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جامعه دفاع از حقوق بشر در ایران
(عضو فدراسیون بین المللی جامعه های حقوق بشر)

League for the Defence of Human Rights in Iran
(FIDH Member)



Death penalty in Iran

A State terror policy

Special Update for 11th World Day against the Death Penalty

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Cover photo: Hanging in public, Kermanshah in western Iran, 5 January 2012; Mehr News Agency

All links have been accessed on 5 October 2013.

I. INTRODUCTION

The change of administration in the Islamic Republic of Iran (IRI) and taking of office by a new president on 3 August 2013 has not brought any change as far as the death penalty is concerned. Between the 14 June presidential election and 1st October, more than 200 people have been reportedly executed, including possibly four people who may have been younger than 18 at the time of the commission of the alleged crimes.¹

Against this backdrop, FIDH and its member organisation, LDDHI, have decided to publish the present report to analyse the new penal laws in force in Iran that are invoked consistently to violate the right to life in general and to execute child offenders. Coinciding with 10 October 2013, World Day against the Death Penalty, this report aims to serve as an update on the current state of application of the death penalty in the IRI.

FIDH published a 60-page comprehensive report on the death penalty in the IRI in April 2009, covering the various aspects of the topic: domestic laws, international legal framework, execution of juvenile offenders, religious and ethnic minorities, and methods of execution.² Unfortunately, the IRI has ever since continued to be out of step with the rising trend of abolition of the death penalty worldwide. While an increasing number of countries each year join the list of abolitionists, the IRI persistently ranks as the second biggest executioner next to China. However, Iran has long been and remains the biggest per capita executioner in the world.

As the IRI adamantly persists with capital punishment in violation of international human rights law, it is the task of the international community to press for the fulfilment of those obligations.

The present report has been compiled on the basis of documentary research, including data and reports published by various reliable sources, statements from senior officials, reports in domestic newspapers, media and news agencies, and by NGOs, as well as academic literature.

II. DEATH PENALTY LEGISLATION

After several years of postponing it, the Iranian parliament (*Majlis*) finally passed the new Islamic Penal Code (IPC) in April 2013. It was ratified by the Guardian Council - a body with the power of veto over legislation - on 1 May 2013 and was communicated for enforcement to the government on 29 May 2013. It will be in force for a trial period of five years.³

¹ For details and other facts and figures, see below Section **III: Death Penalty in Practice**. These figures are the minimum collected from the media and other sources, but the real figures may be higher, because the Iranian authorities often carry out secret executions and decline to provide all figures of executions and death sentences imposed.

² *Iran: Death Penalty – A State terror policy*, FIDH, 2009. The report covers wide ground on different aspects.

³ *Islamic Penal Code communicated for implementation*, Research Centre of Islamic Consultative Assembly, 29 May 2013, available at: <http://rc.majlis.ir/fa/news/show/845002>.

The new IPC has retained the death penalty in almost all the instances that were punishable under the previous IPC and appears to have expanded its scope in some cases.

As in the previous IPC, the new IPC explicitly states (Article 220) that article 167 of the Constitution can be invoked in regard to '*hodud*'⁴ punishments that the law has not dealt with. Article 167 stipulates:

A judge is obliged to endeavour to judge each case on the basis of the codified law. In case of the absence of any such laws, he has to deliver his judgment on the basis of authoritative Islamic sources and authentic fatwa. He cannot refrain from examining cases and delivering his judgment on the pretext of the silence of or deficiency of law in the matter, or its brevity or contradictory nature. (Emphasis added).

This makes it quite clear that judges have extensive powers to impose the death sentence in many cases on the basis of the *sharia*, in addition to those that have been stipulated in the new IPC.

It is also notable that the new IPC specifically rejects the principle of presumption of innocence in regard to *moharebeh* (fighting God), corruption on earth, theft and false accusation of fornication or sodomy⁵ (Article 121) and discriminates against non-Muslims in favour of Muslims as shall be demonstrated in numerous cases below.

1. New Islamic Penal Code & Offences punishable by death

a) Sexual Offences

Incest and fornication

Death sentence shall be imposed on the male party in cases of incest, fornication with stepmother, fornication of a non-Muslim man with a Muslim woman, and fornication by force or reluctance. The punishment for the female party shall be decided by other provisions concerning fornication (Article 224).

Adultery

Adultery between married parties is punishable by stoning (see below for more details).

Same sex relations

'Sodomy': Death sentence shall be imposed on the 'active party' only if he is married or has forced the sexual act, but the 'passive party' shall receive the death sentence regardless of being married or not. The non-Muslim 'active party' in a sexual act with a Muslim party shall also receive the death sentence (Article 234). The non-Muslim 'active party' in same-sex relations not involving penetration⁶ shall also be sentenced to death.

Lesbianism shall be punished on the fourth occasion if 'offenders' are sentenced and receive the lashing punishment on the first three occasions. This has not been

⁴Also spelled *hodud*, *hudoon*, *hadood*; they are fixed punishments specified in the *sharia*, which cannot be mitigated. Under the *sharia*, these include fornication and adultery, sodomy, *tafkhez*, lesbianism, pimping, *moharebeh*, apostasy, theft, drinking alcohol, *qadf* (accusation of sodomy or fornication).

⁵*qadf*

⁶*tafkhez*

specifically stated in the law, but can be inferred from the provisions of Article 136 on Repeat Offenders (See below).

b) *Moharebeh*

Article 282 provides the death sentence in the case of the vague charge of *moharebeh* (fighting God). However, the judge has the option of imposing an alternative punishment of crucifixion, amputation of the right hand and left foot or internal banishment away from the defendant's home town.

Article 279 defines *mohareb* (a person who fights God) as somebody who takes up arms in specific cases. They include bandits, robbers and smugglers who take up arms (Article 281).

Under the previous IPC, which was in force until May 2013, the charge of *moharebeh* was frequently used against political dissidents, and even people who have relatives in opposition groups abroad, even if they had not used arms. The new penal code has provided for their punishment under the notion of "Corruption on earth and rebellion."

c) 'Corruption on Earth' & Rebellion

The new IPC has introduced the new concept of 'rebellion'⁷ that did not exist in the previous Code.

This chapter has beyond doubt expanded the scope of the death penalty for all those who are convicted of 'corruption on earth'. Article 286 defines the 'corrupt on earth' as follows:

Anybody who commits a crime on an extensive level against the physical integrity of others, the domestic or external security, spreads lies, disrupts the national economic system, undertakes arson and destruction, disseminates poisonous, microbiological and dangerous substances, establishes corruption and prostitution centres or assists in them...

Article 286 has clearly failed to offer concrete definitions for the above-mentioned vague 'offences' and the scope of 'extensive'. Therefore, judges have been given a free hand to decide at their own will.

Article 287 defines as 'rebels' the members of any group that stages armed uprising against the Islamic Republic of Iran, and use weapons, and stipulates that they shall be sentenced to death.

d) Murder & *Qesas*

The *qesas*⁸ death sentence has been retained for murder in the new IPC. Like the previous IPC, it exempts the following killers from *qesas*:

- Father and paternal grandfathers of the victim (Article 301);
- Killer of a person who had committed a '*hodud*' offence punishable by death (Article 302);
- Killer of a rapist (Article 302);
- A man who kills his wife and her lover in the act of adultery (Article 302);

⁷ *Bagh'y* is an Arabic term which has different meanings. In this sense, it has been used in different chapters of the Quran, e.g. in Yunus: 23.

⁸ Retribution in kind

- Muslims, followers of recognised religions,⁹ and ‘protected persons’ who kill followers of non-recognised religions or ‘non-protected persons’ (Article 310).

Thus, the law authorises arbitrary killings by private individuals, ignores the right to life of some victims and massively discriminates against followers of ‘non-recognised’ religions.

The law also exempts from the death penalty Muslims who kill non-Muslims, even though its language is implicit:

Article 301: “Qesas shall be established... if the victim was sane and had the same religion as the culprit. (Emphasis added)

Note: If the victim is a Muslim, the non-Muslim status of the culprit shall not prevent *qesas*.”

In plain language: A non-Muslim who kills a Muslim shall be sentenced to death. If a Muslim kills a non-Muslim, the killer shall not be sentenced to death, because they did not have the ‘same religion.’

The above provisions clearly sanction the extrajudicial killing of atheists and non-Muslims such as followers of the Baha’i faith, and the three constitutionally recognised religions.

e) Other Religious 'Offences'

Article 262 stipulates the death sentence for cursing the Prophet of Islam, any of the other grand prophets or for accusing the infallible imams and Prophet Mohammad’s daughter Fatima Zahra of sodomy or fornication.

Apostasy, sorcery, witchcraft and other such issues have not been explicitly mentioned in the new IPC, although Apostasy has been specifically referred to in the Press Code (Article 26). Under the *sharia*, the punishment for apostasy is death, which a judge can impose by invoking Article 167 of the Constitution.

f) Repeat Offenders

Article 136 stipulates that repeat offenders who commit an offence punishable by *hodud*, and are punished every time, shall be sentenced to death on the fourth occasion. This article has failed to specify the *hodud* offences and has only mentioned the death sentence for the fourth-occasion theft in Article 278. Nevertheless, articles 220-288 have defined the *hodud* offences as follows: fornication and adultery, sodomy, lesbianism, pimping, cursing the prophets, theft, drinking alcohol, *qadf* (false accusation of sodomy or fornication), *moharebeh*, corruption on earth and rebellion.¹⁰

g) Stoning

The IPC has specifically retained the punishment of stoning for male and female defendants charged with adultery while married (Article 225). Nevertheless, the courts have been provided with the alternative to impose the death sentence upon the approval of the Head of the Judiciary, “if it is not possible to perform stoning” (ibid.). This provision is apparently intended to avoid international outcry.

⁹ *Zemmi* – infidels - i.e. followers of Christianity, Zoroastrianism and Judaism.

¹⁰ Whereas the IPC has foreseen also punishments other than death for some cases of the three ‘offences’ of *moharebeh*, corruption on earth and rebellion, provisions of Article 136 mean that such repeat offenders shall also be sentenced to death on the fourth occasion.

h) Juveniles & Death Penalty

The ambiguous language is noticeable in the new IPC in regard to the possibility of the death sentence for children and juveniles. At first glance, it may seem that the IPC has ruled out the execution of juveniles. Articles 89-95 concerning punishments and corrective measures regarding children and juveniles have provided a set of punishments for children between the ages of nine and 15 and another set of punishments for juveniles between the ages of 15 and 18 at the time of the commission of the crime. Neither of the two sets seems to provide for the death sentence. However, article 91 reveals a very important stipulation, albeit in hidden language.

Article 91: In offences punishable by *hodud* or *qesas*, mature persons younger than 18 shall be sentenced to the punishments stipulated in this chapter, if they do not understand the nature of the offence committed or its prohibition or if there are doubts about their maturity or development of their reasoning. (Emphasis added).

The article quite clearly leaves it at the discretion of judges to decide if a juvenile offender had understood the nature of the offence and was mature at the time of committing the offence and thus impose the death sentence on them. The Note to Article 91 authorises, but does not oblige, the court to seek the opinion of Forensic Medicine Department or use any other means to reach a judgement.

Moreover, while article 146 provides that immature persons do not have criminal responsibility, article 147 has repeated the provisions of the previous law as well as the Civil Code regarding maturity and the age of criminal responsibility. Girls shall be mature at the age of nine lunar years and boys at the age of 15 lunar years. Hence, a girl older than 8.7 years and a boy older than 14 .6 years can be sentenced to death.

Former MP and deputy chairperson of the Laws Review Committee of Parliament, Mussa Qorbani, who was involved in drafting and editing the new IPC, confirmed that children and juveniles will continue to be sentenced to death under the new IPC:

"This law is based on implementation of the *qesas* and *hodud* except in cases that a juvenile does not know about the criminal nature of the action. On the other hand, if a juvenile commits murder with knowledge, they shall remain in corrective centres if they are younger than 18 and shall receive the *qesas* after reaching the legal age, as has been the procedure before."¹¹
(Emphasis added).

Thus, he also confirmed what the Iranian authorities had always denied: Persons younger than 18 at the time of committing the offence are kept in prisons and executed after reaching the age of 18.¹²

2. Other legislation

Besides the IPC, a number of other laws also provide for the death penalty.¹³ The 'Audiovisual Offences Law' has also stipulated the death sentence. As a result, several web designers, who were sentenced under that law, are currently on death row.

¹¹ *Changes in Islamic Penal Code*, Iranian Students News Agency (ISNA), 20 February 2012, available at: <http://www.vekalatonline.ir/print.php?ToDo=ShowArticles&AID=5824>

¹² Op. cit., *Iran: Death Penalty – A State terror policy*, FIDH, 2009, p 28

The Anti-Narcotics Law lays down the death sentence for drug-related offences in several instances including planting poppies or coca, or cannabis with intention to produce drugs, on the fourth conviction; smuggling more than 5 kilograms of opium, cannabis or grass etc into Iran; buying, keeping, carrying or hiding more than 5 kilos of opium and the other aforementioned drugs, on the third conviction; smuggling into Iran, dealing, producing, distributing and exporting of more than 30 grams of heroin, morphine, cocaine or their derivatives.

Denial of the right of appeal

The Anti-Narcotics Law clearly violates the right of appeal, as required under the international human rights law. Under its Article 32, death-row drugs-related offenders do not have the right of appeal. Only the prosecutor-general or the president of the Supreme Court can appeal the death sentence on such convicts. In practice, the Supreme Court president does not get involved and the prosecutor is certainly far from impartial as he is the party who demands the imposition of the death sentence on defendants.

III. DEATH PENALTY IN PRACTICE

Many prisoners on death row do not receive fair trials. They are sentenced on the basis of vague charges and “confessions” which are usually made under torture or other ill treatment during incommunicado pre-trial detention. Many are denied access to a lawyer.

Death-row inmates are often not informed when they are due to be executed until they are transferred to solitary confinement, in many cases, a day before. Their lawyers are not always informed of the execution in advance, as is required by Iranian law.¹⁴

Strangulation (by hanging) is the most frequently used inhuman method of execution. Stoning, which is stipulated in the law, is a cruel method which in practice ends in a horrifying death in almost all cases.

1. Facts and Figures

Thousands of prisoners are on death row in Iran, but exact figures are not known, because the authorities do not publish figures of death sentences imposed and carried out. Furthermore, they do not consider *qesas* death sentence as part of this count. *Qesas* death sentences account for a sizeable but unknown number of executions.

The death-row population of Rajaishahr prison, near the city of Karaj (west of capital Tehran), is a telling example of the very large number of death-row prisoners nationwide. According to a report by Mr. Mehdi Mahmoudian, an investigative journalist who is serving a five-year prison sentence there, there were 1,117 death-row inmates, including 734 sentenced to *qesas*, in that prison alone in late October 2012.¹⁵ It is notable that Rajaishahr prison does not even hold drug-related convicts, who account for around 80% of the death penalty victims. Other large prisons in provincial capitals and other cities are

¹³ *Ibid.*, p 16

¹⁴ On violation of due process, see the op. cit. FIDH report on Death Penalty in Iran and *Suppression of freedom, prison, torture, execution... A state policy of repression* (On compliance with ICCPR), December 2011.

¹⁵ *1117 death-row prisoners*, Mehdi Mahmoudian, 30 October 2012, available at: <http://www.rahesabz.net/story/61085/>

known to hold thousands of death-row prisoners. Evin (Tehran), Qesel Hesar (Karaj), Vakilabad (Mashhad), Zahedan, Kerman, and Isfahan prisons are only a few examples.

Credible sources monitoring the implementation of death sentences in Iran have reported hundreds of executions every year and the numbers have been steadily rising.

The number of executions recorded in 2009, 2010, 2011 and 2012 were at least 388, 553, 634 and 544, respectively.¹⁶ For the current year of 2013, the figures stood at 481 as of 4 October.¹⁷ At this rate, they are likely to exceed 600 at the end of the year. Every year, a relatively large number of executions take place secretly in prisons, which seem to be based on judicial sentences, but not reported perhaps because the authorities wish to keep the official figures of executions down. Most secret executions are drug related. A number of executions take place in public, including at least 56 in 2011 and 63 in 2012.

2. Execution of Juveniles

The aforementioned reports also indicated that a total of eight juveniles were executed in 2008, five in 2009, one in 2010, seven in 2011 and possibly one in March 2012. Recent reports indicate that five young persons may have been executed in 2013, for crimes allegedly committed before the age of 18.

- In January, 21-year-old Ali (aka Kianoush) Naderi, arrested at the age of 17, in Rajaishahr prison¹⁸
- In July, Saeed Afshar (about 15 years old at the time of arrest) at the age of 25 also in Rajaishahr prison¹⁹
- On 20 August, the 18-year-old Arman Mohammadi, who was 12 at the time of the alleged crime, in Dieselabad prison of Kermanshah in western Iran²⁰
- On 14 September, "Erfan Q." was executed in public in the northern city of Qaemshahr. He was 18 at the time of execution and had raped a school student last year.²¹
- In late September, an unidentified prisoner, who was accused for a crime committed at the age of 14, was executed at the age of 18 in Kazeroon prison, in the southern Fars province.²²

¹⁶ Amnesty International's respective annual reports on Iran. For minimum figures from 1979-2008, see op. cit FIDH report: *Iran: Death Penalty – A State terror policy*, p 9

¹⁷ These included 281 officially acknowledged and 200 others reported by reliable sources according to Amnesty International, available at:

<http://www.amnesty.org/en/library/asset/MDE13/040/2013/en/b4c760a7-9144-4baf-8abc-b87322a38c5b/mde130402013en.html>

¹⁸ *UN human rights office condemns execution of Iranian juvenile*, 22 January 2013, available at:

<http://www.un.org/apps/news/story.asp?NewsID=43980&#.UIHSFINjPcg>

¹⁹ *One juvenile is among the group executed in Gohardasht prison of Karaj*, Human Rights and Democracy Activists in Iran, 4 July 2013, available at:

http://hrdai.net/index.php?option=com_content&view=article&id=1283:1392-04-13-10-08-24&catid=5:2010-07-21-10-19-53

²⁰ *One 18-year-old executed in Dieselabad prison of Kermanshah*, Kurdpa news agency, 20 August 2013, available at: <http://www.kurdpa.com/index.php?id=11693&besh=dreje>

²¹ *A rapist executed in Qaemshahr*, Mehr News Agency, 14 September 2013, available here: <http://www.mehrnews.com/detail/News/2134993>

3. Stoning

Two men were stoned to death in 2008 and one man in 2009, while at least 10 men and women were under the sentence of death by stoning at the time of writing in October 2013.²³ Under the provisions of the new IPC, they may escape stoning, but they still face the risk of execution by hanging.

4. Ethnic communities, religious minorities & migrants

The Iranian ethnic communities, in particular the Arabs in Khuzestan province and the Baluch in the southeast, the Kurds, some religious minorities, in particular some Sunnis in Western Azerbaijan, Kurdistan and Baluchistan provinces as well as followers of the Muslim Ahl-e Haq sect in Western Azerbaijan province have been victims of executions.

a) Religious minorities

There are reportedly at least 26 death-row Sunni Muslims in Rajaishahr prison. Sunni leaders have called for their release. Six 'Salafist' Kurdish prisoners were executed in January 2013. Several followers of the Ahl-e Haq sect have also been under the death sentence for several years.

b) Ethnic communities

Arabs: Members of the Iranian Arab minority in south-western Khuzestan province have regularly been victims of politically-motivated executions. Eight or nine people were reportedly executed in May 2011 including one juvenile and four others - three of them brothers - in June 2012.²⁴ The Supreme Court confirmed the death sentences against five others in January 2013 and against four others in February 2013.²⁵ A number of others have received death sentences in the court of first instance, which they are appealing.

Baluch: Reports about execution of the Baluch are not widely publicised. Around 12 Baluch prisoners were reportedly executed in early 2013. In July and September 2013, several groups of prisoners were executed in Zahedan, the provincial capital of Sistan-Baluchistan, including some women and an unknown number of Baluchis.²⁶

Kurds: According to a March 2012 report of the UN Special Rapporteur for human rights in Iran, at least 15 Kurdish political prisoners were on death row. On the other hand, an Amnesty International report published in February 2012 had reported 16 death-row

²² *Details of armed crimes in Kazeroon*, Tabnak news website, 25 September 2013, available at: <http://bit.ly/17dEBn6>

²³ Amnesty International annual reports on Iran

²⁴ See joint FIDH-LDDHI statement at: <http://www.fidh.org/Iran-Death-penalty-for-every-case>

²⁵ LDDHI has a copy of the sentence issued by Branch 32 of the Supreme Court.

²⁶ For example, see Human Rights and Democracy Activists in Iran, here:

http://hrdai.net/index.php?option=com_content&view=article&id=1371:1392-06-30-13-46-13&catid=5:2010-07-21-10-19-53

Kurdish political prisoners.²⁷ At the end of September 2013 the number of Kurdish political prisoners sentenced to death on charge of *moharebeh* was reported to be 22.²⁸

c) Afghan refugees

The poor Afghan migrants and refugees are frequently victims of execution on drug-related charges. An Afghan parliamentary delegation that visited the IRI in February 2010 was informed by the Iranian judicial authorities that out of more than 5,630 Afghan citizens in Iranian prisons at the time, about 3,000 were on death-row, mostly on drug-smuggling charges.²⁹ Another Afghan parliamentary delegation reported 2,000 Afghans on death row in Iran in March 2013. Dozens were executed in 2012 and 2013.³⁰

CONCLUSION AND RECOMMENDATIONS

A wide range of offences is punishable by death in Iran, including offences that do not fall under the category of “the most serious crimes” under international human rights law, in particular political, economic, drug-related and the so-called sexual offences. The new Islamic Penal Code has totally failed to reduce or change the range of such offences.

Iran is a party to the International Covenant on Civil and Political Rights as well as the Convention on the Rights of the Child, but it often ignores their provisions including the provisions concerning the death penalty and the strict ban on the execution of juvenile offenders or executions in public.

Unfair trials and denial of due process are common.

Members of a number of ethnic communities in Iran (Arabs, Baluchis, Kurds) as well as followers of some religious minorities are often condemned to death and executed for political activities and offences related to the security of the State.

The law has retained stoning as the main punishment for adultery, while people condemned to death for other offences are hanged. A large number of executions occur in public.

Recommendations to the Iranian authorities:

- Adopt an immediate moratorium on executions in light of the serious shortcomings of the guarantees of due process and fair trial, with a view to abolish the death penalty;
- As a first step, restrict the number of offences carrying the death sentence to the most serious crimes only;

²⁷ *We are ordered to crush you*, Amnesty International, February 2012, <http://amnesty.org/en/library/asset/MDE13/002/2012/en/2b228705-dfba-4408-a04b-8ab887988881/mde130022012en.pdf>

²⁸ *Increasing number of death sentences against Kurdish activists*, Akhbar-Rooz news website, 2 October 2013, available at: <http://www.akhbar-rooz.com/article.jsp?essayId=55622>

²⁹ *Afghan MPs urge help for prisoners in Iran sentenced to death*, Noor TV (Afghanistan), 13 Mar 2010, at: https://www.cimicweb.org/cmo/Afghanistan/Crisis%20Documents/Justice_Reconciliation/Articles/Afghan%20MPs%20urge%20help%20for%20prisoners%20in%20Iran%20sentenced%20to%20death.pdf

³⁰ *Execution of Afghans in Iran*, Daily Outlook Afghanistan, 25 March 2013, available at: http://outlookafghanistan.net/topics.php?post_id=6932

- Put an immediate end to the sentencing and execution of minors, and commute all death sentences pronounced against persons who were below 18 at the time of the alleged offence;
- Adopt a law prohibiting strictly the death penalty for juveniles;
- Adopt a law prohibiting death by stoning;
- Put an immediate end to public executions;
- Establish full transparency of data collection regarding the death penalty;
- Join the 2nd Optional Protocol to the ICCPR aiming to abolish the death penalty;
- Invite the UN Special Rapporteur on the situation of human rights in Iran and the UN Special Rapporteur on extrajudicial, summary or arbitrary executions and facilitate the implementation of their respective mandates.

Recommendations to the international community

FIDH and LDDHI welcome the international condemnation of executions in Iran including the initiatives of the UN High Commissioner for Human Rights, UN Special Rapporteur for human rights in Iran, as well as the EU and the European Parliament and offer the following recommendations in view of the international community's responsibilities:

- Re-examine the United Nations' assistance to the Iranian authorities through the UN Office on Drugs and Crime (UNODC) considering that the drug-related executions constitute 75-80% of all executions in Iran;
- Condition any assistance to fight drugs to a halt on drug-related executions;
- Ban supplies of any items to Iran used in the implementation of the death penalty;
- Discuss and encourage moves towards abolition of the death penalty in all bilateral talks.

Author: Bijan Baharan

FIDH-LDDHI REPORTS ON IRAN:

- ***Death Penalty – A State terror policy, April 2009***
http://www.fidh.org/IMG/pdf/Rapport_Iran_final.pdf
- ***Discrimination against ethnic and religious minorities in Iran, October 2010***
<http://www.fidh.org/IMG/pdf/IrandiscrimLDDHI545a.pdf>
- ***Suppression of freedom, prison, torture, execution... A state policy of repression (On compliance with ICCPR), December 2011***
http://www.fidh.org/IMG/pdf/iran580anglaisversiondef_3_.pdf
- ***Rising poverty, declining labour rights (On compliance with ICESCR), June 2013***
http://www.fidh.org/IMG/pdf/iran_report_en.pdf
- ***Iran: 25 years on, and still no justice: 1988 prison executions remain unpunished***
http://www.fidh.org/IMG/pdf/fidh_iddhi_report_25_years_on_and_still_no_justice_sept_2013.pdf

FIDH (a federation of 178 human rights organisations): www.fidh.org; asia@fidh.org

LDDHI: iddhi@fidh.org; www.facebook.com/iddhi.fidh