

“Human Rights Denial in Iran: an introduction the Bahà’i Question”

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Abstract—Since 1850’s the bahà’i religious minority in Iran has been systematically persecuted and deprived of fundamental rights and freedoms on the sole base of religious belief. In the last 30 years more than 200 bahà’is were killed and nearly a thousand put in prison. The 1979 Iranian constitution does not protect the human rights of the Bahà’is although they are the major religious minority in the country with over 300.000 followers. Today seven bahà’i leaders are in prison waiting for a trial that could lead them to penal death. In these years the international community has made many acts to promote the protection of the bahà’i community but the dogma of “domestic jurisdiction” still resists. Is there any possible solution?

Index Terms—Bahà’i, Human Rights, Iran, Islam, Persecution, Religious freedom

I. INTRODUCTION

The article is intended to analyze some of the political and juridical issues of the persecution of the bahà’i community in Iran. We’ll be presenting a brief introduction to the bahà’i Faith and the historical routes of its persecution in order to better grasp the context and nature of the case and have a deeper understanding of it. Then we will consider the 1979 Iranian’s Constitution dealing with fundamental freedoms and see what steps have been taken at International level to solve the situation. At the end we’ll be offering some ideas on the case and what else is needed to solve the question.

II. INTRODUCTION TO THE BAHÀ’I FAITH

The bahà’i Faith, born in Persia in 1844, is the most recent revealed religion. It’s Prophet-founder, Bahá’u’lláh (1817-1892)², claims to be the Promised one of all the religions of the past, a new messenger of God destined to bring a whole new system of peace and justice into the world.

The key-concept of the bahà’i teachings is the uniqueness of God. There’s just one God, common to all the religions. In this view all the religions share the same source and basic values. This means that, essentially, they are all in perfect harmony. Abraham, Moses, Zoroaster, Buddha, Christ, Mohammad and Bahá’u’lláh are all messengers of God.

The main goal of the baha’i Faith is to promote the unity of mankind, beyond racial belonging, class, belief or culture. “Unity in diversity” is the key-word and the corner-stone to build a new world order.

There are about 6.000.000 bahà’is in the world and it’s the second most spread religion in the world (from a geographical point of view), being his followers in more than 235 nations and territories and representing, virtually, the whole of cultures, languages and nationality of mankind³.

These are some of the principles of the bahà’i Faith

- 1) Uniqueness of God
- 2) Unity of mankind
- 3) Unity among all religions
- 4) Harmony between science and religion
- 5) Equality between man and woman
- 6) Free and independent search for truth
- 7) Obligatory and universal education
- 8) Non-interference between politic and religion
- 9) The obedience to the laws of the country
- 10) The building of a world government, a world parliament and a world judiciary, to promote universal peace and security

III. BRIEF HISTORY OF THE PERSECUTION OF THE BAHAI COMMUNITY IN IRAN

From its very beginning in the 1840’s the bahà’i Faith found a great hostility from the clergy and the institutions of the country, both on a local and National level. The central forces of the State sought the sustain of the regional bodies to promote their systematical design to destroy the new Movement.

The Bab - Forerunner of Bahá’u’lláh⁴ - was subjected to humiliating and degrading treatment, had served three years in prison and exile and was eventually executed in a public square in the city of Tabriz in 1850. His followers were everywhere persecuted, abused and tortured and more than 20.000 of them were killed. In 1852 two Babi’s – made crazy by the pain of the loss of their master - attempt on the life of Na’siri’d-Din Shah, but did not succeed in their aim. As a consequence an intense campaign of persecution was launched at the national level. Each character of government circles had his assigned victim. In the gazette of Tehran tables were published showing the names of persecutors, with victims’ name assigned to them. The news of the massacres had an echo which came up in Europe. The “Gazzetta di

³ Britannica Encyclopedia

⁴ The religion of the Bab (Babi Faith), born in Persia in 1844, is directly related to the Baha’i Faith, founded by Bahá’u’lláh, of which he announces the arrival. Most of the Babi believers will then become Baha’i, recognizing in Bahá’u’lláh the one who the Bab was announcing in his teachings.

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² In arabic “the glory of God”

Mantova” in December of 1852 says as follows:

"We hear from Tehran that persecution, arrests and executions of members of the Babi sect continue. They are submitted to unspeakable tortures. The British ambassador, Colonel Sheil, and that of Russia have believed in their duty to object to such barbarism, and as a favor to ask the simple execution of those arrested"⁵

The city gates were closed and no one could leave without being questioned. The Babi were searched house to house, arrested and put to death. The persecutions continued along the XIX century, sometimes going down in intensity, sometimes increasing.

The following is the testimony of an Austrian officer stationed in the Persian capital in those dark days. The story is raw and does not leave room for imagination. We hope not to offend your sense of modesty and decency:

"But follow me, my friend, you who lay claim to a heart and European ethics, follow me to the unhappy ones who, with gouged-out eyes, must eat, on the scene of the deed, without any sauce, their own amputated ears; or whose teeth are torn out with inhuman violence by the hand of the executioner; or whose bare skulls are simply crushed by blows from a hammer; or where the bázár is illuminated with unhappy victims, because on right and left the people dig deep holes in their breasts and shoulders and insert burning wicks in the wounds. I saw some dragged in chains through the bázár preceded by a military band, in whom these wicks had burned so deep that now the fat flickered convulsively in the wound like a newly-extinguished lamp. Not seldom it happens that the unwearying ingenuity of the Orientals leads to fresh tortures. They will skin the soles of the Bábí's feet, soak the wounds in boiling oil, shoe the foot like the hoof of a horse, and compel the victim to run. No cry escaped from the victim's breast; the torment is endured in dark silence by the numbed sensation of the fanatic; now he must run; the body cannot endure what the soul has endured; he falls. Give him the coup de grâce! Put him out of his pain! No! The executioner swings the whip, and--I myself have had to witness it--the unhappy victim of hundredfold tortures and runs! This is the beginning of the end. As for the end itself, they hang the scorched and perforated bodies by their hands and feet to a tree head downwards, and now every Persian may try his marksmanship to heart's content from a fixed but not too proximate distance on the noble quarry placed at his disposal. I saw corpses torn by nearly 150 bullets..."

"When I read over again what I have written I am overcome by the thought that those who are with you in our dearly beloved Austria may doubt the full truth of the picture, and accuse me of exaggeration. Would to God that I had not lived to see it! But by the duties of my profession I was unhappily often, only too often, a witness of these abominations. At present I never leave my house, in order not to meet with fresh scenes of horror. After their death the Bábís are hacked in two and either nailed to the city gate, or cast out into the plain as food for the dogs and jackals. Thus the punishment extends even beyond the limits which bound this bitter world, for Musulmáns who are not buried have no right to enter the Prophet's Paradise".

"Since my whole soul revolts against such infamy, against such abominations as recent times, according to the judgment of all, present, I will no longer maintain my connection with the scene of such crimes..."⁶

In the XX century the path of persecution of the bahá'í community finds a new road. Between 1925 and 1979 the monarchy wants to modernize the nation and they try to marginalize the clergy. In this political match between these two powers, the bahá'ís were used as a tool to calm down the annoyed clergy and give them something to go against. There are many waves of persecution and in 1953 the hojjatieh society is founded to seek the elimination of the bahá'ís in the country (it'll be dissolved by Ayattollah Khomeiny for political and religious reasons). In 1955 there's the first UN resolution showing its concern about the situation of the bahá'ís in the country.

The revolution of 1979 establishes the Islamic Republic. In this new regime the persecutions are brought forward by the government itself as a political and religious goal. The bahá'ís, with over 300.000 followers are the greatest religious minority in the country but their rights are not covered under the constitutional and ordinary law. Since the 80's more than 200 bahá'ís were killed, almost 800 were put into prison and many of them were tortured. The bahá'í cemeteries started being destroyed as well as their holy places. Women were raped, bahá'í marriage nullified, houses and other belongings confiscated by the government. Employees in the administration were fired and obliged to pay back the salary they had in their working years. Children, once identified as bahá'ís, were expelled from school and bahá'í youth didn't have access to higher education, such as university training.

Since the 80s more than 30 resolutions were published by the UN complaining about the situation of the bahá'í community in Iran and the human rights in the country (see references at the end of the article). Similar acts were taken by the EU and other countries, head of states, parliaments and government around the world, such as the USA, Canada, Brasil, France, or international organization for human rights such as Amnesty International, F.I.D.H, European Foundation for human rights and others. Since 1993 the UN, with its special Repporteaur, founded six secret letters coming from the main State institutions and military headquarters, regarding such issues as denial of higher education to the bahá'í community, monitoring their individual and social activities, stopping their development in the country, denial of employment and any position of influence⁷. Five of them were 2005-2006 documents. As a result many actions were taken against the bahá'í community. In mid-2007, as a clear result of these memorandums, 54 bahá'í youth were captured in Shiraz and put into prison – notwithstanding the consensus of the local institutions – while serving on an educational project under an NGO affiliate to the UNICEF. They were all freed after some weeks (on bail) but four of them are still in prison for a four-years condemnation, accused of activities against public security.

⁶ E.G.Browne, *Materials for the study of the babi religion*, <http://bahai-library.com/books/msbr/msbr06.goumoens.html>

⁷ See: The Bahá'í International Community, *The Bahá'í question, cultural cleansing in Iran, 2008*

⁵ Cited in L. Zuffada, *L'Antico dei Giorni – Vol.I*, Roma, Casa Editrice Bahá'í, 1989, pp. 132-138

Now-a-days the bahà'i community is facing other great dangers and is constantly deprived of the fundamental human rights, such as the rights relating to security, imprisonment without a fair trial, the right to gather, the right to freedom of conscience.

Today seven bahà'i leaders – called Yaran (that means “friends”) – are in prison waiting for a fair trial. They have been accused of espionage, propaganda against the Islamic order and “corruption on earth”, among other charges. These charges could bring them to death penalty.

IV. THE GROUND OF PERSECUTION AND THE ACCUSATIONS

From June 30th 2005 to January 30th 2006 the State-controlled newspaper “Kayhan” launched a media campaign against the bahà'is. More than 30 articles were published with false accusations and false documentation was produced to prove it. From 2005 more than 200 articles have been published in Iran against the bahà'i community on newspapers (108 of them in 2006). They have been accused to be spies of Israel, to do immoral acts, to be a political organization against of the regime and friend of the Shah, to sustain the imperialistic regime, to be enemies of the Islam. All accusations were clearly false. The Bahà'is are non-violent, they're not involved in politics and believe in unity of religions and mankind. So, why are they persecuted? They're basically persecuted on the ground of religion. But this persecution's implication are political also and go even far beyond it, as the Iranian Republic merges the religious and political aspects of it in one, single unit. Persecuting the bahà'i community means maintaining the system of privileges and political influences ruling the State. The Bahà'i International Community states⁸:

“Other aspects of the Bahá'í teachings also arouse opposition among some followers of Islam. In outlining His vision for a new world civilization, Bahá'u'lláh advocated a series of highly progressive social principles. These include the elimination of all forms of prejudice; equality between the sexes; the elimination of extremes of poverty and wealth; universal education; the harmony of science and religion; a sustainable balance between human society and the natural world; and the establishment of a world federal system, based on collective security and the oneness of humanity. Some fundamentalist Muslims view the progressive nature of these teachings, such as the equality of women and the absence of religious clergy, as particularly antithetical to the traditions of Islam. To Iran's Shia establishment, especially — and also to many among their Sunni Muslim counterparts — the emergence of an independent religion that postdates the Qur'an by almost thirteen centuries is not only theologically abhorrent but threatens the system of patronage, endowments, political influence, and social perquisites to which they lay claim. The effect has been to arouse in the Shia establishment a determination to extinguish the new faith and suppress its followers”⁹

⁸ An NGO accredited at ONU in advisory status.

⁹ The Bahà'i International Community, *The Bahà'i question, cultural cleansing in Iran, 2008, p. 70*

As we can see the problem, even if coming from a religious ground, stars getting bigger and all-comprehensive. This is the reason why the persecution of the bahà'i community in Iran is particular case. Let's see now some of the main aspects of it, from a juridical point of view.

V. THE IRANIAN CONSTITUTION AND FUNDAMENTAL RIGHTS: THE CONSTITUTIONAL LAW AND THE INTERNATIONAL COMMUNITY

The Constitution of the Islamic Republic of Iran, at Art.13, Chapter I^o, states as follows:

“Zoroastrian, Jewish, and Christian Iranians are the only recognized religious minorities, who, within the limits of the law, are free to perform their religious rites and ceremonies, and to act according to their own canon in matters of personal affairs and religious education”¹⁰.

The Bahà'is are not mentioned. This is the juridical base that allows the persecutions. This means also that every action taken by the Government against the bahà'is is not incoherent with the Constitution. Anyway, as we're going to see and prove, this is not true, until we're dealing with human rights issues. In chapter III the constitution talks about “the rights of the people” and deals with many fundamental rights regarding the civil, political, cultural and socio-economical rights. In art.19 of the Iranian Constitution we read:

“All people of Iran, whatever the ethnic group or tribe to which they belong, enjoy equal rights; and color, race, language, and the like, do not bestow any privilege”.

The first thing you notice is that the religious affiliation is not mentioned among the causes of non-discrimination. Is the article then implicitly protecting the State in case of discrimination based on religious beliefs? In its resolution CERD/C/63/CO/6 of 10/12/2003, the Committee on the Elimination of Racial Discrimination of the UN, considering the reports sent by the Iranian government on the status of implementation of the International Convention on the Elimination of All Forms Racial Discrimination (CERD), writes:

“The Committee Takes note with concern of the discrimination faced by reported certain minorities, including the Baha'is, who are deprived of certain rights, and that certain provisions of the State party's legislation on discriminatory appear to be both ethnic and religious grounds.”

The situation is well known also to European Institutions. In the 2495th meeting of the EU external relations Office of the March 18, 2003 (C/03/63) we read:

“The Council [...]also deplored the continued discriminatory practices against persons belonging to religious minorities, and drew particular attention in this regard to the treatment of Baha'is, whose belief is not recognized by the Iranian

¹⁰ From: <http://www.iranchamber.com/government/laws/constitution.php>

Constitution"

In the Iranian constitution, art.23 () we read:

"The investigation of individuals' beliefs is forbidden, and no one may be molested or taken to task simply for holding a certain belief.

In March 2006 the UN Special Rapporteur, Asma Jahangir, finds a letter dated October 29, 2005, addressed to the police and other agencies in Iran, where the headquarters calls for "identifying" and "monitoring" Baha'is in country. The reaction of the international organizations for the defense of human rights is immediate. In a press release of 3 April 2006, the National Director of the Anti-Defamation League, Mr. Abraham H. Foxman, commenting on the discovery of the Special Rapporteur, said:

"These actions by the Iranian government are reminiscent of the steps taken against Jews in Europe and a dangerous step toward the institution of Nuremberg-type laws [...] This clear attempt to step-up persecution of the Bahai community in Iran sets a dangerous precedent. Since the Iranian Revolution, the Bahais have suffered religious persecution and bigotry in Iran, but this step raises it to the next level".

In its resolution A/RES/61/176 on 19/12/2006 the UN General Assembly - aware of that letter - expressed his concern about:

"[...] the escalation and increased frequency of discrimination and other human rights violations against members of the Baha'i faith, including reports of plans by the State to identify and monitor Baha'is, as noted by the Special Rapporteur on freedom of religion or belief [...]"

and asked "to refrain from monitoring individuals on the basis of their religious beliefs." In resolution A/RES/63/191 always this House expresses its concern regarding:

"[...] increasing evidence of efforts by the State to identify and monitor Baha'is, preventing members of the Baha'i faith from attending university and from sustaining themselves economically, and the arrest and detention of seven Baha'i leaders without charge or access to legal representation [...]"

Shortly after UN found a second letter, dated August 19, 2006, in which the Ministry of Interior of Iran ordered the officials around the country to intensify surveillance, focusing in particular on community activities of the Baha'i community. Annexed to it there's a specific plan in which officials must address a number of detailed information such as their "financial status", their "social interaction" and their "association with foreign assemblies". The attention of the Ministry is now focused on group activities. We read in the letter that the Bahá'ís would be "trying to teach and disseminate the ideology of Bahá'ism in the country".

We must remember that Iran is part of the UN Covenant on Civil and Political Rights and on Economic, Social and

Cultural Rights. This is, for example, a clear denial of the rights protected in the Art. 18 of the Covenant on Civil and Political rights, at paragraphs 1 and 2. But Iran is also signatory of the Universal Declaration of Human Rights. Again we can see that Articles 1 and 2 are clearly disrespected.

Finally, a third letter, dated May 2, 2006, demonstrates the Government's intention to extend the monitoring widely through industry associations. In this letter the Company for calls to Iranian Trade Union of Battery Manufacturers to provide a list of names of Baha'is who worked at the association.

In art. 23 of the Iranian Constitution we read:

"Every person is entitled to choose the employment he wishes, so long as it is not contrary to Islam or the public interest or the rights of others."

"The Government is bound, with due regard for the needs of society for a variety of employment for all men, to create the possibility of employment, and equal opportunities for obtaining it."

In the memorandum of the Iranian government on the issue Bahá'í the 1991 law to the letter "C", point 3 and 4:

"3. Deny them employment if they identify themselves as Bahá'ís"

"4. Deny them any position of influence, such as in the educational sector, etc"

We can see that access to work is denied for Bahá'ís - if they identify their beliefs (which may also be requested to them). They cannot obtain any position of influence as well. It's clear that, the Baha'i, being considered a "misled sect" are seen as contrary to Islam as stated in the article above. After the Islamic Revolution, from 1979 to 2008, over 15000 Bahá'í have lost their jobs. In 1982 had already been dismissed all Baha'i civil servants. In 1984 they were required to return back all salaries received during their working years. The ones that wouldn't have done would have been put in jail. There were various obstacles and redundancies in the private sector as well. If a Bahá'í wanted to get his job back he had to recant his faith.

The Iran government is a State-member of the ILO (International Labour Organisation) and, as such, has signed conventions promoted by the Organization. To be able to verify the implementation of their treaties governments must send periodic reports to the ILO. In a document dated 1988 (Document No. (ilolex) 251988G04) called "Equality in Employment and Occupation: Chapter II. Substantive field of application of the Convention: access to training, employment and occupation, Terms and Conditions of Employment", the ILO writes:

"In the Islamic Republic of Iran persons adhering to a certain religious belief are excluded from the public service. Measures have been adopted for dismissing members of the

*Baha'i religion also from public and private enterprises*¹¹

In the same document we read also:

“The Committee of Experts has had occasion to express its profound concern at the discrimination in employment, occupation and training practised in respect of persons belonging to the Baha'i community, the free-masons and organisations whose constitutions imply atheism in the Islamic Republic of Iran. (Endnote 132) Discrimination of this type affects access to employment and training and conditions of employment. In practical terms it means the termination of employment in the public sector (Endnote 133) and in the private sector, with the Government requiring employers to dismiss the employees concerned; it also means prohibition to register in schools, higher education institutes and universities and exclusion from these institutions. Retired public officials have had their pensions withdrawn because of their adherence to their faith and some public officials have had to reimburse the State the amount of salaries that they had received during their careers as officials. Such discriminatory acts cease to apply if the members of these groups renounce their faith and publically give allegiance to the faith professed by the majority [...]”¹²

We see therefore that, although the Constitution expressly prohibits "The investigation of individuals' beliefs," there is a systematic effort by the central authorities of the State to monitor and identify Baha'is in the country. The UN has investigated and expressed its concern about it on several occasions as we said before.

This is just one example. But the persecutions of the bahà'ì community deals with a great variety of fundamental rights, some of which are expressly recognized by the Constitution, such as:

- 11) Freedom of religion
- 12) Right to live, freedom and security
- 13) Detention and right to freedom
- 14) Denial of torture
- 15) Right to property
- 16) Right to livelihood and work

Analyzing the rights covered under the Constitution we come to some very questions: how can in it be that people under a unique political and juridical system are not entitled to share the same rights – rights that are declared as universal? How can we harmonize and solve a situation in which the State limits constitutionally the recognition of civil, political, socio-economical and cultural rights – rights that are defined as inalienable at international level – with the clear tendency of the international law that is defining the human rights as a matter of “ius cogens”? The case of the Iranian Constitution is quite complex because there are articles that seem to suite well for the entire population (the same title of the second

chapter “the rights of people” is quite clear. It’s not written “the rights of some people”). Many articles refers to the entire population and we can see such expressions as “everyone”, “for all” and so on. We’re coming then to a paradox: on the one hand the Bahà'is are, in practice, “outlaw”. On the other hand, even though some of the articles were extended to the Bahà'is and they could share some protection under the constitution, their rights could be denied by those institutions that are entitled to promote the respect of that Constitution. There could be, then, a potential strike among certain articles and it'd be interesting to see which ones are fundamental and which are less secondary. But the praxis gives us a clear answer. The religious issues has priority over other fundamental rights. These rights are subordinate to the religion which the individual belongs to.

Nevertheless the first question still remains. How can we ensure effectiveness to the protection of the human rights in a country that is acting in contrast to its own constitution and in an International community in which the “dogma” of “domestic jurisdiction” is still limiting the protection of human rights?

As we already mentioned the Islamic Republic of Iran signed the Universal Declaration of human rights, is a member of ILO, is part of the Covenants of the UN. According to the Chart of the UN the violation of human rights can be a threat to peace and the Security Council can intervene. But this case didn't arise. Almost every important body of the UN made an act complaining about the situation: the general assembly, the ECOSOC, the Commission for Human Rights, the Council for Human Rights, the Special Rapporteur. But these organs cannot issue binding acts. Anyway these are important act of political pressure and they had some, limited, success. From 1995 the General Assembly issued 13 resolution condemning the situation of the human rights in Iran and mentioning the Bahà'is. The OHCUR (Office of the High Commissioner Human Rights) made 11 resolution on the same issue, form 1993. From 2003 to 2006 the ECOSOC made 4 special report. The EU complained about the death penalty in Iran and asked the Iranian Government to further calls upon the courts to review the case of the Baha'i prisoners who were sentenced to death for their faith (GU C 328 del 26.10.1998 and GU C 85 del 17.3.1997). There are different conclusions and acts of the European Council and many are the States, government and parliament that took similar acts.

In order to gain effectiveness, now-a-days, the mechanism of human rights needs the to accompanied by a series of acts by the civil society, politics and media, because of the lack of international binding measures and the sovereignty of states. The mechanism of the UN was “helped” from independent organization on human rights¹³, media¹⁴, civil society and important persons¹⁵, governments and institutions¹⁶. In

¹¹ <http://www.ilo.org/ilolex/cgi-lex/pdconv.pl?host=status01&textbase=ilolex&document=123&chapter=25&query=%28%23docno%3D251988G%2A%29+%40ref&highlight=&querytype=bool&context=0>

¹² <http://www.ilo.org/ilolex/cgi-lex/pdconv.pl?host=status01&textbase=ilolex&document=122&chapter=25&query=%28%23docno%3D251988G%2A%29+%40ref&highlight=&querytype=bool&context=0>

¹³ FIDH, Amnesty International, Human Rights Watch

¹⁴ Some of them: BBC, le figarò, le monde, washington post, times of london, new york times, times of india

¹⁵ For example, nobel price Shirin Ebadi and journalist Akbar Ganji.

¹⁶ Like the USA state department, the parliaments of Brasil, Canada, UK, Spain, Australia USA and others. But also the European Council and European Parliament.

these list we also have to notice the important work of the Bahà'i International Community, an NGO accredited by the ECOSOC, UNICEF and UNIFEM, in a consultive state. It works closely also with UNESCO, UNEP and the UN Council for Human Rights. It represents the world-wide bahà'i community at the UN and sensibilize the Organization and its States about the persecutions of the bahà'is. Its actions, united to those of the UN, states, civil society and other bodies are the the principal tool to promote a solution of the case at International level. But, without an educational path they're still insufficient to reach a valuable standard for the protection on human rights on a global level. Political, legal and socio-economical routes can lead us to a better standard – this is true – but then, they stop.

According to the author's humble opinion this organic mechanism can bring in the medium-long term to increased sensitivity on the part of peoples, governments and media on human rights and, ultimately - supported by the erosion of sovereignty and the serious crisis we see today - lead to a binding implementation and extensive observation of human rights norms and values.

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| OHCHR | Resolution - E-CN 4-RES-1999-13 | 23/04/1999 |
| OHCHR | Resolution - E-CN 4-RES-2000-28 | 18/04/2000 |
| OHCHR | Resolution - E-CN 4-RES-2001-17 | 20/04/2001 |

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Educational background



2002 Lyceum diploma in classical studies, at "A.D'Oria" (Genoa, Italy). Grade 93/100
 2007 Bachelor's Degree in "International and Diplomatic Sciences" (Genoa, Italy). Grade: 110/110 cum laude. Thesis dissertation in "international relations" entitled: "Religion and Politics: the Bahà'i experience"
 2007 Fellowship at the first level course in "International Relations Analyst", organized by the online magazine "Equilibri.Net" (Milan, Italy)
 2008 Advanced Course in "International Relations Analyst", organized by the online magazine "Equilibri.Net" (Milan, Italy)
 2008 Master's degree in "International and Diplomatic Sciences (Genoa, Italy)", Grade: 110/100 cum laude with the dignity of print. Thesis in "public economy" entitled: "Huququ'llah: the spiritual vision of National Economy". The thesis aims to develop the individual, social and international implications for a new system of taxes considering the global redistribution of resources and new demands of an evolving humanity.
 2009 Scholarship for the XXIV cycle of PhD course in "Democracy and Human Rights" at the Graduate School of Political Sciences (Genoa University, Italy) with a research project on "The Baha'i community: from persecution in Iran to the proposal for a new global governance"

He's currently working as a PhD scholarship holder student in "Democracy and Human Rights" (Genoa University, Italy). In 2010 he hold lessons in the course of "history of international relations" at the faculty of political science (Genoa University, Italy) about the history of Iran in 800 and 900 and conferences about "Religious freedom in Iran in the context of interculturalism" (Genoa University, Italy), "The half-veiled face of Iranian woman: between Koran, politics and freedom" (Genoa University, Italy), "Business and human rights: dichotomy or continuity" (E.B.B.F meeting, Acuto, Italy), "The bahà'i question in iran" (Acuto, Italy). Currently his research is focused on the study of the persecution of the bahà'i religion in Iran and on the analysis of iranian politics, history and judicial system relating to human rights and religious freedom.