**Bahá’u’lláh’s Visits to Haifa**

Shoghi Effendi writes in God Passes by that the Blessed Beauty visited Haifa a total of four times [1]. The first visit took place when the Blessed Beauty arrived to ʻAkká by way of Haifa and the last was in 1891.

**First Visit (31st of August 1868)**

“The first visit was of short duration, when He disembarked in 1868 from the Lloyd-Triestino steamer [2].

“On the morning of the 2nd of Jamádiyu’l-Avval 1285 A.H. (August 21, 1868) they all embarked in an Austrian-Lloyd steamer for Alexandria ... In Alexandria they transhipped into a steamer of the same company, bound for Haifa, where, after brief stops at Port Said and Jaffa, they landed, setting out, a few hours later, in a sailing vessel, for “ʻAkká, where they disembarked, in the course of the afternoon of the 12th of Jamádiyu’l-Avval 1285 A.H. (August 31, 1868)” [1].

“When the Austrian-Lloyd liner stood before Haifa, the authorities set about preparing for the journey of Mirza Yahya and his dependents to Cyprus. This move entailed the separation of the four Baha’is, whom they had decreed should accompany Mirza Yahya to his place of exile, from the compact body of the companions of Baha’u’llah. ... Naturally, they and all the companions were greatly distressed when the hour of separation came” [2].

“It was at the moment when Bahá’u’lláh had stepped into the boat which was to carry Him to the landing-stage in Haifa that ‘Abdu’l-Ghaffár, one of the four companions condemned to share the exile of Mírzá Yahyá, and whose “detachment, love and trust in God” Bahá’u’lláh had greatly praised, cast himself, in his despair, into the sea, shouting “Yá Bahá’u’lláh-Abhá,” and was subsequently rescued and resuscitated with the greatest difficulty, only to be forced by adamant officials to continue his voyage, with Mírzá Yahyá’s party, to the destination originally appointed for him” [1].

**Second Visit (1883)**

The second visit took place in August and September of 1883. This second visit lasted at least three weeks. Bahá’u’lláh reveals in a Tablet dated 19th of August of that year that He visited Haifa. In another Tablet dated in September of the same year, Bahá’u’lláh confirms that He was still in Haifa. It is therefore assumed (based on the dates of these two Tablets) that the second visit of the Blessed Beauty lasted at least three weeks [3].
Rafati states that Bahá’u’lláh stayed in Bayt-i-Fanduq, a house in the German colony, part of which still stands today [2]. This is, from what I can gather, a guesthouse that belonged to the German Templers. Parts of this building still stands today. The name of the guesthouse was “Karmel Krafft”. It became a bus station by the name of “Egged Old Bus Station” and today the building is located at the northeast corner of Meir Rutberg and Yafo Street [3].

Third Visit (1890)

The third visit of Bahá’u’lláh to Haifa took place in 1890. On the evening of the 1st of April of that year, He entered Haifa. This is known as Bahá’u’lláh, in a Tablet addressed to Haji Mirza Heydar Ali, stated that “yesterday”, He travelled from ‘Akká to Haifa and arrived in the evening. As the Tablet is dated 2nd of April, He arrived in Haifa on the 1st of April. His sojourn in Haifa lasted no longer than 2 weeks. This deduction is based on the known fact that E.G. Brown had the honour of being the guest of Bahá’u’lláh at the Mansion of Bahji. E.G. Brown visit began on the 15th of April and ended on the 20th of April. As such, Bahá’u’lláh must have returned to the ‘Akká area before E.G Brown left. It was during this visit that E.G. Brown made his eloquent pen-portrait of the Blessed Beauty.

During His third visit to Haifa, Bahá’u’lláh stayed first at the Bayt-i-Zahlan near the town, and then moved to a house in the German colony which was known as the Oliphant house [2]. The name of the house seems to be Haus Oliphant. Bahá’u’lláh stayed both inside the house but also outside in a tent pitched opposite of the house (currently on Ben Gurion 6). The plot upon which the tent of Bahá’u’lláh was pitched, is now a centre for soldiers named General Pierre Koenig Soldier Centre.
Forth Visit (1891)

Bahá'u'lláh visited Haifa for the fourth and last time in the summer of 1891. He arrived in Haifa on the 27th of June of that same year [3]. This visit was the longest. He was in “Haifa for three months, staying in the house of Ilyas Abyad near the German colony, and His tent stood nearby” [2]. His tent was pitched on the foot of Mount Carmel on HaGefen Street (see
Balyuzi explains that “during these sojourns in Haifa, He rented houses in the neighbouring German colony” [2]. The house in which the Blessed Beauty stayed at, was called “house of Ilyas Abyad” [2]. It seems that this house at one time was a boarding school [4] but became an office space for a bank (Mercantile Bank) [3].

The spot upon which the Blessed Beauty pitched His tent on HaGefen Street in Haifa, just next to the German Templar building that had the inscriptions “Das Herr ist name” (image from www.Bahá'u'lláh.org)

“In the house with the prophetic inscription “Der Herr ist nahe” a little girl was born, probably in 1887, her name Wilhelmine Pfander, she married to become Mrs Deininger. In 1977, the wife of Gerhard Schmelzle, a Templar born in Haifa who had gone to Australia with his parents and had there become a Bahá’í in his maturity, sought Mrs Deininger at her home in South Australia and inquired about her childhood in that house. The aged woman clearly recalled the tent on the open land next door, that Holy Place which is now marked by a circle of cypresses. While Bahá’u'lláh and His companions were there, when she was “four or five”, she recounted, He had had a brief illness and had been invited into the Pfander home for a time while He was seen by the Templar doctor, possibly Dr J. Schmidt. She recalled having seen Bahá’u'lláh in the room at the north-west corner of the ground floor” [4].

Tents used by the Blessed Beauty during His stay in Haifa (image from www.Bahá'u'lláh.org)
Balyuzi writes [2] the following story that took place in the tent pitched on the above stated spot when the Afnan family came on pilgrimage.

“Travelling by boat, they reached Haifa at the end of July 1891, where Baha'u'llah was then staying. 'The late Jinab-i-Manshadi', writes Haji Mirza Habibu'llah, 'met us on the boat, on the instructions of the Blessed Perfection, arranged for our landing, took us through the customs, and led us to the tent of Baha'u'llah which was pitched at the foot of Mount Carmel. I well remember that day. It was early morning, the sun was not yet well up over the crest of the mountain, and the air was very fresh and truly vivifying. Within the tent, Jinab-i-Manshadi was talking to us, enquiring after the Friends in Shiraz, when suddenly Mirza Mustafa ... who was an attendant of the Blessed Perfection, ..., entered and led us to the house and the presence of the Blessed Perfection. He held aside the curtain. All our hopes and earnest wishes were now fulfilled. The Abha Beauty was standing in the middle of the room. Beholding His blessed Figure and His luminous Visage overwhelmed us.... Our tears were out of control. As they flowed, we were circumambulating His blessed Person. He sat down on the divan and invited us to sit. We four brothers sat on the floor. On our right, Mirza Aqa Jan was seated with the samovar and tea things in front of him. The Blessed Perfection said: "Pour tea for the young Afnans; they have just come ashore"; and then He spoke to us: "O flowers of the rose-garden of his honour the Afnan! You are welcome, you are welcome. Your departure from Shiraz was very difficult and toilsome. The will of God and the resolution of Jinab-i-Afnan brought you to this sacred threshold. During your sea journey dangers beset you and God protected you. Consider, this very day several thousand are treading the ground between Safa and Marwih [on one foot] (the Festival of Sacrifice was on that day and part of the rites of pilgrimage include traversing seven times the distance between these two mounds where, according to tradition, Hagar ran back and forth seven times, seeking a spring to quench her son's thirst). The Beloved of the world of being resides in this Land, but they are all negligent; all are heedless, all unaware, all uninformed. You are the real pilgrims." Thrice He said: "You are the real (hajis) [pilgrims]." At that moment, when I was lost in wonderment and hearkening to the words of the Beloved of the worlds, these lines of Mawlavis came to my mind:

    O Hajis! Ye who have performed the hajj (pilgrimage), where are ye, where are ye?
    The Beloved is here, come hither ye, come hither ye.
    The Beloved is your neighbour, wall by wall;
    Why in the wilderness lost are ye all?

And at that very moment, the Blessed Perfection turned to me and said: "The mystics had something to say on this account." Then He asked Mirza Aqa Jan to pour us tea again. After that, we left His presence.

Another story of an event taking place in Haifa (probably in the same tent) is given by Mírzá Habíbú’l-Láh Afnán. He writes the following [7]
“Haifa was hot during these days. We were not familiar with, or accustomed to, its climate and had a very difficult time, often falling ill. But the bounties of our beloved Lord were measureless and the sea of His grace and munificence was ever billowing. I remember well one day when we were called to His presence at three o’clock in the afternoon. I had a very bad fever. My brothers dressed and prepared to attain His presence. I also got up [from my bed] to accompany them, when my oldest brother tried to stop me from going. He said, “Perhaps you are not allowed to attain Bahá’u’lláh’s presence in such a feverish condition.” I replied, “He is aware of my condition.” I went into His presence. The Blessed Perfection turned to me and said, “You have a fever,” at which I bowed my head. He continued, “Fever is a product of this land. Whoever comes here must suffer from it.” Then He ordered tea to be given to us. Immediately I began to perspire so much that my clothes were soaked. Then the Blessed Perfection said, “Go and change your clothes. Fever will not trouble you again.” Throughout the remaining nine months we spent in the Holy Land, I did not suffer from fever again” [7].

During this time, the news of the Seven Martyrs in Yazd reached them. Mírzá Habíbu’lláh Afnán continues to recount the following.

“During these days in 1308 A.H. [1891], the episode of the seven martyrs of Yazd took place. When the news was brought to Bahá’u’lláh, it caused Him tremendous sorrow and anguish. For nine whole days, verses were not revealed from the heaven of divine knowledge and no one was allowed into His presence. On the ninth day, the friends were all summoned, and we had that honour too. The deep grief that surrounded His Blessed Person was indescribable. He spoke extensively about the Qájárs and their misdeeds. Afterwards, He mentioned the events of Yazd. Sternly, the Tongue of Grandeur spoke of the Jalálu’d-Dawlih and Zillu’s-Sultan [these two were responsible for the Martyrdom of the friends in Yazd].

Bahá’u’lláh continued to recount a story about Zillu’s-Sultan.

“Zillu’s-Sultan wrote Us a letter in his own handwriting and gave it to Hj Sayyah (attendant of Zillu’s-Sultan) to bring. He asked Us to help him, with [the support of] the Bábis, to destroy his Sháh-Bábá (Naserid-Din Shah) ‘If You do this’, he wrote, ‘I will give You liberty; I will give You official recognition; I will help and support You; I will make amends for the past. Whatever Sháh-Bábá did, I will do just the opposite.’ The entire letter was full of such statements. The answer We gave him was this: ‘Praying for the Shah is obligatory for both you and Us. Never again write to Us in this vein. Never again put such requests to this Wronged One. We have arisen to improve the morals of a number of people wronged in this world.

If We were after leadership, what authority would have been better than holding the position of a minister in Iran?’ When he received this answer from Us, he despaired of Us, and is now behaving in this manner. Were We to send his letter to Nasiri’d-Din Shah, he would skin him alive. But God is the Concealer. He draws veils over the deeds of His servants.” Then He said, “Do not be sad; do not be downcast; do not let your hearts bleed. The sacred tree of the Cause of God is watered by the blood of the martyrs. Unless watered, a tree does not grow and bear
fruit. Before long, you will see the name of the Qájárs obliterated, and the land of Iran cleansed of the filth of their existence and the odour of their names” [7].

Nine days after the Blessed Beauty recounted the above story, He revealed “Tablet to the World” (Lawh-i-Dunya) in which can be read “The tyrant of the land of Y (Yazd) committed that which has caused the Concourse on High to shed tears of blood” [8].

It is very interesting to note that the same sultan met with Ṭabúsí at a later date in Europe. His eldest son was appointed the governor-general of Yazd in 1888. He was responsible for killing a large number of citizens so to gather wealth. He was also responsible for the death of more than 100 Bahá’ís. He cruel rein ended by him being stripped of his estate and exiled to Europe. His father, Zillu’s-Sultan (and probably his sons as well) met Ṭabúsí in Switzerland. The following is the story of their encounter [9]

“An example of this was His memorable meeting with the royal prince, Zillah Sultan, brother of the Shah of Persia, Muhammad Ali Shah. Not alone Ṭabúsí, but a great number of His followers, band after band of Bahá’í martyrs, had suffered worse than death at the hands of these two princes. When the downfall of the Shah, with that of the Sultan of Turkey, set Ṭabúsí at liberty, Ṭabúsí, beginning His journey through Europe, went first to Thonon-les-Bains, on the Lake of Geneva. The exiled Shah was then somewhere in Europe; Zillah-Sultan, also in exile with his two sons, had fled to Geneva. Thus Ṭabúsí, the exonerated and free, and Zillah Sultan, the fugitive, were almost within a stone’s throw of each other.

‘In the suite of Ṭabúsí was a distinguished European who had visited Persia and there met Zillah Sultan. One day when the European was standing on the balustraded terrace of the hotel in Thonon and Ṭabúsí was pacing to and fro at a little distance, Zillah Sultan approached the terrace. Ṭabúsí was wearing, as always, the turban, the long white belted robe and long aba of Persia. His hair, according to the ancient custom of the Persian nobility, flowed to His shoulders. Zillah Sultan, after greeting the European, immediately asked:

“Who is that Persian nobleman?”

“Ṭabúsí.”

“Take me to Him.”

‘In describing the scene later, the European said: “If you could have heard the wretch mumbling his miserable excuses!” But Ṭabúsí took the prince in His arms. “All that is of the past,” He answered, “Never think of it again. Send your two sons to see me. I want to meet your sons.”

‘They came, one at a time. Each spent a day with the Master. The first, though an immature boy, nevertheless showed Him great deference. The second, older and more sensitive, left the
room of `Abdu’l-Bahá, where he had been received alone, weeping uncontrollably. “If only I could be born again,” he said, “into any other family than mine.”

‘For not only had many Baha’is been martyred during his uncle’s reign (upwards of a hundred by his father’s instigation), and the life of `Abdu’l-Bahá threatened again and again, but his grandfather, Nasiri’d-Din Shah, had ordered the execution of the Bab, as well as the torture and death of thousands of Babis.

‘The young prince was “born again” – a Baha’i” [9]

It is also very interesting to note that the Zillu’s-Sultan, one day, came to ask one question. He asked, “Look at me, my hat is covered with diamonds, my garments have all sorts of jewels, and yet when I walk in the streets, nobody looks at me or pays any attention to me. And yet, when you walk in the streets and you have the simplest garment in the world, everyone makes way for you. They come to you. There are always hundreds of people at your door. I want to know why.”

`Abdu’l-Bahá knew him and knew that because of him many of the Bahá’ís had been put to death. Therefore he told him, “Your Highness, will you sit down a little and I will tell you a story.” The prince sat down. The name of that prince was Zillu’s Sultán, the son of Násiri’d-Dín Sháh. The Master said: “Once a wise man passed the square of a certain town and found one of the richest people of that town gloomy and sad, brooding over his sorrows in the corner of the square. He went to him and asked, ‘What is the matter with you?’ He answered, ‘I have enough money to be the greatest merchant in this town, but I am not satisfied. I want to be greater than that.’ The wise man said, ‘For instance, what would you like to be?’ The merchant replied, ‘I want to be the governor of this town.’ The wise man said, ‘If I make you the governor of this province, not the town, but the whole province, will you be satisfied? Please search your heart and give me the true answer.’ The man pondered and then said: ‘Honestly, I will not be satisfied. I want to be a minister.’ ‘I will make you a Minister, but give me another honest answer, will you be satisfied?’ After that, he wanted to be King of the country, and the wise man said, ‘I will make you the king, will you then be happy and satisfied? Do you want anything beyond that?’ The man replied, ‘After that there is nothing.’ `Abdu’l-Bahá then said to the prince, “Your Highness, I am that nothing” [10]

Slopes of Mount Carmel

It was during this visit, that the Blessed Beauty, one day, “as He stood on the slopes of that mountain” [1], pointed out to `Abdu’l-Bahá, “the site which was to serve as the permanent resting-place of the Báb, and on which a befitting mausoleum was later to be erected” [1].

“An eye-witness has explained that while Bahá’u’lláh was facing the East and `Abdu’l-Bahá the West, the Tongue of Grandeur issued instructions to the Master to arrange the transportation of the remains of the Báb from Persia to the Holy Land and their interment in a mausoleum
below the clump of cypress trees at a spot which He indicated with His hand” [5]. It is stated that there were 15 cypress trees at that time, each one of which had the size of a finger, casting a tiny shadow [3].

Cypress grove on the south side of the Shrine of the Báb, where Bahá’u’lláh indicated to ‘Abdu’l-Bahá where the Shrine of the Báb was to be built, picture is from the early 1900s (image from media.Bahá’í.org)

Tablet of Carmel and Cave of Elijah

During this visit to Haifa, His last and most significant one. Bahá’u’lláh visited Carmelite Monastery and Cave of Elijah. In Door of Hope [4], one can read the following.

“One day He went up the mountain to its promontory, and His tent was pitched a few hundred yards east of the Carmelite Monastery at a beautiful spot on what was then a bare and brushy mountain top” [4].

“... On a summer day in 1891, ‘when His tent was pitched in the vicinity of the Carmelite Monastery’, Bahá’u’lláh summoned His amanuensis and then revealed, in a clear loud voice, the first portion of the Tablet of Carmel’, ‘remarkable for its allusions and prophecies’. The ‘forceful tone of His exalted language sounded all around, so that even the monks, within the walls of the monastery, heard every word uttered by Him. Such was the commotion created
on that historical event, ... the earth seemed to shake, while all those present were
overpowered by His mighty and wondrous spirit’ [4].

“In the course of that same day Bahá’u’lláh, ‘Abdu’l-Bahá, local believers, and Persian pilgrims
visited the upper Cave of Elijah in the nearby Carmelite Monastery. It was a day of rare
significance upon that mountain-top, ... the Prophet made cogent reference to the World
Administrative Centre of the Faith so soon to come. Mindful of the future need to have a great
House of Worship befitting the Bahá’í World Centre, the Guardian sought the best site. The
place he chose was not far from the western tip of the Carmel and the monastery [4].

“It is recorded by Mirza Muhammad-Javad-i-Qazvini that Bahá’u’lláh visited the lower cave
some time after His visit to the Carmelite monastery and cave, thereby also hallowing it for
the generations to come [4].

“Following Bahá’u’lláh's passing in May 1892, 'Abdu'l-Bahá came that summer to Haifa,
livining in the upper apartment of the western building near the cave mouth. There, in sorrow
at the machinations of the Covenant-breakers and in relative isolation at this cool spot by the
sea, the Master spent one month and He stayed there in subsequent years” [4].

Afrokhtheh [6] recounts the following in his memoirs.

“Having at last cleared this hurdle we were set free to continue our journey and thus with
hearts filled with gratitude and love for divine providence, we sailed for Beirut and afterwards
for Haifa. On the ship we met several of the friends from Baghdad and finally arrived at our
destination. In a state of great excitement, spiritual attraction and with a prayerful attitude
we alighted at Haifa in the early hours of the evening.

In Haifa, we were told that 'Abdu'l-Bahá was in seclusion at the Shrine of Elijah and only two
or three of the believers were permitted to attain His presence. This general ban applied to
everyone except friends from Iran who had received specific permission from 'Abdu'l-Bahá to
make the pilgrimage. This horrific news left us shaken and grieved, as we realized that the
rebellion of the Covenant-breakers was much more widespread and serious than what had
been reported to us in Tehran. At the same time, our desire and longing to attain the presence
of 'Abdu'l-Bahá robbed us of all patience.

Since we had arrived in the evening, we were informed that our meeting with the Master had
been scheduled for the afternoon of the following day. We were then taken to the home of
Haji Siyyid Taqi Manshadi where we were welcomed and greeted by a few of the friends who
visited us briefly, after which we were assigned a small room for the night. My fellow traveller
was a man of humour and devotion and so we passed the night chanting prayers and poetry.

The following morning, Manshadi took us out for a stroll in the streets of Haifa. While
sightseeing, we stopped and purchased some necessary food items and then returned to the
house. As it had been several days since we had enjoyed a good meal, we hastily prepared a
very large omelette, of which we all ate generous portions complemented with lots of yogurt,
cheese and a mountain of bread. Our stomachs satisfied, our spirits revived too; our knees stopped shaking and our devotion to the Cause of God found new vigour. Once recovered physically, we began to lose all patience with Manshadi, who seemed less than serious in making the necessary arrangements for us to attain the presence of 'Abdu'l-Bahá.

At last, after hearing all the "maybe"s and "God willing"s, we set out towards the slopes of Mount Carmel, arriving at the Shrine of Elijah at dusk. The cool mountain air, combined with all the joy and longing of attaining the Master's presence, had elevated our spirits to such a level that we could hear earth and heaven and indeed every piece of rock exclaiming "Ya Baha'u'l-Abha!"

We had not climbed more than a few steps up the slope when suddenly we beheld the luminous countenance of the Centre of the Covenant of God walking down the slope on a narrow track, headed towards the wide open fields.

Once in His presence, each of us communicated in his own way to the Beloved of hearts, expressions of utter humility and devotion. With smiles that melted the hearts, and repeated words of welcome, the Master told us to go to the upper level and wait for Him. There were two small, modestly furnished rooms, one for 'Abdu'l-Bahá and the other for the pilgrims. What there was in the way of kitchenware and bedding consisted of a copper pan, a small grill, two plates, one tray, one quilt, a small samovar and two teacups. There was also a very courteous yet agile ten-year-old Indian child who stood ready to assist in any way we might need. This is all that there was to fill the needs of 'Abdu'l-Bahá in His seclusion. Along with two of the friends resident in Haifa, we entered the pilgrim room, sat down, and began to converse while tea was being served.

We were told a great deal about the seditious activities of the Covenant-breakers. But they spoke with apprehension. It was clear that they were not permitted to speak openly, and besides, they could not take us into their full confidence as yet. But at the same time they gave us the joyful news of the great successes in various teaching projects in the West. In any event, the situation was similar to the one in Iran.

About two hours after sunset, the pilgrims from Iran and Baghdad were taken individually into the presence of 'Abdu'l-Bahá. I was the second to be summoned. With a burst of excitement and speed I entered the room, and found myself before the blessed person of 'Abdu'l-Bahá. As I fell to my knees and placed my brow at His feet, my pent-up tears of joy and longing were finally released, and as I wept, His gentle hand helped me to my feet and into His arms. I was transported into another world, the highest paradise. And as my spirit soared in that spiritual atmosphere, He helped me to sit on bent knees just opposite Him as He began to speak to me. I did not comprehend a word.

Think not that words can penetrate my being, I turn a deaf ear when good advice is offered.

One moment I was overwhelmed by the heavenly beauty of that wondrous Countenance, the next I felt shame and fear for any past deeds and conduct unworthy of such surroundings. Who am I? Where is this? How did I ever become worthy to be present in this heavenly place?
How did I ever become worthy of receiving, first hand, the blessings of 'Abdu'l-Bahá? Suddenly another thought invaded these musings: What if this is but a dream? What will I do if I awake to discover that this, in fact, has been a dream? As these thoughts filled my mind I could not hold back my tears, and began to weep loudly. But again, 'Abdu'l-Bahá's love enveloped and consoled me. Gradually I recovered my senses and began to listen and commit to heart the words of the Master.

As He paced the floor, He spoke to me: "They say that Jonah was swallowed by a fish and spent three days in its belly. This means that the onward march of the Cause of God was delayed for three days. This is also the same three days that Jesus spent in heaven after His ascension and before His return."{19}

Of course, these are not His exact words, but they contain their meaning and essence. 'Abdu'l-Bahá continued His utterances, imparting to me words of counsel:

"I wish the friends of God to give forth light like this lamp. The Sun of the Abha Beauty has set, so the beloved of God must shine brightly as the lamp."

I said to myself. may my life be sacrificed for this present and manifest Sun, whose warmth and brightness cause my tears to flow uncontrollably. I wipe away the tears with my fingertips, Otherwise the oncoming Caravan will surely sink in the tear-laden mud. With a glance expressing unquenchable thirst, I beheld the wondrous figure of the incomparable Beloved and my heart spoke the words of Sa'di:

The eyes that beheld you likened you to the tall cypress- Consider the shortsighted who is blind to such beauty.

At last, with the words "Go in the care of God", He dismissed me from His presence. Each of the pilgrims, one by one, were taken to His presence and as they emerged I could see in their faces the same emotions that dominated my being: lost in utter wonderment, weeping one moment and breaking into joyous laughter the next, as they took their places in a corner of the room."

References
[3] Pazhuheshnameh Nr. 3 – p 85 Jamal-i-Qadam dar Haifa by Vahid Rafati (http://pazhuheshnameh.org/content/view/268/139/)

