

Biography of Jináb Abráí

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Biography of Jináb Hájí Shaykh Zayn-al-'Ábidín Abráí

I had the honor of meeting this respected and honored person in the year 1301 Shamsi [1922–1923] in the city of Sari, the capital of Mazandaran Province, when I was serving as the director of one of the six-grade schools there.

At that time he wore a cloak and robe, a large turban upon his head, and held a rosary with large beads in his hand. His physique was somewhat strong; his beard was white, his back slightly bent, and his accent distinctly that of city of Yazd. In disposition he was gentle and humble. His countenance possessed a dignity and majesty that naturally compelled those present to sit respectfully and to be mindful of their words and actions in his presence.

Among his most evident qualities were detachment and spiritual renunciation, which manifested themselves in all aspects of his life.

In those days a number of the friends of God [Bahá'ís] who were eager for knowledge and - 257 understanding would walk with him in the afternoons. During these walks they continually asked him literary and religious questions. At times they would bring Tablets with them and, while walking, inquire about the meanings of the verses. That noble soul would patiently explain them word by word.

A brief account of his life was written by one of those who had been trained by him and sent to me. A summary of that account is presented here for the readers.

Early Life

Shaykh Zayn-al-'Ábidín was born in the year 1243 Shamsi (1864–1865) in the city of Yazd.

His father, Áqá Mírzá Muḥammad-Riḍá Kirmání, was among the well-known mujtahids and resided in Yazd, where he enjoyed great honor and standing among the scholars [Shia cleric].

While the Shaykh was still a child, his mother passed away. He was raised under the care of his nurse and his aunt, who apparently took the place of his mother. In due time he went to the traditional school (maktab=tutelage). After learning reading and writing, he pursued the

preliminary sciences and later entered the study of Islamic jurisprudence and principles of law [fiqh and uṣúl].

First Encounter with the Word “Bábí”

During his childhood he occasionally heard the word “Bábí”, yet he did not know whether it referred to a person or something else. Being occupied with his studies, he paid little attention to it and did not ask anyone about its meaning.

One day, however, there was great commotion in the street. He heard members of his household saying that a Bábí was being brought. Curious, he climbed onto the roof to see what a “Bábí” might be.

He saw a crowd of Muslims surrounding a man, insulting and beating him. Although the man’s body was covered in blood, they continued striking him. They brought him to their house in order to obtain a legal verdict from his father so that the Bábí might be executed.

His father, Áqá Mírzá Muḥammad-Riḍá, said:

“A decree of execution must be issued only after questioning and investigation. This man is not presently in a condition to speak. Leave him here and go. When he recovers, I will speak with him and determine his case.”

When the crowd heard this, they dispersed. His father then gave the man food and drink and treated him kindly, and later that night allowed him to depart.

Much later the Shaykh learned that the man had been Ḥájí Áqá Muḥammad ‘Alāqband. That morning he had gone early to the bathhouse because one of the Bahá’í holy days had arrived. He had dyed his hands and feet with henna and put on new clothes. After leaving the bathhouse he was attacked by ruffians and mob in the street.

His Father’s Final Instruction

While Shaykh Zayn-al-‘Ábidín was still studying, at the age of twenty-one, his father fell gravely ill and approached the end of his life. Because of the young man’s intellectual and moral qualities, his father loved him more than the other sons, and thus he usually remained at home. During his father’s illness he alone attended to his care.

On the last night of his life, shortly before death, his father asked:

“Look around— is there anyone here?”

After checking, the Shaykh replied that no one was present.

His father then said:

“My son, after you have buried me and the mourning ceremonies are finished, you must go to the house of Haji Muhammad-Taqi Vakil-al-Dowleh Afnan [the founder of Mashreq Al-Azkar od Ishaq-Abad] and investigate the matter of religion. Whatever he tells you, accept it, for he has attained the truth.”

Later it became known that Áqá Mírzá Muḥammad-Riḍá himself had attained the presence of the Báb and had become a believer. However, he had kept his faith completely concealed until the time of his death.

Acceptance of the Faith

After the mourning period ended, Shaykh Zayn-al-‘Ábidín sent a servant to request an appointment with Vakil-al-Dowleh. Because the young man was the son of a mujtahid and a religious student, Vakil-al-Dowleh postponed the meeting several times.

After repeated attempts failed, the Shaykh himself went to him and said:

“My father, in the final moments of his life, instructed me that I must meet you and investigate the matter of religion.”

When Vakil-al-Dowleh recognized that the young man was a sincere seeker, he did not withhold the truth. After several meetings the Shaykh joined the company of the believers.

Soon, from his expressions and manner, those around him—especially his half-brothers—noticed a change in his beliefs and began plotting against him.

Escape from Persecution

His nurse eventually learned of their intentions and warned him:

“Zayn-al-‘Ábidín, have you become a Bábí? Your brothers suspect it and plan to take you before the religious authorities. They will force you to curse the Báb. If you renounce the Bábís they will spare you; otherwise they will punish you as they have the others.”

The Shaykh remained silent.

His late mother had left all her property to him, since she had no other child. When he realized the danger he was in, he waited until midnight while the household slept. He took a key, entered his mother’s treasury room.

Escape and Hardship on the Road

He went to his mother's treasury room, opened one of the chests, and took a quantity of cash. Then he brought out his riding mule from the stable and placed the saddle upon it. Afterward he awakened the husband of his nurse and said:

"I am going to the village and may not return for two or three days. Tell the household not to worry about me."

Having said this, he mounted and departed, directing the mule onto the road toward Tehran. He continued traveling through the night without resting anywhere.

Early in the morning he dismounted at a place to rest, tied the mule to a tree, placed something beneath his head as a pillow, and fell asleep. When he awoke he found no trace of the mule or any of his belongings. Since he possessed only a small amount of money in his pocket, he had no choice but to continue on foot.

In order to reach his destination with the little money he had, his food along the road was often only herbs and wild greens. In this condition he continued his slow journey, and day by day his strength diminished.

After about a month he reached a village within the territory of Qom, where he fell ill. In a very miserable state he lay beside a stream of water, expecting death.

At that moment a rider happened to pass by. The Shaykh asked him whether there was a coffeehouse nearby. The rider replied that there was. The Shaykh gave him some money and said:

"Please take this and, for the sake of God, bring me a little warm water."

The man accepted the money and left—but never returned.

After sitting there for some time, and once the fatigue had somewhat subsided and his illness—resembling cholera—had slightly improved, the Shaykh gathered what little strength he could through sheer determination. Staggering and stumbling, he managed to reach the coffeehouse.

By good fortune, the coffeehouse keeper was inwardly a believer in the Cause of God. When he saw the young man so exhausted and weak, and perceived in his face signs of nobility and refinement, he approached him and inquired about his name, origin, and destination.

After learning of his circumstances—how his mount and clothing had first been stolen, how he had been forced to walk long distances without being accustomed to such hardship, how he had fallen ill, and then been betrayed by the passing rider—his heart was filled with compassion.

Showing him kindness and care, he placed the Shaykh upon a mount and sent him to one of the nearby villages to the household of some relatives, asking them to look after him.

Journey to Tehran and Study in the ‘Atabát

After remaining in that village for some time and recovering his health, the Shaykh proceeded to Tehran.

Upon arriving there he stayed at Masjed-e Shah. Because he was highly skilled in calligraphy, he adopted the profession of copying manuscripts (kitābat). From its income he supported himself and saved whatever remained.

Since he knew no one in Tehran, during that stay he did not succeed in meeting any of the Bahá’í friends.

After he had saved a sufficient amount of money, he set out for the holy shrines of Iraq (the ‘Atabát). There he entered the circle of study of the renowned mujtahid Sayyid Kazim Tabataba’i Yazdi, the author of the famous work *Al-‘Urwat al-Wuthqá*, and continued the completion of his religious studies. During this time he again supported himself through his calligraphy.

Letters from His Brothers

After several years his brothers learned of his whereabouts through pilgrims from Yazd. They wrote to Sayyid Kazim Tabataba’i saying:

“Our brother is a Bábí. It would be better to expel him from your classes and from the holy cities.”

The respected Tabataba’i replied to them:

“Shaykh Zayn al-‘Abidin is a Muslim and has recently attained the rank of mujtahid. He should go on pilgrimage to the Ka’ba. Send him money from his father’s inheritance so that he may travel to Mecca and circumambulate the House of God.”

When the brothers received such a letter from so eminent a religious authority, they immediately sent sufficient funds. Thus the Shaykh was able to go on pilgrimage to Kaaba in Mecca.

Life in Najaf

After returning from pilgrimage, and on the advice of his teacher Sayyid Kazim Tabataba'i, he settled in Najaf.

Because he served there as the leader of congregational prayer (pīsh-namāz), he married, since one who leads communal prayers was expected to be married.

From this marriage a daughter was born, but she passed away when she was only five months old.

Call to Service

After some time in Najaf, Shaykh Zayn al-'Abidin suddenly received a command from Abdul-Baha to travel to Khorasan for the purpose of spreading the fragrances of the Cause of God. [*mapn*;y promulgation of the Cause of God = teach the Faith]

The exact date and circumstances of this command are not known, because the period between his leaving the position of prayer leader and his rising to serve the Cause remains uncertain, and the events of that interval are largely unknown.

It appears that his first teaching journey was to Mashhad, and perhaps the first Tablet revealed in his honor

Mission to Khurásán

After residing for some time in Najaf, the Shaykh was suddenly commissioned by Abdul-Baha to proceed to Khorasan in order to spread the fragrances of God. However, neither the date nor the circumstances of this mission are known, for the period between his leaving the position of congregational prayer leader and his arising to serve the Cause remains uncertain, and naturally the events that occurred in that interval are also unknown.

It appears that his first teaching journey was to Mashhad, and perhaps the first Tablet revealed in his honor was the following:

Tablet

He is God

To Ḥájí Mírzá Zayn-al-'Ábidín — upon him be the glory of God.

He is God

O Zayn of the worshippers! God willing, thou shalt become the adornment of the steadfast, the ornament of the firm, the joy of the longing ones, and the ardor of the lovers—so that, clapping thy hands and dancing with rapture, thou mayest hasten toward the altar of love: in one hand the cup of the love of God, and in the other the offering of thy life. There thou shalt sacrifice this fleeting life for the countenance of the Beloved.

And glory be upon thee.

— Abdul-Baha

For some time the Shaykh labored in the field of service in Mashhad and exerted himself in guiding souls. Later, the following blessed Tablet was revealed in his honor:

Tablet sent through Mírzá Aḥmad Qá'íní

He is God

O thou who art detached unto God! Blessed, blessed art thou that thou art so free, joyous, pure, and radiant. The true servants of the Baha'u'llah—the Abhá beauty—are worthy indeed to turn wholly away from this world, to withdraw from every pleasure, comfort, wealth, and prosperity, and instead gather the treasures of the Kingdom in their sleeves.

Let them store up the wealth of the love of God, place upon their heads a radiant crown from the jewels of the knowledge of God, and hang about their necks a necklace of the pearls of divine mysteries and truths.

Kings are but subjects before them, and rulers stand in need of their sandals and cloaks.

Truly thou hast been content with but a single garment; thou hast cast the dice of love; thou hast stirred commotion in hearts; thou hast manifested the secret of detachment and revealed the reality of sanctity and holiness.

Blessed art thou! Glad tidings unto thee, O thou who art detached unto God and attracted to the Beauty of Abhá. Until detachment is attained, the human soul has no influence.

Praise be to God that thou art successful and confirmed.

Upon thee be greetings and praise.

Travels Through Iran

After staying for some time in Mashhad, the Shaykh hastened to Sabzevar in accordance with the command of Abdul-Baha. Having perfumed the souls of the people of that land with the

musk-laden fragrances of the Cause, he then set out for Shahrud, where the following Tablet was revealed in his honor.

Tablet revealed in Shahrud

He is God

O steadfast and upright one in the love of the Manifest Light!

The letter which thou didst write to the “Name of God” contained meanings like the fragrances of the heavenly paradise, and words sweeter than honey and nectar, for they testified to the steadfastness and firmness of the friends of God and told of the attraction of the hearts of the sincere.

Such news brings glad tidings; it fills hearts with joy and happiness and brings expansion and delight to souls.

In these storms of tribulation, the consolation of Abdul-Baha is the flame burning in the hearts of the righteous. By the beauty of the Ancient One—my spirit be a sacrifice for His loved ones!—when news of the steadfastness of the friends arrives amid the darkness of sorrows, the light of joy shines forth, the candle of happiness is kindled, and the darkness of grief and affliction vanishes.

Convey my eager greetings to Áqá Mírzá Muḥammad, and communicate the utmost love of this servant to Áqá Mírzá ‘Alí-Akbar. These two brothers are the memorial of that loving martyr. That noble soul drank the cup of the supreme martyrdom in the field of sacrifice with such joy and happiness that its sweetness remains dearer to Abdul-Baha than honey, sugar, or a mother’s milk.

Therefore day and night give thanks to the Most Great Bounty that ye are the brothers of that life-giving friend and companions of that radiant light.

Mission to Mazandaran

After spreading the Cause in Shahrud, the Shaykh hastened—by command of Abdul-Baha he went toward Mazandaran Province. For several years he traveled throughout that region, going from town to town and village to village, encouraging the believers and guiding seekers.

In those regions he received the following Tablet from Abdul-Baha:

Tablet

O thou whom God hath chosen to spread the fragrances of holiness throughout the lands!

Arise with all power and strength and spread the signs of thy Lord's mercy in those regions—the homeland of thy chosen Beloved. Do not grow weary in this Cause, and seize the season of life, for it is the time of harvest in the noble field and the springtime of grace.

Gird up the sleeve of effort, hold fast to the hem of the robe of the Covenant, leave behind those who lie asleep in the cradle, and reveal the manifest proof.

Glory be upon thee, O thou whom God hath confirmed in proclaiming His Cause among humankind.

— Abdul-Baha

Remaining in Mazandaran

After spending a long time there, the Shaykh intended to depart for other regions. However, the believers of Mazandaran Province prevented him and earnestly requested that he remain among them to serve the Cause of God.

He therefore wrote a letter to Haji Mirza Haydar Ali seeking guidance from the Sacred Presence. In response, the following Tablet was revealed:

Tablet from Barforush (Babol)

O thou who hast dedicated thyself to the service of the Cause of God!

The wonderful letter which thou didst write to Hájí has been read. Since he has gone to “Ishqábád, this servant writes the reply with his own hand despite lack of time.

Regarding thy remaining in that land: in consideration of the request of the friends and the maidservants of the Merciful, thou art permitted to remain.

In truth that land is of great importance, for it is a region and homeland connected with the Ancient Beauty. For this reason thou wast sent to those parts.

Indeed it is necessary that someone like thee always remain there. Therefore continual effort must be exerted so that that region may be stirred by the breezes of divine favor and, God willing, blaze forth even greater than other provinces, casting agitation into the pillars of existence.

If it were possible to establish—even in utmost concealment—a Mashriqu’l-Adhkár, it would be very desirable. Yet it must be done with the greatest wisdom lest it provoke the corruption of the people of enmity.

This matter is of the utmost importance, and no negligence should be shown as far as possible.

Glory be upon you and upon the people of Bahá.

Return to Khurásán

According to this permission, the Shaykh remained in Mazandaran. After a long time, with the authorization of Abdul-Baha, he again set out toward Khorasan to spread the fragrances of God.

In every place he rendered valuable services, and through his noble character and helpful words he left sweet memories in the hearts of the believers.

While in Sabzevar, he was honored with the following blessed Tablet:

Tablet

O thou steadfast in the Covenant!

Praise be to God that for a time thou didst serve the Covenant in Mazandaran, and wast successful in spreading the fragrances of the Cause in those regions. Now thou hast set out for Khorasan so that thou mayest open the gates of the paradise of bliss in that land and guide souls to the straight path.

That country has always been perfumed like musk and ambergris with the fragrance of the love of God. Now also thou must, through the power of the Covenant, kindle such attraction and yearning there that minds will be astonished.

Let the beloved of the love of God become the beauty of the gathering; let souls become luminous like candles; let the assembly of sanctity be adorned; and let the wine of the knowledge of God set the world of creation in motion.

Today souls must be given the spirit of life, and the fragrance of detachment must be offered to the nostrils of humankind, so that hearts may be purified from the defilement of this fleeting world and become worthy of the effulgence of the Most Holy Manifestation.

Upon thee be greetings and praise.

— Abdul-Baha

Later Travels and Teaching Work

In addition to the journeys already mentioned, according to other sacred Tablets—copies of which are not presently in my possession—the Shaykh also traveled to Zanzan, Hamadan, Sangsar, and Shahmirzad.

For several years he also followed a regular pattern of travel: every year from the second month of spring until early autumn he journeyed through Khorasan and Tehran, while spending the autumn and winter in Mazandaran Province. The Tablets quoted earlier in this biography were revealed during those travels.

It is now appropriate to reproduce part of the exact account written by one of his students, which more clearly describes the Shaykh's later life. The following is the student's testimony.

Testimony of His Student

“What I record here is what I personally heard from him or witnessed myself.

I was eleven years old when my father entrusted me to him so that I might remain constantly in his service and receive both outward and spiritual education. This was around the year 1323 A.H. [1905].

At that time the residence of Jináb Abráí was in Barforush (present-day Babol), in the quarter of Lormihalleh, opposite the house of Mullá Husayn Ghazanfari.

His livelihood consisted mainly of copying verses and Tablets, for he possessed a very beautiful handwriting. The believers of Mazandaran would request these writings and offer him gifts in return.

From time to time he would travel to villages of Mazandaran to encourage the friends and to teach seekers. During the year I spent in his service in Mazandaran, whenever he traveled I accompanied him. At night we stayed in the homes of believers, where he encouraged the friends, explained the sacred verses, and sometimes taught new seekers the Faith.”

Journey to Tehran

The student continues:

“In 1324 A.H.(1906). he decided to travel to Tehran. My father entrusted me fully to him, asking that I remain constantly in his service. Wherever he went, I was to go with him. If he stayed in Tehran, I was to stay there and pursue my studies.

From the moment I was entrusted to him, he began teaching me Arabic, starting with the classical text *Sarf-e Mír*. In truth, whatever Arabic I learned was under his instruction.”

Upon arriving in Tehran—shortly before the Persian Constitutional Revolution—they stayed at Sar-e Qabr-e Aqa (today known as (Bagh Ferdows in recent years) in the house of a believer named Ābji Sūsan which was closed to a branch of School of Tarbiyat.

Later, the Shaykh became a teacher at a branch of the Tarbiat School, one of the important Bahá’í schools of Tehran. During the day he taught at the school, while in the evenings he attended gatherings of the believers to encourage them and teach seekers.

Marriage and Family

About three years after settling in Tehran he decided to marry. Through this marriage he became the brother-in-law of Haji Aqa Muhammad Alaqband.

He married Nairah Khánum, daughter of Āqá Muḥammad Ḥusayn, a merchant from Qazvin. She was a widow but had no children.

After marriage he moved from the school residence and lived near his new relatives.

Their first child was a son, whom he first named Dhabíḥ-Alláh, but later renamed Muḥammad-Riḍá after his father.

He continued teaching Arabic at the Tarbiat School—then located at Hasanabad Square—until about 1330 A.H (1911).

Return to Mazandaran

In 1330 A.H(1911-12)., the Bahá’ís of Babol had established a school called the Sa’ādat School. They invited the Shaykh to serve as its teacher. Because of his earlier connections with the region, he accepted and returned to Barforush (Babol).

At this time a second child—a daughter named Munírih—was born. Because she was still an infant, the Shaykh initially traveled alone. In 1331 A.H (1912) Beauty. his wife and the student later joined him, traveling by way of Semnan, Sangsar, and Shahmirzad.

During this difficult journey the infant suffered from the intense heat and dust of the road between Tehran and Semnan. Her eyes became inflamed, and despite treatment in Sangsar, one eye retained a slight mark throughout her life.

For several years the Shaykh remained in Babol managing the school.

Later, Bahá'ís in Sari—including Sardar Jalil Kolbadi of Mazandaran and other believers—founded another school and invited him to direct it. He accepted and became its head. After some years the school was incorporated into the state educational system, and from that time he became an official employee of the Ministry of Education.

Character and Conduct

Throughout these years in Mazandaran:

- During the day he taught in the school.
- During the evenings he attended gatherings of the believers to provide spiritual education or visited meetings where seekers were taught the Faith.

The student later wrote that when he visited him again in 1311 Shamsi (1932) after returning from Europe, he found the Shaykh suffering from partial paralysis and greatly weakened.

His illness gradually worsened until, on 20 Mehr 1315 Shamsi (1st of October 1936), he passed away.

The student writes movingly of his teacher:

“In detachment, resignation, patience, endurance of hardship and suffering—whether among friends or strangers—I have never known his equal.

Poverty or wealth, hardship or comfort made no difference to him. He had no thought except service to the Cause of God.

With students he was extremely kind and gentle, and he showed deep concern for their education and training.

Though he possessed almost nothing materially, he would sacrifice whatever he had to assist seekers or to host travelers who came to him. Those who visited him would leave with joyful hearts and renewed spiritual understanding.

His humility was extraordinary. He always considered himself more ignorant and lower than others, in accordance with the counsel of Abdul-Baha.

Although he possessed great learning—having even mastered traditional mathematics and studied the works attributed to Pythagoras—he never displayed pride in his knowledge.”

The student concludes that the patience of the Shaykh was so great that, considering the circumstances of the time, it could scarcely be compared even with the legendary patience of Job.

Passing

After seventy-two years of a quiet yet spiritually pure life, Haji Shaykh Zayn al-Abidin Abrari passed away in Sari on 20 Mehr 1315 Shamsi (1936).

His body was buried in Mahfrouzak Cemetery, about two farsakhs (6 kilometers) from the city of Sari, near the shrine of Mulla Alijan Shahid Mafourozaki. [This cemetery today demolished by Muslem of that village during Islamic Republic of Iran.]

Thus ended the life of that distinguished and self-sacrificing servant of the Faith, whose path had been marked by hardship, detachment, and tireless service.

Recollection from His Wife

Before consulting the Shaykh's student for information about his life, I first sought out his wife and asked her about the circumstances of that noble soul. I also requested that she give me a photograph of him.

She led me into a room and showed me a photograph of the Shaykh that had been enlarged and framed. While tears streamed from her eyes and Check, and with a trembling voice, she said:

“From Hájí Shaykh nothing remains except this single photograph. I cannot give it to you, for it is the only keepsake I have of him. If you wish to know the details of his life, you should ask such-and-such a person.”

I asked her why she was weeping and so sorrowful. She replied:

“It is because I did not appreciate the value of such a husband. I wounded that oppressed man with my sharp tongue, and through my fault-finding and harsh temper I constantly made life bitter for him.

Now that he is gone, I realize what a great man he was and how patiently he endured my harshness and bad temper. I regret that I was not worthy to be his wife.”

In summary, Haji Shaykh Zayn al-Abidin Abrari left behind his wife Nīrah Khánum, one son, and one daughter, both of whom were mentioned earlier in the account written by his student.

A Prayer Revealed for Him

To conclude the history of that servant of the Cause of God, that traveler toward God, and that one annihilated in God, the author adorns this biography with another Tablet revealed in his honor by Abdul-Baha.

Tablet

He is God

Barforush — To Shaykh Zayn-al-‘Abidin, upon him be the Glory of God the Most Glorious.

He is God

O my God, my God! This is Thy truthful and faithful servant, Thy ancient and assured bondman. He hath heard Thy call and responded to Thy summons. He hath been stirred by the breeze from the gardens of Thy oneness, and his taste hath delighted in the sweetness of Thy remembrance. Thus Thou hast confirmed him in exalting Thy Word and spreading Thy fragrances in the homeland of Thy Beauty and the dawning-place of the lights of Thy glory.

O Lord, O Lord! He hath turned away from every face and directed his face toward the horizon of Thy mercy, toward the center of Thy singleness and the focus of Thy self-sufficiency. He hath purified his heart in Thy manifest religion, proclaimed Thy Name among the peoples, made clear Thy proof to the seekers, and manifested Thy sovereignty to those who behold.

O Lord, O Lord! Make him a banner of guidance, a sign of piety, a niche for the lamp of knowledge, and a glass for the lamp of certainty, until his face may shine like the radiance of dawn across the horizons. Let his tongue sing the melodies of the dove of holiness in the Paradise of Rīḍván. Enable him to serve this Cause, to withstand the people of tyranny, and to inspire humanity to enter beneath Thy shadow, O Most Merciful.

O Lord, perfect through him Thy mercy, pour out through him Thy bounty, establish through him Thy proof, spread through him Thy fragrances, make clear through him Thy signs, and manifest through him Thy evidences—until the cooing of the dove, the rustling of the trees of the garden of light, the murmuring of the water of life in the verdant garden, and the scratching of Thy Most Exalted Pen from Thy Kingdom of Abhá may be heard.

O my God, my God! Thy servants in the homeland of Thy Beauty long for Thy meeting, seek Thy good-pleasure, rejoice in Thy remembrance, take refuge in Thy shadow, cling to Thy threshold, pitch their tents in Thy court, burn with the fire of Thy love, and see by the light of Thy knowledge.

O Lord, make their hearts pure mirrors reflecting the lights of Thy oneness; make their breasts tablets inscribed with the mysteries of Thy grace; make their eyes directed toward the horizon of Thy holiness; and their ears delighted by the melodies of the birds of Thy unity.

Verily, Thou art the Generous, the Powerful, the Mighty, the Merciful.

Thus ends the account of the life of Haji Shaykh Zayn al-Abidin Abrari, a servant of the Cause distinguished for detachment, humility, patience, and tireless service.