

BAHÁ'Í HOLY DAYS

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NINE HOLY DAYS AND TWO ANNIVERSARIES

What are the Bahá'í Holy Days?

In the *Kitáb-i-Aqdas* Bahá'u'lláh establishes the festivals of Ridván (on the first, ninth and twelfth days of which work is to be suspended), the Declaration of the Báb, the Birthday of the Báb, the Birthday of Bahá'u'lláh, and Naw-Rúz. In the days of Bahá'u'lláh the Martyrdom of the Báb was also commemorated and 'Abdu'l-Bahá added the observance of the Ascension of Bahá'u'lláh as a corollary to these Holy Days, making nine in all. In addition to these nine days, the Day of the Covenant and the Anniversary of the Passing of 'Abdu'l-Bahá are commemorated, but work is not suspended on these two days.

A Synopsis and Codification of the Kitáb-i-Aqdas, the Most Holy Book of Bahá'u'lláh (Haifa: Bahá'í World Centre, 1973), p. 62

The Universal House of Justice ... has instructed us to explain that it is incumbent upon Bahá'ís to observe the nine holy days and also the Day of the Covenant and the anniversary of the Ascension of 'Abdu'l-Bahá....

Letter written on behalf of the Universal House of Justice to an individual believer, 21 October 1974

What is the significance of the Badi' Calendar?

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.

Letter of the Universal House of Justice, 10 July 2014, to the Bahá'ís of the World

What are the origins of the Badi' Calendar?

The Báb introduced the calendar and its broad pattern of periods and cycles, months and days. Bahá'u'lláh provided essential clarifications and additions. Aspects were elucidated by 'Abdu'l-Bahá, and arrangements for its adoption in the West were put in place at the direction of Shoghi Effendi, as described in the volumes of *The Bahá'í World*. Still, ambiguities surrounding some Islamic and Gregorian dates, as well as difficulties in the correlation of historical observances and astronomical events with explicit statements in the Text, left certain issues unresolved. When responding to questions concerning the calendar, both 'Abdu'l-Bahá and Shoghi Effendi left these matters to the Universal House of Justice.

Letter of the Universal House of Justice, 10 July 2014, to the Bahá'ís of the World

What is the definition of a Bahá'í day?

With reference to your question in connection with the observance of Bahá'í Holy Days; the Bahá'í day begins and ends at sunset. The night preceding a Holy Day is therefore included in the day, and consequently work during that period is forbidden.

Shoghi Effendi, Messages of Shoghi Effendi to the Indian Subcontinent, 1923–1957, p. 160

Where can the Gregorian dates for Naw-Rúz, Riḍván and other Holy Days be found for each year?

They are listed on pages 23-24, but are also available online at [Badi' Calendar – UK Bahá'í Resources \(bahai.org.uk\)](http://Bahai.org.uk)

Should Holy Days be observed on the prescribed day?

Every Holy Day must be observed on the actual date, and this observance cannot be transferred to another day for any reason....

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 3 July 1980

In connection with the nine Holy Days ... the friends should consider it obligatory to celebrate them on the prescribed day before sunset.

*Letter written on behalf of Shoghi Effendi to a National Spiritual Assembly, 24 December 1939
quoted in Lights of Guidance, p. 435*

With reference to your question in connection with the observance of Bahá'í Holy Days; the Bahá'í day begins and ends at sunset. The night preceding a Holy Day is therefore included in the day, and consequently work during that period is forbidden.

Letter written on behalf of Shoghi Effendi, 17 July 1937, in Dawn of a New Day, p. 68

As long as the meeting begins before sunset it is considered to be held on the day which comes to an end with that sunset.

Letter from the Universal House of Justice to a National Spiritual Assembly, 23 June 1964

Are certain Holy Days to be commemorated at specific times?

As you know, the Bahá'í day starts and ends at sunset. While on some of the anniversaries the believers may gather at any time during the day they find convenient, the Guardian has advised that, if feasible, the friends should commemorate certain Holy Days at the following times:

- The Declaration of the Báb at about 2 hours after sunset.
- The First Day of Riḍván at about 3:00 p.m.
- The Martyrdom of the Báb at about noon.
- The Ascension of Bahá'u'lláh at 3:00 a.m.
- The Ascension of 'Abdu'l-Bahá at 1:00 a.m.

The House of Justice has further clarified that the observance of those Holy Days for which particular times are specified, as indicated above, is to take place at local standard time, rather than daylight saving time. In accordance with this schedule, the observances held on each Holy Day succeed one another for an entire 24 hours, as the earth turns on its axis.

From a response written by the Universal House of Justice, 14 March 2010

VENUES AND ATTENDANCE

Who can attend Holy Day observances?

Anybody may attend Holy Day observances, including non-Bahá'ís and Bahá'ís without voting rights.

Non-Bahá'ís may ... be invited to participate in the observance of Bahá'í Holy Days.
Letter written on behalf of the Universal House of Justice to an individual believer, 2 February 1993

Can venues of other faiths be used for Bahá'í functions?

... regarding the use of facilities belonging to other faiths for Bahá'í functions. Generally there is no objection to holding functions, other than marriages, in places owned or operated by non-Bahá'í religious bodies, provided such use does not tend to identify the Faith, in the eyes of the public, with the other religions.

Message written on behalf of the Universal House of Justice to a National Spiritual Assembly, 13 September 1988

Can a local Assembly of a large community hold gatherings in more than one venue?

... [T]he observance of Holy Days is a matter that falls within the purview of National and Local Spiritual Assemblies. It is left to the discretion of the appropriate Spiritual Assembly to determine how the Holy Days should be commemorated and whether an observance should be centralized or whether the friends should gather in sectors, neighbourhoods or, if circumstances require, conduct an observance in their own homes.
Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 28 January 2008

It [the Local Spiritual Assembly] sees to it that gatherings for the Nineteen Day Feast, Holy Day commemorations, and Bahá'í elections become opportunities to reinforce the high ideals of the community, strengthen its shared sense of commitment, and fortify its spiritual character. As numbers in the community grow larger, the Assembly gives thought to when it could be beneficial to decentralize such meetings so as to facilitate ever-greater participation on these important occasions.

Message written by the Universal House of Justice to the Conference of the Continental Boards of Counsellors, 29 December 2015

How should children be expected to behave?

... the House of Justice has instructed us to say that children should be trained to understand the spiritual significance of the gatherings of the followers of the Blessed Beauty, and to appreciate the honour and bounty of being able to take part in them, whatever their outward form may be. It is realized that some Bahá'í observances are lengthy and it is difficult for very small children to remain quiet for so long. In such cases one or other of the parents may have to miss part of the meeting in order to care for the child. The Spiritual Assembly can also perhaps help the parents by providing for a children's observance, suited to their capacities, in a separate room during part of the

community's observance. Attendance at the whole of the adult celebration thus becomes a sign of growing maturity and a distinction to be earned by good behaviour.

In any case, the House of Justice points out that parents are responsible for their children and should make them behave when they attend Bahá'í meetings. If children persist in creating a disturbance they should be taken out of the meeting. This is not merely necessary to ensure the properly dignified conduct of Bahá'í meetings but is an aspect of the training of children in courtesy, consideration for others, reverence, and obedience to their parents.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 14 October 1982

Can some who is not a Bahá'í host a Holy Day observance?

Regarding the hosting of Holy Day observances by those who are not Bahá'ís, nothing has been found in the Writings on this subject, and it is left to Local Spiritual Assemblies to determine, in the context of local circumstances, what the best course of action to take is when the question arises. Concerning the query about Feasts and Holy Days, a Bahá'í who has a non-Bahá'í family member is able to host such gatherings.

Letter written on behalf of the Universal House of Justice to an individual believer, 3 January 2008

OBSERVANCE AND PROGRAMME

Do cultural traditions have to be abandoned?

Dignity and reverence befitting the occasion should obviously characterize observances of Bahá'í Holy Days by the friends, but this does not mean that cultural traditions which do not contravene Bahá'í principles may not, and cannot, find expression in the local observances and meetings of the friends.

Letter written on behalf of the Universal House of Justice to an individual believer, 1 August 1983

Can music be played during the readings and prayers?

In reply to your email ... concerning the use of music in Bahá'í Holy Day commemorations, the Universal House of Justice has asked us to convey the following.

Many quotations from the writings bearing on your questions are contained in “*Compilation of Extracts from the Bahá'í Writings on Music*”.... Briefly, ... vocal or instrumental music befitting the dignity or solemnity of the occasion may be used during the readings and prayers in a Holy Day observance. Although instrumental music should not be used in Houses of Worship, in other places there is no objection to its use.

Message written on behalf of the Universal House of Justice to a National Spiritual Assembly, 4 September 1990

Would it be appropriate to celebrate the birthdays of the Manifestations of God by having a cake with candles?

The Universal House of Justice has received a letter from the Local Spiritual Assembly of ... in which it asks whether it would be inappropriate to celebrate the birthdays of the Manifestations of God by having a cake with candles at public or private events....

We have been instructed to say that the House of Justice does not want to make a ruling on this matter. However, it feels that the friends should be advised to reflect on the nature of the events being commemorated and that they should be discouraged from incorporating into their observances cultural expressions that would be unsuited to the spiritual significance of the occasion.

*Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 4
February 2008*

Can you recreate scenes from Bahá'í history as part of Bahá'í Holy Day observances?

The Universal House of Justice has received your email letter ... seeking guidance on the propriety of recreating scenes from Bahá'í history as part of Bahá'í Holy Day observances....

With the obvious exception of the solemn occasions which commemorate the ascension of one of the Central Figures of the Faith, Bahá'ís throughout the world are encouraged to celebrate the Holy Days in a creative and festive manner, while retaining the sense of reverence which is fitting at such times. Whether it would be appropriate for believers or Bahá'í communities to recreate scenes from Bahá'í history is a matter left to your judgement to ensure the reverence and dignity befitting the occasion. Care should be exercised lest something intended as a creative approach take the form of a ritual or fixed practice.

Concerning the recreation of dramatic scenes, you are already aware that there should be no portrayal, even if only suggestive, of any of the Manifestations of God. The same restriction applies to the portrayal of 'Abdu'l-Bahá or indeed of Shoghi Effendi or the Greatest Holy Leaf as figures in a dramatic work.

*Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 6
October 2017*

Is it appropriate to read a prayer from a phone during a Holy Day meeting?

You ... ask about the propriety of utilizing phones to read prayers from during the Nineteen Day Feast and Holy Day celebrations....

Your concern that the use of technology not undermine a sense of reverence and the sacred is warmly acknowledged. Like so many other issues, the use of technology demands moderation and balance. Technological advancement is integral to the emergence of a global civilization. While taking advantage of its benefits, believers must be careful not to use it in ways contrary to the spiritual values of the Faith; ... the use of electronic devices by individuals to recite prayers during the Feast or Holy Day programmes, these are matters typically within the judgement of the Assembly.

*Letter written on behalf of the Universal House of Justice to an individual believer, 1 October
2018*

When and how should the Tablets of Visitation be read?

Nothing has been found in the Writings to indicate that reciting the Tablets of Visitation is mandatory at commemorations of the anniversaries associated with the Central Figures of the Faith, nor has any Text been found concerning the timing of the recitation of these Tablets during Holy Day observances. Although, as an act of reverence, the friends generally stand and face the Sacred Threshold when reciting the Tablet of Visitation in, or within the precincts of, one of the Holy Shrines, nothing has been found in the Writings

requiring the friends to stand and face the Qiblih whenever the Tablets of Visitation are read on other occasions. All questions concerning such secondary matters are left to the discretion of the relevant National and Local Spiritual Assemblies, which are entrusted with the responsibility of ensuring that Holy Day observances are conducted in the proper spirit. The friends should safeguard the unity of the community and not allow any of these points to become a cause of argument and disagreement. Certainly no issue should be made about such matters while a Holy Day program is being held.

Letter written on behalf of the Universal House of Justice to an individual believer, 8 February 2012

FUNDRAISING AND EVENT FEES

Are fund-raising activities on a festive Holy Day forbidden?

The House of Justice appreciates your concern that fund-raising activities in the Bahá'í community not dominate all occasions, including the Holy Day observances, and it feels that this is a matter for you to take up with your National Spiritual Assembly. However, you should know that there is no principle prohibiting fund-raising activities on a festive Holy Day. Indeed, the beloved Master has indicated that on such Days in the future humanitarian and philanthropic projects will be undertaken.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 3 May 1984

It is the feeling of the House of Justice that, in general, commemorative events such as the Ascension of Bahá'u'lláh, the Martyrdom of the Báb, and the Ascension of 'Abdu'l-Bahá are not appropriate for activities related to fund raising; however, as there may be special circumstances at different times in the development of the Faith in a given country, all matters of this nature should be referred by the friends to the National Spiritual Assembly.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 17 January 2000

Would it be possible to charge a fee to cover expenses?

In most cases, it would be inappropriate to charge a fee on occasions such as Holy Day observances of a spiritual and devotional character.

There are, however, instances when programs of a different nature are held, such as cultural or educational activities, which may require attendees to pay a fee to defray expenses. A fee that represents a fair cost to cover expenses may be charged for such events to which the public is invited. However, there should be no indication that such fees are for the benefit of a Bahá'í fund, as it is improper for Bahá'ís to solicit or appear to solicit contributions from non-Bahá'ís in the name of the Faith or for its benefit. Any fee for such an event should be an average one to cover costs and should not appear to be profit making.... A National or Local Spiritual Assembly deciding upon such a matter should weigh the relevant facts and circumstances.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 25 February 2003

SUSPENSION OF WORK AND CERTAIN OTHER ACTIVITIES ON HOLY DAYS

When should work be suspended?

The days pertaining to the Abhá Beauty (Bahá'u'lláh) and the Primal Point (the Báb), that is to say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended.

'Abdu'l-Bahá, in The Bahá'í World, Vol. VII, p. 537

From time to time questions have arisen about the application of the law of the Kitáb-i-Aqdas on the observance of Bahá'í Holy Days. As you know, the recognition of Bahá'í Holy Days in at least ninety-five countries of the world is an important and highly significant objective of the Nine Year Plan [1964–1973], and is directly linked with the recognition of the Faith of Bahá'u'lláh by the civil authorities as an independent religion enjoying its own rights and privileges.

Universal House of Justice, Wellspring of Guidance, p. 69

How important is it to be excused from work?

He wishes also to stress the fact that, according to our 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 their Faith recognized and their right to hold their own religious Holy Days acknowledged.

Shoghi Effendi, in Principles of Bahá'í Administration, p. 55

Each year, a letter for employers will be shared on NEWS, listing the Holy Days for that year and asking that any Bahá'í employees be excused on those days. The letter will then be available to download from [Bahá'í Holy Days & Feasts – UK Bahá'í Resources \(bahai.org.uk\)](http://bahai.org.uk)

The House of Justice appreciates your desire, together with your wife, ... to follow the Bahá'í law concerning the suspension of work on Bahá'í Holy Days. There are currently no sanctions associated with non-compliance with this law, but businesses that are entirely under Bahá'í control are expected to close during the nine Holy Days....

Letter written on behalf of the Universal House of Justice to an individual believer, January 2002

Should children be excused from school?

It is the responsibility of the Local Spiritual Assembly and Bahá'í parents to ensure that children observe Bahá'í Holy Days in ways that are meaningful to them educationally and spiritually. Although schools are meant to allow children to be excused from school on Holy Days, it is ultimately up to the individual school to decide whether or not to do this. Especially when the child will be sitting major exams in that year, it may not be permitted.

Steps should be taken to have Bahá'í children excused, on religious grounds, from attending school on Bahá'í Holy Days wherever possible. The Guardian has said:

Regarding children: at fifteen a Bahá'í is of age as far as keeping the laws of the Aqdas is concerned—prayer, fasting, etc. But children under fifteen should certainly observe the Bahá'í Holy Days, and not go to school, if this can be arranged on these nine days.

Letter from the Universal House of Justice to all National Spiritual Assemblies, in Messages from the Universal House of Justice 1963–1986, no. 29

It is recognized that this presents some degree of hardship for the children, for they are often required to make up the studies that they have missed on the day in question, as well as to do the homework assigned for that day. However, if this is recognized, and it is explained to the children that this is one sacrifice they can accept for the sake of the recognition of the Cause of God and for appropriately celebrating these sacred occasions, it becomes an element in their spiritual education and growth.

Letter written on behalf of the Universal House of Justice to an individual believer, 11 May 1995

Each year, a letter for schools will be shared on NEWS, listing the Holy Days for that year and asking that any Bahá'í student be excused on those days. The letter will then be available to download from [Bahá'í Holy Days & Feasts – UK Bahá'í Resources \(bahai.org.uk\)](http://bahai.org.uk)

Should businesses owned by Bahá'ís close?

This distinction between institutions that are under full or partial Bahá'í control is of fundamental importance. Institutions that are entirely managed by Bahá'ís are, for reasons that are only too obvious, under the obligation of enforcing all the laws and ordinances of the Faith, especially those whose observance constitutes a matter of conscience. There is no reason, no justification whatever, that they should act otherwise... The point which should be always remembered is that the issue in question is essentially a matter of conscience, and as such is of a binding effect upon all believers.

Letter written on behalf of Shoghi Effendi, 2 October 1935, to a National Spiritual Assembly, in Messages from the Universal House of Justice, 1963–1986

In connection with your question about stoppage of work and closing of establishments owned by Bahá'ís, it is absolutely clear in the Writings that not only should Bahá'ís refrain from work on the nine Holy Days but the shops and establishments owned by Bahá'ís should be closed on those days...

Letter written on behalf of the Universal House of Justice, to an individual believer, 20 June 1972

Should Bahá'í Centres be closed?

The Universal House of Justice has received your letter ... in which you explain that although the ... Centre is wholly owned by Bahá'ís, it is open to both Bahá'í and non-Bahá'í activities, employs Bahá'ís and non-Bahá'ís, and may accommodate at the same time both Bahá'ís and non-Bahá'ís, and in which you ask for guidance about the observance of Bahá'í Holy Days in such circumstances. We have been instructed to send you the following guidelines.

The basic principle that institutions that are entirely managed by Bahá'ís are under the obligation of obeying the Bahá'í laws regarding the observance of Holy Days is clear. A problem, however, arises in relation to service institutions and work of a service nature that cannot be postponed.

... the House of Justice advises that, in the case of the ... Centre, the work performed during a Bahá'í Holy Day by the household staff, whether Bahá'í or non-

Bahá'í, should be reduced to the minimum necessary to provide the normal essential services, including, of course, the work needed in connection with the celebration of the Holy Day itself. When the Manager is scheduling the booking of the premises to non-Bahá'í groups he should either try to arrange that the period of letting does not include a Bahá'í Holy Day or, if it does, he should explain to the group at the time of booking that there will be limited services rendered by the staff on the Holy Day. Of course, if no events are scheduled at the Centre on a Bahá'í Holy Day, it would be possible to close the Centre on that day.

*Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 4
December 1984*

Should Bahá'í institutions function on Holy Days?

Special Bahá'í functions such as the election of the Local Spiritual Assembly or the National Convention may be, and are, held on Bahá'í Holy Days. Routine work associated with the institutions of the Faith, however, should not be carried on, unless of an essential or emergency nature.

The basic principle that institutions that are entirely managed by Bahá'ís are under the obligation of obeying the Bahá'í laws regarding the observance of Holy Days is clear. A problem, however, arises in relation to service institutions and work of a service nature that cannot be postponed. There are, of course, many Bahá'í activities that are carried on the Holy Days in addition to the celebration of the Holy Days themselves, such as the election of Local Spiritual Assemblies on the First Day of Ridván, the holding of the National Convention, which may well coincide with one or more Holy Days, and other praiseworthy activities. It is not this kind of 'work' that is prohibited. Thus, there would be no objection to the holding of sessions of a Summer School or Weekend School on a Holy Day – although they might well be modified in form in recognition of the particular day, and would give time for the actual commemoration ...

*Letter written on behalf of the Universal House of Justice, to a National Spiritual Assembly, 3
December 1984*

Can a local Assembly meet on a Holy Day?

The Universal House of Justice has asked us to convey the following in response to your letter ... asking whether National Spiritual Assemblies, Local Spiritual Assemblies or Bahá'í communities should meet on Bahá'í Holy Days.

In a letter written on behalf of the beloved Guardian by his secretary to an individual, dated 3 January 1929, it is said:

On Bahá'í festivals and the sad commemorative occasions (among the Bahá'í Anniversaries) it would be preferable for Assemblies, Committees and Bahá'í institutions to suspend their activities. However, final decision in these matters rests with the Universal House of Justice.

The House of Justice has not yet made any decision about this matter, and therefore you should be guided by the above directive from the beloved Guardian.

*Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 11
August 1977*

Can a Cluster Reflection meeting be held on a Holy Day?

The Universal House of Justice has received your email letter ... inquiring as to the permissibility of holding reflection meetings on Holy Days. We have been asked to say that although there is no objection to this practice, it would be important to ensure that a gathering of this nature does not replace the commemoration of a Holy Day, which should, in fact, take precedence over the holding of such meetings.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 12 March 2010

Can a children's class be held on a Holy Day?

... there would be no objection to the holding of children's classes or other core activities on a Holy Day—although they might well be modified in form in recognition of the particular day and would give time for the actual commemoration.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 8 June 2014

Can a memorial to a loved one be combined with a Holy Day Commemoration?

Anniversaries such as the Ascension of Bahá'u'lláh, the Martyrdom of the Báb and the Passing of 'Abdu'l-Bahá, are solemn occasions observed in honour of and dedicated to the memory of these Central Figures of our Faith. If a loved one has passed away on a date which coincides with any one of these Anniversaries, a memorial gathering for such a believer should not be part of the official commemoration set aside by Bahá'í institutions for those occasions.

Letter written on behalf of the Universal House of Justice to an individual believer, 27 February 1990

Can the birthday of a community member be combined with a Holy Day Commemoration?

... the Universal House of Justice feels it would be highly inappropriate for a Bahá'í community to combine the Holy Day commemoration of the Birth of Bahá'u'lláh with a celebration of other birthdays.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 17 October 1991

Could a wedding be held on a Holy Day?

There is nothing in the Writings prohibiting the celebration of a Bahá'í marriage ceremony on any day. However, the House of Justice feels that it would not be appropriate to have such a ceremony on the anniversaries of the Ascension of Bahá'u'lláh, the Martyrdom of the Báb or the Ascension of 'Abdu'l-Bahá.

Letter written on behalf of the Universal House of Justice to an individual believer, 5 November 2015

Can gifts be given or exchanged on Holy Days?

Gift giving is not an integral part of any Bahá'í Holy Day, although it is not forbidden. Bahá'u'lláh set aside the Intercalary Days as days of gift giving:

The exchanging of presents among believers or the giving of gifts to children is not an integral part of any of our nine Bahá'í Holy Days. There is no prohibition against it, and it is, as you say, a custom among Persian believers such as the Bahá'í to whom you spoke, to exchange gifts at Naw-Rúz. The desire of you and your husband to associate the time of gift giving with your children's involvement in the Faith of Bahá'u'lláh is praiseworthy and it is felt that the following extract from a letter written by the Secretary of the beloved Guardian to the National Spiritual Assembly of Australia and New Zealand on December 26, 1941 will be of value to you:

'The intercalary days are specifically set aside for hospitality, the giving of gifts, etc., Bahá'u'lláh Himself specified that they be used this way, but gave no explanation for it.'

Letter written on behalf of the Universal House of Justice to an individual believer, 18 January 1982

The fact that the practice of gift giving is subject to possible commercialization does not constitute a sufficient reason to discourage it in the Bahá'í community. The giving of gifts may also be regarded as a demonstration of friendship or gratitude, or may well be motivated solely by the desire to bring pleasure to others. As the believers grow in their understanding of the Bahá'í teachings, and as Bahá'í community life more fully embodies the ennobling values conveyed in the teachings, the practice of gift giving will be restored to its position as a worthy element of a society whose members wish to strengthen the bonds of amity and concord and to foster its unity and harmony.

Letter written on behalf of the Universal House of Justice to a Local Spiritual Assembly, 17 August 1989

EXPLANATION OF THE VARIOUS HOLY DAYS

Naw-Rúz

Naw-Rúz is an ancient festival which has been celebrated for thousands of years:

All the days are blessed, but this feast is the national fete of Persia. The Persians have been holding it for several thousand years past.

'Abdu'l-Bahá, Tablets of the Divine Plan, p. 11

It is the vernal equinox and the first day of spring. In the Persian culture gifts are exchanged at Naw-Rúz and visits are paid to the person who might be considered the elder or patriarch of the community. Today Naw-Rúz continues to be marked by Persians, Afghans, Kurds and Parsees of various religious backgrounds. In this regard, the Universal House of Justice has written:

Naw-Rúz itself was originally a Zoroastrian religious festival, but gradually its Zoroastrian connotation has almost been forgotten. Iranians, even after their conversion to Islam, have been observing it as a national festival. Now Naw-Rúz has become a Bahá'í Holy Day and is being observed throughout the world, but, in addition to the Bahá'í observance, many Iranian Bahá'ís continue to carry out their past cultural traditions in connection with this Feast.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 26 May 1982

The Universal House of Justice has now given guidance on how the date for Naw-Rúz is determined.

‘The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries,’ Bahá’u’lláh explains in His Most Holy Book, ‘even should this occur no more than one minute before sunset.’ However, details have, until now, been left undefined. We have decided that Tíhrán, the birthplace of the Abhá Beauty, will be the spot on the earth that will serve as the standard for determining, by means of astronomical computations from reliable sources, the moment of the vernal equinox in the northern hemisphere and thereby the day of Naw-Rúz for the Bahá’í world.

Letter of the Universal House of Justice, 10 July 2014, to the Bahá’ís of the World

The celebration of the solar New Year is a very ancient custom all over the world and, in Iran, it has been marked as the day of Naw-Rúz since Zoroastrian times. However, no matter what its antecedents are, Naw-Rúz is now a Holy Day in the Bahá’í calendar, in which it falls on the day of Bahá in the month of Bahá. In paragraph 111 of the Kitáb-i-Aqdas, it is written:

Happy the one who entereth upon the first day of the month of Bahá, the day which God hath consecrated to this Great Name. And blessed be he who evidenceth on this day the bounties that God hath bestowed upon him; he, verily, is of those who show forth thanks to God through actions betokening the Lord’s munificence which hath encompassed all the worlds. Say: This day, verily, is the crown of all the months and the source thereof, the day on which the breath of life is wafted over all created things. Great is the blessedness of him who greeteth it with radiance and joy. We testify that he is, in truth, among those who are blissful.

There are Tablets from both Bahá’u’lláh and ‘Abdu’l-Bahá referring to Naw-Rúz, but we know of no authoritative text defining how it should be observed, other than the ordinance that work is to cease on that day. It is, therefore, for the friends to use their own discretion in deciding how to mark Naw-Rúz, bearing in mind the station Bahá’u’lláh decrees for it, and being careful, as in all things, not to allow any practice to become a ritual. The Iranian friends have a number of traditional ways of celebrating Naw-Rúz, and there is no reason why they should cease from these, but none of the friends should get thereby the impression that they are integral parts of the Bahá’í Naw-Rúz.

In relation to the celebration of Christian holidays by the believers, the Guardian’s secretary wrote on his behalf:

... 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 Year, and to have their festal gatherings of this nature instead during the intercalary days and Naw-Rúz.

This in itself indicates the kinds of celebrations that might be appropriate for Naw-Rúz in addition to its sacred character. An additional specific clarification you might find helpful relates to gift-giving. Although it has been a custom among Persian believers to exchange gifts at Naw-Rúz, the exchanging of gifts among believers or the giving of presents to children is not an integral part of any of our nine Bahá’í Holy Days; however, there is no prohibition against it. ...

In relation to traditional festivities in general, every culture has these, and Bahá’ís should be encouraged to preserve their inherited cultural identities if they wish to, so long as the activities that are involved do not contravene the principles of the Faith or identity them as the followers of other religions. The perpetuation of such cultural characteristics is an expression of unity in diversity. Although most of these celebrations have no doubt stemmed from religious rituals in bygone ages, the religious meaning has, in very many cases, given way to purely cultural tradition.

While your Assembly should take care not to compromise the interests of the Faith, its integrity and independence, by celebrating the Bahá’í Holy Days in a manner

that could be construed as a mere imitation of old cultural forms, it should also be remembered that the weaning away of the Bahá'ís from customs and traditions, which have been established in their societies for centuries, takes time and is a gradual process.

*Letter written on behalf of the Universal House of Justice to a Local Spiritual Assembly, 2
January 2002*

It should also be noted that Naw-Rúz and the Nineteen Day Feast of Bahá that fall on the same date are separate functions:

...The Naw-Rúz Feast ... has nothing to do with the Nineteen Day Feast. The Nineteen Day Feast is administrative in function whereas the Naw-Rúz is our New Year, a Feast of hospitality and rejoicing.

Letter written on behalf of the Shoghi Effendi to a National Spiritual Assembly, 5 July 1950

As to Naw-Rúz and the Nineteen Day Feast of the month of Bahá, the point of the Guardian's letter is that the celebration of the Naw-Rúz Festival and the holding of the Nineteen Day Feast are two separate and distinct activities, and that one should not imagine that by merely holding the Nineteen Day Feast one has properly celebrated Naw-Rúz. Since a Nineteen Day Feast is normally held on the first day of the Bahá'í month, there would be no objection to following this practice for the month of Bahá, which would mean that the Nineteen Day Feast and the celebration of Naw-Rúz would both occur on the same day. There would be no reason to omit the administrative section of the Feast in such a case. If the Local Spiritual Assembly finds that for some reason it is not feasible to hold both events on the same day, there would be no objection to its moving the Nineteen Day Feast to another day. However, in that case, it should still be held during the month of Bahá; in other words, it could be held after Naw-Rúz but not before it, as the Local Assembly of ... seems to suggest.

*Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 3
May 1992*

The Bahá'í day starts and ends at sunset. Therefore, Naw-Rúz may be observed at any time between the sunsets marking its beginning and end. As to how Naw-Rúz is to be observed or the specific timing of the observance, these are matters within the discretion of your Assembly.

*Letter written on behalf of the Universal House of Justice to a Local Spiritual Assembly, 17
April 2020*

It would not be appropriate for a Bahá'í institution to arrange a 'haft sín' table.

The Universal House of Justice has received your email letter ... enquiring about the propriety of a Bahá'í institution setting up a 'haft sín' table as part of its Bahá'í Naw-Rúz celebration....

While individual believers are free to choose to have a 'haft sín' table as part of a cultural observance of Naw-Rúz, the House of Justice feels it would not be appropriate for a Bahá'í institution to arrange a 'haft sín' table at a Bahá'í Naw-Rúz celebration it is sponsoring.

*Letter written on behalf of the Universal House of Justice to an individual believer, 16
December 2018*

The Festival of Riḍván

The Feast of Riḍván (20 April when Naw-Rúz is on 20 March and 21 April when Naw-Rúz is on 21 March), celebrates Bahá'u'lláh's declaration of His station. From 13 Jalál to 5 Jamál prior to His journey to Constantinople, Bahá'u'lláh stayed in a garden outside Baghdad, on the

banks of the Tigris. Thereafter this garden was called the Garden of ‘Riḍván’ (meaning ‘Paradise’). It was in this Garden, that He declared Himself to be the Promised One of all ages:

As to the significance of that Declaration let Bahá’u’lláh Himself reveal to us its import. Acclaiming that historic occasion as the ‘Most Great Festival’, the ‘King of Festivals’, the ‘Festival of God’, He has, in His Kitáb-i-Aqdas, characterized it as the Day whereon ‘all created things were immersed in the sea of purification’...

Shoghi Effendi, God Passes By, pp. 153–4

The first, ninth and twelfth days are particularly singled out as days on which work is to be suspended (see ‘Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas’, footnote 29, p.62). Shoghi Effendi explained the significance of these three days:

The Universal House of Justice has directed us to acknowledge the receipt of your letter ... in which you ask why Bahá’ís celebrate the first, ninth and twelfth days of Riḍván, and to convey the following response.

The letter written by the Guardian’s secretary on his behalf, to which you refer, was dated 8 June 1952 and was addressed to an individual believer. The actual text of this letter reads:

... the reason we commemorate the 1st, 9th and 12th Days of Riḍván as Holidays is because one is the first day, one is the last day, and the third one is the ninth day, which of course is associated with the number 9. All 12 days could not be holidays, therefore these three were chosen.

As you say, the first and last days of Riḍván are associated with the arrival and departure respectively of Bahá’u’lláh from the Garden of Najíb Páshá, and the ninth is associated with His family’s joining Him in the Garden.

The facts of the historical events do not conflict with the explanation given on behalf of the beloved Guardian, but the reason that these three days were chosen is the one stated by him.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 13 February 1990

Shoghi Effendi has advised that, if feasible, the first day of Riḍván should be celebrated at about 3 p.m. On the ninth and twelfth days the believers are free to gather at any time during the day they find convenient (*Principles of Bahá’í Administration*, p. 56). In April British Summer Time will have started, so this will be 4 p.m.

All twelve days of Riḍván form part of the Most Great Festival, the holiest and most significant of all Bahá’í commemorations. In circumstances where it was necessary to designate particular Bahá’í Holy Days for special recognition as public holidays in some countries, the House of Justice affirmed that the first day of Riḍván has precedence.

Letter written on behalf of the Universal House of Justice to an individual believer, 8 January 2009

Anniversary of the Declaration of the Báb

At two hours and eleven minutes after sunset on 8 ‘Azamat (23 May when Naw-Rúz is on 20 March and 24 May when Naw-Rúz is on 21 March), in an upper chamber of His house in Shiraz, the Báb revealed to Mullá Husayn that He was the promised Qá’im:

With this historic Declaration the dawn of an Age that signalizes the consummation of all ages had broken. The first impulse of a momentous Revelation had been

communicated to the one ‘but for whom’, according to the testimony of the Kitáb-i-Iqán, ‘God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory’.

Shoghi Effendi, God Passes By, p. 7

Shoghi Effendi advises that, if feasible, the Declaration of the Báb should be celebrated ‘at about two hours after sunset’ (*Principles of Bahá’í Administration*, p. 56). The Declaration is celebrated on 23 May when Naw-Rúz is on 20 March and 24 May when Naw-Rúz is on 21 March.

The Anniversary of the Ascension of Bahá’u’lláh

With the Ascension of Bahá’u’lláh draws to a close a period which, in many ways, is unparalleled in the world’s religious history. The first century of the Bahá’í Era had by now run half its course. An epoch, unsurpassed in its sublimity, its fecundity and duration, by any previous Dispensation, and characterised, except for a short interval of three years, by half a century of progressive Revelation, had terminated. The Message proclaimed by the Báb had yielded its golden fruit. The most momentous, though not the most spectacular phase of the Heroic Age had ended. The Sun of Truth, the world’s greatest Luminary, had risen in the Siyáh-Chál of Tíhrán, had broken through the clouds which enveloped it in Baghdad, had suffered a momentary eclipse whilst mounting to its zenith in Adrianople and had set finally in ‘Akká, never to reappear ere the lapse of a full millennium.

Shoghi Effendi, God Passes By, p.223

The Ascension of Bahá’u’lláh should be commemorated at 3 a.m. GMT (i.e. 4 a.m. BST) on 13 ‘Azamat (28 May when Naw-Rúz is on 20 March and 29 May when Naw-Rúz is on 21 March).

As the Guardian indicated, the commemoration of the Ascension of Bahá’u’lláh should be held, if feasible, at 3 a.m. ... These times should be measured according to the standard time in each area. If daylight saving time is being used in the country, the commemorations should continue to be observed according to standard time. For example, as the United Kingdom is now on daylight saving time, the commemoration of the Ascension of Bahá’u’lláh ... should take place at 4:00 a.m., which corresponds to 3:00 a.m. standard time.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 26 June 1995

The Anniversary of the Martyrdom of the Báb

It can ... be regarded in no other light except as the most dramatic, the most tragic event transpiring within the entire range of the first Bahá’í century. Indeed it can be rightly acclaimed as unparalleled in the annals of the lives of all the Founders of the world’s existing religious systems.

Shoghi Effendi, God Passes By, p. 55

With regard to whether the Martyrdom of the Báb would be observed at noon according to local time or noon according to Tíhrán time, the House of Justice has previously clarified that the observance of those Holy Days for which particular times are specified is to take place at local standard time, rather than daylight saving time. In accordance with this schedule, the observances held on each Holy Day succeed one another for an entire twenty-four hours, as the earth turns on its axis.

*Letter written on behalf of the Universal House of Justice to an individual believer, 17
September 2014*

Shoghi Effendi advises that, if feasible, the Martyrdom of the Báb should be commemorated on 17 Raḥmat (on 9 July when Naw-Rúz is on 20 March and 10 July when it is on 21 March) around noon. This would be 1p.m. British Summer Time.

The Twin birthdays

The Festivals of the Twin Birthdays, the Birth of the Báb and the Birth of Bahá'u'lláh, have, in the East, ... We have decided that following the occurrence of the eighth new moon after Naw-Rúz, as determined in advance they will now be observed on the first and the second day by astronomical tables using Tihrán as the point of reference. This will result in the observance of the Twin Birthdays moving, year to year, within the months of Mashíyyat, 'Ilm, and Qudrat of the Badí' calendar, or from mid-October to mid-November according to the Gregorian calendar.

Letter of the Universal House of Justice, to the Bahá'ís of the World, 10 July 2014

The Universal House of Justice has received your email letter ... inquiring whether the celebrations of the Birthdays of the Báb and Bahá'u'lláh may be incorporated into a single event on the same day....

In relation to the Twin Holy Birthdays, the beloved Guardian, in a letter written on his behalf to a National Spiritual Assembly, advised that refraining from work and gathering for observances are required on both days. Therefore, holding the celebrations of the Twin Holy Days immediately before and after sunset on the same Gregorian date would not be in keeping with the spirit of the guidance set out above.

Depending on the particular circumstances, if the friends find, for whatever reason, that they are not able to hold programs on consecutive days, the matter should be referred to the Local or National Assembly, which will find a solution within the spirit of the principle outlined by the Guardian.

*Letter written on behalf of the Universal House of Justice to an individual believer, 23
December 2016*

The Anniversary of the Birth of the Báb

On this day was born the One acclaimed as:

...the 'Morn of Truth' and 'Harbinger of the Most Great Light', Whose advent at once signalised the termination of the 'Prophetic Cycle' and the inception of the 'Cycle of Fulfilment', [Who] had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind.

Shoghi Effendi, God Passes By, p.57

The Anniversary of the Birth of Bahá'u'lláh

The Birth of Bahá'u'lláh marked the arrival of One described by Shoghi Effendi as:

...the Judge, the Lawgiver and Redeemer of all mankind, as the Organizer of the entire planet, as the Unifier of the children of men, as the Inaugurator of the long-awaited millennium, as the Originator of a new 'Universal Cycle,' as the Establisher of the Most Great Peace, as the Fountain of the Most Great Justice, as the Proclaimer of the coming

of age of the entire human race, as the Creator of a new World Order, and as the Inspirer and Founder of a world civilisation.

Shoghi Effendi, God Passes By, p. 93–4

The Anniversary of the Day of the Covenant

This Day was given to the friends by ‘Abdu’l-Bahá. It is observed (on 25 November when Naw-Rúz is on 20 March and 26 November when it is on 21 March) as the day of the appointment of the Centre of the Covenant.

... ‘Abdu’l-Bahá Himself expressed the wish that His birthday not be celebrated on the anniversary of the Declaration of the Báb, and gave the friends the Day of the Covenant to celebrate in place of it.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 9 August 1993

The explanation of how it came to be substituted for the Birthday of ‘Abdu’l-Bahá, is related by the late Hand of the Cause H. M. Balyuzi:

‘Abdu’l-Bahá told the Bahá’ís that this day [8 ‘Azamat] was not, under any circumstances, to be celebrated as His day of birth. It was the day of the Declaration of the Báb, exclusively associated with Him. But as the Bahá’ís begged for a day to be celebrated as His, He gave them November 26 [but see note above], to be observed as the day of the appointment of the Centre of the Covenant. It was known as *Jashn-i-A‘zam* – (The Greatest Festival), because He was *Ghusn-i-A‘zam* – The Greatest Branch. In the West it is known as the Day of the Covenant.

Balyuzi, ‘Abdu’l-Bahá, The Centre of the Covenant, p. 523

The Day of the Covenant ... and the Day of the Ascension, ... anniversaries of the birth and the Ascension of ‘Abdu’l-Bahá must be observed by the friends coming together, but work is not prohibited. In other words the friends must regard observance of these two anniversaries as obligatory – but suspension of work is not to be regarded as obligatory.

Letter written on behalf of Shoghi Effendi to a National Spiritual Assembly, 21 January 1951

The Anniversary of the Ascension of ‘Abdu’l-Bahá

Abdu’l-Bahá’s passing at 1 a.m. in Haifa on 6 Qawl marked the close of the Heroic Age of the Faith:

Thus was brought to a close the ministry of One Who was the incarnation, by virtue of the rank bestowed upon Him by His Father, of an institution that has no parallel in the entire field of religious history, a ministry that marks the final stage in the Apostolic, the Heroic and most glorious Age of the Dispensation of Bahá’u’lláh.

Shoghi Effendi, God Passes By, p. 314

Shoghi Effendi advises that the Ascension of ‘Abdu’l-Bahá should be commemorated one hour after midnight. The Ascension is commemorated on 27 November when Naw-Rúz is on 20 March and 28 November when it is on 21 March.

As the Guardian indicated, the commemoration of the Ascension of Bahá’u’lláh should be held, if feasible, at 3 a.m. on 29 May, and that of the Ascension of ‘Abdu’l-Bahá at 1 a.m. on 28 November [but see note above]. These times should be measured according

to standard time in each area. If daylight saving time is being used in the country, the commemorations should continue to be observed according to standard time.

*Letter written on behalf of the Universal House of Justice to all National Spiritual Assemblies,
15 March 1992*

The Intercalary Days ('Ayyám-i-Há')

The Intercalary Days follow the month of Mulk. The number of days of 'Ayyám-i-Há will vary according to the timing of the vernal equinox. They immediately precede the Fast and are to be devoted to feasting, rejoicing and charity:

The Intercalary Days are also designated as a time of gift-giving and hospitality.

In this connection, we find in paragraph 16 of the Kitáb-i-Aqdas, the following reference to the Ayyám-i-Há (the intercalary days):

We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behooveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast.

*Letter written on behalf of the Universal House of Justice to a Local Spiritual Assembly, 2
January 2002*

The Fast

The Fast is obligatory for all believers (with certain exceptions) between the ages of 15 and 70. The Fast period is the nineteen days of the month of 'Alá', following the Intercalary Days, and ends with Naw-Rúz. During this time no food or drink may be taken from sunrise to sunset. The Fast is essentially a period of spiritual recuperation and serves as a reminder of abstinence from selfish and carnal desires (see *Principles of Bahá'í Administration*, p. 9).

On 28 December 1999, the Universal House of Justice wrote to the Bahá'ís of the world:

The friends have long been familiar with the great importance which Bahá'u'lláh attaches to daily obligatory prayer and to the observance of the fast, but a number of aspects of the law ... remained to be made universally applicable. This step is now taken. Thus all elements of the laws dealing with obligatory prayer and fasting are, without exception, now applicable.

The following laws dealing with fasting are applicable:

1. The period of fasting commences with the termination of the Intercalary Days, and ends with the Naw-Rúz Festival.
2. Abstinence from food and drink, from sunrise to sunset, is obligatory.
3. Fasting is binding on men and women on attaining the age of maturity, which is fixed at 15.
4. Exemption from fasting is granted to:
 - a. Travellers
 - i. Provided the journey exceeds 9 hours.
 - ii. Those traveling on foot, providing the journey exceeds 2 hours.
 - iii. Those who break their journey for less than 19 days.

- iv. Those who break their journey during the Fast at a place where they are to stay 19 days are exempt from fasting for the first three days from their arrival.
 - v. Those who reach home during the Fast must commence fasting from the day of their arrival.
 - b. Those who are ill.
 - c. Those who are over 70.
 - d. Women who are with child.
 - e. Women who are nursing.
 - f. Women in their courses, provided they perform their ablutions and repeat a specifically revealed verse 95 times a day. [see Synopsis and Codification for this verse]
 - g. Those who are engaged in heavy labour, who are advised to show respect for the law by using discretion and restraint when availing themselves of the exemption.
5. Vowing to fast (in a month other than the one prescribed for fasting) is permissible. Vows which profit mankind are however preferable in the sight of God.
Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas, p. 38–9

The law regarding fasting, whilst obligatory, is the responsibility of the individual. A Local Spiritual Assembly cannot enforce it on the friends:

But while a universal obligation, the observance of the nineteen day fast has been made by Bahá'u'lláh the sole responsibility of the individual believer. No Assembly has the right to enforce it on the friends, or to hold anybody responsible for not observing it. The believer is free, however, to ask the advice of his Assembly as to the circumstances that would justify him to conscientiously break such a fast. But he is by no means required to do so.

Letter written on behalf of Shoghi Effendi to an individual believer, 9 March 1937, quoted in Lights of Guidance, p. 233

Can dates associated with Shoghi Effendi be commemorated?

Shoghi Effendi ... wrote in *The Dispensation of Bahá'u'lláh*, 'to pray to the Guardian of the Faith, to address him as lord and master, to designate him as his holiness, to seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith.' It can thus be seen that it is not appropriate to mention the date of the birth of Shoghi Effendi in the same context as the commemoration of Bahá'í sacred anniversaries.

Letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, 9 August 1993

It is entirely inappropriate to arrange a program to commemorate any event in the life of Shoghi Effendi. In "The Dispensation of Bahá'u'lláh", the Guardian explicitly forbade the Bahá'ís from doing this.

Letter written on behalf of the Universal House of Justice to an individual believer, 30 July 1997

Would it be appropriate to have an annual commemorative day dedicated to Ṭáhirih?

While the spirit animating the suggestion to establish an annual commemorative day dedicated to Ṭáhirih is warmly acknowledged, the House of Justice feels this would not be advisable. In general, only regular anniversaries connected with the lives of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá should be observed by the community.

*Message written on behalf of the Universal House of Justice to an individual believer, 19 April
2021*

Bahá'í Dates 178 to 212 B.E.

Prepared by an ad hoc committee at the Bahá'í World Centre using data provided by Her Majesty's Nautical Almanac Office in the United Kingdom. The point of reference for Tíhrán is taken from the World Geodetic System 1984.

Naw-Rúz		The Birth of the Báb and The Birth of Bahá'u'lláh		Ayyám-i-Há	
Bahá'í Dates	Gregorian Equivalent	Bahá'í Dates	Gregorian Equivalent	Bahá'í Dates	Gregorian Equivalent
1 Bahá 178	20 Mar 2021	4, 5 Qudrat	6, 7 Nov 2021	1–5	25 Feb–1 Mar 2022
1 Bahá 179	21 Mar 2022	11, 12 'Ilm	26, 27 Oct 2022	1–4	26 Feb–1 Mar 2023
1 Bahá 180	21 Mar 2023	1, 2 'Ilm	16, 17 Oct 2023	1–4	26–29 Feb 2024
1 Bahá 181	20 Mar 2024	19 'Ilm, 1 Qudrat	2, 3 Nov 2024	1–4	25–28 Feb 2025
1 Bahá 182	20 Mar 2025	8, 9 'Ilm	22, 23 Oct 2025	1–5	25 Feb–1 Mar 2026
1 Bahá 183	21 Mar 2026	7, 8 Qudrat	10, 11 Nov 2026	1–4	26 Feb–1 Mar 2027
1 Bahá 184	21 Mar 2027	15, 16 'Ilm	30, 31 Oct 2027	1–4	26–29 Feb 2028
1 Bahá 185	20 Mar 2028	5, 6 'Ilm	19, 20 Oct 2028	1–4	25–28 Feb 2029
1 Bahá 186	20 Mar 2029	5, 6 Qudrat	7, 8 Nov 2029	1–4	25–28 Feb 2030
1 Bahá 187	20 Mar 2030	14, 15 'Ilm	28, 29 Oct 2030	1–5	25 Feb–1 Mar 2031
1 Bahá 188	21 Mar 2031	2, 3 'Ilm	17, 18 Oct 2031	1–4	26–29 Feb 2032
1 Bahá 189	20 Mar 2032	2, 3 Qudrat	4, 5 Nov 2032	1–4	25–28 Feb 2033
1 Bahá 190	20 Mar 2033	10, 11 'Ilm	24, 25 Oct 2033	1–4	25–28 Feb 2034
1 Bahá 191	20 Mar 2034	10, 11 Qudrat	12, 13 Nov 2034	1–5	25 Feb–1 Mar 2035
1 Bahá 192	21 Mar 2035	17, 18 'Ilm	1, 2 Nov 2035	1–4	26–29 Feb 2036
1 Bahá 193	20 Mar 2036	6, 7 'Ilm	20, 21 Oct 2036	1–4	25–28 Feb 2037
1 Bahá 194	20 Mar 2037	6, 7 Qudrat	8, 9 Nov 2037	1–4	25–28 Feb 2038
1 Bahá 195	20 Mar 2038	15, 16 'Ilm	29, 30 Oct 2038	1–5	25 Feb–1 Mar 2039
1 Bahá 196	21 Mar 2039	4, 5 'Ilm	19, 20 Oct 2039	1–4	26–29 Feb 2040
1 Bahá 197	20 Mar 2040	4, 5 Qudrat	6, 7 Nov 2040	1–4	25–28 Feb 2041
1 Bahá 198	20 Mar 2041	12, 13 'Ilm	26, 27 Oct 2041	1–4	25–28 Feb 2042
1 Bahá 199	20 Mar 2042	1, 2 'Ilm	15, 16 Oct 2042	1–5	25 Feb–1 Mar 2043
1 Bahá 200	21 Mar 2043	19 'Ilm, 1 Qudrat	3, 4 Nov 2043	1–4	26–29 Feb 2044
1 Bahá 201	20 Mar 2044	8, 9 'Ilm	22, 23 Oct 2044	1–4	25–28 Feb 2045
1 Bahá 202	20 Mar 2045	8, 9 Qudrat	10, 11 Nov 2045	1–4	25–28 Feb 2046
1 Bahá 203	20 Mar 2046	16, 17 'Ilm	30, 31 Oct 2046	1–5	25 Feb–1 Mar 2047
1 Bahá 204	21 Mar 2047	5, 6 'Ilm	20, 21 Oct 2047	1–4	26–29 Feb 2048
1 Bahá 205	20 Mar 2048	5, 6 Qudrat	7, 8 Nov 2048	1–4	25–28 Feb 2049
1 Bahá 206	20 Mar 2049	14, 15 'Ilm	28, 29 Oct 2049	1–4	25–28 Feb 2050
1 Bahá 207	20 Mar 2050	3, 4 'Ilm	17, 18 Oct 2050	1–5	25 Feb–1 Mar 2051
1 Bahá 208	21 Mar 2051	2, 3 Qudrat	5, 6 Nov 2051	1–4	26–29 Feb 2052
1 Bahá 209	20 Mar 2052	10, 11 'Ilm	24, 25 Oct 2052	1–4	25–28 Feb 2053
1 Bahá 210	20 Mar 2053	9, 10 Qudrat	11, 12 Nov 2053	1–4	25–28 Feb 2054
1 Bahá 211	20 Mar 2054	18, 19 'Ilm	1, 2 Nov 2054	1–5	25 Feb–1 Mar 2055
1 Bahá 212	21 Mar 2055	6, 7 'Ilm	21, 22 Oct 2055	1–4	26–29 Feb 2056

Other Significant Bahá'í Dates

Bahá'í Dates	Gregorian Equivalent		
	In a year when Naw-Rúz is the same as 20 March	In a year when Naw-Rúz is the same as 21 March	
Other Holy Days			
First Day of Riḍván	13 Jalál	20 April	21 April
Ninth Day of Riḍván	2 Jamál	28 April	29 April
Twelfth Day of Riḍván	5 Jamál	1 May	2 May
Declaration of the Báb	8 'Azamat	23 May	24 May
Ascension of Bahá'u'lláh	13 'Azamat	28 May	29 May
Martyrdom of the Báb	17 Raḥmat	9 July	10 July
Day of the Covenant	4 Qawl	25 November	26 November
Ascension of 'Abdu'l-Bahá	6 Qawl	27 November	28 November
Feast Days			
Bahá (Splendour)	1 Bahá	20 March	21 March
Jalál (Glory)	1 Jalál	8 April	9 April
Jamál (Beauty)	1 Jamál	27 April	28 April
'Azamat (Grandeur)	1 'Azamat	16 May	17 May
Núr (Light)	1 Núr	4 June	5 June
Raḥmat (Mercy)	1 Raḥmat	23 June	24 June
Kalimát (Words)	1 Kalimát	12 July	13 July
Kamál (Perfection)	1 Kamál	31 July	1 August
Asmá' (Names)	1 Asmá'	19 August	20 August
'Izzat (Might)	1 'Izzat	7 September	8 September
Mashíyyat (Will)	1 Mashíyyat	26 September	27 September
'Ilm (Knowledge)	1 'Ilm	15 October	16 October
Qudrat (Power)	1 Qudrat	3 November	4 November
Qawl (Speech)	1 Qawl	22 November	23 November
Masá'il (Questions)	1 Masá'il	11 December	12 December
Sharat (Honour)	1 Sharat	30 December	31 December
Sultán (Sovereignty)	1 Sultán	18 January	19 January
Mulk (Dominion)	1 Mulk	6 February	7 February
'Alá' (Lottiness)	1 'Alá'	(see below)	(see below)
The Fast			
The month of 'Alá'	1–19 'Alá'	The month of tasting begins when Ayyám-i-Há ends. The dates for Ayyám-i-Há are given in Table A.	

Note: The Bahá'í day ends and a new one begins at sunset; consequently, the day on which a Feast or Holy Day is observed begins at sunset of the day before the Gregorian calendar dates given above.