



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِهِ نَسْتَعِينُ إِلَهُ خَيْرِنَا صِرْ وَمَعِينُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِمَا الطَّيِّبِينَ الطَّاهِرِينَ وَلَعْنَةُ اللَّهِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ أَبَدَ الْأَبَدِينَ
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.

قَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا
Cleave of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

The mean solar time of the calendars of Ḥayāt-aġlā Foundation is Mean Time KMT, Kaġbah - Makkah

THE USER GUIDE OF THE Religious Ephemeride

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

**Determine the beginning of the lunar months,
Moonlight Nights, Interlunar days, Moon in sidereal Scorpio sign,
inauspicious times and days (for material and worldly affairs), lunar and solar eclipses.**

**Welāyat and barāġat dates
and the schedule of the religious assemblies**

**Research project, management and scientific peers:
Dār al-Maġāref al-Elāhiyyah**

**Preparation and compilation:
The Institute of astronomy, astrology and calendar of
Ḥayāt-aġlā Foundation**

Prerequisites for using the Religious Ephemeride

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

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 Ĥayāt-aēlā Foundation.*

Rāhe Āsemān n°49: *General user guide of the Astronomical Calendars of Ĥayāt-aēlā Foundation.*

Rāhe Āsemān n°47: *KMT mean time: the mean solar time of all the Astronomical Calendars of Ĥayāt-aēlā Foundation.*

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

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

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

Rāhe Āsemān n°31: *Gathering and religious assemblies' schedule.*

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

Rāhe Āsemān n°2: *Rites and rituals of every lunar months.*

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

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

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

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

Rāhe Āsemān n°12: *Suitable and blessed times.*

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

Rāhe Āsemān n°14: *Jesus Nativity 𐤀𐤌𐤁𐤏𐤃𐤃𐤃𐤃 calendar (Gregorian calendar).*

Rāhe Āsemān n°15: *Election of the Moon's light.*

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

Rāhe Āsemān n°18: *Respect to the day of Ėāsōrā ḥosayni - 9th Rabi' al-awwal Jewish Ėāsōrā.*

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

Rāhe Āsemān n°21: *Knowledges about the month of Šafar.*

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

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

Rāhe Āsemān n°26: *Celebrations, festivals and camouflage of the religion.*

Rāhe Āsemān n°27: *The favorable and unfavorable times for marriage and conception.*

Rāhe Āsemān n°32: *Qoranic knowledges about the Moon.*

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

Rāhe Āsemān n°44: *The universal prophetic mission.*

Rāhe Āsemān n°46: *A cup from the jar of Mahdawi knowledges.*

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

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

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

To download those numbers, refer to the data of **Rāhe Āsemān** in Astro web site of Ĥayāt-aēlā Foundation: <http://Aelaa.net/Fa/viewtopic.php?f=52&t=35>

Presentation and user guide of the calendars of Ĥayât-aĕlĭ Foundation

1. The master calendar of the publications.

Since the astronomical calendars of Ĥayât-aĕlĭ 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 Šāheb 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 writting of the Prophet Idris (Enoch) ﷺ:

Between the beginning of the creation and the mixing of the sludges (tinat) of Ĥādrat Ādam Šafi-o-Ilah 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 Ėmāms; from the eighth to the eleventh Ėmām 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

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

Ĥādrat Moĥammad ﷺ 9900 years have passed.²

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

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 Ramadān, 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 Ĥādrat Ādam ﷺ and his descendants, who are the Homo sapiens, should not be confuse with the other human races who were living before Ĥādrat 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 Ĥādrat Moĥammad ﷺ :

Hijri date + 53 (the age of the Prophet ﷺ at the time of Hijri) = the calendar of the Nativity of Moĥammad 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 Ĥayāt-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 Ĥādrat Ėmām-z-zaman ﷺ:

Since the face of Allāh for the followers of the Truth, is Ĥādrat Mawlā Šāheb al-amr ﷺ, and since we are in the era of this Ėmām 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 Ėmāmat of Ĥādrat (260 hijri) that's mean:

1443 (the actual date of hijri) $- 260 = 1183$ years of the era of Ėmām 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 Moĥarram al-ĥarām.

But in the Discourse of the Custodians of the Revelation ﷺ and for the followers

² The books of Al-Fadāāel, Faḍl ebn Šāžān p.24, quoted from Beĥār al-Anwār Vol.15, p.288 .

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 Ĥayāt-aĕlā Foundation.

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

The center of the Earth is **the Kaĕbah** 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-aĕlā Foundation** is **the Kaĕbah** 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 **Kaĕbah** 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-šaraṭān 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 **Ĥayât-aĕlĕ Fondation**, 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 do'ā 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 Ĥayāt-a'ĕlā 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 planets.

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 Ĥayât-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 *Ĥayât-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 presentation and user guide of the Religious 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 time 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, Kōrdād, 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 *Nowruz* at vernal 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 calendars)

In this column is mentioned the Eskandarian calendar with Rumi months: Āžār, Naysān, Ayār, Ĥazîrān, Tammōz, Āb, Aylōl, Tešrîn-Awwal, Tešrin-Ākar, Kānōn-Awwal, Kānōn-Ākar, Šobāî.

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 Naysān Eskandari rumi = 14 Naysān Jesus arabic calendar).

Although this calendar begins with the Jesus Nativity ﷺ, 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	Kānōn-Ākar	Šobāt	Āžār	Naysān	Ayār	Ĥazīrān	Tammōz	Āb	Aylōl	Tešrīn-Awwal	Tešrīn-Ākar	Kānōn-Awwal
number of the days in the months	31	28 or 29	31	30	31	30	31	31	30	31	30	31

Seventh column: The public astronomical necessities and special divine calendar

The public astronomical necessities:

1-Many times of astronomical and astrological data that astronomy and astrology use come from Ancient Islamic Astronomy. The Ĥayāt-aēlā Foundation in the twelve calendars that they publish use these data according to the type of the calendar.

2- Given that the first purpose of the religious Ephemeride is remembering the days of Allāh and the welāyat and barāaat dates of the divine religion (from Ĥādrat Ādam ﷺ to Ĥādrat Qaem ﷺ), the astronomical events which have been mention in this calendar are the astronomical events the believers most common needs, that's mean: the beginning of the lunar months, Moonlight Nights, Interlunar days, inauspicious days, Moon in sidereal Scorpio sign, lunar and solar eclipses.

The beginning of the lunar month

For determining the first day of the lunar month, there is two methods used in the astronomical calendars:

1-The calendars based on the calculation of the Lunar Crescent: this method is based on an astronomical calculation which predicts the possibilities of observation of the Helāl and the time of its visibility. This method is commonly used, but, according to the Šariēah, the criterion which determines the first day of the lunar month is the collective observation of the Helāl . The opinion of the majority of Muslim jurists of all branches of Ēslam is that the astronomical calculation is not equivalent to the observation of the Helāl with naked eye. Therefore this calculation can't be used as a legal argument but most of calendars does not paid attention to this point for important months such as month of Ramaḍān and month of Ži-Ĥejjah, this problem can not be ignored.

2-Arithmetical or tabular islamic Calendar (Lunar Calendar) is another way for determine the beginning of the lunar month. This method is generally used in astronomical calendars for establishing the beginning of the lunar month. In this method, the observation of the Helāl doesn't interfere and schedules announce the first day of the month according an accurate astronomical calculation.

In the Speech of the Custodians of the Revelation ﷺ when an impediment about the collective observation of the Helāl happens or there is controverse about it, there is a rule which has been transmitted to remove every confusions. In this calendar, for determining the beginning of the lunar month, we referred to this rules transmitted from the Infallibles ﷺ³: during the history, the observation of the Helāl has always been a problem, but in the nights of the 13, 14 and 15, no confusion is possible because the Moon is clearly visible. In those nights, the Moon shape and the Moon rise time have obvious differences and with comparing the characteristics of the Moon in those three nights, we can easily understand what night we are. On the 14th night of the month, the Moon rise near sunset, on the 13th night of the month, the Moon rises approximately 50 minutes before Sunset and on the 15th night of the month the Moon rises approximately 50 minutes after Sunset. This method is the best method to verify the accuracy of the calendar.

³ Eqbālāl-aēmāl, Sayyed ibn Tāwōs Vol.1, p. 56-61 - Al-Kāfi, Šeik Koleyñi Vol.4, p.77 - Men lāyahdat-ol-faqih, Šeik Šadōq Vol.2, p.78 - Al-Maḡnaēah, Šeik Mofid p.48 - Al-Aēdadiyyah, Šeik Mofid p.17 - Al-Aēdadiyyah, Šeik Mofid p.17 - At-Tahżib, Šeik Tōsi Vol.4, p.180 - Al-Estebšār, Šeik Tōsi Vol.2, p.63 - Al-Mabsūi, Šeik Tōsi Vol.1, p.268 - Wasāael-ol-sīēah, Šeik Ĥor Ēāmoli Vol.10, p. 286 - Mostadrak-ol-wasāael, Moḥaddeḡ Nōri Vol.7, p. 403.

It should be mentioned here that over the years and in different months , the calendars of the Institute for Research in Astronomy and Astrology of the Foundation are always found to be compatible with the characteristics of the Moon in these three nights.

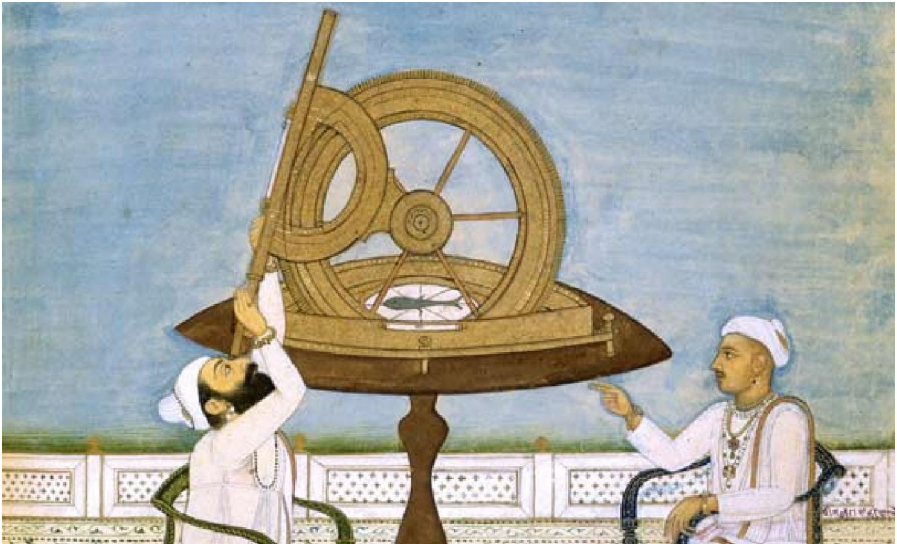
Moonlight Nights (Full Moon)

The thirteenth, fourteenth, and fifteenth nights of each lunar month are the brightest nights of the month. Those nights are known as Moonlight Nights (Full Moon). According to Šariēah those nights and days have special rules and particular programs which are common and famous. So, since the purpose is to mention the astronomical necessities which people need the most, we have mentioned the dates of Moonlight Nights in the calendar.

Taħte šoēāē and Interlunar days

According to the sensory perception of the terrestrial observer, after sunrise or at sunset on 27th or 28th in every lunar months, the Moon, due to its proximity to the Sun, is under the radiance of the Sunlight and can not be observed. The Moon continue its trajectory but as it is its dark side which is turned towards the Earth, we can't see it.

In astrology and according to the Šariēah, for those nights there are some specific laws and practices which are well-known: so, since our purpose is to mention the astronomical necessities which people need the most, we have mentioned those dates.



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 Lunar Eclipses.*

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.

You can download those publications in the website of the **Astro Center of Ĥayāt-aēlā Foundation**:

Ĥayāt-aēlā Foundation

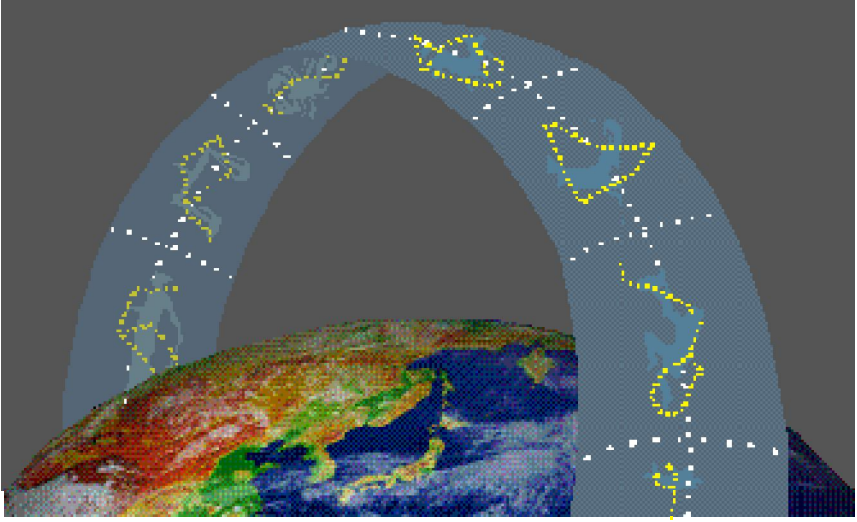
www.Aelaa.net

Islamic and ancient Astro Center of Ĥayāt-aēlā Foundation.

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

Moon in sidereal Scorpio sign

The zodiac is a circle of twelve 30° divisions of celestial longitude that are centered upon the ecliptic and that the seven classical planets cross.



In the lessons of “Rāhe Āsemān” the zodiacal belt has been compare to the face of a clock and, the path of the planets, to the needles of this sky clock.

The trajectory time of the seven planets in the zodiacal belt varies according the planet: for example, Saturn cross the celestial sphere in thirty years, the Moon, in one month and the Sun, in one year.

In the Qorān we can read the word "borōj" (بروج) which means "signs". This word, in its primary and exoteric meaning, refers to the twelve signs of the zodiac, but the supreme and esoteric meaning of this word in the Qorān refers in the Discourse of Custodians of the Revelation ﷻ.

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

By the heaven holding the signs (constellations).

Holy Qoran, Sura Al-Borōj, Verse 1

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا

Blessed be He Who has placed in the heaven the signs (constellations), and has placed therein a great lamp (sun), and a moon giving light.

Holy Qoran, Sura Al-Forqan, Verse 61

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ

And indeed, We have put the signs (constellations) in the heaven and We beautified it for the beholders.

Holy Qoran, Sura Al-Ĥejr, Verse 16

In relation to the trajectory of planets in the zodiac, it exist some astrological elections.

Considering the importance of some subjects such as the protection of the individual against physical damage, the protection of property and capital, or even found a family ... Given that the first and second case are related to travel and the third subject started with wedding, those subjects are the top of people's concerns.

However, when the moon is in the sign of Scorpio (sidereal or tropical), it has an unfavorable effect on the three subjects mentioned. Thus the Infallible Ēmāms ﷺ have been so much questioned about it. So the subject of the Moon in Scorpio has been widely discussed in the books about religious tradition and the jurisprudence books. Below some hadiths about this subject:

Ĥādrat Mawlā Ēālī ﷺ didn't enjoyed that a man get married or travel when the moon was in interlunar phases or is in Scorpio sign.⁴

Ĥādrat Mawlā Ēālī ﷺ said : It is not appropriate that a man travels or gets married when the moon is in interlunar phases or in Scorpio sign.⁵

Ĥādrat Ēmām Sādeq ﷺ said : Anyone who travels or gets married when the moon is in Scorpio sign, he won't see goodness and happiness in that.⁶

Although there are laws and astrological elections for every planet in every constellations of the Zodiac, we have not mentioned it in this calendar. Thus, among the twelve constellations that the Moon crosses, we have only mentioned the dates when the Moon is in the constellation of Scorpio. However the other astrological elections have been published in calendars more specialized of the Foundation.

⁴ Sayyed ebn Tāwōs from Kaṭīb Baqdādī in Baqdād history in chapter "al-Ĥasan ebn al-Ĥosayn al-Ėaskari al-Naḥvi", quoted a hadith from Tamīm ebn al-Ĥaraṣ from his father from Ĥādrat Ēālī ﷺ.

⁵ Sayyed ebn Tāwōs from Zemākšrī in the first part of the book of RabiĖ al-abrār from Ĥādrat Ēālī ﷺ.

⁶ Anecdote from Sayyed ibn Tāwōs with his own documentations to Šeiĥ Koleyñī, Moḥammad ebn yaĖqōb in the book of Rodeh Kāfi: Many of our companions said: From Aḥmad Ebn Moḥammad ebn Ĥāled from Ēālī Ebn Asbāī from Ebrāḥīm Ebn Ėeirān from Ėabdollah from Abi Ėabdellah ﷺ.

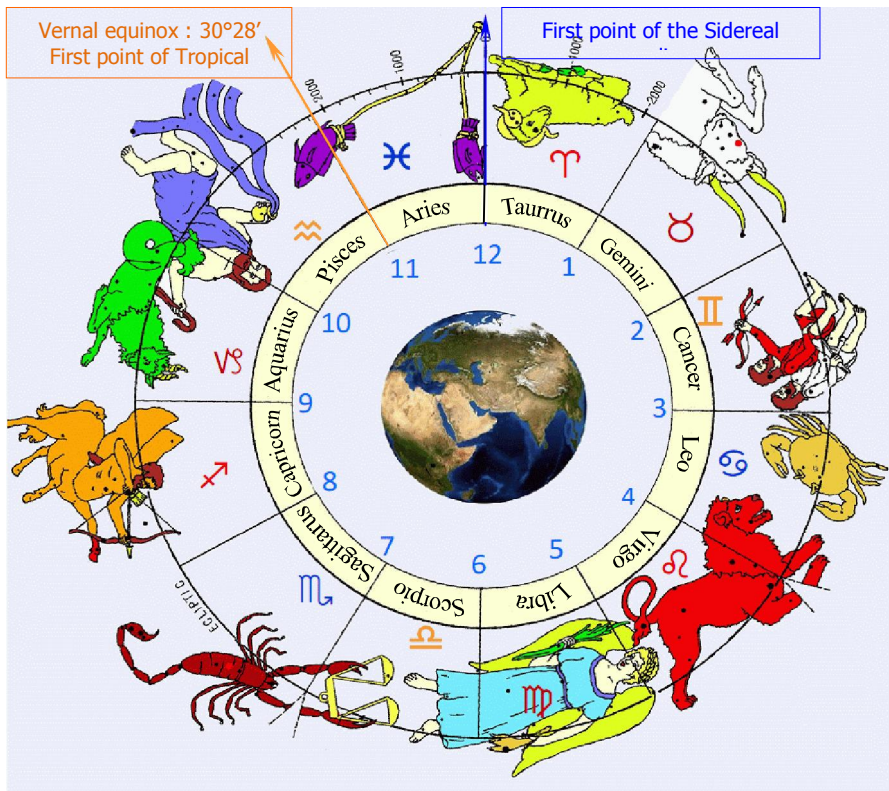
Sidereal signs are based on the observation:

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 that Holy infallibles ﷺ and the common people used.

In the sidereal system, the zodiac signs are determined by the position of fixed stars in the sky. In the tropical system, the zodiac is ordered from an hypothetical point. So, the position of the Tropical zodiac is different to the position of the Sidereal zodiac.

The sidereal astrology divides the zodiac into twelve equal parts of 30° and opts for defining the zodiac based on the fixed stars.

The tropical zodiac is also divided into twelve equal parts of 30° but begins with the vernal equinox. However, because of the precession of the equinoxes, this position moves slowly along the ecliptic: every 72 years, this point has moved 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-aēlā Foundation** is based on the **teachings of the School of the Revelation** and our purpose is revival, introduce and promote the Islamic astronomy and astrology, therefore we have mentioned the Moon trajectory and the trajectory of the other planets according observal sidereal signs. Although the observal 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 Sharatain star. So, Sharatan is the first mansion of the zodiac and follows the last mansion of the zodiac which is in Pisces constellation. According to many research of **Ĥayât-aēlā Foundation**, the beginning of sidereal zodiac is 51' after Rasha star. Every planet crossing this mansion enters after in Sharatain and sidereal Aries sign. It is for this reason that Muslim astronomers do begin the sidereal sign of Aries after the last star of Pisces.

In Indian, Babylonian and Western (new astrology) Sidereal astrology, have different methods for determining the beginning of the zodiac. This diversity has generated many currents in Indian and Western astrology, all claiming affiliation to sidereal astrology but this sidereal astrology is different from the sidereal astrology used by our Research Centre and based on ancient Islamic astronomy. So, the fact that these currents are said sidereal shall not create confusion.

Inauspicious days

According to the **guidance and teachings of the Custodians of the Revelation** ﷺ there is one day in each lunar month that generally is inappropriate for beginning and doing worldly affairs. Those days has been mentioned in the tables of the calendar with a yellow background color. For performing worldly affairs in emergency case there are some religious instructions which have been expressed in the pages 20 and 21 of this calendar.

Scientific explanations and religious aspects of this subject has been published separately in the educational weekly “Rāhe Āsemān”n°8.

The Religious Ephemeride :

Welāyat and barāāat times + the schedule of the religious events and assemblies

1-We have already mentioned that the first purpose of this calendar is to present the days of Allāh, the welāyat and barāāat times of the divine religion (from Ĥādrat Ādam ﷺ to Ĥādrat Qāem ﷺ). So in this column, all the religious occasions of welāyat and barāāat times that Alawites around the world should try to memorise,

have been mentioned. This part, in the initial edition of the calendar has been published succinctly and in the final edition with more details.

2- People who make research about the dates of religious events, know that, sometime for one event it exists several dates. Mention all of them is out of the capacity of a calendar intended for use and it's only appropriated for reference and research books.

3- Mention several dates for a single event in a calendar destined to be used may confuse the users, giving to the calendar a scientific aspect rather than to be functional.

4- Those, who are familiar with the Islamic reference books, know that many dates of religious occasions among people, are not the result of a history research but are based on reputation or are the consequence of the attention of the governments, or the consequence of the religious dissimulation, or come from the opinion of some scholars, even if those dates are only a rumors and are against formal texts of the last Ēmām. Some of those dates have been mentioned in the "Gāh-šenāssi" Journal (The global astronomical calendar) or other publications and articles published by the Foundation.

5- Given that, we have to choose a date for every religious occasions and given that the main purpose of this calendar is providing a deep and accurate work about the days of Allāh and not only quote what is famous among people, therefore detailed research was necessary for every historical event to find the most correct date. The results of these research in some case, may be or not be in accordance with the dates that are famous among the Alawites of different contries.

6- As it has been said many times, if the date of a religious event doesn't match with the most famous date of this event, it doesn't mean to ignore this date: respect of the divine rituals is not limited to a specific time and the repetition of the commemorations give emphasis to the religious events. In this calendar, the dates of religious events which are less known, have been mentioned to spread the memory of those events and to increase the knowledge of the Alawis and their respect of the divine ritual.

7- **Note:** The dates mentioned in the calendar don't always correspond to the dates with the criterion of historical accuracy. Indeed, when there are different dates for a single religious event and one of those dates occurs in a month without religious commemoration, we have deliberately chosen this date so that religious meetings happen as regular as possible.

The difference between World Time Zones and Makkah Mean Time

❖ The center of the Earth is **the Kaëbah** 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 Kaëbah. All the **astronomical calendars** of **Ĥayât-aëlä 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 calendars was not taken into consideration**. Therefore, depending on the season, to obtain the local time of the astronomical event, we have to add daylight saving time to the hour mentioned in the calendar.

For example, between Iran and Makkah, the difference time is an half hour, but, from the beginning of spring to the end of the summer, because of the daylight saving time (one hour), we should add one hour and an half to the hours mentionned in the calendar to obtain the local summer time of the astronomical event in Iran (KMT + 1:30).

9+	New Zealand - Marchhall Islands - Kiribati - Fiji - East of Russia (Petropavlovsk)
8+	Solomon Islands - Vanuatu – East of 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	Hejazi (Saudi 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 jāāa 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 اكْبَرُ اللَّهُ اكْبَرُ اللَّهُ اكْبَرُ، 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، وَ السَّلَامَةِ وَ الْإِسْلَامِ، وَ الْغِبْطَةِ وَ السُّرُورِ، 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 فَوْزَهُ)، وَ
أَصْرِفْ 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-laẓī ḵālaqanī wa ḵālaqak, wa qaddaraka manāzela (ḵfi manāzeleka) wa jaēalaka āyata-l-lelēālamīn, yobāhel-lāho beka al-malāāekah. Allāhōmma ahellaho ēalaynā belāamne wal-īmān, wa s-salāmate wal-eslām, wal-ḡebīate wa s-sorōr, wa-l-bahjate wa-l-ḥobōr, wa ḡabbetnā ēalā iāēateka wa-l-mosāraēate fimā yordīka. Allāhōmma bārek lanā fi ṣahrenā hāẓā, warzoqnā ḵayrahō wa barakatah, wa yomnahō wa ēawnahō wa qōwwatah (ḵ fawzah), wa šref ēannā šarrah, wa balāāahō wa fetnatah, beraḥmateka yā arḥama-r-rāḥemīn.

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 maḵšōseh and Ziyārat jāmeēeh. If going to the holy shrines is not possible, with respecting the rites of the ziyārat, to performe the ziyārat at a distance from home or from the shrines of the holy people of our residence place or from Ēmāmbargah or from height place such as house 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 Ḥaramain Ēaskariyin (Ḥaram of Ēmām Hādi and Ḥaram of Ēmām Ēaskari ﷺ) and Ḥaram 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 Ḥamd, recite surah Tawḥid 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 Ḥamd, recite surah Tawḥid 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 وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ
يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ
لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَأَفُوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ لَا
إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ
خَيْرٍ فَقِيرٌ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ .

Besmel-lāhe r-rahmāne r-rahīm wa mā men dābbaten fel-arde ellā ėlal-lāhe rezqohā
wa yaēlamo mostaqar-raha wa mostawdaēaha kollon fī ketāben mobīn. Besmel-lāhe
r-rahmāne r-rahīm wa ey-yamsaskal-llāho bedorren falā kāšefa laho ellā howa wa ey-
yoredka bekāiren falā rādda le fadlehe yošībo behe man yašāao men ēēbādehe wa
howal-ġafōror-rahīm. Besmel-lāhe r-rahmāne r-rahīm sayajēalol-llāho baēda ēosren
yosrā mā šāāal-llāho lā qowwata ellā bellāh ḥasbonal-llāh wa neēmal-wakīlo wa
ofawwedo amrī ellal-lāhe ennal-llāha bašīron belēēbāde lā ellaḥa ellā anta sobḥānaka
ennī konto menaž-žālemīn rabbe ennī lemā anzalta elayya men kāyren faqīron rabbe
lā tažarnī fardan wa anta kāyrol wāreçīn.

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 Šāḥeb 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, Baraâat, 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 that's mean 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 every month: the first Thursday 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 (13rd, 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 the book Hediato-z-zāerīn.

7- Invocation:

For every days of the month, it exists some invocations which have been quoted from Ḥādrat Mawlā Ēālī ﷺ. The themes of those invocations are also in the invocations of every days of month of Ḥādrat Ēmām Sādeq ﷺ 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 ﷺ, 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.

Rites and rituals to **begin** the Lunar New 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**:

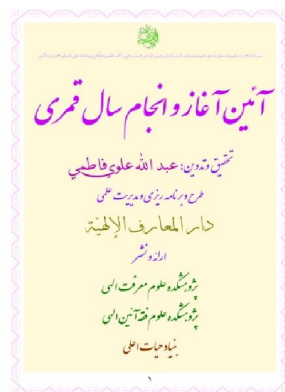
<http://www.aelaa.net/Fa/viewtopic.php?f=52&t=35#p1084>

2- The last day of the month of Šaēbān, at sunset 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 is 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>

Rītes 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.

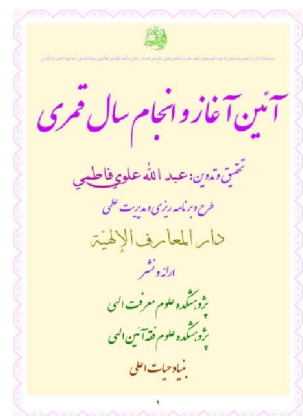
3- For the end of the year, in the School of the Revelation, there is specific acts of worship to ensure that the year will end in obedience and adoration.

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*.

Please click on the following link to download it:

<http://www.aelaa.net/Fa/viewtopic.php?f=174&t=590&p=4535#p4535>



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 don'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 Yaēqōb met Ēmām Askarī ﷺ and after he spoke about elections times and about which times are auspicious and inauspicious, Sahl ebn Yaēqōb 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 jinns and humans, they will be safe of any worries. So have confident to Allāh the Almighty, and be pur 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 day, say three times this invocation:

أَصْبَحْتُ اللَّهُمَّ مُعْتَصِماً بِذِمَامِكَ الْمَنِيعِ الَّذِي لَا يُطَاوُلُ وَلَا يُحَاوِلُ، 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 بِأَذْيَةٍ (× قَاصِدٍ إِلَى أَذْيَةٍ) بِجِدَارِ حَصِينِ الْإِخْلَاصِ فِي الْإِعْتِرَافِ بِحَقِّهِمْ وَالتَّمَسُّكِ بِحَبْلِهِمْ 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، وَأَعِزَّنِي 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 yohāwalo, men šarre kolle tāreqen wa gāšem, men sāyere mā kalaqta wa man kalaqta; men kaḷqeka š-sāmete wa nnāteq; fi jonnatēn men kolle maḷōfen belebāsen sābeğaten ḥasīnah, wa heya welāāe ahle bayte nabiyyeka moḥammadēn (× šalla-llāho alayhe wa āleh) moḥtağeban men kolle qāsedēn li beāāziyyaten (× qāsedēn elā ažiyyaten) bejedāre ḥasīnel-eklās fel-eēterāfe beḥaqqehem wa ttamassoke beḥablehem jamiēā, mōqenan be āannal-ḥaqqa lahom wa maēahom wa fiḥem wa behem, owāli man wālaw, wa oēādi man ēādō, oğānebo man jānabō, fašalle ēalā Moḥammad wa āle Moḥammad, wa aēezniy-allāhomma behem men šarre kolle mā attaqīh, yā ēažimo ḥağazto (× ēağazate) l-āāēādiya ēanni bebadīēe-ssamāwāte wal-ard, ennā jaēalnā men bayne aydiḥem saddan wa men kaḷfehem saddan fa āağšaynāhom 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, Tawḥīd, 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 (x يَمْتَارُهَا) ذُو قُوَّةٍ إِلَّا مِنْكَ (x وَلَا قُوَّةَ يَمْتَارُهَا ذُو الْقُوَّةِ إِلَّا مِنْكَ)، أَسْأَلُكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ، وَخَيْرَتِكَ مِنْ بَرِيَّتِكَ، مُحَمَّدٍ ﷺ نَبِيِّكَ، وَعِثْرَتِهِ وَسُلَالَتِهِ؛ عَلَيْهِ وَوَعَلِيُّهُمُ السَّلَامُ، صَلِّ عَلَيْهِ (x صَلِّ عَلَى مُحَمَّدٍ) وَوَعَلِيُّهِمْ، وَاكْفِنِي شَرَّ هَذَا الْيَوْمِ وَصَرَرَهُ (x ضَرَّهُ)، وَارْزُقْنِي خَيْرَهُ وَيَمْنَهُ وَبَرَكَاتَهُ، وَاقْضِ لِي فِي مُتَصَرِّفَاتِي (x مَنْصَرِفِي) بِحُسْنِ الْعَاقِبَةِ (x الْعَافِيَةِ) وَبُلُوغِ الْمَحَبَّةِ وَالظَّفَرِ بِالْأُمْنِيَّةِ، وَكِفَايَةِ الطَّاعِيَةِ الْعَوِيَّةِ (x الْقَوِيَّةِ - الْمَعْوِيَّةِ)، وَكُلِّ ذِي قُدْرَةٍ لِي عَلَى أَذِيَّةٍ، حَتَّى أَكُونَ فِي جَنَّةٍ وَعِصْمَةٍ وَنِعْمَةٍ؛ مِنْ كُلِّ بَلَاءٍ وَنِقْمَةٍ، وَأَبْدِلْنِي فِيهِ مِنَ الْمَخَافِيفِ أَمْنًا، وَ مِنَ الْعَوَاتِقِ فِيهِ يُسْرًا (x 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 šsāael, wa beqodrateka yatōlo itāael, wa lā hawla lekolle ži hawlen ellā bek, wa lā qowwatan yamtārohā (x yamtāzohā) žō qowwatan ellā menk (x wa lā qowwatan bemačārehā žol-qowwate ellā menk), asāaloka bešafwateka men šalqek, wa kiyarateka men bariyyatek, Moħammaden (x šalla-llāho alayhi wa āleh) nabiyyeka wa eētratehi wa solālatehi alayhi wa aleyhimo ssalām, sallē ēalayhi (x sallē ēalā Moħammad) wa alayhim, wa-kfeni šarra hāžal-yawm wa dararahō (x darrahō) wa-rzoqni kayrahō wa yomnahō wa barakātah, waqde li fi motašarrafāti (x monšarafi) beħosnel-ēāqebat (x ēāfiyah) wa bolōğel-maħabbate wa-žzafare belāomniyyah, wa kefāyate itāgiyatel-ğawiiyyah (x al-qawiiyyah, al-mağwiiyyah), wa kolle ži qodraten li ēalā ažiyyah, ħattā akōna fi jonnote w-wa eēsmate w-wa neēmāten men kolle balāe w-wa neqmah, wa abdelni fihe menal-maķāwefe amnā, wa mena-l-ēawāāeqe fihe yosrā (x barrā) ħattā lā yašoddanī sāddon ēanel morād; wa lā yaħolla bi tareqo m-men azā-l-ēebād, ennaka ēalā kolle šayāen qadīr, wal-omōro elayka tašīr, yā man laysa kamečlehi 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؛ أَجْلُو 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 أَعْدَاءُ اللَّهِ،
وَوَغَلَبَتْ حُجَّةُ 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 التَّخِرَةِ، وَرَبَّ السَّاعَةِ الْقَائِمَةِ، أَسْأَلُكَ يَا رَبِّ، أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَ (×) عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَافْعَلْ بِي... (حاجت بخواهد) بِخَفِيٍّ
لُطْفِكَ 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, ahallo behâ kolla ëoqdah, lâ hawla wa lâ qowwata ellâ
bellâh, ajlô behâ kolla zolmah, lâ hawla wa lâ qowwata ellâ bellâh, aftaño behâ
kolla bãb, lâ hawla wa lâ qowwata ellâ bellâh, astaëino behâ ëalâ kolle šeddate w-
wa mošibah, lâ hawla wa lâ qowwata ellâ bellâh, astaëino behâ ëalâ kolle amre
yyanzelo bi, lâ hawla wa lâ qowwata ellâ bellâh, aëtašemo behâ men kolle
mañžören oñäzeroh, lâ hawla wa lâ qowwata ellâ bellâh; astawjebo beha-l-ëafwa
wal-ëafiyata wa r-rezä mena-llâh, lâ hawla wa lâ qowwata ellâ bellâh, tofarrejo
(× tafrojo) behâ aëdäâa-llâh, wa ğalabat hojjato-llâh, wa baqeya wajhollâh, lâ
hawla wa lâ qowwata ellâ bellâh, allâhomma rabbal-arwâhel-fâniyah, wa rabba-l-
ajsâdel-bâliyah, wa rabba ššoëöre-l-motamaëëetah, wa rabbal-fołodel
momazzaqah (× al-motamazzeqah), wa rabbal-ëezäme nnaķerah, wa rabba
ssäëatel-qäâemah, asâaloka yâ rabbe, an tošalliya ëalâ Moħammade wwa (× ëalâ)
ahle baytehe ttäherin, wa-fëal bi ... (*ask what you want*) bekafiyye loťfeka yâ ža-
l-ĵaläle wa-l-ekräm; ämîna ämîna yâ rabbal-älamîn.

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

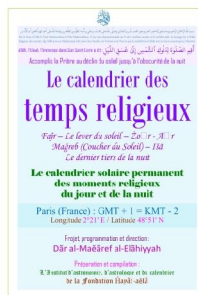
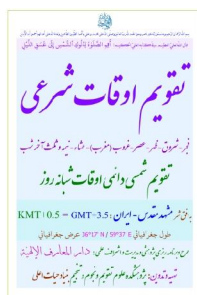
Astro publications of Hayāt-aēlā Foundation

1- Taqvim Awqāt šar'ī (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-Tawqim mawāqit al-ēebādah (the calendar of the religious times): Published in Arabic since 1434.

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

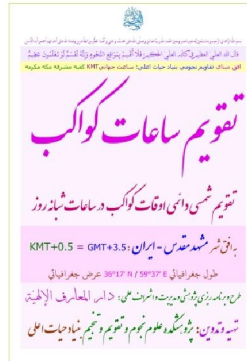
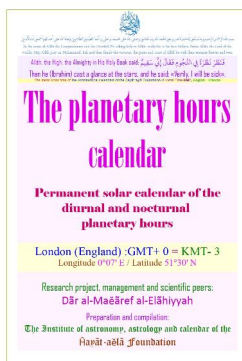
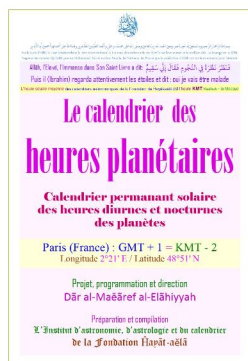
4-Le calendrier des temps religieux (The calendar of the religious times): Published in French since 1433.



5-Taqvim 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.

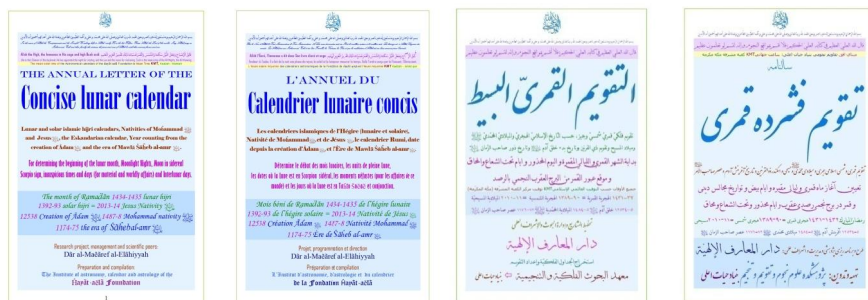


8- Sālnāmeḥ taqwīm feṣordeḥ (The annual letter of the lunar concise calendar): *Determination of the beginning of the lunar month, Moonlight Nights (Full moon), Interlunar days and Moon conjunction - Avoidance days (for material and worldly affairs), solar and lunar eclipses.* Published in farsi since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

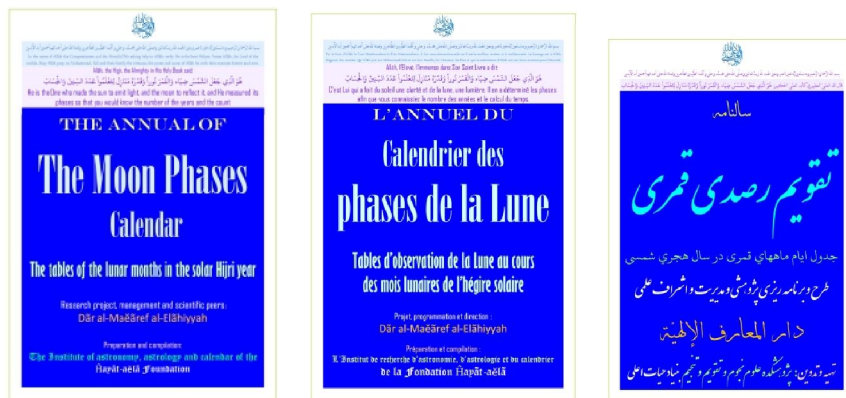
11- l'Annuel du calendrier lunaire concis (The Annual letter of the concise lunar calendar) : Published in French since 1433.



12- Sālnāmeḥ taqwīm raṣādī (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.

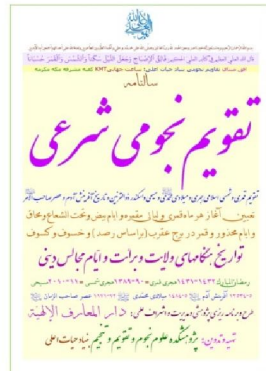
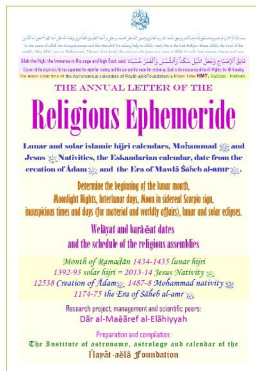
14-L'Annuel du calendrier des phases de la lune (The Annual letter of the Moon phases Calendar) : Published in French since 1433.



15-Sālnāmeḥ taqwīm nojōmī 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-Šoēā » , 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.

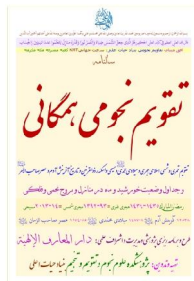
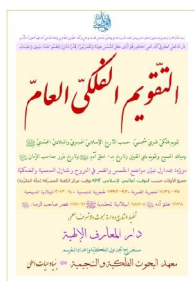
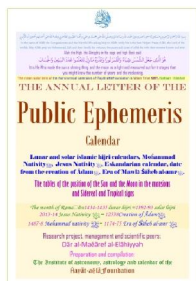
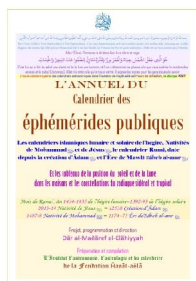


18- Sālnāmeḥ taqwīm hamegāni (The annual letter of the public ephemeris calendar): *Lunar and Solar islamic hijri calendars- Nativity of Moḥammad ﷺ - Jesus Nativity ﷺ - Żolqarnayn ﷺ calendar - Year counting from the creation of Ādam ﷺ- The era of Mawlā Šāḥeb al-amr ﷺ- The tables of the situation of the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

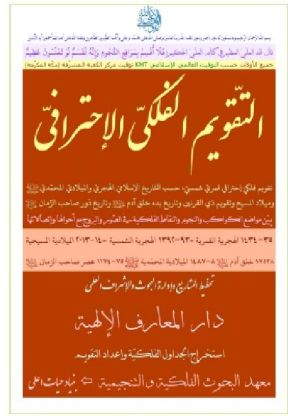
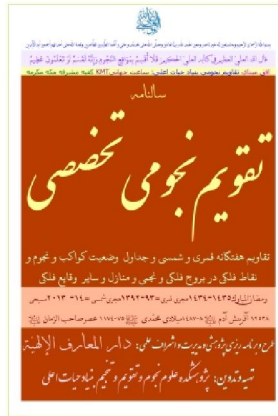
19-Al-taqwīm al-falakī al-ēām (The annual letter of the public ephemeris calendar): Published in Arabic since 1430.

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 nojōmī 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-ehterāfī (The annual letter of the Professional Ephemeris Calendar): Published in Arabic since 1430.

24- Sālnāmeḥ taqwīm eḵtiyārāt 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.

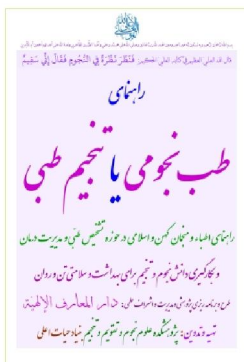
25-« Al-eḵtiyārāt al-falakīyah » (The annual letter of the astrological elections): Published in Arabic since 1431.

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



27-Taqwim nojōmī iebbī (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 Rabi' al-awwal 1429.

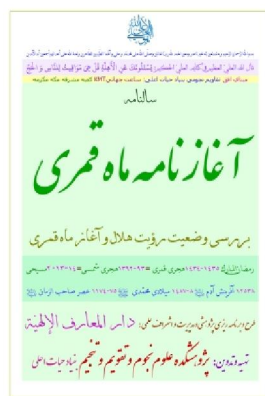
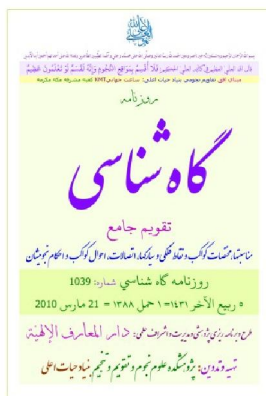
28-Sālnāmeḥ āḡāz māḥ qamarī (The annual letter of the beginning of the lunar months): Report and analysis about the visibility of Helāl for the beginning of every lunar months. Published in farsi since 1428.



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.

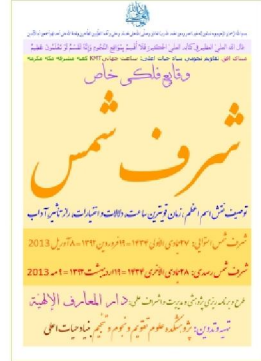
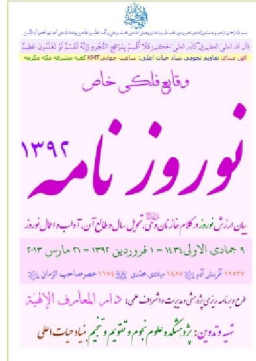
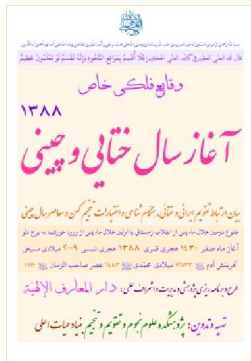
30- The «Gāh-Šenāsi» Journal (The global astronomical calendar):

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.

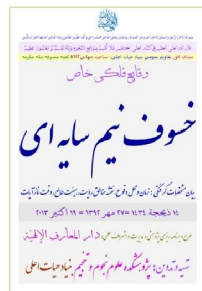
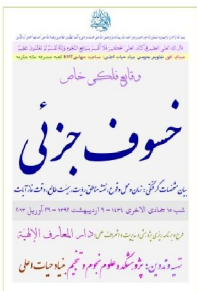
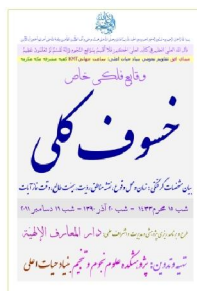
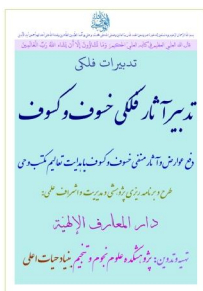
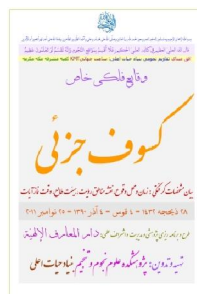
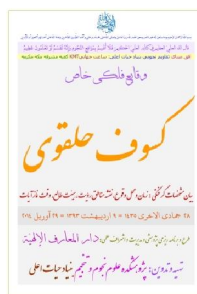


31- Various publications about particular astronomical events: Sun's exaltation (« Šarafe Šams ») : explanations about the diagram of esm aēzam, the best time for doing the diagram, astrological elections relating to the Sun's exaltation – secret of the effects of the diagram of « Šarafe Šams », rituals and the good manners relating to the diagram), *Nowruz letter* (the value of Nowruz in the Discours of the Custodians of the Revelation), 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 (نصیران). Published in farsi since 1426.



32- Sālnāmeḥ Hengām- šenāsī dočā mostajāb :

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.

33- Sālnāmeh taqvim lahẓeh doāḥ mostaḥab (Annual calendar about the position of "the star for the fulfillment of prayers"): *The Caph star when it arrives in the Cassiopeia constellation and in the middle of the sky.*
Published in Farsi since 1435.

All the astro publications of the **Ĥayāt-aēlā Foundation** can be download in website of the Foundation:

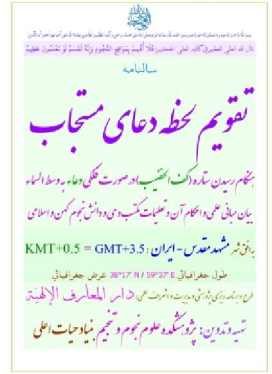
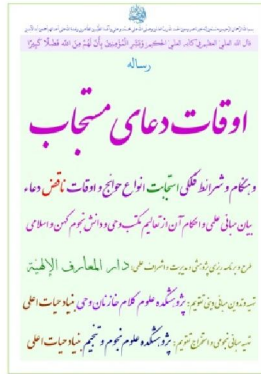
Ĥayāt-aēlā Foundation

www.Aelaa.net

Foundation. Ancient and Islamic Astro Center of Ĥayāt-aēlā

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

Astro publications of the Institute of astronomy and astrology of **Ĥayāt-aēlā Foundation**, is not limited to the above publications and with the grace and the help of Mawlā ﷺ, in different domains, the astronomical and astrological calendars will be developed and published, enšāā-allāh.



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 Mohammad's nativity ﷺ calendar, Year counting from the creation of Ādam ﷺ, the calendar of era of Šāheh 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/Astronome_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

Nashiyah Moqaddash	Selected answers	Dar al-Ma'arif al-Islamiyyah	Genealogy	Alorites' 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>وَلِئَنَّهُ 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>					Institute Institute of calendar Institute of astronomy sciences Institute of astrology sciences Library - Astronomy - Astrology Academy student registration: astronomy Teaching session: astronomy Teaching session: Software Teaching session: extract calen Educational textbooks Courses about astronomy Response to questions Students' examinations results Observatory Lounge Observation of the Sun Observation of the Moon Observation of the missions Observation of the constellation Observation of the planets Observation of fixed stars Observation of the sky scientific discussion Society Society of the sciences of calen Society of Astronomy Sciences
Religious times astronomer						
Lunar observations calendar						
Universal calendar astronomer						
Planets hours astronomer						
Astronomer of answered praye						
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-Politic						
Electing Times for personal affa						
Electing Times. Industry						
Electing Times. Employment						
Electing Times. Communications						
Electing Times for spirituality an						
Astronomy publications	The current local time in Mecca: night Tuesday 02:51:57 and in your country (Unknown) (without summer time consideration) 16 Sawmā 1433 lunar 13 12 Sawmā 1391 solar 1173 era of Umm 1486 Muḥammad's nativity 12537 Creation of 3 September 2012 New topics					
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 = ḍ	ض	h × t	ة × ه	A = a	Fathah = ا
Ṭ = ṭ	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	Esbāë Fathah
ǧ = Ğ	غ	Č = č	چ	Ö = ö	Esbāë Ẓammah
f = F	ف	Ĥ = ĥ	ح	ë = Ě	Esbāë Kasrah
q = Q	ق	Ķ = ķ	خ	Ã = ã	Elongated sound (madd) = آ
k = K	ك	d = D	د	ĩ = ã	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 = ʾ	Hamzah = ء
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/AwaanNegaariyeBargoziide.pdf>

INSTITUTES AND ACADEMIES of Ḥayāt-aĕlā Foundation

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All the praises and thanks be to Allāh, the Lord of the Worlds