

Schnellrecherche der SFH-Länderanalyse vom 2. März 2016 zu Iran: Kurdische Salafisten, Steinigungen

Fragen an die SFH-Länderanalyse:

- Gibt es unter den Kurden in Iran auch Salafisten?
- Gibt es Berichte, dass kurdische Salafisten Steinigungen befürworten respektive ausführen? Kann es sein, dass innerhalb der iranischen kurdischen Gemeinschaft Steinigungen von Frauen toleriert werden und die Dorfältesten das hinnehmen?

Die Informationen beruhen auf einer zeitlich begrenzten Recherche (Schnellrecherche) in öffentlich zugänglichen Dokumenten, die uns derzeit zur Verfügung stehen.

1 Kurdische Salafisten in Iran

Salafismus in Iran vorwiegend in den kurdischen Regionen verbreitet. Laut einem auf dem privatrechtlichen kurdischen Fernsehsender *Rudaw* erschienenen Artikel (25. August 2014) sind Salafisten in Iran vorwiegend in den sunnitisch geprägten kurdischen Regionen zu finden. Am aktivsten seien sie in Javanrud, in der Nähe der irakisch-iranischen Grenze. Ein politischer Aktivist sagte gegenüber *Rudaw*, dass es unter den kurdischen Salafisten solche gibt, die an den Dschihad glauben und solche, die das nicht tun. Es gibt Gerüchte, dass einige iranische Salafisten mit der Terrororganisation Islamischer Staat (IS) sympathisieren. Gemäss einem Artikel des *Washington Institute* vom 3. Oktober 2013 führen die ersten Spuren von Salafismus in Iran in die Zeit vor der Revolution 1979 zurück. Die Strömung hat jedoch erst kürzlich an Popularität gewonnen und zählt heute vor allem in sunnitisch dominierten Gebieten wie Kurdistan und Baluchistan sowie in grossen schiitisch dominierten Städten wie Teheran und Isfahan aktive Anhänger. Gemäss dem Bericht vom Februar 2014 von *Mouvement contre le racisme et pour l'amitié des peuples*, einer französischen NGO, ist der Salafismus eine neue Erscheinung in Iran: Überlebende der Angriffe der amerikanischen Streitkräfte im Jahr 2003 gegen die kurdisch-islamistische Gruppierung *Ansar al-Islam* im irakischen Kurdistan flohen in den Iran. Dort gründeten sie zusammen mit iranischen kurdischen Salafisten die Gruppe *Kataib Qaid in Kurdistan*, welche ursprünglich zum Ziel hatte, die regionale Regierung im irakischen Kurdistan zu bekämpfen. Die iranische Regierung unterhält gemäss dieser Quelle eine selektive Politik gegenüber den kurdischen islamistischen Gruppierungen. Die Behörden hätten so die Rekrutierung junger Kurden unterstützt, welche nach Afghanistan oder in den Irak geschickt wurden. Mitglieder, welche ihre Aktivitäten gegen die iranische Regierung richten, würden jedoch unterdrückt, eingesperrt und sogar exekutiert.

Hartes Vorgehen der iranischen Behörden gegen mutmassliche kurdische Salafisten. *Amnesty International* berichtete mehrfach vom harten Vorgehen der iranischen Behörden gegen Mitglieder der kurdischen Minderheit. Im Oktober 2014 waren mindestens 33 sunnitische Männer, vorwiegend Kurden, wegen «Versammeln und

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Konspirieren gegen die nationale Sicherheit», «Verbreitung von Propaganda gegen das System», «Zugehörigkeit zu salafistischen Gruppen», «Korruption auf Erden» und «Feindschaft gegen Gott» verurteilt (*Amnesty International*, 25. Februar 2015). Im November 2015 drohte dem kurdischen Sunniten Shahram Ahmadi die Hinrichtung, nachdem der Oberste Gerichtshof sein Todesurteil bestätigt hat. Er wird verdächtigt einer salafistischen Gruppe anzugehören und war deshalb im September 2013 wegen «Feindschaft zu Gott» (*moharebeh*) zum Tode verurteilt worden (*Amnesty International*, 27. November 2015). Barzan Nasrollahzadeh, ebenfalls ein kurdischer Sunnit, wurde 2013 auch wegen «Feindschaft zu Gott» aufgrund mutmasslicher Verbindungen zu salafistischen Gruppen zum Tode verurteilt. Zum Zeitpunkt seiner Verhaftung war er noch minderjährig (*Amnesty International*, 26. Januar 2016).

Rudaw, 25. August 2014:

«Iran is predominantly Shiite, and the Salafis are fervent Sunnis, mostly found in Iran's Sunni-dominated Kurdish regions. Rudaw contacted different sources in Iranian Kurdistan who said that they had **only heard rumors of IS sympathizers showing public support for the radical Sunni group in Iraq and Syria.** It is believed that the **Salafis are most active in Jwanro (Javanrud)** and that 20 Salafis from the city have joined the IS in the past few months. IS militants established an Islamic caliphate in Syria and Iraq in June, taking the Syrian city of Raqqa as their capital.

Iran's Shiite authorities have historically shown little tolerance for Salafi and other active Sunni groups.

Mukhtar Zarii, a political activist in Sanandaj (Sina) told Rudaw: "There are Salafis in Sina, but there is no ISIS," **He said that Kurdish Salafis in Iran can be classified into two groups, those who believe in jihad and those who don't.**» Quelle: Rudaw, In Iran, Limited Support for IS Among Small Number of Salafis, 25. August 2014:

<http://rudaw.net/english/middleeast/iran/25082014>.

The Washington Institute, 3. Oktober 2013:

«Since the early twentieth century, Salafism has been spreading throughout Muslim communities from Europe to Indonesia. Yet few expected it to gain much traction in Iran given the innate antagonism between Sunni and Shia Islam. **Traces of it entered the country before the 1979 revolution, but the sect did not gain popularity until fairly recently, after more than three decades of Shiite governance and regime propaganda. Today, it commands numerous active followers in Sunni areas such as Kurdistan and Baluchistan and in large, predominantly Shiite cities such as Tehran and Isfahan.»** Quelle: The Washington Institute, The Rise of Persian Salafism, 3. Oktober 2013:

www.washingtoninstitute.org/policy-analysis/view/the-rise-of-persian-salafism.

Mouvement contre le racisme et pour l'amitié entre les peuples, 25. Februar 2014:

«The Islamic Republic of Iran shelters Kurdish salafistes groups

The emergence of Salafism in Iranian Kurdistan is a new phenomenon. When American forces attacked the military bases of Ansar Islam in 2003, in the region of Biara (Awraman) in Iraqi Kurdistan, the insurgent suffered huge human losses and survivors of this group fled to Iran. Ansar members who remained in Iran together with Kurdish salafists in Iran created the group "Kataib Qaid in Kurdistan". Initially, their main goal was to fight the regional government of Iraqi Kurdistan and in early 2004 they declared "jihad" on it.

As far as bilateral relations are concerned between Iran and Kurdish Islamists' movements, Iran has always had double standards policies towards the Kurdish Salafists groups in Iranian Kurdistan. Some observers of Islamists groups in Kurdistan (Pishtiwan Sadiq, 2006; Idris Siwayli, 2009; David Romano, 2007) are of the opinion that the Islamic Republic of Iran played a key role in the creation of Islamist Movement in Iraqi Kurdistan.

*The Iranian government has always held **selective policies towards these groups**. Those who were not harmful to the clerical system were tolerated in Iran, even though they were sources of concern for neighbouring countries. **The Islamic Republic authorities supported the recruitment of young Kurds who were subsequently sent to Afghanistan and Iraqi Kurdistan. However, when these Salafi groups had activities against the Islamic Republic of Iran, their members were repressed, imprisoned and even executed.***

*By supporting the activities of these groups in Iranian Kurdistan, the Islamic Republic of Iran clearly **planned to weaken the Kurdish nationalist movements in Iran. For them it is much more preferable that the Kurdish youths join Islamists groups rather than Kurdish nationalist movements.** Some observers believe that the Iranian authorities are **well aware of the existence of these groups on Iranian soil as some training camps are even settled not far from major cities such as the city of Sanandaj in Iranian Kurdistan.**» Quelle: Mouvement contre le racisme et pour l'amitié entre les peuples: Written statement submitted by Mouvement contre le racisme et pour l'amitié entre les peuples, a non-governmental organization on the roster; Human rights violations in the Kurdish region of the Islamic Republic of Iran [17 February 2014] [A/HRC/25/NGO/67], 25. Februar 2014, S. 2:
www.ecoi.net/file_upload/1930_1395929653_q1411415.pdf.*

Amnesty International, 25. Februar 2015:

*«Members of ethnic minority groups also faced a high risk of prosecution on **vague charges such as "enmity against God" and "corruption on earth", which could carry the death penalty.** The authorities secretly executed at least eight Ahwazi Arabs after they were convicted on charges that included "enmity against God" after grossly unfair trials, and refused to hand over their bodies to their families. **By October, the authorities held at least 33 Sunni men, mostly members of the Kurdish minority, on death row on charges of "gathering and colluding against national security", "spreading propaganda against the system", "membership of Salafist groups", "corruption on Earth" and "enmity against God". Converts from Shi'a to Sunni Islam faced increased persecution.**» Quelle: Amnesty International, Amnesty*

International Report 2014/15 – The State of the World's Human Rights – Iran, 25. Februar 2015: www.ecoi.net/local_link/297305/434274_de.html.

Amnesty International, 27. November 2015:

«**Shahram Ahmadi, ein Sunnit und Angehöriger der kurdischen Minderheit in Iran, könnte jederzeit hingerichtet werden, nachdem der Oberste Gerichtshof sein Todesurteil bestätigt hat. Er wurde nach einem grob unfairen Verfahren wegen "Feindschaft zu Gott" zum Tode verurteilt.** (...) Man teilte Shahram Ahmadi im April 2013 mit, dass das Gericht ihn im **Zusammenhang mit seiner mutmaßlichen Zugehörigkeit zu einer salafistischen Gruppe wegen "Feindschaft zu Gott" (moharebeh) zum Tode verurteilt hat. Er streitet die gegen ihn erhobenen Vorwürfe ab und gibt an, aufgrund seines Glaubens verfolgt zu werden.**» Quelle: Amnesty International, Drohende Hinrichtung: 272/15 [MDE 13/2952/2015], 27. November 2015: www.amnesty.de/urgent-action/ua-272-2015/drohende-hinrichtung?destination=node/5309?support_type=&node_type=&country=52&topic=&from_month=0&from_year=&to_month=0&to_year=&submit_x=53&submit_y=4&result_lim.

Amnesty International, 26. Januar 2016:

«**Barzan Nasrollahzadeh, a Sunni Muslim and member of Irans Kurdish minority, was sentenced to death in 2013 after Branch 28 of the Revolutionary Court in Tehran convicted him of "enmity against God" (moharebeh), "having connections with Salafist groups" and taking part in assassination plots, including one on 17 September 2009 that killed a senior Sunni cleric with ties to the government. Amnesty International understands that he was 17 years old at the time of his arrest. The Supreme Court upheld the death sentence in August 2015.**» Quelle: Amnesty International, Growing up on death row: The death penalty and juvenile offenders in Iran [MDE 13/3112/2016], 26. Januar 2016, S. 54: www.amnestyusa.org/sites/default/files/growing_up_on_death_row_-_the_death_penalty_and_juvenile_offenders_in_iran_final.pdf.

2 Steinigungen in Iran

Steinigung ist im iranischen Strafgesetzbuch noch immer als Hinrichtungsmethode aufgeführt. Laut des Jahresberichts 2014 von *Amnesty International* zum Jahr 2014 ist Steinigung noch immer im iranischen Strafgesetzbuch als Hinrichtungsmethode aufgeführt, so auch im Falle von «Ehebruch wenn verheiratet» («*adultery while married*»). 2014 wurde gemäss der gleichen Quelle mindestens eine Verurteilung zum Tode durch Steinigung ausgesprochen, jedoch gab es keine Berichte über ausgeführte Steinigungen. Im Jahr 2015 wurden gemäss *Amnesty International* zwei Personen zum Tode durch Steinigung verurteilt; es gab auch für dieses Jahr keine Berichte zu ausgeführten Steinigungen. Gemäss einem Artikel des *Telegraph* vom 30. Mai 2013 hat der Iran sein international angeprangertes Gesetz über die Steinigung von Ehebrecherinnen und Ehebrechern geändert, so dass Richter nun eine andere Strafe verhängen dürfen. Aufgrund des internationalen Druckes hat der Iran seit einigen Jahren offiziell keine Hinrichtungen durch Steinigung mehr durchgeführt. Wie erwähnt erlaubt das Gesetz diese in bestimmten Fällen jedoch noch im-

mer. Zwischen 1980 und 2010 sind gemäss dem *International Committees against Executions and Stoning* mindestens 150 Personen in Iran gesteinigt worden. Gemäss *Human Rights Watch* (3. Juni 2013) wurden zwischen 1980 und 2013 mindestens 70 Personen in Iran durch Steinigung hingerichtet. Die letzte bekannte Hinrichtung durch Steinigung fand 2009 statt. Laut der gleichen Quelle wird Unzucht oder Geschlechtsverkehr, wobei eine unverheiratete Person involviert ist, mit 100 Peitschenhieben bestraft.

Frauendiskriminierende Strafverfahren. Gemäss dem Jahresbericht 2014 zu den Menschenrechten vom *US Department of State* vom 25. Juni 2015 enthält das 2013 revidierte iranische Strafgesetzbuch noch immer Bestimmungen, wonach Zeugenaussagen von Frauen vor Gericht weniger wert sind als jene von Männern. Auch ist das Leben einer Frau gemäss Gesetz halb so viel wert wie das Leben eines Mannes. Laut eines Artikels des *Independent* vom 29. September 2013 basieren Verurteilungen oftmals auf Geständnissen, die unter Zwang gemacht worden sind. Da Ehebruch schwierig zu beweisen ist, dürfen iranische Richter nach Bauchgefühl urteilen. Männer haben eher die Mittel, um einen Anwalt anzustellen und ihre grössere Bewegungsfreiheit ermöglicht es ihnen eher, vor aussergerichtlichen Steinigungen zu fliehen. Sogar durch die Art der Steinigung haben Frauen gegenüber Männern geringere Überlebenschancen: Männer werden nur bis zur Hüfte eingegraben, Frauen jedoch bis zur Brust. Verurteilte, welche sich freigraben können werden verschont.

Viele nicht berichtete Fälle. Gemäss *Women News Network* (2013), einer anerkannten unabhängigen Nachrichtenplattform, werden in Iran, dem Land mit den meisten Hinrichtungen pro Einwohner, viele Hinrichtungen im Geheimen durchgeführt und nicht gemeldet. Gemäss Menschenrechtsgruppen, welche anhand offizieller und inoffizieller Quellen Hinrichtungen dokumentieren, werden in Iran nach China weltweit am meisten Todesstrafen durchgeführt. Der in Brüssel gegründete gemeinnützige Verein *Human Rights Without Frontiers International* schreibt in seinem Bericht *Stoning in Iran, Somalia, Nigeria, Pakistan, Afghanistan & Sudan* von Juni 2012 ebenfalls, dass es möglich ist, dass viele nicht berichtete Hinrichtungen durch Steinigung durchgeführt werden.

Auch gemäss *The Daily Beast* (7. September 2010), einer amerikanischen Webseite, die unabhängige Nachrichten liefert, wird die überwiegende Mehrheit der Steinigungen in den muslimischen Ländern, welche diese Strafe noch anwenden, nicht dokumentiert, da sie mehrheitlich in den abgelegensten und ärmsten Regionen dieser Länder durchgeführt werden. In vielen Fällen würden die Täter die stillschweigende Zustimmung ihrer Regierung geniessen. Betroffene würden von ihren Dorfältesten angeklagt und verurteilt. Dabei wüssten weder die Angeklagten von ihren Rechten unter dem islamischen Gesetz, noch verstünden die Richter seine Komplexität. Sie hätten keine Kenntnis davon, dass es für eine Verurteilung eine Beweislast braucht. In zu vielen Fällen führt dieses Unwissen dazu, dass die Gemeinschaft über Schuld oder Unschuld befindet.

Steinigungen durch kurdische Salafisten. Gemäss einer älteren Quelle droht die kurdisch-islamistische Gruppierung *Ansar al-Islam* in den Gebieten unter ihrer Kontrolle mit Strafen wie Amputation, Peitschenhieben und Hinrichtung durch Steinigung

für Vergehen wie Diebstahl, Alkoholkonsum und Ehebruch. Anhänger dieser Gruppierung flohen, wie bereits erwähnt, nach den amerikanischen Angriffen auf ihre Basen im Nordirak 2003 in den Iran und trugen massgeblich zur Verbreitung des Salafismus in Iran bei (*Human Rights Watch in: Refugee Review Tribunal, Australia*, 3. Juli 2009). Im Rahmen dieser zeitlich begrenzten Recherche konnten keine weiteren Informationen zu den Fragen gefunden werden, ob kurdische Salafisten Steinigungen befürworten respektive ausführen und ob innerhalb der iranischen kurdischen Gemeinschaft Steinigungen von Frauen toleriert werden und die Dorfältesten das hinnehmen.

Amnesty International, 25. Februar 2015

«The revised Islamic Penal Code also retained the penalty of stoning to death for the offence of “adultery while married”. At least one stoning sentence was reported to have been imposed in Ghaemshahr, Mazandaran province; **no executions by stoning were reported.**» Quelle: Amnesty International, Amnesty International Report 2014/15 – The State of the World's Human Rights – Iran, 25. Februar 2015: www.ecoi.net/local_link/297305/419661_en.html.

Amnesty International, 24. Februar 2016:

«The Islamic Penal Code continued to provide for stoning as a method of execution; at least two stoning sentences were issued but no executions by stoning were reported during the year.» Quelle: Amnesty International, Amnesty International Report 2015/16 – The State of the World's Human Rights – Iran, 24. Februar 2016: www.amnesty.org/en/countries/middle-east-and-north-africa/iran/report-iran/.

The Telegraph, 30. Mai 2013:

«Iran has reportedly amended its internationally condemned law on stoning convicted adulterers to death to allow judges to impose a different form of execution.

The controversial practice, in which stones are thrown at the partially buried offender, has provoked outcries from human rights organisations, international bodies and Western countries urging Iran to abandon it. An article of Iran's Islamic new penal code, published earlier this week, states that, "if the possibility of carrying out the (stoning) verdict does not exist," the sentencing judge may order another form of execution pending final approval by the judiciary chief. The article does not explain what is meant by the possibility of stoning not existing.

In Iran, executions are normally carried out by hanging. Under Iran's interpretation of Islamic Sharia law in force since its 1979 revolution, adultery is punished by the stoning of convicted adulterers. (...)

At least 150 people may have been stoned in Iran since 1980, the International Committees against Execution and Stoning said in 2010. According to local media, MPs had removed stoning altogether from the bill that they adopted. But the hardline Guardians Council of clerics and jurists, which must approve all legislation before it enters into force, reinserted it, with the new amendment.

The United Nations has urged Iran to ditch stoning as a method of execution, with its experts saying last year that adultery does not constitute a serious crime by international standards. **World criticism reached a strident pitch in 2011 when reports said a married woman, Sakieneh Mohammadi Ashtiani, was about to be stoned over "illicit relationships" with two men.** Iran halted the stoning, but Mohammadi Ashtiani, sentenced in 2006, is serving a 10-year sentence on separate charges of complicity in the murder of her husband in a lovers' spat. Her stoning could still be carried out. In December 2011, a local judicial official said that judiciary chief Ayatollah Sadeq Larijani had decided "to wait to get the view of other religious scholars" before making a final decision.

The last reported case of stoning was in 2009, when an unidentified man was stoned to death in the northern city of Rasht. That came despite a directive in 2002 by then judiciary chief Ayatollah Mahmoud Hashemi Shahrudi to suspend the practice. His call failed to force any changes to the penal code.» Quelle: The Telegraph, Iran amends law on stoning for adultery, 30. Mai 2013:
www.telegraph.co.uk/news/worldnews/middleeast/iran/10089270/Iran-amends-law-on-stoning-for-adultery.html.

Human Rights Watch, 3. Juni 2013:

«No official statistics are available, but human rights groups estimate that the Iranian authorities currently hold at least 10 women and men who face possible execution by stoning on adultery charges. At least 70 people have been executed by stoning in Iran since 1980. The last known execution by stoning was in 2009. (...)

The amended draft penal code explicitly identifies stoning as a form of punishment for people convicted of adultery or sex outside of marriage. Under article 225, if a court and the head of the judiciary rule that it is "not possible" in a particular case to carry out the stoning, the person may be executed by another method if the authorities proved the crime on the basis of eyewitness testimony or the defendant's confession.

The revised code also provides that courts that convict defendants of adultery based on the "knowledge of the judge," a notoriously vague and subjective doctrine allowing conviction in the absence of any hard evidence, may impose corporal punishment sentences of 100 lashes rather than execution by stoning. **The penalty for people convicted of fornication, or sex outside of marriage that involves an unmarried person, is 100 lashes.**» Quelle: Human Rights Watch, Iran: Proposed Penal Code Retains Stoning, 3. Juni 2013:
www.hrw.org/news/2013/06/03/iran-proposed-penal-code-retains-stoning.

US Department of State, 25. Juni 2015:

«Women sometimes received disproportionate punishment for crimes such as adultery, including death sentences (see sections 1.a. and 1.e.) Discriminatory laws against women continued to be introduced. The 2013 revised Islamic penal

code, which came into force in June 2013, retains provisions that value a woman's testimony in a court of law as half that of a man's, and a woman's life as half that of a man's. The blood money paid to the family of a woman who was killed is half the sum paid for a man.» Quelle: US Department of State, 2014 Country Reports on Human Rights Practices – Iran, 25. Juni 2015, S. 33:
www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?year=2014&dlid=236598%20#wrapper.

The Independent, 29. September 2013:

*«If a man is unhappy with his wife he can – depending on the country – divorce, take other wives or marry another woman temporarily. A woman has few options. She can divorce only in certain circumstances and risks losing custody of her children. **Men accused of adultery are also more likely to have the means to hire lawyers, and their greater physical freedom makes it easier for them to flee in situations where they risk extrajudicial stoning.***

*‘Activists say trials are often unfair. Convictions are frequently based on confessions made under duress. **As adultery is difficult to prove, judges in Iran can also convict on the basis of gut feeling rather than evidence. Even the manner of stoning is loaded against women. People sentenced to stoning in Iran are partially buried. If they can escape they are spared. But women are customarily buried up to their chests while men are only buried up to their waists.**»* Quelle: The Independent, Special report: The punishment was death by stoning. The crime? Having a mobile phone–Emma Batha, 29 September 2013,
<http://www.independent.co.uk/news/world/politics/special-report-the-punishment-was-death-by-stoning-the-crime-having-a-mobile-phone-8846585.html>.

Women News Network, 2013:

*«While 90 percent of the countries of the world are not executing and 100 countries have completely abolished it, **Iran leads the world in number of executions per capita among nations that continue to apply the death penalty in their domestic jurisdictions.***

Many of these executions are conducted in secret and go unreported by official sources. According to reports from human rights groups that document executions in Iran from both official and unofficial sources, Iran is second only to China in annual death penalty sentences. Since 1979 Amnesty International has documented at least 77 cases of stoning in the Islamic Republic of Iran, and this figure is likely low due to the lack of proper documentation through 1979-1984.» Quelle: Women News Network, We must stop an inhuman penalty against women: Iran's execution by stoning, 2013:
<http://womennewsnetwork.net/2013/04/16/irans-execution-by-stoning/>.

Human Rights Without Frontiers International, Juni 2012:

«Sakineh Mohammadi Ashtiani was only one of several known people who is currently facing execution by stoning. A list of the names of many others accused of adultery who face death by stoning in published by Amnesty International and

the website *Iranian.com*. **Due to the difficulty of obtaining such information, very little is known about the accused.** In some cases, only a name is revealed. (...) **It is likely that many unreported cases have taken place.**» Quelle: Human Rights Without Frontiers Int'l, *Stoning in Iran, Somalia, Nigeria, Pakistan, Afghanistan & Sudan*, Juni 2012, S. 6-7:
www.hrwf.net/images/reports/2012/2012%20stoning%20final.pdf.

The Daily Beast, 7. September 2010:

«In Iran—a country that, to this day, applies a strict interpretation of Islamic law—a temporary moratorium was placed on the practice of stoning a decade ago, due in part to a vigorous debate in the courts over the legality of the punishment. Nevertheless, despite its illegitimacy as a Quran-mandated punishment and regardless of the many legal impediments embedded in Islamic law to deter its use—especially when the accuser himself can be punished if the accused is found innocent—the practice of stoning adulterers continues in a number of conservative Muslim countries. The vast majority of these stoning cases are undocumented because they occur in the most rural, poorest, and least-educated regions of the countries (though often with the tacit approval of the government).

Consequently, those like Ms. Ashtiani, who have been charged and “tried” by their village elders, are often totally unaware of their rights under Islamic law; indeed, the judges themselves are sometimes ignorant of the complexities of the law and the burden of proof required for conviction. Too often, this ignorance allows the zeal of the community to dictate guilt or innocence, which is why zina laws are so often used as a means of exploiting women (men are rarely convicted of adultery even though the crime, by definition, requires two people to commit). Jealous husbands have used the zina laws to punish their wives, while angry fathers have used the laws to castigate their daughters. And while global support and outrage seems to have stopped the Iranian government from stoning the mother of two to death this time, there are too many women who can’t garner that sort of attention. Women you will probably never hear about until it is too late.» Quelle: *The Daily Beast*, *The Gory Truth About Stoning*, 7. September 2010:
www.thedailybeast.com/articles/2010/07/08/stoning-a-woman-in-iran-for-adultery.html.

Refugee Review Tribunal (Australia), 3. Juli 2009:

«Mullah Krekar formed Ansar al-Islam as a merger of Jund al-Islam and a splinter group of the Islamic Movement in Kurdistan. In the area then under its control, Ansar barred women from education and employment, confiscated musical instruments, and banned music both in public and private, banned televisions, and threatened the use of Islamic punishments of amputation, flogging, and stoning to death for offenses such as theft, the consumption of alcohol, and adultery, said Human Rights Watch.» Quelle: *Refugee Review Tribunal (Australia)*, *Research Response IRQ35023 – Iraq – Arbil (or Erbil) – Khabat – Security situation – Political parties – Islamic groups – Athletes*, 3. Juli 2009, S. 14:
http://www.ecoi.net/file_upload/1788_1293716355_irq35023.pdf.