

**[PROVISIONAL TRANSLATION FROM PERSIAN]**

[Translator's notes appear in square brackets]

[Personal information has been **redacted**.]

[Telegram]

Date: 15 Ordibehesht 1371 [5 May 1992]

The Esteemed Head of the Supreme Judicial Council, Mr. Yazdi, Ark Square

Copy: The Esteemed Leader

Copy: The Esteemed President

Copy: The Esteemed Head of the Commission for Article 90 of the Islamic Consultative Assembly

Respectfully I write:

My husband, Mr. Bahman Samandari, son of Azizollah, birth certificate number: [redacted], born in 1318 [1939/1940], was summoned to the Office of the Islamic Revolutionary Prosecutor on Moallem Street, on 27 Esfand 1370 [17 March 1992]. At 2:00 p.m. of the same day, I was informed by phone that my husband had been detained; but my questions about the reason and for what crime were not answered, and the line was disconnected.

On 28 Esfand 1370 [18 March 1992] I went to the Office of the Prosecutor in order to get information and to take some medication, clothes and money. I asked to see a duty officer, but I was only referred to the information unit. They said such a person was not there, and referred me to Evin Prison. They declined to accept the personal items and medication and said that I should go to Evin after the Naw-Ruz holidays.

On 5 Farvardin 1371 [25 March 1992], after going to the office of Evin Prison twice, [I was told that] my husband's name was not registered in their records, and the duty officer told me to go to the public prosecutor's office. When I went there, I received the same response. In answer to my request that they accept the medication for my husband's illness, they said they had their own doctors; my prisoner was not there and I should return after Naw-Ruz holidays.

On 8 Farvardin 1371 [28 March 1992], I went to the Public Prosecutor's Office. They referred me to the Number One Office of Execution of Orders. In response to my question about the reason for his detention, the duty officer told me they would only release the order to his beneficiary. When I asked who was more of a beneficiary than his spouse, they said to come after the holidays, and make sure I came with a man. He repeated that twice. In response to my persistence in asking about my husband, he said, "Don't insist, go and come back after the Ramadan holidays."

On 16 Farvardin 1371 [5 April 1992] I went to the Public Prosecutor's Office with my son. The duty officer said, "you should come with a male relative, not your child." I returned on the same afternoon accompanied by a friend. This time they did not allow me in the office of the Execution of Orders. The said friend went in alone. In response to his inquiry about my husband's situation, the officer

gave him my husband's will, which he took out of a desk drawer. It had the date 28 Esfand 1370 [18 March 1992] on it. On 17 Farvardin 1371 [6 April 1991], I went to Behesht-e Zahra. The records there showed 30 Esfand 1370 [20 March 1992] as the burial date.

On 18 Farvardin 1371 [7 April 1992], I went to the public prosecutor's office, where, in response to my inquiry as to why they had killed my husband, they yelled at me in a hostile way and only gave me an empty wallet and a broken pair of glasses of my husband's belongings; they said that was all he had.

Now that my son and 9-year old daughter and I have lost the most beloved person in our lives, their father and my husband, we request Your Honour to investigate the following:

- 1- What was the reason for my husband to be summoned on 27 Esfand 1370 [17 March 1992], and why was he killed in the final office hours of 28 Esfand [18 March], just as the whole country was closing down for the holidays, without the order of the Supreme Judicial Council?
- 2- What were his charges that he needed to be executed so quickly?
- 3- What are the reasons for our not receiving his body and for the secrecy about the location of his burial?
- 4- By what legal or religious law have my two children and I been deprived of the most basic human right, which is being informed of my husband's situation from 27 Esfand 1370 [17 March 1992] to 16 Farvardin 1371 [5 April 1992]?
- 5- There is a discrepancy between the dates on the death certificate and his will [illegible]. His death certificate was issued on 27 Esfand [17 March], and the date on his will is 3:00 pm on 28 Esfand 1370 [18 March 1992]. How can someone who is not alive write a will? Or if the date of the will is correct, why is the date of the death certificate 27 Esfand 1370 [17 March 1992]?

In closing, Your Honour is asked to investigate this at the earliest possible time. Undoubtedly the ultimate [Judge] between you and us in this very sad situation is the Just, Almighty and All-powerful God.

Wife of the late Bahman Samandari

Rosa Mahboubi, Birth Certificate number [redacted]

[Address] [redacted]

[Below the telegram]

[Stamp of Shemiranat Office of Communications]