| **Period** | **Begin** | **End** | **Comments** | **Cat** | **Region** |
| --- | --- | --- | --- | --- | --- |
| Isaiah | -740 | -700 | "Isaiah is called the messianic prophet because he was so thoroughly imbued with the idea that his nation was to be a nation through whom one day a great and wonderful blessing would come from God to all nations: the Messiah, sent from God, who would bring peace, justice, and healing to the whole world. . . . Isaiah was a prophet of the southern kingdom, Judah, at the time the northern kingdom, Israel, had already been destroyed by the Assyrians. Isaiah lived during the reigns of kings Uzziah, Jotham, Ahaz, and Hezekiah. . . . We may tentatively place his active ministry at about 740-700 B.C." [Halley's Bible Handbook, p. 339] | People (Religion) | Middle East |
| Confucius | -551 | -479 | "Thus, for Confucius, the family, with its brotherly and sisterly love and respect for parents, was the most important thing of all. He called it ‘the root of humanity’." [A Little History of the World, p. 60] | People (Philosophy) | East Asia |
| Loa Tzu | -500 | -570 | Active in 6th century BC; [Smithsonian] "A simple border guard at a frontier pass asked him to set down his thoughts in writing, before leaving the world of men. And this Lao-tzu did. But whether the border guard could make head or tail of them I do not know, for they are very mysterious and hard to grasp. Their meaning is roughly this: in all the world – in wind and rain, in plants and animals, in the passage from day to night, in the movements of the stars – everything acts in accordance with one great law. This he calls the ‘Tao’, which means the Way, or the Path. Only man in his restless striving, in his many plans and projects, even in his prayers and sacrifices, resists, as it were, this law, obstructs its path and prevents its fulfilment. Therefore the one thing we must do, said Lao-tzu, is: do nothing. Be still within ourselves." [A Little History of the World, p. 61] | People (Philosophy) | East Asia |
| Socrates | -469 | -399 | What is known of his life comes by way of a good friend, Xenophon, and a loyal and loving student, Plato." [Great Courses: Great Ideas of Philosophy, p. 29] "It is furthermore a matter of record in numerous historical works that the philosophers of Greece such as Pythagoras, acquired the major part of their philosophy, both divine and material, from the disciples of Solomon. And Socrates after having eagerly journeyed to meet with some of Israel's most illustrious scholars and divines, on his return to Greece established the concept of the oneness of God and the continuing life of the human soul after it has put off its elemental dust. Ultimately, the ignorant among the Greeks denounced this man who had fathomed the inmost mysteries of wisdom, and rose up to take his life; and then the populace forced the hand of their ruler, and in council assembled they caused Socrates to drink from the poisoned cup." [Abdu'l-Baha, The Secret of Divine Civilization, p. 77] | People (Philosophy) | Europe |
| Plato | -427 | -347 |  | People (Philosophy) | Europe |
| Aristotle | -384 | -322 |  | People (Philosophy) | Europe |
| Ashoka | -304 | -232 | "This horrific violence seems to have preyed on Asoka's mind until it brought about a conversion. 'Afterwards,' the Edict continues, 'I felt remorse. The slaughter, death and deportation of the people is extremely grievous . . . . and weighs heavy on the mind.' From this point on, his reign shifts and grows oddly unpolitical. He seems to have spent his time, not in administration, but in the pursuit of dhamma: the Way, the Rightness, the Duty, the virtue (it is a concept notoriously difficult to define). 'I very earnestly practiced dhamma, desired dhamma, and taught dhamma,' the Kalinga Inscription says, and a little later in the same Edict, 'Any sons or great-grandsons that I may have should not think of gaining new conquests . . . delight in dhamma should be their whole delight, for this is of value in both this world and the next. . . . . He was making a genuine attempt to find a new unifying principle, other than force, that would hold the kingdom together." [Susan Wise Bauer, The History of the Ancient World, p. 611] | People (Government) | South Asia |
| Plotinus | 205 | 270 |  | People (Philosophy) | Europe |
| Jerome | 347 | 420 | "Jerome (... 27 March 347 – 30 September 420) was a priest, confessor, theologian, and historian. He was born at Stridon, a village near Emona on the border of Dalmatia and Pannonia. He is best known for his translation of most of the Bible into Latin (the translation that became known as the Vulgate), and his commentaries on the Gospels. His list of writings is extensive." [Wikipedia] "Jerome, one of the most learned men of his day, was born in Strido, Dalmatia (present-day Croatia) in about 342 CE. He studied in Rome under the leading grammarian, Donatus. He spent some time living as a desert hermit in Syria, where he learned Hebrew from a Jewish rabbi, then went on to study under the great theologian, Gregory of Nazianzus, in Cappadocia (Turkey). Jerome, fluent in Greek, Hebrew, and Aramaic, was given the task of producing a reliable, consistent, Latin translation of the Bible. His so-called Vulgate version (a reference to its being in the common tongue), was completed in about 404. He revised and corrected Old Latin and Greek versions of many of the Scriptures, and made some independent translations from the Hebrew. His work on the Old Testament alone took him 15 years to complete. It was a breathtaking achievement." [DK Timelines, p. 101] | People (Religion) | Europe |
| Augustine of Hippo | 354 | 430 | " . . . also known as St. Augustine, St. Austin, or St. Augoustinos, was bishop of Hippo Regius (present-day Annaba, Algeria). He was a Latin philosopher and theologian from the Africa Province of the Roman Empire and is generally considered as one of the greatest Christian thinkers of all times. His writings were very influential in the development of Western Christianity. According to his contemporary Jerome, Augustine "established anew the ancient Faith." In his early years he was heavily influenced by Manichaeism and afterward by the Neo-Platonism of Plotinus. After his conversion to Christianity and his baptism in 387, Augustine developed his own approach to philosophy and theology, accommodating a variety of methods and different perspectives. He believed that the grace of Christ was indispensable to human freedom, and he framed the concepts of original sin and just war. When the Western Roman Empire was starting to disintegrate, Augustine developed the concept of the Catholic Church as a spiritual City of God (in a book of the same name), distinct from the material Earthly City. His thoughts profoundly influenced the medieval worldview. Augustine's City of God was closely identified with the Church, the community that worshiped the Trinity. [Wikipedia] | People (Religion) | Middle East |
| Brahmagupta | 598 | 665 | "Still, the visit of the Hindu delegation to the Abbasid court, around 771, marked a true turning point in Arab intellectual history. The Indian sages brought with them prized Sanskrit scientific tests, believed to be in part the work of the seventh-century scholar Brahmagupta and known as the siddhanta." [House of Wisdom, p. 71] "Brahmagupta (...) was an Indian mathematician and astronomer. He is the author of two early works on mathematics and astronomy: the Brāhmasphuṭasiddhānta (BSS, "correctly established doctrine of Brahma", dated 628), a theoretical treatise, and the Khaṇḍakhādyaka ("edible bite", dated 665), a more practical text. Brahmagupta was the first to give rules to compute with zero. The texts composed by Brahmagupta were composed in elliptical verse in Sanskrit, as was common practice in Indian mathematics. As no proofs are given, it is not known how Brahmagupta's results were derived." [Wikipedia] | People (Mathematics) | South Asia |
| Charlemagne | 742 | 814 |  | People (Government) | Europe |
| Ibn-al-Haytham (Alhazen) | 965 | 1040 | "The science of optics, which, in later times, came to have close association with astronomy, was also assiduously cultivated by the savants of the realm of Islam. The name that stands out most prominently in this connection is that of Ibn-al-Haythamn (Alhazen in the West). . . . Ibn-al-Haytham can be rightly acclaimed as the progenitor of the art of photography and ultimately the cinematograph, for it was he who first demonstrated the principle of the camera-obscura during an eclipse." [Muhammad and the Course of Islam, p. 299-300]  "The Book of Optics (...) is a seven-volume treatise on optics and other fields of study composed by the medieval Arab scholar Ibn al-Haytham, known in the West as Alhazen or Alhacen (965– c. 1040 AD).The Book of Optics presented experimentally founded arguments against the widely held extramission theory of vision (as held by Euclid in his Optica) and in favor of intromission theory, as supported by thinkers such as Aristotle, the now accepted model that vision takes place by light entering the eye. Alhazen's work extensively affected the development of optics in Europe between 1260 and 1650. . . . The Book of Optics was translated into Latin by an unknown scholar at the end of the 12th (or the beginning of the 13th) century.The work was influential during the Middle Ages." [Wikipedia] | People (Sciences) | Middle East |
| Leif Erikson | 970 | 1020 |  | People (Discovery) | Europe |
| Ibn Sina (Avicenna) | 980 | 1037 | "Avicenna (...) was a Persian polymath who is regarded as one of the most significant physicians, astronomers, thinkers and writers of the Islamic Golden Age. He has been described as the father of early modern medicine. Of the 450 works he is known to have written, around 240 have survived, including 150 on philosophy and 40 on medicine." [Wikipedia] "We have already noted his precocious genius, his astonishing memory, his immense erudition and his vast output. As in the discipline of medicine, so in the field of philosophy Ibn Sina outshone all. His philosophic system, neither Aristotelian nor Platonic, neither Stoic nor Neo-Platonic, came to dominate the thought of the East and left visible marks on brilliant intellects in the West, notably the leading scholastics, Albertus Magnus and Thomas Aquinas. Ibn Sina could not give full assent to any single one of the great schools. He chose carefully the Greek ideas he would adopt to synthesize with various strands of thought found in the Islamic milieu. He agreed with Aristotle that matter was ancient and eternal, took the concept of emanation from the Neo-Platonist. He inclined towards the Mu'tazilah, maintained that man is possessed of free will and rejected the rigidity of predestination. He also refuted the belief in the resurrection of the body and brought upon himself the wrath of theologians. Central to his theme was the necessity of the existence of God. The only essential being was the being of God, supreme and transcendent. And from His all-encompassing will and knowledge emanated every other being, whose existence was possible but not essential. The office of the Prophet-Revelator was also needed to give direction to the affairs of men. The welfare of the state depended upon it. The part which the philosopher played was secondary to that of the Prophet. . . . For him there was no Philosopher-King. The precepts of religion had to be expressed in symbolic terms. The language of the philosopher was incomprehensible to the majority of men."[Muhammad and the Course of Islam, p. 314] "The teachings of Avicenna on the soul, and on psychology in general, also entered Western tradition through his voluminous studies of medicine and biology. Michael Scot, who translated Avicenna's On Animals, absorbed the philosopher's views in the context of his own work as a physician. He freely adopted Avicenna's ideas on the sensory faculties, the distinction between perception and motion, and the difference between man's practical and contemplative intellects. Avicenna's comprehensive Canon of Medicine, meanwhile, contain important contributions to the scientific method, including keen clinical observations of various diseases. It also uncovered a world where man could understand and even use the laws of nature for his own benefit, a central characteristic that would come to define the new world of Western science." [House of Wisdom, p. 177] | People (Philosophy) | Islamic Empire |
| Adelard of Bath | 1080 | 1152 | "Adelard of Bath (...) was a 12th-century English natural philosopher. He is known both for his original works and for translating many important Arabic and Greek scientific works of astrology, astronomy, philosophy and mathematics into Latin from Arabic versions, which were then introduced to Western Europe. He is known as one of the first to introduce the Arabic numeral system to Europe. He stands at the convergence of three intellectual schools: the traditional learning of French schools, the Greek culture of Southern Italy, and the Arabic science of the East. . . . Adelard also travelled extensively throughout the "lands of the Crusades": Greece, West Asia, Sicily, Spain, Tarsus, Antioch and potentially Palestine. The time spent in these areas would help explain his fascination with mathematics and his access to Arabic scholars. By 1126, Adelard returned to the West with the intention of spreading the knowledge he had gained about Arab astronomy and geometry to the Latin world." [Wikipeida] "Adelard left his native England a young scholar thirsting for wisdom only the Arabs could supply. He would return as the first Western man of science and help change his world forever." [House of Wisdom, p. 3] | People (Philosophy) | Europe |
| Ibn Rushd (Averrroes) | 1126 | 1198 | "Ibn Rushd was known to the Latins as Averroes, but he explanations of Aristotelian philosophy were so fundamental to the West's emerging understanding of science, nature, and metaphysics that he was commonly referred to simply as the Commentator." [House of Wisdom, p. 173] "Abu'l-Walid Muhammad Ibn Ahmad Ibn Rushd (Averroes), a native of Cordova, belonged to a family renowned for its jurists and theologians. Both his father and grandfather occupied the office of Qadi (Judge). He studied medicine and jurisprudence; while practicing medicine he also served the state in the same manner as his father and grandfather. . . . In addition to his scientific works, the most notable of which is al-Kulliyyat fi't-Tibb (Generalities of Medicine), he wrote a book to demonstrate that religion and philosophy were not and need not be contradictory and that there is an essential harmony between them; to this he gave the name of Fasl al-Maqal (The Decisive Treatise). . . . For the first time Aristotle emerged as he had been, and when the commentaries of Ibn-Rushd were put into Latin the Western world came to know the true Aristotle. The profound effect of this discovery was reflected in the Thomism of St. Thomas Aquinas. Ibn-Rushd like Ibn-Sina maintained that matter was ancient and eternal. Likewise he rejected belief in corporeal resurrection and predestination. . . . Averroism was at first hailed universally in the West and found its way into the universities. But then the Church took fright, the cry of heresy went up and, in 1231, Pope Gregory IX condemned it. However, Averroism had taken root in a Europe just awakening, and could not be dislodged. The name may have been forgotten with the passage of centuries but the liberalizing influence remained." [Muhammad and the Course of Islam, p. 315-7] | People (Philosophy) | Islamic Empire |
| Genghis Khan | 1162 | 1227 |  | People (Government) | Asia |
| Saint Francis of Assisi | 1181 | 1226 | Prayer of St. Francis of Assisi: "Lord make me an instrument of your peace; Where there is hatred let me sow love; Where there is injury, pardon; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; And where there is sadness, joy." | People (Religion) | Europe |
| Alexander Nevsky | 1221 | 1263 | "Alexander Yaroslavich (c. 1220-1263) was a prince of Novgorod, Kiev, and grand prince of Vladimir. In 1240, he halted the eastward expansion of the Swedes at the Neva river, earning himself the name Nevsky (of the Neva). When Teutonic knights invaded Russia, at the behest of the pope, Nevsky turned them back, decisively defeating them in 1242. He also inflicted many defeats on pagan Lithuanians and Finns. An outstanding military commander, he chose to collaborate with invading Mongols, securing the title of grand prince. He forced rebellious Novgorod to submit to a Mongol census and taxation, and may have lessened the local people's suffering by acting as a mediator with the khans." [DK Timelines, p. 215] | People (Government) | Russia |
| Marco Polo | 1254 | 1324 |  | People (Discovery) | Europe |
| Ibn Battuta | 1304 | 1369 | When Ibn Battuta reached Egypt, he received help from a sheikh after he handed him a letter from a friend in Tangier. The sheikh listened to his dream and told him about a saying from the Prophet Muhammed, "Go in search of knowledge even if your journey takes you to China." This inspired Ibn Battuta to travel all over the known world. See the movie, "Journey to Mecca: In the Footsteps of Ibn Battuta" narrated by Ben Kingsley and produced by National Geographic. | People (Discovery) | Islamic Empire |
| John Wycliffe | 1325 | 1385 | The Black Death peaked in 1346-53. John Wycliffe began translating the Bible in the 1370s; he died in 1384. The first English translations of the Bible were available in the 1380s. Each Bible took about 6 months to copy by hand. The English Bible encouraged believers to think for themselves. They were called Lollards, and they were persecuted. Wycliffe's body was exhumed to be burned and his ashes were scattered. [Secrets of the Dead: Battle for the Bible produced by PBS] "John Wycliffe was an English scholastic philosopher, theologian, Biblical translator, reformer, and seminary professor at Oxford. He was an influential dissident within the Roman Catholic priesthood during the 14th century. Wycliffe attacked the privileged status of the clergy, which was central to their powerful role in England. He then attacked the luxury and pomp of local parishes and their ceremonies. Wycliffe was also an advocate for translation of the Bible into the vernacular. He completed a translation directly from the Vulgate into Middle English in the year 1382, now known as Wycliffe's Bible. It is probable that he personally translated the Gospels of Matthew, Mark, Luke, and John; and it is possible he translated the entire New Testament, while his associates translated the Old Testament. Wycliffe's Bible appears to have been completed by 1384, additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. Wycliffe's followers were known as Lollards and followed his lead in advocating predestination, iconoclasm, and the notion of caesaropapism, while attacking the veneration of saints, the sacraments, requiem masses, transubstantiation, monasticism, and the very existence of the Papacy. Beginning in the 16th century, the Lollard movement was regarded as the precursor to the Protestant Reformation. Wycliffe was accordingly characterised as the evening star of scholasticism and the morning star of the English Reformation.[3] Wycliffe's writings in Latin greatly influenced the philosophy and teaching of Czech reformer Jan Hus, whose execution in 1415 sparked a revolt and led to the Hussite Wars. . . . The Council of Constance declared Wycliffe a heretic on 4 May 1415, and banned his writings, effectively both excommunicating him retroactively and making him an early forerunner of Protestantism. The Council decreed that Wycliffe's works should be burned and his remains removed from consecrated ground. This order, confirmed by Pope Martin V, was carried out in 1428.[23] Wycliffe's corpse was exhumed and burned and the ashes cast into the River Swift, which flows through Lutterworth." [Wikipedia] | People (Religion) | Europe |
| Giovanni di Bicci | 1360 | 1429 |  | People (Trade) | Europe |
| Jan Hus | 1369 | 1415 | "Jan Hus was dean of the philosophy faculty at the University of Prague. An ardent critic of the misdeeds of the clergy, his teachings anticipated the Lutheran reformation by a century. His passionate support for church reform together with his Bohemian nationalism, brought him into conflict with the church authorities. At the Council of Constance he was found guilty of heresy and burned at the stake." [DK Timelines, p. 255] | People (Religion) | Europe |
| Cosimo de' Medici | 1389 | 1464 |  | People (Trade) | Europe |
| Joan of Arc | 1412 | 1431 |  | People (Religion) | Europe |
| Piero the Gouty | 1416 | 1469 |  | People (Trade) | Europe |
| Lorenzo the Magnificent | 1449 | 1492 | He was injured and his brother, Giuliano, was killed by an attack (Pazzi Conspiracy of 1478; | People (Trade) | Europe |
| Christopher Columbus | 1451 | 1506 |  | People (Discovery) | Europe |
| Francisco Pizarro | 1474 | 1541 |  | People (Government) | Americas |
| Michelangelo | 1475 | 1564 |  | People (Arts) | Europe |
| Martin Luther | 1483 | 1546 | In 1522, Luther published a German translation of the Bible. [Secrets of the Dead: Battle for the Bible produced by PBS] "The soul can do without everything except the word of God." [Concerning Christian Liberty (1520)] | People (Religion) | Europe |
| Thomas Crammer | 1489 | 1556 | Thomas Cranmer was Archbishop of Canterbury during the reign of Henry VIII. He authorized the "Mathew" version of the English Bible, which was actually William Tyndale's translation. This was later revised to become the first truly national Bible used in all the churches of England. Cranmer was imprisoned and executed during the reign of Queen Mary. [Secrets of the Dead: Battle for the Bible produced by PBS] | People (Government) | Europe |
| William Tyndale | 1494 | 1536 | William Tyndale was born in 1494. He was fluent in French, Greek, Hebrew, German, Italian, Latin, Spanish, and English. A new translation of the Greek Bible into Latin inspired him to make a translation into English. His translation was finally printed in 1526. He then fled to Antwerp. Later he was captured and executed in 1536. A few months after his death, Henry VIII legalized the Tyndale translation. [Secrets of the Dead: Battle for the Bible produced by PBS] "Tyndale's translation was the first English Bible to draw directly from Hebrew and Greek texts, the first English translation to use Jehovah as God's name as preferred by English Protestant Reformers,[3] the first English translation to take advantage of the printing press, and first of the new English Bibles of the Reformation. It was taken to be a direct challenge to the hegemony of both the Roman Catholic Church and the laws of England maintaining the church's position. In 1530, Tyndale also wrote The Practyse of Prelates, opposing Henry VIII's annulment of his own marriage on the grounds that it contravened Scripture. . . . A copy of Tyndale's The Obedience of a Christian Man fell into the hands of Henry VIII, providing the king with the rationale to break the Church in England from the Roman Catholic Church in 1534.[5][6] In 1535, Tyndale was arrested and jailed in the castle of Vilvoorde (Filford) outside Brussels for over a year. In 1536, he was convicted of heresy and executed by strangulation, after which his body was burnt at the stake. His dying prayer was that the King of England's eyes would be opened; this seemed to find its fulfilment just two years later with Henry's authorisation of the Great Bible for the Church of England, which was largely Tyndale's own work - missing sections supplemented with translations by Miles Coverdale. Hence, the Tyndale Bible, as it was known, continued to play a key role in spreading Reformation ideas across the English-speaking world and, eventually, to the British Empire. In 1611, the 54 scholars who produced the King James Bible drew significantly from Tyndale, as well as from translations that descended from his. One estimate suggests that the New Testament in the King James Version is 83% Tyndale's and the Old Testament 76%.[7] His translation of the Bible was the first to be printed in English, and became a model for subsequent English translations." [Wikipedia] | People (Religion) | Europe |
| William Shakespeare | 1564 | 1616 |  | People (Arts) | Europe |
| Galileo Galilei | 1564 | 1642 |  | People (Sciences) | Europe |
| John Sebastian Bach | 1685 | 1750 |  | People (Arts) | Europe |
| Benjamin Franklin | 1706 | 1790 |  | People (Government) | North America |
| Immanuel Kant | 1724 | 1804 | The later Enlightenment’s greatest philosopher, Immanuel Kant (1724–1804), teaching at the university of Königsberg (today Kaliningrad) in what was then East Prussia likewise had no doubt that mankind was experiencing “progress” and that this evident amelioration was driven by the advance of “reason.” Hence, while man’s improvement, as he saw it, was manifest in all spheres—legal, political, moral, commercial, and technological—it was in the first place a progression of the human mind and the impact on mankind of nature (or Providence) that was driving the process. In a famous essay of 1795 he asserted that European states were gradually becoming more “republican,” and more “representative” of the general will of their people, through their assemblies, laws, and institutions. Politically, the ultimate end of human progress would be an international federation of powers to resolve disputes, leading ultimately, he envisaged, to “perpetual peace.” The final goal, or “telos” of human progress, in his view, was the full flowering of human rationality and moral capacity, conceivable only on the basis of republican legislation and perpetual peace; all this, however, would come about almost automatically, through the working of Providence, without any specific human intervention." [Israel, Jonathan. A Revolution of the Mind: Radical Enlightenment and the Intellectual Origins of Modern Democracy, p. 6-7] | People (Philosophy) | Europe |
| Johann Wolfgang von Goethe | 1749 | 1832 |  | People (Arts) | Europe |
| Shaykh Ahmad | 1753 | 1826 | "The first of the 'twin resplendent lights' who heralded the Bab and Baha'u'llah. Born 1753, died near Medina at the age of 81." [Baha'i Glossary by Marzieh Gail, p. 46] "He was a native of the Al-Ahsa region (Eastern Arabian Peninsula), educated in Bahrain and the theological centers of Najaf and Karbala in Iraq. Spending the last twenty years of his life in Iran, he received the protection and patronage of princes of the Qajar dynasty." [Wikipedia] "There burned in his soul the conviction that no reform, however drastic, within the Faith of Islam, could achieve the regeneration of this perverse people. He knew . . . . that nothing short of a new and independent Revelation, as attested and foreshadowed by the sacred Scriptures of Islam, could revive the fortunes and restore the purity of that decadent Faith." [The Dawn-Breakers, p. 2] | People (Religion) | Middle East |
| Alexander Hamilton | 1755 | 1804 |  | People (Government) | North America |
| Wolfgang Amadeus Mozart | 1756 | 1791 |  | People (Arts) | Europe |
| William Wilberforce | 1759 | 1833 |  | People (Human Rights) | Europe |
| William Wordsworth | 1770 | 1850 |  | People (Arts) | Europe |
| Ludwig van Beethoven | 1770 | 1827 |  | People (Arts) | Europe |
| Siyyid Kazim | 1793 | 1843 | "The second of the 'twin resplendent lights' who heralded the Bab and Baha'u'llah. Died at Karbila, Dec. 31, 1843. [Baha'i Glossary by Marzieh Gail, p. 48] "O my beloved companions! Beware, beware, lest after me the world's fleeting vanities beguile you. Beware lest you wax haughty and forgetful of God. It is incumbent upon you to renounce all comfort, all earthly possessions and kindred, in your quest of Him who is the Desire of your hearts and of mine. Scatter far and wide, detach yourselves from all earthly things, and humbly and prayerfully beseech your Lord to sustain and guide you. Never relax in your determination to seek and find Him who is concealed behind the veils of glory. Persevere till the time when He, who is your true Guide and Master, will graciously aid you and enable you to recognize Him." [The Dawn-Breakers, p. 40] | People (Religion) | Middle East |
| Benjamin Disraeli | 1804 | 1881 |  | People (Government) | Europe |
| Charles Darwin | 1809 | 1882 |  | People (Sciences) | Europe |
| Charles Dickens | 1812 | 1870 |  | People (Arts) | Europe |
| Mulla Husayn | 1813 | 1849 | "The first to believe in the Bab. Called by Shoghi Effendi 'the lion-hearted.'" [Baha'i Glossary by Marzieh Gail, p. 36] "Mullá Husayn-i Bushru'i (1813–1849) titled Jináb-i-Bábu'l-Báb (Gate of the Gate), was a Persian religious figure, and the first Letter of the Living of the Bábí movement. He died at the Battle of Fort Shaykh Tabarsi, on February 2, 1849. His title of Bábu'l-Báb was bestowed upon him by the Báb." [Wikipedia] | People (Religion) | Middle East |
| Tahirih | 1814 | 1852 | 'The Pure One,' so named by the 'Tongue of Glory,' noblest of her sex in, and outstanding heroine of, the Babi Dispensation; only woman among the Letters of the Living, and the first woman suffrage martyr. Born Qazvin, 1817-1818, put to death Tihran, August, 1852. [Baha'i Glossary by Marzieh Gail, p. 51] "Táhirih (Persian: طاهره‎ Tahere "The Pure One" - Táhirih is the Bahá'í preferred translation), also called Qurratu l-`Ayn (Arabic: قرة العين‎ "Solace/Consolation of the Eyes") are both titles of Fatimah Baraghani (1814 or 1817 – August 16–27, 1852), an influential poet and theologian of the Bábí Faith in Iran." [Wikipedia] | People (Religion) | Middle East |
| Herman Melville | 1819 | 1891 |  | People (Arts) | North America |
| Florence Nightingale | 1820 | 1910 | "Florence Nightingale (12 May 1820 – 13 August 1910) was a celebrated English social reformer and statistician, and the founder of modern nursing. She came to prominence while serving as a manager of nurses trained by her during the Crimean War, where she organised the tending to wounded soldiers. She gave nursing a highly favourable reputation and became an icon of Victorian culture, especially in the persona of "The Lady with the Lamp" making rounds of wounded soldiers at night." [Wikipedia] | People (Health) | Europe |
| Quddus | 1822 | 1849 | "Jináb-i-Quddús (Arabic: قدوس‎)(c.1820–1849), is the title of Mullá Muḥammad ‘Alí-i-Bárfurúshi, who was the most prominent disciple of the Báb. He was the eighteenth and final Letter of the Living. . . . He was sent to the town of Sárí for a madrassa education. Sometime in the mid-1830s he met Mullá Husayn (the first Letter of the Living) and other future Bábís after he joined a small group of students in Mashhad. When he was eighteen, Quddús left for Karbalá and spent four years as a student in Sayyid Kázim's circle. He returned to Bárfurúsh circa 1843. . . . He met the Báb in Shiraz and travelled with him as his companion on pilgrimage to Mecca, leaving Búshihr on the 19th of Ramadán (October, 1844), and arriving in Mecca on the first of Dhi’l-Hájjih (December 12, 1844)." [Wikipedia] | People (Religion) | Middle East |
| Leo Tolstoy | 1828 | 1910 |  | People (Arts) | Russia |
| Mark Twain | 1835 | 1910 |  | People (Arts) | North America |
| John D. Rockefeller | 1839 | 1937 |  | People (Trade) | North America |
| Emile Zola | 1840 | 1902 |  | People (Arts) | Europe |
| Frederich Nietzsche | 1844 | 1900 |  | People (Philosophy) | Europe |
| Abdu'l-Baha | 1844 | 1921 | When Bahá’u’lláh passed away, He left the execution of His Divine Plan in the hands of His son. He appointed ‘Abdu’l-Bahá as the Centre of His Covenant and asked His followers to turn to Him for guidance. The name “‘Abdu’l-Bahá” means the servant of Bahá. ‘Abdu’l-Bahá was the eldest son of Bahá’u’lláh, and was born on the 23 May 1844—the very same night that the Báb declared His Mission. A blessed son was born to a blessed house at a blessed hour. ‘Abdu’l-Bahá was only eight years of age when Bahá’u’lláh was thrown into that terrible dungeon in Tihrán. From early childhood He willingly shared all the sufferings of His beloved Father. He accompanied Bahá’u’lláh on the difficult journey from Tihrán to Baghdád, and spent forty years of His life in prison and in exile. ‘Abdu’l-Bahá was an old man when He was set free at last. However, the love of God had kept Him happy even in the darkest hours of His life. He had a deep spiritual happiness that the worst of prisons could not take away. ‘Abdu’l-Bahá wanted us to enjoy that kind of happiness, too. He says: “Happiness consists of two kinds; physical and spiritual. The physical happiness is limited; its utmost duration is one day, one month, one year. It hath no result. Spiritual happiness is eternal and unfathomable. This kind of happiness appeareth in one’s soul with the love of God and suffereth one to attain to the virtues and perfections of the world of humanity. Therefore, endeavour as much as thou art able in order to illumine the lamp of thy heart by the light of love”. The appointment of the Centre of the Covenant is a unique characteristic of the Bahá’í Faith. All the religions of the past became divided after the death of their Founders because the followers did not know where to turn after the Manifestation of God had left them. They started to interpret the teachings of God as they themselves understood them and, as they did not understand them the same way, these teachings were explained in different forms. This became the cause of disunity among the followers of the past religions. In the Bahá’í Faith, however, the case has been different. Bahá’u’lláh, Who had come to remove every form of disunity from the peoples of the world, did not allow the Bahá’í Faith to become divided. He wrote a document in which He appointed ‘Abdu’l-Bahá as the one to whom all Bahá’ís should turn for guidance in matters concerning His teachings. This document, the Book of the Covenant, saved the Bahá’ís from disunity.  [The New Garden, Hooshmand Fathea'zam] | People (Religion) | Middle East |
| Mahatma Gandhi | 1869 | 1948 |  | People (Religion) | Global |
| Willa Cather | 1873 | 1947 |  | People (Arts) | North America |
| Winston Churchill | 1874 | 1965 |  | People (Government) | Europe |
| Pierre Teilhard de Chardin | 1881 | 1955 | "Pierre Teilhard de Chardin SJ (... 1 May 1881 – 10 April 1955) was a French idealist philosopher and Jesuit priest who trained as a paleontologist and geologist and took part in the discovery of Peking Man. He conceived the vitalist idea of the Omega Point (a maximum level of complexity and consciousness towards which he believed the universe was evolving) and developed Vladimir Vernadsky's concept of noosphere. . . . His posthumously published book, The Phenomenon of Man, set forth a sweeping account of the unfolding of the cosmos and the evolution of matter to humanity, to ultimately a reunion with Christ. In the book, Teilhard abandoned literal interpretations of creation in the Book of Genesis in favor of allegorical and theological interpretations. The unfolding of the material cosmos is described from primordial particles to the development of life, human beings and the noosphere, and finally to his vision of the Omega Point in the future, which is "pulling" all creation towards it. He was a leading proponent of orthogenesis, the idea that evolution occurs in a directional, goal-driven way. Teilhard argued in Darwinian terms with respect to biology, and supported the synthetic model of evolution, but argued in Lamarckian terms for the development of culture, primarily through the vehicle of education.[11] Teilhard made a total commitment to the evolutionary process in the 1920s as the core of his spirituality, at a time when other religious thinkers felt evolutionary thinking challenged the structure of conventional Christian faith. He committed himself to what the evidence showed." [Wikipedia] | People (Philosophy) | Europe |
| James Joyce | 1882 | 1941 |  | People (Arts) | Europe |
| T.E. Lawrence | 1888 | 1935 |  | People (Government) | Europe |
| Charlie Chaplin | 1889 | 1977 |  | People (Arts) | North America |
| Ludwig Wittgenstein | 1889 | 1951 |  | People (Philosophy) | Europe |
| Michael Collins | 1890 | 1922 |  | People (Government) | Europe |
| J. Edgar Hoover | 1895 | 1972 |  | People (Government) | North America |
| Shoghi Effendi | 1897 | 1957 | ‘Abdu’l-Bahá had already provided for the unity of Bahá’u’lláh’s followers. He, too, had made a firm covenant with Bahá’ís all over the world. He had left behind a wonderful Tablet—His Will and Testament—in which He had appointed His grandson, Shoghi Effendi, as the Guardian of the Faith of God. The Bahá’ís lost a loving father with the passing of ‘Abdu’l-Bahá, but in Shoghi Effendi they found a “true brother”. Shoghi Effendi was born in the blessed household of ‘Abdu’l-Bahá. His mother was the daughter of ‘Abdu’l-Bahá and His father was a close relative of the Báb. ‘Abdu’l-Bahá has called him “the most wondrous, unique and priceless pearl that doth gleam out from the twin surging seas” and “the sacred bough that hath branched out from the Twin Holy Trees” because in him the families of the Báb and Bahá’u’lláh were joined together. Shoghi Effendi grew up under the direct care and supervision of ‘Abdu’l-Bahá. However, no one was aware of the station for which ‘Abdu’l-Bahá was preparing him although many saw signs of greatness in Shoghi Effendi long before ‘Abdu’l-Bahá passed away. An American Bahá’í once wrote to the Master asking if she had correctly understood a prophecy mentioned in the Bible. The prophecy indicated there should be a young child alive then who was destined to hold the helm of the Cause after ‘Abdu’l-Bahá. The Master replied that she was right and that the blessed child was living and would soon illumine the world with his radiance. To another person ‘Abdu’l-Bahá gave the assurance that the blessed child would “raise the Cause of God to great heights”. Shoghi Effendi was a young boy when the beloved Master wrote His Will and Testament. He was only twenty–four years of age when he became the Guardian of the Cause of God. It did not matter that he was not old in years because he was always assisted by Bahá’u’lláh. ‘Abdu’l-Bahá called Shoghi Effendi the Sign of God on earth and said that all who obeyed him had obeyed God. It was through the great wisdom and spiritual guidance of Shoghi Effendi that the Message of Bahá’u’lláh was carried to every country of the globe. Shoghi Effendi was studying in England at Oxford University when ‘Abdu’l-Bahá passed away. His cherished desire was to serve the beloved Master throughout his life and to be able to translate the sacred Writings of the Bahá’í Faith into English for the thousands of believers who could not read them in Persian or Arabic. The news of the passing away of ‘Abdu’l-Bahá was such a great blow to Shoghi Effendi that he became ill. Before he had fully recovered from the shock of being so suddenly separated from the Master, he arrived in the Holy Land to learn that ‘Abdu’l-Bahá had given him the crushing responsibility of being the Guardian of the Cause of God. However, when God gives anyone a task to accomplish in this world, He also gives him the strength to undertake it. After many weeks spent in meditation and prayer, Shoghi Effendi was ready to start his great work in life. God blessed him with divine wisdom and inspiration in every step he took for the promotion of His Cause. [The New Garden, Hooshmand Fathea'zam] | People (Religion) | Middle East |
| Rosa Parks | 1913 | 2005 |  | People (Human Rights) | North America |
| George Wallace | 1919 | 1998 |  | People (Government) | North America |
| Eva Peron | 1919 | 1952 |  | People (Government) | South America |
| Pope John Paul II | 1920 | 2005 |  | People (Religion) | Europe |
| Margaret Thatcher | 1925 | 2013 |  | People (Government) | Europe |
| Robert F. Kennedy | 1925 | 1968 |  | People (Government) | North America |
| Malcolm X | 1925 | 1965 |  | People (Religion) | North America |
| Dalai Lama | 1935 | 2050 | "The 14th Dalai Lama ... is the current Dalai Lama. Dalai Lamas are important monks of the Gelug school, the newest school of Tibetan Buddhism which is nominally headed by the Ganden Tripas. From the time of the 5th Dalai Lama to 1959, the central government of Tibet, the Ganden Phodrang, invested the position of Dalai Lama with temporal duties. The 14th Dalai Lama was born in Taktser village (administratively in Qinghai province, Republic of China), Amdo, Tibet,[4] and was selected as the tulku of the 13th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama at a public declaration near the town of Bumchen in 1939. His enthronement ceremony as the Dalai Lama was held in Lhasa on February 22, 1940, and he eventually assumed full temporal (political) duties on 17 November 1950, at the age of 15, after China's invasion of Tibet. The Gelug school's government administered an area roughly corresponding to the Tibet Autonomous Region just as the nascent People's Republic of China wished to assert central control over it. During the 1959 Tibetan uprising, the Dalai Lama fled to India, where he currently lives as a refugee. The 14th Dalai Lama received the Nobel Peace Prize in 1989. He has traveled the world and has spoken about the welfare of Tibetans, environment, economics, women's rights, non-violence, interfaith dialogue, physics, astronomy, Buddhism and science, cognitive neuroscience, reproductive health, and sexuality, along with various Mahayana and Vajrayana topics." [Wikipedia] | People (Religion) | Global |
| Aung San Suu Kyi | 1945 | 2050 |  | People (Government) | Southeast Asia |
| Steve Jobs | 1955 | 2011 |  | People (Technology) | North America |