



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِهِ نَسْتَعِينُ إِنَّهُ خَيْرُ نَاصِرٍ وَمَعِينٍ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِمَا الطَّيِّبِينَ الطَّاهِرِينَ وَلَعْنَةُ اللَّهِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ أَبَدَ الْأَبَدِينَ
In the name of Allah the Compassionate and the Merciful. We asking help to Allah: verily He is the best Helper. Praise Allah, the Lord of the worlds. May Allah pray on Mohammad, Eali and their family the virtuous, the pures and curse of Allah be with their enemies forever and ever.

Allāh the High, the Immense in His sage and high Book said : يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

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 Hayāt-aēlā Foundation is Mean Time **KMT**, Kaēbah – Makkah

USER GUIDE OF the beginning of the lunar month

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

Research project, management and scientific peers:

Dār al-Maēāref al-Elāhiyyah

Preparation and compilation:

**The Institute of astronomy, astrology and calendar of
Hayāt -aēlā Foundation**

Prerequisites for using the Annual 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 of the beginning o the lunar month, first carefully study the following numbers of the educational weekly Rāhe Āsemān:

For a global introduction about astronomical calendars
of the Ĥayāt-aēlā Foundation:

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

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

Rāh Āsemān n°97: *The user guide of the professional ephemeris calendar*

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

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

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

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

General introduction of ancient and Islamic astronomy

Rāhe Āsemān n°29: *About the beginning of the lunar month 1.*

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

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

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

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

Rāhe Āsemān n°40: *About the beginning of the lunar month 6: The different aspects of the Moon 3: Moon illusion.*

Rāhe Āsemān n°43: *The familiarity with knowing about the beginning of the lunar month 7: The beginning of the month and Helāl sighting.*

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

Ĥayāt-aēlā Foundation:

www.Aelaa.net

Ancient and Islamic AstroCenter of Ĥayāt-aēlā Foundation

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



Helāl sighting

Some important points

First point: Despite the technological possibilities of modernity to observe the Helāl 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 Helāl 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 Helāl visibility.

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

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

Fourth point: In the same vein, it is possible to see that at the end of the holy month of Ramadān, every year, some groups compete to announce the vision of Helāl and Ēid Fitr 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 (Helāl being observed or not been observed)!

These groups have no interest in observing the Helāl for the other months of the year, even if the date announced for the Ēid Fitr puts question over the beginning

of the other lunar months of the year. (If the date you have announced for the Ėid 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 Helāl?).

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 Šariaēh prescribe to the believers that they try to see the Helāl. If the Helāl 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 Helāl haven't be seen, so the month has thirtieth day.

Sixth point: When there is disagreement about Helāl observation between Muslims, the Holy Infallibles ﷺ, 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 Ĥayāt-aēlā Foundation has calculated the first day of every month and has extracted different types of the **publications and astronomical calendars** based on the directives transmitted by the **Discourse of Revelation** ﷺ.



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 astronomic 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 “taħte šoāĕ” (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 “conjunctionperiod”but what is called “conjunction period”isall the periodincluding the time before the conjunction and also after. In this period the Moon is in taħte šoāĕ (under the radiance) of the Sun.

In incomplete months of 29 days, the Moon enters in taħte šoāĕ of the Sun, the morning of the 27th

In full months of 30 days, the Moon enters in taħte šoāĕof the Sun, the morning of 28th at Sunrise.

In incomplete months, taħte šoāĕ 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 taħte šoāĕ when Helāl appears.

The end of taħte šoāĕ and the apparition of the Helāl in incomplete months happen after sunset on29thand 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 taħte šoāĕ, 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 Helāl 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 Helāl sighting according Šariaĕh. 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 ŝoāĕ 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 Helāl and declare the beginning of the lunar month.

But this has nothing to do with the requirements of the honourable Šariaĕh.

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 Helāl observation with naked eye!

This reflection has gradually makes its way and generates omission of the Islamic legal principles about the observation of the Helāl 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 Helāl. So the calculations of scientific centers of modern astronomy are 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 Helāl at 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

periods 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 Helāl birth happens and the new lunar month begins.

8- According to the explanations given, it becomes clear that the use of the expression "the Helāl birth" for the «New Moon» birth, is absolutely inappropriate. This expression inspires confusion such as: the Helāl is born but it has not been observed because as long as the Moon did not come out of conjunction period, the Moon does not reflect the light, so, the Helāl 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 taħte šoăĕ (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 taħte šoăĕ of the Sun and invisible. So, as long as the Moon is in taħte šoăĕ, it can’t reflect sunlight and new crescent has not yet appeared.

10- Another misleading interpretation of the expression «the age of the Helāl», considering the age of the Moon from the middle of the “conjunction period”. This expression inspires confusions such as: the Helāl is born, whereas the Moon is still in taħte šoăĕ (under the radiance) of the Sun and the Helāl 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 Helāl because this period corresponds to the time preceding the birth of the Helāl: **this period is an integral part of “conjunction period” and an integral part of the precedent lunar month.**

Indeed, in ancient 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 taħte šoăĕ (under the radiance) of the Sun, the lunar month is not finished.

11- Another misleading expression is: “Helāl set before Sunset” (instead of Moonset before Sunset) when the Moon is still in “conjunction period”.

As long as the Moon did not come out of this phase, it can not be question of Helāl. So, this expression is causing misunderstanding of some Islamic jurisprudence centers

because of it suppose that the Helāl is born but, instead to arise after Sunset, it arise in the afternoon and set before Sunset.

However, if the new crescent has been observed before Sunset, the Helāl 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 Helāl.

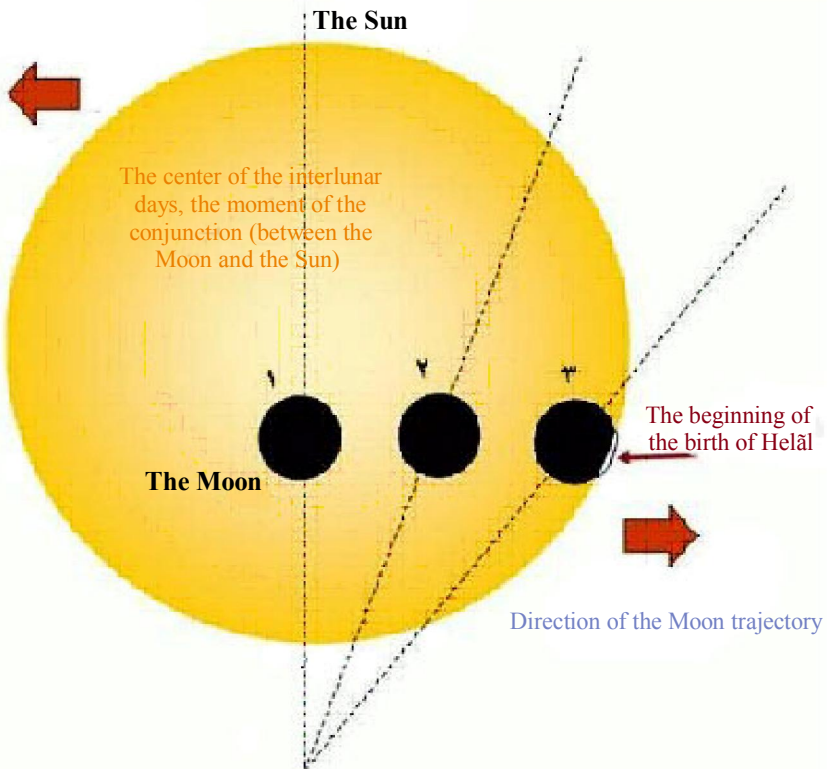
However for determinate the Conjunction, they use the geocentric system.

But, if the beginning and the end of the conjunction period are studied according to topocentric system, the conjunction and the age of Helāl should be also.

❖ Given that the majority of astronomy and religious centers are contaminated by an inappropriate use of similar expressions, it goes without saying that from the point of view of Islamic jurisprudence, these remarks are of paramount importance. So the authors of calendars or Helāl statements and the beginning of the month, must take in consideration those comments and be vigilant to not perpetuate the confusion among the centers of astronomy and Islamic jurisprudence centers. Otherwise, the centers must 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 taħte šoăĥ (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 taħte šoăĥ 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 taħte šoăĥ (under the radiation) of the Sun and still can not reflect the Sunlight. Thus, the Helāl not yet born and the new lunar month not yet started.

The position n°3: The Moon is beginning to coming out of the conjunction period and reflect Sunlight. This moment marks the birth and the apparition of the Helāl. Si it is the beginning of the new lunar month.

The rituals of the Lunar months

1- Helāl sighting:

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

a) «Žikr»:

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

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

b) Recitation:

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

c) The Helāl sighting's prayer:

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

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

اللَّهُ اكْبَرُ اللَّهُ اكْبَرُ اللَّهُ اكْبَرُ، رَبِّي وَرَبُّكَ اللَّهُ، لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَالَمِينَ،
الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي وَخَلَقَكَ، وَقَدَّرَكَ مَنَازِلَ (× فِي مَنَازِلِكَ) وَ
جَعَلَكَ آيَةً لِلْعَالَمِينَ، يُبَاهِي اللَّهُ بِكَ الْمَلَائِكَةَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ
وَ الْإِيمَانِ، وَ السَّلَامَةِ وَ الْإِسْلَامِ، وَ الْغِبْطَةِ وَ السُّرُورِ، وَ الْبَهْجَةِ وَ
الْحُبُورِ، وَ تَبَتَّنَا عَلَى طَاعَتِكَ وَ الْمُسَارَعَةِ فِيمَا يُرْضِيكَ اللَّهُمَّ بَارِكْ لَنَا فِي

شَهْرِنَا هَذَا، وَارْزُقْنَا خَيْرَهُ وَبَرَكَتَهُ، وَيُؤْمِنُهُ وَعَوْنُهُ وَقُوَّتُهُ (x فَوْزُهُ)، وَ
اَصْرِفْ عَنَّا شَرَّهُ، وَبَلَاءَهُ وَفِتْنَتَهُ، بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ.

Allāh-o-Akbar, Allāh-o-Akbar, Allāh-o-Akbar, rabbī wa rabbōka-l-lāh, lā elāha ellā
hōwa rabbō-l-ēālamīn, al-ḥamdo-lel-lāhel-laṣī ḵalaqanī wa ḵalaqak, wa qaddaraka
manāzela (x fī manāzeleka) wa jaēalaka āyata-l-lelēālamīn, yobāhel-lāho beka al-
malāāekah. Allāhōmma ahellaho ēalaynā belāamne wal-īmān, wa s-salāmate wal-
eslām, wal-ḡebtate wa s-sorōr, wa-l-bahjate wa-l-hōbōr, wa ḡabbetnā ēalā
tāēateka wa-l-mosāraēate fīmā yordīka. Allāhomma bārek lanā fī šahrenā hāžā,
warzoqnā ḵayrahō wa barakatah, wa yomnahō wa ēawnahō wa qōwwatah (x
fawzah), wa šref ēannā šarrah, wa balāāahō wa fetnatah, beraḥmateka yā
arḥama-r-rāḥemīn.

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



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

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

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

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

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

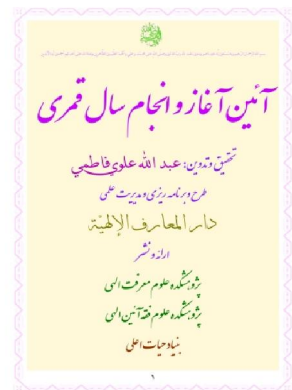
3- In the School of the Revelation, for the beginning and the end of the New Year, there is some specific acts of worship which have been recommended to ensure that the year will start in obedience and adoration.

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 enšāā-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*.

Please click on the following link to download it:

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



Astro publications

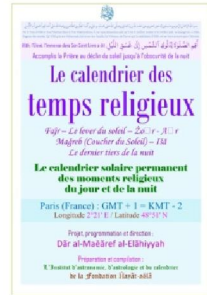
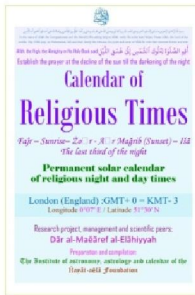
of Ḥayāt-aēlā Foundation

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

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

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

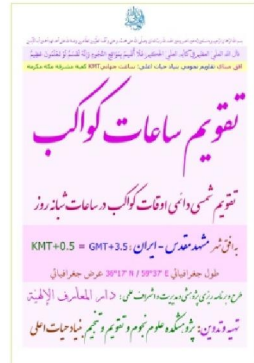
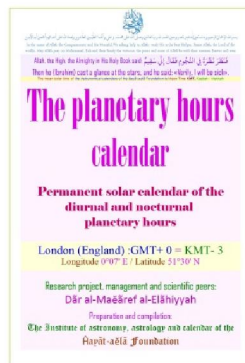
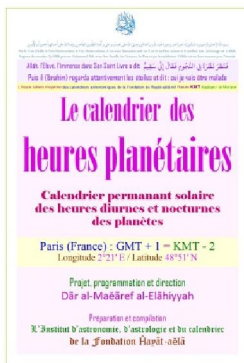
4-Le calendrier des temps religieux (The calendar of the religious times): Published in French since 1433.



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

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

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



8- Sālnāmeḥ taqwīm feṣṣordeḥ (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 invisible of the lunar concise calendar): Published in Arabic since 1431.

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

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



12- Sālnāmeḥ taqwīm raṣādī (The Annual invisible 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 invisible of the Moon phases Calendar: Published in English since 1433.

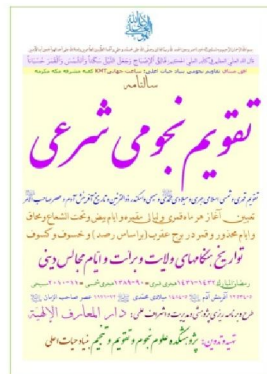
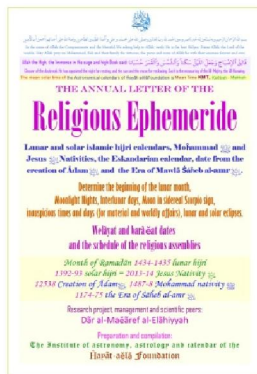
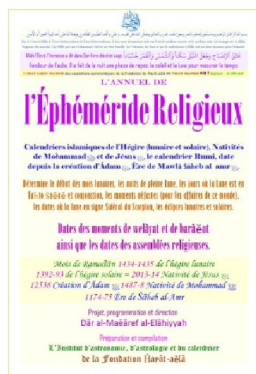
14-L'Annuel du calendrier des phases de la lune (The Annual invisible of the Moon phases Calendar): Published in French since 1433.



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

16-The Annual invisible of the Religious Ephemeris: Published in English since 1434.

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

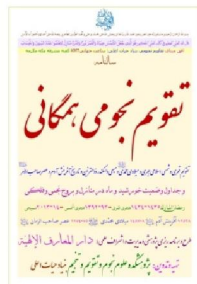
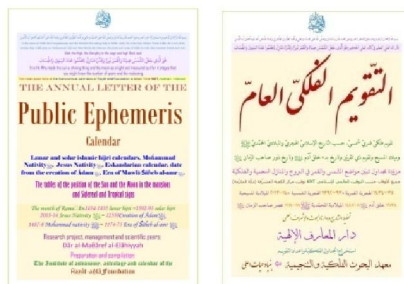


18- Sālnāmeḥ taqwīm hamegāni (The annual invisible of the public ephemeris): *Lunar and Solar islamic hijri calendars- Nativity of Moḥammad ﷺ - Jesus Nativity ﷺ - Žolqarnayn ﷺ calendar - Year counting from the creation of Ādam ﷺ - The era of Mawlā Šāḥeb al-amr ﷺ - The tables of the situation of the Sun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

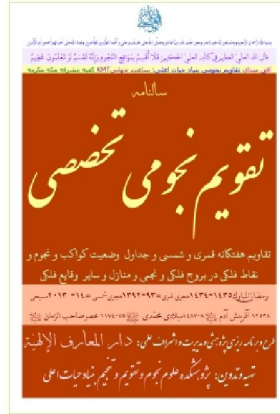
19-Al-taqwīm al-falakī al-ēām (The annual invisible of the public ephemeris): Published in Arabic since 1430.

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

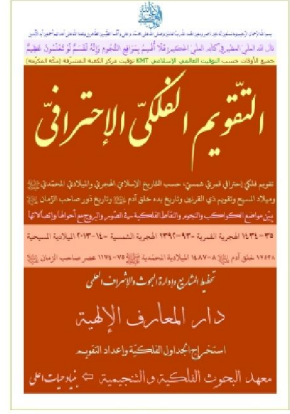
21- L'Annuel de l'éphéméride publique (The annual invisible of the public ephemeris): Published in French since 1435.



22-Taqwim nojōmi takāšoši (The annual invisible of the Professional Ephemeris): 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 - Retragradaions and others planets aspects (the seven planets, new planets, fixed stars, virtual objects and some asteroids). Published in farsi since 1429.



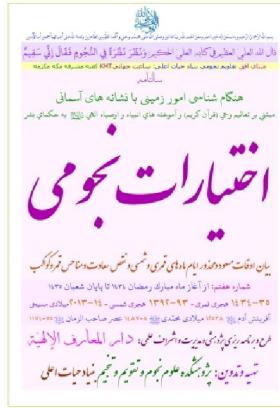
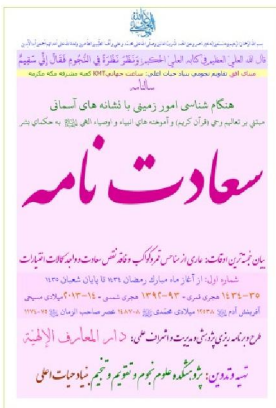
23-Al-taqyīm al-falakīāl-eḥterāfī (The annual invisible of the Professional Ephemeris): Published in Arabic since 1430.



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

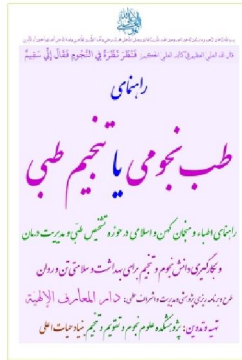
25-« Al-eḵtiyārāt al-falakīyyah » (The annual invisible of the astrological elections): Published in Arabic since 1431.

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



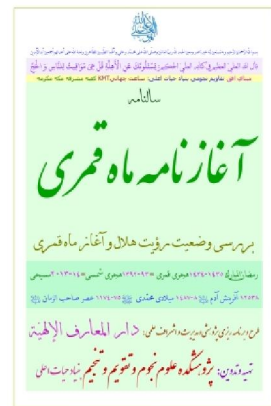
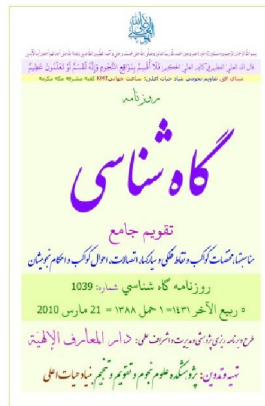
27-Taqwīm nojōmī ʿibbī (Medical almanac): *Astrological guide for health – How to use the astronomy for hygiene and health of body and spirit- Astrological Elections for important subjects of health and hygiene.* Published since Rabiʿ al-awwal 1429.

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

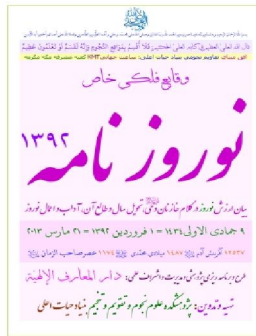
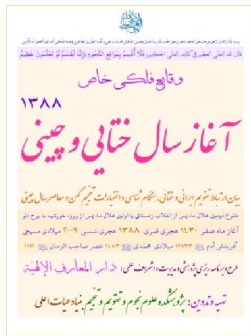


29- « Rāḥe Āsemān » (The Way of the Heaven): *Lessons of Astronomy, Astrology and Islamic calendar: 60 chapters has been published.* Published in farsi since 1427.

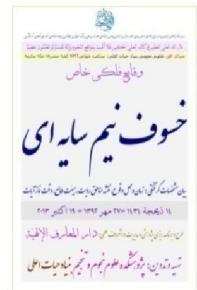
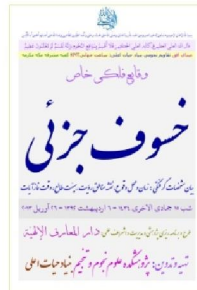
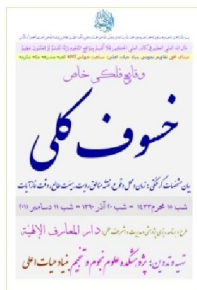
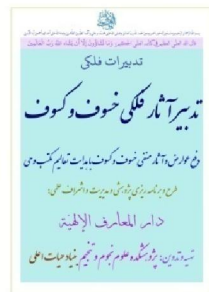
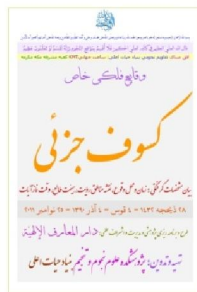
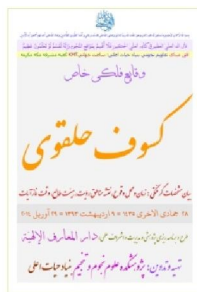
30- The «Gāḥ-Šenāsi» Journal (The global astronomical calendar): *The astronomical events of the planets, asteroids and orbital nodes - the conjunctions, the positions of planets and astrological laws. This journal is published since ʾomādā al-ōlā 1428. In 1434: more than 2100 numbers has been published. Due to the volume of this calendar, this daily publication is only available in electronic format.*



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



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

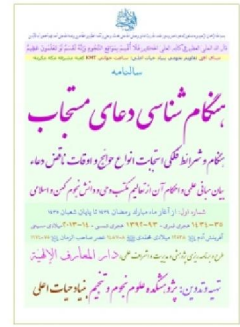


32- Sālnāmeḥ Hengām-šenāsī doḥā mostaḥab: *This calendar presents the astronomical favorable and the nun favorable times for fulfillment of the prayers and also the times that can have the opposite effect. Published in Farsi since 1435.*

33- Sālnāmeḥ taqwīm setāreh ḥejābat yāb (The annual calendar of the star that has an effect in the fulfillment of the prayers): The calendar of the transit of Beta Cassiopeiae (al-Kaff al-Ķadīb) for every locations.

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

Ḥayāt-aēlā Foundation
www.Aelaa.net



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

Astro publications of the Institute of astronomy and astrology of Ḥayāt-aēlā Foundation, is not limited to the above publications and with the grace and the help of Mawlā رحمته الله علیه in different domains, theastronomical and astrological calendars will be developed and published, enšāā-allāh.



Astronomers online of Ĥayāt-aĕlā Foundation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

5- The lunar concise calendar Astronomer: *This astronomer gives “the lunar concise calendar” for the year of your choice, past or future.*

Available in Farsi, Arabic, English and French.

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

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

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

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

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

Annual publication.

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

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

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

7- The Public Ephemeris Astronomer: *This astronomer gives “the public 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 Astronomer: *This astronomer gives “the 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 invisible of the astrological elections” for the year of your choice, past or future.*

Will soon be available in Farsi.

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

Available in Farsi.

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

Will soon be available in Farsi

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

Will soon be available in Farsi

Naasihah Moqaddassah	Selected answers	Dawar al-Ma'arif al-Islamiyyah	Genealogy	Alawites' Foundation	Global medicine	Hayat-aalaa Media
Astronomer online	<p>In the name of Allah the Compassionate and the Merciful <i>We asking help to Allah: verify He is the best Helper. Praise Allah, the Lord of the worlds. May Allah pray on Muhammad, Ali and their family the virtuous, the pures And curse of Allah be with their enemies forever and ever.</i></p> <p>وَلَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ اللَّهُ الْغَنِيُّ الْغَنِيُّ الْغَنِيُّ الْغَنِيُّ Allah the High, the Almighty in His Holy Book said: And verily, it is in the Mother of the Book (Dmmoul-Ketab), with Us, high, full of wisdom.</p> <p>Praise be to Allah the High, the Highest and with His permission</p> <p>The internet database of the Center of ancient and islamic astronomy for research, teaching and spread of ancient and islamic Astronomy</p>					Institute Institute of calendar Institute of astronomy sciences Institute of astrology sciences Library: Astronomy, Astrology Academy student registration: astronomy Teaching session: astronomy Teaching session: Software Teaching session: extract calen Educational textbooks Courses about astronomy Response to questions Students' examinations results Observatory Lounge Observation of the Sun Observation of the Moon Observation of the manissions Observation of the constellation Observation of the planets Observation of fixed stars Observation of the sky scientific discussion Society Society of the sciences of calen Society of Astronomy Sciences
Religious times astronomer						
Lunar observations calendar						
Universal calendar astronomer						
Planets hours astronomer						
Astronomer of answered prayers						
Astrological consultations						
Extraction of Astrology chart						
Extraction of natal chart						
Electing Times: Medicine						
Electing Times for birth						
Electing Times for marriage						
Electing Times: Building						
Electing Times: Economy						
Electing Times: Education						
Electing Times: Administration						
Electing Times: Agriculture						
Electing Times: Society-Politic						
Electing Times for personal affairs						
Electing Times: Industry						
Electing Times: Employment						
Electing Times: Communications						
Electing Times for spirituality and						
Astronomy publications						
Lunar observations calendar						
<p>The current local time in Mecca: 16 Sa'wra 1433 lunar 13 12 Sa'wra 1391 solar 1173 era of Islam 1486 Mohammed's nativity 12327 Creation of a'New 3 September 2012</p> <p>and in your country (Unknown) --:--:-- (without summer time consideration)</p> <p>New topics</p>						

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



Table of Phonetic Transcription

Institute of Revelation Language Sciences

Arabic + Farsi phonetic transcription

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

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

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

INSTITUTES AND ACADEMIES of Ḥayāt-aĕlā Foundation

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

Research project, management and scientific peers:

Dār al-Maĕāref al-Elāhiyyah
1436

<http://Aelaa.net>

nojum@aelaa.net

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