The Life of Bahá'u'lláh

Part 2 – From Becoming Bábí to Exíle

1. Introduction

Bahá’u’lláh accepted the Báb as the Herald of a New Day. That signalled the beginning of the end of His comfortable life and the beginning of a life full of suffering.

The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities! (Gleanings from the Writings of Bahá’u’lláh, XLV, page 99-100)

2. Room in which the Báb Declared His Mission

May 23, 1844, signalizes the commencement of the most turbulent period of the Heroic Age of the Bahá’í Era, an age which marks the opening of the most glorious epoch in the greatest cycle which the spiritual history of mankind has yet witnessed. ... The opening scene of the initial act of this great drama was laid in the upper chamber of the modest residence of the son of a mercer of Shiráz, in an obscure corner of that city. The time was the hour before sunset, on the 22nd day of May, 1844. The participants were the Báb, a twenty-five year old siyyid, of pure and holy lineage, and the young Mullá Husayn, the first to believe in Him. Their meeting immediately before that interview seemed to be purely fortuitous. The interview itself was protracted till the hour of dawn. The Host remained closeted alone with His guest, nor was the sleeping city remotely aware of the import of the conversation they held with each other. … “This Revelation,” Mullá Husayn has further testified, “so suddenly and impetuously thrust upon me, came as a thunderbolt which, for a time, seemed to have benumbed my faculties. I was blinded by its dazzling splendor and overwhelmed by its crushing force. Excitement, joy, awe, and wonder stirred the depths of my soul. Predominant among these emotions was a sense of gladness and strength which seemed to have transfigured me. How feeble and impotent, how dejected and timid, I had felt previously! Then I could neither write nor walk, so tremulous were my hands and feet. Now, however, the knowledge of His Revelation had galvanized my being. I felt possessed of such courage and power that were the world, all its peoples and its potentates, to rise against me, I would, alone and undaunted, withstand their onslaught. The universe seemed but a handful of dust in my grasp. (God Passes By, Shoghi Effendi, p. 4-7)
3. Portrait of `Abdu'l-Bahá in His Youth

... Baha'u'llah) rented the house 'near the Gate' of Shimran, and took His mother, His wife, His other step-mothers and the rest of His brothers and sisters to live with Him. This rented house remained His residence for the remaining years He spent in Iran. ... The children of Baha'u'llah-`Abdu'l-Baha (the Most Great Branch), Baha'iyyih Khanum (the Greatest Holy Leaf) and Mirza Mihdi (the Purest Branch) -- were all born in this rented house; their mother was his first wife, Asiyih Khanum (Bahá'u'lláh, The King of Glory. H.M. Balyuzi p.7)

`Abdu'l-Baha, the eldest Son of Baha'u'llah, was born in Tihran on May 23rd 1844, the midnight of the same evening that the Bab revealed His Mission in Shiraz. He was named 'Abbas after His grandfather, but, as already mentioned, took the name of `Abdu'l-Baha after the ascension of Baha'u'llah.

`Abdu'l-Baha told the Baha'is that this day was not, under any circumstances, to be celebrated as His day of birth. It was the day of the Declaration of the Bab, exclusively associated with Him. But as the Baha'is begged for a day to be celebrated as His, He gave them November 26th, to be observed as the day of the appointment of the Centre of the Covenant. It was known as Jashn-i-A'zam (The Greatest Festival), because He was Ghusn-i-A'zam - the Greatest Branch. In the West it is known as the Day of the Covenant.] (`Abdu'l-Baha, The Centre of the Covenant of Bahá'u'lláh, H.M. Balyuzi p.9)

4. Portrait of `Abdu'l-Bahá

A word on the photographs of `Abdu'l-Baha. The first photographs that we have of Him were taken in Adrianople. Then there were none until He reached London in 1911 and press photographers attempted to photograph Him. `Abdu'l-Baha said, as reported by Lady Blomfield, 'If the photographs must be, it would be better to have good ones.' Therefore a number of studio portraits were taken in London, and again in Paris a month later. In the United States `Abdu'l-Baha was photographed frequently. On His return to the Holy Land, and in the closing years of His life, when pilgrims came again with their cameras, he was, once more, frequently photographed. No studio photograph was ever taken in the Holy Land. (`Abdu'l-Baha, The Centre of the Covenant of Bahá'u'lláh, H.M. Balyuzi p.xiii)

5. House of the Báb in Shiraz (the courtyard)

But for the man who was the first to find Him and believe in Him the Bab had marked out a task infinitely glorious. Mulla Husayn was to go from Shiraz to Tihran, where the fulfilment of that task awaited him. He had travelled to Shiraz on a quest. There he had reached its end, had found the Qa'im of the House of Muhammad. Now he was to undertake another quest, and he was not entirely aware of the consequences that would attend its success. To him the Bab said:

In this pilgrimage upon which We are soon to embark, We have chosen Quddus as Our companion. We have left you behind to face the onslaught of a fierce and relentless enemy. Rest assured, however, that a bounty unspeakably glorious shall be conferred upon you. Follow the course of your journey towards the north, and visit on your way Isfahan, Kashan, Qum, and Tihran. Beseech almighty Providence that He may graciously enable you to attain, in that capital, the seat of true sovereignty, and to enter the mansion of the Beloved. A secret lies hidden in that city. When made manifest, it shall turn the earth into paradise. My hope is that
you may partake of its grace and recognise its splendour. … Be assured that the high mission for which you have been created will, in its entirety, be accomplished by you. Until you have consummated your work, if all the darts of an unbelieving world be directed against you, they will be powerless to hurt a single hair of your head. (The Báb – The Herald of the Days, H.M. Balyuzi p.48-49)

6. City of Shiraz (late 1980-ties or beginning of 1900-ties)

When the time came for Mulla Husayn to leave Shiraz, the Bab told him:

Grieve not that you have not been chosen to accompany Me on My pilgrimage to Hijaz. I shall, instead, direct your steps to that city which enshrines a Mystery of such transcendent holiness as neither Hijaz nor Shiraz can hope to rival. My hope is that you may, by the aid of God, be enabled to remove the veils from the eyes of the wayward and to cleanse the minds of the malevolent. (The Báb – The Herald of the Days, H.M. Balyuzi p.48-49)

7. City of Tehran

In Tihran Mulla Husayn took a room in a theological institution called the madrisih (school) of Mirza Salih, alternatively the madrisih of Paminar (district in Tehran). The director of the institution, Haji Mirza Muhammad-i-Khurasani, was the leading Shaykhi in the capital. He not only refused to heed what Mulla Husayn imparted, but severely remonstrated with him and accused him of having betrayed the trust of Siyyid Kazim. Haji Mirza Muhammad made it clear that in his view Mulla Husayn's presence in Tihran posed a threat to the Shaykhi community. Mulla Husayn replied that he did not intend to stay long in Tihran, nor had he done or said anything which detracted from the position of the founders of the Shaykhi school.

As far as he could, Mulla Husayn kept away from the madrisih of Mirza Salih. He went out early in the mornings and returned after sunset. Mulla Muhammad-i-Mu'allim, a native of the district of Nur in Mazindaran, has described how Mulla Husayn accomplished his mission: (The Báb – The Herald of the Days, H.M. Balyuzi p.54)

8. Map of Tehran 1857

I was in those days recognised as one of the favoured disciples of Haji Mirza Muhammad, and lived in the same school in which he taught. My room adjoined his room, and we were closely associated together. On the day that he was engaged in discussion with Mulla Husayn, I overheard their conversation from beginning to end, and was deeply affected by the ardour, the fluency, and learning of that youthful stranger. I was surprised at the evasive answers, the arrogance, and contemptuous behaviour of Haji Mirza Muhammad. That day I felt strongly attracted by the charm of that youth, and deeply resented the unseemly conduct of my teacher towards him. I concealed my feelings, however, and pretended to ignore his discussions with Mulla Husayn. I was seized with a passionate desire to meet the latter, and ventured, at the hour of midnight, to visit him. He did not expect me, but I knocked at his door, and found him awake seated beside his lamp. He received me affectionately, and spoke to me with extreme courtesy and tenderness. I unburdened my heart to him, and as I was addressing him, tears, which I could not repress, flowed from my eyes. 'I can now see,' he said, 'the reason why I have
chosen to dwell in this place. Your teacher has contemptuously rejected this Message and despised its Author. My hope is that his pupil may, unlike his master, recognise its truth. What is your name, and which city is your home?' 'My name,' I replied, 'is Mulla Muhammad, and my surname Mu'allim. My home is Nur, in the province of Mazindaran.' (The Báb – The Herald of the Days, H.M. Balyuzi p.54)

9. City of Tehran (old bazaar)

'Tell me,' further inquired Mulla Husayn, 'is there today among the family of the late Mirza Buzurg-i-Nuri, who was so renowned for his character, his charm, and artistic and intellectual attainments, anyone who has proved himself capable of maintaining the high traditions of that illustrious house?' 'Yea,' I replied, 'among his sons now living, one has distinguished Himself by the very traits which characterised His father. By His virtuous life, His high attainments, His loving-kindness and liberality, He has proved Himself a noble descendant of a noble father.' 'What is His occupation?' he asked me. 'He cheers the disconsolate and feeds the hungry,' I replied. 'What of His rank and position?' 'He has none,' I said, 'apart from befriending the poor and the stranger.' 'What is His name?' 'Husayn-'Ali.' 'In which of the scripts of His father does He excel?'[1] 'His favourite script is shikastih-nasta'liq.' 'How does He spend His time?' 'He roams the woods and delights in the beauties of the countryside.' 'What is His age?' 'Eight and twenty.' The eagerness with which Mulla Husayn questioned me, and the sense of delight with which he welcomed every particular I gave him, greatly surprised me. Turning to me, with his face beaming with satisfaction and joy, he once more enquired: 'I presume you often meet Him?' 'I frequently visit His home,' I replied. 'Will you,' he said, 'deliver into His hands a trust from me?' 'Most assuredly,' was my reply. He then gave me a scroll wrapped in a piece of cloth, and requested me to hand it to Him the next day at the hour of dawn. 'Should He deign to answer me,' he added, 'will you be kind enough to acquaint me with His reply?' I received the scroll from him and, at break of day, arose to carry out his desire. (The Dawn-Breakers, p. 104-9)

[1. Baha'u'llah's father was famed for his calligraphy.]

10. Shikastih Nastaliq Script (font)

As I approached the house of Baha'u'llah, I recognised His brother Mirza Musa, who was standing at the gate, and to whom I communicated the object of my visit. He went into the house and soon reappeared bearing a message of welcome. I was ushered into His presence, and presented the scroll to Mirza Musa, who laid it before Baha'u'llah. He bade us both be seated. Unfolding the scroll, He glanced at its contents and began to read aloud to us certain of its passages. I sat enraptured as I listened to the sound of His voice and the sweetness of its melody. He had read a page of the scroll when, turning to His brother, He said: 'Musa, what have you to say? Verily I say, whoso believes in the Qur'an and recognises its Divine origin, and yet hesitates, though it be for a moment, to admit that these soul-stirring words are endowed with the same regenerating power, has most assuredly erred in his judgment and has strayed far from the path of justice.' He spoke no more. Dismissing me from His presence, He charged me to take to Mulla Husayn, as a gift from Him, a loaf of Russian sugar and a package of tea,
and to convey to him the expression of His appreciation and love. (*The Dawn-Breakers, p. 104-9*)

11. Facsimile of Tablet of the Báb addressed to “Him Whom God Shall Make Manifest”

I arose and, filled with joy, hastened back to Mulla Husayn, and delivered to him the gift and message of Baha'u'llah. With what joy and exultation he received them from me! Words fail me to describe the intensity of his emotion. He started to his feet, received with bowed head the gift from my hand, and fervently kissed it. He then took me in his arms, kissed my eyes, and said: 'My dearly beloved friend! I pray that even as you have rejoiced my heart, God may grant you eternal felicity and fill your heart with imperishable gladness.' I was amazed at the behaviour of Mulla Husayn. What could be, I thought to myself, the nature of the bond that unites these two souls? What could have kindled so fervid a fellowship in their hearts? Why should Mulla Husayn, in whose sight the pomp and circumstance of royalty were the merest trifle, have evinced such gladness at the sight of so inconsiderable a gift from the hands of Baha'u'llah? I was puzzled by this thought and could not unravel its mystery.

A few days later, Mulla Husayn left for Khurasan. As he bade me farewell, he said: 'Breathe not to anyone what you have heard and witnessed. Let this be a secret hidden within your breast. Divulge not His name, for they who envy His position will arise to harm Him. In your moments of meditation, pray that the Almighty may protect Him, that, through Him, He may exalt the downtrodden, enrich the poor and redeem the fallen. The secret of things is concealed from our eyes. Ours is the duty to raise the call of the New Day and to proclaim this Divine Message unto all people. Many a soul will, in this city, shed his blood in this path. That blood will water the Tree of God, will cause it to flourish, and to overshadow all mankind.' (*The Dawn-Breakers, p. 104-9*)

12. House of 'Abdu'l-Bahá in Haifa

Bahá’u’lláh's first imprisonment was in connection with the murder of Haji Mullá Taqí-i-Baraghání, the uncle and father-in-law of Qurrátu’l-‘Ayn. Haji Mullá Taqí ... was an obscurantist divine, extremely narrow-minded and extremely hostile towards the persons and teachings of Shaykh Ahmad-i-Ahsá’í and Siyyid Kazim-i-Rashti. From his pulpit he would thunder against them in abusive language. And this was why he was murdered in his mosque, in the dim light of dawn. He who committed the murder was a fervent admirer of Shaykhi tenets, and publicly confessed that he had stabbed Haji Mullá Taqí in the mouth, because of that divine's intemperate language. He was a native of Shiráz, variously named as Mirzá Salih, Mullá 'Abdu'llah and Mirzá Táhir, the Baker, who, by his own testimony at his trial in Tihrán, had never been a convinced Babi, but was on his way to Mah-Ku to visit the Bab and investigate His Cause. But Mullá Muḥammad, the husband of Qurrátu’l-‘Ayn, was a man as fanatical and vindictive as his father, and he cast his net widely to secure the arrest of a number of innocent Babís, who were transported to Tihrán.

One day in August 1919, 'Abdu'l-Baha, speaking to a number of Baha'is gathered in the drawing-room of His Haifa residence, related the story of that first imprisonment of Baha'u'llah.
He said that four men, one of whom was the actual assassin, were taken to Tihran and detained in the house of Khusraw Khan. Baha'u'llah requested Mirza Shafi' Khan, the Sahib-Divan, to tell Haji Mirza Aqasi what the true situation was Sahib-Divan, a man free from prejudice, had great influence over the Grand Vizier; he gave him Baha'u'llah's message, which seemed to please him. Then, Baha'u'llah went with His retinue to visit the detainees, and gave them whatever money they required. Soon all of Tihran came to hear of it.

The man who had murdered the mujtahid of Qazvin, and was openly confessing it, finding that his confession had been useless, decided to escape. One night, when it was snowing, he broke gaol (with his fetters) and made his way to the house of Rida Khan, the Turkoman, an officer in the service of Muhammad Shah. Cunningly, instead of running to the gate of the house, he sent his walking-stick flying at it. The gate was opened, and a plank was put on the snow, over which the escapee walked into the house. When a search was instituted in the morning, they found no trace of the footsteps of the escapee. Because Baha'u'llah had been to see the detainees and had given them money, the relatives of the murdered mujtahid came from Qazvin to accuse Baha'u'llah of having helped the self-confessed assassin to escape. Baha'u'llah, undaunted, rode over, accompanied by {farrashes} and horsemen, to the place of the detention of the prisoners. He was put under arrest and also imprisoned. However, it was soon proved that the accusations were baseless, and Baha'u'llah was freed after a short spell in prison. But what these relatives of Haji Mulla Taqi-i-Baraghani did not know was that it was Baha'u'llah Who had ordered and arranged the rescue of Qurratu'l-'Ayn from their clutches.

As for the murderer of the mujtahid, Rida Khan took him out of Tihran. 'Abdu'l-Baha said that when it was discovered what had happened, a thousand horsemen were sent in pursuit of Rida Khan, but he was never caught. Eventually both of them reached the fortress of Shaykh Tabarsi, and met there the death of martyrs. (Bahá'u'lláh – King of Glory, H.M. Balyuzi p.42)

13. Badasht (map)

As the Guardian of the Baha'i Faith has particularly remarked: 'The primary purpose of that gathering was to implement the revelation of the Bayan by a sudden, a complete and dramatic break with the past--with its order, its ecclesiasticism, its traditions, and ceremonials. The subsidiary purpose of the conference was to consider the means of emancipating the Bab from His cruel confinement in Chihriq. The first was eminently successful; the second was destined from the outset to fail.' … It ought to be noted that the name 'Baha'u'llah' was first mentioned by the Bab in His Book, the Persian {Bayan}; and that it was 'Jinab-i-Baha' that Mirza Husayn- 'Aliy-i-Nuri became known in the Babi community, after the Conference of Badasht. (God Passes By p.31)

14. Village of Badasht

When Baha'u'llah reached this hamlet, He rented three gardens: one He assigned to Quddus, .... A second garden was specified as the residence of Qurratu'l-'Ayn, whom Baha'u'llah had rescued from the perils surrounding her in Qazvin, her native town. Baha'u'llah, Himself, stayed in the third garden.
Those who had gathered in Badasht were eighty-one in number, all of whom, from the time of their arrival to the day of their dispersion, were the guests of Bahá'u'lláh. Every day, He revealed a Tablet which Mirzá Sulaymání-Núri chanted in the presence of the assembled believers. Upon each He bestowed a new name. He Himself was henceforth designated by the name of Bahá; upon the Last Letter of the Living was conferred the appellation of Quddús, and to Qurrató'l-Áyn was given the title of Táhirih [the Pure]. To each of those who had convened at Badasht a special Tablet was subsequently revealed by the Bab, each of whom He addressed by the name recently conferred upon him. …

A great confusion, however, prevailed among those who had so zealously arisen to advocate these reforms. … This state of tension persisted for a few days until Bahá'u'lláh intervened and, in His masterly manner, effected a complete reconciliation between them. He healed the wounds which that sharp controversy had caused, and directed the efforts of both along the path of constructive service. … Bahá'u'lláh stayed in Badasht for twenty-two days. (Bahá'u'lláh – King of Glory, H.M. Baldvuzi p.44-42)

15. View of Village of Niyala

Bahá'u'lláh, Himself, related to Nabil: 'We were all gathered in the village of Niyala and were resting at the foot of a mountain, when, at the hour of dawn, we were suddenly awakened by the stones which the people of the neighbourhood were hurling upon us from the top of the mountain. The fierceness of their attack induced our companions to flee in terror and consternation. I clothed Quddús in my own garments and despatched him to a place of safety, where I intended to join him. When I arrived, I found that he had gone. None of our companions had remained in Niyala except Táhirih and a young man from Shiráz, Mirzá 'Abdu'lláh. The violence with which we were assailed had brought desolation into our camp. I found no one into whose custody I could deliver Táhirih except that young man, who displayed on that occasion a courage and determination that were truly surprising. Sword in hand, undaunted by the savage assault of the inhabitants of the village, who had rushed to plunder our property, he sprang forward to stay the hand of the assailants. Though himself wounded in several parts of his body, he risked his life to protect our property. I bade him desist from his act. When the tumult had subsided, I approached a number of the inhabitants of the village and was able to convince them of the cruelty and shamefulness of their behaviour. I subsequently succeeded in restoring a part of our plundered property.' (The Dawn-Breakers, p.299)

16. Muhammad Shah and Haji Mirza Aqasi

From Badasht Bahá'u'lláh went to His native district of Nur. He placed Táhirih in the charge of Shaykh Abu-Turab-i-Ishtahardi, to be taken to a place of safely. Meanwhile, adversaries in the capital (no doubt one of them being Haji Mirza Aqasi, the Antichrist of the Babi Revelation) were poisoning the mind of Muhammad Shah against Bahá'u'lláh, making it appear that He had incited rebellion. Then a day came, according to Nabil, that Muhammad Shah declared: 'I have hitherto refused to countenance whatever has been said against him. My indulgence has been actuated by my recognition of the services rendered to my country by his father. This time, however, I am determined to put him to death.' [9-1] Haji Mirza Aqasi, accordingly, obtained
an edict from Muhammad Shah and instructed one of the notables of Mazindaran to put Baha'u'llah under arrest.

Baha'u'llah states in one of His Tablets that after leaving Badasht, He travelled to Nur by easy stages. ... 'village by village, town by town'--until He arrived at Nur. It was while Baha'u'llah was at Bandar-Jaz that the edict came from Muhammad Shah ordering His arrest. Baha'u'llah was at this time the guest of some of the notables of the town, and these, together with the Russian agent at Bandar-Jaz, who was a Persian, came to Baha'u'llah offering Him a passage in a Russian ship which was at anchor there. But Baha'u'llah did not accept it and did not run away. Next day, Baha'u'llah was the guest of a notable of that area. The Russian agent had also been invited to that banquet. Many of the prominent men of that district of Mazindaran were there to meet Baha'u'llah. Then a courier arrived, bringing news of Muhammad Shah's demise. The edict of Muhammad Shah for Baha'u'llah's arrest had lost its authority. (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.48)

17. Mansion of Mazraih

While I was living in Mosul (in Iraq) I had been afflicted with indigestion and vowed at that time that I would never touch watermelon again unless Bahá'u'lláh Himself told me to. One afternoon I was in Mazra'ih. The Blessed Beauty, seated near the small pool, had just mentioned that 'Muhammad Shah issued Our death warrant, but instead his own life came to an end'. Then, turning towards me, He said: “Go; have some watermelon.' (Stories of Bahá'u'lláh, A.A Furutan no. 70)

18. The Black Standard

In it [Tablet] the Bab had conferred on him a new name, Siyyid 'Ali, had sent him a green turban of His own to wear, and had directed him to go to Mazindaran to aid and support Quddus, with a black standard unfurled and carried before him. This black standard would be that of which the Prophet Muhammad had given tidings: 'Should your eyes behold the Black Standards proceeding from Khurasan, hasten ye towards them, even though ye should have to crawl over the snow, inasmuch as they proclaim the advent of the promised Mihdi, the Vicegerent of God.' In the course of his long march from Khurasan to Mazindaran, the Babu'l-Bab was joined by Babis who had been at Badasht. And as they went on, more and more came to enlist under the Black Standard. Thus the number of the companions reached 300 and beyond. (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.50-51)

19. The Well at Fort Tabarsi

At Barfurush (Babul) ... because of the intense hostility of Sa'idu'l-'Ulama, the vindictive leading divine of that district, the Babis had to use arms to defend themselves, and then because of treachery and broken pledges, they had, hurriedly, to throw up a wall and build a fortress around the mausoleum of Shaykh Tabarsi, in the heart of the forests of Mazindaran, and stay beleaguered within it. (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.50-51)
20. Map of Fort Tabarsi

Hearing of these events, while at Nur, Baha'u'llah decided to visit Shaykh Tabarsi. With His preparations completed, He moved to the village of Afra, which belonged to a certain Nazar-'Ali Khan. There He stopped to order a sumptuous dinner for the inmates of the fortress and sent Shaykh Abu-Turab-i-Ishtahardi to inform them of His impending arrival. Then, accompanied by Nazar-'Ali Khan, He went to the fortress, to be received very warmly by the Babül-Bab. It ought to be recalled that it had been Mulla Husayn, the Babül-Bab, who had conveyed, some four years before, the message of the Bab to Baha'u'llah, and thus He knew how exalted was the station of Mirza Husayn-'Aliy-i-Nuri, now known as Jinab-i-Baha. Mulla Husayn was lost in wonderment as he gazed at Baha'u'llah and heard Him for the first time. All his attention was riveted on Him. Baha'u'llah approved of all the arrangements made at Shaykh Tabarsi, but what was much missing there, He observed, was the person of Quddus. It ought to be emphasized that the Babis had not gathered at the mausoleum of Shaykh Tabarsi in order to stage a rebellion against the government of their country, but rather to seek safety.

Baha'u'llah instructed Mulla Mihdiy-i-Khu'i to take six men with him to Sari and demand the release of Quddus. This was done, and Mirza Muhammad-Taqi, the leading mujtahid of that town, feared not to comply. In this manner, Quddus was released after ninety-five days of detention, and joined the companions at Shaykh Tabarsi. Baha'u'llah Himself left the fortress, together with Nazar-'Ali Khan and Shaykh Abu-Turab, and by way of Nur went to the capital city of Iran, intending to return at a later date to the fortress, to bring provisions and other necessities for the companions. This was the promise that He made to the Babül-Bab. (Bahá’u’lláh, King of Glory, H.M. Balyuzi, p.50-51)

21. Town of Amul

In December 1848, to fulfil His promise to visit Shaykh Tabarsi for a second time, Baha'u'llah set out with a number of the Babis intending to visit the besieged fortress. … But Baha'u'llah did not succeed in fulfilling His intention, for He and His companions were arrested and detained when they reached a village some nine miles from Shaykh Tabarsi. People of that village had abandoned it and night had fallen when Baha'u'llah and His entourage arrived there. They put the arms which they had with them in one room, away from any fire, and settled down for the night. The next day they were to make their way into the fortress. But in the course of the night, informed by guards and spies from the royal army stationed around Shaykh Tabarsi, an officer surrounded the abandoned village with a considerable number of riflemen, and apprehended Baha'u'llah, taking Him with His companions to the town of Amul. (Bahá’u’lláh, King of Glory, H.M. Balyuzi, p.56-61)

22. Mosque of Amul

… Muhammad-Taqi Khan-i-Larijani, recognizing Baha'u'llah, lodged Him and His companions in his own house. But Amul was soon in turmoil, on hearing of the detention of a number of Babis whom the Deputy-Governor had respectfully taken to his own house, instead of putting them in fetters and chains. And, as usual, the clergy, always on the alert to make mischief, were agitating. The divines of Amul were particularly marked for their rapacity (as
'Abdu'l-Baha has described them). They demanded from Muhammad-Taqi Khan that Baha'u'llah be taken to the mosque. So strident was their clamour that the Deputy-Governor, although reluctant and apprehensive, had no alternative but to comply. Then the divines declared that the people ought to come to the mosque, fully armed. Next day they all arrived: the butcher with his axe, the carpenter with his hatchet. It was their intention to make a rush at Baha'u'llah and murder Him. Surrounded by the crowd, Baha'u'llah was led to the mosque, where He sat under one of the arches. … (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.56-61)

23. Bastinado

They [divines] insisted that Baha'u'llah should be bastinadoed. Muhammad-Taqi Khan was alarmed and told them that he could not carry out their verdict without permission from the Sardar. He would write to him about the matter, but it would take a horseman about four hours to reach Shaykh Tabarsi and deliver his letter; meanwhile, they ought to wait. His pleading had no effect on the divines, who clamoured that their verdict should be carried out there and then. However Muhammad-Taqi Khan found a way to thwart them. As mentioned Baha'u'llah was sitting in the mosque, under an arch next to the clay wall. He set his men to take away the clay bricks from outside, one by one, until they reached the last thickness. Then suddenly they brought down the wall and, through the passage made, Baha'u'llah was led to a place of safety. When armed men surrounded the house of Muhammad-Taqi Khan, he went to the roof to tell them that Mirza Husayn-'Ali was in his custody, nor would he deliver Him to them until he had heard from the Sardar. His own men, fully armed, took up defensive positions with their rifles trained on the excited mob who were egged on by the divines. Finding how matters stood the mob dispersed. …

[T]he Deputy-Governor, … attempted 'to hold in check the passions which had been aroused', by ordering 'his attendants to prepare the rods and promptly inflict a befitting punishment upon the captives', and promising to hold them in prison until the Governor's return. At this point, Baha'u'llah intervened to prevent His companions receiving the bastinado, and requested that the punishment be inflicted upon Him in their stead. The Deputy-Governor 'was reluctantly compelled to give orders that Baha'u'llah alone be chosen to suffer the indignity which he had intended originally for His companions.' … Baha'u'llah suffered the bastinado in Mazindaran. … The peril being averted, Baha'u'llah returned to Nur, and from Nur proceeded to Tihran. (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.56-61)

24. Rings belonging to the Báb

His [Bahá’u’lláh] house in Tihran became a focal point for the Babis of the capital city, and those Babis who were passing through Tihran also received His hospitality. Among the Babis who at this time frequented the house of Baha'u'llah was Vahid, … Mulla 'Abdu'l-Karim-i-Qazvini (Mirza Ahmad), bringing with him the pen-case, seals and rings of the Bab. (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.62)
25. Mirza Ali Sayyah (standing third from right)

Aqay-i-Kalim, … relate the following: 'It was the depth of winter when Sayyah, returning from his pilgrimage, came to visit Baha'u'llah. Despite the cold and snow of a rigorous winter, he appeared attired in the garb of a dervish, poorly clad, barefooted, and dishevelled. His heart was set afire with the flame that pilgrimage had kindled. No sooner had … Vahid, who was then a guest in the home of Baha'u'llah, been informed of the return of Sayyah from the fort of Tabarsi, than he, oblivious of the pomp and circumstance to which a man of his position had been accustomed, rushed forward and flung himself at the feet of the pilgrim. Holding his legs, which had been covered with mud to the knees, in his arms, he kissed them devoutly. I was amazed that day at the many evidences of loving solicitude which Baha'u'llah evinced towards Vahid. … [in Sayyad’s words] 'Baha'u'llah overwhelmed me with His kindness. As to Vahid, notwithstanding the eminence of his position, he invariably gave me preference over himself whenever in the presence of his Host. On the day of my arrival from Mazindaran, he went so far as to kiss my feet. I was amazed at the reception accorded me in that home. Though immersed in an ocean of bounty, I failed in those days, to appreciate the position then occupied by Baha'u'llah, nor was I able to suspect, however dimly, the nature of the Mission He was destined to perform.' (Bahá’u’lláh, King of Glory, H.M. Balyuzi, p.63)

26. Tahirih

Lady Blomfield writes: He ['Abdu'l-Bahá], being a little boy, was sitting on the knee of Qurratu'l-'Ayn, who was in the private parlour of His mother, Asiyih Khanum; the door of this room being open, they could hear, from behind the curtain, the voice of Siyyid Yahyayi-Darabi, who was talking and 'arguing with my Father'. Qurratu'l-'Ayn, that beautiful, fearless poetess, addressing the Siyyid with her musical, yet penetrating voice, said: 'O Siyyid this is not the time for arguments, for discussions, for idle repetitions of prophecies or traditions! It is the time for deeds! The day for words has passed! … 'Abbas Effendi told us that He remembered this episode very distinctly the expression of enthusiasm on her lovely, radiant face as she spoke those inspiring words from behind the curtain, which hung before the door, was wonderfully impressive. 'Abbas Effendi added: 'She used often, during her short visit, to take me on to her knee caress me, and talk to me. I admired her most deeply.' (The Chosen Highway, Lady Blomfield, p. 22)

27. Mirza Taqi Khan

Soon after the martyrdom of the Bab, Mirza Taqi Khan, … (Grand Vizier), who was responsible for and had ordered the death of the Bab, sought a meeting with Baha'u'llah. At this meeting he stated courteously but in no uncertain terms that had it not been for Baha'u'llah's support and guidance, the Babis would not have lasted for such a considerable period of time, resisting well-tried, well-equipped government forces at Shaykh Tabarsi and elsewhere; yet he had never discovered proof which would establish, beyond any measure of doubt, Baha'u'llah's involvement and complicity. Mirza Taqi Khan then expressed his regret that such superb abilities, which Baha'u'llah unquestionably possessed, had never been put to the service of the State. Nevertheless, he intended to recommend that the Shah appoint Him to the post of Amir-
i-Divan (Head of the Court). At the moment, however, the Shah was about to leave for Isfahan, and during his absence it would be advisable for Baha'u'llah also to go away temporarily from the capital. Although couched politely, this was tantamount to an order by the Sadr-i-A'zam. Baha'u'llah, as courteously, refused the offer of employment by the Government, and informed Mirza Taqi Khan of His wish to go on pilgrimage to the holy cities of 'Iraq. Mirza Taqi Khan was delighted and relieved. (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.69)

28. Old City of Karbala

Accordingly Baha'u'llah left for Karbila, a few days after that meeting with the Grand Vizier. Baha'u'llah Himself told Nabil-i-A'zam: 'Had the Amir-Nizam been aware of My true position, he would certainly have laid hold on Me. He exerted the utmost effort to discover the real situation, but was unsuccessful. God wished him to be ignorant of it.' (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.69)

29. Mosque of Imam Husayn

Shaykh Hasan-Zunuzi, who had served the Bab during His captivity in Adharbayjan, was now living in Karbila, having been directed by the Bab Himself to go to that holy city and make it his home. … Later, Shaykh Hasan served Him as amanuensis, at Mah-Ku and then at Chihriq. When the Bab came to know that both Quddus and the Babu'l-Bab were besieged in Mazindaran, He urged the Babis to go to their aid, and He said to Shaykh Hasan: 'Had it not been for My incarceration in this mountain fastness, I would have felt it My bounden duty to go in person to help My beloved Quddus. But such is not the case with you. I want you to go to Karbila, and await the day when with your own eyes you can behold the Beauty of the Promised Husayn. On that day remember Me, and offer Him My love and submission. I am giving you a very important commission. Beware lest your heart shall falter and forget the glory given unto you.' (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.68-69)

30. Inside of the Mosque of Imam Husayn

What shall I recount regarding the countenance which I beheld! The beauty of that face, those exquisite features which no pen or brush dare describe, His penetrating glance, His kindly face, the majesty of His bearing, the sweetness of His smile, the luxuriance of His jet-black flowing locks, left an indelible impression upon my soul. I was then an old man, bowed with age. How lovingly He advanced towards me! He took me by the hand and, in a tone which at once betrayed power and beauty, addressed me in these words:

'This very day I have purposed to make you known as a Bábí throughout Karbilá.'

Still holding my hand in His, He continued to converse with me. He walked with me all along the market-street, and in the end He said:

'Praise be to God that you have remained in Karbilá, and have beheld with your own eyes the countenance of the promised Husayn.'
I recalled instantly the promise which had been given me by the Báb. His words, which I had regarded as referring to a remote future, I had not shared with anyone. These words of Bahá'u'lláh moved me to the depths of my being. I felt impelled to proclaim to a heedless people, at that very moment and with all my soul and power, the advent of the promised Husayn. He bade me, however, repress my feelings and conceal my emotions.

‘Not yet,’ He breathed into my ears; ‘the appointed Hour is approaching. It has not yet struck. Rest assured and be patient.’

From that moment all my sorrows vanished. My soul was flooded with joy. In those days I was so poor that most of the time I hungered for food. I felt so rich, however, that all the treasures of the earth melted away into nothingness when compared with that which I already possessed.

‘Such is the grace of God; to whom He will, He giveth it: He, verily, is of immense bounty.’"

(The Dawn-Breakers p.32-33)

### 31. Nasir Din Shah (1854)

Bahá'u'lláh had hardly returned from His pilgrimage to the holy cities of 'Iraq, … a storm of titanic force and dimension broke over the heads of the Babis of Tihran. … The Shah and his retinue had just left his summer palace at Niyavaran on a hunting expedition, when the three young men approached him as petitioners seeking redress and justice. They were far from being professional assassins, and attempted their dastardly deed in a clumsy way. Their weapons were inadequate: short daggers and pistols that fired pellets. They tried to drag the Shah from his horse, and inflicted pellet wounds on him which were not serious. By this time the members of the Shah's retinue had reached him to protect him, and beat off the assailants. …Now Tihran fell into turmoil. There was a full hue and cry seeking the Babis. The mother of the young Shah was particularly vociferous in demanding vengeance. …All told, eighty-one Babis were apprehended, of whom thirty-eight were leading members of the community. They were thrown into the Siyah-Chal—the Dark Pit. (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.76)

### 32. Village of Archih

Baha'u'llah was, at this moment, staying in a summer residence at Afjih (Afchih), in the vicinity of Tihran. … The Grand Vizier himself sent word to inform Baha'u'llah of the engulfing tide, and particularly pointed out the venom of the anger and hatred of the mother of the Shah directed against His person. His friends offered to hide Him from the wrath of His ill-wishers until the danger had passed. But Baha'u'llah remained calm and composed. He had nothing to fear, and the next day He rode towards the royal quarters. … And the sovereign immediately ordered His arrest. But His enemies were confounded, for while they were looking for Him to arrest Him, He was coming to them, of His own accord. But when had Baha'u'llah ever shown fear or panic? (Bahá'u'lláh, King of Glory, H.M. Balyuzi, p.79)

### 33. Route to His Imprisonment

By the righteousness of God! We were in no wise connected with that evil deed, and Our innocence was indisputably established by the tribunals. Nevertheless, they apprehended Us,
and from Niyavaran, which was then the residence of His Majesty, conducted Us, on foot and in chains, with bared head and bare feet, to the dungeon of Tihran. A brutal man, accompanying Us on horseback, snatched off Our hat, whilst We were being hurried along by a troop of executioners and officials. (Epistle to the Son of the Wolf, p.20)

34. Gate of Royal Arq in Tehran 1850

They laid their rough hands upon His Person. On the road to the dungeon in Tihran, a big crowd gathered to jeer at Him and to heap insults upon Him. He Who had been their friend and defender, their shield and support in need, was now the victim of their blazing hatred. (Bahá’u’lláh, King of Glory, H.M. Balyuzi, p.79)

35. Entrance to the Black Pit

Among the crowd, which hurled abuse at Bahá'u'lláh and pelted Him with stones, was an old woman. She stepped forward with a stone in her hand to strike at Him. Although frenzied with rage, her steps were too weak for the pace of the procession. 'Give me a chance to fling my stone in His face', she pleaded with the guard. Bahá'u'lláh turned to them and said, 'Suffer not this woman to be disappointed. Deny her not what she regards as a meritorious act in the sight of God.' Such was the measure of His compassion. (Bahá’u’lláh, King of Glory, H.M. Balyuzi, p.79)

36. Three flights of stairs

We were consigned for four months to a place foul beyond comparison. As to the dungeon in which this Wronged One and others similarly wronged were confined, a dark and narrow pit were preferable. Upon Our arrival We were first conducted along a pitch-black corridor, from whence We descended three steep flights of stairs to the place of confinement assigned to Us. The dungeon was wrapped in thick darkness, and Our fellow-prisoners numbered nearly a hundred and fifty souls: thieves, assassins and highwaymen. Though crowded, it had no other outlet than the passage by which We entered. No pen can depict that place, nor any tongue describe its loathsome smell. Most of these men had neither clothes nor bedding to lie on. God alone knoweth what befell Us in that most foul-smelling and loomy place! (Epistle to the Son of the Wolf, p.20)

37. The Black Pit

Abbas, the servant of the influential Haji Sulayman Khan [who was martyred with candles burning in holes cut in his flesh] had accepted the Bab but then betrayed his master, and would accuse people of being followers of the Bab, whether he knew them or not. He had only to say that he had seen someone in the house of his master for that person, whether or not the accusation was true, to be required either to pay over a large sum for his freedom, or be executed. At the insistence of the government, Abbas was sent to the dungeon (the Siah-Chal) where Bahá’u’lláh was imprisoned to testify that He had played a part in the attempt on the life
of Nasirid-Din Shah. He was assured that by doing so he would be rewarded by the mother of
the Shah with a robe of honour and appointment as her private trustee.

Abbas was conducted to the prison several times. Whenever he was ushered into the presence
of the Blessed Beauty, however, he could only rub his eyes, gaze briefly on His countenance,
and then swear that he had never laid eyes upon this personage before. (*Stories of Bahá’u’lláh,
A.A Furutan, no. 18*)

38. Entrance from inside of the Black Pit

Nabil … recounts in his work the words which he himself heard from Baha'u'llah, describing
the torments of those days:

We were all huddled together in one cell, our feet in stocks, and around our necks fastened the
most galling of chains. The air we breathed was laden with the foulest impurities, while the
floor on which we sat was covered with filth and infested with vermin. No ray of light was
allowed to penetrate that pestilential dungeon or to warm its icy coldness. We were placed in
two rows, each facing the other. We had taught them to repeat certain verses which, every
night, they chanted with extreme fervour. 'God is sufficient unto me; He verily is the All-
Sufficing!' one row would intone, while the other would reply: 'In Him let the trusting trust.'
The chorus of these gladsome voices would continue to peal out until the early hours of the
morning. Their reverberation would fill the dungeon, and, piercing its massive walls, would
reach the ears of Nasiri'd-Din Shah, whose palace was not far distant from the place where we
were imprisoned. 'What means this sound?' he was reported to have exclaimed. 'It is the anthem
the Babis are intoning in their prison,' they replied. The Shah made no further remarks, nor did
he attempt to restrain the enthusiasm his prisoners, despite the horrors of their confinement,
continued to display. (*The Dawn Breakers, p.631*)

39. Replica of the Chain in Siyah Chal

One day, there was brought to Our prison a tray of roasted meat which they informed Us the
Shah had ordered to be distributed among the prisoners. 'The Shah,' We were told, 'faithful to
a vow he made, has chosen this day to offer to you all this lamb in fulfilment of his pledge.' A
deep silence fell upon Our companions, who expected Us to make answer on their behalf: 'We
return this gift to you,' We replied, 'we can well dispense with this offer.' The answer We made
would have greatly irritated the guards had they not been eager to devour the food We had
refused to touch. Despite the hunger with which Our companions were afflicted, only one
among them, a certain Mirza Husayn-i-Mutivally-i-Qumi, showed any desire to eat of the food
the sovereign had spread before us. With a fortitude that was truly heroic, Our fellow-prisoners
submitted, without a murmur, to endure the piteous plight to which they were reduced. Praise
of God, instead of complaint of the treatment meted out to them by the Shah, fell unceasingly
from their lips--praise with which they sought to beguile the hardship of a cruel captivity. (*The
Dawn Breakers, p.631*)
**40. Sabzeh Maydan**

Every day Our gaolers, entering Our cell, would call the name of one of Our companions, bidding him arise and follow them to the foot of the gallows. With what eagerness would the owner of that name respond to that solemn call! Relieved of his chains, he would spring to his feet and, in a state of uncontrollable delight, would approach and embrace Us. We would seek to comfort him with the assurance of an everlasting life in the world beyond, and, filling his heart with hope and joy, would send him forth to win the crown of glory. He would embrace, in turn, the rest of his fellow-prisoners, and then proceed to die as dauntlessly as he had lived. Soon after the martyrdom of each of these companions, We would be informed by the executioner, who had grown to be friendly with Us, of the circumstances of the death of his victim, and of the joy with which he had endured his sufferings to the very end. (*The Dawn Breakers, p.631*)

**41. The chains**

During the days I lay in the prison of Tihrán, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set afire. At such moments My tongue recited what no man could bear to hear. (*Epistle to the Son of the Wolf, p.21*)

**42. Quote**

**43. Path of Exile**

Urged by Mirza Majid-i-Ahi, the secretary of the Russian Legation—as previously noted, he was married to a sister of Baha'u'llah--Prince Dolgorouki, the Russian Minister, also pressed the Government to come soon to a decision and release Baha'u'llah. On the other hand, enemies were doing their utmost to bring about His death, particularly those who desired to obtain the patronage of the vengeful mother of Nasiri'd-Din Shah. Having failed in their attempt to gain an admission from the page-boy of Haji Sulayman Khan, they tried to poison Baha'u'llah. Some noxious substance was introduced into the food brought from His home, but the effect of that poison became so noticeable that Baha'u'llah ceased to partake of that food.

At last, Nasiri'd-Din Shah agreed to let Baha'u'llah go, and decreed that He should be banished from Iran. Baha'u'llah had lingered in chains for four agony-laden months. Mirza Aqa Khan sent a confidant named Haji 'Ali to bring Him out of the Siyah-Chal. The sight of the appalling condition of the dungeon and the enfeebled condition of Baha'u'llah deeply shocked Haji 'Ali, who assured Baha'u'llah that they had had no idea of the terrible circumstances He had endured all those months. Haji 'Ali then offered his own cloak to Baha'u'llah, which He refused, preferring to appear before Mirza Aqa Khan and the others of the Government in the rags He was wearing.
Baha'u'llah was given one month to leave the country. At the time of His release from the Siyah-Chal, He was too ill to set out on a long journey. He had no home of His own now. His house had been wrecked and pillaged, and His two wives and children had found temporary accommodation in an obscure quarter of the capital. He went to live in the house of His brother, Mirza Rida-Quli, whose wife Maryam, the sister of Baha'u'llah's second wife and devoted to Him, made adequate arrangements for Him to rest and recuperate.

On the twelfth day of January 1853, Baha'u'llah and His family left Tihran, together with two of His brothers--Mirza Musa, known in later years as Aqay-i-Kalim, and Mirza Muhammad-Quli--and accompanied by a representative of the Imperial Government of Iran, and an official of the Russian Legation. Baha'u'llah's youngest son, Mirza Mihdi, the Purest Branch, then a young child, had to be left behind with relatives, and it was some years before he could be reunited with his parents. The Russian Government had offered Baha'u'llah a refuge in its own territories, but He chose to go to 'Iraq. The time allowed Him to prepare had been too short, and particularly so since He needed a long period of rest before embarking on this journey in the heart of winter, over the high peaks and mountain passes of western Iran. He, His family and His brothers had not been able to provide themselves with all that was required for adequate protection against the intense cold of those heights. (Bahá'u’lláh, The King of Glory, H.M. Balyuzi p.99-103)

44. Calligraphy of Mir Emad

In one of His talks on the month of August 1915, Abdul-Baha related this story: Prayer beads made of pearls—one of the most precious of the household possessions of the Blessed Beauty and valued at 10 000 tumans in the currency of those days—had been spared for us. Every bead was the size of a hazel-nut, and in the middle of each was embedded an emerald. After our possessions had been looted, we were obliged to leave this string of beads in a trust for 1000 tumans. Since interest charges were accumulating, we could not afford to reclaim it. Today, if those same prayer beads were still in our possessions, they could be sold for 100 000 tumans in Paris. (Stories of Bahá’u’lláh, A.A. Furutan no. 22)

Another precious object which was in the possession of the Blessed Beauty was the book of Hafiz, in the handwriting of Mir Imad. Muhammad Shah sent an envoy to enquire about the price of the book. The Blessed Beauty gave the reply: “The book contains 12 000 verses; with each verse valued at one ashrafí [a gold coin], the book therefore has a value of 12 000 ashrafís. Muhammad Shah’s answer was: “With 12 000 ashrafís, we are able to outfit two full regiments of soldiers.” (Stories of Bahá’u’lláh, A.A. Furutan no. 22)

Yet another of the valuable possessions of the Blessed Beauty was the prayer of Kumayl in the handwriting of the Imam Ali, son of Abu-Talib, in the Kufic style of calligraphy. The scholars of that day, including Mir Imad, had testified in handwriting that the handwriting was that of the Imam Ali. It was truly of such value that no price could be put on it. (Stories of Bahá’u’lláh, A.A. Furutan, no. 22)
45. Kermanshah Surroundings mid 19th Century

In a prayer revealed by Him at that time, Baha'u'llah, expatiating upon the woes and trials He had endured in the Siyah-Chal, thus bears witness to the hardships undergone in the course of that 'terrible journey' :

'My God, My Master, My Desire!... Thou hast created this atom of dust through the consummate power of Thy might, and nurtured Him with Thine hands which none can chain up... Thou hast destined for Him trials and tribulations which no tongue can describe, nor any of Thy Tablets adequately recount. The throat Thou didst accustom to the touch of silk Thou hast, in the end, clasped with strong chains, and the body Thou didst ease with brocades and velvets Thou hast at last subjected to the abasement of a dungeon. Thou Thy decree hath shackled Me with unnumbered fetters, and cast about My neck chains that none can sunder. A number of years have passed during which afflictions have, like showers of mercy, rained upon Me... How many the nights during which the weight of chains and fetters allowed Me no rest, and how numerous the days during which peace and tranquillity were denied Me, by reason of that wherewith the hands and tongues of men have afflicted Me! Both bread and water which Thou hast, through Thy all-embracing mercy, allowed unto the beasts of the field, they have, for a time, forbidden unto this servant, and the things they refused to inflict upon such as have seceded from Thy Cause, the same have they suffered to be inflicted upon Me, until, finally, Thy decree was irrevocably fixed, and Thy behest summoned this servant to depart out of Persia, accompanied by a number of frail-bodied men and children of tender age, at this time when the cold is so intense that one cannot even speak, and ice and snow so abundant that it is impossible to move." (God Passes By, p. 108-9)

46. City of Hamedan around 1850

One day, ‘Abdu'l-Bahá related the following story: “In the course of the banishment from Tihrán to Baghdád, an unforgettable event occurred. In Hamadan, as the weather was very cold, Karbilá’í Fadlu’lláh, who was the groom, took us to his own house. “At night we had no lanterns. I was shivering due to the cold weather. The Blessed Beauty bought me a warm piece of clothing for three rials. But the cold was intolerable. “One night we were going to have Halwa for dinner. We had a container in which all the implements for tea, such as cups and saucers and the tea pot, were kept. There were also sacks in which things like tea, sugar, salt, pepper and other condiments were kept. That night, in the dark, instead of sugar, pepper was put in the Halwa mix. “When it was presented, we found it very spicy. But nothing could be done. We ate it and burnt our mouths.” (Sweet and Enchanting Stories, Rohani, p. 114)

47. View of Kermanshah around 1840

Despite the hardships of that long journey, all along the road Baha'u'llah received every consideration. He stopped any forcible levy on the peasantry for provisions, and He refused offers of presents made by landlords and owners of villages. In Kirmanshah, he stayed for a few days. A number of the Babis who lived in that city attained His presence. …
48. Passport of Bahá'u'lláh

As the frontier was reached, on Baha'u'llah's instructions Mirza Musa went ahead to Khaniqayn and rented an orchard, redolent with flowers, as it was springtime and the days of Naw-Ruz. Water ran through its brooks and the birds were singing. On one side there was an orangery and on the other palm trees. Baha'u'llah stopped there and rested. He told His entourage that all that His enemies had devised had come to nought. (Bahá'u'lláh, The King of Glory, H.M. Balyuzi p.106)