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Fråga-svar

**Iran. Militär tjänstgöring i Sepah, rojalistiska föreningen
Anjomane Padeshahi, Reza Pahlavis anknytning till rojalistiska
föreningar, konvertering till zoroastrismen och religiösa riter**

Fråga

1. Kan vilken man som helst i Iran bli utvald att göra sin militärtjänstgöring inom Sepah? Eller finns det vissa krav, och därmed en urvalsmetod, som gör att vissa iranska män blir kallade att göra sin militärtjänstgöring inom Sepah?
2. Finns det någon information om en grupp/förening som kallas "Anioman Padeshai" (eller Anjomane Padeshahi) – en rojalistisk förening som vill återinföra monarkin till Iran? Den kan också heta Hzbe Paeshai.
3. Finns det någon information om Reza Pahlavi (sonen till den förra shahen av Iran) och om han är aktiv inom någon slags rojalistisk förening eller parti?
4. Inom zoroastrismen i Iran, genomgår en konvertit till den religionen någon slags religiös akt för att konvertera? Finns det någon information om att det i zoroastrismen finns gudstjänster och andra religiösa möten eller samlingar vid t.ex. högtider?

Svar:

Sammanställning av information från olika källor

1. Militärtjänstgöring i Sepah

Middle East Journal (2013):

“...three types of Basij memberships: regular, active, and special. Regular members comprise the vast majority of the organization and are the lowest ranking, having undergone a minimal amount of training. Active members comprise a middle level and receive complete basic ideological coursework, and some military training. Special members are full-time Islamic Revolutionary Guards Corps (IRGC) soldiers who have been assigned to Basij units. 2.”

“Like the IRGC, which was established in the early days of the revolution, the Basij was designed to be an ideologically and religiously-driven armed force geared toward the defense of Iran's revolutionary regime and its theocratic system (yelayat-e faqifi).”

The Majallah (2013):

“Those who joined the IRGC came from a variety of backgrounds. Within Iran, many suspect that quite a few IRGC recruits were opportunists. By joining the IRGC, they could not only obtain revolutionary credentials but would also secure well-paying jobs at a time that economic collapse made jobs rare. Many non-commissioned officers from the Shah's army joined the Pasdaran, as did a number of former Marxist and Islamic-Marxist guerrillas. “

Home Office (2012):

“...IRGC, commonly known as the Pasdaran (Guardians), is composed of five main branches— Ground Forces, Air Force, Navy, Basij militia and the Qods Force special operations branch. There is also an Intelligence Directorate. The IRGC has a cultural and military mission. Its cultural role is in safeguarding the achievements of the Islamic Revolution, while its military role lies in supporting the regular forces when required.” (s. 4, kap. 2.3.6)

“Iran's Islamic Revolution Guards Corps (IRGC) was set up shortly after the 1979 Iranian revolution to defend the country's Islamic system, and to provide a counterweight to the regular armed forces. It has since become a major military, political and economic force in Iran, with close ties to the Supreme Leader, Ayatollah Ali Khamenei, and President Mahmoud Ahmadinejad, a former member. It also controls the paramilitary Basij Resistance Force and the powerful bonyads, or charitable foundations, which run a considerable part of the Iranian economy. (s. 38 kap 3.14.3)

2. Rojalistisk förening

Home Office (2013):

“Anjoman-e Padeshahi-e Iran (API) also known as the Kingdom Assembly of Iran The API is a banned Monarchist group. (British Broadcasting Corporation (BBC) News, 28 January 2010) [21g] API seeks to overthrow the Islamist regime and to restore the monarchy.” (s. 273)

“It is also staunchly anti-Islam, instead emphasizing Iran's pre-Islamic Persian heritage in what it labels as its struggle to inspire a Persian Renaissance...The late Dr. Frood Fouladvand founded API abroad before disappearing on January 17, 2007 along the Turkish-Iranian border, during what his supporters described as a mission to liberate Iran. Fouladvand operated his anti-regime activities from London.” (s. 274)

Congressional Research Service (2012):

“One issue that has arisen in 2010 is that a pro-monarchist armed group in Iran, called Tondar (Thunder)/Kingdom Assembly of Iran is accused of conducting attacks inside Iran. One attack, a bombing of a mosque in Shiraz that took place in April 2008, killed 14 Iranian worshippers, including some children. There are some allegations that Iranians living in California are directing the group's activities in Iran.” (s. 20)

3. Reza Pahlavi

Home Office (2013):

“Some Iranians want to replace the regime with a constitutional monarchy led by Reza Pahlavi the U.S.-based son of the late former Shah and a U.S.-trained combat pilot. The Shah’s son, who is about 55 years old, has delivered statements condemning the regime for the post-2009 election crackdown and he has called for international governments to withdraw their representation from Tehran. He has some support particularly in the older generation in Iran, but he may be trying to broaden his following by capitalizing on the opposition’s growing popularity with Iranian youth. As of March 2011, he has been increasingly cooperating with - and possibly attempting to coopt - younger Green Movement figures. In a meeting with the author [of the CRS report] in June 2011, Pahlavi indicated that an internationally provide— strike fund would help Iranian labor rise up against the regime by protecting their incomes from regime retaliation. He also advocates establishing a large scale opposition radio station, funded presumably by wealthy Persian Gulf states. He is supported by Iranian exile-run stations in California. A younger brother, Ali Reza Pahlavi, committed suicide in January 2011.” (s. 282)

Immigration and Refugee Board of Canada, Iran (2013):

“Meepas, a company providing independent political and economic analysis (Meepas n.d.a), published the following information regarding the Iranian Monarchist Organisation on their Website:

This group, [which] mainly consists of the Shah's supporters, can be considered more as a political threat than a military one against the current Iranian administration.... Headed by Reza Pahlavi who is the son of the former Shah, the monarchist movement's advocacy of non-violent calls for democracy in Iran have contributed to the group's popularity [among] the exiled Iranian population. Although, comparatively speaking, support for this organisation is small, nevertheless the group's sponsorship by wealthy ex-members of the royal family and its continued political activity against the current Iranian Islamic regime in Western capitals, especially in Washington, is considered as a threat against the Islamic regime in Tehran (Meepas n.d.b).”

4. Zoroastrism

The Sydney Morning Herald (2013):

“ In the Zoroastrian tradition, fire is the main object of worship and our temples are often called 'fire temples'.”

“The present-day religion does not allow converts and we don't proselytise. But marrying into the religion is a controversial topic - the more orthodox in the community believe that you can't but the liberal-minded are more accepting of the reality of this situation.”

Hawaii Tribune-Herald (2013):

“TEHRAN, Iran - Followers of Iran's minority Zoroastrian religion gathered after sunset to mark Sadeh, an ancient mid-winter feast dating to Iran's pre-Islamic past that is also drawing new interest from Muslims. Zoroastrian priests, dressed in white to symbolize purity, recited verses from Avesta, the holy Zoroastrian book, before more than 2,000 people on Tuesday. Men and women in traditional dress carried torches and lit a huge bonfire on the outskirts of Tehran Tuesday, as young people danced. Sadeh, the feast of creation of fire, has been observed since ancient days, when Zoroastrianism was the dominant religion in the powerful Persian empire.”

“Fire plays a central role in worship as a symbol of truth and the spirit of God. Prayer is often performed in front of a fire, and consecrated fires are kept perpetually burning in major temples.”

Time (2008):

“Conversion to the Zoroastrian religion is a contested issue among adherents and communities worldwide. In a piece for Time magazine, Deena Guzder wrote in December 2008: Despite their shrinking population, Zoroastrians remain fiercely divided over whether to recognize interfaith families, let alone accept non-generational Zoroastrians. Tens of thousands fled Persia during the Islamic incursions in the 10th Century and

were granted refuge in India under the condition they did not marry outside their faith or proselytize to the Hindu majority. Ramiyar P. Karanjia, principal of a Zoroastrian religious school in Mumbai, India, insists, "Conversion is not part of our religion." Yet, in India, home to the majority of Zoroastrians, the community is declining by about 10% every decennial census, according to a report released by UNESCO. Today, Zoroastrians remain a tight-knit and self-secluded community that strongly encourages marriage within the faith".

"The view expressed in well-informed sources is that the Zoroastrian community in Iran does not encourage or accept converts."

New York Times (2006):

"Zoroastrians believe in free will, so in matters of religion they do not believe in compulsion. They do not proselytize. They can pray at home instead of going to a temple. While there are priests, there is no hierarchy to set policy. And their basic doctrine is a universal ethical precept: "good thoughts, good words, good deeds."

Denna sammanställning av information/länkar är baserad på informationssökningar gjorda under en begränsad tid. Den är sammanställd utifrån noggrant utvalda och allmänt tillgängliga informationskällor. Alla använda källor refereras. All information som presenteras, med undantag av obestridda/uppenbara fakta, har dubbelkontrollerats om inget annat anges. Sammanställningen gör inte anspråk på att vara uttömmande och bör inte tillmätas exklusivt bevisvärde i samband med avgörandet av ett enskilt ärende. Informationen i sammanställningen återspeglar inte nödvändigtvis Migrationsverkets officiella ståndpunkt i en viss fråga och det finns ingen avsikt att genom sammanställningen göra politiska ställningstaganden. Refererade dokument bör läsas i sitt sammanhang.

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