

Letter of the Báb to His Beloved Mother

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Introduction and background:

What follows is a provisional English translation of a sacred Letter revealed by the Báb to His beloved mother, Fátimih- Begum,² during His confinement in the fortress of Chihríq. It was composed on Thursday, the 28th of Sha‘bán 1265 A.H., corresponding to 19 July 1849 C.E. This Letter was published in *Khūshih-hā-yi az Kharman-i Adab va Hunar*, no. 6, *Dawrih-yi Bayān* (Darmstadt: Reyhānī, 152 B.E./1995), p. 14.

Lines revealed by the Báb to His honoured mother:

”In Shírází, may the glances of My mother illumine this Letter

He is the Almighty, the Ever-Abiding, the Most Exalted

May My soul be thy sacrifice! From the hour of sunset on the day of My departure from thy presence³ until this very moment—Thursday afternoon, the twenty-eighth day of the blessed month of Sha‘bán⁴—praise be to God, and thanksgiving be unto Him, for all hath passed in accordance with His decree and will.

And whatsoever sorrow I have borne, it hath been none but the grief of yearning for thy presence. Though I remain deprived of the honor of drawing nigh unto thee, yet in view of

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² “Fátimih Bagum (1800–1881) was the mother of the Báb. She was herself a member of a prominent Shírází merchant family, the daughter of Mírzá Siyyid Muḥammad Ḥusayn. She married Siyyid Muḥammad Ridá and bore several children, though only one survived: ‘Alí-Muḥammad, later known as the Báb. Widowed shortly thereafter, she went to live with her brother, Hájí Mírzá Siyyid ‘Alí, who would subsequently serve as a father figure to her son.

Although Fátimih Bagum did not initially accept her Son’s claim, she remained open-minded. Upon learning of His mistreatment, she was deeply grieved. Following His martyrdom, the news was deliberately withheld from her by her family for nearly a year. When the truth was finally disclosed, the distraught Fátimih Bagum departed for Karbilá in December 1851, accompanied by her closest companions. She eventually accepted the Báb’s station and passed away in Karbilá in 1881.” (Bahaipedia).

³The last time the Báb beheld His beloved mother was in Shíráz in the year 1846, prior to His departure for Isfahán. He set out for Isfahán on the 23rd of September 1846 and was never again reunited with her thereafter. It appears that this final meeting took place in the afternoon, shortly after the setting of the sun.

⁴ This Letter was composed on Thursday, the 28th of Sha‘bán 1265 A.H., corresponding to 19 July 1849 C.E. See Nader Saiedi, *The Ethiopian King*, trans. Omid Ghaemmaghami, *Bahá’í Studies Review* 17 (2011), p. 186.

divers considerations—that My nearness is oftentimes a cause of tribulation—I am content with whatsoever may befall Me, resigned to the decree of God and wholly submissive before His command.

As long as My nearness to thee bringeth thee no sorrow, I am grateful for that. Let not thy heart be grieved in the least. Since the distance is long, and false tidings abound, let no anxiety befall thee; praise be to God, all is well. Regardless, whatever is necessary shall be taken as prescribed.

And the compensatory outpourings of the grace of thy presence—especially those of the honored grandmother, may God, exalted be He, protect her—have ever been the object of My remembrance.⁵ Whatsoever the case may be, should there be any request, let it be indicated, that it may be fulfilled in obedience.”⁶

⁵ The phrase مستدرکات فیض حضور may be rendered as “the compensatory outpourings of the grace of thy presence.” The term مستدرکات (singular: مستدرک) is derived from the triliteral root د-ر-ك (daraka), which in classical Arabic and Persian denotes “to attain,” “to reach,” or “to restore that which was missed.” In juridical and literary contexts, it connotes a supplement, compensation, or appendix to something previously absent or incomplete. In this passage, it carries a spiritual valence, suggesting that in the absence of His mother’s physical presence, the Báb continued to be sustained by the compensatory blessings or reflections of her nearness—emanating inwardly as sacred memory and affection. The phrase فیض حضور (“the grace of presence”) refers to the spiritual bounty derived from the physical or spiritual nearness of a beloved figure. Thus, the مستدرکات فیض حضور implies those remembered or ongoing traces of grace flowing from the prior experience of nearness, now recollected and cherished in absence.

The phrase, especially when combined with مذاکر به ذکر (“have ever been the object of My remembrance”), signifies a sustained spiritual recollection and indicates that the Báb’s remembrance of His mother (and particularly of His esteemed grandmother) remained alive and potent despite the forced separation caused by His imprisonment.

⁶ Even while confined within the walls of His prison, the Báb’s heartfelt desire remained to console and gladden His mother’s heart, bringing to her a measure of joy and reassurance despite the distance and adversity that separated them.

Letter of the Báb to His Beloved Mother: Based on a Typed Copy

در شیراز والده منور فرمایند

هو العزيز الدائم المتعال

فداك روجي ، از حین غروب آفتاب شرف حضور الی الآن که عصر روز پنجشنبه بیست (و) هشتم شهر شعبان المعظم است الله الحمد والمنة بما قضی الله لی بخوبی گذشته و در هر حال حزنی که بوده حزن واردات حضور بوده، اگرچه از استدراك شرف حضور دورم ولی به جهات چند که قریب باعث ظهور بلااست راضی هستم بر خودم آنچه گذرد رضا بقضاء الله و تسلیماً لامره ولی بر قرب حضور امری رخ ندهد که باعث حزن شود شاکرم به هیچ وجه محزون نباشند . چون راه دور است و خبرهای دروغ بسیار، اضطرابی رخ ندهد که بحمدالله خوش است. در هر حال آنچه لازم است مقرر فرموده اخذ شود و مستدرکات فیض حضور را مذاکر به ذکر بوده خصوص جده، محترمه حرسها الله تعالی. در هر حال فرمایشی هست اشاره فرمایند اطاعت شود