

**The Bahá'í International Community's
United Nations Office**

BACKGROUND

Nature of the Persecution against the Bahá'ís in Iran

January 2011 edition

This background document briefly presents the historical and legal context of the persecution that has targeted Bahá'ís in Iran since the Islamic Revolution, as well as re-examining the major upsurge in human rights violations against them since 2005. The abuses involve not only civil and political rights, but also a wide range of social, economic and cultural rights, as can be seen in the Table of Contents, below.

The most recent developments are regularly reported online at: <http://news.bahai.org/human-rights/iran/iran-update/>, and additional information can also be found at http://bic.org/areas-of-work/persecution_bahai_community. For more in-depth background and photos, the 2008 edition of *The Bahá'í Question – Cultural Cleansing in Iran* can be downloaded in electronic form at: <http://news.bahai.org/documentlibrary/TheBahaiQuestion.pdf> or obtained in a bound edition from Bahá'í International Community representatives.

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1. Situation of the Bahá'ís in Iran – historical and legal context

The Bahá'ís have been persecuted throughout the history of their Faith in Iran. Early followers faced violent opposition from both religious authorities and governing dynasties in Persia; some 20,000 perished in pogroms during the 19th century. The persecution continued intermittently thereafter, generally increasing when governments felt the need to appease fundamentalist Islamic leaders or curry their favour.

Some conservative members of the Islamic leadership view the Bahá'í Faith as a threat to Islam and brand Bahá'ís as apostates. The progressive ideas of the Faith on matters such as women's rights, the independent investigation of truth, and the absence of clergy are of concern to many fundamentalist Muslim clerics. In addition, for Iran's Shi'i establishment the emergence of an independent religion that postdates the Qur'an is theologically abhorrent. Members of the Shi'i establishment in Iran have long been determined to extinguish the new faith and suppress its followers.

Following the Islamic Revolution, there was a sharp increase in the systematic, government-supported programme to eliminate the Bahá'í community as a viable entity in the country. This resulted in a parallel increase in the number, frequency and range of human rights violations against Bahá'ís. Since the early 1980s, over 200 have been executed or murdered, thousands arrested, detained, interrogated, and tens of thousands deprived of jobs, pensions and educational opportunities. The community's holy places, cemeteries and property have been confiscated, vandalized or destroyed, and discrimination against members of this religion is official policy, as explained below.

In international forums or in response to queries from other governments, Iran simply denies the existence of any discrimination, or its representatives blatantly lie – saying, for example, that no Iranian is ever denied access to education on account of his or her religion, when there is incontrovertible written evidence instructing universities to expel anyone who is known to be a Bahá'í (details are given in section 4.2).

1.1 The government memorandum on “the Bahá'í question”

The official nature of the persecution came to light in 1993 with the publication, by the former UN Special Representative on Iran, of an Iranian government memorandum establishing a policy on “the Bahá'í question”. Drafted by the Supreme Revolutionary Cultural Council and approved by the Supreme Leader, Ayatollah Ali Khamenei (as well as by Ayatollah Ali Akbar Hashemi Rafsanjani, then President of Iran), the memorandum gave explicit instructions to ensure that the “progress and development” of the Bahá'í community “shall be blocked.” Its provisions, still in effect today, include directives denying access to higher education and to many kinds of employment for anyone known to be a Bahá'í.¹

As we have often stated, the Bahá'í community poses no threat to the authorities in Iran. It is not aligned with any other government, ideology or opposition movement. The principles of the Faith require Bahá'ís to obey the laws of their country and to avoid partisan political involvement, subversive activity and all forms of violence. The Bahá'ís

¹ The text of the 1991 government memorandum can be accessed through the following links:
Persian original: http://news.bahai.org/documentlibrary/575/5_TheSRCCdocument.pdf
English translation: http://news.bahai.org/documentlibrary/575/5_TheSRCCdocument_en.pdf

seek no special privileges but only their rights under the International Bill of Human Rights (to which Iran is party), in particular the right to life, liberty and security of person, the right to profess and practice their religion, and the rights to education and work.

1.2 Constitutional issues

With over 300,000 members, the Bahá'í community is the largest non-Muslim religious minority in Iran, but is not recognized as such by the authorities. The Islamic regime refers to the Bahá'í Faith as a heresy or a sect, and classifies its followers as "infidels".

Officials quote Articles 14² and 20³ of the Iranian Constitution when claiming that all citizens "enjoy all human, political, economic, social, and cultural rights". But these constitutional provisions are not considered relevant in cases involving Bahá'ís, because they are restricted by Article 13 – which stipulates that Zoroastrians, Jews and Christians are the only *recognized* religious minorities. So when officials in Iran use the term "religious minorities", they mean only those three. Measures to promote the rights of religious minorities do not apply to Bahá'ís. For example, the Iranian parliament approved a bill in January 2003 granting equal compensation in "blood money" to the recognized religious minorities, but a court has since ruled that Bahá'ís cannot benefit from this legislation. By limiting freedom of religious practice to recognized religions only, the Constitution strips other religions of this freedom and legitimizes their persecution in case of religious practice.

Finally, it should be noted that Article 23 of the Iranian Constitution reads as follows: "The investigation of individuals' beliefs is forbidden, and no one may be molested or taken to task simply for holding a certain belief." Nevertheless, the authorities have launched a vast information-gathering campaign over the past five years, specifically to identify and monitor the activities of all the Bahá'ís, as detailed below.

2. Denial of right to organize as a peaceful religious community

The Bahá'í Faith has no clergy. Its institutions perform many of the functions reserved to clergy in other religions and are the foundational element of Bahá'í community life. Bahá'í governing councils exist in over 180 countries and territories throughout the world, following the same administrative rules and organizing similar activities. Many maintain centres where Bahá'ís gather.

The Iranian Bahá'í community annually elected an administrative assembly of nine members to look after its vital needs until 1983, when the government called for the institutions to be dismantled. The National Spiritual Assembly of Iran dissolved itself and the rest of the administrative structure in the country as a demonstration of goodwill

² Article 14 reads: "In accordance with the sacred verse "God does not forbid you to deal kindly and justly with those who have not fought against you because of your religion and who have not expelled you from your homes" [60:8], the government of the Islamic Republic of Iran and all Muslims are duty-bound to treat non-Muslims in conformity with ethical norms and the principles of Islamic justice and equity, and to respect their human rights. This principle applies to all who refrain from engaging in conspiracy or activity against Islam and the Islamic Republic of Iran."

³ Article 20: "All citizens of the country, both men and women, equally enjoy the protection of the law and enjoy all human, political, economic, social, and cultural rights, in conformity with Islamic criteria." The application of the proviso "in conformity with Islamic criteria" has the effect of excluding Bahá'ís from equality and protection before the law.

towards the government. Since then, the Bahá'í community in Iran has officially been denied freedom of association, the right to assemble and to maintain its institutions. And no Bahá'í community centres are permitted in Iran.

As a result, Iranian Bahá'ís made arrangements to worship in small groups, hold classes for children, study and discuss their Faith, and take care of other community needs in their homes. The authorities have long attempted to prevent Iranian Bahá'ís from participating in their community's religious gatherings, other group activities and events of Bahá'í community life. Beginning in 2004, officials intensified this pressure, with increased harassment and threats. They ordered the Bahá'ís to suspend social, educational and community-related activities – in other words, everything that went beyond the individual observance of religious obligations. For Bahá'ís, however, many of these activities are an integral part of their religious practice.

Moreover, every religious community must have some means, however informal, of administering its own affairs. Because they were not allowed to maintain their institutions, the Iranian Bahá'ís formed small, ad hoc groups to organize the activities of the community and to serve its members at national and local levels. For years, the authorities knew about, monitored and tolerated the functioning of these informal groups.

Early in 2009, however, the government declared **all** Bahá'í administrative arrangements illegal. According to a press release issued by Fars News on 15 February 2009,⁴ the declaration was made by Iran's Prosecutor General. The same news was issued by IRNA and announced on national TV. Following this announcement, the Bahá'ís once again agreed to demonstrate their goodwill to the government and voluntarily brought to a close the collective functioning of the informal administrative groups. The Bahá'í International Community issued an open letter to the Prosecutor General in 2009 and another to the Head of the Judiciary in 2010 about these and other issues.⁵

By the time the government's declaration appeared in the media, the seven former members of the national administrative group had been arbitrarily detained for nearly ten months.⁶ All seven were subjected to intensive interrogations and ill-treatment while in custody. Since September 2008, when they were moved out of solitary confinement, they have been allowed to receive brief visits from their families. Denied release on bail, they were detained in section 209 of Evin prison in Tehran for over two years. The first session of their trial took place in January 2010, with further sessions in April and June. The judiciary repeatedly and adamantly resisted appeals for the trial to be held in open court, while at the same time violating the rules for closed hearings by allowing intelligence officials and their camera crews to be present and to film the proceedings. The trial ended on 14 June 2010.

In his latest report to the UN General Assembly about Iran, the UN Secretary General devoted a section to this case, in which he stated *inter alia*:

31. The United Nations High Commissioner for Human Rights wrote to the authorities on several occasions to express concern and seek clarification about the status of the seven members of the Baha'i community (...) whose trial began on 12 January 2010 (...). The High

⁴ For the Persian original, see <http://www.farsnews.com/newstext.php?nn=8711271271>.

⁵ A copy of the 2009 letter can be found at: <http://bic.org/areas-of-work/persecution/prosecutor-general-iran-en.pdf>, for the 2010 letter, see <http://news.bahai.org/story/801>

⁶ The names of these Bahá'í leaders are: Mrs. Fariba Kamalabadi, Mr. Jamaloddin Khanjani, Mr. Afif Naeimi, Mr. Saeid Rezaie, Mrs. Mahvash Sabet, Mr. Behrouz Tavakkoli, and Mr. Vahid Tizfahm. Mrs. Sabet had been arrested on 5 March 2008 while in Mashhad and later transferred to Tehran; the six others had been arrested on 14 May 2008 at their homes in Tehran.

Commissioner requested the authorities to allow independent monitoring of such high-profile trials, but this request was not granted. (...) The High Commissioner, through a number of letters, expressed deep concern that in the absence of any independent observers, these trials did not meet due process and fair trial requirements. The High Commissioner voiced grave concern that the criminal charges brought against the above-mentioned individuals appeared to constitute a violation of the Islamic Republic of Iran's obligations under the International Covenant on Civil and Political Rights, in particular those of freedom of religion and belief and freedom of expression and association. (...)

[A/65/370, 15 September 2010, page 11]

In its verdict handed down in August 2010, the court found no evidence to establish guilt on charges that could have carried the death penalty but convicted the defendants on six other charges and imposed the maximum sentence, 20 years in prison. In September, the appeals court overturned the verdict (and 10-year sentence) on the allegations of “undermining national security”, while confirming the 10-year sentence related to the role the leaders had played in tending to the needs of Iran's Bahá'ís. While the case was on appeal, the prisoners were transferred to Gohardasht/Rajaishahr prison, notorious for its brutally harsh conditions. No written copies of the verdicts have been issued, making it impossible to obtain release on bail, pending further appeal, or temporary leave. So due process is again being denied during the post-trial period.

It should be noted that these seven cases are the object of Opinion No. 34/2008 issued by the UN Working Group on Arbitrary Detention.

3. Denial of the right to life, liberty and security of person

A national effort to identify and monitor members of the Bahá'í community throughout Iran began towards the end of 2005, and official acts of persecution and discrimination have greatly increased since then.

In March 2006, the UN Special Rapporteur on freedom of religion or belief expressed her grave concern about a “confidential letter sent on 29 October 2005 by the Chairman of the Command Headquarters of the Armed Forces in Iran”.⁷ It had been addressed to the Ministry of Information, the Commanders of the Revolutionary Guard, *Basij*, Police, Army and others, copied to the Head of the Judiciary and to the Chairman of the Office of the Supreme Leader. The letter refers to “the misguided sects of Baháism and Babism” and states that “according to the instructions of [Iran's] Supreme Leader”:

“...the Command Headquarters of the Armed Forces has been given the mission to acquire a comprehensive and complete report of all the activities of these sects (including political, economic, social and cultural) for the purpose of identifying all the individuals of these misguided sects. Therefore, we request that you convey to relevant authorities to, in a highly confidential manner, collect any and all information about the above-mentioned activities of these individuals and report it to this Command Headquarters.”

We later heard about governmental implementation orders sent out in 2006. For example, the Ministry of the Interior wrote in August that year to the provincial deputies of the Department of Politics and Security in Offices of the Governors' General throughout Iran. These officials were instructed to complete a questionnaire about local Bahá'ís and to order “relevant offices to cautiously and sensitively monitor and

⁷ The text of the letter (in both the original Persian and English translation) can be accessed through the following page: <http://www.bahaiworldnews.org/story/473>

supervise” all Bahá'í social/educational activities. Detailed information was sought: places of residence, occupations, education, names of all the members of each family, how they related to their Muslim neighbours and colleagues, etc.⁸

From 2006 to the present day, police and officials of the Ministry of Information (Iran's intelligence services, hereafter referred to as the Intelligence Ministry) have interrogated hundreds of Bahá'ís in over 25 cities and towns. Some officials came to Bahá'í homes and workplaces; others summoned them to come in for questioning. Bahá'ís known to the Ministry were harassed to give information about others. Attempts were also made to obtain information through surreptitious means, by people posing as journalists or questioning children in the street. Moreover, officials came to the homes of non-Bahá'í neighbours, seeking information and asking them to monitor the Bahá'ís next door.

Once they had been identified, Bahá'ís and some of their non-Bahá'í friends of all ages (including children, adolescents and military trainees) were subjected to physical assaults, harassment and intimidation, as detailed in the following section.

Of course, other groups have also suffered during the same period. The authorities have cracked down on civil society, as well, targeting academics, women's rights and trade union activists, students, journalists, and participants in peaceful demonstrations. The repression increased after the presidential elections in 2009 (the Bahá'ís were falsely accused of being among the groups responsible for the civil unrest and turmoil). Human rights defenders have been particularly hard hit, as the authorities are also attempting to silence anyone who reports human rights violations to the international community, including any Bahá'ís who do so.

3.1 Violent attacks

The organized effort to identify Bahá'ís throughout the country (described above) was accompanied by a major media campaign vilifying the Bahá'í Faith and its adherents, which was launched in 2004 and continues to this day. Violent attacks then began to target identified Bahá'ís. In the first serious outbreak in 2005 in Yazd, unknown individuals severely injured two members of the community, set a shop on fire and demolished the Bahá'í cemetery, smashing tombstones and leaving the remains of the interred exposed.

Attacks later occurred in other localities, and Bahá'ís faced harassment and intimidation from officials, anonymous callers and plainclothes agents. Some received death threats, were assaulted or evicted from their homes. Bahá'í cemeteries, homes and vehicles, farms, orchards, shops and other workplaces were attacked, damaged, defaced with graffiti.⁹ Incidents involving arson occurred in series targeting a number of Bahá'ís in the same town. The community in Karaj was affected in 2008-2009, and for the past three years violence has been repeatedly directed against Bahá'ís in Rafsanjan. The latest arson attacks were instigated when a local newsletter published by the “Friday Office” of Rafsanjan claimed that some private business sectors had been monopolized by the Bahá'ís and then identified Bahá'í-owned shops in the city.

In Semnan, after a series of arrests in 2008 had identified local Bahá'ís, repeated attacks in 2009 - 2010 targeted homes, shops and vehicles belonging to them and their relatives. The events strongly suggested an organized campaign, intended to expel all known Bahá'ís from Semnan – instigated by incendiary sermons preached by local

⁸ To read the English translation of the August 2006 letter, [click here](#)
To view the original August 2006 letter in Persian, [click here](#)

⁹ Photos documenting some of these attacks can be found at: <http://news.bahai.org/story/645>.

clergy and anti-Bahá'í seminars and rallies held before the first violent attacks. A similar approach was taken against Bahá'ís elsewhere. Recently, in the village of Ivel, some 50 homes belonging to Bahá'ís were razed. There have also been signs of intent to drive Bahá'ís out of Abadeh, Aligudarz, Bukan, Khorramabad, Laljin, Parsabad, Sari and Ravansar, as well as Asfin and Gaziran in the suburbs of Arak.

It is very difficult for members of the community to obtain recourse in cases involving violence, as the police either do not investigate or do not seem able to find the perpetrators. Even when informed in advance of an impending attack against Bahá'ís or their properties, the police offer no protection. The attacks are condoned by religious authorities and committed with total impunity.

Officials tend to say that the Iranian people consider Bahá'ís as infidels and wish to attack them. On the contrary, it has been the experience of the Iranian Bahá'í community that many of their fellow countrymen respect and admire Bahá'ís for their ideals, good character and steadfastness. Negative attitudes are much more often expressed and fostered by Islamic leaders and government officials.

3.2 Arbitrary arrests and imprisonments

To put recent events in context, it should be recalled that there were five Bahá'ís in Iranian prisons in 2001, four in 2002-2003, and only two arrested in 2004. Then the persecution began to intensify again. From August 2004 to the present day, there have been over 340 arrests. In addition, it should be recalled that police and Intelligence Ministry officials have summoned many hundreds more for interrogation without officially arresting or detaining them: 196 such cases were reported in just one year (2007). Details on all current cases and cumulative figures can be found in the attached list of Bahá'ís imprisoned in Iran to date.

Members of the community have been arrested in localities throughout the country. Recently, however, more of those detained were held in section 209 of Evin prison in Tehran – a section reportedly controlled by Iran's Intelligence Ministry – where detainees are sometimes kept in solitary confinement and interrogated for months without charge. Among those taken into custody and interrogated (in some cases repeatedly), many had been members of the ad hoc groups that used to coordinate the activities of Bahá'ís in various towns. Most were detained for weeks or months before being released on bail. Bail demands have been very high, requiring families to hand over deeds to property, business or work licences. In nearly all cases, their homes and/or places of business were searched and personal belongings confiscated, in particular books, photos and materials related to the Bahá'í Faith, copying machines, computers and supplies.

Bahá'ís in certain localities have been disproportionately affected by the crackdown since 2005. In Semnan, Shiraz and Tehran, the number of imprisonments has been particularly high, and some have involved ill treatment while in custody.

Responding to pressure from the international community, the Iranian authorities have not sentenced Bahá'ís to very long prison terms in recent years. Recent sentences have ranged from a few months to ten years, and some have been condemned to additional time in internal exile. Further details can be found at: <http://www.bahai.org/persecution/iran>

4. Denial of access to education

4.1 Elementary and secondary schools

Bahá'í children and adolescents continue to be subjected to harassment, vilification and severe psychological pressure in primary, middle and high schools throughout Iran – and these abuses are committed by those who should hold their trust: their teachers and school administrators. Many pupils have been threatened with expulsion or forced to change schools. Some were pressured to convert to Islam, obliged to use textbooks that denigrate and falsify their religious heritage, singled out or called to the front of the classroom as their Faith was vilified... and all who dared to respond were severely reprimanded. In only two months in 2007, over 150 incidents were reported from ten different cities. Widespread mistreatment has continued ever since. From October 2008 to February 2009, we received reports of well over 100 incidents in a dozen different localities.

The extent and remarkably similar nature of the cruel abuses make it clear that this is an organized effort. In parallel, schoolteachers were being “educated” about the Bahá'í Faith. The materials provided for them perpetuate the same falsifications that have been disseminated since the early days of the Bahá'í Faith in Iran, and are remarkably similar to defamatory propaganda in the media (described in section 9, below).

For at least five years, anti-Bahá'í leaflets have been distributed in schools in different cities, and efforts have been made through the school system to identify Bahá'í students of all ages and the members of their families. For example, a form circulated by the Education Department Management Security Office in Shiraz was to be completed for all students “who belong to religious minorities and the perverse Bahaist sect”. The form required information not only about the student and his/her parents, but also about all of the student's siblings.

4.2 Higher education

Members of the Bahá'í Faith continue to be denied access to higher education. It is an official policy of the government to expel Bahá'ís from universities and vocational training institutions, as soon as they are identified as adherents of this religion. All the Bahá'í students who have appealed against their expulsions with relevant authorities, and/or through the courts, have seen their cases rejected and dismissed.

The authorities are well aware of the fact that Bahá'ís, as a matter of principle, will not deny or lie about their religious affiliation. In 2004 and 2005, the government responded to international pressure by asserting that the purpose of the required space marked “religion” on the application form for the national university entrance examination was not, in fact, to identify the applicant's religion but rather to indicate the course of religious study that the applicant had chosen.¹⁰ On the basis of that assurance, Bahá'ís finally were able to take the national university entrance exam without having to declare their religious affiliation.

Over 800 Bahá'ís did so for academic year 2006-2007; 480 passed the exam; 289 were admitted. One by one, those who began their studies were identified as Bahá'ís and expelled: over 160 by January 2007.

¹⁰ In Iran, the national entrance exam includes a section testing knowledge of one religion. Each applicant chooses the religion about which he or she wishes to be tested, but there are only four options, corresponding to the four recognized religions.

Several official documents indicate that the expulsions constitute official policy. Chief among these is a communication sent in 2006 by the Central Security Office of the Ministry of Science, Research and Technology. Addressed to 81 Iranian universities, the names of which were listed, the letter explicitly instructed them to expel any student discovered to be a Bahá'í, at the time of enrolment or during his/her studies.¹¹

It should be noted that, to enrol, all students were required to fill out forms that included a declaration of religion, and during the academic year university authorities have also asked students to identify their religion. Whenever it was discovered that a student was a Bahá'í, he or she was expelled.

The 2006 letter stated that the instructions were being promulgated under the provisions of “decree number 1327/M/S, dated 6/12/69 [25 February 1991]”. This refers to the 1991 memorandum from the Supreme Revolutionary Council mentioned earlier. Among its provisions was the directive: “They [Bahá'ís] must be expelled from universities, either in the admission process or during the course of their studies, once it becomes known that they are Bahá'ís”.

Another official letter, from the Central Security Office of Payame Noor University¹² to its regional branches (dated 2 November 2006), stipulated that:

“...according to the ruling of the Cultural Revolutionary Council and the instructions of the Ministry of Information and the Head Protection Office of the Central Organization of Payame Noor University, Bahá'ís cannot enrol in universities and higher education centres. Therefore, such cases if encountered should be reported, their enrolment should be strictly avoided, and if they are already enrolled they should be expelled.”¹³

A related document (dated 17 March 2007) indicated that the security office of one of Payame Noor University's branches had implemented the instructions. The office directed the President of that branch to “give the necessary instructions to prevent the enrolment of the Bahá'í applicants” and to “have the names of such applicants submitted to this office for its use”.¹⁴

The government has since done nothing to reverse or counter these instructions, which were implemented throughout the country. For academic year 2007-2008:

- The application form for technical and vocational institutes, which had to be filled out to take the entrance exam in these fields, included a declaration of religion that excluded Bahá'ís.

¹¹ The 2006 letter to universities can be accessed at:

Persian: http://news.bahai.org/documentlibrary/575/1_LetterFromMinistriesToUniversities.pdf
English: http://news.bahai.org/documentlibrary/575/1_LetterFromMinistriesToUniversities_en.pdf

¹² According to its website, Payame Noor University is “a state distance-education university with Headquarters based in Tehran, 10 Regional Centers, 130 Study Centers, 126 Study Units throughout the country and 1 Overseas Center.” Dozens of Bahá'í students have been expelled from Payame Noor.

¹³ The 2 November 2006 letter can be accessed at:

Persian original: http://info.bahai.org/pdf/payame_noor_univ_memo_farsi.pdf
English translation: http://info.bahai.org/pdf/payame_noor_univ_memo_english.pdf

¹⁴ The letter dated 17 March 2007 can be accessed at:

Persian: http://news.bahai.org/documentlibrary/575/2_LetterToPayam-i-NurUniversity.pdf
English: http://news.bahai.org/documentlibrary/575/2_LetterToPayam-i-NurUniversity_en.pdf

- Over 1,000 Bahá'í students took the exam for other academic institutions in June 2007. About 800 of them were later informed that their exam papers would not be graded, and the reason given in all cases was “incomplete file”.
- Only 237 were informed that their marks were satisfactory and they could apply for admittance. Fewer still – 121 – were allowed to select their field of study and admitted to universities. By January 2008, over 40 had not been allowed to register or had been identified as Bahá'ís at some later stage and expelled.

Meanwhile, all the official efforts to identify members of the community had generated a simpler way to seal off access to university for those now known to be Bahá'ís. Students who took the entrance exam for academic year 2008-2009 were instructed to go to a website to obtain their results. All those who had previously been identified as Bahá'ís were diverted to a page with the following URL (note the final word):

http://82.99.202.139/karsarasari/87/index.php?msg=error_bah,

where they received the message: *“Error: ‘Incomplete File. Forward correspondence to the Education Assessment Organization c/o P.O. Box 31535-3166, Karaj”*.

Meanwhile, expulsions continue. Many recent cases were documented by the International Campaign for Human Rights in Iran in a report published on 7 December 2010. Its partial list of 70 students barred or expelled from universities in 2010 on political or religious grounds includes 17 Bahá'ís. For details, see:

<http://www.iranhumanrights.org/2010/12/punishing-stars-dec2010/>

We cannot but conclude that the authorities never intended to take the measures required to reverse long-standing policies that continue to block access to higher education for those identified as Bahá'ís. Enrolling a token number (only to dismiss them at a later date) is clearly a tactic to deceive the international community, and officials have been using the process as yet another means of identifying adherents of the Bahá'í Faith.

Since the late 1980s, members of the community have arranged to offer classes in private homes, with a number of specialized classrooms, laboratories and libraries scattered throughout the country. This is referred to as the Bahá'í Institute of Higher Education (BIHE).

Being denied access to university-level studies is a deplorable abuse of human rights, as it seeks to demoralize and impoverish those who would otherwise be in a position to make significant contributions to the advancement of their societies. Further information on this issue can be found at: <http://denial.bahai.org/index.php> and <http://www.bahai.org/persecution/iran>.

5. Confiscation and destruction of community property

Bahá'í holy places, historical sites, administrative centres and other assets were seized after the 1979 revolution. No community properties have been returned, and many have been destroyed. The seizure of cemeteries was particularly cruel, as many Bahá'ís were given access only to areas of wasteland for this purpose. In some cities, members of the community do not receive permission for burials at all. Since 2005, there have been severe attacks, often repeated, against Bahá'í cemeteries in over 25 different localities.

The destruction of the cemetery in Yazd has already been mentioned above. In 2008, a cemetery near Ghaemshahr was attacked three times, with the graves repeatedly

desecrated; officials returned to the same cemetery on 19 January 2009 and razed it. Virtually every Bahá'í cemetery in the country has been vandalized or desecrated, and at least two were fully demolished. Vandals attacked many Bahá'í cemeteries with total impunity during the past year, destroying graves and causing extensive damage, for example in April 2010 in Gilavand, May 2010 in Mashhad, June 2010 in Isfahan and in Boroujerd, and July 2010 in Jiroft.

In January 2004 a sacred site in Babul was destroyed that had great religious significance to all Bahá'ís: the resting place of Mulla Muhammad-'Ali Barfurushi, known as Quddus.¹⁵ The destruction was carried out with full cooperation from the authorities, despite appeals by local Bahá'ís, who were even prevented from retrieving the sacred remains. In June that year, another holy place was demolished: a house in Tehran related to an important period in the history of the Bahá'í Faith.

6. Confiscation of property belonging to individual Bahá'ís

The property rights of individual Bahá'ís are generally disregarded in Iran. Since 1979, officials have confiscated a large number of private and business properties, homes, farms and shops belonging to Bahá'ís throughout the country. Some cases were taken to court, but the judgements demonstrated that the authorities continue to consider the Bahá'í Faith as an illegal movement and to legitimise human rights violations against Iranian citizens who are members of the community.

Since 2005, there has been a marked increase in the number of summary searches of Bahá'í homes during which personal belongings have been seized. Most Bahá'ís taken into custody have had their homes raided at the time of the arrest. Computers, mobile phones, books, photos, documents (including deeds and business licenses), printed material and possessions related in any way to Bahá'í activities are routinely confiscated during these searches.

7. Denial of employment, pensions and other benefits

The Iranian government has been carrying out a well organized and widespread scheme to deny Bahá'ís the right to employment. In hundreds of cases over the past six years, officials have taken measures to make it impossible for Bahá'ís to earn a living, following the implementation of government orders to identify all members of the community (described in section 3, above). Official documents prove that these abuses are government policy.

One of these documents is a letter dated 9 April 2007, in which the Public Places Supervision Office (Province of Tehran) gave orders to the commanders of police and heads of public intelligence and security throughout its region. The letter specified restrictions to prevent members of the “perverse Bahaist sect” (as well as members of anti-revolutionary political organizations and other illegal groups) from engaging in certain occupations. The orders stipulated that Bahá'ís are to be denied work permits or

¹⁵ In 1849, Islamic religious leaders killed Quddus (the most holy), the foremost apostle of the Prophet-Herald of the Faith, for refusing to recant his beliefs. His resting place was among the many historic and holy places confiscated by the Iranian authorities during the Islamic Revolution.

licences for over 25 kinds of business, specifically listed, and also to be barred from all “high-earning businesses”.¹⁶

Furthermore, a form is to be filled out and signed by all who apply for business licences, requiring the applicant to declare his/her religion and undertake to:

...adhere to and uphold the moral principle of the law and regulations of the Public Places Supervision Office and the laws and authority of the Islamic Revolution... [and accede that] ...in the case of the slightest wrongdoing, the [same] Office has the authority to impede my activity without adhering to any legal or administrative proceedings, and I, consequently, do not have grounds for any objections.

In this manner, the authorities are attempting to deny legal recourse to those targeted by the discriminatory regulations.

In 2006 it was reported that the Iranian Association of Chambers of Commerce (*Ettehadíyeye Asnaf*) was compiling a list of Bahá'ís in every trade and employment, and that other trade associations, unions and organizations had been instructed to do so, as well. Identification was followed by action, involving an untold number of officials who:

- closed Bahá'í-owned businesses, refused to issue or renew business licenses, work permits and/or trade membership cards for Bahá'ís in a wide range of sectors
- warned private-sector employers against hiring Bahá'ís and/or harassed them to dismiss Bahá'í employees, threatening them with closure of their business if they did not do so – some were shut down; others banned from advertising, etc.
- issued instructions to chain stores, government offices and other organizations to avoid purchasing from (or stop all business dealings with) companies and independents because the owners or managers were Bahá'ís
- incited the population to shun Bahá'í-owned businesses
- asked landlords of stores to refuse lease renewals to Bahá'í tenant shopkeepers
- banned Bahá'ís who were working independently from continuing their activities
- conducted unexpected inspection visits to workplaces, summoning and interrogating Bahá'ís, raiding and even vandalizing Bahá'í-owned stores

The systematic nature of this effort can be seen from the fact that, during 2007, such abuses occurred in **41** different localities. In one case, when an official informed the Bahá'í owner of a store in Hamedan (operated by his family for 48 years) that licenses for grocery stores would no longer be issued to Bahá'ís, the owner requested confirmation in writing. The official replied, “Wherever you go, even to the United Nations, you will end up here, where you will get the same clear answer.” If the Bahá'í wanted the license, the official added, he could change his religion.

Banks have refused to proceed with loan approvals for and/or frozen the assets in accounts belonging to Bahá'ís. Business licenses and banking services are vital, as many Bahá'ís have launched private enterprises over the years because they and other members of the community could not obtain employment in Iran. In the 1980s, over 10,000 Bahá'ís were dismissed from positions in government and educational institutions, and never received unemployment benefits. Pensions were terminated, as well. Some of those deprived of their rightfully earned pensions attempted to pursue legal remedies, but the courts have systematically ruled against them. Copies of court

¹⁶ A copy of this April 2007 letter (in Persian original and English translation) can be found on pages 86-87 of *The Bahá'í Question – Cultural Cleansing in Iran*, which can be downloaded in electronic form at: <http://news.bahai.org/human-rights/iran/the-bahai-question.html> or obtained in a bound edition from Bahá'í International Community representatives.

decisions in such cases explicitly state: “payment of pension to those individuals connected with the baha’i sect is illegal” [or an “unlawful act”].

Bahá’í farmers are also affected. Agricultural land owned by members of the community has been destroyed; trees have been uprooted in Bahá’í-owned orchards; and a Bahá’í was recently forced to close down his dairy farm.

The intergovernmental body most concerned with the right to employment is the International Labour Organization (ILO). Its Committee of Experts has repeatedly referred to the Iranian Bahá’ís in its reports, expressing concern about ongoing discrimination in Iran in the areas of education and employment against “members of unrecognized religions, in particular the members of the Baha’i faith”.

In 2006 Iran was up for scrutiny with regard to ILO Convention 111 on Discrimination. In Plenary at the ILO Conference that year, statements about discrimination on the basis of religion in Iran focused almost entirely on the Bahá’ís, and the relevant extract in the Provisional Record ran to nearly four pages.¹⁷ The recurrent, extensive violations against Bahá’ís in the areas of employment and vocational education – and the fact that the Iranian government had taken no measures to comply with ILO recommendations in this regard – were again evoked at the Conferences in 2008 and 2009.¹⁸ In its latest report (2010), the Committee of Experts stated that:

“...Bahai continued to be subjected to discrimination as regards access to education and employment without any significant measures being taken by the Government to bring discriminatory practices, including on the part of the authorities, to an end.”

8. Denial of civil rights and liberties

Bahá’ís have no legal protection in Iran and thus their civil rights can be ignored with impunity. In nearly all routine civil procedures for which a form must be filled out, Iranian citizens must identify their religious affiliation.

The freedom of Bahá’ís to travel outside or inside Iran is often impeded and sometimes denied. Bahá’ís have had their passports confiscated when attempting to travel abroad, and some (in particular those formerly involved in coordinating community activities) have been placed on “no fly” lists. More Bahá’ís have been given passports in recent years, but there has been no official change of policy. Bahá’ís abroad still find some Iranian embassy officials uncooperative. Requiring applicants to declare affiliation with a “recognized” religion on passport application forms has been used to pressure Bahá’ís to recant their beliefs.

Measures taken by the government in 2000 enabled married Bahá’í couples to register as husband and wife and to register their children, but the law was not changed, so Bahá’í marriages and divorces are still not legally recognized. The right of Bahá’ís to inherit is denied.

¹⁷ These discussions took place at the ILO Conference sitting on 15 June 2006. The text can be accessed at (see bottom of page 41 to page 44):

<http://www.ilo.org/public/english/standards/relm/ilc/ilc95/pdf/pr-24-part2.pdf>

¹⁸ The 2009 Conference segment on Iran can be found in the Provisional Record at:

http://www.ilo.org/global/What_we_do/Officialmeetings/ilc/ILCSessions/98thSession/pr/lang--en/docName--WCMS_108378/index.htm see pp. 99-106.

9. Incitement to hatred based on religion or belief

The upsurge in human rights violations against Bahá'ís over the past six years was preceded and accompanied by efforts to incite hatred against them. Some officials openly encourage the persecution, and some members of the clergy preach sermons against the Bahá'í Faith and its adherents. National and provincial budgets include allocations for “educational” programmes to “confront” the Bahá'í Faith, and there are official organs dedicated to that purpose. This is incitement to hatred, institutionalized.

Articles, TV and radio programmes, government-affiliated websites, pamphlets, posters, exhibitions – far too numerous to detail – vilify the Bahá'ís and their religion. In many localities, slogans spray-painted in and around Bahá'í cemeteries, houses, shops, orchards and vehicles include slander such as: “Bahá'ís – mercenaries of Israel”, “Death to Bahá'ís, the mercenaries of America and England”, and “Bahá'ís are *Najes* [unclean]”. These lies are also widely distributed in anti-Bahá'í letters and pamphlets. The language used is clearly inspired by State-sanctioned media that have distorted history, used fake documents and grossly maligned Bahá'í moral principles on innumerable occasions. Defamatory articles have appeared regularly for the past seven years in *Kayhan*, one of the oldest daily newspapers in Iran, which is managed by a representative of the Supreme Leader at the Kayhan Institute. Extracts from the *Kayhan* articles later appeared in other newspapers, on anti-Bahá'í websites and in books.

We are particularly concerned about this because of the violent attacks and incidents (reported above) where Bahá'í children and adolescents were subjected to abuse based on slanderous accusations. Members of the community across Iran receive threatening telephone calls, text messages and anonymous letters. Almost always, these contain the malicious slander appearing in media linked to the government.

As the community is prohibited from using any means of communication with the public, the Bahá'ís have not been able to counter the calumnies coming from those who provide the Iranian people with guidance in spiritual matters. It is of particular concern that the government blocks all Bahá'í websites, whether originating from within or outside Iran, thus depriving Bahá'ís of this most effective means of providing their fellow Iranians with accurate information about the Bahá'í Faith.

10. Conclusion

International monitoring constitutes the only protection for this community. Any lessening of international support for Iranian Bahá'ís will be perceived by the authorities as a license to continue violating their human rights with impunity. Only when legal and public steps are taken to establish the complete emancipation of the Bahá'ís will Iran be able to claim full compliance with its oft-stated commitment to universal human rights.

Outside Iran, the persecution against the Bahá'ís is one of the issues repeatedly denounced by the international community – the United Nations, intergovernmental bodies, and civil society – when condemning Iranian government violations of international human rights standards. For over 20 years, the UN General Assembly has adopted resolutions that include references to violations perpetrated against minorities in Iran, including the Bahá'ís. Since 2005, half a dozen UN Special Procedures have

reported and condemned the upsurge in oppressive acts detailed above,¹⁹ many of which were also mentioned in the reports on human rights in Iran by the UN Secretary General to the General Assembly in 2009 and 2010.²⁰

As for the UN treaty bodies: in 2003, the UN Committee on the Elimination of Racial Discrimination (CERD) took note “with concern of the reported discrimination faced by certain minorities, including the Bahá'ís, who are deprived of certain rights”, and said that provisions of Iran’s legislation “appear to be discriminatory on both ethnic and religious grounds”. The Islamic Republic did not cooperate with the Human Rights Committee and the Committee on Economic, Social and Cultural Rights for over 15 years. The government submitted its long-overdue reports to these treaty bodies at the end of 2009, just in time to announce renewed cooperation before its human rights record was examined under the Universal Periodic Review (UPR) in February 2010.

We are gravely concerned about the steady increase, over the past six years, in the arbitrary and cruel use of power against the Bahá'ís in Iran. The nature, number and range of incidents give ample evidence of underlying official policy, putting members of the community under severe pressure, attempting to disengage them from their friends and fellow citizens, intimidating people they know and inciting the population to detest and distrust them.

In a statement made in Canada’s Senate on 16 June 2010, the Honourable Senator Roméo Dallaire drew attention to the persecution of the Bahá'ís of Iran as “a most serious situation”, noting that, “As a member of the United Nations’ Secretary-General’s Advisory Committee on Genocide Prevention, I can say that there is no clearer example of a nation leading its way into a potential genocide scenario. It is meeting all the criteria.”

The Iranian Bahá'ís deeply love their homeland, despite all the suffering they have endured under successive regimes. They are heartened by growing support among the general populace in defence of their rights (most recently exemplified by an Iranian living in the country who has courageously launched a weblog in defence of the Bahá'ís). The members of this community seek the freedom to serve their country and humankind, at the prompting of the principles and teachings of their Faith. Regardless of the restrictions imposed on them, they do not refrain from discharging their spiritual and social responsibilities. They continue to strive, through their participation in constructive discourse with their neighbours, co-workers, friends and acquaintances, to play an important role in the progress of their nation.

¹⁹ Since 2005, human rights violations against Iranian Bahá'ís have been mentioned in documents submitted to the UN Human Rights Council by the Special Rapporteur on freedom of religion or belief, the Independent Expert on minority issues, the Working Group on Arbitrary Detention, the Special Rapporteur on the right to adequate housing and the Special Rapporteur on freedom of opinion and expression.

²⁰ see <http://news.bahai.org/story/732> and <http://news.bahai.org/story/796>