

b) Istanbul to Edirne

c) Edirne

8. List of Important Tablets and Writings of Baha'ullah during His sojourn in Adrianople and Constantinople.

9. Tablet of Ahmad

10. Index and Bibliography

According to the Old Testament, the Ark of Noah is supposed to have come to a rest on the slopes of the mountain after the deluge. This led to the creation of established forms of worship, creed and dates of holy days such as Easter.

After the deluge, the Ark was visited upon a wayward humanity by a wrathful God nearly 5,000 years ago.

In Constantinople (Istanbul) in 381, the Nicene Creed was written, declaring the equality of the Father, Son and Holy Spirit.

The Prophet Abraham, father of monotheism and revered well as the center of so much of the early development of Christianity, Turkey has also been the stage upon which upon God's call to go to Canaan and stopped at Harraq in significant events and developments in the evolution of Islam.

Southeastern Turkey around 1800 B.C. He remained there for several years before departing for the land of Canaan.

After Mecca, Medina and Jerusalem, Istanbul may be said to be the fourth most sacred place of pilgrimage in the Islamic world. This is due to the assumption that Eyup, the friend and confidant of the Prophet Mohammed, had been among those who led the first Arab siege of Constantinople from 674 to 678 and was killed and buried somewhere just outside of the city. Later, during the Ottoman period, a mosque was built over the supposed burial site.

Further along the coast of the Mediterranean is the town of Tarsus, the birthplace of St. Paul. In central Turkey, in the city of Konya, lies the tomb of

Carried out numerous missionary journeys in Asia Minor: Ephesus, Antioch as well as being visited by St. Paul. Turkey is the resting place of another two of the apostles of Christ St. Peter and St. Paul.

Celaleddin Rumi (1207-1273), the founder of the order of Whirling Dervishes and one of Islam's greatest mystic philosophers.

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known as Mevlana to his followers. created a system of
 Phillip and St. John. At Hieropolis (Pomukhale). a fifth century
 belief based upon the universality of God and the attempt to
 martyrdom was built over the tomb of the martyred St. Phillip.
 establish union with God. The order was open to anyone.
 In Seljuk, near the ancient city of Ephesus, is the basilica of St.
 regardless of religion or sect.
 John, where his tomb supposedly lies. Seljuk is also, according
 The seat of the Caliphate was transferred to Istanbul in 1517
 to legend, the final resting place of the Virgin Mary,
 through the conquests of Sultan Selim I. The Sultans retained the
 The First Ecumenical Council was held in Nicaea (Iznik) in status of
 the protectors of Islam and its holy places until the
 Caliphate was abolished under Atatürk in 1924. a period of over
 325 by the first Christian Emperor of the Roman Empire, Con-
 400 years.
 Constantine the Great, at this and subsequent councils. the foundations of the
 Christian Church were firmly established.
 Christianity became the official state religion of the Roman Em-

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In the middle of the 18th century, during the latter days of
 the Ottoman Empire, Turkish soil was once again to play host
 to another chapter in the history of world religion. _
 The Significance of Baha'u'llah's Sojourn in
 In May of 1863, a group of exiles from Persia entered what Constantinople
 and Adrianople
 is today Turkish territory near a town on the Syrian/Iraqi border.
 Among these exiles was a figure destined to join the ranks of • The
 five-year period (1863-1868) Baha'u'llah spent in those great souls who have
 contributed so much to the ad- stantinople (Istanbul) and Adrianople
 (Edirne) was one of the
 advancement of humanity through their guidance., most
 significant of His entire ministry.

This figure was Baha'u'llah, the Prophet-founder of the Baha'i During that
 time, the great majority of the followers of the
 Faith, the latest of the world's major religions. • Bab had
 embraced the Cause of Baha'u'llah. The Faith had
 been publicly proclaimed to the kings, the rulers, the divines
 and the masses of humanity. It was also during this time that
 Mirza Yahya had been cast out of the Baha'i community and
 was exiled to Cyprus to live out the rest of his life in lone obscurity.

The four month sojourn of Baha'u'llah in Constantinople can
 best be summarized in the following excerpt from God Passes
 By,

With the arrival of Baha'u'llah at Constantinople, the capital of the Ottoman Empire and seat of the Caliphate ...the grimmest and most calamitous and yet the most glorious chapter in the history of the first Baha'i century may be said to have opened. A period in which untold privations and unprecedented trials were mingled with the noblest spiritual triumphs was now commencing. The day-star of Baha'u'llah's ministry was about to reach its zenith.

The most momentous years of the Heroic Age of His Dispensation were at hand. The catastrophic process, foreshadowed as far back as the year sixty [AH 1260] by His Forerunner in the Qayyum-i-Asma, was beginning to be set in motion.

I
I

"In the midst of the Salyah-Chal of Tihran, nine years later,' almost glorious phase of that ministry, the proclamation of His that Revelation had swiftly and mysteriously been brought to Message to the world and Its rulers."

sudden fruition. The process of rapid deterioration In the for- The Guardian further describes the fruitful years In Adra~otunes of that Faith, which had gradually set In, and was alarm- ple, in the particular the prodigious outpouring of Divine Revelo ingly accelerated during the years of Baha'u'llah's withdrawal tlon during that period: •
to Kurdistan. had, In a masterly fashion after His return from Sulayman.lyylh.been arrested and reversed. The ethical, the Though He Himself,was bent with sorrow. and still suffered moral and doctrinal foundations of a nascent community had from the effect of the attempt on His life. and though He was well been subsequently, In the course of His sojourn in Baghdad, aware a further banishment was probably Impending. yet, undaunted unassallably established. And finally, In the Garden of Rldvan. by the blow which HisCause had sustained, an the on the eve of His banishment to Constantinople, the ten-year perils with which It was encompassed. Baha'u'llah arose with delay, ordained by an Inscrutable Providence, had been ter- matchless power. even before the ordeal was overpast, to prominated through the Declaration of His Mission and the visible claim the Mission with which He had been entrusted to those who. in emergence of what was to become the nucleus of a world em- East and West, had the reins of supreme temPoral bracing Fellowshlp.What 'now remained to be achieved was authority In their grasp.
the proclamation. In the city of Adrlanople, of that same Mis- Ion to th world's secular anq ecclesiastical leaders. to be "A period of prodigious activity ensued which, In Its reperfollowed. In

successive decades. by a further unfoldment, In discussions outshone the vernal years of Baha'u'llah's ministry. Day
th prison-fortress of Akka. of the principles and precepts con- and
night'. an eyewitness has written, 'The Divine verses were
stituting the bedrock of that Faith, by the formulation of the laws raining
down in such number that It was impossible to record
and ordinances designed to safeguard It~ Integrity, by the them.
Mirza Aqa Jan wrote them as they were dictated, while
establishment. Immediately after His ascension, of the Covenant the Most
Great Branch was continually occupied In transcribing designed to preserve Its
unity and perpetuate Its Influence ... ing them. There was not a moment to
spare ...' Baha'u'llah,

Himself, referring to the verses revealed by Him. has written:
"The initial phase of that Proclamation may be said to have as such are
the outpourings ... from the clouds of Divine Bounty
opened In Constantinople with the communication addressed that
within the space of an hour the equivalent of a thousand
by Baha'u'llah to Sultan Abdu'l-Aziz himself, 'the self-styled vicar verses
hath been revealed. So great is the grace vouchsafed
of the Prophet of Islam and the absolute ruler of a mighty em- in this
day that in a single day and night, were an amanuensis
pire. So potent. so august a person~ was the first among the capable
of accomplishing it to be found, the equivalent of the
sovereigns of the world to receive the Divine Summons... Persian
Bayan would be sent down from the heaven of Divine
holiness. I swear by God!' He, in another connection has affirm-
"Thus closes the opening scene of one of the most dramatic ed, 'In those
days the equivalent of all that hath been sent down
episodes In the ministry of Baha'u'llah. The curtain now rises on a foretime
unto the Prophets hath been revealed. That which
what is admittedly the most turbulent and critical period of the hath
already been revealed in this land (Adrianople)'. He for first Baha'i century -
a period that was destined to precede the thermore, referring to the
copiousness of His writings, ha

declared. 'secretaries are incapable of transcribing. If has,
therefore remained for the most part untranscribed al 11

- Among the more weighty of the writings of Baha'u'llah during his
sojourn in Adrianople are the Tablet of Ahmad and
above all. the letters to the kings and rulers of the world. These

Overview of Exile

included the Ottoman Sultan, the Kings of Europe, Muslim ecclesiastical leaders,
the people of Persia, the wise men and in- During
the forty year period of the Ministry of Baha'u'llah.
habitants of Constantinople, the Shah of Persia, and the

His exiles had taken Him from Asia to Europe, thus making
philosophers of the world.

Baha'u'llah the first Manifestation of God known to have lived on European soil. Abraham, Moses, Christ, Muhammed and These Tablets. according to Shoghi Effendi. "may be

Buddha all lived out their lives in Asia. regarded not only as the most outstanding among the. iná numerable Tablets revealed in Adrianople. but as occupying

Considered to be an important follower of the heretical Babi a foremost position among all the writing of the author of the Faith, Baha'u'llah and members of his immediate family were Baha'i Revelation.

exiled by the Persian government to Baghdad. Baha'u'llah departed from 'ehran for Iraq on 12 January, 1853.

The exiles suffered extremes hardship from the winter journey through the snow-bound mountains of western Persia. Baha'u'llah spent nearly ten years In Iraq. Two years were spent alone In the wilderness of Kurdistan while the remaining time was spent In Baghdad.

The enemies of Baha'u'llah, among whom were the Persian Consul-General in Baghdad and certain divines, being jealous áof His increasing popularity, succeeded in having him banished again. A Sultan's decree was issued as a result of Persian representations to the Ottoman Government and Baha'u'llah was called to Constantinople. Just before departing, in the Garden of Ridvan. on the banks of the Euphrates river, Baha'u'llah declared His station to His companions as "Him Whom God shall make manifest", the One foretold by the Bab 1-For a more detailed listing of th,• w11llngsof Boho'u'llah during !his period.

and anticipated by His followers. refer lo the index or page.

After He had remained five months In the capital of the Ottoman Empire. His enemies again sought_to banish Him. They succeeded. and He was sent to Adrlanople. a city called by Him 'the remote Prison.áThere the Sun of HisRevelation ascended to Its zenith and He proclaimed His Message for the whole world: Having endured five years of tribulations In this city. Exile from Baghdad to Constantinople

Baha'u'llah was finally exiled to the prison-city of Akka In the Holy Land. He lived there until His ascension In 1892.

Baha'u'llah left Baghdad on 22 April 1863 and arrived in Constantinople on 16 August 1863, the journey being completed in almost four months. Both Iraq and Turkey were then part of the Ottoman Empire.

As the subject matter of the book is concerned principally with Baha'u'llah's sojourn in present-day Turkey, we will begin

our narrative of the exile in Nusaybin, on the border of Iraq, Syria and Turkey (Map1).

Fifty-four people, including the members of His family, accompanied Baha'u'llah to Constantinople. Mirza Yahya, the brother of Baha'u'llah, joined the party en route. Baha'u'llah rode a horse part of the way but travelled mostly in a howdah. The Journey itself was both slow and monotonous with no sign of life for miles.

A caravan consisting of fifty mules, a mounted guard of ten soldiers with their officer, and seven pairs of howdahs, each pair surmounted by four parasols, was formed, and wended its way, by easy stages, and in the space of no less than a hundred and ten days, across the uplands, and through the defiles, the woods, valleys and pastures, comprising the picturesque scenery of eastern Anatolia, to the port of Samsun, on the Black Sea He, by virtue of the written order of Namiq Pasha, was accorded, as He travelled northward, in the path of spring, an enthusiastic reception by the mudirs, the shaykhs, the muftis.

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the government officials and notables belonging to the districts In Samsun, Baha'u'llah was called on by the Chief Inspector through which He passed. In villages and hamlets, He would be met by a delegation immediately before His arrival. and after His arrival, He was put on board a steamer and arrived, would be accompanied, for some distance, by a similar together with His fellow-exiles, at noon on Sunday, August 16, 1863, at the port of Constantinople.

stations, were held in His honour, the food the villagers prepared

and brought for His acceptance, the eagerness which time and The Guardian describes the significance of Baha'u'llah's arrival again they exhibited in providing the means for His comfort, rival In Constantinople:

recalled the reverence which the people of Baghdad had shown Him on so many occasions. Repeat from before!

At Nusaybin the caravan pitched its tents by a stream. From 'With the arrival of Baha'u'llah at Constantinople, the capital of Nusaybin the caravan continued towards Mardin after stopping at Hasan Aqa. ... the grimmest and the most ing at Hasan Aqa. After a three day halt at Mardin, Baha'u'llah called it the most glorious chapter in the history of

ordered the resumption of the journey. As the caravan passed the first Baha'i century may said to have opened. A period In through the city of Mardin, Government cavalry,' with flags fly- Which untold privations and unprecedented trials were m)ngling and drums beating, ..and high officials and notables ed with noblest spiritual triumphs was now commencing. The escorted them to the outs_kirtsof the city. It was the first of a day-star of Baha'u'llah's ministry was about to reach Its zenith." number of such kingly welcomes for an unknown prisoner on Hisway to exile. After three more days of travel, Diyarbakir was reached. The caravan stayed for three days outside the city. It was here that Mirza Yahya made himself known to the believers after having travelled in disguise since Mosul.

From DiyarbakIr the caravan continued on its way to Ma'din-Mis where it halted for the night. The next day it reached the fortified city of Kharput. After a few days the caravan moved on to Ma'dan - nuqrlh. From there they set out for Sivas, passing through Dilik-Tash. After camping near the city, the caravan made its way to Tokat and on to Amasya where they stayed for two days outside the town. From Amasya they moved to lllahiyyih. The caravan set out on the last lap of its long overland journey, and moved on towards Samsun,on the shores of the Black Sea.

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Baha'u'llah's four-month sojourn in Constantinople has been characterized by the Guardian of the Baha'i Faith as the "opening scene of one of the most dramatic episodes in the ministry of Baha'u'llah."

Constantino13le

Baha'u'llah arrived in Constantinople in conspicuous majesty and was received by the authorities with great honour as

The arrival of Baha'u'llah in Constantinople (fig 1.) on 16 He

disembarked from the ship.(fig.2) He was driven with all the

August 1863 marks a significant mile~ton~ in th~ unfoldme~t of

members of Hisfamily to the residence of Shamsi Big, an official

His Mission. It was during Baha'u'llah's soJourn in Constantino- who

was present at the port and appointed by the Government

ple that the conciliatory attitude of the authoritie~ c~anged to to

entertain its guests. Hiscompanions were given accommodathat of hostility as a

direct consequence of the intrigues and tion elsewhere in the city.

misrepresentations of the.Persian Ambassador. It was\_also during that period

that the initial phase of the proclamation of the

Message of Baha;u'llah to the kings and rulers of the world was

ushered in by the árevelation of a Tablet addressed to Sultan

'Abdul'-Aziz.

Fig. 2 Harbour at Constantinople where Baha'u'llah dis mbark the steamer that carried Him from Samsun.

The house of Shamsi Big, a two-story bulid111111

111f vicinity

of the Kirqiy-i-Sharif mosque (fig.3), proved to b< too small a

residence for Baha'u'llah and after a stay I on month in

Flg.1 Constantinople (Istanbul): former capital of the Ottoman Empire.

cramped conditions, He was moved to th h us, of Visi Pasha.

(fig.4) a three storey building more comm cJI us than the first

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Fig.3 Kirqiy-i-Sharif Mosque in Constantinople: the house of Shamsi Big,

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where Baha'u'llah resided for one month is in the vicinity of this mosque.

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three months. [not the original house]  
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and situated near the mosque of Sultan Fatih Mehmet (fig.5). The house of Visi Pasha. like most houses in those days, consisted of an inner and an outer apartment. Each consisted of three storeys. The house had a Turkish bath of its own. a vast garden and facilities for storing rain water. Baha'u'llah resided in the inner section on the first floor. and Hisfamily occupied the remainder. In the outer apartment, 'Abdul-Boho lived on the first floor, the believers on the second, while the third floor was turned into a store and a kitchen.

The only places Baha'u'llah is known to have visited in Constantinople were mosques and public baths. From time to time.

however, He would visit the house of Mirza Musa to meet various officials who had come with messages from the Government.

Some four months after Baha'u'llah's arrival in Constantinople, He received word that He was to be banished once more, upon an edict issued by Sultan 'Abdul-Aziz', again due to the machinations of the Persian Ambassador to Constantinople.

Fig.5 Mosque of Sultan Fatih Mehmet situated near the house of Visi Pasho.

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Exile to Adrianople

It was now the heart of winter, which can be very severe in those eastern parts of Europe. Although carriages, wagons and pack animals were provided, as well as ox-carts for their belongings, it was a hard journey, taxing the strength of all, and it lasted twelve days. Snow was falling as they left Constantinople (fig.8) and they were not clad for freezing weather. Recalling their sufferings, Baha'u'llah declared, "The eyes of Our enemies wept over Us, and beyond them those of every discerning person. They expelled us ... with such an abasement which no abasement on earth can compare."

Fig.6 Mosque of Nisanci Pasha situated across from the house of Visi Pasha. In the late afternoon of the first day the travellers reached Kucukcekmece (fig.9), about three hours journey from Istanbul. An official, who accompanied them, found lodgings for Baha'u'llah. The next day, they left at dawn and arrived towards noon at Buyukcekmece (fig.10), where they were housed in the home of a Christian. It was night-time when they took to the road again, to reach Silivri (fig. 11). Here too they were lodged in the house of a Christian. At midnight, in pouring rain and intense cold, they moved out of Silivri and reached Birkas (fig.12) the next day. The last halting place before arrival at Adrianople was Baba-Eski (fig.13). (See Map 2)

Fig. 7 Sublime Porte: Seat of Government of the Ottoman Empire from which the decree of banishment of Baha'u'llah to Adrianople was issued.

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.áig.8 Edirne Gate: the gate in the land walls of Constantinople through  
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which Baha'u'llah and His entourage passed on their way to Adrianople.

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Fig. 9. Kucukcekmece: first stop on the road to Adrianople (three houri  
journey, by foot, form Constantinople) Fig.11  
Silivri: town where Baha'u'llah rested for one day.

It was Saturday, 12 December 1863, when they arrlv d at  
Adrianople, a city characterized by Baha'u'llah as "th place  
which none entereth except such as have rebelled against th  
authority of a sovereign."

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. 1"0Buyukcekmece: bridge into the town where Baha'u'llah rested  
before resuming His journey.

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=fig.12 Birkas: fourth town on the route 1o Adrianople.

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It 13 Baba-Eski: last halting place before arrival of Baha'u'llah in Ad-

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claims the claims of its Author and His station in language of might and power:

"O Kings of the earth! Give ear unto the Voice of God. calling from this sublime, this fruit-laden Tree, that hath sprung out . of the Crimson Hill, upon the holy Plain, intoning the words: 'There is none other God but He, the Mighty, the All-Powerful, the All-Adrianople Wise.' ...Fear God. O concourse of kings. and suffer not Baha'u'llah unveiled His station gradually and in stages bet- yourselves to be deprived of this most sublime grace. Fling away, between the years 1863 and 1868. His Declaration took place in then, the things ye possess, and take fast hold on the • the Garden of Ridvan, in Baghdad, in 1863. As an initial stage Handle of God, the Exalted, the Great. Set your hearts towards in the announcement of His Revelation, He revealed His station the Face of God. and abandon that which your derlres have to only a few of His companions. bidden you to follow. and be not of those who perish."

In Adrianople, a period of prodigious activity ensued which, The second stage in the revealing of the station of in its repercussions, outshone the vernal years of Baha'u'llah's Baha'u'llah was its announcement mainly to the members of ministry. "Day and night", an eye-witness has wrl\_tte~. the Divine the Sabi community through the arevelatlon of innumerable verses were raining down in such number- that it was Impossi- Tablets from Adrlanople as well as the teaching exploits of some ble to record them.' "A number of secretaries," Nabll has of His outstanding disciples which caused the great majority testified, "were busy day and night and yet they were unable of the followers of the Bab to embrace the Cause of Baha'u'llah to cope with the task. Among \_them was Mirza Baqlr-1-Shlrazl ... and Identify themselves with His name. He alone transcribed no less than two thousand verses every day. He laboured during six or seven months. Every month the

The final stage was the majestic proclamation to the world equivalent of several volumes would be transcribed by him and at large through the kings and leaders. The process of sent to Persia.:

disintegration and rolling up of the old order had been set in motion when the summons of the Lord of Hosts to the kings and Baha'u'llah Himself, referring to the verses revealed by Him, rulers of the world was either rejected or ignored. Also in that has written: "Such are the out-pourings ...from the clouds of short period of time the breaker of the Covenant of Baha'u'llah, Divine Bounty that within the space of an hour the equivalent Mirza Yahya, had been cast out from the community of Baha'is. of a thousand verses hath been revealed." "I swear by God!" He, in another connection has affirmed, "In those days (years The unprecedented outpouring of the Revelation of in Adrianople) the equivalent of all that hath been brought down Baha'u'llah which took place immediately after the downfall aforesaid unto the Prophets hath been revealed," "That which of Mirza Yahya reached its climax with the revelation of the Surih hath been revealed in this land (Adrianople,)" He furthermore, of Kings. This most momentous of the Tablets of Baha'u'llah is referring to the copiousness of His writings, has declared, chiefly addressed to the kings of the world collectively. It pro- "secretaries are incapable of transcribing. It has, therefore, remained for the most part untranscribed."

In the Arabic Tablet of Ahmad, Baha'u'llah refers to Adrianople as the "remote prison." This historic city, in a far corner of the European continent, was the furthest place from His native land that Baha'u'llah was ever to reach in the course of His ministry.

Adrianople, now known as Edirne, strategically, situated on the main route between Asia Minor and the Balkans, has been an important city from ancient times. The city was captured from the Thracian tribes by the Macedonians, who named it Orestias. It was rebuilt by the Emperor Hadrian in the second century AD and named after him Hadrianopolis or Adrianople. It thereafter had a turbulent history, being the scene of many battles between the Byzantines and other nations until its capture by Ottoman-style Fig.14 Ottoman-style caravanserai: Baha'u'llah spent the first hour in toman Turks in 1362. From 1413 to 1458, Adrianople was the in Adrianople at an inn of this type. capital of the rapidly expanding Ottoman Empire. Even after the capital had been transferred to Istanbul, it continued to be an important administrative center. At the time of Baha'u'llah's sojourn there; Adrianople's population was 100,000, greater than its present population of 87,000. •

On their arrival, Baha'u'llah, His family and companions, were all huddled together in a caravanserai called Khan Arab, (fig.14) where accommodation was poor and restricted. All that can be said about its location is that it was near the house of Izzat Aqa. Baha'u'llah stayed there for three nights. Then a house in the Muradiyyih quarter, in the north-eastern part of the city, (fig.15) was procured for Him and His family, on high ground and with a good view of the whole of Adrianople. (fig.16) This quarter centered on the Muradiyyih mosque, which was built by Sultan Murad II. (fig.17) After a stay of one week in that house, which was too small, another house in the same quarter

Fig.15 &

16 Muradiyyih quarter of Adrianople: site of two of Baha'u'llah's residences.

- but more spacious. was obtained for Baha'u'llah. This house was close to the Takyih or meeting place of the Mawlavis, a mystic order going back to the great Sufi poet Rumi. It was adjacent to the Muradiyyih mosque. The house was demolished in the Russia war in the last century but it has been described as having been very large. with eighteen rooms and a Turkish bath as well as stables" and a large, long garden which extended down to the river.

All these houses were old, draughty and badly constructed and keeping out the cold was a constant problem. In addition, the first winter spent in Adrianople was extremely severe with frequent snowfalls and sub-zero temperatures.

Baha'u'llah stayed about ten months in that second house in the Muradiyyah quarter. But since its accommodation was inadequate, and its situation made it lonely and difficult of access. He wished to obtain another residence, more commodious and easier to reach.

A new house was found, right in the heart of the city, just outside of the north gate of the Mosque of Sultan Selm. (fig.18) This mosque, the glory of Adrianople, was built in the sixteenth century by the architect Sinan. with a great dome higher than that of Saint Sophia in Istanbul. As to the house, it was a spacious and magnificent mansion called the house of Amru'llah which means 'the cause of God.' Its inner quarter of the storerooms had thirty rooms. It had a Turkish bath of its own, with running water in the kitchen and also a place for the storage on an upper floor for reception, as well as accommodation for preparing and serving refreshments. (fig.19)

11 17 Muradiyyih Mosque and site of Takyih (meeting place) of Mawlavis (mystic Sufi order)

• Fig.19 Site of the House of Amru'llah

It was during the period of Baha'u'llah's residence in the house of Amru'llah that Mirza Yahya, at the instigation of Siyyid Muhammad-i-Isfahani, began openly to show his true intention of wresting the control of leadership of the Faith from Baha'u'llah. It was at this time and perhaps even in the house itself that Mirza Yahya attempted to take the life of Baha'u'llah through the use of poison and on another occasion poisoned the well from which the family and companions of Baha'u'llah drew their water.

Further attempts by Mirza Yahya to create a permanent rift in the community of believers led Baha'u'llah. In March of 1866, to withdraw, with His family, to the house of Rida Bi . Baha'u'llah resided there for one year. For the first two months, He refused to associate with either friend or stranger, including His own companions. The reason for Baha'u'llah's self-imposed exile was to

to avoid controversy and hostility in order to help preserve uni-

, The house of Izzat Aqa (fig.21) was newly-built and possessed among the believers.

: ed a fine view of the river and the southern orchards of the city.

The house of Rida Big (fig.20) had both an outer and inner quarter. The outer quarter had a vast courtyard with a variety of trees and bushes and flowers, and Baha'u'llah would occasionally come to the outer quarter, usually late in the afternoon, to pace up and down this garden and speak to the companions. While Baha'u'llah was still living in the house of Rida Big., and would, at times, come to spend an hour or two in the orchard and meadow near the Muradiyyih quarter. Then the house of Amru'llah fell vacant again and Baha'u'llah moved to it once more. But His second stay in that house was of short duration, for within six months the owner of the house sold it, and Baha'u'llah then rented the house of Izzat Aqa in another quarter of the city- the last of His residences in Adrianople.

, Fig.21 Site of House of Izzat Aqa

Its rooms were spacious, and had ample space and large courtyards planted with a variety of trees. (fig.22).

The Guardian of the Baha'i Faith has described a decisive event which took place at this time:

"It was in this house, in the month of...Sept. 1867 that an event of the utmost significance occurred, which completely discomfited Mirza Yahya and his supporters, and proclaimed to friend and foe alike Baha'u'llah's triumph over them. A certain Mir Muhammad,

a Babi of Shiraz greatly resenting alike

Flg.20 House of Rida Big

the claims and cowardly seclusion of Mirza Yahya, succeeded in forcing Siyyid Muhammad to induce him to meet

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Fig.22 Gardens of the

House of Izzat Aqa

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E Boha'u'llah face to face, so áthat áá discrimination might be

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i;, .E e i;, publicly effected between the true and the false. Foolishly

C C

I.J... ID

Cl assuming that his illustrious Brother would never countenance

w l!)

such a proposition, Mirza Yahya appointed the mosque of

(f)

::::> Sultan Selim (fig.18) as

the place for their encounter. No sooner

0 had Baha'u'llah been

informed of this arrangement than He

:r: set forth, on foot, in the

heat of midday, .... for the aforementioned mosque, ....reciting, as He walked, through the

streets and markets, verses, in a voice and In a manner that greatly astonished those who saw and heard Him."

The news and date of the confrontation b cam known

among the peoples of Muslim, Christian and J wish r lglons

in the city. Therefore, from the morning of Friday until before

noon, a large multitude drawn from the follow r of th se three

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C .c religions had thronged the area betw n th house

of

>- E C

-0 ::, 8 • Amru'llah and the entrance to the mosqu

:lh rowd was so

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3C large that it was difficult to move about. Th m ting was to

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co ro ~

Pasha, the Prime minister, succeeded In securing\_ from Sultan  
 be on Friday at the time of the congregational prayer when  
 'Abdul-Aziz an. Imperiol,..~cllct dated 26 July 1868 ordering  
 the Muslims gather Inside in great numbers.  
 Baha'u'llah's ~lle to the Fortres~of A~ka and His life Imprisonment within the  
 walls .ofá,. that pnsion-clty.

As Baha'u'llah passed through the crowd, people showed  
 such reverence as is difficult to describe. They greeted Him with  
 Soldiers surrounded the house of Baha'u'llah and and  
 salutations, bowed and opened the way for Him to pass. Many posted  
 sentinels at Its gates. Eventually all was made ready for •  
 of them prostrated themselves at His feet and kissed them.  
 emigration. Firstly, they brought several carts for the tr~nspor-  
 Baha'u'llah in acknowledgement greeted the crowd and ex- \_ tatlon  
 of the luggage, and a number of the companions went  
 pressed his good wishes. lhis continued all the way to the mos- with  
 them. After a week, arrangements were completed for  
 que. As soon as He entered the mosque. the preacher. who  
 Baha'u'llah. In the morning, horse-drawn \_wqQOns drew up.and  
 was delivering his discourse, became speechless or perhaps by the  
 time the remainder of the lugg\_age was gathered and  
 forgot his words. loaded,  
 and the members of the family had taken their seats,  
 It was about noon. Then Baho'u'llah come out. Close to noon-  
 Those members of the public who were in the mosque were tide they  
 were on their way. If was on 12 August 1868 that  
 amazed by what they saw. So powerful were the words of  
 Baha'u'llah and His companions left the city which He had call-  
 Baha'u'llah that a Persian man who heard them was awestruck; ed'  
 'the. Remote Prison' and 'the Land of Mystery'. A Turkish caphe was trembling all  
 over and tears flowed from his eyes. ci  
 tain and number of soldiers accompanied them. When night  
 Baha'u'llah at one point ordered Mir Muhammad to go and  
 approached 'they .were three hours from Adrlanople. The  
 call Mirza Yahya to come with all his sins and transgressions  
 distance between Adrlanople and Gallipoli was covered In five  
 and face his Lord. Baha'u'llah remained In the mosque till near stages  
 over a period of five days.  
 sunset, while Mirza Yahya and Slyyld Muhammad stayed at  
 home and gave some excuses to Mir Muhammad for not at-  
 Baha'u'llah and His companions rested In Gallipoli for a few  
 tending. days  
 until a liner arrived. The liner stopped for a few áhours, at  
 Madelli and the same night proceeded to Smyrna (Izmir), which  
 The remaining months In the house of Izzat Aqa constituted she reached  
 soon after sunrise. She remained anchored at

the most fecund period In the whole course of the ministry of Smyrna  
for two days. On the second night, the Inner cast off an-  
Baha'u'llah. Tablets and verses flowed continuously from His pen  
chor to continue the Journey to Alexandria and finally to Akka  
and His tongue. thus  
fulfilling the three thousand year old prophecy of Mica  
foretelling the appearance of the Lord In these words:  
The revelation of so many Important Tablets. and the proclamation of  
Baha'u'llah's Message to the kings and rulers of "In that day also  
he shall come even to thee from Assyria,  
the world, had endowed the Faith with such ascendancy that and from  
the fortified cities. and from the fortress even to the  
by the summer of 1868 the authorities In Constantinople had river,  
and from sea to sea, and from mountain to mountain."  
become apprehensive of Its rising prestige and power. Ali  
, 42

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Sojourn of Bahoullah in

1. Murrodlyoh House

Adriano pie 1863\_68 2. Murrodiyah Masque

3. House of Rida Big

4. House of Rida Big

5. House of IZZatAqa

(Mo 1 4)

Guide to Sites

.Istanbul

Both of the houses that Baha'u'llah resided In while in Constantinople were in  
the vicinity of the historic Fatih mosque (see

Afterword Map 2)

situated In the heart of the old city.

It was during His testing years in Adrianople that Baha'u'llah In order  
to visit the house of Vasi Pasha, the second house  
proclaimed the Revelation with which God had entrusted Him. in which

Baha'u'llah resided, one must first contact the office

It was a time notable for its dynamism. Its tests and trials, its of the

National Spiritual Assembly of the Baha'is of Turkey. The

challenging events, Its unfaithful who turned to evil and. it telephone

numbers are 149-7426 and 143-5162. Arrangements

heroes who stood steadfast against the unfaithful; and above will be

made for a guide from the National office to accomall It had seen the mighty

Revelation of God poured out and pany youáto the house. The mosque

of Nisanci Pasha can be

His message proclaimed to the rulers of the world collectively. .visited

by leaving the house and walking across the road.

The Tablets revealed by Baha'u'llah in this period are so vast

in number that their mere volume is bound to astonish the unbiased observer. If, after having visited the house and the mosque of Nisan Pasha,

you wish to visit either of the mosques associated with Baha'u'llah's sojourn in Constantinople, turn right as you leave the closing years at Adrianople were also marked by significant internal developments. The appellation 'Babi' gave way (street). To reach the Fatih Mosque, turn left and walk to 'Baha'i'; the greeting 'Allah-u-Akbar' (God is the Greatest) was replaced by 'Allah-u-Abha' (God is the Most Glorious). leading up to the courtyard of the mosque.

The Hirkai Sherif mosque, near which the first of Baha'u'llah's residences was situated, can be reached by leaving the house of Visi Pasha and after crossing Fevzi Pasha Caddesi turn left and walk until you reach Aksemsettin Caddesi. Turn right and continue until you reach Kececiler Caddesi where you will turn right again. Walk along this street until you see, on your right, a mosque situated on a low rise. Turn right and follow the winding road until you reach the entrance of the mosque.

1-The only places Baha'u'llah visited in Istanbul were the mosques. As the mosques mentioned above were in the immediate vicinity of both of Baha'u'llah's residences, it is likely, though not definitely, that these were the mosques that were visited by Baha'u'llah.

Edirne

Istanbul to Edirne

Upon arrival in Edirne by car, following the map, go to 9

1.Car: If you are travelling by car, follow Mehmet Caddesi, one Yusuf Hoja Mektep Sokak, the site of the house of Izzat Aqa and the residence of the caretaker of the Baha'i Holy Places. If you leave the old city through the Topkapı Gate. This road then merges into the E-5 arrive by bus, take a taxi to the same address. (See Map 4) highway, the main expressway to Europe. This road was formerly the Londra Asfaltı and follows, to a large extent, the same route. The present house is not the original but the gardens are part of the property of the house of Izzat Aqa. The journey takes approximately three hours. After having walked about the gardens, the caretakers will escort you to the

house of Rida Big which has been restored to its original condition at

2.Bus: If you are travelling by bus go to the Topkapi bus Terminal at the time of Baha'u'llah's sojourn there. (see map 5) After the main terminal for all of Istanbul. Go to Trakya you

have finished your visit here, the caretaker will return to the  
Garajl and simply say to anyone. 'Eldrne', and you will be house  
of Izzat Aqa and you will continue your visitson your own.  
directed to the appropriate ticket office. Tl)e journey takes approximately  
four hours by bus. Turn left as  
you exit the gate of the house of Rlda Big and,  
using the minarets of th~ Selimiye mosque as a guide, walk until you reach  
Mimar Sinon Sokak. Turn left and just in front of the  
North gate of Selimiye mosque you will see o vacant lot In front  
of an old Ottoman timber house. This is the site on which tood  
the mansion of Amru'llah. Nothing remains of the dw lllng  
today.

Enter the gate of the courtyard of the mosque  
it through one of the many entrances. It was in this mo u that  
Baho'u'lloh come in order to confront Mirza Yahy ov r the  
leadership of the Faith.

After visiting the mosque, exit the some g  
by and turn right. Continue along Mimar Sinon

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reach Blylr Sokak. Turn right and walk up the hill and you will  
see the Murradyah Mosque Qn your left. The two houses In  
which Baha'u'llah resided no longer exist but they are known  
to have been in the Immediate vicinity of the mosque, one  
beside the main gate and another behind the mosque. at the  
bottom of the steps leading up to It. The meeting place of the The Tablet of  
Ahmad

Mawlavl's was somewhere adjacent to the mosque.  
He Is the King, the All-Knowing, the Wise!

Lo, the Nightingale of Paradise singeth upon the twigsof  
the Tree of Eternity,with holy and sweet melodies. proclaiming  
to the sincere ones the glad tidings of the nearnessof God, calling the  
believers In the Divine Unityto the court of the Presence  
of the Generous One, Informing the severed ones of the  
message which hath been revealed by God. the King, the  
Glorious. the Peerless.guiding the lovers to the seat of sanctity  
and to this resplendent Beauty.

Verily this Is that Most great Beauty, foretold In the Books  
of the Messengers. through Whom truth shall be distinguished  
from error and the wisdom of every command shall be tested.  
Verily He Is the Tree of Life that brlngeth forth the fruits of God.  
the Exalted. the Powerful, the Great .

.0 Ahmadi Bear thou witness that verily He IsGod and there  
Is no God but Him, the King, the Protector, the Incomparable,

the Omnipotent. And that the One Whom He hath sent forth by the name of 'All (I.e. His Holiness the Bab) was the true One from God, to Whose commands we are all conforming.

Say: O people be obedient to the ordinances of God. which have been enjoined In the Boyan by the Glorious, the Wise One. Verily He is the King of the Messengers and His Book is the Mother Book did ye but know.

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Thus doth the Nightingale~ utter His call unto you from this assured in thyself that verily. he who turns away from prison. He hath but to deliver this clear ..message. Whosoever Beauty hath also turned away from the Messengers of the desireth. let him turn aside from this counsel" and whosoever showeth pride towards God from all eternity to all desireth let him choose the path to his Lord. \_ eternity.

O people. If ye deny these verses. by what proof have ye well this Tablet. O Ahmad. Chant It during thy days believed In God? Produce It, o assemblage of false ones. withhold not thyself therefrom. For verily, God hath ordained for the one who chants it, the reward of a hundred martyrs Nay. by the One in Whose hand is my soul. they are not. service in both worlds These favors have We bestowed and never shall be able to do this. even should they combine thee as a bounty on Our part and a mercy from Our to assist one another. presence. that thou mayest be of those who are grateful.

O Ahmadi Forget not my bounties while I am absent. Should one who is in affliction or grief read this Remember My days during thy days, and My distress and with absolute sincerity, God will dispel his sadness. solve banishment in this remote prison. And be thou so steadfast in difficulties and remove his afflictions. My love that thy heart shall not waver. even if the swords of the enemies rain blows upon thee and all the heavens and the Verily. He is the Merciful. the Compassionate. Praise be to earth arise against thee. God. the Lord of all the worlds.

Be thou as a flame of fire to My enemies and a river of life -Baha'u'llah eternal to My loved ones. and be not of those who doubt.

And if thou art overtaken by affliction in My path or degradation for My sake, be not thou troubled thereby.

Rely upon God, thy God and the Lord of thy fathers. For the people are wandering in the paths of delusion, bereft of discernment to see God with their own eyes, or hear His Melody with their own ears. Thus have we found them, as thou also dost witness.

Thus have their superstitions become veils between them and their own hearts and kept them from the path of God. the 'This remote prison' refers to the city of Adrianople where Bahá'u'lláh revealed the Great Tablet. See this

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Writings of Baha'u'llah revealed in  
ii Constantinople and Adrianople

MATHNAVI, -1-MUBARAK

TABLET OF HAWDAJ Bibliography

TABLET OF AHMAD (ARABIC)

Note: This compilation is only a brief survey of the period

TABLET OF AHMAD (PERSIAN)

of Baha'u'llah's life in Constantinople and Adrianople. The in-

TABLET OF BAHA

formation in this guide has been gleaned primarily from the

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— Adrianople: Land of Mystery (Used by permission of the curator)