

Why Naw-Rúz became important¹

In the writings of the Báb, an important point has been mentioned that is quite noteworthy. Among the days of the year, a day has been attributed and consecrated to God.

The Báb explicitly states regarding the first month of the year in these words; *“The first month is the month of the Point, and the months belonging to the Letters of the Living revolve around it. Among all the months, the month of the Point resembleth the sun, while all other months resemble mirrors which reflect the radiant lights of that supreme month, in such wise that naught is seen in them but that month. God hath called that month the month of Bahá (Splendour, Glory), meaning that therein lieth the splendour and glory of all months, and He hath singled it out for Him Whom God shall Make Manifest. Each of its days is related by God to one of the Letters of Unity. And the first day, which is Naw-Rúz, is the Day of ‘There is no God but God.’” (the Báb, the Persian Bayán 5:3).*

Naw-Rúz, which is the first day of the month of Bahá, is the Day of Unity, the Day of acknowledging the Oneness of God; the Day of Him Whom God Shall Make Manifest; the Day is attributed to Bahá'u'lláh. In fact, God has attributed this Day to Himself.

The Báb in the Persian Bayán says; *“God the Almighty has assigned a day among the days to Himself and called it the Day of God. He has guaranteed that whoever recognizeth the truth and sanctity of that Day and does what God has commanded on it, He will reward him with the equivalent of a whole year, and one Mithqal of gold spent in it is like three hundred and sixty-one Mithqals of gold that have been spent in the path of the Lord, and this applies to all good deeds and affairs, as commanded by God, and it is the Day when the sun moves from the sign of Pisces to Aries, whether it occurs at night or during the day.” (the Báb, the Persian Bayán 14:6).*

In the greatness of this Day sufficed to say that, the first day of this month, Naw-Ruz, is the Day of Him Whom God Shall Make Manifest.

The Báb has not allowed the variety of refreshments for gatherings on any day. Rather providing the variety of refreshments are specific to the Day of Naw-Rúz. As explicitly stated in the Persian Bayán; *“On days other than this, the enjoyment of variety of refreshments has not been permitted...And also at the feast it is more preferable that one kind of refreshment is served, but the best of it... and the variety of refreshments should be served through the multitude of gatherings, as this is closer to piety in the sight of God.” (the Báb, the Persian Bayán 14:6).*

¹ This article was originally written in Farsi by Mr. Faruq Izadinia. It is adapted and translated into English by Mohammad Norozi.

Bahá'u'lláh has confirmed this Holy Day and has affirmed what the Báb has named. Bahá'u'lláh, in the Most Holy Book, says: *“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...”* (Bahá'u'lláh, the Most Holy Book, section 111).

Now, on this Day, according to Bahá'u'lláh, we must express gratitude for this divine grace that has encompassed the people of the world. Because it has been placed as the first month and indeed the month of Bahá is the crown of all other months.

Moreover Bahá'u'lláh, in the same section (i.e., 111) of the Most Holy Book, continues to say; *“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.”*

Therefore, the importance of this day lies neither in being the Naw-Rúz nor in being the end of fasting days, even though both terms have been included in the Texts.

The term Naw-Rúz has been mentioned more and in the Most Holy Book, it is pointed out to those who are fasting that Naw-Rúz is designed as a celebration and festive period marking the end of the fasting days.

Bahá'u'lláh in the Most Holy Book says; *“O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast.”* (Bahá'u'lláh, the Most Holy Book, section 16).

Therefore, this day is of great importance as the "Day of Bahá from the month of Bahá," named after Bahá'u'lláh, the Manifestation of God. In terms of antiquity, it is referred to as the Festival of Naw-Rúz.

Abdu'l-Bahá states that *“this festival has been respected since ancient times, the Báb, may my life be a sacrifice for Him, renewed it, and the Ancient Beauty also emphasized and affirmed it in the Most Holy Book.”* (Habib's memoir, vol. 1, page 275).

Therefore, Naw-Rúz is not a new concept, but rather has its roots in ancient Iranian culture, and Bahá'u'lláh, by assigning it as festive period for the beginning of the year and the end of the fasting days, gave it a new meaning and, most importantly, made it a special day attributed to Himself.

Therefore, it may be said that the name of this day is "Naw-Rúz " and because it coincides with the end of the fasting days, it is a celebration (Eid) of the fasting days, but its importance is due to its attribution to Bahá'u'lláh, and its greatness and sanctity should be recognized for this reason. The fact that it coincides with Naw-Rúz is a sign of God's grace towards the ancient culture of Iran and its establishment as a festive period marking the end of the fasting days, a blessing from God for those who had observed the fast.