

THE DECIPHERMENT OF ARABIC TALISMANS

A student engaged in deciphering magic formulae is encountered on every step of his study with difficulties. The aim of this treatise is a modest attempt to overcome some of these difficulties. A great many questions will remain unanswered. All reference books which were consulted give an outline of the history, development and divisions of talismans. They further describe the relations of Arab talismans to those of other nations. But nowhere can the reader find real data to help him understand the writings which are at times very intricate. Talismans are according to Lane: "a seal, an image, or some other thing upon which mystical devices or cartouches, astrological or of some other kind are engraved or inscribed . . ." (1).

In the following we have to deal with the different kinds of *ḥudjub* or *ḥidjābāt* (pl. of *ḥidjāb*), *ʿawfāq* (pl. of *wifq*), *ḥamāyil* (pl. of *ḥamīlah*), *taʿāwīd* (pl. of *taʿwīdah*) and *ḥrūzeh* (pl. of *ḥirz*). The expressions *ḥidjāb* (2) and *ḥirz* are also used by Palestinian Arabs for uninscribed amulets.

Most of the inhabitants of the Orient believe in the protective power of talismans. This explains their extensive use among Mohammedans, Oriental Christians and Jews. The use of talismans was widely spread among the ancient inhabitants of the East. The decipherment of Egyptian and cuniform texts show how widely known they were. There are many points of resemblance between ancient and modern talismans.

Talismans are at present inscribed on paper, leather, glass, bone, porcelain and earthenware dishes and pitchers, also on wood and stone (3) and on all kinds of metal. The writing is often beautifully executed; at other times it is difficult or impossible to decipher the text. In many cases the writing is composed of meaningless scratches. Printed *ḥudjub* are widely known, but they are not so highly esteemed as written ones.

1 *Arabic-English Lexicon*, vol. V, p. 1867.

2 From *ḥadjaba*, to conceal.

3 The black stone of *en-nabī Mūsā* is preferred. The preference of black stones seems to be an old one; cf. Macalister, *Gezer*, III, 226, 4 ff.

Most metal talismans are known by the collective name of *māskeh* (4) (pl. *mawāsik*) (5). The explanation of this expression is founded in the belief that it holds the foetus of a pregnant woman in situ, i. e. it prevents abortion, therefore *māskeh* from *masaka*, to hold.

Exceptions to this rule are coins and metal cases. Coins are either the *mašḥaṣ* (6) or Mohammedan coins with the inscription *lā ʾilāhun illa llāh*. A *mašḥaṣ* as a rule is a golden coin of the time of St. Helena. Silver *mašāḥeṣ* (pl. of *mašḥaṣ*) are also known, but they are believed not to be so active. In order to possess full active power the heads on both sides of the coin must face in the same direction and the perforation by which the coin is fastened must lie between or above the heads, without damaging the same (7). Metal cases are protective coverings for paper talismans. The silver and the golden ones are generally decorated with inscriptions, symbols and figures which are as a rule not intended to be simple decorations but protective talismans.

Written talismans belong to one of the following categories:

- I. Those carried on the body;
- II. those hung upon the bed of the patient or placed somewhere else in the house;
- III. those used in one way or another as an internal or external medication.

A few explanatory words have to be said about the two last categories. Whenever a person is seriously ill a Qorʾān, a Bible, a cross, a holy picture or some written talisman is placed under the cushion or fastened on the head-end of the bed. Such a precaution is also taken whenever a boy is circumcized, when a woman gives birth to a child and whenever a couple is newly married. In the last case it is less used than with the others. Several unwritten amulets are added to the above. Qoranic verses hung up in houses have to be regarded not only as a decorative feature, but also as a protective measure. Talismans may be buried under the door lintel, so that every time the inhabitants of that house pass in or out they have to step over the same.

Talismans of the third category may be discussed under two subdivisions.
I. Talismans serving for internal use. The writing is washed with ritually

4 Canaan, *Aberglaube und Volksmedizin im Lande der Bibel*, pp. 52, 91.

5 This expression is unknown in this sense to *muḥīṭ* and Lane.

6 This expression is unknown in this sense to *muḥīṭ* and Lane.

7 In Byzantine times coins of Alexander the Great were regarded by the Christians as powerful (Chrysost. ad illum Catech. 2, 5, Montf. 2, 243 f. *Realencycl. für protest. Theologie und Kirche*, I, 469). In the Middle Ages the coins of St. Helene were also esteemed as an amulet, *Chamber's Encycl.*, vol. i, s. v. *Amulets*.

clean water or with some other specified liquid and this solution is given to the patient to drink. Examples are *raqūāt* written on dishes, pieces of glass or paper. In other cases the "inscribed" egg is boiled or the "written" bone is cooked (8). The hard boiled egg and the soup of the bone serve as a cure. In all these cases the intrinsic power of the writing is believed to go into the liquid. To this category belong also the Fear Cups which have been recently described elsewhere (9).

2. The *mašḥaṣ* is either carried with other amulets or placed in bathing water for a woman who has recently given birth to a child or for a child believed to suffer from *el-kabseh* (10).

The above description had to be given in order to explain the fundamental uses of talismans. But as the aim of this paper is an analysis of the text it is impossible to go into further description of the origin of *ḥudjub*, by whom and how they are made, the way they act, etc.

The texts of many talismans can be deciphered, even if the writing is badly executed, while in others it is impossible to read the text or, if read it is utterly meaningless. In order to reach a somewhat satisfactory solution the many talismans of my collection were analyzed, several Arabic books on magic and popular medicine were studied and such authoritative European books as were accessible were consulted. The best way of approaching the problem is to study separately the different categories into which the texts of talismans can be divided. There are:

- I. Texts of continuous intelligible sentences.
- II. Talismans of single words, which either denote some intelligible meaning or are quite meaningless.
- III. Letters and numbers.
- IV. Signs and figures. In this category we have to include signs and scratches which are uninterpretable.

I. INSCRIPTIONS MADE OF CONTINUOUS INTELLIGIBLE SENTENCES.

1. These may be taken from the Qor'ān, or the Old and the New Testament. Books on magic acknowledge that all holy books are active. In *kitāb ṣarḥ el-ṣahd el-qadīm* (11) one finds on page 18 the following verse:

بما في كتب الله من كل سورة وإياته ثم الحروف العواليا
توراة موسى والزبور وما حوى وانجيل عيسى والذي كان تاليا

"By every *sūrah* of God's books
and by His verses, as well as (by) the heavenly letters,

8 Examples of all above named talismans are represented in my collection.

9 *JPOS*, XVI, pp. 79 ff.

10 *Aberglaube und Volksmedizin*, pp. 37, 39, 69.

11 Abu'l-Abbās Aḥmad el-Būnī.

(by) Moses' Torah, the Psalms and what they contain,
(by) Christ's Gospel and (by) what followed the same".

This is an old custom which was practised by Christians and Jews long before the Mohammedans. The phylacteries⁽¹²⁾ and the Mezuzah⁽¹³⁾ of the Hebrews were a kind of religious talismans. The Mishna believes in talismans, differentiating approved from non-approved ones⁽¹⁴⁾. The practice of carrying portions of the Holy Scripture as phylacteries by the early Christians is mentioned by St. Jerome, St. John Chrysostom⁽¹⁵⁾ and others. The Mohammedans find in the Qor'ān and in the *hadī* the excuse for the use of *hidjābāt*. *Sūrah* 17,84 reads: "We send down of the Qor'ān that which is a medicine and a mercy unto the believers". *Sūrah* 41,44 runs: "It (the Qor'ān) is unto those who believe a sure guide and a remedy". According to er-Rāzī the prophet is said to have exclaimed: "May God not heal the person who does not seek his cure in the Qor'ān"⁽¹⁶⁾. Some other sayings are: "The Qor'ān is God's words and (thus) a protection from Satan"⁽¹⁷⁾. "Take from the Qor'ān what you like to (cure) whomsoever you choose"⁽¹⁸⁾. "The best medicines are the two cures, honey and the Qor'ān"⁽¹⁹⁾. "The Qor'ān is the healing antidote and the sufficing medicine"⁽²⁰⁾. Even the use of some parts of the Qor'ān in *er-raqī* (enchanting) is allowed. El-Quṭrubī said "enchanting with God's words and His names is allowed". Er-Rabī informs us "I have asked eš-Šāfi' if it is permitted to use a spell. He answered 'Yes with the book of God'". Al-Ḥasan al-Baṣrī, al-Baghawī, Mudjāhid abū Qallābeh and al-ʿAwzā'ī assure that "it is allowed to wash texts of the Qor'ān which were written on wood or on a vessel and to give the water thereof to the sick". En-Naḥa'ī did not approve of this method⁽²¹⁾.

12 Ex. 3⁸; 1⁶; Deut. 6⁸, 11⁸.

13 Deut. 6⁹; 11²⁰.

14 Sab. VI, 2; Tos. Sab. IV, 9. 10. See also *Encycl. Judaica*, s. v. *Amulet*.

15 See *Catholic Encycl.*, s. v. *Amulet*.

16 Er-Rāzī, V, 428. من لم يستشف بالقرآن فلا شفاء الله.

17 القرآن كلام الرحمن وحرز من الشيطان.

18 خذ من القرآن ما شئت لمن شئت.

19 خير الدواء الشفاين العسل والقرآن (عن ابن ماجه). Another saying is شفاء امي في ثلاث اية من كتاب الله او كاس من يد حجام او لعقة من عسل نحل (Būnī, *ṣumūsul-*

ma'ārifi-l-kubrā, II, 54. This book will be referred to in future as Būnī.)

20 ان القرآن هو الترياق الشافي والدواء الكافي (Būnī, II, 53). Another saying is خير الدواء القرآن (عن ابن ماجه عن علي رضي الله عنه عن النبي صلعم). Some of these quotations are also found in ibn el-Hādij et-Talmasānī, *kitāb ṣumūsul-ʿanwār wa kunūzul-asrār el-kubrā*. This book will be referred to simply as Talmasānī.

21 Al-Qaḍī Husein and al-Baghawī allow parts of the Qor'ān to be written on pieces of sweets or some other food and given to the sick. All these quotations are taken from Talmasānī p. 68. See also *Miškāt*, XXI, chapt. 1; *Saḥīḥ* (Buḥārī), p. 854; Th. Patrick Hughes, *Dictionary of Islam*, s. v. *da'weh*.

This fact shows how deeply religion and popular medicine are dependent on each other. It is nearly impossible to separate one from the other without mutilating both. This is why religious leaders play an important rôle in popular medicine, many therapeutic measures are nothing but religious ceremonies, and the amulets which a person wears and loads upon his children are nothing but his continuous prayer for help and protection⁽²²⁾. This belief is also shared by the Christians of the Eastern churches. The use of verses of the Qorʾān is doubtless based on the widely spread belief that diseases are caused by superhuman powers, the presence and the evil action of which can not be prevented by human power. This openly acknowledged weakness has driven the ancient peoples as well as the present inhabitants of the Orient to resort to superhuman beings who are believed to be stronger than the evil powers causing disease and misfortune, namely to God, angels, prophets, saints and holy books. Thus prayer arose in which the weak human nature sought refuge in a higher and more powerful Being. Talismans are in reality nothing but prayers written and continually carried by the person seeking protection. The power of talismans, i. e. of written parts of holy books and of prayers, is therefore stronger and its action more prolonged than the spoken word.

The Qorʾān is often carried in miniature as the best and strongest protection⁽²³⁾. Every *sūrah*, aye even every verse possesses powerful force in counteracting the work of the evil, but some verses are thought to be more active than others. The parts of the Qorʾān which are used more than others as curative and protective measures are: *Sūrah* 1*, 2¹⁶⁰; 256-259*; 284-286, 3^{12,29*}, 6⁹⁴, 7⁵²⁻⁵⁴, 15⁴¹, 17⁸², 109-111, 36⁵⁸, 37¹⁻⁷, 48¹⁻²⁰, 55³³⁻³⁶, 49²¹⁻²⁴, 70¹⁻⁴, 61¹³, 76²¹⁻²², 84¹⁻⁴, 94, 109*, 112*, 113*, 114*. Parts marked with * are the most used. Other portions of the Qorʾān are said to possess special powers in other fields such as producing love, finding a lost object, establishing the favour of rulers, etc.

The *basmalah* (i. e. *bism-il-lāhī-r-raḥmānī-r-raḥīm*) and the *fātiḥah* (i. e. the first *sūrah* of the Qorʾān) play a very important rôle in invocations. En-Nāzilī⁽²⁴⁾ devotes the greater part of 35 pages of his book expounding the merits of *el-fātiḥah* and the *basmalah*, while more information about them is found more or less throughout the whole book. The *fātiḥah* is to the Mohammedan what the Lord's Prayer and the sign of the cross are to the Christian.

The *bism-il-lāh*, "in the name of God", was borrowed by Mohammed from the religious phraseology of Jews and Christians⁽²⁵⁾. He later formulated it in

22 The suggestion of M. Finney, *Mosl. World*, VII, 367, that these prayers are not offered to God, but to the evil spirits, is wrong.

23 See also S.M. Zwemer, *The Influence of Animism on Islam*.

24 Mohammed Ḥaqqī en-Nāzilī, *ḥazīnatu-l-ʾasrār, djalilatu-l-ʾaḥkār*. This book will be referred to in the future simply as Nāzilī.

25 Nöldeke, *Geschichte des Qorʾāns*, I, 116 ff.

full as *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*. Slowly the use of the same in speech and in documents as a prefatory formula became part of the religious practice of all adherents of Islam⁽²⁶⁾. The *basmalah*⁽²⁷⁾ is composed of 19 letters corresponding to the 19 spirits guarding the doors of hell (*ez-zabāniah*). It is said that it was written on the wings of Michael, on the rod of Moses, on the tongue of Jesus and on the ring of king Solomon. Būnī⁽²⁸⁾ teaches that the Almighty has promised to cure every patient upon whom this verse is uttered. If it is said upon an object it will be blessed. It is further taught that the Qorʾān is the best book, the *fātiḥah* the foundation stone of the Qorʾān and the *basmalah* that of the *fātiḥah*⁽²⁹⁾. Other *ḥadīṡ*s speaking of the importance of the *fātiḥah* are: "The *fātiḥah* is a cure from every disease"⁽³⁰⁾; "The *fātiḥah* is a cure from poison"⁽³¹⁾. The *fātiḥah* has among its many names the following, which point to its curative power:

"The <i>sūrah</i> of enchanting"	السورة الراقية
"The Protectoress"	الواقية
"The <i>sūrah</i> of Healing"	سورة الشفاء
"The Curing" ⁽³²⁾	الشافية

No good Mohammedan will begin any work without saying first "in the name of God". Christians invoke St. Mary, Christ or the Cross. The greater part of all talismans begin with or contain in their text the *basmalah*. At times it is written in disconnected letters. In one occasion it was inscribed in the following way⁽³³⁾ *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*. The *fātiḥah* is composed of seven sentences, thus corresponding with the seven heavens, 7 earths, 7 planets, 7 days of the week, etc. Therefore it was called *es-sabʿ maʿānī*⁽³⁴⁾. It is void of the seven letters, known as *sawāqit ul-fātiḥah*. One of them is the *ف* (f)⁽³⁵⁾ which points to misfortunes (*الافات*)⁽³⁶⁾.

26 I. Goldziher, *Bismillah*, in *Encycl. of Religion and Ethics*, II, 666-667.

27 The *basmalah* crowns all *sūrahs* of the Qorʾān except the ninth *sūrah*.

28 II, 32. See also *kitāb mudjarrabāt* Aḥmad ed-Dērabi, known as *fathu-l-mulki-l-madjd*, p. 8. This book will be referred to simply as Dērabi.

29 According to ibn ʿAbbās. See also Būnī, II, 54.

30 فاتحة الكتاب شفاء لكل دواء. (عن أحمد والبيهقي عن أحمد عبدالله بن جابر عن رسول الله)

31 فاتحة الكتاب شفاء من السم (عن سعيد بن منصور والبيهقي عن أبي سعيد الحضري عن النبي صلعم). These two quotations are to be found also in Talmasānī, p. 67; see also Nāzilī p. 67.

32 For other names see Canaan, *Arabic Magic Bowls*, JPOS, XVI, pp. 79 ff; Nāzilī, pp. 100, 101.

33 Būnī, II, 54.

34 Some give this name to the *basmalah*.

35 *Sūrah* 111 does not have the letter f.

36 Dērabi, p. 8; Būnī, I, 68.

The Mohammedan creed لا اله الا الله and محمد رسول الله are much used in talismans. Their supernatural power is apparent in the fact that each verse is made of 12 letters thus corresponding to the numbers of the months, hours of the day and those of the night.

Other Qor'ānic verses widely used in talismans are: *āyatu l-kursī* (*Sūrah* 2²⁵⁶) which is also known by the names *āyatu l-musta'idīn*, "The verse of those seeking refuge"; *āyatu l-musta'inīn*, "The verse of those seeking help"; *al-āyātu l-muḥaṣṣinah*, "The fortifying verse"; *al-āyatu l-muḥridjah liš-šaitān*, "The verse driving out Satan"; *saiyidatu āyi l-Qor'ān*, "The mistress of the Qor'ān"⁽³⁷⁾. *Sūrah* YS (36, pronounced *Yāsīn*) is also called *qalbu l-Qor'ān*, "The heart of the Qor'ān"⁽³⁸⁾. The verses of "Guarding and Refuge" (آيات الحرس والحرز)⁽³⁹⁾ are believed to be specially powerful in curing disease. They are *Sūrah* 2^{1-4, 256-259, 284-286, 7-52-54, 17-109-111, 37-1-11, 55-33-36, 59-21-24, 70-1-4}. *Al-Mu'awwadatēn*⁽⁴⁰⁾ are *Sūrah* 113 and 114. The prophet used these two verses while he was suffering severely from the results of the bewitchment caused by the Jew Lubaid and his daughter. These tied eleven knots in a cord and hid it in a well. God sent the archangel Gabriel with these two *sūrahs* and instructed him to teach Mohammed how to use them and where to find the cord. The prophet recited over the 11 knots the 11 verses of the two chapters⁽⁴¹⁾. At the end of each recital one knot was untied by an unseen power. As soon as all the knots were loosened the prophet was freed from his serious illness⁽⁴²⁾.

"The verses of Healing" are *Sūrah* 9^{15, 10-57, 16-69, 17-82, 26-80, 41-44}. Every one of these passages contains a derivative of the verb *šafa*, to cure. *Āyātu l-ḥifz*, "The verses of preserving", contain some derivative of *ḥafaza*, to preserve. Dērabī⁽⁴³⁾ mentions 17 verses. Būnī⁽⁴⁴⁾ adds three others, two of which contain the verb *nadjdja* and one *tawakkaltu*. Talismans which are said to help in war have to contain the "five verses of the Qor'ān with the fifty q, (ق)". These are *Sūrah* 2^{246, 3-181, 4-76,77, 5-31, 13-17,18}. It is evident that in *Sūrahs* 4 and 13 two verses are counted as one. In the four first passages the text contains in each verse some derivative of *qatala*. The verses have to be written together⁽⁴⁵⁾.

37 Nāzili, p. 96; Būnī, II, 67.

38 Nāzili, p. 96.

39 Dērabī, pp. 39, 40.

40 JPOS, XVI, 84; here *Sūrah* 112 was mentioned wrongly.

41 The *basmalah* of *Sūrah* 114 is not counted as a verse.

42 See also Wallis Budge, *Amulets and Superstitions*, pp. 66, 67.

43 Page 13.

44 II, 69.

45 Nāzili, p. 75. Nāzili enumerates on

p. 115 the moral advantages of different *sūrahs* and their help in life and even at death. The following is a short list:

<i>Sūrah</i>	44	prevents the dread of resurrection;
	67	" the torture in the grave;
	119	" unbelief at the moment of death;
	96	neutralizes the grudge of envious people;
	36	prevents thirst at resurrection;
	56	" poverty and need;
	108	" quarrel;
	114	protects against Satan.

The writing is at times executed in a curious way. Thus the text of *Sūrah* 2²⁵⁶ is engraved on a round, silver *māskeh* from left to right. A *māskeh* is never intended to be the negative of a seal. A copper hand (10.50 cm long, 8 cm broad), also in my collection, has the inscription engraved in the same way. This hand belonged to a *ṣeḥ* who used to seal his talismans with the same. The text is "O Healer, O God. 'Assistance from God and a speedy victory. And bear good tidings to the true believers' (*Sūrah* 61). O Mohammed! O Compassionate! O Giver! There is no (true) young man except 'Alī, and no true sword except *Duḥl-fiqār*. O God, O Living One, O Selfexisting, O High and Honoured, O Compassionate, O Merciful!" (46).

In analyzing the different Qoranic verses and the various names of God (see below) used in talismans one finds that they can be divided into the following categories:

- a. They describe God as the omnipresent, omnipotent, protector, compassionate, helper, healer and the loving One.
- b. They proclaim the Mohammedan creed of the unity of God.
- c. They contain expressions with an external resemblance to the desired help (47). Thus a talisman carried to increase the daily income has to contain as a rule one of the following words *رحيم*, *عطوف*, *كافي*; to cure a disease *لطيف*, *شفاء*; to protect *حفظ*, *نجى*, *توكل*; against demons *اعوذ*, *اخرج*; for victory in a fight *مقتدر*, *جبار*; etc.

This practice of using special passages of Holy Scriptures as a protection is practiced also by Jews and Christians. The following verses, which were extensively used by Jews, spoke of healing and protection(48): Ex. 15²⁶, Num. 6²⁴⁻²⁶, Deut. 6⁴, Ps. 91^{16, 97, 121}.

The Christians of the Byzantine time and in later periods believed in the protecting power of St. John's gospel, the most active part of which was said to be the first verses of the first chapter (49). The names of the Qoranic parts had to be given as they are often used in talisman books and in *hidjābāt*. Such names would be unintelligible to the student who has not studied Moslem theology.

46 يا شافي يا الله نصر من الله وفتح قريب وبشر المؤمنين
يا محمد يا حنان يا منان لا إله الا علي ولا سيف
الا ذو الفقار يا الله يا حي يا قيوم يا ذا الجلال
والاكرام يا رحمن يا رحيم.

47 *Al-ʿināyat al-ʿilāhiyah fī muṣāhadati ʿar-
uāh-ir-rūḥāniyah* (the name of the author
is not given), pp. 4, 24. This book will
be referred to as *ʿināyah*.

48 The following verses were used as

amulets: Gen. 1¹⁻⁵ (the last letters only)
to preserve a person against pollution;
Gen. 21¹ and Ex. 11⁸ to ease child
birth; Gen 25¹⁴ to sooth crying children;
Ex. 11⁷ to protect against a fierce dog;
Ex. 17¹⁰ to stop bleeding; Ex. 23²⁰ to
protect against witchcraft; etc. See also
Jewish Encycl., III, pp. 202, 203; S.M.
Zwemer, *The Influence of Animism on
Islam*, pp. 23 24.

49 *Realencycl. für protest. Theologie und
Kirche*, I, s. v. Amulet.

2. Talismans composed of prayers. Some are in booklet form and are made of several pages (16 to 24). Others have a roll form, 150 cm. long and 9.5 cm. broad, and still others are very short. Some belonging to the first two groups are: *hirz* 'Okkāṣeh, *es-sabe' uḥūd es-suleimānīyeh*⁽⁵⁰⁾, *hirz edj-djōšan el-mubāarak, du'ā sayidī* 'Abdallah ibn es-sulṭān, a *tahwīṭah* containing beside several prayers and Qoranic verses the names of *muḥallaṣāt en-nabī*, *hirz el-ghassāleh*, etc. These are all printed in Egypt and are distributed in all Arabic speaking countries. One *hidjāb* of my collection in booklet form, هذا حجاب عظيم الشأن جليل القدر والبرهان (28 pages), was printed in Jaffa (مطبعة الترقى). The two Christian *hidjābāt* were printed in Jerusalem⁽⁵¹⁾. Several have had many editions⁽⁵²⁾. Few characteristics of printed talismans have to be mentioned. In *du'ā* 'Okkāṣeh the sentence اللهم ان دخل الشك في ايماني بك ولم اعلم به تبت عنه واقول لا اله الا الله ومحمد رسول الله follows every invocation as is shown in the following part: اللهم ان دخل الشك في ايماني بك ولم اعلم به تبت عنه واقول لا اله الا الله ومحمد رسول الله. اللهم ان دخل الشك والكفر في توحيدي اياك ولم اعلم به تبت عنه واقول لا اله الا الله ومحمد رسول الله... This sentence is repeated thirteen times.

Another characteristic is conjuring God by holy objects, His holy names, by angels and prophets. The following is an example: وبحق العرش وعظمته وبحق الكرسي وسعته وبحق القلم وجريته وبحق اللوح وحفظته وبحق الميزان وخفته وبحق الصراط ورقته وبحق جبرائيل واماته وبحق رضوان وجنته وبحق مالك وزبانته وبحق ميكايل وشفقته وبحق اسرافيل ونفخته وبحق عزرائيل وقبضته وبحق آدم وصفوته... Sixteen prophets are then mentioned.

Most of these printed *hudjub* are composed as follows:

a. The first part describes the approved benefits and at times gives also a resumé of their origin.

b. The second part is the *du'ā*.

c. Finally every talisman gives one or more of the following:— the beautiful names of God, the seven redeeming verses, other verses of the Qorān, the names of prophets, angels, companions of the prophet and those of the inhabitants of the cave (the Seven Sleepers), seals and pictures.

Smaller prayers are as a rule hand-written. Of these there are innumerable examples. In the following we have the translation of a talisman⁽⁵³⁾ written for a Christian woman named Mariā bint Katrīnā: "In the name of God, the Healer, the

50 S.M. Zwemer, *The Infl. of Animism on Islam*, pp. 192 ff. gives a short and incomplete translation of this talisman.

51 One is called كتاب ماري كبريانوس الشهيد, the other كتاب صلاة القديس كبريانوس.

52 I possess four different editions of *as-sab' uḥūd*. In *JPOS* XI, pp. 130 ff. the differences of the various editions have been given.

53 This talisman is in my collection.

Sufficient, the Curer, by (the power of) whose name nothing on earth or heaven can do any injury. He is the Listener and the Omniscient. O my God, I ask you by your name which you have preferred to all names to heal, cure and cleanse the bearer of this book, *hīrz* and *hidjāb*. And by the sacredness of your name, O God, with which (name) you cured and healed Job and Jacob, may peace be upon them, to cure the bearer of this book, Mariā the daughter of Katrinā. Be responsible, O ye servants of this day and this hour, O spiritual angels of God to guard this human body from all malice caused by human beings, *djinn*, satans, sorcery, craft, treachery, *quranā*, *tawābiʿ* (pl. of *tābiʿah*), injurers, and (guard her) from every evil and from the mischief and injury of all things created by God, which may befall her heart, her bone and her blood. And by the truth of these names and talismans: God, *Ah*, *Yāh*, *ʾAhiā*, *Barāhiā*, *Šarāhiā*, *Adonāi iṣbaōt*, *ʾāl Šadāi*... who spoke to Moses on the mountain of Sinai and said: 'O Moses, I am God, there is no God beside me'. And by the honour of Solomon and David, may peace rest upon them" (54).

Doubtless this amulet was written by a Mohammedan for a Christian patient. It is characteristic that neither Qoranic verses nor the names of Christ, St. Mary or the cross are mentioned. The seals are typical Mohammedan seals.

To this category belong also invocations in which the eleven *Shiʿit ʾaʾimmā* are mentioned. We meet with this invocation in the first place on metal vases manufactured in Persia, such as fear cups, silver cases for talismans, and copper trays and vessels. This invocation has been thoroughly described in another place (55).

Many of the ring-seals of the *hulafāʾ* and of important Mohammedan personalities bear short invocations (56). The greater part of verses, which are hung in houses as decorations, belong to this category.

54 This is the greater part (29 cm) of the writing on the first page of a talisman in my collection (34×8 cm). It is written on both sides. The remaining 5 cm of the first page and the whole second page are inscribed with four seals and some conjuring sentences. The Arabic text runs
 بِسْمِ اللَّهِ الشَّافِي السَّكَافِي الْمَعْفَى الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ
 شَيْءٌ لَا فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ
 اللَّهُمَّ أَنْتَ إِسْمُكَ الَّذِي فَضَلْتَهُ عَلَى كُلِّ الْأَسْمَاءِ
 أَنْ تَبْرَى وَتَشْفِي وَتَعْفَى حَامِلَةَ هَذَا الْكِتَابِ وَالْحُرْزِ
 وَالْحِجَابِ. وَيَسِّرْ اسْمَكَ يَا اللَّهُ الَّذِي أَشْفَيْتَ وَأَبْرَيْتَ
 بِهِ أَيُّوبَ وَيَعْقُوبَ عَلَيْهِمَا السَّلَامُ أَنْ تَبْرَى حَامِلَةَ هَذَا
 الْكِتَابِ مَارِيَا بِنْتُ كَتْرِينَا. تَوَكَّلُوا يَا خِدَامَ هَذَا

النهار وهذه الساعة يا ملائكة الله الروحانية
 يحفظ هذه الجثة الانسانية من شر الانس والجان
 والشياطين والسحر والمكر والقدر والقرنا والتوابع
 والمؤذين ومن كل شر ومن شر ما خلق الله وضرها
 واذاها في قلبها وعظمتها ودعها وبحق هذه الاسماء
 عليكم والطلاسم الله اياه اياها براهيا شراهيا ادوناي
 اصبارت آل شداي الذي كلم موسى على جبل الطور
 وقال يا موسى انا الله لا اله غيري وبحق سليمان وداود
 عليها السلام.

55 JPOS, vol. XVI, pp. 85 ff.

56 Hammer-Purgstall, *Die Siegel der Araber, Perser und Türken*, p. 8.

II. SINGLE WORDS.

Words stand often quite alone. In many cases it is impossible to assign any meaning to such words. Single words belong to one of the following groups:

I. THE NAMES OF GOD.

Among all His names 'allah' is the one used most. It is composed of four letters corresponding to the 4 elements, 4 cardinal points of the compass, 4 seasons, 4 archangels, etc. In some talismans the outer lines of a seal are made by the elongation of the letters of this name. In others all the horizontal and perpendicular lines of the seal are made by them, as may be seen in Fig. 1. This method of making squares is well known in magic. As the numerical value of the word الله is 66 ($ا=1 + ل=30 + ل=30 + ه=5$) we meet with seals giving this number, as may be seen in a seal engraved on a gilded *māskeh* of my collection, (fig. 2). The sum of each

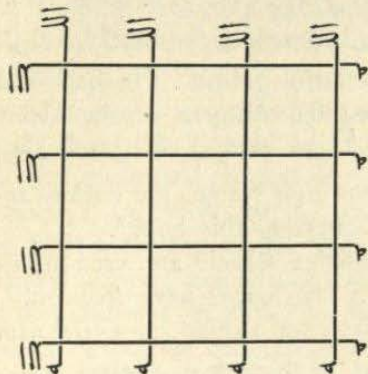


Fig. 1.

۲۱	۲۶	۱۹
۲۰	۲۲	۲۴
۲۵	۱۸	۲۳

Fig. 2.

horizontal, vertical and diagonal line is 66. But God is said to have one hundred beautiful names of which 99 are known to men. The Qor'ān sanctions calling God with his names. *Sūrah 7*¹⁷⁹ runs: "God's are the most excellent names, call on Him thereby and leave those who pervert His name" (57). The hundredth and at the same time "greatest Name" (الاسم الاعظم), or "the secret (hidden) Name" (الاسم المكنون) is unknown to men. This name is at times abbreviated, *سظم*. It possesses absolute magic virtues. The Almighty has revealed it to some of His chosen prophets. As this holy name is at present unknown, it is often referred to in a special way, as may be seen from the following sentences taken from *hīrz el-ghassāleh*:

57 Already in Tannaitic times the name of the Almighty used to be written on amulets. *Encycl. Judaica*, I, 738.

بِحَقِّ الْأَسْمَاءِ الَّتِي دَعَاكَ بِهَا آدَمُ — بِحَقِّ الْأَسْمَاءِ الَّتِي دَعَاكَ بِهَا الْخَضِرُ
by which Adam called upon Thee"—(I conjure Thee) by the names by which el-
Ḥader called upon Thee". This sentence is repeated with the following prophets,
Abraham, Ismā'īl, Moses, Noah, Idrīs, Jacob, Joseph, David, Solomon, Job, Christ
and Mohammed.

The idea of a name of God that can not be spoken or heard is clearly
connected with the Jewish custom of declining to pronounce the name YAHWH.
The importance of the ninety nine names lies in the belief that God is bound to
answer whenever He is called by any one of them. There are printed amulets
containing all the beautiful names of God⁽⁵⁸⁾. In most talismans only few are mentioned.
Mohammedans⁽⁵⁹⁾ have assigned to each name a special sphere of action and
power⁽⁶⁰⁾.

The mighty name of the Lord also plays an important rôle in Christian
prayers and Christian amulets. In the *Adjazmātārī*, p. 191, we read in the prayer
used to drive out demons: *الاسم الالهي العظيم الذي لا يطاق*, "The great Name of God
which cannot be supported"; on p. 195: *ينتهرك ايها الشيطان الرب باسمه المخوف*, "The
Lord drives you, O Satan, out with His fearful Name". In *kitāb ṣalātu l-qiddīs
Kabriānus*⁽⁶¹⁾ carried against the *qarīneh* and the dangers of the night, we find
the passage: *لا تدع الشيطان النجس الملعون يتسلط على كتابي هذا ولا يضره بقوة اسمك العظيم*,
"Do not allow (O God), by the power of Your great Name, the unclean and accursed
Satan to prevail over or injure (the person carrying) this book".

In analyzing the names of the Almighty which are used in talismans we
find that a special system is often followed. The names have frequently the same
meter as *جبار, توأب, غفار, وهاب, فتاح*. At times a seal is made of several names of God,
which names begin with the same letter, as in the 4 x 4 squares seal containing
the names *جميل, جليل, جاعل, جامع*⁽⁶²⁾ in the first horizontal line. In the second,
third and fourth lines the name *جواد* takes the place of one of the other names. Such
a use of the names of God is believed to be stronger than other combinations.

Still more powerful is the combination of two names, where the first name
begins with a *ك* and the second with a *ن*, making *كن*, "let it be", as *كافي* and
نافع and *كريم*; *ناصر*. Names, the numerical value of which are the same, are
believed to possess high potential powers and they are written together as *الله* and

58 *Muḥallaḥafātu n-nabī; ʾAsmāʾu l-lāhi l-ḥusnā.*

59 Talmasānī, pp. 6 ff.

60 The different authors do not agree on

these 99 names.

61 Printed in Jerusalem, edited by el-
ḥadjjeh Hanna Tūmā.

62 Talmasānī, p. 94.

وكيل, each name having the numerical value of 66; عفو and قيوم (156); حميد and باطن (62) (68), etc. Such words are often met with in seals.

The seven names of God which begin with one of the letters of *sawāqīḥ el-fātiḥah*, namely ثابت, ظهير, خير, زكي, شكور, جبار, فرد play a very important rôle in talismans. We often find them arranged in a 7 x 7 square seal. Each name is assigned to a planet, a day of the week and an angel (s. later).

2. NAMES OF ANGELS.

The names of the four archangels, *Djubrā'il*, *Mikā'il* (64), *Sarāfā'il* and *Uzrā'il* are found in most *ḥudjub*. They are known as سلاطين الملائكة, "the sultans of the angels" (65). This appellation is not widely used. *Djubrā'il* is said to be the messenger of God to the prophets. He brought down the *Qor'ān*. *Mikā'il* presides over rain and plants. *Sarāfā'il* (*Isrāfā'il*) stands beside the Throne and guards the heavenly trumpet. *Uzrā'il* is the angel of death and is therefore dreaded by every human being. *Djubrā'il* is the angel ruling over Monday and *Mikā'il* is assigned to Wednesday. The angels governing the other five days are: *Ruqā'il* (66) for Sunday, *Samsamā'il*—Tuesday, *Sarāfā'il*—Thursday, *Anā'il*—Friday, and *Kasfā'il* for Saturday. The names of these angels are less met with than those of the archangels. But their exact knowledge is necessary for the understanding of talismans. These names are well known in Hebrew angeology. They are also there assigned to the days of the week (67). *Ruqā'il* is sometimes written *Rufā'il* and *Radqīā'il*; *Samsamā'il* as *Samā'il* (68); *Sarāfā'il* as *Šarāfā'il* and *Isrāfā'il* (69). *Riḍwān*, the guardian of paradise, and *Mālik*, the guard at the gates of hell, are often mentioned especially in long invocations, but they seldom stand alone.

There are still innumerable angel names which are completely strange. They have the angelic ending of "īl" (إيل, ائيل, ئيل). Many of them are probably taken from Hebrew Cabbalism, and were with time so distorted that their origin can scarcely be detected at present. This is also true of other words used in amulets which will be mentioned later. In the following one way of coining the angelic names for the letters is given. Magic books assert that every letter has its own "spiritual name". Such names are determined after the following intricate method.

63 See also *ināyah* pp. 5. 6.

64 According to Zeno of Verona the archangel Michael was regarded as healer of human diseases; *Realencycl. für protest. Theologie und Kirche*, I, s. v. *Amulet*.

65 Talmasānī, p. 108.

66 The Hebrew name is Raquel.

67 H. A. Winkler, *Siegel und Charaktere in der muhammedanischen Zauberei*, p. 109.

68 Būnī, I, 114.

69 Būnī II, 90.

The letter is written as it is pronounced, thus an **ا** is written **الف**. The numerical value of these three letters is 1 for **ا**, 30 for **ل** and 80 for **ف** = 111. This number is divided into its decimal powers, i.e. in 100, 10 and 1. 100 is the numerical value of **ق**, 10 of **ي** and 1 of **ا**. Arranging these three letters so that the letter with the highest value stands at the beginning one has **قا**. Add ⁽⁷⁰⁾ the letter the spiritual name of which one is looking for, in this case the **ا**, at the beginning and the angelic syllable **ئيل** (*ʾil*) at the end. The result is **اقائيل** which is the angel's name for the letter **ا** ⁽⁷¹⁾. That of **ب** is **بجائيل**; **ج** = **جنجائيل**; **د** = **دلجائيل**; etc.

Even words placed in a seal can receive a spiritual name. One has first to know in which part of a square seal the words are to be placed as they are governed by the numerical value of that part. If the words **الله لطيف** are to be placed in a 3x3 square seal we have to deal with the number three which is the *muftāḥ* (s. later) of this seal. Add this number 3 to 1440 ⁽⁷²⁾. The latter number is gained by multiplying the degrees of a circle, 360 by 4 (the cardinal points). Subtract from 1443 the number 51 which is the numerical value of the angelic ending "*ʾil*". 1392 remains. 1000 stands for **غ**, 300 for **ش**, 90 for **ص** and 2 for **ب**. The letters make together **غشصب**. Add the angelic ending "*ʾil*" and one has the spiritual name of the words **غشصبائيل**. This name is used only to attain a material or a spiritual benefit. In revenge one gets the spiritual name of **الله لطيف** in the same way. But the letters represented by the number 1392 are arranged by beginning with the letter of the lowest (**ب** = 2) and ending with that of the highest value (**غ** = 1000). In this way one gets the spiritual name **بصشغائيل**. To get the name of the spirit of the lower word which serves this sentence one has to subtract the numerical value of **طيش** which is the demonic ending, namely 319. The rest of the procedure remains the same ⁽⁷³⁾.

Eš-šēḥ abū l-Muʾayyed mentions in his book *djawāhiru l-ḥamsah* angels with different names for the letters of the alphabet ⁽⁷⁴⁾. Some of these names are *alkāʾil* for **ج**, *Daryāʾil* for **ه**, *Ismāʾil* for **ط**, *Sarkikāʾil* for **ي**, *Ṭaṭāʾil* for **ل**, etc. It was impossible for me to find out how these names were coined. Būnī ⁽⁷⁵⁾ assigns to the alphabet angels with still different names.

70 The technical expression is **توج**, to crown.

71 See also Bustānī, *dāʾiratu l-maʿārif* (Arabic Encycl.), VII, vide **حرف**.

72 This number is often represented by **غم**, the letters of which have the numerical value of 1440.

73 *Al-ʿināyah*, pp. 14, 15.

74 See also Patrick Hughes, *Dictionary of Islam*, s. v. *daʿweh*.

75 Volume, III, 49 ff.

Beside the angel names of Būnī and abu-l-Muʿayyad there are many other names both in books on magic and in talismans, which remain a puzzle. According to Būnī each of the four cardinal points is ruled by an angel. The angel for the north is ʿAsiāʿīl, for the east Daniāʿīl, south Ḥazqīāʿīl and for the west Dardiāʿīl. It is to be noted that the last named angel is, according to abū-l-Muʿayyad, assigned to the letter ڍ. Many angel names seem to have been formed by adding the angelic ending ائيل to an Arabic word. Some words treated in this way are; رويائيل—رويا; مرقائيل—مُرقي; مبدعائيل—مبدع; لطفائيل (and لطفائيل); كرميائيل—كرم; منهيائيل—منهي; وليائيل—ولي; شرطائيل—شرط; عجبائيل—عجب; مرقديائيل—مرقد; هوائيل—هوا; تقيائيل—تقي; طيفيائيل—طيف; مطريائيل—مطر; دهر يائيل—دهر; برقيائيل—برق.⁽⁷⁶⁾

Doubtless this way of forming angel names has been taken by Arabs from the Hebrews. Every student going through a list of Hebrew angel names finds that a great many have been formed in this way⁽⁷⁷⁾. While the Hebrews kept the names thus formed for the angel ruling the sphere expressed by the original word, the Arabs deviated from this important rule.

Meṭatrōn (ميططرون, مططرون) is said to be the archangel who rules over the upper (ʿalawiyeh) and the lower (sufliyeh) angels⁽⁷⁸⁾. He is sometimes assigned to Jupiter, and on other occasions to Mercury. At times he is identified with the archangel Mikāʿīl. His name is clearly taken from the Hebrew as Grünbaum has already shown⁽⁷⁹⁾. In Greek he was known as μεταθρον(ονος). Būnī⁽⁸⁰⁾ calls him also Šarāʿīl bin ʿAbdallah.

3. NAMES OF DEMONS.

Demons are ordered in talismans to follow the instructions and to leave the patient whom they inhabit. Only the most important names will be mentioned. A spirit of the lower world is assigned to every day of the week. EL-MUDHIB⁽⁸¹⁾ known as abū ʿAbdallāh Saʿād rules over Sunday; MURRAH el-ʿAbiad abū-l-Ḥāret (Abū-n-Nūr) over Monday; abū Mihriz (or abū Yaʿqūb) EL-ʿAḤMAR—Tuesday;

76 The name Barqīāʿīl is found in Mandaean magic cups. It was the name of a good angel; H. Pognon, *Inscriptions Mandaites des Coupes de Khouabir*, p. 94.

77 *Jewish Encycl.*, I, 594.

78 Muhammad er-Rahawī, *Al-luʿluʿ-man-zūm fi-l-ṭalāsīm wan-nudjūm*, p. 24. This

book will be referred to in future as Rahawī.

79 *Beiträge zur vergleichenden Mythologie aus der Hagada*, ZDMG, XXXI, 272.

80 III, 93.

81 Not Buskan as Budge, *l. c.*, p. 43.

BARQĀN⁽⁸²⁾ *abū l-ʿAdjāyib*—Wednesday; ŠAMHŪRĪŠ (*el-Ṭayyār*)—Thursday; *abū Ḥasan ZŌBAʿAH* (*el-ʿAbiad*)—Friday and *abū Nuḥ*⁽⁸³⁾ MEIMŪN rules over Saturday. As a rule only that name written in capitals is mentioned in talismans. Every one of these archdemons has many tribes of *djinn* under his sovereignty. All the above given names, except *Šamhūrīš*, are of Arabic origin. *Abū Murrah* is also a name for Satan⁽⁸⁴⁾. *Abū l-Ḥāreṭ* is the nickname of the lion. It was impossible for me to ascertain if this demon was thought to have the form of a lion⁽⁸⁵⁾. It is commonly believed that *Šamhūrīš* died some years ago. Er-Rahawī⁽⁸⁶⁾ teaches the same. His successor is named *Mutawakill*⁽⁸⁷⁾.

In talismans as well as in sorcery the ruling angel is asked to force the demon ruled by him to obey and fulfill the orders expressed in the talisman. This is clearly seen in the following talisman of my collection where we read: "Answer O *Meimūn* by the force of the angel ruling over you, *yāuah*, *Roqiāʿil* and *Kasfiāʿil*"⁽⁸⁸⁾. As *Kasfiāʿil* is the angel ruling over *Meimūn* it is curious that *Roqiāʿil*, who rules over *Mudhib*⁽⁸⁹⁾ should also be called upon.

Būnī⁽⁹⁰⁾ assigns four *ʿafārīt* to the four archdemons. Some authors think that these names are only synonyms to those of the four archangels. The names of the *ʿafārīt* are: *Damriāt* (*Ṭamriāt*) for *Mudhib*, *Manʿiq* (or *Šanʿiq*) for *Meimūn*, *Wahdelbādī* (or *Wahdeliādī*)⁽⁹¹⁾ for *Barqān* and *Šoghāl* for *el-Aḥmar*. But I have not yet met with these names in written talismans. *El-Aḥmar* is also called *abu l-Tawābiʿ*, the father of all *tawābiʿ* (pl. of *tābiʿ*, the masc. of *tābiʿah* = *qarīneh*).

The names of the "four Heads" (*الأربع رؤوس*), also called the "four Helpers"

- | | |
|--|--|
| <p>82 Winkler, <i>l. c.</i>, p. 104, heard <i>abū Nuḥ</i>.</p> <p>83 In <i>Aberglaube</i> the name was transcribed <i>Maḏhab</i>, which pronunciation is generally used by the <i>šēḥs</i>.</p> <p>84 Sirādī ed-Dīn abu Ḥafṣ ʿOmar ibn el-Wardī, <i>ḥarīdatu l-ʿadjāyib</i>, p. 267. It is said that Satan appeared to the people of Qoreiš in the personality of a <i>šēḥ</i> from Nedjd, named Abū Murrah, and advised them to attack unitedly the prophet and kill him. See also <i>dāʿiratu l-maʿārif</i>, VI, 558; Canaan, <i>Dāmonen-glaube im Lande der Bibel</i>, p. 23.</p> <p>85 <i>ʿAdjāyib el-maḥlūqāt</i>, on the margin of volume II of <i>ḥayātu l-ḥayāuʿn el-kubrā</i>, p. 159.</p> <p>86 Page 42.</p> | <p>87 According to <i>ḥarīdatu l-ʿadjāyib</i>, p. 267, the name of Iblis (Satan), before he was driven out from paradise, was ʿAzāzil.</p> <p>88 <i>أب يا ميمون بحق الملك الغالب عليك يا وه
دوقيائيل وكسفيائيل.</i></p> <p>89 <i>Al-Mudhib</i> is according to <i>muḥīṭ el-muḥīṭ</i> (I, 727), the name of that demon who destroys the ritual washings of the believers.</p> <p>90 II, 66.</p> <p>91 The difference in the first three names arose probably from mistakes of the copyist. In the first name a ط was substituted for the د, in the second the د was read as a ص, and in the third the received another dot and became a ذ. Such mistakes are met with repeatedly.</p> |
|--|--|

The already quoted book *djawāhiru l-hamsah* assigns to every letter a spirit of the lower world. Their enumeration is not necessary. The student is referred to the *Dictionary of Islam*. It was impossible to detect any rule for the formation of their names⁽⁹⁹⁾. A great many names of evil spirits end with وش, وش or طيش, وش. In *el-ināyah*, pp. 2 and 3, we read the following: والشيطان اسمه . . . محتوم بطيش تاخذه من اسم الروحاني ولك ان تبدل طيش بهوش او هيش او هاش او هوش . . . "The name of Satan . . . is taken from the name of the spiritual power with the addition of طيش at its end. The following endings may take the place of طيش⁽¹⁰⁰⁾ as they are all names for the devil, may he be cursed by God: *hūs, hīs, hās, hūš, ṭās, ṭūs*". *Tīs* is the most used and the regular ending⁽¹⁰¹⁾.

The following names may at times also be met with in talismans. ققطش is the physician of the *djinn*⁽¹⁰²⁾; *Ismā'il*⁽¹⁰³⁾ is the secretary and *Abū Dibādī*⁽¹⁰⁴⁾ the king of the *quranā*⁽¹⁰⁵⁾.

In reviewing what has been said we see:

1. That with the exception of the names of the seven angels which rule over the days of the week, those of the seven *djinn* and a few other names, there is no uniformity in nomination. An angel or demon assigned by one authority for a special sphere of work is assigned by another for a completely different one.

2. Many of the strange names are formed, as in Gnosticism in doublets, i.e. in the same way as Gog and Magog in Biblical literature and *Yadjūdī-madjūdī* and *Hārūt-Mārūt* in Arabic. As examples the following doublets may be cited:

شعاب شعيب	سلطام مشطام
هيوثا شيلوثا	حوسم دوسم
شيعوب شاغوب	ديوم جيوم
سيطوس بسطوش	

3. Many of the names discussed above show clearly a foreign influence, generally a Hebrew one.

4. With the exception of a few rules there is no method whatsoever to help in determining the origin or the way of forming the names of the supernatural powers.

99 In one case the same demon, namely *Latyūs*, is assigned once for the letter ت, which is said to be ruled by the planet *Zuhal*, and another time for ف, ruled by *Mudhib*.

100 طيش is made of the three first letters of شيطان read from left to right.

101 *Al-ināyah*, p. 15.

102 *Talmasānī*, p. 78.

103 *Rahawī*, p. 41.

104 *Rahawī*, p. 41.

105 There are several traditions saying that every human being has a *qarīn*. Some are: طيس من ولد ادم احد الا وله شيطان قد قرن به وما منكم احد الا وقد وكل به قرينه من الجن *Damīrī*, II, 242, 246.

4. THE NAMES OF PROPHETS.

The names of prophets and companions of the prophet Mohammed are greatly used in talismans. Beside the already named Shi'it invocation with the names of the eleven *ʿaimmā*, we meet in the first place with the name of the prophet Mohammed alone or combined with *rasūl-allah*. Mohammed is at times abbreviated by the letter م⁽¹⁰⁶⁾. There is an oval silver plate in my collection, 6.75 cm long, bearing on one side 41 times the word محمد and once محمود. At times two words of the name محمد are interwoven in an arabesque way, (Fig 3). This kind of writing is widely used in talismans.

Thus the words يا حافظ يا امين are treated in the same way on an oval silver *māskeh*, (5 cm long)⁽¹⁰⁷⁾ (s. fig. 4.)

Often the names of the Mohammedan holy family, i. e. محمد, علي, فاطمة, حسن, حسين are inscribed on talismans. This combination is found on magic bowls, talismans and decorative pictures hung in houses. The names of the *ṣaḥābeh*, companions, are used in printed talismans (s.l.). All or some of the following are met with عبد الرحمن, طلحة, الزبير, ابو بكر, عمر, عثمان, علي, عامر, سعيد, ابن الجراح, سعد.

Many amulets contain the names of *ahl Badr*. All Qor'anic prophets may be called on for help. Some talismans contain few, others many names. The most important prophets are: Adam, Abraham, Isaak, *Ismā'il*, Jacob, Joseph, Moses, *Yūnis*, David, Solomon, Jesus and Mohammed. Talismans made by the *ṣēhs* of the Dome of the Rock are often impressions of seals. These will be described later. Attention may here be called to a few smaller seals containing the names of some prophets. Thus one round seal, 6 cm in diameter, has the

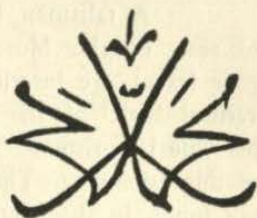


Fig. 3



Fig. 4

106 This abbreviation is unknown to *muḥīṭ el-muḥīṭ*.

107 S. Seligmann gives on p. 377 of *Der Islam*, V, a rosette which shows in the centre the word يا فتاح treated in the same way. Maḥmūd abu-l-Mawāhib el-

Ḥalūti el-Ḥanafī, *mafātīḥu-l-kunūzi fī ḥall il-ṭalāsīmī war-rumūz*, p. 40 gives a seal in which the name of the prophet was written in about the same way. This book will be referred to as al-Ḥanafī. See also H. H. Spoer, *Arabic Magic Medicinal Bowls*, JAOS, LV, p. 238; Canaan, *Arabic Magic Bowls*, JPOS, XVI, p. 101.

inscription⁽¹⁰⁸⁾ رسول الملك العزيز العلام ابراهيم خليل الرحمن عليه الصلاة والسلام. Another oval one, 4 x 3.2 cm, bears the writing *كلم الله موسى*. On a triangular black stone we read on one side *يا شافي يا عافي*⁽¹⁰⁹⁾ *يا نبي موسى عليك السلام*.

A talisman in my collection, originally from Hebron, shows three pairs of seals of the Mosque of Abraham. The names of the patriarchs buried in the *ghār* (cave) are inscribed between every two transverse and opposite every two vertical seals of the right side. Opposite to each patriarch's name the name of his wife is written. The patient with fever is fumigated each day with one part of this talisman. The sacred paper is cut at the dotted line. This dotted line is not found in the original. A translation of this talisman⁽¹¹⁰⁾ is:

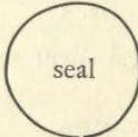
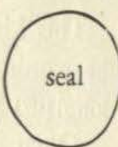
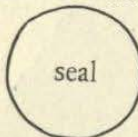
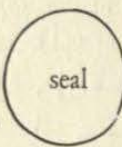
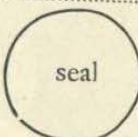
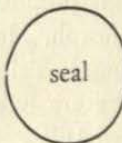
	His wife chosen by God	The prophet of God Abraham, may peace be with him.	
His wife Rifqā chosen by God		The prophet of God Isaak, may peace be with him.	
	His wife Lāiqā chosen by God	The prophet of God Jacob, may peace be with him.	
His wife Zlīḥah chosen by God		The prophet of God Joseph, may peace be with him.	
	The imprint of the foot of the prophet.	The holy cave.	

Fig. 5

Before describing another part of our subject some mistakes in the orthography should be mentioned. Such major errors complicate the decipherment. Thus on a six-sided *ḥiārah*⁽¹¹¹⁾ case we encounter the word *هفيا* which stands for

108 Another *māskeh*, 4 cm in diameter, has the same inscription, omitting only the word *عزيز*.

109 Should be *معافي*.

110 *Aberglaube und Volksmedizin*, p. 130.

111 For the explanation and description of *ḥiārah* see *Aberglaube*, p. 115.

هم فيها. In a printed talisman اسماء was changed into اسماءك. On a silver *māskeh* توكلت is erroneously written توكلة. A black stone *hidjāb* gives ياشافي for ياشافي. On a metal talisman جبرائيل was abbreviated by جبران, and اعزر stood for عزرائيل⁽¹¹²⁾ etc.

5. MYSTIC WORDS.

Strange non-Arabic expressions or mystic combinations of letters into senseless words are found in most talismans. Many words are corrupted Hebrew or Greek names. The names of *ahlul-kahf* play an important rôle in magic. They are according to Nāzili⁽¹¹³⁾: *Doqiānōs*, *Jamlīhā*, *Makslīmiā*, *Malšimā*, *Marnōš*, *Dabernōš*, *Šādñōš*, *Kafšatītiōs* and the dog *Qiṭmīr*⁽¹¹⁴⁾. I have seen the names *Makslīmā* and *Malšimā* changed in some *hudjub* into *Maklīmā* and *Mašlīmā* (*Mašlīmā*) respectively⁽¹¹⁵⁾. In a talisman book of my collection with beautiful handwriting which used to be carried by an epileptical Mohammedan woman, the names of *ahlul-kahf* were written with unpunctuated letters. I read, *Makilmšimā*, *Jamlīhā*, *Martōš*, *Sūs*, *Sadnōš*, *Dōnwānōš*, *Falsaiōš* and *Qaṭmīr*⁽¹¹⁶⁾ (or *Qiṭmīr*). On a gilded oval *māskeh* in my collection, where the writing is beautifully executed, one finds in the centre of a circular writing the names of *ahlul-kahf* executed in beautiful arabesque. This rosette (fig. 6) surrounds the name of God *yā Hāfiz*, "O Preserver". The same rosette may be found on talismans made by the impressions of seals of the *šēhs* of the Mosque of the Rock (s. later)⁽¹¹⁷⁾.



Fig. 6

These names are taken from the Greek. They are: Maximilianus (Maximianus,

112 All talismans with the above faulty orthography are pieces of my collection.

113 *Ḥazimatu-l-ʿasrār djalīlatu-l-ʿadkār*, pp. 73, 74.

114 Siūṭī, p. 177, gives the following names: *Jamlīhā*, *Tōnis*, *Tayūsā*, *Djāmūsā*, *Arbatās*, *Akfīšīṭīnus*, *Dōnwānus*.

115 Douffé, p. 198, gives a slightly different pronunciation.

116 At times one or two of these names are found among several unexplicable terms; see *an-nūru-s-sāṭiʿ fī ʿasrāri-n-nudjūmi uat-ṣarwāliʿ*, p. 30.

117 S. Seligmann, *Das Siebenschläfer-Amulett, Der Islam*, V, pp. 377 and 378, gives three such rosettes.

which used to be carried by a Christian woman against the *Qarīneh* we read in one place اهاش اهاش اهايا ادناي الرب الصباوت ال شداي. In another place we read صباوتون. In the place of الصباوت I have also seen صباوتون and اصباوتون, and شراهد for شراها. The above mentioned formula containing these words occurs as a rule in its complete form. Sometimes one word or more is used separately⁽¹²⁸⁾.

Books on magic admit in different places that the science of magic has borrowed Syriac and Hebrew words. Some such admissions taken from *ibn el-hādī et-Talmasānī*⁽¹²⁹⁾ are:

- اقسمت بالاسماء السريانية على قبائل الجن وعمار المكان (p. 43).
 واني اقسمت عليكم بالاسماء السريانية وبكل اسم في التوراة والانجيل والزبور والفرقان (p. 48).
 وقد وكلت عليك المناشط العبرانية (p. 82).
 بحق الاسماء العبرانية (p. 153).
 والخاتم مكتوب فيه اسم الله العظيم بالسريانية (p. 135).
 اكتب على قبيلة خضرا هذه الاسماء السريانية (p. 136)⁽¹³⁰⁾.

There is a list of words which seem to have no meaning whatsoever. But thorough examination of Arabic works on magic helps the student to clear the darkness surrounding some of them. In general they are the 'moulding together of some letters of the alphabet according to special mystic rules. In the following the most important expressions of this category will be discussed. *ابجد هوزح طيكل منسق فصقر*. In the following the most important expressions of this category will be discussed. *ابجد هوزح طيكل منسق فصقر* are seven words giving the whole alphabet arranged according to the *abjadiyeh*. They are supposed to be the names of seven angels who carry the throne (حملة العرش). These so-called names are assigned to the seven days of the week: *ابجد* being for Sunday, *هوزح* for Monday, etc. According to other authorities the alphabet is divided into eight and not seven names⁽¹³²⁾. These combinations of letters are better known than the seven names.

The word *بدوح* is made up of the letters with the even numerical values: 2,4,6,8. *اجهرط* stands for the odd numbers 1,3,5,7,9. The former is looked upon

128 'Adonai' was for the Mandeans one of the names of the sun, H. Pagnon, *Inscriptions Mandaites des Coupes de Khouabir*, p. 93.

129 *Kitābu ṣumūsu l-anwār ua kunūzu l-asrār el-kubrā*.

130 Every other book on magic has several such expressions. See also I. Goldzieher, *ZDMG*, XLVIII, p. 358 ff.

131 Nāzili, 122.

132 We have *ابجد هوزح طيكل منسق فصقر* تُخذ. According to *dā'iratu l-ma'ārif*, VII, pp. 6 ff., these words are thought to be the names of celebrated kings of *el-Madāyn*. With the greatest probability they are meaningless words, see also Hughes, *Dictionary of Islam*, p. 681.

as a lucky seal. *ajhuz* on the other hand is said to be unlucky, and is therefore used to impose upon a person some mischief⁽¹³³⁾. *Badūh* has to be discussed again

ط ٩	ز ٧	٤ ٤	ج ٣	١ ١
ز ٧	٤ ٤	ز ٧	١ ١	و ٥
٤ ٤	ج ٣	١ ١	ط ٩	ز ٧
ج ٣	١ ١	ط ٩	ز ٧	٤ ٤
١ ١	ط ٩	ز ٧	٤ ٤	ج ٣

Fig. 7

later. Suffice it to say at present that *badūh* plays a part of such great importance in talismans that it is found with the name of God, *الله*, in a seal in every edition of the *sabʿ uḥūd es-suleimānīyeh*⁽¹³⁴⁾. The following seal of *ajhuz*, where every letter with its corresponding numerical value is placed in a square, is used to make a person sick⁽¹³⁵⁾ (fig. 7). It is clearly seen that the number 4 for the letter *ج* takes wrongly the place of 5.

The letters are divided into four parts. Seven letters are assigned to each element. This is done in assigning the first letter of the *abjadīyeh*, i.e. the

for fire, the second (ب) for earth, the third (ج) for air, the fourth (د) for water, the fifth (ه) for fire, the sixth (و) for earth, etc. In this way the letters of *ahḥm fshd* are assigned for fire, *boyn stst* for earth, *jk sqst* for air, and *dḥl rḥg* for water. These expressions are more often met with in magic books than in *hidjūbū*. In some talismans the two words of each element are connected to one word, thus *ahḥm fshd* for *ahḥm fshd*. These words are mixed with other inexplicable words or with the name of the patient.

ḥḥm fshd⁽¹³⁶⁾ are the seven letters called "the letters of *bahteh*"⁽¹³⁷⁾. Should these words be written on an envelope or a petition the enclosed wish will be fulfilled. These seven letters are often arranged in a 7 x 7 squares seal and are believed to be lucky. Others write *badūh* under the address on the envelope, either alone or combined with the numerical value of the letters placed one beside the other—2468 or 8642—to insure safe arrival of the letter. At times the numbers are found alone. We meet with them also in talismans.

ḥḥm fshd are the seven letters known as *sawāqītu l-fātiḥah*. More will be said about them later.

Letters standing for numbers and their decimal factors have been put together into words which are used in talismans and in magic books. These are: ٩٩٩ طمط, ٨٨٨ حفص, ٧٧٧ زعذ, ٦٦٦ وسخ, ٥٥٥ هنت, ٤٤٤ دمت, ٣٣٣ جلش, ٢٢٢ بكر, ١١١١ ايقغ

133 Rahawī, 37.

134 This seal has been described in *JPOS*, XVI, 93.

135 Talmasānī, 76.

136 Rahawī, p. 43, gives *تج*, which is a mistake.

137 *Dāʾiratu l-maʿārif*, VII, 6 ff.

The words *rak* (رك) and *rafad* (رُفد) are said to be "the loving letters" (138). The numerical value of رك is 220 and that of رُفد 284. Both numbers are divisible by several factors. The sum of the results of such a division of رك gives 284 which is the numerical value of رُفد, and the sum of the results of رُفد is 220, which is the numerical value of رك. This gave them the appellation "loving letters". The following shows this procedure:

220 divided by 2 = 110 " " 4 = 55 " " 5 = 44 " " 10 = 22 " " 11 = 20 " " 20 = 11 " " 22 = 10 " " 44 = 5 " " 55 = 4 " " 110 = 2 " " 220 = 1 <hr style="width: 50%; margin-left: 0;"/> 284	284 divided by 2 = 142 " " 4 = 71 " " 71 = 4 " " 142 = 2 " " 284 = 1 <hr style="width: 50%; margin-left: 0;"/> 220
---	---

The two words are used to induce love. The procedure is as follows. The person A seeking the love of B writes these two words on two cakes. He, i.e. A, eats the cake with رُفد, as it has the higher numerical value, and gives B the cake with رك. In a short time B will come running to A driven by the flame of love.

Attention may still be called to the 24 *al-asmā' al-barhāṭiyeh* (الاسماء البرهتية) which play some rôle in magic and in talismans. They are said to be names of God in the Syriac language. Thanks to the help of a Syrian Catholic priest the following words of these names could be brought back to their Syriac origin:

The name in Arabic as given in the books.	Transcription as pronounced in Syriac	Explanation of Syriac word	Explanation given in Arabic books
تَقْلِيَّة	<i>taklieh</i>	the Heaved	مجيد Glorious
طَوْرَانِي	<i>tawrānī</i> (139)	the Exalted	حي Living
بَزْجَل	<i>bazdjal</i>	the Affectionate	ودود Affectionate
تَرْقِب	<i>trāqēb</i>	the Watcher	سلام Peaceful

138 *Dā'irat al-ma'ārif*, VII, 6 ff.

139 In some manuscripts we find it given as طوران, and تَقْلِيَّة as تَلِيَّة.

The name in Arabic as given in the books.	Transcription as pronounced in Syriac	Explanation of Syriac word	Explanation given in Arabic books
عَلَمَش (140)	<i>almaš</i>	the Glorious	مجيد Glorious
قَلَنَهَوْد	<i>qalanhad</i>	the Hearer	سميع Hearer
بَرَّشَان	<i>baršān</i>	the son of the Surrounding	محيط Surrounding
نَمُوشَاخ	<i>namušlah</i>	the Mighty, the Honoured	عزیز قوي Mighty, Honoured
بَرَّهَيُولَا	<i>barhiōla</i>	the son of the lower world	سبحان الله May God be praised
قَبْرَات	<i>qufrāt</i>	the Wise	حليم Wise
غَيَاها	<i>gayāhā</i>	the Bright	كريم Generous
شَمَخَاهِير	<i>shem'ahhīr</i>	the glorious name	علي Glorious (141)

Every one of these words has been assigned to a letter of the alphabet.

The texts of many talismans finish with the words *الوحي*, *العجل*, *الساعة*. Sometimes they are combined with *الحريق* or *القوة*. In a written *hidjāb* in my collection the word *الاجابة*, 'the answer', is added to *العجل*. As a rule every word is repeated two or three times. *الوحي* is at times wrongly written *الوجا*. This orthography, *الوحي*, is unknown to the Arabic dictionaries. *توجه*, *وحى*, *ايحاء* mean "to send a messenger, to hasten, to urge., to rouse". Each of the above mentioned expressions repeats one and the same idea, of "quick, make haste", thus increasing its effectiveness (142). The supernatural powers are ordered to obey and fulfill the orders as quickly as possible.

"The Crowning Words" of the Qor'ān are widely used in talismans. It is believed that they represent the heavenly language used by the Almighty from whom they derive their supernatural power. Others believe that they are names of the Almighty himself. This explains why they are used at times in the following way: *بحق كيعص*, *بحق حمسق*, *بحق المص المر*, etc. They are thus primarily of religious importance, which importance was the reason for their extensive

140 It is also found written backwards, as *شملغ*.

141 Other words with their Arabic translation in paranthesis as found in Arabic books are: *كرب* (the God of every thing), *مزجل* (Selfexisting), *برهش* (O God, answer your servant), *خويطر* (Strong), *كظهير* (Glory be to Him), *بشكيلخ* (Believer),

انعليط (Great One, Compassionate), *شهاير* (Lofty), *شماهر* (Powerful), *كيدھولا* (Powerful), *بھطونية*, *بھطقونية* (Everlasting), *طوش*, *طوش*, *طونش* (Powerful), *بشارش* and *برھية* (Mighty), *شماھاروخ* (Thankful), *طوياش* (the Holy).

use in magic. They are⁽¹⁴³⁾: الر, المر, المص, حمسق, كبعص, ن, ص, ق, طس, حم, طه, طم, يس. *Sūrahs* beginning with one of these words, are called "Mother *Sūrahs*" (الامهات), i.e. the main *Sūrahs*, to distinguish them from the remaining chapters, the *tatmīmāt* ⁽¹⁴⁴⁾. The 14 letters from which these crowning words are composed are known as the "letters of light" (الحروف النورانية, حروف النور), while the remaining 14 letters of the alphabet compose the "letters of darkness" (الحروف الظلمانية, حروف الظلمة). In many talismans and in some magic books the crowning words are personified. As a rule the words are pronounced and written by their disconnected letters, as is the rule when reciting the *Qorʾān*. حمسق and كبعص are used more often than the others. I have seen حم written as it is spoken, namely الحاويم, i.e. the ح and م. The ط and س are written in the same way, as الطاوسين. The expression الحاويم is also given to all *sūrahs* which begin with حم. In analyzing some of these curious words we find that the ن, pronounced *nūn*, is the only letter which has a meaning connected with the contents of the *sūrah* which it crowns. نون means a fish and *sūrah* 68, which the ن heads, speaks of Jonas who is called صاحب الحوت and ذو النون ⁽¹⁴⁵⁾. طه pronounced *ṭā hā* is a male name (Tāhā); so is also يس which is pronounced *yā sīn* (Yāsin). In talismans these words are placed as a rule at the end of the invocation, at times between the sentences. Many seals containing letters of these words are known. In one case every letter of كبعص was represented by a name of God, which name began with one letter of this word: ك was represented by يا كافي يا; ب by يا هادي يا; ع by يا باري يا; ص by يا صادق يا; ط by يا علم يا; ق by يا باري يا; س by يا هادي يا; ن by يا كافي يا.

In summing up the results of this analysis we find that the "magic" words are either derived from a foreign language, or represent a combination of letters according to mystic principles or they are undecipherable expressions ⁽¹⁴⁶⁾. No doubt a great many of such expressions have their origin in a foreign language, but they have been so badly distorted that their origin can in most cases no longer be determined. This is especially true of words of Greek origin. The aim of the sorcerer is to impress his clients with unknown words of a curious, strange and unknown pronunciation. But there is doubtless a deeper reason for the use of

143 The الر is found in *sūrahs* 10, 11, 14, 15; الم in 2, 3, 29, 30, 31, 32; المر in 13; المص in 7; ص in 38; طس in 27; حمسق in 42; حم in 40, 41, 43, 44, 45, 46; طم in 26, 28; طه in 20; ق in 50; كبعص in 19; ن in 68; يس in 36.

144 *Dāʾirat al-maʿārif*, VII, 8.

145 Th. Nöldeke-Schwally, *Geschichte des Qorʾāns*, II, 68 ff.

146 Winkler, *l. c.*, pp. 27, 29.

strange words. It is the belief that Hebrew, Syriac and Greek words are more efficacious than their equivalent in Arabic.

Whenever a talisman is written for a specific person it contains the name of the person combined with that of his mother, and never with the name of his father. The reasons for this old custom have been given elsewhere⁽¹⁴⁷⁾.

Certain irregularities have to be noted. They make decipherment still more difficult. Orthographic mistakes have been mentioned. Often, especially in talismans engraved on metal, a verse may end abruptly for lack of room. I have several examples showing this irregularity⁽¹⁴⁸⁾. In a *hidjāb* with three *hiārūt* the text of the first was continued on the second, and that of the second on the third.

III. LETTERS AND NUMBERS.

Letters and numbers play a very important rôle in talismans. They are either written in continuous lines or in cartouches. The latter may represent seals or decorative designs of various characters. Both will be described later. The words in a talisman are often written in disconnected letters. It is believed that the force of such a talisman is increased as it adds to the power of the talisman itself also the intrinsic power of the letter which is written in its full extent. As an example a part of a talisman of my collection may be quoted. After the word *حي*, repeated 9 times and the numerical value of *بدوح* are given, we see: *يا . رب . اشرفي . عبدك . متري . من . السخونه . والرحم (ي) . وبجاه . هاذي (ه) . الاسم . الممق (ك) ت* *نعالى* and *امين* should never be treated in this way. I have seen the first word written in disconnected letters. At times the letters of one and the same word are arranged in different ways. Thus *الرحيم* is written as *الرحم ي م* and as *م ي ح الر*. Some times a word is written backwards. Thus I have met with *طزه جا* for *اجهوظ* and *شملغ* for *مشمش*, one of the names of *el-barhatiyeh* (see above).

Writing the words without dots is regarded to be still more powerful, as this way of writing is the older one. The following, a part of a *hidjāb* (in my collection) written on cheap paper in a curious script and having many mistakes,

147 *Aberglaube*, pp. 105 ff.

148 *JPOS*, XVI, pp. 82, 83.

149 The letters in parentheses are correction of the mistakes.

150 *Al-'ināyah fi mušāhadati l-artwāhi r-rubāniyah*, p. 7.

may serve as an example: بسم الله (الله) الرحيم الرحيم (اللهم) اصرف
 عن حمل (حمل) ككب (كبابى) هذا اللحم (الحمى) ولوجع (والوجع) (150a).
 It reads بسم الله الرحمن الرحيم اللهم اصرف عن حامل كتابي هذا الحمى والوجع.

At times the letters are so distorted that it is difficult to read them. Fig. 8 gives a part of a *hidjāb* in my possession which was difficult to decipher. It reads as follows. A star has been placed at the beginning of every line.

طيش طيش طاش * لطوش لطوش طشني
 طشني اجب ايها الملك * زوبعة خادم يوم الجمعة واخرس
 قبائلك * وقبائل الجن عن حامل حجبا في هذا جليل
 (خليل or) بن زينب * لا يقربوه ولا يوذوه * ولا
 يضروه لا في الليل * ولا في النهار ولا في اكل * ولا في
 شرب ولا في قيامه ولا في قعوده بجمرة هذه الاسماء
 عليك وبحق ايها شراها ادونا * ي اصباوت الشداي

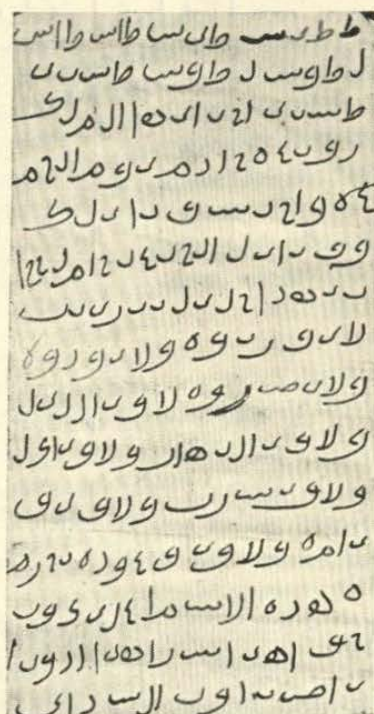


Fig. 8

"Ṭaṭīš . . . (names of supernatural powers). Answer O king Zōbā'ah, the servant of Wednesday and make your tribes and the tribes of the *djīn* dumb, (keep them away) from the bearer of this my talisman Djalīl (or Ḥalīl) the son of Zēnab. They should not come near him, nor injure him, nor hurt him, neither in the night nor in the day, neither while eating nor while drinking, neither in his getting up, nor in his sitting down. (I adjure you) by the sacredness of the words, which (words) should be upon you, and by the truth of Ahiā Šharāhiā Adonāi 'Ašbā'ōt 'āl Šhadāi".

When a word has to be written in a square seal, it is generally divided into its letters and these are arranged in the square. A silver amulet worn on the arm illustrates this method. The letters of لطيف have been placed into a *ḥātīm*, (Fig. 9). In one case the word الله was written in the manner seen in Fig. 10.

At times one letter of one of the names of God is followed by a letter of the name of the patient. Not knowing this custom one may not be able to read such a combination of letters. For example, if علي (151) the name of the patient

150a The words in parentheses are correction of the mistakes.

151 For corresponding Hebrew talismans see Budge, 220, 221.

is combined with the name of God شافي we have the following letters (152):
ش ع ا ل ف ي ي

ل	ط	ي	ف
ف	ي	ط	ل
ط	ل	ف	ي
ي	ف	ل	ط

Fig. 9

الله
لله
له
ا

Fig. 10

In case a person is sick with a *nazleh* (153) he is treated by a *hidjāb* in which the letters of his name are written in the above described way with those letters of the alphabet which are assigned to the element of fire (154). The example given by Doutté (155) seems at first sight to be an exception to this rule (156). But if we remember that the article ال is counted as one letter we see that there is no irregularity. The words المقتدر and الرقيب are written as الالرمققيتبددر.

"The science of letters is one of the secret sciences known only to the authorities in divine learning" (157). At present only the most important groups will be discussed (158). The letters of the alphabet are divided, as was already mentioned, into letters of light and letters of darkness. The letters of light are used to produce unity, love and cooperation, while those of darkness produce hatred, misunderstanding and war. This is clearly expressed in the following verse (159):

152 Būnī, I, 40, gives other examples.

153 *Aberglaube*, pp. 34 ff.

154 Dērābī, p. 9.

155 Page 174.

156 See also *kitābu-l-faiḍi-l-mutawālī fī sharḥi mutallaṭi-l-Ghazālī*, p. 16.

157 علم الحروف من العلم المخزون لا يعرفه الا العلماء الربانيون.

158 Yūsif el-Awghanistānī, *adj-djawharu-l-ghālī fī ḥawāṣi-l-mutallaṭi-l-Ghazālī*, p.

7, gives the following verse which expresses the same idea:

العلم بالحروف علم الله يدركه
من كان بالكشف والتحقيق متصفا
In future references this book will be quoted as *Awghanistānī*.

159 Nāzilī, pp. 117, 118. He gives another verse:

حروف النور للتأليف منها
بها كل القلوب اليك تجذب
ولتفريق تكتب ما سواها
فهذا كله صدق مجرب

حروف النور للتأليف منها
 كذا فباقي الحروف قظلمات
 الى ما شئت من داعي الوصال
 توثر في القطيعة والوبال

The letters of darkness⁽¹⁶⁰⁾ are divided into seven letters of the lower world (*suflīyeh*) and seven of the upper one (*alawīyeh*). The *suflīyeh* letters are ف ج ز ث ش خ ظ and the *alawīyeh* letters are ب ت د ذ ض غ و. The seven first are known as *sawāqītu l-fātiḥah*, as they do not come in the leading chapter of the Qorʾān (*al-fātiḥah*). Every letter stands for a name of the Almighty. The ف stands for فرد; ج — جبار — ش; شكور — ز; زكي — خ — خير — ظ; ظهير — ث; ثابت — ت. These letters with their corresponding names of God are assigned to the different days of the week and to the seven planets.

Beside these seven letters every other letter of the alphabet is said to stand for a name of God. The substitution of the names of God by such letters does not occur often. The following are more frequently met with than others: ⁽¹⁶¹⁾

الله and ا	حافظ and حي
ر " " رحمن	س " " سلام
ص " " صادق	ع " " عالم and عليم
ق " " قوي and قيوم	ك " " كافي
ل " " لطيف	م " " ملك
ه " " هادي ⁽¹⁶²⁾	د " " دوام
بسم " " بسم	

In a talisman made of the prayer of *ʿAbd el-Qāder edj-Djilānī* we read *وَبِحَقِّ مِيمِ الْمَلِكِ وَدَالِ الدَّوَامِ*, "By the truth of the 'm' of *malik* (king) and the 'd' of *dawām* (Everlasting)". The letters ق and م are said to belong to the "great name of God". Therefore the name of God *قيوم* is said to be most powerful ⁽¹⁶³⁾. One often reads in talismans *بِحَقِّ كَافٍ مِنْ كَافِيٍّ وَصَادٍ مِنْ صَادِقٍ*. Nevertheless it is not always possible to find out the cause for using some letters. In a talisman of my collection written for *Zakiyeh bint ʿAmmūneh* to cure the headache from which she was

160 The letters of light are united in the words: طرق سمعك النصيحة; those of darkness in the words: غض شبح ثبت خذ ووزد فظ.

161 Būnī and other authors expound on the special virtues of the letters. See also Flügel, *ZDMG*, VII, 89. The other

letters given by this author are scarcely met with in talismans. Consult also *an-nūru s-sāfiʿ*, p. 43.

162 In many old manuscripts we meet with this abbreviation. I GOLDZIEHER, *Bismillah Encycl. of Religion and Ethics*, III, 666, 667.

163 *Ināyah*, p. 4.

suffering, we find the seal illustrated in Fig. 11. It is to be noted that the numbers of the letters in each square correspond to the number of the seal of *badūh* (164).

طططط	طططط طططططط	طط
ططط	ططططط ط	ططططط طططط
ططططط ططططط	ط	ططططط ططططط

Fig. 11

explains their action. The letters of fire cure diseases caused by cold, like *nazlāt* (pl. of *nazleh*). They are also used to increase the fiery nature of love or of a planet. During war a magician is supposed to be able to increase the heat of Jupiter (the planet of war, whose element is fire) by making use of the fiery letters (166). It is further taught that every letter has its own angel, *djinn*, invocation, talisman and incense.

Letters with an outer resemblance are called *حروف متاخية*, "brotherly letters". These are ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ. Anybody who carries these letters, written with saffron, rosewater and milk of a primipara becomes attractive and beloved.

Letters are also divided into *صامته*, "quiet", i.e. all letters which have no dots, and *ناطقه*, "speaking", those having one, two or three dots. The first are used to get rid of pain and trouble (166).

The names of letters written with three alphabetical letters, i.e. when written as they are spelled are believed to be more active than the others. These are: (ضاد) ض, (صاد) ص, (شين) ش, (سين) س, (زين) ز, (ذال) ذ, (دال) د, (جيم) ج, (الف) ا, (واو) و, (نون) ن, (ميم) م, (لام) ل, (كاف) ك, (قاف) ق, (غين) غ, (عين) ع. Of these the ن, م and و are the most important, as the first and third letters of the spelt name are the same. Būnī tells us that they are written on the Tablet. This belief may explain why they are so extensively used. م and ف are more important than the ن.

The second, fourth, sixth and eighth letters of the *abjadīyeh* are known,

164 Būnī teaches that the letter ط is used in war and revenge.

165 James Robson, *The Moslem World*, XXIV, 33.

166 *Dā'iratu'l-ma'ārif*, VII, 6 ff.

as was already mentioned, as *بدوح*. They make a lucky seal and play an important rôle in talismans. They are usually arranged in a *wifq* either alone or with the first, third, fifth, seventh and ninth letters. The seal with the letters of *بدوح*

ح	و	د	ب
د	ب	ح	و
ب	د	و	ح
و	ح	ب	د

Fig. 12

۸	۶	۴	۲
۲	۴	۶	۸
۶	۸	۲	۴
۴	۲	۸	۶

Fig. 13

د	ط	ب
ج	ه	ز
ح	ا	و

Fig. 14

alone is said to belong to the letter *ب*⁽¹⁶⁷⁾. It is seen in fig. 12⁽¹⁶⁸⁾. On the upper side of an octahedral silver *hidjāb* case⁽¹⁶⁹⁾ we find the numerical seal of *بدوح* as shown in fig. 13. The seal of the first nine letters of the *abdjadiyeh*⁽¹⁷⁰⁾,

۴	۹	۲
۳	۵	۷
۸	۱	۶

Fig. 15

•••	•••••	••
•	•••••	
••	•••	•••••
•	••	•••
•••••		•••
•••••	•	•••

Fig. 16

۲	ب	۹	ط	۴	د
۷	ز	۵	ه	۳	ج
۶	و	۱	ا	۸	ح

Fig. 17

i. e. the seal of *بدوح* and *اجهزط*, is shown in fig. 14. The numerical values of these letters arranged in a 3 x 3 squares seal is given in fig. 15. The letters

167 Būnī I, ۵.

168 It is to be noted that the arrangement of the numbers representing the numerical values of the letters of *badūh* in seal fig. 15 do not correspond with the arrangement of the letters in seal fig. 17. There are several ways in which the numbers can be arranged and still have equal results when adding

the numbers of the horizontal, vertical and diagonal.

169 This silver case is in my collection.

170 H. H. Spoer, *Arabic Magic Medicinal Bowls*, JAOS, LV, pp. 237 ff. has also described this seal. It is to be noted that the numbers of the seal fig. 13 are not placed in the same squares as the respective letters for which they stand, as seen in fig. 12.

of **بدوح** ⁽¹⁷¹⁾ and their respective numerical values are placed in the four corners of the *ḥātim*. In one case I found the small squares of this 3 x 3 seal to contain dots, the number of which corresponded to the numbers of the **بدوح** seal (fig. 16). The sum of every horizontal, vertical and diagonal line is 15. This seal which is also known as *mutallaṭu l-Ghazālī* is met with in every poison cup ⁽¹⁷²⁾ and in many talismans. But it is older than el-Ghazālī who lived in the 11th century. Probably Djāber bin Ḥaiyān of the 8th century was the first to make use of it ⁽¹⁷³⁾. It is said that Ḥaṣāf bin Baraḥiā found it on the ring seal of Adam. As the numerical value of the word **ادم** is 45 ⁽¹⁷⁴⁾, i.e. the same as the sum of all numbers of the seal, it is believed that this *ḥātim* was Adam's own seal.

The word **بدوح** may be divided into two words, each of two letters. This is attained by uniting the last and the first letters into **حب** (love), and the third and second into **ود** (inclination, affection) ⁽¹⁷⁵⁾. Each word has the numerical value of 10. They are used to produce love.

The nine first letters of the *abjadiyeh* may also be arranged in the three words **واح**, **زهج** and **بطد**, each word having the numerical value 15. Er-Rahawī ⁽¹⁷⁶⁾ gives a *ḥātim* combining the letters with their corresponding numerical values (fig. 17). There are eight different ways in which the numbers 1-9 can be arranged in a 3 x 3 squares seal, giving always the sum 15 in every horizontal, vertical and diagonal line ⁽¹⁷⁷⁾. In some cases the number 45 is set after the word **بدوح**, which means that this word has to be repeated 45 times.

Many *ḥawātim* are built on the **بدوح** seal. This is accomplished by adding the numbers 1-9, i.e. the numbers of this *wisq*, to any other number. The addition of the horizontal, vertical and diagonal lines of any seal, produced in this way, gives the same result. As an example the following *wisq* may be given which is made by adding the number 66 to each of the numbers 1-9. 66 represents the numerical value of the letters of the word **الله**. Thus we have the combination of these two important words in their numerical values (fig. 18). The sum of each horizontal, vertical and oblique lines of this seal is 213.

The sum of each line of another seal gave 1467 which sum is the numerical value of the verse **ان كل نفس لما عليها حافظ**. In order to attain this sum

171 Some say that **بدوح** is the name of a *djinn*, whose services can be secured by writing his name in the form of a seal; see D.B. Macdonald, *Encycl. of Islam*, I, 770, 771.

172 *JPOS*, XVI, p. 91.

173 W. Ahrens, *Studien über die magischen Quadrate der Araber, Der Islam*, VII, 186 ff.

174 *Dā'irat al-ma'ārif*, VII, 6 ff.

175 *Awghanistānī*, p. 44.

176 Page 53.

177 W. Ahrens, *l. c.*, *Der Islam*, VII, 190.

the number 484 was added to the numbers of بدوح. In this way the required seal (fig. 19) arose (178).

The بدوح seal is said to belong to 'Uzrā'il (179), that of Isrāfā'il is the 4 x 4 squares seal, of Djubrā'il the 7 x 7 and of Mikā'il the 8 x 8 squares seal. At

٧٠	٧٥	٦٨
٦٩	٧١	٧٣
٧٤	٦٧	٧٢

Fig. 18

٤٨٨	٤٩٣	٤٨٦
٤٨٧	٤٨٩	٤٩١
٤٩٢	٤٨٥	٤٩٠

Fig. 19

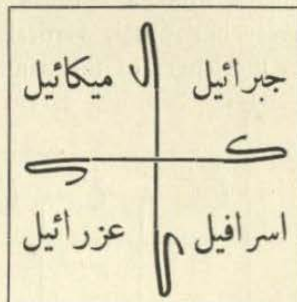


Fig. 20

the same time this seal is assigned to zuhal, and Awghanistānī (180) tries to find the proof in the fact that the numerical value of زحل is 45, which corresponds to the numerical value of the nine letters of the seal. A detailed description of this seal has been given by the present writer in the JPOS, XVI. The description above leads us to the study of seals in general. This will be done in a more thorough way later. "The false art of talismans may be said to pay homage to real science, the construction of magic squares being a nice and intricate question of arithmetic" (181).

It is believed that letters will exert a greater power if they are written in special ways. Thus Būnī (182) has a special chapter teaching how to attain this goal. In talismans we meet with arrangements of letters as seen in fig. 20 and 21. In some cases the letters are written upside down, جـ. This method was never used in fear cups. Some forms of the letters are preferred to others in writing talismans. Thus the ك is written as a rule as ك, the ج as ج and the ع as ع. This method is often met with when the text is written with disconnected letters.

The description of the seal of بدوح leads us to the discussion of the numerical values of the letters, which values are given in the following list:

ا	ب	ج	د	هـ	و	ز	ح	ط	ي	ك	ل	م	ن	س	ع	ف	ص	ق	ر
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200
ش	ت	ث	خ	ذ	ض	ظ	غ												
300	400	500	600	700	800	900	1000												

178 *Al-luḥū' ual-murdjān fī taṣḥīri mulūki-l-djān*, no author name is given, p. 21.

179 Būnī, I, 33.

180 Page 10.

181 *Encycl. of Rel. and Ethics*, vide, Charms.

182 III, 36.

This characteristic of letters is still used in poetry for dating an event⁽¹⁸³⁾. It is believed that a talisman, where numbers are substituted for letters, is more active than one with letters alone. Every magic book and nearly every talisman shows examples of this category. As a rule the numbers are placed in square seals. The following, copied from a talisman in my collection, is an example (fig. 22). The sum of every horizontal, vertical and diagonal line is 998, which is the numerical value of the letters of the name of God *حفيظ* (ح=8+ف=80+ي=10+ظ=900).

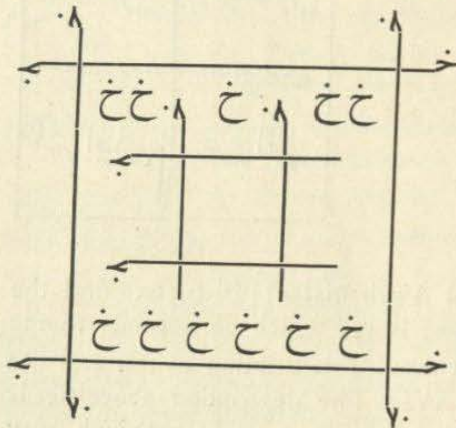


Fig. 21

٩٠٠	١٠	٨٠	٨
٨	٨٠	١٠	٩٠٠
١٠	٩٠٠	٨	٨٠
٨٠	٨	٩٠٠	١٠

Fig. 22

٣٧	٤٢	٣٥
ول	لح	م
٤١	٣٤	٣٩

Fig. 23

In many seals the addition of the numbers of the horizontal, vertical and diagonal lines do not give equal results. This is due to errors in copying. Such mistakes are innumerable, and Ahrens has already called attention to the same⁽¹⁸⁴⁾. In some seals one number may stand for two. The first line of a *hātīm* in *Talmasānī*⁽¹⁸⁵⁾ gives the following numbers: 15, 90, 70 and 40. 40 stands for م, 70 for ع and 90 for ص. There is no letter with a numerical value of 15. This number is made of 10 which stands for ي and 5 = ٥. The seal stands thus for the word *معصية* (sin).

In some talismans a word may be written partly by numbers and partly by letters, as in the case of *اللو٨*. The 8 stands for ح, thus the seal means *اللوح* (tablet). In other amulets letters may take the place of numbers. Such letters stand for their numerical values, as the following seal⁽¹⁸⁶⁾ (fig. 23) shows. The letters *لح* stand for (30 + 8 =) 38, *ول* (30 + 6 =) 36 and the *م* for 40. This

183 The sum of the numerical values of the letters following a derivative of *ارخ* must give the required year.

184 *Studien über die magischen Quadrate der Araber, Der Islam, VII, 186 ff; Die*

magischen Quadrate el-Būnī's, Der Islam, XII, 157 ff.

185 Page 99.

186 *Talmasānī, 89.*

seal is made by adding 33 to the numbers 1-9, i.e., the numbers of *muṭallaṭu-l-Ghazālī* (بدوح). The sum of every horizontal, vertical and diagonal line is 114, which number stands for جامع.

When numbers stand after a word, they indicate as a rule that that word is to be repeated as often as the number indicates. As an illustration the following is given which is met with in every book on magic and in many talismans: الوحا ٣ الساعة ٣ العجل ٣. In many cases such a number is at the same time the numerical value of the word or verse to be repeated. Thus in one *hidjāb* the number 111 follows the name of God الكافي. This number is the numerical value of the word الكافي. It indicates at the same time that this name of God has to be repeated 111 times. At other times a whole sentence is followed by a number, as in the case of سلام قولاً من رب رحيم ٨١٨. Here the number 818 stands for the numerical value of the sentence and indicates at the same time the number of times the sentence has to be repeated. At times one and the same word is connected at different places with various numbers. Such is the case in one amulet with the word لطيف, which is followed in some places by the number 129 and in others by 16641⁽¹⁸⁷⁾. The first number stands for the numerical value of the word لطيف while 16641 is the square of 129.

Attention should be called to the fact that the Orientals prefer to use one of the holy numbers 3, 5, 7 or one of their powers. This rule is also followed in talismans whenever a word, a verse, a prayer, etc., is to be repeated. The influence of numbers on magic and superstition has been described by several authors.

The numbers are divided according to their numerical values into an odd and an even series. Letters represented by 1, 3, 5, 7, 9 and by these numbers multiplied by 10 and 100 belong to the odd series and are called عالم القبض, "the world of constriction". They are used to produce some injury. These numbers are 111 (which represents the numerical value of the letters ايقع), 333 (جلس), 555 (هنث), 777 (زغد) and 999 (طصظ). The numbers of the even serie, عالم البسط, "the world of expansion" bring luck. They are 222 (بكر), 444 (دمت), 666 (وسخ), 888 (حفض). The letters of any of these words are called *mutaṣābihāt* and are used to intensify the power of the others. Thus the letter ر (with the numerical value 200) intensifies the action of ك (20) and ب (2), while ك can intensify the action of ب only.

Some *hāwātīm* contain in the first line the letters of a word, while all other lines are filled with numbers, which as a rule represent the numerical value of the letters of the first line. The seal illustrated in (fig. 24) may serve as an example.

187 In the original it was written several times 166141 and as often 16641. The

last number being the correct one.

Some books on magic follow a completely different way in transcribing letters to numbers. The method seems to be simpler than the older one described above, but is in reality more difficult to decipher. All letters of the alphabet are replaced by the numbers 1-9 in the following way:

1	stands for	أ, ي, ق, غ
2	"	"
3	"	"
4	"	"
5	"	"
6	"	"
7	"	"
8	"	"
9	"	"

Thus *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* is represented by

٤ ١ ٨ ٢ ٣ ١ ٥ ٤ ٨ ٢ ٣ ١ ٥ ٣ ٣ ١ ٤ ٦ ٢
 ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

This method is rarely met with, nevertheless it should be tried in every set of letters ⁽¹⁸⁸⁾.

Beside the simple numerical value of the letters each letter enjoys a "higher numerical value" which is obtained by the method of *تكسير الحروف*. By this rule the letter is first written down as it is spelled, and the numerical values of the letters are added. Thus the 'high numerical value' of ا is obtained by writing it as it is pronounced, *الف*. The numerical values of these three letters added together is 111. This method is also called *حساب الجمل الكبير* ⁽¹⁸⁹⁾. The 'high numerical value'

of the letters of the alphabet is given herewith ⁽¹⁹⁰⁾:
 ا ب ج د ه و ز ح ١١١ ٥٣ ٣١ ٤٦ ٢
 ٩ ٦٧ ١٣ ٦ ٣٥ ٥٣ ٣
 ط ي ك ل م ن س ع ف ص ق ر ش ت ث خ ذ ض ظ
 ٩٥ ٨٥ ١٣٥ ١٢٥ ١٠٦ ٩٥ ٧١ ١٠١ ١١ ١٠
 غ. According to this method it was possible to decipher some lines of numbers
 1060

188 M. Casanova, *Alphabets Magiques Arabes*, *Journal Asiatique*, XVIII, 1921, 37-55.

189 'Alī ibn Sīnā, *Šifā' al-ʿasqām fī ʿulūmi-l-hurūfi ual-ʿarqām*, p. 18.

190 Muḥammad bin Aḥmad bin Abi-l-Qāsim, *al-djawāhiru-l-lammāʿah fī tašjīri mulūki l-djinni fil-uaḡti uas-sāʿah*, p. 9.

which seemed in the first moment to be meaningless. The following is an example:

۱۱۱۱۳۵۳۱۱۶۴۰۱۱۳۱۱۱۱۳۳۷۱۵۳۴۰۱۱۰۶۱۱۱. These numbers represent:

۱۱۱ ۱۳ ۵۳ ۱۱ ۶ ۴۰ ۱ ۱۳ ۱۱۱ ۱۳ ۳ ۷۱ ۵۳ ۴۰ ۱ ۱۰۶ ۱۱۱ = ان تجلبوا وتهجوا
 ا ن ت ج ل ب و ا و ت ه ي ج و ا
 "to bring and to excite (to love)". At another place the following numbers were found: ۸۱۱۱۱۰۷۱—. They represent 71 = ل; 10 = ط; 11 = ي; 81 = ف = لطيف.

ق	ل	ا	ح
۱۰۰	۳۰	۱	۶۰۰
۶۰۰	۱۰۰	۳۰	۱
۱	۶۰۰	۱۰۰	۳۰

Fig. 24

۳۶	۴۱	۳۴
۳۵	۳۷	۳۹
۴۰	۳۳	۳۸

Fig. 25

ل	ع	ا	ج
۳	۴	۹۲	۸۱
۵	۳	۶۸	۳۸
۶۹	۲۳	۶	۲

Fig. 26

Some *hawātim*, which seem to contain senseless numbers, are read in this way. The 3 x 3 seal⁽¹⁹¹⁾ illustrated above is an example (fig. 25). The sum of every horizontal, vertical and diagonal line is 111, which number stands for the letter ا. The groups of numbers standing in each separate small square (33-41) have by themselves no meaning. This seal is formed by adding the number 32 to the numbers 1-9, the numerical values of بدوح. This *hātim*, with the sum of 111, stands also for the name of God كافي, the numerical value of which is also 111. The mystic science has thus appointed the name of God لطيف for the letter ا. At times the high numerical value of a letter is written directly after the same, as ج ۵۳.

Every letter is treated at times according to *et-tafṣīl*, *et-taksīr* and *el-baṣṭ*. *Tafṣīl* means writing the letter down as it is spelled, i.e. ا as الف. *Taksīr* is the spelling of each one of these three letters: الف, لام, فا. The *baṣṭ* is writing in letters the numerical value of each letter of *et-taksīr*⁽¹⁹²⁾. At times the numerical values of the letters of a word treated according to *et-taksīr* are squared. The result is supposed to be highly active. Treating the word الله according to *et-taksīr* results in ا, لام, لام, الف. The numerical value of these letters is 259. Multiplying this number by itself gives 67081, which number is occasionally met with.

The most important data for reading numbers and letters has been given.

191 Būnī, IV, 3 ff.

192 Douuté, p. 167.

There are a few other methods which, being unimportant, have been omitted. Nevertheless there remain many numbers which cannot be deciphered. The seal seen in fig. 26 is an example of such a one: The sum of the different horizontal lines gives 180, 114 and 100 respectively. Those of the vertical lines from left to right are 77, 30, 166 and 121. No one of these numbers corresponds with the numerical value of *جاعل*, which is 104. Nor can the differences be explained only by negligence in copying the original.

At times the old forms of the numbers are preferred. Many texts show some numbers written upside down. This is especially true with the 9 which is written 6, and is met with in this form engraved on metal amulets. The reason for the preference of the number 9 remained unknown to me.

An analysis of all the seals found in the four volumes of Būnī, *Samsu-l-ma'ārifi-l-kubrā* shows that out of 347 seals 248 are square ones. Those square seals where the lines are made by the elongation of letters have not been counted. Of the 248 square seals considered, 160, i. e. 64.5% contain 4 x 4 squares, 19 - 3 x 3, 18 - 5 x 5, 15 - 7 x 7, 7 - 6 x 6 and three have 8 x 8 squares. The highest number of squares in a seal was 25 x 25. There were among the 248 square seals 15 *hawātim* where the numbers of squares in the vertical lines differed from those in the horizontal ones. We meet with seals of 3 x 4, 3 x 5, 4 x 5, 4 x 7, 4 x 8, 5 x 10, 7 x 14 and 17 x 21 squares. 99 seals do not belong to the square seals described above. Of these 13 are circular, 4 circular and quadratic and 2 are circular and triangular. The proportion of the various forms of square seals to each other is different in smaller books on magic. In seven such pamphlets with 126 true square seals (i. e. with equal squares in the vertical and horizontal lines) there were 41 or 31% with 4 x 4 squares, 31 or 24.6% with 3 x 3 squares and 21 or 16.6% with 7 x 7 squares. The high proportion of the 3 x 3 may be accounted for by the fact that two pamphlets dealt mainly with the *بدوح* seals.

The most important names for a seal are *wifq*, *hātīm*, *djadual*. Every numerical *hātīm* has: 1. a *muftāh* (key) which is the smallest number found in that seal; 2. a *mughlāq* (closing stone) which is the highest number; 3. a *wifq* which is the number of small squares in one line; 4. a *ʿadl* is the sum of the *muftāh* and *mughlāq*; 5. *al-masāhah* is the sum of all numbers in all the squares of the seal. For the better understanding of these expressions, the following example is given. The *muftāh* of the *badūh* seal (fig. 15) is 1, the *mughlāq* = 9, the *wifq* = 3, the *ʿadl* = 10 and the *masāhah* = 45.

Whenever the sums of the numbers placed in the squares of each perpendicular line and those of each horizontal line are equal, the *wifq* is said to be a true one (*وفق حقيقي*), all others are known as *wifq madjāzi* (193). According

to the contents of the square of a seal we differentiate a *wifq 'adadī* (numerical) from a *wifq ḥarfī* (with letters) and a *wifq kalāmī* (with words).

Awghanistānī⁽¹⁹⁴⁾ says that the seal of Saturn is the one with 3 x 3 squares, that of Jupiter 4 x 4 squares, of Mars 5 x 5, of the Sun 6 x 6, of Venus 7 x 7, of Mercury 8 x 8 and that of the Moon 9 x 9⁽¹⁹⁵⁾. Būnī who also accepts this teaching says in another place⁽¹⁹⁶⁾ that all planets have the same 7 x 7 seal, with the same contents, namely the letters of *sawāqit-ul-fātiḥah*. The only difference is the arrangement of the letters. The first letter in the right square of the uppermost horizontal line gives the clue by which the student knows to which planet the seal belongs. The following list shows the relation of the seven letters to the planets: ف is assigned to the Sun, ش to Mars, ظ to Jupiter, ج to Moon, ث to Mercury خ to Venus and ز to Saturn (see later).

Beside the square seals there are circular, triangular and quadrate seals. The circular are the most important. A circle played formerly and still plays an important rôle in magic and superstition. *Et-taḥwīt*, "the encircling", of a person in danger is still used in Palestine to protect that person from evil spirits and wild animals. This may be done by uttering words like: *حوطتك بسم الله الرحمن الرحيم حوطتك بسم الاب والابن والروح القدس حوطتك بالله . . . حوطتك بالقرآن وما حواه* etc. The person uttering one of these words draws a circle in the air around the person. On other occasions the procedure is carried out by drawing a circle on the floor⁽¹⁹⁷⁾. While doing so, powerful verses and strong magic formulae are uttered. Such magic circles may also be drawn in the absence of the person in danger. In case there is danger of a wild animal a pair of scissors are opened and closed while Qorʾān verses are being uttered. The closed scissors are firmly bound together with a cord. As long as the scissors are closed the animal cannot open its mouth. I have noticed that the simpler a written talisman is, the more often it contains one or more circles. In every book on magic there is some reference to *et-taḥwīt*. Dērabī⁽¹⁹⁸⁾ says that reading the "Verse of the Throne" on a person, around whom a circle was first drawn, protects him. Būnī gives a special talisman called *dāwiratu-l-iḥāṭah*⁽¹⁹⁹⁾. Most of the printed talismans show circles enclosing inscriptions. At times two interlocking circles are represented⁽²⁰⁰⁾. All circles drawn on the ground or represented in talismans must be closed⁽²⁰¹⁾.

194 Page 9.

195 This theory prevailed also among the Hebrews, Budge, 393 ff.

196 I, 98.

197 The same custom is described in *Thousand and One Nights*, I, 78, line 10 (Jesuit edition, Beyrouth).

198 Page 13.

199 III, 58 ff. The Qorʾān points in several verses to the encircling and protecting power of God: *Sūrah* 85²⁰⁻²², 48²⁸, 17⁸², 65¹².

200 See also I. Goldzieher, *ZDMG*, 1916, 272.

201 Awghanistānī, p. 46.

Beside circles one finds drawings representing spirals. I have seen such representations in written talismans as well as on inscribed metal amulets. Sometimes the spirals are represented by a spiral writing, as is seen in *ṭāsūt er-radjfeh* (202). Most of the Mandaean inscriptions on magic bowls run in a spiral way (203).

The text of a talisman is often found to be written in cartouches of different designs (204). They are met with in fear cups, metal amulets and in some printed *hidjābāt*. Only rarely does one encounter them in written talismans. As cartouches have already been described by the present writer in another place (205) they will not be treated in this paper.

(to be continued)

TEWFIK CANAAN.

202 *JPOS*, XVI, p. 103.

203 H. Pognon, *l. c.*

204 Such designs were also employed in

Aramaic Magic Bowls (Budge, 283 ff) and
in Hebrew talismans (*Jew. Encycl. Amulets*).

205 *JPOS*, XVI, pp. 79 ff.

INSTITUTE OF FINE ARTS
NEW YORK UNIVERSITY

BERYTUS

ARCHEOLOGICAL STUDIES

PUBLISHED BY
THE MUSEUM OF ARCHEOLOGY
OF
THE AMERICAN UNIVERSITY OF BEIRUT
VOLUME IV, FASC. II

1937

EINAR MUNKSGAARD
COPENHAGEN

INSTITUTE OF FINE ARTS
NEW YORK UNIVERSITY

BERYTUS

ARCHEOLOGICAL STUDIES

PUBLISHED BY
THE MUSEUM OF ARCHEOLOGY
OF
THE AMERICAN UNIVERSITY OF BEIRUT

EDITOR: HARALD INGHOLT, COPENHAGEN

VOLUME V, FASC. II
1938

EJNAR MUNKSGAARD
COPENHAGEN

THE DECIPHERMENT OF ARABIC TALISMANS

(Continued from vol. IV)

IV. SIGNS AND FIGURES.

One rarely finds an amulet which does not contain at least one representative of this group. Such signs are probably cryptographic alphabets of various forms. Some of these alphabets are not purely imaginary. As a rule foreign alphabets have suffered so badly by the negligence and ignorance of the copyist that their original form has changed completely and they can hardly be deciphered at present. The Hebrews had the same custom of using foreign alphabets in their talismans, as well as changing their own letters in such a way as to become incomprehensible to the layman. The twists and flourishes which often finish the strokes are called "lunetts" or "crowns". They are to be found in Arabic talismans and originate in Jewish magic (206). A *šēh* of Jerusalem gave me several mystic alphabets, which he said were used in talismans. The alphabet illustrated in fig. 27 is one of the simplest. It is

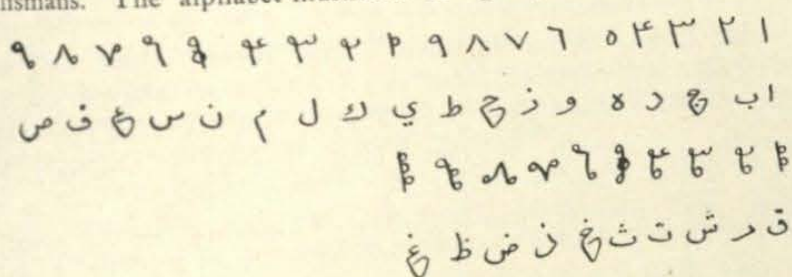


Fig. 27

constructed by using the numerical values of the letters. The letters with numerical values from 1-9 are given as simple numbers; those from 10-90 receive one "lunette",

those with a value 100–900 have two “lunetts”, and the غ, with the numerical value 1000, has three “lunetts” on the number 1. This idea seems to be recognized in some books on magic. I have found a doubtful reference to it by Muḥammad Aḥmad Abi-l-Qāsim⁽²⁰⁷⁾. He writes: (ق) اذا جعلت على الالف صفرا بقي (ي) واذا جعلت عليه صفرين بقي (ق) (غ) واذا جعلت عليه ثلاثة اصفار بقي “If you place a zero (probably a lunette is meant) on the ا it becomes a ي and if two zeros are placed on it, it turns into a ق and if three, a غ”. In the old edition of Būnī (1291 H)⁽²⁰⁸⁾ one finds some signs of the above alphabet.

But despite this key and those of ibn el-Waḥṣī and edj-Djaldakī it is practically impossible to decipher texts written with these secret letters. In fig. 28

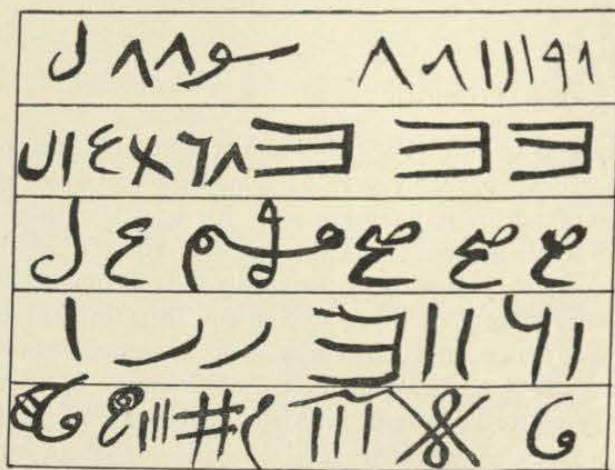


Fig. 28

a strange and curious script is seen. This same curious seal is repeated three times in one and the same *hidjāb* of my collection. The first seal is followed by the words: *توكلوا يا خدام هذه الاسماء الربانية بمنع الضرر والاذية عن هذه (!) الجسد الانسانية*, “Be responsible, ye servants of these lordly names, and prevent injury and mischief from befalling this human body”. This text leads one to think that the preceding seal contains names of the Almighty or of some heavenly supernatural powers. But the inscription after the second seal, which seal is a true copy of the first, leads the student to change his opinion. It reads *اجب يا ميمون*, “Answer, O Meimūn”, and one is led to think that the seal contains the name of this demon.

207 *Al-djavāhiru l-lammā‘ah fī tashīri mulūki l-djinni fil-waqtī was-sā‘ah*, p. 11.

208 II, 102.

It is to be noted that a comparison of the new edition of Būnī with older ones reveals fundamental differences in many of the prescribed talismans. These differences comprise numbers, letters, the so-called "lunette" signs as well as the external form and composition of talismans. On no account could they be accounted for exclusively by errors in copying the original text, for, first they are too numerous to be explained in this way, and secondly they comprise figures where no mistake in copying should be expected. The two following lunette talismans taken from the same paragraph of two different editions of Būnī may serve as an illustration (fig. 29). The two talismans are prescribed for the same ailment. The first

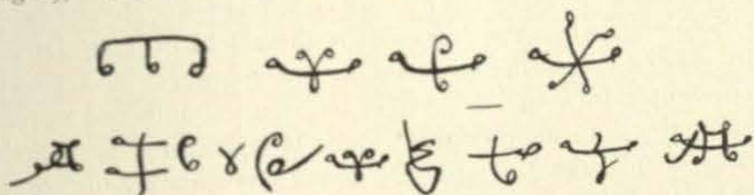


Fig. 29

comes from the edition 1290 H. (= A.D. 1873-4, vol. II, p. 76) while the second is a copy from the edition 1347 H. (= A.D. 1927-8 vol. II, p. 72)⁽²⁰⁹⁾.

These changes are a decisive proof that the editors of this book did not believe in the expounded supernatural powers of such talismans, else they would not have been so negligent in substituting for well approved and original formulae new ones with no proof of their action. It is further curious that the editors of the later edition give no explanation whatsoever for the changes and no one of the hundreds of *shāhs* and magicians who make daily use of this book has ever called attention to these changes. Thus one is forced to the conclusion that most of these signs and figures are in the first place the result of imagination or of blindly copying strange alphabets uncomprehensible to the copyist which he unknowingly changed radically. But as long as such signs act on the reader in a mysterious way they have fulfilled their purpose. It is characteristic that Mohammedan works on magic have also in this respect borrowed from Judaism⁽²¹⁰⁾.

The seven signs assigned to the seven days and the seven planets are well known in magic (fig. 30,a) and are to be found in many written talismans. They are supposed to be the seals of different prophets and represent, when placed

209 Some other irregularities are: vol. II, p. 88 of the new edition gives a 7 x 10 squares seal; the old edition, on the other hand, has an 8 x 10 square seal. The next two seals on the same page have been replaced in the new edition

by completely different ones. The numbers placed in the *hātīm* on page 86 (old edition, II) differ from those of the new edition (II, 81).

210 S.M. Zwemer, *The Influence of Animism on Islam*, p. 255.

together, the mysterious name and seal of the Almighty⁽²¹¹⁾. Their arrangement in seals differs in different books⁽²¹²⁾. At times lunette figures are placed in between the signs⁽²¹³⁾. The star is described in books⁽²¹⁴⁾ as a pentagram, *ḥātim ḥumāsī*,

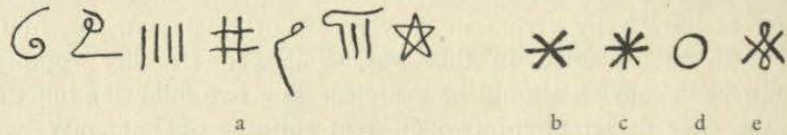


Fig. 30

but we as often find a hexagram. This last is believed by Mohammedans to be the sign of king Solomon, while the Jews call it the shield of king David⁽²¹⁵⁾. In an eight-sided tin *māskeh* where the seven signs are engraved in a primitive manner the star is represented (as seen in fig. 30,b) six-pointed; only one representation was eight-pointed (fig. 30,c). In some books I found it represented as a circle (fig. 30,d). In a hand written *hidjāb*, the *ḥātim* of which was given above, the star was given as seen in fig. 29,e⁽²¹⁶⁾. Talmasānī gives the sign + for the ladder⁽²¹⁷⁾. It would lead us beyond the scope of this treatise to go more fully into the description of these signs, especially as Winkler⁽²¹⁸⁾ has lately made a thorough study of the same⁽²¹⁹⁾. Attention should be called to the fact that the lists of the seven days with the corresponding signs, letters, names of God, planets, good and bad supernatural powers which are given by Doutté⁽²²⁰⁾ and Winkler are practically never found in written talismans carried by patients, although they are found in some books on magic. They must be regarded in first place as a key to guide the magician to know which angel to call upon, which letters, signs, names of God to write and which planets to use while preparing a talisman for a patient, in order to exert the necessary power on certain evil spirits. It is a mistake to regard this combination of 7 x 7 objects as a magic seal believed to possess supernatural powers and used as an amulet⁽²²¹⁾. The following list gives the days of the week with the angels, demons, planets, metals, words, letters, characters, prophets and minerals belonging to each day. It is borrowed from the pamphlet *sirru l-ʿasrār fi istiḥḍāri l-djinni waṣarfi l-ʿummār*. Other authors differ in some respects. This combination is given to help in a better analysis and understanding of talismans.

- | | | | |
|-----|--|-----|---|
| 211 | <i>Aberglaube</i> , p. 112. | 217 | p. 75. |
| 212 | See examples given by Doutté, pp. 154, 156. | 218 | <i>Siegel und Charaktere in der muh. Zauberei</i> , p. 116; Doutté, 155. |
| 213 | This is clearly seen in the old editions of <i>es-sabʿ ʿuhūd es-sulaimāniyeh</i> . | 219 | <i>Aberglaube</i> , p. 112, 113; <i>JPOS</i> , XVI, pp. 94 ff. |
| 214 | Bünī, I, 84. | 220 | Page 154. |
| 215 | Doutté, p. 166, claims that Jews and Mohammedans regard the hexagram as the seal of Solomon. | 221 | E. Grefe, <i>Encycl. of Islam</i> , I, 992-993, describes also this combination as an amulet. |
| 216 | See also Winkler, pp. 115, 116. | | |

They are made of irregular lines running in every direction, as well as cryptographic signs of no meaning. Such unintelligible scratches and signs are found both on metal amulets, and in written talismans.

On fear cups and occassionally on metal *mawāsik*, some or all representations of the twelve signs of the zodiac are engraved. At times twelve circles with magic formulae or Qoranic verses take the place of the twelve figures. The representation of sun and moon are the only figures of the planets which may also be found. They are usually represented as two human faces. It has been possible to distinguish the one as a male and the other as a female face, or figure. The sun is at times represented as an eight or many-pointed⁽²³³⁾ star, and the moon as a crescent⁽²³⁴⁾. Near the figure representing the sun one finds at times the word النار, fire; and near that of the moon the word العجل (*al-idjil*), the calf. *En-nār* refers, as has been shown elsewhere), to the sun, and *el-idjil* to the moon. This word العجل should not be confounded with العجل (*al-adjal*) which has already been described in connection with الوحا العجل الساعة.

Astrological bodies have played an important rôle in the life of all nations⁽²³⁵⁾ since oldest times. The most important heavenly bodies were the seven planets and the 12 constellations of the zodiac. We find the representation of the moon in all its phases carried as a protection. The crescent predominates also in these unwritten amulets. Even in the daily speech of the Orientals one meets continuously with references to the heavenly bodies⁽²³⁶⁾.

True poison cups show also the representations of a lion, a serpent, a scorpion and two fighting dragons whose bodies are interlaced. The serpent and the scorpion are also seen in some printed *hidjābāt*, esp. in *es-sab' suhūd es-suleimānīyeh* and in *hirz el-ghassāleh*. Poison cups and such printed talismans say clearly that they cure every bitten person⁽²³⁷⁾. On a silver plate, which used to be carried by a Bedouin *šēh* on his arms two lions are also represented⁽²³⁸⁾. I have never seen lion representations on printed *hudjub*.

233 In a gilded *māskeh* of my collection the sun was represented as a star with 21 rays.

234 In the time of Gnostics the crescent and the full moon were also used as amulets, Budge, 204.

235 Is, 3¹⁸; Judg. 8²⁶.

236 According to Talmasānī, p. 59, the moon has several names which are used in magic. Some are *liāhīm*, *liālgħō*, *liāfūr*, *liārōs*, *liārōc*, *liārōs*, *liāsalš*. Note that

every name begins with *līā* لِيَا. I have never seen these names in written talismans.

237 *Aberglaube*, p. 67. An analysis of such inscriptions on poison cups has been given in *JPOS*, XVI, pp. 104 ff. See also M.G. Wiet, *Catalogue Général du Musée Arabe du Cairo, Objets en Cuivre*.

238 Renaud, *Monuments arabes, persans et turcs*, II, 337 describes the animal as a dog.

At times an ark, a bird or some other object is pictured by the intricate writing of the text. Thus Zwemer⁽²³⁹⁾ describes a talisman of this sort with the words: "In true Arabic fashion the drawing . . . hulk, master and sails is made of arabesques, i.e. Arabic quotations from the Qor'ān with letters lengthened or distorted in order to form the outline of the ship." In the same way names of God, verses etc. are written in a beautiful arabesque style. They are not always easy to decipher.

Other representations are the hand, the sword *Du J-Fiqār*, the *muḥallaḡātu n-nabī*, the Dome of the Rock, the Ka'bah, etc. The hand plays an important rôle in popular medicine throughout the Orient. In ancient times it was also esteemed as an amulet. There are glass, mother-of-pearl and metal hands which are carried by patients, especially by children, as a protection against the evil eye. I did possess a hand made of Ramaḡān bread of *eš-šēḡ* Abū Madiān⁽²⁴⁰⁾ and which was hung over the cradle of a child. Representations of the hand are painted on the outer surface of door lintels and jambs. At times it is even carved in the stone. More seldom it is painted on the inner walls of houses and *maqāms*⁽²⁴¹⁾. Even in the embroidery of many districts of Palestine the hand is taken as a motive. The Shī'a *šēḡs* interpret the five fingers of the hand as standing for the five members of the Mohammedan holy family (s. above). The Mohammedans believe that such a representation stands for the hand of Fāṡmeh, the Christians for that of St. Mary and the Jews believe it is the hand of God. I have not seen the representation of the hand in a written *ḡidḡāb*. But talismans manufactured by *šēḡs*, especially those of important mosques, show it freely. Thus I possess several talismans sealed with hand-seal impressions. These talismans show beside the hand figures representing the sword *du J-Fiqār*, a balance and simply or elaborately finished circular seals. The metal seals with which the above named impressions were made, are the property of *šēḡs*. Every *šēḡ* endeavoured to produce better seals; and thus the student meets with hands, swords, circular seals, etc. of different sizes, execution and containing more or less different texts. A copper seal of the hand in my collection has been already described on page 76. All seal representations are filled with writings. Beside those described on pages 88 we find the following: the Verse of the Throne, the Mohammedan creed, لا اله الا الله محمد يا كريم الاحسان يا الله يا رحمن يا رحيم يا حنان يا منان يا سلطان رسول الله. One hand had the swords which are also seen in the *sab' suḡūd es-suleimānīyeh* and in *ḡirz el-ghassāleh* we find لا فتا (242) الا علي ولا سيف الا ذو الفقار. This sword, often represented as two-pointed and which belonged to 'Alī ibn abī Ṭālib, derives its name, *du J-Fiqār*, from the undulations on its blade, which are said to have resembled the vertebrae

239 *Chinese Amulet, The Moslem World*, XXV, 217 ff.

240 *Aberglaube*, p. 86.

241 Canaan, *Mohammedan Saints and Sanctuaries*, p. 33.

242 فتا is often written wrongly فتا.

of the spine. Others believe that this sword belonged originally to el-ʿĀsī bin Munabbēh who was killed in the battle of Badr. The prophet then took possession of it (243). Seal No. 60 of Hammer-Purgstall shows this sword and gives the name ʿAlī.

A round seal with ما شاء الله in its centre has the seven names of *ʾahlu l-kahf* with the name of their dog surrounding the central inscription. These names were executed in a beautiful octahedron arabesque seal like that described on page 89 and fig. 6. There are two round seals (one 6.5 cm in diameter and the other 6.1 cm), each with a balance. One has a crooked line designated as هذا صراط, the other has a straight line with the two ends of a crescent touching it at about its end. Here we read the word الصراط. This seal has also the inscriptions: 1. قال عليه السلام من اراد ان ينظر بقعة من بقاع الجنة فلي نظر الى بيت المقدس, "He, may peace be upon him, said if anybody wishes to see a spot of heaven let him behold the Holy City" (244). 2. السيد احمد الشريف اشجادة. Another round seal, 9.5 cm in diameter, has the Verse of the Throne written around the periphery. The centre is divided by nine lines. The upper three lines contain letters, the meaning of which I was unable to decipher. The 4th, 5th, 6th, 7th lines give the inscription قال رسول الله صلى الله عليه وسلم صحرة بيت المقدس من الجنة صدق رسول الله. The eighth line has again letters and the ninth gives the signs of "the seal of God". The hexagram which is omitted in this line is found in the centre of the third line.

The most important of all seals are two larger ones showing in the centre an octahedron representing the Dome of the Rock. The octahedron is surrounded in both seals by a square and this by a number of smaller circles. The larger seal shows 12, the smaller one only 11 such circles. One of the eleven has an eight-pointed star, probably a representation of the sun. All these smaller circles are filled with Qoranic verses. Around the periphery of each of these two rows of circles is a circular script of the first verse of the 17th *sūrah*. The larger of these two is 21 cm. in diameter, the square is 8.5 x 8.5 cm. and the diameter of the octahedron is 5 cm. The measurements of the smaller seal are: the diameter of the whole seal is 16 cm; of the square 7 x 7 cm. and of the octahedron 3.5 cm. In the centre of the octahedron the representation of the Holy Rock is seen with the inscription *qadamu n-nabī* (the foot imprint of the prophet) and *ḥadjar saʿd* (a stone of luck) on the larger seal and only *qadamu n-nabī* on the smaller one. Outside the plan of the Mosque some of the holy places are indicated: *maḥkamat Dāhūd*, *el-manbar*.

On some printed talismans (245), on metal cases, as well as on some *ʾidjāzāt* (246) the student may see the representation of one or more minarets with or without the

243 There are still other traditions, *dāʾiratu l-maʿārif*, VIII, 410.

244 A *ḥadīṯ* invented by the Omayyads.

245 As in *es-sabʿ uḥūd es-suleimāniyah*, *ḥirz*

el-ghassāleh.

246 *Idjāzāt* are written certificates given by *šēḥs* of some *derwīš* order to their followers.

crescent. Other representations on metal cases are palm trees, the hexagram, the sun, the moon and flowers. While the latter have only a decorative purpose the others play an important rôle in popular medicine. The palm tree is regarded by the Arabs as the tree of life. Palm branches are carried in funeral processions. They are stuck on the grave and painted in mosques, houses and on the grave (247).

On Christian metal cases we find, as a rule, representations of St. Mary, with or without the child Christ, St. George (248) fighting with the dragon, the cross (249), etc.

It may be stated at this point that *Sunnī* Mohammedans, or traditionalists, employ only some of the figures described above, while the *Shī'a*, or "free thinkers", adopt more or less all of them (250).

We may now turn to the description of *muḥallafātu-n-nabī* (251). The printed part of this talisman measures 50 x 35 cms. It begins: "This talisman contains the beautiful names of God, the Verse of the Throne, the seven saving Verses, *muḥallafātu-n-nabī*—may peace and blessings be upon him—his names, the names of *ahl Badr*, the prayer of my lord 'Abdu-l-Qāder el-Djilānī, a prayer for dispersing difficulties and other things suitable for protecting against devils". On the periphery three rows of inscriptions encircle a central part which is divided into four fields. The upper one (fig. 32) contains 3 large and 14 smaller circles. The small circles contain the names: محمد — ابو بكر — عمر — عثمان — علي — طلحة. The large middle circle contains *sūrah* 112 in beautiful arabesques surrounding the words بسم الله الرحمن الرحيم, which are written in the centre of an eight-rayed star. The right circle contains *sūrah* 11⁵⁶ and 29⁶⁰, the left one *sūrah* 35² and 39⁸. Two semicircles in this part contain the inscriptions لا اله الا الله محمد رسول الله and ماشا الله كان. The second field (see fig. 32) is taken up mostly by the figure of a sword which is two-pointed. Above this one sees the words لا فتى الا علي ولا سيف الا ذو الفقار. This field has four small circles and two semicircles. The latter bear the inscriptions لا قوة الا بالله and ما شاء الله. The four small circles are filled with عليه توكلت واليه انيب — وما توفيقى الا بالله — سيدنا علي كرم الله وجهه.

247 Canaan, *Plantlore etc.* JPOS, VIII, pp. 152 ff.

248 It is a very old custom to carry figures of deities as amulets; *Reallexicon der Vorgeschichte*, s. v. *Amulet*. Gen. 31, 19; Judg. 18, 24; I Sam. 19, 13.

249 Since the beginning of the Vth century the cross is regarded as a powerful

amulet. *Realencycl. für protes. Theologie und Kirche*, I, s. v. *Amulet*.

250 See also Budge, 67.

251 هذه تحويطة مشتملة على اسماء الله الحسنى وايات الكرسى والبيع ايات المنجيات ومخلفات التي عليه الصلاة والسلام واسمائه واسماء اهل بدر ودعاء سيدي عبد القادر الجيلاني ودعاء لتفريج الكرب وغير ذلك من الاشياء النافعة للحفظ من الشياطين.

— هذه صفة سيف ذو الفقار —. The third field gives the pictures of *muhallafātu n-nabī* with their names. They are: a Qor'ān, a rosary⁽²⁵²⁾, a mattress⁽²⁵³⁾, a carpet⁽²⁵⁴⁾, a stick, a shirt, a spear, a tooth pick, a cup, a mule⁽²⁵⁵⁾, a water pitcher⁽²⁵⁶⁾, two date trees, a collyrium bottle, a ring, a pair of shoes⁽²⁵⁷⁾, a helmet⁽²⁵⁸⁾, a handmill⁽²⁵⁹⁾, a crown, a sword, a coat, a comb⁽²⁶⁰⁾, two flags, and a

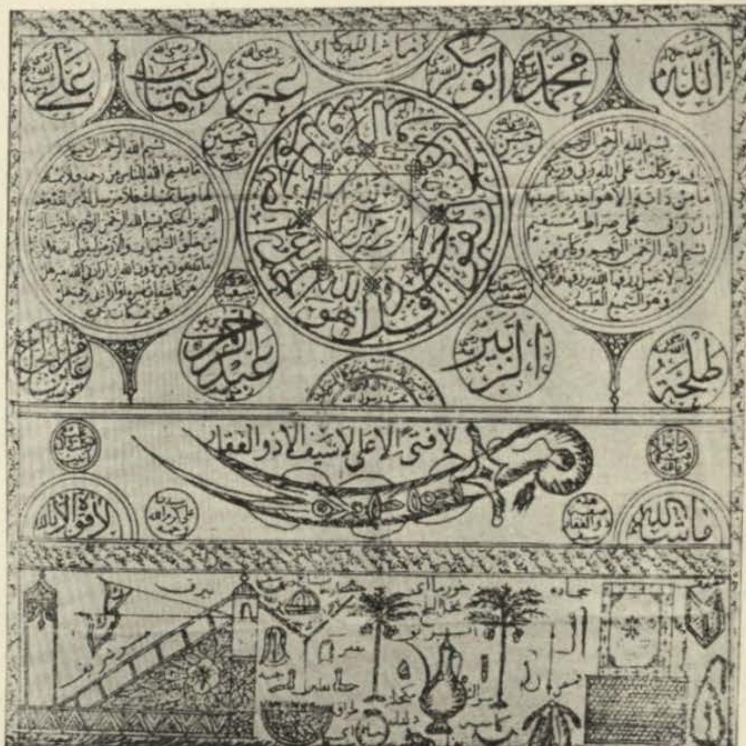


Fig. 32

pulpit. The lowest field contains two large and six small circles. In the right large circle the *muhallafāt* are named again. This list, which is written in

- 252 The second list of *muhallafātu n-nabī*, given in the fourth field, mentions two rosaries. The differences between the two lists are given in the following notes.
 253 Three mattresses.
 254 Two carpets.
 255 The mule had a white colour and was called Duldul.

- 256 This object is repeated twice.
 257 Mentions only one pair.
 258 *Mighfar* (*mighfariyeh*) means also the head dress worn below the helmet.
 259 It is written رجا instead of رحى.
 260 Called also طراق.

verse, makes some additions to the above. These are: a shield, three cups, a donkey named Ya'fūr, two striped garments, a fawn coloured shirt, a single stranded shirt, a wrapped cap, a javelin, half of the land Fadk, the land of wādī_l-Qirā, his part in the third of Ḥaibar and his part of the land of banī_n-Naḍīr. The left hand big circle contains the prayer said to originate with 'Abdu_l-Qāder el-Djīlānī. The invocation here is interesting: "I have sealed myself, my religion, my parents, and all things given to me by my lord, by the strong seal by which He has sealed all parts of heaven and earth" (261). The small circles contain: — يا حافظ — يا امين — والله خير حافظا (1) — وهو ارحم الراحمين — لا اله الا الله الملك المبین — محمد رسول الله الصادق الوعد الامين.

This talisman has been described in detail to prove the fact underlying most talismans, which is important for the understanding of the composition of most *ḥudjub*. The Oriental tries to combine in one and the same amulet several "approved" forces in order to assure himself of the benefit. There are of course simple amulets which contain only one type. But the rule is to call upon several supernatural powers in as many ways as possible. This idea goes so far that Mohammedans wear at times amulets which contain beside Arabic invocations also Hebrew words written in Hebrew. Such amulets have been described by the present writer elsewhere (262). I possess a certificate which used to be issued by some *ṣēḥs* of the Dome of the Rock to Mohammedan pilgrims visiting Jerusalem. It contains, beside some invocations and the *ḥadīṭ* about Jerusalem being a spot of Paradise (see above), a list of Mohammedan holy places which a pious Moslem should visit while in Palestine. This certificate is carried also as a protective amulet. On each perpendicular side of the Arabic text there are five seals of Jewish holy sites with their names in Hebrew. This certificate used to be issued long before the war, when Jewish influence in Palestine was still very negligible. The Jewish sanctuaries pictured in this amulet are: the tombs of the kings, the tomb of Rachel, two pictures showing the mosque of Hebron (the cave of Machpelah), Mizpa Samuel, the tomb of Absalom, Mount Zion and the Wailing Wall. One seal has no inscription and the writing of the last one could not be deciphered. This is another proof of Hebrew cabbalistic influence on Arabic talismans.

Despite the analysis of talismans given in this paper the present writer has to admit that many texts remain obscure and undecipherable. No doubt the greater part of such writings are not based on any scientific or fixed system. Every *ṣēḥ* has more or less his own peculiarities in writing letters, signs and figures.

261 ختمت على نفسي ودينني واهلي وعلى كل شي اعطانيه
ربي بخاتم الله المتبع الذي ختم به اقطار السموات
والارض.

262 Canaan, *The Curse in Palestinian Folklore*,
JPOS, XV, p. 243.

TEWFIK CANAAN.