

*Additional Material Gleaned from  
Nabí's Narrative (Vol. II),  
Regarding the Bahá'í  
Calendar*

The Bahá'í Calendar (Bahá'í Calendar) has been taken by me from the "*Kitáb-i-Asmá'*," one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Bahá'í Calendar, I have requested Mírzá Áqá Ján, the amenuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: 'The year sixty A.H. (1844 A.D.), the year of the Declaration of the Báb, must be regarded as the beginning of the Bahá'í Calendar.' The Declaration of the Báb took place on the evening preceding the fifth day of Jamádiyu'l-Avval, of the year 1260 A.H. It has been ordained that the solar calendar be followed, and that the vernal Equinox, the day of Naw-Rúz, be regarded as the New Year's Day of the Bahá'í Calendar. The year sixty, in which the fifth day of Jamádiyu'l-Avval

coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Bahá'í Calendar. As in that year, the day of Naw-Rúz, the vernal Equinox, preceded by sixty-six days the date of the Declaration of the Báb, I have therefore, throughout my history, regarded the Naw-Rúz of the year sixty-one A.H. (the Naw-Rúz immediately following the Declaration of the Báb) as the first Naw-Rúz of the Bahá'í Calendar. I have accordingly considered the Naw-Rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-Rúz of the Bahá'í Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house of Malik, in that city, He commanded me to transcribe the text of the Bahá'í Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

<i>Days</i>	<i>Arabic Name</i>	<i>English Name</i>	<i>Translation</i>
1st	Jalál	Saturday	Glory
2nd	Jamál	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fiḏál	Tuesday	Grace
5th	'Idál	Wednesday	Justice
6th	Istijlál	Thursday	Majesty
7th	Istiqlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
1st	Bahá	Splendor	March 21st
2nd	Jalál	Glory	April 9th
3rd	Jamál	Beauty	April 28th
4th	'Aẓamat	Grandeur	May 17th
5th	Núr	Light	June 5th
6th	Raḥmat	Mercy	June 24th
7th	Kalimát	Words	July 13th
8th	Kamál	Perfection	August 1st
9th	Asmá'	Names	August 20th
10th	'Izzat	Might	September 8th
11th	Mashíyyat	Will	September 27th

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
12th	'Ilm	Knowledge	October 16th
13th	Qudrat	Power	November 4th
14th	Qawl	Speech	November 23rd
15th	Masá'il	Questions	December 12th
16th	Sharaf	Honor	December 31st
17th	Sulṭán	Sovereignty	January 19th
18th	Mulk	Dominion	February 7th
19th	'Alá'	Loftiness	March 2nd

Ayyám-i-Há (Intercalary Days) February 26th to March 1st inclusive—  
four in ordinary and five in leap years.

The first day of each month is thus the day of Bahá, and the last day of each month the day of 'Alá'.

The Báb has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary days. He has named the New Year's Day, which is the Day of Naw-Rúz, the day of Bahá, of the month of Bahá. He has ordained the month of 'Alá' to be the month of fasting, and has decreed that the Day of Naw-Rúz should mark the termination of that period. As the Báb did not specifically define the place for the four days and the fraction of a day in the Badi' Calendar, the people of the *Bayán* were at a loss as to how they should regard them. The revelation of the *Kitáb-i-Aqdas* in the city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Ayyám-i-Há" and ordained that they should immediately precede the month of 'Alá', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it stated that

some of the people of the *Bayán*, the followers of Mírzá Yahyá, have regarded these intercalary days as coming immediately after the month of 'Alá', thus terminating their fast five days before the day of Naw-Rúz. This, notwithstanding the explicit text of the *Bayán* which states that the day of Naw-Rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Alá'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Alá', and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-Rúz will have to be celebrated on the following day.

The Báb has, moreover, in His writings, revealed in the Arabic tongue, divided the years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.	11. Bahháj	Delightful
2. Bá'	B.	12. Javáb	Answer.
3. Ab	Father.	13. Aḥad	Single.
4. Dál	D.	14. Vahháb	Bountiful.
5. Báb	Gate.	15. Vidád	Affection.
6. Váv	V.	16. Badí	Beginning.
7. Abad	Eternity.	17. Bahí	Luminous.
8. Jád	Generosity.	18. Abhá	Most Luminous.
9. Bahá	Splendor.	19. Váḥid	Unity.
10. Ḥubb	Love.		

Each cycle of nineteen years is called Váhid. Nineteen cycles constitute a period called Kull-i-Shay'. The numerical value of the word "Váhid" is nineteen, that of "Kull-i-Shay'" is 361. "Váhid" signifies unity, and is symbolic of the unity of God.

The Báb has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of Riḍván, and which according to the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badí' Calendar, be described as follows:

"The day of Kamál, the day of Quḍrat, of the month of Jalál, of the year Bahháj, of the fifth Váhid, of the first Kull-i-Shay'."

### HISTORICAL DATA GLEANED FROM NABÍL'S NARRATIVE (VOL. II) REGARDING BAHÁ'U'LLÁH

A. BAGHDÁD	Works Revealed During This Period	Houses Occupied During This Period
arrival latter part Jamádiyū'th-Thání 1269 A.H. March 12-April 10, 1853, A.D.	Qullu'ṭ-Ta'am	House of Hájí'Alí-Madad (in old Baghdád)
departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.-Rajab 12, 1270 A.H.		House of Sulaymán-i-Ghannám
B. SULAYMÁNÍYYIH	Prayers	
Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain.	Qaṣídiy-i-Varqá'íyyih	
During His absence from Baghdád, His family transferred their residence from House of Hájí 'Alí-Madad to that of Sulaymán-i-Ghannám.	Saqíyas-Ghayb-i-Baqá	
Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.		
C. BAGHDÁD	Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih	
arrived from Sulaymáníyyih on Wednesday, March 19, 1856 A.D.-Rajab 12, 1272 A.H.	Shaḥífíy-i-Shaṭṭíyyih Haft-Vádi (Seven Valleys)	
	Tafsír-i-Hú Lawḥ-i-Ḥuríyyih Kitáb-i-Íqán Kalimát-i-Maknúnih (Hidden Words)	