

A Tablet of Abdu'l-Baha, for Spiritual Qualities

He is God!

O blessed offspring of that noble personage! The grievous and shocking news of the martyrdom of that radiant lamp of guidance has cast a shadow of sorrow and mourning upon the hearts and the souls. It has become the source of lamentation and sadness, renewing great afflictions such that the weeping of the holy leaves has reached the highest heaven, and the cries of the pure and sanctified souls have ascended to the loftiest summits. This gravest calamity has wounded every conscientious soul with a severe blow and caused the hearts of the pure to bleed profusely. Tears flow from the eyes like the Jeyhun River¹, and wailings of anguish rise from the depths of the reality of all beings. Mourning and yearning have been raised by those who are nigh unto Him; the bright day has turned to darkness, and this greatest of griefs has shaken the people in the lands of the Tajiks and the Emrics² causing disturbance and turmoil like an earthquake. The eyes are weeping, and the hearts are burning in such a manner that grief and sorrow have arisen in the hearts of the Concourse on High, and regret and lamentation have appeared in the Abha Kingdom.

How severe was this oppression, and what an unparalleled injustice it was! However regretful lamentation is for the mortal beings because that bondman-devotee of God and the chosen one of the Most Merciful offered his life in the arena of sacrifice and ascended to the Abha Kingdom, while we remain in this lowest of mortal abodes, deprived and forsaken. They³ quaffed the bountiful Ocean of immortality in a single draught and we lament the desire for a single drop thereof and remain entrapped in the snares of a hundred thousand afflictive trials. Otherwise, that detached soul ascended to the Kingdom of Grandeur with such tidings of a great victory that stirred the realities of all things to motion. The thirsty fish found its way to the ocean of Mercy, and the silent caged bird took its flight and soared in the orchard of divinity singing upon the twigs of Oneness with the utmost eloquence. He was transient in the realm of dust; he became a brilliant scintillating star in the zenith of the heavens. He was displaced in the west of nothingness; he manifested as a radiant star in the east of exitance. He was delivered from the world of darkness and took his abode in the Divine Shelter; he was captured in the realm of dust, but he was liberated in the Highest Heavens; a captive of earthly prison but manifested with distinction in the Divine Mansions.

There are no other bestowals and gracious favours more complete! If the people in the world of dust only comprehended the station of such a star of the Exalted Kingdom, I swear by

¹ Also known in Greek as the Oxus River and in Persian as Amu daya is the longest river in Southwest Asia. Originating from the [Pamir Mountains](#), this 1,500 miles long transboundary river is shared by the countries of [Afghanistan](#), [Tajikistan](#), [Uzbekistan](#), and [Turkmenistan](#) and finally drains into the southern remnants of the [Aral Sea](#).

² Tajikistan and America, symbolical of the expanse of the area!

³ Martyrs of the Dispensations of the Bab and Baha'u'llah

A Tablet of Abdu'l-Baha, for Spiritual Qualities

the True Friend, they would not find rest and tranquillity in this mortal world for even a single moment, but rather, they would most ardently hasten to the field of loving sacrifice and offer their soul and body in the path of the Beloved. Alas the eyes are blind, and the hearts are veiled in complete darkness! As such the honor of this station and the nobility of this rank remain concealed from the sight of men so that no unconscientious and unworthy soul attains to comprehension of that Mighty and Resplendent Kingdom. And no one drunk on haughtiness may partake of the cup of purity, nor may any deprived soul become privy to the divine mysteries of the All-Sufficing Lord nor may any lifeless one burning with the flame of pride and ignorance, shed light. The wretched sparrow does not fly with the nightingale of faithfulness, and the spiteful crow should not spread its wings imitating the majestic unfurling feathers of a peacock in praise of the Lord. For the birds of holiness take flight in the divine garden, while the crows of deprivation find shelter in the thorny bushes of this world.

*Therefore, as the signs of that guiding star, and the banners of that commander of loyalty, thou must tread the path of thy noble father. Exercise patience and detachment and place thy reliance and trust in God. Console his family and relations and give the tidings of infinite hope and assurance to the bereaved so that all may, with weeping eyes, give thanks to the Lord, saying⁴: **O peerless Lord! Praise be unto Thee for enkindling that light and adorning it anew within the crystal globe of the Most Exalted Realm, and for having granted that loyal bird of faithfulness shelter in the Abhá Kingdom. Thou hast united that bountiful stream with the Mighty Ocean and restored that radiant ray of light to the Sun of Truth. That captive of remoteness has been granted entry into the garden of nearness, and he who yearned for reunion was guided to the resplendent assemblage to attain the Divine Presence.***

Thou art the Lord of loving kindness, Thou art the ultimate goal of every yearning heart and Thou art the dearest wish of the martyrs' souls.⁵

‘Abdu’l-Bahá

⁴ Provisional translation of this Tablet was made by Shidan Ashraf, in September 25, 2023 and refined in February 2025.

⁵ AB00495. Provisional translation of the closing prayer at the end of this Tablet was made by Shidan Ashraf in February 2025, before realizing there was an authorized translation for this prayer, [Additional Prayers Revealed by ‘Abdu’l-Bahá | Bahá’í Reference Library](#).

هو الله

ای مبارک فرزند آن بزرگوار خبر موحد مدعش شهادت آن سراج هدی سبب اندوه و احزان دل و جان گردید و مورث حسرت و کدورت و تجدد مصائب عظمی شد بقسمیکه ضحیح و رقات مقدسه بفلک اثیر رسید و صریخ نفوس طیبه طاهره باوج رفیع واصل شد این مصیبت کبری و رزیه عظمی زخم بجگر گاه نفوس آگاه زد و دلهای پاکانرا پر خون نمود و از دیده‌ها رود جیحون روان کرد فریاد و فغان از حقائق اشیاء بلند شد و ناله و حنین از ملا مقربین مرتفع گردید روز روشن تار و تاریک شد و این ماتم اعظم زلزله و ولوله در امم تاجیک و امریک انداخت چشمها گریانست و قلبها سوزان بقسمیکه حزن و اندوه در قلوب ملا اعلی حاصل شد و تأسف و تحسر در ملکوت ابھی پیدا گشت این چه ظلم شدید بود و این چه جور بی نظیر ولی حسرت از برای این فانیانست که آن بنده یزدان و برگزیده رحمن در مشهد فدا باوج ملکوت ابھی پرید و ما در این حیّز ادنی محروم ماندیم و مهجور گشتیم آنان دریای موهبت کبری رایکجرعه نوشیدند و ما در حسرت یکقطره گرفتار صد هزار بلا. و الا آن روح مجرد بشارتی صعود بملکوت عزّت نمود که حقائق اشیاء را بحرکت آورد ماهی لب تشنه بیحر رحمت پی برد و مرغ دم بسته بگلشن الهی پرواز کرد و بابدع نغمات در شاخسار احدیّت بفصاحت نطق بگشاد در افق امکان آفل بود در اوج لامکان نجم باز شد در باختر نیستی متواری بود در خاور هستی کوکب ساطع گشت از عالم ظلمانی رهائی یافت و در آشیان الهی مقرر گردید در عرصه خاک گرفتار بود در اوج افلاک آزاد گشت اسیر زندان بود در ایوان یزدان جلوه نمود چه موهبتیست اعظم از این و چه فضلیست اتمّ از آن اگر اهل ناسوت باوج رفیع آن کوکب ملکوت پی برند قسم بحضرت دوست که در اینجهان فانی دمی نیاسایند و راحت و آرام نجویند بلکه بنهایت آرزو بقربانگاه عشق دوند و جان و سر فدای حضرت معشوق نمایند ولی چه فائده که چشمها کور است و قلوب مبتلا بظلام دیچور لهذا عزّت اینمقام و شرف این رتبه از انظار مستور تا هر نا اهلی بملکوت عزّت پی نبرد و هر مخمور خمر غرور از کأس طهور نصیب نگیرد و هر محروم محرم راز حضرت بی نیاز نشود و هر خمودی باتش غرور نیفرزد صعوه جفا با بلبل وفا همپر نگرده و غراب کین مانند طاوس علّین شهر تقدیس نگشاید. زیرا طیور قدس بگلشن الهی

پزند و زاغان حرمان در گلخن فانی مقرّ و مأوی گیرند باری باید شما که آیت آن نجم هدائید و رایت آن میر وفا مانند پدر بزرگوار رفتار نمائید صبر و تحمّل کنید و تبّتل و توکّل نمائید و بازماندگانرا تسلی بخشید و حسرت زدگانرا بفضل بی‌منتهی نوید دهید تا کلّ با چشمی اشکبار بشکرانه حضرت پروردگار لب بگشایند که: ای خداوند بی‌مانند شکر تو را که آن سراج را در زجاج ملأ اعلی بر افروختی و آن طیر وفا را بآشیانه ملکوت ابی راه نمودی آن نهر کریمرا ببحر عظیم رساندی و آن شعاع ساطع را بشمس حقیقت راجع فرمودی اسیر حرمانرا بحدیقه وصال در آوردی و مشتاق دیدار را بمحفل تجلّی و لقا فائز فرمودی. توئی یزدان مهربان و توئی منتهی مقصد مشتاقان و توئی آرزوی جان شهیدان⁶.

عع

⁶ Ibid.