The Seventh Section (al-Qiṣṣa al-sābiʿa)

7.1  Ad 9:20–28

And now the seventh section, which concerns the recording of the deliverance and its being memorialized in perpetuity for coming generations, in support of which1 (Scripture) presents three reasons, beginning with the statement:

(9:20) Then Mordecai recorded these things and sent letters to all the Jews who were in all the provinces2 of King Ahasuerus, both those who were near and those who were far,3

(9:21) to obligate them to observe the fourteenth day in the month of Adar, and the fifteenth day of the same, every year,

(9:22) as the two days on which the Jews found rest from those who hated them, in the month4 that was turned about for them from grief to joy and from

---

1 Referring to the memorialization (i.e., festal commemoration) of the deliverance.
2 Ar. mudun (rendering Heb. צדкова, as also in v. 28 below) on this sense of which see p. 114, n. 2 above.
3 “those who were near ... far”—referring, as in the Heb. text, to the Jews (not the provinces).
4 Ar. fiʿl-shahr, by which rendering of Heb. נִמְצַכְוּ (lit., “and the month”)—reflecting, perhaps, the construal of -נ in the sense of -כ (cf. Ibn Janāḥ, Luma’, 66, line 13 ff.), or the ellision of -כ (ibid., 270, line 16 ff.)—Saadia clearly precludes the view that the preposition in צדкова applies also to נִמְצַכְוּ (as if: צדָכַּוָּו) and, therefore, that the correlative nuance of the preposition (and the contingent ritual obligation) pertains not just to the number of the original days in Adar on which the Jews rested, but also to their original monthly length—i.e., on the 14th and 15th days of the lunar month adjoining Nisan, meaning that in intercalated years the obligatory observance applies only to the 14th and 15th of Second Adar (since the 14th and 15th of First Adar in such years would not be “equivalent” [כ in length to the original two days], just as in fact R. Simon b. Gamaliel maintains in b. Mĕg. 6b. See also the presentation of this latter view (entailing the “double-duty” function of the preposition in צדкова) by Ibn Ezra, Comm. A, ad loc., where a view consistent with that of Saadia is cited (without attribution) and
mourning to a holiday, and that they were therefore to make them two days of drinking and rejoicing, and of sending gifts to one another and donations to the poor.

(9:23) And so the Jews accepted what they had begun to do, and what Mordecai had written to them—

(9:24) (namely,) that Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against them to destroy them, and had cast an arrow shaft—that is, the lot—to confound them and destroy them;