

Letters of THE GREATEST HOLY LEAF

Bahiyih Khanum

Translated from Persian



The question of Avárih has surely come to your attention. In spite of the fact that last year, the first time that he visited this sacred Spot, he was shown the greatest kindness and love, and he was the object of every consideration and care, and everything was done to help him in every way; that when he left for Europe, as the reason for his visit was to teach the Faith, and he was favoured and praised by the Guardian, the friends in England showed him reverence to what was really an exaggerated degree, and received him with the warmest hospitality—that is, no one failed in showing him the utmost regard—still, when he returned to Cairo and busied himself with publishing his book, as it became apparent later on, he put the Assembly and the friends at odds, stirred up the mischief himself and then secretly wrote here and there that there was trouble in Cairo, and presented the situation so as to further his own ends. The beloved Guardian at once laid hold of every possible means to quiet the dissension in Cairo, but it proved impossible because Avárih, using all kinds of devices, prevented the reconciliation of the Assembly and the friends in that city. When the Guardian could endure this no longer and there was nothing more that he could do, with deep regret he left the Holy Land. His letter clearly shows how heavy was his heart.

Later, Avárih left Egypt and came again to the Holy Land, and the interesting thing is that the moment he left, the misunderstandings among the friends in Cairo disappeared, and Bahá'í affairs went forward again in proper fashion, so that it became perfectly clear that he had been the cause of the disruption.

From here, too, he began to send out letters, and it would only grieve you to tell of the falsehoods and calumnies they contained. In Beirut, too, his talks and his actions were the same, and he spread the word that, God forbid, there is dissension everywhere.

Accordingly, in order to protect the Cause of God, a telegram was sent to Baghdád, citing these words of the Ancient Beauty—exalted be His glory: 'Place not your trust in every new arrival, and believe not every speaker.' As a result, when he reached Baghdád, and wished to stir up mischief there, the friends, with great dignity and firmness, restrained him, and avoided his company.

The point is that although such talk and such behaviour have no effect and no importance whatsoever, and do not merit our attention, still this disloyalty of his in these days of trial and sorrow is such that, unable to bear the situation any longer, this grieved and helpless one has felt obliged to set down a brief account of what actually took place.

Notes:

24 Shawwal 1342 A.H. (29 May 1924 A.D.), to a believer in Tīhrán



TRANSLATION