



High Council for Human Rights of
the Islamic Republic of Iran

Unveiling Human Rights Perspectives: A Comprehensive Examination of the Baha'i Sect

The High Council for Human Rights
of The Islamic Republic of Iran

(December 2023)

In the Name of GOD

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Introduction:

In the present day, Baha'i is recognized as a sect organization, headquartered in Israel, with branches spanning across nations, particularly prominent in Asian and African regions, albeit with relatively smaller followings in some areas. The Baha'i sect, characterized by distinct intra-group organizations and rituals, has faced scrutiny for encroaching upon the rights of its adherents. Notably, concerns encompass teachings at odds with societal morals and values as perceived by the founders and leaders of the Baha'i sect. Furthermore, the sect exercises organized oversight into the personal and familial conduct of its members, and inciting them to engage in gathering as much information as possible about their surroundings. It is essential to consider that, despite the unique doctrines of the Baha'i sect, many countries categorize such groups as sects rather than independent religions. Nonetheless, adherents of these sects are permitted to conduct their ceremonies and rituals within the legal framework of their respective countries, enjoying the rights and privileges of citizenship. The Islamic Republic of Iran, in alignment with this approach, respects the citizenship rights of individuals affiliated with the Baha'i sect.

In contrast, human rights institutions, often known for their tendency to label sovereign nations like Iran, consistently employ a particular policy by distorting facts and, at times, propagating misinformation. They occasionally conflate the Baha'i sect with the official religious minorities of the country, thereby

implicating the Islamic Republic of Iran for “violating” the citizenship rights of Baha’is. It is important to emphasize that the Islamic Republic of Iran, shaped by its national culture and Islamic principles, maintains an inclusive and tolerant stance towards all individuals residing within its borders, regardless of their creed or language. Despite Baha’ism being regarded as a sect, the nation upholds and respects the citizenship rights of its followers. Remarkably, Iran has a rich history of peaceful coexistence among its diverse ethnic groups and religious minorities, a testament to the longstanding respect and tolerance observed throughout the nation’s history. These religious minorities are acknowledged and esteemed as integral components of Iran’s cultural fabric, underscoring the harmony that has characterized their presence over generations. In the case of the Bahá’ís, historical challenges have persisted due to its origins associated with political establishment by colonial powers and the subsequent aggressive and inhumane conduct exhibited by its members towards others. However, despite these historical complexities, efforts have been made within the Islamic Republic of Iran to uphold a high standard of citizenship rights within the established legal framework.

Hence, with the intent of addressing the misleading assertions propagated by human rights organizations regarding the rights of Baha’i citizens in Iran, the present report aims to elucidate the sectarian nature of the Bahá’í organization and shed light on human rights violations attributed to its members. The report shall thoroughly examine and elucidate the fundamental rights and freedoms

enjoyed by Bahá'ís within the framework of the Islamic Republic of Iran. Subsequently, leveraging international institutions and human rights capacities, the report's objective is to urge the leadership of these organizations to respect the fundamental and human rights of their members and adhere to the laws of the Islamic Republic of Iran.

Chapter I

Exploring Human Rights Through the Lens of the Baha'i Sect

The Concept of Sect

In the realm of political science, “sect” is delineated as a faction within society that has diverged from the sanctioned religious order or has adopted a ritual not universally acknowledged. It is expansively employed to encompass various separatist movements, be they national, linguistic, religious, or political in nature. Presently, within the political milieu of the Western world, the term “sect” denotes such factions, while the term “cult” refers to a profession. The incorporation of this term into Western literature traces back to the 1960s, and its historical presence within the sociology of religion in the West and its utilization in international legal and political documents spans a substantial duration. According to Margaret Thaler Singer, a cult is defined by three primary characteristics: a) the presence of an authoritarian and domineering leader; b) a hierarchical power structure resembling a pyramid; and c) the implementation of persuasive techniques such as thought restructuring or brainwashing. Notably, among these attributes, the existence of a mind control program stands out as the foremost and principal characteristic, often considered the defining feature of modern cults.¹

¹<http://www.cultwatch.com>

In France, on December 22, 1995, a parliamentary commission released a report on religious cults. This report outlined criteria for identifying such groups, including practices such as mental destabilization, exorbitant financial demands, isolation from social circles, physical abuse, insinuations of contamination, dissemination of manipulative rhetoric, antisocial behavior, disruption of public order, and legal complications. Additionally, the commission established a blacklist of sects active within the country, naming it “sectes,” the French term for “sects.” According to this list, 172 sects and 800 subgroups were identified as criminal entities. The report defined sects as groups aiming to influence, induce, perpetuate, or exploit the mental or physical subjugation of individuals involved in their activities. The enactment of this law sought to reinforce prohibitions and intensify penalties against sectarian movements that infringed upon human rights and fundamental freedoms. Subsequently, this legislation served as the cornerstone for the operations of anti-sectarian organizations in France.¹

Characteristics of Sect

In today's world, sect proliferation is a significant challenge within Western industrial societies. Understanding contemporary cults is crucial to grasp their inherent nature and operational mechanisms. Modernly, a cult is defined as any collective employing psychological techniques of mind control to enlist and

¹<http://www.cultwatch.com>

manipulate its members. Mind control encompasses a range of psychological methodologies subtly utilized by cult leaders to influence their followers.

The contemporary proliferation of sects poses a significant challenge in Western industrial societies. Understanding these modern cults requires a close examination of their inherent nature and operational methodologies. In present times, a cult is broadly defined as any collective utilizing psychological mind control techniques to enlist and maintain control over its members. Mind control encompasses a spectrum of psychological tactics subtly employed by cult leaders to influence and manipulate their followers. Recognizing and comprehending these mechanisms are crucial in addressing such groups' societal impact and prevalence.

The techniques associated with mind control encompass various manipulative strategies employed by cults to influence and dominate their members:

1. Deception: Cults often present an embellished facade, concealing their true beliefs and practices to entice individuals to join.
2. Specialization: Cult leaders indoctrinate members to believe that salvation or safety lies exclusively within the organization and necessitates unwavering obedience to their directives.
3. Fear and Intimidation: Cult members live in constant apprehension of the leader and the organization. The leader, claiming divine authority, asserts control

over virtually every aspect of the members' lives, discouraging dissent and questioning.

4. Love Bombing and Relationship Control: New members are swiftly integrated into the group with immediate companionship. Gradually, they are made to understand that opposing the cult risks losing these newfound relationships. Cults also strive to sever ties with a member's previous social circle, isolating them from external influences.

5. Information Control: Cults indoctrinate members to believe that external information is false and malevolent, while the information provided within the sect is the only truth.

6. Reporting Structure: Members are encouraged to surveil and report on one another, fostering an environment of secrecy and inhibiting genuine expression of opinions or emotions.

7. Time Control: Cults maintain a relentless schedule, filling members' time with prolonged meetings, activities, and missions to prevent contemplation or questioning of the cult's ideologies.

Bahai'ism as a Sect

The Bahá'í sect does have historical connections with Bábism. Bábism emerged from the teachings of the Shaykhi school, which originated from the thoughts of Sheikh Ahmad Ahsai in the 12th century of the Islamic calendar. The founder of Bábism was known as Seyyed Ali Mohammad Shirazi, who adopted the title of

the Báb. He had been a student of Seyyed Kazem Rashti, himself a disciple of Sheikh Ahmad Ahsai, in Karbala. After the passing of his teacher, the Báb proclaimed himself as the Gate (Báb) of the Imam of the Age (Imam Zaman - A.S.). He attracted followers, some motivated by genuine belief while others by various factors, including opportunism. Over time, the Báb's claims evolved from being associated with the return of the Mahdi to eventually asserting prophethood and even claiming divinity. This evolution of his claims culminated in significant conflict, including with Amir Kabir, leading to the Báb's execution. The Bahá'í sect emerged from the teachings of Bábism, with Bahá'u'lláh, a prominent follower of the Báb, claiming to be the fulfillment of the Báb's prophecies. Bahá'u'lláh's teachings expanded upon and reinterpreted many of the principles introduced by the Báb, establishing the Bahá'í sect as a distinct sect with its own set of beliefs and practices.

The Bahá'í sect is considered a branch of Babism. Babism, in turn, is a derivative of the Sheikhiya sect, originating from the teachings of Sheikh Ahmad Ahsai in the twelfth century of the Hijri calendar. Seyyed Ali Mohammad Shirazi, known as the Bab, founded Babism. He was a participant in the classes held by Seyyed Kazem Rashti, a disciple of Sheikh Ahmad Ahsai, in Karbala. After Rashti's passing, the Bab proclaimed himself as the Bab of Imam Zaman (A.S.), garnering followers with varying motivations, ranging from naivety to opportunism. His assertions expanded from Mahdism to Prophethood, eventually culminating in

claims of Lordship and Divinity, a trajectory that was brought to an end owing to the tactfulness exhibited by Amir Kabir.

After prevailing over his brother and rival, Mirza Hossein Ali Noori, also recognized as “Bahá'u'lláh,” Mirza Yahya, known as “Sobh Azal,” assumed leadership following the Bab’s passing. Mirza Hossein Ali faced exile to Iraq amid the Babian uprisings. Upon Amir Kabir’s assassination, he returned to Iran, but his involvement in two Babian assassinations targeting Naseruddin Shah prompted the government’s resolve to apprehend him. Seeking refuge within the Russian embassy and benefiting from personal backing by the Russian ambassador, he was subsequently transferred to Baghdad. There, he received support from the British and French governments, while the Baghdad governor extended his assistance. Meanwhile, his brother, Mirza Yahya Sobh Azal, covertly arrived in Iraq, gradually establishing a Babi sect. This sect’s primary objective seemed to revolve around antagonizing the Shias.

The conflicts between the two brothers in Baghdad escalated into incidents of murder, looting, and other acts of vandalism, prompting the Ottoman government to exile them initially to Istanbul and subsequently to Edirne. Concurrently, Mirza Hussain Ali proclaimed, “I am Yazharo Allah.” This assertion sparked a profound discord between the siblings, resulting in the division of the Babian followers. Those aligned with Mirza Yahya became known as the “Azliyya Sect,” while the adherents of Mirza Hossein Ali came to be recognized as the “Baha’i Sect.” Those

who opted not to align with either faction continued to be identified by the original name, “Babi.”

Following the intense rift between the brothers, the Ottoman government exiled Baha'u'llah and his followers to Acre in Palestine, while Mirza Yahya was sent to Cyprus. During this period, Mirza Hossein Ali distanced himself from Babism and openly proclaimed himself a prophet, establishing the Baha'i sect. This movement garnered support initially from Russia and later from England. Baha'u'llah passed away in Acre after nine years, and his tomb became the focal point for his followers.

Upon Mirza Hossein Ali's demise, a succession dispute arose between his two sons, ultimately resulting in Abbas Effendi, also known as Abd al-Bahá, prevailing over his brother Muhammad Ali and assuming leadership of the Baha'is. After Abd al-Bahá's passing, Shoghi Effendi, educated in England, ascended to the leadership of the Baha'i sect in 1921 AD, assuming the title of Wali Amrullah. Under Shoghi's leadership, the Baha'i movement consolidated into a coherent organization and expanded globally. However, moral controversies surrounding Shoghi led to internal differences, splinter groups, and the disassociation of some of Abd al-Bahá's relatives from Baha'ism. Following Shoghi's tenure, key sect leaders convened at the London conference (1963 AD) and elected nine individuals to form the Bait al-Adl, relocating its headquarters to Haifa, Israel. Since the era of Mirza Hussain Ali Baha, who proclaimed himself a prophet, Baha'ism gained recognition first from the Russian Empire and later

during the time of Abbas Effendi (Abd al-Bahá) from England, America, and the Zionist regime. With their support, the movement continued its global outreach and propagation.

The study of Baha'ism's evolution and its leadership from inception until the present highlights distinct characteristics of the sect. Upon breaking away from Islam, the Baha'i movement not only disavowed fundamental Islamic principles and sects but also asserted false assertions such as Imamate, prophethood, and divinity. By adopting these claims, they distanced themselves from the Muslim community and sought to sow discord, division, and serve the nefarious intentions of external forces within Islamic territories. Consequently, the Baha'i sect, despite its origins and historical connections to Islam through its founders, is deemed counterfeit. Its essence, divorced from Islamic principles, aligns more with a man-made construct, akin to numerous ideologies and belief systems that have emerged across history.

Features of the Baha'i sect

The ensuing discussion will address the characteristics of the Baha'i sect in light of the traits delineated for a sect and Margaret Thaler Singer's relatively comprehensive definition of sects.

A) Being Governed by Authoritarian Leaders

The early leaders of the Baha'i movement were astute individuals who, capitalizing on the common people's lack of knowledge, legitimized their false

assertions (Babism, Mahdism, prophethood, lordship, and divinity) as entirely justified and sacred. By distancing themselves from their followers, they upheld and justified their seclusion through undemocratic decision-making. A defining trait attributed to divine men and leaders involves their communication with the unseen realm and their access to concealed knowledge and secrets of existence. In religious contexts, this ability is regarded as a significant indicator validating one's truthfulness and affirming the credibility of religious claims linked to divine revelations. Baha'i leaders, professing to receive heavenly revelations and establishing a divine faith, assert awareness of hidden aspects of existence and the capability to foretell future events in human history. Through their writings and tablets, they made numerous assurances to propagate their sect globally. As time has elapsed since these pledges were made, assessing their validity has become possible.

Consecrating the leaders of Babiyyah and Bahá'ism was one of their methods to garner acceptance among the people. The followers of Bábism and the Bahá'í sect have designated the night of Friday, the 5th of Jumadi al-Awli in the year 1260 according to the lunar calendar, as significant—the night when the Bab declared his claim, marking the genesis of their history (a new historical epoch). Another element of reverence and sanctity attached to this night lies in the fact that Mirza Abbas (later known as Abdu'l-Bahá) was born on that same night. This reverence extends to the appellations and sacred titles devised by the early leaders

of this sect for themselves or their predecessors, aiming to assert their uniqueness within this context.

Portraying the leaders as unique and possessing esoteric knowledge was a strategy utilized to bolster the leadership of the sect. Both Ali Muhammad Bab and Mirza Hossein Ali Baha presented themselves as unschooled individuals possessing miraculous abilities and exhibiting proficiency in calligraphy and shorthand. Their acumen becomes apparent through an anecdote highlighting Mirza Hossein Ali Baha's efforts to compile available writings and works of the Bab to substantiate his own new claim. This endeavor allowed him to gather all documents that might have been used against him in the future. Subsequently, he sought to imitate the Bab's style by referencing his works and crafting verses in a similar fashion. The early leaders of the Baha'i movement were ensnared in disagreements and prolonged conflicts, driven by ambitions for absolute power, engendering traits of hypocrisy, pretense, deceit, and duplicity.

Instances documented in the works of prominent Baha'i missionaries who later became informed and converted to Islam exemplify this issue. It's important to note that the early leaders of the Baha'i sect were self-appointed; however, the current leadership selection process involves elections. This shift in methodology serves two purposes: firstly, the absence of a direct heir to succeed the third Baha'i leader (Shoghi Effendi) led to a legitimacy crisis within the Baha'i sect. Secondly, these elections are conducted to dispel accusations of an appointed and

undemocratic leadership, aimed at averting and misleading public opinion, particularly among its deceived members.

B) Hierarchical Power Structure Reminiscent of a Pyramid

From the inception of Baha'ism, leaders held power over members in diverse forms. However, under the leadership of Shoghi Effendi, the third leader of the Baha'i sect, a coherent system and organization were established, facilitating the survival and expansion of Baha'ism. Leveraging Mirza Hossein Ali Baha's teachings on the establishment of the House of Justice, Shoghi implemented a party-like structure for Baha'is, emulating European models. He created local and national elected bodies in Haifa, Israel, and in several countries, these bodies were registered as religious associations or even commercial entities to legally advance Baha'ism. Bait al-Adl oversees both the spiritual and administrative affairs of the global Baha'i sect and legislates on non-religious matters. Every five years, nine individuals are elected by members of national Baha'i assemblies worldwide. The highest decision-making authority of Bait al-Adl is the International Teaching Center, with other units operating under its supervision. Each country has a national assembly, provinces have their assemblies, followed by city, district, and cluster-level assemblies, each comprising forty groups.

The existence of such a cohesive hierarchical structure ensures swift dissemination of information from lower echelons to the upper hierarchy, enabling leaders' decisions to reach even the most remote corners, including villages. Adherence to directives from the National Assembly is obligatory for

Baha'is within a country, and contravening these directives leads to significant deprivations and severe punishments for violators. A serious emphasis on the power structure permeates through all tiers of the Baha'i organization, disallowing members from inquiring about internal proceedings. To this end, members are heavily engaged in organizational duties, consuming their time with training sessions, missions, nineteen-day gatherings, and similar activities. This approach diminishes their capacity to contemplate organizational actions and Baha'i matters independently. Should a member dare to question, they may face stringent measures akin to those employed by the Intelligence Protection Organization, reminiscent of Gestapo-like measures. This intricate intelligence system meticulously monitors relationships between both new and existing members.

C) Employing Manipulative Psychological Techniques

Since its inception, Baha'ism has placed significant emphasis on propaganda. Beginning from the era of Shoghi Effendi, these promotional endeavors have been grounded in psychological principles and bolstered by meticulous organizational strategies, including plans spanning five and ten years, among others. The Ruhi Plan, also known as the Systematic Propaganda Plan, was formulated by an Iranian Bahá'í expatriate named Ruhi Arbab. Following a trial review and successful implementation in Colombia, it garnered approval from the House of Justice and subsequently became a practical blueprint for global implementation, disseminated across Bahá'í circles. Its primary objectives

encompass establishing essential platforms for augmenting the Baha'i sect, developing a trained workforce under the guidance of the House of Justice, and fostering unwavering obedience to the organization's directives. Approximately a hundred educational institutions have been erected, following schedules outlined within the framework of five-year and four-year plans.

The focal slogan of the five-year plan revolves around "penetrating future forces," while for Islamic regions, particularly the Middle East, a specialized strategy known as the silent and clandestine approach has been outlined with increased precision and timing. Bahá'ism is advanced under the guise of altruistic activities such as engaging in charitable deeds and public service initiatives. These endeavors encompass visiting patients in hospitals, tending to local parks and mountain passages, offering assistance in nursing homes for the elderly, and more. The propagation of Baha'ism involves leveraging various means, including capitalizing on school relationships, aiding financially challenged Afghan immigrants, extending support to impoverished families, establishing cooking and art classes, and participating in library sessions and cultural center seminars. These activities serve as avenues for covert communication, facilitating the dissemination of Baha'i teachings. As articulated by a converted Baha'i, the primary aim of Baha'i propaganda is to allure individuals who lack knowledge of Islam or have been misled regarding it. This includes those who may not be religiously inclined or harbor limited interest in religious matters in general.

There are individuals who perceive joining this organization as a pathway to wealth or an avenue to evade wearing the hijab, catering to desires or misconceptions that entice them to listen to what the Baha'is have to offer. By doing so, they aim to cleanse their minds of previous beliefs and ideologies, gradually replacing them with the words, principles, and beliefs of the Baha'i sect. Baha'ism has a structured program catering to every member, spanning from childhood in kindergartens to one's twilight years. Through the orchestration of devotional classes, music, entertainment, nineteen-day feasts, evangelistic missions, prayer ceremonies, and an array of other activities, individuals' time is meticulously managed. These engagements serve as a distraction, preventing them from contemplating personal matters, their ingrained ideas, and even pondering their relationships. Instead, the organization becomes an integral part of their lives, akin to family. Under the guise of economic activities and public welfare initiatives, the Baha'i organization advertises itself and draws in new adherents. Propaganda, recruitment, and member retention stand as core priorities for the Baha'i organization, employing an array of techniques and psychological principles to expand their propagandistic efforts.

Structure and Governance of the Baha'i Sect

Along with Baha'is who have been expelled from the sect for merely criticizing the intrusive orders of the Baha'i organization and now live independently, another group follows an illegal Baha'i political organization that is governed by an "iron hierarchical structure." The headquarters of this organization is located in Israel (Occupied Palestine). In addition to that, it is possible to mention the lower levels of organizations that are made up of two main pillars, i.e. "continental advisors" and "administrative and propaganda institutions", and these two pillars have very close relationships with lower pillars such as "national circles". It should be noted that the National Assembly is responsible for the formation, organization and guidance of Baha'i organizations in each country. The National Baha'i Association in Iran is known as "Yaran Iran" and this association has a number of executive boards and national-provincial liaisons that operate under the supervision and management of Yaran Iran. Bahá'ís who are members of the aforementioned organizations, including Bahá'í students, are obliged to carry out the orders of the city liaison, provincial liaison and other hierarchies.

It's notable that Baha'is affiliated with underground organizations prioritize obedience to the world center of this sect in Israel over adherence to local laws. In instances where directives from the sect's center conflict with the country's existing laws, these Baha'is feel compelled to contravene the law and comply with the orders issued by the global center of the organization. Consequently,

there have been observed cases where even a Baha'i student, despite the inclination and opportunity to pursue university studies, felt compelled to engage in illegal actions, leading to the application of disciplinary measures or expulsion from the academic institution (numerous such cases have been documented). Members of these clandestine organizations are mandated to maintain regular contact with the central organization, executing its directives, submitting periodic reports, and providing collected information. Failure to comply with the obligations and orders of the organization results in individuals being subjected to various punishments meted out by the organization's leadership, such as "spiritual and administrative ostracism" and more.

The available records indicate a unique aspect of Baha'ism—the absence of followers maintaining their beliefs independently without joining and adhering to the administrative and hierarchical organizations centralized in Israel. This exceptional circumstance signifies the overwhelming dominance of the rigid organizational hierarchy over individual beliefs, transforming individuals into mere components serving the collective entity of the organization. Notably, within this organization, an inquisition-like apparatus named the "Covenant and Covenant" or "Sayanat" committee has been established. Its role involves gathering and disseminating information about members, conducting interviews with those expressing doubts about the organization, and providing ideological justifications as needed. Additionally, punitive actions, such as severing family ties, clerical exclusion, and administrative exclusion, are enforced against Baha'is

found in violation of the organization's regulations. Different countries handle deviant movements in varied manners. Some Western governments address groups like the "Kors Davidian Sect, Aum Sect, Falun Dafa Sect, and Scientologists Sect" by enacting laws to curtail their propagandistic and organizational activities, aiming to maintain public order and security. Given the historical records and the objectionable ideological and sectarian content associated with this sect, the Islamic Republic of Iran adopts a policy of measured tolerance. While respecting citizens' rights, it regulates the formation of new sectarian organizations and limits sectarian propaganda to maintain societal harmony.

The Collaborative Engagement of Baha'i Organizations with Other States

The clandestine network of the Baha'i sect in Iran maintains systematic connections beyond the country's borders. Based on available information, this network continuously gathers confidential data, engages in covert activities, and exhibits multiple instances of influence, interference, and control over the personal lives of its members. This includes matters as intimate as marriage and divorce, dictating job choices, compelling members to resign from employment, discouraging them from seeking redress in official courts, and coercing them to withhold truth and provide testimony in favor of the organization within the courts of the Islamic Republic of Iran.

The Baha'i organizations' involvement in inciting confrontation with the Islamic Republic of Iran, through threats, intimidation, and ostracization of dissenting or

disobedient Baha'is, is a significant concern. The rigid hierarchy within these organizations necessitates absolute obedience from self-appointed leadership cadres to the central authority of the sect without any reservations. The central organization determines strategic actions and confidential plans, mandating their implementation by various departments. In terms of financing, due to the extensive scale of illicit activities, funding such as commissions, training initiatives, and overseas deployments couldn't be sustained solely through internal resources. Consequently, these organizations engaged in unlawful economic endeavors like smuggling. Additionally, aside from voluntary aid from select Western nations (such as the Baha'i Aid Fund in Germany and the United States), continuous financial support from the central organization in Beit al-Adl and Israel is utilized.

The Activities of the Baha'i Sect in Iran

The Baha'i sect, initially founded in Iran by Hossein Ali Nouri and later relocating to Israel, claims a divine status but lacks the fundamental characteristics associated with sect. Preceding the Islamic Revolution, the Baha'is were highly active, holding influential positions within the government. Amir Abbas Hoyda Baha'i, the son of a prominent Baha'i figure and a close associate of Abdu'l-Bahá, served as Prime Minister. He appointed several Baha'is to key governmental roles, overseeing ministries like Education, Culture, and Art, thereby exerting considerable influence. Moreover, the Bahai sect wielded significant sway within the Shah's court and, with substantial backing from the

Pahlavi regime, gained control over economic sectors. In recent years, in an attempt to regain perceived lost prominence, the Baha'is have rallied their foreign supporters and leaders to undertake various initiatives. These actions include public condemnation of the Islamic Republic of Iran, advocating resolutions within the United Nations Human Rights Committee, widespread dissemination of their creed through satellite networks and the Internet, criticism of Iran and its Islamic values, active participation in seminars and conferences—especially in Israel—and pressuring remaining Baha'i members in Iran to issue public letters of dissent against the government, among other measures such as playing the victim, within Iranian society.

Human Rights Violations Committed by the Baha'is

The Baha'i sect, characterized by specific intra-group organizations and rituals, offers circumstances that result in the infringement of the rights of its adherents, several of which are highlighted below.

1. Breaches of the Right to Life

The writings attributed to Ali Mohammad Bab suggest a belief that non-Babi individuals lack the right to life and should anticipate death. According to these writings, only Babis are deemed deserving of living on Earth, advocating for the massacre of dissenters. Additionally, these texts assert that non-believers should not be permitted to reside in five specific regions of land.

Ali Mohammad Bab instructs Sultan Bayan to eliminate all dissenters and non-Baha'is. However, the implementation of this directive isn't solely Sultan Babi's responsibility. Instead, the writings suggest that it is obligatory upon the Babi sect itself, mandating them to eradicate and remove every non-Babi individual from the Earth.

The statements attributed to the day of the arrival of Hazrat Ajah (Mirza Ali Muhammad) describe advocating severe actions against non-Babis, including decapitation, destruction of written materials, and endorsing the annihilation and massacre of non-Babis, with a claimed exception for oneself as being safe and truthful.

The historical accounts mention that in 1852, Mirza Hussain Ali Mazandarani, alongside several Babis, devised a plan aimed at assassinating Naseruddin Shah in retribution against the Qajar government. However, their attempt proved partially unsuccessful as the Shah sustained injuries but survived the assassination.

2. Infringement upon Freedom of Thought, Religion, and Belief Rights

The assertions attributed to the Baha'i sect involve certain prohibitions and obligations:

Non-Babi citizens are prohibited from having their own places of worship, shrines, or sacred sites, which are decreed to be destroyed in the succeeding generation.

There are instructions suggesting that citizens should not shave their heads or grow their hair beyond a specified length (no more than two to three centimeters, up to the ears), as indicated in the holy book.

A time limit for maintaining household items is stated in the Holy Book, mandating renewal after nineteen years; retaining items for more extended periods is deemed a transgression.

The Baha'is are obligated to engage in aggressive propagation of Baha'ism. According to Abdul-Bahá, they are enjoined to convert at least one person annually to Baha'i, with preaching being an incessant directive that cannot be halted under any circumstance.

Baha'i leaders forbid citizens from interacting with polytheists and hypocrites, asserting that Allah prohibits such meetings. They emphasize the ban on associating with dissidents.

The writings attribute the label of polytheism to the Shias, specifically referencing the Shias as polytheists in books like the Hamra and the Red Book.

As per the sect's traditions, a complete Baha'i pilgrimage necessitates visits to the founder's house in Shiraz and their grave in Israel. These sites are adorned at a significant financial expense.

The Baha'i organization intervenes in the social connections of newly recruited members, selecting their new friends and significantly limiting or severing

existing relationships. The recruit is kept uninformed about the organization's activities.

The period of Mirza Hossein Ali's exile in Iraq during the 1850s and 1860s was marked by several immoral deeds and criminal activities by the Babians, causing resentment among the Iraqis. According to Shoghi Rabbani, the fourth leader of the Baha'is, the Babians were accused of acts like theft—stealing candles, shoes, and water cups from the shrine of Imam Hussain (a.s.). Under the cover of darkness, they removed handcuffs from pilgrims' heads and engaged in these reprehensible actions. Despite professing love for the Prophet Báb and identifying themselves as his followers, these individuals were involved in such vice-ridden and contemptible behaviors that left Nabeel immersed in feelings of sorrow and remorse.

3. Infringement upon Freedom of Expression Rights

If a member of the Baha'i organization dissents, severe penalties await, making it impossible to resume their life within the sect. This punishment is twofold: administrative rejection and spiritual rejection. Administrative rejection results in the exclusion of the guilty individual from Baha'i activities, and in more serious cases, leads to spiritual rejection. In the latter case, the ousted person is expelled from the Baha'i sect, and even close family members (like parents, children, and spouses) are forbidden from interacting with them. An instance of this is the rejection of a Baha'i cleric named Sadegh Ashchi, ordered by Shoghi Effendi, for traveling to Israel without the organization's consent.

In an interview, a former Baha'i who converted to Islam disclosed that certain Baha'is are inwardly Muslims but are hesitant to admit it openly. Their fear stems from potential retribution from the Baha'i organization, including the severe penalty of spiritual rejection, and the worry of being ostracized by their families, rendering their lives unmanageable.

Citizens within the Bahá'í sect lack the freedom to express dissent against the established norms. Any Bahá'í citizen raising objections or criticism against Bahá'í organizations, spanning from local and national circles, priests, advisors, associates, counselors, up to the House of Justice, faces severe repercussions in the form of “excommunication.”

The act of protesting, criticizing, or disobeying compulsory orders within the Bahá'í organization leads to the exclusion and isolation of individuals. This begins with administrative exclusion, escalating to clerical exclusion without any compassion. The punishment of rejection within the Bahá'í sect is notably harsh, likened to the treatment of a contagious disease. Upon rejection, the individual is cut off from even the closest family members—parents, children, and spouse—denying them any form of communication or support, even basic necessities like offering a glass of water. It's worth noting that spiritual rejection at times occurs for minor reasons, and if a young Bahá'í faces rejection, they are often expelled from their home and left to fend for themselves in the sect.

Citizens within the Bahá'í sect are denied the right to engage in political activities, such as joining political parties, participating in elections, or protesting against the government and its rulers.

In the Aqdas, Mr. Mirza expressly forbids any form of protest against rulers and governors, commanding individuals to leave governance matters to the leaders and focus on their inner disposition. His words emphasize refraining from protesting rulers who govern over the subjects. Instead, individuals are instructed to leave the rulers to their decisions and concentrate on spiritual matters. Additionally, under the name of Rafat, there's a command to associate with traitors and adversaries, treating them as esteemed individuals. The directive advocates treating oppressors with love and transforming hostile characters into benevolent ones.

Individuals and organizations within the Bahá'í sect are prohibited from engaging in dialogue with critics of the Bahá'í sect. This includes various groups such as former Bahá'ís, orthodox Bahá'ís, ex-Bahá'ís, gay Bahá'ís, and reformer Bahá'ís.

The delegation appointed by Bahá'ís in London in 1964, six years after Shoghi Effendi's leadership, consisted of a nine-person panel titled "Members of the House of Justice." This delegation was stationed in Haifa, Israel, overseeing the affairs of the global Bahá'í organization. Their decisions hold mandatory authority over Bahá'ís, tightly regulating their individual actions.

Aggressive attitudes toward Bahá'í adversaries are evident in phrases such as: “Be a source of mercy for believers in God and His verses, and a definite retribution for those who reject God and are counted among the polytheists.”

Additionally, there are phrases indicating hostile attitudes toward Shias, categorizing them as polytheists.

4. Infringement upon the Right to Education

The doctrine outlined by Ali Mohammad Bab restricts the pursuit of knowledge to an extreme degree. According to his teachings, it is prohibited to instruct from any book apart from the “Bayan.” Consequently, all educational institutions, including schools, universities, and research centers, are mandated to cease operations, exclusively focusing on instructing the book “Bayan” by Mirza Ali Mohammad Shirazi.

Ali Mohammad Bab also dictated the specific style and method of writing for adherents, decreeing that the writing system should be cursive and emphasizing its instruction to children.

Furthermore, Bab's sect imposes a strict limitation on book possession, allowing no more than nineteen volumes; transgressors face a fine of nineteen shekels of gold. This doctrine extends to libraries and document repositories, requiring their closure and the procurement of Bab's books while discarding all others.

The directive goes so far as to command the eradication of all scientific books worldwide, with the exception of the “Bayan” and Babi’s works, effectively eliminating these sources of knowledge from existence.

5. Breaches of the Right to Health

The teachings of Bab restrict individuals from seeking medicinal aid when ill. He asserts that “medication categorically belongs to the realm of intoxicants and opium. Its purchase, sale, and consumption are forbidden.” This ruling, reiterated in an alternate form in the Arabic statement, explicitly prohibits citizens from procuring, possessing, or using medicine. Additionally, it indicates that should they perish as a consequence of defying this decree, such an outcome does not carry legal significance within this belief system.

6. Infringement upon the Right to Form the Family

Ali Mohammad Bab’s teachings suggest that individuals within the Babi sect are encouraged to procreate. In the event where one partner is unable to conceive, the teachings imply that with the mutual consent of the other partner, they are permitted to take certain measures to facilitate childbirth.

7. Breaches of Property Rights

Ali Mohammad Bab’s teachings suggest that those who do not believe in freedom of speech do not have the right to own property, and advocates of freedom of speech should confiscate the property of those who oppose this principle. The exception to this rule exists only in areas where advocates of freedom of speech

do not hold power; however, upon gaining power, confiscation of property would be enforced.

In the event of a war between Baha'i believers and Muslims, any property obtained from the opposing side or gained as spoils of war is attributed to Bab.

8. Infringement upon the Right to Employment

According to Ali Mohammad Bab's teachings, citizens are forbidden from engaging in the buying and selling of tobacco or similar items. Moreover, they should refrain from trading with individuals from Khorasan or dealing in products transported from Khorasan.

Additionally, citizens are not allowed to engage in the buying and selling of the four elements—water, earth, fire, and air. Any involvement in such transactions is considered haram.

9. Breaches of the Right to Human Dignity

Individuals who do not belong to the Bahá'í sect are not granted respect or status. Bahá'í texts stipulate that anyone who labels non-Bahá'ís as human or assigns them a particular position will forfeit all of God's blessings and mercies. Furthermore, Bahá'u'lláh not only excludes non-Bahá'ís from the realm of humanity but, as per his decree, those who perceive them as a human are also deprived of all mercy's blessings.

According to Mirza Hossein Ali's teachings, non-Bahá'í individuals are not categorized as human beings; instead, they are labeled as beasts or animals, with only Bahá'ís regarded as part of humanity. Consequently, these teachings suggest that non-Bahá'í citizens are denied their inherent humanity and, by extension, are devoid of basic citizenship rights.

Non-Bahá'í citizens were born from adultery. According to Bahá'u'lláh, those who do not accept and deny the Bahá'í command are born of adultery. Citizens who have hatred for Baha in their hearts should know that they are bastards and should go and ask their mothers. As it is stated on page 79 of the book Ganj Shaygan and Maida Asmani, page 355 of the eleventh chapter, that: "whoever harbors enmity against this slave (Bahá'u'lláh) in his heart, surely the devil has gone to his bed and his mother's bed."

10. Infringement upon the Right to Equality

Considering black African citizens as cattle; Abdu'l-Bahá says about African blacks and their difference with American blacks: "For example, what is the difference between African blacks (Africa) and American blacks, these are the creation of God the cow in the image of human beings and they are civilized, intelligent and cultured." Therefore, in his opinion, black Africans (they are cows) do not even say that they are like cows; Rather, he says, they are cows themselves.

Non-Bahá'í citizens are considered ignorant. According to Bahá'í, dissident (non-Bahá'í) citizens who have not acknowledged Bahá'íism are ignorant and ignorant. Abdu'l-Bahá says: "If a learned man ceases to acknowledge the cause (Bahá'ít), he is considered ignorant."

The delineation between urban and rural domains concerning citizenship rights, as per Baha'i law, manifests a distinction between urban and rural women. Within this context, it is articulated that the dowry for an urban woman is gold, while that of a rural woman is specified as silver. This demarcation entails an acceptance without contention. Economically, urban and rural men are demarcated, as one is compelled to offer payment in gold, while the other bears the obligation to remit payment in silver.

11. Infringement upon the Right to Self-Determination

In the perspective of Bahá'í organizations, the Universal House of Justice assumes an impeccable status, serving as an institution facilitating the conduit between individuals and divine revelation. "The Universal House of Justice, as the continuum within the chain of revelation among adherents," occupies the apex in the hierarchy of Bahá'í establishments. In accordance with this esteemed position, no Bahá'í soul holds the authority to intervene in its edicts and judgments, nor is any oversight deemed feasible. Although ostensibly the House of Justice members are designated through electoral processes, the exclusivity of this institution in elucidating religious tenets and pronouncing obligatory mandates for Bahá'í adherents, coupled with its inherent infallibility, precludes

any form of supervision. It is pertinent to note that any challenges or objections levied against the decrees and determinations of this institution inherently represent opposition directed not merely towards its decisions but fundamentally against the revelations and teachings emanating from the Holy Spirit. Such a stance stands at odds with the essence of the sect, and anyone who entertains or vocalizes such contentions effectively renounces their sect.

While theoretically unfeasible to oversee the institution of the Universal House of Justice, such oversight remains an implausible endeavor. The Universal House of Justice, holds the authority to enact the power of rejection, a potent prerogative within its jurisdiction. Any Bahá'í individual subjected to spiritual rejection effectively faces expulsion from the Bahá'í sect, thereby precluding any form of association or discourse. This extends to the extent that even familial ties such as those of a son, brother, or spouse do not warrant the privilege of acknowledgment or interaction. The annals chronicling the decisions of the House of Justice illustrate a consistent pattern: instances where any Bahá'í member raised objections against the rulings of this institution resulted in their condemnation, leading to their expulsion from the Baha'i sect.

Throughout the historical trajectory of the House of Justice, an absence of oversight has been evident, with the institution refraining from providing elucidation regarding its decisions. There remains an apparent dearth of financial reports detailing the allocation and utilization of considerable resources entrusted to the institution, encompassing Haqullah and donations. Furthermore,

explanations for the multitude of rejection rulings issued over the course of its history have not been forthcoming to the constituents. Notably, there exists no recorded instance of a House of Justice member resigning from their position due to perceived inadequacies, errors, or a subsequent electoral dismissal, as the absence of supervision or authoritative checks upon this institution precludes such occurrences. Critiques or inquiries voiced by individuals are met with a consistent response from Bayt al-Adl - that of rejection - without any comprehensive response or rebuttal. This pattern underscores the lack of avenues for constructive criticism or questioning within the institution, fostering an environment where the sole response to dissent or inquiry is rejection.

12. Breaches of Women's Rights

In the context of Baha'ism, the allowance for unconditional polygamy finds its roots in the actions of Mirza Hussain Ali, who, ascribed to the Bahá'í school, availed himself of four wives. However, within the Baha'i sect, individuals have been limited to the choice of no more than two wives. Remarkably, Mirza Hussain Ali permitted virgins to serve as domestic aides without imposing a specific constraint on their number. The notion of two wives within this framework suggests the permissibility for an individual to concurrently maintain two marital unions and sire offspring from each, with the wives lacking the right to voice objections. It is noteworthy that within this permission for men to select two wives, Mirza Hussain Ali did not proffer any guidance concerning the imperative of equity and fairness between the two spouses, nor did he elucidate on the

conditions regarding the comfort of the man himself. He conveyed the notion that restricting the choice to two wives was equally as simple and advocated that if a man sought personal comfort and the well-being of his initial wife, contentment with one wife should suffice. Nevertheless, he upheld the liberty to opt for two wives if it better suited the individual, albeit this might evoke displeasure in the first wife.

The absence of provisions within the Aqdas to prevent a man from marrying a second time without the first wife's consent indeed raises questions about gender equality within the Bahá'í sect. The allowance for a man to enter into a second marriage without necessitating the first wife's approval establishes a disparity in the rights and autonomy afforded to each gender in matters of marital unions. This lack of parity in rights concerning second marriages underscores a discrepancy between the treatment of men and women within this particular aspect of Bahá'í marital law. The absence of conditions impeding a man's ability to take another wife, solely contingent upon his own convenience, to create an imbalance, raising concerns about gender equality within the context of marriage and relationships in the Bahá'í sect.

The distinct differentiation in the dowry between urban and rural women, delineating gold for the former and silver for the latter, as mentioned in the holy book, signifies an inherent disparity based on geographical or social context. The text emphasizes specific measurements, such as "La yahaqq al-Sahar except with Amhar, Qad Qadr for the people nine-tenths of the shekel from the gold of Al-

Abriz and Laqri from the silver,” highlighting the precise specifications for the dowry or dower.

The stipulation within the text underscores the prescribed limits for the dowry, restricting the dowry for urban women to “five and nineteen shekels” of gold and delineating silver for the dowry of rural women. Additionally, it’s emphasized that the limit not exceed “ninety-five shekels,” thereby restricting the potential for excessive amounts to be given beyond the specified boundaries, adhering to traditional commands and guidelines.

The disparities in inheritance laws within certain interpretations or implementations of Bahá’í teachings result in a situation where women receive less inheritance compared to men. For instance, a daughter may not inherit from her father’s house, signaling an unequal distribution of assets and rights in terms of familial inheritance practices.

In the allocation of shares within Bahá’í inheritance laws, there exists a noticeable discrepancy that favors male heirs over their female counterparts. For instance, the father’s share constitutes 420 shares out of a total of 2520 shares, whereas the mother’s allocation is set at 360 shares. Further exacerbating this difference, the brother typically receives a share of 300, while the sister’s share is notably less, set at 240 shares. Additionally, customary possessions such as the house and clothing for the deceased are often designated to belong to the eldest son, emphasizing a pattern of favoritism towards male heirs within inheritance practices.

Bahá'í women are precluded from holding membership within the House of Justice.

Women might be excluded from participating in specific acts of worship, such as Hajj.

In the Bahá'í perspective, men are described as being more senior and stronger in comparison to women, akin to certain attributes observed in animals. Abdu'l-Bahá remarks, "While women are equal to men in capabilities and strengths, there is little doubt that men exhibit precedence and vigor, even among creatures such as doves, sparrows, peacocks, and their counterparts, as this discernible distinction is reminiscent of ancient Riyadh."

Forced marriage of 11-year-old boys and girls.

13. Breaches of Proportionality in Crime and Punishment

Stigmatization of thieves is suggested for their recognition within society.

Adulterers are mandated to provide 9 shekels of gold, benefiting the House of Justice. This penalty escalates twofold with each repetition. In cases of a woman's rape, a payment of 9 shekels of gold is required.

The individual responsible for igniting a house is expected to set self on fire.

Baha'u'llah, in the Holy Book, outlines the punitive measures for a murderer and the consequences for one who incinerates another's dwelling: "Those who burn

a house shall themselves be burned; those who take a life shall face capital punishment. Alternatively, life imprisonment is permissible.”

Those in mourning are obliged to contribute nineteen shekels of gold to the Baha'i World Organization. Bahá'is are not entitled to pursue claims in the official courts of any government; instead, such matters must be addressed within their respective organizations.

14. Breaches of the Right to Marriage

Marriage serves as a fundamental and secure conduit that enables the fulfillment of the obligatory duties of the sect, specifically in terms of preaching. Primarily, in such instances, individuals are frequently led to adopt the Bahai sect through calculated strategies. Otherwise, they may adopt a persona that no longer adheres closely to Islamic principles. Being a Baha'i extends beyond a mere internal belief; it encompasses continuous oversight by the organization, with visible traces of Baha'i directives evident at every juncture of one's life.

The process of marriage within this sect involves a meticulously structured system that extends to interactions with others, reproduction, and child-rearing. Within this framework, if one partner adheres to the beliefs of the sect, the other individual, regardless of their preferences, may find themselves marginalized. This marginalization extends to aspects such as child-rearing and the expression and enactment of personal viewpoints.

In Bahá'í practices, marriage with non-Bahá'ís, often referred to as “unlikely marriage,” is indeed encouraged. However, it is underscored that adherence to all Bahá'í directives is imperative within such unions. The right to nurture any potential offspring is reserved explicitly for the benefit and accordance with Bahá'í principles from the outset. It is explicitly stated that a Bahá'í individual cannot commit to raising their child according to the doctrines of another religion when marrying a non-Bahá'í person. Any Bahá'í individual contravening this principle risks being deprived of their administrative rights within the sect.

The members of this sect play a pivotal role in Bahá'í marriages, which occur under the oversight of local Baha'i councils, also known as local councils. These councils are entrusted with the responsibility of overseeing and ensuring adherence to the conditions stipulated for Bahá'í marriages.

15. Breaches of Children's Rights

One of the detrimental aspects concerning children's rights revolves around sectarianism. This particular phenomenon, with its array of organizational laws and frameworks geared towards exerting control over the mind, inflicts adverse consequences on a child's human identity. It does so by exploiting the child's body, soul, and mental faculties, thereby affecting the broader spectrum of humanity. This is rooted in the understanding that the demise of any individual soul signifies a loss to the collective soul of all humanity. An examination of the conduct of sectarian movements reveals a stark violation of these rights, evident

in specific instances that contravene the Charter of Human Rights concerning children.

A case study examining sects in Western countries sheds light on numerous instances of child abuse that occurred within such groups between the 1970s and 1990s. Notable among these sects are the “Judas Black Hebrew House” in Michigan, the “Ekklesia Sports Association,” the “Holy Alamo Christian Church,” and the “Jonestown People’s Temple.” The conditions prevalent within these cults depict a spectrum of adversities inflicted upon children, ranging from abuse, mistreatment, and mind control to the victimization and tragic loss of young lives.

Also, the sect of “Latter Saints” or “Mormons” led by “Warren Jeffs” in the state of Utah, America, should be considered the leader of sectarian currents in sexually abusing children and harming the family foundation. The basis of polygamy in this cult resulted in more than 40 wives and 60 children for Jeffs and resulted in irreparable sexual and psychological damage to the children. Marrying children in this sect is a common thing that has caused many teenage girls to run away from the sect. However, a large number of them never managed to escape under the pressure of the sect and joined the jirga of the victims of this ritual.

Within the Baha’i sect, the pursuit of acquiring adherents often involves the strategic elimination of a significant impediment known as the family unit. This is due to the family’s role as the primary contender against the authority of the cult leader. The existence of a familial structure, where individuals harbor

affection and dedication toward one another, poses a substantial obstacle for sect leaders aiming to achieve increased membership. As long as such familial bonds endure, the objectives of attracting additional members remain unattainable for these leaders. Consequently, there exists a concerted effort to raise children within the sect in a manner that fosters an adamant rejection of any belief system apart from Baha'ism. Similar to other totalitarian sects, they act as a discordant note within societal frameworks. Meanwhile, children, being the most vulnerable casualties of familial disintegration, suffer silently, their voices remaining unheard.

Abbas Effendi, a prominent figure within the Baha'i organization, asserts that sending Baha'i children to non-Baha'i educational institutions is regarded as a discredit to the Baha'i sect. He adamantly advocates against the enrollment of Baha'i children in schools outside their sect. Abbas Effendi emphasizes that the primary and formidable duty of Baha'i parents lies in cultivating their children into devout and actively engaged followers of the Baha'i sect. Owing to the stringent oversight aimed at ensuring the educational process remains insulated from the influence of individuals outside the organization, the Baha'i sect and its educators actively promote and maintain specialized educational facilities, particularly emphasizing visual arts and music. These educational platforms serve as a means to exert considerable influence on minors, employing strategies to attract children and potentially their families into the fold of the Baha'i sect.

Chapter II

Safeguarding the Human Rights of Baha'is within the Islamic Republic of Iran

Baha'is Within the Legal Framework of the Islamic Republic of Iran

The 19th Article of the Constitution of the Islamic Republic of Iran establishes that all Iranian citizens, regardless of their ethnicity or tribal affiliations, are entitled to equal rights. Factors such as color, race, or language shall not serve as a basis for privilege. Additionally, in accordance with the 20th Article, every member of the nation, encompassing both women and men, holds equal rights and protections under the law. Men and women alike are safeguarded by legal measures and are entitled to the full spectrum of human, political, social, and cultural rights in alignment with Islamic standards. The Constitution further outlines in its 12th and 13th principles that Islam stands as the official religion of Iran. It recognizes Iranian Zoroastrians, Jews, and Christians as the sole religious minorities, allowing them the freedom to conduct their religious ceremonies within legal boundaries. They retain the liberty to follow their religious doctrines in their personal affairs, ensuring that all aspects of their personal lives adhere to their chosen faiths and are supervised by their respective religious institutions.

The citizenship rights of the mentioned minorities, such as the followers of various sects, including the Bahais, are accorded full respect. According to the Constitution, Bahá'ís, akin to other citizens, enjoy equal rights and legal protections encompassing the inviolability of dignity, life, property, housing,

employment, the right to legal recourse, and similar entitlements. Similarly, under prevailing legislation, adherents of this sect possess rights on par with those of other Iranian citizens. This parity extends to formal legal domains like the Civil Procedure Law and the Criminal Procedure Law, encompassing entitlements such as the right to defense, legal representation, access to an interpreter and an official judicial expert, the right to a fair trial upheld by adherence to the principles of acquittal and correspondence, the right to retrial, the right to appeal, and in substantive legal contexts, the filing of criminal complaints subject to the provisions of the Islamic Penal Code and other criminal statutes. Additionally, in matters concerning lawsuits, they are entitled to provisions under Civil Law, Commercial Law, and other legal frameworks ensuring the fulfillment of their rights. Importantly, these rights have been consistently exercised by this sect.

The Human Rights Situation of Baha'is in the Islamic Republic of Iran

Considering the historical records of this sect and its doctrinal and sectarian tenets, which have been brought to light in the form of illicit organizations, as mentioned in the preceding discourse, the Islamic Republic of Iran has exhibited considerable tolerance in its dealings with this group. As per extant laws and policies within the Islamic Republic of Iran, all Baha'is are entitled to human rights and citizenship rights, thus experiencing a favorable status in cultural, economic, and social spheres. The success of Baha'is in Iran in economic endeavors is attributed to the assistance rendered by governmental entities, particularly banks, as well as ministries overseeing industry, mining and trade,

agricultural initiatives, cooperative endeavors, labor, and social welfare. The Islamic Republic of Iran affirms its commitment to upholding justice in judicial rights and ensuring the maintenance of citizenship standards for members of this sect within judicial courts. In Iran, due to the proscription of Inquisition, detailed information concerning the situation of the Baha'is is not readily available. However, the following points touch upon certain issues to the extent that they have been fortuitously obtained.

1. The Status of Economic Rights for Baha'is

Notwithstanding their modest demographic, Bahá'ís exhibit considerable engagement within the economic sphere, actively participating in realms of production, trade, and services. Their involvement extends across diverse industries encompassing eyeglasses, cooling and heating facilities, elevators, technical engineering, construction, agriculture, animal husbandry companies, as well as enterprises focusing on cosmetics and hygiene, among others. Repeatedly, they have entered into contracts with governmental entities and stand as principal clientele for select products from Baha'i-operated companies and factories. The inception and continuity of these enterprises have been facilitated through substantial banking provisions. As an illustrative instance, noteworthy companies such as Tavan Rah Sanat, Shahin Moshfa, Paksaz Plastic, Bisan Pars, Pars Paya, Fener Taga, Zeba Rakhsh Arak, and Mansour Asia Trading merit mention. Notably, these entities also advertise their services in various Iranian national media outlets.

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Insight into Tavan Rah Sanat Company Operations



Mansour Asia Company's Booth at the International Exhibition



Bahá'ís possess a commercial card enabling them to conduct commercial endeavors, and their financial resources are of such magnitude that they offer annual financial assistance to Bahá'í communities in other countries, notably in Africa. Furthermore, the overall economic status of Bahá'ís in Iran reflects a scenario where, factoring in the receipt of cash subsidies—available to all eligible citizens of Iran—there exists scarcely any indigence or poverty within their sect. Instead, all members enjoy a state of relative prosperity.

Economic Rights of Bahai's

No.	Description
1	Acquiring a License
2	Receiving Preliminary Agreement
3	Securing Company Establishment License
4	Accessing Banking Facilities
5	Obtaining Agricultural Loans and Services
6	Acquiring Licenses for Commercial Ventures
7	Land Ownership and Utilization of Natural Resources for Agricultural Purposes, e.g., Livestock Pastures
8	Accessing Tractors and Agricultural Tools at Cooperative Prices
9	Availing Interest-Free Loans Through Existing Programs
10	Engaging in Various Sectors: Business, Services, Trades, and Healthcare
11	Processing Retiree Claims and Pension Disbursements
12	Exercising Citizenship Rights and Accessing Amenities and Services

2. Cultural and Religious Rights of Baha'is: A Status Overview

The Bahá'í sect in Iran engages in cultural and religious activities, imparting sectarian education to children from the age of 4 within their kindergartens. They actively participate in various levels of education offered in numerous Iranian schools. Given that worship within this sect doesn't necessitate specific rituals, all Bahá'ís exercise their personal worship freely. Additionally, they convene collective rituals known as "feasts" every 19 days in local circles across cities where Bahá'í communities are established. Many Bahá'í websites are dedicated to disseminating the cultural ethos of this sect, showcasing its cultural products. Furthermore, the Bahá'í sect possesses several cemeteries across different regions of the country, utilizing these sites exclusively for their deceased members. This stands in contrast to practices in numerous European nations where sizable minorities, despite their population numbers, are often compelled to inter their deceased in a designated area of Christian cemeteries, adhering to Christian burial rituals within a coffin.

Baha'i Burial Sites in Kermanshah



The Funeral Rites of a Baha'i in Golestan Javid Cemetery



Baseless Assertions Regarding Historical Baha'i Burial Grounds

Due to the incorporation of certain cemeteries in urban development plans and the imperative to adhere to urban health standards, the interment of newly deceased individuals in these locations has been proscribed. According to Article 96 of the Law on Municipalities, public cemeteries are regarded as public property and fall under the jurisdiction of the municipality. Additionally, as delineated in Article 45 of the Financial Regulations of Municipalities, cemeteries are acknowledged as public assets owned by the municipality. Moreover, in accordance with Article 9 of the Regulation on Health Standards of Cemeteries, the gravesites in these cemeteries are allocated for thirty years following the burial of each deceased individual. As per the legal principles and regulations stated in the aforementioned regulation, public cemeteries serve the public interest and are not considered the exclusive or personal property of individuals, thereby restricting their exercise of ownership rights over these spaces. Like all cemeteries, thirty years subsequent to the interment of the last corpse, the potential exists for these sites to be repurposed and new facilities to be established. In the case of old and abandoned cemeteries, alternative properties, at times larger in size, are designated for the Bahá'í sect to utilize for burying their deceased members. This arrangement allows them to continue their burial practices in alternative locations as necessitated by the circumstances.

The Transformation of Cemeteries and Changes in Usage Across the Country

The burgeoning population and the implementation of urban development initiatives in major cities nationwide have prompted discussions on the placement of cemeteries within urban landscapes. In Tehran, regional Muslim cemeteries have been entirely closed off, and even the expansive Masgarabad cemetery, housing hundreds of thousands of graves, has been repurposed into a park and cultural edifice. At present, 33 local Muslim cemeteries in Tehran that have been closed are poised for transformation. In the sacred city of Qom, 23 Muslim cemeteries have also been shuttered, with even the historically significant Takht Foulad cemetery in Isfahan undergoing complete closure and change of function. Similarly, in Shiraz, two Muslim cemeteries have undergone transformation—one now serving as a park named “Bagh-e-Meli” at the “Hafiziyah Crossroads,” while the second has been converted into a city bus terminal during the development of “Ahmadi Nou” street. It is entirely natural and anticipated that these alterations in land use encompass cemeteries belonging to other religions and ethnic groups across the country.

3. Assessing the Educational Rights of Baha'is

In accordance with paragraph (3) of the third principle delineated in the Constitution, education and physical training are provided free of charge at all levels and constitute a governmental obligation, a provision that extends inclusively to the Bahá'í sect. As previously mentioned, their sectarian

educational programs commence at the kindergarten level and persist independently. Higher education institutions within the Islamic Republic of Iran are mandated to afford educational opportunities to all Iranian citizens in compliance with established laws and educational regulations, irrespective of individuals' religious affiliation or beliefs. Iranian laws expressly prohibit the investigation and surveillance of individuals' personal affairs. This legal provision safeguards against unwarranted intrusion into the private lives of its citizens, ensuring their privacy and autonomy.

Debunking Ambiguities and Claims Regarding Baha'i Educational Rights

The Islamic Republic of Iran has implemented distinct and comprehensive policies aligning with the advancement of the nation's collective culture and the enhancement of higher education accessibility for all members of society. By establishing universal access to scientific education within universities, Iran has elevated the knowledge base across diverse segments of its populace, significantly expanding university admission capacities over the past four decades. Notably, in contrast to countries that officially restrict individuals from pursuing education, including primary education, citing various pretexts such as the prohibition of education for veiled girls under the guise of proscribing overt religious symbols, Iran has underscored the principle of equitable access to educational resources for all citizens. Iran has explicitly affirmed that Bahá'ís, akin to other nationals, possess the opportunity to pursue education across all levels, including higher degrees, provided they are not subjected to violations or

discriminatory measures. This stance is evidenced by the numerous Bahá'í students who have either been pursuing academic studies or have successfully graduated, attaining their respective degrees within the country.

Baha'i Students and Graduates: A Perspective

Due to the proscription of religious affiliation in official documentation within the Islamic Republic of Iran, there exists an absence of precise statistical data regarding Bahá'í graduates and university students within the country. Occasionally, individuals from the Bahá'í sect have been incidentally encountered, a few of whom are mentioned in the table below. It is noteworthy that a number of Bahá'ís are also actively engaged in health and medical centers. Bahá'í physicians, akin to their counterparts, have established clinics, laboratories, and pharmacies across different cities with the requisite permissions from the Ministry of Health. Distinguished individuals such as Dr. Hakiman, Dr. Yousefyan, Dr. Moghadam, and others are counted among these professionals.

Graduates		
Full Name	Major	Grade
Mrs. Faryal Rahimian Khormazard, daughter of Ali	Parasitology Faculty of Medicine, Tarbiat Modarres University	Master's
Mrs. Roshank Safi Ardestani, daughter of Fereydoun	English Language translation Azad University, North Tehran Branch	Bachelor's
Mrs. Neda Sattar Nejad Oskoyi, daughter of Jalal	Medicine University of Tabriz	M.D.

University Students		
Full Name	Major	Grade
Mrs. Samin Hosseini, daughter of Kousha	Urban Engineering Azad University of Kerman	Bachelor's
Mrs. Basimeh Kamjou, daughter of Masoud	Law Azad University of Kerman	Bachelor's
Mr. Rouzbeh Zohdi, son of Ali	Theater University of Tehran	Bachelor's

Dissertation of Ferial Rahimian Khormazard

پایان نامه

تعیین ژنوتیپ‌های آیزوله‌های انسانی ژن‌های لاملینا با استفاده از PCR در شهر کرج

استاد راهنما: خانم دکتر مریم، پدیدآور: فerial Rahimian Khormazard

وزارت علوم، تحقیقات و فناوری - دانشگاه تربیت مدرس - دانشکده علوم پزشکی - [گرایش ارشد] کولوار: ژن‌های لاملینا، ژنوتیپ‌ها، آیزوله‌های بیوتکنی، انسان، تریبولوستات ایزومر

چکیده: ژن‌های لاملینا با نام های دیگر ژن‌های اینتیمیناسی و ژن‌های دنوتالیمیک تک یاخته انگلی آلوده کننده بوده کوچک در سراسر جهان است. عفونت ناشی از ژن‌های لاملینا در اثر توضیحی اب های آلوده و یا انتقال مدفوعی دهانی می باشد. نشانه های بیماری شامل اسهال چربه، نفخ شکم اسهال و دل پیچه است. اما در بیشتر موارد در افراد با دستگاه ایمنی ضعیف بیماری بدون نشانه یا دارای علامت بسیار خفیف می باشد. ژنوتیپ های ژن‌های لاملینا در هفت گروه ژنتیکی طبقه بندی شده اند. این طبقه بندی بر اساس شناسایی ژن های گلوکامات، هیدروژاز، ویز وایند کوچک RNA ریویزی و تریبولوستات ایزومر می باشد. ژنوتیپ های A و B انسانی و طیف وسیعی از سایر میزبانان را آلوده می کنند. هدف از این مطالعه تعیین ژنوتیپ های آیزوله های انسانی ژن‌های لاملینا با استفاده از PCR در شهر کرج می باشد. ۶۰ نمونه مدفوع مثبت ژن‌های لاملینا جمع آوری شد. پس از استخراج DNA، تکثیر آن با استفاده از روشی PCR انجام شد که همه نمونه ها مثبت شدند. برای تعیین اختلافات ژنتیکی بر روی ۵ نمونه تعیین ژن‌های انجام شد. هم ردیفی جنس‌ها ژن‌های TPI نشان داد که ژن‌های آیزوله های مورد بررسی در دو گروه مخلوط A و B قرار دارند. نتایج حاصل از روش RFLP بر روی ۵۰ نمونه نشان داد که ۳۹ نمونه (۷۸٪) متعلق به گروه A و ۱۱ نمونه (۲۲٪) متعلق به گروه B بودند. ۲ نمونه شناسایی نشد. این یافته ها نشان می دهند که ژنوتیپ غالب در شهر کرج می تواند ژنوتیپ A باشد.

اسناد مشابه (ذاتی فایل دانلودی) | اسناد مشابه

اسناد علمی مشابه که دسترسی به فایل دانلود آن ها وجود دارد

مقاله نشریه: ارزیابی روش های مختلف استخراج DNA از کیست ژن‌های لاملینا
نویسندگان: الهام کا لائقی، مهدی شریف، مهدی فخر، احمد درانی، عبدالستار بکه
مقاله نشریه: دانشگاه علوم پزشکی مازندران - شماره ۹

مقاله نشریه: تولید آنتی بادی پلی کلونال علیه ژن‌های لاملینا در خرگوش
نویسندگان: افسون بارتانی، دکتر محمدرضا، دکتر اسماعیل قاجار، دکتر رسول جمالی، ابراهیم لاریجانی، حسان عبداللهی زاده

Involvement in Diverse Educational Courses



It is apparent that no student has been denied higher education solely based on being a Bahá'í. However, certain Bahá'ís, under the influence of their global center, “Bait al-Adl,” situated in occupied Palestine, have engaged in organizational activities, propagating sectarian ideas within university settings and forming illicit groups that contradict the established order and educational objectives of the university. These actions run contrary to the regulations governing scientific and educational institutions, leading to disquietude among the majority of students and their families, professors, and administrative staff, thereby disrupting the general university environment.

As stipulated within the disciplinary code, offenders have the option to continue their education upon providing a commitment to desist from repeating such actions and ceasing efforts to recruit Muslims or partake in activities associated with the Bahá'í organization and its sectarian programs. Notably, the condition of refraining from recruitment and advocacy does not inherently impede one's continued education. Under international conventions, particularly Article 18 (3) of the International Covenant on Civil and Political Rights, freedom of religion or belief is not subject to restrictions except as lawfully prescribed to safeguard security, order, health, public morals, or the fundamental rights and freedoms of others. Moreover, Article 19 of the same covenant underscores that freedom of opinion and expression is subject to respecting the rights and dignity of others, as well as maintaining security, public order, health, or public morals. Recognizing the sanctity of scholarship and ethics within educational and research environments and safeguarding the general rights of students, the disciplinary code of students in the Islamic Republic of Iran mandates that students abstain from any actions that contravene their dignity while pursuing studies or engaging

in the university environment. These regulations are enforced through the primary disciplinary committee and the university's appeals committee, both entrusted with addressing behavioral, educational, and administrative transgressions, particularly acts that cause disturbance, interruption, or disruption in implementing university programs.

It is regrettably observed that Bahá'í students adhering to educational regulations face coercion from unauthorized Bahá'í groups, resulting in "administrative rejection," "spiritual rejection," and "excommunication" (as witnessed in instances involving Behnoosh Sabeti and numerous other Bahá'ís). Moreover, certain students are compelled by these illicit organizations to withdraw from their university pursuits, as exemplified by the case of Ms. Sara Nadafian Qamsari. These instances serve as stark examples of the clear infringement upon the human rights of Bahá'ís by the Bahá'í organization.

4. The State of Judicial Rights for Baha'is

Certainly, within the framework of the law, Bahá'ís hold all the rights of citizenship, except for those groups whose actions contravene the principles of citizenship and national laws. In such cases, akin to any other member of the nation, appropriate legal measures are taken based on the decisions rendered by competent judicial authorities.

To exemplify this assertion, two instances regarding the investigation of the situation of Bahá'ís in Iran's courts are outlined.

Tabriz

«فلا تظنوا انهنّوا انّ تديليا»

شعبه ۱۴ دادگاه تجدیدنظر استان آذربایجان شرقی

دادگاهشماره ۱۳۰۹۹۸۱۲۷۰۰۰۴۱۳ شعبه ۱۴ دادگاه تجدیدنظر استان آذربایجان شرقی تصمیم نهایی شماره

شماره دادنامه: ۹۵-۱۸۷۳۳۳-۲۱
تاریخ تنظیم: ۱۳۹۵/۱/۱۸
شماره پرونده: ۹۳-۹۹۸۱۲۷-۰۰۰۴۱۳
شماره بایگانی شعبه: ۹۳-۲۱۴

دادگستری کل استان آذربایجان شرقی

پرونده کلاسه ۱۳۰۹۹۸۱۲۷۰۰۰۴۱۳ شعبه ۱۴ دادگاه تجدیدنظر استان آذربایجان شرقی تصمیم نهایی شماره

تجدیدنظر خواه ها: ۱. خاتم نسیم بهائری میاندوآب فرزند فرزاد ۲. آقای فرزاد بهائری میاندوآب فرزند اکبر ۳. خاتم سیمین رسولی فرزند نذعلی ۴. خاتم شبنم عیسی خانی ممقانی فرزند مهدی ۵. آقای راشین صابری فرزند ارژنگ با وکالت آقای عباس جمالی فرزند بیت اله به نشانی تبریز، خیابان ۱۷ شهریور جدید، اول مقصودیه، طبقه ۲، ساختمان بانک سپه و خاتم زهره اقدس زنگ آباد فرزند محمد به نشانی تبریز، خیابان هفده شهریور جدید، اول مقصودیه، طبقه دوم بانک سپه و آقای دکتر حسن فرهودی نیا فرزند غلامحسین به نشانی تبریز، چهارراه ابرسانی، ساختمان ۱۱۰، طبقه اول

۶. آقای سینا علی محمدی فرزند علی با وکالت آقای غلامرضا ترابی فرزند اصف به نشانی خیابان امام - نرسیده به چهارراه ابرسان رویه روی کلانتر کوچه ساختمان اطباء-طبقه چهارم-دفتر وکالت

۷. خاتم سحر بهائری میاندوآب فرزند فرزاد با وکالت آقای عباس جمالی فرزند بیت اله به نشانی تبریز، خیابان ۱۷ شهریور جدید، اول مقصودیه، طبقه ۲، ساختمان بانک سپه و خاتم زهره اقدس زنگ آباد فرزند محمد به نشانی تبریز، خیابان هفده شهریور جدید، اول مقصودیه، طبقه دوم بانک سپه

گروندگان: پس از وصول پرونده و ثبت آن بشماره فوق و جری تشریفات قانونی دادگاه ختم رسیدگی را اعلام و به شرح ذیل مبادرت به صدور رای می نماید.

رای دادگاه

در خصوص تجدید نظر خواهی وکلای دادگستری بناسهای آقایان عباس جمالی، دکتر حسن فرهودی نیا و خاتم زهره اقدس زنگ آباد بوکالت از آقای فرزاد بهائری و خاتم ها شبنم عیسی خانی، سیمین رسولی، سحر بهائری، نسیم بهائری و راشین صابری و نیز تجدید نظر خواهی آقای غلامرضا ترابی بوکالت از آقای سینا علیمحمدی از آن قسمت از دادنامه شماره ۱۳۹۴/۲/۲۲-۱۹۴ صادره از شعبه سوم دادگاه محترم انقلاب اسلامی شهرستان تبریز که به موجب آن هر یک از متهمین یاد شده (که به غیر از آقای علیمحمدی بقیه از پیروان آیین بهائیت می باشند) به اتهام فعالیت تبلیغی به نفع گروه های مخالف نظام به تحمل یک سال حبس تعزیری و آقای سینا علیمحمدی مضائقا به اتهام عضویت در گروه های مخالف نظام به تحمل سه سال حبس تعزیری محکوم گردیده اند دادگاه با بررسی جامع اوراق و محتویات پرونده و ملاحظه لوائیح مربوط به درخواست تجدید نظر خواهی آنان و صورتجلسه محاکماتی مورخ ۱۳۹۵/۱/۱۸ شعبه چهاردهم دادگاه تجدید نظر و با توجه به مطالب منکور در لوائیح تجدید نظر خواهی که در قسمتهایی از آن آمده است: «اولا همانطوریکه در دادنامه معترض عنه مورد تاکید و اشاره قرار گرفته است پرونده حاضر به اعتبار بهایی بودن متهمان تشکیل نشده است و با استناد به اصل ۲۳ قانون اساسی هیچ کسی را به اعتبار عقیده نمی توان مورد تعرض قرار داد دوما مطابق اعلام رسمی و صریح مقامات کشور و برابر قوانین موضوعه و لازم الرعا به ایران از کلیه حقوق برابر با سایر شهروندان بر خوردار هستند ... ادنی دلیلی بر وجود گروه مخالف نظام که موکلین به

نشانی: تبریز-بلندی سرالائی وپست-دادگستری کل استان آذربایجان شرقی

۹۵/۱/۱۸-۱۳۹۵

چاپ مستقیم نهی

http://tajdid.tabriz.ir:907/Forms/judge/HstFinalDecision)

«فلا تهبوا الیهوی ان تعبدوا»

شماره دادنامه: ۹۵۰۹۹۷۴۱۲۳۴۰۰۰۴۱
تاریخ تنظیم: ۱۳۹۵/۰۱/۲۸
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شماره بایگانی شعبه: ۹۳۰۴۱۷

شعبه ۱۴ دادگاه تجدیدنظر استان آذربایجان شرقی

دادنامه

دادگستری کل استان آذربایجان شرقی

نفع آن تبلیغ کرده باشند وجود ندارد هیچ گروه شناسنامه دار و یا بدون شناسنامه در پرونده امر نشان داده نشده است که موکلین به نفع آن تبلیغ نموده باشند قطعا طرفداران فرقه بهائیت نمی تواند موضوع ماده ۵۰۰ قانون مجازات اسلامی باشد زیرا این فرقه از سالها پیش در ایران و بعضی از نقاط دیگر جهان پدید آمده و بسیار بعید و بلکه مستبعد است که مقنن در سال ۱۳۷۵ قانونی وضع کند و از این قانون مرادش فرقه و آیین بهایی و آیین و فرق دیگری در همین راستا باشد به علاوه اگر ماده ۵۰۰ قانون مجازات اسلامی به نحوی که در دادنامه معترض عنه مورد استناد قرار گرفته تفسیر موسع شود باید طرفداران کلیه مذاهب را که به نوعی ممکن است با ادبیات دینی جمهوری اسلامی ایران زاویه داشته باشند تحت همین عنوان تعقیب نمود ... از طرف دیگر طرفداران آیین بهائیت بنا به آموزه های کتبی خود حق دخالت در امور سیاسی را ندارند و با توجه به دستورات آیین خود کاملا مطیع و منقاد حکومت باید باشند و جز احترام به مسئولین و اطاعت از قوانین و مقررات هیچ گونه مسئولیت دیگری در تمامی زندگی نداشته اند و طبق قانون بهایی بودن جرم نیست از طرف دیگر حسب نظر علمای حقوق تبلیغ زمانی جرم محسوب می شود که علیه یک نظام و قصد بر اندازی نظام باشد و بهائیان بالاخص موکلین بنا به حکم و اعتقاد و ایمان خود نه تنها در امور سیاسی مداخله نمی نمایند و نظام جمهوری اسلامی ایران بهائیان را به عنوان گروه مخالف نظام نمی شناسند وفق اصل چهارم قانون اساسی مسلمانان موظفند نسبت به افراد غیر مسلمان با اخلاق حسنه و قسط و عدل اسلامی عمل نمایند و حقوق آنان را رعایت کنند ...» در مورد محکومیت آقای سینا علیمحمدی به اتهام عضویت در گروههای مخالف نظام نیز وکیل وی و خود ایشان طی لوائح مشروح و پیوست پرونده اظهار داشته اند: «ایشان در هیچ یک از گروه های مخالف نظام عضویت ندارد و هیچ گونه دلیلی مبنی بر عضویت وی در گروه های مخالف نظام در پرونده امر وجود ندارد» و بدین ترتیب تجدید نظر خواه ها احکام صادره در باره محکومیت خود را غیر موجه دانسته و خواستار نقض آن شده اند . با توجه به مراتب بالا و با عنایت به اینکه اولاً در باب محکومیت تجدید نظر خواه ها به اتهام فعالیت تبلیغی به نفع گروه های مخالف نظام ، لازم به ذکر است قانونگذار به موجب ماده ۵۰۰ قانون مجازات اسلامی (تعزیرات) تبلیغی را جرم انگاری کرده است که علیه اساس نظام و یا به نفع گروه های مخالف نظام که اصل نظام اسلامی را هدف قرار می دهند باشد آنچنان فعالیتی که علیه ارکان تشکیل دهنده نظام باشد که تخریب آن موجب صدمه به کلیت نظام جمهوری اسلامی ایران و موجب بر اندازی آن گردد نه هر گونه تبلیغی و حتی دامنه چنین تبلیغی به انتقاد از نظام و ارکان آن نیز سرایت نمی کند چرا که در این جرم اساس نظام باید مورد حمله و هجمه قرار گیرد و تبلیغ مورد نظر قانونگذار تبلیغ منفی است که اعتبار ارکان نظام را در اذهان عمومی مخدوش می سازد اصولاً تبلیغ علیه نظام با به کار بردن عبارات موهنی که موجب تخریب چهره نظام در اذهان عمومی می شود همراه است منظور از تبلیغ به نفع گروه های مخالف نظام که اتهام متهمین مورد نظر با این شق از ماده ۵۰۰ قانون مذکور انطباق داده شده است نوعی تبلیغ غیر مستقیم است که برای تقویت و پیشبرد اهداف گروه های مخالف نظام صورت می گیرد که در این مورد شرط اصلی تحقق جرم

نشانی: نیروی انتظامی سوبالائی ولیعصر - دادگستری کل استان آذربایجان شرقی

۰۲/۱۹/۲۰۱۶/۱۱۱۰۲

چاپ تصمیم

http://tajdid.tabriz.ir/Forms/judge/1stFinalDecision

«لَا تُهْمُوا الْهَوَىٰ أَنْ تَحْدِلُوا»

شماره دادنامه: ۹۵-۹۹۷۴۱۳۴۰۰۴۱
تاریخ تنظیم: ۱۳۹۵/۰۷/۲۸
شماره پرونده: ۹۳-۹۹۸۴۱۳۷۰۰۰۴۱۳
شماره بایگانی شعبه: ۹۴۰۴۱۷

شعبه ۱۴ دادگاه تجدیدنظر استان آذربایجان شرقی

دادگستری کل استان آذربایجان شرقی

دادنامه

موضوع این قسمت از ماده ۵۰۰ وجود گروه های مخالف نظام می باشد که در ما نحن فیه هیچ گروهی که مخالف نظام باشد مورد شناسایی قرار ننگرفته است و معلوم نیست بر فرض وجود تبلیغات مد نظر قانونگذار و انتساب آن به متهمین چه نفعی حاصل و این نفع یا منافع عاید کدام گروه مخالف نظام گردیده است و چنانچه بر فرض اینکه خود فرقه بهائیت را گروه مخالف نظام تلقی بکنیم که این خود نیز محل بحث است به حکایت متن دادنامه معترض عنه این فرضیه مردود تشخیص گردیده است و متهمین به تشکیل گروه مخالف نظام از این اتهام برانته حاصل کرده اند مطلب دیگر اینکه ، این جرم از مصادیق جرم سیاسی « در فقه» قلمداد می شود که بایستی قصد بر اندازی نظام در آن وجود داشته باشد همانطوریکه اشاره شد این جرم اساس و پایه حکومت را هدف قرار می دهد و از آن دسته از جرایم سیاسی محسوب می گردد که علیه دولت می باشد در حالی که مجموع اقدامات متهمین ، حتی اگر در راستای تبلیغ آیین مذهبی خود باشد را نمی توان از مصادیق تبلیغاتی به حساب آورد که به اساس نظام اسلامی لطمه وارد نماید و موجب منفعت بردن گروه های مخالف نظام در این راستا باشد چرا که ماهیت این شق از جرم سیاسی که در قسمت اخیر ماده ۵۰۰ قانون یاد شده بیان شده است با آنچه که متهمین انجام داده اند متفاوت می باشد همانطوریکه در متن دادنامه مورد اعتراض نیز آمده است ، صرف بر خورداری از یک اندیشه یا طرز تفکر خاص یا پیروی از یک آیین مذهبی را نمی توان جرم سیاسی محسوب کرد چرا که در چنین حالتی ، چنین تفسیری به گسترش تفتیش عقاید کمک خواهد کرد که بنا به دلایل معلوم و مربوط به خود از جمله حاکمیت اصل ۲۳ قانون اساسی کاملاً مردود است لذا طرفداران فرقه بهائیت را نمی توان از افراد شمول گروه های مخالف نظام موضوع قسمت اخیر ماده ۵۰۰ قانون مذکور دانست هر چند امید است که با تصویب مقررات جرم سیاسی در کشور اسلامی ایران ممکن است شاهد روشنگری و شفافیت بیشتر در زمینه بررسی چنین جرایمی باشیم اما در شرایط فعلی و با مقررات حاکم در حقوق جزای ایران نمی توان دامنه و سعت ماده ۵۰۰ را با تفسیر موسع به قدری گسترش داده باشیم که با برخی از اصول جزایی تعارض پیدا کند و بلحاظ لزوم مراعات همین اصول از جمله اصل تفسیر مضیق قوانین جزایی ماهوی « به نفع متهم» این امر پذیرفته نیست از طرف دیگر منظور از گروه های مخالف نظام در این ماده ، گروه های مخالف نظام سیاسی کشور اسلامی است و نه نظام اعتقادی و مذهب رسمی حاکم در آن نظام . بنا بر این چنین فعالیت هایی می بایست به نفع گروه هایی که علیه مجموعه نظام سیاسی کشور کار می کنند و قصد بر اندازی نظام حاکم را دارند تمام شده باشد که در مانحن فیه چنین قضیه ای وجود نداشته و اتکا به دلایل اثباتی لازم ندارد . ثانیاً در مورد آن قسمت از محکومیت آقای سینا علیمحمدی که مربوط به اتهام وی دایر بر عضویت در گروه های مخالف نظام می باشد باید گفت اولاً همانطوریکه مذکور افتاد هیچ گروه مخالف نظام اسلامی در پرونده امر مورد شناسایی و معرفی قرار ننگرفته است که متهم یاد شده را عضو گروه مذکور بدانیم ثانیاً در مورد عضویت ایشان در گروه های مذکور در ماده ۴۹۸ قانون مجازات اسلامی (تعزیرات) که قانون گذار آن را در ماده ۴۹۹ همان قانون جرم انگاری کرده است دلایل اثباتی کافی و موجد یقین وجود ندارد ثالثاً منظور

نشانی: تبریز-بهنیاد سربلانی و بعصر-دادگستری کل استان آذربایجان شرقی

۱۱/۱۱/۲۰۱۶

۶۲

http://tajdid.tabriz.ir:907/forms/judger/TheFinalCopy.aspx

«لا اله الا هو ان تعذبا»

شماره دادنامه: ۹۵-۹۹۷۱۳۳۲-۴۱

تاریخ تنظیم: ۱۳۹۵/۰۱/۲۸

شماره پرونده: ۹۴-۹۹۸۱۳۳۷-۰۰۴۳۳

شماره پایگانی شعبه: ۹۴-۲۱۷

شعبه ۱۴ دادگاه تجدیدنظر استان آذربایجان شرقی

دادنامه

دادگستری کل استان آذربایجان شرقی

از دسته ، جمعیت با شعب جمعیتی که به اشتباه در دادنامه از آن بعنوان گروه های مخالف نظام یاد شده است گروه هایی است که اهداف سیاسی خاص یعنی قصد بر هم زدن امنیت کشور را دارند قطع نظر از نوع فعلیتی که انجام می دهند (اقتصادی ، فرهنگی ، سیاسی و ...) و می بایست هدفشان بر هم زدن امنیت کشور باشد در حالی که گروه بهائیان اساسا به این منظور تشکیل نگردیده و ماهیت وجودی این مکتوب کاملا منقول از گروه هایی است که قائلونگذار آنها را در ماده مذکور توصیف کرده است هم چنین جرم مزبور نیز از شقوق جرایم سیاسی بوده و علیه امنیت محسوب می گردد بنا بر این وجود قصد بر هم زدن امنیت در چنین جرایمی بعنوان سوء نیت خاص ضروری است و در واقع انجام اقدامات مندرج در ماده مزبور به قصد اختلال در امنیت کشور شرط تحقق این جرم است بدین ترتیب علاوه از اینکه تشکیل گروه هایی که قائلون گذار در ماده ۴۹۸ قانون مذکور از آنها یاد کرده است محرز نیست از طرفی هم تحقق جرم موضوع ماده ۴۹۹ همان قانون منوط به اطلاق عضو از اهداف جمعیت است و صرف عضویت فرد برای احراز بزهکاری او کفایت نخواهد بود در حالی که در این مورد نه گروه و جمعیت مورد نظر قانون گذار تشکیل یافته است و نه عضویت موضوع ماده ۴۹۹ در مورد متهم محقق گردیده است بنا بر این با توجه به موارد مذکور و نظر به اینکه تبلیغ به نفع بهائیت نمی تواند از مصادیق تبلیغ علیه نظام یا به نفع گروه های مخالف نظام تلقی گردد و در مورد اتهام عضویت در گروه های مخالف نظام موضوع ماده ۴۹۹ قانون مجازات اسلامی (تعزیرات) علاوه از عدم شناسایی چنین گروه و جمعیتی ، دلیل کافی بر عضویت تجدید نظر خواه آقای سینا علیمحمدی وجود ندارد و از طرفی تجدید نظر خواه ها در اظهارات و لوایح خود به طور مکرر اعلام داشته اند که نه تنها مخالف نظام نیستند بلکه کاملا مطیع نظام جمهوری اسلامی ایران بوده و اساسا خود را در سیاست و حکومت دخالت نمی دهند و دلایل روشنی بر مخالفت ادعای آنان در پرونده امر مشهود نمی باشد لذا دانشگاه تجدید نظر خواهی آنان را موجه و وارد تشخیص و بلحاظ عدم انطباق اعمال ارتكابی آنان با اعمال مندرج و مورد نظر در مواد ۴۹۹ و ۵۰۰ قانون مجازات اسلامی (تعزیرات) بر اساس اصول ۴ و ۲۳ و ۳۷ قانون اساسی و اصل فقهی برائت و مطابق بند ب ماده ۴۵۵ قانون آیین دادرسی کیفری دادنامه تجدید نظر خواسته را در قسمت محکومیت تجدید نظر خواه های یاد شده در صدر این دادنامه از بابت اتهام تبلیغ به نفع گروه های مخالف نظام و عضویت در آن ، نقض و برائت آنان را از اتهامات مذکور صادر و اعلام می دارد رای صادره قطعی است

مستشاران شعبه ۱۴ دادگاه تجدیدنظر استان آذربایجان شرقی

حسین یوشلی
محمد ولی پور

استاد سرکار

نشانی: نیرومهندسی سرکالی وایسجر - دادگستری کل استان آذربایجان شرقی

۱۳۹۵/۰۱/۲۸ ۱۱:۳۹

Zahedan

پرونده کلاسه ۹۵۰۹۹۸۵۴۱۳۶۰۱۰۰۳ شعبه ۲ دادگاه تجدید نظر دادگستری استان سیستان و بلوچستان تصمیم نهایی شماره ۹۶۰۹۹۷۵۴۱۶۲۰۰۵۶۷

تجدیدنظرخواهان : ۱. خانم امیلیا حکیمان فرزند طرازاله ۲. خانم تبسم حسینی فرزند فرشید ۳. آقای فرشید دادور فرزند علی با وکالت آقای سعید عثمانی فرزند نوراحمد به نشانی نبش خیابان امیرالمومنین ۳ - مجتمع سپیده - طبقه اول - واحد ۳ - کدپستی ۹۸۱۳۷-۱۳۶۵۷

۴. خانم هیدا یزدان فرزند افلاطون ۵. آقای بهرام روحانی مهدی آبادی فرزند سهراب با وکالت آقای محمود بولاغ فرزند به نشانی نبش خیابان امیرالمومنین ۳ - مجتمع سپیده - طبقه اول - واحد ۳ - کدپستی ۹۸۱۳۷-۱۳۶۵۷

۶. خانم مهرنوش محمدرضائی زاده فرزند اکبر ۷. آقای سیاوش رحیمی فرزند روح الله با وکالت آقای علی کریمی فرزند محمدرضا به نشانی خ امیرالمومنین ۳ - ساختمان سپیده - طبقه چهارم - واحد ۱۶

تجدیدنظرخواسته : تجدیدنظرخواهی از رأی شماره ۹۶۰۹۹۷۵۴۱۱۲۰۰۳۹۸ صادره از شعبه سوم دادگاه انقلاب زاهدان

به تاریخ ۰۹/۰۵/۹۶ در وقت مقرر شعبه دوم دادگاه تجدید نظر استان سیستان و بلوچستان به تصدی امضاء کنندگان ذیل تشکیل است، پرونده کلاسه ۹۶۰۳۰۰ تحت نظر است. نماینده محترم دادستان اظهار می دارد از دادگاه تقاضای صدور حکم قانونی را دارم. دادگاه با بررسی اوراق و محتویات پرونده پس از مشاوره و با استعانت از ایزد منان ختم رسیدگی را اعلام و به شرح ذیل مبادرت به صدور رأی می نماید.

رأی دادگاه

در خصوص تجدیدنظرخواهی ۱- آقای فرشید دادور ۲- خانم امیلیا حکیمان ۳- خانم الهه رام ۴- خانم هیدا یزدان ۵- آقای سیاوش رحیمی ۶- آقای بهرام روحانی مهدی آبادی ۷- مهرنوش محمد رضائی زاده ۸- آقای شایان رحیمی ۹- خانم تبسم حسینی (تجدیدنظرخواهان ردیف اول و دوم و نهم با وکالت آقای سعید عثمانی، تجدیدنظرخواهان ردیف سوم و چهارم و ششم با وکالت آقای محمود بولاغ و تجدیدنظرخواهان ردیف پنجم و هفتم و هشتم با وکالت آقای علی کریمی و تجدیدنظرخواهان ردیف اول و سوم و پنجم با وکالت آقای مزدک اعتماد زاده) نسبت به دادنامه شماره ۹۶۰۹۹۷۵۴۱۱۲۰۰۳۹۸ صادره از شعبه سوم دادگاه انقلاب زاهدان که به موجب آن تجدیدنظرخواهان ردیف اول الی هشتم از حیث اتهام عضویت در فرقه ضاله بهائیت با هدف اقدام علیه امنیت کشور هر کدام به تحمل پنج سال حبس تعزیری و تجدیدنظرخواه ردیف نهم از اتهام مذکور به تحمل یک سال حبس تعزیری محکوم شده است با توجه به محتویات پرونده نظر به اینکه تجدیدنظرخواهان در جلسه رسیدگی مورخ ۰۸/۰۵/۹۶ این دادگاه بیان داشته اند هیچگونه اقدامی که علیه امنیت کشور باشد انجام نداده اند و آبادانی و امنیت کشور سر لوحه هر اقدامی می باشد و مطیع حکومت می باشند و در خانواده ای بهایی متولد شده اند و افرادی که به آنان مراجعه نموده اند با میل و رضایت خودشان بوده و در جهت رفع سوء تفاهات به سوالات آنها جواب می داده اند و هیچ اقدامی برای بهایی کردن کسی انجام نداده اند و فضائل اخلاقی را بیان می نموده اند که با دین اسلام هیچگونه مغایرتی نداشته است و صدور حکم برائت خودشان را درخواست نموده اند علیهذا با توجه به اینکه تجدیدنظرخواهان اقدامی علیه تمامیت سیاسی، سرزمینی و حاکمیتی جمهوری اسلامی ایران انجام نداده اند و با توجه به محتویات پرونده هیچگونه مدرک مثبتی دایر بر ارتباط با سرویس های جاسوسی بیگانه بدست نیامده است همانطوری که از

مجموع تحقیقات بعمل آمده در پرونده احراز می گردد و در دادنامه معترض عنه نیز مورد اشاره قرار گرفته تشکیل پرونده بر اساس بهائی بودن متهمان نبوده است و با استناد به اصل ۲۳ قانون اساسی هیچ کسی را به اعتبار عقیده نمی توان مورد تعرض قرار داد و همچنین نامبردگان وفق مقررات قانونی از کلیه حقوق برابر با سایر شهروندان برخوردار هستند و هیچ دلیلی مبنی بر اینکه تجدیدنظرخواهان دسته یا جمعیتی تشکیل داده باشند که هدف آن برهم زدن امنیت کشور باشد در پرونده مشهود نیست و اقدام آنان از شمول ماده ۴۹۸ قانون مجازات اسلامی خارج و از طرفی منطبق با ماده ۵۰۰ قانون مذکور نیز نمی باشد به دلیل اینکه تبلیغی مد نظر قانون گذار است که اصل نظام را هدف قرار دهد یا به نفع گروههای مخالف نظام باشد و ارکان تشکیل دهنده نظام را متزلزل سازد و به کلیت نظام جمهوری اسلامی ایران لطمه وارد و موجب براندازی آن گردد و تبلیغی که در ماده مذکور مد نظر قانونگذار بوده نوعی تبلیغ است که برای تقویت و پیشبرد اهداف گروههای مخالف نظام صورت بگیرد که در این مورد نیز شرط اصلی تحقق جرم وجود گروههای مخالف نظام می باشد که در پرونده مذکور هیچ گروهی که مخالف نظام باشد شناسایی نشده است و موضوع دیگر اینکه این جرم از مصادیق جرم سیاسی در فقه قلمداد می شود که بایستی قصد براندازی نظام در آن وجود داشته باشد اگر ما اقدامات تجدیدنظرخواهان را در راستای تبلیغ آئین مذهبیشان بدانیم از مصادیق تبلیغاتی نمی باشد که بر اساس نظام اسلامی لطمه وارد نماید و در راستای منفعت گروههای مخالف نظام باشد و صرف برخورداری از یک اندیشه با طرز تفکر خاص یا پیروی از یک آئین مذهبی را نمی توان جرم سیاسی محسوب کرد چرا که چنین تفسیری موجب تفتیش عقاید خواهد بود که مخالف قانون اساسی است لذا طرفداران فرقه بهائیت را نمی توان از افراد شمول گروههای مخالف نظام موضوع قسمت اخیر ماده ۵۰۰ قانون مجازات اسلامی دانست به دلیل اینکه گروههای مخالف نظام در این ماده گروههای مخالف نظام سیاسی کشور و شامل نظام اعتقادی و مذهب رسمی حاکم در آن نظام نمی گردد چونکه قصد براندازی نظام حاکم را ندارند و منظور از دسته، جمعیت یا شعب جمعیتی که در ماده ۴۹۸ قانون مجازات اسلامی ذکر شده گروههایی است که اهداف سیاسی خاص به منظور برهم زدن امنیت کشور را دارند حال آنکه گروه بهائیان اساساً بدین منظور تشکیل نگردیده و ماهیت وجود آئین مذکور کاملاً متفاوت از گروههایی است که قانون گذار آنها را در ماده مذکور توصیف کرده است و جرم مزبور از جرائم سیاسی بوده و علیه امنیت محسوب می گردد و سوء نیت خاص لازم است صرف عضویت افراد برای احراز بزهکاری کافی نمی باشد و اقدامات تجدیدنظرخواهان از مصادیق تبلیغ علیه نظام یا به نفع گروههای مخالف نظام تلقی نمی گردد به دلیل اینکه نامبردگان خود را مطیع دولت جمهوری اسلامی و نظام سیاسی حاکم بر آن می دانند و همانطور که آقای دکتر میر محمد صادقی در کتاب حقوق کیفری اختصاصی در جرائم علیه امنیت و آسایش عموم بیان نموده معتقدند که ماده ۵۰۰ قانون مجازات اسلامی باید تفسیر مضیق نمود و به واژه نظام که در دو جای این ماده به کار رفته توجه کافی مبذول داشت و تنها آن دسته از تبلیغاتی مشمول این ماده می شود که علیه کلیت نظام و در واقع به قصد براندازی و یا به نفع گروهها و سازمانهایی انجام گیرد که آنها قصد مبارزه با کلیت نظام و آنها قصد براندازی را دارند و هر گونه انتقاد در مورد عملکرد یک مسئول یا نهاد دولتی بدون اینکه قصد کمک به برانداختن نظام حکومتی وجود داشته باشد یا به نفع گروهها و سازمانهایی تبلیغ شود که فقط نسبت به برخی از عملکردهای مسئولین انتقاد داشته ولی با کلیت نظام مخالفتی ندارند مورد از شمول ماده ۵۰۰ قانون مذکور خارج می باشد و دوم منظور از نظام مندرج در ماده مذکور با عنایت به جایگاه این ماده در قانون مجازات اسلامی مصوب ۷۵ که در فصل اول یعنی جرائم ضد امنیت داخلی و خارجی کشور به کار رفته نظام سیاسی می باشد و نه نظام اعتقادی یعنی فعالیت علیه نظام هنگامی است که علیه مجموعه نظام سیاسی صورت گیرد و همچنین آقای علی فقیهی نژاد نزد بازپرس شعبه ششم دادسرای عمومی و انقلاب زاهدان اظهار داشته من به جهت تحقیق جذب این گروهها شدم و جزوه ای به نام جزوه روحی بود که به من دادند و این جزوات تدریس شود و فرد دیگر به نام محمد راه انداز اظهار داشته من در یزد جهت کارگری رفته بودم در این شهر با فردی آشنا شدم که بهایی بود

می گفت دین جدید داریم و گفت بیا به تو کار می دهیم و در جلسات آنها حضور داشتم چون می دیدم دختران برهنه هستند دوست داشتند به آنجا بروم جزوه ای به نام جزوه روحی بود که خوانده می شد و خانم فریده رمرودی نیز اظهار داشته بدو جهت اینکه به من گفته بودند کلاس تدبر در قرآن است به آنجا رفتم و در خصوص آئین بهائیت توضیحاتی به وی داده اند از مجموع اظهارات نامبردگان مطالبی که تجدیدنظرخواهان علیه بر هم زدن امنیت کشور اقدامی انجام داده باشند یا علیه نظام جمهوری اسلامی ایران یا به نفع گروهها و سازمانهای مخالف نظام به هر نحو فعالیت تبلیغی نمایند استنباط نمی گردد بلکه با توجه به دفاعیاتشان نامبردگان مطیع نظام جمهوری اسلامی ایران بوده و در خانواده ای که بهایی بوده اند متولد شده اند و همچنین با توجه به سیره نبوی (ص) و ائمه اطهار (ع) که مبتنی بر لزوم اعمال رأفت اسلامی در برخورد با اشخاص می باشد به دلیل عدم انطباق اعمال ارتكابی آنان با اعمال ماده مندرج در مواد پیش گفته و مستنداً به اصل ۳۷ قانون اساسی جمهوری اسلامی ایران تجدیدنظرخواهی تجدیدنظرخواهان و وکلایشان وارد و موجه تشخیص مستندا به بند ب ماده ۴۵۵ قانون آئین دادرسی کیفری دادنامه معترض عنه نقض و رای بر براءت تجدیدنظرخواهان از اتهام انتسابی صادر و اعلام می گردد رای صادره قطعی است.

رئیس و مستشار شعبه دوم دادگاه تجدید نظر استان سیستان و بلوچستان

هوشنگ شهکی

مهدی شمس آبادی

Cases of Violations Committed by the Bahá'í Organization

The propagation of Bahá'í beliefs in Iran is not a common occurrence but is perceived as an issue due to its propagation methods involving the dissemination of animosity, the destabilization of individuals' mental states, the indoctrination of minors without parental knowledge or consent, exerting influence and manipulation, as well as instances of psychological and physical coercion and exploitation. Considering the historical context surrounding this sect, such activities are regarded as a matter of strategic significance and are suspected of harboring ambiguous objectives. These suspicions arise from concerns over the questionable sources of financial backing and the adoption of new telecommunication methodologies. One such example includes the claim of twenty thousand Bahá'í missionaries active on Twitter, as well as the imperative to maintain secrecy regarding the identities of those recruited. Additionally, a directive issued on June 7, 2007, instructing Bahá'í family circles to dedicate their lives to the propagation of Bahá'í beliefs and the individual recruitment of Iranians, further compounds these concerns.

In Document No. 1 of the court case, the Bahá'í organization was declared illegal on 07/06/1362 by the Revolutionary Prosecutor, citing vandalism and wrongdoing. It is notable that the Universal House of Justice the closure of the organization.

The installation of the leadership staff of the organization in Iran occurred on November 9, 2006, as a delegation of Iranian assistants, with their appointment period extending until November 26, 2008.

The Bahá'í organization as an independent government entity within the existing government framework, including the use of code names for cities and the establishment of organizations involved in education, immigration, schools, financial dispute resolution, a punishment committee, economic matters, youth employment, banquets, and similar affairs.

Conclusion

In Iran, akin to many nations globally, the acknowledgment of sectarian tendencies as independent religions is not typically recognized. However, adherents of various sects, including the Bahá'í sect, are permitted to freely practice their ceremonies and rituals within the legal framework, availing themselves of the rights and privileges of citizenship. The Islamic Republic of Iran adopts a stance that generally does not draw a distinction between Bahá'ís and non-Bahá'ís. Both groups are deemed to possess equal rights, enjoying the full spectrum of rights accorded to all members of society. Services provided within Iran are not contingent upon individuals' beliefs, and fundamentally, there exists no mechanism established to officially recognize or highlight these religious differences among citizens. Therefore, Bahá'ís possess a range of civil, cultural, social, and economic rights, encompassing ownership of factories, companies, and pharmacies, unrestricted ownership, receipt of subsidies, access to private cemeteries for interment in accordance with their beliefs, entitlement to various types of basic and supplementary insurances, as well as unhindered access to law enforcement and judicial services. They also have the opportunity for ongoing education, issuance of a national identification card, extensive utilization of cyberspace through websites and pages, acquisition of driver's licenses, reception of the COVID-19 vaccine, participation in multiple trade unions, engagement in importation of goods, involvement in agricultural practices, animal husbandry, horticulture, and marriage, as well as utilization of

sports halls and complexes. The confirmation of this matter is substantiated by the visits of ambassadors from various countries, the technical committee of the High Commission, and non-governmental organizations. Ultimately, it is expressed that the expectation lies in the hope that human rights institutions will offer commentary on the human rights situation in countries devoid of any politicization, basing their evaluations on the documents presented.

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