بسم الله الرّحمان الرّحيم وبه نستعين إنّه خير ناصر ومعين الحمد لله ربّ العالمين وصلّى الله على محمّد وعلي وآلهما الطّيّبين الطّاهرين ولعنة الله على أعدائهم أجمعين أبد الآبدين

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

Allāh the High, the Immense in His sage and high Book said : يَسْئَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَ الْحَجِّ

They ask you about the Helāl, say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage".

The mean solar time of the calendars of Ĥayāt-aĕlā Foundation is Mean Time **KMT,** Kaĕbah – Makkah

USER GUIDE OF

the beginning of the lunar month

Observation of the Helāl and determination of the beginning of the month.

Research project, management and scientific peers:

Dār al-Maĕāref al-Elāhiyyah

Preparation and compilation:

The Institute of astronomy, astrology and calendar of Ĥayāt-aĕlā Foundation

Prerequisites for using the annual letter of the beginning of the lunar month.

If you are not yet familiar with the ancient and islamic calendar of astronomy and astrology, for better use of the annual letter, first carefully study the following numbers of the **educational weekly** Rãhe Ãsemãn:

For a global introduction about astronomical calendars of the Ĥayãt-aělã Foundation:

Rãhe Ãsemãn n°3: *Astronomy and astrology are an inheritance of the holy prophets of Allãh and their successors.*

Rãhe Ãsemãn n°49: *The general user guide of the Astronomical Calendars of Ĥayãt-aělã Foundation.*

Rãh Ãsemãn n°97: *The user guide of the professional ephemeris calendar*

Rãhe Ãsemãn n°47: *KMT mean time: the mean solar time of all the Astronomical Calendars of Ĥayãt-aělã Foundation.*

Rãhe Asemãn n°50: *Scientific basis of the different astronomical times in the world.*

Rãhe Ãsemãn n°52: *Tables of Time Zones of Makkah Mean Time (KMT).*

Rãhe Ãsemãn n°7: *Research references of the astronomical calendars and publications of Ĥayãt-aělã Foundation.*

General introduction of ancient and Islamic astronomy

Rãhe Ãsemãn n°29: *About the beginning of the lunar month 1.*

Rãhe Ãsemãn n°32: *About the beginning of the lunar month **2:** Qoranic knowleges about Moon.*

Rãhe Ãsemãn n°34: *About the beginning of the lunar month **3:** The general Moon characteristics from the point of view of the new astronomy.*

Rãhe Ãsemãn n°36: *About the beginning of the lunar month 4: The different aspects of the Moon 1.*

Rãhe Ãsemãn n°38: *About the beginning of the lunar month 5: The different aspects of the Moon 2: The lunar phase.*

Rãhe Ãsemãn n°40: *About the beginning of the lunar month 6: The different aspects of the Moon 3: Moon illusion.*
Rãhe Ãsemãn n°43: *The familiarity with knowing about the beginning of the lunar month 7: The beginning of the month and Helãl sighting.*

To download those numbers, refer to the data of ***Rãhe Ãsemãn*** in Astro web site of the Ĥayãt-aĕlã Foundation:

www.Aelaa.net

Ancient and Islamic AstroCenter of Ĥayãt-aĕlã Foundation

http://aelaa.net/EN/Nojum.aspx

Helãl sighting

Some important points

First point: Despite the technological possibilities of modernity to observe the Helãl and precise calculations for determining it.

The Muslims and also non-Muslim scientists at various levels among the scholars and the public, continue to strive for determining Moon's age and Helãl visibility. International and scientific institutes of astronomy continually publish calculations and details about it.

But the specificities of Moon's motions, its position relative to the Sun and weather variables of the Earth make difficulties to determinate the first day of the lunar month according to the Helãl visibility.

Unlike other astronomical events such as eclipses whose forecasts since ancient times coincide with the event itself, determine Helãl according to the criteria of Islamic jurisprudence has always been a complex subject.

Second point: In addition to disrupting the accuracy of forecasts of Helãl and its visibility, this complexity prevents to paying attention to individual (and not collective) observations of Helãl especially in times and places where visibility of Helãl was impossible.

Third point: Add to this, the political gesture of some countries to be at the forefront of the Islamic scene, as it has always been in the history. This fast is an impediment to the scientific and religious transparency about Helãl.

Fourth point: In the same vein, it is possible to see that at the end of the holy month of Ramadãn, every year, some groups compete to announce the vision of Helãl and Ĕid Fiṭr and sometimes they do this even if this date is against what their own schedule officially announced or even if it's against the collective observation (Helãl being observed or not been observed)!
These groups have no interest in observing the Helãl for the other months of the year, even if the date announced for the Ĕid Fiṭr puts question over the beginning

of the other lunar months of the year. (If the date you have announced for the Ĕid was right, this should not happen. And if that date was in conflict with the rest of the schedule, why do not you just looking for the date for the beginning of the other months seeking too bserve Helãl?).

Fifth point: As in religion there is no difficulty, the Islamic law and the ritual of the Truth, in this precise case like all other cases of religious law recommends the easier methods. At Sunset of the 29th day of each lunar month, the Šariaĕh prescribe to the believers that they try to see the Helãl. If the Helãl has been observed collectively (not individually) and when there was no impediments to the observation, the first day of the month is declared. If the Helãl haven't be seen, so the month has thirtieth day.

Sixth point: When there is disagreement about Helãl observation between Muslims, the Holy Infallibles عليهم السلام, have guided the followers of the Truth to very precise and easy scientific rules that if the believers apply them, without any worry, they can easily identify the first day of the month.

Seventh point: The astronomical Research Institute (in astronomical and astrological calendar) of Ĥayãt-aĕlã Foundation has calculated the first day of every month and has extracted different types of publications and astronomical calendars based on the directives transmitted by the Discourse of Revelation عليهم السلام.

Common mistakes about some similar expressions

1- Between astronomical objects and virtual planets and objects, there is about twenty different astronomical aspects such as conjunction, square, trine, sextile…. Every astronomical object has a radius and because of this radius, the astronomical aspects are limited in the time. So, the astronomical scholars are registered the beginning of the aspect, its middle and its end and the astrological elections are formulated.
The duration and the intensity of astronomical aspects are not always the same but astrological rules are general and applied in all cases.

2- The Moon during its trajectory traverses different aspects whose the Conjunction. When the Moon enter in conjunction with the Sun, it is in "taẖte šoãĕ" (under the radiance) of the Sun and in this period, it is the shadowed side of the Moon that we see from Earth. This Moon phase is commonly called in Arabic "conjunction period".

3- The conjunction itself, occurs in the middle of "conjuntionperiod"but what is called "conjunction period"isall the periodincluding the time before the conjunction and also after. In this period the Moon is in taẖte šoãĕ (under the radiance) of the Sun.
In incomplete months of 29 days, the Moon enters in taẖte šoãĕ of the Sun, the morning of the 27th
In full months of 30 days, the Moon enters in taẖte šoãĕof the Sun, the morning of 28th at Sunrise.
In incomplete months, taẖte šoãĕ period happens in the last two days of the lunar month and in full months, in the last three days.

4- The Moon comes out of taẖte šoãĕ when Helãl appears.
The end of taẖte šoãĕ and the apparition of the Helãl in incomplete months happen after sunset on29th and in full months after sunset on 30th.

5- In ancient astronomy and generally in the Oriental, Babylonian and Greek Schools and also in Islamic law, as long as the Moon is in taẖte šoãĕ, this phase is

considered as a part of the previous month. The new month starts only when the Moon comes out of this phase and the Helãl appears.

6- Now, due to the development of the communications and public access to data of different astronomical centers in the world, (especially occidental modern astronomical centers), some similar astronomical expressions causes controversy or astonishment, confusion and misguidance of some scientific centers and also of the public about Helãl sighting according Šariaěh. So it is necessary to clarify those expressions to counter any error.

7- One of those expressions is: "New Moon". The precise meaning of this term in Western modern astronomy doesn't correspond at all to the use of this term in Islamic astronomy and jurisprudence: in Western modern astronomy what is called "New Moon" is the Moon when enters in the conjunction with the Sun. This astronomical event occurs exactly in the middle of the taĥte šoãě period. So, several hours have to past until the new crescent can be seen.
Some religious centers, either do not know the difference between this expression in modern astronomy and the criteria of Islamic jurisprudence for the new crescent, or either, they have deliberately chosen to adopt modern astronomy, and use the schedule of the "New Moon" to determine the Helãl and declare the beginning of the lunar month.
But this has nothing to do with the requirements of the honourable Šariaěh.
But maybe this question raise: When we know that the calculations of some centers of modern astronomy are very precise, why determining the new Moon according to their publications can be inappropriate?
Some people will think or say through ignorance: Today, although the calculations and previsions for the New Moon are extremely accurate, the Islamic jurists remain them uncertain and insist on the Helãl observation with naked eye!
This reflection has gradually makes its way and generates omission of the Islamic legal principles about the observation of the Helãl and the determination of the beginning of the lunar month.
Other people thing that: New Moon times do not correspond with the visibility of the Helãl. So the calculations of scientific centers of modern astronomyare not accurate because those Centers announce the New Moon when it's absolutely impossible to see it!
Combined with those problems are the declarations of people who pretend to have seen the Helãl at a scientifically impossible moment.

This happens in Saudi Arabia and countries which are their followers.
In Western astronomy, what is called"New Moon"is the Moon while it enters in conjunction with the Sun, in the middle "conjunction period".
In ancient astronomy and also according to the Islamic astronomy, the conjunction period is included in the previous month and, according to religious law (of all the branches of Islam), this lunar phase has never been divided in two parts (the first part, belong to previous month and the second part, belong to the next lunar month).
It is clear that after "New Moon"(that occurs in the middle of conjunction period), the Moon needs time to completely coming out of this phase and reflects sunlight again. And it is only by reflecting sunlight again that the Helãl birth happens and the new lunar month begins.

8- According to the explanations given, it becomes clear that the use of the expression "the Helãl birth" for the "New Moon" birth, is absolutely inappropriate. This expression inspires confusion such as: the Helãl is born but it has not been observed because as long as the Moon did not came out of conjunction period, the Moon does not reflect the light, so, the Helãl can not be born.

9- Another confounding expression is "exit of conjunction for the moment after the Moon conjunction" when the Moon is still in taẖte šoãĕ (under the radiance) of the Sun.
The conjunction happens exactly in the middle of the "conjunction period" and after conjunction itself, the Moon is still in taẖte šoãĕ of the Sun and invisible. So, as long as the Moon is in taẖte šoãĕ, it can't reflect sunlight and new crescent has not yet appeared.

10- Another misleading interpretation of the expression "the age of the Helãl", considering the age of the Moonfrom the middle of the "conjunction period".This expression inspires confusions such as: the Helãl is born, whereas the Moon is still in taẖte šoãĕ (under the radiance) of the Sun and the Helãl is not born.
So, the elapsed time from the conjunction itself until the first new crescent can't be included in the age of the Helãl because this period corresponds to the time preceding the birth of the Helãl: **this period is an integral part of "conjunction period" and an integral part of the precedent lunar month**.

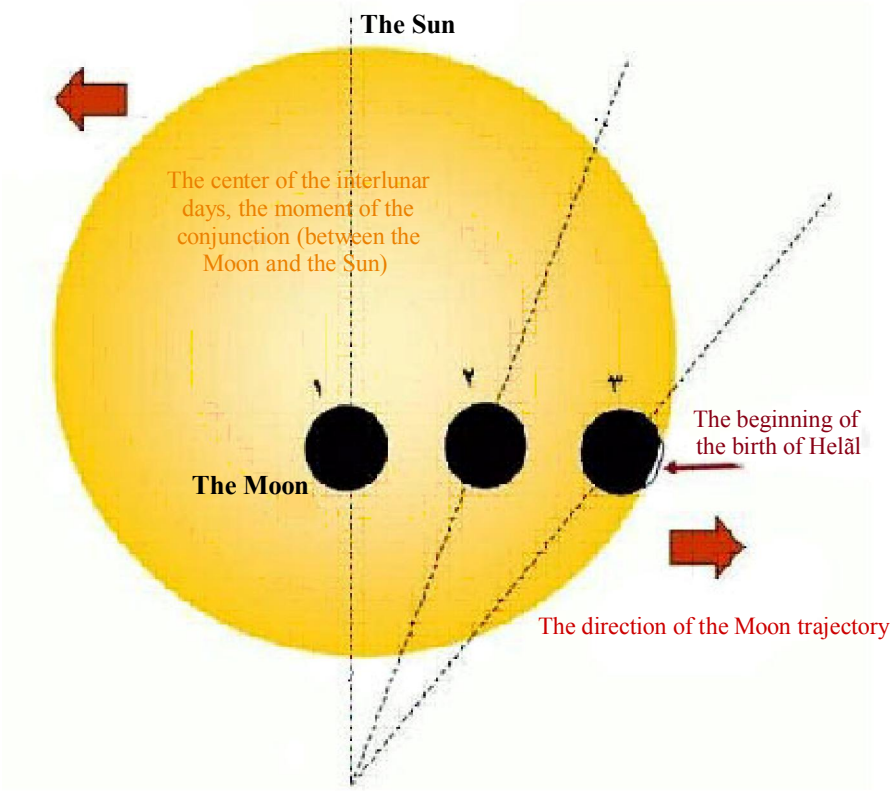
Indeed, inancient astronomy and according to the teachings of Revelation and the Šariaĕh, in any case the lunar month begins with the conjunction and as long as the Moon is in taẖte šoãĕ (under the radiance) of the Sun, the lunar month is not finished.

11- Another misleading expression is:"Helãl set before Sunset" (instead of Moonset before Sunset) when the Moon is still in "conjunction period".
As long as the Moon did not came out of this phase, it can not be question of Helãl.
So, this expression is causing misunderstand of some Islamic jurisprudence centers because of this, suppose that the Helãl is born but, instead to arise after Sunset, it arises in the afternoon and set before Sunset.
However, if the new crescent has been observed before Sunset, the Helãl is valid.

12- Another common mistake is: determining the time of the conjunction and NEW MOON with geocentric orbit.
For determinate the Moon position, there is two systems: the system whose origin is the Earth center (geocentric system) and the system whose the reference is the Earth surface (topocentric system).
The system using the topocentric coordinates concords with the perception of the terrestrial observer of the Moon phases. Since the beginning and the end of "conjunction period" are based on perception, the topocentric system is most appropriated because the geocentric system considers the terrestrial observer in the center of the Earth, which is an impossible and virtual situation.
According to this system, calculations provide conjunction and "New Moon"exactly at the same for all the inhabitants of the Earth which is an impossible situation...
As the study of the beginning and the end of the conjunction period are generally based on perception, the astronomical centers report this event according to the topocentric system. They use this method also for the position of the Moon and the observation of the Helãl.
However for determinate the Conjunction, they use the geocentric system. So, if, according to topocentric system, the beginning and the end of the conjunction are studied, the age of Helãl, according this system, should be also studied.

❖ As today the majority of astronomical and religious centers are contaminated by an inappropriate use of the similar expressions, it was important here to remember the parameters of the Islamic jurisprudence.
The authors of islamic calendars with Helãl statements and the beginning of the lunar months, should take in consideration those comments and be vigilant to not perpetuate the confusion among the paramounts of the centers of astronomy today and the Islamic jurisprudence norms and should be attentive to the meaning of the terms used to avoid erroneous conclusions based on an incorrect interpretation of these misleading expressions.

In the following picture:
The Moon is in taẖte šoāě (under the radiation of the Sun).
We can see the difference positions of the Moon until Helāl birth.



The position n°1: The Moon is in conjunction with the Sun. This event occurs in the middle of the period where the Moon is taẖte šoāě of the Sun. In modern astronomy, the moment of the conjunction is the event of the New Moon.
In this position the Moon can not reflect Sunlight and as long as the Moon did not came out of this phase, Helāl is not born and this phase is a part of the previous lunar month.

The position n°2: The Moon continues its trajectory in taẖte šoāě (under the radiation) of the Sun and can not reflect the Sunlight. Thus, the Helāl not yet born and the new lunar month not yet started.

The positionn°3: The Moon is beginning to coming out of the conjunction period and reflect Sunlignt. This moment marks the birth and the apparition of the Helāl and the beginning of the new lunar month.

The rituals of the Lunar months

1- Helãl sighting:

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

a) «Žikr»:

Say Allãh-o-akbar three times and lã elãha ella-l-lãh three times.
Then say: al Ĥamdole-l-lãhe-l-lažĩ ažhaba šahra (+ the name of the last month) wa ĵãåa bešahre (+ the name of the new month)

b) Recitation:

At the time of Helãl sighting, recite seven times surah al-Ĥamd to keep eyes safe from pain.

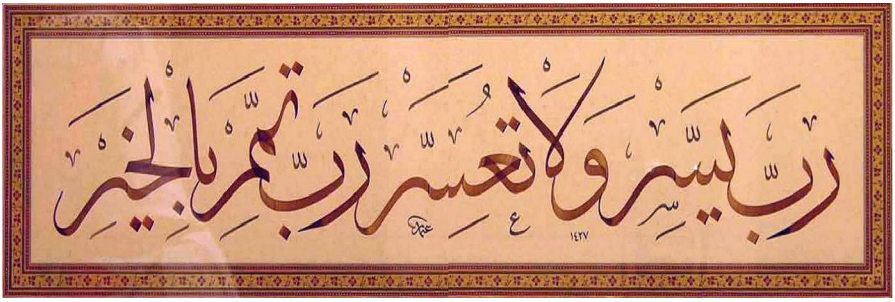
c)The Helãl sighting's prayer:
In the Discourse of Custodians of the Revelation عليهم السلام, it exists different invocations for this occasion. These invocations are summarized in divine praise and eulogy, attestation of the divinity, creativity and the power of determination of Allãh and finally, that the Moon is a creature and an effect of the Supreme Cause like other heavenly bodies.
Recite this invocation generates material and spiritual successes and also protection against losses and damages.

اللّهُ اكبرُ اللّهُ اكبرُ اللّهُ اكبرُ، رَبّي وَرَبُّكَ اللّهُ، لا إِلَهَ إِلَّا هُوَ رَبُّ الْعـالَمِينَ، الحَمْـدُ للهِ الَّذي خَلَقَـني وَ خَلَقَـكَ، وَ قَـدَّرَكَ مَنـازِلَ (×فِي مَنَازِلِـكَ) وَ جَعَلَكَ آيَةً لِلْعَالَمِين، يُباهِي اللّهُ بِكَ المَلائِكَةَ اللّهُمَّ أَهِلَّهُ عَلَينا بِـالْأَمْنِ وَ الْإِيمـانِ، وَ السَّـلامَةِ وَ الإِسـلامِ، وَ الغِبطَـةِ وَ السُّـرورِ، وَ البَهجَـةِ وَ الحُبورِ، وَ ثَبِّتْنا عَلى طاعَتِكَ وَ المُسارَعَةِ فيما يُرضيكَ اللّهُمَّ بارِكْ لَنـا في

شَهرِنا هذا، وَ ارْزُقْنا خَيرَهُ وَ بَرَكَتَهُ، و يُمْنَهُ وَ عَونَهُ وَ قُوَّتَـهُ (× فَـوْزَهُ)، وَ اصْرِفْ عَنّا شَرَّهُ، وَ بَلاءَهُ وَ فِتْنَتَهُ، بِرَحمَتِكَ يا أَرْحَمَ الرّاحِمينَ.

Allãh-o-Akbar, Allãh-o-Akbar, Allãh-o-Akbar, rabbī wa rabbõka-l-lãh, lã elãha ellã hõwa rabbõ-l-ĕãlamīn, al-ĥamdo-lel-lãhel-laźī ǩalaqanī wa ǩalaqak, wa qaddaraka manãzela (ₓfī manãzeleka) wa ĵaĕalaka ãyata-l-lelĕãlamīn, yobãhel-lãho beka al-malãảekah. Allãhõmma ahellaho ĕalaynã belảamne wal-īmãn, wa s-salãmate wal-eslãm, wal-ġebṫate wa s-sorõr, wa-l-bahĵate wa-l-ĥobõr, wa çabbetnã ĕalã ṫãĕateka wa-l-mosãraĕate fīmã yorđīka. Allãhomma bãrek lanã fī šahrenã hãžã, warzoqnã ǩayrahõ wa barakatah, wa yomnahõ wa ĕawnahõ wa qõwwatah (ₓ fawzah), wa ṡref ĕannã šarrah, wa balãảahõ wa fetnatah, beraĥmateka yã arĥama-r-rãĥemīn.

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

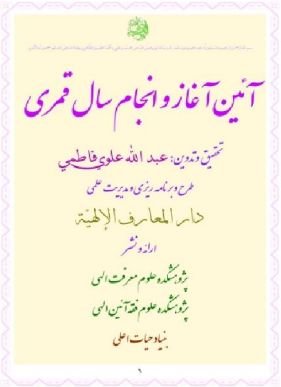


Rites and rituals for the beginning and the end of the Lunar New Year

1-In the Discourse of Custodians of the Revelation عليهم السلام , the lunar year, for the followers of the Truth, starts with the blessed month of Ramaḍān and ends with the month of Šaĕbān.
To get more details about this topic, refer to the weekly **Rāhe Āsemān n°1**:
http://www.aelaa.net/Fa/viewtopic.php?f=52&t=35#p1084

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

3- In the School of the Revelation, for the beginning and the end of the New Year, there is some specific acts of worship which have been recommended to ensure that the year will end and start in obedience and adoration.



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

5- The acts of worship for beginning the lunar New Year have been published independently in the book *The rites and rituals for the beginning and the end of the Lunar Year.*
Click on the following link to download it:
http://www.aelaa.net/Fa/viewtopic.php?f=174&t=590&p=4535#p4535

Astro publications

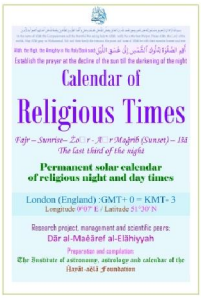
of Ĥayāt-aělã Foundation

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

2-Tawqim mawãqit al-ĕebãdah (the calendar of the religious times): Published in Arabic since 1434.

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

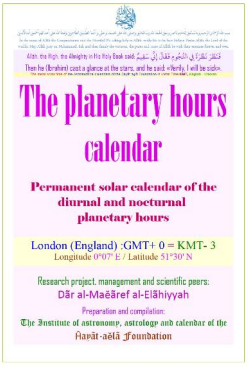
4-Le calendrier des temps religieux (The calendar of the religious times): Published in French since 1433.

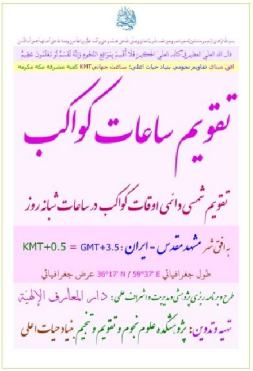


5-Taqwim sãĕãt kavãkeb (The planetary hours calendar): *Presents the diurnal and nocturnal planetary hours in the solar year.* Published in Farsi since 1433.

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

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



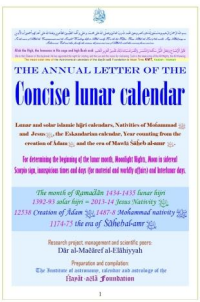


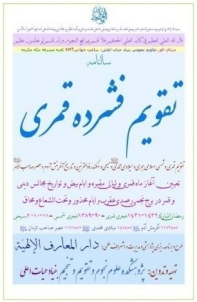
8- Sālnāmeh taqwim fešordeh (The annual letter of the lunar concise calendar): *Determination of the beginning of the lunar month, Moonlight Nights (Full moon), Interlunar days and Moon conjunction - Avoidance days (for material and worldly affairs), solar and lunar eclipses.* Published in farsi since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

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

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

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

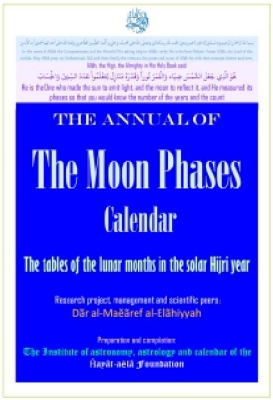


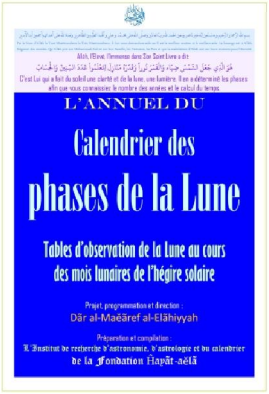


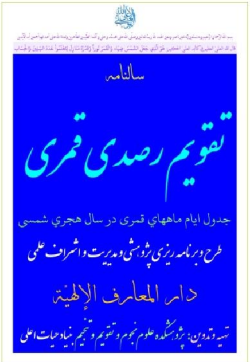
12- Sālnāmeh taqwim raṡadī (The Annual letter of the Moon phases Calendar) : *Describes the phases of the moon for every day of the solar month (format web page).* Published in farsi since 1428.

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

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



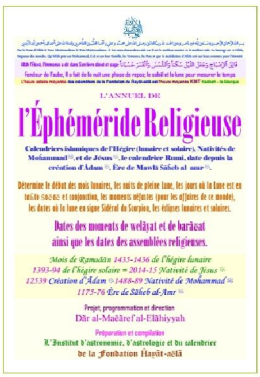


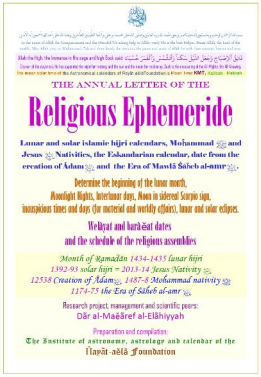


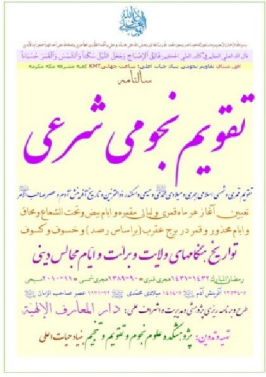
15-Sālnāmeh taqwim noǰõmi šarĕi (The Annual letter of the Religious Ephemeride): *Determination of the beginning of the lunar month, Moonlight Nights (Full moon), Interlunar phases and Moon in « Tahte-Šoĕãĕ », inauspicious times, Moon in Sidereal sign of Scorpio, lunar and solar eclipses, the dates of welāyat and barāåat times and the schedule of the religious events and assemblies.* Published in farsi since 1426.

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

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





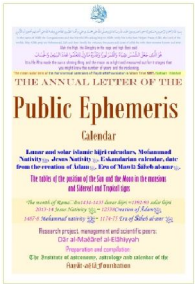


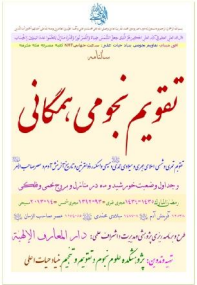
18- Sālnāmeh taqwim hamegāni (The annual letter of the public ephemeris calendar): *Lunar and Solar islamic hijri calendars- Nativity of Mohammad ﷺ - Jesus Nativity ﷺ - Žolqarnayn ﷺ calendar - Year counting from the creation of Ādam ﷺ- The era of Mawlā Šāheb al-amr ﷺ- The tables of the situation of the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

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

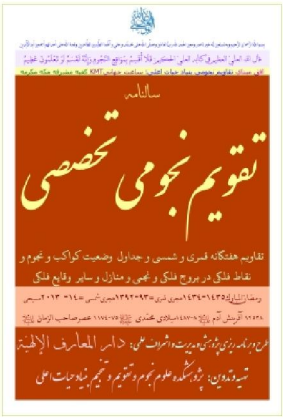
20-The annual letter of the public ephemeris calendar: Published in English since 1435

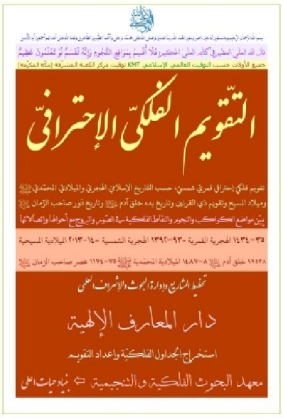
21- L'Annuel du calendrier des éphémérides publiques (The annual letter of the public ephemeris calendar): Published in French since 1435.





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



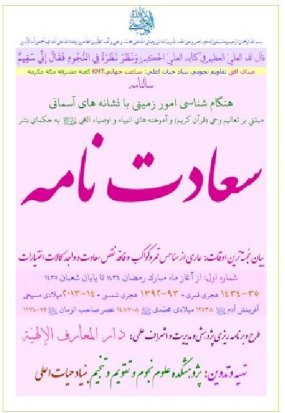


23-Al-taqvīm al-falakī al-eĥterāfī (The annual letter of the Professional Ephemeris Calendar): Published in Arabic since 1430.

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

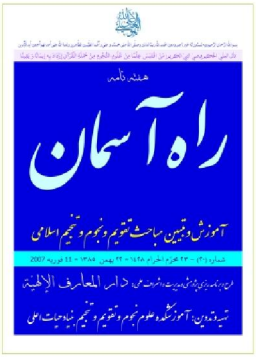
25-« Al-eǩtiyārāt al-falakiyyah » (The annual letter of the astrological elections): Published in Arabic since 1431.

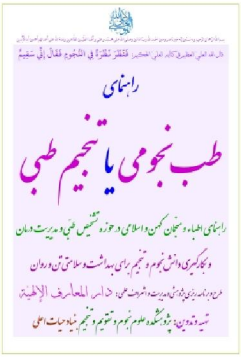
26- Saĕādat nāmeh (the calendar of the most favorable times): *The most propitious times of astrological elections, without adverses effects of the moon and others planets.* Published in Persian since 1435.

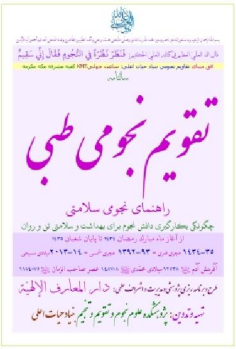


27-Taqwim noǰômī ṫebbī (Medical almanac): *Astrological guide for health – How to use the astronomy for hygiene and health of body and spirit- Astrological Elections for important subjects of health and hygiene.* Published since Rabiĕ al-awwal 1429.

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



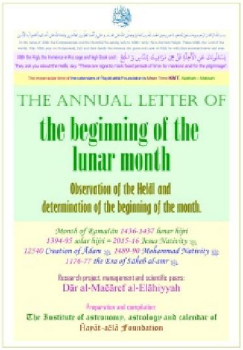


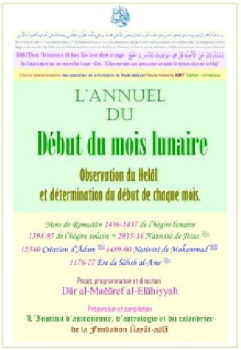


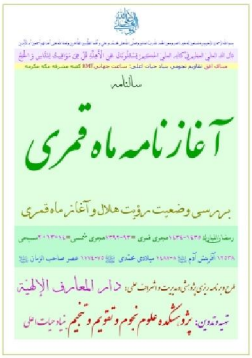
29- Sālnāmeh āğāz māh qamarī (The annual letter of the beginning of the lunar months): *Report and analysis about the visibility of Helāl for the beginning of every lunar months.* Published in farsi since 1428.

30 - l'Annuel du début du mois lunaire (Sālnāmeh āğāz māh qamarī). Published in french since 1435.

31 – The annual letter of the beginning of the lunar month (Sālnāmeh āğāz māh qamarī). Published in english since 1435.



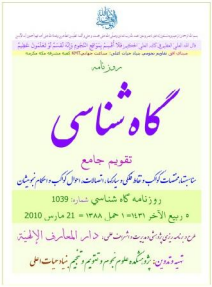




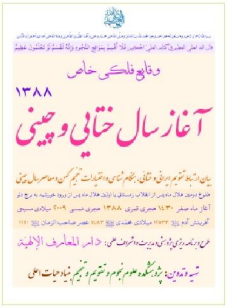
32- The «Gāh-Šenāsi » Journal (The global astronomical calendar):

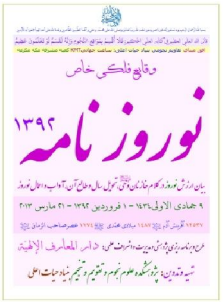
The astronomical events of the planets, asteroids and orbital nodes - the conjunctions, the positions of planets and astrological laws.

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

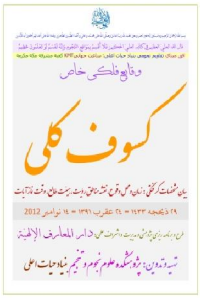


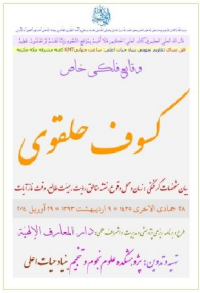
33- Various publications about particular astronomical events: *Sun's exaltation (« Šarafe Šams » : explinations about the diagram of esm aežam, the best time for doing the diagram, astrological elections relating to the Sun's exaltation – secret of the effects of the diagram of « Šarafe Šams », rituals and the good manners relating to the diagram), Nowruz letter (the value of Nowruz in the Discours of the Custodians of the Revelation (a) the hour of the turn of the New Year, astrological chart of this hour, the rites and rituals of Nowruz), The Chinese New Year (the relation between the Iranian calendar and Khotan calendar, astrological elections of the New Year in ancient and new astrology).*
Lunar and solar eclipses accompanied by astrological annotations and comments (the characteristics of the eclipse; the date and the location of the event, maps, astrological chart

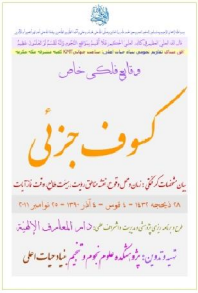


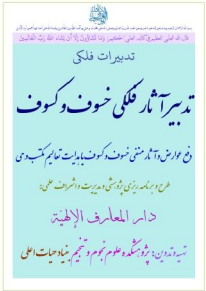


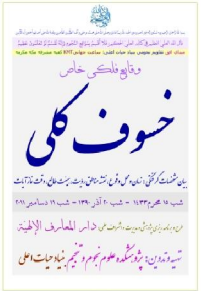
and schedules of the Signs Prayer), The effects and repercussions of the eclipses (How to manage the negative effects of the eclipe according the Discours of the Custodians of the Revelation (a)). Published in farsi since 1426.

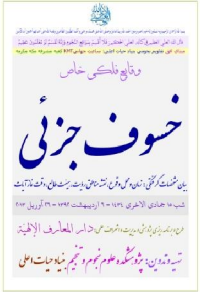


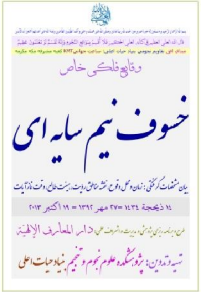






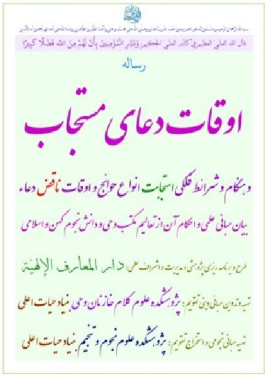


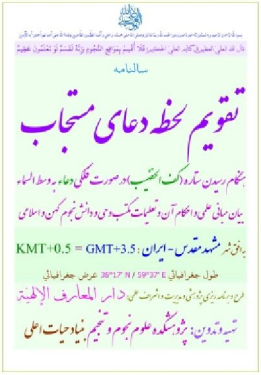




34- Sālnāmeh Hengām- šenāsī doĕā mostaĵab :
This calendar presents the astronomical favorable and the nun favorable times for fulfillment of the prayers and also the times that can have the opposite effect.
Published in Farsi since 1435.

35- Sālnāmeh taqwim laĥżeh doĕā mostaĵab (Annual calendar about the position of "the star for the fulfillment of prayers"): *The Caph star when it arrives in the Cassiopeia constellation and in the middle of the sky.*
Published in Farsi since 1435.





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

Ĥayāt-aĕlā Foundation
www.Aelaa.net
Foundation. Ancient and Islamic Astro Center of Ĥayāt-aĕlā
http://aelaa.net/En/Nojum.aspx

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

Astronomers online of Ĥayãt-aĕlã Foundation

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

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

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

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

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

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

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

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

in Farsi = http://aelaa.net/Fa/Qeble.htm
in Arabic = http://aelaa.net/Ar/Qeble.htm
in Urdu = http://aelaa.net/Ur/Qeble.htm
in English = http://aelaa.net/En/Qeble.htm
in French = http://aelaa.net/Fr/Qeble.htm
in Spanish = http://aelaa.net/Es/Qeble.htm
in Turkish = http://aelaa.net/Tr/Qeble.htm
in Albanian = http://aelaa.net/Sq/Qeble.htm

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

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

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

5- The lunar concise calendar Astronomer: *This astronomer gives a lunar concise calendar for the year of your choice, past or future.*
Available in Farsi, Arabic, English and French.
In Farsi = http://aelaa.net/Fa/TaqwimFeshorde.aspx
In Arabic = http://aelaa.net/Fa/TaqwimBasit.aspx
In English = http://aelaa.net/Fa/Ersaal/3/Calendar/EN/concise_calendar.aspx
In French = http://aelaa.net/Fa/Ersaal/3/Calendar/FR/calendrier_concis.aspx

6- Solar calendar astronomer of lunar observation: *Illustration of the phases of the Moon for every day of the lunar months.*
Annual publication.
In Farsi = http://aelaa.net/Fa/Ersaal/3/Rasadi/TaqwimQamari.htm
In English = http://aelaa.net/Fa/Ersaal/3/Calendar/EN/Lunar_calendar.html
In French = http://aelaa.net/Fa/Ersaal/3/Calendar/FR/Astronome_observation_lunaire.htm

7- The Public Ephemeris Calendar Astronomer: *This astronomer gives an ephemeris for the year of your choice, past or future.*
Available in Farsi, Arabic, English and French.
In Farsi = http://www.aelaa.net/Fa/TaqwimHamegaani.aspx
In Arabic = http://www.aelaa.net/Fa/TaqwimFalakiAaam.aspx
In English = http://www.aelaa.net/EN/public%20ephemeris.aspx
In French= http://aelaa.net/FR/éphémérides%20publiques.aspx

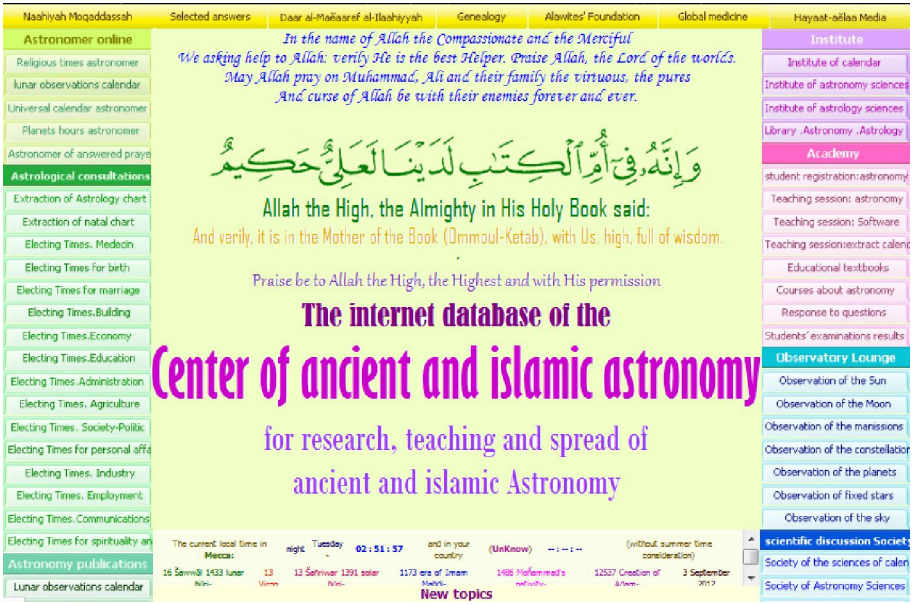
8- The Professional Ephemeris Calendar Astronomer: *This astronomer gives a professional ephemeris for the year of your choice, past or future.*
Available in Farsi.
In Farsi = http://aelaa.net/Fa/TaqwimTakhasosi.aspx

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

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

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

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



Ancient and Islamic Astro Center of Ĥayāt-aĕlā Foundation.

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

Table of Phonetic Transcription

Institute of Revelation Language Sciences

Arabic + Farsi phonetic transcription

Ḋ=ḋ	ض	h × t	ة×ه	A= a	Fatĥah = ـَ
Ṫ=ṫ	ط	Ç= ç	ث	O=o	Żammah = ـُ
ż=Ż	ظ	p=P	پ	E =e	Kasrah = ـِ
ĕ=Ĕ	ع	ĵ=Ĵ	ج	ä=Ä	Eṡbãĕ Fatĥah
ğ=Ğ	غ	Č = č	چ	Ö=ö	Eṡbãĕ Żammah
f=F	ف	Ĥ = ĥ	ح	ë=Ë	Eṡbãĕ Kasrah
q =Q	ق	Ǩ = ǩ	خ	Ã=ã	Elongated sound(madd)=آ
k=K	ك	d=D	د	Ĩ=ĩ	Elongated sound(madd)=أي
g=G	گ	ž=Ž	ذ	Õ=õ	Elongated sound(madd)=او
L=l	ل	r=R	ر	Ā	(Alef Maqṣõrah) =ى
m =M	م	z=Z	ز	Å=å	Hamzah ـئـ ؤئ ءأ
n=N	ن	j=J	ژ	w =W	(و) the letter (waw)
h=H	ه	s=S	س	y=Y	(ي)the letter (yaå)
w =W	و	š=Š	ش	b=B	ب
y=Y	ي	Ṡ=ṡ	ص	t=T	ت

* To learn more about the basis of this table, refer to the Publication Manual of the Phonetic transcription in the following link:
http://aelaa.net/Fa/Ersaal/10/AwaaNegaariyeBargozide.pdf

INSTITUTES AND ACADEMIES
of Ĥayãt-aĕlã Foundation

Divine True Knowledge sciences
Revelation Language sciences
Revelation Speech sciences
Revelation Speech Recitation sciences
Discourse of the Custodians of the Revelation sciences
The sciences for comprehension of the divine Law
Astronomy and Astrology Sciences
Global medicine sciences
The sciences for a pure lifestyle
Teaching upper sciences
Upper sciences
Strength with divine force
Genealogy Sciences
Ĥayãt-aĕlã Media

Research project, management and scientific peers:

Dãr al-Maĕãref al-Elãhiyyah
1437

http://Aelaa.net
nojum@aelaa.net aelaa.net@gmail.com

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