



بسم الله الرحمن الرحيم وبه نستعين إله خير ناصر ومعين الحمد لله رب العالمين وصلى الله على محمد وعلي وآلهما الطيبين الطاهرين ولعنة الله على أعدائهم أجمعين أبد الآبدين

In the name of Allah the Compassionate and the Merciful. We asking help to Allah: verily He is the best Helper. Praise Allah, the Lord of the worlds. May Allah pray on Mohammad, Eali and their family the virtuous, the pures and curse of Allah be with their enemies forever and ever.

Allah the High, the Almighty in His sage and high Book said:

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ

It is He Who made the sun a shining thing and the Moon as a light and measured out for it stages that you might know the number of years and the reckoning.

The mean solar time of the calendars of Hayât-aëlâ Foundation is Mean Time KMT, Kaëbah - Makkah

USER GUIDE OF THE Public Ephemeris

Lunar and solar islamic hijri calendars, Mohâmmad Nativity ﷺ, Jesus Nativity ﷺ, Eskandarian calendar, Year counting from the creation of Ādam ﷺ and the Era of Mawlā Šâheb al-amr ﷺ.

**Position of the Sun and the Moon
in the Mansions, the Sidereal Zodiac and Tropical Zodiac.**

Research project, management and scientific peers:
Dār al-Maëñref al-Elâhiyyah

Preparation and compilation:
**The Institute of astronomy, astrology and calendar of
Hayât-aëlâ Foundation**

Prerequisites for using the Public Ephemeris

If you are not yet familiar with the ancient and islamic astronomy and astrology calendar, for better use of the Public Ephemeris, first carefully study the following numbers of the educational weekly “Rāhe Āsemān”.

Universal approach of the astronomical calendars of Hâyât-aêlâ Foundation:

Rāhe Āsemān n°3: Astronomy and astrology are an inheritance of the holy prophets of Allāh and their successors.

Rāhe Āsemān n°4: Features and interests of the astronomical calendars of Ḥayāt-aēlā Foundation.

Răhe Āsemān n°49: *User guide of the astronomical calendars of Hāvāt-aēlā Foundation.*

Răhe Āsemān n°97:*The user guide of the professional ephemeris.*

Rāhe Āsemān n°47:KMT mean time: the mean solar time of all the astronomical calendars of Ĥavāt-aēlā Foundation.

Răhe Āsemān n°50: *Scientific basis of the different astronomical times in the world.*

Rāhe Āsemān n°52: Tables of Time Zones according Makkah Mean Time (KMT)

Râhe Āsemān n°7: *Research references of the astronomical calendars and publications of Ĥayāt-aēlā Foundation.*

General approach of ancient and Islamic astronomy and astrology:

Răhe Āsemān n°1: *The beginning of the lunar Year for the followers of the Truth.*

Râhe Āsemān n°2: Rites and rituals of every lunar months

Râhe Āsemān n°8: *The days of the lunar calendar on which is recommended to avoid material things and to be dedicated to worship and spiritual affairs.*

Râhe Āsemān n°9: *Inauspicious and inappropriate times.*

Rāhe Āsemān n°10: *Perform affairs in inauspicious times.*

Rãhe Āsemān n°11: *The importance of astrology.*

Răhe Āsemān n°13: *The science of astrologic elections times.*

Râhe Asemăn n°35: *The astronomical calendars and their use in astrology.*

RăheÅsemăn n°37:*Introduction about ancient and islamic astronomy and astrology.*

RăheÅsemăn n°39: *What is the celestial Clock*

RãheĂsemăn n°41: *The manual of the celestial Clock*

Rãhe Āsemān n°17: *The lunar islamic calendar.*

Răhe Āsemān n°25: *The solar Islamic calendar.*

Răhe Āsemān n°14: *Jesus Nativity* ٱلْمَوْلِدُ ٱلْمَسِيحِي calendar (Gregorian calendar).

Răhe Āsemān n°15: *Astrological elections of the Moonlight.*

Rāhe Āsemān n°19: Astrological elections of the Lunar phases.

RāheĀsemān n°28: *Poems of Kāĵeh Nasīrod-din about astrological elections of the Moon in the zodiac.*

RãheÅsemãn n°30: Moon into signs

RãheÅsemãn n°16: *The characteristics of the zodiac signs.*

Răhe Āsemān n°22: *The Culture of the followers of the Truth relative to lunar and solar eclipses.*

Rāhe Āsemān n°27: *Favorable and unfavorable moments for wedding and conception.*

Rāhe Āsemān n°43: *Lunar and Solar eclipses in Astrology.*

Rāhe Āsemān n°76: *Sun's exaltation (Šarāfe-Šams).*

Rāhe Āsemān n°77: *Rain in the month of Naysān.*

Rāhe Āsemān n°144: *The rituals for beginning the Lunar New Year.*

To download those numbers, refer to the data of **Rāhe Āsemān** in Astro web site of Ĥayāt-aēlā Foundation:

the Ĥayāt-aēlā Foundation:
nojum.Aelaa.net

Ancient and Islamic Astro Center of Ĥayāt-aēlā Foundation
<http://aelaa.net/EN/Nojum.aspx>



The general manual of the calendars Of Ĥayât-aĕlâ Foundation

1. The master calendar of the publications.

Since the astronomical calendars of Ĥayât-aĕlâ Foundation are Islamic, the calendar which has been choice as reference is the hijri calendar which the starting point is the Hejira of the last Prophet of Allāh Ĥādrat Moĥammad al-Moštafā ﷺ. However, the calendars of the Foundation are not limited to hijri dates and include the years counting from the creation of Ĥādrat Ādam ﷺ, the years counting from Moĥammad Nativity ﷺ and the Era of Mawlā Šāĥeb al-amr ﷺ. Moreover, the hijri dates have been converted in the solar hijri calendar (with antique months), in the Žolqarnayn calendar ﷺ (the Syriac and Babylonia calendar with rumi months) and in the calendar of Jesus Nativity ﷺ (with western months).

2. Explications about the various years counting.

The years counting from the Creation of Ādam ﷺ: This is the calendar of the Mankind which has the oldest starting and it is also the longest calendar existing since the creation of the father of humankind, Ĥādrat Ādam ﷺ, which is the first event in the history of the human being. So, the mention of this calendar has an historical value for us as children of Ādam ﷺ and it is particularly appropriate in a divine calendar.

Although, the time that separates us from Ĥādrat Ādam ﷺ is so long and the reviews about his lifetime are numerous, so, for the beginning of this calendar, we have used the most ancient date mentioned in the Discourse of the Custodians of the Revelation ﷺ that has been quoted from Sayyed ebn Tāwōs¹ from the writing of the Prophet Idris (Enoch) ﷺ:

Between the beginning of the creation and the mixing of the sludges (finat) of Ĥādrat Ādam Šafi-o-llah ﷺ and the moment when Allāh breathed the soul into Ādam, 120 years have elapsed. After this, according to a rewāyat reported by Faḍl ebn Šāzān (follower of four Ēmāms; from the eighth to the eleventh Ēmām ﷺ), between the moment when Allāh breathed the soul into Ādam until his death, 1030 years have elapsed. And between the death of Ĥādrat Ādam ﷺ and the birth of Ĥādrat Moĥammad ﷺ, 9900 years have passed.²

So we obtain: $120 + 1030 + 9900 + 53 + 1443 = 12546$ years.

¹The book saĕd al-soĕōd, Sayyed ebn Tāwōs p.37, quoted from Behār al-Anwār Vol.11, p.269.

²The books of Al-Faḍāāel, Faḍl ebn Šāzān p.24, quoted from Behār al-Anwār Vol.15, p.288.

Since the beginning of the new year, according to the School of the Revelation, for the followers of the Truth, is the blessed month of Ramaḍān, the starting point of these calculations is this blessed month.

Note: 1) According to the modern scientists, the early history of the Homo sapiens doesn't go back further than the aforementioned date 2) The creation of Ḥādrat Ādam ﷺ and his descendants, who are the Homo sapiens, should not be confuse with the other human races who were living before Ḥādrat Ādam ﷺ and became extinct. Those apes had neither the intellectual capacities nor the reason of the Homo sapiens.

The years counting from the Nativity of Ḥādrat Moḥammad ﷺ :

Hijri date + 53 (the age of the Prophet ﷺ at the time of Hijri) = the calendar of the Nativity of Moḥammad ﷺ.

One of the disappointing things of the Arab countries is that their governments had established as official calendar, the calendar of the Nativity of Jesus ﷺ, while the population of their countries is Muslim. It is one of the reason why the Ḥayāt-aēlā Foundation choice to use the hijri calendar as basis of its publications to raise the awareness of the people of faith and to preserve the importance of the Nativity of the Holy Prophet ﷺ. We hope that the Arab governments become aware and don't use the calendar of the Nativity of Jesus ﷺ any more, and if they want to use this calendar, use it, but not as the official calendar of their contry. And if they want to use a solar calendar, they can use the Islamic solar calendar.

The years counting of the Expectation: The Era of Ḥādrat Ēmām-z-zaman ﷺ:

Since the face of Allāh for the followers of the Truth, is Ḥādrat Mawlā Šāḥeb al-amr ﷺ, and since we are in the era of this Ēmām and at the end of the times, to preserve this value and ongoing attention to this huge divin order, this calendar starts with the beginning of the Ēmāmat of Ḥādrat (260 hijri) that's mean:

1443 (the actual date of hijri) – 260 = 1183 years of the era of Ēmām Mahdi ﷺ

3. The beginning of the year.

Traditionally, in the opinion of the commun people and the Arabs, the new lunar year begins with the month of Moḥarram al-ḥarām. But in the Discourse of the Custodians of the Revelation ﷺ and for the followers of the Truth, the first month of the year is the blessed month of Ramaḍān and since the basis of the calendars of the Foundation is the Discourse of the Custodians of the Revelation and the Holy Infallibles ﷺ, we give the preference to the divine guidance of the Treasure of the Custodians of the Revelation ﷺ over the commun practices. This subject have been described in details in others publications of Ḥayāt-aēlā Foundation.

4. The mean solar time of the calendar is KMT.

The center of the Earth is **the Kaēbah** and **Makkah Mukarramah**. Therefore, we have choice as prime meridian, the meridian which crosses Makkah and the mean solar time of all the **astronomical calendars** of **Ĥayāt-aēlā Foundation** is **the Kaēbah** mean time (**KMT**). The time zones of every contries have been established according to this mean time.

The geographical coordinates description of the countries and the different time zones relative to **Kaēbah** has been exposed in the 52nd number of the weekly Rāhe Āsemān, but a concise table describing the different time zones has been presented in this calendar. In this table the increasing time difference has been mentioned by the sign (+) and decreasing time difference by the sign (-).

For example: If we need to determining the hour of an astronomical event in Iran (like when a planet entering in one of the signs of the Zodiac), since the time difference between Iran and Makkah is an half hour and since Iran is situated to the east of Makkah, we will add 30 minutes to the schedule of the calendar to obtain the local hour of the astronomical event.

But about the rise of the stars, it is different: since countries have not the same latitude and longitude, the concise table time zones can not help us to known the local time of the rise of the stars. Therefore, in the last column of the table time zones published in Rāhe Āsemān n°52, we have mentioned the rise of Al-šaraīān star (which marks the beginning of the Arab solar calendar) relative to Makkah for every countries.

The geographical coordinates of all the countries have been extracted from satellite pictures used for military precise purposes: today, those satellite pictures are considered as the most precise references for geographical coordinates.

5. The hours of the calendar.

The calendar uses the system time of 24-hour clock starting at midnight (00:00). Those hours countdown is accurately and concisely using the numbers from zero to twenty-four.

6. Daylight Saving Time (Summer Time).

Typically clock is adjusted forward one hour, or two hour, in spring or other season. In autumn, generally, it return to current time. This hour change is not the same in all the countries and there is some countries which do not apply this system. So, in the calendars of **Ĥayāt-aēlā Foundation**, the daylight saving time has not been considered, that's mean that the hours mentioned are in Real time, without daylight saving time.

Thus, according to the season, users must add to the hours mentioned in the calendars, the daylight saving time of the zone they want.

For example, about Iran: the time difference is + 30 minutes. In early spring until the end of the summer, due to daylight saving time (+ 1 hour), the time difference between Makkah and Iran is one hour and an half. Then, it is necessary to add one hour and half to the hours mentioned in the calendar for getting the Iranian summer local time: (KMT+1h30).

7. The criteria for determining the astronomical twilight (faĵr), Sunrise and Sunset times.

The criteria for determining the time of the astronomical twilight (faĵr) is sensory and šarĕi. Astronomical twilight happens when the Sun reaches 18 degrees below the horizon (in regions of moderate altitude). The schedules of astronomical twilight of the calendars of the Foundation have been extracted from the Naval Observatory of U.S. Navy which is an international reference and the most accurate astronomical center of the world.

The criteria for determining the time of **Sunrise** and **Sunset**, is the upper periphery of the solar disk with the correction calculation of light refraction, and the most accurate method to determine precisely this moment is the visual perception and the observation.

8 .The sequence of nights and days in the calendar.

According to the Quran, the teachings of the School of the Revelation and the Islamic culture, the night precedes the day. Over the course of history, at the start of writing and subsequently, this order was the method of the lunar calendars; Persian, Arabic and most of the calendars of Orient.

The night preceding day, begins with Sunset and ends with Sunrise.

The day following night, starts with Sunrise and ends with Sunset.

Therefore, the new date of the calendar begins with Sunset (maġreb) and not at midnight or at Sunrise.

For believers, according to this system, the night of Friday precedes the day of Friday. So, they don't recite the doĕā Kōmeyl in the night following the day of Friday but in the night before the morning of Friday and following the day of Thursday. The day of Friday begins at Sunrise and continues until Sunset and at Sunset, Saturday night begins.

In this type of calendar and according to this method, the date always changes at Sunset.

This detailed explanation is to correct the western habit which consists in preceding day to night.

During these last years, due to the intrusion of colonial culture in most of Islamic countries, this system became the custom of those countries. So the people think that, the night of Friday is the continuation of the day of Friday.

In farsi, to avoid misunderstandings between night of Saturday and night of Friday, they say "the night of Friday" for the night before the day of Friday and "Friday night" for the night after the day of Friday.

In western calendar, Friday starts at midnight and continues until midnight of the following night. So, the night is divided into two halves; the first half of the night belongs to the day before and the second half to the day after. That is to say, the half before Friday midnight is considered as a part of Thursday and the half after midnight is considered as a part of Friday. In western calendar, the date changes at midnight.

This system is contrary to the teachings of the School of the Revelation and contrary to the religious values and methods of the ancient calendars established by the divine prophets ﷺ.

In the astronomical calendars of Ĥayât-aēlā Foundation when it says, for example, that the Moon is entering into the sidereal sign of Aries on Sunday 9th Rabi'ĕ Al-Awwal, at 19:41, it means 19:41 in the night of Sunday before Sunday morning (not the night after the day of Sunday).

Also, when it is mentioned that the Moon is entering in conjunction with Al-Eklil mansion on Tuesday at 00:55, it means 55 minutes after midnight in the night of Tuesday after Monday's Sunset and not the night after the day of Tuesday.

9. Our reference for determine the times of the astronomical events.

In astronomy and astrology, the celestial events are studied according two coordinate systems: one is based on the observation of the celestial events from the surface of the Earth (topocentric system) and the second is based on a coordinate system whose origin is the center of the Earth (geocentric system).

Using the topocentric system, that's mean make a separate calculation and extract a calendar for every points on the surface of the Earth. It is for this reason that the geocentric method has been established; to avoid this complexity and allow the uniqueness of the calendar of the celestial events for all the planete.

In the calendars of Ĥayât-aēlā Foundation, celestial events have been mentioned according the geocentric system.

10. The astronomical sources of the calendars of the Foundation.

In the domaine of religious knowledges and astronomy and astrology for the extraction of the calendars, dates, time zones, lunar and solar eclipses and astrological elections, the Foundation *Ĥayāt-aēlā* uses the oldest books of references in astronomy, astrology and also the most recent scientific discoveries and researchs.

All the astronomical data of this calendar (the position of the Moon, the Sun and other planets and stars) have been extracted from the calculations and the tables published by the experts of the NASA and the Swiss ephemeris published by Astrodienst.

For more informations about the bibliography of *Ĥayāt-aēlā Foundation*, refer to the weekly *Rāhe Āsemān* n°7 in the Ancient and Islamic Astro web site of the Foundation :

<http://www.aelaa.net/En/Nojum.aspx>



The manual of the Public Ephemeride

First column: Night and Day

In the first column are the days of the week in the order that preceded the night to day. The night before the day begins with sunset and sunrise and lasts until the day before the night begins with the sunrise and lasts until sunset.

At sunset, a day has passed and the calendar date change, as explained above, in the general manual of the calendars.

In the calendar, the night hours have been wrote in **blue** and daylight hours in **pink**.

As the night precedes the day, we have mentioned that order on top of the first column with the following title: **night - day**.

Second column: The Islamic lunar calendar

In the second column is the Islamic lunar calendar beginning with the Hijri of the Allāh's Messenger ﷺ.

The months of this calendar are the Arabic months (blessed month of Ramaḍān, Šawwāl, Ži-Qaēdah, Ži-Ĥejjah, Moħarram al-ħarām, Šafar, Rabiē al-awwal, Rabiē al-ākhar, Ĵomādā al-ōlā, Ĵomādā al-oķrā, Raĵab, Šaēbān).

The beginning of the lunar year and the first months of the New year for the common people and Arabs, is Moħarram al-ħarām, but in the Discourse of Custodians of the Revelation ﷺ and for the partisans of Truth, the New year begins with the blessed month of Ramaḍān, which is the first month of the year (more details about this subject have been published separately in the Rāhe Āsemān No. 6).

Since the basis of the calendars of the Foundation is the Discourse of the Custodians of the Revelation and the Holy Infallibles ﷺ, we give preference to the teachings of the Treasure of the Custodians of the Revelation ﷺ over the commun practices because the guidance of the Holy Infallibles is from divine source.

As the Islamic lunar calendar is organized according to the lunar months, we ordered it following the guidelines of the Treasury Custodians of the Revelation ﷺ, so this calendar begins with the blessed month of Ramaḍān and ends with the month of Šaēbān.

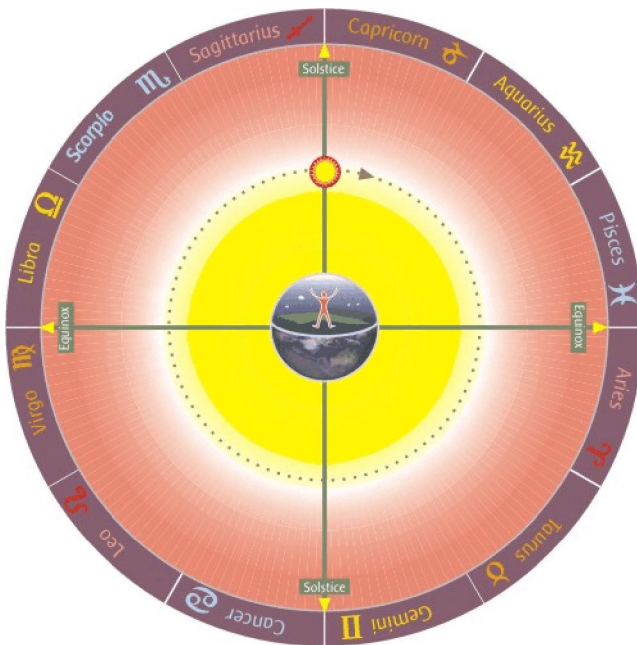
Third column: Solar calendar (base on tropical zodiac signs).

In the third column is mentioned the Sun position in the twelve signs of Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

The Orbit of the Sun in sky called zodiac contains twelve signs. The Sun crosses it in one year and every day moves there from one degrees. The New year happens in the day of *Nowruz*, on spring equinox, the first day of the spring: at this moment, the Sun is ingress in Aries sign. If this occurs before the transit of the sun, that day is considered as the first day of the new year and the first day of Aries month, but if it occurs after the sun transit, the first day of the New Year is the day after. On this day, night and day are of equal length.

In this column is the solar calendar and also the times when the Sun enter in a new constellation of the zodiac

Noting that the first six months of the solar year have thirty-one days and that the six months after have thirty days, excluding of the month of Capricorn which has twenty-nine days and thirty in leap years.



Fourth column: The Islamic and Iranian solar calendar

In the fourth column is the solar calendar. The months of this calendar are the months of Iranian Antiquity: Farwardin, Ordibehešt, Kordād, Tir, Amordād, Šahriwar, Mehr, Ābān, Āžar, Dey, Bahman, Esfand.

The first year of this calendar is the year of Hijri of the Allāh's Messenger ﷺ.

In this calendar, the New Year begins on the day of Nowruzatvernal equinox, the first day of the spring: at this moment, the Sun is in Aries sign, as the solar calendar of the tropical zodiac. If this occurs before the transit of the sun, that day is considered as the first day of Farwardin, but if it occurs after the transit of the sun, the first day of Farwardin is the day after tomorrow. This day, night and day are of equal length.

The solar calendar of the tropical zodiac and the Iranian Islamic calendar start at the same time but differ in the number of days for the month of Dey (Capricorn) and Esfand (Pisces).

In the Iranian solar calendar, the month of Dey has thirty days and the month of Esfand has 29 days and 30 days in leap years.

Fifth column: Eskandar Žolqarnayn solar calendar (Syriac and Babylonian calendar)

In this column is mentioned the Eskandarian calendar with Rumi months; Āžār, Naysān, Ayār, Ĥazīrān, Tammōz, Āb, Aylōl, Tešrīn-Awwal, Tešrin-Ākar, Kānōn-Awwal, Kānōn-Ākar, Šobāt.

The founder of this calendar is Eskandar Žolqarnayn and not Alexander the Great. Given that Syriac was the common language spoken at that time, this calendar is also known as the **Syriac** calendar. After that, when it has been used by the Babylonian government of Nebuchadnezzar it has been known as the **Babylonian** Calendar. Later, when the government of Alexander the Great renewed this calendar by starting it, with the death of Alexander the Great, it was known as the **Rumi** calendar.

Our purpose is to vivify the Eskandar calendar as it has been mentioned in the Discours of the Custodians of the Revelation ﷺ. At the time of the Infallible Ėmams ﷺ, the version of the Eskandar calendar was the Rumi calendar. Moreover, as the details of the original Eskandar calendar have not come down to us, so the Ĥayāt-aĖlā Foundation mentions Rumi calendar and not the original form of Eskandar Žolqarnayn calendar.


Sixth column: the Jesus solar calendar

In the sixth column is the calendar of the Jesus Nativity ﷺ with the months of January, February, March, April, May, June, July, August, September, October, November, December. February in leap year has twenty-nine days and in normal year twenty-eight days.

Given that this calendar is used internationally, we have mentioned it to mention the equivalent of the others calendars in the Gregorian calendar.

In parallel to Rumi calendar, the use of this calendar by Christians occurred much later. Also, in the course of Christian history, this calendar has been restructured for many times.

The Jesus Nativity calendar has roots in the Rumi calendar. At present, the Jesus Nativity calendar is 13 days before Rumi calendar (the first Naysân Eskandari rumi = 14 Naysân Jesus arabic calendar).

Although this calendar begins with the Jesus Nativity , it should be mentioned that the date of the Nativity among Christians is not precisely known and there are different opinions about it. The date of the Nativity upon the Catholics is six days before the first January, but others have opted for a date earlier or later.

Christmas refer in fact to a profane custom dating back to the European pagan times which has been assimilated by Christians after.

Due to the influence of the colonial culture, Arab governments, despite their Muslim populations, have chosen the Christian calendar as official calendar. They have kept the names of the months of the Eskandar calendar but the number of days of those months following exactly the number of the days of the Gregorian months. Thus, the calendar used by Arab States has the appearance of the Eskandar calendar but it is based on counting days of the Gregorian calendar: so, their calendar relative to Eskandar calendar is ahead of 13 days.

In the table below, are mentioned the gregorian months with their correspondent in the Rumi calendar that is used by the Arab governments:

Christian months	January	February	March	April	May	June	July	August	September	October	November	December
Rumi months	Kânôl-Âkar	Šobât	Âžâr	Naysân	Ayâr	Ĥazîrân	Tammôz	Âb	Aylôl	Tešrînoł-Awwal	Tešrînoł-Âžâr	Kânôl-Awwal
Number of the days in the month	31	28 or 29	31	30	31	30	31	31	30	31	30	31

The seventh column: the Moon in tropical signs

This column shows the positions of the Moon within the tropical zodiac.

About the tropical zodiac: The starting point of the tropical zodiac is the vernal equinox. If we divide the apparent path of the Sun in the celestial sphere into twelve parts of 30° , we obtain the twelve tropical zodiac signs whose Aries sign is the first one.

The Moon completes one full cycle of the tropical zodiac in one month.

In this seventh column the time when the Moon enters into a new zodiac sign have been also mentioned.

The eighth column: the Moon in sidereal signs

This column shows the positions of the Moon within the sidereal zodiac.

Sidereal signs are based on the observation:

The zodiac belt is the celestial sphere of the path of the seven planets.

The twelve zodiac signs are distributed on this celestial sphere of 360 degrees (that means each zodiac sign = 30 degrees).

The path time of the seven planets in the zodiac belt varies according to the planet: for example, Saturn crosses the Zodiac in thirty years, the Moon, in one month and the Sun, in one year. It is for this reason that the solar calendar in the zodiac is one year and the lunar calendar in the zodiac is one month.

In the Revelation's speech and the Holy Qor'ān the zodiac signs (in its primary and exoteric meaning) have been evoked; *"the sky has zodiac signs: والسماء ذات البروج"*

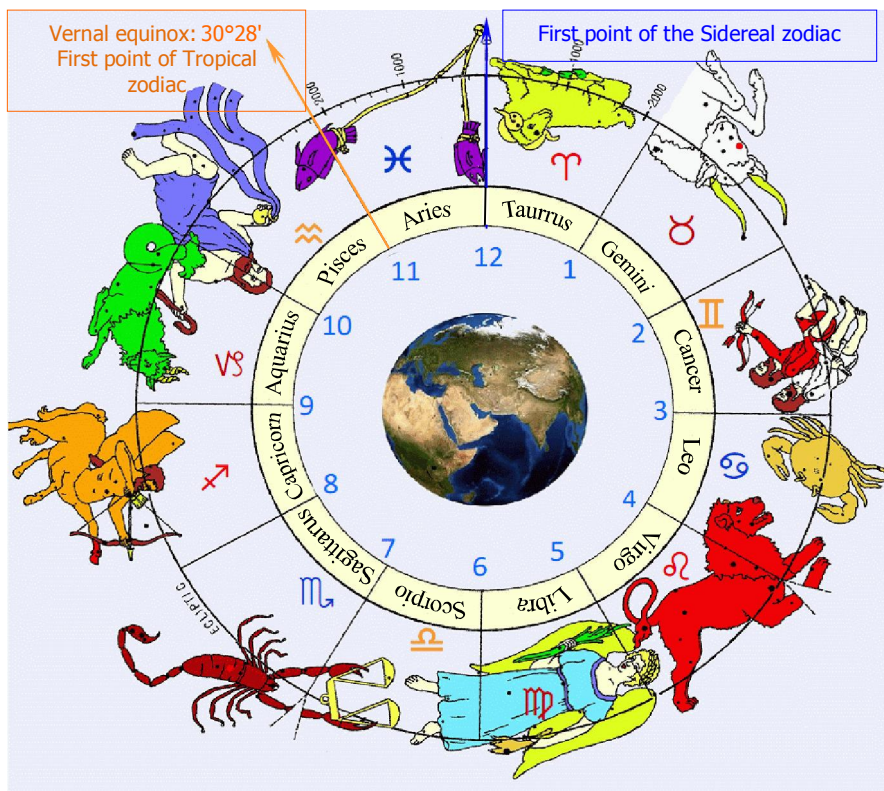
The position of the zodiac constellations can be calculated according to different methods. We have chosen the method based on the observation that was the method used by the Holy infallibles عليه السلام and the common people.

In the sidereal system, the zodiac signs are determined by the real position of the fixed stars in the sky and in the tropical system, the zodiac signs are determined from a hypothetical point.

Today, the position of the tropical zodiac signs in the sky is different from the position of the sidereal zodiac signs: because of the precession of the equinoxes, the position of the tropical signs moves slowly along the ecliptic and every 72 years, this hypothetical point moves of one degree.

Today the tropical zodiac relative to its initial position had shifted of $30^\circ 28'$ (i.e. a little more than one zodiac sign) and the vernal equinox is located in the constellation Pisces.

So, the first constellation of the Tropical zodiac belt is Pisces.



Since the scientific method of the **astronomy and astrology Institute of Ĥayât-aĕlĕ Foundation** is based on the **teachings of the School of the Revelation** and our purpose is introduce, revival and promote the Islamic astronomy and astrology, therefore we have mentioned the Moon trajectory and the trajectory of the other planets according sidereal signs.

Although the sidereal signs is similar to the Indian sidereal signs, between these two there are some differences.

The beginning of the Sidereal zodiac:

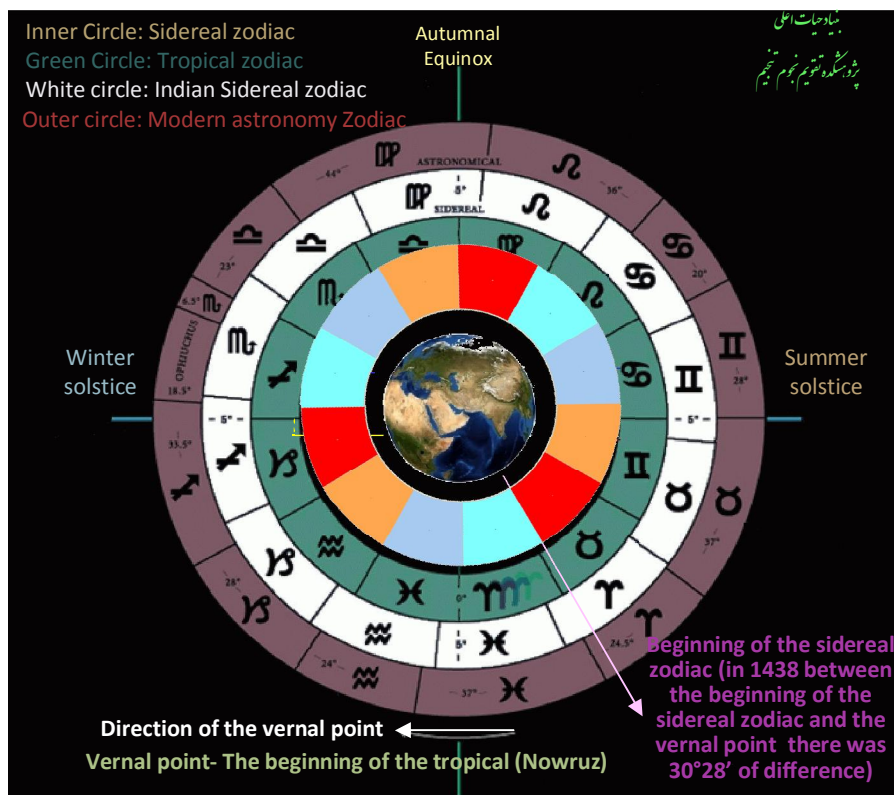
The first point of the sidereal zodiac is Aries constellation (which is the first of the twelve signs of the zodiac) and Aries constellation begins with Al-šaraĥān star.

Al-šaraĥān is the first mansion of the zodiac and follows the last mansion of the Pisces constellation. According to the researchs of the **Ĥayât-aĕlĕ Foundation**, the beginning of sidereal zodiac is 51' after Raša star. Every planet crossing Raša

mansion, entering in Al-šaraifān mansion and sidereal Aries sign. It is for this reason that in Islamic astronomy the sidereal zodiac, begin with the sign of Aries after Rasha, the last star of Pisces.

In Indian and Babylonian astrology, it exists different choices concerning the beginning of the zodiac. This diversity has generated many currents in Indian astrology and Western new astrology but all those currents claiming affiliation to sidereal astrology. However, this sidereal astrology is different with the scientific basis of the Institute of astrology and astronomy based on ancient and Islamic astronomy.

Therefore, the similarity in the title of the zodiac signs should not cause confusion.



The starting point of the sidereal zodiac, which is also the beginning of the Aries sign, is Al-šaraifān mansion that is offset by 30°28' with respect to the vernal equinox. Knowing precisely this position is important in the sciences of calendar, astronomy and astrology and don't paying attention to this point may cause inaccuracies.

Some more explanations

1-The starting point of the sidereal zodiac in the calendars of Ĥayât-aĕlā Foundation has no influence on the beginning of the year and the criterion for the New Year, in the calendars of the Foundation, is the beginning of the tropical year with the vernal equinox, the day of Nowruz.

Therefore, in the sidereal astronomical calendars, the new year occurs 31 days after the beginning of the tropical year.

2-In the calendars of Ĥayât-aĕlā Foundation, the starting point of the sidereal zodiac, is used to determine the astronomical events and the passage of planets in the zodiac signs.

Therefore, the passage of the Sun through the signs of the sidereal zodiac occurs 31 days after the vernal equinox in the tropical system.

3-In the calendars of Ĥayât-aĕlā Foundation, the beginning of each month in the solar calendar and the beginning of the new solar year, which is also the beginning of the zodiac, have been calculated from the vernal equinox. But, the passage of the all the planets in the zodiac has been mentioned according the tropical and sidereal systems. For example, we have mentioned the two dates of the Sun's exaltation which occurs every year at 19th Farwardin, in the tropical system, and at 19th Ordibehešt in the sidereal system (*for more details about Sun's exaltation, see the book that has been published separately by the Foundation*).

4-In Indian and Babylonian sidereal astrology and in Western new sidereal astrology, as we told, it exists different choices for determining the starting point of the zodiac. This diversity has generated many currents in Indian and Western astrology, all those currents are called sidereal astrology but the parameters of this sidereal astrology are different from some parameters in the sidereal astrology used by the Foundation which is based on ancient Islamic astronomy.

So, the fact that those currents are grouped together in sidereal astrology may not create confusion.

5-Among the ancient Arab people, there was a solar calendar that was based on the observation of the rise of the stars of the Mansions at Faĵr or Sunrise times. According to this method, we can say, for example, that Al-šaraĥān, in 1436 of the Lunar Hegira, rose at Sunrise, 26°48' after the point of the vernal equinox i.e 27 days after Nowruz in tropical system (when the Sun enters in the sign of Aries).

This position of Al-šaraṭān, calculated using the method of the ancient Arab calendar, should not be confused with the real coordinates of this star that marking the beginning of the zodiac and the New Year in the sidereal system.

Moreover, as the rise and set times of the stars differ depending on the country where we are, a calendar dedicated to the rise of Al-šaraṭān star (which determinates the beginning of the New Year) doesn't have universal application and can't be used in a same country because the rise coordinates of Al-šaraṭān star differ from city to city.

Apart from this point, this kind of calendar, in countries where the Mansions don't rise, doesn't have any application.

Third disadvantage is the existence of various methods of calculation used in the ancient Arab calendar. Some calendars are based on the rise of the star at Sunrise, some others, on the rise of the star at astronomical twilight (=Faḵr), which delays the beginning of the year by 24 days compared to the previous method, and other calendars are based on the set of the star in east (=Anwāā), which delays the beginning of the year by 206 days.

In fact, the calendar of the rise of the Mansions of the Moon was primarily used by the Arabs in agriculture to determine locally the time of planting and harvesting but for determining the beginning of the New Year, the Arabs didn't used this calendar; they used the lunar months calendar.

The ninth to thirteenth columns:

Detailed calendar of the lunar Mansions

General explanations about the calendar of the lunar mansions

The subject of the lunar mansions is a popular topic in the Arab and Islamic calendars and calculation methods for studying it, can be very different, and if it exists so many books about this subject, it also exists so many errors (even among the astronomers): why ?

Some similarities between the names of the lunar mansions and an insufficient attention in the choice of the calculation method and its applications.

For the first time in the history of the astronomical calendar, the Research Center of Astronomy of Ḥayāt-aḥlā Foundation presents in one calendar, eight different schedules for the lunar mansions.

Ninth Column: Tropical Mansions of Moon

This calendar is a part of the lunar calendar in the tropical zodiac.

The number of the lunar tropical mansions is twenty-eight.

If we divide, into twenty-eight equal parts, the apparent path of the Sun in the Zodiac belt, we obtain the twenty-eight lunar tropical mansions.

With in each zodiac sign, there is two mansions and a third.

The Moon completes a full cycle of the Mansions in one month.

The starting point of the lunar mansions is the beginning of the zodiac that meansthat the first mansion is in the sign of Aries.

In the ninth column of the calendar the time when the Moon is entering in a new mansion has been mentioned.

Tenth column: Sidereal Mansions of Moon

Astronomical observation of the Moon in sidereal mansions:

This method is based on the observation of the conjunction or, the proximity, of the Moon in the limit of the fixed stars of the lunar mansions.

The Moon and stars must be visible in the night sky to locating the fixed stars and determining the position of the Moon when, for example, the Moon is entering in a new mansion. This method is the method of the most basic of the lunar mansions calendar which was used in astrological laws. It is also the method that has been recommended in the School of the Revelation.

In the tenth column, have been mentioned; the hour of entry of the Moon in a new mansion, the conjunctions and the positions of the Moon in the limit of some stars located between the mansions and which have a particular astrological influence.

Elventh column: Rise of the Mansions in the Arab calendar

General explanations about the rise of the mansions mentioned in this column:

The method is the method of the solar mansions, that meansthat, in the night sky, when a mansion is rising at astronomical twilight (faḡr), we can say approximatively that the mansion that will rise at Sunrise will be the second mansion after.

If this rule is applied **according the calcul** (and not according astronomical observation), we get the rise of the mansions as determined in the Arab calendar.

The rise of the Mansions in the Arab calendar:

The calendar begins with the rise of the star Al-Šaraiān (Beta Arietis) at astronomical twilight (faḡr). The mansion that will rise at Sunrise is the second mansion after the mansion that rose at astronomical twilight (faḡr) and, as

it'sstipulated that the Sun stays thirteen days in each mansion (except in the mansion of Ĵabhah where the Sun stays fourteen days), we can say that thenew mansion will rise at after thirteen days.

The criterion for determining the rise of the mansions in the Arab calendar is the calcul according the mansion that rise at astronomical twilight (faĵr).

The use of this type of calendar has been previously mentioned in the explanation of the eighth column.

Twelfth column: Rise of the sidereal Mansions

General explanations about the rise of the mansions mentioned in this column:

The method is the method of the solar mansions:

in the night sky,when a mansion is rising at astronomical twilight (faĵr), the mansion that will rise at Sunrise is the second mansion after.

If this rule is applied according the **astronomical observation** of the stars, we get the rise of the mansions as determined in the sidereal system.

The rise of the observable mansions:

In this calendar, the rise of the fixed stars of the mansions must be observed at astronomical twilight (faĵr) and Sunrise. According to this method we do not stipulated that the Sun stays in each mansion thirteen days but we will observe exactly how long the Sun really stays in each mansion.

The use of this type of calendar has been previously mentioned in the explanation of the eighth column.

The rise of some starsother than the stars of the Mansions:

In this column has also be mentioned the rise of some important stars than have influence in astrology.

The thirteenth column: The “anwāā”

The thirteenth column mentions another type of solar mansions calendar.

The “anwāā” is the plural of “nāā” which designs the set of the rival mansion of the mansion rising at astronomical twilight (faĵr).

When a mansion is rising at astronomical twilight (faĵr) in the east, at the same time, the opposite mansion is setting in the west. This mansion is the fourteenth mansion after the mansion rising and this is this mansion which has been mentioned in the thirteenth column.

This mansion in Arabic is called “raqib” and set of raqib is called “soqōt” or “nāā”(plural: “anwāā”).

This type of solar calendar of the mansions (“anwāēā”), has two basic and important methods: the old Arab method which is approximate and has pre-established rules and the other method based on the astronomical observation.

- a- **The ancient Arab calendar of “anwāʿa”:** This calendar reports the set of the rival mansion (“soqōṭ of raqib”) at astronomical twilight (faḡr) time, according the rule follows: in the same date and at the same time, the mansion which is setting in the west is the rival of the mansion which is rising in the east. Between each new mansion, it has been stipulated that there is 13 days.
- b- **Astronomical observation:** This calendar reports the set of the rival mansion (“soqōṭ of raqib”) at astronomical twilight (faḡr) time, according the astronomical observation of the mansion rising in the east and the rival mansion setting in the west.

The use of this type of calendar has been previously mentioned in the explanation of the eighth column.

To get familiar with the lunar mansions: the following table draws up a list of them and presents their coordinates and their astrological elections in brief.

This table presents in order; the Arabic name of each lunar mansion, its location in the Zodiac, the names of the main stars which compose it, its coordinates (longitude and latitude relative to the sidereal Zodiac), aspects and the size of the sidereal and tropical mansions (in degrees) and the astrological elections of the sidereal mansions (Moon conjunction with the mansions).

The first lunar mansion is located at the beginning of the sidereal Zodiac, in Aries, and the first tropical lunar mansion, at the beginning of the tropical Zodiac, at the vernal equinox point.



Observable Sidereal and Tropical mansions

Phonetic translation of the Arabic name		Meaning and place of the mansion in the Zodiac	Name of the fixed stars of the mansion	The position of the main fixed star in the sidereal mansion			mansion length		Astrological elections of the Moon in sidereal mansions	
				Name of the main star	Longitude	Latitude	Sidereal	Tropical		
1	Al-Šaraīān	The Two Signs (horns of Aries)	alpha ,beta [Sheratan] , gamma [Mesarthim]	beta [Sheratan]	Aries	03°45'06"	+08°29'19"	12°02'00"	12°51'26"	Weapon fabrication, riding and bloodletting: suitable Partnership, present request to a king and to wear new clothes are unsuitable
2	Al-Boīān	The Belly (belly of Aries)	delta [Botein] ,rho ,epsilon Aries	delta [Botein]	Aries	20°38'02"	+01°49'30"	13°06'00"	12°51'26"	Building, agriculture and taking drugs: suitable Wedding, buying, hiring and wear new clothes: unsuitable
3	Al-ḥorayyā	The Many Little Ones (Pleiades)	Alcyone	Eta Taurus	Aries	29°46'19"	+4°03'08"	10°05'00"	12°51'26"	Meeting with important person, present request, wedding proposals, trip, trade, agriculture, construction: suitable

Phonetic translation of the Arabic name		Meaning and place of the mansion in the Zodiac	Name of the fixed stars of the mansion	The position of the main fixed star in the sidereal mansion			mansion length		Astrological elections of the Moon in sidereal mansions
				Name of the main star	Longitude	Latitude	Sidereal	Tropical	
4	Al-Dabarān	The Follower (eye of Taurus)	alpha Taurus [Aldebaran]	alpha Taurus [Aldebaran]	09°34'05" Taurus	-5°27'57"	11°15'00"	12°51'26"	Trip, wedding and partnership: unsuitable, Discord and animosity with enemy: suitable
5	Al-Haqċeah	The White Spot (Head of orion)	λOrionis, phi1,2	λOrionis	23°29'03" Taurus	-13°21'59"	15°35'00"	12°51'26"	Trip, agriculture, war, repel the enemy, demolition : suitable Wedding and partnership: unsuitable
6	Al-Hanċeah	The Mark (Foot of gemini)	gamma Gemini [Alhena] Xi [Alzirr]	gamma Gemini [Alhena]	08°52'50" Gemini	-06°44'30"	13°26'00"	12°51'26"	Agriculture, meeting with important person, present request, hiring, Partnership, war and attack the enemy: suitable and beginning of treatments : unsuitable
7	Al-Žerāċ	The forearm (arm of Gemini)	alpha, beta Gemini (Castor and Pollux)	Beta Gemini [Pollux]	22°59'17" Gemini	06°41'04"+	14°17'00"	12°51'26"	Wedding, trade, partnership, wear new clothes, present request from important person, prayer, making friends: suitable

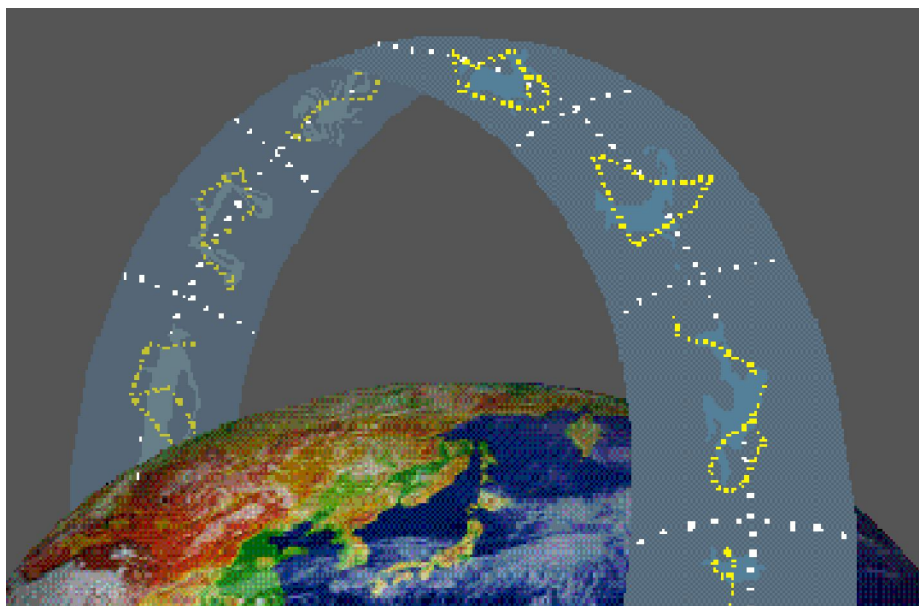
Phonetic translation of the Arabic name		Meaning and place of the mansion in the Zodiac	Name of the fixed stars of the mansion	The position of the main fixed star in the sidereal mansion			mansion length		Astrological elections of the Moon in sidereal mansions
				Name of the main star	Longitude	Latitude	Sidereal	Tropical	
8	Al-Naḡrah	The Gap or Crib (breasts of Cancer)	M 44 Cancer (PRAESAEPE)	M 44 Cancer	07°11'54" Cancer	+01°33'51"	16°06'00"	12°51'26"	Repel the enemy, prayer and agriculture: suitable Industrial management, cutting tissues for new clothes, wear new clothes, hiring and partnership: unsuitable
9	Al-Ṭarf	The Glance (between cancer and leo)	Kappa cancer, Nu leo	Kappa cancer	15°56'27" Cancer	05°34'10"-	11°38'00"	12°51'26"	Wedding, trip, trade, treatment and the beginning a new work: unsuitable at all Fight with enemy: suitable
10	Al-Jābhah	The Forehead (neck of Leo)	alpha [Regulus], gamma [Algieba], zeta [Adhafera],eta [Al Jabhah] Leo	gamma [Algieba]	29°23'10" Cancer	+08°48'54"	08°37'00"	12°51'26"	Agriculture, building, trip, beginning a war with the enemy: suitable Wear new clothes: unsuitable
11	Al-Zobrah	The Mane (mane of leo)	delta [Zosma], theta Leo [Coxa] 60 Leo	delta [Zosma]	11°05'21" Leo	+14°20'00"	09°54'00"	12°51'26"	Prepare the army, go out for war, fabricate of weapons and farming instruments: suitable. Wear new clothes, trip, trade: unsuitable

Phonetic translation of the Arabic name		Meaning and place of the mansion in the Zodiac	Name of the fixed stars of the mansion	The position of the main fixed star in the sidereal mansion			mansion length		Astrological elections of the Moon in sidereal mansions
				Name of the main star	Longitude	Latitude	Sidereal	Tropical	
12	Al-Šarfah	The Changer (tail of Leo)	beta Leo [Denebola]	beta Leo [Denebola]	Leo 21°23'15"	+12°15'56"	09°33'00"	12°51'26"	Agriculture and transplantation: suitable Lending, hiring, wedding and trip: unsuitable
13	Al-Ėawwāā	The Barker (winged ones of Virgo)	beta [Zavijava], eta [Zaniah], gamma [Porrima], delta [Auva], epsilon [Vindemiatrix] Virgo	delta Virgo [Auva]	Virgo 11°13'51"	+08°36'44"	22°17'00"	12°51'26"	Building, agriculture, trip and hiring: suitable Taking drugs: unsuitable
14	Al-Semāk	The Unarmed (Left hand of Virgo)	alpha Virgo [Spica]	Spica	Virgo 23°36'47"	-02°03'20"	11°55'00"	12°51'26"	Building, agriculture, harvesting, trip and meeting with a king: unsuitable Discord and animosity with enemy: suitable
15	Al-Ğafr	The Cover (Skirt of Virgo)	iota [Syrma], kappa, λ Virgo	iota [Syrma]	Libra 03°34'12"	+07°11'50"	14°25'00"	12°51'26"	Hiring, present request, meeting with nobles: suitable Trip: unsuitable
16	Al-Zobānā	The Claws (horns of Scorpio)	alpha [Zuben Elgenubi], beta [Zuben Elschemali] Libra	alpha Libra [Zuben Elgenubi]	Libra 14°51'19"	+00°19'53"	14°18'00"	12°51'26"	Wear new clothes: suitable Trip, trade, partnership and buying quadruped: unsuitable

Phonetic translation of the Arabic name		Meaning and place of the mansion in the Zodiac	Name of the fixed stars of the mansion	The position of the main fixed star in the sidereal mansion			mansion length		Astrological elections of the Moon in sidereal mansions	
				Name of the main star	Longitude	Latitude	Sidereal	Tropical		
17	Al-Eklîl	The Crown (crown of Scorpio)	beta [Acraab] , delta [Dschubba] , pi Scorpius	beta [Acraab]	Scorpion	02°57'52"	+01°00'22"	09°41'00"	12°51'26"	Partnership, wedding and trip: unsuitable Demolition and fight with enemy: suitable
18	Al-Qalb	The Heart (heart of Scorpio)	alpha Scorpius [Antares]	alpha Scorpius [Antares]	Scorpion	07°34'28"	-04°34'15"	7°54'00"	12°51'26"	Agriculture and plant tree: suitable Building and hiring: unsuitable
19	Al-Šawlah	The Sting (tail of Scorpio)	lambda [Shaula] , epsilon Scorpius [Lesath]	lambda Scorpius [Shaula]	Scorpion	24°21'44"	-13°47'30"	14°22'00"	12°51'26"	Trip, wedding, partnership and testament: unsuitable Agriculture and plant tree: suitable
20	Al-Načâm	The Ostriches (Bow, hand, breast of Sagittarius)	zeta, phi, gamma, delta , epsilon, eta, Nu, xi, theta, mu, psi Sagittarius	Delta Sagittarius	Sagittarius	04°21'31"	-06°28'29"	1°51'7'00"	12°51'26"	Agriculture, wedding, construction, prayer, aesthetics, affective domain: suitable Partnership: unsuitable
21	Al-Baldah	The City (The space after the head of Sagittarius)	The space after the head of Sagittarius from pi Sag [Albadah]	pi Sag [Albadah]	Sagittarius	16°01'49"	+01°26'07"	1°54'9'00"	12°51'26"	Wedding, trade, trip, wear new clothes: unsuitable Demolition, repel plant disease: suitable

Phonetic translation of the Arabic name		Meaning and place of the mansion in the Zodiac	Name of the fixed stars of the mansion	The position of the main fixed star in the sidereal mansion			mansion length		Astrological elections of the Moon in sidereal mansions
				Name of the main star	Longitude	Latitude	Sidereal	Tropical	
22	Saċd Al- žābeĥ	The Fortune of the Slayers (horn of Capricornus)	alpha [Giedi Prima], beta [Dahib] Capricornus	Beta [Dahib] Capricornus	03°49'40"	+04°35'16"	07°29'00"	12°51'26"	Wedding, hiring and wear new clothes: unsuitable Chat with friends, agriculture: suitable
23	Saċd Al- Bolaċ	The Fortune of the Swallower (left hand of Aquarius)	mu , epsilon Aquarius	epsilon Aquarius	11°30'14"	+08°04'47"	09°23'00"	12°51'26"	Trip, meeting with a king or nobility: suitable Wedding, hiring, buying and selling: unsuitable
24	Saċd Al- Soċċod	The Fortune of the Fortunate (left Aquarius shoulder)	beta [Sadalsuud], xi, delta Aquarius	beta [Sadalsuud]	23°10'35"	+08°36'52"	12°43'00"	12°51'26"	Hiring, trip, entice hearts, drinking medicine: suitable
25	Saċd Al- Ākbeyah	The Fortune of the Hidden (left arm of Aquarius)	gamma, zeta, eta, pi, Aquarius	zeta Aquarius	08°41'43"	+08°50'40"	14°53'00"	12°51'26"	Wedding and partnership: unsuitable War, provoke discord among the enemy, taking revenge from the enemy, destruction: suitable
26	Al-Farġ Al- moqaddam	The First Spout (Back of Pegasus)	beta [Scheat], alpha [Markab] Pegasus	beta Pegasus [Scheat]	29°09'28"	+31°08'27"	17°08'00"	12°51'26"	Beginning something , search for a job, industrial and war management, cutting tissues for new clothes, wear new clothes: suitable

Phonetic translation of the Arabic name		Meaning and place of the mansion in the Zodiac	Name of the fixed stars of the mansion	The position of the main fixed star in the sidereal mansion			mansion length		Astrological elections of the Moon in sidereal mansions
				Name of the main star	Longitude	Latitude	Sidereal	Tropical	
27	Al-Farġ Al-moāakar	The Second Spout (Back of Pegasus)	gamma [Algenib] , delta Pegasus (alpha Andromeda [Alpheratz]	alpha Andromeda [Alpheratz]	14°05'27" Pisces	+25°40'47"	15°26'00"	12°51'26"	Visit the kings, agriculture, taking drugs, cutting tissues for new clothes, wear new clothes: suitable Partnership and hiring: unsuitable
28	Batn Al-Ĥōt	The Belly of the Fish (Back of Andromeda)	beta Andromeda [Mirach]	beta Andromeda [Mirach]	00°11'14" Pisces	+25°56'33"	12°12'00"	12°51'26"	Trip, agriculture, wedding, wear new clothes and meeting with nobility: suitable

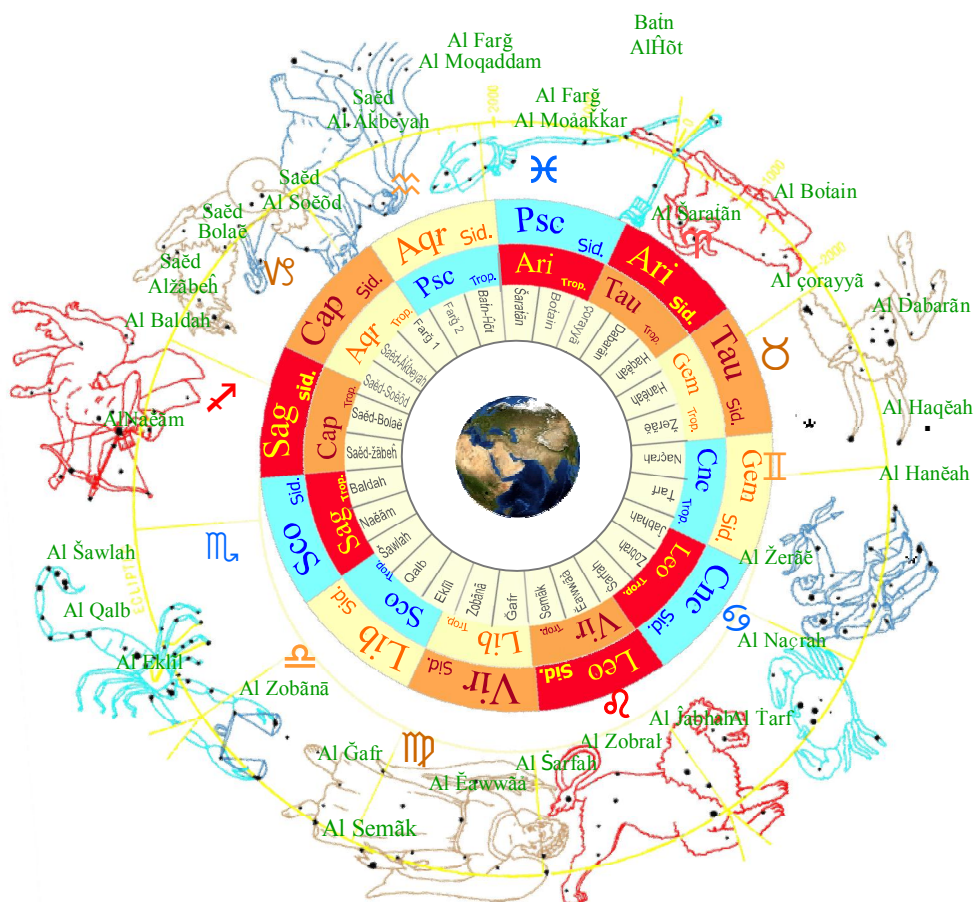


Map of observable Sidereal and Tropical mansions


Map with Sidereal mansions, in Sideral Zodiac, and
Tropical mansions, in the Tropical Zodiac.

Names in green color : Names of the Sidereal mansions

Names in grey color : Names of the Tropical mansions



Inauspicious days

According to the guidance and teachings of the Custodians of the Revelation  there is one day in each lunar month that generally is inappropriate for beginning and doing worldly affairs. Those days have been mentioned in the tables of the calendar with a yellow background color. For performing worldly affairs in emergency conditions in those days, there is some religious instructions which have been expressed in the pages 20 and 21 of this calendar. Scientific explanations and religious aspects of this subject have been published separately in the educational weekly *Rāhe Āsemān* n°8.

Dates of lunar and solar eclipses

The phenomenon of eclipses, accompanied by scientific explanations and religious remarks and a map describing the trajectory and the visibility of the eclipse was widely reported in the calendar. Our references for the dates of eclipses is the NASA (the National Aeronautics and Space Administration) and the precise hours of the event have been extracted from the most important international center of astronomical references, the HMNAO (astronomical center of the naval forces of England dependent on the Greenwich Observatory).

In the calendar, solar and lunar eclipses have been reported according different background colors.

The dates of **lunar eclipses** have been mentioned with dark blue background color.

The dates of **solar eclipses** have been mentioned with a dark brown background color.

The scientific and religious notions about lunar and solar eclipses, have been published in the educational weekly “*Rāhe Āsemān*”:

Rāhe Āsemān n°22: *The culture and understanding of the followers of the Truth about the phenomenon of eclipses.*

Rāhe Āsemān n°23: *Knowledges about LunarEclipses.*

Rāhe Āsemān n°24: *Knowledges about Solar Eclipses.*

Rāhe Āsemān n°43: *Astrological laws and ephemeral elections of lunar and solar eclipses.*

Rāhe Āsemān n°45: *Knowledges about Eclipses.*

Specific astronomical events: *Management of effects and repercussions of eclipses* (electional astrology - acts of worship - alms - characteristics of the

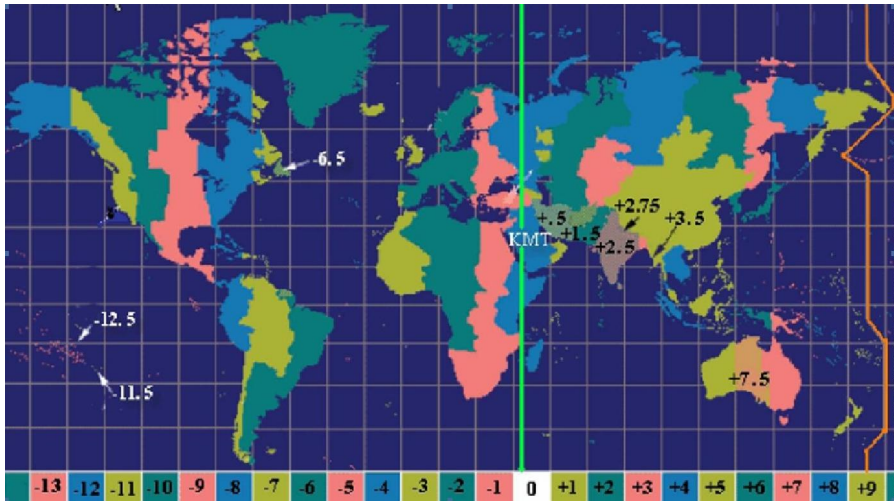
planets - management of personal mood - how to manage those different programs
– how to determine the degrees of the effects of lunar and solar eclipses)

For every lunar or solar eclipse, an article is published separately.



The difference between World Time Zones and Makkah Mean Time

❖ The center of the Earth is the **Ka'bah** and **Makkah Mukarramah**. So, we have chose as prime meridian, the meridian which cross Makkah Mukarramah and the time zones have been established relative to the Ka'bah. All the **astronomical calendars** of **Ĥayât-aĕlâ Foundation** use this mean solar time.



❖ The time zones has been presented in the following table. The time difference increasing are mentioned with the sign (+) and decreasing time difference with the sign (-). By adding or subtracting to the local time of Makkah the time offset mentioned, we obtain the local time of the country wanted.

❖ **Daylight saving time (DST):** Typically clocks are adjusted forward one hour, or more, in spring or an other season. But daylight saving time is not the same in all the contries and several contries don't use it. So, daylight saving time in the time zones table is not in effect.

For exemple: in Iran the difference time with Makkah is an half hour but, from the beginning of spring to the end of the summer, because of the daylight saving time (which is one hour), we should add one hour and an half to the hours mentionned in the calendars to obtain the local summer time of Iran.

9+	New Zealand - Marchhall Islands - Kiribati - Fiji - East of Russia (Petropavlovsk)
8+	Solomon Islands - Vanuatu – Eastof Russia (Magadan)
7+	East of Australia (Sydney) - Tasmania - New Guinea - Micronesia - Guam - East of Russia (Vladivostok)
6.30+	Center of Australia (Adelaide - Darwin)
6+	Japan - North Korea and South Korea- East of Indonesia (Daily) - East of Russia (Yakutsk)
5+	West of Australia (Perth)- China – Macau- Hong Kong- Mongolia- Brunei- Philippines- Malaysia- Taiwan- Russia (Baykal)
4+	West of Indonesia- Thailand- Laos- Cambodia- Vietnam- Russia (Novosibirsk)
3.30+	Burma (Myanmar)-Cocos Islands
3+	Bangladesh- Bhutan-Half of eastern Kazakhstan (Astana) - Russia (Omsk)
2.45+	Nepal
2.30+	India - Sri Lanka - Nicobar Islands
2+	Pakistan - Turkmenistan - Tajikistan – Kyrgyzstan – West of Kazakhstan (Sagyz) - Maldives - Russia (Pern) – Uzbekistan
1.30+	Afghanistan
1+	Oman- UAE - Azerbaijan - Armenia - Nakhchivan - Georgia - Russia (Ishevsk) - Russia (Samara)
30+.	Iran
KMT 0	Hejaz (Arabia)-Iraq-Bahrain-Kuwait-Qatar-Yemen-Eritrea-Djibouti- Ethiopia- Soudan - Somalia-Kenya-Uganda-Madagascar-Tanzania-West of Russia (Moscow)
1-	Turkey - Cyprus- Syria- Lebanon - Palestine - Jordan - Egypt - Libya - Rwanda-East of Congo - Malawi - Zambia - Mozambique - Zimbabwe - Botswana - South Africa- Burundi - Lesotho - Swaziland - Greece - Romania - Bulgaria - Moldova - Ukraine - Belarus - Lithuania - Latvia - Estonia - Finland – Sweden
2-	Tunisia - Algeria - Malta - Tchad - Niger - Nigeria - Benin – Central Africa - Cameroon - West of Congo - Gabon - Zaire - Angola - Namibia - Equatorial Guinea - Albania - Macedonia - Croatia - Serbia - Bosnia - Sandžak - Kosovo - Slovenia - Italy - France - Spain - Germany - Denmark - Belgium - Poland - Hungary - Norway - Switzerland - Austria - Czech – Netherlands
3-	Portugal - England - Ireland - Scotland - Island - Morocco - Canary Islands - Sahara - Mauritania - Mali - Senegal - Burkina Faso - Guinea - Ivory Coast - Guinea Bissau - Gambia - Sierra Leon - Liberia - Chana - Togo – Ghana
4-	Cape Verde Islands - Azores Islands –The east of Greenland (Scoresby Sound)
5-	South of Georgia Islands (Grytviken) – Saint-Martin Islands - Das Rucas splint (Brazil) - Central Pacific
6-	Greenland - East of Brazil (Brazilia) - Argentina - Uruguay – Suriname
7-	Guyana - Central Brazil (Manaus) - Bolivia - Paraguay - Dominica - Chile –East of Canada (Quebec)- Venezuela (-7.30)
8-	USA (New York) - Cuba - Jamaica - Haiti - Panama - Colombia - Ecuador - Peru – west of Brazil (Pucaduacreh)
9-	USA (Dallas) – Center of Canada (Winnipeg) - Mexico - Guatemala - Honduras - El Salvador - Belize - Nicaragua - Costa Rica
10-	United States (Denver)- West of Canada (Edmonton)- West of Mexico (La Paz)
11-	United States (Los Angeles) - West of Canada (Vancouver) – pitcairn Islands
12-	Alaska
13-	Islands of French Polynesia – Islands of Hawadan Hawaii (U.S.) - Samoa (-14)

The rituals of the Lunar months

1- Helāl sighting:

At the time of the Helāl sighting, perform these acts of worship:

a) « Žikr »:

Say Allāh-o-akbar three times and lā elāha ella-l-lāh three times.

Then say: al ḥamdole-l-lāhe-l-lažī ažhaba šahra (the name of the last month)

wa jāā bešahre (the name of the new month)

b) Recitation:

At the time of Helāl sighting, recite surah Ḥamd seven times to keep eyes safe from pain.

c) The Helāl sighting's prayer:

In the Discourse of Custodians of the Revelation عليه السلام, it exists different invocations for this occasion. These invocations are summarized in divine praise and eulogy then attestation of the divinity, creativity and the power of determination of Allāh and finally, that Moon is a creature and an effect of the Supreme Cause like other heavenly bodies.

Recite this invocation generates material and spiritual successes and also protection against losses and damages.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، رَبِّي وَرَبُّكَ اللَّهُ، لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَالَمِينَ،
الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي وَخَلَقَكَ، وَقَدَّرَكَ مَنَازِلَ (x فِي مَنَازِلِكَ) وَ
جَعَلَكَ آيَةً لِلْعَالَمِينَ، يُبَاهِي اللَّهُ بِكَ الْمَلَائِكَةَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ
وَ الْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالْغِبْطَةِ وَالسُّرُورِ، وَ الْبَهْجَةِ وَ
الْحُبُورِ، وَ ثَبَّتْنَا عَلَى طَاعَتِكَ وَ الْمُسَارَعَةِ فِيمَا يُرْضِيكَ اللَّهُمَّ بَارِكْ لَنَا فِي
شَهْرِنَا هَذَا، وَ ارْزُقْنَا خَيْرَهُ وَ بَرَكَتَهُ، وَ يُمْنَهُ وَ عَوْنَهُ وَ قُوَّتَهُ (x قُوَّتَهُ)، وَ
اصْرِفْ عَنَّا شَرَّهُ، وَ بَلَاءَهُ وَ فِتْنَتَهُ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Allāh-o-Akbar, Allāh-o-Akbar, Allāh-o-Akbar, rabbī wa rabbōka-l-lāh, lā elāha ellā hōwa rabbō-l-ēālamīn, al-ḥamdo-lel-lāhel-lažī k̄alaqanī wa k̄alaqak, wa qaddaraka manāzela (x̄fī manāzeleka) wa jaēalaka āyata-l-lelēālamīn, yobāhel-lāho beka al-malāāekah. Allāhōmma ahellaho ēalaynā belāamne wal-īmān, wa s-salāmate wal-eslām, wal-ḡebiate wa s-sorōr, wa-l-bahjate wa-l-ḥobōr, wa ḡabbetnā ēalā iāēateka wa-l-mosāraēate fīmā yordīka. Allāhōmma bārek lanā fī šahrenā hāžā, warzoqnā kāyrahō wa barakatah, wa yomnahō wa ēawnahō wa qōwwatah (x̄ fawzah), wa šref ēannā šarrah, wa balāāahō wa fetnatah, berahmateka yā arḥama-r-rāhemīn.

Note: When there is an impediment to see the Helāl in the first night of the month, it is possible to recite this invocation up to the third night.

2- Ziyārat:

Ziyārat of the Holy infallibles ﷺ and specially of Ēmām Ḥosayn ﷺ with Ziyārats maḡšōseh and Ziyārat jāmeēeh: if going to the holy shrines is not possible, with respecting the rites of the ziyārat, it is possible to perform the ziyārat at distance from home or from the shrines of the holy people of our residence place or from Ēmāmbargah or from height place such as Rull roof or from an isolated place like desert .

The visit of every sanctuaries of the Holy Infallibles ﷺ has great virtues. But visiting the sanctuary which, in our epoch, is less visited have the preeminence. From the last century, the sanctuaries which are the less visited and the more isolated is the Ĥaramain Ēaskariyin (Ĥaram of Ēmām Ḥādi and Ĥaram of Ēmām Ēaskari ﷺ) and Ĥaram Mahdawi ﷺ in Sāmarrā.

Anxieties and pains tolerated and the potential harm of this ziyārat trip, considerably increases the reward of the ziyārat and it is equivalent to support those holy Infallibles and also creates more closeness and their heavenly companionship

3- Prayers:

The first night of each month:

Perform two rakēats prayer, in every rakēat recite surah Ḥamd and surah Anēām and pray Allāh the Almighty to protect you from every fears and pains.

The first day of month:

Perform two rakēat prayer + invocation + alms:

a) In the first day of the month, perform two rakēats prayer. In the first rakēat, after surah Ĥamd, recite surah Tawhīd once, and in the second rakēat recite surah «innā anzalnāho» once.

b) In the first day of the month, perform two rakēats prayer. In the first rakēat, after surah Ĥamd, recite surah Tawhīd thirty times, in the second rakēat, after surah Ĥamd, recite surah «innā anzalnāho» thirty times.

After the prayer of the first day of the month, recite this invocation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ
يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَ إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَ إِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ
لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ هُوَ الْعَفُورُ الرَّحِيمُ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ أَفَوُضُّ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ لَا
إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ رَبِّ إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ
خَيْرٍ فَقِيرٌ رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ .

Besmel-lāhe r-raḥmāne r-raḥīm wa mā men dābbaten fel-arde ellā ċalal-lāhe rezqohā
wa yaēlamo mostaqar-raha wa mostawdačaha kollon fi ketāben mobīn. Besmel-lāhe
r-raḥmāne r-raḥīm wa ey-yamsaskal-llāho beđorren falā kāšefa laho ellā howa wa ey-
yoredka bekāiren falā rādđa le fadlehe yošībo behe man yašāao men ċebādehe wa
howal-ğafōror-raḥīm. Besmel-lāhe r-raḥmāne r-raḥīm sayajēalol-llāho baēđa ċosren
yosrā mā šāaal-llāho lā qowwata ellā bellāh ḥasbonal-llāh wa nečmal-wakīlo wa
ofawweđo amrī ellal-lāhe ennal-llāha bašīron belēebāde lā ellaha ellā anta sobḥānaka
ennī konto menaž-žālemīn rabbe ennī lemā anzalta elayya men kayren faqīron rabbe
lā tažarnī fardan wa anta kayrol wārečīn.

After the prayer and the invocation of the first day of the month, give alms
(according to what you are able to give) to purchase for oneself health and
protection in this month.

4- Šadaqah and alms:

In addition to the šadaqah mentioned above, give šadaqah with an overall intention is a good thing; for the well-being of our Ēmām, Ĥazrat Šāheb al-amr ﷺ, and well-being of oneself and our family, to keep away calamities and difficulties and raise blessings and well-being.

5- Recitation of the Revelation's Speech and the Discourse of Custodians of the Revelation ﷺ :

In every month, it is recommended to recite a part of the Holy Qoran and it's specially recommended to recite in every lunar month surah Anfāl, Bara'at, Naḥl and Yōnes.

But the recitation in order of the Revelation and reading the whole Qoran have special virtues which are not limited to the blessed month of Ramaḍān.

Otherwise, since reflection is a condition of the recitation and given that understanding the Revelation Speech (the “Silent Qoran”), is only possible with the Discourse of Custodians of the Revelation ﷺ (the “Speaking Qoran”), therefore recitation, reflection and consideration of the Discourse of Custodians of the Revelation is a necessity of the Qoran recitation.

6- Fast in every months:

- ❖ Fast three days in everymonth: the firstThursday of the month, the Wednesday of the middle of the month and the last Thursday of the month. Fast these three days, remove temptation and its recompense is equivalent to the perpetual fast.
This tradition is one of the sunnah of the Holy Prophet that he practiced until his death.
- ❖ Fast the Moonlight Nights (13th, 14th, and 15th) of each month has a lot of virtues.
- ❖ Fast on Wednesday, Thursday and Friday in the month for anyone who have a need, as it has been mentioned in Hediato-z-zāerīn.

7- Prayer and Invocation :

For every days of the month, it exists some invocations which have been quoted from Ĥādrat Mawlā Ēālī ؑ³. The themes of those invocations are also in the invocations of every days of month of Ĥādrat Ēmām Sādeq ؑ⁴ which have been reported in the Global calendar of “Gāh-šenāssi” Journal.

<http://aelaa.net/Fa/viewtopic.php?f=52&t=33>

*Inauspicious days *

According to the Infallibles ؑ, in every lunar month, there is a date that is not suitable for the beginning of important works and for worldly affairs. It is recommended to spend those nights and days in acquisition of knowledges and worships. In the calendar, those dates have been mentioned with a yellow background color.

At the beginning of the month, it is recommended to eat some cheese with walnuts.

³.Behār oul-ānvār, vol.93 p.187

⁴.Behār oul-ānvār, vol.93 p.135



Rites and rituals to begin the Lunar New Year

1-In the Discourse of Custodians of the Revelation **بالحجرات**, the lunar year, for the followers of the Truth, starts with the blessed month of Ramaḍān and ends with the month of Šaēbān.

To get more details about this topic, refer to the weekly **Rāhe Āsemān n°1**:

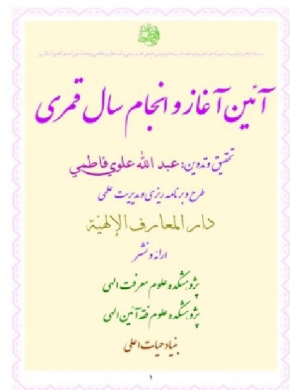
<http://www.aelaa.net/Fa/viewtopic.php?f=52&t=35#p1084>

2-The last day of the month of Šaēbān, at sunset and when the night is beginning, the lunar new year is starting. So, the first night of the blessed month of Ramaḍān precedes its first day.

3-In the School of the Revelation, for starting the New Year, there are specific acts of worship to ensure that the year will start in obedience and adoration.

4-This spiritual beginning allows that the followers of the Truth begin the New Year in success, enšāā-allāh, and benefit from a better protection against mistakes and calamities in the new year.

5-The acts of worship for beginning the lunar new year have been published independently in the book *The rites and rituals for the beginning and the end of the Lunar Year*.



Please click on the following link to download it:
<http://www.aelaa.net/Fa/viewtopic.php?f=174&t=590&p=4535#p4535>

Rites and rituals for the end of the Lunar Year

1-In the Discourse of Custodians of the Revelation ﷺ, the lunar year, for the followers of the Truth, starts with the blessed month of Ramaḍān and ends with the month of Šaēbān.

To get more details about this topic, refer to the weekly **Rāhe Āsemān n°1**:

<http://www.aelaa.net/Fa/viewtopic.php?f=52&t=35#p1084>

2-The last day of the month of Šaēbān, at sunset, the lunar year is ending. So, the last night of the month of Šaēbān precedes its last day.

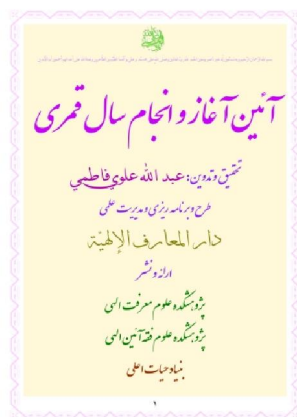
3-For the end of the year, in the School of the Revelation, there is specific acts of worship to ensure that the year will end in obedience and adoration.

4-This spiritual end, invites the believer to an internalization and examination of his soul. This act allows that the believer benefit from a better protection against mistakes and calamities, enšāā-allāh.

5- Those acts of worship have been published independently in the book *The rites and rituals for the beginning and the end of the Lunar Year*.

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Perform affairs in inauspicious times

Question: In some legal and religious recommendations and also ancient scientific terms and common beliefs, it exists inauspicious or inappropriate days or times (for the affairs of this world) such as; interlunar days or Moon in sidereal Scorpio sign, or other special days of the month. If someone doesn't know those times and their negative aspects or knows it but doesn't have the choice to let or change his activities what should he do?

Answer: If someone is not informed about inauspicious times (like Moon in sidereal Scorpio sign that is inauspicious for some worldly affairs) or doesn't have the possibility to know it precisely, the Custodians of the Revelation ﷺ have transmitted some very easy recommendations:

1- *Avoidance + spiritual occupations + give alms + fast + prayer + seeking refuge to Allāh.* Those acts removed adverse effects of inauspicious times and days. For better comprehension about this subject, we quote some hadiths.

2- Šeik̄ Tōsī has quoted that Sahl ebn Ya'eqōb met Ēmām Askarī ﷺ and after he spoke about elections times and about which times are auspicious and inauspicious, Sahl ebn Ya'eqōb to Ēmām asked: Sometimes I have to do a work in inauspicious time, what should I do?

Ēmām said: Due to the blessing of our Welāyat for our šiites, there is a protection that if they travel through the depths of the seas and the deserts among predators and enemies from j̄inns and humans, they will be safe of any worries. So have confidence to Allāh the Almighty, and be pure and have sincere consecration to the Welāyat of Immaculate Ēmāms ﷺ. So, wherever you go and for any work you want to do, go and do it and before, the morning of these days, say three times this invocation:

أَصْبَحْتُ اللَّهُمَّ مُعْتَصِماً بِذِمَامِكَ الْمَنِيعِ الَّذِي لَا يُطَاوُلُ وَلَا يُحَاوُلُ، مِنْ شَرِّ كُلِّ طَارِقٍ وَغَاشِمٍ، مِنْ سَائِرِ مَا خَلَقْتَ وَمَنْ خَلَقْتَ؛ مِنْ خَلْقِكَ الصَّامِتِ وَالنَّاطِقِ؛ فِي جُنَّةٍ مِنْ كُلِّ مَخُوفٍ يَلْبَاسٍ سَابِغَةٍ حَصِينَةٍ، وَهِيَ وَلَاءُ أَهْلِ بَيْتِ نَبِيِّكَ مُحَمَّدٍ ﷺ، مُحْتَجِباً مِنْ كُلِّ قَاصِدٍ لِي بِأَذِيَّةٍ (× قَاصِدٍ إِلَى أَذِيَّةٍ) بِجِدَارِ حَصِينِ الْإِخْلَاصِ فِي الْإِعْتِرَافِ بِحَقِّهِمْ وَالتَّمَسُّكِ بِحُبْلِهِمْ جَمِيعاً، مُوقِناً بِأَنَّ الْحَقَّ لَهُمْ وَ مَعَهُمْ وَ فِيهِمْ وَ بِهِمْ، أُولَئِى مَنْ وَالُوا، وَأَعَادِي مَنْ عَادُوا، أُجَانِبُ مَنْ جَانَبُوا، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعِزِّنِي اللَّهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ مَا أَتَّقِيهِ، يَا عَظِيمُ حَجَزْتُ (× عَجَزْتُ) الْأَعَادِي عَنِّي بِبَدِيعِ السَّمَاوَاتِ وَالْأَرْضِ، إِنَّا جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدّاً وَمِنْ خَلْفِهِمْ سَدّاً فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ.

Asbahto llāhomma moētasēman bežemāmekal maniē allazi lā yotāwalo wa lā yoḥāwalo, men šarre kolle tāreqen wa ḡāšem, men sāyere mā kalaqta wa man kalaqta; men kaḡkeka š-sāmete wa nnāteq; fi jonnatēn men kolle maḡōfen belebāsen sābeḡaten ḡasīnah, wa heya welāāe ahle bayte nabiyyeka moḡammaden (× šalla-llāho alayhe wa āleh) moḡtaḡeban men kolle qāsedēn li beāāziyyaten (× qāsedēn elā āziyyaten) beḡedāre ḡasīnel-eklās fel-eēterāfe beḡaqqehem wa ttamassoke beḡablehem ḡamiēā, mōqenan be āannal-ḡaqqā lahom wa maēahom wa fiḡhem wa behem, owāli man wālaw, wa oēādi man ēādō, oḡānebo man ḡānabō, fašalle ēalā Moḡammad wa āle Moḡammad, wa aēēzniy-allāhomma behem men šarre kolle mā attaqīḡ, yā ēāzīmo ḡaḡazto (× ēaḡazate) l-āāēādiya ēanni bebadīēe-ssamāwāte wal-ard, ennā ḡaēalnā men bayne aydiḡhem saddan wa men kaḡfehem saddan fa āaḡšaynāhom fa hom lā yobšerōn.

And also say the same prayer three times in the evening (only instead of saying: asbahto allāhomma... say: amsaito allāhomma... then, you will take place in a divin fortress and you will be safe from any negative effets of those times. Then, Ēmam added: If you want to do something in inauspicious time, before doing it, recite those surahs; Ĥamd, Falaq, Nās, Tawḡid, Āyat al- Korsī, Qadr and the verses 190 to 194 of surah Āle Ēmṛān. After this, recite surah Āle Ēmṛān until the end and recite this invocation:

اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ، وَبِقُدْرَتِكَ يَطُولُ الطَّائِلُ، وَلَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ، وَلَا قُوَّةَ يَمْتَارُهَا (× يَمْتَارُهَا) ذُو قُوَّةٍ إِلَّا مِنْكَ (×) وَلَا قُوَّةَ يَمْتَارُهَا ذُو الْقُوَّةِ إِلَّا مِنْكَ، أَسْأَلُكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ، وَخَيْرَتِكَ مِنْ بَرِيَّتِكَ، مُحَمَّدٍ ﷺ نَبِيِّكَ، وَعِثْرَتِهِ وَسُلَالَتِهِ؛ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ، صَلِّ عَلَيْهِ (× صَلِّ عَلَى مُحَمَّدٍ) وَعَلَيْهِمْ، وَاكْفِنِي شَرَّ هَذَا الْيَوْمِ وَصَرَرَهُ (× صَرَّهُ)، وَارْزُقْنِي خَيْرَهُ وَيَمْنَهُ وَبَرَكَاتَهُ، وَاقْضِ لِي فِي مُتَصَرِّفَاتِي (× مَنْصَرِفِي) بِحُسْنِ الْعَاقِبَةِ (× الْعَافِيَةِ) وَبُلُوغِ الْمَحَبَّةِ وَالظَّفَرِ بِالْأُمْنِيَّةِ، وَكِفَايَةِ الطَّاعِيَةِ الْعَوِيَّةِ (× الْقَوِيَّةِ - الْمَعْوِيَّةِ)، وَكُلِّ ذِي قُدْرَةٍ لِي عَلَى أَدِيَّةٍ، حَتَّى أَكُونَ فِي جَنَّةٍ وَعِصْمَةٍ وَنِعْمَةٍ؛ مِنْ كُلِّ بَلَاءٍ وَنِقْمَةٍ، وَأَبْدِلْنِي فِيهِ مِنَ الْمَخَافِيفِ أَمْنًا، وَ مِنَ الْعَوَاتِقِ فِيهِ يُسْرًا (× بَرًّا)، حَتَّى لَا يَصُدَّنِي صَادٌّ عَنْ الْمُرَادِ؛ وَلَا يَحُلَّ بِي طَارِقٌ مِنْ أَدَى الْعِبَادِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَالْأُمُورُ إِلَيْكَ تَصِيرُ، يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ، وَهُوَ السَّمِيعُ الْبَصِيرُ.

Allāhomma beka yašōlo ssāael, wa beqodrateka yatōlo ttāael, wa lā hawla lekolle ži hawlen ellā bek, wa lā qowwatan yamtārohā (× yamtāzohā) žō qowwatan ellā menk (× wa lā qowwatan bemačārehā žol-qowwate ellā menk), asāaloka besafwateka men šalqek, wa kiyarateka men bariyyatek, Moḥammaden (× šalla-llāho alayhi wa āleh) nabiyyeka wa eētratehi wa solālatehi alayhi wa aleyhimo ssalām, sallē ēalayhi (× sallē ēalā Moḥammad) wa alayhim, wa-kfeni šarra hāžal-yawm wa đararahō (× đarrahō) wa-rzoqni kayrahō wa yomnahō wa barakātah, waqde li fi motasarrafāti (× monsarafi) beḥosnel-ēāqebat (× ēāfiyah) wa bolōğel-maḥabbate wa-žzafare belāomniyyah, wa kefāyate ttāgiyatel-ğawiiyah (× al-qawiiyah, al-mağwiiyah), wa kolle ži qodraten li ēalā ažiyyah, ḥattā akōna fi jonnote w-wa eesmate w-wa neematen men kolle balāe w-wa neqmah, wa abdelni fihe menal-maḥāwefe amnā, wa mena-l-ēawāāeqe fihe yosrā (× barrā) ḥattā lā yašoddanī sāddon ēanel morād; wa lā yaḥolla bi tareqo m-men azā-l-ēebād, ennaka ēalā kolle šayaen qadīr, wal-omōro elayka tašīr, yā man laysa kameçlehi šayā, wa howa ssamīēol-bašīr.

3- It also quoted that: if in inauspicious time you should perform an affair, so, after every Prayers call Allāh with this invocation to be safe from any calamities:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ أُنْفِجْ بِهَا كُلَّ كُرْبَةٍ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ أَحْلُ بِهَا كُلَّ
عُقْدَةٍ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ أَجْلِبْ بِهَا كُلَّ ظُلْمَةٍ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛
أَفْتَحْ بِهَا كُلَّ بَابٍ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ أَسْتَعِينُ بِهَا عَلَى كُلِّ شِدَّةٍ وَمُصِيبَةٍ، لَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ أَسْتَعِينُ بِهَا عَلَى كُلِّ أَمْرٍ يَنْزِلُ بِي، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛
أَعْتَصِمُ بِهَا مِنْ كُلِّ مُحْذُورٍ أُحَاذِرُهُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ أَسْتَوْجِبُ بِهَا الْعَفْوَ
وَالْعَافِيَةَ وَالرِّضَا مِنَ اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ تَفَرَّقْ (× تَفَرَّقْ) بِهَا أَعْدَاءَ اللَّهِ،
وَوَغَلِبْتُ حُبَّةَ اللَّهِ، وَبَقِيَ وَجْهُ اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ؛ اَللَّهُمَّ رَبَّ الْأَرْوَاحِ
الْفَانِيَةِ، وَرَبَّ الْأَجْسَادِ الْبَالِيَةِ، وَرَبَّ الشُّعُورِ الْمُتَمَعِّطَةِ، وَرَبَّ الْجُلُودِ الْمُمَرَّقَةِ (×
الْمُتَمَرِّقَةِ)، وَرَبَّ الْعِظَامِ النَّخِرَةِ، وَرَبَّ السَّاعَةِ الْقَائِمَةِ، أَسْأَلُكَ يَا رَبِّ، أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَ (× عَلَى) أَهْلِ بَيْتِهِ الظَّاهِرِينَ وَافْعَلْ بِي... (حاجت بخواهد) بِخَفِيٍّ
لُظْفِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ؛ آمِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ.

Lâ hawla wa lâ qowwata ellâ bellâh, ofarrejo behâ kolla korbah, lâ hawla wa lâ
qowwata ellâ bellâh, aħhallo behâ kolla ëoqdah, lâ hawla wa lâ qowwata ellâ
bellâh, aĵlô behâ kolla zolmah, lâ hawla wa lâ qowwata ellâ bellâh, aftaħo behâ
kolla bāb, lâ hawla wa lâ qowwata ellâ bellâh, astaëřino behâ ëalâ kolle šeddate w-
wa mošibah, lâ hawla wa lâ qowwata ellâ bellâh, astaëřino behâ ëalâ kolle amre
yyanzelo bi, lâ hawla wa lâ qowwata ellâ bellâh, aëtašemmo behâ men kolle
maħžören oħăzeroh, lâ hawla wa lâ qowwata ellâ bellâh; astawjebo beha-l-ëafwa
wal-ëafiyata wa r-rezâ mena-llâh, lâ hawla wa lâ qowwata ellâ bellâh, tofarreġo
(× tafroġo) behâ aëdââa-llâh, wa ġalabat ħoġġato-llâh, wa baqeya wajħollâh, lâ
hawla wa lâ qowwata ellâ bellâh, allâhomma rabbal-arwâhel-fānīyah, wa rabba-l-
aġsâdel-bāliyah, wa rabba ššoëöre-l-motamaëëetah, wa rabbal-ĵolôdel
momazzaqah (× al-motamazzeqah), wa rabbal-ëezâme nnaķerah, wa rabba
sšăëatel-qââemah, asâaloka yâ rabbe, an tošalliya ëalâ Moħammade wwa (× ëalâ)
ahle baytehe tătäherin, wa-fëal bi ... (*ask what you want*) bekāfiyye loťfeka yâ ža-
l-ĵalāle wa-l-ekrām; āmīna āmīna yâ rabbal-ālamīn.

It is worth noting that, in other case and generally for relief to any affair,
calling Allāh with this noble invocation can be also benefit enšāa-allāh.

Astro publications

of Ĥayāt-aēlā Foundation

1- Taqwīm Awqāt šarēi (The calendar of the religious times): Permanent calendar of the ten ritual times (for the holy cities of the "eight Heavens", the lands of the prophets and their successors (aleyhimo s-salam), the Muslim countries and others countries). The calendar of the ritual and religious times may be issued for all countries in the world on demand. Published in Farsi since 1418.

2-Tawqīm mawāqit al-ēbādah (the calendar of the religious times): Published in Arabic since 1434.

3-The calendar of the religious times: Published in English since 1433.

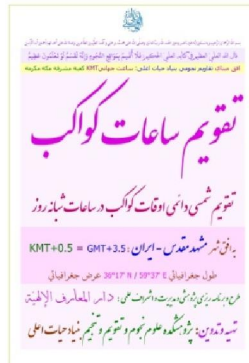
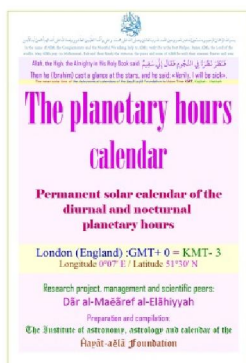
4-Le calendrier des temps religieux (The calendar of the religious times): Published in French since 1433.



5-Taqwīm sāēāt kavākeb (The planetary hours calendar) : Presents the diurnal and nocturnal planetary hours in the solar year. Published in Farsi since 1433.

6-The planetary hours calendar : Published in English since 1433.

7-Le calendrier des heures planétaires (The planetary hours calendar) : Published in French since 1433.



8- Sālnāmeḥ taqwīm feṣordeh (The annual letter of the lunar concise calendar): *Determination of the beginning of the lunar month, Moonlight Nights (Full moon), Interlunar days and Moon conjunction - Avoidance days (for material and worldly affairs), solar and lunar eclipses.* Published in farsi since 1426.

9-Al-taqwīm al-qamarī al-basīṭ (The annual letter of the lunar concise calendar): Published in Arabic since 1431.

10-The Annual letter of the concise lunar calendar : Published in English since 1433.

11-l'Annuel du calendrier lunaire concis (The Annual letter of the concise lunar calendar) : Published in French since 1433.



12- Sālnāmeḥ taqwīm raṣadī (The Annual letter of the Moon phases Calendar) : *Describes the phases of the moon for every day of the solar month (format web page).* Published in farsi since 1428.

13-The Annual letter of the Moon phases Calendar : Published in English since 1433.

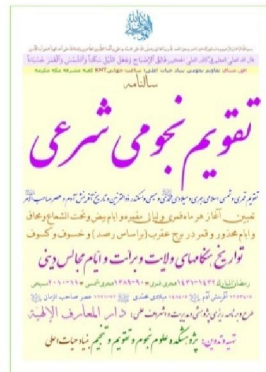
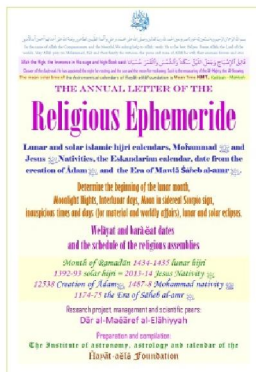
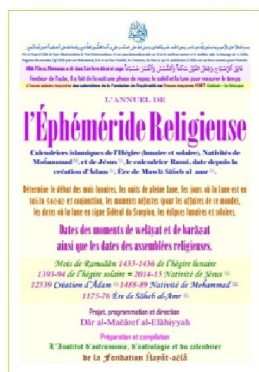
14-L'Annuel du calendrier des phases de la lune (The Annual letter of the Moon phases Calendar) : Published in French since 1433.



15-Sālnāmeḥ taqwīm nojōmi šarēi (The Annual letter of the Religious Ephemeride): *Determination of the beginning of the lunar month, Moonlight Nights (Full moon), Interlunar phases and Moon in « Taḥte-Šoēāē », inauspicious times, Moon in Sidereal sign of Scorpio, lunar and solar eclipses, the dates of welāyat and barāāt times and the schedule of the religious events and assemblies.* Published in farsi since 1426.

16-The Annual letter of the Religious Ephemeride : Published in English since 1434.

17-L'Annuel de l'éphéméride religieuse(The Annual letter of the Religious Ephemeride) : Published in French since 1434.

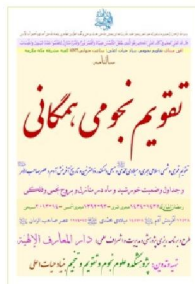
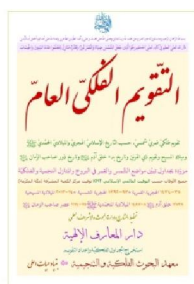
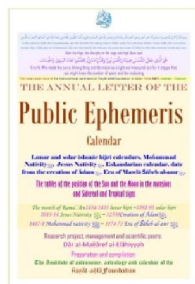


18- Sālnāmeḥ taqwīm hamegāni (The annual letter of the public ephemeris calendar): *Lunar and Solar islamic hijri calendars- Nativity of Moḥammad ﷺ Jesus Nativity ﷺ - Żolqarnayn ﷺ calendar - Year counting from the creation of Ādam ﷺ - The era of Mawlā Šāḥeb al-amr ﷺ - The tables of the situation of the Sun and the Moon in the Mansions, in Sidereal signs and in Tropical signs - Lunar and solar eclipses.* Published in farsi since 1427.

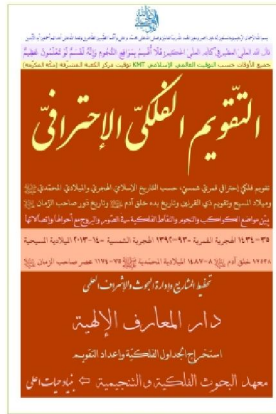
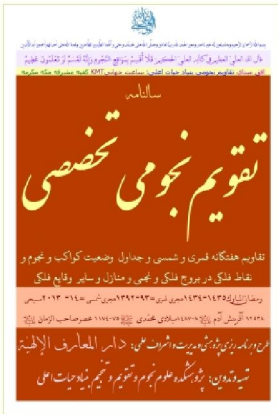
19-Al-taqwīm al-falakī al-ēām (The annual letter of the public ephemeris calendar): Published in Arabic since 1430.

20-The annual letter of the public ephemeris calendar : Published in English since 1435

21- L'Annuel du calendrier des éphémérides publiques(The annual letter of the public ephemeris calendar): Published in French since 1435.



22-Taqwīm nojōmi taḵašoši (The annual letter of the Professional Ephemeris Calendar): The seven lunar and solar calendars - The tables of the situations of the planets, stars and virtual objects in the Tropical and Sidereal signs - The Mansions – The lunar and solar eclipses- The astrological aspects - Retragrations and others planets aspects (the seven planets, new planets, fixed stars, virtual objects and some asteroids). Published in farsi since 1429.

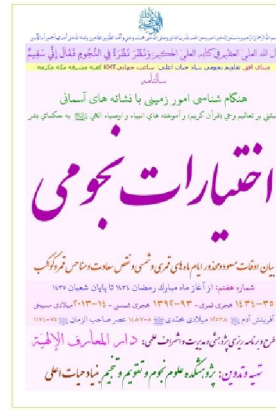
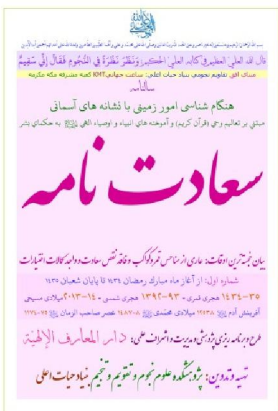


23-Al-taqwīm al-falakī al-eḥṭerāfī (The annual letter of the Professional Ephemeris Calendar): Published in Arabic since 1430.

24- Sālnāmeḥ taqwīm eḵṭiyārāt nojōmī (The annual letter of the astrological elections) : Auspicious times and inauspicious times for every months of lunar and solar calendars according seventy topics and the times whose auspicious and inauspicious aspect is not total and absolute. Published in farsi since 1431.

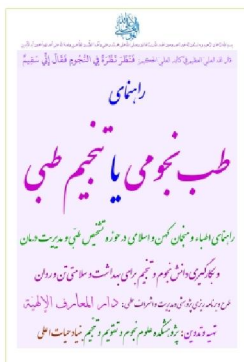
25-« Al-eḵṭiyārāt al-falakīyah » (The annual letter of the astrological elections) : Published in Arabic since 1431.

26- Sa'eḍāt nāmeḥ (the calendar of the most favorable times) : The most propitious times of astrological elections, without adverse effects of the moon and others planets. Published in Persian since 1435.



27-Taqwīm nojōmī īebbī (Medical almanac): *Astrological guide for health – How to use the astronomy for hygiene and health of body and spirit- Astrological Elections for important subjects of health and hygiene.* Published since Rabiʿ al-awwal 1429.

28- Sālnāmeḥ āgāz māh qamarī (The annual letter of the beginning of the lunar months): *Report and analysis about the visibility of Helāl for the beginning of every lunar months.* Published in farsi since 1428.

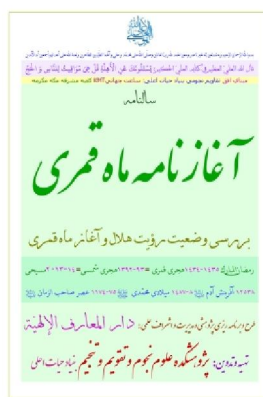
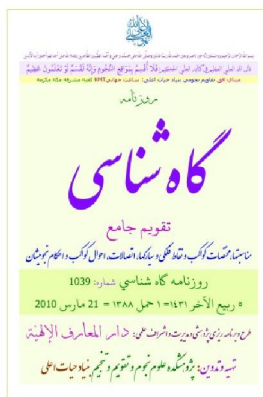


29-« Rāhe Āsemān » (The Way of the Heaven):Lessons of Astronomy, Astrology and Islamic calendar: 60 chapters has been published.
Published in farsi since 1427.

30- The «Gāh-Šenāsi » Journal (The global astronomical calendar):

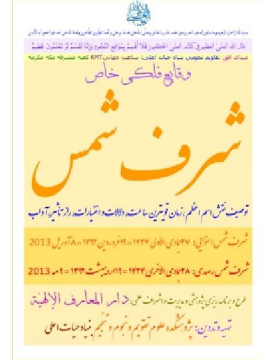
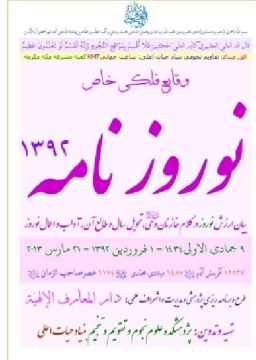
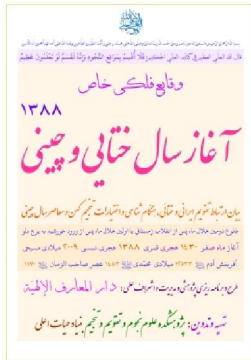
The astronomical events of the planets, asteroids and orbital nodes - the conjunctions, the positions of planets and astrological laws.

This journal is published since Jomādā al-ōlā 1428. In 1434 : more than 2100 numbers has been published. Due to the volume of this calendar, this daily publication is only available in electronic format.

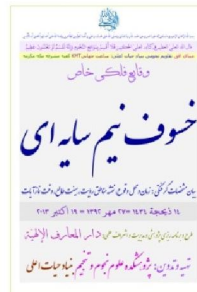
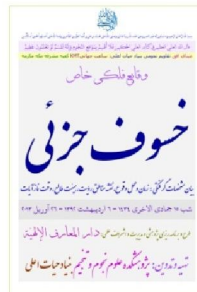
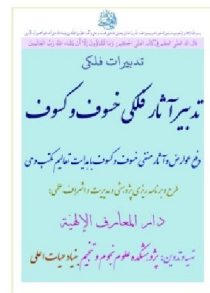
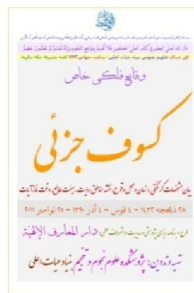
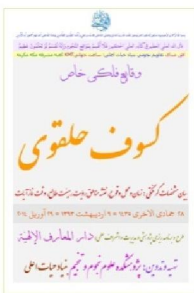


31-Various publications about particular astronomical events: *Sun's exaltation* (« Šarāfe Šams ») : explanations about the diagram of esm aēžam, the best time for doing the diagram, astrological elections relating to the Sun's exaltation – secret of the effects of the diagram of « Šarāfe Šams », rituals and the good manners relating to the diagram), *Nowruz letter* (the value of Nowruz in the Discours of the Custodians of the Revelation رازنامه, the hour of the turn of the New Year, astrological chart of this hour, the rites and rituals of Nowruz), *The Chinese New Year* (the relation between the Iranian calendar and Khotan

calendar, astrological elections of the New Year in ancient and new astrology).



Lunar and solar eclipses accompanied by astrological annotations and comments (the characteristics of the eclipse; the date and the location of the event, maps, astrological chart and schedules of the Signs Prayer), The effects and repercussions of the eclipses (How to manage the negative effects of the eclipse according the Discours of the Custodians of the Revelation (نجات‌بخش)). Published in farsi since 1426.



32- Sālnāmeḥ Hengām-šenāsi doēā mostajab :

This calendar presents the astronomical favorable and the nun favorable times for fulfillment of the prayers and also the times that can have the opposite effect.

Published in Farsi since 1435.

Astronomers online of Ĥayāt-aēlā Foundation

Some of the astronomical calculations such as; the time of the prayer or other ritual times or the planetary hours... need to extract a calendar for every time zones. Due to the accuracy of astronomical calendars of Ĥayāt-aēlā Foundation, the requests of astronomical, scientific and religious Centers around the world, for extracting calendars tailored to their area to use them in publications and softwares, became so numerous. For providing to this requests and also to the demands of the privates, we have developed an automated system online so that anyone, anywhere, with using internet, can be able to access in a few minutes to the different kinds of calendars. This system is in service for the most of our publications and others will be soon available. To consult and download the calendars of the list below, refer to website of the **Centre of islamic and ancient astro of Ĥayāt-aēlā Foundation**.

1- Religious times Astronomer: *This astronomer emits a permanent calendar for the ten ritual times, for all the points of the Earth (mid and high geographic latitudes and polar regions) in the calendar of your choice (lunar, solar or jesusian). Explanations about the basis of the calendar are available in Farsi, English and French.*

In Farsi = <http://aelaa.net/Fa/Awqaat1.htm>

In English = <http://aelaa.net/En/Awqaat.htm>

In French = <http://aelaa.net/Fr/Awqaat.htm>

2- Universal calendar Astronomer: *Lunar hijri calendar, the Mohamammad's nativity ﷺ calendar, Year counting from the creation of Ādam ﷺ, the calendar of era of Šāḥeb al-amr ﷺ, the Iranian and Afghan calendar, the Islamic and solar calendar, the ancient Persian calendar, the Jesus ﷺ calendar, the Julian calendar, the Žolqarnayn calendar ﷺ (rumi calendar), the Hebrew, Indian, Mayan calendar, ISO-8601, Julian Day, Modified Julian Day, Unix and Excel.*

<http://aelaa.net/Fa/TaqwimJahaani.aspx>

3- Determination of the qiblah: *This program determines precisely the direction of the qiblah for the localities of your choice on satellite image and according to the calculations of spherical trigonometry. Available in eight languages:*

in Farsi = <http://aelaa.net/Fa/Qeble.htm>

in Arabic = <http://aelaa.net/Ar/Qeble.htm>

in Urdu = <http://aelaa.net/Ur/Qeble.htm>

in English = <http://aelaa.net/En/Qeble.htm>

in French = <http://aelaa.net/Fr/Qeble.htm>

in Spanish = <http://aelaa.net/Es/Qeble.htm>

in Turkish = <http://aelaa.net/Tr/Qeble.htm>

in Albanian = <http://aelaa.net/Sq/Qeble.htm>

4- Planetary hours Astronomer: *This astronomer gives the hours of the seven planets for the locality of your choice and also in the calendar of your choice (lunar, solar or jesusian) with explanations about the characteristics of the planetary hours.*

Available in Farsi, English and French.

In Farsi = <http://aelaa.net/Fa/Saaeat-Kawaakeb.htm>

In English = http://aelaa.net/Fa/Ersaal/3/Calendar/EN/Plantary_hours.htm

In French = http://aelaa.net/Fa/Ersaal/3/Calendar/FR/Heures_plan%C3%A9taires.htm

5- The lunar concise calendar Astronomer: *This astronomer gives “the lunar concise calendar” for the year of your choice, past or future.*
Available in Farsi, Arabic, English and French.

In Farsi = <http://aelaa.net/Fa/TaqwimFeshorde.aspx>

In Arabic = <http://aelaa.net/Fa/TaqwimBasit.aspx>

In English = http://aelaa.net/Fa/Ersaal/3/Calendar/EN/concise_calendar.aspx

In French = http://aelaa.net/Fa/Ersaal/3/Calendar/FR/calendrier_concis.aspx

6- Solar calendar astronomer of lunar observation: *Illustration of the phases of the Moon for each day of the lunar months.*

Annual publication.

In Farsi = <http://aelaa.net/Fa/Ersaal/3/Rasadi/TaqwimQamari.htm>

In English = http://aelaa.net/Fa/Ersaal/3/Calendar/EN/Lunar_calendar.html

In French = http://aelaa.net/Fa/Ersaal/3/Calendar/FR/Astronomie_observation_lunaire.htm

7- The Public Ephemeris Calendar Astronomer: *This astronomer gives “the public ephemeris calendar” for the year of your choice, past or future.*
Available in Farsi, Arabic, English and French.

In Farsi = <http://www.aelaa.net/Fa/TaqwimHamegaani.aspx>

In Arabic = <http://www.aelaa.net/Fa/TaqwimFalakiAaam.aspx>

In English = <http://www.aelaa.net/EN/public%20ephemeris.aspx>

In French = <http://aelaa.net/FR/éphémérides%20publiques.aspx>

8- The Professional Ephemeris Calendar Astronomer: *This astronomer gives “the professional ephemeris calendar” for the year of your choice, past or future.*
Available in Farsi.

In Farsi = <http://aelaa.net/Fa/TaqwimTakhasosi.aspx>

9- The Astrological elections Astronomer: *This astronomer gives “the annual letter of the astrological elections” for the year of your choice, past or future.*
Will soon be available in Farsi.

10- The beginning of the lunar months Astronomer: *This astronomer determines the first day of the lunar months with notes and diagrams about the Helāl for the year of your choice, past or future.*
Available in Farsi.

11- Astronomer of the hours of answered prayers: *the Caph star (Beta Cassiopeiae / al Kaff al-Ķadib). Annual calendar about the position of “the star of the fulfillment of the prayers” (the Caph star in the Cassiopeia constellation) when transits.*
Will soon be available in Farsi

12- Lunar and Solar eclipses times Astronomer: *This astronomer determines the dates of lunar and solareclipses, the time of the beginning, the middle end the end of the eclipsefor all the countries concerned. Also it mentions what kind of eclipse is and mentions the time of the signs Prayer.*
Will soon be available in Farsi

Nashyah Moqaddash	Selected answers	Dar al-Ma'arif al-Islamiyyah	Genealogy	Alawites' Foundation	Global medicine	Hayat-aēlā Media
Astronomer online	<p><i>In the name of Allāh the Compassionate and the Merciful</i> <i>We asking help to Allāh: verily He is the best Helper. Praise Allāh, the Lord of the worlds.</i> <i>May Allāh pray on Muḥammad, Ali and their family the virtuous, the pures</i> <i>And curse of Allāh be with their enemies forever and ever.</i></p> <p>وَلِنَهْ فِي أَمْرِ الْكِتَابِ لَدَيْنَا عَلَى حَكِيمٌ</p> <p>Allāh the High, the Almighty in His Holy Book said: And verily, it is in the Mother of the Book (Ommoul-Ketab), with Us, high, full of wisdom.</p> <p>Praise be to Allāh the High, the Highest and with His permission</p> <p>The internet database of the Center of ancient and islamic astronomy for research, teaching and spread of ancient and islamic Astronomy</p>					<p>Institute</p> <p>Institute of calendar</p> <p>Institute of astronomy sciences</p> <p>Institute of astrology sciences</p> <p>Library - Astronomy - Astrology</p> <p>Academy</p> <p>student registration: astronomy</p> <p>Teaching session: astronomy</p> <p>Teaching session: Software</p> <p>Teaching session: extract calendar</p> <p>Educational textbooks</p> <p>Courses about astronomy</p> <p>Response to questions</p> <p>Students' examinations results</p> <p>Observatory Lounge</p> <p>Observation of the Sun</p> <p>Observation of the Moon</p> <p>Observation of the manissions</p> <p>Observation of the constellation</p> <p>Observation of the planets</p> <p>Observation of fixed stars</p> <p>Observation of the sky</p> <p>scientific discussion Society</p> <p>Society of the sciences of calen</p> <p>Society of Astronomy Sciences</p>
Religious times astronomer						
Lunar observations calendar						
Universal calendar astronomer						
Planets hours astronomer						
Astronomer of answered prayer						
Astrological consultations						
Extraction of astrology chart						
Extraction of natal chart						
Electing Times, Medicine						
Electing Times for birth						
Electing Times for marriage						
Electing Times, Building						
Electing Times, Economy						
Electing Times, Education						
Electing Times, Administration						
Electing Times, Agriculture						
Electing Times, Society-Public						
Electing Times for personal affairs						
Electing Times, Industry						
Electing Times, Employment						
Electing Times, Communications						
Electing Times for spirituality and						
Astronomy publications	<p>The current local time in Mecca Tuesday 02:51:57 and in your (Unknown) ---:--:-- (without summer time correction)</p> <p>16 Sawmā 1433 Lunar 13 Sawmā 1391 Solar 1173 era of Umayyad 1486 Muḥammad's nativity 12537 Creation of Adam 3 September 2012</p> <p>New topics</p>					
Lunar observations calendar						

Ancient and Islamic Astro Center of Ḥayāt-aēlā Foundation.

<http://aelaa.net/En/Nojum.aspx>



Table of Phonetic Transcription

Institute of Revelation Language Sciences

Arabic + Farsi phonetic transcription

Ḍ=d	ض	h × t	هـ	A= a	Fathah = ا
Ṭ=t	ط	Ç= ç	ث	O=o	Ẓammah = و
ẓ=Ẓ	ظ	p=P	پ	E =e	Kasrah = اِ
ě=Ě	ع	ĵ=Ĵ	ج	ä=Ä	Esbāē Fathah
ǧ=Ǧ	غ	Č = č	چ	Ö=ö	Esbāē Ẓammah
f=F	ف	ĥ=Ĥ	ح	ë=Ë	Esbāē Kasrah
q=Q	ق	ķ=Ķ	خ	Ã=ã	Elongated sound(madd)= آ
k=K	ك	d=D	د	ĩ=ĩ	Elongated sound(madd)= اِي
g=G	گ	ž=Ž	ذ	Õ=õ	Elongated sound(madd)= او
L=l	ل	r=R	ر	Ā	(Alef Maqṣōrah) = اِى
m =M	م	z=Z	ز	Ā=ā	Hamzah = اَؤِئْ
n=N	ن	j=J	ژ	w =W	(و) the letter (waw)
h=H	ه	s=S	س	y=Y	(ي)the letter (yaâ)
w =W	و	š=Š	ش	b=B	ب
y=Y	ي	Š=š	ص	t=T	ت

* To learn more about the basis of this table, refer to the Publication Manual of the Phonetic transcription in the following link:

<http://aelaa.net/Fa/Ersaal/10/AwaaNegaariyeBargozide.pdf>

INSTITUTES AND ACADEMIES of Ḥayāt-aĕlā Foundation

Divine True Knowledge sciences
Revelation Language sciences
Revelation Speech sciences
Revelation Speech Recitation sciences
Discourse of the Custodians of the Revelation sciences
The sciences for comprehension of the divine Law
Astronomy and Astrology Sciences
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All the praises and thanks be to Allāh, the Lord of the Worlds