

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**

September 2016

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Contents

1	Introduction	I
2	The letter in English	3
3	The letter in Persian	7
4	Appendix — Other documents	12

- 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.
- 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 Bahaist 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 of 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.

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 specious 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 combatting 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'í 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?

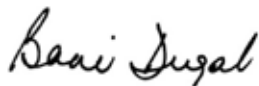
It would be laudable were the members of the government to ponder the damaging effects that these injustices exert on Iranian society, on the youth of that land, who are its future—youth who uphold the equality and nobility of people from diverse backgrounds, races, and beliefs and who are aware that 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

۱۶ شهریور ۱۳۹۵

مقام محترم ریاست جمهوری اسلامی ایران
حجت الاسلام والمسلمین دکتر حسن روحانی

دفتر جامعه جهانی بهائی در سازمان ملل متحد به نمایندگی از بهائیان متجاوز از ۲۳۰ کشور و اقلیم در پنج قاره عالم مایل است در کمال احترام با بیان مطالبی در باره وضع بهائیان ایران توجه آن مقام معظم را به تناقضی شدید بین اظهارات دولت "تدبیر و امید" در زمینه "ایجاد عدالت برای کل اتباع ایرانی به طور یکسان" و "ایجاد اشتغال و کاهش بیکاری" از یک سو و مظالم شدید اقتصادی وارده بر جامعه بهائی ایران از سوی دیگر جلب نموده تقاضای رسیدگی عاجل نماید. این مظالم اقتصادی برای تقریباً چهل سال ادامه داشته و متأسفانه بعد از آغاز کار دولت جناب عالی هم نشانه‌ای از بهبود وضع به چشم نمی‌خورد.

بهائیان بخشی از مردم همان سرزمینی هستند که اقوام آن را حضرت عالی در یکی از سخنرانی‌های اخیر خود به "شاخه‌های یک درخت تنومند به نام ایران" تشبیه نمودید. تاریخ صد و هفتاد سال گذشته گواه وفاداری و سازندگی آنان در راه خدمت به وطن عزیزشان است. صرف نظر از برداشت بعضی از مسئولین امور نسبت به عقاید و اصول آیین بهائی، برابری همه شهروندان در کلیه حقوق اولیه، بر طبق قانون اساسی جمهوری اسلامی ایران و اعلامیه جهانی حقوق بشر، امری است مسجل و از جمله اصول بنیادین برای ایجاد اجتماعی پیشرو می‌باشد. از ابتدای ظهور دیانت بهائی در سال ۱۲۲۳ شمسی در ایران، مخالفت‌های مستمر و شدید عده‌ای متعصب مذهبی با پشتیبانی حکومت‌های وقت موجب شد که جان و مال و مسکن و شغل پیروان این آیین و امنیت اماکن مقدسه و حتی قبرستان‌های آنان در معرض خطر و یا نابودی قرار گیرد. بعد از انقلاب اسلامی در سال ۱۳۵۷، این سرکوب روند دیگری به خود گرفت و به عنوان یکی از سیاست‌های اصلی حکومت ایران در آمد. هدف از این مقال، شرح تمامی تفسیقات وارده بر بهائیان ایران نیست زیرا مثنوی هفتاد من کاغذ شود بلکه صرفاً ذکر محدودیت‌های بی‌شمار اقتصادی است که طی تقریباً چهل سال گذشته اعضای این جامعه با آن رو به رو بوده و هستند.

با شروع انقلاب، هزاران کارمند بهائی بدون پرداخت هیچ گونه غرامتی از وزارتخانه‌ها و ادارات و دیگر نهادهای دولتی اخراج گردیدند، حقوق بازنشستگی آنان قطع شد و برخی حتی مجبور به بازپرداخت حقوق‌های دریافتی سالیان خدمت خود گشتند. کارگران بهائی از کارخانجات و شرکت‌های دولتی و نیمه‌دولتی اخراج شدند

بدون اینکه وجهی برای سال‌های خدمت و یا بابت خسارت اخراج و حق بیمه به آنان پرداخت شود. محرومیت بهائیان از استخدام در بخش دولتی کشور زادگاه‌شان هنوز به قوت خود باقی است.

بعد از انسداد کامل راه استخدام بهائیان در بخش دولتی توجه به بخش خصوصی معطوف شد. چندی نگذشت که به طرق مختلف از قبیل تحت فشار قرار دادن شرکت‌ها برای اخراج کارمندان بهائی، اجبار بانک‌ها به مسدود کردن حساب صاحب‌کاران بهائی، و یا اعمال نفوذ تبعیض‌آمیز برای جلوگیری از واگذاری بعضی از پروژه‌ها به بهائیان واجد شرایط، فعالیت‌های اقتصادی آنان در بخش خصوصی نیز بسیار محدود گردید. اشتغال بهائیان با دست‌آویز نامعقول و توهین‌آمیز نجس بودن آنان، در تعداد قابل توجهی از زمینه‌های اقتصادی ممنوع شد. صدور و یا تمدید جواز کسب‌شان در دیگر زمینه‌های شغلی اکثراً با انواع و اقسام سخت‌گیری‌ها و تأخیرهای ساختگی روبه‌رو می‌باشد. با مصادره اموال بهائیان به اتهاماتی بی‌اساس چه بسیار مزاح پرثمر که از دست کشاورزان زحمتکش که برخی حتی از دولت تقدیرنامه دریافت کرده‌اند خارج گشت و چه تعداد کارخانه‌ها و شرکت‌های موفق که تعطیل شد. بی‌عدالتی‌های بی‌شماری از قبیل عدم صدور جواز کار برای یک راننده تاکسی که دلیل اصلی آن شفاهاً ولی با صراحت کامل بهائی بودن وی اعلام می‌شود، تخریب مکرر و نهایتاً مصادره دکه متعلق به فردی با معلولیت جسمی با این عنوان که بهائی حق کار و کسب ندارد، و یا محدود کردن بهائیان یک استان از وارد کردن کالاهای تجاری از دیگر استان‌های ایران، همگی به بهانه‌واهی دفاع در مقابل خطرات امنیت ملی توجیه می‌گردد. در چند سال اخیر نیز عده‌ای با مشکل جدیدی مواجه هستند بدین معنا که برخی از متصدیان، زمانی که فرد بهائی به مناسبت ایام تعطیلات مذهبی خود که بیش از چند روز پراکنده در طی سال نیست کار خود را برای یک یا دو روز تعطیل می‌کند مغازه او را مهر و موم نموده وی را به لغو جواز کسب تهدید می‌کنند.

هم‌زمان با اقدامات فوق، بسیاری از مایملک جامعه بهائی از جمله اماکن مقدسه، دفاتر اداری، گورستان‌ها و حتی بنیادهای عام المنفعه بهائیان بدون هیچ توجیه قانونی غصب شد. املاک پرارزشی که طی سالیان دراز از طرف افراد به جامعه اهدا شده بود به یغما رفت. موجودی‌های قابل توجه نهادهای پس‌انداز که قسمتی از سپرده‌های آن متعلق به کودکان بهائی بود مصادره گشت. این تصرفات در شهرها اغلب با حبس و در مواردی با اعدام بهائیان و در روستاها عموماً با اعمال زور و ضرب و جرح همراه بود.

عواقب اقتصادی محرومیت جوانان بهائی از امکانات رشد استعدادهای خدادادی خود به مراتب وخیم‌تر از برخی مظالم دیگر است. چه بسیار هنرمندان و یا ورزشکاران بهائی که از پرورش قابلیت‌های آشکار و پویایی فعالیت‌های موفقیت‌آمیز خود ممنوع شدند و چه بسیار جوانان مشتاق تحصیل که با ممنوعیت از ورود به مدارس استعدادهای درخشان یا به دانشگاه‌های کشور دریافتند که راه کسب علم و دانش از طرق مؤسسات فرهنگی مملکتی با بی‌رحمی به رویشان مسدود شده است. متولیان فرهنگی جمهوری اسلامی در اوایل انقلاب علاوه بر پایان دادن به استخدام اساتید بهائی در دانشگاه‌ها، دانشجویان بهائی را که بعضی از آنها ماه‌های پایانی

تحصیلات خود را می‌گذراندند از مؤسسات عالی اخراج نمودند و از ورود داوطلبان جدید نیز جلوگیری به عمل آوردند. در سال ۱۳۶۹ شورای عالی انقلاب فرهنگی طی مصوبه‌ای مدون جوانان بهائی را رسماً از تحصیلات عالیه محروم نمود. بند سوم این سند نه تنها ثبت نام بهائیان در دانشگاه‌ها را منع می‌کند بلکه مقرر می‌دارد که چنانچه هویت بهائی بودن فردی در هنگام تحصیلات عالی نیز احراز گردد، باید از تحصیل محروم شود.

جامعه بهائی با تفسیقات فراوان دیگری نیز مواجه است که هریک زیان‌های اقتصادی قابل توجهی در بر دارد. از جمله می‌توان به مشکلات مادی حاصله از عملیاتی چون حملات پی در پی به منازل بهائیان و غارت اموال‌شان، زندانی کردن غیر قانونی آنان و درخواست وثیقه‌های بسیار سنگین برای آزادی، ایجاد محدودیت در قوانین وراثت در بین بهائیان و ایجاد احساس ناامنی ناشی از سیاست‌های بهائی‌ستیزی اشاره نمود. جناب آقای رئیس جمهور،

این سیاست آپارتاید اقتصادی علیه بخش بزرگی از جمعیت ایران بدون شک پیامدهای منفی انکارناپذیری بر پویایی اقتصاد کشور داشته و نهایتاً ایران را از یک سرمایه قابل توجه انسانی و مالی محروم کرده است. طراحان و عاملان ایجاد این خفقان اقتصادی را تاریخ چطور مورد قضاوت قرار خواهد داد؟ سیاست عمدی یک دولت برای ایجاد فقر در بین بخشی از شهروندان خود چطور قابل توجیه است و یا مسئولین خسارات مالی، اجتماعی و روانی حاصله از این تبعیضات چگونه اعمال خود را توجیه خواهند کرد؟ برنامه‌ریزی برای خارج ساختن یک جمعیت از چرخه اقتصادی وطن خود با کدام معیار دینی و مدنی منطبق می‌باشد؟ با وجود این همه بی‌عدالتی‌های سیستماتیک چطور می‌توان هنوز از استقرار اجتماعی عدل‌پرور و پیشرو سخن گفت؟ چه ضمانتی وجود دارد که اقوام و گروه‌های دیگری از مردم شریف ایران به بهانه‌های مشابهی دچار همین مشقات نگردند؟ پاسخ پرسش‌های ایرانیان آگاه و فرهیخته در باره این همه ظلم و ستم وارده بر هم‌وطنان‌شان چیست؟ تضاد بین این محرومیت‌ها و اشتیاق به توسعه اقتصادی ایران از طریق همکاری با جامعه بین‌المللی را چگونه می‌توان از بین برد؟ این تبعیضات علیه بهائیان با کدام یک از ادعاهای نمایندگان محترم دولت در مذاکرات بین‌المللی راجع به بهبود شرایط اقتصادی مملکت و تمامی ایرانیان مطابقت دارد؟ فراتر از این، مقامات مسئول در حکومتی که مدعی تمسک به اسلام است چطور در پیشگاه پرودگار عالمیان جوابگوی این قبیل اعمال خواهند بود؟

سزاوار آنکه مسئولین محترم به تأثیرات زیان‌بار این بی‌عدالتی‌ها بر اجتماع ایران و بر جوانان که آینده آن کشور می‌باشند بیندیشند، جوانانی که به برابری و کرامت ذاتی انسان‌ها از پیشینه‌ها و نژادها و عقاید مختلف اذعان دارند و واقف‌اند که پیشرفت و ترقی ایران و رفاه و سعادت نهایی ایرانیان نیز جز از این طریق میسر نخواهد شد. سؤال این جوانان پیشرو از جناب عالی در مقام مسئول حراست حقوق کلیه شهروندان ایران این است که از آنجا که اعتقاد به دیانت بهائی جرم نیست چرا بهائیان با نقض همه‌جانبه حقوق مدنی، اقتصادی، اجتماعی و فرهنگی خود رو به رو هستند. چقدر موجب تأسف است که به دلایل تعصبات دیرینه، تحریف تاریخ، و اسارت در قیود

توطئه‌پنداری، تعلق بهائیان به ایران و مساعی آنان در راه خدمت به اجتماع به طور سیستماتیک نادیده گرفته می‌شود و در عوض، عده‌ای مغرض به ترویج تهمت‌های پوچ و بی‌اساسی چون جاسوسی و اقدام علیه نظام نسبت به بهائیان می‌پردازند.

چون غرض آمد هنر پوشیده شد صد حجاب از دل به سوی دیده شد

قصد شما برای بازگرداندن "امید، آرامش و رونق اقتصادی" به کشور ایران و یافتن طرق خلاق برای بهره‌مندی از قابلیت‌ها و استعدادها و تمامی شهروندان اعم از زن و مرد و از هر قوم، قبیله، دین، یا زبان قابل تمجید می‌باشد. دیدگاه توصیف شده حضرت عالی مبنی بر "برابری حقوق شهروندی و فرصت‌ها برای همه مردم" و "توزیع عادلانه ثروت برای بهبود وضعیت معیشت مردم" از اذهان محو نشده است و هستند نفوسی که هنوز امیدوارند در آینده‌ای نه چندان دور شاهد اجرای این آرمان‌های متعالی باشند. بهائیان ایران به وطن خود عشق می‌ورزند، در جهت بنای جامعه‌ای پویا و پیشرو می‌کوشند، به یکتایی خداوند، یگانگی نوع انسان و اتحاد ادیان ایمان دارند، ترویج دوستی و ایجاد وحدت را از جمله وظایف اخلاقی خود می‌دانند، علی‌رغم تحمل ظلم و ستم‌های شدید با هیچ فرد و مقامی خصومت و عنادی ندارند، و هدف‌شان این است که فرزندانی تربیت کنند که با بهره‌مندی از قابلیت‌های مادی و روحانی زندگی خود را وقف خدمت به عالم انسانی و وطن مألوف نمایند. شایسته است که محیطی فراهم آید تا تجربه جامعه بهائی و تجربه دیگر بخش‌های جمعیت ایران در راه ترقی و پیشرفت مملکت به کار گرفته شود.

انتظار جامعه جهانی بهائی آن است که جناب عالی دستور فرمایید تا بی‌عدالتی‌های اقتصادی وارده بر بهائیان که بزرگ‌ترین اقلیت مذهبی غیرمسلمان ایران هستند به فوریت مورد رسیدگی قرار گیرد و موانع موجود به مرور ولی با سرعتی معقول از میان برداشته شود.

با احترام، بانی دوگال

Beani Dugal

نماینده ارشد جامعه جهانی بهائی

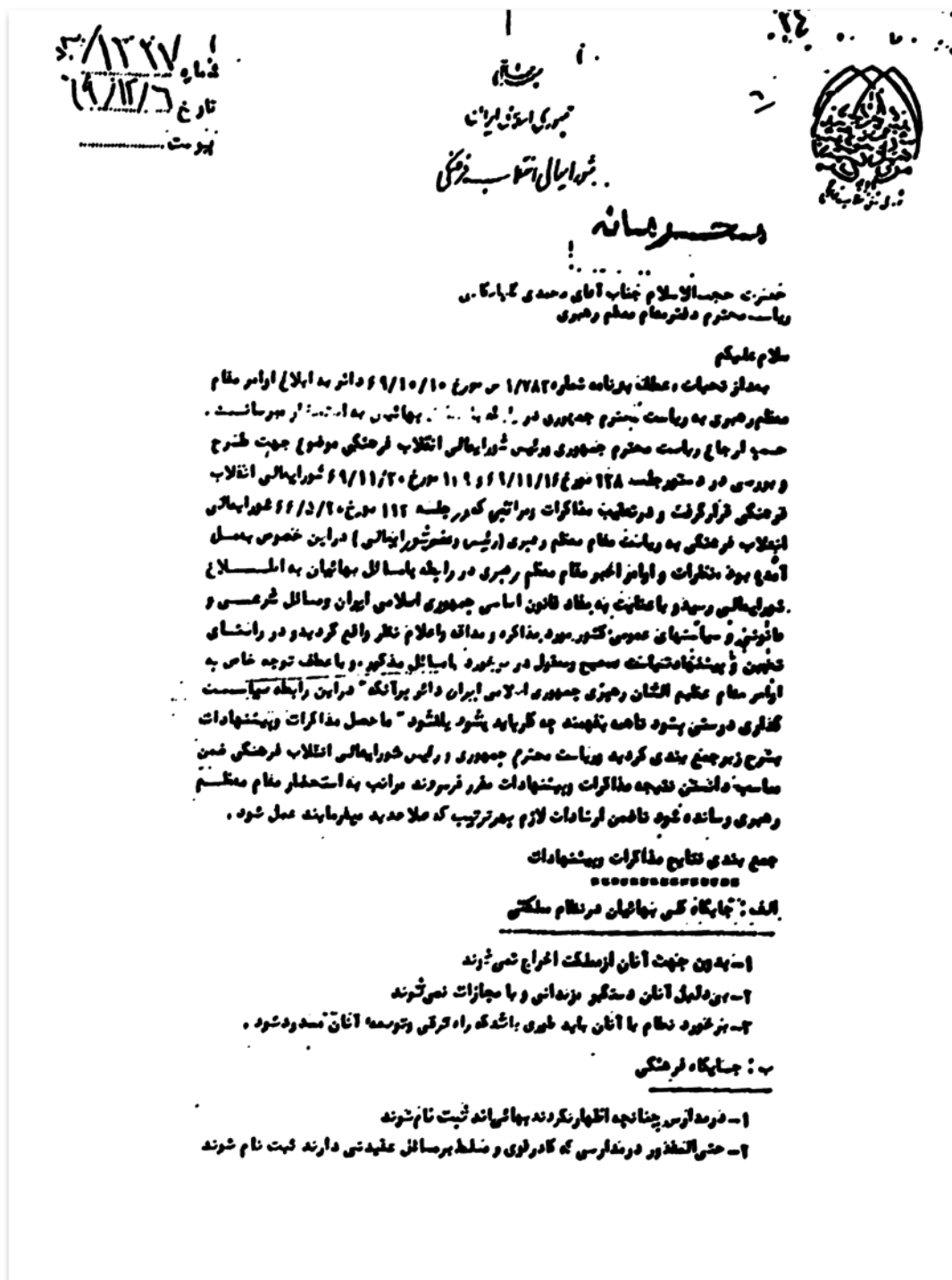
رونوشت: نمایندگی دائم جمهوری اسلامی ایران در سازمان ملل متحد

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.
- 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 Bahaist 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 of 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.



English translation of the 1991 “Bahá’í Question” memorandum outlining the Islamic Republic’s plan to block the progress and development of Iranian Bahá’ís.

[TRANSLATION FROM PERSIAN]

[Text in square brackets added by translator]

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]

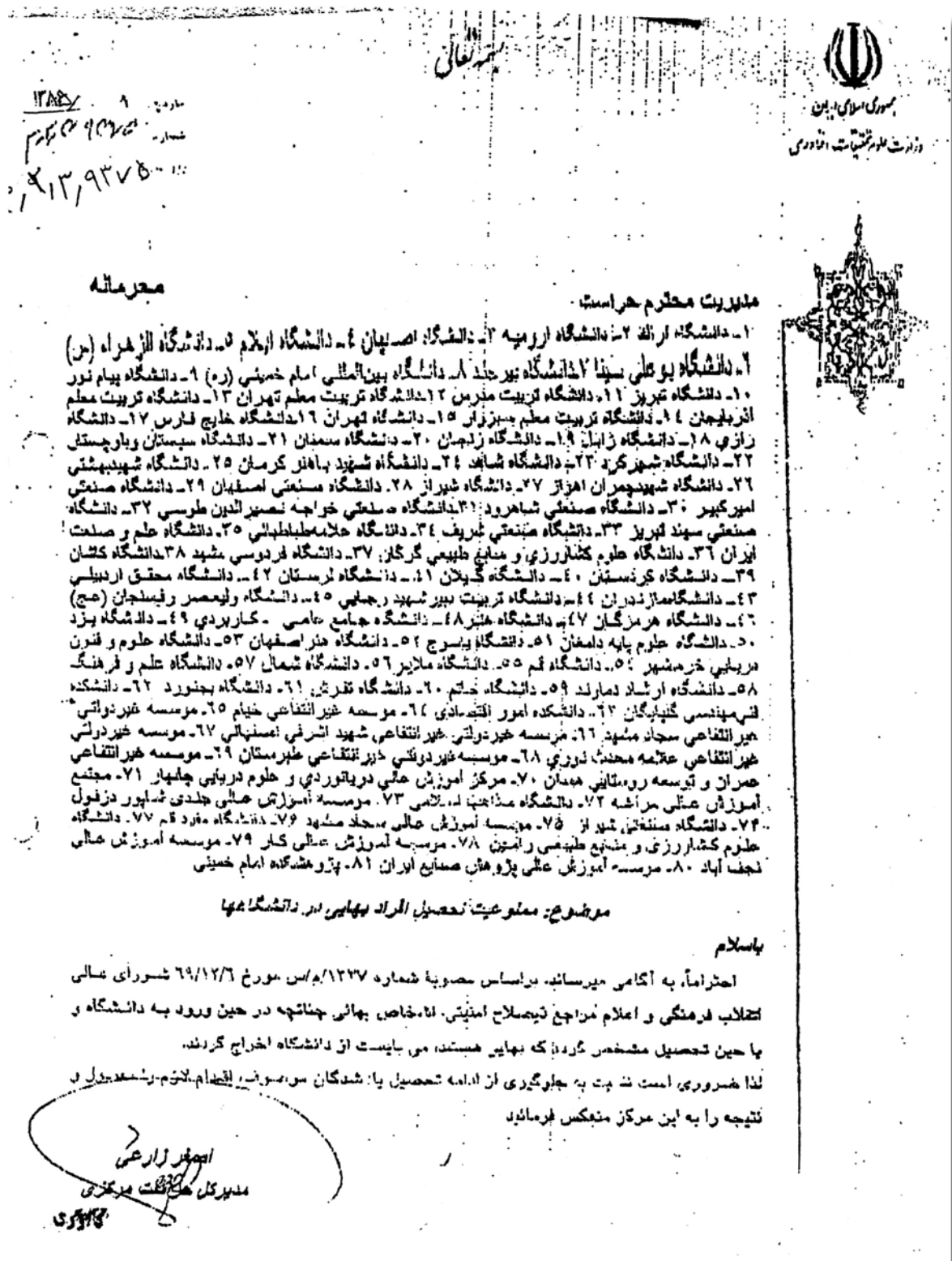
In the Name of God!

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.



[PROVISIONAL TRANSLATION FROM
Persian]

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

Date: [?]/[?]/1385 [2006] [Emblem]
Number: [Illegible] In the Name of God
Islamic Republic of Iran
[Illegible]: M/2/3/9378
Ministry of Science, Research and Technology
[Unidentified emblem]

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 notifica-
tion of the responsible authorities of the Intel-
ligence [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

6. Bú-'Alí Síná [Bu Ali Sina] University
7. University of Bírjand [Birjand]
8. Imam Khomeini International University
9. Payám-i-Núr [Payame Noor] University
10. University of Tabríz [Tabriz]
11. Tarbiat Modares [Lecturer Training] Univer-
sity
12. Tarbiat Moallem [Teacher Training] Univer-
sity of Tihrán [Tehran]
13. Ádharbáyján [Azerbaijan] Tarbíyat-i-Mu'allim
[Teacher Training] University
14. Sabzivár [Sabzevar] Teacher Training Univer-
sity
15. University of Tihrán [Tehran]
16. Persian Gulf University
17. Rází [Razi] University
18. Zábúl [Zabol] University
19. Zanján [Zanjan] University
20. Simnán University [Semnan]
21. University of Sístán and Balúchistán [Sistan
and Baluchestan]
22. Shahr-i-Kurd [Shahrekord] University
23. Sháhídh [Shahid] University
24. Sháhídh Bá-Hunar [Shahid Bahonar] Univer-
sity of Kirmán [Kerman]
25. Sháhídh Bihishtí [Shahid Beheshti] University
26. Sháhídh Chamrán [Shahid Chamran] Univer-
sity of Ahváz [Ahvaz]
27. Shíráz [Shiraz] University
28. Isfahán [Isfahan] University of Technology
29. Amírkabír [Amirkabir] University of Technol-
ogy
30. Sháhrúd [Shahrud] University of Technology
31. Khájih Nasiru'd-Dín-i-Túsí [Khajeh Nasir ad-
Din Toosi] University of Technology
32. Sahand [Sahand] University of Technology of
Tabríz [Tabriz]
33. Sharíf [Sharif] University of Technology
34. 'Allámiy-i-Tabátábá'í [Allameh Tabatabaei]
University
35. Iran University of Science and Technology
36. Gurgán [Gorgan] University of Agricultural
Sciences and Natural Resources

37. Firdawsí [Ferdowsi] University of Mashhad [Mashhad]
38. University of Káshán [Kashan]
39. University of Kurdistán [Kurdistan]
40. University of Gílán [Guilan]
41. Luristán [Lorestan] University
42. University of Muhaqqiq Ardabílí [Moha-
ghegh Ardebili]
43. University of Mázindarán [Mazandaran]
44. Shahíd Rajá'í [Shahid Rajaei] Teacher Train-
ing 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 [Tafresh]
61. University of Bujnúrd [Bojnurd]
62. Gulpáygán [Golpaygan] School of Engineer-
ing
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
Ashrafí Isfahání [Shahid Ashrafi Isfahani]
Institute
67. Non-governmental and non-profit 'Allamiy-i-
Muhadath-i-Núrí [Allameh Mohadas Noori]
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 Cháhbahár [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 Tech-
nology 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.

شماره: ۸۷/۱۷/۱۰۰
تاریخ: ۱۳۸۶/۴/۹
موضوع: (از) -

جمهوری اسلامی ایران

از: پلیس اطلاعات و امنیت عمومی ف.ا.ا. تهران - اداره نظارت بر اماکن عمومی

به: فرماندهان محترم انتظامی شهرستانهای تابعه - روسای پلیس اطلاعات و امنیت عمومی

موضوع: بررسی صلاحیت افراد گروهکی و فرق ضاله بهائیت

سلام

با صلوات بر محمد و آل محمد (ص) و با احترام، به استناد دستورالعمل واصله از ریاست محترم پلیس اطلاعات و امنیت عمومی ناجا - نظارت بر اماکن عمومی (شماره ۱۴/۳۰/۵۵/۲۳۶ مورخه ۸۵/۱۲/۲۱) و با عنایت به افزایش مراجعات وایستگان به فرقه ضاله بهائیت جهت اخذ پروانه کسب و حضور موجه و قانونی آنها در جامعه اصناف پس از اخذ پروانه، ضروری است بمنظور کنترل و نظارت مستمر بر فعالیت آنان و حتی المقدور جلوگیری از حضور وسیع آنان در سطح صنوف حساس و مهم و سازمانهای صنفی و همچنین افراد گروهکی متقاضی پروانه کسب ضمن مد نظر قرار دادن موارد ذیل برابر دستورالعمل شماره ۱۴/۳۰/۷/۱۰۰ مورخه ۸۲/۲/۱۷ (کپیسیون بررسی نهایی) که نوع پرونده های قابل طرح در کمیسیون را مشخص می نماید اقدام گردد.

الف) فرق ضاله بهائیت:

(۱) نسبت به شناسایی افراد بهائی شاغل در صنوف و جمع آوری آمار به تفکیک (میان پراکندگی، نوع رسته شغلی) اقدام نمایند.

(۲) از فعالیت آنان مشاغل با درآمد زانی بالا جلوگیری و صرفاً با صدور مجوز یا پروانه کسب در رسته های شغلی که بتوانند در حد متعارف امرار معاش نمایند موافقت گردد.

(۳) از صدور مجوز فعالیت برای افراد مذکور در رسته های شغلی حساس (فرهنگی، تبلیغاتی، اقتصادی، نظیر جراید و نشریات، جواهر و طلا سازی و مساعت و چاپخانه داران، و گیم و سازان، موسسات توریستی و اتومبیل کرایه، ناشران کتاب و روشنان، مسافرخانه داران، هتلداران، آلوده کننده های خیابانی، عکاس، و قلمبر دایم، گیم نت، وایانه، کافی نت) جابجایی بعمل آید.

(۴) در راستای اجرای احکام شرعی برای پیروان فرقه ضاله بهائیت جهت فعالیت در رسته های شغلی مشروط به طهارت (۱) - تالارهای پذیرایی (۲) - رستوران و سلف سرویس (۳) - اغذیه فروشان و مواد غذایی (۴) - چلو کباب و چلو خورشت (۵) - قهوه خانه (۶) - فروشندگان مواد پروتئینی و سبزی و مارکت (۷) - بستنی و آبمیوه و نوشابه (۸) - قنادی و شیرینی فروشی (۹) - کافه، شاپ، میزده صادر نمیکرد.

شماره: ۸۷/۱۷/۱۰۰
تاریخ: ۱۳۸۶/۴/۹
موضوع: (از) -

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 Bahaist 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 Bahaist 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 Bahaist 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 Bahaist 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)

Persian 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 Bahá'ís.

طبقه بندی: محرمانه		بسمه تعالی
شماره: [REDACTED]		
تاریخ: ۱۷/۳/۰۹		
پیوست:		

از: پلیس اطلاعات و امنیت عمومی ف. ا. استان کرمان (اداره نظارت بر اماکن عمومی)
به: فرماندهی محترم انتظامی شهرستان رفسنجان - پاوا
موضوع: بهائیت
سلام علیکم

با صلوات بر محمد و آل محمد و با احترام ، در پاسخ به شماره ۲۹۵۴/۱۴/۳/۷۰۳۸ مورخه ۸۷/۷/۸ همانطور که طی دستورالعملهای متعدد اعلام گردیده به منظور جلوگیری از حضور وسیع وابستگان فرقه ضاله بهائیت در سطح صنوف و سازمانهای صنفی، از فعالیت آنان در مشاغل با درآمد زایی بالا جلوگیری و صرفاً " در رسته های شغلی که بتوانند در حد متعارف امرار معاش نمایند موافقت و توجه شود که تسلط و برتری در هر شغلی را پیدا نمایند تا عملاً " توان رقابت از سایر افراد مسلمان گرفته نشده و تصمیم سازی شغل نشوند و تجمع تعدادی از وابستگان این فرقه ضاله در یک محل تعانی را برای جامعه اصناف در پی دارد لذا به رؤسای اتحادیه ها و سازمانهای صنفی و مبادی ذیربط اطلاع رسانی کافی انجام تا از خرید املاک و مستغلات در یک مکان نزدیک به هم توسط آنان جلوگیری و از گسترش اعضای این فرقه در یک صنف و شغل و بازاریج ممانعت و در این راستا رؤسای اتحادیه ها توجه به از مساعدت امت حزب ا. و بسیج و سازمان تبلیغات اسلامی و سایر دستگاهها نیز استفاده گردد.

رئیس پلیس اطلاعات و امنیت عمومی ف. ا. استان کرمان
سر هنگ پاسدار
از طرف: [Signature]
دا نام: [Signature]

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	[Emblem]	In the Name of God
Number: [REDACTED]		
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 Rafsanján [Rafsanjan]—PAVA [The Public Intelligence and National Security Force]

Subject: Bahaism

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 Bahaist 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 Hizbu'lláh [Hezbollah], Basij [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'í [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.

بسمه تعالی	
تاریخ: ۱۳۸۸/۸/۳۰	شماره: [REDACTED]
پیوست: [REDACTED]	
اتحادیه صنف پوشاک شهرستان سمنان	
[REDACTED]	
<p>با توجه به اینکه از طرف اداره نظارت بر اماکن عمومی نیروی انتظامی استان سمنان طی نامه ای به تاریخ ۸۸/۵/۲۴ پروانه کسبی شما را اسقاط صلاحیت اعلام نمودند و از اتحادیه صنف پوشاک سمنان خواسته شد که نسبت به ابطال پروانه کسب شما اقدام نمایند و هیئت رئیسه اتحادیه در تاریخ ۸۸/۵/۲۷ طی اخطار کتبی به شماره ۲۵۰ بابت پرداخت حق عضویت و در تاریخ ۸۸/۶/۳ طی نامه شماره ۲۵۹ از شما خواسته شد با در دست داشتن اصل پر: اته و کارت عضویت به اتحادیه مراجعه نمائید و شفاهاً هم خدمتتان عرض کردیم ولی متأسفانه هیچگونه اقدامی جهت تحویل پروانه کسب به اتحادیه از طرف شما صورت نگرفت و اتحادیه بنا به وتلیفه خود پروانه کسبی شما را ابطال نموده است و با توجه به اینکه پروانه کسبی شما باطل می باشد و هرگونه سوء استفاده از پروانه کسب از این تاریخ مورد پیگرد قانونی قرار خواهد گرفت لذا خواهشمندیم هرچه زودتر لاشه باطله پروانه کسب را به اتحادیه تحویل نمائید.</p>	
<p>برایم خدقین رئیس اتحادیه صنف پوشاک شهرستان سمنان ۱۳۸۸/۸/۳۰</p> <p>شماره ۸۸۵۵۵۵۵۵ پیوست: ۱</p>	
رونوشت:	
<ul style="list-style-type: none">- ریاست محترم اداره نظارت بر اماکن عمومی استان سمنان جهت استحضار و پیگیری- ریاست محترم مجمع امور صنفی مشترک شهرستان سمنان جهت استحضار- مدیریت محترم سازمان بازرگانی استان سمنان جهت استحضار	
[REDACTED]	

[PROVISIONAL TRANSLATION FROM PERSIAN]

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

Date: 8/6/88 [30 August 2009]

In the Name of God

Clothing Trade Union of
Semnan

Number: Number: [REDACTED]

Enclosure:



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: [REDACTED]

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 Bahá'í 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 Bahá'í is legally prohibited.

[TRANSLATION FROM PERSIAN]

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

Date: 16/5/1390 [7 August 2011]

Number: [REDACTED]

Enclosure:

[Emblem]

Judiciary

Central Provincial Court of Administrative
Justice

Revolutionary Prosecutor's Office of the City
of Arák

In the Name of the Most High

Respected Director of Iran Insurance Company

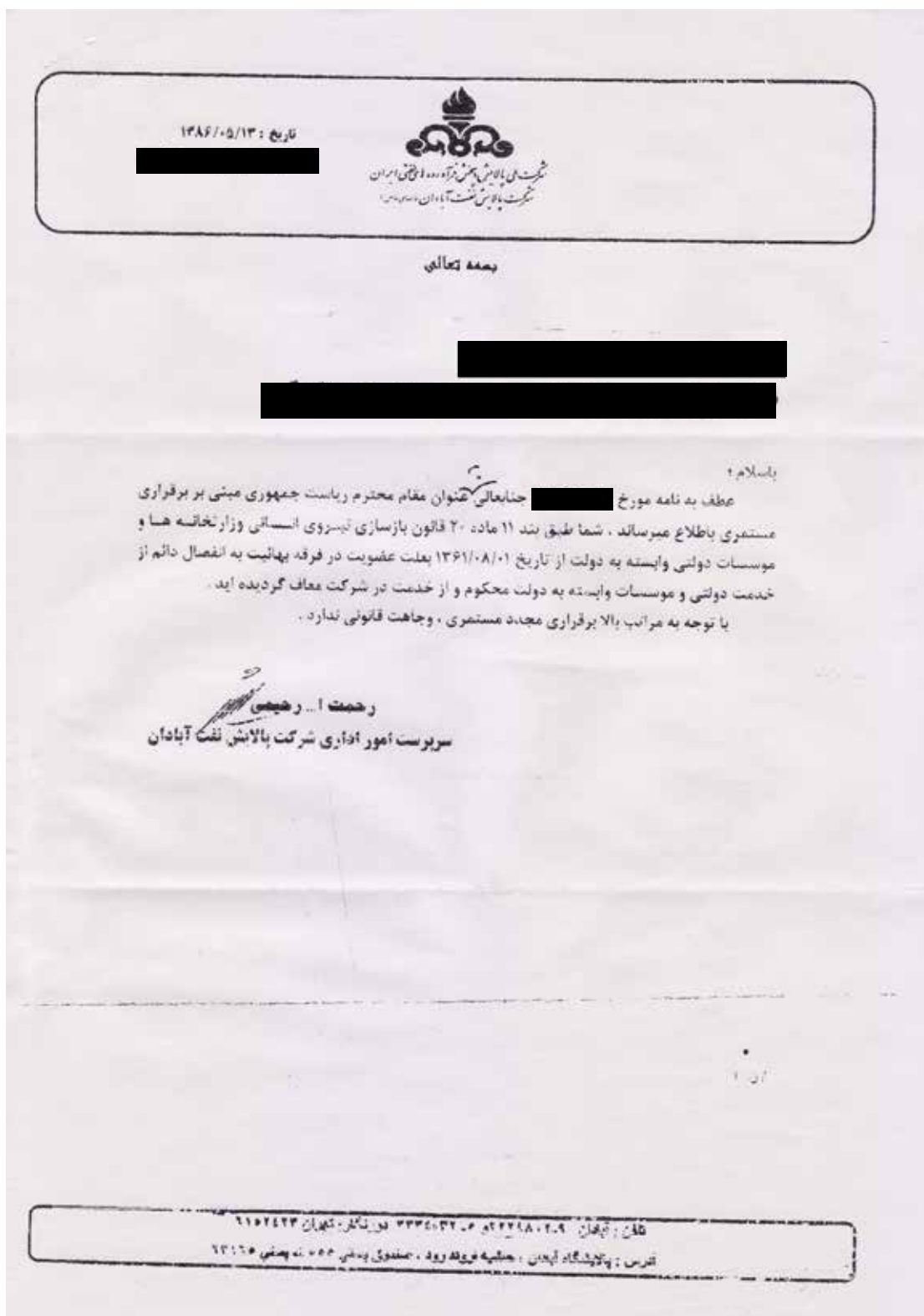
Peace be upon you!

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 Ṭáhirí [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 Bahaist sect," his pension cannot be renewed.



English translation of a 5 August 2007 letter from the national oil company to a Bahá'í 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]	[Emblem]
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:] Raḥmatu'lláh Raḥímí [Rahmatollah Rahimi]

Administrative Supervisor, Ábádán Oil Products Refining Company

[illegible]

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'is 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'is who are operating under the Union

Greetings,

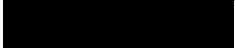
Salutation to Muḥammad, may the peace and blessings of Allah be upon Him and His family.

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

	Line/Section	
	Name and Surname	
	Father's Name	
	National ID Number	
	Place of Birth	
	Date of Birth	
	Type of Work	
	Manager	Responsibility
	Agent/liaison	
	Staff	
	Janitorial	
	Licensed	Status of the business
	Not Licensed	
	Period in operation	

Head of the Public Places Supervision Office, Tehran

Sergeant Pásdár Habíbu'lláh Šádiqí



29/11/88 [18 February 2010]

Persian original of a 15 June 2009 letter from the head of the Federation of Suppliers of Automobile Spare Parts to the director of Union Affairs in Karaj, asking that the activities of Bahá'ís be prevented.

تاریخ: ۸۸/۳/۲۵
شماره: [REDACTED]
پوست: [REDACTED]

بسمه تعالی

اتحادیه صنف فروشندگان
لوازم یدکی اتومبیل کرج
شماره ثبت ۲۰

رئیس محترم اتحادیه فروشندگان
رضایی: عدم صلاحیت فرقه بابیه
سلام علیکم

لوحه ای در پیوند با [REDACTED] مورخه ۸۷/۹/۴ در مورد تشکیلاتی به نام لب از فرقه بابیه که
مردود است، اداره محترم را که نیز قرار می گیرند و دارای فعالیت می باشند و تا کنون بنام این نام
به نام مذکور از کفایت نام هیچ شرکت حاصل نموده است. خواهشمند است موارد مذکور را تا کنون که قابل پی
گیری است دستور است لازم جهت جلوگیری از فعالیت این تشکیلات و به روز رسانی آن

رئیس اتحادیه فروشندگان لوازم یدکی اتومبیل کرج
علیرضا محمدی

کرج - میدان آزادگان ساختمان سپید، واحد ۱۶
تلفن: ۲۲۴۲۳۱۹

English translation of a 15 June 2009 letter from the head of the Federation of Suppliers of 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: [REDACTED] Automobile Spare Parts of Karaj
Enclosure: Registration number 30

To the Esteemed Director of the Association for [REDACTED]

Subject: Lack of Credibility [Exclusion] of the Bahaism sect

Greetings,

Respectfully, concerning letter [REDACTED] dated 4/9/87 [24 November 2008], with regard to the application for a permit [by members of] the sect of Bahaism—who are not approved by the office of Amákin [Public Places Supervision Office^[1]—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

‘Alí-Akbar Qásimzádi [Ali-Akbar Ghasemzadeh]

[Address]

¹ [“Edare-ye Amaken”: responsible for the enforcement of accepted moral codes in places of work and other offices.]

مجموعه استفتا، فتوا و نظر شش تن از مراجع عظام تقلید در مورد فرقه ضالّه بهائیت

سوالات مطرح شده :

- ۱) آیا بهائیت ضالّه و منحرف است؟
- ۲) آیا بهائیان نجس هستند؟
- ۳) بهائیان اجازه تبلیغ فرقه خود را در کشور از نظر شرعی دارند؟

پاسخ ها :

• **مقام معظم رهبری حضرت آیت الله عظمی سید علی خامنه ای (دامت برکاته)**
 بطور کلی از هرگونه معاشرت با این فرقه ضالّه و مضلّه اجتناب کنید.
 ۱) بله کاملاً منحرف هستند.
 ۲) بله نجس هستند.
 ۳) چور، موجب انحراف و گمراهی مردم می شود اجازه تبلیغ ندارند.

• **حضرت آیت الله نوری همدانی**
 ۱) فرقه ای ضالّه است و بسیار منحرف
 ۲) از سگ هم نجس تر هستند و فرقه ای من در آوردی است.
 ۳) تبلیغ فرقه آنها حرام است، چون گرایش به کفر دارند و سیب مردود به دن انسان ها می شوند.

• **حضرت آیت الله مکارم شیرازی**
 ۱) بله، بهائیان کافر حساب می شوند.
 ۲) بهائیان کافر و مرتد هستند و نجس
 ۳) از نظر شرعی تبلیغ این فرقه ضالّه حرام است چون بهائیان نجس و کافر هستند.

• **حضرت آیت الله وحید خراسانی**
 ۱) بله
 ۲) نجس هستند چون کافرنند.
 ۳) اجازه تبلیغ فرقه منحرف و ضالّه خود را ندارند.

• **حضرت آیت الله العظمی آقای بروجردی**
 لازم است مسلمین نسبت به این فرقه معاشرت و مخالطه و معامله را ترک کنند فقط از مسلمین تقاضا داریم آرامش و حفظ انتظام را از دست ندهند. (مقصود از لزوم در اینجا عرفی نیست بلکه لزوم فقهی است که همان معنای واجب را می دهد.)

• **حضرت آیت الله العظمی محمد رضا الهموسی گلپایگانی**
 به نحوی که حضرت آیه اله العظمی آقای بروجردی قدس سره فرموده اند لازم است مسلمین نسبت به این فرقه ضالّه معاشرت و معامله را ترک کنند و از عموم مسلمین تقاضا داریم آرامش و حفظ انتظام را رعایت نمایند. خداوند متعال همه را از شر و فتن آخر الزمان حفظ فرماید.

• **نظر دانشمند ارجمند، حضرت حججه الاسلام شیخ حسین انصاریان پیرامون فرقه ضالّه بهائیت :**
 این فرقه را دشمنان استعمارگر برای مقابله با اسلام امیل، طراحی نموده اند که باید از گرایش به آن فرقه اجتناب نمود، که سرانجامی جز ضلالت و گمراهی ندارد. بعضی از مذاهب ساختگی که در قرون اخیر پیدا شده اند، برای رسیدن به اهداف شوم خود، لطمه حیده اند که قبل از هر چیز پایه خنثیت پیامبر اسلام (ص) را به گمان خویش متزلزل سازند، لذا بعضی از آیات قرآن را که هیچ دلالتی بر هدف آنها ندارد را به کمک تفسیر به ای (برداشت شکمی) و سفسطه بر مقصود خود منطبق ساخته اند که یکی از آنها آیه ۳۵ سوره اعراف است. آنها بدون اینکه قبل و بعد این آیت را در نظر بگیرند، می گویند: این آیه (آیه ۳۵ سوره اعراف) با توجه به جمله «ای فرزندان آدم، چون پیامبرانی از جنس خودتان به سوی آن آیت که آیات را بر شما بخوانند [به آنان ایمان آورید و آیات را عمل کنید]» که فعل مضارع دارد دلیل بر این است که امکان دارد پس از پیامبر اسلام، پیامبران دیگری مبعوث شوند. ولی اگر کسی به عقب برگردیم و آیات گذشته را که از آفرینش آدم و سکونت او در بهشت و سپس رانده شدن او و همسرش از بهشت سخن می گوید ملاحظه کنیم روشن می شود که مخاطب در این آیات مسلمانان نیستند، بلکه مجموع جامعه انسانی و تمام فرزندان آدمند، زیرا شک نیست که برای مجموعه فرزندان آدم رسولان زیادی آمده اند. منتهی این عده از دین ستان برای افغال مردم، آیات گذشته را به دست فراموشی می سپارند و مخاطب در این آیه را خصوص مسلمانان می گیرند و از آن نتیجه گیری می کنند که احتمالاً رسولان دیگری در کار است. در این گونه سفسطه ها جمله ای از یک آیه را از بقیه جدا می کنند و قبل و بعد آن را نادیده می گیرند و بر مفهومی که تمایل دارند تطبیق می دهند.

نتیجه : پیروان فرقه بهائیت از آن جهت که دارای افکار و عقایدی کاملاً باطل و ضد حقیقت و خلاف شریعت ناب محمّدی (ص) هستند، از نظر علما و فقهای اسلام، نجس هستند و هر گونه ارتباط با آنها نیز جایز نمی باشد و شرعاً نباید با آن ها معاشرت داشت.

نتیجه : لازم است به بخشی از عقاید بهائیت توجه کنید تا خود قضاوت نمایید که آن ها چگونه راه خذلان و جهنم را در پیش گرفته اند و همدی را نیز فریب داده و با خود همراه ساخته اند :

رهبر فرقه بهائیت شخصی به نام «علی محمد باب» است که خود را پیامبر (ص) می داند و ادعای نبوت کرده است، از دواج محارم مانند ازدواج با خواهر را جایز می داند و حتی به مردان اجازه می دهد همسران خود را در اختیار دیگران قرار دهند. بهشت و جهنم را قبول ندارند، نبوت پیامبر اکرم (ص) را انکار می کنند، خود را صاحب شریعت می پندارند، خود را در زمره پیامبران بلکه برتر و بالاتر می پندارند، شریعت و کتاب ساختگی خود را که مملوّ از مطالب بی اساس و مخرافات است را ناسخ شریعت و کتب آسمانی قلمداد نموده اند. «علی محمد باب» که رهبر بهائیت است یا را فرای گذشته و ادعای الوهیت (خدایی) نیز نموده است.

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 Bahaism:

Questions:

1. Is Bahaism 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'l-Islám 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-

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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