

# Inauspicious and Auspicious Days

## Contents

|   |    |
|---|----|
| Summary:.....   | 6  |
| How to mitigate the negative effect of an inauspicious ( <i>Neyhas</i> ) day? ..... | 7  |
| Introduction: .....   | 8  |
| The best day to travel is Saturday: .....   | 9  |
| Give charity (if inflexible) and travel any day: .....                              | 9  |
| Moon in Scorpio (Qamar dar Aqrab): .....  | 10 |
| Do not be inimical to the Days: .....   | 10 |
| General description of the Treats of Days: .....                                    | 11 |
| The Inauspicious (Nahas) Days:.....   | 11 |
| The third day (of the Islamic Month).....   | 12 |
| The fifth day (of the Islamic Month).....   | 14 |
| The thirteenth day.....   | 16 |
| The sixteenth day.....  | 19 |
| The twenty-first day .....  | 21 |
| The twenty-third day .....  | 24 |
| The twenty-fourth day .....   | 24 |
| The twenty-fifth day.....   | 28 |
| Appendix: Inauspicious and Auspicious Days in the Islamic Months .....              | 30 |
| The first day .....   | 32 |
| The second day .....  | 33 |
| The third day.....  | 34 |
| The fourth day.....   | 35 |
| The fifth day.....  | 37 |

|                                     |           |
|-------------------------------------|-----------|
| <b>The sixth day .....</b>          | <b>38</b> |
| <b>The seventh day .....</b>        | <b>39</b> |
| <b>The eighth day.....</b>          | <b>40</b> |
| <b>The ninth day .....</b>          | <b>41</b> |
| <b>The tenth day .....</b>          | <b>43</b> |
| <b>The eleventh day.....</b>        | <b>44</b> |
| <b>The twelfth day .....</b>        | <b>45</b> |
| <b>The thirteenth day.....</b>      | <b>46</b> |
| <b>The fourteenth day.....</b>      | <b>47</b> |
| <b>The fifteenth day.....</b>       | <b>49</b> |
| <b>The sixteenth day .....</b>      | <b>51</b> |
| <b>The seventeenth day .....</b>    | <b>54</b> |
| <b>The eighteenth day .....</b>     | <b>56</b> |
| <b>The nineteenth day .....</b>     | <b>58</b> |
| <b>The twentieth day .....</b>      | <b>60</b> |
| <b>The twenty-first day .....</b>   | <b>63</b> |
| <b>The twenty-second day .....</b>  | <b>65</b> |
| <b>The twenty-third day.....</b>    | <b>67</b> |
| <b>The twenty-fourth day .....</b>  | <b>69</b> |
| <b>The twenty-fifth day.....</b>    | <b>71</b> |
| <b>The twenty-sixth day.....</b>    | <b>74</b> |
| <b>The twenty-seventh day .....</b> | <b>76</b> |
| <b>The twenty-eighth day .....</b>  | <b>78</b> |
| <b>The twenty-ninth day .....</b>   | <b>80</b> |

**The thirtieth day ..... 83**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

## Inauspicious and Auspicious Days

### Summary:

Some Ahadith are presented on the inauspicious and auspicious days in the Islamic months. The reader should be careful in the interpretation of some Ahadith, as there are some inconsistencies due to the mistakes of narrators and/or the text writers. The detailed Ahadith on the days of each Islamic month are mostly from secondary Ahadith sources (compiled after the onset of Grand Occultation of the 12<sup>th</sup> Imam<sup>-ajfj</sup>), see Appendix.

In a lengthy Hadith, from Imam Hassan Al-Askari<sup>-asws</sup> it is narrated that during every month from the Arabic months, there is an inauspicious day; it is not correct to indulge in anything from the deeds during it except the isolation, the worship, and the fasting, and these days are:

The twenty-fifth (25) of Al-Muharram, and the tenth (10) of Safar, and the fourth (4) of Rabbi Al-Awwal, and the twenty-eight (28) of Al-Rabbi Al-Sani, and the twenty-eight (28) of Jumadi Al-Awwal, and the twelfth (20) of Jumadi Al-Sani, and the twelfth (12) of Rajab, and the sixteenth (16) of Shaban, and the twenty-fourth (24) of the month of Ramazan, and the second (2) of Shawwal, and the twenty-eight (28) of Zil Qadah, and the eighth (8) of Zil Al-Hijjah (see Hadith in Appendix).<sup>1</sup>

**NB:** The above list is not conclusive, i.e., the day of Ashura (10<sup>th</sup> of Muharram) is not included in the above-cited inauspicious days, e.g.,

الكافي الحسن بن علي الهاشمي عن محمد بن عيسى بن عبيد قال حدثنا جعفر بن عيسى أخوه قال: سألت الرضا ع عن صوم عاشوراء وما يقول الناس فيه فقال عن صوم ابن مرقانة تسألني ذلك يوم صامه الأديعاء من آل زياد لقتل الحسين ع وهو يوم يتشاءم به آل محمد ص ويتشاءم به أهل الإسلام

(The book) 'Al Kafi' – Al-Hassan Bin Ali Al Hashimy, from Muhammad Bin Isa Bin Ubeyd who said, 'It is narrated to us by Ja'far Bin Isa, his brother, having said,

'I asked (Imam) Al-Reza<sup>-asws</sup> about Fasting Ashura (10<sup>th</sup> Muharram) and what the people are saying with regards to it. So, he<sup>-asws</sup> said: 'It is the Fast of Ibn Marjana you are asking me<sup>-asws</sup> about. That is a day the pretenders from the Progeny of Ziyad Fasted in, due to the killing of Al-Husayn<sup>-asws</sup>, and it is a day which the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> see it as an evil omen (a grievous/tragic day), and the people of Al-Islam see it as an evil omen.

و اليوم الذي يتشاءم به أهل الإسلام لا يصام ولا يتبرك به و يوم الإثنين يوم نحس قبض الله عز وجل فيه نبيه و ما أصيب آل محمد إلا في يوم الإثنين

<sup>1</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 2 b

And the day which the people of Al-Islam see it as an evil omen can neither be Fasted nor can it be a blissful one. And the day of Monday is an inauspicious day. Allah<sup>-azwj</sup> Caused His<sup>-azwj</sup> Prophet<sup>-saww</sup> to pass away during it, and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> was not afflicted with except during the day of Monday.

وَالْيَوْمَ الَّذِي يَتَشَاءُ بِهِ أَهْلُ الْإِسْلَامِ لَا يُصَامُ وَلَا يُتَبَرَّكُ بِهِ وَ يَوْمُ الْإِثْنَيْنِ يَوْمٌ نَحَسَ اللهُ عَزَّ وَ جَلَّ فِيهِ نَبِيَّهُ وَ مَا أُصِيبَ آلُ مُحَمَّدٍ إِلَّا فِي يَوْمِ الْإِثْنَيْنِ

Thus, we<sup>-asws</sup> see it as an evil omen, and our<sup>-asws</sup> enemies take it to be blissful/rewarding by it. And the day of Ashura, Al-Husayn<sup>-asws</sup> was killed, and Ibn Marjana was pleased with it, and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> see it as a day of tragedy (an extract).<sup>2</sup>

In conclusion, all days related to Ahl Al-Bayt<sup>-asws</sup> (whether inauspicious or auspicious), which their<sup>-asws</sup> followers observe today, in their<sup>-asws</sup> memory and reverence, are not included in the Ahadith below! This could be due to the strict conditions of Taqueeya (dissimulations) during the time the Ahadith were narrated.

So, what's the point and purpose of the article? Well, its aim is to highlight the inadequacy (unreliability) of those commercial magazines and horoscopes (Amliyat based) publications being in circulation for a very long time, which classify each and every day of the year as inauspicious or auspicious (good, bad, very bad (Nayhas e Akbar)).<sup>3</sup>

However, the inauspiciousness of a day can be removed by giving out Sadaqa but the sadness and gloom of a 'Sad' day (i.e., martyrdom of a Masoom<sup>-asws</sup>) cannot be replaced, except by observing and dedicating our time in Zikr (mentioning them<sup>-asws</sup>) involving their<sup>-asws</sup> praise and crying and holding well-established mourning rituals like lamentations). Hence a believer will not participate in any ceremony of happiness (i.e., Nikah) on the day of the martyrdom of anyone from Ahl Al-Bayt<sup>-asws</sup>.

### How to mitigate the negative effect of an inauspicious (Neyhas) day?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَشْرِ بْنِ سَلَمَةَ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ تَصَدَّقَ بِصَدَقَةٍ حِينَ يُصْبِحُ أَذْهَبَ اللَّهُ عَنْهُ نَحْسَ ذَلِكَ الْيَوْمِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Bishr Bin Salma, from Misma'a Bin Abdul Malik, from;

<sup>2</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 37 H 39

<sup>3</sup> معاني الأخبار، عن القطان عن ابن زكريا عن ابن حبيب عن ابن بطلون عن أبيه عن عبد الله بن الفضل عن أبيه عن أبي خالد الكابلي عن - علي بن الحسين ع قال: الدُّنُوبُ الَّتِي تُظْلِمُ الْهَوَاءَ السُّحْرُ وَ الْكِهَانَةُ وَ الْإِيمَانُ بِالْجُومِ وَ التَّكْذِيبُ بِالْقَدْرِ الْخَيْرِ

(The book) 'Ma'any Al Akhbar' – From Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al Fazl, from his father, from Abu Khalid Al Kabuly,

'From Ali-asws Bin Al-Husayn-asws having said: 'The sins which darken the air are the sorcery, and the fortune-telling, and the belief in the stars (astrology), and the belying with the Pre-determination' – the Hadeeth'

(Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 63)

(Imam) Abu Abdullah<sup>-asws</sup> says: ‘The one who gives charity when he wakes up in the morning, Allah<sup>-azwj</sup> would Remove from the inauspiciousness (troubles) of that day’.<sup>4</sup>

نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَتْ أَرْضٌ بَيْنِي وَ بَيْنَ رَجُلٍ فَأَرَادَ قِسْمَتَهَا وَ كَانَ الرَّجُلُ صَاحِبَ نُجُومٍ فَنَظَرَ إِلَى السَّاعَةِ الَّتِي فِيهَا السُّعُودُ فَخَرَجَ فِيهَا وَ نَظَرَ إِلَى السَّاعَةِ الَّتِي فِيهَا النُّجُوسُ فَبَعَثَ إِلَى أَبِي

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘There used to be a (piece of) land between me<sup>-asws</sup> (my<sup>-asws</sup> father<sup>-asws</sup>) and a man, so I<sup>-asws</sup> wanted to divide it, and the man was a companion of stars (astrologer). He would look at the time in which was fortunate, so he would come out in it, and he would look at the time wherein was inauspiciousness, he would send a message to my<sup>-asws</sup> father<sup>-asws</sup>.’

فَلَمَّا افْتَسَمَا الْأَرْضَ خَرَجَ خَيْرُ السُّهُمَيْنِ لِأَبِي فَجَعَلَ صَاحِبَ النُّجُومِ يَتَعَجَّبُ فَقَالَ لَهُ أَبِي مَا لَكَ فَأَحْبِرُهُ الْحَبِيرَ

When I<sup>-asws</sup> divided the land, the better of the two portions came out for my<sup>-asws</sup> father<sup>-asws</sup>. The companion of the stars (astrologer) was astounded. My<sup>-asws</sup> father<sup>-asws</sup> said to him, ‘What is the matter with you?’ He informed him<sup>-asws</sup> the news.

فَقَالَ لَهُ أَبِي فَهَلَا أَذُوكَ عَلَى خَيْرٍ مِمَّا صَنَعْتَ إِذَا أَصْبَحْتَ فَتَصَدَّقْ بِصَدَقَةٍ تُذْهِبُ عَنْكَ نَحْسَ تِلْكَ اللَّيْلَةِ.

My<sup>-asws</sup> father<sup>-asws</sup> said to him, ‘Shall I<sup>-asws</sup> point you upon better than what you have done? Whenever it is morning, give charity, the inauspiciousness of that day will go away from you, and when it is evening, then give in charity, the inauspiciousness of that night will go away from you’.<sup>5</sup>

قرب الإسناد ابن طريف عن ابن علقوان عن الصادق عن أبيه ع قال قال رسول الله ص إذا أصبحت فتصدق بصدقة تذهب عنك ذلك اليوم وإذا أمسيت فتصدق بصدقة تذهب عنك ذلك الليل.

(The book) ‘Qurb Al Isnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘When you come to a morning and give charity, the inauspiciousness of that day goes away from you, and when it is evening so you give charity, the inauspiciousness of that night goes away from you’.<sup>6</sup>

## Introduction:

Some Ahadith are presented below on dealing with inauspicious days. The auspicious days are also identified, where possible. As per Ahadith, the best way to mitigate the negative effects of an inauspicious day is to give charity on that day (e.g., when one has to travel or

<sup>4</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 7

<sup>5</sup> Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 48

<sup>6</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 3

hold a matrimonial ceremony). However, there is no other alternative to the sad day of the martyrdom of a Masoom<sup>-asws</sup> (a member of the Infallible holy family<sup>-asws</sup>) but to remain engaged in the Zikr (remembrance) and in the mourning rituals.

### The best day to travel is Saturday:

وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَانَ مُسَافِرًا فَلْيَسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ وَ دَكَّرَهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ (عليه السلام).

And by this chain, from Hafsa, who has reported the following:

Abu Abdullah<sup>-asws</sup> said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah<sup>-azwj</sup> would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah<sup>-azwj</sup> Softened the iron for Dawood<sup>-as</sup>'.<sup>7</sup>

### Give charity (if inflexible) and travel any day:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَصَدَّقْ وَ اُخْرُجْ أَيَّ يَوْمٍ شِئْتَ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjal who said,

'Abu Abdullah<sup>-asws</sup> said: 'Give charity and go out in whichever day you so desire to'.<sup>8</sup>

عَلَيْهِ بِنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَيْ يُكْرَهُ السَّفَرُ فِي شَيْءٍ مِنَ الْأَيَّامِ الْمَكْرُوهَةِ الْأَرْبَعَاءِ وَ غَيْرِهِ فَقَالَ افْتَتِحْ سَفَرَكَ بِالصَّدَقَةِ وَ اقْرَأْ آيَةَ الْكُرْسِيِّ إِذَا بَدَأَ لَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Is the travelling abhorred regarding something from the disliked days, the Wednesday and others?' So he<sup>-asws</sup> said: 'Begin your travel with the charity, and recite the Verse of the Chair (Chapter 2:255), when it begins for you'.<sup>9</sup>

عَنْهُ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اقْرَأْ آيَةَ الْكُرْسِيِّ وَ احْتَجِمْ أَيَّ يَوْمٍ شِئْتَ وَ تَصَدَّقْ وَ اُخْرُجْ أَيَّ يَوْمٍ شِئْتَ.

It is narrated from the narrator of the previous Hadith from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjal who has narrated the following :

'Abu Abd Allah<sup>asws</sup> has said: 'Read 'آيَةَ الْكُرْسِيِّ' (2:255); then apply cupping any day you like. Give charity and commence your journey any day you like'.<sup>10</sup>

<sup>7</sup> الكافي 8: 109 /143

<sup>8</sup> الكافي (ط - الإسلامية)، ج 4، ص: 4283 ح 45 الكافي

<sup>9</sup> الكافي 4: 109 /143 ح 45 الكافي

<sup>10</sup> الكافي (ط - الإسلامية)، ج 8، ص: 273

## Moon in Scorpio (Qamar dar Aqrab):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُرَّانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَافَرَ أَوْ تَزَوَّجَ وَالْقَمَرُ فِي الْعَقْرِبِ لَمْ يَرَ الْحَسَنَى

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, from Ibrahim Bin Muhammad Bin Humraan, from his father, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: 'The one who travels or gets married whilst the moon is in the Scorpio (Qamar dar Aqrab) will never see the goodness'.<sup>11</sup>

## Do not be inimical to the Days:

In a lengthy Hadith, from the 10<sup>th</sup> Imam (Ali<sup>asws</sup> Ibn Mohammed Al-Askari<sup>asws</sup>)

ثُمَّ قُلْتُ يَا سَيِّدِي حَدِيثٌ يُرْوَى عَنِ النَّبِيِّ ص لَا أَعْرِفُ مَعْنَاهُ قَالَ وَ مَا هُوَ فَقُلْتُ قَوْلُهُ لَا تُعَادُوا أَيَّامَ فَتَعَادِيكُمْ مَا مَعْنَاهُ

Then I said, 'O my Master<sup>asws</sup>! There is a Hadeeth being reported from the Prophet<sup>saww</sup>, I do not understand it's meaning'. He<sup>asws</sup> said: 'And what is it?' I said, 'His<sup>saww</sup> words: 'Do not be inimical to the days, for they will be inimical to you'. So what is it's meaning?'

فَقَالَ نَعَمْ أَيَّامٌ نَحْنُ مَا قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ فَالَسَّبْتُ اسْمَ رَسُولِ اللَّهِ ص وَالْأَحَدُ كِتَابَةٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَالْإِثْنَيْنِ الْحَسَنُ وَالْحُسَيْنُ وَ الثَّلَاثَاءِ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ

He<sup>asws</sup> said: 'Yes. We<sup>asws</sup> are the days, for as long as the skies and the earth stand! The Saturday (Al-Sabt) is a name of Rasool-Allah<sup>saww</sup>, and the Sunday (Al-Ahad) is a metaphor about Amir Al-Momineen<sup>asws</sup>, and the Monday (Isnayn) are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and the Tuesday (Al-Salasa) are Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>.

وَ الْأَرْبَعَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا وَ الْحَمِيسُ ابْنِي الْحَسَنُ بْنُ عَلِيٍّ وَ الْجُمُعَةُ ابْنُ ابْنِي وَ إِلَيْهِ يَجْتَمِعُ عَصَابَةُ الْحَقِّ وَ هُوَ الَّذِي يَمْلَأُهَا قِسْطاً وَ عَدْلًا كَمَا مَلِئْتَ ظُلْماً وَ جَوْراً

And the Wednesday (Al-Arbi'a) are Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and I<sup>asws</sup>, and the Thursday (Al-Khamis) is my<sup>asws</sup> son Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and the Friday (Al-Jumma) is the son<sup>asws</sup> of my<sup>asws</sup> son<sup>ajfj</sup>, and to him<sup>ajfj</sup> the parties of the truth shall gather, and he<sup>ajfj</sup> is the one who will fill it (earth) will fairness and justice just as it would have been filled with injustice and tyranny.

فَهَذَا مَعْنَى أَيَّامٍ فَلَا تُعَادُوهُمْ فِي الدُّنْيَا فَيُعَادُوكُمْ فِي الْآخِرَةِ ثُمَّ قَالَ ع وَدَعَّ وَ الْخُرُجُ فَلَا أَمِنْ عَلَيْكَ.

<sup>11</sup> Al-Kafi, Vol. 8, H. 14864

So, this is the meaning of the day, so do not be inimical to them<sup>-asws</sup> in the world, for they will be inimical to you in the Hereafter!' Then he<sup>-asws</sup> said: 'Bid farewell and go out, for there is no safety upon you'.<sup>12</sup>

### General description of the Treats of Days:

وَسَأَلَهُ عَنِ الْأَيَّامِ وَ مَا يَجُوزُ فِيهَا مِنَ الْعَمَلِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ يَوْمَ السَّبْتِ يَوْمٌ مَكْرٌ وَ حَدِيثَةٌ وَ يَوْمَ الْأَحَدِ يَوْمٌ غَرْسٍ وَ بِنَاءٍ وَ يَوْمَ الْإِثْنَيْنِ يَوْمٌ سَفَرٍ وَ طَلَبٍ وَ يَوْمَ الثَّلَاثَاءِ يَوْمٌ حَرْبٍ وَ دِمٍّ وَ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ شَوْمٌ فِيهِ يَتَطَيَّرُ النَّاسُ وَ يَوْمَ الْخَمِيسِ يَوْمٌ الدُّخُولِ عَلَى الْأَمْزَاءِ وَ قَضَاءِ الْحَوَائِجِ وَ يَوْمَ الْجُمُعَةِ يَوْمٌ خُطْبَةٍ وَ نِكَاحٍ

And he asked Imam<sup>-asws</sup> about the days and what is allowed during these from the works. Amir Al-Momineen<sup>-asws</sup> said: 'The day of Saturday is a day of plots and deceit, and the Sunday is a day of planting and building, and the day of Monday is a day of travelling and seeking, and the day of Tuesday is a day of war and blood, and the day of Wednesday is a day of inauspiciousness the people flee during it, and the day of Thursday is day of the entering to see the person and fulfilling his needs, and the day of Friday is a day of proposing and marriage'.<sup>13</sup>

### The Inauspicious (Nahas) Days:

علل الشرائع ابنُ إدريسَ عن أبيه عن أحمد بن محمد بن عثمان بن عيسى رفعه إلى أبي عبد الله ع قال: الأربعاء يوم نحسٍ مستميرٍ لأنه أول يومٍ و آخر يومٍ من الأيام التي قال الله عزَّ و جلَّ- سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُومًا.

(The book) 'Ilal Al Sharaie' – Ibn Idrees, from his father, from Ahmad Bin Muhammad, from Usman Bin Isa raising it,

'Abu Abdullah<sup>-asws</sup> said: 'The Wednesday is a day of continuous bad luck, because it is the first day and the last day from the days which Allah<sup>-azwj</sup> Mighty and Majestic Said: **He Made it to prevail upon them for seven nights and eight days continuously, [69:7]**'.<sup>14</sup>

وَ إِنَّمَا جُعِلَ أَرْبَعَاءَ فِي الْعَشْرِ الْأَوْسَطِ لِأَنَّ الصَّادِقَ ع أَخْبَرَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ النَّارَ فِي ذَلِكَ الْيَوْمِ وَ فِيهِ أَهْلَكَ اللَّهُ الْقُرُونَ الْأُولَى وَ هُوَ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ فَأَحَبُّ أَنْ يَدْفَعَ الْعَبْدُ عَنْ نَفْسِهِ نَحْسَ ذَلِكَ الْيَوْمِ بِصَوْمِهِ.

(In another Hadith) And rather, Wednesday is made during the middle ten because Al-Sadiq<sup>-asws</sup> said: 'I<sup>-asws</sup> am informed that Allah<sup>-azwj</sup> Mighty and Majestic Created the Hellfire during that day, and during it Allah<sup>-azwj</sup> Destroyed the former generations, and it is a day of continuous bad luck, so I<sup>-asws</sup> love it if the servant repels from himself inauspiciousness of that day by fasting it (an extract).<sup>15</sup>

اليوم الثالث

<sup>12</sup> Bihar Al Anwaar – V 55 The book of creation - Ch 15 H 3

<sup>13</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 5 H 1

<sup>14</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 18

<sup>15</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 1

### The third day (of the Islamic Month)

عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ فِيهِ نُزِعَ آدَمُ وَ حَوَّاءُ ع لِيَأْسُهُمَا وَ أُخْرِجَا مِنَ الْجَنَّةِ فَاجْعَلْ شُغْلَكَ فِيهِ صَلَاحَ أَمْرِ مَنْزِلِكَ وَ لَا تَخْرُجْ مِنْ دَارِكَ إِنْ أَمْكَنَكَ وَ اتَّقِ فِيهِ السُّلْطَانَ وَ النَّبِيَّ وَ الْبَيْتَاءَ وَ طَلَبَ الْحَوَائِجِ وَ الْمُعَامَلَةَ وَ الْمَشَارَكَةَ وَ الْهَارِبُ فِيهِ يُوجَدُ وَ الْمَرِيضُ فِيهِ يُجْهَدُ وَ الْمُؤَلُودُ فِيهِ يَكُونُ مَرْزُوقاً طَوِيلَ الْعُمُرِ .

From Al-Sadiq<sup>asws</sup>: ‘It is a day of continuous inauspiciousness. During it Adam<sup>as</sup> and Hawwa<sup>as</sup> were stripped of their<sup>as</sup> clothing (of Paradise) and Expelled from the Paradise, so Make your pre-occupation during it to correct the matters of your dwelling and do not go out from your house if it is possible for you, and fear the ruler in it, and the selling and the buying, and seeking the needs, and the dealings, and the associations, and the battles will be found in it, and the sick in it would be fatigued, and the new born in it would be Graced the long life’.<sup>16</sup>

وَ قَالَ سَلْمَانَ الْفَارِسِيِّ هُوَ رُوزُ أَرْذِيهِشْتِ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالشِّقَاءِ وَ السُّمِّ يَوْمٌ ثَقِيلٌ نَحْسٌ لَا يَصْلُحُ لِأَمْرِ مِنَ الْأُمُورِ .

And Salman Al-Farsi<sup>ra</sup> said, ‘It is ‘Rouz Ardeybahshat’ (Persian), a name of the Angel allocated with the healing and the sickness, a heavy day, inauspicious, not correct for any matter from the matters’.<sup>17</sup>

الدُّعَاءُ فِيهِ عَنِ النَّبِيِّ ص الْحَمْدُ لِلَّهِ الْأَوَّلِ وَ الْآخِرِ وَ الظَّاهِرِ وَ الْبَاطِنِ وَ الْقَائِمِ وَ الدَّائِمِ الْحَكِيمِ الْكَرِيمِ الْأَخْدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

The supplication in it, from the Prophet<sup>saww</sup>: ‘The Praise is for Allah<sup>azwj</sup>, the First, and the Last, and the Apparent, and the Hidden, and the Remaining, and the Permanent, the Wise, the Benevolent, the First, the Non-Hollow Who does not beget and is not begotten and there does not happen to be anyone a match for Him<sup>azwj</sup>!

الْحَمْدُ لِلَّهِ الْحَقِّ الْمُبِينِ ذِي الْقُوَّةِ الْمَتِينِ وَ الْفَضْلِ الْعَظِيمِ الْمَاجِدِ الْكَرِيمِ الْمُنْعِمِ الْمُتَكَرِّمِ الْوَاسِعِ الْقَابِضِ الْبَاسِطِ الْمَانِعِ الْمُعْطِي الْفَتَّاحِ الْمُمِيتِ الْمُحْيِي ذِي الْجَلَالِ وَ الْإِكْرَامِ- ذِي الْمَعَارِجِ تَعْرُجُ الْمَلَائِكَةُ وَ الرُّوحُ بِأَمْرِهِ

The Praise is for Allah<sup>azwj</sup>, the Manifest Truth, with the strong Strength, and the mighty Grace, the Glorious, the Benevolent, the Benefactor, the Honourer, the Capacious, the Capturer, and Extender, the Preventer, the Giver, the Opener, the Causer of death, the Causer of life, with the Majesty and the Benevolence, with the ways of ascent, the Angels and the Spirit ascend by His<sup>azwj</sup> Command!

وَ الْحَمْدُ لِلَّهِ ذِي الرَّحْمَةِ الْوَاسِعَةِ وَ النَّعْمَاءِ السَّابِغَةِ وَ الْحُجَّةِ الْبَالِغَةِ وَ الْأَمْثَالِ الْعَالِيَةِ وَ الْأَسْمَاءِ الْحُسْنَى شَدِيدِ الْقُوَى قَالِقِ الْإِصْبَاحِ وَ جَاعِلِ اللَّيْلِ سَكَنًا وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And the Praise is for Allah<sup>azwj</sup> with the capacious Mercy, and the plentiful bounties, and the conclusive Argument, and the exalted Examples, and the most excellent Names, severe of the

<sup>16</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 7

<sup>17</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 8

strength, **Breaker of the dawn, and He Made the night (for) tranquillity, and the sun and the moon calculations. That is a measurement of the Mighty, the All-Knowing [6:96]!**

الْحَمْدُ لِلَّهِ رَفِيعِ الدَّرَجَاتِ ذِي الْعَرْشِ - يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ رَبِّ الْعِبَادِ وَ الْبِلَادِ وَ إِلَيْهِ الْمَعَادُ - سَرِيعِ الْحِسَابِ شَدِيدِ الْعِقَابِ ذُو الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ - إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

The Praise is for Allah<sup>-azwj</sup> Raiser of the ranks, Possessor of the Throne, **He Casts the Spirit from His Command upon the one He so Desires to from His servants, [40:15]!** Lord<sup>-azwj</sup> of the servants and the cities, and to Him<sup>-azwj</sup> is the return! Swift of the Reckoning, Severe of the Punishment with the Leniency! There is no god except He<sup>-azwj</sup>, to Him<sup>-azwj</sup> is the destination! Whenever He<sup>-azwj</sup> Decrees a matter, He<sup>-azwj</sup> Says to him: "Be!" So, it comes into being!

بَاسِطُ الْيَدَيْنِ بِالرَّحْمَةِ وَاهِبُ الْخَيْرِ لَا يَجِبُ سَأَلُهُ وَ لَا يَنْدَمُ أَمَلُهُ وَ لَا يُخْصَى نِعْمُهُ صَادِقُ الْوَعْدِ وَعَدُّهُ حَقٌّ وَ هُوَ أَحْكَمُ الْحَاكِمِينَ وَ أَسْرَعُ الْحَاسِبِينَ حُكْمُهُ عَدْلٌ وَ هُوَ لِلْمَجْدِ أَهْلٌ

Extender of the Hands with the Mercy, Bestower of the good! His<sup>-azwj</sup> beggar is no disappointed nor does one hoping to Him<sup>-azwj</sup> regret, nor can His<sup>-azwj</sup> bounties be counted! Truthful of the Promise, His<sup>-azwj</sup> Promise is true and He<sup>-azwj</sup> is wisest of the judges and Swiftest of the reckoners, and He<sup>-azwj</sup> is rightful of being glorified!

يُعْطِي الْخَيْرَ وَ يَقْضِي بِالْحَقِّ وَ يَهْدِي السَّبِيلَ - الَّذِي خَلَقَ الْمَوْتَ وَ الْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَ هُوَ الْعَزِيزُ الْعَفُورُ جَمِيلُ النَّوَاءِ حَسَنُ الْبَلَاءِ سَمِيعُ الدُّعَاءِ حَسَنُ الْقَضَاءِ لَهُ الْكِبْرِيَاءُ - يَفْعَلُ مَا يَشَاءُ

He<sup>-azwj</sup> Gives the good and He<sup>-azwj</sup> Judges with the truth and Guides to the way! The One **Who Created the death and the life in order to Try you, which of you is best in deeds, and He is the Mighty, the Forgiving [67:2]!** Beautiful of the Praise, excellent of the Trials, Listener of the supplication, excellent of the Decree! For Him<sup>-azwj</sup> is the Greatness, He<sup>-azwj</sup> Does whatever He<sup>-azwj</sup> so Desires!

مُنْزِلُ الْغَيْثِ بَاسِطُ الرِّزْقِ مُنْشِئُ السَّحَابِ مُعْتِقُ الرِّقَابِ مُدَبِّرُ الْأُمُورِ مُجِيبُ الدُّعَاءِ - لَا مَانِعَ لِمَا أَعْطَىٰ وَ لَا مُعْطِيَ لِمَا مَنَعَ - لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

Descender of the rains, Extender of the sustenance, Grower of the clouds, Liberator of the necks, Manager of the affairs, Responder to the supplication! There is no preventer of what He<sup>-azwj</sup> Gives nor is there any giver of what He<sup>-azwj</sup> Prevents! There isn't anything like Him<sup>-azwj</sup> and He<sup>-azwj</sup> is the All-Hearing, the All-Seeing!

أَسْأَلُكَ يَا مَنْ تَقَدَّسَتْ أَسْمَاؤُهُ وَ كَرَّمَ نَنَاؤُهُ وَ عَظُمَتْ آوَاهُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْفِرَ لَنَا مَا مَضَىٰ مِنْ ذُنُوبِنَا وَ تَعْصِمَنَا مِنْ ذُنُوبِنَا وَ تَعْصِمَنَا مَا بَقِيَ مِنْ عُصْرِنَا

I ask You<sup>-azwj</sup>, O One Whose Names are Holy, and His<sup>-azwj</sup> Praise is Honourable, and His<sup>-azwj</sup> Favours are mighty, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and to Forgive for us what has passed from our sins, and Protect us from our sins, and Protect us in what remains from our life-spans!

اللَّهُمَّ اجْعَلْ خَيْرَ أَعْمَالِنَا بِخَوَاتِمِهَا وَ خَيْرَ أَيَّامِنَا يَوْمَ لِقَائِكَ

O Allah<sup>-azwj</sup>! Make the best of our deeds to be their endings, and best of our days to be the day of meeting You<sup>-azwj</sup>!

اللَّهُمَّ مَنْ عَلَيْنَا فِي هَذِهِ السَّاعَةِ وَ فِي جَمِيعِ مَا نَسْتَقْبِلُ مِنْ هَارِهَا بِالنَّوْبَةِ وَ الطَّهَارَةِ وَ المَغْفِرَةِ وَ التَّوْفِيقِ وَ النَّجَاةِ مِنَ النَّارِ

O Allah<sup>-azwj</sup>! Confer upon us in this time, and in entirety of what we shall face from our days, with the repentance and the purification, and the Forgiveness, and salvation from the Hellfire!

اللَّهُمَّ ابْسُطْ لَنَا فِي أَرْزَاقِنَا وَ بَارِكْ لَنَا فِي أَعْمَالِنَا وَ اخْرُسْنَا مِنَ الْأَسْوَاءِ وَ الصَّرَاءِ وَ آتِنَا بِالْفَرَجِ وَ الرَّجَاءِ إِنَّكَ سَمِيعُ الدُّعَاءِ لَطِيفٌ لِمَا تَشَاءُ.

O Allah<sup>-azwj</sup>! Extend for us in our sustenance, and Bless for us in our deeds, and Guard us from the evils and the harms, and Come to us with the relief and the prosperity, surely You<sup>-azwj</sup> Hear the supplication, Gentle to whoever You<sup>-azwj</sup> Desire!<sup>18</sup>

### The fifth day (of the Islamic Month)

عَنِ الصَّادِقِ ع أَنَّهُ يَوْمَ نَحْسٍ مُسْتَمِرٍّ فِيهِ وُلِدَ قَابِيلُ الشَّقِيئِ الْمَلْعُونُ وَ فِيهِ قَتَلَ أَخَاهُ وَ فِيهِ دَعَا بِالْوَيْلِ عَلَى نَفْسِهِ وَ هُوَ أَوَّلُ مَنْ بَكَى فِي الْأَرْضِ فَلَا تَعْمَلُ فِيهِ عَمَلًا وَ لَا تَخْرُجُ مِنْ مَنْزِلِكَ وَ مَنْ حَلَفَ فِيهِ كَاذِبًا عَجَلَ لَهُ الْجَزَاءُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ خَالُهُ.

From Al-Sadiq<sup>-asws</sup>: ‘It is a day of continuous inauspiciousness. During it was born Qabeel<sup>-la</sup> the wretched, the accursed, and in it he<sup>-la</sup> killed his<sup>-la</sup> brother<sup>-as</sup>, and in it he<sup>-la</sup> called for the woe upon himself<sup>-la</sup>, and he<sup>-la</sup> was the first one to cry in the earth. Therefore, do not do any deed during it, nor go out from your dwelling, and the one who swears falsely in it the Recompense would be hastened to him, and one who is born during it, his situation would improve’.<sup>19</sup>

وَ قَالَ سَلْمَانُ رُوِيَ إِسْفَنْدَارَ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْأَرْضِينَ يَوْمَ نَحْسٍ لَا تَطْلُبُ فِيهِ حَاجَةٌ وَ لَا تَلْقَى فِيهِ سُلْطَانًا.

And Salman<sup>-ra</sup> said, ‘It is ‘Rouz Isfandar’ (Persian), a name of the Angel allocated with the earths. An inauspicious day. Neither seek any need during it nor meet a ruler in it’.<sup>20</sup>

الدُّعَاءُ فِيهِ اللَّهُمَّ لَكَ الْحَمْدُ ذَا الْعَرِّ الْأَكْبَرِ وَ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا أَدْبَرَ وَ الصُّبْحِ إِذَا أَسْفَرَ وَ لَكَ الْحَمْدُ حَمْدًا يَبْلُغُ أَوَّلَهُ شُكْرَكَ وَ عَاقِبَتُهُ رِضْوَانَكَ وَ لَكَ الْحَمْدُ فِي سَمَاوَاتِكَ مَحْمُودًا وَ فِي بِلَادِكَ وَ عِبَادِكَ مَعْبُودًا

The supplication during it: ‘O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, Possessor of the greatest Might; and for You<sup>-azwj</sup> is the Praise during the night when it turns around and the morning when its brightens, and for You<sup>-azwj</sup> is the Praise, such a praise its beginning reaches Your<sup>-azwj</sup> Appreciation and its end result is Your<sup>-azwj</sup> Satisfaction; and for You<sup>-azwj</sup> is the Praise in Your<sup>-azwj</sup> skies, the most Praised, and in Your<sup>-azwj</sup> cities and Your<sup>-azwj</sup> servants (You<sup>-azwj</sup> are) worshipped!

<sup>18</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 9

<sup>19</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 13

<sup>20</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 14

وَلَكَ الْحَمْدُ فِي النَّعْمِ الظَّاهِرَةِ وَ لَكَ الْحَمْدُ فِي النَّعْمِ الْبَاطِنَةِ وَ لَكَ الْحَمْدُ يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عَدَدًا وَ وَسِعَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا

And for You<sup>-azwj</sup> is the Praise regarding the apparent bounties, and for You<sup>-azwj</sup> is the Praise regarding the hidden bounties, and for You<sup>-azwj</sup> is the Praise, O One Who Enumerates all things in number, and is Capacious of all things in Mercy and Knowledge!

الْحَمْدُ لِلَّهِ الَّذِي زَيَّنَ السَّمَاءَ بِالْمَصَابِيحِ وَ جَعَلَهَا رُجُومًا لِلشَّيَاطِينِ وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَنَا الْأَرْضَ فِرَاشًا وَ أَنْبَتَ لَنَا مِنَ الرِّزْقِ وَ الشَّجَرَ وَ الْفَوَاكِهَ وَ النَّخْلَ أَلْوَانًا وَ جَعَلَ فِي الْأَرْضِ جَنَاتًا وَ حَبًّا وَ أَغْنَابًا وَ فَجَّرَ فِيهَا أَنْهَارًا

The Praise is for Allah<sup>-azwj</sup> Who Adorned the sky with the lamps and Made these as a pelting for the Satans<sup>-la</sup>, and the Praise is for Allah<sup>-azwj</sup> Who Made the earth for us as a bedding, and Grew for us the vegetation and the trees, and the fruits, and the palm trees, a variety, and Made in the earth gardens, and seeds, and grapes, and Burst out rivers therein!

وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِنَا فَجَعَلَهَا لِلْأَرْضِ أَوْتَادًا وَ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ الْبَحْرَ لِيَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَ لِيَتَّبِعِيَ مِنْ فَضْلِهِ وَ جَعَلَ لَنَا مِنْهُ حَلِيبًا وَ لَحْمًا طَرِيًّا

And the Praise is for Allah<sup>-azwj</sup> Who Made peaks in the earth lest its tilts with us, so He<sup>-azwj</sup> Made pegs for the earth; and the Praise is for Allah<sup>-azwj</sup> Who Subdued the oceans for the ships to flow in it by His<sup>-azwj</sup> Command and to seek from His<sup>-azwj</sup> Grace, and He<sup>-azwj</sup> Made ornaments for us from it, and fresh meat!

وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَنَا الْأَنْعَامَ لِتَأْكُلَ مِنْهَا وَ مِنْ ظُهُورِهَا رُكُوبًا وَ مِنْ جُلُودِهَا بُيُوتًا وَ لِبَاسًا وَ مَتَاعًا إِلَى حِينٍ

And the Praise is for Allah<sup>-azwj</sup> Who Made the cattle for us so we can eat from these, and ride on their back, and make from the skins houses and clothing, and an enjoyment up to a time!

وَ الْحَمْدُ لِلَّهِ الْكَرِيمِ فِي مُلْكِهِ الْقَاهِرِ لِيَرْبُتَهُ الْقَادِرِ عَلَى أَمْرِهِ الْمُخْمُودِ فِي صُنْعِهِ اللَّطِيفِ بِعِلْمِهِ الرَّؤُوفِ بِعِبَادِهِ الْمُتَأَثِّرِ بِحَبْرُونِهِ فِي عِزِّ جَلَالِهِ وَ هَيْبَتِهِ

And the Praise is for Allah<sup>-azwj</sup> the Benevolent in His<sup>-azwj</sup> Kingdom, the Forceful to His<sup>-azwj</sup> Created beings, the Able upon His<sup>-azwj</sup> Command, the Praised in His<sup>-azwj</sup> Making, the Subtle with His<sup>-azwj</sup> Knowledge, the Kind with His<sup>-azwj</sup> servants, the Impactful with His<sup>-azwj</sup> Force in the Might of His<sup>-azwj</sup> Majesty and His<sup>-azwj</sup> Awe!

وَ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْخَلْقَ عَلَى غَيْرِ مِثَالٍ وَ فَهَرَّ الْعِبَادَ بِغَيْرِ أَعْوَانٍ وَ رَفَعَ السَّمَاءَ بِغَيْرِ عَمَدٍ وَ بَسَطَ الْأَرْضَ عَلَى الْهَوَاءِ بِغَيْرِ أَرْكَانٍ

And the Praise is for Allah<sup>-azwj</sup> Who Created the creatures without based upon a prior example, and Subdued the servants without assistance, and Raised the sky without pillars, and Extended the earth upon the air without columns!

وَ الْحَمْدُ لِلَّهِ عَلَى مَا يُبْدِي وَ عَلَى مَا يُخْفِي وَ عَلَى مَا سَكَانَ وَ عَلَى مَا يَكُونُ وَ لَهُ الْحَمْدُ عَلَى جَلْمِهِ بَعْدَ عِلْمِهِ وَ عَلَى عَفْوِهِ بَعْدَ قُدْرَتِهِ وَ عَلَى صَفْحِهِ بَعْدَ إِعْدَارِهِ

And the Praise is for Allah<sup>-azwj</sup> upon what He<sup>-azwj</sup> Manifested and upon what He<sup>-azwj</sup> has Hidden, and upon what has happened and upon what will be happening; and for Him<sup>-azwj</sup> is the Praise

upon His<sup>-azwj</sup> Forbearance after His<sup>-azwj</sup> Knowledge, and upon His<sup>-azwj</sup> Pardon after His<sup>-azwj</sup> Power, and upon His<sup>-azwj</sup> Forgiving after His<sup>-azwj</sup> Excusing!

وَالْحَمْدُ لِلَّهِ الْكَرِيمِ الْمَنَّانِ الَّذِي هَدَانَا لِلْإِيمَانِ وَعَلَّمَنَا الْقُرْآنَ وَمَنْ عَلَيْنَا بِمُحَمَّدٍ ص

And the Praise is for Allah<sup>-azwj</sup> the Benevolent, the Bestower Who Guided us to the Eman and Taught us the Quran and Conferred upon us with Muhammad<sup>-sawww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ لَا تَذَرْنَا لَنَا فِي هَذِهِ السَّاعَةِ ذَنْبًا إِلَّا غَفَرْتَهُ وَ لَا هَمًّا إِلَّا فَرَّجْتَهُ وَ لَا عَيْبًا إِلَّا سَوَّيْتَهُ وَ لَا مَرِيضًا إِلَّا شَفَيْتَهُ وَ لَا دَيْنًا إِلَّا قَضَيْتَهُ وَ لَا سُؤَالَ إِلَّا أَعْطَيْتَهُ وَ لَا غَرِيبًا إِلَّا صَاحَبْتَهُ وَ لَا غَائِبًا إِلَّا رَدَدْتَهُ وَ لَا عَائِيًا إِلَّا فَكَّكْتَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup> and do not Leave out any sin for us in this time except Forgive it, nor any worry except Relieve it, nor any defect except Conceal it, nor any sick except Heal him, nor any debt except Fulfil it, nor any request except Grant it, nor any stranded except Accompany him, nor any absentee except return him, nor any sufferer except Relieved!

وَ لَا مَهْمُومًا إِلَّا نَعَشْتَهُ وَ لَا خَائِفًا إِلَّا أَمْنْتَهُ وَ لَا عَدُوًّا إِلَّا كَفَيْتَهُ وَ لَا كَسْرًا إِلَّا جَبَرْتَهُ وَ لَا جَائِعًا إِلَّا أَشْبَعْتَهُ وَ لَا ظَمَانًا إِلَّا أَكْمَلْتَهُ وَ لَا غَارِبًا إِلَّا كَسَوْتَهُ وَ لَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ لَكَ فِيهَا رِضَى وَ لَنَا فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ.

Nor any worried except Revived, nor any fearful except Secured, nor any enemy except Sufficed, nor any broken except Mended, nor any hungry except Satiated, nor thirsty except Saturated, nor any bare except Clothed, nor any need from needs of the world and the Hereafter for You<sup>-azwj</sup> there is Satisfaction in it and for us there is betterment in it except Fulfil it in ease from You<sup>-azwj</sup> and well-being, O most Merciful of the merciful ones!"<sup>21</sup>

### The thirteenth day

عَنِ الصَّادِقِ ع أَنَّهُ يَوْمَ نَحْسٍ فَاتَّقِ فِيهِ الْمُنَارِعَةَ وَ الْحُكُومَةَ وَ لِقَاءَ السُّلْطَانِ وَ كُلَّ أَمْرٍ وَ لَا تَدُهْنُ فِيهِ رَأْسًا وَ لَا تَخْلُقْ فِيهِ شَعْرًا وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ سَلِمَ وَ مَنْ مَرَضَ فِيهِ أَجْهَدَ وَ الْمَوْلُودُ فِيهِ ذَكَرَ أَنَّهُ لَا يَعْيشُ.

From Al-Sadiq<sup>-asws</sup>: 'It is an inauspicious day, therefore fear the disputes, and the government, and meeting the ruler, and every matter, and do not oil the head during it nor shave hair during it, and one who is lost is in or flees, would be safe, and one who is sick during it would be exhausted, and the newborn in it, it is mentioned the he would not live".<sup>22</sup>

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رَوْزُ تَيْرِ اسْمِ مَلِكٍ مُوَكَّلٍ بِالنُّجُومِ يَوْمَ نَحْسٍ رَدِيءٍ فَاتَّقِ فِيهِ السُّلْطَانَ وَ جَمِيعَ الْأَعْمَالِ وَ الْأَخْلَامِ تَصِحُّ فِيهِ بَعْدَ تِسْعَةِ أَيَّامٍ.

And Salman Al Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, 'Rouz Tayr', a name of an Angel allocated with the stars. An inauspicious day, regressive, therefore fear the ruler in it and entirety of the days, and the dream during would be proven correct after nine days".<sup>23</sup>

<sup>21</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 15

<sup>22</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 37

<sup>23</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 38

الدُّعَاءُ فِيهِ سُبْحَانَ الرَّفِيعِ الْأَعْلَى سُبْحَانَ مَنْ قَضَى بِالْمَوْتِ عَلَى خَلْقِهِ سُبْحَانَ الْقَاضِي بِالْحَقِّ سُبْحَانَ الْقَادِرِ الْمَلِكِ الْمُقْتَدِرِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ تَسْبِيحًا يَنْقَى بَعْدَ الْفَنَاءِ وَ يَنْبِئُ فِي كِفَّةِ الْمِيزَانِ لِلْجَزَاءِ

The supplication during it: 'Glory be to the Lofty, the Exalted! Glory be to the One Decreeing the death upon His<sup>-azwj</sup> creatures! Glory be to the Judge with the Truth! Glory be to the Able, the King, the Powerful! Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise, a glorification remaining after the annihilation, and Grows in the hand of the Scale of the Recompense!

سُبْحَانَهُ تَسْبِيحًا كَمَا يُنْبَغِي لِكَرَمِ وَجْهِهِ وَعِزِّ جَلَالِهِ وَعَظِيمِ ثَوَابِهِ سُبْحَانَ مَنْ تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ سُبْحَانَ مَنْ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ سُبْحَانَ مَنْ خَضَعَ كُلُّ شَيْءٍ لِمُلْكِهِ سُبْحَانَ مَنْ أَشْرَقَتْ كُلُّ ظِلْمَةٍ لِنُورِهِ

Glory be to Him<sup>-azwj</sup>, a glorification just as is befitting for the Honour of His<sup>-azwj</sup> Face, and Might of His<sup>-azwj</sup> Majesty, and His<sup>-azwj</sup> mighty Rewards! Glory be to the One all things humble to His<sup>-azwj</sup> Magnificence! Glory be to the One all things submit to His<sup>-azwj</sup> Power! Glory be to the One all things humble to His<sup>-azwj</sup> Kingdom! Glory be to the One all darkness shines to His<sup>-azwj</sup> Light!

سُبْحَانَ مَنْ قُدْرَتُهُ فَوْقَ كُلِّ ذِي قُدْرَةٍ وَلَا يَقْدِرُ أَحَدٌ قُدْرَتَهُ سُبْحَانَ مَنْ لَا يُوصَفُ أَوَّلُهُ وَلَا يَنْفَدُ آخِرُهُ سُبْحَانَ مَنْ هُوَ عَالِمٌ بِمَا تُجْنَةُ الْقُلُوبِ سُبْحَانَ مُحْصِي عَدَدِ الذُّنُوبِ سُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ خَافِيَةٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Glory be to the One Whose Power is above all with power and no one is able upon His<sup>-azwj</sup> Power! Glory be to the One Whose beginning cannot be described nor does his ending deplete! Glory be to the One Who is a Knower of what the hearts shield! Glory be to Enumerator of the number of sins! Glory be to One nothing is hidden unto Him<sup>-azwj</sup>, neither in the earth nor in the sky!

سُبْحَانَ الرَّبِّ الْوَدُودِ سُبْحَانَ الْقَرْدِ سُبْحَانَ الْأَعْظَمِ مِنْ كُلِّ عَظِيمٍ سُبْحَانَ الْأَرْحَمِ مِنْ كُلِّ رَحِيمٍ سُبْحَانَ مَنْ هُوَ حَلِيمٌ لَا يَعْجَلُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَعْجَلُ سُبْحَانَ مَنْ هُوَ جَوَادٌ لَا يَبْخُلُ

Glory be to the Lord<sup>-azwj</sup>, the Affectionate! Glory be to the Individual! Glory be to the One most Magnificent than every magnificent one! Glory be to the most Merciful than every merciful one! Glory be to the One Who is Forbearing, not hasty! Glory be to the One Who is Established not heedless! Glory be to the One Who is Generous, not stingy!

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا ذَا الْعِزِّ الشَّامِخِ يَا قُدُّوسُ أَسْأَلُكَ بِمَنَّاكَ يَا مَنَّانُ وَبِقُدْرَتِكَ يَا قَدِيرُ وَبِحِلْمِكَ يَا حَلِيمٌ وَبِعِلْمِكَ يَا عَلِيمٌ وَبِعَظَمَتِكَ يَا عَظِيمٌ يَا قَيُّوْمُ يَا قَيُّوْمُ يَا حَقُّ يَا حَقُّ يَا بَاعِثُ يَا وَارِثُ يَا حَيُّ يَا حَيُّ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O with the Lofty Might! O Holy One! I ask You<sup>-azwj</sup> for Your<sup>-azwj</sup> Conferment! O Bestower, and with Your<sup>-azwj</sup> Power! O Able and with Your<sup>-azwj</sup> Forbearance! O Forbearing, and with Your<sup>-azwj</sup> Knowledge! O All-Knowing, and with Your<sup>-azwj</sup> Magnificence! O Magnificent, O Eternal, O Eternal, O True, O True, O Resurrector, O Inheritor, O Living, O Living, O Allah<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O Beneficent, O Merciful, O with the Majesty and the Benevolence!

يَا رَبَّنَا يَا رَبَّنَا يَا إِلَهَ إِلَّا أَنْتَ جَلَّ تَنَاهُكَ أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدَنَا يَا فَخْرَنَا يَا دُخْرَنَا يَا خَالِقَنَا يَا رَازِقَنَا يَا مُبِينَنَا يَا مُحْيِيَنَا يَا وَارِثَنَا يَا عَدَدَنَا يَا أَمَلَنَا  
يَا رَجَاءَنَا

O our Lord<sup>-azwj</sup>, O Our Lord<sup>-azwj</sup>, O there is no god except You<sup>-azwj</sup>! Majestic is Your<sup>-azwj</sup> Praise! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Honourable Face, O our Master, O our Pride, O our Treasurer, O our Sustainer, O Causer of our deaths, O Causer of our lives, O our Inheritor, O our Weapon, O our Wish, O our Hope!

أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ يَا قُبُورُ وَأَسْأَلُكَ بِوَجْهِكَ يَا اللَّهُ وَأَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ يَا أَرْحَمَ الرَّاحِمِينَ - أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ يَا عَزِيزُ وَأَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ يَا تَوَّابٌ وَأَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ يَا قَادِرٌ وَأَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ يَا مُقْتَدِرٌ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Honourable Face O Eternal, and I ask Your<sup>-azwj</sup> by Your<sup>-azwj</sup> Face O Allah<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Honourable Face O the most Merciful of the merciful ones! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Honourable Face O Mighty, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Honourable Face O Acceptor of repentance, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Honourable Face O Able, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Honourable Face O All-Powerful!

وَأَسْأَلُكَ بِأَسْمَائِكَ الشَّرِيفَةِ الْعَالِيَةِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ بِأَفْضَلِ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى نَبِيِّ مِنْ أَنْبِيَائِكَ  
وَ مَلَائِكَتِكَ أَجْمَعِينَ وَ عَافِيِي فِي دِينِي وَ دُنْيَايَ وَ فِي جَمِيعِ أَحْوَالِي بِمَنِّكَ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Noble Exalted Names to Send Salawaat upon Muhammad<sup>-saww</sup>, Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup> and Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the goodly, the Pure, with the most superior of Your<sup>-azwj</sup> Salawaat and Your<sup>-azwj</sup> Blessings upon any Prophet<sup>-as</sup> from Your<sup>-azwj</sup> Prophets<sup>-as</sup> and Your<sup>-azwj</sup> Angels in their entirety, and Grant me well-being in my religion and my world and in entirety of my situations with Your<sup>-azwj</sup> Conferment!

عَافِيَةً تَغْفِرُ بِهَا ذُنُوبِي وَ تَسْتُرُ بِهَا عُيُوبِي وَ تُصَلِّحُ بِهَا دِينِي وَ تَجْمَعُ بِهَا شَمْلِي وَ تَرُدُّ بِهَا غَائِبِي وَ تُنْجِحُ بِهَا مَطَالِبِي وَ تُنْصِرُنِي بِهَا عَلَى عَدُوِّي وَ تَكْفِينِي بِهَا  
مَنْ يَبْتَغِي أَدَائِي وَ يَلْتَمِسُ سَفْطِي وَ يُبَسِّرُ بِهَا أُمُورِي وَ تُوسِّعُ بِهَا رِزْقِي وَ تُعَافِي بِهَا بَدَنِي وَ تَقْضِي بِهَا دُيُوبِي فِي دِينِي أَنْتَ إِلَهِي وَ مَوْلَايَ وَ أَنْتَ أَرْحَمُ  
الرَّاحِمِينَ.

Grant me such well-being my sins can be Forgiven by it, and my defects can be concealed by it, and my religion can be correct by it, and my family can be gathered by it, and my absentee can be returned by it, and my search can be successful by it, and I can be assisted by it against my enemies, and Suffice me by it the one seeking to harm me and intends to make me fall, and Ease my affairs by it, and Expand my sustenance by it, and Make my body healthy by it, and Pay off my debts by it in my religion! You<sup>-azwj</sup> are my God<sup>-azwj</sup> and my Master<sup>-azwj</sup>, and You<sup>-azwj</sup> are most Merciful of the merciful ones!"<sup>24</sup>

<sup>24</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 39

## The sixteenth day

عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ لَا يَصْلُحُ لِشَيْءٍ سِوَى الْأَيْبَةِ وَالْأَسَاسَاتِ وَمَنْ سَافَرَ فِيهِ هَلَكَ وَمَنْ هَرَبَ فِيهِ رَجَعَ وَمَنْ ضَلَّ سَلِمَ وَمَنْ مَرَضَ فِيهِ بَرِيءٌ سَرِيعاً وَالْمَوْلُودُ فِيهِ يَكُونُ مَجْنُوناً إِنْ وُلِدَ قَبْلَ الزَّوَالِ وَإِنْ وُلِدَ بَعْدَ الزَّوَالِ صَلَحَتْ حَالُهُ.

From Al-Sadiq<sup>asws</sup>: 'It is an inauspicious day not correct for anything apart from the building and laying the foundation, and one who travels in it would be destroyed, and one who flees in it would return, and one who is lost would be safe, and one who is sick in it would recover quickly, and the newborn in it would be insane if he is born before the midday, and if he is born after the midday, his state would be healthy'.<sup>25</sup>

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُورٌ مِهْرٌ اسْمُ مَلَكٍ مُوَكَّلٍ بِالرَّحْمَةِ وَهُوَ يَوْمٌ نَحْسٍ فَاتَّقِ فِيهِ الْحَرَكَةَ وَالْأَخْلَامَ تَصِحُّ فِيهِ بَعْدَ يَوْمَيْنِ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, 'Rouz Mihr, name of an Angel allocated with the Mercy, and it is an inauspicious day therefore fear the movement in it, and the dream in it would be proven correct after two days'.<sup>26</sup>

الدُّعَاءُ فِيهِ أَسْأَلُكَ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ بِاسْمِكَ الَّذِي عَزَمْتَ عَلَى السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِينَ السَّبْعِ وَمَا خَلَقْتَ بَيْنَهُمَا وَفِيهِمَا مِنْ شَيْءٍ وَأَسْتَجِيرُ بِذَلِكَ الْإِسْمِ

The supplication during it: 'I ask You<sup>azwj</sup>, O Allah<sup>azwj</sup>, there is no god except You<sup>azwj</sup>, by Your<sup>azwj</sup> Name which You<sup>azwj</sup> Determined upon the seven skies and the seven earths and whatever You<sup>azwj</sup> Created between the two and withing the two of anything, and I seek shelter with that Name!

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ أَلْجَأُ إِلَيْكَ بِذَلِكَ الْإِسْمِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ أُوْمِنُ بِذَلِكَ الْإِسْمِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَعِيْثُ بِذَلِكَ الْإِسْمِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ أَتَضَرَّعُ بِذَلِكَ الْإِسْمِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَعِينُ بِذَلِكَ الْإِسْمِ

O Allah<sup>azwj</sup>, there is no god except You<sup>azwj</sup>! I seek Shelter to You<sup>azwj</sup> with that Name! O Allah<sup>azwj</sup>, there is no god except You<sup>azwj</sup>, I believe in that Name! O Allah<sup>azwj</sup>, there is no god except You<sup>azwj</sup>, I cry out with that Name! O Allah<sup>azwj</sup>, there is no god except You<sup>azwj</sup>, I beseech with that Name! O Allah<sup>azwj</sup>, there is no god except You<sup>azwj</sup>, I seek Assistance with that Name!

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ بِمَا دَعَوْتُكَ بِذَلِكَ الْإِسْمِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهَ أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

O Allah<sup>azwj</sup>, there is no god except You<sup>azwj</sup>! I ask You<sup>azwj</sup> with what I have called You<sup>azwj</sup> with that Name! O Allah<sup>azwj</sup>, there is no god except You<sup>azwj</sup>! O Allah<sup>azwj</sup>, O Allah<sup>azwj</sup>, You<sup>azwj</sup> are Alone, there is no associate for You<sup>azwj</sup>!

أَسْأَلُكَ يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ بِمَجْدِكَ وَجُودِكَ وَفَضْلِكَ وَمَبِّكَ وَرَأْفَتِكَ وَرَحْمَتِكَ وَمَغْفِرَتِكَ وَجَمَالِكَ وَعِزَّتِكَ وَعَظَمَتِكَ وَجَبْرُوتِكَ لَمَّا أَوْجِبْتَ عَلَيَّ نَفْسِكَ أَنْ تَرْحَمَنِي وَمَهْمَا سَأَلْتُكَ تُعْطِينِي فِي عَافِيَةٍ وَرِضْوَانٍ وَأَنْ تَبْعَثَنِي مِنَ الشَّاكِرِينَ وَأَسْتَجِيرُ وَأَلُوذُ بِاسْمِكَ

<sup>25</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 46

<sup>26</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 47

I ask You<sup>-azwj</sup> O Benevolent, O Benevolent, by Your<sup>-azwj</sup> Glory, and Your<sup>-azwj</sup> Generosity, and Your<sup>-azwj</sup> Grace, and Your<sup>-azwj</sup> Conferment, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Forgiveness, and Your<sup>-azwj</sup> Beauty, and Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Magnificence, and Your<sup>-azwj</sup> Force, when You<sup>-azwj</sup> have Obligated upon Yourself<sup>-azwj</sup> that You<sup>-azwj</sup> will Mercy me and whenever I ask You<sup>-azwj</sup>, You<sup>-azwj</sup> Give me in well-being, and Satisfaction, and Your<sup>-azwj</sup> Resurrect me as being from the thankful ones, and I seek Refuge and Shelter with Your<sup>-azwj</sup> Name!

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ وَ بِكُلِّ قَسَمٍ قَسَمْتَ بِهِ فِي أُمِّ الْكِتَابِ الْمَكُونِ وَ فِي زُبُرِ الْأَوَّلِينَ وَ الصُّحُفِ وَ الْأَلْوَاحِ وَ فِي الرَّبُّورِ وَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ فِي الْكِتَابِ الْمُبِينِ وَ الْقُرْآنِ الْعَظِيمِ

O Allah<sup>-azwj</sup>, there is no god except You<sup>-azwj</sup>, and with every vow You<sup>-azwj</sup> have Vowed with in the hidden Mother of the Book, and the Scriptures of the former ones, and the Parchments, and the Tablets, and in the Psalms, and the Torah, and the Evangel, and in the Manifest Book and the Magnificent Quran!

وَ اتَّوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ عَلَيْهِ وَ آلِهِ الصَّلَوَاتُ الْمُبَارَكَاتُ يَا مُحَمَّدُ بِأَبِي أَنْتَ وَ أُمِّي اتَّوَجَّهُ بِكَ فِي حَاجَتِي هَذِهِ وَ فِي جَمِيعِ حَوَائِجِي إِلَى رَبِّكَ وَ رَبِّي - لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And I divert to You<sup>-azwj</sup> through Muhammad<sup>-azwj</sup> the Prophet<sup>-saww</sup> of Mercy, upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> be the Salawaat, the Blessings! O Muhammad<sup>-saww</sup>, may my father and my mother be (sacrificed for) you<sup>-saww</sup>! I divert to you<sup>-saww</sup> regarding this need of mine and in entirety of my needs to your<sup>-saww</sup> Lord<sup>-azwj</sup> and my Lord<sup>-azwj</sup>! There is no god except He<sup>-azwj</sup> the Beneficent, the Merciful!

اللَّهُمَّ اجْعَلْنِي مِنْ أَفْضَلِ عِبَادِكَ نَصِيبًا فِي كُلِّ خَيْرٍ تَقْسِمُهُ فِي هَذِهِ الْغَدَاةِ مِنْ نُورٍ تَهْدِي بِهِ أَوْ رِزْقٍ تَبْسُطُهُ أَوْ دَنْبٍ تَغْفِرُهُ أَوْ عَمَلٍ صَالِحٍ تُؤَفِّقُ لَهُ أَوْ عَدُوٍّ تَقْتُلُهُ أَوْ بَلَاءٍ تَصْرِفُهُ أَوْ نَحْسٍ تُحَوِّلُهُ إِلَى سَعَادَةٍ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Make me from Your<sup>-azwj</sup> servants with the best share in every goodness You<sup>-azwj</sup> Distribute in this morning, either from Light You<sup>-azwj</sup> Guide with, or sustenance You<sup>-azwj</sup> Extend, or sin You<sup>-azwj</sup> Forgive, or righteous deed You<sup>-azwj</sup> Incline to, or an enemy You<sup>-azwj</sup> Suppress, or affliction You<sup>-azwj</sup> Turn away, or inauspiciousness You<sup>-azwj</sup> Transform to fortunate, O most Merciful of the merciful ones!

أَسْأَلُكَ بِاسْمِكَ الْوَاحِدِ الْأَخْدِ الْفَرْدِ الصَّمَدِ الْوَتَرِ الْمُتَعَالِ رَبِّ النَّبِيِّينَ وَ رَبِّ إِبْرَاهِيمَ وَ رَبِّ مُحَمَّدٍ فَلْيَبِّئْ أَوْ مِنْ بَكَ وَ بِأَيَاتِكَ وَ رُسُلِكَ وَ حَنَّتِكَ وَ نَارِكَ وَ بَعْنَتِكَ وَ نُشُورِكَ وَ وَعْدِكَ وَ وَعِيدِكَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, the One, the First, the Individual, the Non-Hollow, the Single, the Exalted, Lord<sup>-azwj</sup> of the Prophets<sup>-as</sup>, and Lord<sup>-azwj</sup> of Ibrahim<sup>-as</sup>, and Lord<sup>-azwj</sup> of Muhammad<sup>-saww</sup>! I believe in You<sup>-azwj</sup>, and in Your<sup>-azwj</sup> Signs, and Your<sup>-azwj</sup> Rasool(s)<sup>-as</sup>, and Your<sup>-azwj</sup> Paradise, and Your<sup>-azwj</sup> Fire, and Your<sup>-azwj</sup> Resurrection, and Your<sup>-azwj</sup> Publicising, and Your<sup>-azwj</sup> Promise, and Your<sup>-azwj</sup> Threat!

فَحَيِّبِي إِلَهِي مَا تَحَرَّهُ وَ وَفَّقِي إِلَى مَا تُحِبُّ وَ أَفْضِ لِي بِالْحُسْنَى فِي الْآخِرَةِ وَ الْأُولَى إِنَّكَ وَ لِي الْحَيَّرِ وَ التَّوَفِّيقِ لَهُ وَ أَنْتَ أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

Keep me aside, my God<sup>-azwj</sup>, from whatever You<sup>-azwj</sup> Dislike, and Harmonise me to what You<sup>-azwj</sup> Like, and Decree for me with the excellence in the Hereafter and the former (world), surely You<sup>-azwj</sup> are in Charge of the goodness and the inclination for it, and You<sup>-azwj</sup> are most Merciful of the merciful ones, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his Pure Progeny<sup>-asws!</sup><sup>27</sup>

### The twenty-first day

عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ زَدِيءٌ فَلَا تَطْلُبُ فِيهِ حَاجَةً وَ اتَّقِ فِيهِ السُّطَانَ وَ مَنْ سَافَرَ فِيهِ خِيفَ عَلَيْهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ فَقِيرًا مُحْتَاجًا.

From Al-Sadiq<sup>-asws</sup>: ‘It is an inauspicious day, bad, so do not seek a need during it, and fear the ruler in it, and one who travels during it would be feared upon, and one who is born in it would be poor, needy’.<sup>28</sup>

وَ قَالَ سَلْمَانُ رَوْزَ مَاہِ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْفَرَجِ يَصْلُحُ لِإِهْرَاقِ الدَّمِ حَسْبٌ.

And Salman<sup>-ra</sup> said, ‘Rouz Maah’ (Persian), name of an Angel allocated with happiness. It is correct for spilling the blood, appropriately’.<sup>29</sup>

الدُّعَاءُ فِيهِ اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ يُقِيمُونَ الصَّلَاةَ وَ يَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَ اجْعَلْنِي عَلَى هُدًى مِنْكَ وَ لَقِّنِي لِكَلِمَاتِكَ الَّتِي لَقَّيْتَ آدَمَ وَ ثَبَّتَ عَلَيْهِ - إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

The supplication during it: ‘O Allah<sup>-azwj</sup>! Make me from **Those who are believing in the unseen and are establishing the Salat, and from what We have Graced them, they are spending [2:3]**, and Make me to be upon Guidance from You<sup>-azwj</sup>, and Indoctrinate me for the phrases which You<sup>-azwj</sup> had Cast to Adam<sup>-as</sup> and Turned to him<sup>-as</sup>, **surely You are the Oft-turning, the Merciful [2:128]**!

اللَّهُمَّ اجْعَلْنِي بِمَنْ يُقِيمُ الصَّلَاةَ وَ يُؤْتِي الزَّكَاةَ وَ اجْعَلْنِي مِنَ الْخَاشِعِينَ فِي الصَّلَاةِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

O Allah<sup>-azwj</sup>! Make me from the ones who establish the Salat and give the Zakat, and Make me from the fearful ones in the Salat, those, **there shall be no fear upon them, nor shall they be grieving [2:38]**!

اللَّهُمَّ اجْعَلْنِي مِنَ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ اجْعَلْ عَلَيَّ صَلَاةً مِنْكَ وَ رَحْمَةً وَ اجْعَلْنِي مِنَ الْمُهْتَدِينَ

O Allah<sup>-azwj</sup>! Make me from the patient ones, **Those who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him’ [2:156]**, and Make upon me Salawaat from You<sup>-azwj</sup> and Mercy, and Make me from the Guided ones!

اللَّهُمَّ تَبَيَّنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ لَا تَجْعَلْنِي مِنَ الظَّالِمِينَ

<sup>27</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 48

<sup>28</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 61

<sup>29</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 62

O Allah<sup>-azwj</sup>! Affirm me with **the Firm Word in the life of the world and in the Hereafter [14:27]**, and do not Make me from the unjust ones!

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ تَتَوَقَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

O Allah<sup>-azwj</sup>! Make me from **Those whom the Angels caused to die while they were unjust to themselves, so they will cast the submission, 'We did not do any evil'. (The Angels would say): 'Yes! Surely, Allah Knows what you were doing [16:28]!**

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

O Allah<sup>-azwj</sup>! Make me **Those who are patient and are relying upon their Lord upon their Lord [16:42]!**

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَ اجْعَلْنِي مِنَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُخْسِنُونَ- سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجِبْ لِي وَ نَجِّنِي مِنَ النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! **'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]**, and Make me from **those who are pious and those who are good doers [16:128] Glorious are You, I was of the unjust ones!' [21:87]!** So Respond to me and Save me from the Hellfire, O most Merciful of the merciful ones!

اللَّهُمَّ اجْعَلْنِي مِنَ الْمُخْتَبِينَ- الَّذِينَ إِذَا دُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَ الصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَ الْمُقِيمِي الصَّلَاةِ وَ بِمَا رَزَقْنَاهُمْ يُنْفِقُونَ

O Allah<sup>-azwj</sup>! Make me from **the humble ones [22:34] Those, when Allah is mentioned, their hearts tremble; and the patient ones upon what afflicts them; and the pious ones, the establishers of the Salat, and from what We Graced them, they are spending [22:35]!**

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ- وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ- وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ- إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

O Allah<sup>-azwj</sup>! Make me from **Those who are humble in their Salats [23:2] And those who are turning away from the vanities [23:3] And those who are givers of the Zakat [23:4] And those who are guarding their private parts [23:5] Except before their spouses or those whom their right hands possess, for they are not blameable [23:6]!**

اللَّهُمَّ اجْعَلْنِي مِنَ الْوَارِثِينَ- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ وَ الَّذِينَ هُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ

O Allah<sup>-azwj</sup>! Make me from the inheritors, **Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]**, and those **and they are trembling from His fear [21:28]!**

اللَّهُمَّ إِنَّكَ جَعَلْتَنِي مِنَ الَّذِينَ هُمْ بِآيَاتِكَ يُؤْمِنُونَ- وَ الَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ فَاجْعَلْنِي مِنَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَّةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

O Allah-azwj! You-azwj Make me from those who are believing in Your-azwj Signs, **And those who are not associating with their Lord [23:59]!** Make me **And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]!**

اللَّهُمَّ اجْعَلْنِي مِنْ جُنْدِكَ فَإِنَّ جُنْدَكَ هُمْ الْعَالِيُونَ

O Allah-azwj! Make me from Your-azwj army, for Your-azwj army, they shall prevail!

اللَّهُمَّ اسْقِنِي مِنَ الرَّحِيقِ الْمَخْتُومِ - خِتَامُهُ مِسْكٌ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

O Allah-azwj! Quench me from the Sealed Nectar, **Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]!**

اللَّهُمَّ اسْقِنِي مِنْ تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

O Allah-azwj! Quench me **from Tasneem [83:27] A spring, the ones of Proximity would be drinking from [83:28]!**

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي - وَإِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

O Allah-azwj! **I have been unjust to myself, therefore Forgive (my deed) for me. [28:16] and unless You Forgive me and have Mercy on me, I would become from the losers [11:47]!**

اللَّهُمَّ سُؤَالِي التَّيْسِيرُ بَعْدَ التَّعْسِيرِ وَ أَنْ تَجْعَلَ لِي أَجْرًا غَيْرَ مَمْنُونٍ - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَقَّنَا مَعَ الْأَبْرَارِ - رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah-azwj! My request is for the east after the hardship, and to Make for me a Recompense not to be prevented from! **Our Lord! We heard a caller calling to the Eman: 'Believe in your Lord!' So we believed. Our Lord! Forgive our sins for us and Cover our evil deeds from us and Cause us to die with the righteous ones [3:193] Our Lord! And Grant us what You Promised us by Your Rasools and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194]!**

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يُؤْفُونَ بِعَهْدِكَ وَ لَا يَنْفُضُونَ الْمِيثَاقَ وَ مِنَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

O Allah-azwj! Make me from those who are fulfilling Your-azwj Covenant, **and are not breaking the Covenant [13:20]**, and from **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]!**

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ صَبَرُوا الْبَغَاءَ وَجِهَ رَبَّهُمْ وَ أَقَامُوا الصَّلَاةَ وَ أَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً وَ يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَ مِمَّنْ جَعَلْنَا [جَعَلْت] لَهُمْ عَقْبَى الدَّارِ - رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ.

O Allah-azwj! Make me from **And those who are being patient seeking the Face of their Lord, and are establishing the Salat and are spending from what We have Graced them, secretly**

**and openly and are repelling the evil deeds** - and from the one You<sup>azwj</sup> will Make for them **the end-result of the (goodly) abode [13:22]! 'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]!**<sup>30</sup>

اليوم الثالث والعشرون

## The twenty-third day

قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ سَعِيدٌ مُخْتَارٌ وُلِدَ فِيهِ يُوسُفُ النَّبِيُّ الصِّدِّيقُ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ لِكُلِّ مَا يُرِيدُونَهُ وَ خَاصَّةً لِلتَّزْوِيجِ وَ الْجَارَاتِ كُلِّهَا وَ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ غَنِمَ وَ أَصَابَ خَيْرًا

Our Master Ja'far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup> said: 'It is a fortunate day, chosen! The Prophet Yusuf<sup>as</sup> the truthful was born in it! It is correct for every need and for all what one intends and especially for the marriage, and the trading, all of it, and for the entry to see the ruler, and the journey, and the one who travels in it would gain, and for achieving good.

جَيِّدٌ لِلِقَاءِ الْمُلُوكِ وَ الْأَشْرَافِ وَ الْمُهَيَّمَاتِ وَ سَائِرِ الْأَعْمَالِ وَ هُوَ يَوْمٌ خَفِيفٌ مِثْلُ الَّذِي قَبْلَهُ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الرُّؤْيَا فِيهِ كَاذِبَةٌ وَ الْآبِقُ فِيهِ يُوجَدُ وَ الضَّالَّةُ تَرْجِعُ وَ الْمَرِيضُ يَبْرَأُ

(It is) good for meeting the kings, and the nobles, and the important people, and rest of the deeds, and it is a light day similar to which was before it. It is correct for the selling and the buying, and the dream in it would be false, and the absconding in it would be found, and lost property would return, and the sick would be cured!

مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحًا طَيِّبَ النَّفْسِ حَسَنًا مَحْبُوبًا حَسَنَ التَّزْيِينَةِ فِي كُلِّ حَالٍ رَاحِي الْبَالِ.

One who is born during it would be righteous, good of the soul, good-looking, beloved, of good upbringing in all situations, easy-going!<sup>31</sup>

وَ فِي نُسْخَةٍ أُخْرَى إِنَّهُ يَوْمٌ نَحْسٍ مَشُومٍ مَنْ وُلِدَ فِيهِ لَا يَمُوتُ إِلَّا مَقْتُولًا وُلِدَ فِيهِ فِرْعَوْنُ.

And in another copy, 'It is an inauspicious day, ominous. One born in it would not die except as killed. Pharaoh<sup>la</sup> was born in it'.<sup>32</sup>

## The twenty-fourth day

عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ زَدِيٍّ فِيهِ وُلِدَ فِرْعَوْنُ فَلَا تَطْلُبُ فِيهِ حَاجَةٌ وَ لَا أَمْرًا مِنَ الْأُمُورِ وَ مَنْ وُلِدَ فِيهِ نَكِدَ عَيْشُهُ وَ لَمْ يُؤَفَّقْ لِحَيْرٍ وَ يُقْتَلُ فِي آخِرِ عُمُرِهِ أَوْ يَغْرُقُ وَ الْمَرِيضُ فِيهِ يَطْوُلُ مَرَضُهُ.

From Al-Sadiq<sup>asws</sup>: 'It is an inauspicious day, bad. Pharaoh<sup>la</sup> was born in it so do not seek any need during it nor any matter from the matters, and the one who is born in it his life would

<sup>30</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 63

<sup>31</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 6 / 62

<sup>32</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 6 / 63

be anxious and will not be compatible for good and he will be killed at the end of his life or drown, and the sick in it, his sickness would be prolonged.<sup>33</sup>

وَقَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ زُوْرُ دِينَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالنُّوْمِ وَ الْيَقْظَةِ وَ السَّعْيِ وَ الْحَرَكَةِ وَ حِرَاسَةِ الْأَرْوَاحِ الَّتِي تَرْجِعُ إِلَى الْأَبْدَانِ يَوْمَ تُحْسِبُ مُسْتَمِرًّا وَ الْمُؤَلُودُ فِيهِ كَمَا ذَكَرَ آخِفًا.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, ‘Rouz Deen’ (Persian), name of an Angel allocated with the sleep and the wakefulness, and the striving and the movement and guarding the souls which return to the bodies. A day of continuous inauspiciousness, and the new-born in it would be just as has been mentioned just now’<sup>34</sup>.

الدُّعَاءُ فِيهِ اللَّهُمَّ عَافِنِي فِي بَدَنِي وَ حَسْبَدِي وَ سَمْعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي يَا بَدِيءُ لَا يَدُّ لَكَ يَا دَائِمُ لَا نَقَادَ لَكَ يَا حَيًّا لَا يَمُوتُ يَا مُحْيِي الْمَوْتَى أَنْتَ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ عَلَى أَهْلِ بَيْتِهِ وَ افْعَلْ بِي كَذَا وَ كَذَا

The supplication during it: ‘O Allah<sup>azwj</sup>! Grant me well-being in my body and my physique, and my hearing and my sight, and Make these as the inheritance from me! O Initiator, there is no opponent for You<sup>azwj</sup>! O Permanent, there is no depletion for You<sup>azwj</sup>! O Living Who will not be dying! O Causer of life and Causer of the death! You<sup>azwj</sup> are the Custodian upon every soul with what it has earned! Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> the Ummi Prophets, and upon People<sup>asws</sup> of his<sup>saww</sup> Household, and Do such and such with me!

اللَّهُمَّ يَا فَالِقَ الْإِصْبَاحِ وَ يَا جَاعِلَ اللَّيْلِ سَكَنًا وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَانًا أَقْضِ عَنَّا الدَّيْنَ وَ أَعِدْنَا مِنَ الْفَقْرِ وَ مَتَّعْنَا بِأَسْمَاعِنَا وَ أَبْصَارِنَا وَ قَوْنًا فِي أَنْفُسِنَا وَ فِي سَبِيلِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>azwj</sup>! O Splitter of the morning, O Maker of the night as calm, and the sun and the moon for calculations! Pay off the debts on our behalf and Shelter us from the poverty, and Let us enjoy with our hearing and our sights, and Strengthen us within ourselves and in Your<sup>azwj</sup> way, O most Merciful of the merciful ones!

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ لَا إِلَهَ غَيْرُكَ الْبَدِيءُ الْبَدِيغُ لَيْسَ قَبْلَكَ شَيْءٌ الدَّائِمُ غَيْرُ الْفَانِي الْحَيُّ الَّذِي لَا يَمُوتُ خَالِقُ مَا يُرَى وَ مَا لَا يُرَى كُلُّ يَوْمٍ أَنْتَ فِي شَأْنِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لِيَكُنْ مِنْ شَأْنِكَ الْمَغْفِرَةُ لِي وَ لِوَالِدَيْ وَ إِخْوَانِي وَ مَنْ يَعْنِينِي أَمْرُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>azwj</sup>! There is no god except You<sup>azwj</sup> the King! There is no god apart from You<sup>azwj</sup>, the Initiator, the Innovator! There wasn’t anything before You<sup>azwj</sup>! The Permanent without perishing, the Living Who will not be dying, Creator of what is seen and what is not seen! Every day You<sup>azwj</sup> are in a state of Glory! Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and let there be in Your<sup>azwj</sup> Glory the Forgiveness for me, and for my parents, and my brethren, and one whose matter concerns me, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ الْجَلِيلُ الْمُقْتَدِرُ وَ أَنَّكَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُنْ وَ اتَّوَجَّهُ إِلَيْكَ بِبَيْتِكَ وَ إِلِهِ الْأَخْيَارِ الطَّيِّبِينَ الْأَبْرَارِ

<sup>33</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 70

<sup>34</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 71

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by You<sup>-azwj</sup> are the Majestic, the Powerful, and surely whatever You<sup>-azwj</sup> Desire from a matter, happens, and I divert to You<sup>-azwj</sup> by Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the best, the goodly, the righteous!

يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّي وَرَبِّكَ فِي قَضَاءِ حَاجَتِي هَذِهِ فَكُنْ شَفِيعِي فِيهَا وَفِي حَوَائِجِي وَ مَطَالِبِي

O Muhammad<sup>-saww</sup>! I divert through You<sup>-azwj</sup> to Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup> and your<sup>-saww</sup> Lord<sup>-azwj</sup>, in fulfilling these needs of mine, so be my interceder in it and regarding my needs and my purpose!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي بَمِثْلِي بِهِ الْمَقَادِيرُ وَ بِهِ يُمْنَى عَلَى طَلْلِ الْمَاءِ كَمَا يُمْنَى بِهِ عَلَى جَدِّ الْأَرْضِ أَسْأَلُكَ بِاسْمِكَ الَّذِي هُمَزٌ بِهِ قَدَمٌ مَلَأَتْكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُوسَى ع مِنْ جَانِبِ الطُّورِ فَاسْتَجَبْتَ لَهُ وَ أَلْقَيْتَ عَلَيْهِ حَبَّةً مِنْكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُحَمَّدٌ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا-

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which the Determinations flow, and one can walk upon surface of the water just as one walks upon dry ground! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which the feet of Your<sup>-azwj</sup> Angels shake, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which Musa<sup>-as</sup> had supplicated with from a side of the (mount) Tour so You<sup>-azwj</sup> Responded to him<sup>-as</sup> and Cast Love from You<sup>-azwj</sup> unto him<sup>-saww</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name Muhammad<sup>-saww</sup> had supplicated to You<sup>-azwj</sup> with, to Do such and such with me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَايِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُسْتَقَرِّ الرَّحْمَةِ مِنْ كِتَابِكَ وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ وَ جَلَالِكَ الْأَعْلَى الْأَكْرَمِ وَ كَلِمَاتِكَ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the Seat of Honour of Your<sup>-azwj</sup> Throne, and the abode of Mercy from Your<sup>-azwj</sup> Book, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> most Magnificent Name, and Your<sup>-azwj</sup> Majestic the most Exalted, the most Honourable, and Your<sup>-azwj</sup> Words which neither a righteous nor an immoral can surpass, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Do such and such with me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غِيٍّ مُطْعِنٍ وَ مِنْ فَقْرٍ مُنْسٍ وَ هَوَى مُرْدٍ وَ مِنْ عَمَلٍ مُخْرٍ أَصْبَحْتُ وَ رَبِّي الْوَاحِدُ الْأَحَدُ لَا أُشْرِكُ بِهِ شَيْئاً وَ لَا أَدْعُو مَعَهُ إِهْلاً آخَرَ وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيّاً

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from richness leading to arrogance, and poverty causing forgetfulness, and from deeds causing shame, and my Lord<sup>-azwj</sup> is the One, the First! I do not associate anything with Him<sup>-azwj</sup>, nor do I call to another god with Him<sup>-azwj</sup> nor do I take a guardian besides Him<sup>-azwj</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هَوِّنْ عَلَيَّ مَا أَخَافُ مَشَقَّتَهُ وَ يَسِّرْ لِي مَا أَخَافُ عُسْرَهُ وَ سَهِّلْ لِي مَا أَخَافُ حُرُوتَهُ وَ وَسِّعْ لِي مَا أَخَافُ ضَيْقَهُ وَ فَرِّجْ عَنِّي فِي دُنْيَايَ وَ آخِرَتِي بِرِضَاكَ عَنِّي

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Ease upon me what I am fearing its difficulty, and Facilitate for me what I fear its grief, and Expand for me what I fear its constraint, and Relieve from me in my world and my Hereafter with Your<sup>-azwj</sup> being Pleased with me!

اللَّهُمَّ هَبْ لِي صِدْقَ الْيَقِينِ فِي التَّوَكُّلِ عَلَيْكَ وَ اجْعَلْ دُعَائِي فِي الْمُسْتَجَابِ مِنَ الدُّعَاءِ وَ اجْعَلْ عَمَلِي فِي الْمَرْفُوعِ الْمُتَقَبَّلِ

O Allah-<sup>azwj</sup>! Give me the truthful certainty in the reliance upon You-<sup>azwj</sup>, and Make my supplication to be among the Answered from the supplications, and Make my deeds to be among the raised, the Accepted!

اللَّهُمَّ طَوِّفِي مَا حَمَلْتَنِي وَ لَا تُحْمِلْنِي مَا لَا طَاقَةَ لِي بِهِ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

O Allah-<sup>azwj</sup>! Grant me the endurance for what You-<sup>azwj</sup> have Loaded me with and do not Load me with what there is no endurance for me (to bear) it! Allah-<sup>azwj</sup> Suffices me and is the best Disposer!

اللَّهُمَّ أَعِنِّي وَ لَا تُعِنْ عَلَيَّ وَ أَفْضِ لِي عَلَى كُلِّ مَنْ بَعَى عَلَيَّ وَ امْكُرْ لِي وَ لَا تُمَكِّرْ بِي وَ اهْدِنِي وَ يَسِّرْ الْهُدَى لِي

O Allah-<sup>azwj</sup>! Assist me and do not Assist against me, and Decree for me against every one who rebels against me, and Plan for me and do not Plan against me, and Guide me, and Ease the Guidance for me!

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ دِينِي وَ أَمَانَتِي وَ حَوَائِمَ أَعْمَالِي وَ جَمِيعَ مَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الدُّنْيَا وَ الْآخِرَةِ فَأَنْتَ الَّذِي لَا تَضِيعُ وَذَائِعُكَ

O Allah-<sup>azwj</sup>! I Entrust my religion to You-<sup>azwj</sup>, and my entrustments, and outcome of my deeds, and entirety of what You-<sup>azwj</sup> have Bestowed upon me with in the world and the Hereafter, surely You-<sup>azwj</sup> are the One Who does not waste Your-<sup>azwj</sup> entrustments!

اللَّهُمَّ إِنَّهُ لَنْ يُجِيرَنِي مِنْكَ أَحَدٌ وَ لَا أَجِدُ مِنْ دُونِكَ مُلْتَحِداً

O Allah-<sup>azwj</sup>! No one can shelter me from You-<sup>azwj</sup> nor can I find any refuge from besides You-<sup>azwj</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَكِلْنِي طَرْفَةَ عَيْنٍ أَبَداً وَ لَا تَنْزِعْ مِنِّي صَاحِباً أَعْطَيْتَهُ فَإِنَّهُ لَا مَانِعَ لِمَا أَعْطَيْتَ وَ لَا مُعْطِي لِمَا مَنَعْتَ وَ لَا يَنْفَعُ ذَا الْجَنَّةِ مِنْكَ الْجُدُّ-

O Allah-<sup>azwj</sup>! Send Salawaat upon Muhammad-<sup>sawww</sup> and Progeny-<sup>asws</sup> of Muhammad-<sup>sawww</sup>, and do not Allocate me (to myself) even for the bling of an eye, ever, nor Snatch from me the righteous awards, for there is neither any prevented of what You-<sup>azwj</sup> Give nor any given of what You-<sup>azwj</sup> Prevent, nor is anyone with effort more beneficial than You-<sup>azwj</sup>!

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الْأَخْيَارِ يَا أَرْحَمَ الرَّاحِمِينَ.

**'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201],** and may Allah-<sup>azwj</sup> Send Salawaat upon Muhammad-<sup>sawww</sup> and Progeny-<sup>asws</sup> of Muhammad-<sup>sawww</sup>, the goodly, the best, O most Merciful of the merciful ones!'<sup>35</sup>

<sup>35</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 72

## The twenty-fifth day

عَنِ الصَّادِقِ ع أَنَّهُ يَوْمَ نَحْسٍ رَدِيءٍ فَاحْفَظْ فِيهِ نَفْسَكَ وَ لَا تَطْلُبْ فِيهِ حَاجَةً فَإِنَّهُ يَوْمٌ شَدِيدُ الْبَلَاءِ ضَرَبَ اللَّهُ فِيهِ أَهْلَ مِصْرَ بِالْآيَاتِ مَعَ فِرْعَوْنَ وَ الْمَرِيضُ فِيهِ يُجْهِدُ وَ الْمُؤَلُودُ فِيهِ يَكُونُ مُبَارَكًا مَرْزُوقًا نَجِيًّا وَ يُصِيبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسَلِّمُ مِنْهَا.

From Al-Sadiq<sup>asws</sup>: 'It is an inauspicious day, bad, therefore protect yourself in it and do not seek any need during it for it is a day of severe afflictions. During it Allah<sup>azwj</sup> Struck the people of Egypt with the Signs with Pharaoh<sup>la</sup>, and the sick in it will be exhausted, and the new-born in it would be Blessed, Sustained, Saved, and a severe illness will afflict him and he would be safe from it'.<sup>36</sup>

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ رُوزُ أَرْدِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْجِنِّ وَ الشَّيَاطِينِ يَوْمَ نَحْسٍ ضَرَبَ اللَّهُ فِيهِ أَهْلَ مِصْرَ بِالْآيَاتِ فَتَفَرَّغَ فِيهِ لِلدُّعَاءِ وَ الصَّلَاةِ وَ عَمَلِ الْحَيْرِ .

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, 'Rouz Ard' (Persian), name of an Angel allocated with the Jinn and the Satans<sup>la</sup>. An inauspicious day. During it Allah<sup>azwj</sup> Struck the people of Egypt with the Signs, therefore free yourself during it for the supplication and the Salat and the good deeds".<sup>37</sup>

الدُّعَاءُ فِيهِ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ مَا دَرَأَ وَ بَرَأَ فِي الْأَرْضِ وَ مَا يُخْرُجُ مِنْهَا وَ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِحَيْرٍ يَا رَحْمَنُ

The supplication during it: 'I seek Refuge with the complete Words of Allah<sup>azwj</sup> which neither a righteous nor an immoral can surpass, from evil of what is scattered and formed in the earth, and what emerges from it and what descends from the sky and what ascends into it, and from evil knocker of the night and the day except a knocker knocking with goodness, O Beneficent!

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَزِيدُكَ وَ نَعِيمًا لَا يَنْقُدُكَ وَ مُرَافَقَةً نَبِيِّكَ ص فِي أَعْلَى جَنَّةِ الْخُلْدِ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيكَ رَفِيقًا

O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> for the Eman not to be retracted, and bounties not to deplete, and friendship of Your<sup>azwj</sup> Prophet<sup>saww</sup> in the exalted eternal Garden with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**

O Allah<sup>azwj</sup>!

اللَّهُمَّ آمِنُ رُوعَتِي وَ اسْتُرْ عَوْزَتِي وَ أَقْلِبْ عَثْرَتِي فَإِنَّكَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَ لَكَ الْحَمْدُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>azwj</sup>! Secure my dread, and Conceal my defects, and Uproot my stumbles, for surely there is no god except You<sup>azwj</sup> Alone, there is no associate for You<sup>azwj</sup>! For You<sup>azwj</sup> is the Kingdom, and for You<sup>azwj</sup> is the Praise, and You<sup>azwj</sup> are Able upon all things!

<sup>36</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 73

<sup>37</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 74

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَنْتَ الْمَسْئُولُ الْمَحْمُودُ وَ أَنْتَ الْمَعْبُودُ الْمَنَّانُ ذُو الْجَلَالِ وَ الْإِكْرَامِ أَنْ تَعْفِرَ لِي ذُنُوبِي كُلَّهَا صَغِيرَهَا وَ كَبِيرَهَا عَمْدَهَا وَ خَطَأَهَا مَا حَفِظْتَهُ عَلَيَّ وَ نَسِيتُهُ أَنَا مِنْ نَفْسِي فَإِنَّكَ أَنْتَ الْعَفَّارُ وَ أَنْتَ الْجَبَّارُ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> and You<sup>-azwj</sup> are the asked, the praised, and Your<sup>-azwj</sup> are the worshipped, the Bestower, Possessor of the Majesty and the Benevolence, to Forgive my sins for me, all of them, their minor and their major, their deliberate and their erroneous, what You<sup>-azwj</sup> have Preserved upon me and I have forgotten it from myself of, for surely You<sup>-azwj</sup> are the Forgiver, and Your<sup>-azwj</sup> are the Subduer, and You<sup>-azwj</sup> are most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ إِلَهِي وَ إِلَهَ كُلِّ شَيْءٍ الْوَاحِدُ الْقَهَّارُ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> with there is no god except You<sup>-azwj</sup>, my God<sup>-azwj</sup> and God<sup>-azwj</sup> of all things, the One, the Forceful, to Do such and such with me!

اللَّهُمَّ فَأَعْطِنِي ذَلِكَ وَ مَا قَصَرَ عَنْهُ رَأْيِي وَ لَمْ يَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدْتُهُ أَحَدًا مِنْ خَلْقِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ

O Allah<sup>-azwj</sup>! Grant me that, and whatever my opinion has been deficient from, and my request has not reached, from good You<sup>-azwj</sup> have Promised anyone from Your<sup>-azwj</sup> creatures, for I am more desirous to You<sup>-azwj</sup> regarding it!

وَ أَسْأَلُكَ بِرَحْمَتِكَ وَ اسْمِكَ الْمَكْنُونِ الْمَخْرُوجِ الْمُبَارَكِ الطَّاهِرِ الطُّهْرِ الْفَرْدِ الْوَاحِدِ الْوَتْرِ الْأَحَدِ الصَّمَدِ الْكَبِيرِ الْمُتَعَالِ الَّذِي هُوَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Hidden Name, the Treasured, the Blessed, the Pure, the Purifying, the Individual, the One, the Single, the First, the Non-Hollow, the Great, the Exalted which it Light of the skies and the earth!

وَ أَسْأَلُكَ بِمَا سَمَّيْتَ بِهِ نَفْسَكَ فَإِنَّكَ قُلْتَ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ فَأَسْأَلُكَ يَا نُورَ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَعْفِرَ لِي ذُنُوبِي كُلَّهَا عَمْدَهَا وَ خَطَأَهَا- إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا ....

And I ask You<sup>-azwj</sup> with what You<sup>-azwj</sup> have Named Yourself<sup>-azwj</sup>, for You<sup>-azwj</sup> Said: **Allah is Light of the skies and the earth [24:35]**. Therefore, I ask You<sup>-azwj</sup>, O Light of the skies and the earth, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and for Forgive my sins for me, all of them, their deliberate and their erroneous, surely You<sup>-azwj</sup> are the Oft-Turning, the Merciful, and to Do such and such which me!

اللَّهُمَّ يَا كَاشِفَ كُلِّ كُرْبَةٍ وَ يَا وَلِيَّ كُلِّ نِعْمَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ وَ مَوْضِعَ كُلِّ حَاجَةٍ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا صَرِيحَ الْمُسْتَضْرِحِينَ وَ غِيَاثَ الْمَكْرُوبِينَ وَ مُنْتَهَى حَاجَةِ الرَّاغِبِينَ وَ الْمُنْفَرَجِ عَنِ الْمَعْمُومِينَ وَ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ إِلَهَ الْعَالَمِينَ وَ أَرْحَمُ الرَّاحِمِينَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا-

O Allah<sup>-azwj</sup>! O Remover of every distress, and O Guardian of every bounty, and Ultimate of every desire, and Place of every need! O Initiator of the skies and the earth, Possessor of the Majesty and the Benevolence! O Listener of the ones crying out, and Helper of the worried, and Ultimate need of the desiring ones, and the Reliever from the saddened, and Responder to supplication of the desperate ones, and God of the worlds, and most Merciful of the

merciful ones, Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Do such and such with me!

لَا إِلَهَ إِلَّا أَنْتَ رَبِّي وَ سَيِّدِي وَ أَنَا عَبْدُكَ وَ ابْنُ أُمَّتِكَ نَاصِيَتِي يَدُكَ ظَلَمْتُ نَفْسِي وَ أَفْرَزْتُ بِخَطِيئَتِي وَ اعْتَرَفْتُ بِذُنُوبِي

There is no god except You<sup>-azwj</sup>, my Lord<sup>-azwj</sup>, and my Master, and I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> maid! My forelock is in Your<sup>-azwj</sup> Hand! I have been unjust to myself and accept my mistakes and acknowledge my sins!

أَسْأَلُكَ يَا مَنْنَانُ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُصَلِّيَ عَلَيَّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ عَلَيَّ إِلَيْهِ أَفْضَلُ صَلَوَاتِكَ عَلَيَّ  
أَخَذَ مِنْ خَلْقِكَ

I ask You<sup>-azwj</sup>, O Bestower, O Initiator of the skies and the earth, O Possessor of the Majesty and the Benevolence, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of the Muhammad<sup>-saww</sup>, Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, best of Your<sup>-azwj</sup> Salawaat You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> creatures!

وَ أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي فَطَرْتَ بِهَا الْبَحْرَ لِنَبِيِّ إِسْرَائِيلَ لَمَّا كَفَيْتَنِي كُلَّ بَاغٍ وَ عَدُوٍّ

And I ask You<sup>-azwj</sup> by the Power which You<sup>-azwj</sup> Split the sea with for the children of Israel, please Suffice me of every rebel and enemy!

اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي حُجُورِهِمْ وَ أَعُوذُ بِكَ مِنْ شَرِّهِمْ وَ أَسْتَجِيرُ بِكَ مِنْهُمْ وَ أَسْتَعِينُكَ عَلَيْهِمْ إِنَّكَ رَبِّي لَا أَشْرُكَ بِكَ شَيْئاً وَ لَا أَخْجُدُ مِنْ دُونِكَ وَلِيّاً يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! I turn (evil back) into their throats, and I seek Refuge with You<sup>-azwj</sup> from their evil, and I seek Shelter with You<sup>-azwj</sup> from them, and I seek Your<sup>-azwj</sup> Assistance against them! You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>! I do not associate anything with You<sup>-azwj</sup> nor do I take any Guardian from besides You<sup>-azwj</sup>, O most Merciful of the merciful ones!"<sup>38</sup>

See Additional Ahadith in the Appendix:

### Appendix: Inauspicious and Auspicious Days in the Islamic Months

وَ رُوِيَ فِي بَعْضِ الْكُتُبِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ ع أَنَّ فِي كُلِّ شَهْرٍ مِنَ الشُّهُورِ الْعَرَبِيَّةِ يَوْمٌ نَحْسٍ لَا يَصْلُحُ ارْتِكَابُ شَيْءٍ مِنْ الْأَعْمَالِ فِيهِ سِوَى الْخَلْوَةِ وَ الْعِبَادَةِ وَ الصَّوْمِ وَ هِيَ

And it is reported in one of the book,

'From Al-Hassan<sup>-asws</sup> Bin Ali Al-Askari<sup>-asws</sup>: 'During every month from the Arabic months, there is an inauspicious day, it is not correct to indulge in anything from the deeds during it except the isolation, and the worship, and the fasting, and these are: -

<sup>38</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 4 / 75

الثَّانِي وَالْعِشْرُونَ مِنَ الْمُحَرَّمِ وَالْعَاشِرُ مِنْ صَفَرٍ وَالرَّابِعُ مِنَ الرَّبِيعِ الْأَوَّلِ وَالْقَائِمُ وَالْعِشْرُونَ مِنَ الرَّبِيعِ الثَّانِي وَالْقَائِمُ وَالْعِشْرُونَ مِنْ جُمَادَى الْأُولَى وَالْقَائِمُ عَشْرٌ مِنْ جُمَادَى الثَّانِيَةِ وَالْقَائِمُ عَشْرٌ مِنْ رَجَبٍ وَالسَّادِسُ وَالْعِشْرُونَ مِنْ شَعْبَانَ وَالرَّابِعُ وَالْعِشْرُونَ مِنْ شَهْرِ رَمَضَانَ وَالْقَائِمُ مِنْ شَوَّالٍ وَالْقَائِمُ وَالْعِشْرُونَ مِنْ ذِي الْقَعْدَةِ وَالْقَائِمُ مِنْ ذِي الْحِجَّةِ.

The twenty-fifth of Al-Muharram, and the tenth of Safar, and the fourth of Rabbi Al-Awwal, and the twenty-eight of Al-Rabbi Al-Sani, and the twenty-eight of Jumadi Al-Awwal, and the twelfth of Jumadi Al-Sani, and the twelfth of Rajab, and the sixteenth of Shaban, and the twenty-fourth of the month of Ramazan, and the second of Shawwal, and the twenty-eight of Zil Qadah, and the eighth of Zil Al-Hijjah".<sup>39</sup>

الْمَكَارِمُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ اِحْتَجَمَ يَوْمَ الثَّلَاثَةِ لِسَبْعِ عَشْرَةَ أَوْ لِسَبْعِ عَشْرَةَ أَوْ لِإِحْدَى وَعِشْرِينَ كَانَتْ لَهُ شِفَاءٌ مِنْ دَاءِ السَّنَةِ.

(The book) 'Al Makarim' – from Abu Saeed Al Khudry who said,

'Rasool-Allah<sup>-sawww</sup> said: 'One who gets cupping done on the day of Tuesday of the seventeenth, or on the nineteenth, or on the twenty-first, there would be a healing for him from the illnesses of the year''.<sup>40</sup>

وَقَالَ أَيْضاً اِحْتَجَمُوا يَوْمَ الْخَمِيسِ لِحَمْسِ عَشْرَةَ وَسَبْعِ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ لَا يَتَّبِعُ بِكُمْ الدَّمُ فَيَقْتُلُكُمْ.

And he<sup>-sawww</sup> said as well: 'Get cupping done on the day of Thursday on the fifteenth, and seventeenth, and twenty-first, lest the blood spurs with you all and kills you!''<sup>41</sup>

وَعَنِ الصَّادِقِ ع مَنْ اِحْتَجَمَ فِي آخِرِ خَمِيسٍ فِي الشَّهْرِ آخِرَ النَّهَارِ سَلَّ الدَّاءَ سَلًّا.

And from Al-Sadiq<sup>-asws</sup>: 'One who gets cupping done during the last Thursday of the month at the end of the day, the illness would flow away from him with a flowing''.<sup>42</sup>

وَعَنِ النَّبِيِّ ص قَالَ: الْحِجَامَةُ يَوْمَ الثَّلَاثَةِ لِسَبْعِ عَشْرَةَ تَمْضِي مِنَ الشَّهْرِ دَوَاءً لِدَاءِ سَنَةٍ.

And from the Prophet<sup>-sawww</sup> having said: 'The cupping on the day of Tuesday of the seventeenth of the month is a cure for the diseases of a year''.<sup>43</sup>

وَقَالَ ص الْحِجَامَةُ فِي سَبْعِ وَعِشْرٍ مِنَ الشَّهْرِ شِفَاءٌ وَيَوْمَ الثَّلَاثَةِ صِحَّةٌ لِلْبَدَنِ.

And he<sup>-sawww</sup> said: 'The cupping during the seventeenth of the month is a healing and on the day of Tuesday is healthy for the body''.<sup>44</sup>

<sup>39</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 2 b

<sup>40</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 3

<sup>41</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 4

<sup>42</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 5

<sup>43</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 6

<sup>44</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 7

## The first day

عَنِ الصَّادِقِ ع أَنَّهُ خُلِقَ فِيهِ آدَمُ وَ هُوَ يَوْمٌ مُبَارَكٌ لَطَلَبِ الْحَوَائِجِ وَ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ طَلَبِ الْعِلْمِ وَ التَّرْوِيجِ وَ السَّفَرِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ اتِّخَاذِ الْمَاشِيَةِ

From Al-Sadiq<sup>asws</sup>: ‘Adam<sup>as</sup> was Created during it, and it is a Blessed day for seeking the needs, and for the entry to the Sultan, and seeking the knowledge, and the marriage, and the journey, and the selling and the buying, and taking the livestock.

وَ مَنْ هَرَبَ فِيهِ أَوْ ضَلَّ قُدِيرَ عَلَيْهِ إِلَى ثَمَانِي لَيَالٍ وَ الْمَرِيضُ فِيهِ يَبْرَأُ وَ الْمَوْلُودُ يَكُونُ سَحَاءً مَرْزُوقاً مُبَارَكاً عَلَيْهِ

And the one who flees during it, or strays, it is Measured upon him up to eight nights, and the sick one in it would be cured, and the new-born would be pleasing, Graced, Blessings upon him’.

وَ قَالَ سَلْمَانَ الْفَارِسِيُّ رَه هُوَ رُوزُ هُرْمَزْدَ اسْمٌ مِنْ أَسْمَائِهِ تَعَالَى يَوْمٌ مُخْتَارٌ مُبَارَكٌ يَصْلُحُ لَطَلَبِ الْحَوَائِجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ.

And Salman Al-Farsi<sup>ra</sup> said, ‘It is ‘Rouz Hurmazda’, being a Name from His<sup>azwj</sup> Names of the Exalted, a day Chosen, Blessed, correct for seeking the needs and entry to the Sultan’.<sup>45</sup>

قَالَ السَّيِّدُ وَ فِي رِوَايَةٍ أُخْرَى بِحَدْفِ الْإِسْنَادِ عَنِ الصَّادِقِ ع وَ قَدْ سَأَلَهُ سَائِلٌ عَنِ اخْتِيَارَاتِ الْأَيَّامِ فَقَالَ ع الْيَوْمُ الْأَوَّلُ خُلِقَ فِيهِ آدَمُ ع يَوْمٌ صَالِحٌ مَسْنُوعٌ خَاطِبٌ فِيهِ السُّلْطَانُ وَ تَزْوِجٌ وَ اِعْمَلْ فِيهِ كُلَّ شَيْءٍ تُرِيدُهُ مِنْ حَاجَةٍ.

The Seyyid said, ‘And in another report with a deleted chain,

‘From Al-Sadiq<sup>asws</sup>, and a questioner had asked him<sup>asws</sup> about the choices of the days. He<sup>asws</sup> said: ‘The first day, Adam<sup>as</sup> was Created during it, a day (which is) correct, fortunate. The Sultan can be addressed during it, and marriage, and all things you want from a need can be done in it’.<sup>46</sup>

الْمَكَارِمِ، عَنِ الصَّادِقِ ع سَعْدٌ يَصْلُحُ لِلِقَاءِ الْأَمْرَاءِ وَ طَلَبِ الْحَوَائِجِ وَ الشِّرَاءِ وَ الْبَيْعِ وَ الزَّرَاعَةِ وَ السَّفَرِ.

(The book) ‘Al Makarim’ –

‘From Al-Sadiq<sup>asws</sup>: ‘Fortunate, correct for meeting the governors and seeking the needs, and buying and the selling, and cultivation, and the journey’.<sup>47</sup>

رِوَايَةُ الْقَوَائِدِ، عَنِ الصَّادِقِ ع قَالَ: هُوَ يَوْمٌ مُبَارَكٌ حَمُودٌ فِيهِ خَلَقَ اللَّهُ تَعَالَى آدَمَ وَ هُوَ يَوْمٌ سَعِيدٌ لَطَلَبِ الْحَوَائِجِ وَ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ ابْتِدَاءِ الْأَعْمَالِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَحْبُوباً مَقْبُولاً مَرْزُوقاً مُبَارَكاً وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

<sup>45</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 8

<sup>46</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 9

<sup>47</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 10

(The book) 'Zawaaid Al Fawaaid' –

'From Al-Sadiq<sup>-asws</sup> having said: 'It is a day Blessed, Praised. Allah<sup>-azwj</sup> the Exalted Created Adam<sup>-as</sup> during it, and it is a fortunate day for seeking the needs, and for the entry to see the Sultan, and beginning the deeds, and the selling and the buying, and the taking and the giving. And the one who is born during it, would be beloved, accepted, Blessed, and the one who is sick in it would be cured by the Permission of Allah<sup>-azwj</sup> the Exalted''.<sup>48</sup>

وَفِي رِوَايَةٍ أُخْرَى مَنْ حَرَجَ فِيهِ هَارِباً أَوْ ضَالًّا قُدِرَ عَلَيْهِ إِلَى تَمَانٍ لَيْلًا.

And in another report: 'One who goes out fleeing during it or strays, it is Measured upon him up to eight nights.'<sup>49</sup>

[اليوم الثاني](#)

## The second day

الدُّرُوعُ، قَالَ الصَّادِقُ ع فِيهِ خُلِقَتْ حَوَاءٌ مِنْ آدَمَ يَصْلُحُ لِلتَّزْوِيجِ وَ بِنَاءِ الْمَنَازِلِ وَ كَتَبَ الْعُهُودَ وَ السَّقَرِ وَ طَلَبَ الْحَوَائِجِ وَ الْإِخْتِيَارِ وَ مَنْ مَرَضَ فِيهِ أَوَّلَ النَّهَارِ حَفَّتْ أَمْرُهُ بِخِلَافِ آخِرِهِ وَ الْمُؤَلُودُ فِيهِ يَكُونُ صَالِحَ التَّرْبِيَةِ

(The book) 'Al Durou' –

'Al-Sadiq<sup>-asws</sup> said: 'During it (2<sup>nd</sup> day), Hawwa<sup>-as</sup> was Created from Adam<sup>-as</sup>. It is correct for the marriage, and building the houses, and writing the pacts, and the journey, and seeking the needs, and the choosing. And the one who is sick during it in the beginning of the day, his matter would be lightened to opposite at the end of it. During it happens the correct upbringing'.

وَ قَالَ سَلْمَانَ هُوَ رُوزٌ يَمُنُّ اسْمُ مَلِكٍ تَحْتَ الْعَرْشِ يَوْمَ مُبَارَكٍ لِلتَّزْوِيجِ وَ فَضَاءِ الْحَوَائِجِ سَعِيدٌ.

And Salman<sup>-ra</sup> said, 'It is 'Rouz Bahman', name of an Angel beneath the Throne. A Blessed day for the marriages and fulfilling the needs, fortunate''.<sup>50</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى تَزْوُجَ وَ أَتَ فِيهِ أَهْلَكَ مِنَ السَّقَرِ وَ اشْتَرَى وَ بَعَ وَ اطْلَبَ فِيهِ الْحَوَائِجَ وَ اتَّقَ فِيهِ السُّلْطَانَ.

And in another report: 'Get married and go to your wife during it from the journey, and buy and sell, and seek the needs, and fear the Sultan in it''.<sup>51</sup>

الْمَكَارِمُ، عَنْهُ ع يَصْلُحُ لِلسَّقَرِ وَ طَلَبِ الْحَوَائِجِ.

(The book) 'Al Makarim' –

<sup>48</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 11

<sup>49</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 12

<sup>50</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 13

<sup>51</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 14

‘From him<sup>-asws</sup>: ‘(It is) correct for the journey and seeking the needs’’.<sup>52</sup>

الرَّوَايَةُ، عَنِ الصَّادِقِ ع يَوْمٌ مَحْمُودٌ خَلَقَ اللَّهُ تَعَالَى فِيهِ حَوَاءَ وَ هُوَ يَوْمٌ يَصْلُحُ لِلتَّزْوِيجِ وَ التَّحْوِيلِ وَ الشِّرَاءِ وَ الْبَيْعِ وَ الْبِنَاءِ وَ الزَّجْعِ وَ الْعَرَسِ وَ السَّلْفِ وَ الْفَرْضِ وَ الْمُعَامَلَةِ وَ الدُّخُولِ بِالْأَهْلِ وَ طَلَبِ الْحَوَائِجِ وَ لِقَاءِ السُّلْطَانِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارِكاً مَيْمُوناً.

(The book) ‘Al Zawaid’ –

‘From Al-Sadiq: ‘A praised house. Allah<sup>-azwj</sup> the Exalted Created Hawwa<sup>-as</sup> in it, and it is a day correct for the marriage, and the transferring, and the buying and the selling, and the building, and the cultivating and the planting, and the lending, and the borrowing, and the dealings, and the copulating with the wife, and seeking the needs, and meeting the Sultan. And the one who is sick during it would be cured, and the one who is born in it would be Blessed, auspicious’’.<sup>53</sup>

وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَصْلُحُ لِكِتَابَةِ الْعَهْدِ وَ مَنْ مَرَضَ فِي أَوَّلِهِ كَانَ مَرَضُهُ خَفِيفاً وَ فِي آخِرِهِ كَانَ ثَقِيلاً.

And in another report: ‘It is correct for writing the pact, and the one whose illness is lighter at the beginning of it, and in the end of it would be heavier’’.<sup>54</sup>

[اليوم الثالث](#)

### The third day

الرُّؤُوسُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ نَزِعَ آدَمُ وَ حَوَاءُ لِبَاسُهُمَا وَ أُخْرِجَا مِنَ الْجَنَّةِ فَاجْعَلْ شِعْلَكَ فِيهِ صَلَاحَ مَنْزِلِكَ وَ لَا تَخْرُجْ مِنْ دَارِكَ إِذْ أَنْكَنَكَ وَ اتَّقِ فِيهِ السُّلْطَانَ وَ الْبَيْعَ وَ الشِّرَاءَ وَ طَلَبَ الْحَوَائِجِ وَ الْمُعَامَلَةَ وَ الْمَشَارِكَةَ وَ الْهَارِثَ فِيهِ يُؤْخَذُ وَ الْمَرِيضُ يَجْهَدُ وَ الْمُؤَلُودُ فِيهِ يَكُونُ مَرْزُوقاً طَوِيلَ الْعُمُرِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘A day of continuous bad luck. Adam<sup>-as</sup> and Hawwa<sup>-as</sup> were snatched of their<sup>-as</sup> apparels and expelled from the Paradise, so make your concern during it to better your house, and do not go out from your house if possible, and fear the Sultan in it, and the selling and the buying, and seeking the needs, and the dealings, and the participation, and the flee during it would be seized, and sick would be overstrained, and the new-born in it would happen to be Graced a long life’’.<sup>55</sup>

وَ قَالَ سَلْمَانُ هُوَ رُوزُ أَرْدِيْبِهِشْتِ اسْمُ الْمَلَكِ الْمُؤَكَّلِ بِالشَّقَاءِ وَ السُّقْمِ يَوْمٌ ثَقِيلٌ نَحْسٌ لَا يَصْلُحُ لِأَمْرِ مِنَ الْأُمُورِ.

And Salman<sup>-ra</sup> said, ‘It is ‘Rouz Ardeybahasht’, name of the Angel allocated with the healing, and the sickness of the day would be heavy, an inauspicious day incorrect for any matter from the matters’’.<sup>55</sup>

<sup>52</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 15

<sup>53</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 16

<sup>54</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 17

<sup>55</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 18

و فِي الرَّوَايَةِ الْآخَرَى عَنْهُ ع يَوْمٌ نَحْسٍ فِيهِ سُلِبَ آدَمُ وَ حَوَاءُ لِبَاسَهُمَا وَ لَا تَشْتَرِ فِيهِ وَ لَا تَبِعَ وَ لَا تَأْتِ فِيهِ السُّلْطَانَ وَ لَا تَطْلُبُ فِيهِ حَاجَةً.

And in another report –

‘From him<sup>-asws</sup>: ‘An inauspicious day. During it, Adam<sup>-as</sup> and Hawwa<sup>-as</sup> were stripped off their clothes, and neither buy during it nor sell nor go to the Sultan, nor seek any need in it’.<sup>56</sup>

الْمَكَارِمُ، رَدِيءٌ لَا يَصْلُحُ لِشَيْءٍ مُجْمَلَةً.

(The book) ‘Al Makarim’ –

‘Bad, unsuitable for anything as a whole’.<sup>57</sup>

الرَّوَايَةُ، عَنْهُ ع يَوْمٌ نَحْسٍ فِيهِ قُتِلَ هَابِيلُ فَتَلَّهُ أَخُوهُ قَابِيلُ عَلَيْهِ اللَّعْنَةُ وَ الْعَذَابُ السَّزِيمُ وَ هُوَ يَوْمٌ مَذْمُومٌ لَا تُسَافِرُ فِيهِ وَ لَا تَعْمَلُ عَمَلًا وَ لَا تَلْقَ فِيهِ أَحَدًا وَ اسْتَعِدَّ بِاللَّهِ مِنْ شَرِّهِ بَعُوذَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع وَ مَنْ وُلِدَ فِيهِ كَانَ مُنْحَوَسًا وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ إِلَّا أَنْ يَشَاءَ اللَّهُ غَيْرَ ذَلِكَ.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘An inauspicious day during which Habeel<sup>-as</sup> was killed by his<sup>-as</sup> brother<sup>-la</sup> Qabeel<sup>-la</sup>, may the curse be upon him<sup>-la</sup> and the constant Punishment, and it is a condemned day. Neither travel in it, nor do any work, nor meet anyone during it, and seek Refuge with Allah<sup>-azwj</sup> from it’s evil with the sheltering of Amir Al-Momineen Ali<sup>-asws</sup>. And the one born in it would be inauspicious, and the one falling sick in it or in it’s night, would be feared upon except if Allah<sup>-azwj</sup> so Desires other than that’.<sup>58</sup>

و فِي رَوَايَةٍ أُخْرَى أَنَّ مَنْ وُلِدَ فِيهِ كَانَ مَرْزُوقًا طَوِيلَ الْعُمُرِ وَ فِيهِ سُلِبَ آدَمُ وَ حَوَاءُ لِبَاسَهُمَا وَ أُخْرِجَا مِنَ الْجَنَّةِ وَ الْهَارِبُ فِيهِ يُؤْخَذُ وَ الْمَرِيضُ فِيهِ يَجْهَدُ.

And in another report: ‘The one born during it would be Graced a long age, and during it Adam<sup>-as</sup> and Hawwa<sup>-as</sup> were stripped off their clothing and expelled from the Paradise, and the fleer during it would be seized, and the sick in it would be overstrained’.<sup>59</sup>

[اليوم الرابع](#)

## The fourth day

الرُّوْعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِلزَّرْعِ وَ الصَّيْدِ وَ الْبِنَاءِ وَ اتِّخَاذِ الْمَاشِيَةِ وَ يُكْرَهُ فِيهِ السَّقْمُ فَمَنْ سَافَرَ فِيهِ خِيفَ عَلَيْهِ الْقَتْلُ وَ السَّلْبُ أَوْ بِلَاءٌ يُصِيبُهُ وَ فِيهِ وُلِدَ هَابِيلُ وَ الْمَوْلُودُ فِيهِ يَكُونُ صَالِحًا مُبَارَكًا مَا عَاشَ وَ مَنْ هَرَبَ فِيهِ عَسَرَ طَلْبُهُ وَ جَاءَ إِلَى مَنْ يَمْتَنِعُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘A day correct for the cultivation, and the hunting, and the building, and taking the livestock, and the journey is disliked during it So the one who travels during it, the

<sup>56</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 19

<sup>57</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 20

<sup>58</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 21

<sup>59</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 22

killing would be feared upon it, and the looting, or an affliction would afflict him, and during it Habeel<sup>as</sup> was born, and the new-born in it would be righteous, Blessed, and the one fleeing during it, his searching would be difficult and he can resort to the one preventing him’.

وَقَالَ سَلْمَانُ رُوِيَ شَهْرِيَّوَرِ اسْمُ الْمَلِكِ الَّذِي خُلِقَتْ فِيهِ الْجَوَاهِرُ مِنْهُ وَوَكَّلَ بِهَا وَهُوَ مُوَكَّلٌ بِبَحْرِ الرُّومِ.

And Salman<sup>ra</sup> said, ‘Ruz Shahreywar’, a name of the Angel from whom the jewels were created, and he is allocated with these, and he is allocated with the ocean of Rome’.<sup>60</sup>

وَفِي الرَّوَايَةِ الْآخَرَى يَوْمَ صَالِحٍ لِلتَّزْوِيجِ وَ الصَّيْدِ وَ يُدْمُ فِيهِ السَّفَرُ فَمَنْ سَافَرَ فِيهِ سَلِبَ وَ فِيهِ وُلِدَ هَابِيلُ بْنُ آدَمَ ع.

And in another report: ‘A day correct for the marriage, and the hunting, and the journey is condemned during it. So the one who travels in it would be stripped, and in it Habeel Bin Adam<sup>as</sup> was born’.<sup>61</sup>

الْمَكَارِمُ، عَنْهُ ع صَالِحٍ لِلتَّزْوِيجِ وَ يُكْرَهُ السَّفَرُ فِيهِ.

(The book) ‘Al Makarim’ –

From him<sup>asws</sup>: ‘Correct for the marriage, and the journey is disliked in it’.<sup>62</sup>

الرَّوَايَةُ، عَنْهُ ع هُوَ يَوْمٌ مُتَوَسِّطٌ صَالِحٌ لِقِضَاءِ الْحَوَائِجِ فِيهِ وُلِدَ هِبَةُ اللَّهِ شَيْبُ بْنُ آدَمَ وَ لَا تُسَافِرُ فِيهِ فَإِنَّهُ مَكْرُوهٌ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا وَ مَنْ مَرِضَ فِيهِ شُفِيَ لَيْلَتُهُ وَ بَرِيءٌ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaid’ –

‘From him<sup>asws</sup>: ‘It is a day, moderately correct for fulfilling the needs. During it, Hibtullah Shees Bin Adam<sup>as</sup>, and do not travel in it for it is disliked, and the one born in it would be Blessed, and the one who is sick in it would be cured in it’s night, and he would be cured by the Permission of Allah<sup>azwj</sup> the Exalted’.<sup>63</sup>

وَ فِي رَوَايَةٍ أُخْرَى أَنَّ هَابِيلَ ع وُلِدَ فِيهِ أَيْضًا وَ يُخَافُ فِيهِ عَلَى الْمُسَافِرِ السُّلْبُ وَ الْقَتْلُ وَ بَلَاءٌ يُصِيبُهُ وَ مَنْ هَرَبَ فِيهِ لَجَأً إِلَى مَنْ يَمْتَنِعُ مِنْهُ.

And in another report – ‘Habeel<sup>as</sup> was born during it as well, and the looting and the killing is feared upon the traveller and afflictions would afflict him, and the one who flees in it could shelter to the one he was prevented from’.<sup>64</sup>

[اليوم الخامس](#)

<sup>60</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 23

<sup>61</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 24

<sup>62</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 25

<sup>63</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 26

<sup>64</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 27

## The fifth day

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ فِيهِ وُلِدَ قَابِيلُ الشَّقِيئِ الْمَلْعُونِ وَ فِيهِ قَتَلَ أَخَاهُ وَ فِيهِ دَعَا بِالْوَيْلِ عَلَى نَفْسِهِ وَ هُوَ أَوَّلُ مَنْ بَكَى فِي الْأَرْضِ فَلَا تَعْمَلْ فِيهِ عَمَلًا وَ لَا تَخْرُجْ مِنْ مَنْزِلِكَ وَ مَنْ حَلَفَ فِيهِ كَاذِبًا عَجَّلَ لَهُ الْجَزَاءَ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ خَالَهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'It is a day of continuous bad luck. In it was born Qabeel<sup>la</sup>, the wretched accursed, and in it he<sup>la</sup> killed his<sup>la</sup> brother<sup>as</sup>, and in it he<sup>la</sup> called for the doom upon himself<sup>la</sup>, and he<sup>la</sup> is the first one to cry in the earth. So, neither do any work in it nor go out from your house, and the one who swears a false oath in it, the recompense would he hastened to him, and the one born in it, his state would be corrected for him'.

وَ قَالَ سَلْمَانُ رُوِيَ إِسْفَنْدَارَ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْأَرْضِينَ يَوْمَ نَحْسٍ فَلَا تَطْلُبْ فِيهِ حَاجَةً وَ لَا تَلْقَ فِيهِ سُلْطَانًا.

And Salman<sup>ra</sup> said, 'Ruz Isfandar', a name of the Angel allocated with the earths. And inauspicious day, so do not seek any need during it nor meet a Sultan in it".<sup>65</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى عَنْهُ ع وُلِدَ فِيهِ قَابِيلُ وَ فِيهِ قَتَلَ أَخَاهُ وَ لَا تَطْلُبْ فِيهِ حَاجَةً.

And in another report –

'From him<sup>asws</sup>: 'Qabeel<sup>la</sup> was born in it, and in it he<sup>la</sup> killed his<sup>la</sup> brother, and do not seek any need during it".<sup>66</sup>

الْمَكَارِمُ، عَنْهُ ع رَدِيءٌ نَحْسٌ.

(The book) 'Al Makarim' –

'From him<sup>asws</sup>: 'Bad, inauspicious".<sup>67</sup>

الرِّوَايَةُ، هُوَ يَوْمٌ نَحْسٍ فِيهِ لُعِنَ إِبْلِيسُ وَ هَارُوتُ وَ مَارُوتُ وَ كُلُّ فِرْعَوْنٍ وَ جَبَّارٍ وَ فِيهِ لُعِنَ وَ عَذِّبَ وَ هُوَ يَوْمٌ نَكِدَ عَسِيرٌ لَا خَيْرَ فِيهِ فَاسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَشُومًا تَقِيلاً نَكِدَ الْحَيَاةِ عَسِيرَ الرِّزْقِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ ثَقُلَ مَرَضُهُ وَ خِيفَ عَلَيْهِ.

(The book) 'Al-Zawaaid' – It is an inauspicious day. During it Iblees<sup>la</sup> and Harut and Marut were cursed, and every Pharaoh<sup>la</sup> and tyrant, and in it he was cursed and Punished, and it is a day of miserableness and difficult, there is no good in it, therefore seek Refuge with Allah<sup>azwj</sup> from it's evil, and the one born during it would be of heavy inauspiciousness, miserable, difficult of sustenance, and the one who falls sick during it or during it's night, his sickness would be heavy, and he would be feared upon".<sup>68</sup>

<sup>65</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 28

<sup>66</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 29

<sup>67</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 30

<sup>68</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 31

و فِي رَوَايَةٍ أُخْرَى أَنَّ فِيهِ قَتَلَ قَابِيلُ هَابِيلَ وَ يُنْظَرُ فِي إِصْلَاحِ الْمَاشِيَةِ وَ مَنْ كَذَبَ فِيهِ عَجَّلَ اللَّهُ لَهُ الْجَزَاءَ.

And in another report: 'During it Qabeel<sup>la</sup> killed Habeel<sup>as</sup>, and look into bettering the livelihood, and the one who lies during it, Allah<sup>azwj</sup> would Hasten the recompense to him'.<sup>69</sup>

### اليوم السادس

## The sixth day

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِلتَّزْوِيجِ وَ مَنْ سَافَرَ فِيهِ فِي بَرٍّ أَوْ بَحْرٍ رَجَعَ إِلَى أَهْلِهِ بِمَا يُحِبُّهُ جَيِّدٌ لِشِرَاءِ الْمَاشِيَةِ وَ مَنْ ضَلَّ فِيهِ أَوْ أَبْقَى وَجَدَ وَ مَنْ مَرَضَ فِيهِ بَرِيَ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ تَرْبِيَّتُهُ وَ سَلِمَ مِنَ الْأَقَاتِ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'A day correct for the marriage, and the one who travels in land or sea would return to his family with what he loves, good for buying the livestock, and the one who strays in it or absconds, would be found, and the one who falls sick during it would be cured, and the one born in it, his upbringing would be correct and would be safe from the disabilities'.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوِيَ خُرَدَادَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْجِنِّ يَصْلُحُ لِلتَّزْوِيجِ وَ الْمَعَاشِ وَ كُلِّ حَاجَةٍ وَ الْأَخْلَامِ يَطْهَرُ تَأْوِيلُهَا بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> said, 'Ruz Khordad', a man of an Angel allocated with the Jinn, correct for the marriage and the livelihood and every need, and the dreams would reveal their interpretations after a day or two days'.<sup>70</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ لِلتَّزْوِيجِ وَ الصَّيْدِ وَ طَلَبِ الْمَعَاشِ وَ كُلِّ حَاجَةٍ.

And in another report: 'A day correct for the marriage, and the hunting, and seeking the livelihood, and every need'.<sup>71</sup>

الْمَكَارِمُ، عَنْهُ ع مُبَارَكٌ يَصْلُحُ لِلتَّزْوِيجِ وَ طَلَبِ الْحَوَائِجِ.

(The book) 'Al Makarim' –

'From him<sup>asws</sup>: 'Blessed, correct for the marriage and seeking the needs'.<sup>72</sup>

الرِّوَايَةُ، عَنْهُ ع يَوْمٌ صَالِحٌ وُلِدَ فِيهِ نُوحٌ ع يَصْلُحُ لِلْحَوَائِجِ وَ السُّلْطَانِ وَ السَّفَرِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الدُّيُونِ وَ الْفَضَاءِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ النَّزْهِةِ وَ الصَّيْدِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا مَيْمُونًا مُوسِعًا عَلَيْهِ فِي حَيَاتِهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَمْ يُجَاوِزْ مَرَضَهُ أُسْبُوعًا ثُمَّ يَبْرَأُ بِإِذْنِ اللَّهِ.

(The book) 'Al Zawaaid' –

<sup>69</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 32

<sup>70</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 33

<sup>71</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 34

<sup>72</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 35

'From him<sup>-asws</sup>: 'A righteous day. Noah<sup>-as</sup> was born in it. (It is) correct for the needs, and (going to) the Sultan, and the journey, and the selling and the buying, and the debts, and the fulfilment, and the taking, and the giving, and the recreation, and the hunting. And the one who is born during it would be Blessed, auspicious, with capaciousness upon him during his lifetime, and the one who falls sick in it or during it's night, his illness will not exceed a week, then he would be cured by the Permission of Allah<sup>-azwj</sup>'.<sup>73</sup>

و فِي رَوَايَةٍ أُخْرَى يَصْلُحُ لِلتَّزْوِيجِ وَ شِرَاءِ الْمَاشِيَةِ.

And in another report: 'Correct for the marriage and buying the livestock''.<sup>74</sup>

[اليوم السابع](#)

## The seventh day

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِجَمِيعِ الْأُمُورِ وَ مَنْ بَدَأَ بِالْكِتَابَةِ أَكْمَلَهَا حَقًّا وَ مَنْ بَدَأَ فِيهِ بِعِمَارَةٍ أَوْ عَرْسٍ حُمِدَتْ عَاقِبَتُهُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ تَرْبِيَّتُهُ وَ وَسَّعَ عَلَيْهِ رِزْقُهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a righteous day for entirety of the affairs, and the one who begins with the agreement (writing) would complete it proficiently, and the one who begins in it with a construction or plantation, it's end-result would be praise-worthy, and the one who would be born in it his upbringing would be correct and his sustenance would be capacious upon him'.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ زَوْزُ مُرْدَادَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالنَّاسِ وَ أَرْزَاقِهِمْ وَ هُوَ يَوْمٌ مُبَارَكٌ سَعِيدٌ فَاعْمَلْ فِيهِ مَا تَشَاءُ مِنَ الْخَيْرِ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, "Ruz Madad", a name of an Angel allocated with the people and their sustenance, and it is a Blessed day, fortunate, so work in it whatever you so desire from the good''.<sup>75</sup>

و فِي رَوَايَةٍ أُخْرَى يَوْمٌ صَالِحٌ مِثْلَ السَّادِسِ.

And in another report: 'A righteous days like the sixth''.<sup>76</sup>

الْمَكَارِمُ، عَنْهُ ع مُبَارَكٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ مَا يُرَادُ وَ يُسْعَى فِيهِ.

(The book) 'Al Makarim' –

<sup>73</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 36

<sup>74</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 37

<sup>75</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 38

<sup>76</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 39

‘From him<sup>-asws</sup>: ‘Blessed, chosen, correct for all what one wants and strives in it’.<sup>77</sup>

الرَّوَايَةُ، عَنْهُ عَ يَوْمٍ سَعِيدٌ مُبَارَكٌ فِيهِ رَكِبَ نُوحٌ عَ السَّفِينَةَ فَارَكَبَ الْبَحْرَ وَ سَافَرَ فِي الْبَرِّ وَ أَلْقَى الْعَدُوَّ وَ اعْمَلْ مَا شِئْتَ فَإِنَّهُ يَوْمٌ عَظِيمٌ الْبَرَكَةُ مُحَمَّدٌ لَطَلَبِ الْحَوَائِجِ وَ السَّعْيِ فِيهَا وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً مَيْمُوناً عَلَى نَفْسِهِ وَ أَبَوَيْهِ خَفِيفَ النَّجْمِ مُوسِعاً عَيْشُهُ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيءٌ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘A fortunate day, Blessed. Noah<sup>-as</sup> sailed the ship during it, so sail the sea, and travel in the land, and meet the enemy, and work whatever you so desire to for it is a day of mighty Blessings, praise-worthy for seeking the needs and the striving in it, and the one born in it would be Blessed, auspicious upon himself and his parents, light of the star, expanded in his livelihood, and the one who falls sick during it or during it’s night would be cured by the Permission of Allah<sup>-azwj</sup> the Exalted’.<sup>78</sup>

وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِإِتِّدَاءِ الْكِتَابَةِ وَ الْعِمَارَةِ وَ غَرْسِ الْأَشْجَارِ.

And in another report: ‘Correct for beginning the writing (contract), and the construction, and planting the trees’.<sup>79</sup>

[اليوم الثامن](#)

## The eighth day

الدُّرُوعُ، عَنِ الصَّادِقِ عَ أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ حَاجَةٍ مِنْ بَيْعٍ أَوْ شِرَاءٍ وَ مَنْ دَخَلَ فِيهِ عَلَى سُلْطَانٍ فَضِيَّتْ حَاجَتُهُ وَ بُكِرَ فِيهِ رُكُوبُ الْبَحْرِ وَ السَّفَرُ فِي الْبَرِّ وَ الْخُرُوجُ إِلَى الْحَرْبِ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ وَ لَادَتْهُ وَ مَنْ هَرَبَ فِيهِ لَمْ يُقَادَرْ عَلَيْهِ إِلَّا بِتَعَمُّبٍ وَ مَنْ صَلَّى فِيهِ لَمْ يُرْشَدْ إِلَّا بِجَهْدٍ وَ الْمَرِيضُ فِيهِ يَجْهَدُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a righteous day for every need from selling or buying, and the one who enters to see a Sultan during it, his need would be fulfilled, and sailing the sea is disliked in it, and the journey in the land, and the going out to the war. And the one who is born in it, his birth would be correct, and the one who flees during it, he will not be enabled upon except he would be tired, and the one who strays in it will not be guided except by effort, and the one falling sick during it would be overstrained’.

وَ قَالَ سَلْمَانُ رُوزُ نَمَادَرِ اسْمٌ مِنْ أَسْمَائِهِ تَعَالَى وَ هُوَ يَوْمٌ مُبَارَكٌ سَعِيدٌ صَالِحٌ لِكُلِّ أَمْرٍ تُرِيدُ مِنَ الْخَيْرِ.

And Salman<sup>-ra</sup> said, ‘Ruz Namdar’, a Name from Names of the Exalted, and it is a Blessed day, fortunate, correct for every matter from the good you intend’.<sup>80</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ مُبَارَكٌ صَالِحٌ لِكُلِّ حَاجَةٍ إِلَّا السَّفَرَ.

<sup>77</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 40

<sup>78</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 41

<sup>79</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 42

<sup>80</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 43

And in another report: ‘A righteous day, Blessed, correct for every need except the journey’<sup>81</sup>.

الْمَكَارِمُ، يَصْلُحُ لِكُلِّ حَاجَةٍ سِوَى السَّفَرِ فَإِنَّهُ يُكْرَهُ فِيهِ.

(The book) ‘Al Makarim’ –

‘Correct for every need besides the journey, for it is disliked during it’<sup>82</sup>.

الزَّوَائِدُ، عَنْهُ عَ يَوْمٍ صَالِحٍ لِلشِّرَاءِ وَ البَيْعِ فَاشْتَرِ فِيهِ وَ بَعْ وَ خُذْ وَ أَعْطِ وَ لَا تَعْرَضْ لِلسَّفَرِ فَإِنَّهُ يُكْرَهُ فِيهِ سَفَرُ الْبَرِّ وَ الْبَحْرِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُتَوَسِّطاً الْحَالِ طَوِيلِ الْعُمُرِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيَ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘A day correct for the buying and the selling, so buy during it and sell, and take and give, and do not present for the journey for it is disliked during it travelling the land and the sea, and the one who is born in it would be of moderate state, long life, and the one who falls sick during it or during it’s night would be cured by the Permission of Allah<sup>-azwj</sup> the Exalted’<sup>83</sup>.

وَ فِي رِوَايَةٍ أُخْرَى تَصْلُحُ لِلِقَاءِ السُّلْطَانِ وَ قَضَاءِ الْحَوَائِجِ مِنْهُ وَ مَنْ هَرَبَ فِيهِ لَمْ يُقَدَّرْ عَلَيْهِ إِلَّا بِتَعَبٍ وَ مَنْ ضَلَّ فِيهِ لَمْ يُرْشَدْ إِلَّا بِجُهْدٍ وَ قِيلَ مَنْ مَرَضَ فِيهِ هَلَكَ.

And in another report: ‘Correct for meeting the Sultan and fulfilling the needs from him, and the one who flees during it would not be abled upon except with tiredness, and the one who strays in it would not be guided except with effort, and it is said the one who falls sick during it would die’<sup>84</sup>.

[اليوم التاسع](#)

## The ninth day

الدُّرُوعُ، عَنِ الصَّادِقِ عَ أَنَّهُ يَوْمٌ خَفِيفٌ صَالِحٌ لِكُلِّ أَمْرٍ تُرِيدُهُ فَأَبْدَأْ فِيهِ بِالْعَمَلِ وَ اقْتَرِضْ فِيهِ وَ ازْرَعْ وَ اغْرِسْ وَ مَنْ حَارَبَ فِيهِ غَلَبَ وَ مَنْ سَافَرَ فِيهِ رَزَقَ مَالاً وَ رَأَى خَيْراً وَ مَنْ هَرَبَ فِيهِ نَجَا وَ مَنْ مَرَضَ فِيهِ تَفَلَّحَ وَ مَنْ ضَلَّ قَدِيرَ عَلَيْهِ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ وِلَادَتُهُ وَ وُفِّقَ فِيهِ فِي كُلِّ حَالَتِهِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a light day, correct for every matter you want, so begin in it with the (good) deed and borrow in it, and cultivate, and plant, and the one who flees in it would overcome, and the one who travels in it would be Graced wealth and see goodness, and the one who flees in it would be saves, and the one who falls sick in it would be heavy, and the

<sup>81</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 44

<sup>82</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 45

<sup>83</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 46

<sup>84</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 47

one who strays would be abled upon, and the one born in it his birth would be correct, and he would be harmonised in it in all of his situations’.

وَقَالَ سَلْمَانُ رُوِيَ أَنَّ رُزَّازَ اسْمِ مَلَكٍ مُوَكَّلٍ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ مَحْمُودٌ وَالْأَخْلَامُ تَصِحُّ فِيهِ مِنْ يَوْمِهَا.

And Salman<sup>ra</sup> said, “Ruz Azar’, a nam of an Angel allocated with the Scale on the Day of Qiyamah, praised, and the dream would be proven correct during the very day”.<sup>85</sup>

وَفِي الرَّوَايَةِ الْآخَرَى يَوْمٌ خَفِيفٌ صَالِحٌ لِكُلِّ أَمْرٍ يُرِيدُهُ وَالْمَوْلُودُ فِيهِ يَكُونُ مَرْزُوقاً فِي مَعِيشَتِهِ وَلَا يُصِيبُهُ ضَيْقٌ.

And in another report: ‘A light day correct for every matter intended, and the new-born in it would be Graced during his lifetime and narrowness (poverty) will not afflict him”.<sup>86</sup>

الْمَكَارِمُ، عَنْهُ عَ مُبَارَكٌ يَصْلُحُ لِكُلِّ مَا يُرِيدُهُ الْإِنْسَانُ وَ مَنْ سَافَرَ فِيهِ رُزْقٌ مَالاً وَ يَرَى فِي سَفَرِهِ كُلَّ خَيْرٍ.

(The book) ‘Al Makarim’ –

‘From him<sup>asws</sup>: ‘Blessed, correct for all what the human being wants, and the one who travels during it would be Graced wealth, and he would see every goodness in his journey”.<sup>87</sup>

الرَّوَايَةُ، عَنْهُ عَ يَوْمٌ صَالِحٌ مَحْمُودٌ فِيهِ وُلِدَ سَامُ بْنُ نُوحٍ وَ هُوَ يَوْمٌ مُبَارَكٌ يَصْلُحُ لِلْحَوَائِجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ جَمِيعِ الْأَعْمَالِ وَ الدَّيْنِ وَ الْقَرْضِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَحْبُوباً مَقْبُولاً عِنْدَ النَّاسِ يَطْلُبُ الْعِلْمَ وَ يَعْمَلُ بِأَعْمَالِ الصَّالِحِينَ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرئَ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him<sup>asws</sup>: ‘A righteous day, praised. Saam Bin Noah<sup>as</sup> was born in it, and it is a Blessed day correct for the needs and the entry to see the Sultan and entirety of the deeds, and the debts, and the loan, and the taking and the giving. And the one born in it would be beloved in the presence of the people seeking the knowledge and he would work with the righteous deeds. And the one who falls sick in it or during it’s night would be cured by the Permission of Allah<sup>azwj</sup> the Exalted”.<sup>88</sup>

وَفِي رَوَايَةٍ أُخْرَى مَنْ سَافَرَ فِيهِ رُزْقٌ وَ لَقِيَ خَيْراً وَ يَصْلُحُ لِلْعَرَسِ وَ الزَّعِجِ وَ مَنْ حَارَبَ فِيهِ غَلَبَ وَ مَنْ هَرَبَ فِيهِ لَجَأَ إِلَى سُلْطَانٍ يَمْنَعُ بِمَنْعِ عَلَيْهِ وَ مَنْ مَرَضَ فِيهِ تَقُلُّ.

And in another report: ‘One who travels during it would be Graced and meet goodness, and it is correct for the planting and the cultivation, and the one who battles in it would overcome, and the one who flees in it would seek shelter to a Sultan prevented upon him, and the one who falls sick during it would be heavy”.<sup>89</sup>

<sup>85</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 48

<sup>86</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 49

<sup>87</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 50

<sup>88</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 51

<sup>89</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 52

## The tenth day

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ وُلِدَ فِيهِ نُوحٌ ع وَ مَنْ وُلِدَ فِيهِ يَكْبَرُ وَ يَهْرَمُ وَ يُرْزَقُ وَ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ السَّقَرِ وَ الصَّالَةَ فِيهِ تُوجَدُ وَ الْهَارِبُ فِيهِ يُظْفَرُ بِهِ وَ يُجْبَسُ وَ يَنْبَغِي لِلْمَرِيضِ فِيهِ أَنْ يُوصِيَ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'Noah<sup>as</sup> was born in it, and the one who is born in it would grow old and be Graced, and it is correct for the selling and the buying, and the journey, and the one lost in it would be found, and the fleeing in it would be victorious with and imprisoned, and it is befitting for the one falling sick during it that he bequeaths'.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُزُ أَبَانَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْبِحَارِ وَ الْأُودِيَةِ يَوْمَ خَفِيفٌ مُبَارَكٌ وَ مَنْ هَرَبَ فِيهِ مِنْ سُلْطَانٍ أُخِذَ وَ مَنْ وُلِدَ فِيهِ لَمْ يُصِبْهُ ضَيْقٌ وَ كَانَ مَرُوقاً وَ الْأَخْلَامُ فِيهِ تَظْهَرُ فِي مَدَّةِ عِشْرِينَ يَوْماً.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said: "Ruz Aban', a name of an Angel allocated with the oceans and the valleys. A light day, Blessed, and the one who flees from the Sultan during it would be seized, and the one born in it would not be afflicted with (financial) narrowness, and he would be Graced, and the dream during it would appear within a period of twenty days".<sup>90</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى فِيهِ وُلِدَ نُوحٌ ع يَوْمَ صَالِحٍ لِلْحَرْثِ وَ الزَّرْعِ وَ السَّلْفِ وَ كُلِّ خَيْرٍ.

And in another report: 'Noah<sup>as</sup> was born during it. (It is) correct for the farming and the cultivation, and the lending money, and every goodness".<sup>91</sup>

الْمَكَارِمُ، صَالِحٌ لِكُلِّ حَاجَةٍ سِوَى الدُّخُولِ عَلَى السُّلْطَانِ وَ مَنْ فَرَّ فِيهِ مِنَ السُّلْطَانِ أُخِذَ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ هُوَ جَيِّدٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ مَنْ مَرِضَ فِيهِ بَرَأَ.

(The book) 'Al-Makarim': 'Correct for every need besides the entry to see the Sultan, and the one who flees from the Sultan during it would be seized, and the one for whom a property is lost would find it, and it is good for the buying and the selling, and the one falling sick in it would be cured".<sup>92</sup>

الرِّوَايَةُ، عَنْهُ ع يَوْمَ مُحَمَّدٍ رَفَعَ اللَّهُ فِيهِ إِدْرِيسَ مَكَاناً عَلِيّاً وَ فِيهِ أَخَذَ مُوسَى التَّوْرَةَ تَصْلُحُ لِكُتُبِ الْكُتُبِ وَ الشُّرُوطِ وَ الْعُهُودِ وَ أَعْمَالِ الدَّوَّابِّ وَ الْحِسَابِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارِكاً حَلِيماً صَالِحاً عَفِيفاً وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ.

(The book) 'Al Zawaaid' –

<sup>90</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 53

<sup>91</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 54

<sup>92</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 55

‘From him<sup>-asws</sup>: ‘A praise-worthy day. Allah<sup>-azwj</sup> Raised Idrees<sup>-as</sup> during it to a lofty place, and in it, Musa<sup>-as</sup> took the Torah, correct for writing the letters, and the stipulations, and the pacts, and the deeds of the registrars and the accounting, and the one born in it would be Blessed, forbearing, righteous, chaste, and the one falling sick in it or during its night would be feared upon’.<sup>93</sup>

و فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ يُسْتَحَبُّ لِلْمَرِيضِ فِيهِ أَنْ يُوصِيَ وَ مَنْ هَرَبَ فِيهِ ظَفَرَ بِهِ وَ سُجِنَ.

And in another report: ‘Correct for the selling and the buying, and the one for whom a property is lose, would find it, and it is recommended for the one falling sick in it that he bequeaths, and the one who flees in it would be won with and imprisoned’.<sup>94</sup>

[اليوم الحادي العشر](#)

## The eleventh day

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ وُلِدَ فِيهِ شَيْثٌ ع صَالِحٌ لِابْتِدَاءِ الْعَمَلِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ السَّفَرِ وَ يُجْتَنَّبُ فِيهِ الدُّخُولُ عَلَى السُّلْطَانِ وَ مَنْ هَرَبَ فِيهِ رَجَعَ طَائِعاً وَ مَنْ مَرَضَ فِيهِ يُوشِكُ أَنْ يَبْرَأَ فِيهِ وَ مَنْ ضَلَّ فِيهِ سَلِمَ وَ مَنْ وُلِدَ فِيهِ طَابَتْ عَيْشَتُهُ غَيْرَ أَنَّهُ لَا يَمُوتُ حَتَّى يَفْتَقِرَ وَ يَهْرَبَ مِنْ سُلْطَانٍ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘Shees<sup>-as</sup> was born in it. (It is) correct for beginning the work, and the selling and the buying, and the journey, the entry to see the Sultan during it should be shunned, and the one who flees during it would return willingly, and the one falling sick in it would soon recover during it safely, and the one born in his life would be good apart from that he would not be dying until he is impoverished and flees from the Sultan’.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوِيَ حُورَ اسْمِ مَلِكٍ مُوَكَّلٍ بِالشَّمْسِ يَوْمَ خَفِيفٍ مِثْلَ الَّذِي تَقَدَّمَهُ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Khowr’, a name of an Angel allocated with the sun. A light day like the one which preceded it’.<sup>95</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى مَنْ هَرَبَ فِيهِ أَخَذَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقاً فِي مَعِيشَتِهِ وَ يُعْمَرُ حَتَّى يَهْرَمَ وَ لَا يَفْتَقِرُ أَبَداً.

And in another report: ‘One who flees in it would be seized, and the one born in it would be Graced in his lifetime and he would age until he grows old, not getting impoverished, ever!’<sup>96</sup>

الْمَكَارِمُ، عَنْهُ ع يَصْلُحُ لِلشِّرَاءِ وَ الْبَيْعِ وَ لِجَمِيعِ الْحَوَائِجِ وَ لِلسَّفَرِ مَا خَلَا الدُّخُولَ عَلَى السُّلْطَانِ وَ إِنَّ النَّوَارِي فِيهِ يَصْلُحُ.

(The book) ‘Al Makarim’ –

<sup>93</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 56

<sup>94</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 57

<sup>95</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 58

<sup>96</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 59

‘From him<sup>-asws</sup>: ‘Correct for the buying and the selling, and for the entirety of the needs, and for the travel, apart from the entry to see the Sultan, and the hiding during it is correct.’<sup>97</sup>

الرَّوَايَةُ، عَنْهُ عَ يَوْمَ صَالِحٍ لِلبَيْعِ وَالْبَيْعِ وَالْمُعَامَلَةِ وَالْقَرْضِ وَ يُكْرَهُ فِيهِ الدُّخُولُ عَلَى السُّلْطَانِ وَ مُعَامَلَتُهُ وَ التَّصَرُّفُ فِيهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا  
صَالِحِ التَّرْبِيَةِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘A day correct for the buying and the selling, and the dealing, and the lending, and the entry to see the Sultan is disliked during it, and his dealins, and the turning regarding it, and the one born during it would be Blessed, righteous of the upbringing, and the one who falls sick during it or during it’s night would be cured by the Permission of Allah<sup>-azwj</sup> the Exalted’.<sup>98</sup>

وَ فِي رَوَايَةٍ أُخْرَى أَنَّهُ وُلِدَ فِيهِ شَيْثٌ عَ وَ مَنْ هَرَبَ فِيهِ رَجَعَ طَائِعًا وَ مَنْ صَلَّى فِيهِ سَلِمَ وَ ذُكِرَ أَيْضًا أَنَّهُ مَمُوتٌ فَقِيْرًا أَوْ يَهْرُبُ مِنَ السُّلْطَانِ.

And in another report: ‘Shees<sup>-as</sup> was born in it, and the one who flees in it would return willingly, and the one who is lost in it would be safe’. And he<sup>-asws</sup> mentioned as well that he would be dying impoverished or flee from the Sultan’.<sup>99</sup>

اليوم الثاني عشر

## The twelfth day

الدُّرُوعُ، عَنِ الصَّادِقِ عَ أَنَّهُ يَوْمَ صَالِحٍ لِلتَّرْوِيحِ وَ فَتْحِ الْحَوَانِيَتِ وَ الشَّرِكَةِ وَ زُكُوبِ الْبِحَارِ وَ يُجْتَنَبُ فِيهِ الْوَسَاطَةُ بَيْنَ النَّاسِ وَ الْمَرِيضُ يُوشِكُ أَنْ يَبْرَأَ وَ  
الْمَمْلُودُ فِيهِ يَكُونُ هَيِّنَ التَّرْبِيَةِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a day correct for the marriage, and opening the shops, and the partnership, and sailing the sea, and the mediation between the people should be avoided, and the sick would soon be cured, and the new-born in it would be of easy upbringing’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوِيَ مَاهُ يَوْمٌ مُخْتَارٌ وَ هُوَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْقَمَرِ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, “Ruz Mah’, a chosen day, and it is a name of an Angel allocated with the moon’.<sup>100</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى مِثْلَ الْحَادِي عَشَرَ.

<sup>97</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 60

<sup>98</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 61

<sup>99</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 62

<sup>100</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 63 a

And in another report: ‘Similar to the eleventh (day)’.<sup>101</sup>

الْمَكَارِمُ، عَنْهُ ع يَوْمٌ صَالِحٌ مُبَارَكٌ فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ وَ اسْعَوْا لَهَا فَإِنَّهَا تُفْضَى.

(The book) ‘Al Makarim’ –

‘From him<sup>asws</sup>: ‘A righteous day, Blessed, so seek your needs during it and strive for it, for these would be fulfilled’.<sup>102</sup>

الرَّوَائِدُ، عَنْهُ ع يَوْمٌ مُبَارَكٌ فِيهِ قَضَى مُوسَى الْأَجَلَ وَ هُوَ يَوْمُ التَّرْوِيجِ وَ الْمَشَارِكَةِ وَ فَتْحِ الْحَوَانِيتِ وَ عِمَارَةِ الْمَنَازِلِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ مَنْ وُلِدَ فِيهِ كَانَ عَفِيفاً نَاسِكاً صَالِحاً وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ مِنْ حُمَى خِيفَ عَلَيْهِ إِلَّا أَنْ يَشَاءَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) ‘Al Zawaaid’ –

‘From him<sup>asws</sup>: ‘A Blessed day. During it Musa<sup>as</sup> fulfilled the term, and it is a day for the marriage and the partnership, and opening the shops, and building the homes, and the selling and the buying, and taking and the giving, and the one born in it would be chaste, a ritualist, righteous, and the one falling sick from ever during it or during it’s night, it would be light upon him except if Allah<sup>azwj</sup> Mighty and Majestic so Desires’.<sup>103</sup>

وَ فِي أُخْرَى يُسْتَحَبُّ فِيهِ رُكُوبُ الْمَاءِ وَ لَا يُرْتَكَبُ فِيهِ الْوَسَائِطُ يَعْنِي الْوَسَاطَةَ بَيْنَ النَّاسِ.

And in another: ‘It is recommended during it to sail the water, and do not indulge in mediation, meaning the mediation between the people.’<sup>104</sup>

اليوم الثالث عشر

## The thirteenth day

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ فَاتَّقِ فِيهِ الْمُنَازَعَةَ وَ الْحُكُومَةَ وَ لِقَاءَ السُّلْطَانِ وَ كُلِّ أَمْرٍ وَ لَا تَدْهَنْ فِيهِ رَأْساً وَ لَا تَخْلُقْ فِيهِ شَعراً وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ سَلِمَ وَ مَنْ مَرِضَ فِيهِ أَجْهَدَ وَ الْمُؤَلُّودُ فِيهِ ذَكَرَ أَنَّهُ [ذُكْرَانُهُ] لَا يَعِيشُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>asws</sup>: ‘It is an inauspicious day for fear the litigation and the government in it, and meeting the Sultan, and every affair, and do not oil the head during it nor shave off the hair in it, and the one who strays in it or flees would be safe, and the one falling sick during it would be overstrained, and the new-born in it as male would not live’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُوْرُ تَبْرَ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالنُّجُومِ يَوْمَ نَحْسٍ رَدِيءٍ فَاتَّقِ فِيهِ السُّلْطَانَ وَ جَمِيعَ الْأَعْمَالِ وَ الْأَخْلَامِ تَصِحُّ فِيهِ بَعْدَ تِسْعَةِ أَيَّامٍ.

<sup>101</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 63 b

<sup>102</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 64

<sup>103</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 65

<sup>104</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 66

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Teyr’, a name of an Angel allocated with the stars. An inauspicious day, lowly, so fear the Sultan in it and entirety of the deeds, and the dream would be correct in it after nine days”.<sup>105</sup>

وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ نَحْسٍ لَا تَطْلُبُ فِيهِ حَاجَةٌ.

And in another report: ‘An inauspicious day. Do not seek any need during it’.<sup>106</sup>

الْمَكَارِمُ، عَنْهُ ع يَوْمٌ نَحْسٍ فَاتَّقُوا فِيهِ جَمِيعَ الْأَعْمَالِ.

(The book) ‘Al Makarim’ –

‘From him<sup>-asws</sup>: ‘An inauspicious day, so fear entirety of the work during it’.<sup>107</sup>

الرَّوَايَةُ، عَنْهُ ع يَوْمٌ نَحْسٍ فِيهِ هَلَكَ ابْنُ نُوحٍ وَ امْرَأَةٌ لُوطٍ وَ هُوَ يَوْمٌ مَذْمُومٌ فِي كُلِّ حَالٍ فَاسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَشُومًا عَسِيرَ الرِّزْقِ كَثِيرَ الْحَقْدِ نَكِدَ الْخَلْقِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ وَ اللَّهُ أَعْلَمُ.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘An inauspicious day in which the son of Noah<sup>-as</sup> was destroyed, and wife of Lut<sup>-as</sup>, and it is a condemned day in all situations, so seek Refuge with Allah<sup>-azwj</sup> from it’s evil, and the one born during it would be disfigured, of difficult sustenance, a lot of grudges, moody mannerisms, and the one falling sick during it or during it’s night would be feared upon, and Allah<sup>-azwj</sup> is more Knowing’.<sup>108</sup>

وَ فِي رَوَايَةٍ أُخْرَى تَنْتَقِي فِيهِ الْمُنَازَعَاتُ وَ لِقَاءُ السَّلَاطِينِ وَ الْحُكُومَاتُ وَ حَلْقُ الرَّأْسِ وَ دَهْنُ الشَّعْرِ وَ مَنْ هَرَبَ فِيهِ سَلِمَ وَ إِنْ وُلِدَ فِيهِ ذَكَرَ لَمْ يَعْشَ.

And in another report: ‘Fear the disputes in it and meeting the Sultan and the government, and shaving off the head, and oiling the hair, and the one fleeing in it would be safe, and if a male is born in it, he would not live’.<sup>109</sup>

[اليوم الرابع عشر](#)

## The fourteenth day

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ صَالِحٌ لِكُلِّ شَيْءٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ غَشُومًا وَ هُوَ جَيْدٌ لِطَلَبِ الْعِلْمِ وَ التَّبِيعِ وَ السِّتْرَاءِ وَ السَّفَرِ وَ الْإِسْتِقْرَاضِ وَ رُكُوبِ الْبَحْرِ وَ مَنْ هَرَبَ فِيهِ أُخِذَ وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ إِنْ شَاءَ اللَّهُ تَعَالَى

(The book) ‘Al Durou’ –

<sup>105</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 67 a

<sup>106</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 67 b

<sup>107</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 68

<sup>108</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 69

<sup>109</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 70

‘From Al-Sadiq<sup>-asws</sup>: ‘It is correct for all things, and the one born during it would be a brute, and it is good for seeking the knowledge, and the selling and the buying, and the journey, and the borrowing, and sailing the sea, and the one who flees during it would be seized, and the one falling sick in it would be cured if Allah<sup>-azwj</sup> the Exalted so Desires’.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزٌ جُوشَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْإِنْسِ وَالْجِنِّ وَالرِّيحِ يَوْمٌ سَعِيدٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ شَيْءٍ وَ لِلِقَاءِ السُّلْطَانِ وَ أَشْرَافِ النَّاسِ وَ عِلْمَائِهِمْ وَ مَنْ وُلِدَ فِيهِ يَكُونُ كَاتِباً أَدِيباً وَ يَكْتُمُ مَالَهُ آخِرَ عُمُرِهِ وَ الْأَخْلَامُ تَصِحُّ بَعْدَ سِتَّةٍ وَ عِشْرِينَ يَوْماً.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, “Ruz Jowsha’, a name of an Angel allocated with the human beings and the Jinn, and the wind. A fortunate day, Blessed, correct for all things, and for meeting the Sultan and notables of the people and their scholar, and the one born in it would be a scribed, educated, and his wealth would be a lot at the end of his life, and the dream would be correct after sixteen days”<sup>.110</sup>

وَ فِي الرِّوَايَةِ الْآخَرَى يَوْمٌ سَعِيدٌ صَالِحٌ لِكُلِّ حَاجَةٍ وَ مَنْ وُلِدَ فِيهِ عُمُرٌ طَوِيلاً وَ يَكُونُ مَشْغُوفاً بِطَلَبِ الْعِلْمِ وَ يَكْتُمُ مَالَهُ فِي آخِرِ عُمُرِهِ.

And in another report: ‘A fortunate day, correct for every need, and the one born in it would live a long life and he would be eager to seek the knowledge, and his wealth would be a lot at the end of his life.<sup>111</sup>

الْمَكَارِمُ، عَنْهُ ع حَيْدٌ لِلْحَوَائِجِ وَ لِكُلِّ عَمَلٍ.

(The book) ‘Al Makarim’ –

‘From him<sup>-asws</sup>: ‘Good for the needs and for every work’<sup>.112</sup>

الرِّوَايَةُ، عَنْهُ ع يَوْمٌ صَالِحٌ لِمَا تُرِيدُ مِنْ قَضَاءِ الْحَوَائِجِ وَ لِقَاءِ الْمُلُوكِ وَ طَلَبِ الْعِلْمِ وَ أَعْمَالِ الدُّيُونِ وَ مَنْ وُلِدَ فِيهِ عَاشَ سَلِيماً سَعِيداً وَ كَانَ فِي أُمُورِهِ مُسَدِّداً مَحْمُوداً مَرْزُوقاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرَأَ مِنْ مَرَضِهِ وَ لَمْ يَطُلْ وَ اللَّهُ أَعْلَمُ.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘A correct day for whatever you want from fulfilment of the needs, and meeting the kings, and seeking the knowledge, and working the debts, and the one born in it would live safely, happily, and at the end of his life he would be capacious, praised, Graced, and the one falling sick during it or during its night would be cured from his illness, and it would not be prolonged, and Allah<sup>-azwj</sup> is more Knowing’<sup>.113</sup>

وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ مَنْ وُلِدَ فِيهِ يَكُونُ فِي آخِرِ عُمُرِهِ كَثِيرَ الْمَالِ وَ يَكُونُ عَشُوماً ظَلوماً وَ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الْاسْتِقْرَاضِ وَ الْقَرْضِ وَ الرُّكُوبِ فِي الْبَحْرِ وَ مَنْ هَرَبَ فِيهِ يُؤْخَذُ.

And in another report: ‘The one born during it would be with a lot of wealth at the end of his life, and he would be a brute, unjust, and it is correct for the selling and the buying, and the

<sup>110</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 71

<sup>111</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 72

<sup>112</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 73

<sup>113</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 74

borrowing and the lending, and the sailing in the sea, and the one fleeing in it would be seized”<sup>114</sup>.

اليوم الخامس عشر

## The fifteenth day

الْعَدْدُ الْقَوِيَّةُ لِدَفْعِ الْمَخَافِ الْيَوْمِيَّةِ، لِلشَّيْخِ رَضِيِّ الدِّينِ عَلِيِّ بْنِ يُوسُفَ بْنِ مُطَهَّرِ الْحَلِيِّ قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدِ الصَّادِقِ ع إِنَّهُ يَوْمٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ السَّفَرِ وَ غَيْرِهِ فَاطْلُبُوا فِيهِ الْحَوَائِجَ فَإِنَّهَا مَقْضِيَةٌ.

(The book) ‘Al Adad Al Qawiya Li Dafa Al Mkhawef Al Yowmiya’ of the Sheykh Razi Al Deen Ali Bin Yusuf Bin Mutahhar Al Hilli who said,

‘Our Master Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: ‘It is a Blessed day correct for every need, and the travelling and other such, therefore seek the needs during it for these would be fulfilled’<sup>115</sup>.

وَ فِي رِوَايَةٍ أُخْرَى مَخْذُورٌ نَحْسٌ فِي كُلِّ الْأُمُورِ إِلَّا مَنْ أَرَادَ أَنْ يَسْتَقْرِضَ أَوْ يُقْرِضَ أَوْ يُشَاهِدَ مَا يَشْتَرِي وُلِدَ فِيهِ قَابِلٌ وَ كَانَ مَلْعُونًا وَ هُوَ الَّذِي قَتَلَ أَخَاهُ فَاخْذَرُوا فِيهِ كُلَّ الْخَدَرِ فَفِيهِ خُلِقَ الْغَضَبُ وَ مَنْ مَرَضَ فِيهِ مَاتَ.

And in another report: ‘Hazardous, inauspicious regarding all affairs except the one who intends to lend or borrow or witness what he buys. Qabeel<sup>-la</sup> was born during it, and he<sup>-la</sup> was accrued, and he<sup>-la</sup> is the one who killed his<sup>-la</sup> brother, therefore be cautious in it of all hazards, for during it the Wrath was Created, and the one who falls sick in it would die’<sup>116</sup>.

وَ فِي رِوَايَةٍ أُخْرَى مَنْ مَرَضَ فِيهِ بَرِيٌّ عَاجِلًا وَ مَنْ هَرَبَ فِيهِ ظَفَرَ بِهِ فِي مَكَانٍ قَرِيبٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ سَيِّئِ الْخُلُقِ.

And in another report: ‘One who falls sick during it would be cured be soon cured, and the one who flees in it would be won with in a nearby (strange) place, and the one born in it would be of evil manners’<sup>117</sup>.

وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ أَلْفًا أَوْ أُخْرَسَ أَوْ ثَقِيلَ اللِّسَانِ.

And in another report: ‘One who is born in it would either be (with a) lisp, or mute, or of a heavy tongue’<sup>118</sup>.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ أُخْرَسَ أَوْ أَلْفًا.

Amir Al-Momineen<sup>-asws</sup> said: ‘One born in it would either be mute or (with a) lisp’<sup>119</sup>.

<sup>114</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 75

<sup>115</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 76

<sup>116</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 77

<sup>117</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 78

<sup>118</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 79

<sup>119</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 a

وَقَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

And Al-Furs said, 'It is a light day'.<sup>120</sup>

وَفِي رِوَايَةٍ أُخْرَى يَوْمٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ عَمَلٍ وَحَاجَةٍ وَالأَخْلَامِ فِيهِ تَصِحُّ بَعْدَ ثَلَاثَةِ أَيَّامٍ يُحْمَدُ فِيهِ لِقَاءُ الْفُضَاةِ وَ الْعُلَمَاءِ وَ التَّعْلِيمِ وَ طَلَبِ مَا عِنْدَ الرُّؤَسَاءِ وَ الْكُتَّابِ

And in another report: 'A Blessed day for every deed and need, and the dream in it would be (proven) correct after three days. It is praise-worthy during it to meet the judges, and the scholars, and the learning, and seeking what is with the chiefs and the scribes'.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ دِيْمَهْرُوزُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, 'Deymahruz, a Name from the Names of Allah<sup>-azwj</sup> the Exalted'.<sup>121</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ الأُمُورِ إِلاَّ مَنْ أَرَادَ أَنْ يَسْتَقْرِضَ أَوْ يُقْرِضَ وَ مَنْ مَرِضَ فِيهِ بَرَى عَاجِلاً وَ مَنْ هَرَبَ فِيهِ ظَفَرَ بِهِ وَ المَوْلُودُ فِيهِ يَكُونُ أَلْفَعٌ أَوْ أَحْرَسَ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a day correct for all affairs except the one who intends to lend or borrow, and the one who falls sick during it would be cured soon, and the one who flees in it would be won with, and the new-born in it would either be (with a) lisp, or mute'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُرُودِيَهْرُ اسْمٌ مِنْ أَسْمَائِهِ تَعَالَى يَصْلُحُ لِكُلِّ حَاجَةٍ وَ الأَخْلَامِ فِيهِ تَصِحُّ بَعْدَ ثَلَاثَةِ أَيَّامٍ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, "Ruz Deyher", a Name from the Names of the Exalted. It is correct for every need, and the dream during it would be proven correct after three days".<sup>122</sup>

وَفِي الرِّوَايَةِ الأُخْرَى يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ المَوْلُودُ يَكُونُ أَحْرَسَ أَوْ أَلْفَعٌ.

And in another report: 'A day correct for every affair, and the new-born in it would either be mute or (with a) lisp'.<sup>123</sup>

المَكَارِمُ، صَالِحٌ لِكُلِّ حَاجَةٍ تُرِيدُهَا فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ فَإِنَّهَا تُقْضَى.

(The book) 'Al-Makarim': 'Correct for every need you want, therefore seek your needs during it for these would be fulfilled'.<sup>124</sup>

<sup>120</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 b

<sup>121</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 c

<sup>122</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 81 a

<sup>123</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 81 b

<sup>124</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 82

الرَّوَائِدُ، يَوْمٌ صَالِحٌ لِكُلِّ عَمَلٍ وَ حَاجَةٍ وَ لِقَاءِ الْأَشْرَافِ وَ الْعُظَمَاءِ وَ الرُّؤَسَاءِ فَاطْلُبْ فِيهِ حَوَائِجَكَ وَ الْقِ سُلْطَانَكَ وَ اعْمَلْ مَا بَدَا لَكَ فَإِنَّهُ يَوْمٌ سَعِيدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ أَلْتَمَعُ اللِّسَانِ أَوْ أَحْرَسَ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ إِلَّا أَنْ يَشَاءَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Zawaaid' –

'A day correct for every work, and need, and meeting the notables, and the mighty ones, and the chiefs, therefore seek your needs during it and meet the Sultan, and work whatever comes to you, for it is a fortunate day, and the one born in it would either be of a lisp tongue, or mute, and the one who falls sick in it or in it's night would be feared upon except if Allah<sup>-azwj</sup> Mighty and Majestic so Desires".<sup>125</sup>

وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ مَحْدُورٌ وَ يَصْلُحُ لِلِاسْتِئْجَارِ وَ الْقَرْضِ وَ مُشَاهَدَةِ مَا يُشْتَرَى وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ بِإِذْنِ اللَّهِ تَعَالَى وَ مَنْ هَرَبَ فِيهِ ظَفِرَ بِهِ فِي مَكَانٍ غَرِيبٍ.

And in another report: 'A hazardous day, and correct for the borrowing and the lending, and witnessing what is bought, and the one who falls sick in it would be cured by the Permission of Allah<sup>-azwj</sup> the Exalted, and the one who flees in it would be won with in a strange place".<sup>126</sup>

[اليوم السادس عشر](#)

## The sixteenth day

الْعَدْدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ نُحْسٍ مُسْتَمِرٍّ رَدِيءٌ فَلَا تُسَافِرْ فِيهِ وَ مَنْ سَافَرَ فِيهِ هَلَكَ وَ يَنَالُهُ مَكْرُوهٌ فَاجْتَنِبُوا فِيهِ الْحَرَكَاتِ وَ اتَّقُوا فِيهِ الْحَوَائِجَ مَا اسْتَطَعْتُمْ فَلَا تَطْلُبُوا فِيهِ حَاجَةً وَ يُكْرَهُ فِيهِ لِقَاءُ السُّلْطَانِ.

(The book) 'Al Adad' –

'Our Master Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'It is an inauspicious day, continuously bad, therefore do not travel during it, and the one who travels in it would die, and abhorrences would afflict him, therefore shun the movement during it and fear (seeking) the needs in it as much as you can, so do not see any need during it, and it is disliked that you meet the Sultan".<sup>127</sup>

وَ فِي رِوَايَةٍ يَصْلُحُ لِلتِّجَارَةِ وَ الْبَيْعِ وَ الْمَشَارَكَةِ وَ الْخُرُوجِ إِلَى الْبَحْرِ وَ يَصْلُحُ لِلْأُنْيَةِ وَ وَضْعِ الْأَسَاسَاتِ وَ يَصْلُحُ لِعَمَلِ الْخَيْرِ.

And in a report: 'It is correct for the trading and the selling, and the partnership, and the going out to the sea, and it is correct for the construction and placing the foundations, and it is correct for the good deeds".<sup>128</sup>

<sup>125</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 83

<sup>126</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 84

<sup>127</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 85

<sup>128</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 86

و فِي رَوَايَةٍ خُلِقَتْ فِيهِ الْمَحَبَّةُ وَالشَّهْوَةُ وَ هُوَ يَوْمٌ السَّمَرُ فِيهِ جَيْدٌ فِي الْبَرِّ وَ الْبَحْرِ اسْتَأْجَرَ فِيهِ مَنْ شِئْتَ وَ ادْفَعْ فِيهِ إِلَى مَنْ شِئْتَ مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُونًا لَا مَحَالَةَ وَ يَكُونُ بَخِيلًا.

And in a report: 'The love was Created during it, and the desires, and it is a day of travelling in it, good in the land and the sea. You can hire in it one you so desire to, and hand over (delegate) in it to the one you so desire to. The one born in it would inevitable be insane and be stingy'.<sup>129</sup>

و فِي رَوَايَةٍ مَنْ وُلِدَ فِي صَبِيحَتِهِ إِلَى الرَّوَالِ كَانَ مَجْنُونًا وَ إِنْ وُلِدَ بَعْدَ الرَّوَالِ إِلَى آخِرِهِ صَلَحَتْ حَالُهُ وَ مَنْ هَرَبَ فِيهِ يَرْجِعُ وَ مَنْ ضَلَّ فِيهِ سَلِمَ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ عَاجِلًا.

And in a report: 'The one who is born during it's morning to the midday would be insane, and if he is born after the midday up to it's end, his state would be correct, and the one who flees in it would return, and the one who is lost in it would be safe, and the one for whom a property is lost would find it, and the one who is sick in it would be cured soon'.<sup>130</sup>

قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع مَنْ مَرَضَ فِيهِ خِيفَ عَلَيْهِ الْهَلَاكُ.

Our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> said: 'One who falls sick during, the destruction (death) would be feared upon him'.<sup>131</sup>

وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

And Al-Furs said, 'It is a light day'.<sup>132</sup>

و فِي رَوَايَةٍ أَنَّهُ يَوْمٌ جَيْدٌ لِكُلِّ مَا يُرَادُ مِنَ الْأَعْمَالِ وَ النَّيَّاتِ وَ النَّصْرُفَاتِ وَ الْمُؤَلُودِ فِيهِ يَكُونُ عَامِلًا وَ هُوَ يَوْمٌ لَجَمِيعِ مَا يُطَلَّبُ فِيهِ مِنَ الْأُمُورِ الْجَيِّدَةِ.

And in a report: 'It is a good day for all what is intended from the deeds, and the intentions, and the dealings, and the new-born in it would be a worker, and it is a day for entirety of what one seeks in it from goodly affairs'.<sup>133</sup>

و فِي رَوَايَةٍ أَنَّهُ يَوْمٌ نَحْسٍ مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُونًا لَا بُدَّ مِنْ ذَلِكَ وَ مَنْ سَافَرَ فِيهِ يَهْلِكُ وَ تَصْلُحُ لِعَمَلِ الْحَدِيرِ وَ يُتَّقَى فِيهِ الْحُرْكََةُ وَ الْأَخْلَامُ تَصِحُّ فِيهِ بَعْدَ يَوْمَيْنِ

And in a report: 'It is an inauspicious day. The one born in it would be insane, there is no escape from that, and the one who travels in it would die, and it is correct for the goodly deeds, and the movement is feared in it, and the dream in it would prove correct after two days'.

<sup>129</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 87

<sup>130</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 88

<sup>131</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 89 a

<sup>132</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 89 b

<sup>133</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 90 a

قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ مَهْرُزُورُ اسْمُ الْمَلَكِ الْمُؤَكَّلِ بِالرَّحْمَةِ.

Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Mahruz’, a name of the Angel allocated with the Mercy”<sup>.134</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ لَا يَصْلُحُ لِشَيْءٍ سِوَى الْأَنْبِيَةِ وَ الْأَسَاسَاتِ مَنْ سَافَرَ فِيهِ هَلَكَ وَ مَنْ هَرَبَ فِيهِ رَجَعَ وَ مَنْ ضَلَّ سَلِمَ وَ مَنْ مَرِضَ فِيهِ بَرِيَ سَرِيعاً وَ الْمَوْلُودُ فِيهِ يَكُونُ مَجْنُوناً إِنْ وُلِدَ قَبْلَ الزَّوَالِ وَ إِنْ وُلِدَ بَعْدَ الزَّوَالِ صَلَحَتْ حَالُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is an inauspicious day, not correct for anything besides the building and laying the foundations. One who travels in it would die, and the one who flees in it would return, and the one who is lost would be safe, and the one who falls sick in it would be cured quickly, and the new-born in it would be insane if he is born before the midday, and if he is born after the midday, his state would be correct’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُورُ مَهْرَ اسْمُ مَلَكٍ مُؤَكَّلٍ بِالرَّحْمَةِ وَ هُوَ يَوْمٌ نَحْسٍ فَاتَّقِ فِيهِ الْحَرَكَةَ وَ الْأَخْلَامُ تَصِحُّ فِيهِ بَعْدَ يَوْمَيْنِ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Mihra’, a name of an Angel allocated with the Mercy, and it is an inauspicious day, so fear the movement in it, and the dream in it would be proven correct after two days”<sup>.135</sup>

وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ نَحْسٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُوناً وَ مَنْ سَافَرَ فِيهِ هَلَكَ.

And in another report: ‘An inauspicious day, and the one born in it would be insane, and the one travels in it would die’<sup>.136</sup>

الْمَكَارِمُ، زِدِيٌّ مَدْمُومٌ لِكُلِّ شَيْءٍ.

(The book) ‘Al-Makarim’ – ‘Lowly, condemned for all things’<sup>.137</sup>

الرَّوَايَةُ، عَنْهُ ع يَوْمٌ نَحْسٍ زِدِيٌّ مَدْمُومٌ لَا خَيْرَ فِيهِ فَلَا تُسَافِرْ فِيهِ وَ لَا تَطْلُبْ حَاجَةً وَ تَوَقَّ مَا اسْتَطَعْتَ وَ تَعَوَّذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَشُوماً عَسِرَ التَّرْبِيَةَ مَنْحُوساً فِي عَيْشِهِ وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ وَ يَطُولُ مَرَضُهُ وَ اللَّهُ أَعْلَمُ.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘An inauspicious day, lowly, condemned, there is no good in it, so neither travel in it nor seek any need, and save yourself whatever you can and seek Refuge with Allah<sup>-azwj</sup> from it’s evil, and the one who is born in it would be inauspicious, of difficult upbringing,

<sup>134</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 90 b

<sup>135</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 91

<sup>136</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 92

<sup>137</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 93

inauspicious in his lifetime, and the one who falls sick in it or during it's night would be feared upon, and his illness would be prolonged, and Allah<sup>-azwj</sup> is more knowing".<sup>138</sup>

و فِي رِوَايَةٍ أُخْرَى مَنْ سَافَرَ فِيهِ هَلَكَ وَ يُكْرَهُ فِيهِ لِقَاءُ السُّلْطَانِ وَ يَصْلُحُ لِلتِّجَارَةِ وَ الْبَيْعِ وَ الْمُشَارَكَةِ وَ الْخُرُوجِ إِلَى الْبَحْرِ وَ الْأَيْبَةِ وَ الْأَسَاسَاتِ وَ الَّذِي يَهْرُبُ فِيهِ يَرْجِعُ وَ مَنْ ضَلَّ فِيهِ سَلِمَ وَ مَنْ وُلِدَ فِي صَبِيحَتِهِ إِلَى الرَّوَالِ كَانَ مَجْنُونًا وَ مِنْ بَعْدِ الرَّوَالِ تَكُونُ أَعْمَالُهُ صَالِحَةً.

And in another report: 'One who travels in is would die, and it is disliked to meet the Sultan, and it is correct for the trading, and the selling, and the partnership, and the going out to the sea, and the construction, and laying the foundation, and the one who flees in it would return, and the one who is lost in it would be safe, and the one born in it's morning up to the midday would be insane, and from after the midday, his deeds would be righteous".<sup>139</sup>

اليوم السابع عشر

## The seventeenth day

الْعَدْدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ صَافٍ مُخْتَارٌ لِجَمِيعِ الْحَوَائِجِ وَ يَصْلُحُ لِلشِّرَاءِ وَ الْبَيْعِ وَ التَّزْوِيجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ غَيْرِ ذَلِكَ صَالِحٌ لِكُلِّ حَاجَةٍ فَاطْلُبْ فِيهِ مَا تُرِيدُ فَإِنَّهُ حَيِّدٌ خُلِقَتْ فِيهِ النُّفُوسُ وَ خُلِقَ فِيهِ مَلَكُ الْمَوْتِ وَ هُوَ الَّذِي بَارَكَ فِيهِ الْحَقُّ عَلَى نِعْمَتِهِ ع حَيِّدٌ صَالِحٌ لِلْعِمَارَةِ وَ فَتَقِ الْأَنْهَارِ وَ غَرَسِ الْأَشْجَارِ وَ السَّقَرُ فِيهِ لَا يَبِيمُ.

(The book) 'Al Adad' –

'Our Master Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>: 'It is a clear day chosen for entirety of the needs, and correct for the buying and the selling, and the marriage, and the entering to see the Sultan and other than that, correct for every need, therefore seek during it whatever you want for it is good. The strength has been Created in it, and the Angel of death was Created in it, and it is which the truth was Blessed in upon Yaqoub<sup>-as</sup>, good, correct for the building, and splitting the rivers, and planting the trees, and the journey in it would not complete".<sup>140</sup>

و فِي رِوَايَةٍ أُخْرَى هَذَا الْيَوْمُ مُتَوَسِّطٌ يُحْدَرُ فِيهِ الْمُنَارَعَةُ وَ مَنْ أَقْرَضَ فِيهِ شَيْئًا لَمْ يَرُدَّ إِلَيْهِ فَإِنْ رُدَّ فَيَجْهَدُ وَ مَنْ اسْتَقْرَضَ فِيهِ شَيْئًا لَمْ يَرُدَّهُ.

And in another report: 'This day is moderate, fear the disputes in it, and the one who lends anything in it will not return to him, and if it is returned, he would struggle, and the one who borrows anything in it, will not return it".<sup>141</sup>

قَالَ ابْنُ مَعْمَرٍ وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ تَقْبَلُ لَا يَصْلُحُ لِطَلْبِ الْحَوَائِجِ فَاحْذَرْ فِيهِ وَ أَحْسِنْ إِلَى وُلْدِكَ وَ عَبْدِكَ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ وَ الرَّؤْيَا فِيهِ كَادِبَةٌ وَ الْأَبْقَى فِيهِ يُوجَدُ وَ مَنْ وُلِدَ فِيهِ عَاشَ طَوِيلًا وَ صَلَحَتْ حَالُهُ وَ تَرَبَّيْتُهُ وَ يَكُونُ عَيْشُهُ طَيِّبًا لَا يَرَى فِيهِ فَقْرًا وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

Ibn Ma'mar said, 'And in another report –

<sup>138</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 94

<sup>139</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 95

<sup>140</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 96

<sup>141</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 97

‘It is a heavy day, not correct for seeking the needs, therefore be cautious in it, and be good to your children and your slave, and the one who falls sick in it would be cured, and the dream in it is false, and the absconder in it would be found, and the one born during it would life long and his state and his upbringing would be correct, and his life would be long, he will not see any poverty in it’. And Al Furs said, ‘It is a light day’.<sup>142</sup>

و فِي رَوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ ثَقِيلٌ غَيْرُ صَالِحٍ لِعَمَلِ الْخَيْرِ فَلَا تَلْتَمِسْ فِيهِ حَاجَةً.

And in another report, ‘It is a heavy day, not correct for the good work, so do not seek any need during it’.<sup>143</sup>

و فِي رَوَايَةٍ أُخْرَى يَوْمٌ حَيْدٌ مُخْتَارٌ يُحْمَدُ فِيهِ التَّرْوِيحُ وَ الْحِثَانَةُ وَ الشَّرِكَةُ وَ التِّجَارَةُ وَ لِقَاءُ الْإِخْوَانِ وَ الْمُضَارَبَةُ لِلْأَمْوَالِ

And in another report: ‘A good day, chosen, the marriage is praised in it, and the circumcision, and the trading, and meeting the brethren, and the investing the capital’.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ سُرُوشُ رُزُّ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِحِرَاسَةِ الْعَالَمِ وَ هُوَ حَبْرَيْلُ ع.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, “Suroush Ruz’, a name of the Angel allocated with guarding the world, and he is Jibraeel<sup>-as</sup>’.<sup>144</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ مُتَوَسِّطٌ وَ اخْتَلَفَ فِيهِ الْمُنَازَعَةُ وَ الْفُرْضُ وَ الْإِسْتِغْرَاضُ فَمَنْ أَفْرَضَ فِيهِ شَيْئًا لَمْ يَرُدَّ إِلَيْهِ وَ مَنْ اسْتَفْرَضَ لَمْ يَرُدَّهُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ خَالُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a moderate day, and beware in it of the dispute, and the lending and the borrowing, so the one who lends anything in it would not be returned to him, and the one who borrows anything will not return it, and the one born during it his state would be correct’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُزُّ سُرُوشِ اسْمُ مَلِكٍ مُوَكَّلٍ بِحِرَاسَةِ الْعَالَمِ وَ هُوَ يَوْمٌ ثَقِيلٌ فَلَا تَلْتَمِسْ فِيهِ حَاجَةً وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Suroush’, a name of an Angel allocated with guarding the world, and it is a heavy day so do seek any need in it’. And in another report, ‘A righteous day’.<sup>145</sup>

قَالَ وَ فِي رَوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ ثَقِيلٌ لَا يَصْلُحُ لِطَلَبِ حَاجَةٍ.

He said, ‘And in another report, ‘It is a heavy day incorrect for seeking a need’.<sup>146</sup>

<sup>142</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 98

<sup>143</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 99

<sup>144</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 100

<sup>145</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 101

<sup>146</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 102

الْمَكَارِمِ، عَنْهُ ع صَافٍ مُخْتَارٌ فَاطْلُبُوا فِيهِ مَا شِئْتُمْ وَ تَزَوَّجُوا وَ بَيْعُوا وَ اشْتَرُوا وَ ازرَعُوا وَ ابْنُوا وَ ادْخُلُوا عَلَى السُّلْطَانِ فِي حَوَائِجِكُمْ فَإِنَّهَا تُقْضَى.

(The book) 'Al Makarim' –

'From him<sup>-asws</sup>: 'A clear, chosen (day), so seek whatever you so desire in it, and get married, and sell and buy, and cultivate, and build, and enter to see the Sultan regarding your needs for it shall be fulfilled''.<sup>147</sup>

الرِّوَايَةُ، عَنْهُ ع يَوْمٌ صَالِحٌ مُخْتَارٌ مَحْمُودٌ لِكُلِّ عَمَلٍ وَ حَاجَةٍ فَاطْلَبَ فِيهِ الْحَوَائِجَ وَ اشْتَرَى وَ بَاعَ وَ اَلْقَى الْكُتَّابَ وَ الْعُمَّالَ وَ مَنْ شِئْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا سَعِيدًا فِي كُلِّ أَمْرِهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خَلَصَ وَ بَرِيءٌ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him<sup>-asws</sup>: 'A clear, chosen day, praised for every work and need, therefore seek the needs, and buy and sell, and meet the scribes, and the office bearers and the ones you so desire to, and the one born in it would be Blessed, fortunate in all his affairs, and the one who falls sick during it or during it's night would be finished (from it) and cured by the Permission of Allah<sup>-azwj</sup> the Exalted''.<sup>148</sup>

وَ فِي رِوَايَةٍ أُخْرَى مُتَوَسِّطٌ تُحَدَّرُ فِيهِ الْمُنَازَعَةُ وَ الْقَرْضُ وَ الْإِسْتِغْرَاضُ.

And in another report: 'Moderate. During it beware of the dispute, and the lending and the borrowing''.<sup>149</sup>

[اليوم الثامن عشر](#)

## The eighteenth day

الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ مُبَارَكٌ سَعِيدٌ يَصْلُحُ لِلتَّرْوِيجِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ فَضِيَّتْ حَاجَتُهُ مُبَارَكٌ لِكُلِّ مَا تُرِيدُ عَمَلَهُ وَ لِيَطْلُبَ الْحَوَائِجَ صَالِحٍ لِكُلِّ حَاجَةٍ مِنْ بَيْعٍ وَ شِرَاءٍ وَ زَرْعٍ فَإِنَّكَ تَرْبِحُ وَ اسْعَ فِي جَمِيعِ حَوَائِجِكَ فَإِنَّهَا تُقْضَى وَ اطلَبْ فِيهِ مَا شِئْتَ فَإِنَّكَ تَطْفُرُ

(The book) 'Al Adad' –

'Our Master Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'It is a chosen day, good, Blessed, fortunate, correct for the marriage and the travel, and the one who travels in it his need would be fulfilled. (It is) Blessed for all what you want to work with, and to seek the needs, righteous for every need, from selling and buying and farming, for you shall profit, and strive regarding entirety of your needs for these shall be fulfilled, and seek during it whatever you so desire to, for you will win.

<sup>147</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 103

<sup>148</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 104

<sup>149</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 105

وَ يَصْلُحُ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ الْفُضَاةِ وَ الْعَمَالِ وَ مَنْ خَاصَمَ فِيهِ عَدُوَّهُ ظَفَرَ بِهِ بِإِذْنِ اللَّهِ وَ غَلَبَهُ وَ مَنْ تَزَوَّجَ فِيهِ يَرَى خَيْرًا وَ مَنْ اقْتَرَضَ قَرْضًا رَدَّهُ إِلَى مَنْ اقْتَرَضَ مِنْهُ وَ مَنْ مَرِضَ فِيهِ يُوشِكُ أَنْ يَبْرَأَ وَ الْمُؤَلُّودُ يَصْلُحُ خَالَهُ وَ يَكُونُ عَيْشُهُ طَيِّبًا وَ لَا يَرَى فَقْرًا وَ لَا يَمُوتُ إِلَّا عَنْ تَوْبَةٍ

And it is correct for entry to see the Sultan, and the judges, and the office bearers, and the one who disputes against his enemy would win with him by the Permission of Allah<sup>-azwj</sup> and overcome him, and the one who gets married during it would see goodness, and the one who borrows a loan would return it to the one who he had borrowed from, and the one falling sick in it would soon be cured, and the new-born, his state would be correct, and his life would be good, and he will neither see poverty nor dies except after repenting’.

وَ قَالَ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

And Al-Furs said, ‘It is a light day’.<sup>150</sup>

وَ فِي رِوَايَةٍ أُخْرَى تُحْمَدُ فِيهِ الْعَمَارَاتُ وَ الْأَبْنِيَّةُ وَ يُشْتَرَى فِيهِ الْبُيُوتُ وَ الْمَنَارِلُ وَ تُقْضَى فِيهِ الْحَوَائِجُ وَ الْمُهَمَّاتُ وَ يَصْلُحُ لِلسَّفَرِ

And in another report: ‘The constructing and the building is praised in it, and the houses should be bought in it, and the needs would be fulfilled in it, and the travel would be correct’.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ رَشْرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالنَّبِيرَانِ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Rash Ruz’, a name of the Angel allocated with the fires”.<sup>151</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ عَ أَنَّهُ يَوْمٌ سَعِيدٌ صَالِحٌ لِكُلِّ شَيْءٍ مِنْ بَيْعٍ أَوْ شِرَاءٍ أَوْ زَعٍ أَوْ سَفَرٍ وَ مَنْ خَاصَمَ فِيهِ عَدُوَّهُ ظَفَرَ بِهِ وَ الْقَرْضُ فِيهِ يُرَدُّ وَ الْمَرِيضُ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ خَالَهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a fortunate day, correct for all things, from selling, or buying, or farming, or travelling, and the one who disputes with his enemy during it would win with him, and the loan in it would be returned, and the sick in it would be cured, and the one born in it, his state would be correct’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ رَشِ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالنَّبِيرَانِ يَصْلُحُ لِلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Rash’, a nam of an Angel allocated with the fires. It is correct for the travel and seeking the needs”.<sup>152</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ لِلسَّفَرِ وَ كُلِّ مَا تُرِيدُهُ مِنْ حَاجَةٍ.

<sup>150</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 106

<sup>151</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 107

<sup>152</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 108

And in another report, ‘A day correct for the travel, and all what you want from a need’.<sup>153</sup>

الْمَكَارِمُ، عَنْهُ عِ مَحْتَارٌ صَالِحٌ لِّلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ وَ مَنْ خَاصَمَ فِيهِ عَدُوَّهُ خَصَمَهُ وَ غَلَبَهُ وَ ظَفَرَ بِهِ بِعُدْرَةِ اللَّهِ.

(The book) ‘Al Makarim’ –

‘From him<sup>-asws</sup>: ‘Chosen, correct for the travel and seeking the needs, and the one whom his enemy disputes with him, he would dispute him and overcome him and win with him by the Power of Allah<sup>-azwj</sup>’.<sup>154</sup>

الرَّوَائِدُ، عَنْهُ عِ يَوْمٌ مَحْتَارٌ لِّلسَّفَرِ وَ التَّزْوِيجِ وَ لَطَلَبِ الْحَوَائِجِ وَ مَنْ خَاصَمَ فِيهِ عَدُوَّهُ خَصَمَهُ وَ غَلَبَهُ وَ فَهَرَهُ وَ مَنْ وُلِدَ فِيهِ كَانَ حَسَنَ التَّرْبِيَةِ مُحَمَّدُ الْعَيْشِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيءٌ وَ نَجَا بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘A day chosen for the travel, and the marriage, and seeking the needs, and the one whom his enemy disputes with him, he would dispute him and overcome him and subdue him, and the one born in it would be of excellent upbringing, praised of the life, and the one falling sick during it or during it’s night would be cured and saved by the Permission of Allah<sup>-azwj</sup> the Exalted’.<sup>155</sup>

وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الزَّرْعِ.

And in another report: ‘Correct for the selling and the buying and the farming’.<sup>156</sup>

اليوم التاسع عشر

## The nineteenth day

الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عِ إِنَّهُ يَوْمٌ خَفِيفٌ يَصْلُحُ لِكُلِّ شَيْءٍ وَ السَّفَرِ فَمَنْ سَافَرَ فِيهِ فَضِي حَاجَتُهُ وَ فَضِيَتْ أُمُورُهُ وَ كُلَّمَا يُرِيدُ يَصِلُ إِلَيْهِ صَالِحٌ لِّلتَّزْوِيجِ وَ الْمَعَاشِ وَ الْحَوَائِجِ وَ تَعْلَمُ الْعِلْمَ وَ شِرَاءِ الرِّقَابِ وَ الْأَمَاشِيَةِ

(The book) ‘Al Adad’ –

‘Our Master<sup>-asws</sup> Ja’far Bin Muhammad Al-Sadiq<sup>-asws</sup>: ‘It is a light day correct for all things, and the journey, so the one who travels in it, his need would be fulfilled, and his affairs would be fulfilled, and all what he wants, he will arrive to it. (It is) correct for the marriage, and the livelihood, and the needs, and learning the knowledge, and buying the slaves, and the livestock.

سَعِيدٌ مُبَارَكٌ وُلِدَ فِيهِ إِسْحَاقُ بْنُ إِبْرَاهِيمَ عِ وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ قُدِرَ عَلَيْهِ بَعْدَ خَمْسِ عَشْرَةَ لَيْلَةً وَ مَنْ وُلِدَ فِيهِ كَانَ صَالِحَ الْحَالِ مُتَوَقِّعًا لِكُلِّ خَيْرٍ.

<sup>153</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 109

<sup>154</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 110

<sup>155</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 111

<sup>156</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 112

(It is) fortunate, Blessed. Is'haq Bin Ibrahim<sup>-as</sup> was born during it, and the one who strays in it or flees, would be able upon after fifteen nights, and the one born in it would be of correct state anticipating every good".<sup>157</sup>

و فِي رَوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ شَدِيدٌ كَثُرَ شَرُّهُ لَا تَعْمَلَنَّ فِيهِ عَمَلًا مِنْ أَعْمَالِ الدُّنْيَا وَالرُّمِّ فِيهِ بَيْتَكَ وَ أَكْثِرْ فِيهِ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ وَ ذِكْرَ النَّبِيِّ ص مِنْ مَرَضٍ فِيهِ يَنْجُو وَ لَا تُسَافِرْ فِيهِ وَ لَا تَدْفَعْ فِيهِ إِلَى أَحَدٍ شَيْئًا وَ لَا تَدْخُلْ عَلَى سُلْطَانٍ وَ مَنْ رَزِقَ فِيهِ يَكُونُ سَيِّئَ الْخَلْقِ.

And in another report: 'It is a severe day of a lot of evil. Do not do any work in it from the work of the world, and stay in your house during it, and frequent the mention of Allah<sup>-azwj</sup> Mighty and Majestic in it, and mention of the Prophet<sup>-saww</sup>, and the one who falls sick in it would be saved, and neither travel in it nor hand over anything to anyone, nor enter to see a Sultan, and the one Graced in it would be of evil manners".<sup>158</sup>

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مُبَارَكًا وَ قَالَ الْفُرسُ يَوْمٌ ثَقِيلٌ.

And Amir Al-Momineen<sup>-asws</sup> said: 'One born during it would be Graced, Blessed'. And Al Furs said, 'A heavy day".<sup>159</sup>

وَ فِي رَوَايَةٍ أُخْرَى أَنَّهُ يُحْمَدُ فِيهِ لِقَاءُ الْمُلُوكِ وَ السَّلَاطِينِ لِطَلَبِ الْخَوَائِجِ وَ طَلَبِ مَا عِنْدَهُمْ وَ فِي أَيَدِيهِمْ وَ هُوَ يَوْمٌ مُبَارَكٌ

And in another report: 'It is praised during it to meet the kings and the Sultans to seek the needs and seek what is in their possession and in their hands, and it is a Blessed day'.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ فَرَوَزْدِينَ رُزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْأَزْوَاجِ وَ قَبْضَهَا وَ فِي لَيْلَةِ تِسْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ يُكْتَبُ وَفْدُ الْحَاجِّ وَ يُسْتَحَبُّ فِيهِ الْعُسْلُ وَ فِي لَيْلَةِ الْأَرْبَعَاءِ تَاسِعَ عَشَرَ شَهْرِ رَمَضَانَ سَنَةَ أَرْبَعِينَ مِنَ الْهَجْرَةِ ضُرِبَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, "Farwardeen Ruz', a name of the Angel allocated with the souls and capturing them, and during the night of the nineteenth of a month of Ramazan, the delegations of Hajj are written, and it is recommended to bathe in it, and in the night of Wednesday the nineteenth of a month of Ramazan of the year forty from the Hijrah, our Master<sup>-asws</sup> Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was struck".<sup>160</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ سَعِيدٌ وُلِدَ فِيهِ إِسْحَاقُ وَ هُوَ صَالِحٌ لِلسَّنَةِ وَ الْمَعَاشِ وَ الْخَوَائِجِ وَ تَعَلَّمَ الْعِلْمَ وَ شَرَاءَ الرِّقَبِ وَ الْمَأَشِيَّةِ وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ فُيَدَّرَ عَلَيْهِ بَعْدَ حَمْسَ عَشْرَةَ لَيْلَةً وَ مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحًا مُوَفَّقًا لِلْخَيْرَاتِ إِنْ شَاءَ اللَّهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a fortunate day. Is'haq<sup>-as</sup> was born during it, and it is correct for the travel, and the livelihood, and the needs, and learning the knowledge, and buying the slaves

<sup>157</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 113

<sup>158</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 114

<sup>159</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 115

<sup>160</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 116

and the livestock, and the one straying in it or fleeing would be abled upon after fifteen nights, and the one born in it would be righteous, anticipating the good deeds, if Allah<sup>-azwj</sup> so Desires’.

وَقَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ فَرَوَزْدِينَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْأَرْوَاحِ وَ قَبْضِهَا وَ هُوَ يَوْمٌ مُبَارَكٌ وَ فِي الرِّوَايَةِ الْآخَرَى مِثْلَ الثَّامِنِ عَشَرَ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Farwardeen’, a name of an Angel allocated with the souls and their capture, and it is a Blessed day’. And in another report, ‘Like the eighteenth’”.<sup>161</sup>

الْمَكَارِمُ، عَنْهُ عَ مُحَمَّدًا صَالِحًا لِكُلِّ عَمَلٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكًا.

(The book) ‘Al Makarim’ –

‘From him<sup>-asws</sup>: ‘Chosen, correct for every work, and the one born during it would be Blessed’”.<sup>162</sup>

الرِّوَايَةُ، عَنْهُ عَ يَوْمٌ مُخْتَارٌ مُبَارَكٌ صَالِحٌ لِكُلِّ عَمَلٍ تُرِيدُ وَ فِيهِ وُلِدَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَ فَاطَلَتْ فِيهِ الْحَوَائِجُ وَ أَلَقَ السُّلْطَانَ وَ أَكْتَبَ الْكُتُبَ وَ أَعْمَلَ الْأَعْمَالَ وَ مَنْ وُلِدَ فِيهِ كَانَ كَاتِبًا مُبَارَكًا مَرْزُوقًا وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘A chose day, Blessed, correct for every work you want, and Is’haq Bin Ibrahim<sup>-as</sup> was born during it, therefore seek the needs, and meet the Sultan, and write the letters, and work the works, and the one who is born during it would be a scribe, Blessed, Graced, and the one who falls sick during it or during it’s night would be feared upon’”.<sup>163</sup>

وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِلسَّفَرِ وَ الْمَعَاشِ وَ طَلَبِ الْعِلْمِ وَ شِرَاءِ الرِّقَبِ وَ الْمَاشِيَةِ وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ يُعَدَّرُ عَلَيْهِ بَعْدَ نِصْفِ شَهْرٍ.

And in another report: ‘Correct for the travel, and the livelihood, and seeking the knowledge, and buying the slaves and the livestock, and the one who strays in it or flees would be abled upon after half a month’”.<sup>164</sup>

[اليوم العشرون](#)

## The twentieth day

الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عَ إِنَّهُ يَوْمٌ جَيِّدٌ مُبَارَكٌ يَصْلُحُ لِطَلَبِ الْحَوَائِجِ وَ السَّفَرِ فَمَنْ سَافَرَ فِيهِ كَانَتْ حَاجَتُهُ مَقْضِيَةً وَ الْبِنَاءِ وَ التَّرْوِيجِ وَ الدُّخُولِ عَلَى السُّلْطَانَ وَ عَدِيرِهِ.

(The book) ‘Al Adad’ –

<sup>161</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 117

<sup>162</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 118

<sup>163</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 119

<sup>164</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 120

‘Our Master Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: ‘It is a good day, Blessed, correct for seeing the needs and the travel, so the one who travels in it his need would be fulfilled, and the building, and the marriage, and the entry to see the Sultan and others’’.<sup>165</sup>

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ وُلِدَ فِيهِ إِسْحَاقُ عَ مُحَمَّدِ الْعَاقِبَةِ حَتَّى لَطَلَبَ الْحَوَائِجَ طَالِبٌ فِيهِ بِحَقِّكَ وَ أَرْزَعُ مَا شِئْتَ وَ لَا تُشْتَرِ فِيهِ عَبْدًا.

And in another report: ‘Is’haq<sup>-as</sup> was born in it, praised end-result, good for seeking the needs. Seek your rights in it and plant whatever you desire to, and do not buy a slave during it’’.<sup>166</sup>

و فِي رِوَايَةٍ أُخْرَى يُجْتَنَّبُ فِيهِ شِرَاءُ الْعَبِيدِ.

And in another report: ‘Shun during it buy the slaves’’.<sup>167</sup>

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ مُتَوَسِّطٌ الْحَالِ صَالِحٌ لِلسَّفَرِ وَ الْبِنَاءِ وَ وَضْعِ الْأَسَاسِ وَ حَصَادِ الرِّزْقِ وَ عَرَسِ الشَّجَرِ وَ الْكَزْمِ وَ اتِّخَاذِ الْمَاشِيَةِ مَنْ هَرَبَ فِيهِ كَانَ بَعِيدَ الدَّرَكِ وَ مَنْ ضَلَّ فِيهِ خَفِيَ أَمْرُهُ وَ مَنْ مَرِضَ فِيهِ صَعِبَ مَرَضُهُ.

And in another report: ‘It is a day of moderate state, correct for the journey, and the building, and placing the foundation, and harvesting the crops, and planting the tree and the vine, and taking the livestock. One who flees during it would be far from being caught, and the one who strays in it would be feared of his matter, and the one on falling sick in it, his illness would be difficult’’.<sup>168</sup>

و فِي رِوَايَةٍ أُخْرَى مَنْ مَرِضَ فِيهِ مَاتَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ فِي صُعُوبَةٍ مِنَ الْعَيْشِ وَ يَكُونُ ضَعِيفًا.

And in another report: ‘One who falls sick in it would die, and the one born in it would be in a difficult life and would be weak’’.<sup>169</sup>

و فِي رِوَايَةٍ مِنْ وُلِدَ فِيهِ كَانَ خَلِيمًا فَاضِلًا.

And in a report, ‘One who is born in it would be forbearing, meritorious’’.<sup>170</sup>

قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَ مَنْ سَافَرَ فِيهِ رَجَعَ سَالِمًا غَانِمًا وَ قَضَى اللَّهُ حَوَائِجَهُ وَ حَصَّنَهُ مِنْ جَمِيعِ الْمَكَارِهِ

Our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>: ‘One who travels in it would return safely, and Allah<sup>-azwj</sup> will Fulfill his needs, and Protect him from entirety of the it’s abhorrences’.

وَ قَالَتْ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ مُبَارَكٌ.

<sup>165</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 121

<sup>166</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 122

<sup>167</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 123

<sup>168</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 124

<sup>169</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 125

<sup>170</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 126

And Al-Furs said, 'It is a light day, Blessed'<sup>171</sup>.

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ مَحْمُودٌ يُحْمَدُ فِيهِ الطَّلَبُ لِلْمَعَاشِ وَ التَّوَجُّهُ بِالْإِنْتِقَالِ وَ الْأَشْغَالِ وَ الْأَعْمَالِ الرُّضِيَّةِ وَ الْإِبْتِدَاءَاتِ لِلْأُمُورِ

And in another report: 'It is a praised day. It is praised during it the seeking of livelihood, and heading with the transferring, and the pleasing deeds, and the starting of (new) affairs'.

وَ قَالَ سَلْمَانَ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ بِهَرَامِ رُوزُ.

And Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, 'Bahman Ruz'<sup>172</sup>.

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ مُتَوَسِّطٌ صَالِحٌ لِلسَّفَرِ وَ قَضَاءِ الْحَوَائِجِ وَ الْبِنَاءِ وَ وَضْعِ الْأَسَاسِ وَ غَرْسِ الشَّجَرِ وَ الْكَرْمِ وَ اتِّخَاذِ الْمَاشِيَةِ وَ مَنْ هَرَبَ فِيهِ بَعْدَ دَرْكِهِ وَ مَنْ ضَلَّ فِيهِ خِيفَ أَمْرُهُ وَ مَنْ مَرَضَ فِيهِ صَعِبَ مَرَضُهُ وَ مَنْ وُلِدَ فِيهِ صَعِبَ عَيْشَتُهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'It is a moderate day, correct for the travel, and fulfilling the needs, and the building, and placing the foundation, and planting the tree and the vine, and taking the livestock. And the one fleeing during it would be far from being caught, and the one straying in it, his matter would be feared upon, and the one falling sick in it, his illness would be difficult, and the one born in it, his life would be difficult'.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ بِهَرَامِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالنَّصْرِ وَ الْحِذْلَانِ وَ الْحُرُوبِ وَ الْجِدَالِ وَ هُوَ يَوْمٌ حَسَنٌ مُبَارَكٌ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, "Ruz Bahram', a name of an Angel allocated with the help, and the abandonment, and the battles, and the quarrels, and it is a good day, Blessed"<sup>173</sup>.

وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ مُبَارَكٌ يَصْلُحُ لِلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ.

And in another report: 'A Blessed day correct for the travel and seeking the needs'<sup>174</sup>.

الْمَكَارِمُ، عَنْهُ ع حَسَنٌ مُخْتَارٌ لِلْحَوَائِجِ وَ السَّفَرِ وَ الْبِنَاءِ وَ الْغَرْسِ وَ الدُّخُولِ إِلَى السُّلْطَانِ يَوْمٌ مُبَارَكٌ بِمِثَابَةِ اللَّهِ.

(The book) 'Al Makarim' –

'From him<sup>asws</sup>: 'Good, chosen for the needs, and the travel, and the building, and the planting, and the entry to see the Sultan. A Blessed day by the Desire of Allah<sup>azwj</sup>'<sup>175</sup>.

<sup>171</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 127

<sup>172</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 128

<sup>173</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 129

<sup>174</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 130

<sup>175</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 131

الرَّوَايَةُ، عَنْهُ عَ يَوْمٍ جَيِّدٌ مَحْمُودٌ صَالِحٌ مَسْعُودٌ مُبَارَكٌ لِمَا يُؤْتَى فَاشْتَرِ فِيهِ وَ بَعْ وَ اعْمَلْ مَا شِئْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ طَوِيلَ الْعُمُرِ مَلِكاً بَلَداً أَوْ نَاحِيَةً مِنْهُ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يَخْلُصُ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him<sup>-asws</sup>: 'A good day, praised, fortunate, Blessed of what comes, so buy in it and sell, and do whatever work you so desire to, and the one born in it would be of long life, a king ruling a city or an area from it, and the one falling sick during it or during it's night, would be finished off (cured) by the Permission of Allah<sup>-azwj</sup>'.<sup>176</sup>

وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ مُتَوَسِّطٌ يَصْلُحُ لِلسَّفَرِ وَ الْحَوَائِجِ وَ الْبِنَاءِ وَ وَضْعِ الْأَسَاسَاتِ وَ غَرْسِ الشَّجَرِ وَ الْكَرْمِ وَ اتِّخَاذِ الْمَاشِيَةِ وَ مَنْ هَرَبَ فِيهِ كَانَ بَعِيدَ الدَّرَكِ وَ مَنْ ضَلَّ فِيهِ خَفِيَ أَمْرُهُ وَ مَنْ مَرَضَ فِيهِ صَعِبَ مَرَضُهُ وَ مَنْ وُلِدَ فِيهِ عَاشَ فِي صُعُوبَةٍ.

And in another report: 'A moderate day correct for the travel and the needs, and the building and placing the foundations, and planting the trees and the vine, and talking the livestock. And the one who flees in it would be far from being caught, and the one straying in it, his matter would be feared, and the one falling sick during it, his illness would be difficult, and the one being born in it would live in difficulties'.<sup>177</sup>

[اليوم الحادي والعشرون](#)

## The twenty-first day

الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ يَصْلُحُ فِيهِ إِزَاقَةُ الدِّمَاءِ فَاتَّقُوا فِيهِ مَا اسْتَطَعْتُمْ وَ لَا تَطْلُبُوا فِيهِ حَاجَةً وَ لَا تَنَازَعُوا فِيهِ فَإِنَّهُ رَدِيءٌ مَنَحُوسٌ مَدْمُومٌ وَ لَا تَلْقَ فِيهِ سُلْطَاناً تَتَّقِيهِ

(The book) 'Al Adad' –

'Our Master Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'A day of continuous bad luck. It is correct in it to shed blood, therefore fear in it whatever you are able to and do not be seeking any needs in it nor dispute (anyone) during it, for it is lowly, inauspicious, condemned, and do not meet at Sultan in it, fearing him.

فَهُوَ يَوْمٌ رَدِيءٌ لِسَائِرِ الْأُمُورِ وَ لَا تَخْرُجْ مِنْ بَيْتِكَ وَ تَوَقَّ مَا اسْتَطَعْتَ وَ تَجَنَّبْ فِيهِ الْيَمِينَ الصَّادِقَةَ وَ تَجَنَّبْ فِيهِ الْهُوَامَ فَإِنَّ مَنْ لَسِعَ فِيهِ مَاتَ وَ لَا تُوَاصِلْ فِيهِ أَحَدًا فَهُوَ أَوَّلُ يَوْمٍ أُرِيقَ فِيهِ الدَّمُ وَ حَاضَتْ فِيهِ حَوَاءٌ وَ مَنْ سَافَرَ فِيهِ لَمْ يَرْجِعْ وَ خِيفَ عَلَيْهِ وَ لَمْ يَرْزُقْ وَ الْمَرِيضُ يَشْتَدُّ عَلَيْهِ وَ لَمْ يَبْرَأْ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُحْتَاجًا فَقِيرًا.

It is a lowly for rest of the affairs, and do not go out from your house, and fear as much as you can, and shun the truthful oath in it, and stay away from vermin during it, for the one who strives in it would die. And do not connect with anyone in it for it is the first day the blood was shed in it, and Hawwa<sup>-as</sup> menstruated in it. And the one who travels in it would not return,

<sup>176</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 132

<sup>177</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 133

and he would be feared upon, and the one falling sick in it, his illness would intensify, and he will not be cured, and the one born in it would be needy, poor”<sup>178</sup>.

و فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحًا قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ حَيِّدٌ.

And in another report: ‘The one born in it would be righteous’. Al-Furs said, ‘It is a good day’<sup>179</sup>.

و فِي رِوَايَةٍ أُخْرَى يَصْلُحُ فِيهِ إِهْرَاقُ الدَّمِ وَ لَا تَطْلُبُ فِيهِ حَاجَةٌ وَ تَنْتَقِي فِيهِ مِنَ الْأَذَى.

And in another report: ‘It is correct in it, shedding the blood, and do not seek any need in it, and fear in it from the harm’<sup>180</sup>.

و فِي رِوَايَةٍ أُخْرَى يُكْرَهُ فِيهِ سَائِرُ الْأَعْمَالِ وَ الْقَصْدُ وَ الْحِجَامَةُ وَ لِقَاءُ الْأَجْنَادِ وَ الْقُوَادِ وَ السَّاسَةِ

And in another report: ‘It is dislike in it rest of the works, and the drawing blood (القصد) and the cupping, and meeting the armies, and the leaders, and (laying) the foundations’.

قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ رَامُ رُوزُ.

Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said: ‘Ram Ruz’<sup>181</sup>.

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ رَدِيءٌ فَلَا تَطْلُبُ فِيهِ حَاجَةٌ وَ اتَّقِ فِيهِ السُّلْطَانَ وَ مَنْ سَافَرَ فِيهِ خِيفَ عَلَيْهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ فَقِيرًا مُحْتَاجًا

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>asws</sup>: ‘An inauspicious day, lowly, so do not seek any needs in it and fear the Sultan in it, and the one who travels in it would be feared upon, and the one born in it would be poor, needy’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزْمَاهُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْفَرَجِ يَصْلُحُ لِإِهْرَاقِ الدِّمَاءِ حَسْبُ.

Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, “Ruz Mah’, a name of an Angel allocated with the happiness, correct for shedding the blood of reckoning”<sup>182</sup>.

و فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ نَحْسٍ وَ هُوَ يَوْمٌ إِزَاقَةِ الدَّمِ فَلَا تَطْلُبُ فِيهِ حَاجَةٌ.

And in another report: ‘An inauspicious day, and it is a day of shedding the blood, so do not see any needs during it’<sup>183</sup>.

<sup>178</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 134

<sup>179</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 135

<sup>180</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 136

<sup>181</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 137

<sup>182</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 138

<sup>183</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 139

الْمَكَارِمُ، عَنْهُ عَ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ.

(The book) 'Al Makarim –

'From him<sup>-asws</sup>: 'A day of continuous bad luck''.<sup>184</sup>

الرُّؤَايِدُ، عَنْهُ عَ يَوْمٌ نَحْسٍ مَذْمُومٌ أَكَلَ فِيهِ آدَمُ مِنَ الشَّجَرَةِ وَ عَصَى رَبَّهُ فَاحْذَرُهُ وَ لَا تَطْلُبْ فِيهِ حَاجَةً وَ لَا تَلْقَ سُلْطَانًا وَ لَا تَعْمَلْ عَمَلًا وَ لَا تُشَارِكْ أَحَدًا وَ أَقْعُدْ فِي مَنْزِلِكَ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ ضَيِّقَ الْعَيْشِ نَكِدَ الْحَيَاةِ وَ مَنْ مَرِضَ فِيهِ يُخَافُ عَلَيْهِ.

(The book) 'Al Zawaid' –

'From him<sup>-asws</sup>: 'A day of inauspiciousness, condemned. Adam<sup>-as</sup> ate from the tree during it and disobeyed his<sup>-as</sup> Lord<sup>-azwj</sup>, so beware of it and do not seek any needs in it nor meet a Sultan, and do not do the work nor participate anyone, and stay in your house and seek Refuge with Allah<sup>-azwj</sup> from it's evil. And the one born in it would be of narrow (poor) lifestyle, gloomy life, and the one who falls sick in it would be feared upon''.<sup>185</sup>

وَ فِي رِوَايَةٍ أُخْرَى يُتَّقَى فِيهِ السُّلْطَانُ وَ السَّفَرُ.

And in another report: 'During it fear the Sultan and the travel''.<sup>186</sup>

[اليوم الثاني والعشرون](#)

## The twenty-second day

الْعَدْدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عَ إِنَّهُ يَوْمٌ مُخْتَارٌ حَسَنٌ مَا فِيهِ مَكْرُوهٌ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ لِلشِّرَاءِ وَ الِشْتِيعِ وَ الصَّيْدِ فِيهِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ رَيْحٌ وَ يَرْجِعُ مُعَافًى إِلَى أَهْلِهِ سَالِمًا وَ طَلَبَ الْحَوَائِجِ وَ الْمُهَيَّمَاتِ وَ سَائِرِ الْأَعْمَالِ وَ الصَّدَقَةِ فِيهِ مَقْبُولَةٌ وَ مَنْ دَخَلَ عَلَى سُلْطَانٍ فَضِيَّتْ حَاجَتُهُ وَ يَتَلَقَّ بِقَضَاءِ الْحَوَائِجِ وَ فِي نُسَخَةٍ أُخْرَى وَ مَنْ قَصَدَ السُّلْطَانَ وَجَدَ مَخَافَةً.

(The book) 'Al Adad' –

'A chosen day, what is abhorrent in it is good, correct for every need, and the buying and the selling, and the hunting in it, and the travel, and the one who travels in it would profit, and would return healthy to his family, safe, and see the needs and the important matters and rest of the works, and the charity giving during it is Accepted, and the one who enters to see a Sultan in it his needs would be fulfilled, and he would reach the fulfilment of the needs' And in another copy, 'The one who aims for the Sultan would find fear''.<sup>187</sup>

وَ فِي رِوَايَةٍ أُخْرَى خَفِيفٌ صَالِحٌ لِكُلِّ شَيْءٍ يُلْتَمَسُ فِيهِ وَ الرُّؤْيَا فِيهِ مَقْصُوصَةٌ وَ التِّجَارَةُ فِيهِ مُبَارَكَةٌ وَ الْأَبْقَى فِيهِ يُوجَدُ وَ إِنْ حَاصَمْتَ فِيهِ كَانَتْ الْعَلْبَةُ لَكَ وَ التَّزْوِيجُ فِيهِ جَيِّدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ عَيْشُهُ طَيِّبًا وَ يَكُونُ مُبَارَكًا وَ مَنْ مَرِضَ فِيهِ يَبْرَأُ سَرِيعًا وَ قَالَتِ الْفَرَسُ إِنَّهُ يَوْمٌ تَقْبِيلٌ.

<sup>184</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 140

<sup>185</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 141

<sup>186</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 142

<sup>187</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 143

And in another report, 'Light, correct for all things sought in it, and the dream during it would be narrated, and the trade in it would be Blessed, and the absconder in it would be found, and if you were to dispute in it the overcoming would be for you, and the marriage in it is good, and the one born in it, his life would be good and he would be Blessed, and the one falling sick in it would be cured'. And al Furs said, 'It is a heavy day'<sup>188</sup>.

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ يُحْمَدُ فِيهِ كُلُّ حَاجَةٍ وَ الْأَعْمَالُ السُّلْطَانِيَّةُ وَ سَائِرُ التَّصَارِيفِ فِي الْأَعْمَالِ الْمَرْضِيَّةِ وَ هُوَ يَوْمٌ خَفِيفٌ يَصْلُحُ لِكُلِّ حَاجَةٍ يُرَادُ قَضَاؤُهَا

And in another report: 'It is praised in it (seeking of) every need, and the works of the Sultan and rest of the dealings regarding the pleasing works, and it is a light day correct for every need intended to be fulfilled'.

قَالَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ بَادِرُوزُ.

Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said: 'Baad Ruz'<sup>189</sup>.

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِقَضَاءِ الْحَوَائِجِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الدُّحُولِ عَلَى السُّلْطَانِ وَ الصَّدَقَةِ فِيهِ مَقْبُولَةٌ وَ الْمَرِيضُ فِيهِ يَبْرَأُ سَرِيعاً وَ الْمُسَافِرُ فِيهِ يَرْجِعُ مُعَافًى

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'It is a day correct for fulfilling the needs, and the selling and the buying, and the entry to see the Sultan, and the charity given in it is Accepted, and the one falling sick during it would be cured quickly, and the traveller in it would return healthy'.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ بَادِ اسْمُ مَلِكٍ مُوَكَّلٍ بِالرِّيحِ يَوْمٌ خَفِيفٌ يَصْلُحُ لِكُلِّ حَاجَةٍ.

And Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> said, "Ruz Baad", a name of an Angel allocated with the wind, a light day correct for every need"<sup>190</sup>.

و فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ لِكُلِّ شَيْءٍ.

And in another report: 'A day correct for all things'<sup>191</sup>.

الْمَكَارِمُ، عَنْهُ ع مُخْتَارٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ لِقَاءِ السُّلْطَانِ وَ السَّفَرِ وَ الصَّدَقَةِ.

(The book) 'Al Makarim' –

'From him<sup>asws</sup>: 'A chosen (day) correct for the buying and the selling, and meeting the Sultan, and the travel, and the charity'<sup>192</sup>.

<sup>188</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 144

<sup>189</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 145

<sup>190</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 146

<sup>191</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 147

<sup>192</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 148

الرَّوَايَةُ، عَنْهُ عَ يَوْمٍ سَعِيدٍ مُبَارَكٍ لِمَا تُرِيدُ مِنَ الْأَعْمَالِ فَاعْمَلْ مَا شِئْتَ وَ أَلِقَ مَنْ شِئْتَ فَإِنَّهُ مُبَارَكٌ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا مَيْمُونًا سَعِيدًا وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَا يَخَافُ عَلَيْهِ وَ يَخْلُصُ وَ يُسْتَنْحَبُ فِيهِ الشِّرَاءُ وَ الْبَيْعُ.

(The book) 'Al Zawaid' –

'From him<sup>-asws</sup>: 'A fortunate day, Blessed, chose for whatever you want from the works, so do whatever work you so desire to, and meet the one who you so desire to, for it is Blessed; and the one born in it would be Blessed, auspicious, happy, and the one falling sick during it or during it's night would be feared upon, and he would be finished (from the illness), and it is recommended in it, the buying and the selling''<sup>193</sup>

[اليوم الثالث و العشرون](#)

### The twenty-third day

الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عَ إِنَّهُ يَوْمٌ سَعِيدٌ مُخْتَارٌ وُلِدَ فِيهِ يُوسُفُ النَّبِيُّ الصِّدِّيقُ عَ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ لِكُلِّ مَا يُرِيدُونَهُ وَ خَاصَّةً لِلتَّرْوِيجِ وَ التَّجَارَاتِ كُلِّهَا وَ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ عَنِمَ وَ أَصَابَ خَيْرًا

(The book) 'Al Adad' –

'Our Master<sup>-asws</sup> Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'It is a fortunate day, chosen. Yusuf<sup>-as</sup> was born in it, the Prophet<sup>-as</sup>, the truthful. It is correct for every need and for all what is intended, and especially for the marriage and the trading, all of it, and for the entry to see the Sultan, and the travel, and the one who travels in it would attain booty and attain goodness.

جَيْدٌ لِلِقَاءِ الْمُلُوكِ وَ الْأَشْرَافِ وَ الْمُهَمَّاتِ وَ سَائِرِ الْأَعْمَالِ وَ هُوَ يَوْمٌ خَفِيفٌ مِثْلَ الَّذِي قَبْلَهُ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الرُّؤْيَا فِيهِ كَادِبَةٌ وَ الْآبِقُ فِيهِ يُوجَدُ وَ الضَّالَّةُ تَرْجِعُ وَ الْمَرِيضُ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحًا طَيِّبَ النَّفْسِ حَسَنًا مَحْبُوبًا حَسَنَ الرَّبِيبَةِ فِي كُلِّ حَالَةٍ رَخِيٍّ الْبَالِ.

(It is) good for meeting the kings, and the notables, and the important matters, and rest of the deeds, and it is a light day similar to that which was before it, correct for the selling and the buying; and the dream in it is false, and the absconder in it would be found, and the stayer would return, and the one falling sick during it would be cured, and the one born in it would be righteous, good of the soul, beloved, excellent upbringing, relaxed in all situations''<sup>194</sup>

وَ فِي نُسخَةٍ أُخْرَى يَوْمٌ نَحْسٍ مَشُومٌ مَنْ وُلِدَ فِيهِ لَا يَمُوتُ إِلَّا مَقْتُولًا وُلِدَ فِيهِ فِرْعَوْنُ.

And in another copy: 'An inauspicious day, ominous, the one born in it will not die except would be killed. Pharaoh<sup>-la</sup> was born in it''<sup>195</sup>

قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَ وُلِدَ فِيهِ ابْنُ تَامِينَ أَخُو يُوسُفَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مُبَارَكًا.

<sup>193</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 149

<sup>194</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 150 a

<sup>195</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 150 b

Our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> said: ‘Benyamin<sup>-as</sup> was born in it, brother<sup>-as</sup> of Yusuf<sup>-as</sup>, and the one born in it would be Graced, Blessed’.<sup>196</sup>

وَقَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ مُجْمَدٌ فِيهِ التَّزْوِيجُ وَ النُّقْلَةُ وَ السَّفَرُ وَ الْأَخْذُ وَ الْعَطَاءُ وَ لِقَاءُ السَّلَاطِينِ صَالِحٍ لِسَائِرِ الْأَعْمَالِ وَ لِقَضَاءِ الْحَوَائِجِ

And Al Furs said, ‘It is a light day. It is praised during it the marriage, and the transfer, and the journey, and the taking and the giving, and meeting the Sultans, righteous for rest of the worlds and for fulfilling the needs’.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ دَيْدِينَ رُزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالنُّوْمِ وَ الْيَقْظَةِ وَ حِرَاسَةِ الْأَرْوَاحِ حَتَّى تَرْجِعَ إِلَى الْأَبْدَانِ وَ مِنْ رِوَايَةٍ أَنَّهُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Deybedin Ruz’, a nam of the Angel allocated with the sleep and the wakefulness, and Protecting the souls until these return to the body’. And from a report, ‘It is a Name from the Names of Allah<sup>-azwj</sup> the Exalted’.<sup>197</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ وُلِدَ فِيهِ يُوسُفُ ع وَ هُوَ يَوْمٌ صَالِحٌ لِيَطْلُبَ الْحَوَائِجَ وَ التِّجَارَةَ وَ التَّزْوِيجَ وَ الدُّخُولَ عَلَى السُّلْطَانِ وَ مَنْ سَافَرَ فِيهِ عَنِمَ وَ أَصَابَ خَيْرًا وَ مَنْ وُلِدَ فِيهِ كَانَ حَسَنَ التَّرْبِيَةِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘Yusuf<sup>-as</sup> was born in it, and it is a day correct for the needs, and the trading, and the marriage, and the entry to the Sultan; and the one who travels in it would achieve booty and attain goodness, and the one born in it would be of excellent upbringing’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُزُ بِنْدِينَ اسْمٌ مِنْ أَسْمَائِهِ تَعَالَى يَوْمٌ خَفِيفٌ صَالِحٌ لِسَائِرِ الْحَوَائِجِ وَ فِي الرِّوَايَةِ الْأُخْرَى مِثْلُ الثَّانِي وَ الْعِشْرِينَ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Bandeyn’, a Name from the Names of the Exalted. A light day, correct for the rest of the needs’. And in another report, ‘Like the twenty-second’.<sup>198</sup>

الْمَكَارِمُ، مُخْتَارٌ جَيِّدٌ خَاصَّةً لِلتَّزْوِيجِ وَ التِّجَارَاتِ كُلِّهَا وَ الدُّخُولِ إِلَى السُّلْطَانِ.

(The book) ‘Al Makarim’ –

‘Chosen, good especially for the marriage and the trading, all of it, and the entry to see the Sultan’.<sup>199</sup>

الرِّوَايَةُ، عَنْهُ ع يَوْمٌ سَعِيدٌ مُبَارَكٌ لِكُلِّ مَا تُرِيدُ لِلسَّفَرِ وَ التَّحْوِيلِ مِنْ مَكَانٍ إِلَى مَكَانٍ وَ هُوَ جَيِّدٌ لِلْحَوَائِجِ وَ لِقَاءِ الْمُلُوكِ وَ مَنْ وُلِدَ فِيهِ كَانَ سَعِيدًا وَ عَاشَ عَيْشًا طَيِّبًا وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ نَجَا بِإِذْنِ اللَّهِ تَعَالَى.

<sup>196</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 151 a

<sup>197</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 151 b

<sup>198</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 152

<sup>199</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 153

(The book) 'Al Zawaid' –

'From him<sup>-asws</sup>: 'A fortunate day, Blessed for all what you intend, for the travel and the transfer from a place to a place, and it is good for the needs, and meeting the kings; and the one born in it would be fortunate and like a good life, and the one who falls sick during it or during it's night would be saved by the Permission of Allah<sup>-azwj</sup> the Exalted''<sup>.200</sup>

و فِي رِوَايَةٍ أُخْرَى إِنَّ يُوسُفَ وُلِدَ فِيهِ وَ يَصْلُحُ لِلتَّرْوِيجِ.

And in another report: 'Yusuf<sup>-as</sup> was born in it, and it is correct for the marriage''<sup>.201</sup>

[اليوم الرابع و العشرون](#)

## The twenty-fourth day

الْعَدُوُّ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ نَحْسٌ مُسْتَمِرٌّ مَذْمُومٌ مَشُومٌ مَلْعُونٌ وُلِدَ فِيهِ فِرْعَوْنُ لَعَنَهُ اللَّهُ وَ هُوَ يَوْمٌ عَسِيرٌ نَكِدٌ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ لَا يَنْبَغِي أَنْ يُبْتَدَأَ فِيهِ بِحَاجَةٍ وَ يُكْرَهُ فِي جَمِيعِ الْأَحْوَالِ وَ الْأَعْمَالِ نَحْسٌ لِكُلِّ أَمْرٍ يُطَلَّبُ فِيهِ مِنْ سَافِرٍ فِيهِ مَاتَ فِي سَفَرِهِ.

(The book) 'Al Adad' –

Our Master<sup>-asws</sup> Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'A day of continuous bad luck, condemned, ominous, accursed. Pharaoh<sup>-la</sup> was born in it, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, and it is a difficult day, gloomy, therefore fear Allah<sup>-azwj</sup> whatever you are able to. It is not befitting that you begin with a need during it, and it is dislike in entirety of the situations and works, inauspicious for every matter being sought, the one who travels in it would die in his journey''<sup>.202</sup>

و فِي رِوَايَةٍ أُخْرَى وَ مَنْ مَرِضَ فِيهِ طَالَتْ مَرَضُهُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ سَقِيمًا حَتَّى يَمُوتَ نَكِدًا فِي عَيْشِهِ وَ لَا يُوَفَّقُ لِحَيْرٍ وَ إِنْ حَرَصَ عَلَيْهِ جُهْدَهُ وَ يُعْتَلِّقُ فِي آخِرِ عُمُرِهِ أَوْ يَغْرُقُ.

And in another report: 'And the one who falls sick in it, his illness would be prolonged, and the one born in it would be sick until he dies, gloomy in his life, and he will not be harmonised to goodness, and if he is guarded upon, he would fight it, and he would be killed at the end of his life or drown''<sup>.203</sup>

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ جَيِّدٌ لِلسَّفَرِ وَ الرُّؤْيَا فِيهِ كَاذِبَةٌ.

And in another report: 'It is good for the travel, and the dream in it would be false''<sup>.204</sup>

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِي هَذَا الْيَوْمِ عَلَا أَمْرُهُ إِلَّا أَنَّهُ يَكُونُ حَزِينًا حَقِيرًا وَ مَنْ مَرِضَ فِيهِ طَالَ مَرَضُهُ وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ جَيِّدٌ.

<sup>200</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 154

<sup>201</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 155

<sup>202</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 156

<sup>203</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 157

<sup>204</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 158

Amir Al-Momineen<sup>-asws</sup> said: ‘The one who is born in this day his affairs would be exalted except that he would be grief-stricken, belittled, and the one falling sick in it, his illness would prolong’. And Al Furs said, ‘Light, good’<sup>.205</sup>

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ زِدِيٌّ مَدْمُومٌ لَا يُطْلَبُ فِيهِ حَاجَةٌ وُلِدَ فِيهِ فِرْعَوْنُ ذُو الْأَوْتَادِ

And in another report: ‘It is lowly, condemned. Do not seek any need in it. Pharaoh<sup>-la</sup> with the pegs was born in it’.

و قَالَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ دِينَ رُوزُ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِالسَّعْيِ وَالْحَرَكَةِ

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, “Deyn Ruz’, a name of the Angel allocated with the striving, and the movement’.

و فِي رِوَايَةٍ أُخْرَى اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالنَّوْمِ وَالْبَيْظَةِ وَ حِرَاسَةِ الْأَرْوَاحِ حَتَّى تَرْجَعَ إِلَى الْأَبْدَانِ.

And in another report, ‘A name of the Angel allocated with the sleep and the wakefulness and guarding the souls until they are returned to the bodies’<sup>.206</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ زِدِيٌّ نَحْسٌ فِيهِ وُلِدَ فِرْعَوْنٌ فَلَا تَطْلُبُ فِيهِ أَمْرًا مِنَ الْأُمُورِ وَ مَنْ وُلِدَ فِيهِ نَكِدَ عَيْشُهُ وَ لَمْ يُوفَّقْ لِحَيْثٍ وَ يُقْتَلُ آخِرَ عُمْرِهِ أَوْ يَغْرُقُ وَ الْمَرِيضُ فِيهِ يَطُولُ مَرَضُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a lowly day, inauspicious. Pharaoh<sup>-la</sup> was born in it, so doe does not see any affair from the affairs during it, and the one born in it, his life would be gloomy and he will not be harmonied to the goodness, and he would be killed at the end of his life or drown, and the one falling sick during it, his illness would be prolonged’.

و قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ دِينَ اسْمِ مَلِكٍ مُوَكَّلٍ بِالنَّوْمِ وَالْبَيْظَةِ وَالسَّعْيِ وَالْحَرَكَةِ وَ حِرَاسَةِ الْأَرْوَاحِ إِلَى أَنْ تَرْجَعَ إِلَى الْأَبْدَانِ يَوْمٌ نَحْسٍ مُسْتَمِيرٍ وَ الْمُؤَلُودُ فِيهِ كَمَا ذُكِرَ آتِفًا.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Deyn’, a name of an Angel allocated with the sleep and the wakefulness, and the striving and the movement, and guarding the souls until they are returned to the bodies, a day of continuous bad luck, and the new-born during it would be like what has been mentioned just now’<sup>.207</sup>

و فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ نَحْسٍ مُسْتَمِيرٍ فِيهِ وُلِدَ فِرْعَوْنُ مَنْ وُلِدَ فِيهِ يُقْتَلُ وَ لَا يَكُونُ مُوَفَّقًا وَ إِنْ حَرَصَ جُهْدَهُ وَ يَكُونُ مَا عَاشَ نَكِيدًا.

<sup>205</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 159

<sup>206</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 160

<sup>207</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 161

And in another report: ‘A day of continuous bad luck. Pharaoh<sup>-la</sup> was born in it. The one born during it would be kill and will not be harmonised (to good), and if he is guarded, would reject it, and he would be gloomy for as long as he lives’.<sup>208</sup>

الْمَكَارِمُ، عَنْهُ عَ يَوْمٌ مَشُومٌ.

(The book) ‘Al Makarim’ –

‘From him<sup>-asws</sup>: ‘An ominous day’.<sup>209</sup>

الزَّوَائِدُ، عَنْهُ عَ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ مَكْرُوهٌ لِكُلِّ خَالٍ وَ عَمَلٍ فَاحْذَرُهُ وَ لَا تَعْمَلْ فِيهِ عَمَلًا وَ لَا تَلْقَ أَحَدًا وَ أَقْعُدْ فِي مَنْزِلِكَ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَنْحُوسًا وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ أَوْ طَالَ مَرَضُهُ.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘A day of continuous bad luck, abhorrent for every situation and work, so beware it and do not do any work in it, and do not meet anyone, and sit back in your house, and seek Refuge with Allah<sup>-azwj</sup> from it’s evil; the one born in it would be inauspicious, and the one falling sick during it or duing it’s night would be feared upon, or his illness would prolong’.<sup>210</sup>

وَ فِي رِوَايَةٍ أُخْرَى وُلِدَ فِيهِ فِرْعَوْنُ وَ الْمَوْلُودُ فِيهِ يُقْتَلُ فِي آخِرِ عُمرِهِ إِذَا حَرَصَ فِي طَلَبِ الرِّزْقِ أَوْ يُغْرَقُ.

And in another report, ‘Pharaoh<sup>-la</sup> was born in it, and the new-born in it would be killed at the end of his life when he is eager in seeking the sustenance, or he would drown’.<sup>211</sup>

اليوم الخامس و العشرون

## The twenty-fifth day

الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَ إِنَّهُ يَوْمٌ مَذْمُومٌ نَحْسٌ وَ هُوَ الْيَوْمُ الَّذِي أَصَابَ مِصْرَ فِيهِ تِسْعَةُ ضُرُوبٍ مِنَ الْآفَاتِ فَلَا تَطْلُبُ فِيهِ حَاجَةً وَ احْفَظْ فِيهِ نَفْسَكَ فَإِنَّهُ الْيَوْمُ الَّذِي ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ أَهْلَ الْآيَاتِ مَعَ فِرْعَوْنَ وَ هُوَ شَدِيدُ الْبَلَاءِ

(The book) ‘Al Adad’ –

‘Our Master<sup>-asws</sup> Ja’far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: ‘A condemned day, inauspicious, and it is the day in which Egypt was afflicted during it with nine tytypes of calamities, therefore do not seek any need during it, and protect yourself in it, for it is the day in which Allah<sup>-azwj</sup> Mighty and Majestic Struck the people of the signs with the Pharaoh<sup>-la</sup> in it, and it is the severe calamity.

<sup>208</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 162

<sup>209</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 163

<sup>210</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 164

<sup>211</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 165

وَالْأَبْقَى فِيهِ يَرْجِعُ وَلَا تَخْلِفُ فِيهِ صَادِقًا وَلَا كَاذِبًا وَهُوَ يَوْمٌ سَوُّهُ مَنْ سَافَرَ فِيهِ لَا يَرْجِعُ وَمَنْ مَرَضَ فِيهِ أَجْهَدَ وَمَنْ لَمْ يُفِقْ مِنْ مَرَضِهِ فَاتَّقِهِ.

And the absconder in it would return, and do not swear the truthful oat in it nor a false one, and it is a day of evil, the one who travels in it will not return, and the one who falls sick in it would be overstrained, and the one does not recover from his illness, fear him".<sup>212</sup>

وَفِي رِوَايَةٍ أُخْرَى مَنْ مَرَضَ فِيهِ لَا يَكَادُ يَبْرَأُ وَهُوَ إِلَى الْمَوْتِ أَقْرَبُ مِنَ الْحَيَاةِ وَمَنْ مَرَضَ فِيهِ لَا يَنْجُو وَمَنْ وُلِدَ فِيهِ كَانَ مَلِكًا مَرْزُوقًا نَجِيبًا مِنَ النَّاسِ تُصِيبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسْلَمُ مِنْهَا.

And in another report: 'The who falls sick during it will almost not be cured, and until he dies, he would be closer to the death than life, and the one who falls sick in it will not be saved, and the one born in it would be a king, Graced, a captain of the people, severe illness would afflict him and he would be safe from it".<sup>213</sup>

وَفِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ فَقِيهًا عَالِمًا.

And in another report: 'The one born in it would be a jurits, and scholar".<sup>214</sup>

وَفِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ جَيِّدٌ لِلشَّرَاءِ وَالْبَيْعِ وَالْبِنَاءِ وَالزَّرْعِ وَ يَصْلُحُ لِقَضَاءِ الْحَوَائِجِ وَمَنْ وُلِدَ فِيهِ كَانَ كَذَابًا تَمَامًا لَا خَيْرَ فِيهِ.

And in another report: 'It is a day good for the buying and the selling, and the building, and the farming, and it is correct for fulfilling the needs; and the one born in it would be a liar, gossiper, there being no good in him".<sup>215</sup>

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اسْتَعِيدُوا فِيهِ بِاللَّهِ تَعَالَى

And Amir Al-Momineen<sup>-asws</sup>: 'Seek Refuge with Allah<sup>-azwj</sup> the Exalted in it'.

وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ ثَقِيلٌ رَدِيءٌ مَكْرُوهٌ أَصِيبَ فِيهِ أَهْلُ مِصْرَ بِسَبْعِ صُرَبَاتٍ مِنَ الْبَلَاءِ وَهُوَ يَوْمٌ نَحْسٍ تَقَرَّغَ فِيهِ لِلدُّعَاءِ وَ الصَّلَاةِ وَ عَمَلِ الْخَيْرِ

And Al Furs said, 'It is a heavy day, lowly, the people of Egypt were afflicted during it with seven types of calamities, and it is an inauspicious day. Free yourself in it for the supplications and the Salat and the good deeds'.

وَ قَالَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ أَرْدَرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْجِنِّ وَ الشَّيَاطِينِ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, "Ard Ruz', a name of the Angel allocated with the Jinn and the Satans<sup>-la</sup>".<sup>216</sup>

<sup>212</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 166

<sup>213</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 167

<sup>214</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 168

<sup>215</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 169

<sup>216</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 170

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمُ نَحْسٍ رَدِيءٍ فَاحْفَظْ نَفْسَكَ فِيهِ وَ لَا تَطْلُبْ فِيهِ حَاجَةً فَإِنَّهُ يَوْمٌ شَدِيدُ الْبَلَاءِ ضَرَبَ اللَّهُ فِيهِ أَهْلَ مِصْرَ بِالْآيَاتِ مَعَ فِرْعَوْنَ وَ الْمَرِيضُ فِيهِ يُجْهِدُ وَ الْمَوْلُودُ فِيهِ يَكُونُ مُبَارَكًا مَرْزُوقًا حَيِّبًا وَ تُصِيبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسْلَمُ مِنْهَا

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'An inauspicious day, lowly, so protect yourself in it and do not seek any need during it for it is a day of severe calamities. During it, Allah<sup>azwj</sup> Struck the people of Egypt with the Signs with Pharaoh<sup>la</sup>; and the one falling sick in it would be overstrained, and the new-born in it would be Blessed, Graced, and severe illness would afflict him, and he would be safe from it'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ أَرْدَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْحَيِّ وَ الشَّيَاطِينِ يَوْمُ نَحْسٍ ضَرَبَ اللَّهُ فِيهِ أَهْلَ مِصْرَ بِالْآيَاتِ فَتَفَرَّغْ فِيهِ لِلدُّعَاءِ وَ الصَّلَاةِ وَ عَمَلِ الْحَيْرِ .

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, "Ruz Arad', a name of an Angel allocated with the Jinn and the Satans<sup>la</sup>. And in auspicious day, Allah<sup>azwj</sup> has Struck the people of Egypt during it with the Signs, so free yourself for the supplications, and the Salat, and good deeds".<sup>217</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى عَنْهُ ع يَوْمُ نَحْسٍ مَشُومٌ فِيهِ أُصِيبَ أَهْلُ مِصْرَ بِالْآيَاتِ فَاتَّقِهِ جَهْدَكَ وَ مَنْ مَرِضَ فِيهِ لَمْ يُفِيقْ مِنْ مَرَضِهِ .

And in another report from him<sup>asws</sup>: 'An inauspicious day, ominous. The people of Egypt were afflicted with the Signs, so save your efforts, and the one who falls sick in it will not wake up from his illness"<sup>218</sup>

الْمَكَارِمُ، عَنْهُ ع رَدِيءٌ مَذْمُومٌ يُخَدَّرُ فِيهِ مِنْ كُلِّ شَيْءٍ .

(The book) 'Al Makarim' –

'From him<sup>asws</sup>: 'Lowly, condemned, beware of all things during it"<sup>219</sup>

الرِّوَايَةُ، عَنْهُ ع يَوْمُ نَحْسٍ مَكْرُوهٌ ثَقِيلٌ نَكِدٌ فَلَا تَطْلُبْ فِيهِ حَاجَةً وَ لَا تَلْقُ أَحَدًا وَ لَا تُسَافِرْ فِيهِ وَ اقْعُدْ فِي مَنْزِلِكَ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ ثَقِيلَ التَّرْبِيَةِ نَكِدَ الْحَيَاةِ وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ .

(The book) 'Al Zawaid' –

'From him<sup>asws</sup>: 'And inauspicious day, abhorrent, heavy, gloomy, so do not seek any need during it, and to not meet anyone nor travel during it, and sit back in your house, and seek Refuge of Allah<sup>azwj</sup> from it's evil, and the one born in it would be of heavy upbringing, gloomy of life, and the one falling sick during it or during it's night would be feared upon"<sup>220</sup>

<sup>217</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 171

<sup>218</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 172

<sup>219</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 173

<sup>220</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 174

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ ضَرَبَ اللَّهُ فِيهِ أَهْلَ الْآيَاتِ مَعَ فِرْعَوْنَ وَ الْمَوْلُودُ فِيهِ يَكُونُ نَجِيًّا مُبَارَكًا مَرْزُوقًا نُصِيْبُهُ عَلَّةٌ شَدِيدَةٌ وَ يَسْلَمُ مِنْهَا.

And in another report: 'It is a day, during it Allah<sup>-azwj</sup> Struck the people of the Signs with Pharaoh<sup>-la</sup>, and the new-born in it would be a captain, Blessed, Graced, an illness would afflict him, and he would be safe from it'.<sup>221</sup>

[اليوم السادس والعشرون](#)

## The twenty-sixth day

الْعَدُّ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُبَارَكٌ لِّلْسَيْفِ ضَرَبَ مُوسَى ع فِيهِ الْبَحْرُ فَانْفَلَقَ يَصْلُحُ لِكُلِّ حَاجَةٍ مَا خَلَا التَّزْوِيجَ وَ السَّفَرَ فَاجْتَنِبُوا فِيهِ ذَلِكَ فَإِنَّهُ مَنْ تَزَوَّجَ فِيهِ لَمْ يَمِّ تَزْوِيجُهُ وَ يُفَارِقْ أَهْلَهُ وَ مَنْ سَافَرَ فِيهِ لَمْ يَصْلُحْ لَهُ ذَلِكَ فَلْيَتَصَدَّقْ.

(The book) 'Al Adad' –

'Our Master<sup>-asws</sup> Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'It is a day Blessed for the sword. Musa<sup>-as</sup> struck the sea during it, so it split up. It is correct for every need apart from the marriage and the travel, therefore stay aside regarding that for the one who gets married during it, his marriage will not complete, and would separate from his wife, and the one who travels in it, that will not be correct for him, therefore let him give charity'.<sup>222</sup>

و فِيهِ رِوَايَةٌ أُخْرَى يَوْمٌ صَالِحٌ لِّلْسَفَرِ وَ لِكُلِّ أَمْرٍ يُرَادُ إِلَّا التَّزْوِيجَ فَإِنَّهُ مَنْ تَزَوَّجَ فِيهِ فُرِقَ بَيْنَهُمَا كَمَا انْفَرَقَ الْبَحْرُ لِمُوسَى ع وَ يَكُونُ عَيْشُهُمَا بَغِيضًا وَ لَا تَدْخُلُ إِذَا وَرَدَتْ مِنْ سَفَرِكَ فِيهِ إِلَى أَهْلِكَ وَ التُّغْلَةُ فِيهِ حَبِيَّةٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ قَلِيلَ الْحِطِّ وَ يَعْرِقُ كَمَا عَرِقَ فِرْعَوْنُ فِي الْبَيْمِ.

And in another report: 'A day righteous for the travel and for every matter intended except the marriage, for the one who gets married in it there would be separation between the two just as the sea was separated for the sea for Musa<sup>-as</sup> and both their lives would be hateful, and when you arrive from your travel during it do not enter to your wife; and the transfer is good in it, and the one born in it would be of little share, and he would drown like Pharaoh<sup>-la</sup> had drowned in the Nile'.<sup>223</sup>

و فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ طَالَ عُمُرُهُ.

And in another report: 'The one born in it, his life would be long'.<sup>224</sup>

فِيهِ رِوَايَةٌ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُونًا نَجِيًّا وَ مَنْ مَرِضَ فِيهِ أَجْهَدَ

And in another report: 'The one born during it would be insane, stinging, and the one falling sick during it would be overstrained'.

<sup>221</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 175

<sup>222</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 176

<sup>223</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 177

<sup>224</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 178

قَالَتِ الْفُرسُ إِنَّهُ يَوْمٌ حَيْدٌ مُخْتَارٌ مُبَارَكٌ وَ مَنْ تَزَوَّجَ فِيهِ لَا يَتِمُّ أَمْرُهُ وَ يُفَارِقُ أَهْلَهُ

Al Furs said, 'It is a good day, chosen Blessed, and the one who married during it, his affair would not complete and he would separate from his wife'.

وَ قَالَ سَلْمَانَ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ أَشْتَادُ رُوزُ اسْمِ الْمَلِكِ الَّذِي خُلِقَ عِنْدَ ظُهُورِ الدِّينِ.

And Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with it, said, "Ashtad Ruz', a name of the Angel who was Created at the prevalence of religion".<sup>225</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ يَصْلُحُ لِلسَّفَرِ وَ لِكُلِّ أَمْرٍ يُرَادُ إِلَّا التَّزْوِيجَ فَمَنْ تَزَوَّجَ فِيهِ فَارِقَ زَوْجَتَهُ لِأَنَّ فِيهِ انْفَلَقَ الْبَحْرُ لِمُوسَى عَلَيْهِ السَّلَامُ وَ لَا تَدْخُلُ فِيهِ عَلَى أَهْلِكَ إِذَا قَدِمْتَ مِنْ سَفَرٍ وَ الْمَرِيضُ فِيهِ يُجْهِدُ وَ الْمَوْلُودُ فِيهِ يَطُولُ عُمُرُهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'It is a righteous day, correct for the travel and, for every matter intended except the marriage. So the one who married during it would separate from his spouse because during it the sea was split for Musa<sup>as</sup>, and do not enter to your wife when you arrive from a journey, and the one falling sick in it would be overstrained, and the new-born in it, his life would be long'.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ أَشْتَادِ اسْمِ مَلِكٍ خُلِقَ عِنْدَ ظُهُورِ الدِّينِ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ إِلَّا التَّزْوِيجَ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, "Ruz Ashtad', a name of an Angel Created at the appearance of religion, a correct day for every matter except the marriage".<sup>226</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى عَنْهُ ع فِيهِ فَرَّقَ اللَّهُ الْبَحْرَ لِمُوسَى ع وَ هُوَ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ إِلَّا لِلتَّزْوِيجِ فَمَنْ تَزَوَّجَ فِيهِ فُرِقَ بَيْنَهُمَا كَمَا فَرَّقَ اللَّهُ الْبَحْرَ.

And in another report from him<sup>asws</sup>: 'During it Allah<sup>azwj</sup> Separated the sea for Musa<sup>as</sup>, and it is a day correct for every matter except for the marriage, so the one who married in it, there would be separation between the two just as Allah<sup>azwj</sup> had Separated the sea".<sup>227</sup>

الْمَكَارِمُ، عَنْهُ ع صَالِحٌ لِكُلِّ حَاجَةٍ سِوَى التَّزْوِيجِ وَ السَّفَرِ وَ عَلَيْكُمْ بِالصَّدَقَةِ فَإِنَّكُمْ تَنْتَفِعُونَ بِهَا.

(The book) 'Al Makarim' –

'Righteous for every need besides the marriage and the travel, and upon you is to give charity for you will be benefitting with it".<sup>228</sup>

الرِّوَايَةُ، عَنْهُ ع يَوْمٌ صَالِحٌ مُتَوَسِّطٌ لِلشِّرَاءِ وَ البَيْعِ وَ السَّفَرِ وَ قِصَاءِ الْحَوَائِجِ وَ الْبِنَاءِ وَ الْعَرَسِ وَ الزَّرْعِ وَ هُوَ يَوْمٌ حَيْدٌ فَسَادُ فِيهِ وَ الْقُ مِنْ شَيْءٍ تَعْتَمُ وَ تُفْضَ حَوَائِجُكَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُتَوَسِّطَ الْحَالِ وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيءٌ بَعْدَ مُدَّةٍ وَ يُكْرَهُ فِيهِ التَّزْوِيجُ.

<sup>225</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 179

<sup>226</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 180

<sup>227</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 181

<sup>228</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 182

(The book) 'Al Zawaid' –

'From him<sup>asws</sup>: 'A righteous day, moderate for the buying and the selling, and the travelling and fulfilling the needs, and the building, and the planting and the farming, and it is a good day, so travel in it and meet the one you do desire to, you will attain booty and your needs would be fulfilled, and the one born in it would be of moderate state, and the one falling sick during it or during it's night would be cured after a period, and the marriage is disliked in it''<sup>229</sup>

و فِي رِوَايَةٍ أُخْرَى هُوَ يَوْمٌ ضَرَبَ مُوسَى بِعَصَاهُ الْبَحْرَ فَلَا تَعْبِرُ [تَدْخُلُ] عَلَى أَهْلِكَ إِذَا أَتَيْتَ مِنْ سَفَرٍ وَ الْمَوْلُودُ يَطُولُ عُمرُهُ وَ الْمَرِيضُ يُجْبَهُ.

And in another report: 'It is a day Musa<sup>as</sup> had struck the sea with his<sup>as</sup> staff, so do not enter to your wife when you come from a journey, and the new-born in it, his life would be long, and the one sick would be overstrained''<sup>230</sup>

[اليوم السابع والعشرون](#)

## The twenty-seventh day

الْعَدُوُّ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُبَارَكٌ مُخْتَارٌ جَيِّدٌ يَصْلُحُ لِطَلَبِ الْحَوَائِجِ وَ الشِّرَاءِ وَ الْبَيْعِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ الْبِنَاءِ وَ الزَّرْعِ وَ الْحُصُومَةِ وَ لِقَاءِ الْفُضَاةِ وَ السَّفَرِ وَ الْإِبْدَاءِ وَ الْأَسْبَابِ وَ التَّرْوِيجِ

(The book) 'Al Adad' –

'Our Master<sup>asws</sup> Abu Abdullah Ja'far Bin Muhammad Al-Sadiq<sup>asws</sup> said: 'It is a Blessed day, chosen good, correct for seeking the needs, and the buying and the selling, and the entry to see the Sultan, and the building, and the farming, and the disputes, and meeting the judges, and the travelling, and the starting (new work), and the foundations, and the marriage.

وَ هُوَ يَوْمٌ سَعِيدٌ جَيِّدٌ وَ فِيهِ لَيْلَةُ الْقَدْرِ فَاطْلُبْ مَا شِئْتَ خَفِيفٌ لِسَائِرِ الْأَحْوَالِ الْجَزَّ فِيهِ وَ طَالِبْ بِحَقِّكَ وَ اطلبْ عَدُوَّكَ وَ تَزَوَّجْ وَ ادْخُلْ عَلَى السُّلْطَانِ وَ الْقَى فِيهِ مَنْ شِئْتَ وَ يُكْرَهُ فِيهِ إِخْرَاجُ الدَّمِّ وَ مَنْ مَرَضَ فِيهِ مَاتَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ جَمِيلًا حَسَنًا طَوِيلَ الْعُمُرِ كَثِيرَ الرِّزْقِ قَرِيبًا إِلَى النَّاسِ مُحِبَّبًا إِلَيْهِمْ.

And it is a fortunate day, good, and in it is Laylat Al-Qadr (in Ramazan), so seek whatever you desire, (it is) light for rest of the situations, trade in it and seek your rights, and seek your enemy, and marry, and enter to see the Sultan, and meet in it the one you desire to, and extracting the blood is disliked in it, and the one falling sick in it would die, and the one born in it would be beautiful, handsome, of long life, abundante sustenance, close to the people, beloved to them''<sup>231</sup>

و فِي رِوَايَةٍ أُخْرَى يَكُونُ عَشُومًا مَرُزُومًا.

<sup>229</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 183

<sup>230</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 184

<sup>231</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 185

And in another report: ‘He would be a brute, Graced’<sup>.232</sup>

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَوُلِدَ فِيهِ يَعْقُوبُ ع مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقاً مَحْبُوباً عِنْدَ أَهْلِهِ لَكِنَّهُ تَكْثُرُ أَحْزَانُهُ وَ يَفْسُدُ بَصَرُهُ

Amir Al-Momineen<sup>-asws</sup> said: ‘Yaqoub<sup>-as</sup> was born in it. The one who is born in it would be Graced, beloved in the presence of his wife, but he would be with a lot of grief, and his eyesight would be spoilt’.

وَقَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ جَيِّدٌ يُحْمَدُ لِلْحَوَائِجِ وَ تَسْهِيلِ الْأُمُورِ وَ الْأَعْمَالِ وَ النَّصْرَفَاتِ وَ لِقَاءِ التُّجَّارِ وَ السَّفَرِ وَ الْمُسَافِرِ يُحْمَدُ فِيهِ أَمْرُهُ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقاً مَحْبَباً إِلَى النَّاسِ طَوِيلًا عُمُرُهُ

And Al Furs said, ‘It is a good day, praised for the needs, and ease of affairs and the works and the dealings, and meeting the traders, and the journey, and the traveller is praised in it of his affairs. The one born in it would be Graced, beloved to the people, his life would be long’.

وَقَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ رُوزُ آسْمَانَ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالطَّيْرِ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, ‘Ruz Asman’, a name of the Angel allocated with the bird(s)<sup>’</sup>.<sup>233</sup>

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ الْمُؤَلُودُ فِيهِ يَكُونُ حَسَنًا جَمِيلًا طَوِيلَ الْعُمُرِ كَثِيرَ الْخَيْرِ قَرِيبًا إِلَى النَّاسِ مَحْبَبًا إِلَيْهِمْ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a righteous day for every matter, and the new-born in it would be excellent, beautiful, long of life, a lot of good, close to the people, beloved to them’.

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ آسْمَانَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالطَّيْرِ وَ الْمُؤَلُودُ فِيهِ كَمَا مَرَّ آنِفًا.

Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, ‘Ruz Asman’, a name of an Angel allocated with the bird(s), and the new-born in it would be like what has passed just now<sup>’</sup>.<sup>234</sup>

وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ صَالِحٌ لِكُلِّ شَيْءٍ تُرِيدُهُ.

And in another report: ‘A fortunate day, righteous for all things you want’<sup>’</sup>.<sup>235</sup>

الْمَكَارِمُ، جَيِّدٌ مُخْتَارٌ لِلْحَوَائِجِ وَ كُلِّ مَا يُرَادُ وَ لِقَاءِ السُّلْطَانِ.

(The book) ‘Al Makarim’ –

<sup>232</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 186

<sup>233</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 187

<sup>234</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 188

<sup>235</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 189

‘Good, chosen for the needs and all what is intended, and meeting the Sultan’.<sup>236</sup>

الرَّوَايَةُ، عَنْهُ ع يَوْمٌ صَافٍ مُبَارَكٌ مِنَ التُّحُوسِ صَالِحٌ لِلْحَوَائِجِ إِلَى السُّلْطَانِ وَ إِلَى الْإِخْوَانِ وَ السَّفَرِ إِلَى الْبُلْدَانِ فَالْقَى فِيهِ مَنْ شِئْتَ وَ سَافِرٌ إِلَى حَيْثُ أُرِدْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا خَفِيفَ التَّرْبِيَةِ وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ نَجَا مِنْ مَرَضِهِ سَرِيعًا.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘Clear, Blessed from the inauspiciousness, correct for the needs to the Sultan and to the brethren, and the travel to the cities, so meet the one you so desire to during it and travel to wherever you want, and the one born in it would be Blessed, light of upbringing, and the one falling sick during it or during it’s night would be rescued from his illness quickly’.<sup>237</sup>

وَ مِنْ رِوَايَةٍ أُخْرَى أَنَّهُ يَكُونُ طَوِيلَ الْعُمُرِ كَثِيرَ الْخَيْرِ.

And from another report: ‘He would be of long life, abundant goodness’.<sup>238</sup>

[اليوم الثامن و العشرون](#)

## The twenty-eighth day

الْعَدُّ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُخْتَارٌ وَ صَالِحٌ لِكُلِّ حَاجَةٍ وَ إِخْرَاجِ الدَّمِّ وَ هُوَ يَوْمٌ سَعِيدٌ مُبَارَكٌ وُلِدَ فِيهِ يَعْقُوبُ عَلَيْهِ السَّلَامُ يَصْلُحُ لِلسَّفَرِ وَ جَمِيعِ الْحَوَائِجِ وَ كُلِّ أَمْرٍ وَ الْعِمَارَةِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الدُّخُولِ عَلَى السُّلْطَانِ قَاتِلٍ فِيهِ أَعْدَاءُكَ فَإِنَّكَ تَلْفِظُهُمْ وَ التَّرْوِيجِ.

(The book) ‘Al Adad’ –

‘Our Master Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>: ‘It is a day chosen and correct for every need, and extracting the blood, and it is a fortunate day, Blessed. Yaqoub<sup>-as</sup> was born during it. (It is) correct for the travel and entirety of the needs, and every affair, and the constructing, and the selling and the buying, and the entry to see the Sultan. Fight against your enemy during it for you shall be victorious with them, and (for) the marriage’.<sup>239</sup>

وَ فِي رِوَايَةٍ أُخْرَى لَا تُخْرَجُ فِيهِ الدَّمُّ فَإِنَّهُ رَدِيءٌ مَنْ مَرِضَ فِيهِ مَيُوتُ وَ مَنْ أَبَى فِيهِ رَجَعَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ حَسَنًا جَمِيلًا مَرْزُوقًا مَحْبُوبًا مُحِبًّا إِلَى النَّاسِ وَ إِلَى أَهْلِهِ مَشْغُوفًا مَحْزُونًا طَوَّلَ عُمُرِهِ وَ بُصِبَهُ الْعُمُومُ وَ يُبْتَلَى فِي بَدَنِهِ وَ يُعَاقَبُ فِي آخِرِ عُمُرِهِ وَ يُعَمَّرُ طَوِيلًا وَ يُبْتَلَى فِي بَصَرِهِ.

And in another report: ‘Do not extract the blood for it is lowly; the one who falls sick in it would die, and the one absconding in it would return, and the one born in it would be handsome, beautiful, Graced, loving, beloved to the people and to his family, possessed, aggrieved, of long age, and the sorrows would afflict him, and his body would be afflicted in

<sup>236</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 190

<sup>237</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 191

<sup>238</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 192

<sup>239</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 193

it, and he would be healthy at the end and would live for long, and he would be afflicted in his eyesight”<sup>240</sup>.

قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ صَبِيحَ الْوَجْهِ مَسْعُودَ الْجِدِّ مُبَارَكًا مَيْمُونًا وَ مَنْ طَلَبَ فِيهِ شَيْئًا تَمَّ لَهُ وَ كَانَتْ عَاقِبَتُهُ مَحْمُودَةً وَ قَالَتْ الْفُرْسُ إِنَّهُ يَوْمٌ ثَقِيلٌ مَنَحُوسٌ.

Our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> said: ‘The one born during it would be of bright face, fortunate, auspicious, and the one who seeks anything during it, it would be completed for him, and his end-result would be praise-worthy’. And Al Furs said, ‘It is a heavy day, inauspicious’<sup>241</sup>.

وَ فِي رِوَايَةٍ أُخْرَى يُحْمَدُ فِيهِ قَضَاءُ الْحَوَائِجِ وَ مُبَارَكٌ فِيهَا وَ قَضَاءُ الْأُمُورِ وَ الْمُهِمَّاتِ وَ دَفْعُ الصَّرُورَاتِ وَ لِقَاءُ الْفُؤَادِ وَ الْحِجَابِ وَ الْأَجْنَادِ وَ هُوَ يَوْمٌ مُبَارَكٌ سَعِيدٌ وَ الْأَخْلَامُ تَصِحُّ فِي يَوْمِهَا

And in another report: ‘Praised in it is fulfilling of the needs, and Blessed in it, and fulfilment of the affairs, and the important matters, and dispose the necessities, and meet the leaders, and the guards, and the armies, and it is a Blessed day, fortunate, and the dream would be proven correct in it’s day’.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ رَاهِيَادُرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْقَضَاءِ بَيْنَ الْخَلْقِ وَ رُوِيَ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالسَّمَاوَاتِ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Rahyad Ruz’, a name of the Angel allocated with the judging between the the creatures’. And it is reported, ‘Name of the Angel allocated with the skies’<sup>242</sup>.

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وُلِدَ فِيهِ يَعْفُوبٌ ع فَمَنْ وُلِدَ فِيهِ يَكُونُ مَحْزُونًا وَ تُصِيبُهُ الْعُمُومُ وَ يُبْتَلَى فِي بَدَنِهِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a day correct for all affairs. Yaqoub<sup>-as</sup> was born during it, so the one who is born in it would be aggrieved and the sorrows would afflict him, and he would be afflicted in his body’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ رَاهِيَادُ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالسَّمَاوَاتِ وَ قِيلَ بِالْقَضَاءِ بَيْنَ الْخَلْقِ يَوْمٌ مُبَارَكٌ سَعِيدٌ وَ الْأَخْلَامُ تَصِحُّ فِي يَوْمِهَا.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Rameyda’, a name of an Angel allocated with the skies’. And it is said, ‘With the judging between the creatures’. A Blessed day, fortunate, and the dream would be proven correct during it’s day’<sup>243</sup>.

وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ وُلِدَ فِيهِ يَعْفُوبٌ ع وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مُحِبًّا إِلَى أَهْلِهِ وَ إِلَى النَّاسِ وَ يُعَمَّرُ طَوِيلًا وَ تُصِيبُهُ الْهُنُومُ وَ يُبْتَلَى فِي بَصَرِهِ.

<sup>240</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 194

<sup>241</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 195

<sup>242</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 196

<sup>243</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 197

And in another report: ‘A fortunate day. Yaqoub<sup>-as</sup> was born in it, and the one who is born in it would be Graced, beloved to his wife and to the people, and would live long, and the sorrows would afflict him, and he would be afflicted with his eyesight’.<sup>244</sup>

الرَّوَايَةُ، يَوْمٌ مُبَارَكٌ سَعِيدٌ لِكُلِّ عَمَلٍ وَ حَاجَةٍ وَ سَفَرٍ وَ بِنَاءٍ وَ عَرَسٍ وَ اِعْمَالٍ فِيهِ مَا شِئْتَ وَ اَلْقَ مَنْ شِئْتَ فَإِنَّهُ يَوْمٌ مُبَارَكٌ سَعِيدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكاً مُقْبِلاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيءٌ مِنْ مَرَضِهِ.

(The book) ‘Al-Zawaid’ – A Blessed day, fortunate for every work and need, and travel, and building, and planting, and work during it whatever you so desire to, and meet the one you so desire to, for it is a Blessed day, fortunate, and the one born in it would be Blessed, accepted, and the one falling sick during it or during it’s night would be cured from his illness’.<sup>245</sup>

وَ فِي رِوَايَةٍ أُخْرَى إِنَّ يَعْقُوبَ عَ وُلِدَ فِيهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَحْزُوناً طَوِيلاً عُمُرُهُ وَ يُصِيبُهُ الْعَمُ وَ يُبْتَلَى فِي بَدَنِهِ.

And in another report: ‘Yaqoub<sup>-as</sup> was born during it, and the one born in it would be aggrieved the length of his life, and the sorrows would hit him and he would be afflicted in his body’.<sup>246</sup>

[اليوم التاسع و العشرون](#)

## The twenty-ninth day

الْعَدَدُ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ إِخْرَاجِ الدَّمِ وَ هُوَ يَوْمٌ سَعِيدٌ لِسَائِرِ الْأُمُورِ وَ الْحَوَائِجِ وَ الْأَعْمَالِ فِيهِ بَارَكَ اللَّهُ تَعَالَى عَلَى الْأَرْضِ الْمُقَدَّسَةِ وَ يَصْلُحُ لِلنُّقْلَةِ وَ شِرَاءِ الْعَبِيدِ وَ الْبَهَائِمِ وَ لِقَاءِ الْإِخْوَانِ وَ الْأَصْدِقَاءِ وَ فِعْلِ الْبِرِّ وَ الْحَرَكَةِ وَ يُكْرَهُ فِيهِ الدَّيْنُ وَ السَّلْفُ وَ الْأَيْمَانُ

(The book) ‘Al Adad’ –

‘Our Master Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: ‘A chosen day correct for every need, and extracting the blood, and it is a day fortunate for rest of the affairs, and the need, and the works in it would be Blessed by Allah<sup>-azwj</sup> the Exalted upon the Holy land, and it is correct for the transfer, and buying the slaves and the beasts, and meeting the brethren and the friends, and good works,, and the movement, and the debts and the lending, and the oaths.

مَنْ سَافَرَ فِيهِ يُصِيبُ مَالاً كَثِيراً إِلَّا مَنْ كَانَ كَاتِباً فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ الرُّؤْيَا فِيهِ صَادِقَةٌ وَ لَا تَقْصُهَا إِلَّا بَعْدَ يَوْمٍ وَ الْمَرِيضُ فِيهِ يَمُوتُ وَ الْآبِقُ فِيهِ يُوجَدُ وَ لَا تَسْتَحْلِفُ فِيهِ أَحَدٌ وَ لَا تَأْخُذُ فِيهِ مِنْ أَحَدٍ وَ ادْخُلْ فِيهِ عَلَى السُّلْطَانِ وَ لَا تَضْرِبْ فِيهِ حُرّاً وَ لَا عَبْدًا وَ مَنْ ضَلَّتْ لَهُ صَالَةٌ وَجَدَهَا.

One who travels in it would attain a lot of wealth, except the one who was a scribe, for that is disliked for him, and the dream during it would be true, and do not narrate it except after a day, and the sick one in it would die, and the absconder in it would be found, and do not

<sup>244</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 198

<sup>245</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 200

<sup>246</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 201

appoint anyone in it nor take from anyone in it, and enter in it to see the Sultan, and do not strik during it any free one, nor a slave, and the one who loses a property in it, would find it”<sup>247</sup>.

و فِي رِوَايَةٍ مِّنْ مَّرِضٍ فِيهِ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحًا حَلِيمًا.

In a report: ‘The one who is sick in it would be cured, and the one born in it would be righteous, lenient’<sup>248</sup>.

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ مُتَوَسِّطٌ لَا مَحْمُودٌ وَ لَا مَذْمُومٌ يُجْتَنَّبُ فِيهِ الْحَرَكَةُ

And in another report: ‘It is moderate, neither praised nor condemned. Shun the movement during it’.

وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ حَيِّدٌ صَالِحٌ يُحْمَدُ فِيهِ الثَّقَلَةُ وَ السَّفَرُ وَ الْحَرَكَةُ وَ الْمُؤَلُّودُ فِيهِ يَكُونُ شَجَاعًا وَ هُوَ صَالِحٌ لِكُلِّ حَاجَةٍ وَ لِقَاءِ الْإِخْوَانِ وَ الْأَصْدِقَاءِ وَ الْأَوْلَادِ وَ فِعْلِ الْخَيْرِ وَ الْأَحْلَامِ فِيهِ تَصَحُّ فِي يَوْمِهَا

And Al Furs said, ‘It is a good day, righteous. The transfer and the moving is praised during it, and the new-born in it would be brave, and it is correct for every need and meeting the brethren and the friends, and bidding farewell, and doing the good, and the dream in it would be proven correct in it’s day’.

وَ قَالَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ مَا زِلْنَا سَمِعْنَا رُزُوسَ الْمَلِكِ الْمُؤَكَّلِ بِالْأَوْقَاتِ وَ الْأَزْمَانِ وَ الْعُقُولِ وَ الْأَسْمَاعِ وَ الْأَبْصَارِ وَ فِي رِوَايَةٍ أُخْرَى الْمُؤَكَّلِ بِالْأَفْعِدَةِ.

And Salman Al-Farsi<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, “Mar Isfandar Ruz’, a name of the Angel allocated with the timings, and the times, and the intellects, and the hearing, and the sights. And in another report, ‘Allocated with the hearts’”<sup>249</sup>.

الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ حَلِيمًا وَ مَنْ سَافَرَ فِيهِ أَصَابَ مَالًا جَزِيلًا وَ مَنْ مَرِضَ فِيهِ بَرِيَ سَرِيعًا وَ لَا تَكْتُبُ فِيهِ وَصِيَّةً

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a righteous day for every matter, and the one born during it would be lenient, and the one who travels in it would attain plentiful wealth, and the one who falls sick during it would be cured quickly, and do not write a will during it’.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ فَارِسْفَنْدُ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالْأَفْعِدَةِ وَ الْعُقُولِ وَ الْأَسْمَاعِ وَ الْأَبْصَارِ يَصْلُحُ لِلِقَاءِ الْإِخْوَانِ وَ الْأَصْدِقَاءِ وَ لِكُلِّ حَاجَةٍ وَ الْأَحْلَامِ تَصَحُّ فِيهِ مِنْ يَوْمِهَا.

<sup>247</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 202

<sup>248</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 203

<sup>249</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 204

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Farisfand’, a name of an Angel allocated with the hearts, and the intellects, and the hearing, and the sights; and it is correct for meeting the brethren, and the friends, and for every need, and the dream in it would be proven correct during it’s day”.<sup>250</sup>

و فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ مُبَارَكٌ لِكُلِّ حَاجَةٍ مِنْ لِقَاءِ السُّلْطَانِ وَ الْأَصْدِقَاءِ وَ فِعْلِ الْبِرِّ وَ عَذْرِ ذَلِكَ.

And in another report: ‘A Blessed day, correct for every need, from meeting the Sultan, and the friends, and doing the righteous deeds, and other than that’.<sup>251</sup>

الْمَكَارِمُ، عَنْهُ عٌ مُخْتَارٌ جَيِّدٌ لِكُلِّ حَاجَةٍ مَا حَلَا الْكَاتِبَ فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ لَا أَرَى لَهُ أَنْ يَسْعَى فِي حَاجَةٍ إِنْ قَدَرَ عَلَى ذَلِكَ وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ سَرِيحاً وَ مَنْ سَافَرَ فِيهِ أَصَابَ مَالاً كَثِيراً وَ مَنْ أَبَقَ فِيهِ رَجَعَ.

(The book) ‘Al Makarim’ –

‘From him<sup>-asws</sup>: ‘Chosen, good for every need apart from the scribe for that is disliked for him, and I<sup>-asws</sup> do not see for him that he should be striving regarding a need if he is able upon that, and the one falling sick in it would be cured quickly, and the one who travels in it would attain a lot of wealth, and the one absconding in it would return’.<sup>252</sup>

الرَّوَايَةُ، عَنْهُ عٌ يَوْمٌ مُبَارَكٌ سَعِيدٌ قَرِيبٌ الْأَمْرِ يَصْلُحُ لِلْحَوَائِجِ وَ التَّصَرُّفِ فِيهَا وَ لِقَاءِ الْمُلُوكِ وَ السَّفَرِ وَ الثُّقَلَةِ فَاقْضِ فِيهِ كُلَّ حَاجَةٍ وَ سَافِرٍ وَ الْقَى مَنْ شِمَّتْ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘A Blessed day, fortunate, closer to the command, correct for the needs, and the dealings during it, and meeting the kings, and the travel, and the transfer. Every need would be fulfilled in it, and travel and meet the one you so desire to, and the one born in it would be Blessed, and the one falling sick during it or during it’s night would be feared upon’.<sup>253</sup>

وَ فِي رَوَايَةٍ أُخْرَى الَّذِي يُولَدُ فِيهِ يَكُونُ حَلِيماً وَ الْمَسَافِرُ فِيهِ يُصِيبُ مَالاً كَثِيراً وَ تُكْرَهُ فِيهِ الْوَصِيَّةُ.

And in another report: ‘The one born in it would be lenient, and the traveller in it would attain wealth, and (writing) the will during it is disliked’.<sup>254</sup>

[اليوم الثلاثون](#)

<sup>250</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 205

<sup>251</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 206

<sup>252</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 207

<sup>253</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 208

<sup>254</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 209

## The thirtieth day

الْعَدَدُ الْقَوِيَّةُ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ يَصْلُحُ لِكُلِّ شَيْءٍ وَ لِلشِّيرَاءِ وَ النَّبِيْعِ وَ الرَّزْعِ وَ الْعَرَسِ وَ الْبِنَاءِ وَ التَّرْوِيحِ وَ السَّفَرِ وَ إِخْرَاجِ الدَّمِ.

(The book) 'Al Adad Al Qawiya' –

'Our Master<sup>-asws</sup> Abu Abdullah Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'It is a Blessed day, chosen, good, correct for all things, and for the buying and the selling, and the cultivating and the planting, and the building, and the marriage, and the travel and extracting the blood''.<sup>255</sup>

وَ فِي رِوَايَةٍ أُخْرَى لَا تُسَافِرُ فِيهِ وَ لَا تَتَعَرَّضُ لِعَبْرَةٍ إِلَّا الْمُعَامَلَةَ وَ قَلِيلٌ فِيهِ الْحَرَكَةُ وَ السَّفَرُ فِيهِ رَدِيءٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيماً مُبَارِكاً وَ تَعَسَّرَ تَرْبِيئُهُ وَ يَسُوءُ حُلُمُهُ وَ يَزُرُّ رِزْقاً يَكُونُ لِعَبْرَةٍ وَ يَمْنَعُ مِنَ التَّمَتُّعِ بِشَيْءٍ مِنْهُ.

And in another report: 'Do not travel during it nor be exposed to anyone except for the dealings, and reduce the movement in it, and the travelling in it is lowly, and the one born in it would be lenient, Blessed, and his upbringing would be difficult, and his mannerism would be evil, and he would be Graced sustenance being for someone else, and he would be prevented from enjoying anything from it''.<sup>256</sup>

وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ كَفِي كُلِّ أَمْرٍ يُؤَدِّيهِ وَ يَكُونُ الْمُؤَلُّودُ فِيهِ مُبَارِكاً صَالِحاً يَرْتَفِعُ أَمْرُهُ وَ يَغْلُو شَأْنُهُ وُلِدَ فِيهِ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

And in another report: 'One who is born during it would be sufficed for every matter which bothers him, and the new-born in it would be Blessed, righteous. His affair would be raised, and his glory would be exalted. Ismail Bin Ibrahim<sup>-as</sup> was born in it, may the greeting be upon him<sup>-as</sup>.

وَ فِيهِ خَلَقَ اللَّهُ الْعُقُلَ وَ أَسْكَنَهُ رُؤُوسَ مَنْ أَحَبَّ مِنْ عِبَادِهِ وَ مَنْ هَرَبَ فِيهِ أُجِدَّ وَ مَنْ ضَلَّتْ مِنْهُ ضَالَّةٌ وَجَدَهَا وَ مَنْ اقْتَرَضَ فِيهِ شَيْئاً رَدَّهُ سَرِيعاً وَ مَنْ مَرَضَ فِيهِ بَرِيَ سَرِيعاً.

And during it Allah<sup>-azwj</sup> Created the intellect and Settled it in the heads of the ones He<sup>-azwj</sup> Loved from His<sup>-azwj</sup> servants, and the one who flees in it would be seized, and the one who has lost a property would find it, and the one who borrows anything during it would return it quickly, and the one who falls sick in it would be cured quickly''.<sup>257</sup>

قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيماً مُبَارِكاً صَادِقاً أَمِيناً يَغْلُو شَأْنُهُ وَ مَنْ ضَاعَ لَهُ شَيْءٌ يَجِدُهُ بِإِذْنِ اللَّهِ تَعَالَى

Our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> said: 'One born during it would be lenient, Blessed, truthful, trustworthy, his glory would be exalted, and the one for whom something is lost would find it by the Permission of Allah<sup>-azwj</sup> the Exalted'.

<sup>255</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 210

<sup>256</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 211

<sup>257</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 212

قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ يُحْمَدُ فِيهِ سَائِرُ الْأَعْمَالِ وَ التَّصَرُّفَاتِ وَ يَصْلُحُ لِشُرْبِ الْأَدْوِيَةِ الْمُسَهِّلَةِ

Al Furs said, 'It is a light day, praised in it are rest of the works, and the dealings, and it is correct for drinking the medication, the laxatives'.

وَ قَالَ سَلْمَانَ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ إِيرَانُ رُوزُ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِالذُّهُورِ وَ الْأَزْمِنَةِ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah (s.w.t. be Pleased with him<sup>-ra</sup>, said, "Iran Ruz', a name of the Angel allocated with the eras and the times".<sup>258</sup>

الدُّرُوعُ الْوَاقِيَةُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ جَيِّدٌ لِلْبَيْعِ وَ الشِّرَاءِ وَ التَّزْوِيجِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيمًا مُبَارَكًا وَ تَعَسَّرُ تَرْبِيَّتُهُ وَ يَسُوءُ خُلُقُهُ وَ يُرْزَقُ رِزْقًا مُبْتَعٍ مِنْهُ وَ مَنْ هَرَبَ فِيهِ أُخِذَ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ مَنْ افْتَرَضَ فِيهِ شَيْئًا رَدَّهُ سَرِيعًا

(The book) 'Al Durou Al Waqie' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a day good for the selling and the buying, and the marriage, and the one born during it would be lenient, Blessed, and his upbringing would be difficult, and his mannerisms would be evil, and he would be Graced sustenance he would be prevented from, and the one who flees during it would be seized, and the one for whom a property is lost would find it, and the one who borrows anything from it would return it quickly'.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ أَنْبِرَانَ اسْمِ مَلِكٍ مُوَكَّلٍ بِالذُّهُورِ وَ الْأَزْمِنَةِ يَوْمٌ سَعِيدٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ شَيْءٍ تُرِيدُهُ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, "Ruz Aneyran', a name of an Angel allocated with the eras and the times. A fortunate day, Blessed, correct for all things you want'.

وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ حَاجَةٍ تُلْتَمَسُ.

And in another report: 'A fortunate day, correct for every need you seek'.<sup>259</sup>

مَكَارِمُ الْأَخْلَاقِ، عَنْهُ ع مَحْتَارٌ جَيِّدٌ لِكُلِّ شَيْءٍ وَ لِكُلِّ حَاجَةٍ مِنْ شِرَاءٍ وَ بَيْعٍ وَ زَرْعٍ وَ تَزْوِيجٍ وَ مَنْ مَرِضَ فِيهِ بَرِيَ سَرِيعًا وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيمًا مُبَارَكًا وَ يَرْتَفِعُ أَمْرُهُ وَ يَكُونُ صَادِقَ اللِّسَانِ صَاحِبَ وَقَاءٍ.

(The book) 'Makarim Al Akhlaq' –

'From him<sup>-asws</sup>: 'Chosen, good for all things and for every need, from buying and selling, and farming, and marrying; and the one falling sick during it would be cured quickly, and the one born in it would be lenient, Blessed, and his affairs would be lofty, and he would be truthful of the tongue, a loyal companion'.<sup>260</sup>

<sup>258</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 213

<sup>259</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 214

<sup>260</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 215

زَوَائِدُ الْفَوَائِدِ، عَنِ الصَّادِقِ ع يَوْمٌ مُبَارَكٌ مَيْمُونٌ مَسْعُودٌ مُفْلِحٌ مُنْجِحٌ مُفْرَحٌ فَاعْمَلْ فِيهِ مَا شِئْتَ وَ الْقَى مِنْ أَرْدَتِ وَ خُذْ وَ أَعْطِ وَ سَافِرٌ وَ انْتَقِلْ وَ بَعْ وَ اشْتَرِ فَإِنَّهُ صَالِحٌ لِكُلِّ مَا تُرِيدُ مُوَافِقٌ لِكُلِّ مَا يُعْمَلُ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا مَيْمُونًا مُقْبَلًا حَسَنَ التَّرْبِيَةِ مُوسِعًا عَلَيْهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَمْ تَطُلْ عَلَيْهِ وَ نَجَا سَالِمًا بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Zawaid Al Fawaid' –

'From Al-Sadiq<sup>-asws</sup>: 'A Blessed day, auspicious, fortunate, prosperous, successful, joyful, so work during it whatever you so desire to, and meet the one you want, and take and give, and travel and transfer, and sell and buy, for it is correct for all what you want, compatible for all what you work. And the one born in it would be Blessed, auspicious, accepted, excellent upbringing, capaciousness upon him, and the one who falls sick during it or during it's night, no illness would last long, and he would be rescued safely by the Permission of Allah<sup>-azwj</sup> the Exalted''<sup>261</sup>

وَ فِي رِوَايَةٍ أُخْرَى يُكْرَهُ فِيهِ السَّفَرُ وَ الْمَوْلُودُ فِيهِ يُرْزَقُ رِزْقًا وَاسِعًا يَكُونُ لِعَيْرِهِ وَ يُنْعَمُ مِنَ التَّمَتُّعِ بِشَيْءٍ مِنْهُ وَ مَنْ هَرَبَ فِيهِ أَخَذَ وَ إِذَا ضَلَّتْ فِيهِ ضَالَّةٌ وَجِدَتْ وَ الْقَرْضُ فِيهِ يَغُودُ سَرِيعًا وَ اللَّهُ أَحْكَمُ وَ أَعْلَمُ.

And in another report: 'The travel is disliked during it, and the new-born in it would be Graced vast sustenance being for someone else and he would be prevented from enjoying with anything from it, and the one fleeing in it would be seized, and when some property is lost in it would be found, and the loan given out during it would return quickly, and Allah<sup>-azwj</sup> is the Wisest and the most Knowing''<sup>262</sup>

بيان ثم اعلم أن الظاهر من أكثر هذه الروايات أن المراد بالأيام المذكورة فيها أيام الشهور العربية و يظهر من بعضها كخير سلمان رضي الله عنه أن المراد بها الشهور العجمية و أيامها كما يظهر من أسمائها و توافقها لما نقله المنجمون عن الفرس في ذلك

**Explanation:** *Then know that the apparent from most of these report is that the intent with the mentioned days in these are days of the Arabic months, and it is apparent from some of these like the reports of Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, is that the intended with these are the Persian months and their days, just as is apparent from their names, and their compatibility to what the astrologers have transmitted from Al Furs regarding that.*

و يمكن أن يقال لما كان في بدء خلق العالم شهر فروردين مطابقا على بعض الشهور العربية ابتداء و انتهاء سرت السعادة و النحوسة في أيام الشهرين معا كما نقل أن في أول خلق العالم كان الشمس في الحمل و عند افتراقها سرتا فيهما أو اختصتا بأحدهما

*And it is possible that it be said that in the beginning of the Creation of the world, the month of Farvardin was compatible to one of the Arabic months, beginning and ending, so the auspiciousness and the inauspiciousness came to be in the days of the two months together just as has been transmitted that in the beginning of the creation of the world the sun was in the Aries and during their separation these came to bein them, specialised with one of these.*

<sup>261</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 216

<sup>262</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 214

و يمكن حمل اختلاف الأخبار أيضا على ذلك بأن يكون ما ورد في سعادة بعض الأيام في بعض الأخبار و نحوسته بعينه في الأخرى بسبب اختلاف المقصود من الشهر فيهما و كون المراد في إحداها العربية و في الأخرى الفرسية

*And it is possible to carry the differences in the report as well upon that by (the fact) that what is reported regarding one of the days being fortunate in one of the report, and it's inauspiciousness exactly in the other (report), by the cause of the differing of the meaning of the month in these, and the intent being in one of them as Arabic, and in the other as the Persian.*

لكن التعيين و التخصيص مشكل و لو أمكن رعايتهما معا كان أولى و سيأتي تمام القول في ذلك في الباب الآتي إن شاء الله تعالى.

*But the assigning and the allocating is problematic, and if it is possible to take care of both of them together, it would be foremost, and I (Majlisi) shall be coming with the complete word regarding that in the chapter which follows, if Allah<sup>-azwj</sup> the Exalted so Desires.*