WHEN WAS HUNGUYAH AMHER ESTABLISHED?

What is the source for hunguyah amher? The source for the other fast days is the following:

The fact that dixkf does not mention zq` ziprz is not surprising since dixkf lived before the Mixet story. The problem in tracing the establishment of zq` ziprz is that xc` b"i, the day on which the fast is held and which is known as: zq` ziprz was the day on which a joyous holiday was celebrated in the period of the Second ycwnd zia. It was known as xepwip mei. Here is what tells us about zq` ziprz:

Translation: The 13th day of Adar. The thirteenth day of Adar was the day of Nikanor. It was said that Nikanor a General of the Greek army would pass through Alexandria each day and would shake his hand towards Jerusalem and the Beis Hamikdash. He would hurl insults in that direction and would declare: when will those places fall into my hands so that I may destroy them. When the Hashmonaim were victorious, they battled Nikanor’s troops and killed many of them until they reached Nikanor and his relatives. They cut off their heads and cut off their fingers and legs. They mutilated their bodies and hung the pieces in the direction of the Beis Hamikdash. The Hashmonaim said: the mouth that spoke with such conceit and the hand that shook towards Judea and Jerusalem and the Beis hamikdash, let this be the just revenge. The day on which the Hashmonaim killed Nikanor and humiliated him was designated a holiday.

Fasting on xc` b"i as zq` ziprz presents a second problem. If we are fasting to commemorate the fast that zq` declared before approaching yxeeyg, then we should fast three days because that is how many days the Jews fasted. Moreover, the fast should

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1. A scroll (the only halachic collection which the Rabbis of the Talmud had in a written form) containing a record of the days of the year on which fasting and mourning were forbidden. (Soncino Translation).
be held in oqip since the fast called by xzq` took place in oqip with one of the fast days falling on oqip:

Translation: The practice to fast on the day before Purim was not established to commemorate the fast that Queen Esther declared. Otherwise, we would fast three days and three nights just as she did. Also those days fell on Pesach as it is written: Mordechai “went” and did all that she asked of him. This teaches us that Mordechai transgressed on the laws of Pesach by fasting as it is written and Haman was hung on the 16th day of Nissan. How do we know that? Because it is written that Haman returned “Mi’Macbaras” the same word used by the Torah to describe the day after the first day of Pesach.

With that background we can understand the following:

Translation: When three days of fasting are required, they should not be held consecutively but should be separated as follows: Monday, Thursday and Monday. Our Sages who reside in Israel would fast after Purim, because the day before Purim is known as the day of Nikanor and his followers. In addition, a fast day that commemorates a tragedy should be deferred rather than advanced.

Translation: It is the custom of our Sages who live in Israel to fast the fast of Mordechai and Esther on separate days, after Purim, on a Monday, Thursday and Monday. Why is the fast not scheduled for the month of Nissan which is the month in which Mordechai and Esther declared the fast? Because on the first of Nissan, the Mishkan was consecrated. Then each of the heads of the twelve tribes brought sacrifices on

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2. This is a play on words. The verse is taken from 'ai,'d ryedi:
each of the subsequent twelve days, each day the head of a different tribe. Each tribe would declare the day
to be a holiday. In the future, the eternal Beis Hamikdash will also be consecrated in the month of Nissan
in order to fulfill the prophecy: there is nothing new under the sun. As a result, we do not recite
supplications throughout the month of Nissan. We do not hold any fasts until after Nissan except for the
fast of the new born on Erev Pesach and the fast of those who suffer from an inability to eat much who fast
on Erev Pesach so that they can eat the Matzoh at the Seder with a healthy appetite. In addition the fasts
of those who fast every Monday, Thursday, Monday throughout the year because of the desecration of G-d’s
name that resulted from the long Diaspora and because of the dishonor of the Beis Hamikdash that was
destroyed. What kinds of fasts are permitted? Only those of individuals. It is prohibited to declare a
public fast until after the end of the month of Nissan.

Can we pinpoint when י”ד אדר was designated to be the day on which

Translation: We fast on the 13th day of the month of Adar that comes just before the month of Nissan.
That the fast should take place on the 13th day of Adar is not written in any part of the Tanach nor in the
Talmud. Instead it was established by our Sages who lived after the completion of the Babylonian Talmud.
The Even Hayarchi (Sefer Manhig) wrote that it was not established to commemorate the fast that Queen
Esther declared. If that was the case we would fast three days and three nights just as she did. Also we
would fast on Pesach as it is written: Mordechai “went” and did all that she asked of him. That teaches
us that Mordechai transgressed on the laws of Pesach by fasting as it is written and Haman was hung on
the 16th day of Nissan. How do we know that? Because it is written that Haman returned
“Mi’Macharas” the same word used by the Torah to describe the day after the first day of Pesach. The fast
day was established based on the following verse in Megillas Esther: The Jews in Shushan gathered on the
13th day of Adar. The word “gathered” connotes that they gathered for many purposes. It is explained in
the Yerushalmi that they gathered in order to fast. So too explained Rabbi Chananel. That is why the
fast is for only one day.

3. Meaning that G-d will create something that previously did not exist.
We learned that the requirement to fast on the 13th day of Adar does not require a scriptural basis. It was a gathering for many purposes. Rabbeni Tam explained that they gathered to fast to commemorate the fast of Esther. They gathered in their cities just as they did for all public fast days. That is why you do not need a scriptural basis. It is a logical conclusion that each year they would gather to celebrate Purim. It is explained this way in the Sh’Iltos of Rav Echai. That verse in Megilas Esther was viewed as the source for the Fast of Esther that we commemorate and for which we cannot find a specific reference in the Talmud so it must be from that verse. The reason that we can advance the fast of Esther to Thursday when it falls on Sunday is explained there. It cannot be held on Friday because everyone is busy preparing for Shabbos. In a Gaonic Responsa we learn that in that case we advance the Fast of Esther to Thursday. Different rules apply to scheduling the Fast of Esther as opposed to scheduling Tisha B’Av. When Tisha B’Av falls on a Shabbos, we defer Tisha B’Av to Sunday. The basis for scheduling the fasts differently is that Tisha B’Av commemorates a tragedy. A fast day that commemorates a tragedy may not be advanced so it is deferred.

Evidence as to when the Fast of Esther was scheduled can be found by examining liturgical poems. Academic scholars regularly study poems for the purpose of culling historical facts from them. We already noted how poems can be a source of Jewish historical facts when we observed that the earliest reference to being recited by martyrs on their way to death during the Middle Ages was found in a poem. On page 245 of her book, Professor Shulamit Elitzur, who has written extensively on poems, notes that who lived in the latter part of the 8th century did not refer to in his poems. The poems of are of a particular interest because he wrote a series of poems for each month to be read when the New Month was announced. In each poem, he would include the events scheduled for that month including fast days. It is therefore significant that did not mention in his poems for 5. On the other hand, who lived in the tenth century included that were to be recited on because it was a fast day6.

4. I could not find this reference in the edition of the that is included in the Bar-Ilan Digital Library.
5. We studied his for the month of in Newsletter 2-27.
We can include one further historical marker. Does not include on his list of yearly fast days. We can therefore conclude that began to be the day on which was held at some time between the era of , 9th Century and , 10th Century. Here is ’s list of fast days:

These are the days on which we fast in accordance with Biblical law. Whoever fasts on these days should not eat or drink until nightfall.

On the first day of Nissan because it is the date on which the sons of Aharon died while undertaking unnecessary work in the Mishkan.

On the 20th day of Nissan because it is the date on which Miriam, sister of Moshe Rabbenu, died and the well which travelled with the Jews in the desert in her merit, was taken away from them.

On the 26th day of Nissan because it is the date on which Yehoshua son of Nun died.

On the 10th day of Iyar because it is the date on which Eli Ha’Kohain and his sons died and the date on which the Philistines captured the Mishkan.

On the 28th day of Iyar because it is the date on which Samuel the Prophet died and all of Israel eulogized him.

On the 23rd day of Sivan because it is the date on which King Yerovam, after he and the northern ten tribes split with the Judea, prohibited members of the ten Tribes from travelling to Yerushalayim to bring Korbanos.

On the 25th day of Sivan because it is the date on which Rabban Shimon ben Gamliel, Rabbi Yishamel son of Elisha and Rabbi Chanina second highest ranking Kohain died martyrs’ deaths.

On the 27th day of Sivan because it is the date on which Rabbi Chananya son of Tradiyon died a martyr’s death by fire while holding a Sefer Torah that burned with him.

On the 17th day of Tammuz because it is the date on which Moshe Rabbenu threw down
the tablets containing the Ten Commandments, the wall around Jerusalem were breached, the Roman general, Apostamos burned the Torah and placed an idol within the Beis Hamikdash.

On the 1st day of Av because it is the date on which Aharon Ha’Kohain died.

On the 9th day of Av because it is the date on which it was decreed that our forefathers would not enter Israel, the First and Second Temple were destroyed and Beitar was captured and the city was plowed over.

On the 18th day of Av because it is the date on which the Western light was extinguished in the Beis Hamikdash at the time of King Achaz.

On the 7th day of Ellul because it is the date on which those who after the incident with the spies, disparaged the land of Israel, died as a result of a plague.

On the 3rd day of Tishrei because it is the date on which Gedalia son of Achikom and the Jews who were with him in Mitzpah were killed.

On the 5th day of Tishrei because it is the date on which 20 Jews were killed and Rabbi Akiva was thrown into jail where he then died.

On the 7th day of Tishrei because it is the date on which our forefathers were condemned to die by sword, famine and pestilence.

On the 6th day of MarCheshvan because it is the date on which the eyes of King Zidkiyahu were opened and his sons were slaughtered in front of him.

On the 8th day of Kislev because it is the date on which Yihoyokim burned the scroll that was written by Baruch while being dictated to him by the prophet Yirmiyahu.

On the 8th day of Teves because it is the date on which the Torah was translated into Greek at the time of the Hellenist King Ptolemy (the Septugiant) and darkness came upon the world for three days.

On the 9th day of Teves but our sages did not tell us why.

On the 10th day of Teves because it is the date on which the king of Babylonia approached
Jerusalem for the purpose of destroying the Beis Hamikdash.

On the 5th day of Shevat because it is the date on which the righteous people died at the time of Yehoshua son of Nun.

On the 23rd day of Shevat because it is the date on which all the tribes gathered to do battle with the tribe of Benjamin over the incident involving the concubine found in the valley and the idol of Micah.

On the 7th day of Adar because it is the date on which Moshe Rabbenu died.

On the 9th day of Adar because it is the date on which the House of Shammai and the House of Hillel split.

These are the fast days that were found in the Torah.

In addition the Sages decreed that people should fast on Mondays, Thursday and Mondays because of three reasons; the destruction of the two Holy temples, the burning of the Torah Scroll and the humiliation of G-d’s name.

In the future G-d shall turn them into days of joy as it is written: and I will turn their mourning into joy.

7. This is the version found in the אוספייה (R. Eliezer ben R. Yoel Halevi, a German Tosefist of the 12th Century):

He adds: the day was as difficult for them as the day on which the Jews sinned with the Golden Calf.