

An Exposition of the Lawḥ-i-Dunyá

(Tablet of the World)

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Introduction

In the waning years of the illustrious life of Bahá'u'lláh, an incident occurred in the city of Yazd, Iran so horrendous that He withdrew into seclusion for nine days. When He emerged He revealed The Lawḥ-i-Dunyá (Tablet of the World) in which He referred to this incident which involved heinous acts of persecution against seven of His loyal followers. The beloved Guardian, Shoghi Effendi described these events with unforgettable candor in *God Passes By*. "In Yazd, at the instigation of the mujtahid of that city, and by order of the callous Maḥmúd Mírzá, the Jalúlu'l-Dawlih, the governor, a son of Zillu's-Sultán, seven were done to death in a single day in horrible circumstances. . . ." The Guardian goes on to describe in mind numbing clarity the brutal, inhumane acts perpetrated on these innocent souls on May 19, 1891.¹

Their martyrdom culminated a near half century of brutal persecution of the Bábí, and later the nascent Bahá'í communities in Persia during the earthly lifetimes of the Báb and Bahá'u'lláh. Whenever the Blessed Beauty would become cognizant of such acts of this magnitude He would reveal potent tablets that not only were sparked by the event itself but by the cumulative effects of such events that led up to their perpetration as well as the conditions of the times in which they occurred. The Lawḥ-i-Dunyá is such a tablet.

It was revealed in honor of Áqá Márzá Áqáy-i-Afnán, a nephew of Khadíjih Bagum, wife of the Báb. He learned about the new Faith from her and at the young age of thirteen recognized the station of the Báb. He revered his aunt and later became her protector with great devotion. When Nabíl-i-A'zam visited his home and informed the believers in Shíráz of the Declaration of Bahá'u'lláh, Áqá Mírzá Áqá quickly embraced His Faith. He was also the one who helped the uncle of the Báb, Ḥájí Mírzá Siyyid Muḥammad attain the presence of Bahá'u'lláh to find answers to his questions regarding the validity of the Báb's claim. As a result, Ḥájí Mírzá Siyyid became the recipient of one of the greatest books in religious history, the Kitáb-i-Íqán (Book of Certitude).²

In an effort to appreciate the historical significance of the Tablet of the World, this essay is presented in four parts: (1) It describes the difficulties in the world under the yoke of European powers that preceded the Lawḥ-i-Dunyá, (2) portrays the developing conditions in Persia, (3) expounds upon the salient points of the Tablet with respect to those conditions and (4) brings into bold relief the potential impact that this writing may have on the modern world.

19th Century Europe

In the span of the first half century of the Bahá'í era, the world was ruled by European powers wherein spectacular technological advances moved on a collision course with political corruption. The technological achievements were a product of the Industrial Revolution that actu-

ally occurred in two phases. The first began around 1760 and was an outgrowth of the Age of Enlightenment or of 'Reason', an age that was profoundly influenced by the extraordinary success of Isaac Newton a century earlier. He discovered basic laws of nature that remain provable by empirical evidence and mathematical certainty. From this a mechanical model of the universe was derived that presumably defined everything that happened materially within it. This was embraced by leading philosophers such as John Locke, the great rationalist who tried to apply scientific methods to the social life of man.³

Reason was also applied to religion such that God was depicted as the Great Watchmaker of The Universe, and had the effect of draining away most religious truths. This rationalistic approach called Deism however left many wanting for solace and salvation. Many began exploring the world of sensation and emotion that later resulted in the cultural movement called Romanticism.⁴ Thus three areas of human endeavor, scientific, social and religious were deeply influenced by the astonishing success of modern science in the 17th century.

In the first area, scientific achievement inspired the beginnings of technical innovation that by the late seventeen hundreds saw the emergence of the factory system with its scandalous child labor abuses. It also brought improved means of transport and this, coupled with new industry, greatly enhanced trade and commerce. The second area of applying scientific method to human activity saw the seeds planted for social science and political-economic theories. In the third area of religion, the rationalistic approach to faith found strong reaction in many hearts that resulted in a powerful sense of individualism within the protestant fold.⁵ The effect was a continuous process of schism over time that produced thousands of protestant sects.

But the breakdown of religious unity was not relegated solely to the protestant movement. The Catholic Church experienced similar discord within its ranks in the 19th century. This peaked after two decades of turmoil within the Church during the long pontificate of Pope Pius IX. He called into session the ecumenical council of 1869 shortly after he rejected a letter from Bahá'u'lláh.⁶ The letter is addressed to the Pope in powerful authoritative tones:

*O Pope! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God, the Almighty, the Unrestrained . . . Beware that thou dispute not with Him (Jesus) without a clear token or proof . . . Beware Lest any name debar thee from God, the Creator of earth and heaven. Leave now the world behind thee, and turn towards thy lord, through Whom the whole earth hath been illumined . . . Dwellest thou in palaces whilst He Who is the King of Revelation liveth in the most desolate of abodes? Leave them unto such as desire them, and set thy face with joy and delight towards the Kingdom . . . Arise in the name of thy Lord, the God of Mercy, amidst the people of the earth, and seize thou the Cup of Life with the hands of confidence, and first drink thou there-from, and proffer it then to such as turn towards it amongst the peoples of all faiths . . .*⁷

The great tragedy that befell Pius IX was based on his lack of recognition of the station of Bahá'u'lláh. He further pursued his own egoistic agenda of power and authority that in the end escaped him altogether. This culminated in 1869 when he declared Papal Infallibility as a new dogma of the Church. The consequences that Bahá'u'lláh warned him about followed quickly.

*On September 20, 1870, Italian troops occupied Rome, and in October a plebiscite was held in which an overwhelming majority of the votes cast were for the incorporation of Rome in the kingdom of Italy. Pius remained for the rest of his days a prisoner, as he regarded himself, in the Vatican . . . In the rest of Italy, church and state were to be separated . . .*⁸

These religious discords evolved in complex ways and digressed into agnosticism, fundamentalism,⁹ materialism and atheism.¹⁰ Conversely, the fields of social science, economics, political science, psychology and medicine emerged and developed in most of the countries of Europe. Within this palette of human effort to achieve the ideals of the Age of Enlightenment there emerged the ominous threat of militarism.¹¹

With the fall of the Bastille and French aristocracy in 1789, a new wave of political change swept Europe. The French Revolution¹² set the stage for ambitious leaders who would capitalize on every opportunity to aggrandize themselves through conquest by the sacrifice of countless thousands of conscripted soldiers.¹³ As technology advanced, militarism gained strength and, in spite of all the achievements of the second Industrial Revolution, the average citizen experienced an ever increasing sense of the terror of war. These signs brought forth grave warnings from Bahá'u'lláh in His famous letters to the leaders and divines of the world. His prophetic utterances came true in the fullness of time as witness Pope Pius IX. Napoleon III was a recipient of two of these letters and his rejection of Bahá'u'lláh's warnings brought on his ignominy with complete loss of power.¹⁴ Toward the end of the 19th century "The Imperialistic Impulse to War" became the dominate theme across the face of Europe.¹⁵ This brought to bear Bahá'u'lláh's direst warnings and culminated with World War I in the following century.

Meanwhile the first Industrial Revolution became dormant by 1830. Men thought that everything meant to be invented had been invented. Indeed, the U.S. Government was seriously considering the closure of the Patent Office. Then on the very day that the Báb opened a new epoch in human history in 1844 with the Declaration of His mission, Samuel Morse sent his first telegraph message "What hath God wrought?"¹⁶ This coincided with the emergence of the second Industrial Revolution that was in full swing by 1891 when Bahá'u'lláh wrote "this mighty and wondrous Tablet". These developments were in stark contrast to the backward looking conditions in Persia.

Iran – Its fall from grace (1795-1925)

The land of Persia, which had such a glorious past, fell into the pit of corruption and despotism under the Qájár Dynasty. Its first ruler, Ághá Moḥammad Khán, a leader of the Turkmen Qájár tribe had eliminated all of his rivals by 1794 and had regained territories in Georgia and the Caucasus. A year after he was formally crowned in 1796, he was assassinated and succeeded by his nephew, Fath 'Alí Sháh who lost all that had been gained by his predecessor plus Armenia and Azerbaijan to Russia. In 1834 he was succeeded by his grandson Moḥammad Sháh who died in 1848. Succession then passed to his son Náṣiri'd-Dín Sháh, the grandfather of the above mentioned Maḥmúd Mírzá (the Jalúlu'l-Dawlih). Naṣri'd-Dín was assassinated in 1846 and the crown was passed to his son Mozaffar'd-Dín Sháh, a weak and incompetent ruler who relinquished his rule to his son Moḥammad 'Alí Sháh in 1907. He was deposed in 1909 and succeeded by his son Ahmad Sháh at the age of eleven. He proved to be effete, pleasure loving and unable to preserve the integrity of Iran. In October of 1925 Ahmad Sháh was formally deposed and the Qájár dynasty came to an end.¹⁷

It was Náṣiri'd-Dín Sháh who was ultimately responsible for the immense pain and suffering that befell Bahá'u'lláh and the embryonic Bahá'í Faith throughout the forty-eight years of his reign. Ironically western scholars consider Náṣiri'd-Dín to be the most successful Qájár monarch in terms of modernization as he tried to introduce western technology and educational methods. But what was really happening in Iran at that time was not apparent to western eyes. Shoghi Effendi characterized this in no uncertain terms.

Náṣiri’d-Dín Sháh, stigmatized by Bahá’u’lláh as the “Prince of Oppressors,” as one who had “perpetrated what hath caused the denizens of the cities of justice and equity to lament,” was . . . surrounded by “venal, artful and false” ministers whom he could elevate or abase at his pleasure; the head of an administration in which “every actor was, in different aspects, both the briber and the bribed”; allied, in his opposition to the Faith, with a sacerdotal order which constituted a veritable “church state”; supported by a people pre-eminent in atrocity, notorious for its fanaticism, its servility, cupidity and corrupt practices, this capricious monarch, no longer able to lay hands upon the person of Bahá’u’lláh, had to content himself with the task of attempting to stamp out in his own dominions the remnants of a much-feared and newly resuscitated community.¹⁸

In spite of the great injustices heaped upon Bahá’u’lláh and His followers by Náṣiri’d-Dín Sháh and his Vizier in collusion with the leading mullás over the years—retaliation, verbal or otherwise, was utterly discouraged by Bahá’u’lláh. Indeed, He always left the door open for wrong-doers to change their ways, and did in fact acknowledge their somewhat limited contributions to society. Concerns about the spiritual and human conditions in Persia moved Bahá’u’lláh to encourage His son ‘Abdu’l-Bahá to write *The Secret of Divine Civilization* as early as 1875 to deal with those issues in the Cradle of the Faith, Iran. The Sháh had by then tried to introduce western concepts in the country but compromises among his advisors were made that inevitably defeated any meaningful advantage of such action. The leading Divines objected to any thing western in spite of obvious technological achievements that might bring about improved conditions. Nevertheless, the stage was set for the infant Faith of Bahá’u’lláh to address the abominable conditions facing humanity not only in Persia but also in the world at large. Ensuing years would see the continuing rise of European powers based on technological advancement and military ambitions.

A Voice in the Darkness

In the very first word of the first sentence in the *Lawḥ-i-Dunyá*, Bahá’u’lláh establishes a mindset that breaks the bonds of human frailty. “Praise,” praise to God followed by “thanksgiving,” thanksgiving to the “Lord of manifest dominion.” He is expressing this in the face of great tribulations that are imposed upon Himself and His faithful followers. At the time of the writing of the Tablet, the days of warning the leaders of the world had passed. In this Tablet Bahá’u’lláh is foisting His affirmations, lamentations, proclamations and warnings upon the people. He is also sharing His admonitions, invocations, commandments and praise with the individual believer.

The Tablet first places honor on Hand of the Cause Ḥájí Mullá ‘Alí-Akbar Sháh-mírzádí and Trustee of Bahá’u’lláh, Ḥájí ‘Abdu’l-Ḥasan-i-Amin who had been thrown into the ‘mighty prison’ of Qazvín to appease the enemies of the Cause.¹⁹ Bahá’u’lláh follows with a reaffirmation of the ultimate authority that rests with God alone. He then addresses the people of Persia, a land of such great knowledge and erudition, with a question: How have they come to such a pass of self-destruction?

After appealing to the Afnán, descendants of the two brothers of the Báb’s wife and of His maternal uncles, to arise to service in the Cause through the power of utterance, Bahá’u’lláh expresses three distinct lamentations:

(1) Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples; (2) Strife and conflict befit the beasts of the wild; (3) They that perpetrate tyranny in the world have usurped the rights of the peoples and kindreds of the earth and

*are sedulously pursuing their selfish inclinations.*²⁰

To justice He proclaims that through His Pen of glory, new life has been breathed into every human frame and into every word a fresh potency. He asks His followers “Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? . . . The mere act of your gathering together is enough to scatter the forces of these vain and worthless people.”²¹ He likens this to how a few drops of moisture can soften hardened clay. To strife and conflict He emphasizes how the hearts of men are won over by goodly words and praiseworthy deeds. He uses the example of how the Bábís returned their swords to their scabbards and then commands us not to forsake prudence. To tyranny Bahá’u’lláh, in referring to the aforementioned ‘Seven Martyrs of Yazd’, addresses the governor of the city of Yazd, Maḥmúd Mírzá the Jalúlu’l-Dawlih: “The tyrant of the land of Yá (Yazd), committed that which hath caused the Concours on High to shed tears of blood.”²²

Bahá’u’lláh returns to the demise of Persia after beseeching His followers to gaze upon the horizon of His Revelation. He observes “How strange that the people of Persia, who were unrivalled in sciences and arts, should have sunk to the lowest level of degradation among the kindreds of the earth.”²³ The consequences of corruption during the Qájár Dynasty had taken its toll. Náṣiri’d-Dín Sháh had for many years attempted to improve the lot of Iran but every effort was stillborn due to the bickering among his advisors and their intractable objections to anything western. In fact it was the very corruption of his own administration that constituted its worst barrier to modernization. It was rumored that western manufacturers found it impossible to approach the court by virtue of the ‘path of gold’ resulting from bribery at every level of government. To this deplorable condition Bahá’u’lláh responds: “O people! In this blessed, this glorious Day, deprive not yourselves of the liberal effusions of bounty which the Lord of abounding grace hath vouchsafed unto you.”²⁴

In this Tablet a stark contrast is continually drawn between what the people are preoccupied with and what their proper focus should be that reveals a deep spiritual problem in Persia:

*Arise, O people, and by the power of God’s might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of their wretched worshippers. These idols form the obstacle that impedeth man in his efforts to advance in the path of perfection.*²⁵

Bahá’u’lláh then extends this to humankind in general with the hope that the Hand of divine power may lend assistance to deliver mankind from “grievous abasement”. He then refers to admonitions in a former Tablet:

*O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour.*²⁶

It is always with the well being of humanity in mind that Bahá’u’lláh addresses the problems of Persia and of the world. “O friends! It behoveth you to refresh and revive your souls through the gracious favours which in this Divine, this soul-stirring Springtime are being showered upon you.”²⁷ He admonishes that we should let our vision be world embracing for this is a new Day with new laws. For example a new law is that we are forbidden to engage in contention and conflict: “It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments.”²⁸ He says that the doors of love are now open and that we should “Consort with the followers of all religions

in a spirit of friendliness and fellowship.”²⁹ Whatever caused dissension in the past has been abolished. Loving one's country is no longer enough; we should learn to love the world. We are admonished to observe courtesy and to become “attired with the vesture of uprightness.” In this Day, constancy must become a reality among the people of justice. Bahá'u'lláh emphasizes that His summons and message were never intended to benefit one land or one people only. He declares, “The whole earth is illuminated with the resplendent glory of God's Revelation.”³⁰

Western powers were far removed from such spiritual invocation. Though they dominated the world with technological superiority, Europe and America had become so caught up in 'heroic materialism' that their spiritual eyes and ears were closed. Power, military or economic, drove every aspect of life. This, coupled with spiritual corruption in Islam, particularly in Shí'ih Persia, produced a truly darkened world. On this stage of human depredation and against the background of ill-guided secularism, Bahá'u'lláh addresses the world of man.

Impact on the World

As a prisoner in the city of 'Akká, Bahá'u'lláh revealed the Kitáb-i-Aqdas, the Book of laws that He referred to as 'The Most Holy Book'. In the Tablet of the World He makes mention of the Aqdas as being conducive to the reconstruction of the world and points out five of the principles for the administration of the affairs of men:

- (1) *It is incumbent upon the ministers of the House of Justice to promote the Lesser Peace so that the people of the earth may be relieved from the burden of exorbitant expenditures.*
- (2) *Languages must be reduced to one common language to be taught in all the schools of the world.*
- (3) *It behoveth man to adhere tenaciously unto that which will promote fellowship, kindness and unity.*
- (4) *Everyone, whether man or woman, should hand over to a trusted person a portion of what he or she earneth through trade, agriculture or other occupation, for the training and education of children, to be spent for this purpose with the knowledge of the Trustees of the House of Justice.*
- (5) *Special regard must be paid to agriculture. Although it hath been mentioned in the fifth place, unquestionably it precedeth the others.*³¹

The last one particularly applied to Persia because under the Qájár dynasty its agriculture had been severely neglected.

More than material needs plagued Persia. Its spiritual descent found no seekers of truth or of equity. But the counsel and exhortation by Bahá'u'lláh did prove effective when the friends interceded on behalf of their enemies with high authorities. He said that “righteous deeds testify to the truth of one's deeds.” In His deep concern He exclaims:

*O people of God! Countless are the realms which Our Pen of Glory hath revealed and manifold the eyes to which it hath imparted true enlightenment. Yet most of the people in Persia continue to be deprived of the benefits of profitable counsels and remain sorely lacking in useful sciences and arts.*³²

Even more disturbing:

*The unbelievers and the faithless have set their minds on four things: first, the shedding of blood; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups.*³³

Hence, Bahá'u'lláh maintains that all these barriers have been abolished through the potency of the Word of God. He asks us to beseech God to guide the followers of the Shí'ih sect to purge them of unseemly conduct.

Again He appeals to the 'People of God' to listen to His call for new laws that are indispensable to Persia. He emphasizes that the Sháh's views should be considered in consultation with other leaders without which chaos would result. He considers the government of Britain to be a good example because it has both kingship and consultation of the people. Still, regarding law and its penalties, He maintains that it is the fear of God that restrains man both inwardly and outwardly more than laws alone. Then Bahá'u'lláh looks beyond Persia to the world under European domination in His admonitions. The west, which is the very source for material advancement of which Persia is advised to partake, has its own inadequacy with regard to spiritual advancement. The solution to this can only be found in the east under the purview of Bahá'u'lláh's Revelation. In His innermost heart He asks God to sanctify the souls of His servants and to deliver them from the fire with which they are beset at all times. "Aid them, O Lord, to acquire such virtues as will exalt their stations among the peoples of the world . . ."³⁴

In this new dispensation the people of God are admonished to listen to the counsels of Bahá'u'lláh speaking with the voice of God Whose word is like a sapling with roots planted in the hearts of men. We are called to foster its growth through the living waters of wisdom and holy words. Social laws of the past that were the source of malice have been abrogated and replaced with prerequisites of concord and unity. Great astonishment is expressed by Bahá'u'lláh as to how the nobility in Persia had stooped to boundless shame by embracing the ingratiating behavior of a certain individual. Their sense of resolve, dignity and honor had sunk so low that some had "allowed themselves to become playthings in the hands of the foolish."³⁵ Bahá'u'lláh admonished this individual to say a prayer that is enshrined within this Tablet:

O God my God! Thou seest me standing before the door of thy forgiveness and benevolence, turning my gaze toward the horizon of Thy bountiful favours and manifold blessings. I beg of Thee by Thy sweet accents and by the shrill voice of Thy Pen, O Lord of all mankind, to graciously aid Thy servants as it befitteth Thy days and beseemeth the glory of Thy manifestation and Thy majesty. Verily potent art Thou to do whatsoever Thou wilt. All they that dwell in the heavens and on the earth bear witness to Thy power and Thy might, to Thy glory and Thy bounteousness. Praise be to Thee, O Lord of the worlds and the Well-Beloved of the heart of every man of understanding!

*Thou beholdest, O my God, the essence of poverty seeking the ocean of Thy wealth and the substance of iniquity yearning for the waters of Thy forgiveness and Thy tender mercy. Grant Thou, O my God, that which beseemeth Thy great glory and befitteth the loftiness of Thy boundless grace. Thou art in truth the All-Bountiful, the Lord of grace abounding, the Ordainer, the All-Wise. No God is there but Thee, the most powerful, the All-Compelling, the Omnipotent.*³⁶

More admonitions are expressed in the Lawḥ-i-Dunyá:

*Do not forsake prudence. Incline your hearts to the counsels given by the Most Exalted Pen and beware lest your hands or tongues cause harm unto anyone . . . deprive not yourselves of liberal effusions of bounty . . . Well is it with them who judge His Cause with fairness . . .³⁷ Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the all seeing God, make your escape from the darkness that surroundeth you.*³⁸

Bahá'u'lláh also expresses affirmations such as "Sovereignty is God's . . .³⁹ Valiant acts will assure the triumph of this Cause, and a saintly character will reinforce its power."⁴⁰ He further appeals to God on behalf of His creatures to shield them from His enemies. And He praises the

Hands of the Cause. Examples of His lamentations were given earlier with reference to the Afnán. He proclaims to them and those that have branched from His ancient stock: “How vast is the tabernacle of the Cause of God . . . Thy day of service is now come . . . Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men.”⁴¹

Conclusion

The technological supremacy of Europe which evolved as an outgrowth of modern science had the unfortunate effect of undermining spiritual priorities that had reigned long on the continent. The second Industrial Revolution accelerated so rapidly that moral, ethical and spiritual values simply could not keep pace with resultant materialism. Political revolution and militarism combined with old hatreds to produce a powder keg of precarious uncertainty among the nations of Europe, who literally ruled the world under the colonial system.

Persia in the meantime had sunk to its lowest ebb, spiritually and economically. It desperately needed the aid of western technology but the corruption endemic to the Qájár Dynasty had produced an impasse to progress that secular forces could not overcome. Still the people of the region had a strong proclivity toward spiritual matters regardless of their misdirection.

In 1891, the last year of His life, Bahá’u’lláh faced this strange enigma regarding secular and spiritual tensions that threatened the well being of mankind by writing the Tablet of the World. In It He directly related the Kitáb-i-Aqdas as the basis of law for any future world order. He simultaneously addressed the need for justice on a grand scale and for rectitude of conduct on the individual level. He specifically made the Universal House of Justice responsible for promoting the Lesser Peace and reiterated the need for a common language. Through a series of admonitions, affirmations, commandments, invocations, lamentations, proclamations, questions and warnings, He laid out the solutions that would direct the world toward peace.

Bahá’u’lláh has provided the key that unlocks the doors of science, of art, of knowledge, of well-being, of prosperity and of wealth. The oppressors have not silenced his shrill voice and He has not been hindered by the perverse or seditious from revealing the Word of God. He asks God to protect and purge the Bahá’ís from corrupt imaginings of the followers of the former Faith. Lastly, He Bestows a great honor on the people of Bahá with the following words:

*The glory which proceedeth from God, the Lord of the Throne on High and of the earth below, rest upon you, O people of Bahá, O ye the companions of the Crimson Ark, and upon such as have inclined their ears to your sweet voices and have observed that wherunto they are bidden in this mighty and wondrous Tablet.*⁴²

Finally, believers in those early days of the Faith, though small in number, were heroes of steadfastness in the embryonic stage of the World Order of Bahá’u’lláh. That tiny, vulnerable community was the hope of the future for man and ‘The Blessed Beauty’ spared no effort in sustaining their spirit. Believers in Bahá’u’lláh’s Revelation must always keep before themselves the beneficent gift of His vision that He has graciously presented to mankind. Within the context of His Revelation lie the secret things that can bring about the uplifting of the spirit of every human being and the subsequent advancement of civilization.

Notes

- 1) Shoghi Effendi, *God Passes By*, 201-2.
- 2) Taherzadeh, *Revelation of Bahá’u’lláh Volume 4*, 329.
- 3) John H. Randall, *The Making of The Modern Mind*, 253.
- 4) Encyclopedia Britannica 2001, Standard Edition CD, *Enlightenment*.
- 5) John H. Randall, *The Making of The Modern Mind*, 415.
- 6) *ibid.*, 544.

An Exposition of the Lawḥ-i-Dunyá

- 7) Bahá'u'lláh, *The Proclamation of Bahá'u'lláh*, 81-83.
- 8) Encyclopedia Britannica 2001, Standard Edition CD, *The Roman Question*.
- 9) Ernst Troeltsch, "Protestantism and the Industrial Revolution," *Protestantism*, 162-165.
- 10) John H. Randall, *The Making of The Modern Mind*, 301-302.
- 11) Encyclopedia Britannica 2001, Standard Edition CD, *European Expansion Since 1763*.
- 12) *ibid*, *French Revolution*, also called "Revolution of 1789." Hence the conventional term "Revolution of 1789," denoting the end of the ancient regime . . . Although historians disagree on the causes of the Revolution, the following reasons are commonly adduced: (1) France had the largest population in Europe and could not feed it adequately, (2) the rich and expanding bourgeoisie was excluded from political power more systematically than in any other country, (3) the peasants were acutely aware of their situation and were less and less inclined to support the anachronistic and burdensome feudal system, (4) the Philosophers, who advocated social and political reform, had been read more widely in France than elsewhere, and (5) French participation in the American Revolutionary War had completed the ruin of the states finances.
- 13) Hammerton and Barnes, *The Illustrated World History*, 831.
- 14) Bahá'u'lláh, *The Summons of The Lord of Hosts*, 67.
- 15) Hammerton and Barnes, *The Illustrated World History*, 932.
- 16) Encyclopedia Britannica 2001 Standard Edition CD, Carlton Mabee, *Life of Samuel F. B. Morse*.
- 17) *ibid.*, *Qajar Dynasty*.
- 18) Shoghi Effendi, *God Passes By*, 197.
- 19) Taherzadeh, *Revelation of Bahá'u'lláh Volume 4*, 338.
- 20) Bahá'u'lláh, *Tablets of Bahá'u'lláh*, 84-85.
- 21) *ibid.*
- 22) *ibid.*, 85.
- 23) *ibid.*
- 24) *ibid.*
- 25) *ibid.*, 86.
- 26) *ibid.*
- 27) *ibid.*
- 28) *ibid.*, 87.
- 29) *ibid.*
- 30) *ibid.*, 89.
- 31) *ibid.*, 89-90.
- 32) *ibid.*, 91.
- 33) *ibid.*
- 34) *ibid.*, 92.
- 35) *ibid.*, 95.
- 36) *ibid.*, 95-96.
- 37) *ibid.*, 85.
- 38) *ibid.*, 87.
- 39) *ibid.*, 83.
- 40) *ibid.*, 86.
- 41) *ibid.*, 84.
- 42) *ibid.*, 97.

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