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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 14 – THE DAYS, AND THE HOURS, AND THE NIGHT, AND THE DAY

1 الخِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَادِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَاعَاتُ اللَّيْلِ اثْنَا عَشْرَةَ سَاعَةً وَ سَاعَاتُ النَّهَارِ اثْنَا عَشْرَةَ سَاعَةً وَ أَفْضَلُ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ أَوْقَاتُ الصَّلَوَاتِ

(The book) ‘Al Khisaal’ – From Muhammad Bin Musa Bin Al Mutawwwkil, from Ali Bin Al-Husayn Al Sa’adabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeiy, from Aban,

‘From Abu Abdullah^{-asws} having said: ‘Hours of the night are twelve hours, and hours of the day are twelve hours, and the superior hour of the night and the day are timings of the Salat’.

ثُمَّ قَالَ ع إِنَّهُ إِذَا زَالَتِ الشَّمْسُ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ هَبَّتِ الرِّيَاحُ وَ نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَى خَلْقِهِ وَ إِنِّي لِأَجِبُّ أَنْ يَصْعَدَ لِي عِنْدَ ذَلِكَ إِلَى السَّمَاءِ عَمَلٌ صَالِحٌ

Then he^{-asws} said: ‘When the sun (starts to) decline (midday), the doors of the sky are opened and the winds descend, and Allah^{-azwj} Looks at His^{-azwj} creatures (with Mercy), and I^{-asws} would love it if righteous deeds of mine^{-asws} were to be ascended with to the sky’.

ثُمَّ قَالَ عَلَيْكُمْ بِالدُّعَاءِ فِي أَدْبَارِ الصَّلَوَاتِ فَإِنَّهُ مُسْتَجَابٌ.

Then he^{-asws} said: 'Upon you all is to be with the supplication at the end of the Salat, for it is recommended'.¹

2- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونِ عَنْ أَبِي هَاشِمٍ قَالَ:
قُلْتُ لِأَبِي الْحَسَنِ الْمَاضِي ع لَمْ جَعَلْتُ صَلَاةَ الْفَرِيضَةِ وَالسُّنَّةَ خَمْسِينَ رَكْعَةً لَا يُزَادُ فِيهَا وَلَا يُنْقَصُ مِنْهَا

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Muhammad bin Ahmad Bin Yahya, from Ibrahim Bin Is'haq, from Muhammad Bin Al-Hassan Bin Shamoun, from Abu Hashim who said,

'I said to Abu Al-Hassan Al-Maazy (7th Imam^{-asws}), 'Why have the Obligatory Salat and the Sunnah Made to be of fifty Cycles, neither increasing in it nor reducing from it?'

قَالَ إِنَّ سَاعَةَ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً وَ فِيمَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَاعَةٌ وَ سَاعَاتِ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً فَجَعَلَ لِكُلِّ سَاعَةٍ رَكْعَتَيْنِ وَ مَا بَيْنَ غُرُوبِ الشَّمْسِ إِلَى سُطُوطِ الشَّفَقِ عَسَقٌ.

He^{-asws} said: 'The hours of the night are twelve hours, and in what is between emergence of the dawn to the rising of the sun, there is an hour. And the hours of the night are twelve hours. So each two Cycles have been Made to be for every hour, and what is between the setting of the sun up to the fall of the twilight is 'Gasaq' (darkness)'.²

3- الْعِلَلُ، عَنْ أَبِيهِ إِلَى قَوْلِهِ عَنْ أَبِي هَاشِمِ الْخَادِمِ وَ ذَكَرَ الْحَدِيثَ وَ زَادَ فِي آخِرِهِ فَجَعَلَ لِلْعَسَقِ رَكْعَةً.

(The book) 'Al Illal' – From his father up to his words from Abu Hashim Al Khadim –

'And he mentioned the Hadeeth and there is an addition in its end: 'For the 'Gasaq' (darkness), there is one Cycle (Salat)'.³

بيان المراد بالركعة ركعتا الوتيرة فإنهما تعدان بركعة.

Explanation: *The intent with the 'one Cycle' are the two Cycles of 'Al-Watira' (Salat) counted as one Cycle.*

4- الْعِلَلُ، فِي خَيْرِ ابْنِ سَلَامٍ سُئِلَ النَّبِيُّ ص لِمَ سُمِّيَ اللَّيْلُ لَيْلًا قَالَ لِأَنَّهُ يُلَايِلُ الرِّجَالَ مِنَ النِّسَاءِ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ أَلْفَةً وَ لِيَأْسًا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلْنَا اللَّيْلَ لِيَأْسًا وَ جَعَلْنَا النَّهَارَ مَعَاشًا.

(The book) 'Al Illal' –

In a Hadeeth of Ibn Salaam, 'The Prophet^{-saww} was asked, 'Why is the night named as 'Layla'? He^{-saww} said: 'Because the men spend the night with the women, Allah^{-azwj} Mighty and Majestic Made it as an intimacy and an apparel. And that is the Word of Allah^{-azwj} Mighty and Majestic: **And We Made the night a covering [78:10] And We Made the day for livelihood [78:11]**'.⁴

¹ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 1

² Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 2

³ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 3

⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 4

5- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا الرِّيَّاحَ فَإِنَّهَا مَأْمُورَةٌ وَ لَا تَسُبُّوا الْجِبَالَ وَ لَا السَّاعَاتِ وَ لَا الْأَيَّامَ وَ لَا اللَّيَالِيَ فَتَأْتُمُوا وَ تَرْجِعَ عَلَيْكُمْ.

(The book) 'Al Illal' – From his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not revile the winds as they are Commanded, nor revile the mountains, nor the house, nor the days, nor the nights for you would be sinning, and it shall return against you''⁵.

بيان حاصله أن تلك الأمور إن كان فيها شر أو نحوسة أو ضرر فكل ذلك بتقدير خالقها و هي مجبولة عليها فلعنها لعن من لا يستحقه و من لعن من لا يستحقه يرجع اللعن عليه.

Explanation: The result is that these matters, if there was evil in these or inauspiciousness, so all that would be a Determination of their Creator, and these are being pulled upon it. So cursing these, is cursing the one who does not deserve, and the one who curses someone who does not deserve it, the curse would return to him.

6- تُحَفُّ الْعُقُولُ، قَالَ الْحَسَنُ بْنُ مَسْعُودٍ دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع وَ قَدْ نُكِبْتُ إِيصْبَعِي وَ تَلَقَّانِي رَاكِبٌ وَ صَدَمَ كَيْفِي وَ دَخَلْتُ فِي رَحْمَةٍ فَحَرَفُوا عَلَيَّ بَعْضُ ثِيَابِي فَقُلْتُ كَفَّانِي اللَّهُ شَرَكٌ مِنْ يَوْمٍ فَمَا أَشَأَمَكَ

(The book) 'Tuhaf Al Uqool' –

Al-Hassan Bin Masoud said, 'I entered to see Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, and my fingers had been knocked, and a rider had met me and hit my shoulder, and I had entered into a crowd and part of my clothes had been torn. I said, 'Allah^{-azwj} will Suffice me from the evil of a day, how inauspicious you are!'

فَقَالَ لِي يَا حَسَنُ هَذَا وَ أَنْتَ تَعْمَسَانَا تَزْمِي بِذَنْبِكَ مَنْ لَا ذَنْبَ لَهُ قَالَ الْحَسَنُ

He^{-asws} said to me: 'O Hassan! This, while you are entering to see us^{-asws} accusing due to your sin the one who has not sin for it!'

فَأَنَابَ إِلَيَّ عَقْلِي وَ تَبَيَّنْتُ خَطَأِي فَقُلْتُ مَوْلَايَ أَسْتَغْفِرُ اللَّهَ فَقَالَ يَا حَسَنُ مَا ذَنْبُ الْأَيَّامِ حَتَّى صِرْتُمْ تَتَشَأَمُونَ بِهَا إِذَا جُوزَيْتُمْ بِأَعْمَالِكُمْ فِيهَا

My mind was stabilised to me, and my mistake became clear. I said, 'My Master^{-asws}! I seek Forgiveness of Allah^{-azwj}!' He^{-asws} said: 'O Hassan! What is the sin of the days until you have become pessimistic with them, when you have been Rewarded for your deeds in these?'

قَالَ الْحَسَنُ أَنَا أَسْتَغْفِرُ اللَّهَ أَبَدًا وَ هِيَ تَوْبَتِي يَا ابْنَ رَسُولِ اللَّهِ

Al-Hassan said, 'I shall seek Forgiveness of Allah^{-azwj} forever, and it would be my repentance, O son^{-asws} of Rasool-Allah^{-saww}!'

⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 5

قَالَ وَ اللَّهُ مَا يَنْفَعُكُمْ وَ لَكِنَّ اللَّهَ يُعَاقِبُكُمْ بِذَمَّتِهَا عَلَى مَا لَا دَمَّ عَلَيْهَا فِيهِ أ مَا عَلِمْتُمْ يَا حَسَنُ أَنَّ اللَّهَ هُوَ الْمُثِيبُ وَ الْمُعَاقِبُ وَ الْمُجَازِي بِالْأَعْمَالِ عَاجِلًا وَ آجَلًا

He^{-asws} said: ‘By Allah^{-azwj}, it will not benefit you all! But Allah^{-azwj} will Punish you for having condemned these based upon what there is no condemnation upon it, regarding it. Don’t you know, O Hassan, that Allah^{-azwj}, He^{-azwj} is the Rewarder and the Punisher, and the Recompenser for the deeds, currently and in the future?’

فُلْتُ بَلَى يَا مُؤَلَّيْ قَالَ لَا تُعَدُّ وَ لَا تُجْعَلُ لِلْأَيَّامِ صُنْعًا فِي حُكْمِ اللَّهِ.

I said, ‘Yes, O my Master^{-asws}!’ He^{-asws} said: ‘Neither count nor make any making to be for the days, in a Decision of Allah^{-azwj}’.⁶

7- النهج، نهج البلاغة قَالَ ع وَ قَدْ سُئِلَ عَنْ مَسَافَةِ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ مَسِيرَةَ يَوْمٍ لِلشَّمْسِ.

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said, and he^{-asws} had been asked about the distance between the east and the west: ‘Travel distance of one day for the sun’.⁷

8- الْعَلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ قَالَ: عَلَّةُ فَضْلِ اللَّيْلِ عَلَى النَّهَارِ أَنَّ بِاللَّيْلِ يَكُونُ الْبَيَاتُ وَ يُرْفَعُ الْعَذَابُ وَ تَقَلُّ الْمَعَاصِي وَ فِيهِ لَيْلَةُ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ.

(The book) ‘Al Illal’ of Muhammad Bin Ali Bin Ibrahim who said,

‘The reason for the merit of the night over the day is that the sleep takes place at night, and the Punishment is Raised, and the (acts of) disobedience are scarce, and among it is Laylat Al-Qadr which is better than a thousand months’.⁸

9- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ أَنَانَ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ التَّقْفِي قَالَ: لَمَّا أُخْرِجَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبَا جَعْفَرٍ ع إِلَى الشَّامِ سَأَلَهُ عَالِمٌ مِنْ عُلَمَاءِ النَّصَارَى عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلَهُ أَحَبُّنِي عَنْ سَاعَةِ مَا هِيَ مِنَ اللَّيْلِ وَ لَا مِنَ النَّهَارِ أَيُّ سَاعَةٍ هِيَ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Ismail Bin Aban, from Amro Bin Abdullah Al Saqafy who said,

‘When Hisham Bin Abdul Hakeem brought Abu Ja’far^{-asws} out to Syrian, a scholar from the Christian scholars asked him about issues. It was among what he had asked him^{-asws}, ‘Inform me about the hour which is neither from the hours nor from the day, which hour is it?’

فَقَالَ أَبُو جَعْفَرٍ ع مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ

Abu Ja’far^{-asws} said: ‘What is between the emergence of dawn to the rising of the sun’.

⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 6

⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 7

⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 8

فَقَالَ النَّصْرَانِيُّ فَإِذَا لَمْ تَكُنْ مِنْ سَاعَاتِ اللَّيْلِ وَ لَا مِنْ سَاعَاتِ النَّهَارِ فَمِنْ أَيِّ السَّاعَاتِ هِيَ

The Christian said, 'When it neither happens to be from the hours of the night nor from the hours of the day, then from which hours is it?'

فَقَالَ أَبُو جَعْفَرٍ ع مِنْ سَاعَاتِ الْجَنَّةِ وَ فِيهَا تُفِيقُ مَرْضَانَا الْحَبِيرَ.

Abu Ja'far^{-asws} said: 'From the hours of the Paradise, and during it our sick people wake up' – the Hadeeth".⁹

توضيح قد عرفت أن هذا اصطلاح آخر في الليل و النهار و ساعاتهما كان معروفا بين أهل الكتاب فأجابه ع على مصطلحهم و الحاصل أن هذه الساعة لا تشبه شيئا من ساعات الليل و النهار بل هي شبيهة بساعات الجنة و إنما جعلها الله في الدنيا ليعرفوا بما طيب هواء الجنة و لطافته و اعتداله.

Clarification: I know that this is another term regarding the night and the day and their hours which were well-known between people of the Book, so he^{-asws} answered based upon their terminology, and the result is that this hour does not resemble anything from the hours of the night and the day, but it resembles the hours of the Paradise. And rather, Allah^{-azwj} has Made it to be in the world for them to know by it the goodness of the atmosphere of the Paradise, and it's gentleness and its moderateness.

10- إِرْشَادُ الْقُلُوبِ، بِإِسْنَادِهِ رَفَعَهُ إِلَى الْكَازِمِ ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى أُمَّةٍ مُحَمَّدٍ ص فِي اللَّيْلِ وَ النَّهَارِ خَمْسَ صَلَوَاتٍ فِي خَمْسَةِ أَوْقَاتٍ اثْنَتَانِ بِاللَّيْلِ وَ ثَلَاثٌ بِالنَّهَارِ ثُمَّ جَعَلَ هَذِهِ الْخَمْسَ صَلَوَاتٍ تَعْدِلُ خَمْسِينَ صَلَاةً وَ جَعَلَهَا كَفَّارَةً لخطاياهم الْحَبِيرَ.

(The book) 'Irshad Al Quloub' –

By his chain raising it to Al-Kazim^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Allah^{-azwj} the Exalted Imposed upon the community of Muhammad^{-saww}, during the night and the day, fifty Salats in five timings – two at night and three at daytime. Then He^{-azwj} Made these five Salats to equate to fifty Salats and Made these as an expiation of their mistakes (sins)' – the Hadeeth".¹⁰

11 الْخِصَالُ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْعَسْكَرِيِّ عَنْ عَمِّهِ عَنْ أَبِي إِسْحَاقَ قَالَ أَمَلَى عَلَيْنَا تَعْلِبُ سَاعَاتِ اللَّيْلِ الْعَسَقُ وَ الْفَحْمَةُ وَ الْعَشْوَةُ وَ الْهَدَاةُ وَ السَّبَاعُ وَ الْجِنْحُ وَ الْهَزْبُ وَ الْعُقْرُ وَ الرُّلْفَةُ وَ السُّحْرَةُ وَ الْبُهْرَةُ

(The book) 'Al Khisaaal' – From Al-Hassan Bin Abdullah Bin Saeed Al Askary, from his uncle, from Abu Is'haq who said,

'Taghlib dictated to us (from Al-Sadiq^{-asws}): 'The hours of the night are 'Al-Gasaq', and 'Al-Fahmah', and 'Al-Ashwah', and 'Al-Had'ah', and 'Al-Sibah', and 'Al-Jinha', and 'Al-Hazie', and 'Al-Ufra', and 'Al-Zulfah', and 'Al-Suhrah', and 'Al-Buhrah'. (11?)

وَ سَاعَاتِ النَّهَارِ الرَّادُ وَ الشُّرُوقُ وَ الْمُتَوَعُّعُ وَ الرَّجُلُ وَ الدُّلُوكُ وَ الْجُنُوحُ وَ الْهَجِيرَةُ وَ الظَّهِيرَةُ وَ الْأَصِيلُ وَ الطَّقْلُ.

⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 9

¹⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 10

And the hours of the day are ‘Al-Raad’, and ‘Al-Shurq’, and ‘Al-Mutou’, and ‘Al-Tarjul’, and ‘Al-Dulouk’, and ‘Al-Junouh’, and ‘Al-Hajeyra’, and ‘Al-Zaheera’, and ‘Al-Aseyl’ and ‘Al-Tafal’.¹¹ (10?)

الْكَلْبِيُّ فِي الرَّوْضَةِ بِسَنَدٍ مُوْتَقٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْمَغِيرِيَّةَ يَزْعُمُونَ أَنَّ هَذَا الْيَوْمَ لَهُدِهِ اللَّيْلَةُ الْمُسْتَقْبَلَةُ فَقَالَ كَذَبُوا هَذَا الْيَوْمَ لِلَّيْلَةِ الْمَاضِيَةِ إِنَّ أَهْلَ بَطْنِ نَخْلَةَ حَيْثُ رَأَوْا أَهْلَالَ قَالُوا قَدْ دَخَلَ الشَّهْرُ الْحَرَامُ.

Al Kulayni in ‘Al Rowza’ by a trusted chain from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{-asws}, ‘Followers of Al-Mugheira are claiming that this day is for this night, a reception’. He^{-asws} said: ‘They are lying! This day is for the past night. The people in the interior of the palm tree plantation, when they see the crescent, say, ‘The sacred month has entered!’¹²

12- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلْبِيِّ عَنِ الْمُثَنَّى عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعاً مِنَ اللَّيْلِ مُظْلِماً قَالَ أ مَا تَرَى الْبَيْتَ إِذَا كَانَ اللَّيْلُ أَشَدَّ سَوَاداً مِنْ خَارِجٍ فَكَذَلِكَ هُمْ يَزْدَادُونَ سَوَاداً.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed, altogether from Al Nazr, from Yahya Al Halby, from Al Musanna, from Abu Baseer,

‘From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: ***It would be as if their faces are overwhelmed by a piece of the dark night. [10:27]***. He^{-asws} said: ‘Don’t you see the house whenever it is thenight it is more intensely black from outside? Like that they would be increased in darkness’.¹³

13- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَعُلْتُ مَتَى أُصَلِّي رُكْعَتِي الْفَجْرِ قَالَ حِينَ يَغْتَرِضُ الْفَجْرُ وَ هُوَ الَّذِي تُسَمِّيهِ الْعَرَبُ الصَّدِيعَ.

(The book) ‘Al Tahzeeb’ – By his chain from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf, from Abu Bakr Al Hazramy who said,

‘I asked Abu Abdullah^{-asws}. I said, ‘When should I be praying the two Cycles of Al-Fajr Salat?’ He^{-asws} said: ‘When the dawn presents, and it is which the Arabs are naming it as ‘Al-Sadie’.¹⁴

¹¹ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 11 a

¹² Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 11 b

¹³ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 12

¹⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 13

CHAPTER 15 – WHAT IS REPORTED REGARDING THE AUSPICIOUSNESS OF THE DAYS OF THE WEEK AND THEIR INAUSPICIOUSNESS

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ حَبِيبِ بْنِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمُ الْجُمُعَةِ يَوْمٌ عِبَادَةٌ فَتَعَبَدُوا لِلَّهِ عَزَّ وَجَلَّ فِيهِ وَ يَوْمُ السَّبْتِ لِآلِ مُحَمَّدٍ ع وَ يَوْمُ الْأَحَدِ لِشِيعَتِهِمْ وَ يَوْمُ الْإِثْنَيْنِ يَوْمٌ بَنِي أُمَيَّةَ وَ يَوْمُ الثَّلَاثَةِ يَوْمٌ لَيْتٍ وَ يَوْمُ الْأَرْبَعَاءِ لِبَنِي الْعَبَّاسِ وَ فَتُحِبُّهُمْ وَ يَوْمُ الْخَمِيسِ يَوْمٌ مُبَارَكٌ بُورِكَ لِأُمَّتِي فِي بُكُورِهَا فِيهِ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ali Bin Ibdeed Al Ashary, from Ibn Mahboub, from Habeeb Al Sijistany,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The day of Friday is a day of worship, so worship Allah^{-azwj} Mighty and Majestic during it, and the Saturday is for the Progeny^{-asws} of Muhammad^{-saww}, and the day of Sunday is for their^{-asws} Shias, and the day of Monday is a day of the clan of Umayya, and the day of Tuesday is a day of softening, and the day of Wednesday is a day of the clan of Abbas and their victory, and the day of Thursday is Blessed, a Blessing for my^{-saww} community in their earliness in it''¹⁵.

بيان: أي مباركتهم في طلب الحوائج و توجههم إليها بكرة.

Explanation: 'Earliness' – i.e. their going out early in seeking the needs and their diverting to it early morning.

2- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُمَرَ بْنِ سُفْيَانَ رَفَعَ الْحَدِيثَ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِرَجُلٍ مِنْ مَوَالِيهِ يَا فُلَانُ مَا لَكَ لَمْ تَخْرُجْ قَالَ جُعِلْتُ فِدَاكَ الْيَوْمُ الْأَحَدُ قَالَ وَ مَا لِلْأَحَدِ

(The book) 'Al Khisaal' – From his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Umar Bin Sufyan,

'Raising the Hadeeth to Abu Abdullah^{-asws} having said to a man from his^{-asws} friends: 'O so and so! What is the matter you are not going out?' He said, 'May I be sacrificed for you^{-asws}! (It is) the day of Sunday'. He^{-asws} said: 'And what is the matter with the Sunday?'

قَالَ الرَّجُلُ لِلْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ اخْذَرُوا حَدَّ الْأَحَدِ فَإِنَّ لَهُ حَدًّا مِثْلَ حَدِّ السَّيْفِ

The man said, 'Due to the Hadeeth which has come from the Prophet^{-saww} having said: 'Be cautious of the sharpness of the Sunday (Al-Ahad), for there is a sharpness (Hadd) for it like the sharpness of the sword!''

قَالَ كَذَبُوا كَذَبُوا مَا قَالَ ذَلِكَ رَسُولُ اللَّهِ ص فَإِنَّ الْأَحَدَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَجَلَّ

¹⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 1

He^{-asws} said: 'They are lying! Rasool-Allah^{-saww} has not said that, for the Sunday (Al-Ahad) is from the Names of Allah^{-azwj} Mighty and Majestic'.

قَالَ قُلْتُ جُعِلَتْ فِدَاكَ فَأَلَيْتُنِينَ قَالَ سَمِيَّ بِاسْمَيْهِمَا قَالَ الرَّجُلُ سَمِيَّ بِاسْمَيْهِمَا وَ لَمْ يَكُونَا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع إِذَا حَدَّثْتَ فَأَقِمْهُمْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى
قَدْ عَلِمَ الْيَوْمَ الَّذِي يُفْبِضُ فِيهِ نَبِيُّهُ ص وَ الْيَوْمَ الَّذِي يُظْلَمُ فِيهِ وَصِيُّهُ فَسَمَّاهُ بِاسْمَيْهِمَا

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! So (what about) the Monday (Isnayn)?' He^{-asws} said: 'Named after both their names'. The man said, 'Named with both their names and they had not even existed?' Abu Abdullah^{-asws} said to him: 'When you are narrated to, then understand! Allah^{-azwj} Blessed and Exalted had Known the day in which His^{-azwj} Prophet^{-saww} would be Recalled, and the day in which his^{-saww} successor^{-asws} would be oppressed, so He^{-azwj} Named it with their names (Abu Bakr and Umar)'.

قَالَ قُلْتُ فَأَلْيَوْمِ النَّارِ قَالَ خُلِقَتْ يَوْمَ الثَّلَاثَاءِ النَّارُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكذِّبُونَ انْطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ لَا ظَلِيلٍ وَ لَا يُغْنِي مِنَ اللَّهَبِ

He (the narrator) said, 'I said, 'So (what about) the Tuesday (Al-Salasa)?' He^{-asws} said: 'The Fire was Created on the day of Tuesday, and that is His^{-azwj} Word of the Mighty and Majestic: **Go on towards what you were belying with! [77:29] Go on towards a shade with three branches! [77:30] Neither shading nor availing from the flame [77:31]**'.

قَالَ قُلْتُ فَأَلْيَوْمِ النَّارِ قَالَ بِيَّتْ أَرْبَعَةٌ أَرْكَانٍ لِلنَّارِ

He (the narrator) said, 'I said, 'So (what about) the Wednesday (Al-Arbia)?' He^{-asws} said: 'Four pillars were built for the Fire'.

قَالَ قُلْتُ فَأَلْيَوْمِ النَّارِ قَالَ خَلَقَ اللَّهُ الْخُمْسَةَ يَوْمَ الْخَمِيسِ

He (the narrator) said, 'I said, 'So (what about) the Thursday (Al Khamis)?' He^{-asws} said: 'Allah^{-azwj} Created the five (Khamsa) on the day of Thursday'.

قَالَ قُلْتُ فَأَلْيَوْمِ النَّارِ قَالَ جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْخُلُقَ لَوْلَا بَيْنَا يَوْمَ الْجُمُعَةِ

He (the narrator) said, 'I said, 'So (what about) the Friday (Jumma)?' He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Gathered (Jam'a) the creatures for our^{-asws} Wilayah on the day of Friday'.

قَالَ قُلْتُ فَأَلْيَوْمِ النَّارِ قَالَ سَبَتِ الْمَلَائِكَةُ لِرَبِّهَا يَوْمَ السَّبْتِ فَوَجَدَتْهُ لَمْ يَزَلْ وَاحِدًا.

He (the narrator) said, 'I said, 'So (what about) the Saturday?' He^{-asws} said: 'The Angels were dormant (Sabata) to their Lord^{-azwj} on the day of Saturday, and they found Him^{-azwj} not ceasing to be One''¹⁶.

بيان باسمهما أي باسم أبي بكر و عمر و الخمسة أصحاب العباء ع

¹⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 2

Explanation: 'By both their names' – i.e. by the name of Abu Bakr and Umar. And the 'five' are the companions of the cloak'.

3- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُؤَصِّلِيِّ عَنِ الصَّفْرِ بْنِ أَبِي دُلْفِ الْكَرَجِيِّ قَالَ: لَمَّا حَمَلَ الْمُتَوَكَّلُ سَيِّدَنَا أَبَا الْحَسَنِ الْعَشْكَرِيِّ عِ جِئْتُ أَسْأَلُ عَنْ خَبْرِهِ

(The book) 'Al Khisaal' – From Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Ibrahim, from Abdullah Bin Ahmad Al Mawsily, from Al Saqr Bin Abu Dulaf Al Karkhy who said,

'When Al-Mutawakkil had our Master^{-asws} Abu Al-Hassan Al-Askari^{-asws} brought over, I came to ask about his^{-asws} news'.

قَالَ فَتَنظَرُ إِلَيَّ الرَّزَاقِيُّ وَكَانَ حَاجِبًا لِلْمُتَوَكَّلِ فَأَمَرَ أَنْ أُدْخَلَ إِلَيْهِ فَأَدْخَلْتُ إِلَيْهِ فَقَالَ يَا صَفْرُ مَا شَأْنُكَ فَقُلْتُ خَيْرٌ أَيُّهَا الْأَسْتَاذُ فَقَالَ أَفَعَدُّ فَأَخَذَنِي مَا تَقَدَّمَ وَ مَا تَأَخَّرَ وَ قُلْتُ أَحْطَأْتُ فِي الْمَجِيءِ

He (the narrator) said, 'The blue-eyed one looked at me, and he was a guard for Al-Mutawakkil. He ordered that I could enter to see him. So, I entered to see him. He said, 'So Saqr! What is your concern?' I said, 'New, O teacher!' He said, 'Be seated'. He seized me with whatever had preceded and whatever was delayed, and I said (to myself), 'I have erred in my coming over'.

قَالَ فَوَحَى النَّاسَ عَنْهُ ثُمَّ قَالَ لِي مَا شَأْنُكَ وَ فِيهِمْ جِئْتُ فَقُلْتُ لِحَبْرٍ مَا فَقَالَ لَعَلَّكَ تَسْأَلُ عَنْ خَبْرِ مَوْلَاكَ فَقُلْتُ لَهُ وَ مَنْ مَوْلَايَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ

He (the narrator) said, 'The people lightened from him. Then he said to me, 'What is your concern? And what have you come for?' I said, 'For news'. He said, 'Perhaps you are asking about the news of your Master^{-asws}!' I said to him, 'And who is my Master^{-asws}? My master is commander of the faithful (Al-Mutawakkil)!'

فَقَالَ اسْكُتْ مَوْلَاكَ مَوْلَاكَ هُوَ الْحَقُّ فَلَا تَحْتَشِمْنِي فَإِنِّي عَلَى مَذْهَبِكَ فَقُلْتُ الْحَمْدُ لِلَّهِ قَالَ أ تُحِبُّ أَنْ تَرَاهُ فَقُلْتُ نَعَمْ قَالَ اجْلِسْ حَتَّى يَخْرُجَ صَاحِبُ الْبَرِيدِ مِنْ عِنْدِهِ

He said, 'Be quiet! Your Master^{-asws}, your Master^{-asws} is the truth, so do not be modest with me, for I am upon your doctrine!' I said, 'The Praise is for Allah^{-azwj}!' He said, 'Would you like to see him^{-asws}?' I said, 'Yes'. He said, 'Be seated until the postman comes out from his^{-asws} presence'.

قَالَ فَجَلَسْتُ فَلَمَّا خَرَجَ قَالَ لِعُلَامٍ لَهُ خُدَّ بِيَدِ الصَّفْرِ وَ أَدْخِلْهُ إِلَى الْحُجْرَةِ الَّتِي فِيهَا الْعَلَوِيُّ الْمُحْبُوسُ وَ خَلِّ بَيْنَهُ وَ بَيْنَهُ

He (the narrator) said, 'I sat down. When he came out, he said to a slave of his, 'Hold a hand of Al Saqr and enter him to the chamber which the Alawite is in, the prisoner, and vacate between him and him^{-asws}'.

قَالَ فَأَدْخَلَنِي إِلَى الْحُجْرَةِ وَ أَوْمَأَ إِلَيَّ بِيْتٍ فَدَخَلْتُ فَإِذَا هُوَ عِ جَالِسٍ عَلَى صَدْرِ حَصِيرٍ وَ بِجَدَائِهِ قَبْرٌ مَحْفُورٌ

He (the narrator) said, 'He entered me into his^{-asws} chamber and gestured towards a room. I entered and there he^{-asws} was, seated in the middle of a straw mat and there was a pre-dug grave in front of him^{-asws}'.

قَالَ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ ثُمَّ أَمَرَنِي بِالْجُلُوسِ ثُمَّ قَالَ لِي يَا صَفْرُ مَا أَتَى بِكَ قُلْتُ سَيِّدِي جِئْتُ أَنْعَرِفُ حَبْرَكَ

He (the narrator) said, 'I greeted unto him^{-asws}. He^{-asws} responded to me, then instructed me with being seated. Then he^{-asws} said to me: 'O Saqr! What have you come for?' I said, 'My Master^{-asws}! I have come to know your^{-asws} news'.

قَالَ ثُمَّ تَنظَرْتُ إِلَى الْقَبْرِ فَبَكَبْتُ فَتَنظَرَ إِلَيَّ فَقَالَ يَا صَفْرُ لَا عَلَيْكَ لَنْ يَصِلُوا إِلَيْنَا بِسُوءِ الْآنَ فَقُلْتُ الْحَمْدُ لِلَّهِ

He (the narrator) said, 'Then I looked at the (pre-dug) grave, so I cried. He^{-asws} looked at me. He^{-asws} said: 'O Saqr! It (crying) is not upon you. They will never come to us^{-asws} with evil now!' I said, 'The Praise is for Allah^{-azwj}!'

ثُمَّ قُلْتُ يَا سَيِّدِي حَدِيثٌ يُرَوَى عَنِ النَّبِيِّ ص لَا أَعْرِفُ مَعْنَاهُ قَالَ وَ مَا هُوَ فَقُلْتُ قَوْلُهُ لَا تُعَادُوا الْأَيَّامَ فُتُعَادِيكُمْ مَا مَعْنَاهُ

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

فَقَالَ نَعَمْ الْأَيَّامُ نَحْنُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَالَسَّبْتُ اسْمَ رَسُولِ اللَّهِ ص وَ الْأَحَدُ كِنَايَةٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْإِثْنَيْنِ الْحَسَنِ وَ الْحُسَيْنِ وَ الثَّلَاثَاءِ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ

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

وَ الْأَرْبَعَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا وَ الْحَمِيسُ ابْنِي الْحَسَنِ بْنُ عَلِيٍّ وَ الْجُمُعَةُ ابْنُ ابْنِي وَ إِلَيْهِ يَجْتَمِعُ عَصَابَةُ الْحَقِّ وَ هُوَ الَّذِي يَمَلُؤُهَا قِسْطاً وَ عَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَ جَوْرًا

And the Wednesday (Al-Arbi'a) are Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and I^{-asws}, and the Thursday (Al-Khamis) is my^{-asws} son Al-Hassan^{-asws} Bin Ali^{-asws}, and the Friday (Al-Jumma) is the son^{-asws} of my^{-asws} son^{-ajfj}, and to him^{-ajfj} the parties of the truth shall gather, and he^{-ajfj} 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 الْأَيَّامِ فَلَا تُعَادُوهُمْ فِي الدُّنْيَا فَيُعَادُوكُمْ فِي الْآخِرَةِ ثُمَّ قَالَ ع وَدِعْ وَ اُخْرِجْ فَلَا آمَنْ عَلَيْكَ.

So this is the meaning of the day, so do not be inimical to them^{-asws} in the world, for they will be inimical to you in the Hereafter!’ Then he^{-asws} said: ‘Bid farewell and go out, for there is no safety upon you’.¹⁷

4- الْعَلَلُ، وَ الْعُيُونُ، وَ الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْوَاعِظِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرِ الطَّائِبِيِّ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ: سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ الْأَيَّامِ وَ مَا يَجُوزُ فِيهَا مِنَ الْعَمَلِ

(The books) ‘Al Illal’, and ‘Al Uyoon’, and ‘Al Khisaa’ – From Muhammad Bin Amro Al Basry, from Muhammad Bin Abdullah Al Waiz, from Abdullah Bin Ahmad Bin Aamir Al Tain, from his father,

‘From Al Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Syrian asked Amir Al-Momineen^{-asws} about the days and what deeds are allowed during these.

فَقَالَ ع يَوْمُ السَّنْبِتِ يَوْمٌ مَكْرٌ وَ حَلِيبَةٌ وَ يَوْمُ الْأَحَدِ يَوْمٌ عُرْسٍ وَ بِنَاءٍ وَ يَوْمُ الْإِثْنَيْنِ يَوْمٌ سَفَرٍ وَ طَلَبٍ وَ يَوْمُ الثَّلَاثَةِ يَوْمٌ حَرْبٍ وَ دَمٍ وَ يَوْمُ الْأَرْبَعَاءِ يَوْمٌ شَوْمٌ فِيهِ يَتَصَيَّرُ النَّاسُ وَ يَوْمُ الْخَمِيسِ يَوْمٌ الدُّخُولِ عَلَى الْأَمْرَاءِ وَ قَضَاءِ الْحَوَائِجِ وَ يَوْمُ الْجُمُعَةِ يَوْمٌ خِطْبَةٍ وَ نِكَاحٍ.

He^{-asws} said: ‘The day of Saturday is a day of plotting and deceit, and the day of 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 in which the people are considering inauspicious and of evil omen, and the day of Thursday is a day of entering to see the governors and fulfilling the needs, and the day of Friday is a day of proposing and marriage’.¹⁸

5- الْعُيُونُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ بَكْرِ بْنِ صَالِحِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ قَلِمُوا أَطْفَارَكُمْ يَوْمَ الثَّلَاثَةِ وَ اسْتَحْمُوا يَوْمَ الْأَرْبَعَاءِ وَ أَصِيبُوا مِنَ الْحَجَّامِ حَاجَتَكُمْ يَوْمَ الْخَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طَبِيبِكُمْ يَوْمَ الْجُمُعَةِ.

(The book) ‘Al Uyoon’ – From his father, and Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al Attar and Ahmad Bin Idrees, both together from Muhammad Bin Ahmad Al Ash’ary, from Ahmad Bin Abdullah Al Barqy, from his father, from Bakr Bin Salih Al Ja’fary who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘Clip your nails on the day of Tuesday, and take a shower on the day of Wednesday, and attain from the cupping, your needs, on the day of Thursday, and perfume with the most aromatic of your perfumes on the day of Friday’.¹⁹

6- الْعَلَلُ، فِي خَبَرِ ابْنِ سَلَامٍ أَنَّهُ سَأَلَ النَّبِيَّ ص عَنْ أَوَّلِ يَوْمٍ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ قَالَ يَوْمُ الْأَحَدِ قَالَ وَ لِمَ سُمِّيَ يَوْمُ الْأَحَدِ قَالَ لِأَنَّهُ وَاحِدٌ مَخْدُودٌ

(The book) ‘Al Illal’ –

‘In a Hadeeth of Ibn Sallam having asked the Prophet^{-saww} about the first day Allah^{-azwj} Mighty and Majestic had Created. He^{-saww} said: ‘The day of Sunday (Al Ahad)’. He said, ‘And why has

¹⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 3

¹⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 4

¹⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 5

it been named as the day of Sunday (Al-Ahad)?' He^{-saww} said: 'Because it is one (Ahad), limited (Mahdoud)'.

قَالَ فَالْإِثْنَيْنِ قَالَ هُوَ الْيَوْمُ الثَّانِي مِنَ الدُّنْيَا قَالَ وَالثَّلَاثَاءُ قَالَ الثَّلَاثُ مِنَ الدُّنْيَا قَالَ فَالرَّبْعَاءُ قَالَ الْيَوْمُ الرَّابِعُ مِنَ الدُّنْيَا قَالَ فَالْخَمِيسُ قَالَ هُوَ يَوْمٌ خَامِسٌ مِنَ الدُّنْيَا وَهُوَ يَوْمٌ أُنِيسَ لِعَنَ فِيهِ إِبْلِيسُ وَرُفِعَ فِيهِ إِدْرِيسُ

He said, 'So (what about) the Monday (Al-Isnayn)?' He^{-saww} it is the second (Saani) day of the world'. He said, 'And the Tuesday (Al-Salasa)?' He^{-saww} said: 'The third (Al-Salis) of the world'. He said, 'And the Wednesday (Al-Arbi'a)?' He^{-saww} said: 'The fourth of the world'. He said, 'The Thursday (Al-Khamis)?' He^{-saww} said: 'It is the fifth (Khamis) of the world, and it is a day of socialising. Iblees^{-la} was Cursed during it and Idrees^{-as} was Raised during it'.

قَالَ فَالْجُمُعَةُ قَالَ هُوَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ وَ يَوْمٌ شَاهِدٌ وَ مَشْهُودٌ

He said, 'The Friday (Al-Jumma)?' He^{-saww} said: 'It is a day **(in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**, and a day of **a witness and a witnessed [85:3]**'.

قَالَ فَالسَّبْتُ قَالَ يَوْمٌ مَسْبُوتٌ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِي الْقُرْآنِ وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ فَمَنْ الْأَحَدِ إِلَى الْجُمُعَةِ سِتَّةُ أَيَّامٍ وَ السَّبْتُ مُعْطَلٌ.

He said, 'The Saturday?' He^{-saww} said: 'A hibernated day, and that is His^{-azwj} Word in the Quran: **And We have Created the skies and the earth and what is between the two in six days [50:38]**. So, from the Sunday to the Friday are six days, and the Saturday is suspended"²⁰.

7- مجالس ابن السنيح، عن أبيه عن أبي محمد الفحام عن محمد بن أحمد المنصورى عن سهل بن يعقوب الملقب بأبي نواس قال: قلت للعسكري ع ذات يوم يا سيدي قد وقع إلي اختيارا الأيام عن سيدنا الصادق ع بما حدثني به الحسن بن عبد الله بن مطهر عن محمد بن سليمان الديلمي عن أبيه عن سيدنا الصادق ع في كل شهر فأعرضه عليك

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from Abu Muhammad Al Fuham, from Muhammad Bin Ahmad Al Mansoury, from Sahl Bin Yaquub, titled as 'Abu Nuwas', said,

'I said to Al-Askari^{-asws} on day, 'O my Master^{-asws}! The choices of the days have fallen to me, from our Master^{-asws} Al-Sadiq^{-asws}, from what is narrated to me with by Al-Hasan Bin Abdullah Bin Mutahhar, from Muhammad Bin Suleyman Al-Daylami, from his from our Master^{-asws} Al-Sadiq^{-asws} regarding every month, so I want to present it to you^{-asws}'.

فَقَالَ لِي أَفْعَلْ فَلَمَّا عَرَضْتُهُ عَلَيْهِ وَ صَحَّحْتُهُ قُلْتُ لَهُ يَا سَيِّدِي فِي أَكْثَرِ هَذِهِ الْأَيَّامِ قَوَاطِعٌ عَنِ الْمَقَاصِدِ لِمَا ذُكِرَ فِيهَا مِنَ النَّحْسِ وَ الْمَخَافِ فَتَدُلُّنِي عَلَى الْإِحْتِرَازِ مِنَ الْمَخَافِ فِيهَا فَإِنَّمَا تَدْعُونِي الضَّرُورَةَ إِلَى التَّوَجُّهِ فِي الْحَوَائِجِ فِيهَا

He^{-asws} said to me: 'Do it!' When I had presented it to him^{-asws} and he^{-asws} had corrected it, I said to him^{-asws}, 'O my Master^{-asws}! Regarding most of these days, there is cut off from the purpose due to what has been mentioned regarding these, of the inauspiciousness and the

²⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 6

frightening, so point me upon the protection from the scariness in these, for rather the necessity calls me to go out regarding the needs during these!

فَقَالَ لِي يَا سَهْلُ إِنَّ لِشِيعَتِنَا بَوْلَانَيْنَا لِعَصْمَةٍ لَوْ سَلَكَوْا بِهَا فِي لُجَّةِ الْبِحَارِ الْغَامِرَةِ وَ سَبَاسِيبِ الْبَيْدِ الْغَائِرَةِ بَيْنَ سَبَاعٍ وَ ذُنَابٍ وَ أَعَادِي الْجِنِّ وَ الْإِنْسِ لَأَمْنُوا مِنْ مَخَافَتِهِمْ بِوَلَايَتِهِمْ لَنَا

He^{-asws} said to me: 'O Sahl! For our^{-asws} Shias, due to our^{-asws} Wilayah, there is a protection. Even if they were to travel by it in the abyss of the deep seas, and the wastelands of the dusty wilderness between the lions and the wolves, and inimical Jinn and the humans, they would be safe from their fear due to their Wilayah for us^{-asws}.

فَتَقَى بِاللَّهِ عَزَّ وَ جَلَّ وَ أَخْلَصَ فِي الْوَلَاءِ لِأَيْمَتِكَ الطَّاهِرِينَ وَ تَوَجَّهَ حَيْثُ شِئْتَ وَ أَقْصِدْ مَا شِئْتَ

So trust in Allah^{-azwj} Mighty and Majestic and be sincere in the friendship (Wila) for your Imams^{-asws}, the pure ones, and go wherever you so desire to, and aim for whatever you so desires to.

إِذَا أَصْبَحْتَ وَ قُلْتَ ثَلَاثًا أَصْبَحْتَ اللَّهُمَّ مُعْتَصِماً بِذِمَامِكَ الْمَنِيْعِ الَّذِي لَا يُطَاوَلُ وَ لَا يُحَاوَلُ مِنْ كُلِّ طَارِقٍ وَ غَاشِمٍ مِنْ سَائِرِ مَا خَلَقْتَ وَ مَنْ خَلَقْتَ مِنْ خَلْقِكَ الصَّامِتِ وَ النَّاطِقِ فِي جُنَّتِهِ مِنْ كُلِّ مَخُوفٍ بِلِبَاسِ سَابِعَةٍ وَ لَاءِ أَهْلِ بَيْتِ نَبِيِّكَ

And when you come to the morning, and say it thrice, 'O Allah^{-azwj}! I have come to the morning having been protected by Your^{-azwj} impenetrable Guarantee which can neither be delayed nor transferred from every night-comer and brute from the rest of what You^{-azwj} Created, and the one You^{-azwj} Created from Your^{-azwj} Creatures, the silent and the speaking, being in a shield of every fright in a clothing dyed in the friendship of People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww}.

مُتَحْتِجاً مِنْ كُلِّ قَاصِدٍ إِلَى أَدْيَتِي بِجِدَارٍ حَصِينٍ الْإِخْلَاصِ فِي الْإِعْتِرَافِ بِحَقِّهِمْ وَ التَّمَسُّكِ بِحَبْلِهِمْ جَمِيعاً مُوقِناً أَنَّ الْحَقَّ لَهُمْ وَ مَعَهُمْ وَ فِيهِمْ وَ بِهِمْ أَوْلِي مَنْ وَالُوا وَ أَجَانِبُ مَنْ جَانَبُوا

Veiled from every intent of harm by a fortified wall, the sincere in acknowledging their^{-asws} rights, and adhering with their^{-asws} rope altogether, convinced that the right is for them^{-asws} and with them^{-asws} and among them^{-asws}; and due to them^{-asws} I befriend the ones they^{-asws} befriend, and keep aside from the ones they^{-asws} stay aside from.

فَاعْذُرِي اللَّهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ مَا أَنْتَقِيهِ يَا عَظِيمِ حَجَزْتِ الْأَعَادِي عَنِّي بِبَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ إِنَّا جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدّاً وَ مِنْ خَلْفِهِمْ سَدّاً فَأَعَشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَ قُلْتَهَا عَشِيئاً ثَلَاثاً حَصَلَتْ فِي حِصْنٍ مِنْ مَخَافِكَ وَ أَمْنٍ مِنْ مَخْدُورِكَ

So protect me, O Allah^{-azwj}, from the evil of all what I fear. O Mighty One! Keep my enemies away from me, O Creator of the skies and the earth! **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]** – and say it thrice in the evening. It will result in a protection from your fears and a safety from your cautions.

فَإِذَا أَرَدْتَ التَّوَجُّهَ فِي يَوْمٍ قَدْ حَدَرْتَ فِيهِ فَقَدِّمِ أَمَامَ تَوَجُّهِكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْمَعْوِدَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ سُورَةَ الْقَدْرِ وَ آخِرَ آيَةٍ فِي سُورَةِ آلِ عِمْرَانَ

When you want to go ahead during a day you are being cautious of, then advance before you heading, 'The Praise be to Allah^{-azwj}, Lord^{-azwj} of the worlds (Surah Al Fatiha)', and Al-Mawazatein', and 'Ayat Al-Kursy', and 'Surah Al-Qadr', and the last Verse in Surah Aal-e-Imran.

وَ قُلِ اللَّهُمَّ بِكَ يَصُورُ الصَّائِلُ وَ يُقَدَّرُ الطَّائِلُ وَ لَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ بِمَتَارِحَا دُو قُوَّةٍ إِلَّا مِنْكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ نَبِيِّكَ وَ عَثْرَتِهِ وَ سُلَالَتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

And say, O Allah^{-azwj}! By You^{-azwj}, the arriving ones arrive, and by Your^{-azwj} Power the prolonging ones prolong, and there is neither any mighty for every one with might except by You^{-azwj}, nor is there any strength for one with strength to provide except from You^{-azwj}, due to You^{-azwj} elite from Your^{-azwj} creatures and Your^{-azwj} best one from Your^{-azwj} citizens, Muhammad^{-saww} Your^{-azwj} Prophet^{-saww}, and his^{-saww} family, and his^{-saww} lineage, upon him^{-saww} and upon them^{-asws} be the greetings.

صَلِّ عَلَيْهِمْ وَ أَحْفِضِي شَرَّ هَذَا الْيَوْمِ وَ صَرِّرِيهِ وَ أَرْزُقِي خَيْرَهُ وَ مَنِّعِيهِ وَ أَفْضِ لِي فِي مُتَصَرِّفَاتِي بِحُسْنِ الْعَاقِبَةِ وَ بُلُوغِ الْمَحَبَّةِ وَ الظَّفَرِ بِالْأَمْنِيَّةِ وَ كِفَايَةِ الطَّاعِنَةِ الْعَوِيَّةِ وَ كُلِّ ذِي قُدْرَةٍ لِي عَلَى أَذِيَّةٍ حَتَّى أَكُونَ فِي جَنَّةٍ وَ عِصْمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نَقْمَةٍ

Send Salawaat upon them and Suffice me for the evil of this day and it's harm, and Grace me it's good and its conferment, and Decree for me in my dealing with goodly health, and extensive love, and the victory with the wishes, and sufficiency of the tempestuous tyrant, and every one with the power for me against the harm, until I come to be in a shield and protection from every affliction and scourge.

وَ أَبْدِلِي مِنَ الْمَخَافِيفِ أَمْنًا وَ مِنَ الْعَوَاقِقِ فِيهِ يُسْرًا حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ وَ لَا يَحُلَّ بِي طَارِقٌ مِنْ أَدَى الْعِبَادِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ الْأُمُورُ إِلَيْكَ تَصِيرُ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

And Replace from the frights to safety, and from the obstacles in it to ease until no blocker can hinder me from the intended purpose, and no night-come can form a barrier with me from the harm of the servants. You^{-azwj} are Able upon all things, and the affairs are up to You^{-azwj} to Dispose, O One^{-azwj}, there isn't anything like Him^{-azwj}, and He^{-azwj} is the Hearing, the Seeing".²¹

8- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّبْتُ لَنَا وَ الْأَحَدُ لِشَيْعَتِنَا وَ الْإِنْتِنِينَ لِأَعْدَائِنَا وَ الثَّلَاثَاءُ لِبَنِي أُمَيَّةَ وَ الْأَرْبَعَاءُ يَوْمَ شُرْبِ الدَّوَاءِ وَ الْحَمِيسُ تُفْضَى فِيهِ الْحَوَائِجُ وَ الْجُمُعَةُ لِلتَّنْظِيفِ وَ التَّطْيِيبِ وَ هُوَ عِيدُ الْمُسْلِمِينَ وَ هُوَ أَفْضَلُ مِنَ الْفِطْرِ وَ الْأَضْحَى

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Yaquob Bin Yazeed, from Abu Umeyr, from someone else,

²¹ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 7

‘From Abu Abdullah^{-asws} having said: ‘The Saturday is for us^{-asws}, and the Sunday is for our^{-asws} Shias, and the Monday is for our^{-asws} enemies, and the Tuesday is for the clan of Umayya, and the Wednesday is a day of drinking the medicine, and the Thursday, the needs are fulfilled in it, and the Friday is for the cleansing and the perfuming, and it is an Eid of the Muslims, and it is superior to (Eid) Al-Fitr, and (Eid) Al-Azha.

وَ يَوْمَ غَدِيرٍ أَفْضَلُ الْأَعْيَادِ وَ هُوَ النَّامِنَ عَشَرَ مِنْ ذِي الْحِجَّةِ وَ كَانَ يَوْمَ الْجُمُعَةِ وَ يَخْرُجُ قَائِمًا أَهْلَ الْبَيْتِ يَوْمَ الْجُمُعَةِ وَ تَقُومُ الْقِيَامَةُ يَوْمَ الْجُمُعَةِ وَ مَا مِنْ عَمَلٍ أَفْضَلَ يَوْمَ الْجُمُعَةِ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ.

And the day of Ghadeer is the most superior of the Eids, and it is the eighteenth of Zil Hijjah, and it was a day of Friday, and our^{-asws} Qaim^{-ajfj} of People^{-asws} of the Household shall emerge on the day of Friday, and the (Day of) Qiyama would be established on the day of Friday, and there is no deed of the day of Friday which is more superior to send the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}’.²²

9- الْعِلَالُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ: الْعِلَّةُ فِي صَوْمِ الْخَمِيسِ وَ الْأَرْبَعَاءِ أَنَّ الْأَعْمَالَ تُرْفَعُ يَوْمَ الْخَمِيسِ وَ النَّارُ حُلِقَتْ يَوْمَ الْأَرْبَعَاءِ.

(The book) ‘Al Illal’ of Muhammad Bin Ali Bin Ibrahim, said,

‘The reason in fasting the Thursday and the Wednesday is that the deeds are raised on the day of Thursday and the Fire was Created on the day of Wednesday’.²³ (This is not a Hadeeth)

10- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ يَوْمًا فَسَمَّاهُ الْأَحَدَ ثُمَّ خَلَقَ ثَانِيًا فَسَمَّاهُ الْإِثْنَيْنِ ثُمَّ خَلَقَ ثَالِثًا فَسَمَّاهُ الثَّلَاثَاءَ ثُمَّ خَلَقَ رَابِعًا فَسَمَّاهُ الْأَرْبَعَاءَ وَ خَلَقَ خَامِسًا فَسَمَّاهُ الْخَمِيسَ

(The book) ‘Al Durr Al Mansour’ – From Ibn Abbas who said,

‘Allah^{-azwj} the Exalted Created a day, so He^{-azwj} Named it as ‘Al Ahad’ (Sunday). Then He^{-azwj} Created a second, so He^{-azwj} Named it as ‘Isnayn’ (Monday). Then He^{-azwj} Created a third, so He^{-azwj} Named it as ‘Al Salasa’ (Wednesday), then He^{-azwj} Created a fourth, so He^{-azwj} Named it as ‘Al Arbi’a’, and He^{-azwj} Created a fifth, so He^{-azwj} Named it as ‘Al Khamis’.

فَخَلَقَ اللَّهُ الْأَرْضَ يَوْمَ الْأَحَدِ وَ الْإِثْنَيْنِ وَ خَلَقَ الْجِبَالَ يَوْمَ الثَّلَاثَاءِ وَ لِذَلِكَ يَقُولُ النَّاسُ إِنَّهُ يَوْمٌ ثَقِيلٌ وَ خَلَقَ مَوَاضِعَ الْأَنْهَارِ وَ الشَّجَرِ وَ الْقُرَى يَوْمَ الْأَرْبَعَاءِ وَ خَلَقَ الطَّيْرَ وَ الْوَحْشَ وَ السِّبَاعَ وَ الْهُوَامَ وَ الْأَفَقَةَ يَوْمَ الْخَمِيسِ وَ خَلَقَ الْإِنْسَانَ يَوْمَ الْجُمُعَةِ وَ فَرَعَ مِنَ الْخَلْقِ يَوْمَ السَّبْتِ.

Allah^{-azwj} Created the earth on the day of Sunday and the Monday, and Created the mountains on the day of Tuesday, and for that (reason) the people are saying it is a heavy day. And He^{-azwj} Created places of the rives and the trees and the towns on the day of Wednesday and Created the birds and the beasts and the lions and the vermin and the disabilities on the day of Thursday and Created the human being on the day of Friday and was free from the creation of the day of Saturday’.²⁴ (This is not a Hadeeth and also from a non-Shia source)

²² Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 8

²³ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 9

²⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 10

11- العيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرِ الطَّائِعِيِّ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ وَ إِبْرَاهِيمَ بْنِ مَرْوَانَ الْخُوزِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الشَّيْبَانِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْأَشْجَبِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرُونِهِ عَنْ دَاوُدَ بْنِ سَلِيمَانَ جَمِيعاً عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: السَّبْتُ لَنَا وَ الْأَحَدُ لِشِيعَتِنَا وَ الْإِثْنَيْنِ لِبَنِي أُمَيَّةَ وَ الثَّلَاثَاءُ لِشِيعَتِهِمْ وَ الْأَرْبَعَاءُ لِبَنِي الْعَبَّاسِ وَ الْحَمِيسُ لِشِيعَتِهِمْ وَ الْجُمُعَةُ لِسَائِرِ النَّاسِ جَمِيعاً وَ لَيْسَ فِيهِ سَفَرٌ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَإِذَا فَضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ يَغْنِي يَوْمَ السَّبْتِ.

(The book) 'Al Uyoon' – From Muhammad Bin Ali Bin Al Shah, from Abu Bakr Abdullah Al Neshapuri, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father, and from Ahmad Bin Ibrahim Al Khowzy, and Ibrahim Bin Marwan Al Khowzy, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Shaybani, and from Al-Husayn Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, altogether,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The Saturday is for us^{-asws}, and the Sunday is for our^{-asws} Shias, and the Monday is for the clan of Umayya, and the Tuesday is for their loyalists, and the Wednesday is for the clan of Abbas, and the Thursday is for their loyalists, and the Friday is for rest of the people, altogether, and there isn't any journey during it. Allah^{-azwj} Blessed and Exalted Says: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10]** – meaning on the day of Saturday'.²⁵

12- الْمَكَارِمُ، عَنِ الْخَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَ أَ يُكْرَهُ السَّفَرُ فِي شَيْءٍ مِنَ الْأَيَّامِ الْمَكْرُوهَةِ الْأَرْبَعَاءِ وَ غَيْرِهِ قَالَ افْتَتِحْ سَفْرَكَ بِالصَّدَقَةِ وَ اقْرَأْ آيَةَ الْكُرْسِيِّ إِذَا بَدَأَ لَكَ.

(The book) 'Al Mukarim' – From Al Halby,

'From Abu Abdullah^{-asws}, (he the narrator asked), 'Is the journey disliked in anything from the day disliked days (like) the day of Wednesday?' He^{-asws} said: 'Begin your journey with the charity and recited Verse of the Chair (Ayat Al-Kursy – 2:255-257), when you want to'.²⁶

وَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْهُ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ افْتَتِحْ سَفْرَكَ بِالصَّدَقَةِ وَ ائْتِجْ إِذَا بَدَأَ لَكَ وَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ احْتَجِمْ إِذَا بَدَأَ لَكَ.

And from Hammad Bin Usman,

'From him^{-asws} – similar to it except that he^{-asws} said: 'Begin your journey with the charity and go out wherever you want to, and recite Ayat Al-Kursy, and end whenever you want to'.²⁷

13- فِي الدِّيَّانِ الْمَنْشُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

لِصَيْدٍ إِنْ أَرَدْتَ بِأَلَا ائْتِزَاءِ
تَبَدَّى اللَّهُ فِي خَلْقِ السَّمَاءِ
سَتَنْظُرُ بِالنَّجَاحِ وَ بِالْقَرَاءِ
فَفِي سَاعَاتِهِ هَرَقَ الدِّمَاءِ

لِنِعَمِ الْيَوْمِ يَوْمِ السَّبْتِ حَقًّا
وَ فِي الْأَحَدِ الْبِنَاءِ لِأَنَّ فِيهِ
وَ فِي الْإِثْنَيْنِ إِنْ سَافَرْتَ فِيهِ
وَ مَنْ يُرِدِ الْحِجَامَةَ فَالثَّلَاثَاءُ

²⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 11

²⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 12 a

²⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 12 b

From the register attributed to Amir Al-Momineen^{-asws} (a poem) –

'The best of days is the day of Saturday, truly, for hunting if you want without hesitation, and during the Sunday is the construction because during it Allah^{-azwj} Began in Creating the sky, and during the Monday, if you were to travel in it, you shall win with the success and the richness, and the one who intends the cupping, so it is the Tuesday, for during it's hours the blood moves.

وَ إِنْ شَرِبْتَ امْرُؤًا يَوْمًا دَوَاءً
و فِي يَوْمِ الْحَمِيسِ قَضَاءً حَاجٍ
و فِي الْجُمُعَاتِ تَزْوِيجٌ وَ عُرْسٌ
وَ هَذَا الْعِلْمُ لَا يَعْلَمُهُ إِلَّا
فَنِعْمَ الْيَوْمُ يَوْمُ الْأَرْبَعَاءِ
فَفِيهِ اللَّهُ يَأْذُنُ بِالِدُعَاءِ
وَ لَدَاتِ الرِّجَالِ مَعَ النِّسَاءِ
نَبِيٌّ أَوْ وَصِيٌّ الْأَنْبِيَاءِ.

And if a man has to drink the medication on a day, so the best of the days is the day of Wednesday, and during the Thursday the needs are fulfilled, for during it Allah^{-azwj} Permits for the supplication, and during the Friday is for marriages and weddings and the pleasures of the wen with the women. And this is a knowledge no one knows except a Prophet^{-saww} or a successor^{-asws} of a Prophet^{-as}'.²⁸

14- الْمَكَارِمُ، مِنْ كِتَابِ الْمَحَاسِنِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَحَدِهِمَا ع قَالَ: كَانَ أَبِي إِذَا خَرَجَ يَوْمَ الْأَرْبَعَاءِ أَوْ فِي يَوْمٍ يَكْرَهُهُ النَّاسُ مِنْ مُحَاقٍ أَوْ غَيْرِهِ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ خَرَجَ.

(The book) 'Al Mukarim', from the book 'Al Mahasin', from Abdullah Bin Suleyman,

'From one of the two (5th or the 6th Imam^{-asws}) having said: 'My^{-asws} father^{-asws}, whenever he^{-asws} went out on the day of Wednesday, or during a day the people dislike from a moonless (night), or something else, he^{-asws} would give charity, then he^{-asws} would go out''.²⁹

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع مَنْ تَصَدَّقَ بِصَدَقَةٍ إِذَا أَصْبَحَ دَفَعَ اللَّهُ عَنْهُ نَحْسَ ذَلِكَ الْيَوْمِ.

And from Abu Abdullah^{-asws}: 'One who give charity when it is morning, Allah^{-azwj} would Repel from him the inauspiciousness of that day''.³⁰

وَ مِنْ كِتَابِ طِبِّ الْأَيْمَةِ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: قَلِمُوا أَطْفَارَكُمْ يَوْمَ الثَّلَاثَاءِ وَ احْتَجِمُوا يَوْمَ الْأَرْبَعَاءِ وَ أَصِيبُوا مِنَ الْحَمَامِ يَوْمَ الْحَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طَبِيبِكُمْ يَوْمَ الْجُمُعَةِ.

And from the book 'Tibb Al Aamma' –

²⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 13 a

²⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 13 b

³⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 13 c

'From Abu Al-Hassan^{-asws} having said: 'Clip your nails on the day of Tuesday and do cupping on the day of Wednesday and attain from the bathhouse on the day of Thursday, and perfume with the most aromatic of your perfumes on the day of Friday''.³¹

³¹ Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 13 d

CHAPTER 16 – WHAT HAS BEEN REFERRED SPECIFICALLY REGARDING THE DAY OF FRIDAY

1- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمَرَ بْنِ أَسْلَمَ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ مُوسَى عِ اجْتَنَمَ يَوْمَ الْأَرْبَعَاءِ وَ هُوَ مَحْمُومٌ فَلَمْ تَنْزُهُهُ الْحُمَى فَاجْتَنَمَ يَوْمَ الْجُمُعَةِ فَتَرَكَتُهُ الْحُمَى.

(The book) 'Qurb Al Asnaad' – From Ahmad Bin Muhammad, from Abdul Rahman Bin Umar Bin Aslam who said,

'I saw Abu Al-Hassan Musa^{-asws} having cupping done on the day of Wednesday, while he^{-asws} was feverish. The fever did not leave him^{-asws}. So he^{-asws} got cupping done on the day of Friday, and the fever left him^{-asws}'.³²

2- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا عِ فِي يَوْمِ الْجُمُعَةِ فِي وَقْتِ الزَّوَالِ عَلَى ظَهْرِ الطَّرِيقِ يَخْتَجِمُ وَ هُوَ مُحْرَمٌ.

(The book) 'Al Uyoon' – From Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Ibrahim, from his father, from Is'haq Bin Ibrahim, from Muqatil Bin Muqatil who said,

'I saw Abu Al-Hassan Al-Reza^{-asws} during the day of Friday in a time of midday on the back of the road, getting cupping done while he^{-asws} was in Ihraam'.³³

3- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقِينِي عَنِ زَكَرِيَّا الْمُؤْمِنِ عَنْ مُحَمَّدِ بْنِ رَبَاحِ الْقَلَاءِ قَالَ: رَأَيْتُ أَبَا إِبْرَاهِيمَ عِ يَخْتَجِمُ يَوْمَ الْجُمُعَةِ فَعَلْتُ جَعِلْتُ فِدَاكَ تَخْتَجِمُ يَوْمَ الْجُمُعَةِ قَالَ أَقْرَأُ آيَةَ الْكُرْسِيِّ فَإِذَا هَاجَ بِكَ الدَّمُ لَيْلًا كَانَ أَوْ نَهَارًا فَاقْرَأْ آيَةَ الْكُرْسِيِّ وَ اجْتَجِمِ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Zakariya Al Momin, from Muhammad Bin Rabah who said,

'I saw Abu Ibrahim (7th Imam^{-asws}) getting cupping done on the day of Friday. I said, 'May I be sacrificed for you^{-asws}! You^{-asws} are getting cupping done on the day of Friday!' He^{-asws} said: 'Recite Ayat Al-Kursy (2:255-257), so when the blood is stirred with you, whether it be at night or day, so recited Ayat Al-Kursy (2:255-257) and get cupping done'.³⁴

4- وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ عِ قَالَ قَالَ رَسُولُ اللَّهِ صِ أَطْرَفُوا أَهَالِيكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنَ الْفَاكِهَةِ وَ اللَّحْمِ حَتَّى يَفْرَحُوا بِالْجُمُعَةِ وَ كَانَ النَّبِيُّ صِ إِذَا خَرَجَ فِي الصَّيْفِ مِنْ بَيْتِ خَرَجَ يَوْمَ الْحَمِيسِ وَ إِذَا أَرَادَ أَنْ يَدْخُلَ الْبَيْتَ فِي الشِّتَاءِ مِنَ الْبَرْدِ دَخَلَ يَوْمَ الْجُمُعَةِ

And from him, from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

³² Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 1

³³ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 2

³⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 3

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Gift to your family during every Friday with something from the fruits and the meat, until they are happy with the Friday. And it was so that whenever the Prophet^{-saww} went out during the summer from a house, he^{-saww} would go out during the day of Thursday, and whenever he^{-saww} wanted to enter the house during the winter from the cold, would enter on the day of Friday’.

وَ قَدْ رُوِيَ أَنَّهُ كَانَ دُخُولُهُ وَ خُرُوجُهُ يَوْمَ الْجُمُعَةِ.

And it is reported that he^{-saww} entry and his^{-saww} exit was during the day of Friday”³⁵

5- وَ مِنْهُ عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ عَلِيٍّ بْنِ الْحَكَمِ مَعًا عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُرِيدُ أَنْ يَعْمَلَ شَيْئًا مِنَ الْخَيْرِ مِثْلَ الصَّدَقَةِ وَ الصَّوْمِ وَ نَحْوِ هَذَا قَالَ يُسْتَحَبُّ أَنْ يَكُونَ ذَلِكَ يَوْمَ الْجُمُعَةِ فَإِنَّ الْعَمَلَ يَوْمَ الْجُمُعَةِ يُضَاعَفُ.

And from him, from Ahmad Bin Ziyad Al Hamdani, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Ali Bin Al Hakam, both together from Hisham Bin Al Hakam,

‘From Abu Abdullah^{-asws} regarding the man intending to do something from the good like the charity and the fasting, and approximate to this. He^{-asws} said: ‘It is recommended that the day should be Friday for the deed on the day of Friday is of double (Rewards)’³⁶

6- وَ مِنْهُ عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُكْرَهُ السَّفَرُ وَ السَّعْيُ فِي الْحَوَائِجِ يَوْمَ الْجُمُعَةِ بَكْرَةً مِنْ أَجْلِ الصَّلَاةِ فَأَمَّا بَعْدَ الصَّلَاةِ فَجَائِزٌ يُتَبَرَّكُ بِهِ.

And from him, from his father, from Sa’ad Bin Abdullah, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The journey and the striving regarding the needs is dislike on the day of Friday morning due to the reason of the Salat. As for after the Salat, it is allowed to be Blessed with it’³⁷

7- وَ مِنْهُ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ الرَّازِيِّ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ أَخْرَجَ اللَّهُ مِنْ أَنْفَلِهِ الدَّاءَ وَ أَدَخَلَ فِيهِ الدَّوَاءَ

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ash’ary, from Muhammad Bin Hassan Al Razy, from Abu Muhammad Al Razy, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who clips his nails on the day of Friday, Allah^{-azwj} would Expel the disease from his fingertips and Enter the medication in it’.

وَ رُوِيَ أَنَّهُ لَا يُصِيبُهُ جُنُونٌ وَ لَا جَذَامٌ وَ لَا بَرَصٌ.

³⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 4

³⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 5

³⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 6

And it is reported that he would neither be afflicted with madness nor leprosy nor vitiligo".³⁸

8- وَ مِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّزِّيِّ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْفَرَاتِ عَنْ عَلِيِّ بْنِ الْمَطَرِ عَنِ السَّكَنِ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِلَّهِ حَقٌّ عَلَى كُلِّ مُخْتَلِمٍ فِي كُلِّ جُمُعَةٍ أَخَذُ شَارِبَهُ وَأَطْفَارَهُ وَمَسُّ شَيْءٍ مِنَ الطَّيِّبِ.

And from him, from his father, from Muhammad Al Attar, from Al Ash'ary, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Musa Bin Al Furaat, from Ali Bin Al Matar, from Al Sakan Al Khazaz who said,

'I heard Abu Abdullah^{-asws} saying: 'For Allah^{-azwj} there is a right over every adult during every Friday that he takes (clips) his moustache and wipes something from the perfume".³⁹

9- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى الْمَدِينِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا بَأْسَ بِالخُرُوجِ فِي السَّفَرِ لَيْلَةَ الْجُمُعَةِ.

(The book) 'Al Mahasin' – From Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Yahya Al Madeyni,

'From Abu Abdullah^{-asws} having said: 'There is no problem with the going out regarding the journey on the night of Friday".⁴⁰

10- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُظَيْطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الْجُمُعَةِ سَاعَةٌ لَا يَخْتَجِمُ فِيهَا أَحَدٌ إِلَّا مَاتَ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from A Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'During the Friday there is a time, no one would get cupping done during it except he would die".⁴¹

11- رَوْضَةُ الْوَاعِظِينَ، قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ خِصَالٌ تُوْرَتْ الرِّصَصَ النَّوْرَةَ يَوْمَ الْجُمُعَةِ وَ يَوْمَ الْأَرْبَعَاءِ وَ التَّوَضُّي وَ الْإِعْتِسَالُ بِالْمَاءِ الَّذِي تُسَخِّنُهُ الشَّمْسُ وَ الْأَكْلُ عَلَى الْجَنَابَةِ وَ غِشْيَانُ الْمَرْأَةِ فِي حَيْضِهَا وَ الْأَكْلُ عَلَى الشَّبَعِ.

(The book) 'Rowzat Al Waizeen' –

He said, 'Rasool-Allah^{-saww} said: 'Five characteristics inherit the vitiligo – the waxing on the day of Friday and the day of Wednesday, and the wud'u and the bathing with the water which the sun had heated up, and the eating upon the sexual impurity, and having sex with the woman while she is in her menstruation, and the eating upon the satiation".⁴²

12- الْمَكَارِمُ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ الْأَيَّامِ إِلَى رَسُولِ اللَّهِ ص أَنْ يُسَافِرَ فِيهِ يَوْمَ الْجُمُعَةِ.

³⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 7

³⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 8

⁴⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 9

⁴¹ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 10

⁴² Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 11

(The book) 'Al Mukarim' – From Anas (well-known fabricator), said,

'The most beloved of the days to Rasool-Allah^{-saww} to travel in was the day of Friday'.⁴³

13- **وَمِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَخْرُجْ فِي يَوْمِ الْجُمُعَةِ فِي حَاجَةٍ فَإِذَا كَانَ يَوْمَ السَّبْتِ وَ طَلَعَتِ الشَّمْسُ فَارْجِعْ فِي حَاجَتِكَ.**

And from him,

'From Abu Abdullah^{-asws} having said: 'Do not go out on the day of Friday regarding a need. So when it would be the day of Saturday and the sun rises, then go out regarding your needs''.⁴⁴

14- **وَمِنْهُ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ ع وَ هُوَ يَجْتَمِعُ يَوْمَ الْجُمُعَةِ فَقَالَ أَوْ لَيْسَ تَقْرَأُ آيَةَ الْكُرْسِيِّ وَ نَهَى عَنِ الْحِجَامَةِ مَعَ الرَّوَالِ فِي يَوْمِ الْجُمُعَةِ.**

And from him, from Al Mufazzal Bin Umar who said,

'I entered to see Al-Sadiq^{-asws} and he^{-asws} was getting cupping done on the day of Friday. He^{-asws} said: 'Or haven't you recited the Ayat Al-Kursy?' And he^{-asws} forbade from cupping with the midday during the day of Friday''.⁴⁵

⁴³ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 12

⁴⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 13

⁴⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 14

CHAPTER 17 – THE DAY OF SATURDAY AND THE DAY OF SUNDAY

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدِ عَمَّنْ رَوَاهُ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ مَرَّ بِقَوْمٍ يَحْتَجِمُونَ فَقَالَ مَا كَانَ عَلَيْكُمْ لَوْ أَخْرَجْتُمُوهُ لِعَيْشِيَةِ الْأَحَدِ فَكَانَ يَكُونُ أَنْزَلَ لِلدَّاءِ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al-Husayn Bin Saeed, from Al-Husayn Bin Asad Al Basry, from Al-Husayn Bin Saeed, from the one who reported it, from Khalaf Bin Hammad, from a man,

'From Abu Abdullah^{-asws} having passed by a people getting cupping done. He^{-asws} said: 'It was not upon you. If only you have delayed it to the evening of Sunday, it would have been a reducer of the disease''.⁴⁶

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ مُسَافِرًا فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ حَجْرٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ تَعَالَى إِلَى مَكَانِهِ وَ مَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَةِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ ع.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asfahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

'From Abu Abdullah^{-asws} having said: 'One who has to travel, then let him travel on the day of Saturday. If a stone were to move from a mountain on the day of Saturday, Allah^{-azwj} the Exalted would Return it to it's place, and the one upon whom the needs are impossible to achieve, so let him see it on the day of Tuesday, for it is the day which Allah^{-azwj} had Softened the iron for Dawood^{-as}'.⁴⁷

3- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ فِي الْبَابِ الْأَوَّلِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ سَبْتِهَا وَ حَمِيمِهَا.

(The book) 'Al Uyoon' – By the three preceding chains in the first chapter,

'From Al Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Bless my^{-saww} community in it's going out early on the day of their Saturdays and their Thursdays''.⁴⁸

4- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالَ الصَّلَاةُ يَوْمَ الْجُمُعَةِ وَ الْإِنْتِشَارُ يَوْمَ السَّبْتِ

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaqaub Bin Yazeed, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz who said,

⁴⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 1

⁴⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 2

⁴⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 3

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10].** He^{-asws} said: 'The Salat on the day of Friday, and the dispersal in on the day of Saturday'.

وَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَفَّ لِلرَّجُلِ الْمُسْلِمِ أَنْ لَا يُفْرِعَ نَفْسَهُ فِي الْأُسْبُوعِ يَوْمَ الْجُمُعَةِ لِأَمْرِ دِينِهِ فَيَسْأَلَ عَنْهُ.

And Abu Abdullah^{-asws} said: 'Ugh to the Muslim man if he does not free himself on a day of Friday during the weel for the matters of his religion, and he asks about it'.⁴⁹

5- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَطْفَارَهُ يَوْمَ السَّبْتِ وَ يَوْمَ الْحَمِيسِ وَ أَخَذَ مِنْ شَارِبِهِ عُوْبِي مِنْ وَجَعِ الْأَضْرَاسِ وَ وَجَعِ الْعَيْنِ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Al Ash'ary, from Muhammad Bin Hassan, from Abu Muhammad Al Rzay, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who clips his nails on the day of Saturday and the day of Thursday, and takes from his moustache would be excused from the toothache and eye pain''.⁵⁰

6- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ وَ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ سَأَلْنَا أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالَ الصَّلَاةُ يَوْمَ الْجُمُعَةِ وَ الْإِثْبَارُ يَوْمَ السَّبْتِ وَ قَالَ السَّبْتُ لَنَا وَ الْأَحَدُ لِيَنِي أُمَّيَّةً.

(The book) 'Al Mahasin' – From Usman Bin Isa, from Abdullah Bin Sinan, and Abu Ayoub Al Khazzaz who both said,

'We asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10].** He^{-asws} said: 'The Salat on the day of Friday, and the dispersal is on the day of Saturday'. And he^{-asws} said: 'The Saturday and the Sunday are for the clan of Umayya''.⁵¹

7- جَمَالُ الْأُسْبُوعِ، الْحَدِيثُ مَشْهُورٌ عَنِ النَّبِيِّ ص بُورِكَ لِأُمَّتِي فِي سَبْتِهَا وَ حَمِيسِهَا.

(The book) 'Jamal Al Usbou' –

'The famous from the Prophet^{-saww}: 'There is Blessing for my^{-saww} community in their Saturdays and their Thursdays''.⁵²

8- الْمَكَارِمُ، عَنِ الْكَاطِمِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ مِنْكُمْ مُحْتَجِمًا فَلْيُحْتَجِمْ يَوْمَ السَّبْتِ.

(The book) 'Al Mukarim' –

⁴⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 4

⁵⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 5

⁵¹ Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 6

⁵² Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 7

'From Al-Kazim^{asws} having said: 'Rasool-Allah^{saww} said: 'One from you who wants to get cupping done, so let him get cupping done on the day of Saturday''.⁵³

9- وَقَالَ الصَّادِقُ ع الْحِجَامَةُ يَوْمَ الْأَحَدِ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ.

And Al-Sadiq^{asws} said: 'The cupping performed on the day of Sunday, in it is a healing from every disease''.⁵⁴

⁵³ Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 8

⁵⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 9

CHAPTER 18 – THE DAY OF MONDAY AND TUESDAY

1- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَخِي مُوسَى بْنِ جَعْفَرٍ ع فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنِّي أُرِيدُ الْخُرُوجَ فَادْعُ لِي فَقَالَ وَ مَتَى تَخْرُجُ قَالَ يَوْمَ الْإِنْتِنِ فَقَالَ لَهُ وَ لِمَ تَخْرُجُ يَوْمَ الْإِنْتِنِ قَالَ أَطْلُبُ فِيهِ الْبِرَّةَ لِأَنَّ رَسُولَ اللَّهِ ص وُلِدَ يَوْمَ الْإِنْتِنِ

(The book) 'Al Khisaa' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Musa Bin Al Qasim Al Bajaly,

'From Ali son of Ja'far^{-asws} who said, 'A man came to my brother^{-asws} Musa Bin Ja'far^{-asws}. He said to him, 'May I be sacrificed for you^{-asws}! I want to go out, so supplicate for me!' He^{-asws} said: 'And when is your going out?' He said to him^{-asws}, 'The day of Monday'. He^{-asws} said to him: 'And why are you going out on the day of Monday?' He said, 'I shall seek the Blessings during it, because Rasool-Allah^{-saww} was born on the day of Monday'.

فَقَالَ كَذَبُوا وُلِدَ رَسُولُ اللَّهِ ص يَوْمَ الْجُمُعَةِ وَ مَا مِنْ يَوْمٍ أَكْبَرُ شَوْمًا مِنْ يَوْمٍ مَاتَ فِيهِ رَسُولُ اللَّهِ ص وَ انْقَطَعَ فِيهِ وَحْيُ السَّمَاءِ وَ ظَلَمْنَا فِيهِ حَقَّنَا

He^{-asws} said: 'They are lying! Rasool-Allah^{-saww} was born on the day of Friday, and there is none from a day of mightier inauspiciousness that the day Rasool-Allah^{-saww} had died in, and the Revelation of the sky had been cut off during it, and we^{-asws} were oppressed of our^{-asws} rights during it!

أَلَا أَدُلُّكَ عَلَى يَوْمٍ سَهْلٍ أَلَانَ اللَّهُ لِدَاوُدَ فِيهِ الْحَدِيدَ فَقَالَ الرَّجُلُ بَلَى جَعَلْتُ فِدَاكَ فَقَالَ الْخُرُجُ يَوْمَ الثَّلَاثَاءِ.

Shall I point you to a day of ease? Allah^{-azwj} Softened the iron for Dawood^{-as} during it?' The man said, 'Yes, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'Go out on the day of Tuesday'.⁵⁵

2- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الْإِنْتِنِ وَ الْحَمِيسِ وَ يُعَقِّدُ فِيهِمَا الْأَلْوِيَّةَ.

And from it, from Al-Hassan Bin Zareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} used to travel on the day of Monday and the Thursday, and he^{-saww} would tie the flags during these two (days)'.⁵⁶

3- الْحِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدَ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ مُحَمَّدَ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ احْتَجَجَ رَسُولُ اللَّهِ ص يَوْمَ الْإِنْتِنِ وَ أُعْطِيَ الْحَجَّامَ بُرًّا.

(The book) 'Al Khisaa' – From his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ash'ary, from Ali bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from Yunus Bin Yaquub who said,

⁵⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 1

⁵⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 2

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} had cupping done on the day of Monday and gave wheat to the cupper".⁵⁷

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْوَلَوِيِّ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلِ وَ أَحْمَدَ بْنِ الْحُسَيْنِ الْمِثْمِيِّ أَوْ أَحَدِهِمَا عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمِ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَحْتَجِمُ يَوْمَ الْإِثْنَيْنِ بَعْدَ الْعَصْرِ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Al-Hassan Bin Al-Husayn Al Luluie, from Muhammad Bin Ismail, and Ahmad Bin Al-Hassan Al Meeshamy, or one of them from Ibrahim Bin Mihzam, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to get cupping done on the day of Monday after Al-Asr (Salat)".⁵⁸

5- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحِجَامَةُ يَوْمَ الْإِثْنَيْنِ مِنْ آخِرِ النَّهَارِ تَسْلُ الدَّاءَ سَلًّا مِنَ الْبَدَنِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, and Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Hammad Bin Isa, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'The cupping performed one the day of Monday, from the end of the day, flows away the diseased with a flowing away from the body".⁵⁹

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِي الْخَزْرَجِ عَنْ سُلَيْمَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ احْتَجَمَ يَوْمَ الثَّلَاثَاءِ لِسَبْعِ عَشْرَةَ أَوْ أَرْبَعِ عَشْرَةَ أَوْ لِأَحَدَى وَ عِشْرِينَ مِنَ الشَّهْرِ كَانَتْ لَهُ شِفَاءٌ مِنْ أَدْوَاءِ السَّنَةِ كُلِّهَا وَ كَانَتْ لِمَا سِوَى ذَلِكَ شِفَاءً مِنْ وَجَعِ الرَّأْسِ وَ الْأَضْرَاسِ وَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Al Khazraj, from Suleyman Bin Abu Nazrah, from Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} said: 'One who gets cupping done on the day of Tuesday the seventeenth, or fourteenth, or twenty-first of the month, there would be a healing for him from the diseases for the year, all of them, and that would equate to healing from the pain of the head, and the teeth, and the insanity, and the leprosy and the vitiligo".⁶⁰

7- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي حَمْرَةَ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأُرْدِيِّ قَالَ: جِئْتُ إِلَى أَبِي جَعْفَرٍ ع يَوْمَ الْإِثْنَيْنِ فَقَالَ كُلُّ فَعَلْتُ إِيَّيَّ صَائِمٌ فَقَالَ كَيْفَ صُمْتُ

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Al Abbas Bin Marouf, from Ibn Abu Umeyr, from Abu Hamza, from Uqbah Bin Basheer Al Azdy who said,

⁵⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 3

⁵⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 4

⁵⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 5

⁶⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 6

'I came to Abu Ja'far^{-asws} on the day of Monday. He^{-asws} said: 'Eat!' I said, 'I am fasting'. He^{-asws} said: 'How come you have fasted?'

قَالَ قُلْتُ لِأَنَّ رَسُولَ اللَّهِ ص وُلِدَ فِيهِ فَقَالَ أَمَا مَا فِيهِ وُلِدَ فَلَا تَعْلَمُونَ وَ أَمَا مَا فُضِّصَ فِيهِ فَتَنَعَمْتُ ثُمَّ قَالَ فَلَا تَصُومُ وَ لَا تُسَافِرُ فِيهِ.

He (the narrator) said, 'I said, 'Because Rasool-Allah^{-saww} had been born during it'. He^{-asws} said: 'As for what (day) he^{-saww} had been born in, so you don't know, and as for what (day) he^{-saww} had been Recalled in, so yes'. Then he^{-asws} said: 'So neither fast nor travel during it''⁶¹

8- مجالس، ابن الشَّيْخِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قَوْلَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ عُمَرَ الْعَطَّارِ قَالَ: دَخَلْتُ إِلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع يَوْمَ الثَّلَاثَاءِ فَقَالَ لَمْ أَرَكْ أَمْسَ قَالَ كَرِهْتُ الْحُرُوكَةَ فِي يَوْمِ الْإِثْنَيْنِ

(The book) 'Majalis' – Ibn Al Sheykh, from his father, from Al Mufeed, from Ja'far Bin Muhammad Bin Qawlawayi, from his father, from Sa'ad Bin Abdullah, from Ali Bin Umar Al Attar who said,

'I entered to see Abu Al-Hassan Al-Askari^{-asws} on the day of Tuesday. He^{-asws} said: 'I^{-asws} did not see you yesterday'. He said, 'I dislike the movement during the day of Monday'.

قَالَ يَا عَلِيُّ مَنْ أَحَبَّ أَنْ يَقِيَهُ اللَّهُ شَرَّ يَوْمِ الْإِثْنَيْنِ فَلْيُقِرَّ فِي أَوَّلِ رَكْعَةٍ مِنْ صَلَاةِ الْعَدَاةِ هَلْ أَتَى عَلَى الْإِنْسَانِ ثُمَّ قَرَأَ أَبُو الْحَسَنِ ع فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَاهُمْ نَضْرَةً وَ سُورًا.

He^{-asws} said: 'One who loves that Allah^{-azwj} should Save him from the evil of Monday, so let him recited in the first Cycle of the morning Salat: **Didn't there come upon the human being, [76:1] (Surah Al Dahr)**'. Then Abu Al-Hassan^{-asws} recited: **Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]**'⁶²

9- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ يَرْفَعُهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَانَتْ لَهُ حَاجَةٌ فَلْيَطْلُبْهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَلَانَ فِيهِ الْحَدِيدَ لِدَاوُدَ عَلَيْهِ السَّلَامُ.

(The book) 'Al Mahasin' – From one of his companions raising it, said,

'Abu Abdullah^{-asws} said: 'One who has a need for him, so let him seek it on the day of Tuesday, for Allah^{-azwj} Blessed and Exalted Softened the iron during it for Dawood^{-as}'⁶³

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِمْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُسَافِرُ يَوْمَ الْإِثْنَيْنِ وَ لَا تَطْلُبُ فِيهِ الْحَاجَةَ.

And from him, from his father, from Al Qasim Bin Muhammad, from Abdul Rahman Bin Imran, from a man,

'From Abu Abdullah^{-asws} having said: 'Do not travel on the day of Monday and do not seek the need during it''⁶⁴

⁶¹ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 7

⁶² Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 8

⁶³ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 9

⁶⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 10

11- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْكَرَّامِ قَالَ: هَمَّيْتُ الْخُرُوجَ إِلَى الْعِرَاقِ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ عَ لِأَسَلِمَ عَلَيْهِ وَ أَوَدَّعُهُ فَقَالَ أَيْنَ تُرِيدُ فُلْتُ أُرِيدُ الْخُرُوجَ إِلَى الْعِرَاقِ فَقَالَ لِي فِي هَذَا الْيَوْمِ وَ كَانَ يَوْمَ الْإِثْنَيْنِ فَقُلْتُ إِنَّ هَذَا الْيَوْمَ يَقُولُ النَّاسُ إِنَّهُ يَوْمٌ مُبَارَكٌ فِيهِ وُلِدَ النَّبِيُّ ص

And from him, from Al Qasim Bin Muhammad Bin Jameel Bin Salih, from Muhammad Bin Al Al Karram who said,

‘I prepared for going out to Al Iraq. I came to Abu Abdullah^{-asws} in order to greet unto him^{-asws} and bid his^{-asws} farewell. He^{-asws} said: ‘Where are you intending?’ I said, ‘I intend the going out to Al Iraq’. He^{-asws} said to me: ‘In this day?’ – and it was the day of monday. I said, ‘This day, the people are saying it is a Blessed day. The Prophet^{-saww} was born during it’.

فَقَالَ وَ اللَّهُ مَا يَعْلَمُونَ أَيُّ يَوْمٍ وُلِدَ فِيهِ النَّبِيُّ ص وَ إِنَّهُ لَيَوْمٌ مَشْهُومٌ فِيهِ فُبِضَ النَّبِيُّ ص وَ انْقَطَعَ الْوَحْيُ وَ لَكِنَّ أَحَبُّ أَنْ تَخْرُجَ يَوْمَ الْحَمِيسِ وَ هُوَ الْيَوْمُ الَّذِي كَانَ يَخْرُجُ فِيهِ إِذَا عَزَا.

He^{-asws} said: ‘By Allah^{-azwj}! They don’t know which day the Prophet^{-saww} was born in, and it is an inauspicious day. The Prophet^{-saww} was Recalled during it, and the Revelation was cut off. I^{-asws} would love it if you could go out on the day of Thursday, and it is the day which he^{-saww} used to go out in when he^{-saww} was on a military expedition’.⁶⁵

12- وَ مِنْهُ عَنِ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ: أَرَدْنَا أَنْ نَخْرُجَ فَجَمَعْنَا نُسَلِمَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ كَأَنَّكُمْ طَلَبْتُمْ بَرَكَةَ الْإِثْنَيْنِ فَقُلْنَا نَعَمْ قَالَ وَ أَيُّ يَوْمٍ أَعْظَمُ شَوْماً مِنْ يَوْمِ الْإِثْنَيْنِ يَوْمٌ فَقَدْنَا فِيهِ نَبِيَّنَا وَ ارْتَفَعَ فِيهِ الْوَحْيُ لَا تَخْرُجُوا يَوْمَ الْإِثْنَيْنِ وَ اخْرُجُوا يَوْمَ الثَّلَاثَاءِ.

And from him, from Usman Bin Isa, from Abu Ayoub Al Khazzaz who said,

‘We intended to go out, so we came to greet unto Abu Abdullah^{-asws}. He^{-asws} said: ‘It is as if you are seeking the Blessings of Monday’. We said, ‘Yes’. He^{-asws} said: ‘And which day is of mightier inauspiciousness than the day of Monday? (It is) a day we lost our Prophet^{-saww} in it, and the Revelation was Lifted during it. Do not go out during the day of Monday and go out during the day of Tuesday’.⁶⁶

13- جَمَعَ الْبَيَانَ، فِي تَفْسِيرِ قَوْلِهِ تَعَالَى قُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُوْلُهُ وَ الْمُؤْمِنُونَ رَوَى أَصْحَابُنَا أَنَّ أَعْمَالَ الْأُمَّةِ تُعْرَضُ عَلَى النَّبِيِّ ص فِي كُلِّ يَوْمِ الْإِثْنَيْنِ وَ حَمِيسٍ فَيَعْرِفُهَا وَ كَذَلِكَ تُعْرَضُ عَلَى الْأُمَّةِ الْقَائِمِينَ مَقَامَهُ وَ هُمْ الْمَعْنِيُّونَ بِقَوْلِهِ وَ الْمُؤْمِنُونَ.

(The book) ‘Majma Al Bayan’ –

In the interepretation of Words of the Exalted: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. It is reported by our companions that the deeds of the community get presented unto the Prophet^{-saww} during every day of Monday and Thursday, and he^{-saww} recognises these. And like that, they get presented to the Imams^{-asws} standing in his^{-saww} place, and they^{-asws} are the ones meant by His^{-azwj} Word: **the Momineen; [9:105]**’.⁶⁷ (This is not of Hadeeth)

14- جَمَالَ الْأُسْبُوعِ، رُوِيَ مِنْ طَرِيقِ الْخَاصَّةِ أَنَّ وَقْتَ عَرْضِ الْأَعْمَالِ فِي هَذَيْنِ الْيَوْمَيْنِ عِنْدَ انْقِضَاءِ حَمَاهِمَا.

⁶⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 11

⁶⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 12

⁶⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 13

(The book) 'Jamaal Al Usbou' – It is reported from the way of the special ones (Shias) that the time of the presentation of the deeds during these two days is at the termination of their days".⁶⁸ (This is not of Hadeeth and from a non-Shia source)

15- وَ رَوَى مُسْلِمٌ فِي صَحِيحِهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَعْمَالَ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ يَوْمَ الْإِثْنَيْنِ وَ يَوْمَ الْخَمِيسِ فَيُعْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ إِلَّا عَبْدًا عَدَا بَيْنَهُ وَ بَيْنَ أَخِيهِ شَحْنَاءَ فَيَقُولُ انزُكُوا أَوْ أَرْجِعُوا هَذَيْنِ حَتَّى يَنْفِيَا.

And it is reported by Muslim in his 'Saheeh' –

'Rasool-Allah^{-sawww} said: 'The deeds of the people are presented twice during every week – the day of Monday and the day of Thursday, so he^{-sawww} seeks Forgiveness for every Momin servant except, except for a servant there is ill-will between him and his brother, so he^{-sawww} says: 'Leave!' Or: 'Return these two until they both restore'.⁶⁹ (This is not of Hadeeth)

16- وَ رُوِيَ أَيْضًا عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ تَفَتَّحَتْ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَ يَوْمَ الْخَمِيسِ فَيُعْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

And it is reported as well from him^{-sawww}, may the Salawaat of Allah^{-azwj} be upon him^{-sawww} and greetings: 'The doors of the Paradise are open on the day of Monday and the day of Thursday, so it is Forgiven for every Momin servant who does not associate anything with Allah^{-azwj}'.⁷⁰

17- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ قَالَ الصَّادِقُ عِ اطْلُبُوا الْحَوَائِجَ يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ ع.

Tafseer Ali Bin Ibrahim –

He said, 'Al-Sadiq^{-asws} said: 'Seek the needs on the day of Tuesday, for it is the day in which Allah^{-azwj} Softened the iron for Dawood^{-as}'.⁷¹

18- رِجَالُ الْكَاشِي، قَالَ: كَتَبَ الْهَادِي ع إِلَى عَلِيِّ بْنِ مَهْرَبَارٍ أَسْأَلَ اللَّهُ أَنْ يَحْفَظَكَ مِنْ بَيْنِ يَدَيْكَ وَ مِنْ خَلْفِكَ وَ فِي كُلِّ خَالَاتِكَ فَأَبَشِّرْ فَإِنِّي أَرْجُو أَنْ يَدْفَعَ اللَّهُ عَنْكَ

(The book) 'Rijal' of Al Kashy who said,

'Al Hady^{-asws} wrote to Ali Bin Mahziyar: 'I^{-asws} ask Allah^{-azwj} to Protect you from in front of you, and from behind you, and in every situation of yours, so receive glad tidings, for I^{-asws} wish that Allah^{-azwj} would Defend you!

وَ اللَّهُ أَسْأَلَ أَنْ يَجْعَلَ لَكَ الْحَيْرَةَ فِيمَا عَزَمَ لَكَ مِنَ الشُّحُوصِ فِي يَوْمِ الْأَحَدِ وَ أَخْزِرْ ذَلِكَ إِلَى يَوْمِ الْإِثْنَيْنِ إِنْ شَاءَ اللَّهُ صَحَبَكَ اللَّهُ فِي سَفَرِكَ وَ حَلَقَكَ فِي أَهْلِكَ وَ أَدَى عَنْكَ وَ سَلِمْتَ بِقُدْرَتِهِ.

By Allah^{-azwj}! I^{-asws} ask that He^{-azwj} Makes the choice to be for you to what is Determined for you from the going out during the day of Sunday, and Delay that to the day of Monday. If

⁶⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 14

⁶⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 15

⁷⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 16

⁷¹ Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 17

Allah^{-azwj} so Desires, Allah^{-azwj} will Accompany you in your travels and be a Replacement for you in your family, and Fulfill on your behalf, and Keep you safe by His^{-azwj} Power".⁷²

⁷² Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 18

CHAPTER 19 – THE DAY OF WEDNESDAY

1- العِلَلُ، وَ العُيُونُ، وَ الحِصَالُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ البَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الوَاعِظِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرِ الطَّائِبِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع فِي سؤَالَاتِ الشَّامِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ أَخْبَرَنِي عَنْ يَوْمِ الأَرْبَعَاءِ وَ التَّطْطِيرِ مِنْهُ وَ ثِقَلِهِ وَ أَيُّ أَرْبَعَاءِ هُوَ

(The books) 'Al Illal', and 'Al Uyoon', and 'Al Khisaa' – From Muhammad Bin Umar Al Basry, from Muhammad Bin Abdullah Al Waiz, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} among the questions of the Syrian from Amir Al-Momineen^{-asws}. He said, 'Inform me about the day of Wednesday and the evil omen from it, and it's heaviness, and which Wednesday is it?'

فَقَالَ ع آخِرُ أَرْبَعَاءِ فِي الشَّهْرِ وَ هُوَ الْمُحَاقُ وَ فِيهِ قَتَلَ قَابِيلُ هَابِيلَ أَخَاهُ وَ يَوْمَ الأَرْبَعَاءِ أُلْفِيَ إِبْرَاهِيمُ ع فِي النَّارِ وَ يَوْمَ الأَرْبَعَاءِ وَضَعُوا المُنْجَنِيقَ وَ يَوْمَ الأَرْبَعَاءِ عَرَقَ اللَّهُ فِرْعَوْنَ

He^{-asws} said, 'The last Wednesday during the month, and it is the moonless (night), and during it Qabeel^{-la} killed Habel^{-as}, his^{-la} brother^{-as}; and on the day of Wednesday Ibrahim^{-as} was cast into the fire; and on the day of Wednesday the catapult was placed; and on the Wednesday Allah^{-azwj} Drowned Pharaoh^{-la}.

وَ يَوْمَ الأَرْبَعَاءِ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ أَرْضَ قَوْمِ لُوطٍ عَالِيَهَا سَافِلَهَا وَ يَوْمَ الأَرْبَعَاءِ أَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ الرِّيحَ عَلَى قَوْمِ عادٍ وَ يَوْمَ الأَرْبَعَاءِ أَصْبَحَتْ كَالصَّرِيمِ

And on the day of Wednesday Allah^{-azwj} Mighty and Majestic Made the land of the people of Lut^{-as}, it's top to be it's bottom; and on the day of Wednesday Allah^{-azwj} Mighty and Majestic Sent the wind upon the people Aad; and on the day of Wednesday it (Aad) woke up as if the harvested.

وَ يَوْمَ الأَرْبَعَاءِ سَلَطَ اللَّهُ عَلَى نَمْرُودَ البَقَّةَ وَ يَوْمَ الأَرْبَعَاءِ طَلَبَ فِرْعَوْنُ مُوسَى لِيُثَلِّثَهُ وَ يَوْمَ الأَرْبَعَاءِ حَرَّ عَلَيْهِمُ السَّمْفُ مِنْ فَوْقِهِمْ وَ يَوْمَ الأَرْبَعَاءِ أَمَرَ فِرْعَوْنُ بِدَبْحِ العُلَمَانِ وَ يَوْمَ الأَرْبَعَاءِ حُرِّبَ بَيْتُ المَقْدِسِ

And on the day of Wednesday Allah^{-azwj} Caused Nimrod^{-la} to overcome upon Al-Bakkah; and on the day of Wednesday Pharaoh^{-la} sought Musa^{-as} to kill him^{-as}; and on the day of Wednesday **and the roof fell upon them from above them, [16:26]**; and on the day of Wednesday Pharaoh^{-la} ordered with slaughtering the boys; and on the day of Wednesday Bayt Al-Maqdis was ruined.

وَ يَوْمَ الأَرْبَعَاءِ أُحْرِقَ مَسْجِدُ سُلَيْمَانَ بْنِ دَاوُدَ بِاصْطِخْرٍ مِنْ كُورَةِ فَارِسَ وَ يَوْمَ الأَرْبَعَاءِ قُتِلَ يَحْيَى بْنُ زَكَرِيَّا وَ يَوْمَ الأَرْبَعَاءِ أَظَلَّ قَوْمَ فِرْعَوْنَ أَوَّلَ العَذَابِ وَ يَوْمَ الأَرْبَعَاءِ حَسَفَ اللَّهُ عَزَّ وَ جَلَّ بِقَارُونَ

And on the day of Wednesday the Masjid of Suleyman Bin Dawood^{-as} was burnt down by Istakhar from the town of Faris; and on the day of Wednesday Yahya^{-as} Bin Zakariya^{-as} was killed; and on the day of Wednesday the first of the Punishments shaded the people of Pharaoh^{-la}; and on the day of Wednesday Allah^{-azwj} Mighty and Majestic Submerged Qaroun^{-la}.

وَيَوْمَ الْأَرْبَعَاءِ ابْتَلَى اللَّهُ أَيُّوبَ عَ بَدْهَابِ مَالِهِ وَ وُلْدِهِ وَ يَوْمَ الْأَرْبَعَاءِ أُدْخِلَ يُوسُفُ عَ السِّجْنَ وَ يَوْمَ الْأَرْبَعَاءِ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا دَمَرْنَاكُمْ وَ قَوْمَهُمْ أَجْمَعِينَ

And on the day of Wednesday Allah^{-azwj} Tried Ayoub^{-as} with the removal of his^{-as} wealth, and his^{-as} children; and on the day of Wednesday Yusuf^{-as} entered the prison; and on the day of Wednesday Allah^{-azwj} Mighty and Majestic Said: ***So look and see how was the end-result of their plot. We Annihilated them and their people in their entirety [27:51].***

وَ يَوْمَ الْأَرْبَعَاءِ أَخَذْتُمُ الصَّيْحَةَ وَ يَوْمَ الْأَرْبَعَاءِ عَقَرُوا النَّاقَةَ وَ يَوْمَ الْأَرْبَعَاءِ أَمْطَرَ عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ وَ يَوْمَ الْأَرْبَعَاءِ شَخَّ النَّبِيُّ ص وَ كُسِرَتْ رَبَاعِيئُهُ وَ يَوْمَ الْأَرْبَعَاءِ أَخَذَتِ الْعَمَالِيْقُ النَّابُوتَ.

And on the day of Wednesday the scream seized them; and on the day of Wednesday they slew the she-camel of Salih^{-as}; and on the day of Wednesday stones of baked clay were rained upon them; and on the day of Wednesday the Prophet^{-saww} slashed and his^{-saww} front-teeth were broken; and on the day of Wednesday the Amalekites seized the box (ark of the Covenant)”⁷³.

2- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَرِيدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَشْكَرِيِّ عَ يَوْمَ الْأَرْبَعَاءِ وَ هُوَ يَحْتَجِمُ فَقُلْتُ لَهُ إِنَّ أَهْلَ الْحَرَمَيْنِ يَرُؤُونَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ فَأَصَابَهُ بَيَاضٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

(The book) ‘Al Khisaa’ – From his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from one of our companions who said,

‘I entered to see Abu Al-Hassan Ali^{-asws} Bin Muhammad Al-Askari^{-asws} on the day of Wednesday and he^{-asws} getting cupping done. I said to him^{-asws}, ‘The people of the two Sanctuaries are reporting from Rasool-Allah^{-saww} having said: ‘One who gets cupping done on the day of Wednesday, so whiteness (vitiligo) would afflict him, he should not blame anyone except himself’.

فَقَالَ كَذَبُوا إِنَّمَا يُصِيبُ ذَلِكَ مَنْ حَمَلَتْهُ أُمُّهُ فِي طَمَثٍ.

He^{-asws} said: ‘They are lying! But rather that would afflict the one whose mother had conceived him during menstruation”⁷⁴.

3- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَمِيرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ أَسْلَمَ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ وَ هُوَ مَحْمُومٌ فَلَمْ تَتْرُكْهُ الْحُمَى فَاحْتَجَمَ يَوْمَ الْجُمُعَةِ فَتَرَكَتُهُ الْحُمَى.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Amro Bin Aslam who said,

⁷³ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 1

⁷⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 2

'I saw Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} getting cupping done on the Wednesday and he^{-asws} was feverish. But the fever did not leave him^{-asws}. He^{-asws} got cupping done (again) on the day of Friday, so the fever left him^{-asws}'.⁷⁵

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ السَّبَّارِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الدَّقَاقِيِّ الْبَغْدَادِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّانِي عَ أَسْأَلُهُ عَنِ الْخُرُوجِ يَوْمَ الْأَرْبَعَاءِ لَا يَدُورُ

And from him, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Al Sayyari, from Muhammad Bin Ahmad Al Daqqaq Al Baghdady who said,

'I wrote to Abu Al-Hassan^{-asws} the 2nd asking him^{-asws} about the going out on the last day of Wednesday of a month'.

فَكَتَبَ عَ مَنْ خَرَجَ يَوْمَ الْأَرْبَعَاءِ لَا يَدُورُ خِلَافًا عَلَى أَهْلِ الطَّيْرَةِ وَفِي مِنْ كُلِّ آفَةٍ وَ عُوفِي مِنْ كُلِّ عَاهَةٍ وَ قَضَى اللَّهُ لَهُ حَاجَتَهُ

He^{-asws} wrote: One who goes out on the last day of Wednesday of a month opposing to the people (considering it an) evil omen, would be saved from every afflictions and would be relieved from every infirmity, and Allah^{-azwj} would Fulfil his needs for him'.

وَ كَتَبَ إِلَيْهِ مَرَّةً أُخْرَى يَسْأَلُهُ عَنِ الْحِجَامَةِ يَوْمَ الْأَرْبَعَاءِ لَا يَدُورُ

And he wrote to him^{-asws} once again asking him^{-asws} about the cupping done on the last day of Wednesday of a month'.

فَكَتَبَ عَ مَنْ اخْتَجَمَ فِي يَوْمِ الْأَرْبَعَاءِ لَا يَدُورُ خِلَافًا عَلَى أَهْلِ الطَّيْرَةِ عُوفِي مِنْ كُلِّ آفَةٍ وَ وَفِي مِنْ كُلِّ عَاهَةٍ وَ لَمْ تَخْضَرْ حَاجَتُهُ.

He^{-asws} wrote: 'One who gets cupping done during the last day of Wednesday of a month opposing to the people (considering it an) evil omen would be cured from every affliction and saved from every infirmity, and his placed of cupping would not turn green (sore)'.⁷⁶

5- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَحْمَدَ بْنِ عَامِرِ الطَّائِي قَالَ سَمِعْتُ الرِّضَا عَ يَقُولُ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ مُسْتَمِرٌّ مِنْ اخْتَجَمَ فِيهِ خِيفَ أَنْ تَخْضَرَ حَاجَتُهُ وَ مَنْ انْتَارَ فِيهِ خِيفَ عَلَيْهِ الْبَرَصُ.

(The book) 'Al Uyoon' – From Muhammad Bin Musa Bin Mutawakkil, from Abdullah Bin Ja'far Al Himeyri, from Ibrahim Bin Hashim, from Ahmad Bin Aamir Al Taie who said,

'I heard Al-Reza^{-asws} saying: 'The day of Wednesday is a day of **day of continuous bad luck [54:19]**. One who gets cupping done during it, it is feared that his place of cupping would be sore, and the one who gets waxing done during it, the vitiligo is feared upon him''.⁷⁷

6- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبَّسَةَ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنِ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ آخِرُ الْأَرْبَعَاءِ فِي الشَّهْرِ يَوْمٌ مُسْتَمِرٌّ.

⁷⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 3

⁷⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 4

⁷⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 5

(The book) 'Al Khisaal' – from Muhammad Bin Ahmad Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Darim Bin Qabeysa,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The last Wednesday during the month is a **day of continuous bad luck [54:19]**'.⁷⁸

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِي بَانٍ عَنِ الْأَحْوَلِ عَنْ بَشَّارِ بْنِ بَشَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لَأَيِّ شَيْءٍ يُصَامُ يَوْمَ الْأَرْبَعَاءِ قَالَ لِأَنَّ النَّارَ خُلِقَتْ يَوْمَ الْأَرْبَعَاءِ.

And from him, from his father, from Sa'ad, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazala, from Aban, from Al Ahowl, from Bashar who said,

'I said to Abu Abdullah^{-asws}, 'For which thing (reason) is the day of Wednesday to be fasted?' He^{-asws} said: 'Because the Fire was Created on the day of Wednesday'.⁷⁹

8- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُدَيْقَةَ بْنِ مَنصُورٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع اِحْتَجَمَ يَوْمَ الْأَرْبَعَاءِ بَعْدَ الْعَصْرِ.

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I saw Abu Abdullah^{-asws} getting cupping done on the day of Wednesday after Al-Asr'.⁸⁰

9- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحُسَيْنِ عَنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَبَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تَوَقَّؤُا الْحِجَامَةَ وَ النَّوْرَةَ يَوْمَ الْأَرْبَعَاءِ فَإِنَّ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٌ مُسْتَمِرٌّ وَ فِيهِ خُلِقَتْ جَهَنَّمُ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ibrahim Bin Is'haq, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Fear the cupping and the waxing on the day of Wednesday, for the day of Wednesday is a **day of continuous bad luck [54:19]**, and Hell was Created during it'.⁸¹

10- وَ مِنْهُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبِقَطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَنْبَغِي لِلرَّجُلِ أَنْ يَتَوَقَّى النَّوْرَةَ يَوْمَ الْأَرْبَعَاءِ فَإِنَّهُ يَوْمٌ نَحْسٌ مُسْتَمِرٌّ.

And from him, by the preceding chain from Al Ashary, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Muhammad Bin Muslim,

⁷⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 6

⁷⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 7

⁸⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 8

⁸¹ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 9

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘It is befitting for the man that he fears the waxing on the day of Wednesday, for it is a **day of continuous bad luck [54:19]**’.⁸²

11- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبِي بَانٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْأَخْوَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّ رَسُولَ اللَّهِ ص سئِلَ عَنْ صَوْمِ حَمِيسَتَيْنِ بَيْنَهُمَا أَرْبَعَاءُ فَقَالَ أَمَّا الْحَمِيسُ فَيَوْمٌ تُعْرَضُ فِيهِ الْأَعْمَالُ وَ أَمَّا الْأَرْبَعَاءُ فَيَوْمٌ خُلِقَتْ فِيهِ النَّارُ وَ أَمَّا الصَّوْمُ فَجُنَّةٌ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Al Nazr, from Hisham Bin Salim, from Al Ahowl,

‘From Abu Abdullah^{-asws}: ‘Rasool-Allah^{-saww} was asked about the fasting on the two Thursdays between them being a Wednesday’. He^{-saww} said: ‘As for the Thursday, it is a day the deeds are presented during it, and as for the Wednesday, it is a day the Fire was Created during it, and as for the fasting, it is a shield’.⁸³

12- مَشَارِقُ الْأَنْوَارِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَادَانَا مِنْ كُلِّ شَيْءٍ حَتَّى مِنْ الطُّيُورِ الْفَاجِحَةِ وَ مِنَ الْأَيَّامِ الْأَرْبَعَاءِ.

(The book) ‘Mashariq Al Anwaar’ – From Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘They have been inimical to us^{-asws} of everything, even the ‘الْفَاجِحَةُ’ (dove) from the birds, and from the days, Wednesday’.⁸⁴

13- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعَلِيِّ فِي صَوْمِ الْحَمِيسِ وَ الْأَرْبَعَاءِ أَنَّ الْأَعْمَالَ تُرْفَعُ يَوْمَ الْحَمِيسِ وَ النَّارُ خُلِقَتْ يَوْمَ الْأَرْبَعَاءِ.

(The book) ‘Al Illal’ of Muhammad Bin Ali Bin Ibrahim –

‘The reason in fasting the Thursday is that the deeds are raised on the day of Thursday, and the Fire was Created on the day of Wednesday’.⁸⁵

14- الدُّرُوعُ الْوَأَقِيَةُ، عَنِ الصَّادِقِ ع أَمْرَنَا بِصَوْمِ الْأَرْبَعَاءِ مِنْ وَسَطِ الشُّهُورِ لِأَنَّهُ لَمْ يُعَذَّبْ قَوْمٌ قَطُّ إِلَّا فِيهِ فَيُرَدُّ عَلْنَا بِصَوْمِهِ نَحْسُهُ.

(The book) ‘Al durou Al Waqia’ –

‘From Al-Sadiq^{-asws}: ‘We^{-asws} have been Commanded with fasting on the Wednesdays of the middle of the months, because no people have been Punished at all except during it, so its bad luck is repelled from us^{-asws} by fasting it’.⁸⁶

15- وَ عَنِ الرِّضَا ع يَوْمُ الْأَرْبَعَاءِ يَوْمٌ نَحْسٌ مُسْتَمَرٌّ لِأَنَّهُ أَوَّلُ الْأَيَّامِ وَ آخِرُ الْأَيَّامِ الَّتِي دَكَرَهَا اللَّهُ تَعَالَى فِي قَوْلِهِ سَنَعُ لَيْالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُومًا.

⁸² Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 10

⁸³ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 11

⁸⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 12

⁸⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 13

⁸⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 14

And from Al-Reza^{-asws}: ‘The day of Wednesday is a **day of continuous bad luck [54:19]**, because it is first of the days and last of the days which Allah^{-azwj} the Exalted has Mentioned in His^{-azwj} Words: **seven nights and eight days continuously, [69:7]**’.⁸⁷

16- الْمَكَارِمُ، عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ فَأَصَابَهُ وَضَحٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

(The book) ‘Al-Mukarim’ –

From Zayd son of Ali (Bin Al-Husayn^{-asws}), from his forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One gets cupping done on the day of Wednesday, so clearness (white patches) was to afflict him, so he should not blame except himself’’.⁸⁸

17- وَ عَنْ شُعَيْبِ الْعَمْرِيُّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ع وَ هُوَ يَحْتَجِمُ يَوْمَ الْأَرْبَعَاءِ فِي الْحَبْسِ فَقُلْتُ إِنَّ هَذَا يَوْمٌ يَقُولُ النَّاسُ مِنَ احْتِجَمَ فِيهِ أَصَابَهُ الْبَرَصُ فَقَالَ إِنَّمَا يُخَافُ ذَلِكَ عَلَى مَنْ حَمَلَتْهُ أُمُّهُ فِي خِيضِهَا.

And from Shueyb Al Aqarquqy who said,

‘I entered to see Abu Al-Hassan^{-asws} and he^{-asws} was getting cupping done on the day of Wednesday in the prison. I said, ‘This is a day the people are saying the one who gets cupping done during it, the vitiligo would afflict him!’ He^{-asws} said: ‘But rather that is feared upon the one whose mother had conceived him during her menstruation’’.⁸⁹

18- كِتَابُ الْمُسَلْسَلَاتِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَكِيلُ مِنْ بَنِي هَاشِمٍ قَالَ حَدَّثَنِي أَبُو بَكْرِ حَمْدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ زُرَيْقٍ الْبَغْدَادِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ حَمْدُونَ السِّمْسَارُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ حَمَّادٍ بْنِ عَيْسَى قَالَ سَمِعْتُ الْفَضْلَ بْنَ الرَّبِيعِ يَقُولُ كُنْتُ يَوْمًا مَعَ مَوْلَايَ الْمَأْمُونِ فَأَرَدْنَا الْخُرُوجَ يَوْمَ الْأَرْبَعَاءِ فَقَالَ الْمَأْمُونُ يَوْمٌ مَكْرُوهٌ سَمِعْتُ أَبِي الرَّشِيدَ يَقُولُ سَمِعْتُ الْمَهْدِيَّ يَقُولُ سَمِعْتُ الْمَنْصُورَ يَقُولُ سَمِعْتُ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي عَلِيًّا يَقُولُ سَمِعْتُ أَبِي عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ آخِرَ الْأَرْبَعَاءِ فِي الشَّهْرِ يَوْمٌ نَحْسٌ مُسْتَمَرٌّ.

(The book) ‘Musalsalaat’ – It is narrated to us by Muhammad Bin Ja’far Al Wakeel from the clan of Hashim who said, ‘It is narrated to me by Abu Bakr Hamd Bin Ahmad Bin Al-Husayn Bin Zureyq Al Baghdady who said, ‘It is narrated to us by Muhammad Bin Hamdoun Al Simsar who said, ‘It is narrated to me by Muhammad Bin Hammad Bin Isa who said, ‘I heard Al Fazl Bin Al Rabie saying,

‘One day I was with my master Al-Mamoun and we intended going out on the day of Wednesday. Al-Mamoun said, ‘A disliked day. I heard my father Al-Rasheed saying, ‘I heard Al-Mahdy saying, ‘I heard Al-Mansour saying, ‘I heard my father Muhammad Bin Ali saying, ‘I heard my father Ali saying, ‘I heard my father Abdullah Bin Abbas saying, ‘I heard Rasool-Allah^{-saww} saying: ‘The last Wednesday during the month is a **day of continuous bad luck [54:19]**’’.⁹⁰

⁸⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 15

⁸⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 16

⁸⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 17

⁹⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 18

CHAPTER 20 – THE DAY OF THURSDAY

1- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ ظَرْيَفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ جَعْفَرٍ عَنِ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الْإِثْنَيْنِ وَالْحَمِيسِ وَ يَعْقِدُ فِيهِمَا الْأَلْوِيَةَ.

(The book) 'Qurb Al Asnaad' – From Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, may the greetings be upon them^{-asws} both, said, 'Rasool-Allah^{-saww} used to travel on the day of Monday and the Thursday, and he^{-saww} would tie the flags (for war) during these two (days)'.⁹¹

2- وَ مِنْهُ، بِالْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ الْحَمِيسِ يَوْمٌ مُجِيبٌ لِلَّهِ وَ رَسُولُهُ وَ فِيهِ أَلَانَ اللَّهُ الْحَدِيدَ.

And from him, by the chain, said,

'Rasool-Allah^{-saww} said: 'The day of Thursday is a day loved by Allah^{-azwj} and His^{-saww} Rasool^{-saww}, and during it Allah^{-azwj} Softened the iron (for Dawood^{-as})'.⁹²

3- وَ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا وَ اجْعَلْهُ يَوْمَ الْحَمِيسِ.

And he said, 'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Bless for my^{-saww} community in their early morning (quests) and Make it to be a day of Thursday'.⁹³

4- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ يَعْقُوبَ بْنِ زَيْدٍ عَنْ مَرْوَكِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعْتَبِ بْنِ الْفُبَارِكِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي يَوْمِ حَمِيسٍ وَ هُوَ يَخْتَجِمُ فَقُلْتُ لَهُ يَا أَبْنَ رَسُولِ اللَّهِ تَخْتَجِمُ فِي يَوْمِ الْحَمِيسِ

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Marwak Bin Ubeyd, from Muhammad Bin Sinan, from Muattab Bin Al Mubarak who said,

'I entered to see Abu Abdullah^{-asws} during a day of Thursday and he^{-asws} was getting cupping done. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are getting cupping done on the day of Thursday!'

قَالَ نَعَمْ مَنْ كَانَ مِنْكُمْ مُخْتَجِمًا فَلْيَخْتَجِمْ فِي يَوْمِ الْحَمِيسِ فَإِنَّ كُلَّ عَشِيَّةٍ جُمُعَةٍ يَبْتَدِرُ الدَّمُ فِرْقًا مِنَ الْقِيَامَةِ وَ لَا يَرْجِعُ إِلَى وَكْرِهِ إِلَى غَدَاةِ الْحَمِيسِ

He^{-asws} said: 'Yes. One from you who gets cupping done, so let him do so during the day of Thursday, for every evening of Friday, the blood cuts off separating from the standing, and it does not return to its den until the morning of Thursday'.

⁹¹ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 1

⁹² Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 2

⁹³ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 3

وَقَالَ أَبُو عَبْدِ اللَّهِ عَ مِنْ اخْتَجَمَ فِي آخِرِ حَمِيسٍ مِنَ الشَّهْرِ فِي أَوَّلِ النَّهَارِ سَلَّ عَنْهُ الدَّاءُ سَلًّا.

And Abu Abdullah^{-asws} said: ‘One who gets cupping done during the last Thursday of the month at the beginning of the day, the disease would flow away from him with a flowing’.⁹⁴

5- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ سَبْتِهَا وَحَمِيسِهَا.

(The book) ‘Al Uyoon’ –

‘By the three preceding chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Allah^{-azwj}! Bless for my^{-saww} community in their going out early on the day of their Saturdays and their Thursdays’.⁹⁵

6- الْحِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عُثْبَةَ عَنْ زَكَرِيَّا عَنْ أَبِيهِ عَنْ يَحْيَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَصَّ أَظْفَارَهُ يَوْمَ الْحَمِيسِ وَ تَرَكَ وَاحِدَةً لِيَوْمِ الْجُمُعَةِ نَفَى اللَّهُ عَنْهُ الْفُقْرَ.

(The book) ‘Al Khisaal’ – From his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Abu Abdullah Al Razy, from Muhammad Bin Abdullah, from Muhammad Bin Uqba, from Zakariya, from his father, from Yahya who said,

‘Abu Abdullah^{-asws} having said: ‘One who clips his nails on the day of Thursday and leaves one (nail) for the day of Friday, Allah^{-azwj} would negate the poverty from him’.⁹⁶

7- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الْحَمِيسِ وَ يَقُولُ فِيهِ تَرْفَعُ الْأَعْمَالُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ تُعْقَدُ فِيهِ الْأَلْوِيَّةُ.

(The book) ‘Al Uyoon’ –

By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} used to travel on the day of Thursday and he^{-saww} said: ‘During it the deeds are Raised to Allah^{-azwj} Mighty and Majestic’, and he^{-saww} would tie the flags during it (for battles)’.⁹⁷

8- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ السَّبْتِ وَ يَوْمَ الْحَمِيسِ وَ أَخَذَ مِنْ شَارِبِهِ عُوْفِيٍّ مِنْ وَجَعِ الْأَصْرَاسِ وَ وَجَعِ الْعَيْنِ.

(The book) ‘Al Khisaal’ – From Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashari, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Al Nowfaly, from Al Sakuny,

⁹⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 4

⁹⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 5

⁹⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 6

⁹⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 7

‘From Ja’far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who clips his nails on the day of Saturday and the day of Thursday, and takes from his moustache would be relieved from the toothache and eye pain’’.⁹⁸

9- صَحِيفَةُ الرِّضَا، بِالإِسْنَادِ عَنْهُ عَنْ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الإِثْنَيْنِ وَ الحَمِيسِ وَ يَقُولُ فِيهِمَا تُرْفَعُ الأَعْمَالُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ تُعْقَدُ فِيهِمَا الأَلْوِيَةُ.

(The book) ‘Saheefa Al-Reza^{-asws}’ – By the hains from him^{-asws}, from his^{-asws} forefathers having said: ‘Rasool-Allah^{-saww} used to travel on the day of Monday and the Thursday, and he^{-saww} said regarding these two (days): ‘The deeds are raised to Allah^{-azwj} Mighty and Majestic’, and he^{-saww} tied the flags (for battle) during these two days’’.⁹⁹

10- مُحَاسَبَةُ النَّفْسِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُوسٍ رَه تَقَالًا مِنْ كِتَابِ الأَزْمِنَةِ لِمُحَمَّدِ بْنِ عِمْرَانَ المَرْزُبَانِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَصُومُ الإِثْنَيْنِ وَ الحَمِيسِ فَقِيلَ لَهُ لِمَ ذَلِكَ فَقَالَ ص إِنَّ الأَعْمَالَ تُرْفَعُ فِي كُلِّ إِثْنَيْنٍ وَ حَمِيسٍ فَأَحِبُّ أَنْ يُرْفَعَ عَمَلِي وَ أَنَا صَائِمٌ.

(The book) ‘Muhasaba Al Nafs’ of the seyid Ali Bin Tawoos, copyting from the book ‘Al Azminah’ of Muhammad Bin Imran al Marzubany who said,

‘Rasool-Allah^{-saww} used to fast on the day of Monday and the Thursday. It was said to him^{-saww}, ‘Why is that so?’ He^{-saww} said: ‘The deeds are raised during every Monday and Thursday, so I^{-saww} loved my^{-saww} deeds to be raised while I^{-saww} was fasting’’.¹⁰⁰

11- وَ بِإِسْنَادِهِ أَيْضاً عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ إِثْنَيْنٍ وَ لَا حَمِيسٍ إِلاَّ تُرْفَعُ فِيهِ الأَعْمَالُ إِلاَّ عَمَلُ المَقَادِيرِ.

And by his chain as well, from Abu Ayoub who said,

‘Rasool-Allah^{-saww} said: ‘There is neither any Monday nor Thursday except the deeds are raised during it except the deeds of the destinies’’.¹⁰¹

بيان: كأن المراد بعمل المقادير الأعمال التي لا اختيار للعبد فيها فإنها ليست محلا للتكليف.

Explanation: *It is as if the intent with the ‘deeds of the destinies’ are those which there is no choice for the servant, for these are placed for the encumberment.*

12- وَ مِنْهُ بِإِسْنَادِهِ إِلَى شَيْخِ الطَّائِفَةِ بِإِسْنَادِهِ إِلَى عُنْبَسَةَ بْنِ بِجَادِ العَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ آجِرُ حَمِيسٍ فِي الشَّهْرِ تُرْفَعُ فِيهِ أَعْمَالُ الشَّهْرِ.

And from him, by his chain to the Sheykh Al Taifa by his chain to Anbasah Bin Bijad Al Aabid who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The last Thursday during the month, the deeds of the months are raised during it’’.¹⁰²

⁹⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 8

⁹⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 9

¹⁰⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 10

¹⁰¹ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 11

¹⁰² Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 12

13- الْمَكَارِمُ، عَنِ الصَّادِقِ ع أَنَّ الدَّمَ يَجْتَمِعُ فِي مَوْضِعِ الْحِجَامَةِ يَوْمَ الْخَمِيسِ فَإِذَا زَالَتِ الشَّمْسُ تَفَرَّقَ فَخُذْ حَظَّكَ مِنَ الْحِجَامَةِ قَبْلَ الزَّوَالِ.

(The book) 'Al Makarim' –

'From Al-Sadiq^{asws}: 'The blood collects in the place of the cupping on the day of Thursday. So when the sun declines (midday), it separate. So take your share from the cupping before the midday''.¹⁰³

¹⁰³ Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 13

باب 21 سعادة أيام الشهور العربية و نحوستها و ما يصلح في كل يوم منها من الأعمال

CHAPTER 21 – AUSPICIOUSNESS OF THE ARABIC MONTHS AND THEIR INAUSPICIOUSNESS AND ARE THE CORRECT DEEDS DURING EVERY DAY OF THESE

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَيْطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ أَهْلَهُ فَلْيَتَوَقَّ أَوَّلَ الْأَهْلِ وَ أَنْصَافَ الشُّهُورِ فَإِنَّ الشَّيْطَانَ يَطْلُبُ الْوَلَدَ فِي هَذَيْنِ الْوَقْتَيْنِ وَ الشَّيْطَانُ يَطْلُبُونَ الشَّرْكَ فِيهِمَا فَيَجِئُونَ وَ يُحْبِلُونَ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Whenever one of you intends to go to his wife, the let him fear the beginning of the crescent, and middle of the month, for the Satan^{-la} seeks the child during these two timings, and the Satans^{-la} are seeking the participation during these two (timings), so they come, and they (women) get pregnant''.¹⁰⁴

2- الْمَكَارِمُ، عَنِ الصَّادِقِ ع اتَّقِ الْخُرُوجَ إِلَى السَّفَرِ يَوْمَ الثَّلَاثِ مِنَ الشَّهْرِ وَ الرَّابِعِ مِنْهُ وَ الْخَامِسَ مِنَ الْعِشْرِينَ مِنْهُ فَاتِّخَا أَيَّامٌ مَنْحُوسَةً- وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَكْرَهُ أَنْ يُسَافِرَ الرَّجُلُ أَوْ يَتَزَوَّجَ وَ الْقَمَرُ فِي الْمَحَاقِ.

(The book) 'Al Makarim' –

'From Al-Sadiq^{-asws}: 'Fear the going out to the journey on the third day of the month and the fourth from it, and the eleventh, and the twentieth from it, and the twenty-fifth from it, for these are inauspicious days, and Amir Al-Momineen^{-asws} used to dislike it for the man to be travelling or getting married while the moon was in the moon-less night (end of the month)'.¹⁰⁵

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

And it is reported in one of the book,

'From Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}: '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: -

¹⁰⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 1

¹⁰⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 2 a

الثَّانِي وَالْعِشْرُونَ مِنَ الْمُحَرَّمِ وَالْعَاشِرُ مِنْ صَفَرٍ وَالرَّابِعُ مِنَ الرَّبِيعِ الْأَوَّلِ وَالثَّامِنُ وَالْعِشْرُونَ مِنَ الرَّبِيعِ الثَّانِي وَالثَّامِنُ وَالْعِشْرُونَ مِنْ جُمَادَى الْأُولَى وَالثَّانِي عَشْرَ مِنْ جُمَادَى الثَّانِيَةِ وَالثَّانِي عَشْرَ مِنْ رَجَبٍ وَالسَّادِسُ وَالْعِشْرُونَ مِنْ شَعْبَانَ وَالرَّابِعُ وَالْعِشْرُونَ مِنْ شَهْرِ رَمَضَانَ وَالثَّانِي مِنْ شَوَّالٍ وَالثَّامِنُ وَالْعِشْرُونَ مِنْ ذِي الْقَعْدَةِ وَالثَّامِنُ 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".¹⁰⁶

3- الْمَكَارِمُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ اِحْتَجَمَ يَوْمَ الثَّلَاثَاءِ لِسَبْعِ عَشْرَةَ أَوْ لِسَبْعِ عَشْرَةَ أَوْ لِإِحْدَى وَعِشْرِينَ كَانَتْ لَهُ شِفَاءً مِنْ ذَاءِ السَّنَةِ.

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

'Rasool-Allah^{-sawww} 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".¹⁰⁷

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

And he^{-sawww} 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!"¹⁰⁸

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

And from Al-Sadiq^{-asws}: '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".¹⁰⁹

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

And from the Prophet^{-sawww} having said: 'The cupping on the day of Tuesday of the seventeenth of the month is a cure for the diseases of a year".¹¹⁰

7- وَقَالَ ص الْحِجَامَةُ فِي سَبْعِ وَعِشْرٍ مِنَ الشَّهْرِ شِفَاءٌ وَ يَوْمَ الثَّلَاثَاءِ صِحَّةٌ لِلْبَدَنِ.

And he^{-sawww} said: 'The cupping during the seventeenth of the month is a healing and on the day of Tuesday is healthy for the body".¹¹¹

¹⁰⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 2 b

¹⁰⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 3

¹⁰⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 4

¹⁰⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 5

¹¹⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 6

¹¹¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 7

The first day

8- **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^{asws}: ‘Adam^{as} 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 قُدِرَ عَلَيْهِ إِلَى ثَمَانِي لَيَالٍ وَ الْمَرِيضُ فِيهِ يَبْرَأُ وَ الْمَوْلُودُ يَكُونُ سَمْحًا مَرْزُوقًا مُبَارَكًا 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^{ra} said, ‘It is ‘Rouz Hurmazda’, being a Name from His^{azwj} Names of the Exalted, a day Chosen, Blessed, correct for seeking the needs and entry to the Sultan’.¹¹²

9- **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 مَسْعُودٌ حَاطِبٌ فِيهِ السُّلْطَانُ وَ تَزْوُجٌ وَ اِعْمَلْ فِيهِ كُلَّ شَيْءٍ تُرِيدُهُ مِنْ حَاجَةٍ.

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

‘From Al-Sadiq^{asws}, and a questioner had asked him^{asws} about choices of the days. He^{asws} said: ‘The first day, Adam^{as} 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’.¹¹³

10- **الْمَكَارِمُ، 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^{asws}: ‘Fortunate, correct for meeting the governors and seeking the needs, and buying and the selling, and cultivation, and the journey’.¹¹⁴

11- **رِوَايَةُ الْعَوَائِدِ، 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 مَحْبُوبًا مَقْبُولًا مَرْزُوقًا مُبَارَكًا وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

¹¹² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 8

¹¹³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 9

¹¹⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 10

(The book) 'Zawaaid Al Fawaaid' –

'From Al-Sadiq^{-asws} having said: 'It is a day Blessed, Praised. Allah^{-azwj} the Exalted Created Adam^{-as} 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^{-azwj} the Exalted''.¹¹⁵

12- وَ فِي رِوَايَةٍ أُخْرَى مَنْ خَرَجَ فِيهِ هَارِباً أَوْ ضَالًّا قُدِرَ عَلَيْهِ إِلَى ثَمَانِ لَيَالٍ.

And in another report: 'One who goes out fleeing during it or strays, it is Measured upon him up to eight nights''.¹¹⁶

[اليوم الثاني](#)

The second day

13- الدُّرُوعُ، قَالَ الصَّادِقُ ع فِيهِ خُلِقَتْ حَوَاءٌ مِنْ آدَمَ يَصْلُحُ لِلتَّزْوِيجِ وَ بِنَاءِ الْمَنَارِلِ وَ كَتَبِ الْعُهُودِ وَ السَّقَرِ وَ طَلَبِ الْحَوَائِجِ وَ الْإِخْتِيَارِ وَ مَنْ مَرَضَ فِيهِ أَوَّلَ النَّهَارِ خَفَّ أَمْرُهُ بِخِلَافِ آخِرِهِ وَ الْمُؤَلُودُ فِيهِ يَكُونُ صَالِحِ النَّزِيَةِ

(The book) 'Al Durou' –

'Al-Sadiq^{-asws} said: 'During it (2nd day), Hawwa^{-as} was Created from Adam^{-as}. 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 يَهْمَنُ اسْمُ مَلِكٍ تَحْتَ الْعَرْشِ يَوْمَ مُبَارَكٍ لِلتَّزْوِيجِ وَ فَضَاءِ الْحَوَائِجِ سَعِيدًا.

And Salman^{-ra} said, 'It is 'Rouz Bahman', name of an Angel beneath the Throne. A Blessed day for the marriages and fulfilling the needs, fortunate''.¹¹⁷

14- وَ فِي الرِّوَايَةِ الْأُخْرَى تَزْوُجُ وَ أُنْتُ فِيهِ أَهْلَكَ مِنَ السَّقَرِ وَ اشْتَرَى وَ بَعَى وَ اطَّلَبَ فِيهِ الْحَوَائِجِ وَ اتَّقَى 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''.¹¹⁸

15- الْمَكَارِمُ، عَنْهُ ع يَصْلُحُ لِلسَّقَرِ وَ طَلَبِ الْحَوَائِجِ.

(The book) 'Al Makarim' –

¹¹⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 11

¹¹⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 12

¹¹⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 13

¹¹⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 14

‘From him^{-asws}: ‘(It is) correct for the journey and seeking the needs’’.¹¹⁹

16- الزَّوَائِدُ، عَنِ الصَّادِقِ ع يَوْمٌ مَحْمُودٌ خَلَقَ اللَّهُ تَعَالَى فِيهِ حَوَاءَ وَ هُوَ يَوْمٌ يَصْلُحُ لِلتَّزْوِيجِ وَ التَّحْوِيلِ وَ التَّيْرَاءِ وَ الْبَيْعِ وَ الْبِنَاءِ وَ الزَّرْعِ وَ الْعَرْسِ وَ السَّلْفِ وَ الْقَرْضِ وَ الْمُعَامَلَةِ وَ الدُّحُولِ بِالْأَهْلِ وَ طَلَبِ الْحَوَائِجِ وَ لِقَاءِ السُّلْطَانِ وَ مَنْ مَرِضَ فِيهِ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا مِيمُونًا.

(The book) ‘Al Zawaid’ –

‘From Al-Sadiq: ‘A praised house. Allah^{-azwj} the Exalted Created Hawwa^{-as} 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’’.¹²⁰

17- وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَصْلُحُ لِكِتَابَةِ الْعَهْدِ وَ مَنْ مَرِضَ فِي أَوَّلِهِ كَانَ مَرَضُهُ خَفِيفًا وَ فِي آخِرِهِ كَانَ ثَقِيلًا.

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’’.¹²¹

اليوم الثالث

The third day

18- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ نَزِعَ آدَمُ وَ حَوَاءُ لِبَاسُهُمَا وَ أُخْرِجَا مِنَ الْجَنَّةِ فَاجْعَلْ شُغْلَكَ فِيهِ صَلَاحَ مَنْزِلِكَ وَ لَا تَخْرُجْ مِنْ دَارِكَ إِنْ أَمَكْنَاكَ وَ اتَّقِ فِيهِ السُّلْطَانَ وَ الْبَيْعَ وَ الشِّرَاءَ وَ طَلَبِ الْحَوَائِجِ وَ الْمُعَامَلَةَ وَ الْمَشَارَكَةَ وَ الْهَارِبُ فِيهِ يُؤَخِّدُ وَ الْمَرِيضُ يَجْهَدُ وَ الْمُؤَلُودُ فِيهِ يَكُونُ مَرْزُوقًا طَوِيلَ الْعُمُرِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{-asws}: ‘A day of continuous bad luck. Adam^{-as} and Hawwa^{-as} were snatched of their^{-as} 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 fleer during it would be seized, and sick would be overstrained, and the new-born in it would happen to be Graced a long life’’.¹²²

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

And Salman^{-ra} 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’’.¹²²

¹¹⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 15

¹²⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 16

¹²¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 17

¹²² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 18

19- وَ فِي الرَّوَايَةِ الْأُخْرَى عَنْهُ ع يَوْمُ نَحْسٍ فِيهِ سُلِبَ آدَمُ وَ حَوَاءُ لِيَاسَهُمَا وَ لَا تَشْتَرِ فِيهِ وَ لَا تَبِيعَ وَ لَا تَأْتِ فِيهِ السُّلْطَانَ وَ لَا تَطْلُبُ فِيهِ حَاجَةً.

And in another report –

‘From him^{-asws}: ‘An inauspicious day. During it, Adam^{-as} and Hawwa^{-as} were stripped off their clothes, and neither buy during it nor sell nor go to the Sultan, nor seek any need in it’.¹²³

20- الْمَكَارِمُ، رَدِيءٌ لَا يَصْلُحُ لِسَيِّئَةٍ جُمْلَةً.

(The book) ‘Al Makarim’ –

‘Bad, unsuitable for anything as a whole’.¹²⁴

21- الرَّوَايَةُ، عَنْهُ ع يَوْمُ نَحْسٍ فِيهِ قُتِلَ هَابِيلُ فَتَلَّهُ أَحْوَهُ قَابِيلُ عَلَيْهِ اللَّعْنَةُ وَ الْعَذَابُ السَّرْمَدُ وَ هُوَ يَوْمٌ مَدْمُومٌ لَا تُسَافِرُ فِيهِ وَ لَا تَعْمَلُ عَمَلًا وَ لَا تَلْقَ فِيهِ أَحَدًا وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ بِعُودَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع وَ مَنْ وُلِدَ فِيهِ كَانَ مُنْحُوسًا وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ إِلَّا أَنْ يَشَاءَ اللَّهُ غَيْرَ ذَلِكَ.

(The book) ‘Al Zawaid’ –

‘From him^{-asws}: ‘An inauspicious day during which Habeel^{-as} was killed by his^{-as} brother^{-la} Qabeel^{-la}, may the curse be upon him^{-la} 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^{-azwj} from it’s evil with the sheltering of Amir Al-Momineen Ali^{-asws}. 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^{-azwj} so Desires other than that’.¹²⁵

22- وَ فِي رِوَايَةٍ أُخْرَى أَنَّ مَنْ وُلِدَ فِيهِ كَانَ مَرْزُوقًا طَوِيلَ الْعُمُرِ وَ فِيهِ سُلِبَ آدَمُ وَ حَوَاءُ لِيَاسَهُمَا 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^{-as} and Hawwa^{-as} 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’.¹²⁶

[اليوم الرابع](#)

The fourth day

23- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِلزَّرْعِ وَ الصَّيْدِ وَ الْبِنَاءِ وَ اتِّخَاذِ الْمَاشِيَةِ وَ يُكْرَهُ فِيهِ السَّقَرُ فَمَنْ سَافَرَ فِيهِ خِيفَ عَلَيْهِ الْقَتْلُ وَ السَّلْبُ أَوْ بَلَاءٌ يُصِيبُهُ وَ فِيهِ وُلِدَ هَابِيلُ وَ الْمُؤَلُّودُ فِيهِ يَكُونُ صَالِحًا مُبَارَكًا مَا عَاشَ وَ مَنْ هَرَبَ فِيهِ عَسَرَ طَلْبُهُ وَ لَجَأٌ إِلَى مَنْ يَتَمَتَّعُهُ

(The book) ‘Al Durou’ –

¹²³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 19

¹²⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 20

¹²⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 21

¹²⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 22

‘From Al-Sadiq^{asws}: ‘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 killing would be feared upon it, and the looting, or an affliction would afflict him, and during it Habeel^{as} 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 شَهْرِيوَرُ اسْمَ الْمَلِكِ الَّذِي خُلِقَتْ فِيهِ الْجَوَاهِرُ مِنْهُ وَوَكَّلَ بِهَا وَهُوَ مُوَكَّلٌ بِبَحْرِ الرُّومِ.

And Salman^{ra} 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”¹²⁷

24- وَ فِي رِوَايَةِ الْأُخْرَى 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^{as} was born”¹²⁸

25- الْمَكَارِمُ، عَنْهُ ع صَالِحٍ لِلتَّزْوِيجِ وَ يُكْرَهُ السَّفَرُ فِيهِ.

(The book) ‘Al Makarim’ –

From him^{asws}: Correct for the marriage, and the journey is disliked in it”¹²⁹

26- الرِّوَايَةُ، عَنْهُ ع هُوَ يَوْمٌ مُتَوَسِّطٌ صَالِحٌ لِقَضَاءِ الْحَوَائِجِ فِيهِ وُلِدَ هِبَةُ اللَّهِ شَيْثُ بْنُ آدَمَ وَ لَا تُسَافِرُ فِيهِ فَإِنَّهُ مَكْرُوهٌ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارِكًا وَ مَنْ مَرَضَ فِيهِ شَفِيَ لَيْلَتُهُ وَ بَرِيَ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaid’ –

‘From him^{asws}: ‘It is a day, moderately correct for fulfilling the needs. During it, Hibtullah Shees Bin Adam^{as}, 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^{azwj} the Exalted”¹³⁰

27- وَ فِي رِوَايَةِ أُخْرَى أَنَّ هَابِيلَ ع وُلِدَ فِيهِ أَيْضًا وَ يُخَافُ فِيهِ عَلَى الْمُسَافِرِ السَّلْبُ وَ الْقَتْلُ وَ بَلَاءٌ يُصِيبُهُ وَ مَنْ هَرَبَ فِيهِ لَجَأً إِلَى مَنْ يَمْتَنِعُ مِنْهُ.

And in another report – ‘Habeel^{as} 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”¹³¹

[اليوم الخامس](#)

¹²⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 23

¹²⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 24

¹²⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 25

¹³⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 26

¹³¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 27

The fifth day

28- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمُ نَحْسٍ مُسْتَمَرٍّ 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 حَالُهُ

(The book) 'Al Durou' –

'From Al-Sadiq^{asws}: 'It is a day of continuous bad luck. In it was born Qabeel^{la}, the wretched accursed, and in it he^{la} killed his^{la} brother^{as}, and in it he^{la} called for the doom upon himself^{la}, and he^{la} 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^{ra} 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".¹³²

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

And in another report –

'From him^{asws}: 'Qabeel^{la} was born in it, and in it he^{la} killed his^{la} brother, and do not seek any need during it".¹³³

30- الْمَكَارِمُ، عَنْهُ ع رَدِيءٌ نَحْسٌ.

(The book) 'Al Makarim' –

'From him^{asws}: 'Bad, inauspicious".¹³⁴

31- الرِّوَايَةُ، هُوَ يَوْمُ نَحْسٍ فِيهِ لُعِنَ إِبْلِيسُ وَ هَارُوثُ وَ مَارُوثُ 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 مَشْهُومًا ثَقِيلًا 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^{la} and Harut and Marut were cursed, and every Pharaoh^{la} 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^{azwj} 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".¹³⁵

¹³² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 28

¹³³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 29

¹³⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 30

¹³⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 31

32- وَ فِي رِوَايَةٍ أُخْرَى أَنَّ فِيهِ قَتَلَ قَابِيلُ هَابِيلَ وَ يُنْتَظَرُ فِي إِصْلَاحِ الْمَاشِيَةِ وَ مَنْ كَذَبَ فِيهِ عَجَّلَ اللَّهُ لَهُ الْجَزَاءَ.

And in another report: 'During it Qabeel^{la} killed Habeel^{as}, and look into bettering the livelihood, and the one who lies during it, Allah^{azwj} would Hasten the recompense to him'.¹³⁶

اليوم السادس

The sixth day

33- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِلتَّزْوِيجِ وَ مَنْ سَافَرَ فِيهِ فِي بَرٍّ أَوْ بَحْرٍ رَجَعَ إِلَى أَهْلِهِ بِمَا يُحِبُّهُ حَيِّدٌ لِشِرَاءِ الْمَاشِيَةِ وَ مَنْ صَلَّى فِيهِ أَوْ أَبَقَ وَجَدَ وَ مَنْ مَرَضَ فِيهِ بَرِيَ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ تَرْبِيَّتُهُ وَ سَلِمَ مِنَ الْآفَاتِ

(The book) 'Al Durou' –

'From Al-Sadiq^{asws}: '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 سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ خُرْدَادِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْجِنِّ يَصْلُحُ لِلتَّزْوِيجِ وَ الْمَعَاشِ وَ كُلِّ حَاجَةٍ وَ الْأَخْلَامُ يَطْهَرُ تَأْوِيلُهَا بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra} 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'.¹³⁷

34- 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'.¹³⁸

35- الْمَكَارِمُ، عَنْهُ ع مُبَارَكٌ يَصْلُحُ لِلتَّزْوِيجِ وَ طَلَبِ الْحَوَائِجِ.

(The book) 'Al Makarim' –

'From him^{asws}: 'Blessed, correct for the marriage and seeking the needs'.¹³⁹

36- الرِّوَايَةُ، عَنْهُ ع يَوْمٌ صَالِحٌ وُلِدَ فِيهِ نُوحٌ ع يَصْلُحُ لِلْحَوَائِجِ وَ السُّلْطَانِ وَ السَّفَرِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الدُّيُونِ وَ الْقَضَاءِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ التَّزْهِمَةِ وَ الصَّيْدِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً مَيْمُوناً مُوسِعاً عَلَيْهِ فِي حَيَاتِهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَمْ يَجَاوِزْ مَرَضَهُ أُسْبُوعاً ثُمَّ يَبْرَأُ بِإِذْنِ اللَّهِ.

(The book) 'Al Zawaaid' –

¹³⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 32

¹³⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 33

¹³⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 34

¹³⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 35

‘From him^{-asws}: ‘A righteous day. Noah^{-as} 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^{-azwj}’.¹⁴⁰

37- وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِلتَّوْبِيعِ وَ شِرَاءِ الْمَاشِيَةِ.

And in another report: ‘Correct for the marriage and buying the livestock’.¹⁴¹

[اليوم السابع](#)

The seventh day

38- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِجَمِيعِ الْأُمُورِ وَ مَنْ بَدَأَ بِالْكِتَابَةِ أَكْمَلَهَا حِدْقًا وَ مَنْ بَدَأَ فِيهِ بِعِمَارَةٍ أَوْ عَرَسٍ حُمِدَتْ عَاقِبَتُهُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ تَرْبِيَّتُهُ وَ وَسِعَ عَلَيْهِ رِزْقُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{-asws}: ‘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^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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’.¹⁴²

39- وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ صَالِحٌ مِثْلَ السَّادِسِ.

And in another report: ‘A righteous days like the sixth’.¹⁴³

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

(The book) ‘Al Makarim’ –

¹⁴⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 36

¹⁴¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 37

¹⁴² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 38

¹⁴³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 39

‘From him^{-asws}: ‘Blessed, chosen, correct for all what one wants and strives in it’^{.144}

41- الرَّوَّائِدُ، عَنْهُ ع يَوْمٌ سَعِيدٌ مُبَارَكٌ فِيهِ رَكِبَ نُوحٌ ع السَّفِينَةَ فَارَكِبَ الْبَحْرَ وَ سَافَرَ فِي الْبَرِّ وَ ألقى الْعَدُوَّ وَ أَعْمَلَ مَا شِئْتَ فَإِنَّهُ يَوْمٌ عَظِيمٌ الْبِرَّةِ تَحْمُودٌ لِيَطْلُبَ الْحَوَائِجَ وَ السُّعْيَ فِيهَا وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً مَبْمُوناً عَلَى نَفْسِهِ وَ أَبْوَيْهِ خَفِيفَ النَّجْمِ مُوسِعاً عَيْشُهُ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيءٌ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him^{-asws}: ‘A fortunate day, Blessed. Noah^{-as} 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^{-azwj} the Exalted’^{.145}

42- وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِابْتِدَاءِ الْكِتَابَةِ وَ الْعِمَارَةِ وَ غَرْسِ الْأَشْجَارِ.

And in another report: ‘Correct for beginning the writing (contract), and the construction, and planting the trees’^{.146}

[اليوم الثامن](#)

The eighth day

43- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ حَاجَةٍ مِنْ بَيْعٍ أَوْ شِرَاءٍ وَ مَنْ دَخَلَ فِيهِ عَلَى سُلْطَانٍ فَصِيَّتْ حَاجَتُهُ وَ بُكْرَهُ فِيهِ رُكُوبُ الْبَحْرِ وَ السَّفَرُ فِي الْبَرِّ وَ الْخُرُوجُ إِلَى الْحَرْبِ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ وِلَادَتُهُ وَ مَنْ هَرَبَ فِيهِ لَمْ يُقَادَرْ عَلَيْهِ إِلَّا بِتَعَبٍ وَ مَنْ ضَلَّ فِيهِ لَمْ يُرْشَدْ إِلَّا بِجَهْدٍ وَ الْمَرِيضُ فِيهِ يَجْهَدُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{-asws}: ‘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 رُوِيَ نَمَدَارِ اسْمٌ مِنْ أَسْمَائِهِ تَعَالَى وَ هُوَ يَوْمٌ مُبَارَكٌ سَعِيدٌ صَالِحٌ لِكُلِّ أَمْرٍ تُرِيدُ مِنَ الْخَيْرِ.

And Salman^{-ra} 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’^{.147}

¹⁴⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 40

¹⁴⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 41

¹⁴⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 42

¹⁴⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 43

44- وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ صَالِحٌ مُبَارَكٌ صَالِحٌ لِكُلِّ حَاجَةٍ إِلَّا السَّفَرَ.

And in another report: ‘A righteous day, Blessed, correct for every need except the journey’.¹⁴⁸

45- 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’.¹⁴⁹

46- الرَّوَايَةُ، عَنْهُ عَ يَوْمٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ فَاشْتَرِ فِيهِ وَ بَعْ وَ خُذْ وَ أَعْطِ وَ لَا تَعْرِضْ لِلسَّفَرِ فَإِنَّهُ يُكْرَهُ فِيهِ سَفَرُ الْبَرِّ وَ الْبَحْرِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُتَوَسِّطَ الْحَالِ طَوِيلَ الْعُمُرِ وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيءٌ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him^{-asws}: ‘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^{-azwj} the Exalted’.¹⁵⁰

47- 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 يُرْسَدْ إِلَّا بِجَهْدٍ وَ قِيلَ مَنْ مَرِضَ 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’.¹⁵¹

[اليوم التاسع](#)

The ninth day

48- الدُّرُوعُ، عَنِ الصَّادِقِ عَ أَنَّهُ يَوْمٌ خَفِيفٌ صَالِحٌ لِكُلِّ أَمْرٍ تُرِيدُهُ فَايْتَمَدَّ فِيهِ بِالْعَمَلِ وَ افْتَرَضَ فِيهِ وَ ازْرَعْ وَ اغْرِسْ وَ مَنْ حَارَبَ فِيهِ عَلَبَ وَ مَنْ سَافَرَ فِيهِ زُرُقَ مَالاً وَ رَأَى خَيْرًا وَ مَنْ هَرَبَ فِيهِ نَجَا وَ مَنْ مَرِضَ فِيهِ تَقَلَّ وَ مَنْ ضَلَّ قُدِرَ عَلَيْهِ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ وِلَادَتُهُ وَ وَفَّقَ فِيهِ فِي كُلِّ خَالَتِهِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{-asws}: ‘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

¹⁴⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 44

¹⁴⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 45

¹⁵⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 46

¹⁵¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 47

one who flees in it would be saved, and the one who falls sick in it would be heavy, and the one who strays would be aided 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 رُوزُ آذَرَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ مُحَمَّدٌ وَ الْأَحْلَامُ تَصِحُّ فِيهِ مِنْ يَوْمِهَا.

And Salman^{ra} said, “Ruz Azar’, a name of an Angel allocated with the Scale on the Day of Qiyamah, praised, and the dream would be proven correct during the very day”.¹⁵²

49- وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ خَفِيفٌ صَالِحٌ لِكُلِّ أَمْرٍ يُرِيدُهُ وَ الْمَوْلُودُ فِيهِ يَكُونُ مَرْزُوقاً فِي مَعِيشَتِهِ وَ لَا 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’.¹⁵³

50- الْمَكَارِمُ، عَنْهُ عَ مُبَارَكٌ يَصْلُحُ لِكُلِّ مَا يُرِيدُهُ الْإِنْسَانُ وَ مَنْ سَافَرَ فِيهِ زُرُقٌ مَالاً وَ بَرَى فِي سَفَرِهِ كُلَّ خَيْرٍ.

(The book) ‘Al Makarim’ –

‘From him^{asws}: ‘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’.¹⁵⁴

51- الرَّوَايَةُ، عَنْهُ عَ يَوْمٌ صَالِحٌ مُحَمَّدٌ فِيهِ وُلِدَ سَامُ بْنُ نُوحٍ وَ هُوَ يَوْمٌ مُبَارَكٌ يَصْلُحُ لِلْحَوَائِجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ جَمِيعِ الْأَعْمَالِ وَ الدِّينِ 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 بَرَى بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him^{asws}: ‘A righteous day, praised. Saam Bin Noah^{as} 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 its night would be cured by the Permission of Allah^{azwj} the Exalted’.¹⁵⁵

52- وَ فِي رِوَايَةٍ أُخْرَى مَنْ سَافَرَ فِيهِ زُرُقٌ وَ لَقِيَ خَيْراً وَ يَصْلُحُ لِلْعُرْسِ وَ الزَّرْعِ وَ مَنْ حَارَبَ فِيهِ غَلَبَ وَ مَنْ هَرَبَ فِيهِ لَجَأَ إِلَى سُلْطَانٍ يَمْنَعُ مِنْهُ عَلَيْهِ وَ مَنْ مَرَضَ فِيهِ تَقُلَّ.

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,

¹⁵² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 48

¹⁵³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 49

¹⁵⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 50

¹⁵⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 51

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”¹⁵⁶.

اليوم العاشر

The tenth day

53- الدُرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ وُلِدَ فِيهِ نُوحٌ ع وَ مَنْ وُلِدَ فِيهِ يَكْبُرُ وَ يَهْرُمُ وَ يُزْرَقُ وَ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ السَّفَرِ وَ الضَّالَّةُ فِيهِ تُوجَدُ وَ الْهَارِبُ فِيهِ يُظْفَرُ بِهِ وَ يُجْبَسُ وَ يَنْبَغِي لِلْمَرِيضِ فِيهِ أَنْ يُوصَى

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{asws}: ‘Noah^{as} 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 زُورُ أَبَانَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْبَحَارِ وَ الْأُودِيَةِ يَوْمَ خَفِيفٍ مُبَارَكٍ وَ مَنْ هَرَبَ فِيهِ مِنْ سُلْطَانٍ أُخِذَ وَ مَنْ وُلِدَ فِيهِ لَمْ يُصِبْهُ ضَيْقٌ وَ كَانَ مَرْزُوقاً وَ الْأَحْلَامُ فِيهِ تَظْهَرُ فِي مَدَّةِ عَشْرِينَ يَوْماً.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, 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”¹⁵⁷.

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

And in another report: ‘Noah^{as} was born during it. (It is) correct for the farming and the cultivation, and the lending money, and every goodness”¹⁵⁸.

55- 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 مَرَضَ 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”¹⁵⁹.

¹⁵⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 52

¹⁵⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 53

¹⁵⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 54

¹⁵⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 55

56- الزَّوَائِدُ، عَنْهُ عَ يَوْمٌ تَحْمُودٌ رَفَعَ اللَّهُ فِيهِ إِدْرِيسَ مَكَاناً عَلِيّاً وَ فِيهِ أَخَذَ مُوسَى التَّوْرَةَ تَصْلُحُ لِكُتُبِ الْكُتُبِ وَ الشُّرُوطِ وَ الْعُهُودِ وَ أَعْمَالِ الدَّوَابِّ وَ الْحِسَابِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارِكاً خَلِيماً صَالِحاً عَفِيفاً وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ.

(The book) 'Al Zawaaid' –

'From him^{-asws}: 'A praise-worthy day. Allah^{-azwj} Raised Idrees^{-as} during it to a lofty place, and in it, Musa^{-as} 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".¹⁶⁰

57- وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ يُسْتَحَبُّ لِلْمَرِيضِ فِيهِ أَنْ يُوصِيَ وَ مَنْ هَرَبَ فِيهِ طَفَرَ 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".¹⁶¹

[اليوم الحادي العشر](#)

The eleventh day

58- الدُّرُوعُ، عَنِ الصَّادِقِ عَ أَنَّهُ وُلِدَ فِيهِ شَيْبٌ عَ صَالِحٌ لِابْتِدَاءِ الْعَمَلِ وَ النَّبِيِّ وَ الشِّرَاءِ وَ السَّقَرِ وَ يُجْتَنَّبُ فِيهِ الدُّخُولُ عَلَى السُّلْطَانِ وَ مَنْ هَرَبَ فِيهِ رَجَعَ طَائِعاً وَ مَنْ مَرِضَ فِيهِ يُوشِكُ أَنْ يَبْرَأَ فِيهِ وَ مَنْ ضَلَّ فِيهِ سَلَمَ وَ مَنْ وُلِدَ فِيهِ طَابَتْ عَيْشَتُهُ عَيْرَ أَنَّهُ لَا يَمُوتُ حَتَّى يَفْتَقِرَ وَ يَهْرَبَ مِنْ سُلْطَانٍ

(The book) 'Al Durou' –

'From Al-Sadiq^{-asws}: 'Shees^{-as} 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 زُرُّ حُورِ اسْمِ مَلِكٍ مُوَكَّلٍ بِالسَّمْسِ يَوْمٌ خَفِيفٌ مِثْلَ الَّذِي تَقَدَّمَهُ.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, "Ruz Khowr", a name of an Angel allocated with the sun. A light day like the one which preceded it".¹⁶²

59- وَ فِي رِوَايَةِ الْأُخْرَى مَنْ هَرَبَ فِيهِ أَخَذَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقاً فِي مَعِيشَتِهِ وَ يُعَمَّرُ 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!"¹⁶³

¹⁶⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 56

¹⁶¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 57

¹⁶² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 58

¹⁶³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 59

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

(The book) 'Al Makarim' –

'From him^{-asws}: 'Correct for the buying and the selling, and for entirety of the needs, and for the travel, apart from the entry to see the Sultan, and the hiding during it is correct''.¹⁶⁴

61- الزَّوَائِدُ، عَنْهُ ع يَوْمٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ الْمَعَامَلَةِ وَ الْقَرْضِ وَ يُكْرَهُ فِيهِ الدُّخُولُ عَلَى السُّلْطَانِ وَ مُعَامَلَتُهُ وَ التَّصَرُّفُ فِيهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً صَالِحِ التَّرْبِيَةِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ تَرَى بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him^{-asws}: '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^{-azwj} the Exalted''.¹⁶⁵

62- وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ وُلِدَ فِيهِ شَيْئٌ ع وَ مَنْ هَرَبَ فِيهِ رَجَعَ طَائِعاً وَ مَنْ ضَلَّ فِيهِ سَلِمَ وَ ذَكَرَ أَيْضاً أَنَّهُ يَمُوتُ فَقِيراً أَوْ يَهْرُبُ مِنَ السُّلْطَانِ.

And in another report: 'Shees^{-as} 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^{-asws} mentioned as well that he would be dying impoverished or flee from the Sultan''.¹⁶⁶

[اليوم الثاني عشر](#)

The twelfth day

63- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِلتَّرْوِيجِ وَ فَتْحِ الْحَوَانِيتِ وَ الشَّرِكَةِ وَ رُكُوبِ الْبِحَارِ وَ يُجْتَنَّبُ فِيهِ الْوَسَاطَةُ بَيْنَ النَّاسِ وَ الْمَرِيضُ يُوشِكُ أَنْ يَبْرَأَ وَ الْمَوْلُودُ فِيهِ يَكُونُ هَيَّئِ التَّرْبِيَةِ

(The book) 'Al Durou' –

'From Al-Sadiq^{-asws}: '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 سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ زَوْزُ مَاةٍ يَوْمٌ مُخْتَارٌ وَ هُوَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْقَمَرِ.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra} said, "Ruz Mah', a chosen day, and it is a name of an Angel allocated with the moon''.¹⁶⁷

¹⁶⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 60

¹⁶⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 61

¹⁶⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 62

¹⁶⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 63 a

و فِي الرَّوَايَةِ الْآخَرَى مِثْلَ الْحَادِي عَشَرَ.

And in another report: ‘Similar to the eleventh (day)’¹⁶⁸.

64- الْمَكَارِمُ، عَنْهُ ع يَوْمٌ صَالِحٌ مُبَارَكٌ فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ وَ اسْعَوْا لَهَا فَإِنَّهَا تُقْضَى.

(The book) ‘Al Makarim’ –

‘From him^{-asws}: ‘A righteous day, Blessed, so seek your needs during it and strive for it, for these would be fulfilled’¹⁶⁹.

65- الرَّوَايَةُ، عَنْهُ ع يَوْمٌ مُبَارَكٌ فِيهِ قَضَى مُوسَى الْأَجَلَ وَ هُوَ يَوْمُ التَّزْوِيجِ وَ الْمَشَارِكَةِ وَ فُتِحَ الْحَوَائِجُ وَ عِمَارَةُ الْمَنَازِلِ وَ الْبَيْعُ وَ الشِّرَاءُ وَ الْأَخْذُ وَ الْعَطَاءُ وَ مَنْ وُلِدَ فِيهِ كَانَ عَفِيفاً نَاسِكاً صَالِحاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ مِنْ حُمَّى خِيفَ عَلَيْهِ إِلَّا أَنْ يَشَاءَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) ‘Al Zawaaid’ –

‘From him^{-asws}: ‘A Blessed day. During it Musa^{-as} 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^{-azwj} Mighty and Majestic so Desires’¹⁷⁰.

66- وَ فِي أُخْرَى يُسْتَحَبُّ فِيهِ رُكُوبُ الْمَاءِ وَ لَا يُتَكَبَّرُ 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’¹⁷¹.

[اليوم الثالث عشر](#)

The thirteenth day

67- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ فَاتَّقِ فِيهِ الْمُنَازَعَةَ وَ الْحُكُومَةَ وَ لِقَاءَ السُّلْطَانِ وَ كُلَّ أَمْرٍ وَ لَا تَدْهُنْ فِيهِ رَأْساً وَ لَا تَحْلِقْ فِيهِ شَعراً وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ سَلِمَ وَ مَنْ مَرَضَ فِيهِ أَجْهَدَ وَ الْمَوْلُودُ فِيهِ ذَكَرَ أَنَّهُ [ذَكَرْتَهُ] لَا يَعِيشُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{-asws}: ‘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’.

¹⁶⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 63 b

¹⁶⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 64

¹⁷⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 65

¹⁷¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 66

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ تَيْرِ اسْمِ مَلِكٍ مُوَكَّلٍ بِالنُّجُومِ يَوْمُ نَحْسٍ رَدِيءٌ فَاتَّقِ فِيهِ السُّلْطَانَ وَ جَمِيعَ الْأَعْمَالِ وَ الْأَخْلَامِ تَصِيحُ فِيهِ بَعْدَ تِسْعَةِ أَيَّامٍ.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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”.¹⁷²

وَ فِي الرَّوَايَةِ الْأُخْرَى يَوْمُ نَحْسٍ لَا تَطْلُبُ فِيهِ حَاجَةٌ.

And in another report: ‘An inauspicious day. Do not seek any need during it’.¹⁷³

68- الْمَكَارِمُ، عَنْهُ ع يَوْمُ نَحْسٍ فَاتَّقُوا فِيهِ جَمِيعَ الْأَعْمَالِ.

(The book) ‘Al Makarim’ –

‘From him^{-asws}: ‘An inauspicious day, so fear entirety of the work during it’.¹⁷⁴

69- الرَّوَايَةُ، عَنْهُ ع يَوْمُ نَحْسٍ فِيهِ هَلَكُ ابْنِ نُوحٍ وَ امْرَأَةُ لُوطٍ وَ هُوَ يَوْمٌ مَذْمُومٌ فِي كُلِّ حَالٍ فَاسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَشُومًا عَسِيرَ الرِّزْقِ كَثِيرَ الْحُمْدِ نَكِدَ الْخُلُقِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ وَ اللَّهُ أَعْلَمُ.

(The book) ‘Al Zawaaid’ –

‘From him^{-asws}: ‘An inauspicious day in which the son of Noah^{-as} was destroyed, and wife of Lut^{-as}, and it is a condemned day in all situations, so seek Refuge with Allah^{-azwj} 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^{-azwj} is more Knowing’.¹⁷⁵

70- وَ فِي رَوَايَةٍ أُخْرَى تُنْتَقَى فِيهِ الْمُنَازَعَاتُ وَ لِقَاءُ السَّلَاطِينِ وَ الْحُكُومَاتُ وَ حَلْقُ الرَّأْسِ وَ دَهْنُ الشَّعْرِ وَ مَنْ هَرَبَ فِيهِ سَلِمَ وَ إِنْ وُلِدَ فِيهِ ذَكَرٌ 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’.¹⁷⁶

[اليوم الرابع عشر](#)

The fourteenth day

71- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ صَالِحٌ لِكُلِّ شَيْءٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ عَشُومًا وَ هُوَ جَيِّدٌ لَطَلَبِ الْعِلْمِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ السَّفَرِ وَ الْإِسْتِيفَاضِ وَ كُؤُوبِ الْبَحْرِ وَ مَنْ هَرَبَ فِيهِ أُخِذَ وَ مَنْ مَرَضَ فِيهِ بَرِيَ إِنْ شَاءَ اللَّهُ تَعَالَى

¹⁷² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 67 a

¹⁷³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 67 b

¹⁷⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 68

¹⁷⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 69

¹⁷⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 70

(The book) 'Al Durou' –

'From Al-Sadiq^{-asws}: '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^{-azwj} the Exalted so Desires'.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زَوْجُ جُوشِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْإِنْسِ وَالْجِنِّ وَالرَّيْحِ يَوْمَ سَعِيدٍ مُبَارَكٍ يَصْلُحُ لِكُلِّ شَيْءٍ وَ لِلِقَاءِ السُّلْطَانِ وَ أَشْرَافِ النَّاسِ وَ عُلَمَائِهِمْ وَ مَنْ وُلِدَ فِيهِ يَكُونُ كَاتِباً أَدِيباً وَ يَكْتُمُ مَالَهُ آخِرَ عُمْرِهِ وَ الْأَحْلَامُ تَصِحُّ بَعْدَ سِتَّةٍ وَ عِشْرِينَ يَوْماً.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra} 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".¹⁷⁷

72- وَ فِي الرَّوَايَةِ الْأُخْرَى يَوْمَ سَعِيدٍ صَالِحٍ لِكُلِّ حَاجَةٍ وَ مَنْ وُلِدَ فِيهِ غَيْرَ طَوِيلًا وَ يَكُونُ مَشْغُوفًا بِطَلَبِ الْعِلْمِ وَ يَكْتُمُ مَالَهُ فِي آخِرِ عُمْرِهِ.

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'.¹⁷⁸

73- الْمَكَارِمُ، عَنْهُ عَ جَيْدٌ لِلْحَوَائِجِ وَ لِكُلِّ عَمَلٍ.

(The book) 'Al Makarim' –

'From him^{-asws}: 'Good for the needs and for every work'.¹⁷⁹

74- الرَّوَايَةُ، عَنْهُ عَ يَوْمَ صَالِحٍ لِمَا تُرِيدُ مِنْ قَضَاءِ الْحَوَائِجِ وَ لِقَاءِ الْمُلُوكِ وَ طَلَبِ الْعِلْمِ وَ أَعْمَالِ الدُّيُونِ وَ مَنْ وُلِدَ فِيهِ عَاشَ سَلِيمًا سَعِيداً وَ كَانَ فِي أُمُورِهِ مُسْتَدَافاً مَرزُوقاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرَأَ مِنْ مَرَضِهِ وَ لَمْ يَطُلْ وَ اللَّهُ أَعْلَمُ.

(The book) 'Al Zawaaid' –

'From him^{-asws}: '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^{-azwj} is more Knowing'.¹⁸⁰

75- وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ مَنْ وُلِدَ فِيهِ يَكُونُ فِي آخِرِ عُمْرِهِ كَثِيرَ الْمَالِ وَ يَكُونُ عَشُومًا ظَلُومًا وَ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الْإِسْتِغْرَاضِ وَ الْقَرْضِ وَ الرُّكُوبِ فِي الْبَحْرِ وَ مَنْ هَرَبَ فِيهِ يُؤْخَذُ.

¹⁷⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 71

¹⁷⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 72

¹⁷⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 73

¹⁸⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 74

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 borrowing and the lending, and the sailing in the sea, and the one fleeing in it would be seized’.¹⁸¹

اليوم الخامس عشر

The fifteenth day

76- الْعَدَدُ الْقَوِيَّةُ لِدَفْعِ الْمَخَافِ الْيَوْمِيَّةِ، لِلشَّيْخِ رَضِيِّ الدِّينِ عَلِيِّ بْنِ يُوسُفَ بْنِ مُطَهَّرِ الْحِلِّيِّ قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ 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^{asws} Bin Muhammad Al-Sadiq^{asws} 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’.¹⁸²

77- وَ فِي رِوَايَةٍ أُخْرَى مَخْدُورٌ نَحْسٌ فِي كُلِّ الْأُمُورِ إِلَّا مَنْ أَرَادَ أَنْ يَسْتَنْصِرَ أَوْ يُفْرِضَ أَوْ يُشَاهِدَ مَا يَشْتَرِي وُلِدَ فِيهِ قَائِلٌ وَ كَانَ مَلْعُونًا وَ هُوَ الَّذِي قَتَلَ أَخَاهُ فَاحْذَرُوا فِيهِ كُلَّ الْحَذَرِ فَبِهِ خُلِقَ الْعَضْبُ 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^{la} was born during it, and he^{la} was accrued, and he^{la} is the one who killed his^{la} 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’.¹⁸³

78- وَ فِي رِوَايَةٍ أُخْرَى مَنْ مَرَضَ فِيهِ بَرِيٌّ عَاجِلًا وَ مَنْ هَرَبَ فِيهِ ظَفِرٌ 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’.¹⁸⁴

79- وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ أَلْتَعٌ أَوْ أَحْرَسٌ أَوْ ثَقِيلِ اللِّسَانِ.

And in another report: ‘One who is born in it would either be (with a) lisp, or mute, or of a heavy tongue’.¹⁸⁵

80- قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ أَحْرَسٌ أَوْ أَلْتَعٌ.

¹⁸¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 75

¹⁸² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 76

¹⁸³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 77

¹⁸⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 78

¹⁸⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 79

Amir Al-Momineen^{asws} said: ‘One born in it would either be mute or (with a lisp)’.¹⁸⁶

وَقَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

And Al-Furs said, ‘It is a light day’.¹⁸⁷

وَفِي رِوَايَةٍ أُخْرَى يَوْمٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ عَمَلٍ وَحَاجَةٍ وَ الْأَحْلَامِ فِيهِ تَصِحُّ بَعْدَ ثَلَاثَةِ أَيَّامٍ يُحْمَدُ فِيهِ لِقَاءُ الْفُضَاةِ وَ الْعُلَمَاءِ وَ التَّعْلِيمِ وَ طَلَبُ 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 سَلْمَانَ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ دِيْمَهْرُوزُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى.

And Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, ‘Deymahruz, a Name from the Names of Allah^{azwj} the Exalted’.¹⁸⁸

81- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ الْأُمُورِ إِلَّا مَنْ أَرَادَ أَنْ يَسْتَقْرِضَ أَوْ يُقْرِضَ وَ مَنْ مَرِضَ فِيهِ بَرِيءٌ عَاجِلًا وَ مَنْ هَرَبَ فِيهِ ظَهَرَ بِهِ وَ الْمُؤَلُودُ فِيهِ يَكُونُ أَلْفَعًا أَوْ أُخْرَسَ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{asws}: ‘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 سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ زُرُودِيَهْرَ اسْمٌ مِنْ أَسْمَاءِهِ تَعَالَى يَصْلُحُ لِكُلِّ حَاجَةٍ وَ الْأَحْلَامِ فِيهِ تَصِحُّ بَعْدَ ثَلَاثَةِ أَيَّامٍ.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, 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’.¹⁸⁹

وَفِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ الْمُؤَلُودُ يَكُونُ أُخْرَسًا أَوْ أَلْفَعًا.

And in another report: ‘A day correct for every affair, and the new-born in it would either be mute or (with a lisp)’.¹⁹⁰

82- الْمَكَارِمُ، صَالِحٌ لِكُلِّ حَاجَةٍ تُرِيدُهَا فَاطْبُؤُوا فِيهِ حَوَائِجَكُمْ فَإِنَّهَا تُقْضَى.

¹⁸⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 a

¹⁸⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 b

¹⁸⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 c

¹⁸⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 81 a

¹⁹⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 81 b

(The book) 'Al-Makarim': 'Correct for every need you want, therefore seek your needs during it for these would be fulfilled'.¹⁹¹

83- الرَّوَّادُ، يَوْمَ صَالِحٍ لِكُلِّ عَمَلٍ وَ حَاجَةٍ وَ لِقَاءِ الْأَشْرَافِ وَ الْعُظَمَاءِ وَ الرُّؤَسَاءِ فَاطْلُبْ فِيهِ حَوَائِجَكَ وَ الْقَى سُلْطَانَكَ وَ اعْمَلْ مَا بَدَا لَكَ فَإِنَّهُ يَوْمٌ سَعِيدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ أَلْفَعُ 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 -azwj Mighty and Majestic so Desires'.¹⁹²

84- وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ مَحْدُورٌ وَ يَصْلُحُ لِلِاسْتِئْقْرَاضِ وَ الْقَرْضِ وَ مُشَاهَدَةِ مَا يُشْتَرَى وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ بِإِذْنِ اللَّهِ تَعَالَى وَ مَنْ هَرَبَ فِيهِ ظَفَرَ 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 -azwj the Exalted, and the one who flees in it would be won with in a strange place'.¹⁹³

اليوم السادس عشر

The sixteenth day

85- الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمَرٍّ رَدِيءٌ فَلَا تُسَافِرْ فِيهِ وَ مَنْ سَافَرَ فِيهِ هَلَكَ وَ يَبَالُهُ 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-asws Bin Muhammad Al-Sadiq-asws 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'.¹⁹⁴

86- وَ فِي رِوَايَةٍ يَصْلُحُ لِلتِّجَارَةِ وَ الْبَيْعِ وَ الْمَشَارَكَةِ وَ الْخُرُوجِ إِلَى الْبَحْرِ وَ يَصْلُحُ لِلْأُتَيْبَةِ وَ وَضِعَ الْأَسَاسَاتِ وَ يَصْلُحُ لِعَمَلِ الْحَيْرِ.

¹⁹¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 82

¹⁹² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 83

¹⁹³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 84

¹⁹⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 85

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'.¹⁹⁵

87- وَ فِي رِوَايَةٍ خُلِقَتْ فِيهِ الْمَحَبَّةُ وَ الشَّهْوَةُ وَ هُوَ يَوْمٌ السَّفَرُ فِيهِ جَيْدٌ فِي الْبَرِّ وَ الْبَحْرِ اسْتَأْجِرُ فِيهِ مَنْ شِئْتَ وَ ادْفَعُ فِيهِ إِلَى مَنْ شِئْتَ مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُونًا لَا تَحَالَةَ وَ يَكُونُ جَبِيلًا.

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'.¹⁹⁶

88- وَ فِي رِوَايَةٍ 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'.¹⁹⁷

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

Our Master^{asws} Amir Al-Momineen^{asws} said: 'One who falls sick during, the destruction (death) would be feared upon him'.¹⁹⁸

وَ قَالَتْ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

And Al-Furs said, 'It is a light day'.¹⁹⁹

90- وَ فِي رِوَايَةٍ أَنَّهُ يَوْمٌ جَيْدٌ لِكُلِّ مَا يُرَادُ مِنَ الْأَعْمَالِ وَ النَّبَاتِ وَ التَّصْرُفَاتِ وَ الْمُؤَلُودِ فِيهِ يَكُونُ عَامِلًا وَ هُوَ يَوْمٌ لَجْمِيعٍ مَا يُطْلَبُ فِيهِ مِنَ الْأُمُورِ الْجَيِّدِ.

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'.²⁰⁰

وَ فِي رِوَايَةٍ أَنَّهُ يَوْمٌ نَحْسٍ مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُونًا لَا بُدَّ مِنْ ذَلِكَ وَ مَنْ سَافَرَ فِيهِ يَهْلِكُ وَ تَصْلُحُ لِعَمَلِ الْخَيْرِ وَ يُنْتَفَى فِيهِ الْحُرْكََةُ وَ الْأَحْلَامُ تَصِحُّ فِيهِ بَعْدَ يَوْمَيْنِ

¹⁹⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 86

¹⁹⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 87

¹⁹⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 88

¹⁹⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 89 a

¹⁹⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 89 b

²⁰⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 90 a

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'.

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

Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, "Mahruz", a name of the Angel allocated with the Mercy".²⁰¹

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

(The book) 'Al Durou' –

'From Al-Sadiq^{-asws}: '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 مَلِكٍ مُؤَكَّلٍ بِالرَّحْمَةِ وَ هُوَ يَوْمُ نَحْسٍ فَاتَّقِ فِيهِ الْحَرَكَةَ وَ الْأَخْلَامَ تَصِحُّ فِيهِ بَعْدَ يَوْمَيْنِ.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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".²⁰²

92- وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمُ 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".²⁰³

93- الْمَكَارِمُ، رَدِيءٌ مَذْمُومٌ لِكُلِّ شَيْءٍ.

(The book) 'Al-Makarim' – 'Lowly, condemned for all things".²⁰⁴

94- الرِّوَايَةُ، عَنْهُ ع يَوْمُ نَحْسٍ رَدِيءٌ مَذْمُومٌ لَا خَيْرَ فِيهِ فَلَا تُسَافِرْ فِيهِ وَ لَا تَطْلُبْ حَاجَةً وَ تَوَقَّ مَا اسْتَطَعْتَ وَ تَعَوَّذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَشْهُوماً عَسِرَ التَّزْيِينَةَ مَنْحُوساً فِي عَيْشِهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ وَ يَطُولُ مَرَضُهُ وَ اللَّهُ أَعْلَمُ.

(The book) 'Al Zawaid' –

²⁰¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 90 b

²⁰² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 91

²⁰³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 92

²⁰⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 93

‘From him^{-asws}: ‘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^{-azwj} from it’s evil, and the one who is born in it would be inauspicious, of difficult upbringing, 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^{-azwj} is more knowing’^{.205}

95- وَ فِي رِوَايَةٍ أُخْرَى مَنْ سَافَرَ فِيهِ هَلَكَ وَ يُكْرَهُ فِيهِ لِقَاءُ السُّلْطَانِ وَ يَصْلُحُ لِلتَّجَارَةِ وَ الْبَيْعِ وَ الْمَشَارِكَةِ وَ الْخُرُوجِ إِلَى الْبَحْرِ وَ الْأَنْبِيَةِ وَ الْأَسَاسَاتِ وَ الَّذِي يَهْرُبُ فِيهِ يَرْجِعُ وَ مَنْ صَلَّى فِيهِ سَلِمَ وَ مَنْ وُلِدَ فِي صَبِيحَتِهِ إِلَى الرَّوَالِ كَانَ مُجْتَنُوعًا وَ مَنْ بَعُدَ الرَّوَالِ تَكُونُ أَعْمَالُهُ صَالِحَةً.

And in another report: ‘One who travels in it 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’^{.206}

اليوم السابع عشر

The seventeenth day

96- الْعَدَدُ، 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 جَيِّدٌ خُلِقَتْ فِيهِ الْقُوَّةُ وَ خُلِقَ فِيهِ مَلَكُ الْمَوْتِ وَ هُوَ الَّذِي بَارَكَ فِيهِ الْحَقُّ عَلَى يَعْقُوبَ ع جَيِّدٌ صَالِحٌ لِلْعِمَارَةِ وَ فَتَقِ الْأَهْمَارِ وَ عَزَسِ الْأَشْجَارِ وَ السَّفَرِ فِيهِ لَا يَبِئُ.

(The book) ‘Al Adad’ –

‘Our Master Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws}: ‘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^{-as}, good, correct for the building, and splitting the rivers, and planting the trees, and the journey in it would not complete’^{.207}

97- وَ فِي رِوَايَةٍ أُخْرَى هَذَا الْيَوْمُ مُتَوَسِّطٌ يُخَذَرُ فِيهِ الْمَنَازِعَةُ وَ مَنْ أَقْرَضَ فِيهِ شَيْئًا لَمْ يُرَدِّ إِلَيْهِ فَإِنْ رُدَّ فَيُجْهَدُ وَ مَنْ اسْتَقْرَضَ فِيهِ شَيْئًا لَمْ يَبْرُدْهُ.

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’^{.208}

98- قَالَ ابْنُ مَعْمَرٍ وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ ثَقِيلٌ لَا يَصْلُحُ لَطَلَبِ الْحَوَائِجِ فَاحْذَرِ فِيهِ وَ أَحْسِنِ إِلَى وُلْدِكَ وَ عَبْدِكَ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ وَ الرَّؤْيَا فِيهِ كَاذِبَةٌ وَ الْأَبْقَى فِيهِ يُوجَدُ وَ مَنْ وُلِدَ فِيهِ عَاشَ طَوِيلًا وَ صَلَحَتْ حَالُهُ وَ تَزَيَّنَتْهُ وَ يَكُونُ عَيْشُهُ طَيِّبًا لَا يَبْرَى فِيهِ فَقْرًا وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

²⁰⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 94

²⁰⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 95

²⁰⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 96

²⁰⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 97

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

'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'.²⁰⁹

99- وَ فِي رِوَايَةٍ 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'.²¹⁰

100- وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ جَيِّدٌ مُخْتَارٌ يُحْمَدُ فِيهِ التَّرْوِيحُ وَ الْحِنَانَةُ وَ الشَّرَكَةُ وَ التَّجَارَةُ 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 سَلْمَانَ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ سُرُوشُ رُوزُ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِحِرَاسَةِ الْعَالَمِ وَ هُوَ جَبْرَيْلُ ع.

And Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra} said, "Suroush Ruz', a name of the Angel allocated with guarding the world, and he is Jibraeel^{as}".²¹¹

101 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ مُتَوَسِّطٌ وَ أَحَدُ فِيهِ الْمُنَازَعَةُ وَ الْقَرْضُ وَ الْإِسْتِقْرَاضُ فَمَنْ أَقْرَضَ فِيهِ شَيْئًا لَمْ يُرَدَّ إِلَيْهِ وَ مَنْ اسْتَقْرَضَ لَمْ يَرُدَّهُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ حَالُهُ

(The book) 'Al Durou' –

'From Al-Sadiq^{asws}: '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 سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ سُرُوشِ اسْمِ مَلِكٍ مُوَكَّلٍ بِحِرَاسَةِ الْعَالَمِ وَ هُوَ يَوْمٌ ثَقِيلٌ فَلَا تَلْتَمِسْ فِيهِ حَاجَةً وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, 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'.²¹²

102 قَالَ وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ ثَقِيلٌ لَا يَصْلُحُ لِطَلْبِ حَاجَةٍ.

²⁰⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 98

²¹⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 99

²¹¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 100

²¹² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 101

He said, 'And in another report, 'It is a heavy day incorrect for seeking a need''²¹³

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

(The book) 'Al Makarim' –

'From him^{-asws}: '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''²¹⁴

104 الرَّوَائِدُ، عَنْهُ ع يَوْمٌ صَالِحٌ مُخْتَارٌ مَحْمُودٌ لِكُلِّ عَمَلٍ وَ حَاجَةٍ فَاطْلُبْ فِيهِ الْحَوَائِجَ وَ اشْتَرِ وَ بَعْ وَ اَلِقَ الْكُتَّابَ وَ الْعَمَالَ وَ مَنْ شِئْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا سَعِيدًا فِي كُلِّ أَفْرِهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خَلَصَ وَ بَرَى بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him^{-asws}: '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^{-azwj} the Exalted''²¹⁵

105 وَ فِي رِوَايَةٍ أُخْرَى مُتَوَسِّطٌ تُحَذَّرُ فِيهِ الْمُنَازَعَةُ وَ الْقَرْضُ وَ الْإِسْتِغْرَاضُ.

And in another report: 'Moderate. During it beware of the dispute, and the lending and the borrowing''²¹⁶

اليوم الثامن عشر

The eighteenth day

106 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ مُبَارَكٌ سَعِيدٌ يَصْلُحُ لِلتَّزْوِيجِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ فَضِيَّتْ حَاجَتُهُ مُبَارَكٌ لِكُلِّ مَا تُرِيدُ عَمَلَهُ وَ لَطَلَبِ الْحَوَائِجِ صَالِحٍ لِكُلِّ حَاجَةٍ مِنْ بَيْعٍ وَ شِرَاءٍ وَ زَعٍ فَإِنَّكَ تَرْبِحُ وَ اسْعَ فِي جَمِيعِ حَوَائِجِكَ فَإِنَّهَا تُقْضَى وَ اَطْلُبْ فِيهِ مَا شِئْتَ فَإِنَّكَ تَنْظُرُ

(The book) 'Al Adad' –

'Our Master Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} 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

²¹³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 102

²¹⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 103

²¹⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 104

²¹⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 105

entirety of your needs for these shall be fulfilled, and seek during it whatever you so desire to, for you will win.

وَيَصْلُحُ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ الْفُضَاةِ وَ الْعَمَالِ وَ مَنْ حَاصِمٌ فِيهِ عَدُوُّهُ ظَفِرَ بِهِ بِإِذْنِ اللَّهِ وَ غَلَبَهُ وَ مَنْ تَزَوَّجَ فِيهِ يَرَى خَيْرًا وَ مَنْ اقْتَرَضَ قَرْضًا رَدَّهُ إِلَى مَنْ اقْتَرَضَ مِنْهُ وَ مَنْ مَرَضَ فِيهِ يُوشِكُ أَنْ يَبْرَأَ وَ الْمُؤَلُّودُ يَصْلُحُ حَالُهُ 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^{-azwj} 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’.²¹⁷

107 وَ فِي رِوَايَةٍ أُخْرَى تُحْمَدُ فِيهِ الْعِمَارَاتُ وَ الْأَبْنِيَّةُ وَ يُشْتَرَى فِيهِ الْبُيُوتُ وَ الْمَنَارِلُ وَ تُغْضَى 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 سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ رَشْرُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْبَيْرَانَ.

And Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, “Rash Ruz’, a name of the Angel allocated with the fires’.²¹⁸

108 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ سَعِيدٌ صَالِحٌ لِكُلِّ شَيْءٍ مِنْ بَيْعٍ أَوْ شِرَاءٍ أَوْ زَرْعٍ أَوْ سَفَرٍ وَ مَنْ حَاصِمٌ فِيهِ عَدُوُّهُ ظَفِرَ بِهِ وَ الْقَرْضُ فِيهِ يُرَدُّ وَ الْمَرِيضُ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ حَالُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{-asws}: ‘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 سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ رَش اسْمُ مَلِكٍ مُوَكَّلٍ بِالْبَيْرَانَ يَصْلُحُ لِلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, “Ruz Rash’, a nam of an Angel allocated with the fires. It is correct for the travel and seeking the needs’.²¹⁹

²¹⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 106

²¹⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 107

²¹⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 108

109 وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ صَالِحٌ لِلسَّفَرِ وَ كُلُّ مَا تُرِيدُهُ مِنْ حَاجَةٍ.

And in another report, 'A day correct for the travel, and all what you want from a need'.²²⁰

110 الْمَكَارِمُ، عَنْهُ عِ مَخْتَارٌ صَالِحٌ لِلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ وَ مَنْ حَاصَمَ فِيهِ عَدُوَّهُ حَصَمَهُ وَ غَلَبَهُ وَ ظَفَرَ بِهِ بِعَدُوِّهِ اللَّهُ.

(The book) 'Al Makarim' –

'From him^{-asws}: '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^{-azwj}'.²²¹

111 الرَّوَايَةُ، عَنْهُ عِ يَوْمٌ مَخْتَارٌ لِلسَّفَرِ وَ التَّزْوِيجِ وَ لَطَلَبِ الْحَوَائِجِ وَ مَنْ حَاصَمَ فِيهِ عَدُوَّهُ حَصَمَهُ وَ غَلَبَهُ وَ قَهَرَهُ وَ مَنْ وُلِدَ فِيهِ كَانَ حَسَنَ التَّرْبِيَةِ مُحَمَّدًا الْعَيْشِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيءٌ وَ نَجَا بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him^{-asws}: '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^{-azwj} the Exalted'.²²²

112 وَ فِي رَوَايَةٍ أُخْرَى يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الزَّرْعِ.

And in another report: 'Correct for the selling and the buying and the farming'.²²³

[اليوم التاسع عشر](#)

The nineteenth day

113 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عِ إِنَّهُ يَوْمٌ خَفِيفٌ يَصْلُحُ لِكُلِّ شَيْءٍ وَ السَّفَرِ فَمَنْ سَافَرَ فِيهِ فَضِي حَاجَتُهُ وَ قُضِيَتْ أُمُورُهُ وَ كُلَّمَا يُرِيدُ يَصِلُ إِلَيْهِ صَالِحٌ لِلتَّزْوِيجِ وَ الْمَعَاشِ وَ الْحَوَائِجِ وَ تَعْلَمُ الْعِلْمَ وَ شِرَاءَ الرِّقِيقِ وَ الْمَاشِيَةِ

(The book) 'Al Adad' –

'Our Master^{-asws} Ja'far Bin Muhammad Al-Sadiq^{-asws}: '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.

²²⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 109

²²¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 110

²²² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 111

²²³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 112

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

(It is) fortunate, Blessed. Is'haq Bin Ibrahim^{as} was born during it, and the one who strays in it or flees, would be abled upon after fifteen nights, and the one born in it would be of correct state anticipating every good".²²⁴

114 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ شَدِيدٌ كَثُرَ شَرُّهُ لَا تَعْمَلْ فِيهِ عَمَلًا مِنْ أَعْمَالِ الدُّنْيَا وَ الزَّمْ فِيهِ بَيْتَكَ وَ أَكْثِرْ فِيهِ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ وَ ذِكْرَ النَّبِيِّ صَ مَنْ مَرَضَ فِيهِ يَنْجُو وَ لَا تُسَافِرْ فِيهِ وَ لَا تَدْفَعْ فِيهِ إِلَى أَحَدٍ شَيْئاً وَ لَا تَدْخُلْ عَلَى سُلْطَانٍ وَ مَنْ رَزَقَ فِيهِ يَكُونُ سَيِّئَ الْخُلُقِ .

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^{azwj} Mighty and Majestic in it, and mention of the Prophet^{saww}, 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".²²⁵

115 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقاً مُبَارَكاً وَ قَالَ الْفُرسُ يَوْمٌ ثَقِيلٌ .

And Amir Al-Momineen^{asws} said: 'One born during it would be Graced, Blessed'. And Al Furs said, 'A heavy day".²²⁶

116 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يُحْمَدُ فِيهِ لِقَاءُ الْمُلُوكِ وَ السَّلَاطِينِ لِطَلَبِ الْحَوَائِجِ وَ طَلَبِ مَا عِنْدَهُمْ وَ فِي أَيْدِيهِمْ 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 رُوزُ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِالْأَرْوَاحِ وَ قَبْضِهَا وَ فِي لَيْلَةِ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ يُكْتَبُ وَفْدُ الْحَاجِّ وَ يُسْتَحَبُّ فِيهِ الْغُسْلُ وَ فِي لَيْلَةِ الْارْبَعَاءِ تَاسِعِ عَشْرَةِ شَهْرِ رَمَضَانَ سَنَةَ اَرْبَعِينَ مِنْ الْهَجْرَةِ ضُرِبَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ .

And Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra} 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^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} was struck".²²⁷

117 الدُّرُوعُ، عَنِ الصَّادِقِ عَ أَنَّهُ يَوْمٌ سَعِيدٌ وُلِدَ فِيهِ إِسْحَاقُ وَ هُوَ صَالِحٌ لِلسَّفَرِ وَ الْمَعَاشِ وَ الْحَوَائِجِ وَ تَعَلُّمِ الْعِلْمِ وَ شِرَاءِ الرِّقِيقِ وَ الْمَاشِيَةِ وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ قُدِرَ عَلَيْهِ بَعْدَ خَمْسِ عَشْرَةَ لَيْلَةً وَ مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحاً مُوَقِّفاً لِلْخَيْرَاتِ إِنْ شَاءَ اللَّهُ

(The book) 'Al Durou' –

²²⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 113

²²⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 114

²²⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 115

²²⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 116

‘From Al-Sadiq^{asws}: ‘It is a fortunate day. Is’haq^{as} 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 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^{azwj} so Desires’.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوِيَ فَرَوَزْدِينَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْأَرْوَاحِ وَ قَبْضِهَا وَ هُوَ يَوْمٌ مُبَارَكٌ وَ فِي رِوَايَةِ الْآخَرَى مِثْلَ اللَّامِنِ عَشْرًا.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, 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’’.²²⁸

118 الْمَكَارِمُ، عَنْهُ ع مَخْتَارٌ صَالِحٌ لِكُلِّ عَمَلٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكًا.

(The book) ‘Al Makarim’ –

‘From him^{asws}: ‘Chosen, correct for every work, and the one born during it would be Blessed’’.²²⁹

119 الرَّوَايَةُ، عَنْهُ ع يَوْمٌ مُخْتَارٌ مُبَارَكٌ صَالِحٌ لِكُلِّ عَمَلٍ تُرِيدُ وَ فِيهِ وُلِدَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ ع فَاطَلَبَ فِيهِ الْحَوَائِجَ وَ أَلْقَى السُّلْطَانَ وَ أَكْتُبَ الْكُتُبَ وَ أَعْمَلَ الْأَعْمَالَ وَ مَنْ وُلِدَ فِيهِ كَانَ كَاتِبًا مُبَارَكًا مَرزُوقًا وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ.

(The book) ‘Al Zawaaid’ –

‘From him^{asws}: ‘A chose day, Blessed, correct for every work you want, and Is’haq Bin Ibrahim^{as} 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’’.²³⁰

120 وَ فِي رِوَايَةِ آخَرَى يَصْلُحُ لِلسَّفَرِ وَ الْمَعَاشِ وَ طَلَبِ الْعِلْمِ وَ شِرَاءِ الرَّقِيقِ وَ الْمَاشِيَةِ وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ يُقَدَّرُ 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’’.²³¹

[اليوم العشرون](#)

The twentieth day

121 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ جَيِّدٌ مُبَارَكٌ يَصْلُحُ لِطَلَبِ الْحَوَائِجِ وَ السَّفَرِ فَمَنْ سَافَرَ فِيهِ كَانَتْ حَاجَتُهُ مَقْضِيَةً وَ الْبِنَاءُ وَ التَّرْوِيجُ وَ الدُّخُولُ عَلَى السُّلْطَانِ وَ غَيْرِهِ.

²²⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 117

²²⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 118

²³⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 119

²³¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 120

(The book) 'Al Adad' –

'Our Master Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} 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''.²³²

122 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ وُلِدَ فِيهِ إِسْحَاقُ عَ مُحَمَّدٍ الْعَاقِبَةِ جَنِدٌ لَطَلَبَ الْحَوَائِجَ طَالِبٌ فِيهِ بِحَقِّكَ وَ اِزْرَعْ مَا شِئْتَ وَ لَا تَشْتَرِ فِيهِ عَبْدًا.

And in another report: 'Is'haq^{-as} 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''.²³³

123 وَ فِي رِوَايَةٍ أُخْرَى يُجْتَنَّبُ فِيهِ شِرَاءُ الْعَبِيدِ.

And in another report: 'Shun during it buy the slaves''.²³⁴

124 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ مُتَوَسِّطُ الْحَالِ صَالِحٌ لِلسَّفَرِ وَ الْبِنَاءِ وَ وَضْعِ الْأَسَاسِ وَ حَصَادِ الزَّرْعِ وَ عَرَسِ الشَّجَرِ وَ الْكَزْمِ وَ اتِّخَاذِ الْمَاشِيَةِ مِنْ هَرَبٍ 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''.²³⁵

125 وَ فِي رِوَايَةٍ 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''.²³⁶

126 وَ فِي رِوَايَةٍ مَنْ وُلِدَ فِيهِ كَانَ حَلِيمًا فَاضِلًا.

And in a report, 'One who is born in it would be forbearing, meritorious''.²³⁷

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

Our Master^{-asws} Amir Al-Momineen^{-asws}: 'One who travels in it would return safely, and Allah^{-azwj} will Fulfill his needs, and Protect him from entirety of the it's abhorrences'.

وَ قَالَتْ الْعُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ مُبَارَكٌ.

²³² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 121

²³³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 122

²³⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 123

²³⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 124

²³⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 125

²³⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 126

And Al-Furs said, 'It is a light day, Blessed'²³⁸.

128 وَ فِي رِوَايَةِ أُخْرَى أَنَّهُ يَوْمٌ مَحْمُودٌ يُحْمَدُ فِيهِ الطَّلَبُ لِلْمَعَاشِ وَ التَّوَجُّهُ بِالِاتِّقَالِ وَ الْأَشْعَالِ وَ الْأَعْمَالِ الرِّضِيَّةِ وَ الْإِبْتِدَاءِ 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 سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ بِهَرَامِ رُوزُ.

And Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra}, 'Bahman Ruz'²³⁹.

129 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 مَرِضَ فِيهِ صَعِبَ مَرَضُهُ وَ مَنْ وُلِدَ فِيهِ صَعِبَ عَيْشَتُهُ

(The book) 'Al Durou' –

'From Al-Sadiq^{asws}: '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 سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ بِهَرَامِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالنَّصْرِ وَ الْحِذْلَانِ وَ الْحُرُوبِ وَ الْجِدَالِ وَ هُوَ يَوْمٌ حَسْبٌ مُبَارَكٌ.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, 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"²⁴⁰.

130 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'²⁴¹.

131 الْمَكَارِمُ، عَنْهُ ع حَسْبٌ مُخْتَارٌ لِلْحَوَائِجِ وَ السَّفَرِ وَ الْبِنَاءِ وَ الْغَرْسِ وَ الدُّخُولِ إِلَى السُّلْطَانِ يَوْمٌ مُبَارَكٌ بِمَشِيَةِ اللَّهِ.

(The book) 'Al Makarim' –

'From him^{asws}: '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^{azwj}'²⁴².

²³⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 127

²³⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 128

²⁴⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 129

²⁴¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 130

²⁴² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 131

132 الرَّوَّادُ، عَنْهُ عَ يَوْمٍ حَيْدَ مُحَمَّدٍ صَلَاحٍ مَسْعُودٍ مُبَارَكٍ لِمَا يُرْتَى فَاشْتَرِ فِيهِ وَ بَعْ وَ اعْمَلْ مَا شِئْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ طَوِيلَ الْعُمُرِ مَلِكًا يَمْلِكُ بَلَدًا أَوْ نَاحِيَةً مِنْهُ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يَخْلُصُ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him^{-asws}: '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^{-azwj}'.²⁴³

133 وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ مُتَوَسِّطٌ يَصْلُحُ لِلسَّفَرِ وَ الْحَوَائِجِ وَ الْبِنَاءِ وَ وَضْعِ الْأَسَاسَاتِ وَ عَرَسِ الشَّجَرِ وَ الْكُرْمِ 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''.²⁴⁴

[اليوم الحادي والعشرون](#)

The twenty-first day

134 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ يَصْلُحُ فِيهِ إِزَاقَةُ الدِّمَاءِ فَاتَّقُوا فِيهِ مَا اسْتَطَعْتُمْ وَ لَا تَطْلُبُوا فِيهِ حَاجَةً وَ لَا تَنَازَعُوا فِيهِ فَإِنَّهُ رَدِيءٌ مُنْحَسِرٌ مَذْمُومٌ وَ لَا تَلْقَ فِيهِ سُلْطَانًا تَتَّقِيهِ

(The book) 'Al Adad' –

'Our Master Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} 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 يَرْزَحْ وَ الْمَرِيضُ يَشْتَدُّ عِلَّتُهُ وَ لَمْ يَبْرَأْ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُحْتَاجًا فَعِيراً.

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^{-as} menstruated in it. And the one who travels in it would not return,

²⁴³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 132

²⁴⁴ 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”.²⁴⁵

135 وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحاً قَالَتْ الْفُرْسُ إِنَّهُ يَوْمٌ حَيِّدٌ.

And in another report: ‘The one born in it would be righteous’. Al-Furs said, ‘It is a good day’.²⁴⁶

136 وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ فِيهِ إِهْرَاقُ الدَّمِ وَ لَا تَطْلُبُ فِيهِ حَاجَةٌ وَ تَتَّقِي 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’.²⁴⁷

137 وَ 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 سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ رَامُ رُوزُ.

Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said: ‘Ram Ruz’.²⁴⁸

138 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 فَقِيراً مُحْتَاجاً

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{asws}: ‘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 سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزْمَاهُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْفَرَجِ يَصْلُحُ لِإِهْرَاقِ الدِّمَاءِ حَسْبُ.

Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, “Ruz Mah’, a name of an Angel allocated with the happiness, correct for shedding the blood of reckoning”.²⁴⁹

139 وَ فِي رِوَايَةٍ أُخْرَى 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’.²⁵⁰

²⁴⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 134

²⁴⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 135

²⁴⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 136

²⁴⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 137

²⁴⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 138

²⁵⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 139

140 الْمَكَارِمُ، عَنْهُ عَ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ .

(The book) 'Al Makarim –

'From him^{-asws}: 'A day of continuous bad luck''^{.251}

141 الزَّوَائِدُ، عَنْهُ عَ يَوْمٌ نَحْسٍ مَذْمُومٌ أَكَلَ فِيهِ آدَمُ مِنَ الشَّجَرَةِ وَ عَصَى رَبَّهُ فَاحْذَرُهُ وَ لَا تَطْلُبْ فِيهِ حَاجَةً وَ لَا تَلْقَ سُلْطَاناً وَ لَا تَعْمَلْ عَمَلاً وَ لَا تُشَارِكْ أَحَداً وَ أَقْعُدْ فِي مَنْزِلِكَ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ ضَبِيقَ الْعَيْشِ نَكِيدَ الْحَيَاةِ وَ مَنْ مَرَضَ فِيهِ يُخَافُ عَلَيْهِ .

(The book) 'Al Zawaid' –

'From him^{-asws}: 'A day of inauspiciousness, condemned. Adam^{-as} ate from the tree during it and disobeyed his^{-as} Lord^{-azwj}, 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^{-azwj} 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''^{.252}

142 وَ فِي رِوَايَةٍ أُخْرَى يُتَّقَى فِيهِ السُّلْطَانُ وَ السَّفَرُ .

And in another report: 'During it fear the Sultan and the travel''^{.253}

[اليوم الثاني والعشرون](#)

The twenty-second day

143 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عَ إِنَّهُ يَوْمٌ مُخْتَارٌ حَسَنٌ مَا فِيهِ مَكْرُوهٌ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ لِلشِّرَاءِ وَ الْبَيْعِ وَ الصَّيْدِ فِيهِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ رَيْحٌ وَ يَرْجِعُ مُعَافَى إِلَى أَهْلِهِ سَالِماً وَ طَلَبَ الْحَوَائِجِ وَ الْمُهَيَّمَاتِ وَ سَائِرِ الْأَعْمَالِ وَ الصَّدَقَةِ فِيهِ مُقْبُولَةٌ وَ مَنْ دَخَلَ عَلَى سُلْطَانٍ فَضِيَّتْ حَاجَتُهُ وَ يَبْلُغُ بِقَضَاءِ الْحَوَائِجِ وَ فِي نُسخَةٍ 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''^{.254}

144 وَ فِي رِوَايَةٍ أُخْرَى خَفِيفٌ صَالِحٌ لِكُلِّ شَيْءٍ يُلْتَمَسُ فِيهِ وَ الرُّؤْيَا فِيهِ مَقْصُوصَةٌ وَ التِّجَارَةُ فِيهِ مُبَارَكَةٌ وَ الْأَبْقُ فِيهِ يُوجَدُ وَ إِنْ حَاصَمَتْ فِيهِ كَانَتْ الْعَلْبَةُ لَكَ وَ التَّزْوِيجُ فِيهِ جَيِّدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ عَيْشُهُ طَيِّباً وَ يَكُونُ مُبَارِكاً وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً وَ قَالَتِ الْفَرَسُ إِنَّهُ يَوْمٌ تَقِيلُ .

²⁵¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 140

²⁵² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 141

²⁵³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 142

²⁵⁴ 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'.²⁵⁵

145 وَ 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 الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ بِأَدْرُوزَ.

Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said: 'Baad Ruz'.²⁵⁶

146 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِقَضَاءِ الْحَوَائِجِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ الصَّدَقَةِ فِيهِ مَقْبُولَةٌ وَ الْمَرِيضُ فِيهِ يَبْرَأُ سَرِيعًا وَ الْمُسَافِرُ فِيهِ يَرْجِعُ مُعَافًى

(The book) 'Al Durou' –

'From Al-Sadiq^{asws}: '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 زُورُ بَادِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالرِّيحِ يَوْمٌ خَفِيفٌ يَصْلُحُ لِكُلِّ حَاجَةٍ.

And Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra} said, "Ruz Baad", a name of an Angel allocated with the wind, a light day correct for every need".²⁵⁷

147 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ لِكُلِّ شَيْءٍ.

And in another report: 'A day correct for all things'.²⁵⁸

148 الْمَكَارِمُ، عَنْهُ ع مُخْتَارٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ لِقَاءِ السُّلْطَانِ وَ السَّقَرِ وَ الصَّدَقَةِ.

(The book) 'Al Makarim' –

²⁵⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 144

²⁵⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 145

²⁵⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 146

²⁵⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 147

‘From him^{-asws}: ‘A chosen (day) correct for the buying and the selling, and meeting the Sultan, and the travel, and the charity’’.²⁵⁹

149 الرَّوَّادُ، عَنْهُ ع يَوْمٌ سَعِيدٌ مُبَارَكٌ لِمَا تُرِيدُ مِنَ الْأَعْمَالِ فَاعْمَلْ مَا شِئْتَ وَ أَلِقْ مَنْ شِئْتَ فَإِنَّهُ مُبَارَكٌ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً مَيْمُوناً سَعِيداً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَا يُخَافُ عَلَيْهِ وَ يَخْلُصُ وَ يُسْتَحَبُّ فِيهِ الشِّرَاءُ وَ الْبَيْعُ.

(The book) ‘Al Zawaid’ –

‘From him^{-asws}: ‘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’’.²⁶⁰

[اليوم الثالث والعشرون](#)

The twenty-third day

150 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ سَعِيدٌ مُخْتَارٌ وُلِدَ فِيهِ يُوسُفُ النَّبِيُّ الصِّدِّيقُ ع يَصْلُحُ لِكُلِّ حَاجَةٍ وَ لِكُلِّ مَا يُرِيدُونَهُ وَ حَاصَةً لِلتَّرْوِيحِ وَ التَّجَارَاتِ كُلِّهَا وَ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ عَنِمَ وَ أَصَابَ خَيْراً

(The book) ‘Al Adad’ –

‘Our Master^{-asws} Ja’far Bin Muhammad Al-Sadiq^{-asws} said: ‘It is a fortunate day, chosen. Yusuf^{-as} was born in it, the Prophet^{-as}, 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.

حَيْدٌ لِقَاءِ الْمُلُوكِ وَ الْأَشْرَافِ وَ الْمُهَيَّمَاتِ وَ سَائِرِ الْأَعْمَالِ وَ هُوَ يَوْمٌ خَفِيفٌ مِثْلُ الَّذِي قَبْلَهُ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الرَّؤْيَا فِيهِ كَادِبَةٌ وَ الْآيُّ فِيهِ يُوجَدُ وَ الضَّالَّةُ تَرْجِعُ وَ الْمَرِيضُ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحاً طَيِّبَ النَّفْسِ حَسَناً مَحْبُوباً حَسَنَ الرَّبِّيَّةِ 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’’.²⁶¹

وَ فِي نُسخَةٍ أُخْرَى يَوْمٌ نَحْسٍ مَشُومٍ مَنْ وُلِدَ فِيهِ لَا يَمُوتُ إِلَّا مَقْتُولاً وُلِدَ فِيهِ فِرْعَوْنُ.

And in another copy: ‘An inauspicious day, ominous, the one born in it will not die except would be killed. Pharaoh^{-la} was born in it’’.²⁶²

²⁵⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 148

²⁶⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 149

²⁶¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 150 a

²⁶² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 150 b

151 قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع وُلِدَ فِيهِ ابْنُ يَامِينَ أَخُو يُوسُفَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مُبَارَكًا.

Our Master^{-asws} Amir Al-Momineen^{-asws} said: ‘Benyamin^{-as} was born in it, brother^{-as} of Yusuf^{-as}, and the one born in it would be Graced, Blessed’.²⁶³

وَقَالَتِ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ يُحْمَدُ فِيهِ التَّزْوِيجُ وَ الثَّقَلَةُ 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 رُوزُ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِالنُّومِ وَ الْبَيْظَةِ وَ حِرَاسَةِ الْأَرْوَاحِ حَتَّى تَرْجِعَ إِلَى الْأَبْدَانِ وَ مِنْ رِوَايَةٍ أَنَّهُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى.

And Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, ‘Deybedin Ruz’, a name 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^{-azwj} the Exalted’.²⁶⁴

152 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ وُلِدَ فِيهِ يُوسُفُ ع وَ هُوَ يَوْمٌ صَالِحٌ لِطَلَبِ الْحَوَائِجِ وَ التِّجَارَةِ وَ التَّزْوِيجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ مَنْ سَافَرَ فِيهِ غَنِمَ وَ أَصَابَ خَيْرًا وَ مَنْ وُلِدَ فِيهِ كَانَ حَسَنَ التَّرْبِيَةِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{-asws}: ‘Yusuf^{-as} 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 رُوزُ بَنْدِينَ اسْمٌ مِنْ أَسْمَاءِهِ تَعَالَى يَوْمٌ خَفِيفٌ صَالِحٌ لِسَائِرِ الْحَوَائِجِ وَ فِي الرِّوَايَةِ الْأُخْرَى مِثْلُ الثَّانِي وَ الْعِشْرِينَ.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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’.²⁶⁵

153 الْمَكَارِمُ، مَخْتَارٌ 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’.²⁶⁶

²⁶³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 151 a

²⁶⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 151 b

²⁶⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 152

²⁶⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 153

154 الرَّوَّادُ، عَنْهُ عَ 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 سَعِيداً وَ عَاشَ عَيْشاً طَيِّباً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ نَجَا بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaid' –

'From him^{-asws}: '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^{-azwj} the Exalted''.²⁶⁷

155 وَ فِي رِوَايَةٍ أُخْرَى إِنَّ يُوسُفَ وُلِدَ فِيهِ وَ يَصْلُحُ لِلتَّرْوِيجِ.

And in another report: 'Yusuf^{-as} was born in it, and it is correct for the marriage''.²⁶⁸

[اليوم الرابع والعشرون](#)

The twenty-fourth day

156 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ مَذْمُومٌ مَشُومٌ مَلْعُونٌ وُلِدَ فِيهِ فِرْعَوْنُ لَعْنَهُ 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 مَنْ سَافَرَ فِيهِ مَاتَ فِي سَفَرِهِ.

(The book) 'Al Adad' –

Our Master^{-asws} Ja'far Bin Muhammad Al-Sadiq^{-asws} said: 'A day of continuous bad luck, condemned, ominous, accursed. Pharaoh^{-la} was born in it, may Allah^{-azwj} Curse him^{-la}, and it is a difficult day, gloomy, therefore fear Allah^{-azwj} 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''.²⁶⁹

157 وَ فِي رِوَايَةٍ أُخْرَى وَ مَنْ مَرَضَ فِيهِ طَالَتْ مَرَضَتُهُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ سَقِيماً حَتَّى يَمُوتَ نَكِداً فِي عَيْشِهِ وَ لَا يُوفَّقُ لِخَيْرٍ وَ إِنْ حَرَصَ عَلَيْهِ جُهِدَهُ وَ يُقْتَلُ فِي آخِرِ عُمُرِهِ أَوْ يَغْرَقُ.

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''.²⁷⁰

158 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ جَيِّدٌ لِلسَّفَرِ وَ الرُّؤْيَا فِيهِ كَادِبَةٌ.

²⁶⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 154

²⁶⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 155

²⁶⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 156

²⁷⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 157

And in another report: ‘It is good for the travel, and the dream in it would be false’.²⁷¹

159 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِي هَذَا الْيَوْمِ عَلَا أَمْرُهُ إِلَّا أَنَّهُ يَكُونُ حَزِيناً حَقِيراً وَ مَنْ مَرَضَ فِيهِ طَالَ مَرَضُهُ وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ جَيِّدٌ.

Amir Al-Momineen^{-asws} 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’.²⁷²

160 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ زَيْدِيٌّ مَدْمُومٌ لَا يُطْلَبُ فِيهِ حَاجَةٌ وَ لِدَ فِيهِ فِرْعَوْنُ ذُو الْأَوْتَادِ

And in another report: ‘It is lowly, condemned. Do not seek any need in it. Pharaoh^{-la} with the pegs was born in it’.

وَ قَالَ سَلْمَانَ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ دِينَ رُوزُ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِالسَّعْيِ وَ الْحَرَكَةِ

And Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra} said, “Deyn Ruz’, a name of the Angel allocated with the striving, and the movement’.

وَ فِي رِوَايَةٍ أُخْرَى اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالنَّوْمِ وَ الْبِقِظَةِ 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’.²⁷³

161 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ زَيْدِيٌّ نَحْسٌ فِيهِ وُلِدَ فِرْعَوْنُ فَلَا تَطْلُبُ فِيهِ أَمْرًا مِنَ الْأُمُورِ وَ مَنْ وُلِدَ فِيهِ نَكِدَ عَيْشُهُ وَ لَمْ يُوفَّقْ لِحَيِّرٍ وَ يُقْتَلُ آخِرَ عُمُرِهِ أَوْ يَغْرُقُ وَ الْمَرِيضُ فِيهِ يَطْوُلُ مَرَضُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{-asws}: ‘It is a lowly day, inauspicious. Pharaoh^{-la} 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’.

وَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ دِينَ اسْمِ مَلِكٍ مُوَكَّلٍ بِالنَّوْمِ وَ الْبِقِظَةِ وَ السَّعْيِ وَ الْحَرَكَةِ وَ حِرَاسَةِ الْأَرْوَاحِ إِلَى أَنْ تَرْجَعَ إِلَى الْأَبْدَانِ يَوْمٌ نَحْسٍ مُسْتَمِرٌّ وَ الْمُؤَلُودُ فِيهِ كَمَا ذَكَرَ آخِراً.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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’.²⁷⁴

²⁷¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 158

²⁷² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 159

²⁷³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 160

²⁷⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 161

162 وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ نَحْسٍ مُسْتَمِرٌّ فِيهِ وُلِدَ فِرْعَوْنُ مَنْ وُلِدَ فِيهِ يُقْتَلُ وَ لَا يَكُونُ مُوَفَّقًا وَ إِنْ حَرَصَ جُهْدَهُ وَ يَكُونُ مَا عَاشَ نَكِدًا.

And in another report: 'A day of continuous bad luck. Pharaoh^{-la} 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'.²⁷⁵

163 الْمَكَارِمُ، عَنْهُ عَ يَوْمٌ مَشُومٌ.

(The book) 'Al Makarim' –

'From him^{-asws}: 'An ominous day''.²⁷⁶

164 الرَّوَايَةُ، عَنْهُ عَ يَوْمٌ نَحْسٍ مُسْتَمِرٌّ مَكْرُوهٌ لِكُلِّ حَالٍ وَ عَمَلٍ فَاحْذَرُهُ وَ لَا تَعْمَلْ فِيهِ عَمَلًا وَ لَا تَلْقَ أَحَدًا وَ اقْعُدْ فِي مَنْزِلِكَ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُنْحُوسًا وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ حَيْفَ عَلَيْهِ أَوْ طَالَ مَرَضُهُ.

(The book) 'Al Zawaid' –

'From him^{-asws}: '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^{-azwj} 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''.²⁷⁷

165 وَ فِي رَوَايَةٍ أُخْرَى وُلِدَ فِيهِ فِرْعَوْنُ وَ الْمَوْلُودُ فِيهِ يُقْتَلُ فِي آخِرِ عُمُرِهِ إِذَا حَرَصَ فِي طَلَبِ الرِّزْقِ أَوْ يُعْرَقُ.

And in another report, 'Pharaoh^{-la} 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''.²⁷⁸

[اليوم الخامس والعشرون](#)

The twenty-fifth day

166 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَ إِنَّهُ يَوْمٌ مَدْمُومٌ نَحْسٌ وَ هُوَ الْيَوْمُ الَّذِي أَصَابَ بِصُرِّ فِيهِ تِسْعَةُ صُرُوبٍ مِنَ الْأَقَاتِ 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^{-asws} Ja'far Bin Muhammad Al-Sadiq^{-asws} said: 'A condemned day, inauspicious, and it is the day in which Egypt was afflicted during it with nine tyypes of calamities, therefore do not seek any need during it, and protect yourself in it, for it is the day in which Allah^{-azwj} Mighty

²⁷⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 162

²⁷⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 163

²⁷⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 164

²⁷⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 165

and Majestic Struck the people of the signs with the Pharaoh^{la} in it, and it is the severe calamity.

وَالْأَبْقَى فِيهِ يَرْجِعُ وَلَا تَخْلِفُ فِيهِ صَادِقًا وَلَا كَاذِبًا وَهُوَ يَوْمٌ سَوَّاهُ مَنْ سَافَرَ فِيهِ لَا يَرْبِحُ وَ مَنْ مَرَضَ فِيهِ أَجْهَدَ وَ مَنْ 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”²⁷⁹

167 وَ فِي رِوَايَةٍ أُخْرَى مَنْ مَرَضَ فِيهِ لَا يَكَادُ يُبْرَأُ وَ هُوَ إِلَى الْمَوْتِ أَقْرَبُ مِنَ الْحَيَاةِ وَ مَنْ مَرَضَ فِيهِ لَا يَنْجُو وَ مَنْ وُلِدَ فِيهِ كَانَ مَلِكًا مَرْزُوقًا نَجِيبًا مِنَ النَّاسِ تُصِيبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسَلِّمُ 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’²⁸⁰

168 وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ فَتِيحًا عَالِمًا.

And in another report: ‘The one born in it would be a jurits, and scholar’²⁸¹

169 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ جَيِّدٌ لِلشَّرَاءِ وَ الْبَيْعِ وَ الْبِنَاءِ وَ الزَّرْعِ وَ يَصْلُحُ لِقَضَاءِ الْحَوَائِجِ وَ مَنْ وُلِدَ فِيهِ كَانَ كَذَّابًا 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, gossip, there being no good in him’²⁸²

170 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اسْتَعِيدُوا فِيهِ بِاللَّهِ تَعَالَى

And Amir Al-Momineen^{-asws}: ‘Seek Refuge with Allah^{-azwj} the Exalted in it’.

وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ تَقْبَلُ رَدِيءٌ مَكْرُوهٌ أُصِيبَ فِيهِ أَهْلُ مِصْرَ بِسَبْعِ ضَرْبَاتٍ مِنَ الْبَلَاءِ وَ هُوَ يَوْمٌ نَحْسٍ تَفَرَّغَ 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 الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ أَرْدُرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْجِنِّ وَ الشَّيَاطِينِ.

²⁷⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 166

²⁸⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 167

²⁸¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 168

²⁸² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 169

And Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, “Ard Ruz’, a name of the Angel allocated with the Jinn and the Satans^{la}”.²⁸³

171 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمَ 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 مُبَارَكاً مَرْزُوقاً حَيِّباً وَ نُصِيْبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسْتَلِمُ مِنْهَا

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{asws}: ‘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^{azwj} Struck the people of Egypt with the Signs with Pharaoh^{la}; 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 سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ زُوْرُ أَرْدَ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالْحَيْرِ وَ الشَّيَاطِينِ يَوْمَ نَحْسٍ ضَرَبَ اللَّهُ فِيهِ أَهْلَ مِصْرَ بِالْآيَاتِ فَتَفَرَّغَ فِيهِ لِلدُّعَاءِ وَ الصَّلَاةِ وَ عَمَلِ الْحَيْرِ.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, “Ruz Arad’, a name of an Angel allocated with the Jinn and the Satans^{la}. And in auspicious day, Allah^{azwj} has Struck the people of Egypt during it with the Signs, so free yourself for the supplications, and the Salat, and good deeds”.²⁸⁴

172 وَ فِي الرِّوَايَةِ الْآخَرَى عَنْهُ ع يَوْمَ نَحْسٍ مَشُومٍ فِيهِ أُصِيبَ أَهْلُ مِصْرَ بِالْآيَاتِ فَاتَّقِهِ جُهْدَكَ وَ مَنْ مَرَضَ فِيهِ لَمْ يُفِيقْ مِنْ مَرَضِهِ.

And in another report from him^{asws}: ‘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’.²⁸⁵

173 الْمَكَارِمُ، عَنْهُ ع رَدِيءٌ مَذْمُومٌ يُحْدَرُ فِيهِ مِنْ كُلِّ شَيْءٍ.

(The book) ‘Al Makarim’ –

‘From him^{asws}: ‘Lowly, condemned, beware of all things during it’.²⁸⁶

174 الرِّوَايَةُ، عَنْهُ ع يَوْمَ 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 مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ.

(The book) ‘Al Zawaid’ –

‘From him^{asws}: ‘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

²⁸³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 170

²⁸⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 171

²⁸⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 172

²⁸⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 173

Refuge of Allah^{-azwj} 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".²⁸⁷

175 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمَ ضَرَبَ اللَّهُ فِيهِ أَهْلَ الْآيَاتِ مَعَ فِرْعَوْنَ وَ الْمَوْلُودُ فِيهِ يَكُونُ نَجِيباً مُبَارَكاً مَرْزُوقاً تُصِيبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسْلَمُ مِنْهَا.

And in another report: 'It is a day, during it Allah^{-azwj} Struck the people of the Signs with Pharaoh^{-la}, and the new-born in it would be a captain, Blessed, Graced, an illness would afflict him, and he would be safe from it".²⁸⁸

[اليوم السادس و العشرون](#)

The twenty-sixth day

176 أَلْعَدْدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ مُبَارَكٌ لِلْسَّبْفِ ضَرَبَ مُوسَى ع فِيهِ الْبَحْرُ فَانْفَلَقَ يَصْلُحُ لِكُلِّ حَاجَةٍ مَا خَلَا التَّزْوِيجَ وَ السَّفَرَ فَاجْتَنِبُوا فِيهِ ذَلِكَ فَإِنَّهُ مَنْ تَزَوَّجَ فِيهِ لَمْ يَبْمِ تَزْوِيجُهُ وَ يُفَارِقُ أَهْلَهُ وَ مَنْ سَافَرَ فِيهِ لَمْ يَصْلُحْ لَهُ ذَلِكَ فَلْيَبْتَصِدِّقْ.

(The book) 'Al Adad' –

'Our Master^{-asws} Ja'far Bin Muhammad Al-Sadiq^{-asws} said: 'It is a day Blessed for the sword. Musa^{-as} 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".²⁸⁹

177 وَ فِيهِ رِوَايَةٌ أُخْرَى يَوْمٌ صَالِحٌ لِلْسَّفَرِ وَ لِكُلِّ أَمْرٍ يُرَادُ إِلَّا التَّزْوِيجَ فَإِنَّهُ مَنْ تَزَوَّجَ فِيهِ فُرِقَ بَيْنَهُمَا كَمَا انْفَرَقَ الْبَحْرُ لِمُوسَى ع وَ يَكُونُ عَيْشُهُمَا بَيْعِضاً وَ لَا تَدْخُلُ إِذَا وَرَدَتْ مِنْ سَفَرِكَ فِيهِ إِلَى أَهْلِكَ وَ النُّقْلَةُ فِيهِ حَيِّدَةٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ قَلِيلَ الْحِطِّ وَ يَغْرُقُ كَمَا غَرِقَ فِرْعَوْنُ فِي الْيَمِّ.

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^{-as} 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^{-la} had drowned in the Nile".²⁹⁰

178 وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ طَالَ عُمُرُهُ.

And in another report: 'The one born in it, his life would be long".²⁹¹

179 فِيهِ رِوَايَةٌ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُوناً نَجِيلاً وَ مَنْ مَرِضَ فِيهِ أَجْهَدَ

²⁸⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 174

²⁸⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 175

²⁸⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 176

²⁹⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 177

²⁹¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 178

And in another report: ‘The one born during it would be insane, stingy, and the one falling sick during it would be overstrained’.

قَالَتِ الْفُرسُ إِنَّهُ يَوْمٌ حَيِّدٌ مُخْتَارٌ مُبَارَكٌ وَ مَنْ تَزَوَّجَ فِيهِ لَا يَسِمُ 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 سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللهُ عَنْهُ أَشْتَادُ رُوزُ اسْمِ الْمَلِكِ الَّذِي خُلِقَ عِنْدَ ظُهُورِ الدِّينِ.

And Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with it, said, “Ashtad Ruz’, a name of the Angel who was Created at the prevalence of religion”.²⁹²

180 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ يَصْلُحُ لِلسَّفَرِ وَ لِكُلِّ أَمْرٍ يُرَادُ إِلَّا التَّزْوِيجَ فَمَنْ تَزَوَّجَ فِيهِ فَارَقَ زَوْجَتَهُ لِأَنَّ فِيهِ انْفَلَقَ الْبَحْرُ لِمُوسَى عَلَيْهِ السَّلَامُ وَ لَا تَدْخُلُ فِيهِ عَلَى أَهْلِكَ إِذَا قَدِمْتَ مِنْ سَفَرٍ وَ الْمَرِيضُ فِيهِ يُجْهَدُ وَ الْمُؤَلُّودُ فِيهِ يَطُولُ عُمرُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq^{asws}: ‘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^{as}, 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 سَلْمَانُ رَضِيَ اللهُ عَنْهُ رُوزُ أَشْتَادِ اسْمِ مَلِكٍ خُلِقَ عِنْدَ ظُهُورِ الدِّينِ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ إِلَّا التَّزْوِيجَ.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, “Ruz Ashtad’, a name of an Angel Created at the appearance of religion, a correct day for every matter except the marriage”.²⁹³

181 وَ فِي الرِّوَايَةِ الْآخَرَى عَنْهُ ع فِيهِ فَرَّقَ اللهُ الْبَحْرَ لِمُوسَى ع وَ هُوَ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ إِلَّا لِلتَّزْوِيجِ فَمَنْ تَزَوَّجَ فِيهِ فَرَّقَ بَيْنَهُمَا كَمَا فَرَّقَ اللهُ الْبَحْرَ.

And in another report from him^{asws}: ‘During it Allah^{azwj} Separated the sea for Musa^{as}, 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^{azwj} had Separated the sea”.²⁹⁴

182 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”.²⁹⁵

²⁹² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 179

²⁹³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 180

²⁹⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 181

²⁹⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 182

183 الزَّوَادُ، عَنْهُ عَ يَوْمٌ صَالِحٌ مُتَوَسِّطٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ السَّفَرِ وَ قَضَاءِ الْحَوَائِجِ وَ الْبِنَاءِ وَ الْعَرْسِ وَ الزَّرْعِ وَ هُوَ يَوْمٌ جَيِّدٌ فَسَافِرٌ فِيهِ وَ الْقَى مَنْ شِئْتِ تَعْتَمُ وَ تُفَضُّ حَوَائِجُكَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُتَوَسِّطَ الْحَالِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيَ بَعْدَ مُدَّةٍ وَ يُكْرَهُ فِيهِ التَّرْوِيجُ.

(The book) 'Al Zawaid' –

'From him^{-asws}: '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''^{.296}

184 وَ فِي رِوَايَةٍ أُخْرَى هُوَ يَوْمٌ ضَرَبَ مُوسَى بِعَصَاهُ الْبَحْرَ فَلَا تَعْبِرُ [تَدْخُلُ] عَلَى أَهْلِكَ إِذَا أَتَيْتَ مِنْ سَفَرٍ وَ الْمَوْلُودُ يَطُولُ عُمُرُهُ وَ الْمَرِيضُ يُجْهِدُ.

And in another report: 'It is a day Musa^{-as} had struck the sea with his^{-as} 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''^{.297}

[اليوم السابع والعشرون](#)

The twenty-seventh day

185 الْعَدَدُ، 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 الْفَضَاةِ وَ السَّفَرِ وَ الْإِبْتِدَاءِ وَ الْأَسْبَابِ وَ التَّرْوِيجِ

(The book) 'Al Adad' –

'Our Master^{-asws} Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{-asws} 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 شِئْتِ خَفِيفٌ لِسَائِرِ الْأَحْوَالِ الْجَيِّدِ فِيهِ وَ طَالِبٌ بِحَقِّكَ وَ اطْلُبْ عَدُوَّكَ وَ تَزَوَّجْ وَ ادْخُلْ عَلَى السُّلْطَانِ وَ الْقَى فِيهِ مَنْ شِئْتِ وَ يُكْرَهُ فِيهِ إِخْرَاجُ الدَّمِ وَ مَنْ مَرَضَ فِيهِ مَاتَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ جَمِيلاً حَسَناً طَوِيلَ الْعُمُرِ كَثِيرَ الرِّزْقِ قَرِيباً إِلَى النَّاسِ مُحِبِّباً 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''^{.298}

²⁹⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 183

²⁹⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 184

²⁹⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 185

186 وَ فِي رِوَايَةٍ أُخْرَى يُكُونُ عَشُومًا مَرْزُوقًا.

And in another report: 'He would be a brute, Graced'²⁹⁹.

187 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَوَلِدٌ فِيهِ يَعْفُوبٌ ع مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مَحْبُوبًا عِنْدَ أَهْلِهِ لَكِنَّهُ تَكْثُرُ أَحْزَانُهُ وَ يَفْسُدُ بَصَرُهُ

Amir Al-Momineen^{asws} said: 'Yaqoub^{as} 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'.

وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ جَيِّدٌ يُحْمَدُ لِلْحَوَائِجِ وَ تَسْهِيلِ الْأُمُورِ وَ الْأَعْمَالِ وَ النَّصْرَاتِ وَ لِقَاءِ التَّجَارِ وَ السَّفَرِ وَ الْمَسَافِرِ يُحْمَدُ فِيهِ أَمْرُهُ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مَحْبُوبًا 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'.

وَ قَالَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ رُوزُ آسْمَانَ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالطَّيْرِ .

And Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, "Ruz Asman', a name of the Angel allocated with the bird(s)".³⁰⁰

188 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ الْمَوْلُودُ فِيهِ يَكُونُ حَسَنًا جَمِيلًا طَوِيلَ الْعُمُرِ كَثِيرَ الْخَيْرِ قَرِيبًا إِلَى النَّاسِ مَحْبُوبًا إِلَيْهِمْ

(The book) 'Al Durou' –

'From Al-Sadiq^{asws}: '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 سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُوزُ آسْمَانَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالطَّيْرِ وَ الْمَوْلُودُ فِيهِ كَمَا مَرَّ آتِفًا.

Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, 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".³⁰¹

189 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ صَالِحٌ لِكُلِّ شَيْءٍ تُرِيدُهُ.

And in another report: 'A fortunate day, righteous for all things you want'³⁰².

190 الْمَكَارِمُ، جَيِّدٌ مُخْتَارٌ لِلْحَوَائِجِ وَ كُلِّ مَا يُرَادُ وَ لِقَاءِ السُّلْطَانِ.

(The book) 'Al Makarim' –

²⁹⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 186

³⁰⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 187

³⁰¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 188

³⁰² 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’.³⁰³

191 الرَّوَائِدُ، عَنْهُ ع يَوْمٌ صَافٍ مُبَارَكٌ مِنَ النَّحُوسِ صَالِحٍ لِلْحَوَائِجِ إِلَى السُّلْطَانِ وَ إِلَى الْإِخْوَانِ وَ السَّفَرِ إِلَى الْبُلْدَانِ فَالْقَى فِيهِ مَنْ شِئْتَ وَ سَافَرَ إِلَى حَيْثُ أَرَدْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا خَفِيفَ التَّرْبِيَةِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ نَجَّى مِنْ مَرَضِهِ سَرِيعًا.

(The book) ‘Al Zawaid’ –

‘From him^{-asws}: ‘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’.³⁰⁴

192 وَ مِنْ رَوَايَةٍ أُخْرَى أَنَّهُ يَكُونُ طَوِيلَ الْعُمُرِ كَثِيرَ الْخَيْرِ.

And from another report: ‘He would be of long life, abundant goodness’.³⁰⁵

[اليوم الثامن و العشرون](#)

The twenty-eighth day

193 الْعَدُوُّ، 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 تَنْقُضُ بِهِمُ وَ التَّرْوِيجِ.

(The book) ‘Al Adad’ –

‘Our Master Abu Abdullah Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws}: ‘It is a day chosen and correct for every need, and extracting the blood, and it is a fortunate day, Blessed. Yaqoub^{-as} 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’.³⁰⁶

194 وَ فِي رَوَايَةٍ أُخْرَى لَا تُخْرَجُ فِيهِ الدَّمُ فَإِنَّهُ زَكِيٌّ مَنْ مَرَضَ فِيهِ مَيِّتٌ وَ مَنْ أَبَقَ فِيهِ رَجَعَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ حَسَنًا جَمِيلًا مَرْزُوقًا مَحْبُوبًا مُحِبًّا إِلَى النَّاسِ وَ إِلَى أَهْلِهِ مَشْغُوفًا مَحْزُونًا طَوَّلَ عُمرِهِ وَ بُصِبِيهِ الْعُمُومُ وَ يُبْتَلَى فِي بَدَنِهِ وَ يُعَاقَبُ فِي آخِرِ عُمرِهِ 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

³⁰³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 190

³⁰⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 191

³⁰⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 192

³⁰⁶ 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".³⁰⁷

195 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^{-asws} Amir Al-Momineen^{-asws} 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'.³⁰⁸

196 وَ فِي رِوَايَةٍ أُخْرَى يُحْمَدُ فِيهِ قَضَاءُ الْحَوَائِجِ وَ مُبَارَكٌ فِيهَا وَ قَضَاءُ الْأُمُورِ وَ الْمُهِمَّاتِ وَ دَفْعُ الضَّرُورَاتِ وَ لِقَاءُ الْقَوَادِ وَ الْحُجَّابِ 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 سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ رَاهِيَادُ رُزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْقَضَاءِ بَيْنَ الْخَلْقِ وَ رُوي اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالسَّمَاوَاتِ.

And Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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'.³⁰⁹

197 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^{-asws}: 'It is a day correct for all affairs. Yaqoub^{-as} 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 سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُزُ رَاهِيَادِ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالسَّمَاوَاتِ وَ قِيلَ بِالْقَضَاءِ بَيْنَ الْخَلْقِ يَوْمٌ مُبَارَكٌ سَعِيدٌ وَ الْأَخْلَامُ تَصِحُّ فِي يَوْمِهَا.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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".³¹⁰

198 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ وُلِدَ فِيهِ يَعْفُوبٌ ع وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مُحِبَّبًا إِلَى أَهْلِهِ وَ إِلَى النَّاسِ وَ يُعَمَّرُ طَوِيلًا وَ تُصِيبُهُ الْهُمُومُ وَ يُبْتَلَى فِي بَصَرِهِ.

³⁰⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 194

³⁰⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 195

³⁰⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 196

³¹⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 197

And in another report: ‘A fortunate day. Yaqoub^{-as} 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’.³¹¹

199 الْمَكَارِمُ، مَمْزُوجٌ.

(The book) ‘Al-Mubarak’ – ‘Mized (day)’.³¹²

200 الزَّوَائِدُ، يَوْمٌ مُبَارَكٌ سَعِيدٌ لِكُلِّ عَمَلٍ وَ حَاجَةٍ وَ سَفَرٍ وَ بِنَاءٍ وَ غَرْسٍ وَ اِعْمَالٍ فِيهِ مَا شِئْتَ وَ اَلْقَ مَنْ شِئْتَ فَإِنَّهُ يَوْمٌ مُبَارَكٌ سَعِيدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكاً مُفْعِلاً 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’.³¹³

201 وَ فِي رِوَايَةٍ أُخْرَى إِنَّ يَعْقُوبَ عَ وُلِدَ فِيهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَحْزُوناً طَوِيلًا عُمُرُهُ وَ يُصِيبُهُ الْعَمُ وَ يُبْتَلَى فِي بَدَنِهِ.

And in another report: ‘Yaqoub^{-as} 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’.³¹⁴

[اليوم التاسع و العشرون](#)

The twenty-ninth day

202 الْعَدَدُ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ إِخْرَاجِ الدَّمِّ وَ هُوَ يَوْمٌ سَعِيدٌ لِسَائِرِ الْأُمُورِ وَ الْحَوَائِجِ وَ الْأَعْمَالِ فِيهِ بَارَكَ اللَّهُ تَعَالَى عَلَى الْأَرْضِ الْمُقَدَّسَةِ وَ يَصْلُحُ لِلتَّقْلَةِ وَ شِرَاءِ الْعَبِيدِ وَ الْبَهَائِمِ وَ لِقَاءِ الْإِخْوَانِ وَ الْأَصْدِقَاءِ وَ فِعْلِ الْبِرِّ وَ الْحَرَكََةِ وَ يُكْرَهُ فِيهِ الدَّيْنُ وَ السَّلْفُ وَ الْأَيْمَانُ

(The book) ‘Al Adad’ –

‘Our Master Abu Abdullah Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws} 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^{-azwj} 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.

³¹¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 198

³¹² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 199

³¹³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 200

³¹⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 201

مَنْ سَافَرَ فِيهِ يُصِيبُ مَا لَا كَثِيرًا إِلَّا مَنْ كَانَ كَاتِبًا فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ الرُّؤْيَا فِيهِ صَادِقَةٌ وَ لَا تَمُصَّهَا إِلَّا بَعْدَ يَوْمٍ وَ الْمَرِيضُ فِيهِ يَمُوتُ وَ الْأَبْقَى فِيهِ يُوجَدُ وَ لَا تَسْتَخْلِفُ فِيهِ أَحَدًا وَ لَا تَأْخُذُ فِيهِ مِنْ أَحَدٍ وَ ادْخُلْ فِيهِ عَلَى السُّلْطَانِ وَ لَا تَضْرِبْ فِيهِ حُرًّا وَ لَا عَبْدًا وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ 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 appoint anyone in it nor take from anyone in it, and enter in it to see the Sultan, and do not strike during it any free one, nor a slave, and the one who loses a property in it, would find it”³¹⁵.

203 وَ فِي رِوَايَةٍ مِنْ مَرَضٍ 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’³¹⁶.

204 وَ 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 الثُّغْلَةُ وَ السَّفَرُ وَ الْحَرَكَةُ وَ الْمُؤَلُّودُ فِيهِ يَكُونُ شُجَاعًا وَ هُوَ صَالِحٌ لِكُلِّ حَاجَةٍ وَ لِقَاءِ الْإِخْوَانِ وَ الْأَصْدِقَاءِ وَ الْأَوْلَادِ وَ فِعْلُ الْحَبْرِ وَ الْأَخْلَامُ فِيهِ تَصِحُّ 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 سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ مَا زِلْ سَفْنَدَرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْأَوْقَاتِ وَ الْأَزْمَانِ وَ الْعُقُولِ وَ الْأَسْمَاعِ وَ الْأَبْصَارِ وَ فِي رِوَايَةٍ أُخْرَى الْمُؤَكَّلِ بِالْأَفْعَادِ.

And Salman Al-Farsi^{-asws}, may Allah^{-azwj} be Pleased with him^{-ra} 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’³¹⁷.”

205 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ حَلِيمًا وَ مَنْ سَافَرَ فِيهِ أَصَابَ مَا لَا حَزِيلاً وَ مَنْ مَرَضَ فِيهِ بَرِيَ سَرِيعًا وَ لَا تَكُتُبُ فِيهِ وَصِيَّةٌ

(The book) ‘Al Durou’ –

³¹⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 202

³¹⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 203

³¹⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 204

‘From Al-Sadiq^{-asws}: ‘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’.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَارِسْفَنْدَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْأَفْنَدَةِ وَالْعُقُولِ وَالْأَسْمَاعِ وَالْأَبْصَارِ يَصْلُحُ لِلِقَاءِ الْإِخْوَانِ وَالْأَصْدِقَاءِ وَ لِكُلِّ حَاجَةٍ وَالْأَحْلَامِ تَصِحُّ فِيهِ مِنْ يَوْمِهَا.

And Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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”.³¹⁸

206 وَ فِي الرِّوَايَةِ الْآخَرَى يَوْمٌ مُبَارَكٌ صَالِحٌ لِكُلِّ حَاجَةٍ مِنْ لِقَاءِ السُّلْطَانِ وَالْأَصْدِقَاءِ وَ فِعْلِ الْبِرِّ وَ عَبْرِ 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’.³¹⁹

207 الْمَكَارِمُ، عَنْهُ عٌ مُخْتَارٌ جَيِّدٌ لِكُلِّ حَاجَةٍ مَا خَلَا الْكَاتِبَ فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ لَا أَرَى لَهُ أَنْ يَسْعَى فِي حَاجَةٍ إِنْ قَدَرَ عَلَى ذَلِكَ وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ سَرِيعاً وَ مَنْ سَافَرَ فِيهِ أَصَابَ مَالاً كَثِيراً وَ مَنْ أَبَقَ فِيهِ رَجَعَ.

(The book) ‘Al Makarim’ –

‘From him^{-asws}: ‘Chosen, good for every need apart from the scribe for that is disliked for him, and I^{-asws} 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’.³²⁰

208 الرِّوَايَةُ، عَنْهُ عٌ يَوْمٌ مُبَارَكٌ سَعِيدٌ قَرِيبٌ الْأَمْرِ يَصْلُحُ لِلْحَوَائِجِ وَ التَّصَرُّفِ فِيهَا وَ لِقَاءِ الْمُلُوكِ وَ السَّفَرِ وَ الثَّقَلَةِ فَاقْضِ فِيهِ كُلَّ حَاجَةٍ وَ سَافِرٌ وَ الْقَى مَنْ شِئْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ.

(The book) ‘Al Zawaid’ –

‘From him^{-asws}: ‘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’.³²¹

209 وَ فِي رِوَايَةِ الْآخَرَى الَّذِي يُوَلَدُ فِيهِ يَكُونُ خَلِيماً وَ الْمَسَافِرُ فِيهِ يُصِيبُ مَالاً كَثِيراً وَ تُكْرَهُ فِيهِ الْوَصِيَّةُ.

³¹⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 205

³¹⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 206

³²⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 207

³²¹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 208

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'.³²²

اليوم الثلاثون

The thirtieth day

210 أَعَدُّ الْقُوَّةُ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ مُخْتَارٌ جَنِّدٌ يَصْلُحُ لِكُلِّ شَيْءٍ وَ لِلشِّرَاءِ وَ الْبَيْعِ وَ الزَّرْعِ وَ الْعَرَسِ وَ الْبِنَاءِ وَ التَّرْوِيجِ وَ السَّفْرِ وَ إِخْرَاجِ الدَّمِ.

(The book) 'Al Adad Al Qawiya' –

'Our Master^{-asws} Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{-asws} 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'.³²³

211 وَ فِي رِوَايَةٍ أُخْرَى لَا تُسَافِرُ فِيهِ وَ لَا تَتَعَرَّضُ لِغَيْرِهِ إِلَّا الْمُعَامَلَةَ وَ قَلِيلٌ فِيهِ الْحَرَكَةُ وَ السَّفَرُ فِيهِ زَيْدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيماً مُبَارَكاً وَ تَعَسُرُ تَرْبِيئُهُ وَ يَسُوءُ خُلُقُهُ وَ يُرْزَقُ رِزْقاً يَكُونُ لِغَيْرِهِ وَ يُمْنَعُ 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'.³²⁴

212 وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ كُفِيَ كُلُّ أَمْرٍ يُؤْذِيهِ وَ يَكُونُ الْمُؤَلُودُ فِيهِ مُبَارَكاً صَالِحاً يَرْتَفِعُ أَمْرُهُ وَ يَعْلُو شَأْنُهُ وَ لِدَ 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^{-as} was born in it, may the greeting be upon him^{-as}.

وَ فِيهِ خَلَقَ اللَّهُ الْعَقْلَ وَ أَشْكَنَهُ رُؤُوسَ مَنْ أَحَبَّ مِنْ عِبَادِهِ وَ مَنْ هَرَبَ فِيهِ أُجِدَّ وَ مَنْ ضَلَّتْ مِنْهُ ضَالَّةٌ وَجَدَهَا وَ مَنْ افْتَرَضَ فِيهِ شَيْئاً زَدَهُ سَرِيعاً وَ مَنْ مَرَضَ فِيهِ بَرِيَ سَرِيعاً.

And during it Allah^{-azwj} Created the intellect and Settled it in the heads of the ones He^{-azwj} Loved from His^{-azwj} 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'.³²⁵

³²² Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 209

³²³ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 210

³²⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 211

³²⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 212

213 قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيمًا مُبَارَكًا صَادِقًا أَمِينًا يَغْلُو شَأْنُهُ وَ مَنْ ضَاعَ لَهُ شَيْءٌ يَجِدُهُ بِإِذْنِ اللَّهِ تَعَالَى

Our Master^{asws} Amir Al-Momineen^{asws} 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^{azwj} the Exalted’.

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 الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ إِيرانُ رُوِيَ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْدُّهُورِ وَ الْأَزْمِنَةِ.

And Salman Al-Farsi^{ra}, may Allah (s.w.t. be Pleased with him^{ra}, said, “Iran Ruz’, a name of the Angel allocated with the eras and the times”³²⁶.

214 الدُّرُوعُ الْوَأَقِيَّةُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ جَيِّدٌ لِلْبَيْعِ وَ الشِّرَاءِ وَ التَّزْوِيجِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيمًا مُبَارَكًا وَ تَعَسَّرَ تَرْبِيَّتُهُ وَ يَسُوهُ خُلُقُهُ وَ يُزْرَقُ رِزْقًا يُنْعَمُ 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^{asws}: ‘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 رُوِيَ أَنِيرَانَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْدُّهُورِ وَ الْأَزْمِنَةِ يَوْمٌ سَعِيدٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ شَيْءٍ تُرِيدُهُ.

And Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, 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’.

215 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ حَاجَةٍ تُلْتَمَسُ.

And in another report: ‘A fortunate day, correct for every need you seek’³²⁷.

216 مَكَارِمُ الْأَخْلَاقِ، عَنْهُ ع مُحْتَارٌ جَيِّدٌ لِكُلِّ شَيْءٍ وَ لِكُلِّ حَاجَةٍ مِنْ شِرَاءٍ وَ بَيْعٍ وَ زَوْجٍ وَ تَزْوِيجٍ وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ سَرِيعاً وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيمًا مُبَارَكًا وَ يَرْتَفِعُ أَمْرُهُ وَ يَكُونُ صَادِقَ اللِّسَانِ صَاحِبَ وَفَاءٍ.

(The book) ‘Makarim Al Akhlaq’ –

³²⁶ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 213

³²⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 214

‘From him^{-asws}: ‘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’^{.328}

217 زَوَائِدُ الْفَوَائِدِ، عَنِ الصَّادِقِ ع يَوْمٌ مُبَارَكٌ مَيْمُونٌ مَسْعُودٌ مُفْلِحٌ مُنْجِحٌ مُفْرَحٌ فَاعْمَلْ فِيهِ مَا شِئْتَ وَ الْقَى مِنْ أَرْدَتْ وَ لَحْدٌ وَ أَعْطَى وَ سَافِرٌ وَ انْتَقَلَ وَ بَعٌ وَ اشْتَرَى فَإِنَّهُ صَالِحٌ لِكُلِّ مَا تُرِيدُ مُوَافِقٌ لِكُلِّ مَا يُعْمَلُ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا مَيْمُونًا مُقْبِلًا حَسَنَ الرَّبِّيَّةِ مُوسِعًا عَلَيْهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَمْ تَطُلْ عِلَّتُهُ وَ نَجَا سَالِمًا بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Zawaid Al Fawaid’ –

‘From Al-Sadiq^{-asws}: ‘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^{-azwj} the Exalted’^{.329}

218 وَ فِي رِوَايَةٍ أُخْرَى يُكْرَهُ فِيهِ السَّفَرُ وَ الْمَوْلُودُ فِيهِ يُرْزَقُ رِزْقًا وَاسِعًا يَكُونُ لِعَبْرِهِ وَ يُنْتَعَمُ مِنَ التَّمَتُّعِ بِشَيْءٍ مِنْهُ وَ مَنْ هَرَبَ فِيهِ أَخَذَ وَ إِذَا ضَلَّتْ فِيهِ ضَالَّةٌ وَجَدَتْ وَ الْقَرْضُ فِيهِ يَعُودُ 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^{-azwj} is the Wisest and the most Knowing’^{.330}

بيان ثم اعلم أن الظاهر من أكثر هذه الروايات أن المراد بالأيام المذكورة فيها أيام الشهور العربية و يظهر من بعضها كخبر سلمان رضي الله عنه أن المراد بما 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^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 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

³²⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 215

³²⁹ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 216

³³⁰ Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 214

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.

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^{-azwj} the Exalted so Desires.

CHAPTER 22 – THE DAY OF AL-NEYROUZ AND IT'S DESIGNATION, AND FORTUNATE DAYS OF THE PERSIAN AND THE ROMAN MONTHS AND THEIR INAUSPICIOUSNESS, AND SOME OF THE MISCELLANEOUS

1- أَقُولُ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ رَوَى فَضْلُ اللَّهِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ جَعْفَرِ بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ تَوَلَّاهُ اللَّهُ فِي الدَّارَيْنِ بِالْحُسَيْنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ الْعَبَّاسِ الدُّورِيِّ عَنِ أَبِي مُحَمَّدٍ جَعْفَرِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْمُؤَنَسِيِّ الْقُمِّيِّ عَنْ عَلِيٍّ بْنِ بِلَالٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ عَنْ حَبِيبِ الْخَيْرِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّائِفِ عَنْ أَبِيهِ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ:

I (Majlisi) am saying, 'I saw in one of the reliable books a report of Fazl Al Allah Bin Ali Bin Ubeydullah Bin Muhammad Bin Abdullah Bin Muhammad Bin Muhammad Bin Ubeydullah Bin Al Husayn Bin Ali Bin Muhammad Bin Al-Hassan Bin Ja'far Bin Al-Hassan son of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, may Allah^{-azwj} Befriend him in the two houses with the goodness, from Abu Abdullah Ja'far Bin Muhammad Bin Ahmad Bin Al Abbas Al Duweysi, from Abu Muhammad Ja'far Bin Ahmad Bin Ali Al Munis Al Qummi, from Ali Bin Bilal, from Ahmad bin Muhammad Bin Yusuf, from Habeeb Al Khayr, from Muhammad Bin Al Husayn Al Saig, from his father, from Moalla Bin Khuneys who said,

دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ يَوْمِ النَّيْرُوزِ فَقَالَ عَ أ تَعْرِفُ هَذَا الْيَوْمَ فُلْتُ جُعِلْتُ فِدَاكَ هَذَا يَوْمٌ تُعْظَمُهُ الْعِجَمُ وَ تَتَهَادَى فِيهِ

'I entered to see Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} on the day of Al-Neyrouz (Persian new year). He^{-asws} said: 'Do you recognise this day?' I said, 'May I be sacrificed for you^{-asws}! This is a day the persians are revering it and you^{-asws} are guiding regarding it?'

فَقَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَ وَ النَّبِيَّتِ الْعَتِيقِ الَّذِي بِمَكَّةَ مَا هَذَا إِلَّا لِأَمْرِ قَدِيمٍ أَفْسِرُهُ لَكَ حَتَّى تَفْهَمَهُ

Abu Abdullah Al-Sadiq^{-asws} said: 'And the Ancient House which is in Makkah, what is this except for an ancient Command? I^{-asws} shall interpret it for you until you understand it'.

فُلْتُ يَا سَيِّدِي إِنَّ عِلْمَ هَذَا مِنْ عِنْدِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ يَعِيشَ أَمْوَاتِي وَ تَمُوتَ أَعْدَائِي

I said, 'O my Master^{-asws}! The knowledge of this from you^{-asws} is more beloved to me if my deceased were to be revived and my enemies were to die!'

فَقَالَ يَا مُعَلَّى إِنَّ يَوْمَ النَّيْرُوزِ هُوَ الْيَوْمُ الَّذِي أَخَذَ اللَّهُ فِيهِ مَوَاتِيقَ الْعِبَادِ أَنْ يَعْبُدُوهُ وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَنْ يُؤْمِنُوا بِرُسُلِهِ وَ حُجَّجِهِ وَ أَنْ يُؤْمِنُوا بِالْأَيْمَةِ

ع

He^{-asws} said: 'O Moalla! The day of Al-Neyrouz, it is the day during which Allah^{-azwj} Took the Covenants of the servants that they would be worshipping Him^{-azwj} and not associating anything with Him^{-azwj}, and that they would be believing in His^{-azwj} Rasool^{-saww} and his^{-saww} arguments, and that they would believe in the Imams^{-asws}.

وَهُوَ أَوَّلُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ وَ هَبَّتْ بِهِ الرِّيحُ وَ خُلِقَتْ فِيهِ زَهْرَةُ الْأَرْضِ وَ هُوَ الْيَوْمُ الَّذِي اسْتَوَتْ فِيهِ سَفِينَةُ نُوحٍ عَ عَلَى الْجُودِيِّ وَ هُوَ الْيَوْمُ الَّذِي أَحْيَا اللَّهُ فِيهِ الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أَلُوفٌ حَدَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

And it is the first day the sun risen in and the winds descended in, and the blossoms of the earth were Created in it, and it is the day which the ship of Noah^{as} was evened upon (mount) Al-Joudy, and it is the day which Allah^{azwj} had Revived **those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243].**

وَ هُوَ الْيَوْمُ الَّذِي نَزَلَ فِيهِ جِبْرَائِيلُ عَلَى النَّبِيِّ ص وَ هُوَ الْيَوْمُ الَّذِي حَمَلَ فِيهِ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ عَ عَلَى مَنْكِبِهِ حَتَّى رَمَى أَصْنَامَ قُرَيْشٍ مِنْ فَوْقِ الْبَيْتِ الْحَرَامِ فَهَشَمَهَا وَ كَذَلِكَ إِبْرَاهِيمَ ع

And it is the day in which Jibraeel^{as} descended unto the Prophet^{saww}, and it is the day which Rasool-Allah^{azwj} had carried Amir Al-Momineen^{asws} upon his^{saww} shoulders until he^{asws} threw down the idols of Qureysh from above the Sacred House and broke these, and similar to that was Ibrahim^{as}.

وَ هُوَ الْيَوْمُ الَّذِي أَمَرَ النَّبِيُّ ص أَصْحَابَهُ أَنْ يُبَايَعُوا عَلِيًّا عَ بِإِمْرَةِ الْمُؤْمِنِينَ وَ هُوَ الْيَوْمُ الَّذِي وَجَّهَ النَّبِيُّ ص عَلِيًّا عَ إِلَى وَادِي الْجَبِّ يَأْخُذُ عَلَيْهِمُ الْبَيْعَةَ لَهُ وَ هُوَ الْيَوْمُ الَّذِي بُويعَ لِأَمِيرِ الْمُؤْمِنِينَ عَ فِيهِ الْبَيْعَةُ الثَّانِيَّةُ

And it is the day in which the Prophet^{saww} ordered his^{saww} companions to pledge allegiances to Ali^{asws} as 'Emir of the Momineen', and it is the day in which the Prophet^{saww} divered Ali^{asws} to the valley of the Jibb to take the allegiances upon them for him^{saww}, and it is the day in which allegiances were pledged to Amir Al-Momineen^{asws}, in it was the second allegiance.

وَ هُوَ الْيَوْمُ الَّذِي ظَفَرَ فِيهِ بِأَهْلِ النَّهْرَوَانَ وَ قَتَلَ ذَا التُّدَيَّةِ وَ هُوَ الْيَوْمُ الَّذِي يَظْهَرُ فِيهِ قَائِمُنَا وَ وِلَاةُ الْأَمْرِ وَ هُوَ الْيَوْمُ الَّذِي يَظْفَرُ فِيهِ قَائِمُنَا بِالْدَّجَالِ فَيَصْلِيهِ عَلَى كُنَاسَةِ الْكُوفَةِ وَ مَا مِنْ يَوْمٍ تَبْرُوزُ إِلَّا وَ نَحْنُ نَتَوَقَّعُ فِيهِ الْفَرَجَ لِأَنَّهُ مِنْ أَيَّامِنَا وَ أَيَّامِ شِيعَتِنَا حَفِظْتُهُ الْعَجْمَ وَ صَبَعْتُمُوهُ أَنْتُمْ

And it is the day in which he^{asws} prevailed with the people of Al-Nahrwan and killed Zul Saday, and it is the day in which our^{asws} Qaim^{ajfj} would be appearing in and Masters^{asws} of the Command, and it is the day in which our^{asws} Qaim^{ajfj} shall win against Al-Dajjal^{la} and crucify him^{la} upon a dumpyard of Al-Kufa, and there is none from a day of Neyrouz except and we^{asws} are anticipating the relief in it because is it from our^{asws} days and days of our^{asws} Shias. The Persians have preserved it and you (Arabs) have wasted it'.

وَ قَالَ إِنَّ نَبِيًّا مِنْ الْأَنْبِيَاءِ سَأَلَ رَبَّهُ كَيْفَ يُحْيِي هَؤُلَاءِ الْقَوْمَ الَّذِينَ خَرَجُوا فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَصُبَّ الْمَاءَ عَلَيْهِمْ فِي مَضَاجِعِهِمْ فِي هَذَا الْيَوْمِ وَ هُوَ أَوَّلُ يَوْمٍ مِنْ سَنَةِ الْفَرَسِ فَعَاشُوا وَ هُمْ ثَلَاثُونَ أَلْفًا فَصَارَ صَبُّ الْمَاءِ فِي النَّيْرُوزِ سُنَّةً

And he^{asws} said: 'A Prophet^{as} from the Prophets^{as} asked his^{as} Lord^{azwj}: 'How were these people revived those who had gone out?' So Allah^{azwj} Revealed to him^{as} that he^{as} should pour the water upon them in their dying places during this day, and it is the first day of the Persian year, so they lived, and they were thity thousand. Thus, the pouring of the water during Al-Neurouz became a Sunnah'.

فَقُلْتُ يَا سَيِّدِي أَلَا تُعَرِّفُنِي جُعِلْتُ فِدَاكَ أَسْمَاءَ الْأَيَّامِ بِالْفَارِسِيَّةِ

I said, 'O my Master^{-asws}! May I be sacrificed for you^{-asws}! Will you^{-asws} not introduce to me the names of the Persian days?'

فَقَالَ ع يَا مَعْلَى هِيَ أَيَّامٌ قَدِيمَةٌ مِنَ الشُّهُورِ الْقَدِيمَةِ كُلُّ شَهْرٍ ثَلَاثُونَ يَوْماً لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ فَأَوَّلُ يَوْمٍ مِنْ كُلِّ شَهْرٍ هُرْمَزْدَرُوزُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى خَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ آدَمَ ع تَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ جَيِّدٌ صَالِحٌ لِلشُّرْبِ وَ لِلْفَرَحِ

He^{-asws} said: 'O Moalla! These are ancient days from the ancient months. Every month is of thirty days, neither is there an increase in it nor any reduction. The first day from every month is 'Hurmazd Ruz', being a Name from the Names of Allah^{-azwj} the Exalted. Allah^{-azwj} Mighty and Majestic Created Adam^{-as} during it. The Persians say, 'It is a good day, correct for the drinking, and the rejoicing'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ سَعِيدٌ مُبَارَكٌ يَوْمٌ سُورٍ تَكَلَّمُوا فِيهِ الْأَمْرَاءُ وَ الْكُبَرَاءُ وَ اطَّلَبُوا فِيهِ الْحَوَائِجَ فَإِنَّمَا تَنْجَحُ بِإِذْنِ اللَّهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكاً وَ ادْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ اشْتَرُوا فِيهِ وَ بَيْعُوا وَ زَارَعُوا وَ اغْرَسُوا وَ ابْنُوا وَ سَافَرُوا فَإِنَّهُ يَوْمٌ مُخْتَارٌ يَصْلُحُ لِجَمِيعِ الْأُمُورِ وَ لِلتَّزْوِيجِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا إِنْ شَاءَ اللَّهُ

And Al-Sadiq^{-asws} said: 'It is a fortunate day, Blessed, a day of cheerfulness. During it speak to the governors, and the elders, and seek the needs during it, for these shall be achieved by the Permission of Allah^{-azwj}. And the one born in it would be Blessed; and enter to see the Sultan in it, and in it buy and sell, and cultivate and plant, and build and travel, for it is a chosen day, correct for entirety of the affairs and for the marriage. And the one who falls sick in it would be cured quickly, and the one for whom a property is lost, would find it if Allah^{-azwj} so Desires.

الْقَائِلُ بِحَمَنِ رُوزُ يَوْمٌ صَالِحٌ خَلَقَ اللَّهُ فِيهِ حَوَاءَ ع وَ هُوَ ضِلْعٌ مِنْ أَضْلاعِ آدَمَ ع وَ هُوَ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِحُجُبِ الْفَدْسِ وَ الْكِرَامَةِ تَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ صَالِحٌ مُخْتَارٌ

The second is 'Bahman Ruz', a day good clear day. Allah^{-azwj} Created Hawwa^{-as} during it, and it is a rib from the ribs of Adam^{-as}, and it is a name of the Angel Allocated with the Holy Veils and the Prestige. The Persians say it is a good chosen day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُبَارَكٌ تَزَوَّجُوا فِيهِ وَ أَنْتُوا أَهْلَابِكُمْ مِنْ أَسْفَارِكُمْ وَ سَافَرُوا فِيهِ وَ اشْتَرُوا وَ بَيْعُوا وَ اطَّلَبُوا فِيهِ الْحَوَائِجَ فِي كُلِّ نَوْعٍ وَ هُوَ يَوْمٌ مُخْتَارٌ وَ مَنْ مَرَضَ فِيهِ مِنْ أَوَّلِ النَّهَارِ يَكُونُ مَرَضُهُ خَفِيفاً وَ مَنْ مَرَضَ فِي آخِرِهِ اشْتَدَّ مَرَضُهُ وَ خِيفَ مِنْ مَوْتِهِ فِي ذَلِكَ الْمَرَضِ

And Al-Sadiq^{-asws} said: 'It is a Blessed day. Get married in it and go to your wives from your journeys, and travel in it, and buy and sell, and seek the needs during it of every type, and it is a chosen day, and the one who falls sick during it from the beginning of the day, his illness would be light, and the one who falls sick during it at its end, his illness would intensify, and death would be feared upon him during that illness.

الْقَائِلُ أُرْدِيهَشْتِ رُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالشِّفَاءِ وَ السُّقْمِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The third is 'Urdehasht Ruz', being a name of the Angel Allocated with the healing and the sickness. The Persians are saying it is a heavy day'.

و يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ فَاتَّقُوا فِيهِ الْخَوَائِجَ وَ جَمِيعَ الْأَعْمَالِ وَ لَا تَدْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ لَا تَبِيعُوا وَ لَا تَشْتَرُوا وَ لَا تَزَوَّجُوا وَ لَا تَسْأَلُوا فِيهِ حَاجَةً وَ لَا تُكَلِّمُوا أَحَدًا وَ احْفَظُوا أَنْفُسَكُمْ وَ اتَّقُوا أَعْمَالَ السُّلْطَانِ وَ تَصَدَّقُوا مَا أَمَكَنَّكُمْ فَإِنَّهُ مِنْ مَرَضٍ فِيهِ خِيفَ عَلَيْهِ

And Al-Sadiq^{asws} says: 'It is a day of continuous bad luck, therefore fear the needs during it and entirety of the works, and do not be entering to see the Sultan in it, nor be selling or buying, nor getting married, nor ask any need during it, nor encumber it on anyone, and protect yourselves and fear the works of the Sultan and give in charity whatever you are able for the one falling sick in it, would be feared upon.

وَ هُوَ الْيَوْمُ الَّذِي أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ آدَمَ وَ حَوَاءَ مِنَ الْجَنَّةِ وَ سَلَبَا فِيهِ لِيَأْسَهُمَا وَ مَنْ سَافَرَ فِيهِ فَطَعَّ عَلَيْهِ أَبَدًا

And it is the day in which Allah^{azwj} Mighty and Majestic Expelled Adam^{as} and Hawwa^{as} from the Paradise, and they^{as} were stripped off of their^{as} apparels, and the one travelling in it, there would be a cutting off (banditry) upon him, for ever!

الرَّابِعُ شَهْرِيَّوَرُزُّ اسْمُ الْمَلِكِ الَّذِي خُلِقَتْ فِيهِ الْجَوَاهِرُ عَنْهُ وَ وُكِّلَ بِهَا وَ هُوَ مُوَكَّلٌ بِبَحْرِ الرُّومِ وَ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ مُخْتَارٌ

The fourth is 'Shahreywar Ruz', being a name of the Angel who the jewels were Created from him during it, and he was Allocated with these, and he is Allocated with the sea of Rome. And the Persians are saying, it is a chosen day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُبَارَكٌ وُلِدَ فِيهِ هَابِيلُ بْنُ آدَمَ وَ هُوَ صَالِحٌ لِلتَّرْوِيحِ وَ طَلَبِ الصَّيْدِ فِي الْبَرِّ وَ الْبَحْرِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ رَجُلًا صَالِحًا مُبَارَكًا وَ مُحَبَّبًا إِلَى النَّاسِ إِلَّا أَنَّهُ لَا يَصْلُحُ فِيهِ السَّفَرُ وَ مَنْ سَافَرَ فِيهِ خَافَ الْقَطْعَ وَ يُصِيبُهُ بَلَاءٌ وَ غَمٌّ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعًا إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq^{asws} says: 'It is a Blessed day in which Habeel Bin Adam^{as} was born, and it is correct for the marriage, and seek the prey (hunting/fishing) in the land and the sea, and the one born in it would be a righteous man, Blessed, and beloved to the people, except that the travel would not be correct for him, and the one who travels during it, the banditry would be feared upon him, and afflictions and sorrow would hit him, and the who falls sick during it would be cured quickly, if Allah^{azwj} the Exalted so Desires.

الْحَامِسُ إِسْفَنْدَارْمَرْزُورُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْأَرْضِينَ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ تَقِيْلٌ

And the fifth is 'Isfandarmaz Ruz', being a name of the Angel Allocated with the lands. The Persians say it is a heavy day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ رَدِيءٍ وُلِدَ فِيهِ قَابِيلُ بْنُ آدَمَ وَ كَانَ مُلْعُونًا كَافِرًا وَ هُوَ الَّذِي قَتَلَ أَخَاهُ وَ دَعَا بِالْوَيْلِ وَ التُّبُورِ عَلَى أَهْلِهِ وَ ادْخَلَ عَلَيْهِمُ الْعَمَّ وَ الْبُكَاءَ فَاجْتَنَبُوهُ فَإِنَّهُ يَوْمٌ شَوْمٌ وَ نَحْسٌ وَ مَذْمُومٌ وَ لَا تَطْلُبُوا فِيهِ حَاجَةً وَ لَا تَدْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ ادْخُلُوا فِي مَنَازِلِكُمْ وَ احْدَرُوا فِيهِ كُلَّ الْحَدَرِ مِنَ السَّبَاعِ وَ الْحَدِيدِ

And Al-Sadiq^{asws} says: 'It is an inauspicious day, lowly. Qabeel^{la} son^{la} of Adam^{as} was born in it, and he^{la} was accursed, a Kafir, and he^{la} is the one who killed his^{la} brother^{as} and called for the doom and the ruination upon his^{la} family, and entered the sorrows and the crying upon them, therefore shun it, for it is an ominous day, and inauspicious, and condemned, and do

not be seeking any need during it nor enter to see the Sultan in it, and enter into your houses, and beware during it of every hazard from the predatory wild animals, and the iron.

السَّادِسُ خُرْدَادُ رُزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْجِبَالِ تَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The sixth is 'Khordad Ruz', being a name of the Angel Allocated with the mountains. The Persians say it is a light day.

وَقَالَ الصَّادِقُ إِنَّهُ يَوْمٌ مُبَارَكٌ صَالِحٌ لِلتَّزْوِيجِ وَ لَطَلَبِ الْخَوَائِجِ لِكُلِّ مَا يُسْعَى فِيهِ مِنَ الْأَمْرِ فِي الْبَرِّ وَ الْبَحْرِ وَ الصَّيْدِ فِيهِمَا وَ لِلْمَعَاشِ وَ كُلِّ حَاجَةٍ وَ مَنْ سَافَرَ فِيهِ رَجَعَ إِلَى أَهْلِهِ سَرِيعاً بِكُلِّ مَا يُحِبُّهُ وَ يُرِيدُهُ وَ بِكُلِّ غَنِيمَةٍ فَجَدُوا فِي كُلِّ حَاجَةٍ تُرِيدُونَهَا فِيهَا مَفْضِيَةٌ إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq^{asws} says: 'It is a Blessed day, correct for the marriage and for seeking the need for all what one can strive in from the matters in the land and the sea, and the hunting in these two, and for the livestock, and every need; and the one who travels in it would return to his family quickly with all what he loves and wants, and will all booty. So exert regarding every need you want in it for it shall be fulfilled if Allah^{azwj} the Exalted so Desires.

السَّابِعُ مُرْدَادُ رُزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالنَّاسِ وَ أَرْزَاقِهِمْ يَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ حَيِّدٌ

The seventh is 'Mardad Ruz', being a name of the Angel Allocated with the people and their sustenance(s). The Persians say it is a good day'.

وَقَالَ الصَّادِقُ إِنَّهُ يَوْمٌ سَعِيدٌ مُبَارَكٌ اَعْمَلُوا فِيهِ جَمِيعَ مَا شِئْتُمْ مِنَ السَّعْيِ فِي حَوَائِجِكُمْ مِنَ الْبِنَاءِ وَ الْغَرْسِ وَ الدَّرْوِ وَ الزَّرْعِ وَ لَطَلَبِ الصَّيْدِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ السَّفَرِ فَإِنَّهُ يَوْمٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ حَاجَةٍ إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq^{asws} says: 'It is a fortunate day, Blessed. Work during its entirety of what you so desire from the striving regarding your needs, from the building, and the planting, and the sowing, and the cultivating, and to seek the prey (hunting/fishing), and the entering to see the Sultan, and the travelling, for it is a chosen day, correct for every need, if Allah^{azwj} the Exalted so Desires.

الثَّامِنُ دَيْبَارُ رُزُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى تَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ حَيِّدٌ

The eighth is 'Dayba Ruz', being a Name from the Names of Allah^{azwj} the Exalted. The Persians say it is a good day'.

وَقَالَ الصَّادِقُ إِنَّهُ يَوْمٌ مُبَارَكٌ صَالِحٌ لِكُلِّ حَاجَةٍ يُسْعَى فِيهَا وَ لِلشِّرَاءِ وَ الْبَيْعِ وَ الصَّيْدِ مَا خَلَا السَّفَرَ فَاتَّقُوا فِيهِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً وَ ادْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ غَيْرِهِ فَإِنَّهُ يُقْضَى فِيهِ الْحَوَائِجُ وَ مَنْ دَخَلَ فِيهِ عَلَى السُّلْطَانِ لِحَاجَةٍ فَلْيَسْأَلْهُ فِيهَا

And Al-Sadiq^{asws} said: 'It is a Blessed day, correct for every need strived in, and for the buying and the selling and the hunting, apart from the travel, therefore fear in it. And the one who falls sick in it could be cured quickly and enter to see the Sultan and others during it for the needs would be fulfilled in it, and the no one enters to see the Sultan in it for a need, so let him ask him about it.

التَّاسِعَ آدَزْرُوُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْبَرِّانِ يَوْمَ الْقِيَامَةِ تَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The ninth is 'Azar Ruz', being a name of the Angel Allocated with the fires on the Day of Qiyamah. It is a light day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ خَفِيفٌ سَعِيدٌ مُبَارَكٌ مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِ النَّهَارِ يَصْلُحُ لِلسَّفَرِ وَ لِكُلِّ مَا تُرِيدُ وَ مَنْ سَافَرَ فِيهِ رُزِقَ مَالًا كَثِيرًا وَ بَرَى فِي سَفَرِهِ كُلَّ خَيْرٍ وَ مَنْ مَرَضَ يَبْرَأُ سَرِيعًا وَ لَا يَنَالُهُ فِي عِلَّتِهِ مَكْرُوهٌ إِنْ شَاءَ اللَّهُ تَعَالَى فَاطْلُبُوا الْحَوَائِجَ فِيهِ فَإِنَّهَا تُفَضَى لَكُمْ بِمَشِيئَةِ اللَّهِ تَعَالَى وَ تَوْفِيقِهِ

And Al-Sadiq^{-asws} said: 'It is a righteous day, light, fortunate, Blessed from the beginning of the day to the end of the day, correct for the travel, and for all what you want, and the one who travels in it would be Graced a lot of wealth, and he would see in his journey every good, and the one who falls sick would be cured quickly, and not abhorrence will hit him during his illness, of Allah^{-azwj} the Exalted so Desires. So seek the needs during it for these would be fulfilled for you by the Desire of Allah^{-azwj} the Exalted and His^{-azwj} Inclination.

الْعَاشِرُ آبَانَ رُوُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْبَحْرِ وَ الْمِيَاهِ تَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The tenth is 'Aban Ruz', being a name of the Angel Allocated with the oceans and the rivers. The Persians say it is a heavy day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ شَيْءٍ مَا خَلَا الدُّحُولَ عَلَى السُّلْطَانِ وَ هُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ نُوحٌ ع وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مِنْ مَعَاشِهِ وَ لَا يُصِيبُهُ ضَيْقٌ وَ لَا يَمُوتُ حَتَّى يَهْرَمَ وَ لَا يُبْتَلَى بِفَقْرٍ وَ مَنْ فَرَّ فِيهِ مِنَ السُّلْطَانِ أَوْ غَيْرِهِ أُحْدَدَ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ هُوَ جَيِّدٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ السَّفَرِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعًا إِنْ شَاءَ اللَّهُ تَعَالَى

Al-Sadiq^{-asws} said: 'It is a righteous day for everything apart from the entering to see the Sultan, and it is the in which Noah^{-as} was born, and the one born in it would be Graced from his livelihood, and poverty will not afflict him, nor will he be dying until he is aged, nor will he be Tried by poverty. And the one who flees from the Sultan during it or someone else would be seized, and the one for whom a lost property is lose would find it, and it is good for the buying and the selling, and the travel, and the one falling sick in it would be cured quickly, if Allah^{-azwj} the Exalted so Desires.

الْحَادِي عَشَرَ خُوْرُوُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالشَّمْسِ يَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ ثَقِيلٌ مِثْلُ أَمْسِهِ

The eleventh is 'Khowr Ruz', being a name of the Angel Allocated with the sun. The Persians said it is a heavy day like it's day before'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ الْيَوْمُ الَّذِي وُلِدَ فِيهِ شَيْبُ بْنُ آدَمَ ع وَ النَّبِيُّ ص وَ هُوَ يَوْمٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ لِجَمِيعِ الْأَعْمَالِ وَ الْحَوَائِجِ وَ لِلسَّفَرِ مَا خَلَا الدُّحُولَ عَلَى السُّلْطَانِ فَإِنَّهُ لَا يَصْلُحُ وَ التَّوَارِي عَنْهُ فِيهِ أَصْلَحُ مِنَ الدُّحُولِ عَلَيْهِ فَاجْتَنِبُوا فِيهِ ذَلِكَ

And Al-Sadiq^{-asws} says: 'It is the day in which Shees Bin Adam^{-as}, the Prophet^{-as} was born, and it is a day correct for the buying and the selling and for entirety of the works and the needs, and for the travel apart the entering to see the Sultan for it is not correct and hiding from him during it is more correct than the entering to see him, so shun that during it.

وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكًا مَرْزُوقًا فِي مَعَاشِهِ طَوِيلَ الْعُمُرِ وَ لَا يَفْتَقِرُ أَبَدًا فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ مَا خَلَا السُّلْطَانَ

And the one born in it would be Blessed, Graced in his livelihood, long age, and he will not be impoverished, ever, therefore seek your needs in it apart from (seeing) the Sultan.

الثَّانِي عَشَرَ مَاهَرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْقَمَرِ يُقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ يُسَمَّى رُوزِيَه

The twelfth is 'Maah Ryz', a name of the Angel Allocated with the moon. The Persians say it is a light day named as 'Ruzbeh'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ جَيِّدٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ شَيْءٍ تُرِيدُونَهُ مِثْلَ الْيَوْمِ الْحَادِي عَشَرَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ طَوِيلَ الْعُمُرِ فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ وَ ادْخُلُوا عَلَى السُّلْطَانِ فِي أَوَّلِهِ وَ لَا تَدْخُلُوا فِي آخِرِهِ وَ اسْتَعِينُوا بِاللَّهِ عَزَّ وَ جَلَّ فِيهَا فَإِنَّهَا تُفْضَى لَكُمْ بِمَشِيئَةِ اللَّهِ تَعَالَى

And Al-Sadiq^{asws} says: 'It is a righteous day, good, Blessed, and correct for all thing you want, like the eleventh day, and the one born in it would be of long age, therefore seek your needs during it, and enter to see the Sultan during it's beginning and do not enter in its end, and seek Assistance with Allah^{azwj} Mighty and Majestic during it for it shall be fulfilled for you by the Desire of Allah^{azwj} the Exalted .

الثَّالِثَ عَشَرَ تَيْرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالنُّجُومِ يُقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ شَوْمِيٌّ جِدًّا

The thirteenth is 'Tey Ruz', being a name of the Angel Allocated with the stars. The Persians say it is a heavy day, very ominous'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ فَاتَّقُوهُ فِي جَمِيعِ الْأَعْمَالِ مَا اسْتَطَعْتُمْ وَ لَا تَقْصِدُوا وَ لَا تَطْلُبُوا فِيهِ الْحَاجَةَ أَصْلًا وَ لَا تَدْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ غَيْرِهِ جُهْدَكُمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And Al-Sadiq^{asws} says: 'It is a day of continuous bad luck, therefore fear in regarding entirety of the deeds whatever you are able to, and neither aim for nor see the needs during it at all, nor enter to see the Sultan and others in it with your efforts, and there is neither any might nor strength except with Allah^{azwj} the Exalted, the Magnificent.

الرَّابِعَ عَشَرَ جَوْشُ رُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْبَشَرِ وَ الْأَنْعَامِ وَ الْمَوَاشِي يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The fourteenth is 'Jowsh Ruz', being a name of the Angel Allocated with the mortals, and the animals, and the livestock. The Persians say it is a light day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ عَمَلٍ وَ أَمْرٍ يُرَادُ وَ يُحْمَدُ فِيهِ لِقَاءُ الْأَشْرَافِ وَ الْعُلَمَاءِ وَ لَطَلَبِ الْحَوَائِجِ وَ مَنْ يُوَلَدُ فِيهِ يَكُونُ حَسَنَ الْكَمَالِ مَشْغُوفًا بِطَلَبِ الْعِلْمِ وَ يُعَمَّرُ طَوِيلًا يَكْتُمُ مَالَهُ فِي آخِرِ عُمرِهِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ بِمَشِيئَةِ اللَّهِ عَزَّ وَ جَلَّ

And Al-Sadiq^{asws} says: 'It is a good day, correct of every work and matter intended, and it is praised in it to meet the notables, and the scholars, and to seek the needs, and the one born during it would be excellent perfection, enthusiastic for seeking the knowledge and he would live long. His wealth would be a lot at the end of his age, and the one falling sick in it would be cured by the Desire of Allah^{azwj} Mighty and Majestic.

الْحَامِسَ عَشَرَ دَهْرُوزُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The fifteenth is 'Daymhar Ruz', being a Name from the Names of Allah^{-azwj} the Exalted. The Persians say it is a light day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ مُبَارَكٌ لِكُلِّ عَمَلٍ وَ لِكُلِّ حَاجَةٍ تُرِيدُهَا إِلَّا أَنَّهُ مَنْ يُوَلَّدُ فِيهِ يَكُونُ بِهِ حَرَسٌ أَوْ لُفْغَةٌ فَاطْلُبُوا فِيهِ الْحَوَائِجَ فَإِنَّهَا تُقْضَىٰ إِنْ شَاءَ اللَّهُ

And Al-Sadiq^{-asws} says: 'It is a righteous day, Blessed for every work and for every need you intend, except the one who is born in it would be mute, or (with a) lisp, therefore seek the needs in it for these shall be fulfilled, if Allah^{-azwj} so Desires.

السَّادِسَ عَشَرَ مَهْرُوزُ اسْمٌ الْمَلِكِ الْمُوَكَّلِ بِالرَّحْمَةِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ جَيِّدٌ جَدًّا

The sixteenth is 'Mihra Ruz', being a name of the Angel Allocated with the Mercy. The Persians say it is a light day, very good'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مَنْحُوسٌ رَدِيءٌ مَذْمُومٌ فَلَا تَطْلُبُوا فِيهِ حَوَائِجَكُمْ وَ لَا تُسَافِرُوا فِيهِ فَإِنَّهُ مَنْ سَافَرَ فِيهِ هَلَكَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ لَا بُدَّ جُنُونًا وَ مَنْ مَرَضَ فِيهِ لَا يَكَادُ يَنْجُو فَاجْهَدُوا فِي تَرْكِ طَلْبِ الْحَوَائِجِ وَ الْحَرَكَةِ فَإِنَّهَا وَ إِنْ فَضِيتَ تُقْضَىٰ بِمَشَقَّةٍ وَ رِيْمًا لَمْ يَمِّ فِيهَا الْمُرَادُ فَانْتَقُوا مَا اسْتَطَعْتُمْ وَ تَصَدَّقُوا فِيهِ

And Al-Sadiq^{-asws} says: 'It is an inauspicious day, lowly, condemned, so do not seek your needs in it and do not be travelling in it, for the one who travels in it would die, and the one born in it would inevitably be insane, and the one falling sick in it would almost not be saved. Therefore exert in leaving seeking the needs and the movement for it, and even if it is fulfilled, it would be fulfilled with difficulties, and sometimes the purpose would not complete in it, so fear whatever you can and give in charity during it.

السَّابِعَ عَشَرَ نَمْرُوشُ رُوزُ اسْمٌ الْمَلِكِ الْمُوَكَّلِ بِخَرَابِ الْعَالَمِ وَ هُوَ جَبْرَائِيلُ ع يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ مُخْتَارٌ خَفِيفٌ مُتَوَسِّطٌ

The seventeenth is 'Namroush Ruz', being a name of the Angel Allocated with ruination of the world, and it is Jibraeel^{-as}. The Persians say it is a chosen day, light, moderate'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ مَا يُرَادُ جَيِّدٌ مُوَافِقٌ صَافٍ مُخْتَارٌ لِمَجْمِيعِ الْحَوَائِجِ فَاطْلُبُوا فِيهِ مَا شِئْتُمْ وَ تَزَوَّجُوا وَ بَيْعُوا وَ اشْتَرُوا وَ ازْرَعُوا وَ ابْنُوا وَ ادْخُلُوا عَلَى السُّلْطَانِ وَ غَيْرِهِ فَإِنَّ حَوَائِجَكُمْ تُقْضَىٰ بِمَشِيئَةِ اللَّهِ تَعَالَى

And Al-Sadiq^{-asws} says: 'It is a righteous day for all what is intended, good, compatible, clear, chosen for entirety of the needs. Therefore seek in it whatever you so desire to, and marry, and sell and buy, and cultivate and build, and enter to see the Sultan and others, for your needs shall be fulfilled by the Desire of Allah^{-azwj} the Exalted.

الثَّامِنَ عَشَرَ رَشُّ رُوزُ اسْمٌ الْمَلِكِ الْمُوَكَّلِ بِاللَّيْرِانِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The eighteenth is 'Rash Ruz', being a name of the Angel Allocated with the fires. The Persians say it is a light day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ حَيْدٌ مُبَارَكٌ صَالِحٌ لِلسَّفَرِ وَ الزَّرْعِ وَ طَلَبِ الحَوَائِجِ وَ التَّزْوِيجِ وَ كُلِّ أَمْرٍ يُرَادُ وَ مَنْ حَاصَمَ فِيهِ عَدُوَّهُ أَوْ حَصَمَهُ غَلَبَ عَلَيْهِ وَ ظَفِرَ فِيهِ بِقُدْرَةِ اللَّهِ تَعَالَى

And Al-Sadiq^{asws} says: 'It is a chosen day, good, Blessed, correct for the travel and the cultivating, and seeking the needs, and the marriage, and every matter intended, and the one who disputes his enemy during it, or he disputes him, he would overcome upon him and wing in it by the Power of Allah^{azwj} the Exalted.

التَّاسِعَ عَشَرَ فَرَوَزِينَ رُوزُ اسْمِ الْمَلِكِ الْمُؤَكَّلِ بِأَرْوَاحِ الْخَلَائِقِ وَ قَبَضَهَا يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The nineteenth is 'Farwardeen Ruz', being a name of the Angel Allocated with the souls of the creatures and their capturing. The Persians say it is a heavy day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ صَالِحٌ لِلسَّفَرِ وَ التَّزْوِيجِ وَ طَلَبِ الحَوَائِجِ وَ مَنْ حَاصَمَ فِيهِ عَدُوًّا ظَفِرَ بِهِ وَ غَلَبَهُ بِقُدْرَةِ اللَّهِ تَعَالَى وَ يَصْلُحُ لِكُلِّ عَمَلٍ وَ هُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ إِسْحَاقُ النَّبِيِّ ع وَ هُوَ يَوْمٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ مَا تُرِيدُ وَ مَنْ يُوَلَّدُ فِيهِ يَكُونُ مُبَارَكًا إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq^{asws} says: 'It is a chosen day, righteous, good for the travel, and the marriage, and seeking the needs, and the one who disputes an enemy during it would win with him and overcome him by the Power of Allah^{azwj} the Exalted, and it is correct for every work, and it is the day in which the Prophet^{as} Is'haq^{as} was born, and it is a Blessed day, correct for all what you want, and the one who is born in it would be Blessed, if Allah^{azwj} the Exalted so Desires.

العِشْرُونَ بِهَرَامِ رُوزُ اسْمِ الْمَلِكِ الْمُؤَكَّلِ بِالنَّصْرِ وَ الْحِدْلَانِ فِي الْحَرْبِ يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The twentieth is 'Bahram Ruz', being a name of the Angel Allocated with the help and the abandonment during the war. The Persians say it is a light day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ حَيْدٌ مُخْتَارٌ صَافٍ يَصْلُحُ لِطَلَبِ الحَوَائِجِ وَ السَّفَرِ حَاصَّةً وَ الْبِنَاءِ وَ التَّزْوِيجِ وَ الْعُرْسِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ غَيْرِهِ فِيهِ فَإِنَّهُ يَوْمٌ مُبَارَكٌ يَصْلُحُ إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq^{asws} says: 'It is a righteous day, good, chosen, clear, correct for seeking the needs, and the travel especially, and the building, and the marriage, and the planting, and the entering to see the Sultan and others during it, for it is a Blessed day, righteous, if Allah^{azwj} the Exalted so Desires.

الحَادِي وَ الْعِشْرُونَ رَامِ رُوزُ اسْمِ الْمَلِكِ الْمُؤَكَّلِ بِالْفَرَحِ وَ السُّرُورِ يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ حَيْدٌ مُبَارَكٌ بِهِ

The twenty-first is 'Raam Ruz', being a name of the Angel Allocated with the happiness and the cheerfulness. The Persians say it is a good day to be Blessed in'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ وَ هُوَ يَوْمٌ إِهْرَاقِ الدِّمَاءِ فَاتَّقُوا فِيهِ مَا اسْتَطَعْتُمْ وَ لَا تَطْلُبُوا فِيهِ حَاجَةً وَ لَا تَنَازَعُوا فِيهِ حَصَمًا وَ مَنْ يُوَلَّدُ فِيهِ يَكُونُ [يَكُنْ] مُتَحَاجًا فَقِيرًا فِي أَكْثَرِ أَمْرِهِ وَ دَهْرِهِ وَ مَنْ سَافَرَ فِيهِ لَمْ يَزِنِحْ وَ خِيفَ عَلَيْهِ

And Al-Sadiq^{asws} says: 'It is a day of continuous bad luck, and it is a day of shedding the blood therefore fear in it whatever you can and do not seek any need during it nor dispute a

contender in it, and the one born in it would be needy, poor in most of his life and his time, and the one who travels in it would not profit, and he would be feared upon.

الثَّانِي وَالْعِشْرُونَ بَادِرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالرِّيحِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The twenty-second is 'Baad Ruz', being a name of the Angel Allocated with the winds. The Persians say it is a heavy day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ حَيِّدٌ صَافٍ يَصْلُحُ لِكُلِّ حَاجَةٍ تُرِيدُهَا فَاطْلُبُوا فِيهِ الْحَوَائِجَ فَإِنَّهُ يَوْمٌ حَيِّدٌ خَاصَّةً لِلشِّرَاءِ وَالبَيْعِ وَ لِلصَّدَقَةِ فِيهِ ثَوَابٌ جَزِيلٌ جَلِيلٌ عَظِيمٌ وَ مَنْ يُولَدُ فِيهِ يَكُونُ مُبَارَكًا مَحْبُوبًا وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعًا وَ مَنْ سَافَرَ فِيهِ يُحْصِبُ وَ يَرْجِعُ إِلَى أَهْلِهِ مُعَافًى سَالِمًا وَ مَنْ دَخَلَ فِيهِ إِلَى السُّلْطَانِ بَلَغَ مَحَابَّةً وَ وَجَدَ عِنْدَهُ نَجَاحًا لِمَا قَصَدَ لَهُ

And Al-Sadiq^{asws} says: 'It is a chosen day, good, clear, correct for every need you intend, therefore seek the needs during it for it is a good day, especially for the buying and the selling, and for the charity in it there are plentiful Rewards, majestic, and the one born in it would be Blessed, beloved, and the one on falling sick in it would be cured quickly, and the one who travels in it would be productive and he would return to his family healthy, safe, and the one who enters to see the Sultan during it would reach his liking and would find success with him of what he had aimed for.

الثَّلَاثُ وَالْعِشْرُونَ دَيْدِينُ رُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالنَّوْمِ وَ الْبَقْظَةِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The twenty-third is 'Deynideyn Ruz', being a name of the Angel Allocated with the sleep and the wakefulness. The Persians say it is a light day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ وُلِدَ فِيهِ يُوسُفُ عَ يَصْلُحُ لِكُلِّ أَمْرٍ وَ حَاجَةٍ وَ لِكُلِّ مَا تُرِيدُونَهُ وَ خَاصَّةً لِلتَّرْوِيجِ وَ التَّجَارَاتِ كُلِّهَا وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ التَّمَاسِ الْحَوَائِجِ وَ مَنْ يُولَدُ فِيهِ يَكُونُ [يَكُنُّ] مُبَارَكًا صَالِحًا وَ مَنْ سَافَرَ فِيهِ يَعْثُرُ وَ يَجِدُ خَيْرًا بِمَشِيئَةِ اللَّهِ عَزَّ وَ جَلَّ

And Al-Sadiq^{asws} says: 'It is a chosen day. Yusuf^{as} was born in it. It is correct for every affair and need, and for all what you want, and especially the marriage and the business, all of them, and the entering to see the Sultan, and seeking the needs, and the one born in it would be Blessed, righteous, and the one who travels in it would attain booty and would find goodness by the Desire of Allah^{azwj} Mighty and Majestic.

الرَّابِعُ وَالْعِشْرُونَ دَيْنُ رُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالسَّعْيِ وَ الْحُرْكََةِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ حَيِّدٌ

The twenty-fourth is 'Deyn Ruz', being a name of the Angel Allocated with the striving and the movement. The Persians say it is a light day, good'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مَنَحُوسٌ وُلِدَ فِيهِ فِرْعَوْنُ لَعَنَهُ اللَّهُ وَ هُوَ يَوْمٌ عَسِيرٌ نَكِدٌ فَاتَّقُوا فِيهِ مَا اسْتَطَعْتُمْ وَ مَنْ سَافَرَ فِيهِ مَاتَ فِي سَفَرِهِ

And Al-Sadiq^{asws} says: 'It is an inauspicious day. Pharaoh^{la} was born in it, may Allah^{azwj} Curse him^{la}, and it is a hard day, gloomy, therefore fear in it whatever you are able to, and the one who travels in it would die in his journey'.

وَ فِي نُسخَةٍ أُخْرَى وَ مَنْ يُؤَلِّدُ فِيهِ مَوْتٌ [يُمُتُّ] فِي سَفَرِهِ أَوْ يُقْتَلُ أَوْ يَغْرَقُ وَ يَكُونُ مُدَّةَ عُمُرِهِ مَحْزُونًا مَكْدُودًا نَكِدًا وَ لَا يُؤَفِّقُ لِحَيْرٍ وَ مَنْ مَرِضَ فِيهِ طَالَ مَرَضُهُ وَ لَا يَكَادُ يَنْتَفِعُ بِمَقْصِدٍ وَ لَوْ جَهَدَ جُهْدَهُ

And in another copy: 'And the one born during it would die in his journey or be killed or drown, and he would be grief-stricken the term of his life, sluggish, gloomy, and he will not harmonise to goodness, and the one falling sick in it, his illness would prolong, and he would almost not benefit with any purpose and even if he were to exert his efforts.

الْحَامِسُ وَ الْعِشْرُونَ أَرْدَرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْحَيِّ وَ الشَّيَاطِينِ وَ تَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The twenty-fifth is 'Ard Ruz', being a name of the Angel Allocated with the Jinn and the Satans^{1a}. And the Persians say it is a heavy day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ رَدِيءٍ مَذْمُومٌ وَ هُوَ الْيَوْمُ الَّذِي أَصَابَ فِيهِ أَهْلَ مِصْرَ سَبْعَةَ أَصْرَبٍ مِنَ الْأَقَاتِ وَ هُوَ يَوْمٌ شَدِيدُ الْبَلَاءِ وَ مَنْ مَرِضَ فِيهِ لَمْ يَكُنْ يَنْجُ وَ لَا يَبْرَأُ وَ مَنْ سَافَرَ فِيهِ لَا يَرْجِعُ وَ لَا يَرْبِحُ فَلَا تَطْلُبُوا فِيهِ حَاجَةً وَ احْفَظُوا فِيهِ أَنْفُسَكُمْ وَ احْتَرِزُوا وَ اتَّقُوا فِيهِ جُهْدَكُمْ

And Al-Sadiq^{asws} says: 'It is an inauspicious day, lowly, condemned, and it is the day in which the people of Egypt were afflicted with seven types of calamities, and it is a day of severe afflictions, and the one falling sick in it would almost not be saved, nor be cured, and the one travelling in it will neither return nor profit. Therefore, do not seek any need in it and protect yourselves during it and be on guard and fear your efforts in it.

الْسَادِسُ وَ الْعِشْرُونَ أَشْتَادُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ الَّذِي خُلِقَ عِنْدَ ظُهُورِ الدِّينِ تَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ جَيِّدٌ

The twenty-sixth is 'Ashtad Ruz', being a name of the Angel Allocated, the one who was Created at the appearance of religion. The Persians say it is a good day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٍ مُبَارَكٌ صَرَبَ فِيهِ مُوسَى ع الْبَحْرَ فَانْفَلَقَ يَصْلُحُ لِكُلِّ حَاجَةٍ مَا خَلَا التَّزْوِيجَ وَ السَّفَرَ وَ اجْتَنِبُوا فِيهِ ذَلِكَ فَإِنَّهُ مَنْ تَزَوَّجَ فِيهِ لَمْ يَتِمَّ أَمْرُهُ وَ يُفَارِقَ أَهْلَهُ وَ فُرِّقَ بَيْنَهُمَا وَ مَنْ سَافَرَ فِيهِ لَمْ يَصْلُحْ وَ لَمْ يَرْبِحْ وَ لَمْ يَرْجِعْ وَ عَلَيْكُمْ بِالصَّدَقَةِ فَإِنَّ الْمَنْفَعَةَ بِهَا وَافِرَةٌ وَ لِمِضَارِهِ دَافِعَةٌ بِمَشِيئَةِ اللَّهِ وَ عَوْنِهِ

And Al-Sadiq^{asws} says: 'It is a righteous day, Blessed. Musa^{as} struck the sea during it and it split up. It is correct for all needs apart from the marriage and the travel, and shun that during it for the one who married in it, his matter will not complete, and he would separate from his wife, and there would be separation between the two, and the one who travels in it would not work, and would not profit, and would not return, and upon you all is with giving the charity, for the benefit with it is plentiful, and for repelling the harms by the Desire of Allah^{azwj} and His^{azwj} Assistance.

السَّابِعُ وَ الْعِشْرُونَ آسْمَانُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالسَّمَاوَاتِ يَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ مُخْتَارٌ

The twenty-seventh is 'Aasman Ruz', being a name of the Angel Allocated with the skies. The Persians say it is a chosen day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ جَيِّدٌ مُخْتَارٌ يَصْلُحُ لَطَلَبِ الْحَوَائِجِ وَ لِكُلِّ شَيْءٍ تُرِيدُهُ وَ مَنْ يُوَلَّدَ فِيهِ يَكُونُ [يَكُنُّ] حَمِيلاً حَسَنًا مَلِيحاً وَ هُوَ جَيِّدٌ لِلْبِنَاءِ وَ الزَّرْعِ وَ الشِّرَاءِ وَ الْبَيْعِ وَ الدُّخُولِ عَلَى السُّلْطَانِ فَاعْمَلُوا مَا شِئْتُمْ وَ اسْعُوا فِي حَوَائِجِكُمْ

And Al-Sadiq^{asws} says: 'It is a good day, Blessed, correct for seeking the needs and for all things you intend, and the one born in it would be beautiful, excellent, attractive, and it is good for the building and the cultivating, and the buying and the selling, and the entering to see the Sultan, therefore work whatever you so desire to and strive regarding your needs.

الثَّامِنُ وَ الْعِشْرُونَ رَامِيادُرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْقَضَاءِ بَيْنَ الْخَلْقِ تَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ ثَقِيلٌ مُنْحَسِرٌ

The twenty-eight is 'Ramyadur Ruz', being a name of the Angel Allocated with the judgment between the people. The Persians say it is a heavy day, inauspicious'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ سَعِيدٌ مُبَارَكٌ مَدُوحٌ وُلِدَ فِيهِ يَعْفُو النَّبِيُّ ع يَصْلُحُ لِلسَّفَرِ وَ لِجَمِيعِ الْحَوَائِجِ وَ مَنْ يُوَلَّدَ فِيهِ يَكُونُ [يَكُنُّ] مَرْزُوقاً مُحِبِّباً إِلَى النَّاسِ مُحِبِّباً إِلَى أَهْلِهِ مُحْسِناً إِلَيْهِمْ إِلَّا أَنَّهُ يُصِيبُهُ الْعُمُومُ وَ الْهُمُومُ وَ يُبْتَلَى فِي آخِرِ عُمُرِهِ وَ لَا يُؤْمَنُ عَلَيْهِ مِنْ ذَهَابِ بَصَرِهِ

And Al-Sadiq^{asws} says: 'It is a fortunate day, Blessed, praised. The Prophet^{as} Yaqoub^{as} was born in it. It is correct for the travel and for entirety of the needs, and the one born in it would be Graced, beloved to the people, beloved to his family, favourable to them except that the sorrows and the worries would afflict him, and he would be Tried at the end of his life and there will be no safety upon him from the loss of his eyesight.

الثَّاسِعُ وَ الْعِشْرُونَ مَهْرِاسْفَنْدَرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْأَفْنِيَّةِ وَ الْأَرْمَانِ وَ الْعُقُولِ وَ الْأَسْمَاعِ وَ الْأَبْصَارِ تَقُولُ الْفُرْسُ إِنَّهُ يَوْمٌ جَيِّدٌ

The twenty-ninth is 'Mahrisfanda Ruz', being a name of the Angel Allocated with the annihilation, and the times, and the intellects, and the hearing, and the sights. The Persians say it is a good day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ يَصْلُحُ لِكُلِّ حَاجَةٍ مَا خَلَا الْكَاتِبَ فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ لَا أَرَى لَهُ أَنْ يَسْعَى لِحَاجَةٍ فِيهِ إِنْ قَدَرَ عَلَى ذَلِكَ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً وَ مَنْ سَافَرَ فِيهِ أَصَابَ مَالاً كَثِيراً إِلَّا مَنْ كَانَ كَاتِباً فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ لَا أَرَى السَّعْيَ فِي حَاجَتِهِ إِنْ قَدَرَ عَلَيْهِ وَ مَنْ أَبَقَ لَهُ فِيهِ آبَقَ رَجَعَ إِلَيْهِ سَرِيعاً وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا

And Al-Sadiq^{asws} says: 'It is a chosen day, good, correct for every need apart from the writing for that is disliked for him, and I^{asws} do not see for him that he should strive for any need during it if he is able upon that, and the one who falls sick during it would be cured quickly, and the one travelling in it would attain a lot of wealth except the one who was a scribe, for that is disliked for him, and I^{asws} did not see the striving regarding his need if he is able upon it, and the one for whom an absconder absconds, would return to him quickly, and the one for whom a property is lost, he would find it.

الثَّلَاثُونَ أَنَيْرَانُ رُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْأَدْوَارِ وَ الْأَرْمَانِ يَتَبَرَّكُ فِيهِ الْفُرْسُ

The thirtieth is 'Aneyran Ruz', being a name of the Angel Allocated with the eras and the times. The Persians are seeking blessings in it'.

وَ يَثْوُلُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ صَالِحٌ لِكُلِّ شَيْءٍ وَ هُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ عَلَى ذُرِّيَّتِهِمَا وَ عَلَى أَهْلِهِمَا
يَصْلُحُ لِكُلِّ شَيْءٍ وَ لِكُلِّ حَاجَةٍ مِنْ شِرَاءٍ وَ بَيْعٍ وَ زَرْعٍ وَ غَرْسٍ وَ تَزْوِيجٍ وَ بِنَاءٍ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً إِنْ شَاءَ اللَّهُ

And Al-Sadiq^{-asws} says: ‘It is a chosen day, good, righteous for all things, and it is the day in which Ismail Bin Ibrahim^{-as} was born, may the Salawaat of Allah^{-azwj} be upon them^{-as} both, and upon their^{-as} offspring, and upon their^{-as} Progeny. It is correct for all thing and for every need, from buying and selling, and cultivating and planting, and marrying, and building, and the one falling sick in it would be cured quickly, if Allah^{-azwj} so Desires.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ حَكِيماً خَلِيماً صَادِقاً مُبَارَكاً مُرْتَفِعاً أَمْرُهُ وَ يَغْلُو شَأْنُهُ وَ يَكُونُ صَادِقَ اللِّسَانِ صَاحِبَ وَفَاءٍ وَ مَنْ أَبَقَ لَهُ فِيهِ
أَبَقَ وَجَدُهُ وَ مَنْ ضَلَّتْ لَهُ فِيهِ ضَالَّةٌ وَجَدَهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

And Amir Al-Momineen^{-asws} said: ‘The one born during it would be wise, lenient, truthful, Blessed. His affairs would be lofty, and his occupation would be exalted, and he would be of truthful tongue, a loyal companion; and the one for whom an absconding one absconds, would find him, and the one for whom a property is lost, would find it, if Allah^{-azwj} the Exalted so Desires’.³³¹

Translator’s note – This seems to be from the books of Persian astrologers – please see H 4 below)

2- الْمَنَاقِبُ، حِكْمِيٌّ أَنَّ الْمَنْصُورَ تَقَدَّمَ إِلَى مُوسَى بْنِ جَعْفَرٍ ع بِالْجُلُوسِ لِلتَّهْنِئَةِ فِي يَوْمِ النَّيْرُوزِ وَ قَبْضِ مَا يُحْمَلُ إِلَيْهِ

(The book) ‘Al Manaqib’ –

‘It is narrated that Al Mansour (the caliph) proceeded to Musa^{-asws} Bin Ja’far^{-asws} with the sitting for the salutation during the day of Al-Neyrouz and took whatever he could carry to him^{-asws}.

فَقَالَ لِي قَدْ فَتَشْتُ الْأَخْبَارَ عَنْ جَدِّي رَسُولِ اللَّهِ ص فَلَمْ أَجِدْ لِهَذَا الْعِيدِ خَبِراً وَ إِنَّهُ سُنَّةُ الْفَرَسِ وَ مَحَاةَا الْإِسْلَامِ وَ مَعَاذَ اللَّهِ أَنْ نَحْيَا [نُحْيِي] مَا مَحَاةَا
الْإِسْلَامِ

He^{-asws} said: ‘I^{-asws} have investigate the Ahadeeth from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, but I^{-asws} could not find the Eid (festival) being for this and it is the sunnah (the way) of the Persians, and Al-Islam has erased it, and Allah^{-azwj} Forbid that we^{-asws} should revive what Al-Islam has erased’.

فَقَالَ الْمَنْصُورُ إِنَّمَا نَفَعَلُ هَذَا سِيَاسَةً لِلْجُنْدِ فَسَأَلْتُكَ بِاللَّهِ الْعَظِيمِ إِلَّا جَلَسْتَ فَجَلَسَ إِلَى آخِرِ مَا أَوْرَدْتُهُ فِي أَبْوَابِ تَارِيخِهِ عَلَيْهِ السَّلَامُ.

Al-Mansour said, ‘But rather, we are doing this as politics for the army, so I asked you by Allah^{-azwj} the Magnificent, only sit!’ So he^{-asws} sat’ – to the end of what I (Majlisi) have referred to in the chapters of his^{-asws} history, may the greetings be upon him^{-asws}’.³³²

³³¹ Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 1

³³² Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 2

بيان هذا الخبر مخالف لأخبار المعلى و يدل على عدم اعتبار النيروز شرعا و أخبار المعلى أقوى سندا و أشهر بين الأصحاب و يمكن حمل هذا على التقية لاشتمال خبر المعلى على ما يتقى فيه و لذا يتقى في إظهار التبرك به في تلك الأزمنة في بلاد المخالفين أو على أن اليوم الذي كانوا يعظمونه غير النيروز المراد في خبر المعلى كما سيأتي ذكر الاختلاف فيه.

Explanation: *This Hadeeth opposed the Hadeeth of Al Moalla and indicates that Al-Neyrouz is not considered legal, and the Hadeeth of Al Moalla is of a stronger chain and more famous between the companions, and it is possible to carry this upon the Taqiyya (dissimulation), for the Hadeeth of Al Moalla is inclusive upon what is feared in it, and for that in the manifesting the blessings by it during that time period in the city of the adversaries, or based upon that the day which they were revering is other than Al-Neyrouz, and the intended in the Hadeeth of Al Moalla, like what I (Majlisi) shall be coming with, there is mention of the differing in it.*

قد ورد روايتان متخالفتان في النيروز: إحداهما عن معلى بن الخنيس عن الصادق عليه السلام تدلّ على عظمته و شرافته و الأخرى عن الكاظم عليه السلام تدلّ على كونه من سنن الفرس التي محاهها الإسلام.

Note: *Two different reports have been referred regarding Al-Neyrouz – one of these is from Moallah Bin Khuneys, from Al-Sadiq^{asws}, evidencing upon it's magnificence and it's nobility, and the other from Al Kazim^{asws}, may the greetings be upon him^{asws}, evidencing upon it being from the ways of the Persians which Al-Islam had erased it.*

و ليس شيء منهما صحيحة او معتبرة بحيث يثبت بهما حكم شرعى و في رواية معلى اشكالات اخرى من جهة تطبيق النيروز على كثير من أيام الشهور العربية و ان اتعب المؤلف كغيره نفسه في توجيهها بما لا يخلو عن تكلف لا يكاد يخفى على المتأمل

And there isn't anything correct from these two or reliable whereby a ruling of the Law can be proven by these. And in the report of Moalla there are other problem from an aspect of implementing Al-Neyrouz based upon many of the days of the Arabic months, and that if the compiler had exerted his efforts like others in directing it in a way which is not vacant from encumberment, it would almost not be hidden upon the thinking one.

و الظاهر من هذه الرواية حرمة تعظيم اليوم لكونه تعظيما لشعار الكفار و إحياء للسنة التي محاهها الإسلام و هي و ان لم تكن واجدة لشرائط الحجية الا ان الكبرى المشار إليها ثابتة بالأدلة العامة و الصعري بالوجدان

And the apparent from this report is the sanctity of revering it today due to it being a veneration emblem of the Kafirs and revival of the sunnah which Al-Islam had erased, and it is even if it does not meet the conditions of authenticity, but the major ones referred to in it are established by general evidence and the most important by conscience.

و اما ما افتى به كثير من الفقهاء من استحباب الغسل و الصوم فيه فمبنى ظاهرا- على التسامح في ادلة السنن لرواية «من بلغه ثواب على عمل ..» لكن اجراء القاعدة هاهنا لا يخلو عن اشكال لانصرافها عن الموارد التي يحتمل فيها الحرمة غير التشريعية

As for what many jurists have given fatwas regarding the desirability of bathing and fasting during it, it is apparently based on tolerance in the evidence of the Sunan narrations (one who does it would be rewarded upon the deed . . .), But the rule's action here is not without forms of distraction from resources where non-legislative inviolability is likely.

و هاهنا يحتمل حرمة الغسل و الصوم لاجل احتمال كونهما مصداقين للتعظيم المحرم و لو احتمالا و القاعدة لا تثبت في موردها الاستحباب المصطلح؛ فغاية ما يمكن أن يقال هو ثبوت الثواب عليهما إذا اتى بهما برجاء المطلوبة لا على وجه التعظيم فتأمل

And here it is possible that the sanctity of ghusl and fasting is due to the possibility that they are valid for the forbidden veneration. And if it is a possibility and the rule does not prove in its resource the recommendation of the term; So the ultimate in what can be said is that the reward will be established for them if he brings them with the hope of demand, not out of veneration. So, think about it.

3- **الْمُتَهَجِّدُ، رَوَى الْمُعَلَّى بْنُ الْخُنَيْسِ عَنْ مَوْلَانَا الصَّادِقِ ع فِي يَوْمِ النَّيْرُوزِ قَالَ إِذَا كَانَ يَوْمُ النَّيْرُوزِ فَاعْتَسِلْ وَ الْبَسْ أَنْظَفَ ثِيَابِكَ وَ تَطَيَّبْ بِأَطْيَبِ طِيبِكَ وَ تَكُونُ ذَلِكَ الْيَوْمَ صَائِماً الْحَبْرَ.**

(The book 'Mutahajjid' – It is reported by Al Moalla Bin Al Khuneys,

'From our Master^{asws} Al-Sadiq^{asws} regarding the day of Al-Neyrouz. He^{asws} said: 'Whenever it is the day of Al-Neyrouz, so bathe and wear your clean clothes, and perfume with the most aromatic of your perfumes, and be fasting on that day' – the Hadeeth".³³³

4- **وَ أَقُولُ وَجَدْتُ فِي بَعْضِ كُتُبِ الْمُنَجِّمِينَ مَرْوِيّاً عَنْ مَوْلَانَا الصَّادِقِ ع فِي أَيَّامِ شَهْرِ الْفَرَسِ الْأَوَّلِ هُرْمُزُ وَ هُوَ اسْمُ اللَّهِ تَعَالَى وَ فِيهِ خُلِقَ آدَمُ وَ حَوَاءُ جَنِّدٌ لِلتِّجَارَةِ وَ صُحْبَةُ الْمُلُوكِ وَ الصَّيْدِ وَ الْبِنَاءِ وَ اللَّبْسِ وَ لَا يَصْلُحُ الْحَمَّامُ وَ الْفُضْدُ وَ الْقَرْضُ وَ الْحَرْبُ وَ الْمُنَاطَرَةُ**

And I (Majlisi) am saying,

'I found in one of the books of the astrologers reporting, from Al-Sadiq^{asws} regarding the days of the Persian months: 'The first is 'Hurmuz', and it is a Name of Allah^{azwj} the Exalted, and in it Adam^{as} was Created, and Hawwa^{as}, and it is good for the trading, and accompaniment of the kings, and the hunting, and the building, and the dressing, and it is not correct for the bathhouse, and the bleeding (cupping), and the lending, and the battle, and the debate.

الْقَائِي بَهْمَنْ يَوْمٌ مَبَارَكٌ يَصْلُحُ لِأَكْثَرِ الْأُمُورِ كَالشَّرِكَةِ وَ التِّجَارَةِ وَ السَّفَرِ وَ النِّكَاحِ وَ التَّحْوِيلِ وَ الزَّرَاعَةِ وَ قَطْعِ الْجَدِيدِ وَ لُبْسِهِ وَ لَا يَصْلُحُ لِلْفُضْدِ وَ الْحِجَامَةِ وَ الْحَمَّامِ

The second is 'Bahman', a Blesses day correct for most of the affairs like the partnerships, and the business, and the travel, and the marriage, and the transfer, and the cultivation, and cutting out the new and wearing it, and it is not correct for the bloodletting and the cupping and the bathhouse.

وَ الثَّلَاثُ أُزْدِيهِشْتُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالثِّقْمَاءِ وَ فِيهِ أُخْرِجَ آدَمُ وَ حَوَاءُ مِنَ الْجَنَّةِ فَاتَّقِي فِيهِ لِكَيْتَهُ يَصْلُحُ لِلصَّيْدِ وَ شِرَاءِ الدَّوَابِّ وَ مَنْ سَافَرَ فِيهِ ذَهَبَ مَالُهُ وَ قُطِعَ

And the third is 'Urdeyhasht', being a name of an Angel Allocated with the healing, and in it Adam^{as} and Hawwa^{as} were Expelled from the Paradise, therefore fear in it, but it is correct for the hunting and buying the animals, and the one who travels in it his wealth would go away, and he would be cut off (by bandits).

وَ الرَّابِعُ شَهْرِيُورُ يَوْمٌ جَيِّدٌ وُلِدَ فِيهِ هَابِيلُ يَصْلُحُ لِلْعِمَارَةِ وَ الْبِنَاءِ وَ الصُّلْحِ وَ النِّكَاحِ وَ التِّجَارَةِ وَ الصَّيْدِ وَ لَا يَصْلُحُ لِلسَّفَرِ وَ النُّقْلِ وَ التَّحْوِيلِ وَ الْحُلُقِ

³³³ Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 3

And the fourth is 'Shahriwar', a good day. Habeel^{-as} was born in it. It is correct for the constructing and the building, and reconciling, and the marriage, and the business, and the hunting. It is not correct for the travel, and the transmitting, and the transfer, and the shaving (head).

وَ الْحَامِسُ إِسْمُنْدَارْمَذُ يَوْمٌ نَحْسٍ فِيهِ قَتَلَ قَابِيلُ هَابِيلَ اتَّقِ فِيهِ إِلَّا مِنَ الْعِمَارَةِ وَ شُرْبِ الدَّوَاءِ وَ خَلْقِ الشَّعْرِ وَ اخْتِزَارِ الْأَسْوَاءِ وَ الْمُنَاطَرَةِ

And the fifth is 'Isfandarmaz', an inauspicious day. During it Qabeel^{-la} killed Habeel^{-as}. Fear in it except from the constructing, and drinking the medication, and shaving off the hair, and beware of the evil and the debating.

وَ السَّادِسُ خُرْدَادُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْحَيَاتِلِ مُبَارَكٌ جَيِّدٌ لِلصُّلْحِ وَ نُبْسِ الْجَدِيدِ وَ التَّعْلِيمِ وَ الْمُنَاطَرَةِ وَ التَّرْوِيجِ وَ السَّفَرِ وَ اخْتِزَارِ فِيهِ الْفُصْدِ وَ التَّعْلِيمِ وَ الْحُرْبِ

And the sixth is 'Khordad', being a name of an Angel Allocated with the mountains, Blessed, good for the reconciling and wearing the new, and learning, and the debating, and the marriage, and the travel, and be cautious in it of the bloodletting, and the learning, and the battle.

وَ السَّابِعُ مُرْدَادُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْحَيَوَانَاتِ يَوْمٌ جَيِّدٌ يَصْلُحُ لِكِتَابَةِ الْكُتُبِ وَ إِزْسَالِ الرُّسُلِ وَ الْعِمَارَةِ وَ التَّوَكُّلِ وَ الْمُعَالَجَةِ وَ لَا يَصْلُحُ لِلْفُصْدِ وَ الْحِجَامَةِ وَ الزَّرَاعَةِ وَ الطَّلَاقِ

And the seventh is Mordad, being a name of an Angel Allocated with the animals. A good day, correct for the writing the letters, and sending the messages, and the constructing, and the marriage, and the treatment, and it is not correct for the bloodletting, and the cupping, and the cultivating, and the divorce.

وَ الثَّامِنُ دِيبَادُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى يَوْمٌ مُبَارَكٌ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الصِّيَابَةِ وَ الْفُصْدِ وَ طَلَبِ الْحَوَائِجِ وَ لَا يَصْلُحُ لِلسَّفَرِ وَ الصَّيْدِ وَ الْمُنَاطَرَةِ وَ الْحَمَامِ

And the eight is 'Deynazar', being a Name from the Names of Allah^{-azwj} the Exalted. A Blessed day correct for the selling and the buying, and the hosting, and the bloodletting, and seeking the needs, and it is not correct for the travel, and the hunting, and the debating, and the bathhouse.

وَ التَّاسِعُ آذَرُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالنَّارِ أَوْلُهُ جَيِّدٌ وَ آخِرُهُ رَدِيٌّ يَصْلُحُ لِلِقَاءِ الْمُلُوكِ وَ طَلَبِ الْحَوَائِجِ وَ السَّفَرِ وَ الصَّيْدِ وَ شُرْبِ النَّوَاءِ وَ لَا يُسْتَحَى الْمَلِكُ فَإِنَّهُ يَحْرَبُ سَرِيعاً

And the ninth is 'Azar', being a name of an Angel Allocated with the Fire. It's beginning is good and it's end is lowly. It is correct for meeting the kings and seeking the needs, and the travel, and the hunting, and drinking the medication, and do not buy the possession for it would be ruined quickly.

وَ الْعَاشِرُ آبَانُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْبَحَارِ فِيهِ وُلِدَ نُوحٌ ع يَصْلُحُ فِيهِ لِقَاءُ الْعُلَمَاءِ وَ التَّجَارِ وَ الْأَكَابِرِ وَ كِتَابَةِ الْكُتُبِ وَ إِزْسَالِ الرُّسُلِ وَ لِيُخْتِزَرَ فِيهِ مِنَ السَّفَرِ وَ الصَّيْدِ وَ الْمُعَالَجَةِ وَ الصُّعُودِ عَلَى مُرْتَفَعٍ فَإِنَّهُ يُخَافُ عَلَيْهِ السُّهُوطُ

And the tenth is 'Abaan', being a name of an Angel Allocated with the oceans. During it Noah^{-as} was born. It is correct in it to meet the scholars, and the traders, and the elders, and writing the letters, and sending the messages, and let there be caution in it from the travelling, and the hunting, and the dealings, and the ascending to a high place for there would be fear upon him of the falling.

وَ الْحَادِي عَشْرَ حُورِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالسَّمْسِ وُلِدَ فِيهِ مُوسَى عَ جَيْدٌ لِلِقَاءِ الْمُلُوكِ وَ الزَّرْعِ وَ الْمُنَاطَرَةِ وَ الصَّبْدِ وَ الْبِنَاءِ وَ السَّفَرِ وَ شِرَاءِ الدَّوَابِّ رَدِيءٌ
لِلْقَصْدِ وَ الْحَمَامِ وَ التَّكَاحِ وَ لُبْسِ الْجَدِيدِ وَ شِرَاءِ الْمَمَالِكِ

And the eleventh is 'Khowr', being a name of an Angel Allocated with the sun. During it Musa^{-as} was born. It is good for meeting the kings, and the cultivation, and the debating, and the hunting, and the building, and the travel, and buying the animals. It is lowly for the bloodletting, and the bathhouse, and the marriage, and wearing the new, and buying the slaves.

وَ الثَّانِي عَشْرَ مَاهُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْأَنْزَاقِ يُقَالُ هَذَا الْيَوْمَ مَخْزَنُ الْأَسْرَارِ صَالِحٌ لِشُرْبِ الدَّوَاءِ وَ الصَّبْدِ وَ الْحَمَامِ وَ الزَّرْعِ وَ التَّحْوِيلِ وَ لِيَحْدَرَ فِيهِ مِنَ
الْهَرَبِ فَإِنَّهُ يُظْفَرُ بِهِ

And the twelfth is 'Maah', being a name of an Angel Allocated with the sustenance. It is said to this day, 'Treasury of the secrets'. It is correct for drinking the medication, and the hunting, and the bathhouse, and the cultivation, and the transfer, and let him beware in it from the fleeing, for he would be won with.

وَ الثَّلَاثَ عَشْرَ تَبْرُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْكَوَاكِبِ يَوْمٌ نَحْسٍ يَصْلُحُ لِمُجَالَسَةِ أَهْلِ الصَّلَاحِ وَ الْإِشْتِعَالِ بِالدُّعَاءِ وَ لِيَحْدَرَ فِيهِ جَمِيعُ الْأَعْمَالِ لَا سِيَّمَا لِقَاءِ
الْأَكْبَابِ

And the thirteenth is 'Teyr', a name of an Angel Allocated with the planets. It is an inauspicious day correct for the sitting of the righteous people, and the pre-occupying with the supplications, and let him fear during its entirety of the works, especially meeting the elders.

الرَّابِعَ عَشْرَ جَوْشُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْبَهَائِمِ وُلِدَ فِيهِ إِبْرَاهِيمُ عَ جَيْدٌ لِلِقَاءِ الْأَشْرَافِ وَ التَّجَارَةِ وَ الشَّرِكَةِ وَ الْمُنَاطَرَةِ وَ الْقَصْدِ وَ لِيَحْدَرَ فِيهِ الْأَعْمَالُ السَّيِّئَةُ

The fourteenth is 'Jowsh', being a name of an Angel Allocated with the animals. Ibrahim^{-as} was born in it. It is good for the meeting the notables, and the business, and the partnership, and the debating, and the bloodletting, and let him beware the evil deeds in it.

الْخَامِسَ عَشْرَ دَيْبَمِهْرَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْعَرْشِ فِيهِ نَجَّى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ مِنَ النَّارِ يَصْلُحُ لِلتَّجَارَةِ وَ التَّكَاحِ وَ السَّفَرِ وَ الصَّبْدِ وَ لُبْسِ الْجَدِيدِ وَ قَطْعِهِ
وَ اِحْدَرَ فِيهِ الْقَصْدَ

The fifteenth is 'Deybamih', being a name of an Angel Allocated with the Throne. During it Ibrahim^{-as}, may the greetings be upon him^{-as}, was rescued from the fire. It is correct for the business, and the marriage, and the travel, and the hunting, and wearing new clothes, and piece of land, and beware in it the bloodletting.

وَ السَّادِسَ عَشَرَ مَهْرُ اسْمِ مَلَكٍ مُوَكَّلٍ بِالْجَحِيمِ يَوْمَ نَحْسٍ مُسْتَمِرٍّ صَالِحٍ لِدُخُولِ الْحَمَامِ وَالْخُلُقِ وَلَا يَصْلُحُ لِسَائِرِ الْأَعْمَالِ خُصُوصاً السَّفَرِ فَإِنَّهُ يُخَافُ عَلَيْهِ الْهَلَاكُ

The sixteenth is 'Mihr', being a name of an Angel Allocated with the Blazing Fire (Hell). A day of continuous bad luck, correct for entering the bathhouse, and the shaving (head), and it is not correct for rest of the works, especially the travelling for the destruction (death) would be feared upon him.

وَ السَّابِعَ عَشَرَ سُورُوشُ وَ هُوَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى وَقِيلَ اسْمٌ جَبْرَائِيلَ يَوْمَ مُتَوَسِّطٍ يَصْلُحُ لِطَلْبِ الْحَاجَاتِ وَ فِعْلِ الْحَيْرَاتِ وَ لِيَحْذَرَ سَائِرِ الْأَعْمَالِ

And the seventeenth is 'Suroush', and it is a Name from the Names of Allah^{-azwj} the Exalted. And it is said, a name of Jibraeel^{-as}. It is a moderate day, correct for seeking the needs, and doing the good deeds, and let him beware rest of the works.

الْثَامِنَ عَشَرَ رَشَنُ اسْمِ مَلَكٍ مُوَكَّلٍ بِالنَّارِ يَوْمَ جِدِّ يَصْلُحُ لِلسَّفَرِ وَ التِّجَارَةِ وَ الشَّرِكَةِ وَ الزَّرَاعَةِ وَ قَطْعِ النَّيَابِ وَ الْقَصْدِ وَ لِيَحْذَرَ فِيهِ الْفُسْطُ وَ الْفُجُورُ وَ الْأَعْمَالِ السَّيِّئَةَ

Eighteenth is 'Rashn', being a name of an Angel Allocated with the Fire. A good day correct for the travel and the business, and the partnership, and the cultivation, and cutting the clothes, and the bloodletting, and let him beware in it the mischief and the immoralities, and the evil deeds.

وَ التَّاسِعَ عَشَرَ فَرُورْدِينُ هُوَ اسْمُ مَلَكِ الْمَوْتِ وُلِدَ فِيهِ إِسْحَاقُ يَصْلُحُ لِلصَّيْدِ وَ الْحَمَامِ وَ الْكُتُبِ وَ الرُّسُلِ وَ التَّحْوِيلِ وَ لِقَاءِ الْأَشْرَافِ وَ لِيَحْذَرَ فِيهِ مِنْ إِخْرَاجِ الدَّمِ وَ خَلْقِ الشَّعْرِ

And the nineteenth is 'Farwardeen'. It is a name of the Angel of death. Is'haq^{-as} was born during it. It is correct for the hunting, and the Bathhouse, and the letters and the messages, and the transferring, and meeting the notables, and let him beware in it from extracting the blood and shaving the hair.

وَ الْعِشْرُونَ بَهْرَامُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْحُرُوبِ مُتَوَسِّطٌ صَالِحٌ لِلسَّفَرِ وَ النِّكَاحِ وَ الْقَصْدِ وَ خَلْقِ الشَّعْرِ وَ الْمُعَالَجَةِ وَ لِيَحْذَرَ الْحُصُومَةَ وَ الصَّيْدَ وَ التَّفَاضِي لِلْعُرْفَاءِ

And the twentieth is 'Bahram', being a name of an Angel Allocated with the wards. A moderate (day) correct for the travel, and the marriage, and the bloodletting, and shaving the hair, and the treatment, and let him beware of the disputes, and the hunting, and litigation to the familiar one.

وَ الْحَادِي وَ الْعِشْرُونَ رَامُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالرُّوحِ نَحْسٌ فَلْيَذْكُرِ اللَّهَ وَ لِيَصُمْ وَ لِيَصَدَّقَ وَ لِيُتَبَّ وَ لِيَسْتَغْفِرَ اللَّهَ وَ لِيَسْتَعِصِمَ مِنَ الْمَكَارِهِ وَ لِيَحْذَرَ الْأَعْمَالَ

And the twenty-first is 'Raam', being a name of an Angel Allocated with the soul, inauspicious, so let him mention (do Zikr) of Allah^{-azwj}, and let him fast, and let him give charity, and let him repent, and let him seek Forgiveness of Allah^{-azwj} and seek Protection from its abhorrence(s) and let him beware of the works'.

وَ فِي بَعْضِ النُّسخِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالسَّحَابِ يَوْمَ مُبَارَكٍ جَيْدٌ لِلنِّكَاحِ وَ السَّفَرِ وَ الْمُنَاطَرَةِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْعِمَارَةِ رَدِيٌّ لِلصَّيْدِ وَ الْمُعَالِجَةِ وَ دُخُولِ الْحَمَّامِ

And in one of the copies: 'A name of an Angel Allocated with the clouds. A Blessed day, good for the marriage, and the travel, and the debates, and the selling and the buying, and the construction. Lowly for the hunting, and the treatment, and entering the bathhouse'.

وَ الثَّانِي وَ الْعِشْرُونَ بِأَسْمِ مَلَكٍ مُوَكَّلٍ بِالسُّحُبِ يَوْمَ مُبَارَكٍ صَالِحٌ لِلسَّفَرِ وَ النِّكَاحِ وَ الْمُنَاطَرَةِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْعِمَارَةِ وَ الصَّيْدِ

'And the twenty-second is 'Baad', being a name of an Angel Allocated with the clouds. A Blessed day correct for the travel, and the marriage, and the debates, and the selling and the buying, and the building, and the hunting'.

وَ فِي بَعْضِ النُّسخِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى يَوْمَ جَيْدٌ جَدًّا صَالِحٌ لِلسَّفَرِ وَ الصَّيْدِ وَ النِّكَاحِ وَ الْحَمَّامِ وَ الْحُلُقِ وَ لِيُحَذَرَ فِيهِ مِنَ الْفِسْقِ وَ الْفُجُورِ

And in one of the copies: 'A Name from the Names of Allah^{-azwj} the Exalted. A very good day correct for the travel, and the hunting, and the marriage, and the bathhouse, and the shaving, and let him beware in it from the mischief and the immorality.

وَ الثَّلَاثُ وَ الْعِشْرُونَ دَيْبِدِينَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى يَوْمَ جَيْدٌ صَالِحٌ لِلسَّفَرِ وَ النِّكَاحِ وَ الْفُصْدِ وَ الْحَمَّامِ وَ أَخَذِ الشَّعْرِ

And the twenty-third is 'Deybadeen', being a Name from the Names of Allah^{-azwj} the Exalted. A good day correct for the travel, and the marriage, and the bloodletting, and bathhouse, and taking the hair'.

وَ فِي بَعْضِ النُّسخِ فِيهِ وُلِدَ فِرْعَوْنُ صَالِحٌ لِلْفُصْدِ حَسْبٌ وَ لِيُحَذَرَ فِيهِ مِنَ الطَّعَامِ الرَّدِيِّ وَ مِنَ الْأَعْمَالِ خُصُوصًا السَّفَرِ

And in another copy: 'Pharaoh^{-la} was born in it, correct for the bloodletting accordingly, and let him beware in it from the lowly food, and from the works especially the travel.

وَ الرَّابِعُ وَ الْعِشْرُونَ دَيْنٌ يَوْمَ نَحْسٍ فِيهِ وُلِدَ فِرْعَوْنُ لَا يَصْلُحُ إِلَّا لِلْفُصْدِ وَ لِيُحَذَرَ الْأَطْعَمَةَ وَ جَمِيعَ الْأَعْمَالِ سِيَّمًا السَّفَرِ

The twenty-fourth is 'Deyn', being an inauspicious day. During it, Pharaoh^{-la} was born. It is not correct except for the bloodletting and let him beware of the foods and entirety of the works, especially the travel'.

وَ فِي بَعْضِ النُّسخِ نَحْسٌ لَا يَصْلُحُ إِلَّا لِلْفُصْدِ

And in another copy: 'Inauspicious, not correct except for the bloodletting'.

وَ الْخَامِسُ وَ الْعِشْرُونَ أَرْدٌ اسْمُ مَلَكٍ مُوَكَّلٍ بِالشَّيَاطِينِ وَ فِيهِ هَلَكَ أَهْلُ مِصْرَ يَوْمَ نَحْسٍ وَ لِيُحَلَ فِيهِ بِنَفْسِهِ وَ لِيُحَذَرَ مِنْ جَمِيعِ الْأَعْمَالِ لَا سِيَّمًا السَّفَرِ وَ التَّجَارَةِ وَ النِّكَاحِ وَ الْحَمَّامِ وَ الصَّيْدِ

And the twenty-fifth is 'Ard', being a name of an Angel Allocated with the Satans^{-la}, and during it the people of Egypt were destroyed. An inauspicious day and let him isolate himself in it

and let him beware from entirety of the works especially the travel, and the business, and the marriage, and the bathhouse, and the hunting.

وَ السَّادِسُ وَ العِشْرُونَ أَشْتَادُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْإِنْسِ فِيهِ عَبْرَ مُوسَى وَ قَوْمُهُ الْبَحْرَ صَالِحٍ لَطَلَبِ الْحَاجَةِ وَ غَرْسِ الْأَشْجَارِ وَ شِرَاءِ الْأَمْثَالِكِ وَ لِيُخَذَرَ
التَّحْوِيلِ وَ السَّفَرِ وَ الْعِمَارَةِ وَ الْفَصْدِ وَ التَّزْوِيجِ

And the twenty-sixth is 'Ashtad', being a name of an Angel Allocated with the humans. During it Musa^{as} and his^{as} people crossed the sea. It is correct for the need, and planting the trees, and buying the slaves, and let him beware of the transfer, and the travel, and the constructing, and the bloodletting, and the marriage.

وَ السَّابِعُ وَ العِشْرُونَ أَسْمَانُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالسَّمَاوَاتِ يَوْمَ مُبَارَكٍ جَدًّا صَالِحٍ لِلسَّفَرِ حُصُوصاً فِي الضُّحَى وَ لِدُخُولِ الْحَمَامِ وَ الْمُنَاطَرَةِ وَ لِيَبْقَى الْفَصْدُ
وَ الصَّيْدُ وَ النِّكَاحُ وَ شِرَاءُ الدَّوَابِّ

And the twenty-seventh is 'Aasimaan', being a name of an Angel Allocated with the skies, a very Blessed day, correct for the travel especially in the daytime, and for entering the bathhouse, and the debating, and let him fear the bloodletting, and the hunting, and the marriage, and buying the animals.

وَ الثَّامِنُ وَ العِشْرُونَ رَامِيَادُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْأَرْضِينَ يَوْمَ مُبَارَكٍ صَالِحٍ لِلسَّفَرِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْمُنَاطَرَةِ وَ شُرْبِ الدَّوَاءِ وَ يَخَذَرُ الْفَصْدَ وَ الْحَمَامَ

And the twenty-eight 'Ramiyad', being a name of an Angel Allocated with the lands. A Blessed day, correct for the travel, and the selling and the buying, and the debating, and drinking the medication, and beware of the bloodletting, and the bathhouse.

وَ التَّاسِعُ وَ العِشْرُونَ مَارَ إِسْفِنْدَارُ اسْمُ مِيكَائِيلَ عَ يَوْمَ حَيِّدٍ جَدًّا صَالِحٍ لِلِقَاءِ الْأَشْرَافِ وَ تَعْمِيرِ الْبِلَادِ وَ النِّكَاحِ وَ لَا يَصْلُحُ لِلسَّفَرِ وَ طَلَبِ الْعِلْمِ وَ
لُبْسِ الْجَدِيدِ وَ قَطْعِهِ وَ شِرَاءِ الدَّوَابِّ

And the twenty-ninth is 'Maar Infindar', being a name of Mikaeel^{as}. A very good day for meeting the notables, and building the city, and the marriage, and it is not correct for the travel, and seeking the knowledge, and wearing the new clothes, and cutting it, and buying the animals.

وَ الثَّلَاثُونَ أَنِيرَانُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْأَيَّامِ فِيهِ وُلِدَ إِسْمَاعِيلُ عَ صَالِحٍ لِلسَّفَرِ وَ الشَّرَكَةِ وَ الزَّرْعِ وَ الْفَصْدِ وَ الْحَمَامِ وَ لِيَجْتَنِبَ فِيهِ الْأَعْمَالَ السَّيِّئَةَ وَ لِيَعْمَلَ
الْحَيْرَاتِ

Thirtieth is 'Aneyran', being a name of an Angel Allocated with the days. Ismail^{as} was born in it. It is correct for the travel, and the partnership, and the cultivating, and the bloodletting, and the bathhouse, and let him shun the evil deeds in it and let him do the good deeds'.

وَ فِي بَعْضِ النُّسخِ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْمُرُوبِ مُتَوَسِّطُ صَالِحٍ لِلسَّفَرِ وَ النِّكَاحِ وَ الْفَصْدِ وَ الْحُلْقِ وَ الْمُعَالَجَةِ وَ لِيُخَذَرَ فِيهِ الْأَعْمَالَ السَّيِّئَةَ وَ لِيَشْتَغَلَ
بِالْحَيْرَاتِ.

And in another copy: ‘Name of an Angel Allocated with the wars. Moderate, correct for the travel, and the marriage, and the bloodletting, and the shaving, and the treatment, and let him beware of the evil deeds during it and let him pre-occupy with the good deeds’.³³⁴

5- رَوَايَةٌ أُخْرَى رَوَى أَبُو نَصْرٍ يَحْيَى بْنُ حَرِيرٍ التَّكْرِيْبِيُّ فِي كِتَابِ الْمُخْتَارِ فِي الْإِحْتِيَازَاتِ عَنْ أَبِي الْحَسَنِ الْقَارِيِّ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ رُوْحٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ الصَّادِقِ ع أَنَّهُ قَالَ: أَوَّلُ يَوْمٍ مِنَ الشَّهْرِ خَلَقَ اللَّهُ تَعَالَى آدَمَ فِيهِ وَ هُوَ يَوْمٌ سَعِدَ يَصْلُحُ لِمَنَاظَرَةِ الْأُمَرَاءِ

There is another report of Abu Nasr Yahya Al Tikreyni in the book ‘Al Mukhtar Fi Al Ikhtiyaraat’, from Abu Al-Hassan Al Qary, from Al-Hassan Bin Ahmad Bin Rawh, from Muhammad Bin Ibrahim,

‘From Abu Abdullah Ja’far Al-Sadiq^{asws} having said: ‘The first day of the month, Allah^{azwj} the Exalted Created Adam^{as} in it, and it is a fortunate day, correct for the debating the governors.

الْيَوْمَ الثَّانِي يَصْلُحُ لِلتَّزْوِجِ وَ السَّقْرِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ كُلِّ ابْتِدَاءٍ

The second day - correct for the marriage, and the travel, and the selling and the buying, and every initiation.

الْيَوْمَ الثَّلَاثِ يَوْمٌ نَحْسٌ لَا تَلْقَى فِيهِ سُلْطَانًا وَ لَا تَطْلُبُ فِيهِ حَاجَةً وَ لَا يَبْعَا وَ لَا شِرَاءَ

The third day - An inauspicious day. Neither meet a Sultan during it nor seek any need in it, nor sell, nor buy.

الْيَوْمَ الرَّابِعُ وُلِدَ فِيهِ قَابِيلُ بْنُ آدَمَ وَ هُوَ يَوْمٌ صَالِحٌ لِلتَّزْوِجِ وَ طَلَبِ الْحَوَائِجِ غَيْرِ السَّقْرِ فَإِنَّهُ يُسَلَبُ كَمَا سُلِبَ آدَمُ وَ حَوَاءُ لِيَأْسَهُمَا

The fourth day – Qabeel^{la} son^{la} of Adam^{as} was born during it, and it is a day correct for the marriage, apart from the travel for he would be stripped just as Adam^{as} and Hawwa^{as} had been Stripped of their^{as} clothes.

الْيَوْمَ الْخَامِسُ مَلْعُونٌ نَحْسٌ قَتَلَ فِيهِ قَابِيلُ هَابِيلَ وَ دَعَا عَلَى أَهْلِهِ بِالْوَيْلِ

The fifth day – Accursed, inauspicious. Qabeel^{la} had killed Habel^{as} during it, and he^{la} called within the doom upon his^{la} family.

الْيَوْمَ السَّادِسُ صَالِحٌ لِلتَّزْوِجِ وَ السَّقْرِ وَ الْحِجَامَةِ وَ لِقَاءِ السُّلْطَانِ فِي كُلِّ حَاجَةٍ

The sixth day – Correct for the marriage, and the travel, and the cupping, and meeting the Sultan regarding every need.

الْيَوْمَ السَّابِعُ صَالِحٌ لِلْمَنَاظَرَةِ وَ الْحُصُومَةِ وَ طَلَبِ الْحَوَائِجِ وَ لِقَاءِ الْقُضَاةِ وَ غَيْرِهِمْ وَ السَّقْرِ وَ كُلِّ ابْتِدَاءٍ

The seventh day – Correct for the debating, and the disputing, and seeking the needs, and meeting the judges and others, and the travel, and every initiation.

³³⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 4

الْيَوْمَ الثَّامِنُ مِثْلُ أَمْسِيهِ سِوَى السَّفَرِ فَإِنَّهُ مَكْرُوهٌ

The eighth day like it's previous, besides the travel, for it is disliked.

الْيَوْمَ التَّاسِعُ يَوْمٌ سَعِيدٌ أَطْلَبَ فِيهِ الْحَوَائِجَ تُقْضَى لَكَ

The ninth day – A fortunate day. Seek the needs in it, it shall be fulfilled for you.

الْيَوْمَ الْعَاشِرُ يَوْمٌ سَعِيدٌ مِثْلُ أَمْسِيهِ

The tenth day – A fortunate day like it's previous.

الْيَوْمَ الْحَادِي عَشَرَ مَنْ سَافَرَ فِيهِ غَنِيمٌ وَإِنْ هَرَبَ مِنَ السُّلْطَانِ ظَفِرَ بِهِ وَمَنْ وُلِدَ فِيهِ رُزْقٌ رِزْقاً حَسِناً

The eleventh day – One who travels in it would attain booty, and if he flees from the Sultan would win with him, and the one born in it would be Graced excellent sustenance.

الْيَوْمَ الثَّانِي عَشَرَ صَالِحٌ لَطَلَبَ الْحَوَائِجَ وَالسَّفَرَ وَكُلَّ مَا يُرَادُ

The twelfth day – Correct for seeking the needs, and the travel, and all what is intended.

الْيَوْمَ الثَّلَاثَ عَشَرَ نَحْسٌ رَدِيءٌ فَتَوَقَّ فِيهِ لِقَاءَ السُّلْطَانِ وَغَيْرَهُ وَاحْذَرْ فِيهِ الرَّمْيَ فَإِنَّهُ مَشُومٌ

The thirteenth day – Inauspicious, lowly, so fear in it meeting the Sultan and others, and beware the accusations in it for it is ominous.

الْيَوْمَ الرَّابِعَ عَشَرَ صَالِحٌ لِكُلِّ حَاجَةٍ مَنْ يُوَلَّدَ فِيهِ يَكُونُ [يَكُنُّ] غَنِيّاً وَ يَكْتُمُ مَالَهُ فِي آخِرِ عُمُرِهِ

The fourteenth day – Correct for every need. The one born during it would be rich and his wealth would be a lot at the end of his age.

الْيَوْمَ الْخَامِسَ عَشَرَ نَحْسٌ مَنْ سَافَرَ فِيهِ هَلَكَ وَ بِنَاءُهُ الْمَكْرُوهُ وَمَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُوناً لَا مَحَالَةَ

The fifteenth day – Inauspicious. The one who travels in it would be destroyed (die) and the abhorrences would hit him, and the one born in it would be insane, inevitably.

الْيَوْمَ السَّادِسَ عَشَرَ صَالِحٌ لِكُلِّ أَمْرٍ فَاطْلُبْ فِيهِ مَا تُرِيدُ

The sixteenth day – Correct for every matter, therefore seek during it whatever you want.

الْيَوْمَ السَّابِعَ عَشَرَ صَالِحٌ لِكُلِّ حَاجَةٍ فَاطْلُبْ فِيهِ مَا تُرِيدُ

The seventeenth day – Correct for every need, therefore seek during it whatever you want.

الْيَوْمَ الثَّامِنَ عَشَرَ صَالِحٌ لِكُلِّ حَاجَةٍ وَ لِلسَّفَرِ مَنْ سَافَرَ فِيهِ قُضِيَتْ حَوَائِجُهُ

The eighteenth day – Correct for every need, and for the travel. The one who travels in it, his needs would be fulfilled.

الْيَوْمُ الثَّاسِعَ عَشَرَ مِثْلُ أَمْسِهِ فِي جَمِيعِ أَحْوَالِهِ

The nineteenth day – Similar to it's previous in entirety of it's situations.

الْيَوْمُ الْعِشْرُونَ مِثْلُهُ

The twentieth day – Similar to it.

الْيَوْمُ الْحَادِي وَالْعِشْرُونَ يَوْمٌ نَحْسٍ وَ فِيهِ إِزَاقَةُ الدِّمَاءِ فَلَا تَلْقَ فِيهِ سُلْطَانًا وَ لَا تَخْرُجَ مِنْ بَيْتِكَ وَ لَا تَطْلُبَ فِيهِ حَاجَةً

The twenty-first day – Inauspicious, and during it the bloods are spilt, therefore neither meet any Sultan in it nor go out from your house, nor seek any need in it.

الْيَوْمُ الثَّانِي وَالْعِشْرُونَ مِثْلُ أَمْسِهِ الْيَوْمُ

The twenty-second day – Like it's previous.

الثَّالِثُ وَالْعِشْرُونَ مِثْلُ أَمْسِهِ

The twenty-third – Similar to it's previous.

الْيَوْمُ الرَّابِعُ وَالْعِشْرُونَ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ مَشْتُومٌ مَنْ وُلِدَ فِيهِ قُتِلَ

The twenty-fourth – A day of continuous bad luck, ominous. The one born in it would be killed.

الْيَوْمُ الْخَامِسُ وَالْعِشْرُونَ يَوْمٌ نَحْسٍ لَا يَنْبَغِي أَنْ يُبْدَأَ فِيهِ بِشَيْءٍ

The twenty-fifth day – An inauspicious day. It is not befitting that one begins anything during it.

الْيَوْمُ السَّادِسُ وَالْعِشْرُونَ صَالِحٌ فَرَّقَ اللَّهُ فِيهِ الْبَحْرَ لِمُوسَى فَاحْذَرِ فِيهِ التَّزْوِيجَ فَإِنَّهُ يُوجِبُ الْفُرْقَةَ كَمَا انْفَرَقَ الْبَحْرُ

The twenty-sixth day – Correct. Allah^{-azwj} Separated the sea during it for Musa^{-as} therefore fear the marriage in it, for it shall oblige the separation just as the sea had separated.

الْيَوْمُ السَّابِعُ وَالْعِشْرُونَ صَالِحٌ لِلتَّزْوِيجِ وَ قَضَاءِ الْحَوَائِجِ وَ هُوَ يَوْمٌ سَعِدٍ فَاطْلُبْ فِيهِ مَا شِئْتَ

The twenty-seventh day – Correct for the marriage and fulfilling the needs, and it is a fortunate day, therefore seek during it whatever you so desire to.

الْيَوْمُ الثَّامِنُ وَالْعِشْرُونَ وُلِدَ فِيهِ بَعْثُوبٌ عَ يَوْمٍ سَعِدٍ مَنْ وُلِدَ فِيهِ كَانَ مُحْتَبُوبًا إِلَى النَّاسِ

The twenty-eight day – Yaqoub^{-as} was born during it. A fortunate day, the one born in it would be beloved to the people.

الْيَوْمُ الثَّامِنُ وَالْعِشْرُونَ صَالِحٌ لِلسَّفَرِ وَكُلِّ حَاجَةٍ وَهُوَ يَوْمٌ سَعْدٍ

The twenty-ninth day – Correct for the travel and every need, and it is a fortunate day.

الْيَوْمُ الثَّلَاثُونَ صَالِحٌ لِلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ وَ إِخْرَاجِ الدَّمِ وَ هُوَ يَوْمٌ سَعْدٍ.

The thirtieth day – Correct for the travel, and seek the needs and extract the blood, and it is a fortunate day^{.335}.

6- أَقُولُ وَ رُوِيَ أَيْضاً فِي بَعْضِ الْكُتُبِ عَنِ الصَّادِقِ عَ احْتِيَاذَاتُ أَيَّامِ شَهْرِ الْفَرَسِ عَلَى وَجْهِ آخَرَ هَكَذَا الْيَوْمُ الْأَوَّلُ أَرْمُزُ مَحْتَارٌ فِي كُلِّ الشُّهُورِ الْإِنْتِي عَشْرٌ لِأَنَّهُ اسْمُ اللَّهِ تَعَالَى

I (Majlisi) am saying,

‘And it is reported as well in one of the books from Al-Sadiq^{-asws}: ‘The choices of the days of the Persian months are upon another aspect. Like that the first of ‘Urmuzd’, chosen in all months as the twelfth because it is a Name of Allah^{-azwj} the Exalted.

الثَّانِي بَحْمَنُ وَسَطُ فِي الشُّهُورِ الْعَشْرَةِ الْأَوَّلِ نَحْسٌ فِي بَحْمَنُ مَاهُ وَسَطُ فِي إِسْفَنْدَارْمَذُ مَاهُ

The second of ‘Bahman’, moderate in the first ten months, inauspicious in ‘Bahman Mah’, moderate in ‘Isfandar Mah’.

الثَّلَاثُ أُرْدِيْبَهَشْتُ وَسَطُ فِي فَرَوَزْدِينَ سَعْدٌ فِي أُرْدِيْبَهَشْتِ وَ خُرْدَادُ وَ تَيْرٌ وَسَطُ فِي مُرْدَادَ نَحْسٌ فِي شَهْرِيَّوَرِ وَسَطُ فِي مِهْرٍ وَ دِي وَ بَحْمَنُ سَعْدٌ فِي آدَرِ وَ إِسْفَنْدَارْمَذُ

The third of ‘Urdeybahasht’, middle in ‘Farwardeen’, fortunate in ‘Urdeybahasht’ and ‘Khordad’, and ‘Teyr’, moderate in ‘Mordad’, inauspicious in ‘Shahreywar’, moderate in ‘Mihri’, and ‘Dey’, and ‘Bahman’, fortunate in ‘Azar’ and ‘Isfandarmaz’.

الرَّابِعُ شَهْرِيَّوَرِ وَسَطُ فِي فَرَوَزْدِينَ وَ تَيْرٍ وَ مِهْرٍ إِلَى آخِرِ الشُّهُورِ سَعْدٌ فِي خُرْدَادَ وَ مُرْدَادَ وَ شَهْرِيَّوَرِ

The fourth of ‘Shahreywar’, moderate in ‘Farwardeen’, and ‘Teyr’, and ‘Mihri’ up to the end of the months, fortunate in ‘Khordad’ and ‘Mordad’ and ‘Shahreywar’.

الخَامِسُ إِسْفَنْدَارْمَذُ وَسَطُ فِي فَرَوَزْدِينَ وَ مُرْدَادَ وَ مِهْرٍ وَ دِي وَ بَحْمَنُ سَعْدٌ فِي أُرْدِيْبَهَشْتِ وَ خُرْدَادَ وَ تَيْرٍ وَ شَهْرِيَّوَرِ وَ آبَانَ وَ آدَرِ نَحْسٌ فِي إِسْفَنْدَارْمَذُ

The fifth of ‘Isfandarmaz’, moderate in ‘Farwardeen’ and ‘Mordad’ and ‘Mihri’ and ‘Dey’ and ‘Bahman’, fortunate in ‘Urdeybahasht’ and ‘Khordad’ and ‘Teyr’ and ‘Shahreywar’ and ‘Aban’ and ‘Azar’, inauspicious in ‘Isfandarmaz’.

³³⁵ Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 5

السَّادِسُ خُرْدَادُ وَسَطٌ فِي فَرَوَزْدِينَ وَ أُزْدِيهَشْتِ وَ مِهْرٍ وَ آذَرَ وَ بَحْمَنَ سَعْدٌ فِي خُرْدَادَ وَ تَيْرٍ وَ مُرْدَادَ وَ شَهْرِيوَرَ وَ آبَانَ وَ دِي وَ إِسْفَنْدَارْمَذَ

The sixth of 'Khordad', moderate in 'Farwardeen' and 'Urdeybahasht' and 'Mihri' and 'Azar' and 'Bahman', fortunate in 'Khordad' and 'Teyr' and Mordad' and 'Shahreywar' and 'Aban' and 'Dey' and 'Isfandarmaz'.

السَّابِعُ مُرْدَادُ وَسَطٌ فِي فَرَوَزْدِينَ وَ أُزْدِيهَشْتِ وَ خُرْدَادَ وَ تَيْرٍ وَ مِهْرٍ وَ آذَرَ وَ بَحْمَنَ سَعْدٌ فِي مُرْدَادَ وَ شَهْرِيوَرَ وَ آبَانَ وَ دِي وَ إِسْفَنْدَارْمَذَ

The seventh of 'Mordad', moderate in 'Farwardeen' and 'Urdeyhasht' and 'Khordad' and 'Teyr' and 'Mihri' and 'Azar' and 'Bahman', fortunate in 'Mordad', and 'Shahreywar', and 'Aban', and 'Dey', and 'Isfandarmaz'.

الثَّامِنُ دِيبَادُ وَسَطٌ فِي كُلِّ الشُّهُورِ

The eight of Deybazar', moderate in all months.

التَّاسِعُ آذَرَ نَحْسٌ فِي فَرَوَزْدِينَ وَ إِسْفَنْدَارَ وَسَطٌ فِي أُزْدِيهَشْتِ وَ مِهْرٍ وَ آبَانَ وَ آذَرَ سَعْدٌ فِي خُرْدَادَ وَ تَيْرٍ وَ مُرْدَادَ وَ شَهْرِيوَرَ وَ دِي وَ بَحْمَنَ

The ninth of 'Azar', inauspicious in 'Farwardeen', and 'Isfandar', and moderate in 'Urdeybehasht' and 'Mihri', and 'Aban' and 'Azar', fortunate in 'Khordad'. Amd 'Teyr', and 'Mordad', and 'Shahreywar', and 'Dey', and 'Bahman'.

العَاشِرُ آبَانَ نَحْسٌ فِي آبَانَ وَسَطٌ فِي سَائِرِ الشُّهُورِ

The tenth of 'Aban', inauspicious in 'Aban', moderate in rest of the months'.

الحَادِي عَشَرَ خُوَرَ نَحْسٌ فِي خُرْدَادَ وَسَطٌ فِي بَاقِيِ الشُّهُورِ

The eleventh of 'Khowr' is inauspicious in 'Khordad', moderate in remainder of the months.

الثَّانِي عَشَرَ مَاهُ مُخْتَارٌ فِي كُلِّ الشُّهُورِ لِأَنَّهُ بِاسْمِ الْقَمَرِ

The twelfth of 'Maah', chosen in all months because it is a name of the moon.

الثَّلَاثَ عَشَرَ تَيْرٌ سَعْدٌ فِي فَرَوَزْدِينَ وَ أُزْدِيهَشْتِ نَحْسٌ فِي تَيْرٍ وَسَطٌ فِي سَائِرِ الشُّهُورِ

The thirteenth of 'Teyr', fortunay in 'Farwardeen', and 'Urdeyhasht', inauspicious in 'Teyr', moderate in rest of the months.

الرَّابِعَ عَشَرَ جَوْشُ سَعْدٌ فِي أُزْدِيهَشْتِ وَ تَيْرٍ وَ مُرْدَادَ وَسَطٌ فِي بَاقِيِ الشُّهُورِ

The fourteenth of 'Jowsh', fortunate in 'Urdeybehaht', and 'Teyr', and 'Mordad', moderate in rest of the months.

الخَامِسَ عَشَرَ دِي مِهْرٍ نَحْسٌ فِي أُزْدِيهَشْتِ سَعْدٌ فِي آبَانَ وَسَطٌ فِي بَاقِيِ الشُّهُورِ

The fifteenth of 'Dey', inauspicious in 'Urdeybehasht', fortunate in 'Aban', moderate in rest of the months.

السَّادِسَ عَشَرَ مَهْرٌ سَعْدٌ فِي أُزْدِيْبِهِشْتِ وَ خُرْدَادَ وَ مَهْرٍ وَ إِسْفَنْدَارْمَذَ وَسَطٌ فِي بَاقِي الشُّهُورِ

The sixteenth of 'Mihri', fortunate in 'Urdeybehasht', and 'Khordad', and 'Mihri', and 'Isfandarmaz', moderate in rest of the months.

السَّابِعَ عَشَرَ سُورُوشُ سَعْدٌ فِي آبَانَ وَ آذَرَ وَ مَهْمَنَ وَسَطٌ فِي بَاقِي الشُّهُورِ

The seventeenth of 'Suroush' is fortunate in 'Aban', and 'Azar', and 'Bahman', moderate in rest of the months.

الثَّامِنَ عَشَرَ رَشَنُ سَعْدٌ فِي شَهْرِيوَرِ وَ مَهْرٍ وَسَطٌ فِي بَاقِي الشُّهُورِ

The eighteenth of 'Rashan' is fortunate in 'Shahreywar', and 'Mihri', moderate in rest of the months.

التَّاسِعَ عَشَرَ فَرُوْرْدِيْنُ سَعْدٌ فِي فَرُوْرْدِيْنِ وَ تِيْرٍ وَ آذَرَ وَسَطٌ فِي بَاقِي الشُّهُورِ

Nineteenth of 'Farwardeen', fortunate in 'Farwardeen', and 'Teyr', and 'Azar', moderate in rest of the months.

العِشْرُوْنَ مَهْرَامُ نَحْسٌ فِي مُرْدَادَ وَ آذَرَ وَ دِي وَ سَعْدٌ فِي إِسْفَنْدَارْمَذَ وَسَطٌ فِي تَيْمَةَ الشُّهُورِ

The twentieth of 'Bahman' is inauspicious in 'Mordad', and 'Azar', and 'Dey', and 'Sa'ad' in 'Isfandarmaz', moderate in sequential months.

الحَادِي وَ الْعِشْرُوْنَ رَامُ وَسَطٌ فِي خُرْدَادَ وَ تِيْرٍ وَ آذَرَ وَ دِي سَعْدٌ فِي تَيْمَةَ الشُّهُورِ

The twenty-first of 'Raam' is moderate in 'Khordad', and 'Teyr', and 'Azar', 'Dey', fortunate in the sequential months.

الثَّانِي وَ الْعِشْرُوْنَ بَادُ نَحْسٌ فِي فَرُوْرْدِيْنِ وَ مَهْمَنَ سَعْدٌ فِي مُرْدَادَ وَ شَهْرِيوَرِ وَ دِي وَسَطٌ فِي بَاقِي الشُّهُورِ

The twenty-second of 'Baad' is inauspicious in 'Farwardeen', and 'Bahman', fortunate in 'Mordad', and 'Shahreywar', and 'Dey', moderate in rest of the months.

الثَّالِثُ وَ الْعِشْرُوْنَ دِيْبِيْدِيْنُ سَعْدٌ فِي آبَانَ وَسَطٌ فِي بَاقِي الشُّهُورِ

The twenty-third of 'Deybadeen' is fortunate in 'Aban', moderate in rest of the months.

الرَّابِعُ وَ الْعِشْرُوْنَ دِيْنُ سَعْدٌ فِي فَرُوْرْدِيْنِ وَ دِي وَ مَهْمَنَ وَ إِسْفَنْدَارْمَذَ وَسَطٌ فِي تَيْمَةَ الشُّهُورِ

The twenty-fourth of 'Deyn', fortunate in 'Farwardeen', and 'Dey', and 'Bahman', and 'Isfandarmaz', moderate in the sequential months.

الخَامِسُ وَالْعِشْرُونَ أَرْدُ سَعْدٌ فِي فَرَوَزْدِينَ وَ أُزْدِيهَشْتِ وَ مِهْرٍ وَ بَهْمَنْ وَ إِسْفَنْدَارْمَذُ وَسَطٌ فِي تَيْمَةِ الشُّهُورِ

The twenty-fifth of 'Urd' is fortunate in 'Farwardeen', and 'Urdeybehast', and 'Mihri', and 'Bahman', and 'Isfandarmaz', moderate in the sequential months.

السَّادِسُ وَالْعِشْرُونَ أَشْتَادُ سَعْدٌ فِي تَيْرٍ وَ شَهْرِيوَرٍ وَ دِي وَسَطٌ فِي تَيْمَةِ الشُّهُورِ

The twenty-sixth of 'Ashtad' is fortunate in 'Teyr', and 'Shahreywar', and 'Dey', moderate in the sequential months.

السَّابِعُ وَالْعِشْرُونَ آسْمَانُ وَسَطٌ فِي فَرَوَزْدِينَ وَ مُرْدَادَ وَ مِهْرٍ وَ آبَانَ وَ آذَرَ وَ بَهْمَنْ وَ إِسْفَنْدَارْمَذُ سَعْدٌ فِي تَيْمَةِ الشُّهُورِ

The twenty seventh of 'Asmaan' is moderate in 'Farwardeen', and 'Mordad', and 'Mihri', and 'Aban', and 'Azar', and 'Bahman', and 'Isfandarmaz', fortunate in the sequential months.

الثَّامِنُ وَالْعِشْرُونَ رَامِيَادُ سَعْدٌ فِي دِي وَسَطٌ فِي بَاقِي الشُّهُورِ

The twenty-eighth of 'Ramiyad' is fortunate in 'Dey', moderate in rest of the months.

التَّاسِعُ وَالْعِشْرُونَ مَارَاسْفَنْدُ وَسَطٌ فِي كُلِّ الشُّهُورِ

The twenty-ninth of 'Marasfand', moderate in all months.

الثَّلَاثُونَ أَيْرَانُ نَحْسٌ فِي خُرْدَادَ وَسَطٌ فِي تَيْمَةِ الشُّهُورِ.

The thirtieth of 'Aneyran' is inauspicious in 'Khordad', moderate in the sequential months".³³⁶

أقول هذه الروايات الأخيرة أخرجناه من كتب الأحكاميين والمنجمين لروايتهم عن أئمتنا ع و لا أعتمد عليها و كانت في النسخ اختلافات كثيرة أشرنا إلى بعضها.

Note: I (Majlisi) am saying: 'These last reports, we have extracted from books of the arbitrators and the astrologers due to their reporting from our Imams^{asws}, and there is no reliability upon these, and a lot of differings have taken place in the (various) copies, I have indicated so some of these'.

7- العِلَالُ، وَ العُيُونُ، عَنْ أَحْمَدَ بْنِ زِيَادِ الهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الصَّلْتِ الهَرَوِيِّ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ ع قَالَ: أَتَى عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَبْلَ مَقْتَلِهِ بِثَلَاثَةِ أَيَّامٍ رَجُلٌ مِنْ أَشْرَافِ تَيْمِمْ يُقَالُ لَهُ عَمْرُو فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ أَصْحَابِ الرَّسِّ فِي أَيِّ عَصْرِ كَانُوا وَ أَيَّنَ كَانَتْ مَنَازِلُهُمْ وَ مَنْ كَانَ مَلِكُهُمْ وَ هَلْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ رَسُولًا أَمْ لَا وَ بِمَا دَا أَهْلِكُوا قَلْبِي أَجِدُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ ذِكْرَهُمْ وَ لَا أَجِدُ خَيْرَهُمْ

(The books) 'Illal' and 'Al Uyoon' – From Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Abu Al Salt Al Harwy,

‘From Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘There came to Ali^{-asws} Bin Abu Talib^{-asws}, three days before his^{-asws} being killed, a man from the nobles of (clan of) Tameem, called Amro. He said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Inform me about the companions (people) of ‘Al-Rass’, in which era were they? And where were their dwellings? And who was their king? And had Allah^{-azwj} Mighty and Majestic Sent a Messenger^{-as} to them or not? And by what were they destroyed, for I find their mention in the Book of Allah^{-azwj} Majestic and I cannot find their news!’

فَقَالَ لَهُ عَلِيُّ ع لَقَدْ سَأَلْتُ عَنْ حَدِيثٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ وَ لَا يُحَدِّثُكَ بِهِ أَحَدٌ بَعْدِي إِلَّا عَنِّي وَ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ آيَةٌ إِلَّا وَ أَنَا أَعْرِفُ تَفْسِيرَهَا وَ فِي آيَةٍ مَكَانٍ نَزَلَتْ مِنْ سَهْلٍ أَوْ جَبَلٍ وَ فِي آيَةٍ وَقْتٍ مِنْ لَيْلٍ أَوْ نَهَارٍ وَ إِنَّ هَاهُنَا لَعِلْمًا جَمًّا وَ أَشَارَ إِلَى صَدْرِهِ وَ لَكِنَّ طَلَابَهُ يَسِيرٌ وَ عَنْ قَلِيلٍ يَنْدُمُونَ لَوْ قَدْ فَقَدُونِي

Ali^{-asws} said to him: ‘You have asked about a Hadeeth, nor one has asked me^{-asws} about it before you, nor will anyone narrate it to you with it after me^{-asws}, and there is no Verse in the Book of Allah^{-azwj} except and I^{-asws} know it’s interpretation, and in which place is was Revealed, from a coast, or mountain, and in which time, from a night or a day, and over here there is immense knowledge!’ – and he^{-asws} indicated to his^{-asws} own chest – but it’s seekers are few, and very soon they will be regretting, if they were to lose me^{-asws}.

كَانَ مِنْ قِصَّتِهِمْ يَا أَحَا تَيْمٍ أَهْمٌ كَانُوا قَوْمًا يَعْْبُدُونَ شَجَرَةَ صَنْوَبَرٍ يُقَالُ لَهَا شَاهِدِرَاكْهُتُ كَانَ يَافِثُ بْنُ نُوحٍ عَرَسَهَا عَلَى شَفِيرِ عَيْنٍ يُقَالُ لَهَا وَشَنَابُ كَانَتْ أُبْيَطَتْ لِنُوحٍ ع بَعْدَ الطُّوفَانِ وَ إِذَا سُمُّوا أَصْحَابَ الرَّسِّ لِأَنَّهُمْ رَسُّوا نَبِيَّهُمْ فِي الْأَرْضِ وَ ذَلِكَ بَعْدَ سُلَيْمَانَ بْنِ دَاوُدَ ع

O brother of Tameem! It was from their story that they were a people worshipping the pine tree called ‘Shahdirakht’. Yafis Bin Noah^{-as} had planted it on the banks of a river called ‘Washnab’. It emerged for Noah^{-as} after the flood, and rather the people of Al Rass were named because they had dug their Prophet^{-as} into the ground, and that was after Suleyman Bin Dawood^{-as}.

وَ كَانَتْ لَهُمْ اثْنَتَا عَشْرَةَ قَرْيَةً عَلَى شَاطِئِ نَهْرٍ يُقَالُ لَهُ الرَّسُّ مِنْ بِلَادِ الْمَشْرِيقِ وَ يَحْمِ سُمِّيَ ذَلِكَ النَّهْرُ وَ لَمْ يَكُنْ يَوْمَعِدَةٍ فِي الْأَرْضِ نَهْرٌ أَغْزُرُ مِنْهُ وَ لَا أَغْدَبُ مِنْهُ وَ لَا قَرْيٌ أَكْثَرُ وَ لَا أَعْمَرُ مِنْهَا

And there were twelve towns for them on the banks of a river called ‘Al-Rass’ from a city of the east, and that rive was named by them, and on that day, there did not happen to be any rive in the earth more abundant than it, nor any sweeter than it, nor any towns more populated, nor more built up than these.

سُمِّيَ إِحْدَاهُنَّ أَبَانَ وَ الثَّانِيَةُ أَدَّرُ وَ الثَّلَاثَةُ دِي وَ الرَّابِعَةُ يَهْمَنُ وَ الْخَامِسَةُ إِسْفَنْدَارُ وَ السَّادِسَةُ فَرَوَرْدِينُ وَ السَّابِعَةُ أُرْدِيْبِهَشْتُ وَ الثَّامِنَةُ أَرْدَادُ وَ التَّاسِعَةُ مُرْدَادُ وَ الْعَاشِرَةُ تَيْرُ وَ الْحَادِيَةَ عَشْرَ مِهْرُ وَ الثَّانِيَةَ عَشْرَ شَهْرِيوَزُ

One of these was named as ‘Aban’, and the second ‘Azar’, and the third ‘Dey’, and the fourth ‘Bahman’, and the fifth ‘Isfandar’, and the sixth ‘Farwardeen’, and the seventh ‘Urdeybehast’, and the eight ‘Ardad’, and the ninth ‘Mordad’, and the tenth ‘Teyr’, and the eleventh ‘Mihr’, and the twelfth ‘Shahreywar’.

وَكَانَتْ أَكْبَرَهُمْ مَدَائِنُهُمْ إِسْفَنْدَارُ وَ هِيَ الَّتِي يَنْزِلُهَا مَلِكُهُمْ وَ كَانَ يُسَمَّى تُرْكُوزَ بْنِ عَابُورَ بْنِ يَارِشَ بْنِ سَازَانَ بْنِ مُرُودَ بْنِ كَنْعَانَ فِرْعَوْنَ إِبْرَاهِيمَ ع وَ بِهَا الْعَيْنُ وَ الصَّنَوْبَرَةُ وَ قَدْ عَرَسُوا فِي كُلِّ قَرْيَةٍ مِنْهَا حَبَّةً مِنْ طَلْعِ تِلْكَ الصَّنَوْبَرَةِ وَ أَخْرَجُوا إِلَيْهَا نَهْرًا مِنَ الْعَيْنِ الَّتِي عِنْدَ الصَّنَوْبَرَةِ

And the largest of their cities was 'Isfandar', and it is which their king was dwelling in, and he was called Turkuz Bin Yarish Bin Sazan son of Nimrod^{la} Bin Kanaan, Pharaoh^{la} to Ibrahim^{as}. And the spring and the pine tree were at it, and they had planted a seed from it in every town, from a grain of that pine tree, and they had extracted a river to it from the spring which was by the pine tree.

فَنَبَتَتِ الْحَبَّةُ وَ صَارَتْ شَجَرَةً عَظِيمَةً وَ حَرَّمُوا مَاءَ الْعَيْنِ وَ الْأَنْهَارِ فَلَا يَشْرَبُونَ مِنْهَا وَ لَا أَنْعَامُهُمْ وَ مَنْ فَعَلَ ذَلِكَ قَتَلُوهُ وَ يَقُولُونَ هُوَ حَيَاةُ إِلَهِنَا فَلَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْقُصَ مِنْ حَيَاتِهَا وَ يَشْرَبُونَ مِنْهَا وَ أَنْعَامُهُمْ مِنْ نَهْرِ الرَّسِّ الَّتِي عَلَيْهِ قُرَاهُمُ

So the seeds grew and became large trees, and they prohibited the water of the spring and the rivers, so they were not drinking from these nor did their cattle. And the one who did that, they killed him, and they said, 'It is a life of our god, so it is not befitting for anyone to reduce from it's life', and they and their cattle were drinking from the river Al Rass which their towns were upon.

وَ قَدْ جَعَلُوا فِي كُلِّ شَهْرٍ مِنْ السَّنَةِ فِي كُلِّ قَرْيَةٍ عِيدًا يَجْتَمِعُ إِلَيْهِ أَهْلُهَا فَيَضْرِبُونَ عَلَى الشَّجَرَةِ الَّتِي بِهَا كَلَّةٌ مِنْ خَرِيرٍ فِيهَا مِنْ أَنْوَاعِ الصُّوَرِ ثُمَّ يَأْتُونَ بِشَاهٍ وَ بَقَرٍ فَيَذْبُجُونَهَا فُرْبَانًا لِلشَّجَرَةِ وَ يُشْعَلُونَ فِيهَا التَّيْرَانَ بِالْحَطَبِ فَإِذَا سَطَعَ دُخَانُ تِلْكَ الدَّيَابِجِ وَ فُتَاتِهَا فِي الْهَوَاءِ وَ حَالَ بَيْنَهُمْ وَ بَيْنَ النَّظَرِ إِلَى السَّمَاءِ حُرُوا لِلشَّجَرَةِ سُجْدًا وَ يَبْكُونَ وَ يَتَضَرَّعُونَ إِلَيْهَا أَنْ تَرْضَى عَنْهُمْ

And they had made a festival to be in every month of the year in each town. Their people would gather to it, and they would be striking upon the tree which covered from silk where were various types of images. Then they would come with goats and cows and slaughter them as offering to the tree and igniting fires in it with the firewood. So when the smoke of those slaughters and their smell spread out in the air and formed a barrier between them and looking at the sky, they fell in prostration to the tree, and they would cry and beseech to it until it was pleased from them.

فَكَانَ الشَّيْطَانُ يَجِيءُ فَيَحْرِكُ أَغْصَانَهَا وَ يَصِيحُ مِنْ سَاقِهَا صِيَاحَ الصَّيِّ أَنْ قَدْ رَضِيْتُ عَنْكُمْ عِبَادِي فَطَيَّبُوا نَفْسًا وَ قَرُّوا عَيْنًا فَيَرْفَعُونَ رُؤُوسَهُمْ عِنْدَ ذَلِكَ وَ يَشْرَبُونَ الْحَمْرَ وَ يَضْرِبُونَ بِالْمَعَارِفِ وَ يَأْخُذُونَ الدَّسْتَبِنْدَ فَيَكُونُونَ عَلَى ذَلِكَ يَوْمَهُمْ وَ لَيْلَتَهُمْ ثُمَّ يَنْصَرِفُونَ

So the Satan^{la} would come and move it's branches and shout from it's base, shouting of the child, 'I^{la} am pleased with you all, my worshippers!' So they would feel good, and their eyes would be delighted, and they would raise their heads at that, and drink the wine and strike the musical instrument, and take the arm bands. They would be upon that for their day and their night. Then they would disperse.

وَ إِذَا سَمَّتِ الْعَجْمُ شَهْرَهَا بِأَبَانَ مَاهٍ وَ آذَرَ مَاهٍ وَ عَزَبَهَا اشْتِاقًا مِنْ أَسْمَاءِ تِلْكَ الْفَرَسِ لِقَوْلِ أَهْلِهَا بَعْضُ لِبَعْضٍ هَذَا عِيدُ شَهْرٍ كَذَا وَ عِيدُ شَهْرٍ كَذَا حَتَّى إِذَا كَانَ عِيدُ قَرْيَتِهِمُ الْعُظْمَى اجْتَمَعَ إِلَيْهِمْ صَغِيرُهُمْ وَ كَبِيرُهُمْ

And rather, the Persians have named their months as 'Aban Mah', and 'Azar Mah' and others as derivatives from the names of those town due to the words of their people to each other,

‘This is a festival of such and such month’, and ‘Festival of such and such month’, until when it was a festival of their largest city, they would gather their young ones and their elders to it.

فَضَرَبُوا عِنْدَ الصَّنُوبِرَةِ وَالْعَيْنِ سُرَادِقًا مِنْ دِينَاجٍ عَلَيْهِ مِنْ أَنْوَاعِ الصُّورِ لَهُ اثْنَا عَشَرَ بَابًا كُلُّ بَابٍ لِأَهْلِ قَرْيَةٍ مِنْهُمْ وَ يَسْجُدُونَ لِلصَّنُوبِرَةِ خَارِجًا مِنَ السُّرَادِقِ وَ يَقْرَبُونَ لَهَا الدَّبَائِحَ أَضْعَافَ مَا قَرَّبُوا لِلشَّجَرَةِ فِي قُرَاهِمَ

They would strike a pavilion of brocade by the pine tree and the spring. Upon it were various types of images. There were twelve doors for it, a door for each of the people of a town of their, and they would prostrate for the pine tree outside from the pavilion and make offerings of the brocade to it, doubt of what they had offered to the tree in their own towns.

فَيَجِيءُ إِذْ يُبْرِئُ عِنْدَ ذَلِكَ فَيُحَرِّكُ الصَّنُوبِرَةَ تَحْرِيكًا شَدِيدًا فَيَنْتَكِلُمُ مِنْ جَوْفِهَا كَلَامًا جَهْوَرِيًّا وَ يَعْدُهُمْ وَ يُبَيِّنُهُمْ بِأَكْثَرِ مِمَّا وَعَدْتَهُمْ وَ مَنَّتَهُمُ الشَّيَاطِينَ كُلَّهَا فَيَقْرَعُونَ رُءُوسَهُمْ مِنَ السُّجُودِ وَ يَهْمُ مِنَ الفَرَحِ وَ النَّشَاطِ مَا لَا يُفِيضُونَ وَ لَا يَتَكَلَّمُونَ مِنَ الشُّرْبِ وَ العَزْفِ فَيَكُونُونَ عَلَى ذَلِكَ اثْنَيْ عَشَرَ يَوْمًا وَ لَيَالِيهَا بَعْدَ أَعْيَادِهِمْ سَائِرَ السَّنَةِ ثُمَّ يَنْصَرِفُونَ

So Iblees^{-la} would come at that and shake the pine tree with severe shaking. He^{-la} would speak from it's interior, a loud talk, and promised them and made the desirous with more than what the Satans^{-la}, all of them had promised them and made them desire. So they would raise their head from the prostrations, and with them would be the joy and the vitality what they would not wake up from nor speak from the drinking and the playing. They would be upon that for twelve days and nights, the number of their festival of rest of the year, then they would disperse.

فَلَمَّا طَالَ كُفْرُهُمْ بِاللَّهِ عَزَّ وَ جَلَّ وَ عِبَادَتُهُمْ غَيْرَهُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ نَبِيًّا مِنْ بَنِي إِسْرَائِيلَ مِنْ وُلْدِ يَهُودَا بْنِ يَعْقُوبَ فَلَبِثَ فِيهِمْ زَمَانًا طَوِيلًا يَدْعُوهُمْ إِلَى عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رُبُوبِيَّتِهِ فَلَا يَتَّبِعُونَهُ

When their Kufr with Allah^{-azwj} Mighty and Majestic was prolonged, and their worshipping something else, Allah^{-azwj} Mighty and Majestic Sent a Prophet^{-as} to them from the children of Israel, from the sons of Yehouda Bin Yaqoub^{-as}. He^{-as} remained among them for a long time calling them to the worship of Allah^{-azwj} Mighty and Majestic, and recognition of His^{-azwj} Lordship.

فَلَمَّا رَأَى شِدَّةَ تَمَادِيهِمْ فِي العَيِّ وَ الضَّلَالِ وَ تَرْكُهُمْ قَبُولَ مَا دَعَاهُمْ إِلَيْهِ مِنَ الرُّشْدِ وَ النَّجَاحِ وَ حَضَرَ عِيدَ قَرَيْتِهِمُ العُظْمَى قَالَ يَا رَبِّ إِنَّ عِبَادَكَ أَبَوْا إِلَّا تَكْدِيبِي وَ الكُفْرَ بِكَ وَ عَدَاوَةَ يَعْبُدُونَ شَجَرَةً لَا تَنْفَعُ وَ لَا تَضُرُّ فَأَنْبَسَ شَجَرُهُمْ أَجْمَعُ وَ أَرَاهُمْ قُدْرَتَكَ وَ سُلْطَانَكَ

When he^{-as} saw their persistence in the error and the straying and their neglecting the acceptance of what he^{-as} was calling them to, from the rightful guidance and the salvation, and the festival of their largest city drew near, he^{-as} said: ‘O Lord^{-azwj}! Your^{-azwj} servants are refusing except belying me^{-as} and the Kufr with You^{-azwj}, and they are going to worshipping a tree which neither benefits nor harms, so Dry out their trees totally and Show them Your^{-azwj} Power and Your^{-azwj} Authority!’

فَأَصْبَحَ القَوْمُ وَ قَدْ بَيَسَ شَجَرُهُمْ كُلُّهَا فَهَالَهُمْ ذَلِكَ وَ قُطِعَ بِهِمْ وَ صَارُوا فِرْقَتَيْنِ فِرْقَةٌ قَالَتْ سَحَرَ آلهَتَكُمْ هَذَا الرَّجُلُ الَّذِي رَعِمَ أَنَّهُ رَسُولُ رَبِّ السَّمَاوَةِ وَ الْأَرْضِ لِيَصْرِفَ وُجُوهَكُمْ عَنْ آلهَتِكُمْ إِلَى إِلَهِي

The people woke up in the morning and all of their trees had dried up. That terrified them and there was a division with them, and they became two sects. A sect said, 'Sorcery on your gods by this man who claims that he^{-as} is a Messenger^{-as} of Lord^{-azwj} of the sky and the earth in order to turn your faces away from your gods to his^{-as} God^{-azwj}!'

وَ فِرْقَةٌ قَالَتْ لَا بَلْ غَضِبَتْ إِلَهُتِكُمْ حِينَ رَأَتْ هَذَا الرَّجُلَ يَعْيبُهَا وَ يَقَعُ فِيهَا وَ يَدْعُوكُمْ إِلَى عِبَادَةِ غَيْرِهَا فَحَجَبَتْ حُسْنَهَا وَ بَهَاءَهَا لِكَيْ تَعْصِبُوا لَهَا فَتَنْتَصِرُوا مِنْهُ

And a sect said, 'No, but your gods are angered when they saw this man faulting them and talking badly regarding them and calling you all to worship someone else, so they have veiled their beauty and their glory lest so that you can be angered for them and be victorious with him^{-as}!'

فَأَجْمَعَ رَأْيُهُمْ عَلَى قَتْلِهِ فَاتَّخَذُوا أَنْبِيبَ طُولًا مِنْ رِصَاصٍ وَاسِعَةٍ الْأَفْوَاهِ ثُمَّ أَرْسَلُوهَا فِي قَرَارِ الْعَيْنِ إِلَى أَعْلَى الْمَاءِ وَاجِدَةً فَوْقَ الْأُخْرَى مِثْلَ الْبَرَاخِ وَ نَزَحُوا مَا فِيهَا مِنَ الْمَاءِ ثُمَّ حَفَرُوا فِي قَرَارِهَا بَفْرًا ضَيِّقَةً الْمُدْحَلِ عَمِيقَةً وَ أَرْسَلُوا فِيهَا نَبِيَّهُمْ وَ أَلْقَمُوا فَاها صَخْرَةً عَظِيمَةً

They united their views upon killing him^{-saww}, so they took long lead tubes of wide mouths (openings), then they sent (immersed) these in the bottom of the spring up to the top of the water, one above the other like the conduit and removed whatever was in it from the water. Then they dug a deep well of a narrow entrance in its bottom and inserted their Prophet^{-as} in it and placed a large rock upon its entrance.

ثُمَّ أَخْرَجُوا الْأَنْبِيبَ مِنَ الْمَاءِ وَ قَالُوا نَرْجُو الْآنَ أَنْ تَرْضَى عَنَّا أَيُّهَا إِذَا رَأَتْ أَنَّا قَدْ قَتَلْنَا مَنْ كَانَ يَقَعُ فِيهَا وَ يَصُدُّ عَنْ عِبَادَتِهَا وَ دَفَنَاهُ تَحْتَ كَبِيرِهَا يَتَشَفَّى مِنْهُ فَيَعُودُ لَنَا نُورِهَا وَ نَضْرُكُهَا كَمَا كَانَ

Then they extracted the pipes from the water and said, 'We hope now that our gods would be pleased with it when they see that we have killed the one who was talking badly regarding them and blocking from worshipping them, and we have buried him beneath their mightiest to be healed from it so it's radiance and it's freshness would return for us just as it has been'.

فَبَقُوا عَامَّةً يَوْمِهِمْ يَسْمَعُونَ أَيْبَنَ نَبِيِّهِمْ ع وَ هُوَ يَقُولُ سَيِّدِي قَدْ تَرَى ضَيْقَ مَكَانِي وَ شِدَّةَ كَرْبِي فَارْحَمْ ضَعْفَ رُكْنِي وَ قِلَّةَ جِبَلِي وَ عَجَلِ بَقْبُضِ رُوحِي وَ لَا تُؤَخِّرْ إِجَابَةَ دَعْوَتِي حَتَّى مَاتَ ع

They remained the generality of their day listening to the groaning of their Prophet^{-as} and he^{-as} was saying: 'My^{-as} Master^{-azwj}! You^{-azwj} have Seen the narrowness of my^{-as} place and the severity of my^{-as} distress, so Show Mercy upon the weakness of my^{-as} corner and scarcity of my^{-as} means and Hasten with the capturing of my^{-as} soul and do not delay the Answer to my^{-as} supplication!' – until he^{-as} died.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لِجِبْرَائِيلَ ع يَا جِبْرَائِيلُ أَيْبَنُ عِبَادِي هُوَ لَا إِلَهَ إِلَّا اللَّهُ عَزَّمْتُ جِلْمِي وَ أَمِنُوا مَكْرِي وَ عَبْدُوا غَيْرِي وَ قَتَلُوا رَسُولِي أَنْ يَقُومُوا لِعِصْيِي أَوْ يَخْرُجُوا مِنْ سُلْطَانِي كَيْفَ وَ أَنَا الْمُتَنَبِّئُ بِمَنْ عَصَانِي وَ لَمْ يَخْشَ عِقَابِي وَ إِنِّي خَلَفْتُ بِعِزِّي وَ جَلَالِي لِأَجْعَلَنَّهُمْ عِبْرَةً وَ نَكَالًا لِلْعَالَمِينَ

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said to Jibraeel^{-as}: "O Jibraeel^{-as}! Do these servants of Mine^{-azwj}, those who are deluded by My^{-azwj} Leniency, think that they are safe from My^{-azwj} Plan, and they are worshipping someone else, and have killed My^{-azwj} Messenger^{-as}, that they

would be able to withstand My^{-azwj} Wrath, or they would be (able to) exit from My^{-azwj} Authority? How, and I^{-azwj} am the Avenger from the ones who disobey Me^{-azwj} and do not fear My^{-azwj} Punishment! And I^{-azwj} Swear by My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} shall Make them a lesson and an exemplary Punishment, for the worlds!"

فَلَمْ يُرْعَهُمْ وَ هُمْ فِي عَيْدِهِمْ ذَلِكَ إِلَّا بِرِيحٍ عَاصِفٍ شَدِيدَةٍ الْخُمْرَةَ فَتَحَيَّرُوا فِيهَا وَ دُعُرُوا مِنْهَا وَ تَضَامَ بَعْضُهُمْ إِلَى بَعْضٍ

So He^{-azwj} did not Leave them while they were in that festival of theirs except there was a severe red storm. They were confused in it, and they were terrified from it and they huddled to each other.

ثُمَّ صَارَتِ الْأَرْضُ مِنْ تَحْتِهِمْ حَجَرَ كَبِيرٍ يَتَوَقَّدُ وَ أَظْلَّتْهُمْ سَحَابَةٌ سُودَاءُ فَأَلْقَتْ عَلَيْهِمْ كَالْقُبَّةِ جَمْرًا يَلْتَهَبُ فَدَابَّتْ أَبْدَانُهُمْ كَمَا يَدُوبُ الرِّصَاصُ فِي النَّارِ فَتَعَوَّذَ بِاللَّهِ تَعَالَى ذِكْرُهُ مِنْ عَظْبِهِ وَ نُزُولِ نَقْمَتِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Then the ground beneath them became blazing rocks of sulphur and a black cloud shaded them. It threw flaming embers like the dome upon them, and their bodies melted just as the lead tends to melt in the fire. They sought Refuge with Allah^{-azwj}, Ecalted is His^{-azwj} Mention, from His^{-azwj} Wrath and descent of His^{-azwj} Scourge, and there is neither any might nor strength exepct with Allah^{-azwj} the Exalted, the Magnificent".³³⁷

[فوائد مهمة جلييلة](#)

Important majestic benefits –

الأولى اعلم أن الأسماء المذكورة في خبر المعلى لأيام الشهر أكثرها موافق لما نقله المنجمون عن الفرس و ظاهر في أن المراد بالشهور الواردة فيه هي شهور الفرس القديم لا الشهور العربية و قد تقدم القول فيه

'The first – Know that the names mentioned in the Hadeeth of Al Moalla of the days of the month, most of these are in accordance with what the astrologers have transmitted from the Persians, and the apparent is that the intended with the months referring in it, these are ancient Persian months, not the Arabic months, and the word has preceded regarding it.

و سماع كل يوم من أيام الخمسة المستترقة أيضا باسم الأول أهنود و الثاني أشنود و الثالث إسفندمذ و الرابع دهشت و الخامس هشتويش هذا هو المشهور و ذكروا فيها أسماء أخر و ذكروا أن كلا منها اسم ملك موكل بذلك اليوم.

And they named each day from the five days, derived as well by a name. The first is 'Ahnoud', and the second is 'Ashnoud', and the third is 'Isfandmaz', and the fourth is 'Dahshat', and the fifth is 'Heyshtaweysh'. This, it is the well-known, and they mentioned other names in it, and they mentioned that all of these are a name of an Angel allocated with that day.

ثم إن المحققين اختلفوا في هؤلاء الملائكة فمنهم من حملوها على ظواهرها و قالوا إن الله وكل بكل شيء من المخلوقات ملكا يحفظه و يريه و يصرفه إلى ما خلق له كما ورد في الأخبار

³³⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 7

Then the researchers have differed regarding these Angels. From them are ones who carried them upon their apparent, and they said, 'Allah^{-azwj} has Allocated an Angel with each thing from the creation, protecting it and taking care of it and diverting it to whatever it had been Created for just as had been referred in the Ahadeeth –

الملك الموكل بالبحار و الملك الموكل بالجبال و الملائكة الموكلة بالأشجار و سائر النباتات و الملائكة الموكلة بالسحب و البروق و الصواعق و بكل قطرة من الأمطار و الملائكة الموكلة بالأيام و الليالي و الشهور و الساعات و به يوجه ما ورد من كلام اليوم و الشهر و الأرض و القبر و غيرها بأن المراد به كلام الملائكة الموكلة بما

There is the Angel Allocated with the oceans, and the Angel Allocated with the mountains, and the Angel Allocated with the trees and rest of the vegetation, and the Angels Allocated with the clouds and the lightning and the thunderbolts and with every drop of the rains, and the Angel Allocated with the days, and the nights, and the months, and the hours. And by it is directed what has been reported of the words, the day, month, earth, grave and others, that what is meant by it is the words of the Angels Allocated with them’.

و منهم من حملوها على أرباب الأنواع المجردة التي أثبتها أفلاطون و من تابعه من الإشراقين فيأثم أثبتوا لكل نوع من أنواع الأفلاك و الكواكب و البسائط العنصرية و المواليدها رباً يديره و يربيه و يوصله إلى كماله المستعد له

And among them are those who carried them to the lords of abstract species that Plato had affirmed, and the ones from the illuminationists who followed him. They proved that for every type of the types of celestial bodies, and the planets, and the spread elements, and the new-borns, there is a lord who rotates it and takes care of it and makes it arrive to it's perfection prepared for it.

و الأول هو الموافق لمسلك المليون و أرباب الشرائع و الثاني طريقة من لا يثبت الصانع و يقول بتأثير الطبايع و إن تابعهم بعض من يظهر القول بالصانع أيضا و ليس هذا مقام تحقيق هذا الكلام.

The first is the one that corresponds to the conduct of the millions and the masters of the laws, and the second is the method of those who do not prove the Creator and speak of the influence of the natures, and that some of them still follow them, one who reveals the word with the Maker as well, and this isn't the place to research this talk.

قال أبو ریحان كل واحد من شهور الفرس ثلاثون يوما و لكل يوم منها اسم مفرد بلغتهم و هي 1 هرمز 2 بجمن 3 أرديهشت 4 شهريور 5 إسفندارمذ 6 خرداد 7 مرداد 8 دي 9 باذر 10 آذر 11 آبان 12 خرماه 13 تير 14 جوش 15 ديمهر 16 مهر 17 سروش 18 رشن 19 فروردین 20 بهرام 21 رام 22 باد 23 ديدین 24 دين 25 أرد 26 أشتاد 27 آسمان 28 رامیاد 29 مارسفند 30 أنیران

Abu Rayhan said, 'Each one of the Persian months has thirty days, and for every day from these there is an individual name in their language, and these are –

1 – Hurmuz, 2 – Bahman, 3 – Urdeybahasht, 4 – Shahreywar, 5 – Isfandarmaz, 6 -Khordad, 7 – Mordad, 8 – Dey, 9 – Bazar, 10 – Azar, 11 – Aban, 12 Kharmah, 13 – Teyr, 14 – Jowsh, 15 – Deymhar, 16 – Mihr, 17 – Suroush, 18 Rash, 19 – Farwardeen, 20 Bahram, 21 Raam, 22 – Baad, 23 – Deybadeen, 24 – Deyn, - Ard, 26 – Ashtad, 27 – Asmaan, 28 – Ramiyad, 29 – Masafand, 30 – Aneyran.

لا اختلاف بينهم في أسماء هذه الأيام و هي لكل شهر كذلك و على ترتيب واحد إلا في هرمز فإن بعضهم يسميه فرخ و في أنيران فإن بعضهم يسميه بهروز و يكون مبلغ جميعها ثلاثمائة و ستين يوما و قد تقدم أن السنة الحقيقية هي ثلاثمائة و خمسة و ستون يوما و ربع يوم

There is no differing between them regarding the names of these days, and these are like that for every month, and upon one sequence except 'Hurmuz', for some of them have named it as 'Farkh', and regarding 'Aneyran', for some of them have named it as 'Bahrouz', and the extent of all of them is three hundred and sixty days, and it has preceded that the (solar) year in reality, it is of three hundred and sixty-five days and a quarter of a day.

فأخذوا الخمسة الأيام الزائدة عليها و سموها بأسماء غير الموضوعة لأيام كل شهر و هي أهشداكاه اشتداكاه إسفنداكاه إسفندمذاكاه بمشيشگاه.

Thus they are taking the five days extra upon it and naming these with the names and named them as other than the names assigned to the days of every month, and these are – 'Ahshadgah', 'Ashtadkah', 'Isfandkah', 'Isfandmazgah', 'Bahshishgah'.

أقول ثم ذكر ما مر مع وجوه كثيرة أخرى فصار مبلغ أيامهم ثلاث مائة و خمسة و ستين يوما و أهملوا ربع يوم حتى اجتمع من الأرباع أيام شهر تام و ذلك في مائة و عشرين سنة فألحقوه بشهور السنة حتى صار شهور تلك السنة ثلاثة عشر و سموها كيبسة و سمو أيام الشهر الزائد بأسماء أيام سائر الشهور و على ذلك كانوا يعملون إلى أن زال ملكهم و باد دينهم

I (Majlisi) am saying, 'Then he mentioned what has passed with a lot of other aspects, so the extent of their days reached three hundred and sixty-five days, and they carried the quarter day until it collected from the quarter days to be a complete month, and that in one hundred and twenty years, they joined it with the months of the year until it came to be thirteen months in that year, and they named it a 'leap', and they named the days of the extra month with the days of the rest of the month, and based upon that they were working up to the decline of their kingdom and the annihilation of their religion.

و أهملت الأرباع بعدهم و لم يكبس بها السنون حتى يعود إلى حالها الأولى و لا يتأخر عن الأوقات المحمودة كثير تأخر من أجل أن ذلك أمر كان يتولاه ملوكهم بمحضر الحساب و أصحاب الكتاب و ناقلي الأخبار و الرواة و مجمع الهرايذة و القضاة

And the quarters were neglected after them, and the years did not stifle them until they returned to their original condition, and they did not delay much from the praised times, because that was a matter that their kings took care of in the record of the account, and the authors of the books, and transmitters of the Ahadeeth, and the reported, and the gathering of al Harabzah, and the judges.

و اتفاه منهم جميعا على صحة الحساب بعد استحضار من بالآفاق من المذكورين إلى دار الملك و مشاورتهم حتى يتفقوا و اتفاه الأموال الجمة حتى قال المقل في التقدير إنه كان ينفق ألف ألف دينار و كان يتخذ ذلك اليوم أعظم الأعياد قدرا و أشهرها حالا و أمرا و يسمى عيد الكيبسة و يترك الملوك لرعيته خراجها.

And there was agreement from them all on the correctness of the account after bringing those from the horizons of the aforementioned, to the king's house and consulting them until they agreed, and the agreement of the large sums of money until the person in question said in the assessment that he was spending a thousand thousand dinars, And he used to take that

day the most important of the feasts in terms of fate and the most famous of them in time and order It is called the leap festival, and the kings leave its tax to his citizens.

و الذي كان يحول بينهم و بين إلحاق ربع يوم في كل أربع سنين يوماً واحداً بأحد الشهور أو الخمسة قولهم إن الكبس يقع على الشهور لا على الأعوام لكراهتهم الزيادة في عدتها و امتناع ذلك في الزمزمة لما وجب في الدين من ذكر اليوم الذي يزمزم فيه ليصبح إذا زيد في عدد الأيام يوم زائد

And that which used to prevent then the joining a quarter of the day in every four years as one day with one of the months, or the fifth, were their words that the leap occurs upon the months not upon the years and their disliking of adding in their numbers, and refraining from that in the rolling because it is obligatory in the religion of mentioning the day on which the rolling is mentioned so that it is correct if the number of days is increased by a day plus the rolling.

و كانت الأكاسرة رسمت لكل يوم نوعاً من الرياحين و الزهر يوضع بين يديه و لونا من الشراب على رسم منتظم لا يخالفونه في الترتيب و السبب في وضعهم هذه الأيام الخمسة اللواحق في آخر آبان ماه ما بينه و بين آذر ماه أن الفرس زعموا أن مبدأ سنتهم من لدن خلق الإنسان الأول و أن ذلك كان روزهرمز و ماه فروردين و الشمس في نقطة الاعتدال الربيعي متوسطة السماء و ذلك أول الألف السابع من ألوف سني العالم عندهم و بمثله

And the fraction was drawn for each day a kind of basil, and a dice was placed between his hands and a color of drink on a regular drawing that they did not violate in order. The reason why they placed these five subsequent days in the last Aban Mah is what is between it and Azar Mah is that the Persians claims that the beginning of their years if from the day the first human being was Created, and that that was Ruz Hurmuz and Mah Farwardeen and the sun at the point of the vernal equinox in the middle of the sky, and that was the beginning of the seventh millennium of the world's years according to them and likewise.

قال أصحاب الأحكام من المنجمين إن السرطان طالع العالم و ذلك أن الشمس في أول أدوار السنند هند هي في أول الحمل على منتصف نهايتي العمارة و إذا كانت كذلك كان الطالع السرطان و هو لا ابتداء الدور و النشوء عندهم كما قلنا.

The companions of the rulings from the astrologers said that the Cancer emerges to the world and that is because the sun is in the first houses of 'Al Sanad Hanad', and it is the beginning of Aries at the middle of the two ends of the building, and when it is like that, the Cancer would emerge, and it is not the beginning of the houses and the growth with them like what we (Arabs) say.

و قد قيل إنه سمي بذلك لأنه أقرب البروج رأساً من الربع المعمور و فيه شرف المشتري المعتدل المزاج و النشوة لا يكون إلا إذا عملت الحرارة المعتدلة في الرطوبة فهو إذن أولى أن يكون طالع نشوء العالم

And it has been said that it was called that because it is the closest to the constellation upright than the inhabited quarter, and in it is the honor of Jupiter, which is moderate in temperament and ecstasy does not occur unless moderate temperature works in humidity, so it is more appropriate to be the growth of the world.

و قيل إنما سمي بذلك لأن بطلوعه تتم طلوع الطبائع الأربع و بتمامها تم النشوء و أمثال ذلك من التشبيهات.

And it was said that it was called that because by its emergence the rise of the four natures is completed, and in its entirety the emergence and similar similes are completed’.

قال ثم لما أتى زرادشت و كبس السنين بالشهور المجتمعة من الأرباع عاد الزمان إلى ما كان عليه و أمرهم أن يفعلوا بما بعده كفعله و ائتمروا بأمره و لم يسموا شهر الكبيسة باسم على حدة و لم يكرروا اسم شهر بل كانوا يحفظونه على نوب متوالية و خافوا اشتباه الأمر عليهم في موضع النوب

He said, ‘Then, when Zardasht (Zoroaster) came and leapt the years with the combined months of the quarters, time returned to what it was upon and commanded them to do it after him as he did, and they agreed with his command, and they did not name the leap month by a separate name, and they did not repeat the name of the month, but they preserved it upon successive mandates and they feared the confusion of the matter upon them in in place of the mandate.

فأخذوا ينقلون الخمسة الأيام و يضعونها عند آخر الشهر الذي انتهت إليه نوبة الكبيسة و لجلالة هذا الأمر و عموم المنفعة فيه للخاص و العام و الرعية و الملك و ما فيه من الأخذ بالحكمة و العمل بموجب الطبيعة

So they began to transfer the five days and place them at the end of the month in which the leap period ended, and for the majesty of this matter and the general benefit in it for the private, the public, the subjects, the king, and what is in it of taking wisdom and working according to nature.

كانوا يؤخرون الكبس إذا جاء وقته و أمر المملكة غير مستقيم لحوادث و يهملونه حتى يجتمع منه شهران و يتقدمون بكبسها بشهرين إذا كانوا يتوقعون وقت الكبس المستأنف ما يشغل عنه كما عمل في زمن يزيدجرد بن شابور أخذوا بالاحتياط و هو آخر الكبائس المعمولة

They would delay leaping when its time came and the kingdom's affairs were not straight due to accidents, and they neglected it until two months gathered from it, and they advanced by leaping it by two months when they were anticipating the time of the leap, the resumption of what he had pre-occupied from, just as had been done in the era of Yazdjard Bin Shabur. He had taken the precaution, and it is the last of the leaps worked with.

تولاه رجل من الدستورين يقال له يزيدجرد الهزاري و كانت النوبة في تلك الكبيسة لأبان ماه فألحق الخمسة بآخره و بقيت فيه لإهمالهم الأمر انتهى

In charge of it was a man from Al-Dastureyn called Yazdjard Al-Hazary, and the mandate happen in that leap for Aban Mah, so the five (days) were joined at the end of it and remained in it due to their neglecting the matter – end’.

و إنما أوردت هذا الكلام لما فيه من تأسيس ما سنورده في الفائدة التالية و مزيد توضيح ما مر في خبر الرضا ع في تقدم النهار على الليل و غير ذلك.

And rather I (Majlisi) have referred to this speech due to what is in it from what we shall be referring to regarding the following benefits, and additional clarification of what has passed in a Hadeeth of Al-Reza^{asws} regarding the precedence of the day upon the night, and other such.

الفائدة الثانية اعلم أن الشيخ الطوسي قدس سره القدوسي و سائر من تأخر عنه ذكروا النيروز و الأعمال المتعلقة به الغسل و الصوم و الصلاة و غيرها و لم يحققوا تعيين اليوم فلا بد من التعرض له و الإشارة إلى الأقوال الواردة فيه

And the second benefit – know that the Sheykh Al-Tusi, may his holy sanctity be sanctified and the rest of the ones who came after him mentioned Al-Neyrouz and the deeds related with it, the bathing, and the fasting, and the Salat and other such, and they did not research the designated day. Thus there is no escape from objecting to it and indicating to the words referred regarding it.

قال فحل الفقهاء المدققين محمد بن إدريس ره في السرائر قال شيخنا أبو جعفر في مختصر المصباح يستحب صلاة أربع ركعات و شرح كيفيتها في يوم نيروز الفرس و لم يذكر أي يوم هو من الأيام و لا عينه بشهر من الشهور الرومية و لا العربية

Fahal said, 'The ancient jurist Muhammad Bin Idrees said in 'Al-Saraair', said, 'Our Sheykh Abu Ja'far wqie in 'Mukhtasar Al Misbah', 'Four Cycles Salat is recommended', and he explained it's method in a day of the Persian Neyrouz and he did not mention which day from the days it is, nor the exact month from the Roman months nor the Arabic.

و الذي قد حققه بعض محصلي الحساب و علماء الهيئة و أهل هذه الصنعة في كتاب له أن يوم النيروز يوم العاشر من أيار و شهر أيار أحد و ثلاثون يوماً فإذا مضى منه تسعة أيام فهو يوم النيروز

And what has been verified by some of the account collectors, the scholars of the organization and the people of this profession in a book of his is that the day of Al-Neyrouz is on the tenth of Ayaar (May) and the month of Ayaar is of thirty-one days. So when nine days pass, it would be the day of Al-Neyrouz'.

يقال نيروز و نوروز لغتان انتهى و فسره الشهيد ره بأول سنة الفرس أو حلول الشمس برج الحمل أو عاشر أيار.

It is called 'Neyrouz' and 'Nowrouz', being two languages – end. And the martyr has interpreted it as being the beginning of the Persian year, or the permeation of the sun into the constellation of the Aries, or the tenth of Ayaar.

قال جمال السالكين أحمد بن فهد الحلبي ره في كتاب المهذب البارح في شرح المختصر النافع يوم النيروز يوم جليل القدر و تعيينه من السنة غمض مع أن معرفته أمر مهم من حيث إنه تعلق به عبادة مطلوبة للشارع و الامتثال موقوف على معرفته

Jamal Al-Sakeen Ahmad Bin Fahad Al-Hilli said in the book 'Al-Mazhab Al-Bar'I' in a brief comment, 'The benefit of the day of Al-Neyrouz, it is a day of majestic worth, and it's designation from the year is obscure along with that recognising it is an important matter from whereby it is related with worship required for the legislator and the compliance is paused upon it's recognition.

و لم يتعرض لتفسيره أحد من علمائنا سوى ما قاله الفاضل المنقب محمد بن إدريس و حكايته و الذي قد حققه بعض محصلي أهل الحساب و علماء الهيئة و أهل هذه الصنعة في كتاب له أن يوم النيروز يوم العاشر من أيار.

And no one from our scholars have presented it's interpretation besides what the meritorious researcher Muhammad Bin Idrees said, and he narrated it, and what has been verified by some of the people who collect the accounts, the scholars of the organization and the people of this profession in a book of his that the day of Nowruz is on the tenth of Ayaar (May).

و قال الشهيد و فسر بأول سنة الفرس أو حلول الشمس في برج الحمل أو عاشر أيار

And the martyr said, 'And an interpretation is the beginning of the year, or permeation of the sun into the constellation of Aries, or tenth of Ayaar (May)'.

و الثالث إشارة إلى قول ابن إدريس و الأول إشارة إلى ما هو مشهور عند فقهاء العجم في بلادهم فإنهم يجعلونه عند نزول الشمس الجدي و هو قريب مما قاله صاحب كتاب الأنواء و حكايته اليوم السابع عشر من كانون الأول هو صوم اليهود و فيه ترجع الشمس مصعدة إلى الشمال و يأخذ النهار من الليل ثلاث عشرة ساعة و هو مقدار ما يأخذ في كل يوم و ينزل الشمس برج الجدي قبله بيومين

And the third is an indication to the words of Ibn Idrees, and the first in an indication to what is famous with the Persian jurists in their cities, for they are making it to be at the descend of the sun into the Capricorn, and it is near to what the author of the book 'Al Anwa'a' said and narrated it, 'The seventeenth day of December. It is a fast of the Jews, and during it the sun returns rising to the north, and the day take three hours from the night, and it is a measurement of what is taken during every day, and the sun descends the constellation of Capricorn two days before it'.

و بعض العلماء جعله رأس السنة و هو النيروز فجعله حكاية عن بعض العلماء و قال بعد ذلك اليوم التاسع من شباط و هو يوم النيروز و يستحب فيه الغسل و صلاة أربع ركعات لما رواه المعلى بن خنيس عن الصادق ع

And some of the scholars make it to be the beginning of the year, and it is Al-Neyrouz, so he made it a narrative from one of the scholars and said, 'And after that is the ninth day of February, and it is the day of Al-Neyrouz, and it is recommended to be bathing during it, and four Cycles Salat due to what is reported by Al Moalla Bin Khuneys from Al-Sadiq^{asws}'.

ثم ذكر الخبر فاختر التفسير الأخير و جزم به و الأقرب من هذه التفاسير أنه يوم نزول الشمس برج الحمل لوجوه.

Then he mentioned the Hadeeth, so he chose the last interpretation and asserted it, and the closest to these interpretations is that the day the sun descends is the sign of Aries, there are aspects for it.

الأول أنه أعرف بين الناس و أظهر في استعمالهم و انصراف الخطاب المطلق الشامل لكل مكلف إلى معلوم في العرف و ظاهر في الاستعمال أولى من انصرافه إلى ما كان على الضد من ذلك و لأنه المعلوم من عادة الشرع و حكمته

The first is that it is known among the people, and it is evident in their use, and that the absolute and comprehensive discourse of every obligated person deviates from what is known in custom and apparent in use rather than his turning to what was on the contrary to that, and because it is known from the custom of the Sharia Law and it's wisdom.

أ لا ترى كيف علق أوقات الصلاة بسير الشمس الظاهر و صوم شهر رمضان برؤية الهلال و كذا أشهر الحج و هي أمور ظاهرة يعرفها عامة الناس بل الحيوانات.

Do you not see how he suspended the prayer times with the apparent movement of the sun and the fasting month of Ramazan with the sighting of the crescent, as well as the months of Hajj, which are apparent matters that the common people, even animals know.

فإن قلت استعماله في نزول الشمس برج الحمل غير ظاهر الاستعمال في بلاد العجم حتى أنهم لا يعرفونه و ينكرون على معتقده فلم خصصت ترجيح العرف الظاهر في بعض البلاد دون بعض و أيضا فإن ما ذكرته حادث و يسمى النيروز السلطاني و الأول أقدم حتى قيل إنه منذ زمان نوح ع.

If you say that it is used in the setting of the sun, the sign of Aries is not apparent in its use in non-Arab countries to the extent that they do not know him and deny its belief, then why did you specify the preference for the apparent custom in some countries rather than others, and also, what you mentioned is an accident and is called 'Al-Neyrouz Al-Sultany', and the first is even older until it was said that it dates from the time of Noah^{-as}.

فالجواب عن الأول أن العرف إذا تعدد انصرف إلى العرف الشرعي فإن لم تكن في أقرب البلاد و اللغات إلى الشرع فيصرف إلى لغة العرب و بلادها لأنها أقرب إلى الشرع و عن الثاني بأن التفسيرين معا متقدمان على الإسلام.

The answer to the first is that if the custom is multiplied, it goes to the legal custom, and if it is not, then to the countries and languages closest to the law, so it goes to the language of the Arabs and their countries because they are closer to the law, and from the second that the two interpretations together are ahead of Islam.

الثاني أنه مناسب لما ذكره صاحب الأنواء من أن الشمس خلقت في الشرطين و هما أول الحمل فيناسب ذلك إعظام هذا اليوم الذي عادت فيه إلى مبدأ كونها.

The second is that it is suitable for what the owner of the animosities mentioned that the sun was created in the two conditions, which are the beginning of Aries that fits the glorification of this day when it returned to the beginning of its existence.

الثالث أنه مناسب لما ذكره السيد رضي الدين علي بن طائوس أن ابتداء العالم و خلق الدنيا كان في شهر نيسان و لا شك أن نيسان يدخل و الشمس في الحمل و إذا كان ابتداء العالم في مثل هذا اليوم يناسب أن يكون يوم عيد و سرور و لهذا ورد استحباب التطيب فيه بأطيب الطيب و لبس أنظف الثياب و مقابلته بالشكر و الدعاء و التأهب لذلك بالغسل و تكميله بالصوم و الصلاة المرسومة له حيث كان فيه ابتداء النعمة الكبرى و هي الإخراج من حيز العدم إلى الوجود

The third, it is appropriate due to what is mentioned by the Seyyid Razy Al Deen Ali Bin Tawoos that the beginning of the world and Creation of the world took place in the month of Nisyan (April), and there is no doubt that Nisyan enter while the sun is in the Aries. And when the beginning of the world happens to be in the likes of this day, it is appropriate that it be a day of festivities and joy, and for this reason the recommendations have been referred to, performing in it with the most aromatic of the perfumes, and wearing cleanest of the clothes, and receive it with the thanks and the supplications, and preparing for that with the bathing, and perfecting it with the fasting and the Salat being the ritual for it whereby during it was the beginning of the great bounty, and it is the exiting from the space of non-existence to the existence.

ثم تعريض الخلق لثوابه الدائم و لهذا أمرنا بتعظيم يوم المبعث و الغدير حيث كان فيه ابتداء منصب النبوة و الإمامة و كذا المولدين.

Then the people are presented to it's constant Rewards, and for this reason we are Commanded with revering the day of the Prophet-hood and Al Ghadeer whereby during it

was the beginning of the nomination of the Prophet-hood and the Imamate, and like that are the births.

فإن قلت نسبته إلى الفرس يؤيد الأول لأنهم واضعوه و الثاني وضعه قوم مخصوصون و لن يوافقهم الباقون.

So if you were to say it's attribution is to the Persians, it supports the first because they had placed it, and the second was placed by a special people, the rest will never agree with them.

قلنا يكفي في نسبته إليهم أن يقول به طائفة منهم و إن قصرنا في العدد عن من لم يقل به أ لا ترى إلى قوله تعالى و قَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ و قَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ و ليس القائل بذلك كل اليهود و لا كل النصارى

We say that it is sufficient for a group of them to say it in attributing it to them, even if they fall short in number from those who did not say it. Aren't you looking at the Words of the Exalted: **And the Jews say: 'Uzayr is the son of Allah'; and the Christians say: 'The Messiah is the son of Allah'. [9:30]**, and the speaker with that is not every Jew nor every Christian.

و مثله قوله تعالى و الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ لَيْسَ إِشَارَةٌ إِلَى أَهْلِ الْكِتَابِ بِأَجْمَعِهِمْ بَلْ إِلَى عَبْدِ اللَّهِ بْنِ سَلَامٍ و أصحابه.

And similar to it are His^{-azwj} Words: **And those Given the Book are rejoicing with what is Revealed unto You, [13:36]**. It isn't an indication to the entirety of people of the Book, but to Abdullah Bin Salam and his companions.

زيادة و مما ورد في فضله و يعضد ما قلناه ما حدثني به الْمُؤَلَّى السَّيِّدُ الْمُرْتَضَى الْعَلَامَةُ بِهَاءِ الدِّينِ عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ النَّسَابِيُّ دَامَتْ فَضَائِلُهُ رَوَاهُ بِإِسْنَادِهِ إِلَى الْمُعَلَّى بْنِ حُنَيْسٍ عَنِ الصَّادِقِ ع أَنَّ يَوْمَ النَّبِزِ هُوَ الْيَوْمُ الَّذِي أَخَذَ فِيهِ النَّبِيُّ ص لِأَمِيرِ الْمُؤْمِنِينَ ع الْعَهْدَ بِعَدِيرِ حِمٍّ فَأَقْرَأُوا لَهُ بِالْوَلَايَةِ فَطَوَّبَى لِمَنْ تَبَتْ عَلَيْهَا وَ الْوَيْلُ لِمَنْ نَكَّهَا

Additionally, and from what is referred regarding it's merit and what we are saying is supported by what is narrated to me by Al Mawla the Seeyid Murataza, the Allama Baha Al Deen Ali Bin Abdul Hameed Al Nassaba, may his merits be constant by his chain to Al-Moalla Bin Khuneys,

'From Al-Sadiq^{-asws}: 'The day of Al-Nowrouz, it is the day in which the Prophet^{-saww} took the pact for Amir Al-Momineen^{-asws} at Ghadeer Khumm, so they acknowledge to him^{-asws} with the Wilayah. So beatitude is for the one who is steadfast upon it, and the woe is for the one who breaks it.

و هُوَ الْيَوْمُ الَّذِي وَجَّهَ فِيهِ رَسُولُ اللَّهِ ص عَلِيًّا ع إِلَى وَادِي الْحِجِّ فَأَخَذَ عَلَيْهِمُ الْعُهُودَ وَ الْمَوَائِقَ وَ هُوَ الْيَوْمُ الَّذِي ظَفَرَ فِيهِ بِأَهْلِ النَّهْرَوَانَ وَ قَتَلَ ذَا الْقُدَيْيَةِ وَ هُوَ الْيَوْمُ الَّذِي يَظْهَرُ فِيهِ قَائِمُنَا أَهْلَ الْبَيْتِ وَ وِلَاةَ الْأَمْرِ وَ يُظْفِرُهُ اللَّهُ تَعَالَى بِالْذَّجَالِ فَيَصْلِيهِ عَلَى كُنَاسَةِ الْكُوفَةِ

And it is the day in which Rasool-Allah^{-saww} sent Ali^{-asws} to the valley of the Jinn, so he^{-asws} took the pacts upon them and the covenants. And it is the day in which he^{-asws} was victorious with the people of Al Nahrwan and killed Zul Saday. And it is the day in which our^{-asws} Qaim^{-ajfj} of People^{-asws} of the Household, will appear and Masters^{-asws} of the command, and Allah^{-azwj} the Exalted will Make him^{-ajfj} to be victorious with Al Dajjal^{-la}. He^{-ajfj} will crucify him^{-la} upon a dump-yard of Al-Kufa.

و مَا مِنْ يَوْمٍ نَوْرُوزٍ إِلَّا نَحْنُ نَتَوَقَّعُ فِيهِ الْفَرَجَ لِأَنَّهُ مِنْ أَيَّامِنَا حَفِظْتَهُ الْفَرَسُ وَ صَيَّعْتُمُوهُ

And there is none from a day of Nowrouz except we^{-asws} are with the happiness during it because it is from our^{-asws} days. The Persians have preserved it and you (Arabs) have wasted it.

ثُمَّ إِنَّ نَبِيًّا مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَ الْقَوْمَ الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَأَمَّاَهُمُ اللَّهُ فَأَوْحَى إِلَيْهِ أَنْ صَبَّ عَلَيْهِمُ الْمَاءَ فِي مَضَاجِعِهِمْ فَصَبَّ عَلَيْهِمُ الْمَاءَ فِي هَذَا الْيَوْمِ فَعَاشُوا وَ هُمْ ثَلَاثُونَ أَلْفًا فَصَارَ صَبُّ الْمَاءِ فِي يَوْمِ النَّبْرِوزِ سُنَّةً ماضيةً لَا يَعْرِفُ سَبَبَهَا إِلَّا الرَّاسِخُونَ فِي الْعِلْمِ وَ هُوَ أَوَّلُ يَوْمٍ مِنْ سَنَةِ الْفَرَسِ

Then a Prophet^{-as} from the Prophets^{-as} asked his^{-as} Lord^{-azwj} to Revive the people, **those who exited from their homes fearing death, [2:243]**. So Allah^{-azwj} Caused them to die. He^{-azwj} Revealed to him^{-as} to pour the water upon them in their dying places. He^{-as} poured the water upon them during this day and they lived, and they were thirty thousand. Thus, pouring of the water during the day of Al-Nowrouz became a Sunnah of the past. No one knows it's cause except the ones immersed in the knowledge. And it is the first day from the Persian year'.

قَالَ الْمُعَلَّى وَ أَمَلَى عَلَيَّ ذَلِكَ وَ كَتَبْتُهُ مِنْ إِنْفَالِهِ

Al-Moalla said, 'And he^{-asws} dictated that unto me and I wrote it from his^{-asws} dictation'.

وَ عَنِ الْمُعَلَّى أَيْضًا قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي صَبِيحَةِ يَوْمِ النَّبْرِوزِ فَقَالَ يَا مُعَلَّى أ تَعْرِفُ هَذَا الْيَوْمَ قُلْتُ لَا لَكِنَّهُ يَوْمٌ يُعَظَّمُهُ الْعَجَمُ يَتَبَارَكُ فِيهِ

And from Al-Moalla as well. He said, 'I entered to see Abu Abdullah^{-asws} in the morning of the day of Al-Nowrouz. He^{-asws} said: 'O Moalla! Do you recognise this day?' I said, 'No, but is it a day the Persians are revering it seeking blessing in it'.

قَالَ كَلَّا وَ النَّبِيتِ الْعَتِيقِ الَّذِي يَنْطِنُ مَكَّةَ مَا هَذَا الْيَوْمُ إِلَّا لِأَمْرِ قَدِيمٍ أَفَسِرُهُ لَكَ حَتَّى تَعْلَمَهُ

He^{-asws} said: 'Never, by the Ancient House which is in the valley of Makkah! This is not a day except for an ancient matter! Shall I^{-asws} interpret it for you until you learn it?'

قُلْتُ تَعْلَمِي هَذَا مِنْ عِنْدِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعِيشَ أَبَدًا وَ يُهْلِكَ اللَّهُ أَعْدَاءَكُمْ

I said, 'Learning this from you^{-asws} would be more beloved to me than if I were to live forever and Allah^{-azwj} Destroys your^{-asws} enemies!'

قَالَ يَا مُعَلَّى يَوْمِ النَّبْرِوزِ هُوَ الْيَوْمُ الَّذِي أَخَذَ اللَّهُ مِيثَاقَ الْعِبَادِ أَنْ يَعْبُدُوهُ وَ لَا يُشْرِكُوا بِهِ شَيْئًا وَ أَنْ يَدِينُوا بِرُسُلِهِ وَ حُجَّجِهِ وَ أَوْلِيَائِهِ

O Moalla! The day of Al-Nowrouz, it is the day in which Allah^{-azwj} Took the Covenant of the servant that they should worship Him^{-azwj} and not associate anything with Him^{-azwj}, and that they should be making it a religion with His^{-azwj} Messengers^{-as} and His^{-azwj} Divine Authorities, and His^{-azwj} friends.

وَ هُوَ أَوَّلُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ وَ هَبَّتْ فِيهِ الرِّيحُ اللَّوَاقِحُ وَ حُلِقَتْ فِيهِ زَهْرَةُ الْأَرْضِ وَ هُوَ الْيَوْمُ الَّذِي اسْتَوْت فِيهِ سَفِينَةُ نُوحٍ ع عَلَى الْجُودِيِّ وَ هُوَ الْيَوْمُ الَّذِي أَحَبَّ اللَّهُ فِيهِ الْقَوْمَ الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ اللَّهُ

And it is the first day the sun emerged in it, and the pollinating winds descended in it, and the blossoms of the earth were Created in it. And it is the day in which the ship of Noah^{-as} stabilised upon the (mount) Judy, and it is the day in which Allah^{-azwj} Revived the people, **those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then Allah^{-azwj} Revived them; [2:243].**

وَهُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ جِبْرَائِيلُ عَ عَلَى النَّبِيِّ ص وَ هُوَ الْيَوْمُ الَّذِي كَسَرَ فِيهِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ أَصْنَامَ قَوْمِهِ وَ هُوَ الْيَوْمُ الَّذِي حَمَلَ فِيهِ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع عَلَى مَنْكِبَيْهِ حَتَّى رَمَى أَصْنَامَ قُرَيْشٍ مِنْ فَوْقِ الْبَيْتِ الْحَرَامِ وَ هَسَمَهَا الْحَبَرُ بِطَوْلِهِ.

And it is the day in which Jibraeel^{-as} had descended it unto the Prophet^{-sawww}, and it is the day in which Ibrahim^{-as} broke the idols of his^{-as} people, and it is the day in which Rasool-Allah^{-sawww} carried Amir Al-Momineen^{-asws} upon his^{-sawww} shoulders until he^{-asws} threw the idols of Qureysh from above the Sacred House and broke these – the Hadeeth in it's length'.

و الشاهد في هذين الحديثين من وجوه.

And the testimony regarding these two Ahadeeth is from (various) aspects.

الأول قوله إنه اليوم الذي أخذ فيه العهد بغير خم و هذا تاريخ و كان ذلك سنة عشرة من الهجرة و حسب فوافق نزول الشمس الحمل في التاسع عشر من ذي الحجة على حساب التقويم و لم يكن الهلال رئي بمكة ليلة الثلاثين فكان الثامن عشر من ذي الحجة على الرؤية.

The first are his^{-asws} words that it is the day in which the pact was taken at Ghadeer Khumm, and this is a date, and that was the year ten from the Hijrah, and where it was in accordant with the descent of the sun in Aries during the tenth of Zul Hijjah based upon the calendar account, and the crescent was not seen in Makkah on the night of the thirtieth, so the eighteenth of Zil Hijjah would be based upon the sighting.

الثاني كون صب الماء في ذلك اليوم سنة شائعة و الظاهر أن مثل هذه السنة العامة الشاملة لسائر المكلفين أن يكون صب الماء في وقت لا ينفر منه الطبع و بأباه و لا يتصور ذلك مع كون الشمس في الجدي لأنه غاية القر في البلاد الإسلامية.

The second is that pouring water on that day is a common practice, and it seems that such a general sunnah for all those who are obligated to pour water is at a time when nature is not alienated and rejected, and he refused, and he did not imagine that with the sun being the Capricorn, because it is peak of coldness in the Islamic countries.

الثالث قوله في الحديث الثاني و هو أول يوم خلقت فيه الشمس و هو مناسب لما قيل إن الشمس خلقت في الشرطين

The third are his^{-asws} word in the second Hadeeth,: 'And it is the first day the sun had been Created in', and it is (more) appropriate when it is said that the sun was Created in the two conditions.

الرابع قوله و فيه خلقت زهرة الأرض و هذا إنما يكون في الحمل دون الجدي و هو ظاهر انتهى كلامه ره.

The fourth are his^{-asws} words: 'And during it the blossoms of the earth were Created', and this rather takes place in Aries besides the Capricorn, and it is apparent' – end of his speech.

و أقول تحقيق الكلام في هذا المقام هو أنك قد عرفت فيما مضى أن السنة الشمسية عبارة عن مدة دورة الشمس بحركتها الخاصة من أي مبدأ فرض و تلك المدة على ما استقر عليه رصد أبرخس و من وافقه من المتقدمين ثلاثمائة و خمسة و ستون يوماً و ربع تام من يوم و على سائر الإرصاء المشهورة لا يبلغ الكسر إلى الربع بل أقل منه بدقائق معدودة

And I (Majlisi) am saying, 'The research of this speech in this place, it is that you have known in what has passed that the solar year is a concept about the people of the revolution of the sun by it's special movement from whichever period is imposed, and that period is based upon what the observation of Abrakhs had settled upon, and the one from the ancient ones had concurred as being three hundred and sixty-five days and a complete quarter from a day, and based upon rest of the well-known observations, fractions does not reach except the quarter, but less than it by (some) minutes.

و هي على ما فصله البيرجندي في شرح التذكرة على رصد التبانى ثلاث عشرة دقيقة و ثلاثة أخماس دقيقة و على حساب المغربي اثنتا عشرة دقيقة و على رصد مراغة إحدى عشرة دقيقة و على رصد بعض المتأخرين تسع دقائق و ثلاثة أخماس دقيقة و على رصد بطلميوس أربع دقائق و أربعة أخماس دقيقة

And it based upon what is detailed by Al-Meyjandy in the commentary 'Al-Tazkira' based upon the observation of Al-Tabany, being of thirteen minutes and three-fifth of a minute, and based upon the western calculations, twelve minutes, and based upon Maragah is eleven minutes, and based one of the latter ones is nine minutes and three-fifths of a minute and based upon the observation of Ptolemy it is four minutes and four-fifth of a minute.

فالفرس من زمان جمشيد أو قبله و الروم من عهد إسكندر أو بعده كانوا يعتبرون الكسر ربعاً تاماً موافقاً لرصد أبرخس. و إنما الفرق بينهما أن الروم كانوا يكسبون الربع المذكور في كل أربع سنين فيزيدون على الرابعة يوماً تصير به ثلاثمائة و ستة و ستين

So the Persians, since the time of Jamshed or before it, and the Romans from the era of Alexander or after it, they were considering the fraction to be a complete quarter in accordance with the observations of Abrakhs. And rather the difference between the two is that the Romans were leaping the four mentioned (days) during every four years, so they were increasing based upon the four day for it to be three hundred and sixty-six days.

و أن الفرس إلى عهد يزدجرد آخر ملوك العجم أو بعض الأكاسرة السابقة عليه كانوا يكسبونه في كل مائة و عشرين سنة فيزيدون على الأخيرة ثلاثين يوماً تصير به ثلاثمائة و خمسة و تسعين يوماً و قد كان يتفق لهم تجديد التاريخ و إسقاط ما مضى من السنة عند جلوس ملك جديد منهم

And the Persians, up to the era of Yazdjard, the last king of the Persians, or one of the previous ones, were learning it during every one hundred and twenty years, and they were adding thirty days at the end to make it to be three hundred and ninety-five days, and the new date had been concorded for them and the dropping of what is past from the year, at the sitting of a new king from them.

و أما بعد ذلك العهد فكانوا لا يلتفتون إلى كسب الكسر المذكور أصلاً فكانت سنوهم دائماً ثلاثمائة و خمسة و ستين فمبدأ سني كل من هذه الطوائف كأول تشرين الأول للروم و أول فروردين ماه المسمى بالنيروز لطوائف الفرس و كذا كل جزء من شهورهم كان غير مطابق لمبدأ سني الأخرى و لا لجزء معين منها دائماً

And as for after that era, they did not pay any attention to leaping the mentioned fraction at all, so their years were constantly of three hundred and sixty-five years. So the beginning of the year of all of these groups is like the first of October for the Romans, and the first of Farwardeen Man, named as Al-Nowrouz, for the groups of Persians, and like that is part of their months, not always consistent with another year nor to a specific part from it.

بل كل جزء من كل من هذه التواريخ لاختلاف طريق حسابهم دائر في كل جزء من الآخر بمرور الأيام و أيضا لم يكن شيء من تلك المبادي و لا سائر الأجزاء مطابقا دائما لمبدأ فصل من الفصول و لا لشيء من أجزائها

Rather, every part of each of these dates, due to the difference in the way of their reckoning, revolves in each part of the other with the passage of days, and as well none of these beginnings nor rest of the parts were always consistent to the beginning of any season from the seasons, not to anything from their parts.

بل كل منها دائر في أجزاء الفصول و بالعكس هكذا الحال إلى عهد السلطان جلال الدين ملك شاه السلجوقي فأحب أن يوضع تاريخ في زمانه باسمه متماز عن التواريخ المشهورة فأمر من بحضرته من أهل الخبرة بذلك فبنوا الحساب على رصد بطلميوس أو من وافقه في نقصان الكسر عن الربع اعتقادا منهم أنه أصح من الرصد المبني عليه التواريخ المذكورة

But there was rotation of these regarding pasts of the seasons, and vice versa. Like that was the situation up to the era of the Sultan Jalal Al-Deen, the Shah king of the Seljugs. He loved to place the date during his time with his excellent name from the famous dates. So he ordered from the choices people, the ones who were present, with that. They built the calculation based upon the observation of Ptolemy or the ones concurring with him in reducing the fraction from the quarter, believing from them that it is most correct of the observations to bult the mentioned dates.

ثم اعتبروا أول السنة حفظا من أن يدور في الفصول يوم انتقال الشمس إلى الاعتدال الربيعي قبل نصف النهار فكان حينئذ قد اتفق ذلك الانتقال يوم الجمعة عاشر شهر رمضان سنة إحدى و سبعين و أربعمائة و كان مطابقا للثامن عشر من فروردين ماه اليزدجدي أول سنتهم

Then they consider the beginning of the year to protect it from turning around in the seasons, the day the sun moves to the vernal equinox before the midday. So, on the day, that coincided with the transition, with the day of Friday the tenth of a month of Ramazan of the year four hundred and seventy-one, and it was compatible with the eighteenth of Farwardeen Mah of Al-Yazdjard, as the beginning of their year.

فجعلوا اليوم المذكور أول فروردين ماه من السنة الجلالية و أسقطوا الأيام السابقة عليه من درجة الاعتبار و سمو هذا اليوم بالنوروز السلطاني فاستقر الأمر في حساب السنين الشمسية على أن يعدوا من النيروز المذكور ثلاثمائة و خمسة و ستين يوما فيجعلون اليوم السادس نيروز السنة الآتية ثم يكبسون الكسر لكونه أقل من الربع في كل أربع سنين أو خمس سنين فتصير سنة الكبيسة ثلاثمائة و ستة و ستين يوما و هذه الطريقة مستمرة إلى زماننا.

Thus they made the mentioned day to be the first of Farwardeen Mah of the majestic year, and the dropped the previous days upon it, from a degree of consideration, and they named this as the day of 'Al-Nowrouz Al-Sultany'. So, the matter settled in the calculation of the solar years based upon that they would be counting from the mentioned Al-Nowrouz, three hundred and sixty-five days, and they were making the sixth day as Nowrouz of the following year. Then they were leaping the fraction for it to be less than the quarter during every four

years or five year. So the leapt year became of three hundred and sixty-five days, and this method has continued up to our time.

إذا عرفت هذا فنقول أولاً أن ما يلوح من توقع ابن إدريس عن الشيخ أن يعين نيروز الفرس بيوم من الشهور العربية أو الرومية وكذا ما نقله عن بعض المحصلين من تعيينه بعاشر أيار من الشهور الرومية غريب جداً لما عرفت من دوران أيام شهور الفرس قديمهم و حديثهم في العربية و الرومية و بالعكس لاختلاف اعتباراتهم في حساب السنين

When you have known this so we are saying, the first is that what appears from the anticipation of Ibn Idrees from the Sheykh is that he has appointed the Persian Nowrouz with a day from the Arabic months, or the Roman, and like that is what is transmitted from the achievers, the ones who appointed it as the tenth of Ayaar (May) from the Roman months, is very strange due to what is known from the rotations of the days of the ancient Persian months, and their new ones in the Arabic and the Roman, and vice versa of the differing in their consideration(s) regarding the calculation of the years.

فكيف يتصور تعيين يوم معين أو شهر معين من إحداها بيوم أو شهر من الأخرى على وجه مصون من التغيير و التبديل بمر الدهور فليس لتعيينه بعاشر أيار من بعض المحصلين وجه محصل سوى أنه وجده مطابقاً له في بعض الأزمنة السابقة كزمان الصادق ع المستند إليه الروايات الواردة في النيروز

How can it be imagined assigning a specific day or a specific month from one of these to a day or a month from the other in a manner that is protected from change and alteration over the course of eternity? So it isn't necessary to appoint it as the tenth of Ayaar (may) from some of the achievers the aspect of the results, beside it is found to be compatible to it in some of the previous times like the time of Al-Sadiq^{asws}, the reports attributed to him^{asws} referring to Al-Nowrouz.

فتوهم لزوم حفظ تلك المطابقة له دائماً فإنه يستنبط مما سيتضح عن قريب من التواريخ أن اتفاق المطابقة المذكورة كان في أواسط المائة الثانية من الهجرة و هو قريب من أواخر زمان الصادق ع

It is an illusion that it is necessary to preserve this correspondence to him always, for he deduces from what will soon become clear from the dates that the agreement of the aforementioned correspondence was in the middle of the second century of the Hijrah, which is close to the end of the time of Al-Sadiq^{asws}.

و مثل هذا التوهم غير عزيز من الناس كما أورد الكفعمي ره في بيان الأعمال المتعلقة بشهر شعبان أن الثالث و العشرين منه هو النيروز المعتضدي مضبوطاً بالحادي عشر من حزيران تاسع شهور الروم كما هو مذكور في سرائر ابن إدريس مع وجهه و معلوم أن مثل ذلك لا يمكن أن ينضبط بالشهور العربية لدوران كل منهما في الأخرى.

And the like of this illusion is not cherished from the people like what is referred by Al Kaf'amy in 'Bayan Al Amaal', related with the month of Shaban that the thirteenth from it, it is Al-Nowrouz, the date exacted with the eleventh of Hazeyran (June), the ninth month of the Romans, like what is mentioned in 'Saraair' of Ibn Idrees, along with it's aspects. And the known is that the like of that is not possible that it be exacted with the Arabic months due to the rotations of each one of them into the other.

و ثانياً أن ترديد الشهيد ره نيروز الفرس بين أول يوم من سنتهم و بين غيره كأول الحمل و عاشر أيار ترديد غريب شبيه بتدديد مبتدأ السنة المعمولة عند العرب بين أول المحرم و بين غيره و ذلك لأن كون النيروز أول يوم من سنة الفرس أمر في غاية الظهور و مع ذلك منصوص عليه في أكثر أسانيد الرواية فإنما المطلوب هنا تعيين أول يوم من سنتهم بيوم معروف في زماننا هل هو أول الحمل أو غيره.

And the second is the reiterating by the martyr of the Persian Nowrouz between the first day of their year and others, like the beginning of Aries, and tenth of Ayaar (May), is a strange reiteration resembling the reiteration of the beginning of the worked year in the presence of the Arabs between the first of Al-Muharram and others, and that is because Al-Nowrouz being the first day of the year is a very apparent matter, and along with that it is texted upon in many chains of the reports. What is required here is to specify the first day of their year with a known day in our time, whether it is the beginning of Aries or something else.

و ثالثاً أن ما ذكره ابن فهد ره من شهرة كونه أول سنة الفرس بين فقهاء العجم حق موافق للرواية و لكن جعلهم ذلك عند نزول الشمس الجدي مبني على ما ذكرنا من توهم المطابقة الدائمة من اتفاق الموافقة في بعض الأزمنة غفلة عن دورانه في الفصول كما بينا

And the third is what is mentioned by Ibn Fahd from the famous of it being the beginning of the Persian year between the Persian jurists is true in accordance with the reports, but their making that to be at the descend of the Sun in the Capricorn is based upon what we have mentioned of the illusion of permanent conformity, from it being in agreement with some of the times is being heedless of their rotation of the seasons, just as we have explained.

و هكذا حال ما نسبته صاحب كتاب الأنواء إلى بعض العلماء من أنه السابع عشر من كانون الأول المطابق لما بعد نزول الشمس الجدي بيومين و كذا ما اختاره من أنه اليوم التاسع من شباط.

And like that is the state of what the author of the book 'Al Anwaar' attributed to one of the scholars that the seventeenth of December is the beginning, compatible due it being two days after the descent of the sun in Capricorn, and like that is what he chose of it being the ninth day of February.

و بالجملة البناء على الغفلة المذكورة من الأعراض العامة لجميع هذه التفسيرات فممنشأ توهم بعض العلماء الذي نقل مقالته صاحب كتاب الأنواء يمكن أن يكون اتفاق الموافقة المذكورة في زمانه إن كان في أواسط المائة الثامنة من الهجرة

In general, building on the aforementioned negligence is one of the general symptoms of all these interpretations. The origin of the illusion of some scholars whose article was quoted by the author of the book 'Al-Anwa'a may be the agreement of the mentioned agreement in his time, if it was in the middle of the eighth century of the Hijrah.

فإن الضوابط الحسابية كما سيتضح دالة على أن أول فروردين ماه الفرس الموسوم بالنيروز عندهم كان في السنة العاشرة من الهجرة قريباً من نزول الشمس أول برج الحمل و كان ذلك موافقاً لأواسط آذار من الرومية و مطابقاً لثامن عشر ذي الحجة من العربية يوم عهد النبي ص لأمير المؤمنين ع بالولاية في غدير خم بعد الرجوع عن حجة الوداع كما صرح به في الرواية

So the exact calculations, and will become clear, evidence upon the beginning of Farwardeen Mah of the Persian, named as Al-Nowrouz with them, would in the year ten from the Hijrah, near from the descent of the sun in the beginning of the constellation of Aries, and that coincided with the middle of Azar (March) of the Romans, and in accordance with the

eighteenth of Zul Hijjah of the Arabic, the day the Prophet^{-saww} made a pact for Amir Al-Momineen^{-asws} with the Wilayah at Ghadeer Khumm after the return from the farewell Hajj, has as is explicit in the reports.

ثم في السنة الحادية عشر منها بعد رحلة النبي ص انتقلت سلطنة العجم إلى يزجد آخر ملوكهم فأسقط ما مضى من السنة و جعل يوم جلوسه أول فروردين و يوم النيروز كما كان رسمهم و كان ذلك موافقا لأواسط حزيران و مطابقا للثاني و العشرين من ربيع الأول

Then in the year eleven from it, after the departure of the Prophet^{-saww}, the Persian Sultanate was transferred to Yazdjard, last of their king. So, whatever has passed from the year was dropped and made to be the day of his sitting as the beginning of Farwardeen and the day of Al-Nowrouz, like what had been their norm, and that was in accordance with the middle of Al-Wasit (June) and in accordance with the twenty-second of Rabbi Al-Awwal.

و قد عرفت أن بناء حساب الفرس في عهد يزجد بل قبيله في زمان النبي ص أيضا على أخذ كل سنة ثلاثمائة و خمسة و ستين يوما بدون رعاية الكبياس التي كانت متداولة بين قدمائهم

And it was known that the base of the Persian calculations in the era of Yazdjard, but his tribe in the time of the Prophet^{-saww} as well, was based upon taking each year as three hundred and sixty-five days without taking care of the leap which had been circulating between their ancient ones.

فلا محالة كان ينتقل نيروزهم في كل أربع سنين إلى يوم آخر من أيام الشهور الرومية قبل اليوم الذي كان فيه لاعتبارهم الكبيسة في كل أربع و قس عليه حال انتقاله بالنسبة إلى موضع الشمس من البروج أيضا فإن التفاوت لو كان لكان في كل سنة بقدر نقصان الكسر عن الربع في الواقع و هو قليل جدا كما مر.

Undoubtedly, their Nowrouz would move every four years to another day of the Roman months before the day on which they were considered the leap in every four years, and they measured it when it moves relative to the position of the sun in the zodiac as well. If the discrepancy was every year, it would be as much as the fraction, which is less than a quarter in reality, and it is very little as mentioned above.

و بالجملة انتقاله من أواسط حزيران و أواخر الجوزاء التي كان فيها في السنة الحادية عشر من الهجرة إلى أواسط كانون الأول و أوائل الجدي و هو مدة ستة أشهر تقريبا إنما هو في قريب من سبعمائة و ثلاثين سنة فيكون في أواسط المائة الثامنة كما ذكرنا

And in summary, it's transfer from the middle of Hazeeyran (June) and the end of Al-Jowza (Gemini) which was during it in the year eleven from the Hijrah, to the middle of Kanoun (December) and beginning of Capricorn, and it is a period of six month approximately. Rather, it is close to seven hundred and thirty years, so it will be in the middle of the eighth century, as we mentioned.

و أما منشأ توهم صاحب الأنواء فلا يمكن أن يكون مثله من وقوع الموافقة المذكورة في زمانه لئلا يلزم تقدم زمان الناقل على زمان المنقول عنه فإن انتقاله إلى بعض أيام شباط إنما يكون قبل انتقاله إلى بعض أيام كانون لما عرفت من أن انتقاله في تلك الشهور

As for the origin of the illusion of the author of the Book of 'Al Anwa'a', it cannot be like it from the occurrence of the aforementioned approval in its time, lest it is necessary to bring

forward the time of the transference to the time it is transferred to from it. So if it's transfer is to one of the days of Shabat (February), it would rather before it's transfer to one of the days of Kanoun (December) due to what is known from that their transfers in those month.

و كذا في البروج على خلاف تواليهما لزيادة قدرهما على قدره بمقدار ربع يوم أو قريب منه فغاية توجيهه أن يقال يجوز أن يكون منشأ توهمه موافقا لما مر نقله من بعض المحصلين في اعتبار زمان الصادق ع فيه

And like it is regarding the constellation based upon opposite of their succession to an increase in both their measurements by a measure of a quarter day, or approximate to it. The purpose of his guidance is to say that the origin of his delusion may be in accordance with what has been transmitted by some collectors regarding the time of Al-Sadiq^{asws} in it.

و الفرق أن بناء حساب بعض المحصلين كان على اعتبار الإسقاط اليزدجردي لوقوعه على طبق عادتهم المستمرة و بناء حساب صاحب كتاب الأنواء على عدم اعتباره لوقوعه بعد زمان النبي ص و كونه بمنزلة سائر التغيرات الواقعة في السنن و الآداب المعروفة في زمانه فإن ما بين تاسع شباط و عاشر أيار قريب من المدة التي أسقطها يزدرج كما عرفت.

The difference is that the construction of the account of some calculator was based on the consideration of the Yazdard's projection of its occurrence in accordance with their continuous norm, and the calculation of the author of the book of 'Al-Anwa'a' was based on not considering it to have occurred after the time of the Prophet^{saww}, and that it was in the same position as all the changes that occurred in the known traditions and etiquette in his^{saww} time, for between the ninth of Shabat (Februar and tenth of Ayaar (May) is close to the time Yazdard dropped it, like what is known.

و رابعا بأن ما استدلل أولا على ما اختاره من التفاسير الستة و هو كونه يوم نزول الشمس برج الحمل بأنه أعرف بين الناس إلى آخره دعوى بين البطلان عند أهل الخبرة بالحساب و التواريخ

And fourth is what was inferred first based upon what he had chosen from the esix interpretation of the year, and it be the day the sun descended in the constellation of the Aries that it was known between the people up to it's end, a claim which was invalidated between the people of the experts in the calculation and the dates.

فإن كون نيروز الفرس دائرا في الفصول سيما من زمان النبي ص إلى زمان ملكشاه أمر لم يسمع خلافه من أحد منهم بل صرح في شروح التذكرة و غيرها بأن الروم و الفرس كانوا لم يلاحظوا في مبدأ سنيهم موضع الشمس و أن جعل الاعتدال الربيعي مبدأ السنة مخصوص بالتاريخ الملكي و لا يوافق شيئا من التواريخ المشهورة

So if the rotation of the Persian Nowrouz in the seasons especially from the time of the Prophet^{saww} up to the time of Malakshah, it is a matter the opposite of which is not hear from anyone of them. Rather he stated in the commentary 'Al-Tazkira' and others that the Romans and the Persian did not notice regarding the beginning of their year, the place of the sun, and if the vernal equinox is made to be the beginning of the year especially in the royal dates, it would not coincide with anything from the well-known days.

فكيف يمكن أن يجعل مثل ذلك مناظرا للأحكام الشرعية الثابتة قبل زمان ملكشاه بقريب من خمسمائة سنة و إن ما ذكره من انصراف اللفظ عند فقدان العرف الشرعي إلى لغة العرب مسلم و لكن أين إطلاق لفظ النيروز عند العرب على أول يوم نزول الشمس برج الحمل

How can he make such a subject the basis for the established legal rulings before the time of the king of Shah, close to five hundred years, and what he mentioned about the declension of the word when the legal custom is lost to the language of the Muslim Arabs. But where is the reference of the word 'Al-Nowrouz' with the Arabs at the beginning of the descend of the sun in the constellation of the Aries?

بل إن بعض أهل اللغة فسره على طبق ما في الرواية بأول سنة الفرس اعتماداً على الشهرة و بعضهم كأحمد بن محمد الميداني و هو من أقدمهم و أتقنهم لم يكتف به بل صرح في كتابه المسمى بالسامي في الأسامي بعد ذكر أسامي شهور الفرس و أيامهم المشهورة بترجمة النيروز بنخست روز از فروردین ماه

Rather, some of the people of the language interpreted it according to what is in the narration at the beginning of the Persian year, relying on fame, and some of them are like Ahmed Bin Muhammad Al-Maidani, and he is one of the oldest and most perfect of them. He was not satisfied with it, but he declared it in his book named as 'Al-Samy Fi Al-Samy' after mentioning names of the Persian month and their famous days the translation of 'Al-Nowrouz' as 'Nakxast Ruz Az Farwardeen Mah'.

ثم إن أغمضنا عن مثل تلك الحقيقة و التجأنا إلى حمله على العرف فلا شك لمن تتبع من مظانه أن العرف فيه لم يكن متعدداً في زمان الخطاب بل إنما تجدد بعده بدهور طويلة فسمى ملكشاه يوم نزول الشمس برج الحمل بالنوروز السلطاني

Then If we turn a blind eye to such a fact and resort to carrying it on custom, then there is no doubt for those who follow those who think that the custom in it was not diverse at the time of the speech, rather it was renewed after him for long aeons. So Malakshah named the day of descent of the sun in the constellation of the Aries as 'Al-Nayrouz Al-Sultany' (The royal-Nowrouz'.

و خوارزم شاه يوم نزولها الدرجة التاسعة عشر منه و هي شرفها عند المنجمين بالنوروز الخوارزم شاهي و آخر يوماً آخر بالنوروز المعتضدي و هكذا و إنكار الحدوث في الأول منها

And Khawarizm Shah on the day of it's descent by the degree as the nineteenth from it, and it is it's nobility in the presence of the astrologers as 'Al-Nowrouz Shahy', and another day, another as 'Al-Nowrouz Mo'tazady', and like this, and denying the occurrence in the beginning of these.

بل دعوى التقدم على الإسلام و الإغماض عن تقييده تارة بالسلطاني و تارة بالجلالي و تارة بالملكي نسبة إلى كل من ألقاب السلطان جلال الدين ملكشاه كما هو مضبوط في الدفاتر و التقاويم و محفوظ في مدونات أهل الهيئة و التنجيم مما يقضى منه العجب.

Rather, it is the claim to precede Islam and to ignore its restriction sometimes to the Sultani, sometimes to Al Jalali, and sometimes to Al Malki, in relation to each of the titles of Sultan Jalaluddin Malikshah, as it is recorded in the registers and calendars and preserved in the blogs of the people of the celestial bodies and astrology, which makes it surprising.

فإن قيل لعل دعوى التقدم على الإسلام مبنية على ما اشتهر أن مبدأ تاريخهم في عهد جمشيد أو غيره كان موافقاً لأول الحمل و انتقاله منه و دورانه في الفصول إنما هو بسبب الكبائس و الإسقاطات التي مر ذكرها

If it is said, perhaps the claim of progress over Islam is based on what is well-known that the principle of their history in the era of Jamshid or others was in agreement with the beginning of the Aries and its transition from it, and its rotation in the seasons is due to the failures and omissions mentioned above

قلنا لو سلمنا ذلك فلا ريب أن المراد بنيروزهم يوم يتجدد في كل سنة يعتبرونه أولها لا ما لا يتفق وقوعه إلا نادرا كما يلزم من التزام مطابقته لأول الحمل.

We say, if we accept that, then there is no doubt that what is meant by their fire is a day that is renewed every year, which they consider the beginning of the year, not what does not coincide with its occurrence except rarely, as is required from the obligation to match it with the beginning of Aries.

فإن قلت لا يخرج عن ثلاثة احتمالات إما أول الحمل مطلقا و إما فروردينهم مطلقا و إما أول فروردينهم المطابق لأول الحمل و الثالث ساقط بأنه لا يتفق إلا في مدة مديدة و معلوم أن المراد به ما يتجدد في كل سنة

If you say that it does not come out of three possibilities: either the beginning of Aries for ever, or their first of Farwardeen for ever, or the first of their Farwardeed corresponding to the beginning of Aries, and the third is dropped because it does not agree except for a long period, and it is known that what is meant by it is what is renewed every year.

و الثاني أيضا ساقط من جهة الحساب فإننا إذا جمعنا الأيام من فروردينهم المضبوط في تقاويم زماننا إلى ثامن عشر شهر ذي الحجة من السنة العاشرة من الهجرة المنصوص في الرواية أنه كان مطابقا لنيروزهم فقسمنا على أيام سنتهم الخالية من الكبائس من زمان النبي ص إلى زماننا و هو ثلاثمائة و خمسة و ستون يبقى اثنان و تسعون أو ثلاث و تسعون

And the second is dropped as well from an aspect of the calculation, for when we add up the exact days of Farwardeen in the calendar of our time up to the eighteenth of the month of Zul Hijjah of the year ten from the Hijrah, the texted in the reports that it was in accordance with their Nowrouz, so we divide upon the days of their years devoid of the leaps, from the time of the Prophet^{as} up to our times, and it is three hundred and sixty, ninety-two or ninety-three would remain.

فيظهر أن فروردينهم كان بعد التاريخ المذكور بمثل هذه الأيام فإذا سقط الاحتمالان تعين الاحتمال الأول و هو المطلوب مع أنه مؤيد أيضا بالحساب الدال على أن التاريخ المذكور كان قريبا من أول الحمل بيوم أو يومين مع احتمال المطابقة أيضا بنحو المسامحة.

So it is apparent that their Farwardeen was after the mentioned day by the likes of these days. If the two possibilities fail, the first possibility is determined, which is what is required, although it is also supported by the calculation indicating that the mentioned date was close to the beginning of pregnancy by a day or two with the possibility of matching also by way of excusing.

قلنا سقوط الثاني ممنوع و البيان الحسابي المذكور مبني على غفلة أو تغافل عن الإسقاط البيزجردي الواقع في السنة الحادية عشر من الهجرة كما مر فإنه لو اعتبر الإسقاط المذكور في الحساب لظهر أن مطابقة فروردينهم البيزجردي المضبوط في التقاويم لما بعد التاريخ المذكور لا ينافي أن يكون التاريخ المذكور أيضا مطابقا لفروردينهم المتداول قبل يزجردي

We said the fall of the second is forbidden, and the aforementioned arithmetic statement is based on a negligence or omission of the Yazdjardi projection that occurred in the eleventh year of the Hijrah, as has passed. If the aforementioned omission was considered in the calculation, it would appear that the matching of their Yazdjardi Farwardeen that was recorded in the calendars beyond the mentioned date does not contradict the fact that the mentioned date is also identical to their circulating their Farwardeen before Yazdjard.

فإن جلوس يزدجرد كان في يوم الثلاثاء الثاني والعشرين من شهر ربيع الأول من السنة الحادية عشر كما مر و تفاوت التاريخين موافق للمدة المذكورة فتيبين أن الحساب لو جعل دليلا على كون المراد به أول فروردين لكان أوفق للمطابقة من جعله دليلا على أول الحمل للتفاوت بيوم أو يومين فإنه قاذح

So the sitting of Yazdjard happened during the day of Tuesday the twenty-second of the month of Rabbi Al Awwal of the year eleven just as has passed, and the variance of the two dates is in accordance with the mentioned period. So, it turns out that if the arithmetic was made as evidence that what was meant by it was the first of Farwardeen, it would have been better for matching than making it a proof of the beginning of the Aries due to the difference in a day or two, for it is detrimental.

و لو كان قليلا و لو فرضنا مطابقتها أيضا لكان غاية الأمر أن يكون في يوم الغدير اتفق الأمر أن الغير المتفقين إلا في مدة مديدة فلا يفيد المطلوب على أن مطابقة يوم الغدير للنيروز بأي معنى كان لا ينفع في المطلوب بدون مطابقة سائر الأيام المذكورة في الروايتين موافقتها له و ستنتضح عن قريب استحالة مطابقتها لأول الحمل دون فروردين.

And if it was little, and if we were to supposed that it matches as well, it would be a peak of the matter that it would be during the day of Al Ghadeer, the matter coincides if it is non-coincidental except in a very long period. It is not useful for the request that matching the day of Ghadir to Nowruz in any sense was not useful in the request without matching the rest of the days mentioned in the two Ahadeeth as agreeing with it, and it will soon become clear that it is impossible to match the beginning of Aries without Farwardeen.

فإن قيل يظهر من كلام كوشيار و أبي ریحان في بعض تصانيفهما أن الاعتدال الربيعي معتبر عند الأحكاميين في طالع السنة و حساب الأدوار و فيهم المشهورون من أهل الفرس كزردشت و جاماسب فعلى ذلك يمكن أن يكون المراد بالنيروز المعتبر بأول سنة الفرس في الرواية ذلك الوقت بالاعتبار المذكور.

If it is said that it appears from the words of Koshiar and Abu Rayhan in some of their compilations that the vernal equinox is considered by the Ahkamists regarding the beginning of the year and the calculation of roles, and among them are the famous among the Persians such as Zardasht and Jamasib. Therefore, it is possible that what is meant by Nowrouz, which is considered to be the first year of the Persians in the Hadeeth, is that time with the aforementioned consideration.

قلنا أولا سلمنا اعتبار الوقت المذكور عندهم فيما اعتبروه فيه و لكن لم ينقل أنهم يعبرون عنه بالنيروز أو يتباركون فيه و يجعلونه عيدا كما يفهم من الرواية.

We said first, we accepted the consideration of the time mentioned by them in what they considered it in, but it was not reported that they express it in Nowrouz or bless it and make it a festival as understood from the report.

و ثانياً إن التعبير عن الأحكاميين بالفرس بمحض كون بعضهم منهم بعيد جداً بل معلوم لأهل اللسان أن إطلاق الفرس المستعمل في مقابل الروم و العرب ليس إلا على الطائفة العظيمة التي من رعايا الملوك المشهورة من جمشيد و أفريدون إلى كسرى و يزيدجرد فالمراد بنيروزهم و أول سنتهم يوم كان جعله عيداً في كل سنة معمولا عند الملوك المذكورة في زمانهم و لا خلاف بين أهل الخبرة في أنه كان أول فروردينهم الدائر في الفصول بالأسباب التي قررنا.

And second is the expression of the Ahkamists in Persian is purely because some of them are very far-fetched. Rather, it is known to the people of the language that the term Persian used in contrast to the Romans and the Arabs is only applied to the great group that is among the subjects of the famous kings from Jamshid and Afridon to Chosroe and Yazdajard. Making it a festival every year was common among the mentioned kings during their time, and there is no disagreement among the people of experience that it was the first of their people to revolve in the seasons with the reasons that we have re-iterated.

و ثالثاً أن من تأمل و أنصف علم أن التعبير عن ذلك اليوم بنيروز الفرس تارة و أول سنتهم أخرى لأجل أنه ليس يوماً معيناً بحسب الفصل و إلا فما المانع من التعبير عنه بأول الربيع و أول الحمل المعلوم لكل أحد بدون احتياج إلى تفسير أصلاً.

And thirdly, whoever contemplates and is fair would know that the expression of that day being the Persian Nowrouz at times and the beginning of their year at other times because it is not a specific day according to the season, otherwise what prevents it from expressing the beginning of spring and the beginning of Aries is known to everyone without the need for an explanation at all.

و رابعاً أن أهل اللغة صرحوا بتفسير النيروز بأول يوم من فروردين الفرس و إطلاقه على أول الربيع من زمان ملك شاه و في زماننا مجاز بعلاقة ما التزموه من موافقة أول فروردينهم لأول الربيع دائماً و وجوب انصراف اللفظ إلى الحقيقة سيما المستعمل منه قبل حدوث المجاز مما أطبق عليه أهل اللسان و العلامات المذكورة في الروايتين للنيروز لا يمكن تطبيقها على أول الربيع فيجب حمله على أول فروردين لإمكان التطبيق.

And fourthly, the people of the language declared the interpretation of Al-Nowrouz with the first day of Farwardeen, and it was applied to the beginning of the spring from the time of Malak Shah, and in our time it is a metaphor in relation to what they had committed to agreeing with their beginning of their Farwardeed to the beginning of the spring, always, and the necessity of the word to refer to the truth, especially the one used before the occurrence of the metaphor, which is applied according to the people of the language, and the signs mentioned in the two reports of Al-Nowrouz cannot be applied to the beginning of spring, so it must be applied to the beginning of Farwardeen for the possibility of application.

و خامساً أن ما ذكره بقوله و لأنه المعلوم من عادة الشرع و حكمته الخ قيام مع الفارق فإن انتقال الشمس من برج الحوت إلى برج الحمل ليس كوصولها إلى نصف النهار و أمثاله المعلوم بالحس و العيان بل محتاج إلى رصد و حساب لا يتيسر تحقيقه لأكثر مهرة فن الهيئة و الحساب فضلاً عن غيرهم

Fifthly, what he mentioned in his saying, and because it is known from the custom of the law and its wisdom, etc., is standing with the difference, because the transition of the sun from the sign of Pisces to the sign of Aries is not like reaching the middle of the day and its likes that are known by sense and eye, but rather need monitoring and calculation that cannot be achieved by the most skilled authority and account as well as others.

و كفى بذلك عدم توافق رصدتين فيه فإن اليوم المذكور على ما يقتضيه رصد المتأخرين المبني عليه أكثر التقاويم في زماننا مقدم على ما يقتضيه رصد أبرخس بأيام و على ما يقتضيه رصد بطلميوس بأقل منها و مؤخر عما يقتضيه رصد المحقق الطوسي بقليل و عما يقتضيه رصد التبانى و المغربى بأكثر

It suffices that two observations do not agree on it, for the aforementioned day, on what is required by observing the latecomers, on which most calendars are based in our time, takes precedence over what is required by observation of Abrakhs by days, and over what is required by the observation of Ptolemy by less than them, and later than what is required by the observation of the investigator Al Tusi by a little and what is required by monitoring Al-Tabani and Al-Maghriby is more.

فهل يجوز من له أدنى معرفة بعادة الشرع في التكاليفات أن نكون لمعرفة النيروز مكلفين بتتبع آراء هؤلاء ثم التمييز بين الحق و الباطل منها أو العمل بمقتضى كل منها مع ظهور التناقض أو اختيار ما شئنا منها أو الاتكال على ما اشتهر في زماننا سيما مع علمنا بأنه غير مشهور

Is it permissible for someone who has the slightest knowledge of the custom of Sharia Law in assignments that we be entrusted with the knowledge of Al-Nowrouz to follow the opinions of these people and then distinguish between truth and falsehood from them, or to act according to each of them with the emergence of contradiction, or to choose what we want from them, or to rely on what is famous in our time, especially with our knowledge that it is not famous.

بل غير مذکور أصلا في زمان النبي ص و الأئمة ع و لهذا ما وقع في أحكام الشريعة من أمثاله ككراهة النكاح و السفر في زمان كون القمر في العقرب حمله المحققون على زمان كونه في صورتها المعلوم لأكثر عوام المكلفين لا في برجها المحتاج إلى استخراج تقويمه فعلى هذا يكون المناسب لعادة الشرع و حكمته التفسير الأول من التفسيرات المذكورة لخلوه عن الكبائس و غنائه عن الاحتياج إلى الإرصاء و تيسر حسابه على عامة المكلفين.

Rather, it was not mentioned at all in the time of the Prophet^{-saww} and the Imams^{-asws}, and for this reason what happened in the rulings of Sharia from the likes of it, such as the dislike of marriage and travel during the time when the moon was in Scorpio. The appropriate interpretation of the law and its wisdom is the first of the aforementioned interpretations because it is free from catastrophes, dispenses with the need for observation, and facilitates its calculation for the general public.

و سادسا أن ما ذكره من مناسبة كون الشمس خلقت في الشرطين على ما نقله من صاحب كتاب الأنواء على تقدير حجية المنقول عنه لا يفيد إلا كونها حين الخلق في أوائل صورة الحمل فإنهما نجمان قريبان من رأسها يعدان منزلا من منازل القمر

Sixthly, what he mentioned about the occasion that the sun was created in the two stars, according to what he transmitted from the author of the book 'Al-Anwa'a', according to the authoritative assessment of what was transmitted from him, does not benefit except that it is at the time of creation in the early form of Aries, for they are two stars were close to its head and considered as one of the positions of the moon.

فلو كان ذلك مناسبا لإعظام اليوم الذي عادت الشمس فيه إلى هذا الموضع لكان ينبغي إعظام يوم كونها فيه و هو في زمان النبي ص كان في أواسط برج الحمل و في زماننا انتقل إلى أواخره بناء على أن حركة الثوابت و منها كواكب الصور في كل سبعين سنة درجة كما هو المشهور بين أهل الإرصاء

If this was appropriate to venerate the day on which the sun returned to this position, it would have been necessary to venerate the day of its occurrence, while it was in the time of the

Prophet^{-saww}, it was in the middle of the sign of Aries, and in our time, it moved to its end based on the fact that the movement of the constants, and among them are the images of planets by a degree in every seventy years as is well known among astronomers.

و بهذا ظهر حال ما ذكره من مناسبة ما قبل من ابتداء خلق العالم في شهر نيسان لعدم مطابقة شيء من أيام شهر نيسان من زمان النبي ص إلى زماننا لأول الحمل الذي هو المطلوب إثباته فتأمل أولا في حاصل قوله و لا شك أن نيسان يدخل و الشمس في الحمل ثم فيما أتبعه تفريرا عليه بقوله و إذا كان إلخ فتحير و اعتبر.

And with this, the case of what he mentioned appeared to be appropriate to what was said about the beginning of the creation of the world being in the month of April, because nothing of the days of the month of April, from the time of the Prophet^{-saww} up to our time, coincided with the beginning of the Aries, which is what is required to be proven. The sun is in Aries, then what followed it was a ramification against him by his saying, and if it was etc., then he was confused, and consider.

و سابعا أن ما ذكره من نزول الشمس الحمل في التاسع عشر إلخ فقد عرفت عدم دلالة على المطلوب على تقدير مطابقتها بحسب الحساب أيضا فضلا عن المخالفة.

And seventhly, what he mentioned about the descending of the sun, pregnancy, on the nineteenth, etc., it was known that it did not indicate what was required of estimating its conformity according to the calculation as well, let alone the violation.

و ثامنا أن ما ذكره من كون صب الماء المسنون في ذلك اليوم أوفق لأول الحمل لا الجدي لو ساغ مثله في إثبات مناط الأحكام الشرعية لكان مؤيدا لعاشر أيار لا لأول الحمل فإنه أوفق لذلك من كل من الجدي و الحمل لكونه بعد أول الحمل بقريب من شهرين و كونه أقرب إلى اليوم المرسوم في زماننا آب پاشان

And it's eight is that what he^{-asws} mentioned of the pouring the water being the way during that day, is more compatible to the beginning of the Aries, not the Capricorn. If the like of it were to be justified in proving the rulings of the Sharia, it would be supportive to the tenth of Ayaar (May), not the beginning of Aries for it is more in accordance with that than all from the Capricorn and the Aries due to it being after the beginning of the Aries by nearly two months, and it's being closer to the day of norm in our times by Aab Pashan.

هذا إذا كان المراد بصب الماء في الرواية رشه على طريق الرسم الجاري في بعض البلاد و لكن يظهر من ابن جمهور أنه حمل سنة صب الماء فيها على استحباب الغسل في النيروز و ذلك ليس ببعيد.

This is when it was the intent of pouring the water in the reports, sprinkling it upon the way of the flowing ritual in some of the cities, but it is apparent from Ibn Jamhour that he carried the way of pouring the water in it based upon the recommendation of the bathing during Al-Nowrouz, and that is not far-fetched.

و تاسعا أن ما ذكره من أن طلوع الشمس فيه كما في الرواية مناسب لأول الحمل بناء على مناسبة خلقها في الشرطين مبني كما مر على الخلط بين صورة الحمل و برجه على أن ما قدمناه من حديث الرضا ع يدل على أن أول خلق الشمس في موضع شرفها و هو الدرجة التاسعة عشر من الحمل

And ninthly, what he mentioned about the rising of the sun in it, as in the narration, is appropriate for the beginning of aries, based on the occasion of its creation in the two stars, based on the confusion between the image of the Aries and it's constellation, based upon that what we have forwarded from the Hadeeth of Al-Reza^{-asws} evidence's upon that the beginning of the Creation of the sun is in place of it's appearing, and it is the nineteenth degree from the Aries.

و لا يبعد أن يكون الشرطان أيضا حينئذ في تلك الدرجة فلا يكون ما ذكره صاحب كتاب الأنواء مخالفا للحديث المذكور فيكونان متفقين في عدم مطابقتهما لأول الحمل كما هو المطلوب

It is not unlikely that the two conditions would also be at that degree, so what the author of the Book of 'Al-Anwa'a' mentioned would not be in contradiction to the aforementioned Hadeeth, so they would be agreed in their non-compliance with the beginning of Aries as is required.

ثم إن خلق الشمس غير طلوعها فلما كانت حين خلقها في وسط السماء كما في الحديث المذكور فالظاهر أنه أشار به هاهنا إلى موافقة اليوم التالي لخلقها للنيروز لا يوم خلقها فتدبر.

Then if he created the sun other than its rising, so when he created it was in the middle of the sky as in the aforementioned Hadeeth, it seems that he referred to it here to correspond to the day following its creation of Al-Nowrouz, not on the day of its creation, so ponder.

و عاشرًا أن ما ذكره من مناسبة ما في الرواية من خلق زهرة الأرض فيه لأول الحمل دون الجدي غير ظاهر إذ لقاتل أن يقول لعل مبدأ خلقها أول الجدي و ظهورها على وجه الأرض بعده

And tenthly, what he mentioned about the occasion of what is in the narration of the creation of the blossoms of the earth in it at the beginning of the Aries without the Capricorn is not apparent, as someone would say that perhaps the beginning of its creation was the beginning of the Capricorn and its appearance on the face of the earth after it

مع أن ذلك متفاوت بحسب البلاد جدا و أيضا كونه غير مناسب للجدي لا يدفع سائر التفسيرات المذكورة للنيروز و لا يتعين بدونه المطلوب فيجوز أن يكون خلق زهرة الأرض

Although this varies greatly according to the country, and also that it is not suitable for Capricorn, it does not push the other interpretations mentioned for Al-Nowrouz, and without it what is required is not necessary. It is permissible it would be the creation of the blossoms of the earth.

وكذا خلق الشمس أو طلوعها في يوم يكون موافقا من جهة الحساب المتداول بين الفرس في سنتهم لأول فروردينهم فجعل يدور في الفصول على طبق دورانه فيها بالأسباب التي ذكرناها غير مرة

And likewise is the creation of the sun or its rising on a day that agrees with the account that was circulating among the Persians in their years for the first of their Farwardeen, so it rotated in the seasons according to its rotation according to the reasons that we mentioned more than once.

فلو فرضناه في أول الخلق مطابقا لأول نزول الشمس برج الحمل أيضا لكان مثل مطابقتها حينئذ لسائر الأوضاع الغير المطلوبة كمواضع سائر الكواكب فحفظ تلك المطابقة فيه غير لازم لئلا يحتل به ما هو المطلوب مما استقر بينهم إلى زمان النبي ص و استمر بعده إلى زماننا من ضوابط حساب السنين.

If we had assumed it at the beginning of creation identical to the first descending of the sun is Aries also, then it would have been similar to its conformity at that time to all other non-required situations like the positions of the rest of the planets. So, memorizing that conformity in it is not necessary lest it be disturbed by what is required of what settled between them until the time of the Prophet^{-saww}, and continued after him^{-saww} until our time, from the rules of calculating the years.

فإن قلت رعاية الكبيسة كما نقل عن الفرس دالة على أن مقصود أقدميهم منها محافظة وضع معين للشمس بالنسبة إلى مبدأ سنينهم في الجملة فالظنون أهم كانوا عينوا لذلك أول الربيع كما قيل لظهور امتيازه عن غيره بالحسن و اعتدال الهواء و قوة النشو و النماء في معظم المعمورة

If I say the care of the leap as was reported from the Persians, indicated that the intention of the oldest of them is to maintain a specific position of the sun in relation to the beginning of their years in general, then it is assumed that they were appointed for that at the beginning of spring, as it was said due to the emergence of its privilege over others by virtue of goodness and moderation of the air and the strength of growth and development in most of the world.

فبمحض حدوث دورانه في الفصول بحسب تجدد الرسوم الاصطلاحية كيف سقط مقصودهم الأصلي عن درجة الاعتبار بالكلية و صار المعتمد مقتضى ما استقر بينهم من الرسوم الحادثة.

Then it is purely the occurrence of its rotation in the chapters according to the renewal of the idiomatic rituals, how their original intention fell from the degree of consideration in the whole, and the considered became a requirement of what settled between them of the newly occurring rituals.

قلنا سلمنا قصدهم بدون مضايقة في تعيينهم أول الربيع لذلك أيضا مع أن ما يحصل من ضبط كبيستهم في مائة و عشرين سنة يحصل بدونها أيضا في مدة أكثر منه و الفرق بين القلة و الكثرة في مثلها مشكل و مع أن الروم أيضا مشاركون لهم في رعاية الكبيسة بل أضبط منهم فيها بدون التعيين المذكور

We say that we accept their intent without any disturbance in appointing them at the beginning of spring for this also, although what happens from capturing their leap in one hundred and twenty years also happens without it in a period longer than it, and the difference between the few and the abundant in the like of it is problematic, and although the Romans also participated in them in the care of the leap. I set them in it without the aforementioned nomination.

و لكن نعلم أن المصالح متغيرة بتغير الأزمنة و الطباع و العادات فلعل الباعث لهم على الاتفاق على خلاف ما سبق من بعضهم عروض مصلحة أهم منه لهم و الباعث لاعتبار مقتضى مصلحتهم في نظر الشارع مصلحة و حكمة أخرى خفية محجوبة عن عقولنا فنحن الآن مكلفون في الأحكام بتبع آثار الصادقين من ظواهر ما نقل إلينا عنهم و الاحتياط عن الوقوع في متابعة آرائنا بأمثال تلك الاستحسانات.

But we know that interests change with the change of times, natures and customs. Perhaps the motive for them to agree in contrast to what has been mentioned above from some of them is offering of a more important interest than to them, and the motive to consider the requirement of their interest in the eyes of the legislator is another hidden interest and

wisdom that is hidden from our minds. We are now charged with rulings by following the traces of the truthful from the phenomena of what has been transmitted to us about them and being careful not to fall into following our opinions with the likes of those approvals.

قال بعض الأفاضل بعد إيراد جملة مما ذكرنا فتبين أن المراد بنيروز الفرس لا بد أن يكون أول سنتهم الذي هو أول فروردينهم بلا خلاف و أنه دائر في الفصول من قديم الأيام بأسباب شتى و خصوصا من زمان النبي ص بسبب إهمال معاصريهم منهم في حفظ الكبيسة و استقرار أمرهم عليه إلى الآن

Some of the meritorious ones said, after mentioning a sentence of what we have mentioned, so it became clear that what is meant by the Persians must be the first of their year, which is the first of their Farwardeen, without disagreement, and that it revolves in the seasons from ancient days for various reasons, especially from the time of the Prophet^{-saww} because of the neglect of their contemporaries among them in preserving the leap and the stability of the leap and their instructing them upon it up to now.

فيكون أيام سنتهم دائما ثلاثمائة و خمسة و ستين بلا عروض و تفاوت فيه قط و أن يوم الغدير في السنة العاشرة من الهجرة كان مطابقا له فإن اعتبر بما وقع بعدها في جلوس يزيدجرد من إسقاط ما مضى من سنتهم و تجديد فروردينهم في التاريخ المذكور كما هو الظاهر بناء على أنه على طبق رسمهم المتداول بينهم

So, the days of their year will always be three hundred and sixty-five without expositions and there is no variation in it, and that the day of Ghadeer in the tenth year of the Hijrah was identical to it. If he considers what happened after that in the sitting of Yazdjar of dropping what has passed from their year and renewing their Farwardeen on the mentioned date as it appears to be based on it according to their drawing circulations among them.

و أن النيروز مبني على مقتضى رسمهم يكون النيروز المعتبر شرعا هو ما يضبطه المنجمون في التقاويم من أول فروردينهم في كل سنة و هو فيما نحن فيه من الزمان سنة ثمان و ثمانين و ألف من الهجرة مطابق ليوم الجمعة عاشر شهر شعبان و موافق للثامن و العشرين من أيلول الرومي و الثالث و العشرين من مهر ماه الجلالي

And that Al-Nowrouz is based on the requirement of their charter, the legally-considered Nowrouz is what the astrologers adjust in the calendars from the beginning of their divination in each year, and it is in the time we are in in the year one thousand and eighty-eight of the Hijrah, corresponding to Friday, the tenth of Shaban and corresponding to the twenty-eighth of September of the Romans and the twenty-third of Mah of Al Jalali (Persian king).

و إن لم يعتبر بالإسقاط اليزدجردي بناء على أنه وقع بعد زمان النبي ص و إكمال الدين و أن مثل ذلك في حكم المبتدعات الغير المعتبرة في الشرع يكون النيروز المذكور قبل فروردينهم المضبوط عند المنجمين بقدر الأيام الساقطة

And if it is not considered to be the Yazdjardi projection on the grounds that it occurred after the time of the Prophet^{-saww}, and the completion of the religion, and that the same is in the ruling of innovators that are not considered in the Sharia law, the mentioned Neyruz will be before their exact frequency according to the astrologers, as much as the dropped days.

و على كل من الاحتمالين يتقدم في كل أربع سنين بيوم على اليوم المطابق له من أيام شهور الروم و في كل أربع سنين أو خمس سنين بيوم على ما كان مطابقا له من أيام الشهور الجلالية و يتأخر في كل سنة بأحد عشر يوما غالبا و بعشرة أيام في سني كبائس العرب عما كان موافقا له من أيام الشهور العربية و أيضا يتأخر في كل سنة بيوم عما كان مطابقا له من أيام الأسبوع دائما.

And according to each of the two possibilities, every four years precedes by a day over the corresponding day of the Roman months, and in every four or five years by a day over what was corresponding to the days of the Jalali (Persian king's) months, and delays every year by eleven days, usually and by ten days in the leap years of the Arabs from what was in agreement with it from the days of the Arab months, and also every year it is a day later than the days of the week that were always consistent with it.

فظهر من هذا التصوير أن ما اشتهر من مطابقة نيروزهم ليوم انتقال الخلافة الصورية أيضا إلى أمير المؤمنين ع بعد قتل عثمان كمطابقتها ليوم الغدير إن كان مستندا إلى نص كما قيل يؤيد الاحتمال الأول فإن كلا من الواقعتين كان في أواخر شهر ذي الحجة الحرام و بينهما خمس و عشرون سنة

It appeared from this depiction that what was well-known for matching their Nowrouz with the day of the transfer of the fictitious caliphate to Amir Al-Momineen^{asws} after the killing of Uthman, was similar to that of the Day of Ghadeer, if it was based on a text, as was said. The first possibility is supported, because each of the two incidents took place at the end of the sacred month of Zul Hijjah, and there were twenty-five years between them.

و لا يمكن أن يتفق ذلك بدون إسقاط إلا في نيف و ثلاثين سنة فالنص على كون كل من اليومين مطابقا للنيروز هو في حكم النص على اعتبار الإسقاط المذكور و أيضا ثبوت الواقعتين المذكورتين في النيروز من أوضح الدلائل على بطلان كون المراد به يوم نزول الشمس بريح الحمل

And it cannot be agreed without a projection except in more than thirty years. The text that each of the two days corresponds to Al-Nowrouz is in the ruling of the text considering the aforementioned dropping. Also, the proof of the two incidents mentioned in Al-Nowrouz is one of the clearest indications for the invalidity of what is meant by the day the sun descends in the sign of Aries.

فإن اتفاق نيروزين بهذا المعنى في شهر من الشهور العربية بفاصلة المدة المذكورة غير ممكن قطعاً فمن استدلل بثبوت الواقعتين المذكورتين في النيروز على كون المراد به الاعتدال الربيعي فقد جعل ما يدل صريحا على بطلان شيء دليلا على صحته انتهى.

The agreement of two Nowrouz(s) in this sense in one of the Arab months with the interval of the mentioned period is definitely not possible, so whoever infers the evidence of the two mentioned events in Al-Nowrouz that what is meant by the spring equinox has made what expressly indicates the invalidity of something as evidence of its validity' - end.

و أقول مما يؤيد ما مر ما ذكره أبو ریحان في كتاب الآثار الباقية من القرون الخالية حيث قال في عداد التواريخ المشهورة ثم تاريخ ملك يزجرد بن شهریار بن كسرى أبرویز و هو على سني الفرس غير مكبوسة و قد استعمل في الأزياج لسهولة العمل به

And I (Majlisi) am saying, 'From what supports what has passed is what was mentioned by Abu Rayan in the book 'Al-Asaar Al-Baqiya Min Al-Quroun Al Khaliya' where he said regarding the famous dates, 'Then is the date of the king Yazdjard Bin Shahriyar Bin Chosroe Abruweyz, and it is based upon the Persian year, unleapt (non-leap), and it was utilised in the combinations due to the ease of working with it'.

و إنما اشتهر تاريخ هذا الملك من بين سائر ملوك فارس لأنه قام بعد تبدد الملك و استيلاء النساء عليه و المتغلبة ممن لا يستحقه و كان مع ذلك آخر ملوكهم و جرت على يده أكثر الحروب المذكورة و الوقائع المشهورة مع عمر بن الخطاب حتى زالت الدولة و انهزم فقتل بمرو الشاهجان.

And the date of this king became famous among the other kings of Persia because he rose after the dissipation of the king and the takeover of him by the postponement and the domination of those who did not deserve it, and with that he was the last of their kings and most of the mentioned wars and the famous incidents with Umar Bin Al-Khattab took place until the government declined and he was defeated and was killed at Merv by Shahjahan.

ثم قال ثم تاريخ أحمد بن طلحة المعتضد بالله و هو على سني الروم و شهور الفرس بمأخذ آخر و هو أنها تكيس في كل أربع سنين بيوم و كان السبب في ذلك على ما ذكر أبو بكر الصولي و حمزة بن الحسن الأصهباني أن المتوكل بينا هو يطوف في متصيد له إذ رأى زرعاً لم يدرك بعد و لم يستحصد

Then he said, 'Then is the day of Ahmad Bin Talha Al-Mutazad Billah, and it is based upon the Roman years and Persian months in another way, and it is that it is leapt by one day every four years, and the cause regarding that was based upon what had been mentioned by Abu Bakr Al-Sowly and Hamza Bin Al-Hassan Al-Asbahany that while Al-Mutwakkil (the caliph) was roaming during a hunt of his when he saw crops which had not ripened yet and had not been harvested.

فقال استأذني عبید الله بن یحیی فی فتح الخراج و أرى الزرع أخضر فمن أين يعطى الناس الخراج

He said, 'Ubeydullah Bin Yahya had asked me in opening the taxation (collection) and I am seeing the crops being green (not ripened yet), so from where would the people give the tax?'

فقيل له إن هذا قد أضر بالناس فهم يقترضون و يتسلفون و ينجلون عن أوطانهم و كثرت لهم شكاياتهم

It was said to him, 'This has harmed the people, so they are borrowing and lending and leaving their homelands, and their complaints are a lot'.

فقال هذا شيء حدث في أيامي أم لم يزل كذا

He said, 'Is this something new during my times or it has not ceased to be like this?'

فقيل له بل هو جار على ما أسسه ملوك الفرس من المطالبة بالخراج في إبان النيروز و صاروا به قدوة لملوك العرب

It was said to him, 'It is flowing based upon what the Persian kings had founded of demanding the taxation during Al-Nowrouz and it has become a role model for the Arab kings'.

فأحضر المؤبد و قال له قد كثرت الخوض في هذا و لست أتعدى رسوم الفرس فكيف كانوا يفتحون الخراج على الرعية مع ما كانوا عليه من الإحسان و النظر و لم استجازوا المطالبة في هذا الوقت الذي لم تدرك فيه الغلات و الزروع

So he presented Al-Mowdib and said to him, 'This has been discussed a lot and I shall not exceed the traditions of the Persians. So how come they were opening the (collection of) the taxes upon the citizens along with what they were upon of the favouring and the consideration, and why did they pass on the demand at this time which the yields and the crops have yet to ripen?'

فقال المؤبد و إنهم و إن كانوا يفتحونها في النيروز فما كان يحیی إلا وقت إدراك فقال و كيف ذلك

Al-Mowdib said, 'And they, and even though they were opening it (collection of taxes) during Al-Nowrouz, it did not come except at the time of the ripening (of the crops)'. He said, 'And how can that be so?'

فبين له حال السنين وكمياتها واحتياجها إلى الكبس ثم عرف أن الفرس كانوا يكبسونها فلما جاء الإسلام عطل فأضر ذلك بالناس واجتمع الدهاقنة زمن هشام بن عبد الملك إلى خالد القسري فشرحوا له هذا و سألوه أن يؤخروا النوروز شهرا فأبى و كتب إلى هشام بذلك فقال إني أخاف أن يكون هذا من قول الله **إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ**

So it was explained to him, the situation of the years and their quantities and their need to the leaping. Then he realised that the Persians were leaping it. When Al Islam came, it was suspended, so that was harmful with the people, and the leading personalities in the time of Hisham Bin Abdul Malik gathered to Khalid Al-Qasry. They explained this to him and asked him to delay Al-Nowrouz by a month. He refused and wrote to Hisham with that. He said, 'I fear that this might be from the Words of Allah^{-azwj}: **But rather, the postponement (of the Sacred months) increases in the Kufir, [9:37]**'.

فلما كان أيام الرشيد اجتمعوا إلى خالد بن يحيى بن برمك و سألوه أن يؤخروا النوروز نحو الشهرين فعزم على ذلك فتكلم أعداؤه فيه و قالوا إنه يتعصب للمجوسية فأضرب عن ذلك و بقي الأمر على حاله

So when it were the days of Al-Rasheed (caliph), they gathered to Khalid Bin Yahya Bin Barmakky and asked him to delay Al-Nowrouz by approximately two months. He determined upon that, but his enemies spoke regarding it and said he was prejudicial towards the Magians (Zoroastrians), so he turned away from that and the matter remain upon it's state.

فأحضر المتوكل إبراهيم بن العباس الصولي و أمره أن يوافق المؤبد على ما ذكره من النيروز و بحسب الأيام و يجعل له قانونا غير متغير و ينشئ عنه كتابا إلى بلدان المملكة في تأخير النوروز فوقع العزم على تأخيره إلى سبعة عشر يوما من حزيران ففعل ذلك و نفذت الكتب إلى الآفاق في المحرم سنة ثلاث و أربعين و مائتين

Then Al Mutawakkil presented Ibrahim Bin Al-Sowly and ordered him to harmonise Al Mowbad upon what he had mentioned of Al-Nowrouz and calculate the days and make it an unchanging law and publish a letter about it to the cities of the kingdom in delaying Al-Nowrouz so that the date would be determined upon to be the seventeenth day of Hazeyran (June)'. He did that and dispatched the letter to the horizons in Al-Muharram of the year two hundred and forty-three.

فقال البخترى في ذلك قصيدة بمدح فيها المتوكل و قتل المتوكل و لم يتم له ما دبر حتى قام المعتضد بالخلافة و استرد بلدان المملكة من المتغلبين عليها و تفرغ للنظر في أمور الرعية

Al-Bakhtary said a poem regarding that praising Al-Mutawakkil in it, and Al-Mutawakkil was killed and what he was managing was not completed for him until Al-Mu'tazi stood with the caliphate and he retrieved the cities of the kingdom from the ones who had overcome upon these, and he freed for looking into the affairs of the citizens.

فكان أهم شيء إليه أمر الكبيسة و إتمامه فاحتدى ما فعله المتوكل في تأخير النوروز غير أنه نظر من جهة أخرى و ذلك أن المتوكل أخذ ما بين سنته و بين أول تاريخ الملك يزيدجرد و أخذ المعتضد ما بين سنته و بين السنة التي زال فيها ملك الفرس بهلاك يزيدجرد

So the most important thing to him was the matter of the leaping and it's completion. He imitated what Al-Mutawakkil had done in delaying Al-Nowrouz apart from that he had looked at in from another aspect, and that is that Al-Mutawakkil had taken what is between his year and the first day of the king Yazdjard, and Al-Mu'tazad took what is between his year and the year in which the kingdom of Persia had ceased to be at the death of Yazdjard.

ظنا منه أو ممن تولى ذلك له أن إهمالهم أمر الكبس هو من لدن ذلك الوقت فوجده مائتين و ثلاثا و أربعين سنة و حصتها من الأرباع ستون يوما و كسر فزاد ذلك على النوروز في سنة و جعله منتهى تلك الأيام و هو أول يوم من خرداد ماه في تلك السنة و كان يوم الأربعاء وافقه اليوم الحادي عشر من حزيران

(It was) thought from him or from the one who was in charge of that for him, that their carrying the matter of the leaping, it is from since that time, so he found it as being two hundred and forty-three years and counted in from sixty-four days and a fraction. So that added upon Al-Nowrouz in the year, and he made it an end of those days, and it is the first day of 'Khordad Mah in that year, and it was the day of Wednesday, coinciding with the eleventh day of Hazeyran (June).

ثم وضع النوروز على شهور الروم لتتكبس شهوره إذا كبست الروم شهورها و كان المتولي لإمضاء ما أمر وزيره أبو القاسم عبید الله بن سليمان بن وهب

Then he placed Al-Nowruz upon the Roman months in order to leap it's months whenever the Romans leapt their months, and he was in charge of the implementation of what had been ordered by his minister Abu Al Qasim Ubeydullah Bin Suleyman Bin Wahab.

و قال علي بن يحيى في ذلك شعر.

من حزيران يوافي أبدا في أحد عشر.

يوم نيروزك يوم واحد لا يتأخر

And Ali Bin Yahya said a poem regarding that: *'The day of your Nowrouz is one day. It cannot be delayed from Hazeyran (June) always being in the eleventh'*.

و هذا و إن دقق في تحصيله فلم يعد به النوروز إلى ما كان عليه عند الكبس في دولة الفرس و ذلك أن إهمال كبسهم كان قبل هلاك يزيدجرد بقريب من سبعين سنة لأنهم كانوا كبسوا السنة في زمان يزيدجرد بن شابور بشهرين أحدهما لما لزم السنة من التأخر و هو الواجب و وضعوا اللواحق خلفه علامة له و كانت النوبة لأبان ماه كما سنذكره

And this, if he had studied it's results, he would not have counted Al-Nowrouz at it until what had happened upon it at the leaping in the government of the Persians, and that is because their leaping had been carried before the death of Yazdjard by nearly seventy years, because they were leaping the year in the time of Yazdjard Bin Shabour by two months – one of them due to what necessitated the year of the delaying, and it is the obligatory, and they placed the suffixed behind it as a sign for it, and the mandate took place for Aban Mah just as we shall be mentioned it.

و الشهر الآخر للمستأنف ليكون مفروغا منه إلى مدة طويلة فإذا أسقط عن السنين التي بين يزيدجرد بن شابور و بينه مائة و عشرون سنة بقي بالتقريب سبعون سنة لا بالتحقيق

And the other month for the appellant to be taken for granted for a long period, so if it is waived for the years between Yazdjird Bin Shapur and one hundred and twenty years between him, approximately seventy years remain, not by verification.

فإن تواريخ الفرس مضطربة جدا و تكون حصة هذا السبعين سنة من الأرباع قريبا من سبعة عشر يوما فكان يجب بالتحليل من القياس أن يؤخر سبعة و سبعين يوما لا ستين يوما حتى يكون النوروز في ثمانية و عشرين من حزيران و لكن المتولي لذلك ظن أن طريقة الفرس في الكبس كانت شبيهة بالتي يسلكه الروم فيه فحسب الأيام من لدن زوال ملكهم و الأمر فيها على خلاف ذلك كما بينا و سنبين.

The dates of the Persians are very turbulent, and the share of these seventy years of quarters is close to seventeen days, so it was necessary by analogy to delay seventy-seven days, not sixty days, until Al-Nowrouz would be on the twenty-eighth of June. But the one in charge of that thought that the Persian method in the leaping was resembling with that which the Romans had leapt in it, so he calculated the days from since the decline of their kingdom, and the matter regarding it is based upon opposite of that just was we have explained and will be explaining.

ثم قال هذا التاريخ آخر المشهورة و لعل أن يكون للأمم الشاسعة ديارها من ديارنا تواريخ لم تتصل بنا أو متروكة كالجوس في مجوسيتها فإنها كانت تؤرخ بقيام ملوكهم أولا فأولا فإذا مات أحدهم تركوا تاريخه و انتقلوا إلى تاريخ القائم بعد منهم انتهى ما أردت إيراده من كتابه

This date is the last of the well-known, and perhaps the vast communities had their houses from our houses, the dates would not be connected with it or would have been neglected like the Zoroastrians in their Zoroastrianism, for these dates happened with the standing of their kings. The first, so the first. When one of them died, they left his date and transferred to the date of the one standing afterwards. From them ended to what I wanted to refer it from his book.

و هذا و إن كان مؤيدا لترك الكبس في زمان يزدجرد و دوران النوروز في الفصول لكن لا يدل على الإسقاط و ينافي بعض الضوابط المتقدمة و سيأتي مما سننقل عنه ما يؤيد ذلك أيضا.

And this, even if it is in favor of abandoning leaping in the time of Yazdjard and the rotation of Nowrouz in the seasons, but it does not indicate the omission and it contradicts some of the preceding regulations. And I shall be coming from what is transmitted from him, supporting that as well.

و بالجملة الأمر في الأخبار الواردة في ذلك مردد بين أمور الأول أن يكون بناؤها على إسقاط الأرباع و الخمسة أيضا كما كانت سنة الملوك البيشدادية أو بعض ملوك الهند كما أومأنا إليهما سابقا و يومي إليه قوله عليه السلام في خبر المعلى هي أيام قديمة من الشهور القديمة كل شهر ثلاثون يوما بلا زيادة فيه و لا نقصان و يؤيده الأخبار الكثيرة الدالة على أن السنة ثلاثمائة و ستون يوما فيكون أول الفروردين على هذا الحساب نوروزا.

And in general, the matter in the Ahadeeth referring regarding that are repeating between the former matters that their building is based upon dropping the four (days) and the five as well, just as was the way of the Bishadadian kings, or some of the kings of India like what we have gestured to them previously, and his^{-asws} words, may the greetings be upon him^{-asws} are gesturing to it in the Hadeeth of Al-Moalla that these are ancient day from the ancient months. Each month is of thirty days without any increase in it nor any reduction, and a lot of

Ahadeeth are supporting it evidencing upon that the year is of three hundred and sixty days, so the first of Farwardeen based upon this calculation would be Nowrouz.

و يرد عليه أن حوالة النيروز و السنة على اصطلاح متروك لا يعلم تعيينه و لا ابتداء شهورها بعيد عن مقنن القوانين كما عرفت.

And it is replied to him that the transfer of Nowruz and the Sunnah is an abandoned term whose specification and the beginning of its months is far from codified as it is known.

الثاني أن تكون مبنية على الفرس القديم الذي مر ذكره و هو قوي لكن بناء أمر من الأمور الشرعية على اصطلاح متبدل متغير يتبع في كل زمان رأى سلطان من سلاطين الجور أو غفلتهم أو عدم تمكنهم من الكبس كما وقع بعد يزدجرد بعيد جدا

The second is that it is based on the ancient Persians that was mentioned and is powerful, but it is based on a legal matter based on a changing terminology that follows every time a sultan of the oppressive sultans saw their negligence or their inability to leap, as happened after Yazdjard is very far-fetched.

و أيضا الظاهر أن فضل هذا اليوم إما بسبب الأمور المقارنة له و الأحوال الواقعة فيه و كثير من الأمور متعلقة بما قبل زمان يزدجرد و كان قبل ذلك مبنيا على الكبس و بعده سقط ذلك

Also, it appears that the virtue of this day is either because of the things that are compared to it and the conditions that occur in it, and many things are related to what preceded a time that was steadily growing, and before that it was based on leaping and after that it was dropped.

و إما بسبب بعض الأوضاع الفلكية أو الأرضية كدخول برج من البروج أو درجة من درجاتها أو ظهور الأزهار و نبات النباتات و الأشجار و نحو ذلك و شيء منها غير منضبط في النيروز بهذا المعنى و مع جميع ذلك فهو بحسب الدليل كأنه أقوى من الجميع.

And either because of some astronomical or earthly situation, such as the entry of one of the signs of the zodiac or one of its degrees, or the appearance of flowers and plants and trees and the like, and some of them are not controlled in Al-Nowrouz in this sense, and with all that, it is according to the evidence as if it is stronger than all.

الثالث أن يكون المراد بما النيروز القديم المبني على الكبس في كل مائة و عشرين سنة كما عرفت لأنه الأصل عند الفرس

The third is that the intent with it would be the ancient Al-Nowrouz, based upon the leaping during every one hundred and twenty years like what is known originally in the presence of the Persians.

و إنما طرأ إسقاط الكبس لاختلال أحوالهم و عدم تمكنهم من ضبط قواعدهم و يرد عليه ما مر من أن بناء تكليف عام يشترك فيه عوامهم و خواصهم على أمر غامض لا يطلع عليه إلا الأوحدي من المنجمين و الهيوينيين

But the abolition of the pressure occurred due to the imbalance of their conditions and their inability to control their rules, and what has passed that the construction of a general assignment in which the common people and their private share participate on is a mysterious matter that only Al-Wahidi among the astrologers and the Hiwis are aware of.

بل لا يمكن معرفته على التحقيق لأحد كما مر بعيد غاية البعد إلا أن يقال أنه ع علم قاعدته المعلى و لم يروها أو ترك الناس روايتها و هو أيضا بعيد.

Rather, it is not possible to know it on the investigation of anyone as he passed, very far away, except to say that he^{-asws} knew of its exalted base and they did not see it, or people neglected narrating it, and it is far-fetched as well.

الرابع أن يكون المراد ما اصطلح عليه الآن المنجمون و هو دخول الشمس برج الحمل بأن يكون ع علم أن قاعدة الفرس في القديم كان كذلك فتركت و أخروا الكبس إلى المائة و العشرين تسهيلا للأمر

Fourth, what is meant is what astrologers have now termed, which is the entry of the sun into the sign of Aries, he^{-asws} happened to know that the base of the Persians in the old days was like that, so it was neglected, and they delayed the leaping to one hundred and twenty years to facilitate the matter.

أو يقال إن نبروز الفرس هو أول فروردين مع رعاية الكبس بأي وجه كان في زمان قصير أو زمان طويل فيشمل النبروز الجلالى عموما و إن لم يحدث بعد خصوص هذا النوع و يؤيده أن الأحكاميين من الفرس و غيرهم جعلوا مبدأ السنة تحويل الشمس إلى الحمل كما قال كوشيار في كتاب مجمل الأصول معلوم أن تحويل سنة العالم هو حلول الشمس أول ثانية من الحمل و طالع ذلك طالع السنة

Or it can be said that Nowrouz of the Persians it is the first of Farwardeen along with taking care of the leap, by whichever aspect it would be in a short time period or a long time period. So it included the Jalali Al-Nowrouz generally, and even if it has not occurred yet, especially this type, and what supports is that the wise one from Persia and others made the beginning of the year at the transference of the sun to the Aries, like what Kowshiyar had said in the book 'Majmal Al-Usool', 'It is known that the transference of the year of the world is the coming of the sun in the first second of Aries, and the rising of that is rising of the year'.

و أمثال ذلك من كلماتهم و قد اشتمل الخبر على أن النبروز أول سنة الفرس و أيد أيضا بما ورد أن ابتداء خلق العالم كان الشمس في الحمل و بأننا إذا حسبنا على القهقري وجدنا عيد الغدير في السنة العاشرة من الهجرة مطابقا لنزول الشمس أول الحمل

And the likes of that from their words, and the news included that Al-Nowrouz was the beginning of the year of the Persians, and it was also supported by what was reported that the beginning of the creation of the world was the sun in the Aries, and if we were to calculate backwards, we find Eid Al Ghadeer in the tenth year of the Hijrah is in accordance with the descent of the sun in the beginning of the Aries.

و الظاهر أن ذلك مبني على بعض الإحصاء و على بعضها يتقدم بيوم كما أوماً إليه ابن فهد رحمه الله و على بعضها بيومين كما أشار إليه غيره و موافقته على بعض الإحصاء كاف في ذلك و بأنه أول نمو أبدان الحيوانات و الأشجار و النباتات كما قال سبحانه ألم تر أنّ الله يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

And the apparent is, that is based upon one of the observations and upon part of it preceding by a day, just as it indicated to by Ibn Fahd, may Allah^{-azwj} have Mercy on him, and upon part of it by two days just as others have indicated to, and it's compatibility upon some of the observations suffice regarding that, and that it is beginning of the growth of the bodies of the animals and the trees and the vegetation, just as the Glorious Said: Can't you see that Allah^{-azwj} **Revives the earth after its death, [30:19].**

و عنده تظهر قدرة الصانع و حكمته و لطفه و رحمته فهو أولى بأن يشكر فيه الرب الكريم و أن يجعل مبدأ السنة و العيد العظيم و قد مر الكلام في أكثر ذلك فيما مضى.

And at it appears the Power of the Maker, and His^{-azwj} Wisdom, and His^{-azwj} Kindness, and His^{-azwj} Mercy, so He^{-azwj} is foremost with being thanked regarding it, the Benevolent Lord^{-azwj}, and that He^{-azwj} Makes the beginning of the year and the Mighty Eid. And that talk has passed regarding most of that among what has passed.

و مما يدل على عدم كونه مراداً أنه معلوم أنه لم يكن هذا مشهوراً في زمان الصادق عليه السلام و قد قال المعلى دخلت على الصادق ع يوم النيروز فلا بد من أن يكون يوماً معروفاً في ذلك الزمان و لم يكن إلا التاريخ البيزجدي فلا يستقيم هذا إلا بتكلف أو ماناً إليه في أول الكلام و الله يعلم حقائق الأمور.

And from what evidence's upon the impossibility of its being the intent is that it is know that this did not happen to be well-known during the time of Al-Sadiq^{-asws}, may the greetings be upon him^{-asws}, and Al-Moalla had said, 'I entered to see Al-Sadiq^{-asws} on the day of Al-Nowrouz'. Thus, there is no escape from it being a well-known day in that time period, and it could not have been except the day of Al-Yazdjard. So this cannot stand straight except with encumberment we are indicated to in the beginning of the speech. And Allah^{-azwj} is more Knowing with the realities of the affairs.

الفائدة الثالثة اعلم أنه قد يستشكل في الأحاديث بأن وقوع النيروز بأي تفسير كان في التواريخ الماضية المذكورة في الروايتين المضبوطة عند المؤرخين سنة و شهراً و يوماً كيوم المبعث و فتح مكة و نص الغدير غير ممكن لعدم جواز اجتماع يومين في ذلك فضلاً عن الجميع لأن المبعث كان قبل الهجرة بقریب من ثلاث عشرة سنة و فتح مكة في السنة الثامنة من الهجرة و نص الغدير في العاشرة منها

The third benefit – Know that it has been problematic in the Ahadeeth that the occurrence of Al-Nowrouz, by whichever interpretation it may be in the past dates mentioned in the two report, any exactness in the view of the historian by year and month and day, like the day of the Prophet-hood, and conquest of Makkah, and text of Al Ghadeer, apart from the impossibility to two days to gather in that, let alone all, because the Prophet-hood happened before the Hijrah by nearly thirteen years, and the conquest of Makkah was in the year eight from the Hijrah, and the test of Al Ghadeer was in the tenth from it.

فكان وضع الأول بالنسبة إلى كل من الأخيرين يقتضي أن تكون الفاصلة بين النيروزين الواقعين فيهما بحسب الشهور العربية أكثر من سبعة أشهر و وضع أحد الأخيرين بالنسبة إلى الآخر يقتضي أن تكون الفاصلة أقل من شهر مع أن الأول كان في أواخر رجب و الثاني في أواخر شهر رمضان و الثالث في أواخر شهر ذي الحجة.

The position of the former in relation to each of the latter necessitated that the interval between the two Al-Nowrouz in which they fall, according to the Arab months, would be more than seven months, and placing one of the latter in relation to the other required that the interval be less than a month, even though the first was at the end of Rajab and the second at the end of the month of Ramazan and the third is at the end of the month of Zul Hijjah.

و يمكن الجواب عنه بوجهين الأول ما ذكره بعض الأفاضل و هو أن يقال من السنة التاسعة عشر من مبعثه ص التي وقع فيها قتل پرويز من ملوك العجم إلى آخر زمانه ص اتفق جلوس ثلاثة من ملوك العجم هم شيرويه و أردشير و توران دخت و كان الأولان قبل فتح مكة و الأخير بعده

The answer about it is in two aspects. The first is what one of the meritorious ones mentioned, and it is that it can be said from the nineteenth year from his^{-saww} Prophet-hood during which occurred the killing Parveiz from the kings of Persian up to the end of his^{-saww} time coincided with the sitting of three of the Persian kings. They are Sheyrawiya, and Ardsheyr, and Towran Dakht, and the first two were before the conquest of Makkah and the last one was after it.

فيمكن إسقاط كل منهم برهة مما مضى من السنة عند جلوسه كما هو عادتهم المستمرة فكان ذلك منشأ لهذا الاختلاف فهذا أيضا دليل بل دلائل أخرى مستنبطة من الروايتين المذكورتين على بطلان كون المراد بالنيروز المعتبر شرعا هو الاعتدال الربيعي

So it is possible to drop each of them for a time from what had passed of the year at his sitting, just as had been their continuous norm. So that was the origin of this differing of their, and this is evidence as well. But another evidence is extracted from the two mentioned report based upon the invalidation of the intent being Al-Nowrouz, legally reliable as it being the vernal equinox.

فإنه على ذلك لا يمكن توجيه التواريخ المذكورة فيهما أصلا و كذا حال سائر ما مر من تفاسيره سوى أول فروردين فتعين أن المراد به أول فروردين كما هو المطلوب انتهى.

Therefore, based upon that, it is not possible to direct the mentioned dates in these two originally, and like that is the state of rest of what has passed from their interpretations, beside the first of Farwardeen. Thus it is necessary that the intent with it is the first of Farwardeen just as is required' – end.

الثاني ما خطر ببالي و هو أنه لم يصرح في الحديث بالمبعث بل قال هبط فيه جبرئيل على النبي ص و لا تلازم بينهما إذ المبعث هو أمر الرسول بتبليغ الرسالة إلى القوم و يمكن أن يكون نزول جبرئيل عليه ص قبل ذلك بسنين كما يومية إليه بعض الأخبار أيضا.

The second thing that came to my mind is that he^{-asws} did not explicitly say in the Hadeeth about the Prophet-hood, but rather he^{-asws} said in it Jibraeel^{-as} had descended unto the Prophet^{-saww} and they do not correlate between them, since the Sent is the matter of the Messenger^{-saww} with delivering the Message to the people, and it is possible that the descent of Jibraeel^{-as} unto him^{-saww} was years before that just as is indicated to in some of the Ahadeeth as well.

و أما كون كسر الأصنام في فتح مكة فلا يظهر من هذا الخبر و لا من أكثر الأخبار الواردة فيه بل صريح بعض الأخبار و ظاهر بعضها كون ذلك قبل الهجرة فيمكن الجمع بينهما بالقول بتعدد وقوع ذلك و يكون أحدهما موافقا للنيروز

And as for breaking of the idols during the conquest of Makkah, so it is neither apparent from this Hadeeth, nor from most of the Ahadeeth referring to it, but some of the Ahadeeth are explicit, and some of these revealed were before the Hijrah. Thus, it is possible to gather between the two with the word that were a number of occurrences, and one of the two was in accordance with Al-Nowrouz.

كما روي من كشف الغمة من مسند أحمد بن حنبل عن أبي مرزوم عن علي ع قال: انطلقت أنا و النبي ص حتى أتينا الكعبة فقال لي رسول الله ص اجلس و اصعد على منكبتي فنهضت به فرأى بي ضعفاً و جلس لي نبي الله ص و قال لي اصعد على منكبتي فصعدت على منكبتي قال فنهض بي

Like what is reported from 'Kashf Al-Ghumma' from 'Musnad' of Ahmad Bin Hambal, from Abu Maryam, from Ali^{-asws} having said: 'I^{-asws} and the Prophet^{-saww} went until we^{-asws} came to the Kaaba. Rasool-Allah^{-saww} said to me^{-asws}: 'Sit and and I^{-saww} shall climb upon the two shoulders'. I^{-asws} got up with him^{-saww}. He^{-saww} saw the weakness with me^{-asws}, and the Prophet^{-saww} of Allah^{-saww} sat for me^{-asws} and said to me^{-asws}: 'Climb upon my^{-saww} shoulders!' I^{-asws} climbed upon his^{-saww} shoulders. He^{-saww} got up with me^{-asws}.

قَالَ فَإِنَّهُ يَخْتَلُّ إِلَيَّ إِنْ لَوْ شِئْتُ لَنَلْتُ أَفْقَ السَّمَاءِ حَتَّى صَعِدْتُ عَلَى الْبَيْتِ وَعَلَيْهِ ثِقَالٌ صُفْرٌ أَوْ نُحَاسٍ فَجَعَلْتُ أَرْأُوهُ عَنْ يَمِينِهِ وَشِمَالِهِ وَ مِنْ بَيْنَ يَدَيْهِ وَ مِنْ خَلْفِهِ حَتَّى إِذَا اسْتَمَكَنْتُ مِنْهُ قَالَ لِي رَسُولُ اللَّهِ ص أَقْدِفْ بِهِ

He^{-asws} said: 'I^{-asws} came to my^{-asws} mind that if I^{-asws} so desired I^{-asws} could attain the horizons of the sky', until I^{-asws} ascended upon the House (Kaaba), and upon it was a yellow image, or of brass. I^{-asws} went to move it from it's right and it's left, and from it's front, and from behind it, until when I^{-asws} was able from it, Rasool-Allah^{-saww} said to me^{-asws}: 'Throw it!'

فَقَدَفْتُ بِهِ فَتَكَسَّرَ كَمَا تَكَسَّرُ الْقَوَارِيرُ ثُمَّ نَزَلْتُ وَ انْطَلَقْتُ أَنَا وَ رَسُولُ اللَّهِ ص نَسْتَبِقُ حَتَّى تَوَارَيْنَا بِالْبُيُوتِ خَشْيَةً أَنْ يَلْقَانَا أَحَدٌ مِنَ النَّاسِ.

I^{-asws} threw it and it broke like what the glass tends to break. Then I^{-asws} descended, and I^{-asws} and Rasool-Allah^{-saww} went away rasing until we^{-asws} hid in the houses fearing that anyone from the people might meet us''.

و الأخبار بهذا المضمون كثيرة و قد تقدمت و كلها دالة على أن ذلك كان قبل الهجرة و إلا لم يكن لخوفهما و إخفائهما من القوم معنى فارتفع التناقض على أي تفسير كان لعدم معلومية تاريخ نزول جبرئيل عليه السلام و لا كسر الأصنام.

There are many reports with this content, and they have been presented, and all of them indicate that this was before the migration, otherwise their fear and concealment from the people would have no meaning, so the contradiction rises over any interpretation that was due to the lack of information about the date of Jibraeel's^{-as} descent, nor the breaking of idols.

فإن قيل قد صرح في الخبر بأنه اليوم الذي حمل فيه رسول الله ص إلخ فحمله على ما وقع في الليل بعيد.

If it is said it is explicit in the Hadeeth that it was the day in which carried' etc, so his^{-saww} carrying is based upon what occurred during the night, is far-fetched.

قلنا حمل اليوم على ما يشمل الليل شائع و سرية فضل الليلة و بركاتها إلى اليوم كثيرة كمواليد النبي ص و الأئمة ع و غير ذلك.

We say that the 'day' is carried based upon what included the night, is common and secret is the merit of the night, and it's Blessings up to the day, are a lot, like the births of the Prophet^{-saww} and the Imams^{-asws}, and other than that.

فإن قيل تاريخ فتح نجران و قتل ذي الندية أيضا مضبوط في مناقب ابن شهرآشوب بتاسع شهر صفر سنة تسع و ثلاثين و لا يوافق أول فروردينهم لكونه في السنة المزبورة قبله في أواسط المحرم أو بعده في أواسط شوال على اختلاف الاعتبارين كما مر و لا أول الربيع لكونه فيها بعده في أواخر شوال و لا يجري فيه شيء من التوجيهين.

If it is said that the date of the victory of Nahrwan and killing Zul saday as well is exact in (the book) 'Manaqib Ibn Shehr Ashub' as being the ninth of the month of Safar in the year thirty-nine, and it does not accord with the first of Farwardeen of it being in the year past before it in the middle of Al Muharran, or after it in the middle of Shawwal, basued upon the differing of the two considerations like what has passed, nor the first of Al-Rabie of it being during it after it at the end of Shawwal, and nothing from the two aspects flow in it.

قلنا سنة الفتح المذكور مضبوطة عند جمهور المؤرخين بما ذكر أو بثمان و ثلاثين و أما شهره و يومه فهم ساكتون عنهما فلا اعتماد في مثل ذلك على نقل واحد منهم.

We say that the year of the mentioned conquest is exact in the view of the majority of the historians with what is mentioned, or with (year) thirty-eight. And as for it's month and it's day, they are silent about these two, so that cannot be reliable in the likes of that based upon a transmission of one of them.

الفائدة الرابعة قال أبو ریحان في الكتاب المذكور قال بعض الحشوية إن سليمان بن داود ع لما افتقد خاتمه و ذهب عنه ملكه ثم رد إليه بعد أربعين يوما عاد إليه بماؤه و أته الملوك و عكفت عليه الطيور فقالت الفرس نوروز آمد أي جاء اليوم الجديد فسمي النوروز و أمر سليمان الريح فحملته

The fourth benefit – Abu Rayhan said in the mentioned book, 'One of the Hashawites said that Suleyman Bin Dawood^{as}, when he^{as} lost his^{as} ring and his^{as} kingdom went away from him^{as}, then was returned to him^{as} after forty days, and the splendour returned to him^{as}, and the kings came to him^{as}, and the birds bent to him^{as}, the Persians said, 'Nowrouz Amad', i.e., the new day has come. So it was named as 'Al Nowrouz', and Suleyman^{as} ordered the wind, so it carried him^{as}.

و استقبله الخطاف فقال أيها الملك إن لي عشا فيه بيضات فاعدل فعدل و لما نزل حمل الخطاف في منقاره ماء فرشه بين يديه و أهدى له رجل جرادة فذلك سبب رش الماء و الهدايا في النيروز

And the swallow (bird) met him^{as}. It said, 'O you king! There is a nest for me wherein are eggs, so turn away!' He^{as} turned away, and when he^{as} descended, the swallow carried some water in it's beak and sprinkled it in front of him^{as} and gifted to him a leg of a grasshopper. So that is the cause of sprinkling the water during Al-Nowrouz'.

و قالت علماء العجم هو يوم مختار لأنه سمي بمرمز و هو اسم الله عز و جل الخالق الصانع المربي للدنيا و أهلها الذي لا يقدر الواصفون على وصف جزء من أجزاء نعمه و إحسانه

And the Persian scholars said, 'It is a chosen day because it is named as 'Bharmaz', and it is a Name of Allah^{azwj} Mighty and Majestic, the Creator, the Maker, and Nourisher of the world and it's people Who the describers are not able upon describing a part from the parts of His^{azwj} Bounties and His^{azwj} Favours'.

و قال سعيد بن الفضل جبل دماوند و هو بفارس ترى عليه كل ليلة نوروز بروق تسطع و تلمع على صحو الهواء و تغيمه على كل حال من الزمان و أعجب من هذا نيران كلواذا و إن كان القلب لا يطمن إليها دون مشاهدتها

And Saeed Bin Al-Fazl Jabal Damawand said, and he was in Persia, 'Every night of Nowrouz you see shining lights upon it and sparkling upon the clear air and it's cloudy, upon every state from the times. And stranger than this are the fires of Kalouza, and that the hearts were not assured to it without witnessing it.

فقد أخبرني أبو الفرج الزنجاني الحاسب أنه شاهد ذلك مع جماعة قصلوا كلواذا سنة دخول عضد الدولة بغداد و إذا بها نيران و شموع لا تحصى كثرة تظهر في الجانب الغربي من دجلة بإزاء كلواذا في الليلة التي يكون في صبيحتها النوروز فإن السلطان وضع هناك رصدة يتجسسون الحقيقة كيلا يكون ذلك من الجوس أمرا موهما

Abu Al Faraj al Zanjanjy the calculator had informed me that he had witnessed that along with a group who had aimed for Kalouza in the year Azad Al Dowla entered Baghdad, and there were fire at it and countless candles appearing in the western side of (river) Dajlah (Tigris) facing Kalouza in the night the morning of it happened to be Al-Nowrouz, for the Sultan had placed observers there to spy the reality lest that be from the Magians a camouflaged matter.

فلم يقفوا إلا أنها كلما قربوا منها تباعدت و كلما تباعدوا منها قربت فقلت لأبي الفرج إن يوم النوروز زائل عن مكانه لإهمال الفرس كبيستهم فلم لم يتأخر عنه هذا الأمر و إن لم يجب تأخره فهل كان يتقدم وقت استعمال الكبيسة فلم يكن عنده جواب مقنع.

So they could not pause except that every time they went near it, it distanced, and every time they distanced from it, it came closer. I said to Abu Al Faraj, 'The day of Al-Nowrouz is moving away from it's place due to the Persians carrying their leaps, so why is this matter does not delay from it, and if it's delay is not obligated, was it ahead of the time of using the leap?' There did not happen to be any convincing answer with him.

و قال أصحاب النيرنجات من لعق يوم النوروز قبل الكلام إذا أصبح ثلاث لعقات غسل و بخر بثلاث قطاع من شمع كان ذلك شفاء من الأدواء

And the companions of Al-Neyranjat said, 'The one who licks three licks of honey before talking when it is morning, and incense with a candle wax, that would be a healing from the ailments'.

و كان النوروز فيه جرى الرسم بتهادي الناس بينهم السكر و السبب فيه كما حكى مؤيد بغداد أن قصب السكر إنما ظهر في مملكة جم يوم النوروز و لم يكن يعرف قبل ذلك الوقت و هو أنه رأى قصبه كثيرة الماء قد مجت شيئا من عصارتها فذاقها فوجد فيها حلاوة لذيدة فأمر باستخراج مائها و عمل منه السكر

And during Al-Nowrouz the ritual flowed with the people gifting the sugar between them, and the cause regarding it was as had been narrated by Mowbad at Baghdad that the sugar cane rather appeared during the kingdom of Jamm on the day of Al-Nowrouz and had not been recognise before that time, and it is because he was the sugar cane being with a lot of water having squeezed something of it's juice. He tasted it and found pleasurable sweetness in it, so he ordered with extracting it's water and make sugar out of it.

فارتفع في اليوم الخامس و تهادوه تبركا به و كذلك استعمل في المهرجان و إنما خصوا وقت الانقلاب الصيفي بالابتداء في السنة لأن الانقلابين أولى أن يوقف عليهما بالآلات و العيان من الاعتدالين و ذلك أن الانقلابين هما أوائل إقبال الشمس إلى أحد قطبي الكل و إدبارها عنه بعينه

So, it rose on the fifth day, and they crawled over it to be blessed by it, and it was also used in the festival, but they singled out the time of the summer solstice by starting the year because the two solstices are foremost than pausing upon them both with the instruments and witnessing the two equinoxes, and that is because the two solstices are the beginning of the sun's approach to one of the two poles of the whole, and it's turning back from it exactly.

و إذا رصد الظل المنتصب في الانقلاب الصيفي و الظل البسيط في الانقلاب الشتوي في أي موضع اتفق من الأرض لم يخف على الراصد يوم الانقلاب و لو كان من علم الهندسة و الهيئة بأبعد البعد فأما الاعتدالان فإنه لا يوقف على يومهما إلا بعد تقدم المعرفة بعرض البلد و الميل الكلي

And if the erect shadow is observed on the summer solstice, and the slight shadow on the winter solstice, in any place on earth, it will not be hidden from the observer on the day of the solstice, and if it is from the science of geometry and the celestial body in the farthest dimension. As for the two equinoxes, it does not stop on their day except after the progress of knowledge of the width of the country and the total mile.

ثم لا يكون ذلك ظاهرا إلا لمن تأمل الهيئة و مهر في علمها و عرف آلات الرصد و نصبها و العمل بما فكان الانقلابان لهذه الأسباب أولى بالابتداء من الاعتدالين و كان الصيفي منهما أقرب إلى سمت الربوس الشمالية فأثروه على الشتوي.

Then it will not be apparent except for those who contemplate the celestial body and have the skill regarding its knowledge and know the monitoring devices, set them up and work with them, so the two solstices for these reasons are first to begin with the two equinoxes, and the summer of them was closer to the zenith of the northern heads, so they preferred it over the winter.

و أيضا فلأنه هو وقت إدراك الغلات فهو أصوب لافتتاح الحراج فيه من غيره و كثير من العلماء و الحكماء اليونانيين أقاموا الطالع لوقت طلوع كلب الجبار و استفتحوا به السنة دون الاعتدال الربيعي من أجل أن طلوعه فيما مضى كان موافقا لهذا الانقلاب أو بالقرب منه و قد زال هذا اليوم أعني النيروز عن وقته حتى صار في زماننا يوافق دخول الشمس برج الحمل و هو أول الربيع

Also, because it is the time to realize the yields, it is more appropriate to open the tax during it than others. Many Greek scholars and sages established the horoscope for the time of the rising of the 'Kalb Jabbar' and they opened the year by it without the spring equinox, because its rise in the past agreed with this solstice or close to it, and this day, I mean Al-Nowrouz, has passed from its time until it became in our time corresponding to the entry of the sun into the sign of Aries, which is the beginning of spring.

فجرى الرسم لملوك خراسان فيه أن يخلعوا على أساورتهم أي قواد جيوشهم الخلع الربيعية و الصيفية و اليوم السادس منه و هو روز خرداد منه النيروز الكبير و عند الفرس عيد عظيم الشأن.

So the ritual of the kings of khurasan flowed during it that they would take off their bracelets, i.e. leadership of their armies, the taking off in the spring and the summer, and the sixth day from it, and it is 'Ruz Khordad', from it is the great Al-Nowrouz, and in the presence of the Persian, it is a festival of mighty glory.

قبل إن فيه فرغ الله عن خلق الخلائق لأنه آخر الأيام الستة المذكورة و فيه خلق المشتري و أسعد ساعاته ساعات المشتري

It is said that during it Allah^{-azwj} was free from Creating the creation because it is the last of the days of the mentioned six, and during it the Jupiter was Created, and the most fortunate of the times are the hours of the Jupiter.

و قال أصحاب النيرانجات من ذاق صبيحة هذا اليوم قبل الكلام السكر و تدهن بالزيت دفع عنه في عامة سنته أنواع البلايا

And the companions of Al-Nayranjat said, 'One who tastes the sugar in the morning of this day before talking and oils with the oil, there would be repelled away from him, during the generality of his year, a variety of calamities'.

و قالوا أمر جمشيد الناس أن يغتسلوا يوم النيروز بالماء ليتطهروا من الذنوب و يفعلوا ذلك كل سنة ليدفع الله عنهم آفات السنة و زعم بعض الناس أن جم كان أمر بحفر أنهار و أن الماء جرى فيها في هذا اليوم فاستبشر الناس بالخصب و اغتسلوا بذلك الماء المرسل فتبرك الخلف بمحاكاة السلف

And they said, 'Jamshed ordered the people that they should be bathing on the day of Al-Nowrouz in order to be cleansed from the sins, and they did that every year for Allah^{-azwj} to Repel away from them the afflictions of the year. And some of the people claimed that Jamm had ordered with digging the rivers and that the water flowed in these in this day. So the people rejoiced with the fertility and the bathed with that flowing water, so the successors were blessed by imitating the predecessors.

و قيل بل السبب في الاغتسال هو أن هذا اليوم لهروزا و هو ملك الماء و الماء يناسبه فلذلك صار الناس يقومون في هذا اليوم عند طلوع الفجر فيعمدون إلى ماء القنا و الحياض و ربما استقبلوا المياه الجارية فيفيضون على أنفسهم منها تبركا و دفعا للآفات و فيه يرش الناس الماء بعضهم على بعض و سببه هو سبب الاغتسال

And it is said, 'But the cause regarding the bathing is that this is the day of Harwaza, and he is an Angel of the water, and the water suits him. so for that reason the people became standing during this day at the rising of the dawn and they deliberate to the water of the canal and the fountains, and sometimes they welcomed it's flowing water and they poured it upon themselves from it to be blessed and repel the affliction, and during it the people sprinkled the water upon each other, and it's cause is the cause of the bathing.

و لما كان بعد جم جعلت الملوك هذا الشهر أعني فروردين ماه كله أعيادا مقسومة في أسداسه فالخمسة الأولى للملوك و الثانية للأشراف و الثالثة لخدام الملوك و الرابعة لحواشييه و الخامسة للعامة و السادسة للرعاة إلى آخر ما قال.

And when it was after Jamm, the kings made this month, meaning Farwardeen Mah, all of it as a festival in it's sixth. So, the five, the first is for the kings, and the second for the nobles, and the third for the servants of the kings, and the fourth for his escorts, and the fifth is for the general public, and the sixth is for the shepherds' – up to the end of what he said.

و أقول إنما أوردت هذا الهذيانا لتطلع على بعض خرافاتهم و لأن فيها تأييدا لبعض ما أسلفنا في الفوائد السابقة و وجدت في بعض الكتب المعتبرة اعلم أن جمشيد ملك الدنيا و عمر أقاليم إيران فاستوت له أسبابه و استقامت له أموره يوم النيروز أول فروردين القديم فصار أول سنة العجم و هو يوم ولد فيه كيومرث بن هبة الله بن آدم ع

And I (Majlisi) say, 'I have only mentioned these deliriums in order to see some of their myths, and because they are in support of some of what we have previously mentioned in the

previous articles, and I found in one of the reliable books, 'Know that Jamshed is a king of the world and ruled the provinces of Iran. His means and his affairs were set right for him on the day of Al-Nowrouz, the first of the ancient Fawardeen, so it became the beginning of the Persian year, and it is a day in whim Kayumars son of Hibtullah Bin Adam^{as} was born in.

و أما النيروز السلطاني يوم نزول الشمس أول دقيقة من برج الحمل فوضع في عهد السلطان جلال الدين ملك شاه بن آلب أرسلان و اتفق يوم الخميس التاسع من شهر رمضان سنة إحدى و سبعين و أربعمائة

And as for the royal Al-Nowrouz, it is the day the sun descends in the first minute from the constellation of Aries, and it was placed during the era of the Sultan Jalal Al Deen Malik Shah Bin Alab Arselan, and it coincides with the day of Thursday the ninth of the month of Ramazan in the year four hundred and seventy-one.

و المهرجان هو يوم النصف من مهر ماه قصد أفريدون الضحاك و أسره بأرض المغرب و سجنه بجبل دماوند هذا اليوم فقال أفريدون لأصحابه أين كار كه من كردم مهرجان بان هست فسمي لذلك مهرجان و أول من وضع رسم التهنتة في النيروز و المهرجان أفريدون انتهى.

And the festival, it is the day middle of Mihri Mah. Afreydoun aimed for Al-Zahaak and captured him in the land of the west and imprisoned him in mount Damawan on this day. Afreydoun said to his companions, 'Where is *Kar Kah Kardam* festival *Baan Hast?*' So it was named due to that '*Mahrjan*', and the first one to place the congratulatory ritual during the Nayrouz and Al Mahrjan, was Afreydoun' – end.

و أقول روى المنجمون و الأحكاميون في كتبهم عن أمير المؤمنين ع أياما منحوسة في الشهر و حملوه على شهور الفرس القديم و هي الثالث و الخامس و الثالث عشر و السادس عشر و الحادي و العشرون و الرابع و العشرون و الخامس و العشرون و جمعوها في هذين البيتين بالفارسية.

And I am saying, 'It is reported by the astrologers and the wise ones in the books from Amir Al-Momineen^{asws} the inauspicious days during the month, and they carried it upon the ancient Persian months, and these are the third, and the fifth, and the thirteenth, and the sixteenth, and the twenty-first, and the twenty-fourth day, and the twenty-fifth, and they collected these in these two couplets in Persian: -

هفت روزی نحس باشد در مهی
سه و پنج سیزده با شانزده
زان حذر کن تا نیای هیج رنج
بیست و یک با بیست و چار و بیست و پنج.

'Seven days should be unlucky, beware in May so that you do not suffer any pain on the third, and the fifth, and the thirteenth, and sixteenth, and twenty-first, and twenty-fourth, and twenty-fifth'.

و ربما يحمل على الشهور العربية كما مر و رووا أيضا عن الصادق ع نحوسة بعض أيام شهور الفرس القديمة كما نظمه سلطان المحققين نصير الملة و الدين الطوسي قدس الله سره القدوسي في هذه الأبيات بالفارسية.

And sometimes that carried upon the Arabic months, like what has passed. And they reported as well from Al-Sadiq^{asws} and inauspiciousness of some of the days of the ancient Persian months just as was systemised by the researcher Sultan helper of the nation and the religion, Al-Tusi, may Allah^{azwj} Sanctify his soul, said in these Persian couplets: -

ز قول جعفر صادق خلاصه سادات
 نخست روز سیم باز پنجم و پس از آن
 دیگر ز عشر سیم بیست و یک چه بیست و چهار
 بجز عبادت کاری مکن در این ایام
 بماند بیست و سه روز ای خجسته مختار
 ولی چهار و هشتم سفر مکن زخار
 بروز پانزدهم پیش پادشاه مرو
 گریز نیز در این روز ناپسند آمد
 مکن دوازدهم با کسی مناظره ای
 ز روزهای گزیده همین چهار آنکه
 ز ماه فارسیان هفت روز مذمومست
 چه روز سیزدهم روز شانزده شومست
 چه بیست و پنج که آنهم بنحس مرقومست
 اگر چه نیک و بدت هم ز رزق مفسومست
 که در عیوم حوائج بخیر مومومست
 که خوف هلك در این هر دو نص محتومست
 اگر چه سنگ دلش بر تو نیز چون مومست
 که در خوف و هوای خلاص مسمومست
 که در خصومت این روز صلح معدومست
 در این حوائج در سلك نحس منظورمست.

و رَوَوْا أَيْضاً عَنْ مُوسَى كَلِيمِ اللَّهِ ع أَنَّ لِلشُّهُورِ الرُّومِيَّةِ أَيَّاماً مَنُحُوسَةً مِّنْ تَوَجَّهٍ فِيهَا إِلَى الْقِتَالِ قُتِلَ وَ مَن سَافَرَ فِيهَا لَمْ يَطْفُرْ بِمَقْصُودِهِ وَ مَن تَزَوَّجَ لَمْ يَتَمَتَّعْ وَ هِيَ أَرْبَعَةٌ وَ عِشْرُونَ يَوْمًا فِي كُلِّ شَهْرٍ يَوْمَانِ

And it is reported as well from Musa^{as}, speaker with Allah^{azwj}: 'For the Roman months there are inauspicious days. During these, the one who heads to the battle would be killed, and the one who travels in these will not be successful with his purpose, and the one who married will not enjoy, and these are twenty-four days, two days in every month.

وَ هِيَ الْعَاشِرُ وَ الْعِشْرُونَ مِنَ تِشْرِينِ الْأَوَّلِ وَ الْأَوَّلُ وَ الْحَامِسَ عَشَرَ مِنَ تِشْرِينِ الْآخِرِ وَ الْحَامِسَ عَشَرَ وَ السَّابِعَ عَشَرَ مِنَ كَانُونِ الْأَوَّلِ وَ السَّابِعَ وَ الرَّابِعَ عَشَرَ مِنَ كَانُونِ الْآخِرِ وَ السَّادِسَ عَشَرَ وَ السَّابِعَ عَشَرَ مِنْ شَبَاطَ وَ الرَّابِعَ وَ الْيَوْمَ الْعِشْرُونَ مِنْ آزَارَ وَ الْعِشْرُونَ وَ الثَّالِثَ مِنْ نَيْسَانَ وَ السَّادِسَ وَ الثَّامِنَ مِنْ أَيْارَ وَ الثَّالِثَ وَ الثَّامِنَ مِنْ حَزْرِيَانَ وَ الْعِشْرُونَ وَ السَّادِسَ مِنْ تَمُوزَ وَ الرَّابِعَ وَ الْحَامِسَ عَشَرَ مِنْ آبَ وَ الْأَوَّلَ وَ الثَّالِثَ مِنْ أَبْتُولَ

And these are: - The tenth and the twentieth of October, and the first and the fifteenth of November, and the fifteenth and the seventeenth of December, and the seventh and the fourteenth of January, and the sixteenth and the seventeenth of February, and the fourth and the twentieth day of March, and the twentieth and the third of April, and the sixth and the eighth of May, and the third and the eighteenth of June, and the twentieth and the sixth of July, and the fourth and the fifteenth of August, and the first and the third of September.

وَ فِي بَعْضِ النُّسخِ الثَّاسِعَ وَ الْعَاشِرُ مِنَ تِشْرِينِ الْأَوَّلِ وَ الثَّاسِعَ وَ الثَّانِي عَشَرَ مِنْ كَانُونِ الْأَوَّلِ وَ الثَّانِي وَ الرَّابِعَ عَشَرَ مِنْ كَانُونِ الْآخِرِ وَ الثَّانِي عَشَرَ وَ السَّادِسَ عَشَرَ مِنْ شَبَاطَ وَ الثَّالِثَ وَ الْعَاشِرُ مِنْ حَزْرِيَانَ

And in one of the copies: 'The ninth and the tenth of October, and the ninth and the twelfth of December, and the second and the fourteenth of January, and the twelfth and the sixteenth of February, and the twenty-third of June'.

وَ فِي بَعْضِهَا وَ الرَّابِعَ وَ الْحَادِي عَشَرَ مِنْ آبَ.

And in one of these: 'And the fourth and the eleventh of August'.

8- الْمَكَارِمُ، عَنْ أَبِي الْحَسَنِ ع قَالَ: لَا تَدْعُ الْحِجَامَةَ فِي سَبْعٍ مِنْ حَزْرِيَانَ فَإِنَّ فَائِكَ فَأَرْبَعَ عَشْرَةَ.

(The book) 'Al-Mukarim' – From Abu Al Hassan^{asws} having said: 'Do not leave getting the cupping done during the seventh of June. If it is missed by you, then the fourteenth''³³⁸

³³⁸ Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 8

