Economic Apartheid in Iran

The Bahá’í International Community addresses Iranian President Hassan Rouhani
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The Bahá’í International Community addresses Iranian President Hassan Rouhani on the economic oppression of Bahá’ís in Iran

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- A 2006 letter from Iran’s Ministry of Science, Research and Technology instructing 81 Iranian universities to expel any student who is discovered to be a Bahá’í.

- A 9 April 2007 letter to police commanders around Tehran that calls for tight restrictions on Bahá’í businesses.

- A 15 March 2009 letter from the Public Places Supervision Office of Kerman Province to Rafsanjan police commanders instructing them to restrict real estate purchases by Bahá’ís.

- A 30 August 2009 notice to a Bahá’í business in Semnan, cancelling their business permit.

- A 7 August 2011 letter to the Iran Insurance Company from the Prosecutor’s Office of Arak, saying that signing contracts with a Bahá’í is legally prohibited.

- A 5 August 2007 letter from the national oil company to a Bahá’í saying that, “owing to your membership in the Bahá’í sect,” his pension cannot be renewed.

- An 18 February 2010 letter from the Public Places Supervision Office to the head of the Association for Union Affairs, requesting information about Bahá’ís in Karaj.

- A 15 June 2009 letter from the Federation of Suppliers or Automobile Spare Parts to the director of Union Affairs in Karaj, asking that the activities of Bahá’ís be prevented.

- A list of fatwas and decrees issued by religious authorities concerning Bahá’ís and commerce.
Economic Apartheid in Iran
Introduction

On 6 September 2016, the Bahá’í International Community addressed a letter to Iranian President Hassan Rouhani, calling on him to end the severe economic oppression imposed on the Bahá’ís in that country.

Signed by Bani Dugal, Principal Representative of the Bahá’í International Community to the United Nations, the letter draws attention to the stark contradiction between statements espoused by the Iranian government regarding economic justice, equality for all, and reducing unemployment on one hand, and the unrelenting efforts to impoverish a section of its own citizens on the other.

It also highlights the ways in which this economic campaign has been waged against the Bahá’ís as a deliberate policy: expulsion of employees from the public sector; severe limitations in the private sector; exclusion from a wide range of trades and professions under the offensive pretext of their being religiously “unclean”; confiscation of assets; harassment of businesses; and closure of shops. Even the setting of high amounts for bail when Bahá’ís are arbitrarily arrested has a terrible economic effect on the community.

The letter also identifies the economic impact of the oppression on young Bahá’ís — artists, athletes and students. “The economic consequences resulting from the denial of opportunities to Bahá’í youth to nourish their God-given talents are considerably more serious than many other forms of oppression,” the letter states.

Economic apartheid

The letter also states that this systematic discrimination is “economic apartheid.”

It pointedly asks the President: “How can the deliberate policy of a government be to impoverish a section of its own society? How will those who are responsible for the financial, social, and psychological consequences of these discriminations justify what they have done? What religious or civil standard allows for a calculated exclusion of a population from participation in the economic life of its own country? How can talk of building a just and progressive society continue in the midst of such systematic injustice?”

This short publication reproduces the letter in English and Persian, and also provides a number of supporting documents — many of them produced by the Islamic Republic of Iran itself — that prove the depth and degree of Iran’s oppressive economic policies.
6 September 2016

His Excellency Hassan Rouhani
President
Islamic Republic of Iran
Your Excellency,

The Office of the Bahá’í International Community at the United Nations, representing Bahá’ís in more than 230 countries and territories across five continents, would like to respectfully draw your attention to the stark contradiction that exists between the statements of the government of “Prudence and Hope” regarding “creating justice for all Iranians equally” and “promoting job creation and reducing unemployment” on the one hand, and the unrelenting economic oppression imposed upon the Bahá’í community in your nation on the other, and to ask for the immediate consideration of the matter. This economic oppression has now been continuing for four decades, and regrettably there has been no sign of improvement since the inauguration of your government.

Bahá’ís are part of the citizenry of that same land whose diverse peoples Your Excellency has, in one of your recent talks, likened to the “branches of a strong tree called Iran”. The history of the past 170 years attests their loyalty and their constructive contributions to their cherished homeland. Regardless of the views held by some of the authorities towards Bahá’í religious beliefs and practice, the concept of all citizens having equal entitlement to basic rights is endorsed by the Universal Declaration of Human Rights, is confirmed by the Islamic Republic of Iran’s own Constitution, and represents one of the fundamental requisites for the creation of an enlightened society. Since the inception of the Bahá’í Faith in Iran in 1844, severe and continuous opposition from religious fanatics supported by the governments of the time has continued to endanger the persons, livelihoods, and properties of the followers of the Bahá’í Faith, including their holy places and extending even to their cemeteries. Following the Islamic Revolution in 1979, this persecution took a different turn and became a major policy of the government of Iran. The purpose here is not to detail all the various forms of oppression inflicted on the Iranian Bahá’ís—for that would make of this letter a veritable treatise—but rather to offer a synopsis of the economic limitations with which for nearly 40 years they have been confronted.
In the early days of the Revolution, thousands of Bahá’í employees of government ministries, departments, and other entities were expelled from their posts without any compensation; their pensions were terminated, and some were even forced to pay back the salaries earned during their years of employment. Bahá’í workers were ousted from factories and companies wholly or partially owned by the government without any compensation for their years of work, any termination payments, or any of the insurance benefits rightfully owed to them. The prohibition against employment of Bahá’ís in the public sector of their native land remains in full force.

Once Bahá’ís had been completely barred from government jobs, attention was turned to the private sector. Various methods, such as pressuring companies to dismiss their Bahá’í employees, forcing banks to block their Bahá’í clients’ accounts, and using discriminatory tactics to prevent projects being awarded to appropriately qualified Bahá’ís, were used to severely limit the economic activities of the Bahá’ís in this sector. Under the irrational and offensive pretext of their being religiously “unclean”, Bahá’ís were forbidden to engage in a wide range of trades and professions. Issuing or extending business licenses for Bahá’ís in other trades are often impeded through numerous obstacles and deliberate delays. With the properties of the Bahá’ís being confiscated on the basis of spurious accusations, how many the flourishing farms that were wrested from hard-working farmers, some of whom had previously received letters of appreciation from the government, and how many thriving factories and companies were closed down. Countless incidents of injustice—such as when a taxi driver was refused a business license and explicitly told that this was because of his Faith, when a kiosk owned by a physically disabled individual was repeatedly vandalized and finally confiscated because “a Bahá’í does not have the right to work”; or when the Bahá’ís in one province were arbitrarily denied the right to import goods from other provinces in Iran—are all justified under the baseless excuse of combating the “threat to national security”.

In the past few years, many Bahá’ís have faced a new problem: when they close their shops in observance of one of the Bahá’í Holy Days, which are very few and scattered throughout the year, authorities seal off their businesses and threaten to withdraw their permits.

Parallel with the actions mentioned above, many holdings belonging to the Bahá’í community, including sacred sites, administrative buildings, cemeteries, and even philanthropic foundations, were seized without any legal justification; valuable properties that had been donated to the community over the years were plundered; financial institutions holding considerable savings, some on behalf of Bahá’í children, were appropriated. In the cities, such confiscations were often combined with the imprisonment and in some instances even the execution of Bahá’ís, while in rural areas, these were typically done through coercion and violence.

The economic consequences resulting from the denial of opportunities to Bahá’í youth to nourish their God-given talents are considerably more serious than many other forms of oppression. Numerous are those Bahá’í artists or athletes who have been prevented from developing their evident talent and pursuing successful careers in their fields. And many are those who passionately wish to further their studies but, banned from either entering schools for gifted students or attending universities, see their advancement through the educational institutions of the country cruelly blocked. Soon after the Revolution, in addition to expelling Bahá’í academic professionals from universities, those responsible for the cultural aspects of the Islamic Republic also expelled Bahá’í students—some in the very last months of their education—and debarred new Bahá’í applicants.
from entering universities. This expulsion was formally instituted as government policy when, in 1991, the Supreme Council of the Cultural Revolution created a statutory regulation that officially deprived Bahá’í youth of entry into institutions of higher education. The third clause of this document not only forbids the registering of Bahá’ís at university but also stipulates that, if students are identified as Bahá’ís at any point during their studies, they should be immediately expelled and denied any further education.

The Bahá’ís face yet further acts of persecution, every one of which has significant negative economic consequences, including repeated attacks on their homes and the plundering of their belongings, illegal imprisonment for spurious “crimes” and the setting of extremely high amounts for bail, constituting legal limitations on inheritance among the Bahá’ís, and efforts to instill fear and insecurity through implementing anti-Bahá’í policies.

Mr. President,

This economic apartheid against a significant segment of Iran’s population has undeniable negative consequences for the economic dynamism of the country and has ultimately deprived Iran of considerable human and financial resources. How will history judge those who have designed and carried out this scheme of economic strangulation? How can the deliberate policy of a government be to impoverish a section of its own society? How will those who are responsible for the financial, social, and psychological consequences of these discriminations justify what they have done? What religious or civil standard allows for a calculated exclusion of a population from participation in the economic life of its own country? How can talk of building a just and progressive society continue in the midst of such systematic injustice? What guarantee exists that other segments of the population will not face the same discrimination with similar excuses? What answers could satisfy the concerns voiced by informed Iranians over this oppression inflicted upon their fellow citizens? How can the contrast between these deprivations and the desire for the economic development of Iran through cooperation with the international community be reconciled? In what way do the discriminations against the Bahá’ís accord with the claims made by respected representatives of the Islamic Republic at international fora that the goal of their government is to improve the economic condition of the country for all its citizens? Above all, will the responsible authorities in a government claiming adherence to the ideals of Islam, account, in the presence of Almighty God, for such actions?

It would be laudable were the members of the government to ponder the damaging effects that these injustices exert on Iranian society, on the youth of that land, who are its future—youth who uphold the equality and nobility of people from diverse backgrounds, races, and beliefs and who are aware that the ultimate prosperity and happiness of their country and its citizens are unattainable except through this path. The question these forward-looking young people have for Your Excellency, as the custodian of the protection of the rights of all the citizens of Iran, is this: since belief in the Bahá’í Faith is not a crime, why do Bahá’ís face such all-embracing violation of their civil, economic, social, and cultural rights? How lamentable that because of ingrained prejudice, the distortion of history, and enslavement to conspiracy theories, the loyalty of Bahá’ís to their country and their sincere efforts to contribute to its well-being have been systematically disregarded, while bigoted individuals are left free to propagate unsubstantiated slander against them.
When prejudice appeared, virtue became hidden,
A hundred veils rose from the heart to the eye.

Your stated aim to bring “hope, tranquillity, and economic prosperity” to Iran and to find innovative ways for it to benefit from the capacities and capabilities of all its citizens, regardless of their gender, ethnicity, or religion, is commendable. The vision you have described of “equal citizenship rights and opportunities for all people” and “fair distribution of wealth to improve living standards of the people” has not been forgotten, and there are still those who hope that they will witness, in the not too distant future, the fulfilment of these high ideals. The Bahá’ís of Iran dearly love their homeland. They endeavour to contribute to the building of a progressive and dynamic society. They believe in the oneness of God, the oneness of humanity, and the oneness of religion. They regard the fostering of unity and accord to be their moral duty and, despite the severe oppression they endure, hold no hostility towards any authority or individual. They aim to educate their children so that, with reliance on spiritual and material resources, future generations will be enabled to dedicate their lives to the service of humankind and their country. It would be fitting that an environment be created in which the experience of the Bahá’í community, along with the experience of other citizens, could be utilized for the progress and advancement of the country.

The expectation of the Bahá’í International Community is that you call upon your government to undertake an immediate review of the economic oppression imposed on the Bahá’ís, the largest non-Muslim minority in your country, and to remove the obstacles over time but with reasonable pace.

Yours respectfully,

Bani Dugal
Principal Representative
Bahá’í International Community

cc: Permanent Mission of the Islamic Republic of Iran to the United Nations
جامعه جهانی بهائی

مقام محرّم، ریاست جمهوری اسلامی ایران

هجّت الاسلام و المسلمین دکتر حسن روحانی

ده جامعه جهانی بهائی در سارمان ملّی متحد به بناهایی از بناهایان متجاوزان از ۱۲۰ کشور واقع در جغرافیایی محدودیت آفرینی از بناهایان توجّه آن مقام معمّل را به تأقیم

شدید بین افتراها دولت "ندیما" و "امید" در زمینه "ابفاده عادلان برای کلّ کلّ اتباع ایران به طور کلیک" و "ابفاده اشتغال و کاهش بیکاری" از کیف سو و ظالم شدید اقتصادی وارد بر جامعه بهائی ایران از سوی دیگر بجلب

نمونه نقض‌های ریاستی عجّال نماید. این مقام‌های اقتصادی برای تنها جلوگیری جهل سال‌های دامنه، داستان‌های متأسفانه بعد از آغاز

کار دوست جناب علی هم نشانه‌ای از بهبود وضع به‌حال نسی خوره.

بهاییان بخشی از مردم همان سرزمینی هستند که اقوم آن را حضور داشته علیک از دیگری به دادخواهی های اخیر

خود به "شاخهایی یک درخت تنوع به نام ایران" تبیّن نموده. تاریخ صد و هفتاد سال گذشته گواه و دادخواه و

سازندگان آن در راه خدمت به وطن غربیان ایست. صرف نظر از ابردیش‌های بخصوص از مسئولین انرژی‌های عقاید

و اصول آن بناهایی بارز ویژه شهروندان در گذشته حقوق اولیه، برط累了 قانون اساسی جمهوری اسلامی ایران و

اعلامیه جهانی حقوق بشر، امری است سمجعی و جمله اصول بیداری برای ایجاد اجتماعی پیشروی باشد. از

ابتدای ظهور دوست بهایی در سال ۱۲۳۳، مشی در ایران، مخالفت‌های مسئولین و شدیده عذایاً محض مهذبی

پیشتریکه حقوقان وقت و پیش دسته‌که جان و مال و مسکن و شریعت بیرون این آین و امتی ایفا و مقدّس و

حتی قربانانه آنان در معرض خطر و با تولیدی قرارگیرد. به دست از مقاومت اسلامی در سال ۱۳۶۷، این سرکوب

روند دیگری به خود گرفت و به عوان‌های کیک از سباستیت‌های اسلامی حکومت ایران در آمد. هدف از این مقاله، شرح

تنمیمی این ضیاعات وارد به بناهای ایران نیست زیرا مثبت نهاده‌ای که غیاب وارد شده بود یک سفری ذکر می‌شود

بی شمار اقتصادی است که طی نپنداشته‌ای این جامعه با آن روه و رزیده و هستند.

با شروع انقلاب، عزادار کارشناس بهائی بدن پدیده می‌گردد غم‌زی و در آموزش‌ها و ادارات و دیگر

نهاده‌ای دولت اخراج گردیدند، حقوق بانکشته‌گی آنان فلّ شد و برخی حقیقی موجب به ناپذیرش حقوق شد.

دریافتی سیاسی این خود گشته‌اند. کارگران بهائی از کارکردهان و شرکت‌های دولتی و نیمه دولتی اخراج شدند.
بدون اینکه وجهی برای سال‌های خدمت و یا نباید خصائص اخراج و حق وسیله به آن پرداخت شود. محرومیت بهداشت از استفاده در بخش دولتی کشور را دانشگاه‌های هنوز به‌طور جهانی است. بعد از استفاده کامل راه استفاده بهداشت در بخش دولتی توجه به بخش خصوصی مطوف شد. جنگ جهانی که به طرف مخالف از نتیجه تنش در کشورها برای نهایی شکایت به بخش خصوصی از مسودن کردن حساب کاران بهانه، و اماکن نفوذ ۵۵٪ معیار جلگه‌ای از وظیفه بهداشتی را برای یک راهبردی از بخش خصوصی نیز در کشورهای محدود گردید. استفاده بهداشتی با دسته‌بندی و تهیه آموزش به‌طور خانواده‌ای از این نوع دسته‌بندی مصادر نیز به‌طور خانواده‌ای از این نوع دسته‌بندی مصادر نیز به‌طور خانواده‌ای از این نوع دسته‌بندی مصادر نیز به‌طور خانواده‌ای از این نوع دسته‌بندی مصادر نیز به‌طور خانواده‌ای از این نوع دسته‌بندی مصادر نیز به‌طور خانواده‌ای از این نوع دسته‌بندی مصادر نیز به‌طور خانواده‌ای از این نوع دسته‌بندی مصادر نیز به‌طور خانواده‌ای از این نوع
تحصیلات خود را می‌گذرانند از مؤسسه‌های عالی اخراج نموده و از ورود دانشگاه جدید نیز جلوگیری به عمل آورند. در سال ۱۳۶۹ شورای عالی اقلیت‌های فرهنگی طبیعی مصوب این‌ها ممنوع‌الخروج بوده و این امر از تحریم‌های عالی‌موجود می‌شود. بنابراین این سنده نه تنها نتیجه شکننده‌ای نیست بلکه مفرط‌دار که چنانچه هرگز به‌دست بودن فردی در هنگام تحصیلات عالی نیز اصرار کرده، بدیل تعیین محروم‌شویی.

جامعه به‌عنوان بررسی‌های فیزیکی نیز مواجه است که هریک از زنان‌های اقتصادی قابل توجهی در بر دارد. از جمله می‌توان به مسائل مالی حاصله از عضویت هم‌بند و درمان به‌دست هم‌بند و غارت امکانشان زندیان کردن‌گی فارغ فانی‌اند و در دیدگاه ویژه‌ها یا بی‌بینان و به‌کارگیری در قوانین وراثت در بین هم‌بندان و ایجاد احساس نامی‌ناشی از سیاست‌های به‌دست‌نیزه‌الماش نمود.

جانب آقای رئیس جمهور،

این سیاست آیا موثر است؟ پیشرفت برداشت قانون‌های اقتصادی کشور داشته و نهایت ایران را از عصر جدیدی قابل توجهی نشان می‌دهد و ما در طول عهده‌داری ما این مسئله جدی‌تر پوشش می‌دهیم. است. انتخاب و اعمال ایجاد این حفظان اقتصادی را تاریخ جهانی مورد توصیه قرار خواهد داد؟ سیاست عمده یک دولت برای ایجاد قدرت از بخشی از اقتصاد ایران عادی قابل توجه است و با سیاست‌های جدیدی در مالی اجتماعی و روانی حاصله از این تعقیب‌های صورت گرفته که منجر به تقویت و توسعه کشور می‌شود؟ پاسخ‌های این امری از این است که باید روش‌هایی را پیدا کنیم که با کمک این اقلیت‌های ایران از طریق مهار آن‌ها، باعث ایجاد نیروی اقتصادی بزرگ‌تری می‌شود.

بنابراین این تعقیب‌ها و تلاش‌های مختلف ایران در این اقلیت‌های ایران از طریق مهار آن‌ها راه‌رسی خواهد داشت. به‌نظر می‌رسد که این اقدام‌ها به کمک ایجاد اقلیت‌های به‌پراکنده‌تری و ایجاد اعتماد به دست‌بسته‌های جدی به‌بینان و به‌کارگیری در قوانین وراثت در بین هم‌بندان و ایجاد احساس نامی‌ناشی از سیاست‌های به‌پراکنده‌تری نمود.
چون عرض آمد هنر پوشیده شد
صد حجاب از دل به سوى دیده شد
قصد شما برای بازگرداندن "امید، آرمان و رونق اقتصادی" به کشور ایران و بعین طرف خلاق برای بهره‌مندی از قابل‌یابی‌ها و استعفاهای تمامی شهروندان نوع آزمون و مرد و مرد و هر قوم، قبیله، دین، یا خان قابل تعمید می‌باشد. دیدگاه توصیف شده حضور علی مبنا بر "بازی حقوق شهروندی و فرصت‌ها برای همه مردم" و "توزیع عادلانه ثروت برای بهبود وضعیت معیشت مردم" از آهان منحنی است و هستند نفوذی که هنوز امیدوارند. در آینده نهایی دنیا اجرای این آرمان‌های متعالی باشد. بحث‌های ایران به وطن خود عشق می‌وزند. در جهت نیای جامعه‌ای باید و پیش‌رها کوشند، به یکتایی خواهند. یکتا نجی انسان و اتحاد ادیان ایمان دارند، تربیت دوستی و ایجاد وحدت را از جمله وظایف خلاقی خود می‌دانند، عنوان هک جمله و منظم‌های شبید با هیچ چیز و هیچ نوع و هدف‌سازی این است که فرزندان تربیت گردیده به بهره‌مندی از قابل‌یابی‌های مادی و روحیانی زندگی خود را وقف خدمت به عالم انسان و وطن ملی می‌نمایند. شایسته است که محبوبیت قرآن آید تا ترجمه‌های جامعه بهانی و ترجمه دیگری به‌های جامعه ایران در راه ترقی و پیشرفت مملکت به کارگیری شود.

انظرار جامعه جهانی بین‌المللی آن است که هدف عالی دستور فرمان‌های این آرمان‌های اقتصادی وارد بر بحث بین‌المللی بازگردانی قابل‌یابی‌های مذهبی غیر مسلمان ایران استفاده به فرآیند مورد رسیدگی قرار گیرد و موافق وضع موجود به مرور وی با سرعتی معقول از مبانی برداشت شود.

با احترام، بانی دوگال

NAME

نمازی اسلامی جامعه جهانی بین‌المللی

روشنایی: نمازی دامن جمهوری اسلامی ایران در سازمان ملل متحد
Appendix — Documents from Iran

The following documents, in the original Persian with a subsequent English translation, show conclusively that the economic persecution of Bahá’ís in Iran is official government policy. Many of these documents were once secret but were later obtained and released by the United Nations or human rights organizations.

Included are:

- The 1991 “Bahá’í Question” memorandum. Obtained and released in 1993 by the United Nations Special Rapporteur on Iran, this confidential memorandum is endorsed by Supreme Leader Ali Khamenei. It outlines the Islamic Republic’s plan to block the progress and development of Iranian Bahá’ís.

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- A 15 March 2009 letter from the Public Places Supervision Office of Kermanshah Province to Rafsanjan police commanders instructing them to restrict real estate purchases by Bahá’ís.

- A 30 August 2009 notice to a Bahá’í business in Semnan, cancelling their business permit.

- A 7 August 2011 letter to the Iran Insurance Company from the Prosecutor’s Office of Arak, saying that signing contracts with a Bahá’í is legally prohibited.

- A 5 August 2007 letter from the national oil company to a Bahá’í saying that, “owing to your membership in the Bahá’í sect,” his pension cannot be renewed.

- An 18 February 2010 letter from the Public Places Supervision Office to the head of the Association for Union Affairs, requesting information about Bahá’ís in Karaj.

- A 15 June 2009 letter from the Federation of Suppliers or Automobile Spare Parts to the director of Union Affairs in Karaj, asking that the activities of Bahá’ís be prevented.

- A list of fatwas and decrees issued by religious authorities concerning Bahá’ís and commerce.
Persian original of the 1991 “Bahá’í Question” memorandum outlining the Islamic Republic’s plan to block the progress and development of Iranian Bahá’ís.
In the Name of God!
The Islamic Republic of Iran
The Supreme Revolutionary Cultural Council

Number: 1327/....
Date: 6/12/69 [25 February 1991]
Enclosure: None

CONFIDENTIAL

Dr. Seyyed Mohammad Golpaygani
Head of the Office of the Esteemed Leader [Khamenei]

Greetings!

After greetings, with reference to the letter #1/783 dated 10/10/69 [31 December 1990], concerning the instructions of the Esteemed Leader which had been conveyed to the Respected President regarding the Bahá’í question, we inform you that, since the respected President and the Head of the Supreme Revolutionary Cultural Council had referred this question to this Council for consideration and study, it was placed on the Council’s agenda of session #128 on 16/11/69 [5 February 1991] and session #119 of 2/11/69 [22 January 1991]. In addition to the above, and further to the [results of the] discussions held in this regard in session #112 of 2/5/66 [24 July 1987] presided over by the Esteemed Leader (head and member of the Supreme Council), the recent views and directives given by the Esteemed Leader regarding the Bahá’í question were conveyed to the Supreme Council. In consideration of the contents of the Constitution of the Islamic Republic of Iran, as well as the religious and civil laws and general policies of the country, these matters were carefully studied and decisions pronounced.

In arriving at the decisions and proposing reasonable ways to counter the above question, due consideration was given to the wishes of the Esteemed Leadership of the Islamic Republic of Iran [Khamenei], namely, that “in this regard a specific policy should be devised in such a way that everyone will understand what should or should not be done.” Consequently, the following proposals and recommendations resulted from these discussions.

The respected President of the Islamic Republic of Iran, as well as the Head of the Supreme Revolutionary Cultural Council, while approving these recommendations, instructed us to convey them to the Esteemed Leader [Khamenei] so that appropriate action may be taken according to his guidance.

Continued next page
SUMMARY OF THE RESULTS OF THE DISCUSSIONS AND RECOMMENDATION

A. General status of the Bahá'ís within the country’s system
   1. They will not be expelled from the country without reason.
   2. They will not be arrested, imprisoned, or penalized without reason.
   3. The government’s dealings with them must be in such a way that their progress and development are blocked.

B. Educational and cultural status
   1. They can be enrolled in schools provided they have not identified themselves as Bahá'ís.
   2. Preferably, they should be enrolled in schools which have a strong and imposing religious ideology.
   3. They 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.
   4. Their political (espionage) activities must be dealt with according to appropriate government laws and policies, and their religious and propaganda activities should be answered by giving them religious and cultural responses, as well as propaganda.
   5. Propaganda institutions (such as the Islamic Propaganda Organization) must establish an independent section to counter the propaganda and religious activities of the Bahá'ís.
   6. A plan must be devised to confront and destroy their cultural roots outside the country.

C. Legal and social status
   1. Permit them a modest livelihood as is available to the general population.
   2. To the extent that it does not encourage them to be Bahá'ís, it is permissible to provide them the means for ordinary living in accordance with the general rights given to every Iranian citizen, such as ration booklets, passports, burial certificates, work permits, etc.
   3. Deny them employment if they identify themselves as Bahá'ís.
   4. Deny them any position of influence, such as in the educational sector, etc.

Wishing you divine confirmations,

Secretary of the Supreme Revolutionary Cultural Council
Dr. Seyyed Mohammad Golpaygani
[Signature]
[Note in the handwriting of Mr. Khamenei]
In the Name of God!
The decision of the Supreme Revolutionary Cultural Council seems sufficient.
I thank you gentlemen for your attention and efforts.
[signed:] Ali Khamenei
Persian text of the 2006 letter from Iran's Ministry of Science, Research and Technology instructing Iranian universities to expel any student who is discovered to be a Baha'i.
Confidential

The esteemed management of the Security Office,

[The 81 universities addressed in this letter are listed below.]

Subject: Banning of the education of Bahá’ís in universities

Greetings,

Respectfully, we inform you that in accordance with decree number 1327/M/S, dated 6/12/69 [25 February 1991], issued by the Supreme Revolutionary Cultural Council and the notification of the responsible authorities of the Intelligence [Office], if Bahá’í individuals, at the time of enrolment at university or in the course of their studies, are identified as Bahá’ís, they must be expelled from university. Therefore, it is necessary to take measures to prevent the further studies of the aforementioned [individuals] and forward a follow-up report to this Office.

Asghar Zári’í [Asghar Zarei]
Director General of the Central Security Office
[Signature]

[The list of 81 universities]
1. University of Arák [Arak]
2. Urúmiyyih [Urmia] University
3. University of Isfahán [Isfahan]
4. Ílám [Ilam] University
5. Al-Zahrá [Alzahra] University
7. University of Birjand [Birjand]
8. Imam Khomeini International University
10. University of Tábríz [Tabriz]
11. Tarbiat Modares [Lecturer Training] University
12. Tarbiat Moallem [Teacher Training] University of Téhrán [Tehran]
14. Sabzívár [Sabzevar] Teacher Training University
15. University of Téhrán [Tehran]
16. Persian Gulf University
17. Rázá [Razi] University
18. Zábul [Zabol] University
20. Sinnán University [Semnan]
21. University of Sístán and Balúchistán [Sistan and Baluchestan]
22. Shahr-i-Kurd [Shahrekord] University
23. Shahíd [Shahid] University
25. Shahíd Bihishtí [Shahid Beheshti] University
26. Shahíd Chamrán [Shahid Chamran] University of Ahváz [Ahvaz]
27. Shíráz [Shiraz] University
28. Isfahán [Isfahan] University of Technology
29. Amírkabír [Amirkabir] University of Technology
30. Sháhrúd [Shahrud] University of Technology
31. Khájih Nasirúd-Din-i-Túsi [Khajeh Nasir ad-Din Toosi] University of Technology
32. Sahand [Sahand] University of Technology of Tábríz [Tabriz]
33. Sharif [Sharif] University of Technology
34. 'Allámiyy-i-Tabátabá’í [Allameh Tabatabaei] University
35. Iran University of Science and Technology
36. Gurgán [Gorgan] University of Agricultural Sciences and Natural Resources
37. Firdawsí [Ferdevsi] University of Mashhad [Mashhad]
38. University of Káshán [Kashan]
39. University of Kurdístán [Kurdistan]
40. University of Gilán [Guilan]
41. Luristán [Lorestan] University
42. University of Muhaqqiq Ardabílí [Moha- ghegh Ardebili]
43. University of Mázíndarán [Mazandaran]
44. Shahíd Rajá’í [Shahid Rajaee] Teacher Training University
45. Valíyy-i-’Asr [Vali-e-Asr] University of Rafsan- ján [Rafsanjan]
46. Hurmuzgán [Hormozgan] University
47. University of Art
48. University of Applied Science and Technology
49. University of Yazd
50. Dámghán [Damghan] University of Basic Sciences
51. Yásúj [Yasuj] University
52. Isfahán [Isfahan] University of Art
53. Khurramshahr [Khorramshahr] University of Nautical Sciences and Technology
54. University of Qum [Qom]
55. University of Maláyir [Malayer]
56. Shumál [Shomal] University
57. University of Science and Culture
58. Irshád [Irshad] University of Damávand [Damavand]
59. Khátam [Khatam] University
60. University of Tafrish [Taftesh]
61. University of Bujnúrd [Bojnurd]
62. Gulpáygán [Golpaygan] School of Engineering
63. School of Economic Affairs
64. Non-profit Khayyám [Khayyam] Institute
65. Non-governmental and non-profit Sajjád [Sadjad] Institute, Mashhad [Mashhad]
66. Non-governmental and non-profit Shahíd Ashrafi Isfahání [Shahid Ashrafi Isfahani] Institute
68. Non-governmental and non-profit Institute of Tabaristán [Tabarestan]
69. Non-profit Institute for Development and Rural Advancement of Hamidán [Hamedan]
70. Nautical and Marine Science Centre of Higher Education of Chábahár [Chahbahar]
71. Institute of Higher Education of Marághih [Maragheh]
72. University of Islamic Sects
73. Jund-i-Shapúr [Jundishapur] Institute of Higher Education of Dizfúl [Dezful]
74. Shíráz [Shiraz] University of Technology
75. Sajjád [Sadjad] Institute of Higher Education, Mashhad [Mashhad]
76. Mufíd [Mofid] University of Qum [Qom]
77. Varámín [Varamin] University of Agricultural Sciences and Natural Resources
78. Institute of Higher Education for Occupation
79. Najafábád [Najafabad] Institute of Higher Education
80. Iran Institute of Higher Education for Technology Research
81. Imam Khomeini Research Center
Persian original of a 9 April 2007 letter to police commanders around Tehran that calls for tight restrictions on Bahá’í businesses.
English translation 9 April 2007 letter to police commanders around Tehran that calls for tight restrictions on Bahá’í businesses.

[TRANSLATION FROM PERSIAN]

Date: 19/1/1386 [9 April 2007]
From: The Public Intelligence and Security Force, Tehran — Public Places Supervision Office
To: Esteemed Commanders of County Police Forces — Heads of the Public Intelligence and Security Force;
Subject: Review of the eligibility of individuals belonging to small groups and the perverse Bahá’í sect

Greetings,

May peace be upon Muhammad and His family! With respect, and based on the instructions received from the Head of the Public Intelligence and Security Force (NÁJÁ) — Public Places Supervision Office (number 31/2/5/30/14, dated 21/12/85 [12 March 2007]) and with due attention to the increase in the number of requests from the perverse Bahá’í sect to obtain work permits and their rightful and legal presence in the crafts industry once they have acquired their work permit; it is necessary, for the benefit of the ongoing monitoring and supervision of their activities and in order to halt — as much as possible — their extensive presence throughout sensitive and important craft organizations and also individuals from small groups requesting work permits, for measures to be taken with due consideration for the below points based on instruction number 100/7/30/14, dated 17/2/82 [8 May 2003] (Final Review Commission), which determines the cases to go before the Commission.

a. Perverse Bahá’í Sect

1. Take measures to identify Bahá’í individuals working in craft businesses and collect statistics broken down by (their distribution and type of occupation).

2. Their activities in high-earning businesses should be halted, and only those work permits that would provide them with an ordinary livelihood should be allowed.

3. Issuing of [work] permits for the activities of the mentioned individuals in sensitive business categories (culture, propaganda, commerce, the press, jewellery and watchmaking, coffee shops, engraving, the tourist industry, car rentals, publishing, hostel and hotel management, tailoring training institutes, photography and film, [illegible] Internet, computer sales and Internet cafés), should be prevented.

4. In accordance with the religious canons, work permits will not be issued to the followers of the perverse Bahá’í sect in business categories related to Tahárat [cleanliness] (1. catering at reception halls, 2. buffets and restaurants, 3. grocery shops, 4. kebab shops, 5. cafés, 6. protein [poultry] shops and supermarkets, 7. ice cream parlors, fruit juice and soft drinks shops, 8. pastry shops, 9. coffee shops)
 Persain original of 15 March 2009 letter from the Public Places Supervision Office of Kerman Province to Rafsanjan police commanders instructing them to restrict real estate purchases by Baha'is.
English translation of a 15 March 2009 letter from the Public Places Supervision Office of Kerman Province to Rafsanjan police commanders instructing them to restrict real estate purchases by Bahá’ís.

[PROVISIONAL TRANSLATION FROM PERSIAN]

[Translator’s notes appear in square brackets [ ].]

Classification: Confidential
Number: 45/4/2914
Date: 25/12/87 [15 March 2009]

From: The Public Intelligence and National Security Force F.A.[A.] of Kerman Province (Public Places Supervision Office)¹

To: Esteemed Commanders of Police Forces of Rafsanjan [Rafsanjan]—PAVA [The Public Intelligence and National Security Force]

Subject: Bahá’ism

Greetings,

Peace be upon Muḥammad and His descendents! In response to [a letter] number 7038/3/14/2954, dated 8/7/87 [29 September 2008], as has been communicated through many instructions, in order to prevent the extensive presence of the adherents of the perverse Bahá’í sect in trades and trade organizations, and their activities in high-income businesses, they should only be allowed to have enough income to survive, so that they do not obtain high positions in any business, take away competitive power from individual Muslims, and become the decision makers in a trade. The congregation of a number of the followers of this perverse sect in one area will have consequences for the trade business. Therefore, the heads of the unions and relevant trade organizations should be sufficiently informed to prevent them [Bahá’ís] from purchasing properties and real estate near each other in one location. The members of this sect should be prevented from having extensive presence in any one trade, business, or market place. The heads of the unions should be instructed on this matter and request assistance from Ḥizbu’lláh [Hezbollah], Basíj [Basij], Society for the Promotion of Islam, and other organizations.

Head of Public Intelligence and Security Forces F.A.[A.] of Kerman Province
Colonel of Islamic Revolutionary Guards
[Signed] on behalf of Colonel Ḥamíd Sulṭání [Hamid Soltani]
Dáná’i [Danaie]

¹ [“Edare-ye Amaken”: reportedly responsible for the enforcement of accepted moral codes in places of work and other offices.]
Persian original of a 30 August 2009 notice to a Bahá’í business in Semnan, cancelling their business permit.
In the Name of God  

Clothing Trade Union of Semnan  

Mrs. Súsan Tibyáníyán [Susan Tebyanian]  
Manager of Shátil [Shatel] Clothing Trade Unit  
Address: Kawthar Circle, Shátil Store  

In view of the fact that the Public Places Supervision Office of the Police¹ for the province of Semnan has notified you, through a letter dated 24/5/88 [15 August 2009], that it has invalidated your business permit; the fact that the Clothing Trade Union of Semnan has accordingly been asked to cancel your business permit; that, furthermore, the Board of Directors of the Union provided you with a letter of warning dated 27/5/88 [18 August 2009], reference 250, concerning your membership payment and sent you a subsequent letter dated 3/6/88 [25 August 2009], reference 259, asking you to report to the Union Office with your original business permit and your membership card; and that you have also been notified verbally; [but that regardless of the foregoing], however, you have made no efforts to return your business permit to the Union; the Union has now fulfilled its responsibility by cancelling your permit. Given that your business permit is no longer valid, any misuse of it is subject to legal prosecution. Please return the invalidated permit to the Union as soon as possible.

Ibráhím Jandaqíyán [Ebrahim Jandaghian]  
Director of Clothing Trade Union of Semnan  
[Signature] 8/6/88 [30 August 2009]  
[Official stamp of the Union]  

cc: - Respected General Director of Public Places Supervision Office for the Police of the province of Semnan, for information and further action;  
- Respected General Director of Association of Unions of Semnan, for information;  
- Respected Director of the Bureau of Commerce of the province of Semnan, for information

Letter number: 2314/2/301/1198 – 24/5/88 [15 August 2009]  

¹ ["Edare-ye Amaken": reportedly responsible for the enforcement of accepted moral codes in places of work and other offices.]
Persian original of a 7 August 2011 letter to the Iran Insurance Company from the Prosecutor’s Office of Arak, saying that signing contracts with a Baha’i is legally prohibited.
English translations of a 7 August 2011 letter to the Iran Insurance Company from the Prosecutor’s Office of Arak, saying that signing contracts with a Baha’i is legally prohibited.

[TRANSLATION FROM PERSIAN]

[Translator’s notes appear in square brackets [ ].]

Date: 16/5/1390 [7 August 2011]
Number: [Emblem] Central Provincial Court of Administrative Justice
Enclosure: Revolutionary Prosecutor’s Office of the City of Arák

In the Name of the Most High

Respected Director of Iran Insurance Company

Peace be upon you!

Based on information received, you have signed a contract with [redacted] in relation to his optical business. He is one of the active members of the perverse sect of Bahaism. Bearing in mind that signing contracts with individuals belonging to the perverse sect is legally prohibited, you must therefore explain the situation in writing.

Muḥammad Ḥusaynī Ṣāhīrī [Mohammad Hoseini Taheri]
Public and Revolutionary Prosecutor of the City of Arák
Persian original of a 5 August 2007 letter from the national oil company to a Bahá’í saying that, "owing to your membership in the Bahá’í sect," his pension cannot be renewed.
English translation of a 5 August 2007 letter from the national oil company to a Baha’i saying that, “owing to your membership in the Bahaist sect,” his pension cannot be renewed.

[PROVISIONAL TRANSLATION FROM PERSIAN]

[Translator’s notes appear in square brackets [ ].]

Date: 13/05/1386 [5 August 2007]
Number: [redacted]

National Iranian Oil Products Refining & Distribution Company
Ábádán [Abadan] Oil Products Refining Company (Limited)

In the Name of God

Mr. [redacted] former employee, number [redacted]
Address: [provided]

Greetings,

With reference to your letter dated [redacted] addressed to the esteemed presidency of the Islamic Republic of Iran in connection with instituting your pension, it is hereby conveyed that, in accordance with Paragraph 11 of Article 20 of the Restructuring of Human Resources Act for government ministries and establishments associated with the government, from 01/08/1361 [24 October 1982], and owing to your membership of the Bahaist sect, you have been permanently removed from your government position and any establishment associated with the government and have been exempted from serving in the company.

In light of the above explanation, any renewal of your pension arrangement is not legally admissible.

[Signed:] Rahmatu’lláh Raḥímí [Rahmatollah Rahimi]
Administrative Supervisor, Ábádán Oil Products Refining Company
از: اداره نظارت بر اماکن عمومی فا. تهران
به: ربیست محترم مجمع امور صنفی شهرستان کرج
موضوع: ارسال مشخصات بهائیان شاغل در سنوف
سلام علیکم
با سلام بر محمد و آل محمد و با احترام:
مقاضی است سعی دنیار فرامیان نیست مشخصات بهائیان شاغل در سنوف دارای پروانه و فاقد پروانه کسب شهرستان کرج برای جدول دیل به فید فوریت به این اداره ارسال کردن.

[Handwritten text]

[Signature]

رئیس اداره نظارت بر اماکن عمومی ف.ا.ت.ه. مسکنگ پاسدار
English translation of an 18 February 2010 letter from the Public Places Supervision Office to the head of the Association for Union Affairs, requesting information about Bahá’ís in Karaj.

[PROVISIONAL TRANSLATION FROM PERSIAN]

[Translator’s notes appear in square brackets [ ].]

The dawn of the revolution is the rising of the sun of independence and freedom. “Imám Khomeini”

From: Public Places Supervision Office, Tehran

To: The Esteemed Head of the Association for Union Affairs

Subject: Submitting information about the Bahá’ís who are operating under the Union

Greetings,

Salutation to Muḥammad, may the peace and blessings of Allah be upon Him and His family.

Respectfully, please take appropriate measures to immediately release to our office particulars of the Bahá’ís who are actively operating under the union in the city of Karaj both with and without a business license according to the following chart:

<table>
<thead>
<tr>
<th>Line/Section</th>
<th>Name and Surname</th>
<th>Father’s Name</th>
<th>National ID Number</th>
<th>Place of Birth</th>
<th>Date of Birth</th>
<th>Type of Work</th>
<th>Responsibility</th>
<th>Status of the business</th>
<th>Period in operation</th>
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<td></td>
<td>Manager</td>
<td>Agent/liaison</td>
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<td></td>
<td>Staff</td>
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<td>Janitorial</td>
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<td>Not Licensed</td>
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<td>Not Licensed</td>
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</tbody>
</table>

Head of the Public Places Supervision Office, Tehran

Sergeant Pásdár, Ḥabíbu’lláh Ṣádiqí

29/11/88 [18 February 2010]
پیام مربوط به همکاری با فعالیت‌های فرهنگی و اجتماعی بانک‌های تولید و فروش لوازم خودرویی کرج

شماره لایه 20

ارائه: میبدان ارائه فروش لوازم خودرویی

بروز: میبدان ارائه فروش لوازم خودرویی

تاریخ پیام: 24.6.2009

کرج: میدان ارائه فروش ساختمان سید. واحد 16

تلفن: 2242319

محل پیام:

کرج - میدان ارائه فروش ساختمان سید. واحد 16
English translation of a 15 June 2009 letter from the head of the Federation of Suppliers or Automobile Spare Parts to the director of Union Affairs in Karaj, asking that the activities of Bahá’ís be prevented.

[PROVISIONAL TRANSLATION FROM PERSIAN]

[Translator’s notes appear in square brackets [ ].]

Date: 25/3/88 [15 June 2009] In the Name of God Federation of Suppliers of
Number: [ ] Automobile Spare Parts of Karaj
Enclosure: Registration number 30

To the Esteemed Director of the Association for [ ]

Subject: Lack of Credibility [Exclusion] of the Bahá’í sect

Greetings,

Respectfully, concerning letter [ ] dated 4/9/87 [24 November 2008], with regard to the application for a permit [by members of] the sect of Bahá’ísm—who are not approved by the office of Amákin [Public Places Supervision Office]—and those [Bahá’ís] who are operating in this field, so far the instructions in the said letter have not been properly executed by your respected association. Should the individuals [belonging to the said group] be still operating, appropriate instructions must be given to prevent their activities.

Head of Federation of Suppliers of Automobile Spare Parts


[Address]

1 [“Edare-ye Amaken”: responsible for the enforcement of accepted moral codes in places of work and other offices.]
English translation of a list issued circa 2010 of fatwas and decrees issued by religious authorities concerning Bahá’ís and commerce.

[PROVISIONAL TRANSLATION FROM persian]

[Translator's notes appear in square brackets [ ].]

List of religious enquiries, the opinion and the decrees issued by six Grand Ayatollahs and sources of authority concerning the perverse sect of Bahaiism:

Questions:
1. Is Bahaiism misguided and perverse?
2. Are Bahá’ís Najis [unclean]?
3. From a religious point of view, do the Bahá’ís have permission to teach their sect in the country?

Answers:

The Supreme Leader, Ayatollah Ali Khamenei:

Keep away altogether from this perverse and misguided sect.

1. Yes, they are completely perverted.
2. Yes, they are Najis.
3. As they will misguide and lead the people astray, they should not be allowed to teach.

Ayatollah Nouri Hamadani:

1. It is a misguided sect and absolutely perverse.
2. They are even more Najis than dogs. It is a man-made sect.
3. Propagation of their sect is Harám [religiously forbidden], as they are infidels and will lead people to apostasy.

Ayatollah Makarem Shirazi:

1. Yes, Bahá’ís are considered infidels.
2. Bahá’ís are infidels, apostates, and Najis.
3. From a religious point of view, propagation of this perverse sect is forbidden, because Bahá’ís are infidels and Najis.

Ayatollah Vahid Khorasani:

1. Yes.
2. They are Najis because they are infidels.
3. They do not have permission to teach their misguided and perverse sect.

**Grand Ayatollah Boroujerdi:**

It is necessary that Muslims cut off their association or trade with this sect. I only ask the Muslims not to forget to keep the peace and order. (By necessity we do not mean the same way as it is used in common law; rather, from a religious point of view, which means it is obligatory.)

**Grand Ayatollah Mohammad Reza Mousavi Golpayegani:**

In the same way that Ayatollah Boroujerdi has decreed, it is incumbent upon Muslims to cut off association and trade with this perverse sect. I ask all the Muslims to keep the peace and order. May God save us all from the evils of the end of the world.

The view of the esteemed scholar, Hujjatu'İslám Sheikh Hosein Ansarian concerning the perverse sect of Bahaism:

Firstly, this sect was created by colonialist enemies to confront the noble Islám. Attachment to this sect must be avoided, as it will have no end but misery and perversion. Some of the man-made religions that have appeared during the recent centuries—in order to achieve their evil goals—have found it necessary to, in their own mind, shake the Khátimíyyat[1] of the prophet of Islám. Thus, they have interpreted some verses of the Qur’án that have nothing to do with their goal and by fallacy have tried to make them in conformity with their own ideas. One of them is Verse 35 of A’ráf. Without quoting the before and after verses, they say that this verse which states, “O ye Children of Adam, whenever there come to you messengers from amongst you, rehearsing My signs unto you….” (believe in them and follow my verses), has a future verb that means it is possible for other prophets to come after the prophet of Islám.

But if we go back a little and look at the previous verses that talk about the creation of Adam and his life in heaven and then his being expelled from heaven with his wife, we clearly see that these verses are not addressed to Muslims; rather, [they were addressed] to the whole society and the children of Adam. There is no doubt that many prophets have appeared for all the children of Adam. But these creators of religions ignore the previous verses and state that these verses have been addressed to Muslims and then conclude that possibly there will be other prophets of God. In these fallacies, they separate one verse from the others and ignore the verses that come before and after it and adjust it to their own desired interpretation.

Secondly, because the followers of the sect of Bahaism have thoughts and beliefs that are absolutely false and against the noble religion of Islám, according to the decree of the religious leaders and scholars of Islám, they are Najis and any association with them is not permitted, and from a religious point of view, association with them is forbidden.

Thirdly, it is necessary to look at some of the beliefs of Bahaism so that you can judge for yourself how they are pursuing the way of infamy and hell and how they have deceived a number of people into following their own way of life:

The leader of the sect of Bahaism was an individual by the name of ‘Alí-Muhammad Báb, who considered himself a Messenger of God and claimed to be one. He allows marriage of those who are forbidden to each other such as one’s own sister. He even permits men to offer their wives to others. They do not believe in heaven and hell. They deny that the Prophet of Islám is a Messenger of God. They consider themselves follow-

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[1] Belief that Muhammad is the last prophet
ers of a religion. They consider themselves among the prophets and even better and higher than them. They consider their own man-made book that is full of nonsense and baseless words, the nullifier of all the heavenly books and religions. ‘Alí-Muhammad Báb, who is the leader of Bahaism, has even gone further and claimed to be God.
Economic Apartheid in Iran

The Bahá’í International Community addresses Iranian President Hassan Rouhani on the economic oppression of Bahá’ís in Iran

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