

# Holy Days in the Bahá'í Era

## INTRODUCTION: *Approaching the threshold...*

When the Báb declared His Mission on May 23, 1844, He initiated a new age in the history of humankind. As it is with the appearance of each Manifestation of God, a new era begins, which includes the addition of a new calendar. The new calendar in this Dispensation is referred to as the Badí' (wonderful) calendar, and is also called the Bahá'í Calendar. The Badí' calendar was introduced by the Báb and confirmed by Bahá'u'lláh. It consists of nineteen months of nineteen days each, with the addition of four days (five on leap years) placed between the eighteenth and nineteenth months to adjust the calendar to the solar year.

The Báb made use of the numerical value of words to symbolize spiritual concepts. The word "Vahíd" has a numerical value of 19, and means "Unity". The word and the number symbolize the unity of God, and thus it was used by the Báb as the basis for His calendar. The Báb named the nineteen months of the year after certain attributes of God. The nineteen days of each month are named the same as the nineteen months. The four or five "extra" days right before the days of fasting are designated as "Intercalary Days" (days not in the calendar) and are set aside as a time for feasting, rejoicing, charity, hospitality and gift giving. The Bahá'í day begins and ends at sunset and not at midnight. The calendar in the Bahá'í Era uses seven days for each week. `Abdu'l-Bahá stated that in the future, Friday will be considered the day of rest.<sup>1</sup>

Holy Day celebrations have a profound effect on the spirit of believers and are thereby instituted in each religious cycle. With the appearance of Bahá'u'lláh and a new Dispensation, the renewal of all things past has begun. This renewal brings with it opportunities to recognize and commemorate special events and Prominent Figures associated with this new era.

There are nine Holy Days commemorated by the Bahá'ís each year. Out of their devotion the believers observe these Holy Days *and* abstain from work and school. Because the new calendar starts with the first day of spring, which fluctuates from year to year, the Bahá'í Holy Days also fluctuate year to year when compared to Gregorian or other calendars. The Bahá'í Holy Days include the following:

- Naw-Rúz, the Bahá'í New Year, which coincides with the spring equinox in the northern hemisphere and usually occurs on or near March 21<sup>st</sup>.
- the First, Ninth and Twelfth Days of Ridván (Paradise), which commemorate the Declaration of Bahá'u'lláh's Revelation, fall on or near April 21<sup>st</sup>, April 29<sup>th</sup> and May 2<sup>nd</sup>.
- the Declaration of the Báb on or near May 23<sup>rd</sup>.
- the Ascension of Bahá'u'lláh on or near May 29<sup>th</sup>.
- the Martyrdom of the Báb on or near July 9<sup>th</sup>.
- the Birth of the Báb varies from mid-October to mid-November.
- the Birth of Bahá'u'lláh varies from mid-October to mid-November.



The barrack-square in Tabriz, where the Báb suffered martyrdom. The pillar on the right marked with an X is the place where He was suspended and shot.

<sup>1</sup> LOG, p. 109, #372

There are two additional Bahá'í Holy Days on which the believers are *not* obligated to take time off from work or school, namely, the Day of the Covenant, which is on or near November 26<sup>th</sup>, and the Ascension of `Abdu'l-Bahá, which is on or near November 28<sup>th</sup>. During the time of `Abdu'l-Bahá the believers begged Him to allow them to celebrate His birthday. They wanted to celebrate it on the *day* of His birthday, which was May 23<sup>rd</sup>, the same day as the Anniversary of the Declaration of the Báb. `Abdu'l-Bahá did not want His birthday celebrated, especially on the Anniversary of the Declaration of the Báb. Instead of celebrating his birthday, he asked the believers to observe the Day of the Covenant, which now commemorates his unique appointment as the Center of Bahá'u'lláh's Covenant.

The Local Spiritual Assembly has the responsibility for arranging observances for the Bahá'í Holy Days. Unlike the Nineteen Day Feast, two or more communities may combine activities on these occasions, and all people who wish to attend are welcome. There are some conditions in which certain work is necessary and is excusable to perform during a Holy Day, including emergencies for doctors and certain Bahá'í work that may be required to carry on Holy Day activities or other necessary Bahá'í services.

Bahá'ís now commemorate these days as holy, and *as a group* no longer observe the holidays of past religions. Individual Bahá'ís may, and many do, celebrate the holidays of past religions with the non-Bahá'í members of their families, acquaintances and friends. Observance of the Bahá'í Holy Days is sufficient for Bahá'ís, in that commemorating the Holy Days of this Dispensation may be considered a reverent recognition of all the religious Holy Days of past Dispensations.

**OBJECTIVE:** *A look to the horizon...*

**Facilitator**

Review the following objective with the participants:

The objective of this study is to understand the fundamental verities or basic truths regarding Holy Days in the Bahá'í Era.

**THE STUDY PROCESS:** *Attaining the water of life...*

**Facilitator**

Review the following study process with the participants. Then study the numbered quotations on the following pages, one at a time as described below.

1. **READING:** *A drink from the cup of guidance...*  
Have two participants take turns reading the quotation out loud so that it is read twice.
2. **CONFIRMING MEANING:** *A spray from the fountain of light...*
  - A. If anyone would like to have better understanding of a word used in the quotation, now is the time to refer to its substitute phrase, definition or synonym, which can be found in the boxes below each quotation. Read the substitute phrase, definition or synonym out loud so everyone can hear.
  - B. Read the sentence again that contains the word you selected, while **substituting for that word**, its given phrase, definition or synonym from the box below the quotation.
  - C. If anyone would like a better understanding of another word, repeat the process above until everyone is satisfied with their understanding of the words in the quotation.
3. **FINDING VALUE:** *Mining the gems of truth...*  
Take turns stating each basic fact or truth you can find in the quotation about Holy Days in the Bahá'í Era.

**QUOTATIONS:** *Within the meadows of Thy nearness...*

1. “The adoption of a new calendar in each dispensation is a symbol of the power of Divine Revelation to reshape human perception of material, social, and spiritual reality. Through it, sacred moments are distinguished, humanity’s place in time and space reimagined, and the rhythm of life recast.”

(Universal House of Justice letter dated 10 July 2014 to the Bahá’is of the World, p. 2)

**adoption:** formal acceptance and practice  
**dispensation:** religious System that regulates human affairs under divine authority  
**distinguishing:** set apart from others by prominent qualities  
**perception:** concepts; awareness with understanding  
**recast:** put forth anew  
**reimagined:** reconsidered; reconceptualized

**reshape:** give new form or orientation to  
**Revelation:** Communication of God and His Will to man  
**rhythm:** regular recurrences of the related elements  
**sacred:** holy and spiritually important  
**symbol:** sign that stands for or is a representative

2. He wishes the Bahá’is to press for recognition of their right to observe their own Holy Days, and to observe them whenever possible in strict accordance with our teachings.

He wishes also to stress the fact that, according to the Bahá’í laws, work is forbidden on our nine Holy Days. Believers who have independent businesses or shops should refrain from working on these days. Those who are in government employ should, on religious grounds, make an effort to be excused from work; all believers, whoever their employers, should do likewise. If the government or other employers refuse to grant them these days off, they are not required to forfeit their employment, but they should make every effort to have the independent status of the Faith recognized and their right to hold their own religious Holy Days acknowledged.

(Written on behalf of Shoghi Effendi, cited in *Directives from the Guardian*, pp. 37-38)

**accordance:** agreement or conformity  
**acknowledged:** recognized as genuine and valid  
**employ:** jobs or occupations  
**excused:** granted exemption or released  
**forbidden:** not permitted or allowed; prohibited  
**forfeit:** give up or lose  
**independent:** no requirement or control by others [type of]  
**observe:** give respectful attention in customary ceremony [to]  
**press:** insist or request urgently

**recognition:** formal acceptance and acknowledgment  
**recognized:** formally accepted and acknowledged  
**refrain:** hold oneself back  
**right:** privilege to which they are entitled by authority  
**status:** rank or position  
**strict:** inflexible and precise  
**work:** the labor, task, or duty that is one’s accustomed means of livelihood

3. Two other anniversaries which are observed, but on which work is not suspended, are the Day of the Covenant and the anniversary of the Passing of `Abdu’l-Bahá.

(Notes of *The Kitáb-i-Aqdas*, p. 225)

**anniversaries:** commemorations of notable events on the same day each year  
**anniversary:** commemoration on the same day each year  
**Day of the Covenant:** commemoration of the appointment of `Abdu’l-Bahá as the Center of the Covenant

**observed:** given respectful attention in customary ceremony  
**suspended:** temporarily taken off  
**Passing:** Ascension to the next world  
**work:** the labor, task, or duty that is one’s accustomed means of livelihood

4. The beloved Guardian made it absolutely clear that the command to cease work during the nine Holy Days is a matter for conscientious obedience by every individual believer. In the case of businesses and other undertakings entirely under Bahá'í control they must also close down during the Bahá'í Holy Days, even though non-Bahá'ís may be members of their staffs.

(From a letter written on behalf of the Universal House of Justice, cited in *Lights of Guidance: A Bahá'í Reference File*, p. 301, #1021)

**cease:** stop or discontinue  
**close down:** not be open for work or business  
**command:** authoritative order or direction  
**conscientious:** doing what one knows is right [in]

**obedience:** willing submission and compliance  
**undertakings:** work, projects, or enterprises  
**work:** the labor, task, or duty that is one's accustomed means of livelihood

5. The general principle ... is that a request for excuse from School sessions on Bahá'í Holy Days is desirable. This applies to all Bahá'í children regardless of their age. Children of Bahá'í parents, under the age of 15, are considered Bahá'ís.

What a Bahá'í parent or your Assembly should do is apply to the School Board to grant to their children permission to remain away from School on Bahá'í Holy Days, and then abide by whatever decision the School Board may make, and not try in any way to force the matter.

(Written on behalf of Shoghi Effendi, cited in *The Compilation of Compilations*, Prepared by the Universal House of Justice, 1963-1990, Vol. I, p. 308, #690)

**abide by:** conform to, accept as valid, and take the consequences of  
**applies:** is in effect or operation  
**Assembly:** local administrative body of the Bahá'í community

**desirable:** that which is beneficial and advisable  
**excuse:** being allowed to be absent  
**principle:** governing truth or standard  
**School Board:** body charged with maintaining the accommodations of the school

6. As regards the celebration of the Christian Holidays by the believers; it is surely preferable and even highly advisable that the friends should in their relation to each other discontinue observing such holidays as Christmas and New Years, and to have their festal gatherings of this nature instead during the intercalary days and Naw-Rúz.

(Written on behalf of Shoghi Effendi, cited in *Lights of Guidance: A Bahá'í Reference File*, p. 303, #1029)

**advisable:** recommended or suggested as proper  
**believers:** Bahá'ís  
**celebration:** refraining from ordinary routine or business, and honoring in some special way  
**discontinue:** stop  
**festal:** festive, joyous, and holiday-like  
**Holidays:** Holy Days  
**intercalary days:** four or five days of feasting, rejoicing, charity, hospitality and gift giving, ☞

designated between the eighteenth and nineteenth Bahá'í months [also called Ayyám-i-Há Days]  
**Naw-Rúz:** the Bahá'í New Year [literally, New Day]  
**observing:** giving respectful attention in customary ceremony [to]  
**preferable:** the favored choice  
**relation to:** dealings or activities with

**SHARING:** *A breath from the spirit of inspiration...*

**Facilitator**

Ask the participants to complete the statements below. When everyone has finished, have each person share, in a round, the one thing that was most outstanding or inspiring and how it made him or her feel. Please remind everyone not to remark on the comments of others.

The one thing from the quotations that was the most outstanding or inspiring to me was \_\_\_\_\_

It made me feel \_\_\_\_\_

Explain \_\_\_\_\_

**SOME QUESTIONS:** *A gentle breeze from the testing winds...*

**Facilitator**

Ask the participants to answer the following questions. They can usually find answers in the quotations just studied or in the introduction. When everyone has finished, review the questions, then share and discuss the answers.

1. Bahá'ís do not \_\_\_\_\_ and Bahá'í children do not attend \_\_\_\_\_ during the nine designated Bahá'í Holy Days, which begin at sunset the day before the given date and end at sunset on the specified date.
2. There are two Holy Days Bahá'ís observe on which they are *not* required to abstain from work or school. These two days are \_\_\_\_\_
3. People who are not Bahá'ís are welcome to attend Bahá'í Holy Day services and activities.  
 true     false
4. Shoghi Effendi said he wanted the Bahá'ís to press for recognition of their right to observe their own Holy Days. What does this mean to you? \_\_\_\_\_
5. Bahá'ís do not celebrate the Holy Days of past religions *among themselves*. This means  
 a. Bahá'í children may not participate in school events that commemorate the Holy Days of other religions.  
 b. Bahá'ís do not exchange gifts *among themselves* on Holy Days of past religions.  
 c. Bahá'ís cannot attend parties sponsored by their employers that commemorate the Holy Days of other religions.  
 d. Bahá'ís cannot exchange gifts with non-Bahá'ís during the holiday seasons that commemorate Holy Days of past religions.  
 e. Bahá'ís may exchange gifts with their *non-Bahá'í* family members in commemoration of the Holy Days of past religions.  
 f. Bahá'ís may *individually* participate in the Holy Day activities of past religions.

**APPLICATION:** *Showing forth divine light...*

**Facilitator**

Read through the following paragraph together and proceed as stated. Then take time for the participants to write out their individual plans for action. When everyone has finished, move on to the closing reading.

**Bahá'u'lláh wrote:** *“It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action....”* Imagine how the Bahá'í Teachings in this study class could be translated into reality and action. Take turns sharing the possibilities. Begin your statements with: *“One could....”*

From your experience in this study class on Holy Days in the Bahá'í Era, describe what *you* are inspired to put into reality and action. *I will make conscious efforts to...* \_\_\_\_\_

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*A talk by 'Abdu'l-Bahá on the 'Feast of Naw-Rúz, 1912, Alexandria, Egypt...*

According to the ancient customs every one of the nations have general holidays when all the people become happy and enjoy themselves. That is, they choose the day of the year wherein a great event or a glorious matter occurred. On that day, they manifest great joy and happiness. They visit one another. If there are any feelings of bitterness among them they become reconciled on that day, hard hearted feelings pass away and they unite and love each other. As great events occurred on the day of Naurooz [Naw-Rúz] for the Persians, therefore, that nation made it a national feast and considered it as a holiday.

This is indeed a blessed day because it is the beginning of the temperate season and the commencement of springtime in the northern hemisphere. All earthly things whether trees, animals or human become refreshed; they receive power from the life-giving breeze and obtain a new life; a resurrection takes place, and because it is the season of springtime there is a general marvelous activity in all contingent beings.

There was a time when the Persian dynasty became extinct and no trace remained thereof. On such a day (Naurooz) it became renewed. Jamsheed ascended the throne. Persia became happily settled. Its power, which had been dissipated, once more returned. The hearts and souls became possessed with wonderful susceptibilities, to such a degree that Persia became more advanced than it was in former days, under the sovereignty of Kayomrth and Hoshang. The glory and greatness of the government and nation of Persia took a higher station. Likewise, a great many events occurred upon the day of Naurooz that brought honor and glory to Persia and to the Persians. Therefore, the Persian nation, for the last five or six thousand years, has always considered the Feast of Naurooz as a day of national happiness and until now it is sanctified and recognized as a blessed day.

Briefly, every nation has a day known as a holiday which they celebrate with joy. In the sacred laws of God, in every cycle and dispensation, there are blessed feasts, holidays and workless days. On such days all kinds of occupations, commerce, industry, agriculture etc., are not allowed. Every work is unlawful. All must enjoy a good time, gather together, hold general meetings, become as one assembly, so that the national oneness, unity and harmony may become personified in all eyes. As it

is a blessed day it should not be neglected or without results by making it a day limited to the fruits of mere pleasure. During such blessed days institutions should be founded that may be of permanent benefit and value to the people so that in current conversation and in history it may become widely known that such a good work was inaugurated on such a feast day. Therefore, the intelligent must search and investigate reality to find out what important affair, what philanthropic institutions are most needed and what foundations should be laid for the community on that particular day, so that they may be established. For example, if they find that the community needs morality, then they may lay down the foundation of good morals on that day. If the community be in need of spreading sciences and widening the circle of knowledge, on that day they should proceed in that direction, that is to say, direct the thoughts of all the people to that philanthropic cause. If, however, the community is in need of widening the circle of commerce or industry or agriculture they should start the means so that the desired aim may be attained. If the community needs protection, proper support and care of orphans, they should act upon the welfare of the orphans, etc. Such undertakings that are beneficial to the poor, the weak and the helpless should be pursued in order that, on that day, through the unity of all and through great meetings, results may be obtained, the glory and blessings of that day may be declared and manifest.

Likewise in this wonderful dispensation this day (Naurooz) is a blessed day. The friends of God should be confirmed in service and servitude. With one another they must be in the utmost harmony, love and oneness, clasping hands, engaged in the commemoration of the Blessed Beauty and thinking of the great results that may be obtained on such a blessed day.

Today, there is no result or fruit greater than guiding the people, because these helpless creatures ... have remained without a share of all the bestowals of God. Undoubtedly, the friends of God, upon such a day, must leave tangible, philanthropic or ideal traces that should reach all mankind and not only pertain to the Bahá'ís.

In all the cycles of the prophets the philanthropic affairs were confined to their respective peoples only — with the exception of small matters, such as charity, which was permissible to extend to others. But in this wonderful dispensation, philanthropic affairs are for all humanity, without any exception, because it is the manifestation of the mercifulness of God. Therefore, every universal matter — that is, one that belongs to all the world of humanity — is divine; and every matter that is sectarian and special is not universal in character — that is, it is limited. Therefore, my hope is that the friends of God, every one of them, may become as the mercy of God to all mankind.

(Abdu'l-Bahá, cited in *Star of the West*, Vol. IX, No. 1, pp. 8-9)

Naurooz Greeting:

The STAR OF THE WEST enters upon its ninth year with this issue. We rejoice that it was founded on the blessed day of Naurooz. May it become an institution of permanent benefit, universal in scope and divine in character. Allah'o'Abha!

*The Editors.*

(*Star of the West*, Vol. IX, No. 1, p. 9)

## ANSWERS: *Affirming treasures...*

1. work; school
2. the Day of the Covenant and the Ascension of 'Abdu'l-Bahá
3. true
4. all answers are valuable
5. b, e, and f

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