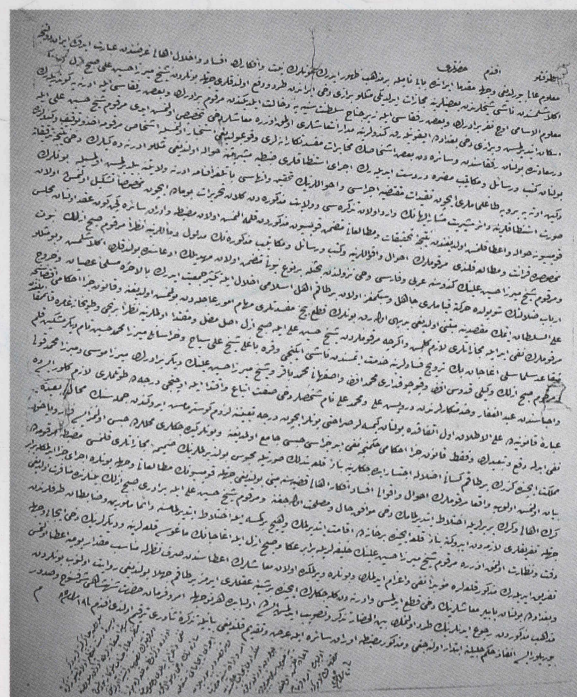


Despite the extreme difficulties faced from another exile, the outpourings of Bahá'u'lláh's Revelation continued in Adrianople. "From the tone of these Tablets it became clear that the Revelation of Bahá'u'lláh had entered a new phase and that He was now openly summoning the believers to Himself as the supreme Manifestation of God."

Suriy-i-Asháb (Surih of Companions) was one of the early Tablets revealed in Adrianople. This lengthy Tablet in Arabic "played a significant role in the unveiling of the station of Bahá'u'lláh to the Babis of Persia." Another of the well-known Tablets that was revealed during this time is the Tablet of Ahmad, both the Arabic and Persian. The Tablet of Ahmad (Arabic) was revealed around 1282 A.H. (1865) in honour of Ahmad, native of Yazd.

The activities of Bahá'u'lláh's enemies, who intended to impose upon Him the strictest of confinements, gathered momentum in early 1868. The most glorious, yet the most turbulent period in Bahá'u'lláh's ministry, from 1863 to 1868, was drawing to a close, and those mainly responsible for Bahá'u'lláh's final banishment, the Prime Minister, the Foreign Minister, succeeded in their efforts to banish Bahá'u'lláh to 'Akká, and impose on Him life imprisonment within the walls of that prison city.



Imperial decree exiling Bahá'u'lláh to 'Akká



BAHA'I HOLY PLACES IN TURKEY

(Use has been made of Adib Taherzadeh's *The Revelation of Bahá'u'lláh*, vol. 4)

Istanbul (Constantinople)

16th of August, 1863, marks the arrival of Bahá'u'lláh and His companions to Istanbul, then the capital city of the Ottoman Empire. He and his family had stayed here for a period of four months. It was during His residence here that, because of the false accusations made by the Iranian Ambassador, the agreeable attitude of the authorities changed to that of animosity and bitterness.



The house of Veysi Pasha (not original)

During this same eventful period, however, marks a “significant milestone in the enfoldment of His Mission” in a sense that the “initial phase of the proclamation of the Message of Bahá'u'lláh to the kings and rulers of the world was ushered in by the revelation of a Tablet addressed to Sultan ‘Abdu’l-Azíz and his ministers sternly rebuking them for their actions against the new-born Faith of God and its Leader.”

Bahá'u'lláh arrived in Istanbul in a perceptible majesty and was received by the authorities with great honor as He disembarked from the ship. He was driven with all the members of His family to the residences of Şemsi Bey (Shamsí Big), an

official who was present at the port and who was appointed by the Government to entertain its guests.

The residence of Şemsi Bey was a two storey building located in the area of Hırka-yı Şerif mosque. This house, because of the size of Bahá'u'lláh and His fifty-four companions, proved to be small. As a result, He was soon moved to a more spacious house - the three-storey residence of Veysi Pasha near the Fatih (Sultan Mehmed II) mosque. Neither of these houses, unfortunately, is today in its original form.

Many of the high-ranking authorities that visited Bahá'u'lláh during this time had expected Him to supplicate their help in obtaining support of the Government for Himself and His Cause. They soon, however, noticed that not only was He not remotely interested, but was “far removed from the expedient practices current among men, and that His standards were exalted above human statesmanship.”

One of the well-known works which Bahá'u'lláh revealed in Constantinople is the *Mathnaví-i-Mubáarak*. It has been stated that this work is “a masterpiece of Persian poetry, noted for the beauty and power of its composition, and acclaimed as one of the most soul-stirring among His Poems” and that in it Bahá'u'lláh has “unveiled the mysteries of a vast and limitless Revelation, disclosed some of the realities of the world of man, and indicated how he can achieve the summit of glory.”

Edirne (Adrianople)

Now that Bahá'u'lláh was in Istanbul, the Persian Ambassador was making every attempt

misrepresent and falsely accuse Him to the authorities to gain their support to banish Him even further. The situation of Bahá'u'lláh's exile was tragic as well as humiliating. The officials did not even give sufficient time to Bahá'u'lláh and His companions for this long and extremely dangerous journey. The Guardian Shoghi Effendi, in regards to this journey, writes: “Travelling through rain and storm, at times even making night marches, the weary travellers, after brief halts ... arrived at their destination, on the first of Rajab 1280 A.H. (December 12, 1863), and were lodged in the Khan-i-‘Arab, a two-storey caravanserai, near the house of ‘Izzat Áqá.”



The house of Rıza Bey (Ridá Big)

The inhabitants, shortly after Bahá'u'lláh's arrival in Adrianople, noticed His greatness and were deeply impressed by His genuine love and exalted character. Even the high-ranking city officials and men of culture and learning were attracted to Him and discovered for themselves that Bahá'u'lláh was “the source of all knowledge and embodiment of all virtues,” and that “such was were the marks of honour and esteem shown to Bahá'u'lláh that on occasions when He walked in the streets and bazaars the people spontaneously stood and bowed before Him.”