

Hemerologies

Notes on some hemerologies ascribed to Ja‘far al-Šādiq

§ Related to a Persian tradition is the Arabic *Iḥtiārāt* ascribed to Ja‘far al-Šādiq.¹ R. Ebied and M. Young indicate its resemblance to the *Rōznāmag* of Adurbād.² Let us examine the “choice” for the fifth day of the month:

واليوم الخامس ...
وهو يوم مكروه؛ فاحذر فيه الهوام والسباع.

‘The fifth day [of the month]

It is an abominable day; therefore be on guard against vermin and wild beasts.’³

We do not find any allusion to the vermin and wild beasts on the fifth day of the month in the Pārsīg hemerologies. However, according to the Pārsīg popular tradition on the day of Spendarmed (Av. Spəntā Ārmaiti), in the month of Spendarmed, one should seek the extirpation of the noxious insects and reptiles that infest the house and the earth.³ There exists a *nīrang* (spell) for binding the poison, venom and mouth of the Xrafstra (noxious beasts) on this day. This spell was known to Bērōnī.⁴ We know that this day is the fifth day of the “last” month in the

¹ هذه اختيارات ايام الشهر عن جعفر الصادق . (Or. 7525, pp. 85-89, Leiden)

² “The resemblance is not merely one of form, for there are also a number of resemblance in specific matters adverted to by both Ādurbād and the author of the present treatise in regard to the same days of the month, e.g. on the seventh day of the month one should plant shrubs and trees according to Ādurbād, while according to our treatise one should sow; the tenth day is noted by Ādurbād as the day of Āpān (the waters), while the present work states that the tenth day was the day of the month on which Noah was born; on the twentieth day Ādurbād bids the Zoroastrian lay the foundations of his house, while our author tells the Muslim that it is an auspicious day for building; a baby born on the thirtieth day of the month according to Ādurbād will be an exceptional child, whilst our hemerologist states that a child born on the thirtieth day of the month will be blessed.” R.Y. Ebied & M.J.L. Young, “A Treatise on Hemerology ascribed to Ġa‘far al-Šādiq”, *Arabica*, 23/3, 1976, 296-307,298.

³ . See J.J. Modi, « Nirang-i-Jashan-i-Burzigaran », (A Religious Formula used as a Charm on the day of the Festival of the Cultivators (the fifth day of the current Parsee month, Spendārmad, i.e., 15th August 1900), Read on 29th August 1900, *Journal of the Anthropological Society of Bombay*, V/7, 398-405.

⁴ الاطار الباقية، ٩:٧٦.

آید، نیکبخت و دانا و بزرگ باشد. و هر کی درین روزها بیمار شود سفر یابد.^۶ و هر کی درین شب خواب بیند همان روز خیر و شرّ آن پیدا آید. و هر خیری که درین روز آید راست بید. هر چی گم شود زود یابد انشاء الله تعالی.

^۶. صفتِ سیروزه گوید که: هر کی بدین روز بیمار بود زود درمان گردد.