/Musrifūn (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh) And there came/ a man running from the farthest part of the town./ He said: "O my people".

" لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ/ قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِن/ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ وَجَاءَ/ مِنْ أَقْصَى الْمَدِينَةِ/ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ."

Fifth Circle:

"Obey the Messengers/Obey those who /ask no wages of you (for themselves), and who are/ rightly guided And/ why should I not worship".

¹ - قرآن كريم:سورة الاسراء،آيات 81-82.

² -The rest of circles are not clear, the researcher could not read them, and they might be the completion of some verses of Surat Yassin.

" اتَّبِعُوا الْمُرْسَلِينَ / اتَّبِعُوا مَنْ لَا/ يَسْأَلُكُمْ أَجْرًا وَهُمْ/ مُهْتَدُونَ وَمَا/ لِي لَا أَعْبُدُ"¹.

Sixth Circle:

"It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people /knew That my Lord (Allāh) has forgiven me,/ and made me of /the honoured ones And/ We sent not against his people/ after him a host from the heaven".

" قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي/ يَعْلَمُونَ بِمَا غَفَرَ لِي/ رَبِّي وَجَعَلَنِي مِنَ/ الْمُكْرَمِينَ وَمَا/ أَنْزَلْنَا عَلَى قَوْمِهِ/ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ".

Seventh Circle:

"nor was it needful for Us to send (such a thing)/ It was/ but one Ṣaiḥah (shout) /and lo! they (all) were still/ (silent, dead, destroyed) ".

" وَمَا كُنَّا مُنْزِلِينَ/ إِنْ كَانَتْ/ إِلَّا صَيْحَةً/ وَاحِدَةً فَإِذَا هُمْ/ خَامِدُونَ".

Eighth Circle:

"Alas for mankind! There never came a Messenger to them but/ they used to mock at him/Do they not see how many of the generations We have destroyed before them? /Verily, they /will not return to them/And surely, all everyone of them will be brought before Us".

" يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا/ كَانُوا بِهِ يَسْتَهْزِئُونَ/ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ/ مِنَ الْقُرُونِ أَنَّهُمْ/ إِلَيْهِمْ لَا يَرْجِعُونَ/ وَإِنْ كُلُّ لَمَّا جَمِيعٍ لَدَيْنَا مُحْضَرُونَ"^{2,3}.

Analytical study:

By examining the magic bowls, the subject of the study, it was found that five of them were made of brass and one of silver.

Copper:

Copper is a metal that is not found pure in nature and is often extracted by industrial methods from its ores. However, it is the oldest metal known to man; this may be due to its distinctive color, ease of extraction from its ores, and that it is malleable and formable. It was used in Egypt since the Badari period and in the pre-dynastic era. It was widely used in Ottoman metal pots and utensils. Copper is found in Egypt in Sinai Peninsula in the cave and Serabit Al-Khadem. There are three types of copper: yellow, red and golden, the most famous of which are the red and the yellow (brass)⁴.

¹ - قرآن كريم:سورة يس، آيات 13-22.

² - قرآن كريم:سورة يس، آيات 26-32.

³ - The rest of the circles are not clear, and the researcher was unable to read them, and it is possible that they are the completion of some verses of Surat Ya-Sin.

⁴ - ناصر بن علي بن عيضة الحارثي:تحف الاواني والادوات المعدنية في العصر العثماني دراسة فنية حضارية،رسالة دكتوراه كلية الشريعة والدراسات الاسلامية،جامعة ام القرى،المملكة العربية السعودية،1989م،ص17، 19/ محمد عبدالرحمن فهمي:القولب والطابع

Silver:

Silver is one of the valuable metals that directly comes next after gold; it has characteristics that made it used in various purposes. Perhaps the most important of these characteristics is its silver color that doesn't get dark; in addition, it is malleable, ductile, and not unaffected by air and water. This raw material is found in nature in a form of pure or impure metal. In the first case, silver is a pure form of needle-shaped crystals, while in the second case, silver is found in gold in different proportions, it is also found in silver sulfide and chloride, and in very small proportions in lead and nickel ores. The use of silver in metal utensils increased in Egypt at the end of the Ottoman era¹.

The scripts contained on the bowls of the subject of the study:**The Thuluth script:**

It is called the *Thuluth* because it is written with a pen having a tip sharpened to a width equal to one-third of the pen with which the *Jali* script is written. The *Thuluth* is considered the origin of Arabic scripts due to its beauty and control over the other scripts. It was the main source of many types of Arabic scripts².

The calligrapher Ibn Muqla (272-328 AH) is considered the architect of the *thuluth* letters, as he codified and designed them by making them proportions and scales that calligraphers followed. Ibn al-Bawab, who died in 423 AH/1032 AD had a prominent role in developing the *thuluth* script, along with other scripts. In the Mamluk era, the name "*thuluth*" was mentioned by Al-Libi, who was one of the famous calligraphers of Al-Ghory, the last of the Mamluk sultans, by the name "*Jalil al-thuluth*" and the "normal *thuluth*". In the Ottoman era, the *thuluth* reached the peak of its aesthetics, whether in terms of the proportions of letters, their scales, the beauty of their images, or in terms of the splendor of the calligraphic formations which the *thuluth*'s calligraphers created with this pen, such as paintings, pieces of art, patchworks, *Amshoq*, ornaments and other masterpieces of the Turkish school in the art of Arabic calligraphy. The Ottoman sources called the *thuluth* the *thuluth Jali* or *Jali thuluth*³.

The *thuluth* script is illustrated on the first bowl, plates (2), the second bowl, plates (7/12/13), and the fifth bowl, plates (31-32).

The Kufic script:

The Kufic, the first type of Arabic scripts, spread and gained prominence at the hands of tribes from the people of Al-Hira and Al-Anbar, in the city of Kufa, which was built during the caliphate of Al-Faruq Omar Ibn Al-Khattab (17 AH/638 AD). As for the origin of its name, there are sayings and opinions, including that it was called Kufic in relation to the city of Kufa in which it was developed. In fact, the origin of

الاسلامية من القرن الاول الهجري حتي نهاية العصر العثماني في ضوء مجموعة متحف الفن الاسلامي بالقاهرة دراسة اثرية فنية، رسالة دكتوراه، كلية الآثار جامعة القاهرة، 2000م، ص90.

¹ ناصر بن علي بن عيضة الحارثي: تحف الاواني والادوات المعدنية، ص20/ عبد الحميد عبدالسلام محمد: مجموعة التمام والاحجية، ص23.

² - وليد سيد حسنين محمد: فن الخط العربي بالمدرسة العثمانية، الهيئة المصرية العامة للكتاب، 2015م، ص32.

³ - محمد بيومي مذكور: دراسة اثرية فنية للوحات الحلية النبوية في فن الخط العربي مجموعة دار الكتب المصرية، مجلة الاتحاد العام للآثار بين العرب، ع12، 2011م، ص159.

the Kufic script has nothing to do with the city of Kufa, as it was established during the era of Caliph Omar, while this script appeared about a hundred years before this era, but this name prevailed and was used to call all scripts that tend to squaring and geometry¹.

The Kufic is the oldest of scripts in which the Arabic alphabet is written; it is the origin of the six scripts known as the Six Pens. Habib Effendi, the author of the Book of Calligraphy and Calligraphers, states that the six scripts were derived from the Kufic script, and that is why it is called the mother of scripts. The Kufic is a geometrical script in its nature, and is characterized in all its types with erection and extension, and is dominated by solidity and tendency to squaring. The Kufic script at the beginning of Islam was dominated by squaring and solidity, was widespread in all Islamic countries, and was used in writing on religious buildings. The Kufic script continued its development movement in the second or third century AH and became the main style for writing the Holy Qur'an. In light of the movement of developing Arabic calligraphy that began in the Umayyad era and continued in the Abbasid era, the Kufic script developed and its types varied until they reached seventy, including: The geometric square Kufic ,The leafy Kufic and The floriated Kufic ².

The Kufic script appears on the second bowl, plates (8-11/14).

Ruq'a script:

It is one of the innovations of the Turks. It originated first in the sultan's Court. It was widely used in ijaza writings and in the signatures of calligraphers on their works. Therefore, it was known as ijaza script in the Ottoman school. It was also used in daily correspondence and government departments among the Ottoman Turks, and it had different styles, In the nineteenth century AD, the Turkish calligrapher Mehmet Ezzat Effendi set the rules for the ruq'a script, and this line spread in the Arab countries, and it is characterized by the fact that its letters are short and adjoining, and some of its letters are dominated by obliteration³.

The ruq'a script appears on the third and fourth bowl, plates (17/18/26)

Contents of the writings on the bowls subject of the study:

Quranic verses:

Allah Almighty sent down His Holy Book with eternal miracles for humanity, including not only the miracle of healing spiritual and psychological diseases and healing of hearts, but also external and physical diseases. Al-Boni says, "You must know, may Allah help me and you to obey Him, that understanding the secret of His saying, "We send down from the Qur'an that which is healing and mercy⁴," entails a cure for the outward appearances of the bodies and a cure for hearts. Indeed, the Holy Qur'an is an antidote for healing and medicine, and provides protection from magic and the devil⁵.

¹ - وليد سيد حسنين محمد: فن الخط العربي المدرسة العثمانية، ص 26/19-27.

² - وليد سيد حسنين محمد: فن الخط العربي المدرسة العثمانية، ص 27-29/حبيب الله فضائلي: اطلس الخط والخطوط، ص 111/151/188.

³ - وليد سيد حسنين محمد: فن الخط العربي المدرسة العثمانية، ص 64.

⁴ - قرآن كريم: سورة الاسراء ايه 82.

⁵ عبد الحميد عبدالسلام محمد عبدالرحمن: مجموعة التمام والاحجية، ص 86/87.

- " Sūrat Al-Baqarah Verse 255 ".

(Al-Kursi verse is the greatest verse in the Qur'an, it is a guard for whoever reads it, wards off the evil of everything, and prevents entry of demons and witchcraft into homes. It is a talisman against the evil eye, cures diseases, has a great effect in controlling the human soul and repelling the devils from the soul and the epileptic, and is one of the verses of protection¹. Al-Kursi verse is executed in the first bowl (plate 2/38)

- " Sūrat Al-Baqarah Verses 255/256 " .

its mentioned on the second bowl, plate (12).

- " Sūrat Al-Ikhlāṣ Verses 1-4 . "

(Sūrat Al-Ikhlāṣ has a great status in the hearts of Muslims; scholars state that it has a great virtue. Thanks to it, a person is satisfied of everything and it removes poverty from him. It is used to protect one against envy, the evil eye, and it nullifies magic². Sūrat Al-Ikhlāṣ is executed in the first bowl, plate 4, and the sixth bowl).

- " Sūrat Az-Zalzalah Verses 1-8" .

(its mentioned on the second bowl, plate 12)

- " Sūrat An-Naṣr Verses 1-3" .

(Among the properties and benefits associated with Sūrat Al-Naṣr is that it is written to increase good, used as an incantation in Islamic amulets and to facilitate childbirth³. Sūrat Al-Naṣr is executed in the second and sixth bowls)

- "Sūrat Al-Kāfirūn Verses 1-6"

(its mentioned on the second bowl)

- " Sūrat Al-Falaq Verses 1-5." .

(its mentioned on the second bowl, plate 9 and the sixth bowl ,Plate 34/42)

- " Sūrat An-Nās Verses 1-6" .

(Scholars state that Sūrat An-Nas and Al-Falaq are among the greatest means that protect man against magic, and that they were sent down to combat witchcraft, envy and demons⁴. Sūrat An-Nas is executed in the sixth bowl)

- " Sūrat Ash-Sharḥ Verses 1-8." .

(its mentioned on the second bowl plate 10)

- " Sūrat Al-Inshiqāq Verses 1-4 " .

¹ - عبد الحميد عبدالسلام محمد عبدالرحمن: مجموعة التمانم والاحجية، ص 103-105.

² عبد الحميد عبدالسلام محمد عبدالرحمن: مجموعة التمانم والاحجية، ص 94.

³ عبد الحميد عبدالسلام محمد عبدالرحمن: مجموعة التمانم والاحجية، ص 93.

⁴ - عبد الحميد عبدالسلام محمد عبدالرحمن: مجموعة التمانم والاحجية، ص 96.

(its mentioned on the fourth bowl plate 27)

- " Sūrat Al-Fātiḥah Verses 1-7."

(Sūrat Al-Fatihah has a great status in the hearts of Muslims; it prevents Satan from entering homes. It is called the healing and protective chapter, and is one of the Qur'anic means of protection to ward off envy and the evil eye¹. Sūrat Al-Fatihah is executed in the sixth bowl).

- " Sūrat Yā-Sīn Verses 1-7."

(It is believed that whoever writes Sūrat Yā-Sīn seven times on a bowl having rose water and saffron and drinks it seven consecutive nights he would be deemed great for people, and whoever hangs it on his body Allah protects him from envy, evil eye, jinn and aches. It benefits the nursing woman and heals the fevered person². Sūrat Yā-Sīn is executed in the sixth bowl, plate 35/41).

- " Sūrat Yā-Sīn Verses 13-22."

(its mentioned on the sixth bowl, plate 37)

- " Sūrat Yā-Sīn Verses 26-32."

(its mentioned on the sixth bowl)

- "Sūrat Al-Isrā' Verses 81-82"

(Scholars and commentators state that this is one of the healing verses, as it is useful in treating envy, ailments, pains, and diseases, also in undoing magic knots, and protecting children from the evil eye. It is written in the Islamic amulets to treat envy³. This verse is executed in the sixth bowl, plate 36).

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 needs⁴. The supplications are mentioned in the bowls as follows:

- "in the name of Allah the Healer , in the name of Allah the Satisfier , in the name of Allah the Granter of Health, in the name of Allah with his name nothing on earth or in heaven harms , He is the Hearer, the Knower"

(Scholars and commentators state that these phrases are among the supplications that are traditionally used by those who seek healing and well-being from all diseases and adversities, and are among the amulets of the seven Solomon covenants. Also the name of Allah "the Sufficient" nobody ever mentions it while wishing something

¹ عبد الحميد عبدالسلام محمد عبدالرحمن: مجموعة التمانم والاحجية، ص 88.

² عبد الحميد عبدالسلام محمد عبدالرحمن: مجموعة التمانم والاحجية، ص 118.

³ - عبد الحميد عبدالسلام محمد: مجموعة التمانم والاحجية، ص 118.

⁴ - عبد الحميد عبدالسلام محمد: مجموعة التمانم والاحجية، ص 136.

except that Allah Almighty provides it to him¹. its mentioned on the second bowl,plate 15)

-"Oh Allah, heal our bodies, O Allah, preserve our hearing, O Allah, keep our sight, O Allah, we ask you forgiveness and wellness"

(its mentioned on the second bowl,plate 7)

-"Oh Allah, heal us in "

(its mentioned on the Fifth bowl,plates 31/32/40)

-"He heals me, He heals me"

(its mentioned on the second bowl,plates 10)

The fairest names of Allah:

Scholars have pointed out that the Fairest Names of Allah are among the greatest reasons for answering supplications and resolving calamities. The Prophet, may Allah's prayers and peace be upon him, used to ask Allah by the Fairest Names and beseech Him by them, through them supplication is responded. They are one of the means of healing and protecting man from all harm, thanks to them needs are met. The Fairest Names of Allah are written in honor of victory over enemies in wars, whoever takes them a shield, Allah protects him from all harm, by them every supplicant is responded. The Fairest Names of Allah have the highest qualities that are appropriate for every situation, so whoever wants sustenance uses the name "The Provider", and whoever wants healing uses the name "The Healer", and so on².

The Egyptian believes that if he writes down the Fairest Names of Allah on a piece of paper and carries it in an amulet over his chest, the attributes of the Most Merciful provides good for him. Likewise, writing the Fairest Names on any object in a home wards off misfortune, plague, all deadly diseases, the envious eye, fire, destruction and magic³.

(its mentioned on the second bowl,plates 14)

Recording inscriptions:

-(this blessed bowl will benefit, Allah willing, in the bite of the dog, the serpent, the scorpion, difficult birth, colic, and sciatica drink in it three Heal Allah willing, the Most High, may Allah's prayers and peace be upon Muhammad and his family): mentioned on the third bowl,plates(17-18).

- (This blessed *sahfa* (bowl)is engraved in good fortune for dystocia, sting of scorpion, bite of dogs and reptiles, colic, horse, lactation.....): mentioned on the fourth bowl,plate(26/39).

¹ عبدالحميد عبدالسلام محمد:مجموعة التمانم والاحجية،ص148.

² عبدالحميد عبدالسلام محمد:مجموعة التمانم والاحجية،ص145-146.

³ - إدوارد وليم لاين:عادات المصريين المحدثين وتقاليدهم،ترجمة سهير دسوم،مكتبة مدبولي،ط2، 1999م، ص255.

Talismans:

Talismans are inscriptions engraved on lobes and stones at certain times under certain conditions to bring about the spirituality of the planets that are effective in influence so that this process achieves a specific goal that the observer aims at, good or bad. The work of talismans requires several conditions, most important of which are the appropriate image, the appropriate stone, the appropriate time, and the spiritual power. The talismans must include an image, an inscription, or a literal or digital writing, whether the observations are on metals, engraved on stones, or drawn on papers. At the beginning, the talismans in their early ages included the image only, and then developed and became associated with letters, words and sentences that express the desired purpose of the talisman¹.

They are written inscriptions in an incomprehensible language that is difficult to interpret. They include magic powers when reciting them they bring good luck and ward off evil; their interpretation requires a person proficient in the science of talismans and magic².

In the book "Big Life of the Animal" by Al-Damiri, is mentioned a talisman that is believed to be useful for snake bite when written on a piece of paper or a bowl, names of the father and mother are also written, and given to the bitten person to drink to cure him; it is as follows: " سارا سارا الي سارا مالي يرن يرن الي بامال ..."³.

This talisman resembles the one on a copper magic bowl "Taseit Al-Khudah, plate (20) written in the form:

(سارا سارا الي سارا سارا كاوا/بود لو وي لوي بابن باما/ارصنا انا ي نا صلو صلو صلو/كابوصنا موون انلرس/.....الموودلي كاسر صلو صلو/.....كاباو داس.....")

In the same book also is mentioned another talisman useful for a scorpion sting or the rabid person (a person bitten by a dog) and the person who drank magic, in the form:

"سارا سارا في سارا اعاتي نور نور"

This talisman resembles the one on a copper magic bowl "Taseit Al-Khudah, plate (28) written in the form:

(سارا سارا الي سارا سارا كابا/نور نور ونربا/ارصا ا صاد ناظر/كاظر صاد نور/اسركا صا طو/...../.....)

Talisman of the Greatest Name of Allah:

It is a talisman that contains forms of five-pointed stars, repeated Arabic letter "Alef أ", a ladder-like shape, the Arabic letters "W و" and "H هـ". Among the properties of this talisman, as they believe, is that it cures diseases and aches, and speeds up recovery; whoever carries it would be protected by Allah. It also protects him against kings and sultans, useful for nullifying witchcraft and sorcery, and helps the epileptic.

¹ محسن عقيل: موسوعة الاحجار الكريمة المصورة التختم النقوش الخواص، دار المحبة البيضاء، ط1، 2007م، ص196.

² - خزامي الحضوه/محمد شعلان الطيار: المضامين الرمزية للتراكيب الزخرفية والكتابات المنفذة علي طاسة الخضة، ص 249 –

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³ - كمال الدين الدميري(ت808هـ): حياة الحيوان الكبرى، ج3، تحقيق محمد عبدالقادر الفاضلي، المكتبة العصرية، بيروت، 2004م،

ص171/ محمد شعلان الطيار: المضامين الرمزية للتراكيب الزخرفية، ص250

⁴ - كمال الدين الدميري: حياة الحيوان الكبرى، ج2، ص356.

If it is hung on an army banner, soldiers would be victorious¹. The talisman of the Greatest Name of Allah is mentioned on the fourth bowl plate (29).

The magic squares:

It is a phenomenon of the types of folk magic that originated at first in the East and specifically in China, and then the scholars of India and Persia took them and expanded them. The Arab scholars have seen in the magic squares a combination of numbers and shapes; the first that studied the magic squares was the Arab scholar "Thabit bin Qurra"; he called them "Al-Awfaq" and "Rings". They were also described in the works of Arab magic. The magic squares are closely related to what is known as gematria, which is based on assigning numerical value to the letters of the alphabet. Some think that letters have a power, and claim that each letter has servants who keep it. It is believed that the magic squares have properties in doing good and evil works; among their good works is that they speed up salvation of the prisoner, facilitate difficult childbirth, remove magic from the bewitched, and ward off harm from snakes and scorpions, and so on. These squares are written on wood, paper, metal, the human body, and others in certain times according to each case; they became a part of the cultural heritage to be reckoned with².

(Its mentioned on the third bowl, plate 21, and the fourth bowl, plate 28)

Floral motifs on the bowls subject of the study:

Plant was an important source of inspiration for the Muslim artist, the plant motifs are one of the most important elements of Islamic motifs; as the artist saw a source of beauty in these decorations and their different leaves, flowers and branches. Plant motifs took the lead among the decorations executed on artifacts, they were the most common compared to other decorative formations³.

(Plant branches and leaves are found in the center of the second bowl, plate 13)

Geometric motifs on the bowls subject of the study:

The Six-pointed star:

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 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, The six-

¹ - احمد بن علي البوني: شمس المعارف الكبرى، مؤسسة النور للطبوعات، بيروت، ط2، 2006م، ص104/99/97. / محمد شعلان الطيار: المضامين الرمزية للتراكيب الزخرفية، ص246-248.

² - سليمان محمود: المربعات السحرية في التراث العربي بين العلم والخرافة، مجلة الفنون الشعبية، العدد47، الهيئة المصرية العامة للكتاب، ابريل1995م، ص32-39/36.

³ آلاء احمد حسين: التحف الفضية، ص370.

pointed star was found in ancient Egyptian and Chinese inscriptions and in the inscriptions of South American civilizations¹.

(Its mentioned on the first bowl, plate 1/46, in the second bowl, plate 7/44, in the fourth bowl, plates 28-29, and in the fifth bowl, plate 30/45.)

Drawings of living creatures motifs on the bowls subject of the study:

The dog shape:

Dogs were associated in some ancient civilizations with some beliefs related to guardianship and protection; the Babylonians and Assyrians used to make small statues of pottery in the form of dogs and bury them under the doorsteps of homes to prevent evil and harm of the jinn².

(The shape of the dog appears on the third bowl (Plate 23/43) and in the fourth bowl (Plate 28)

The scorpion shape:

The scorpion is one of the symbols of evil, it was depicted to frighten the person entering the house or to draw his attention to avoid the evil of his eyes and to repel evil. It is also used in the Bedouin environment as a talisman or an amulet against attack of the scorpion. The popular artist depicted it on the entrances and walls of houses with the intention of keeping it away³.

(The shape of the scorpion appears on the third bowl (Plate 23/43) and in the fourth bowl (Plate 28).

The snake shape:

The snake is one of the symbols with ancient origins since the ancient Egyptians; some beliefs indicate that it brings happiness and strength that counteracts evil influences. The popular artist considered it as a symbol of Satan, evil, hostility and hatred. Drawing the snake on artifacts and utensils may be as a talisman to protect them from the evil of pests, reptiles and other things that might damage the things inside these utensils⁴.

(An inscription of two braided snakes is depicted on the third bowl (Plate 24)

¹ - عبدالحميد عبدالسلام محمد: مجموعة التماثيل والأحجية، ص282. آلاء احمد حسين: التحف الفضية في الفترة من القرن 12هـ/18م حتى اوائل القرن 14هـ/20م في ضوء مجموعة غير منشورة بمتحف الفن الاسلامي بالقاهرة دراسة اثارية فنية، رسالة ماجستير، كلية الاداب قسم الاثار والحضارة جامعة حلوان، 2019م، ص501.

² - آلاء احمد حسين: التحف الفضية، ص458.

³ - آلاء احمد حسين: التحف الفضية، ص472.

⁴ - آلاء احمد حسين: التحف الفضية، ص470-471.

History of the bowls subject of the study:

It is likely that the magic bowls, the subject of the study, was dated between the 17th and 19th century AD by comparing it with a bowls kept in the Museum of Medicine and Science "Al-Bimaristan Al-Nuri" in Damascus, and it was dated to this date¹.

The similarities and differences between the magic bowls are the subject of study:

- All the magic bowls, the subject of the study, contain Quranic inscriptions that are believed to be useful in treating some diseases, except for the fifth bowl, which does not contain any Quranic inscriptions, only supplications.
- All the magic bowls, the subject of the study, are made of copper, except for the fourth bowl, which is made of silver.
- The records of the diseases that the bowl is used to treat are found only in the third and fourth bowls.
- The third bowl differs from the rest of the bowls in that it contains the method of using the bowl by drinking from it for three nights.
- The fourth bowl differs from the rest of the bowls in that it contains the name of the person for whom the bowl was made.
- The third and fourth bowls differ from the rest of the bowls in that they contain magic squares, talismans, and drawings of a scorpion, a dog, and a snake.
- Four of the magic bowls, the subject of the study, are decorated with a six-pointed star, with the exception of the third and sixth bowls.

Conclusion:

- 1- The study published and documented, six of the magic bowls preserved in the Museum of the Egyptian Geographical Society in Cairo.
- 2- The study provided a reading of the writings contained in the bowls, the subject of the study.
- 3- The study provided an analysis of the contents of the writings contained in magic bowls, the subject of the study, and showed its diversity of Quranic verses, supplications, the fairest names of Allah, recording inscriptions, talismanic inscriptions, and magic squares.
- 4- The study provided a dating of the bowls through the comparing it with a bowls And its similarity with a collection of bowls published in one of the previous studies.
- 5- The study showed that some of the bowls contain the names of the diseases that are believed to be useful in treating them, as well as that some bowls contain the method of using the bowl by drinking from it for three days.
- 6- The study showed that sometimes the bowl contains the name of the patient for whom the bowl was made.

¹ -خزامي الحضوره/محمد شعلان الطيار:المضامين الرمزية للتراكيب الزخرفية والكتابات المنفذة علي طاسة الخضة ص268/243.

- 7- The study showed an explanation of some of the talismans found on the bowls, the subject of the study, such as the talisman of the Greatest Name of God, which is believed to be useful in nullifying magic and healing from diseases, as well as some of the talismans contained in the Book of Hayat al-Hayawan al-Kubra by al-Damiri, which is believed to be useful for scorpion sting, snake and dog bite.
- 8- The study showed that the magic bowls contained some Quranic verses and surahs that are believed to be useful in treating some diseases and protecting against envy and nullifying magic, such as Ayat al-Kursi, Surat al-Falaq, al-Nas, Surat Yaseen, al-Ikhlās, al-Nasr, and al-Fath.

Recommendations:

diversity of Islamic art collections at the Museum of the Egyptian Geographical Society, including calligraphic paintings, writing tools, printing templates, amulets, paper incantations, magic bowls, 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:



Pl (1) A brass magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (2) inscriptions of *Al-Kursi* verse on The previous magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (3) inscriptions on The previous magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (4) inscriptions of *Surat Al-Ekhlās* on The previous magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (5) inscriptions above and below each vegetal leaf on The previous magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (6) A brass magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (7) center of the previous bowl from the outside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (8) Quranic inscriptions in one of the Bukhariyyas of the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (9) Quranic inscriptions in the first circle between the Bukhariyyas in the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (10) Quranic inscriptions in the second circle between the Bukhariyyas in the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (11) Quranic inscriptions in the third circle between the Bukhariyyas in the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (12) Quranic inscriptions of the verses of Surat Al-Baqara Above the body of the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (13) center of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (14) inscription stripe of the fairest names of Allah above the inscription stripe of Surat Al-Baqara in the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (15) Inscriptions of supplications in the edge of the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).
(photographed by the researcher)



Pl (16) A silver magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (17) inscriptions on top of the body of the previous bowl from the outside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).
(photographed by the researcher)



Pl (18) Complementing the inscriptions on top of the body of the previous bowl from the outside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).

(photographed by the researcher)

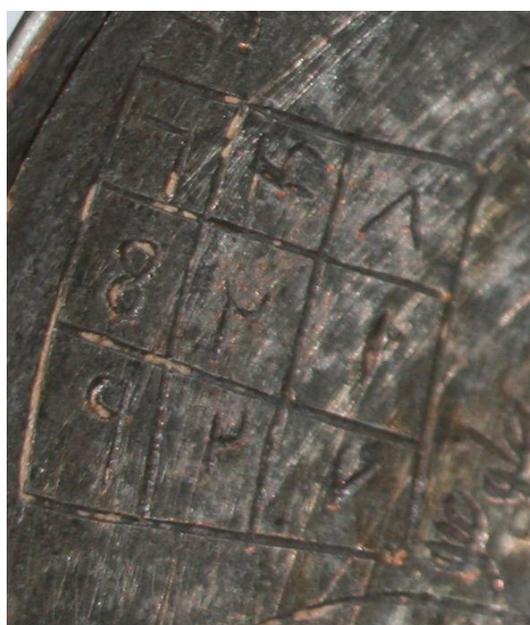


Pl (19) inscriptions in the center of the body of the previous bowl from the outside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).

(photographed by the researcher)



Pl (20) inscriptions of magical talismans on the body of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (21) A magic square in the body of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (22) intersected circles in the body of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).
(photographed by the researcher)



Pl (23) drawing of a dog in the body of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).
(photographed by the researcher)



Pl (24) drawing of two serpents and scorpion in the body of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (25) A brass magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (26) inscriptions on top of the body of the previous bowl from the outside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (27) inscriptions on the body of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).
(photographed by the researcher)



Pl (28) inscriptions of magical talismans and magic squares on the body of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (29) A talisman similar to the talisman of God's Greatest Name on the the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions).

(photographed by the researcher)



Pl (30) A brass magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (31) inscriptions on the center of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (32) inscriptions Above the body of the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (33) A brass magic bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (34) Quranic inscriptions on the body of the previous bowl from the outside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



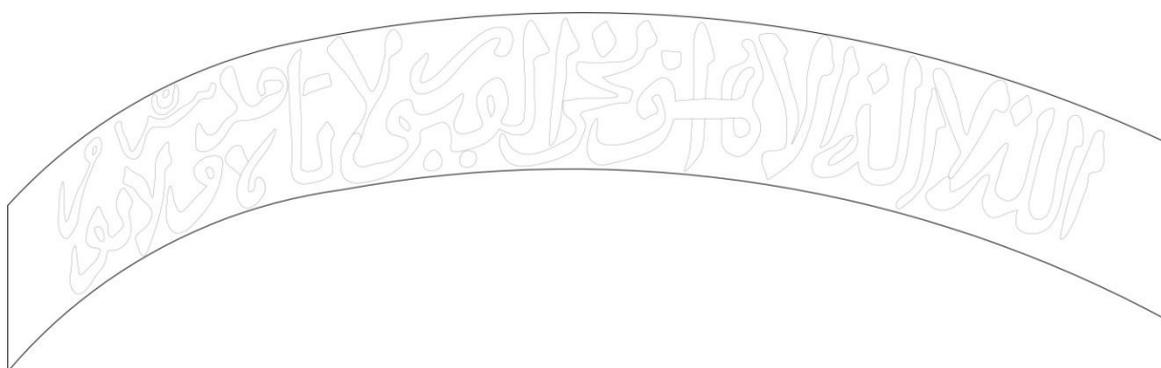
Pl (35) Quranic inscriptions on the edge of the previous bowl, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Pl (36) Quranic inscriptions on the bottom of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)

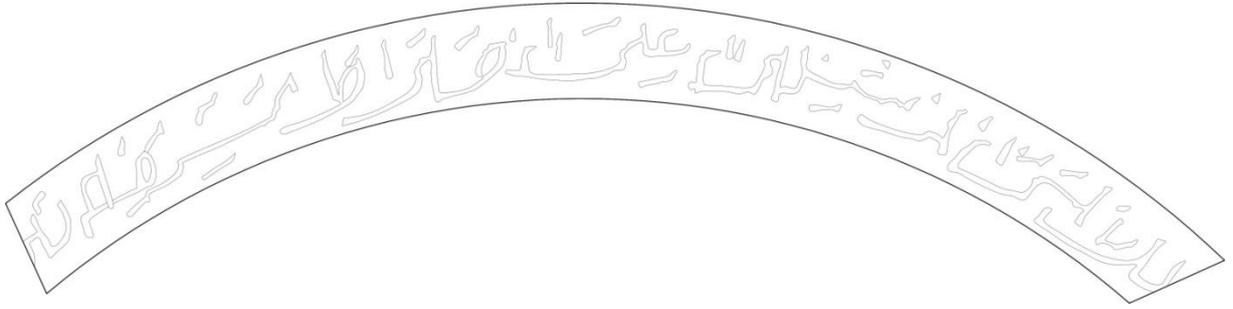


Pl (37) Quranic inscriptions on the body of the previous bowl from the inside, Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions). (photographed by the researcher)



Plate(38) An illustration for Al-Kursi verse on The first magic bowl , Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)



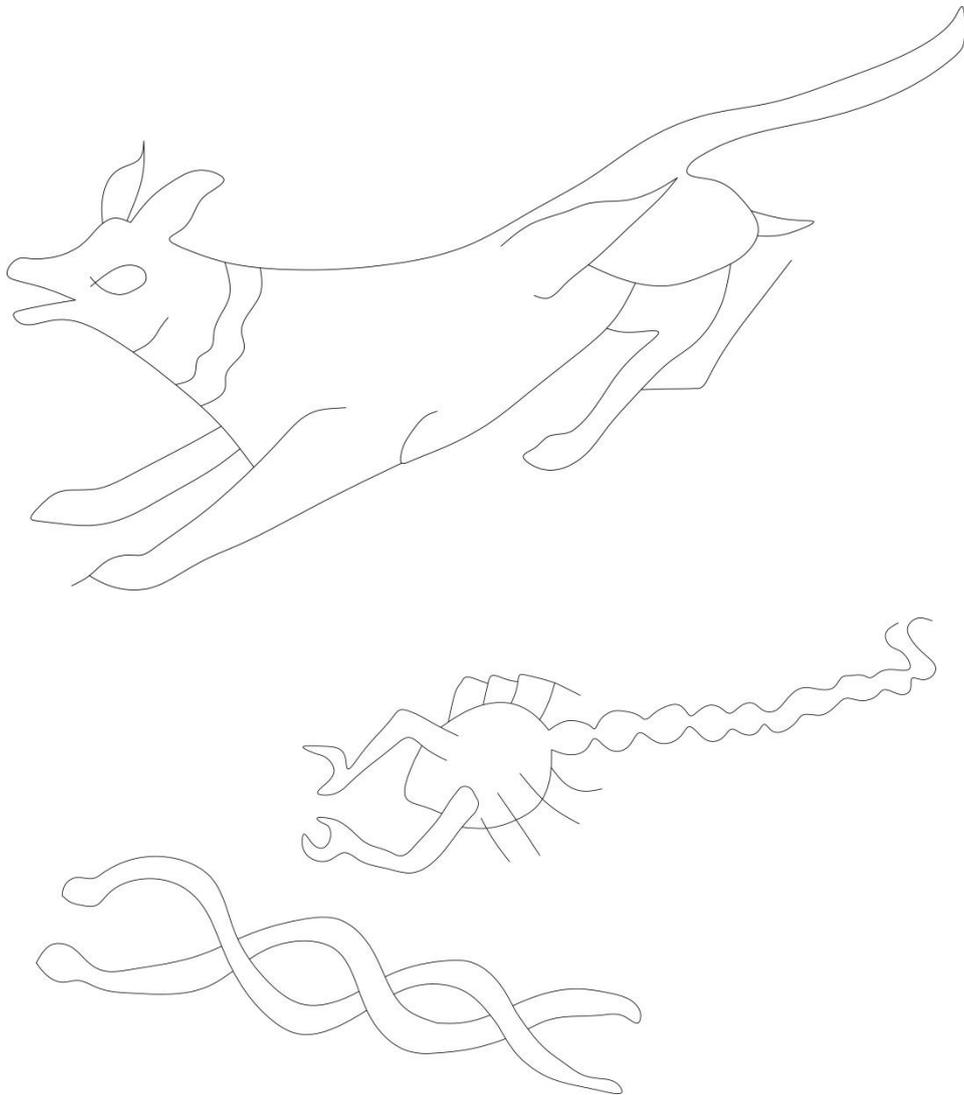
Plate(41) An illustration for Quranic inscriptions on the edge of the sixth magic bowl , Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)



Plate(42) An illustration for Quranic inscriptions on the sixth magic bowl , Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)



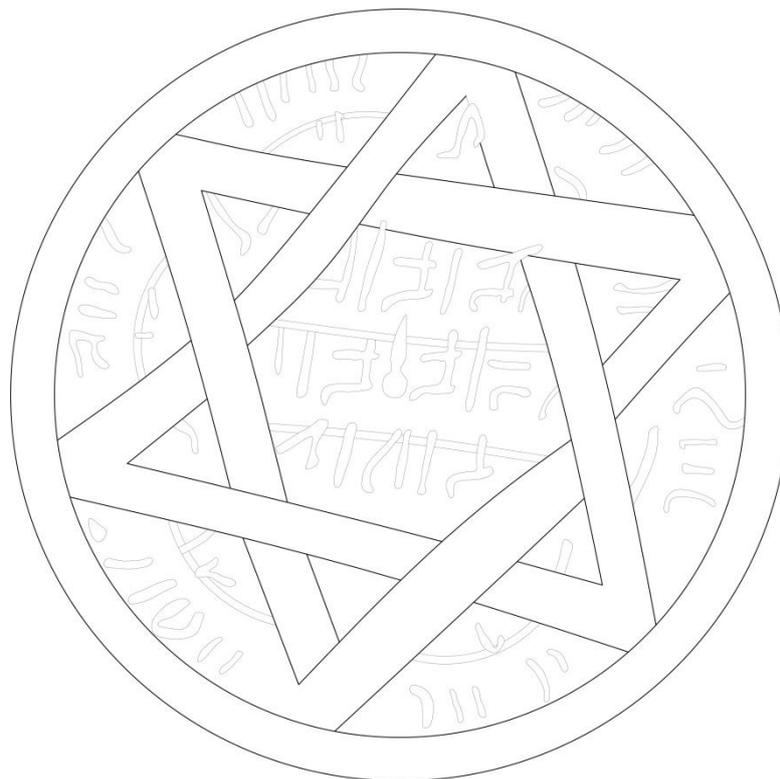
Plate(43) An illustration for drawing of a dog, two serpents and scorpion on the third magic bowl , Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)



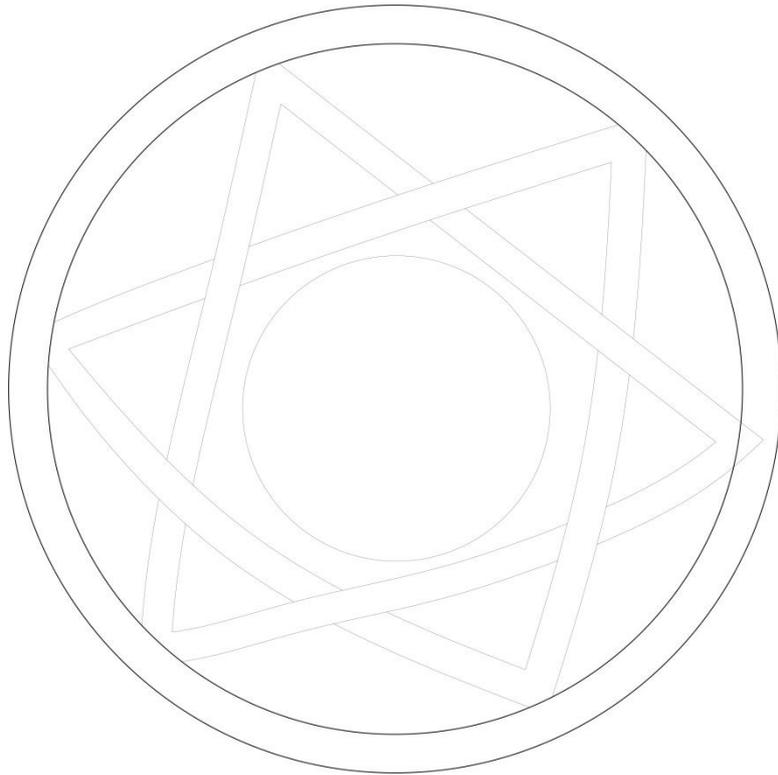
Plate(44) An illustration for The six-pointed star on the second magic bowl , Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)



Plate(45) An illustration for The six-pointed star on the fifth magic bowl , Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)



Plate(46) An illustration for The six-pointed star on the first magic bowl , Museum of the Egyptian Geographical Society in Cairo. Cairo Hall (Customs and Traditions)

(Made by the researcher)