

# UNHOLY ALLIANCE

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The Agenda Iran, Russia, and Jihadists  
Share for Conquering the World

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JAY SEKULOW

## APPENDIX A

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# Comparative Chart

The following chart sets forth specific Islamic criminal and civil laws and compares them with U.S. laws, showing the inherent conflict between U.S. and Islamic standards of justice, punishments, and resolution of disputes.

Crimes and Punishments	Islamic Sharia	United States Law
<i>Conversion from Islam (Apostasy)</i>	Punished by death. <sup>1</sup>	Protected under the First Amendment's Free Exercise Clause. <sup>2</sup>
<i>Blaspheming Mubammad</i>	Punished by death. <sup>3</sup>	Protected under the First Amendment as free speech or expressive conduct. <sup>4</sup>
<i>Consuming Alcohol</i>	Punished by flogging of forty lashes. <sup>5</sup>	Allowed by state law upon reaching legal age. <sup>6</sup>
<i>Female Genital Mutilation/Female Circumcision</i>	Required under strict, traditional Sharia; generally done to promote women's chastity. <sup>7</sup>	Illegal. <sup>8</sup>

<b>Crimes and Punishments</b>	<b>Islamic Sharia</b>	<b>United States Law</b>
<i>Marital Rape</i>	A wife must have sex with her husband upon the husband's demand; if the wife refuses, the husband may take disciplinary steps (verbal admonition to physical beating). <sup>9</sup>	Forced sexual intercourse, even of a spouse, is punishable as domestic violence or marital rape. <sup>10</sup>
<i>Polygamy</i>	Men may take up to four wives; women may marry only one man. <sup>11</sup>	Illegal. <sup>12</sup>
<i>Fornication</i>	Punishable by one hundred lashes; <sup>13</sup> if an unmarried woman is raped but cannot provide the necessary witnesses, she will be lashed as a fornicator. <sup>14</sup>	Under the Supreme Court's interpretation of the Due Process Clause, fornication is legal for consenting individuals (subject to certain age restrictions prescribed by the states); <sup>15</sup> U.S. laws do not prescribe severe criminal penalties for unlawful fornication.
<i>Short-term Contracted Sexual Relationships (mut'ah), or simply, prostitution</i>	Permitted under the Shiite school of Islamic thought. <sup>16</sup>	Illegal in most states. <sup>17</sup>
<i>Rape</i>	If rape is proven, the rapist may either have to pay a marriage payment to the woman <sup>18</sup> or be punished as a fornicator or adulterer and receive lashes; <sup>19</sup> women who are raped may be convicted of <i>zina</i> (unlawful sexual intercourse), <sup>20</sup> punishable by stoning (if married) or lashes (if not married), unless they can produce four male Muslim eyewitnesses to prove they were raped. <sup>21</sup>	Perpetrator is punished by imprisonment; a woman's testimony is valid to establish rape, and the judge or jury decides based on all the evidence whether the sexual intercourse was forced or consensual; women are not punished for unlawful sexual intercourse if they cannot prove rape; evidence rules are designed to protect rape victims. <sup>22</sup>
<i>Theft</i>	Punished by amputation. <sup>23</sup>	Punished by fine or imprisonment. <sup>24</sup>

Family Law	Islamic Sharia	United States Law
<i>Domestic Violence</i>	The Quran allows a husband to beat his wife (or wives) to compel her to obey the husband's commands. <sup>25</sup>	Punishable by imprisonment; state protection is offered to the victim. <sup>24</sup>
<i>Interfaith Marriage</i>	Muslim women may only marry Muslim men; Muslim men may marry only Muslim, Jewish, or Christian women. <sup>26</sup>	With minor exceptions (e.g., age, consanguinity, etc.), everyone is free to marry the person of his or her choosing, regardless of religion, under the First and Fourteenth Amendments, and men and women must be treated equally by the law. <sup>27</sup>
<i>Child Custody</i>	Depending on whether the mother remarries or leaves Islam, custody will default to the father or mother. <sup>28</sup>	The child's interests are the determining factor; <sup>29</sup> whatever is in the "child's best interests" will generally determine the outcome of the custody proceeding.
<i>Divorce</i>	Generally, a husband may divorce his wife without cause by merely declaring his desire for a divorce to his wife three times, after which a Sharia court will finalize the divorce; <sup>30</sup> women do not obtain legal divorces on their own initiative, but merely <i>dissolve</i> their marriages and become lawfully separated from their husbands. <sup>31</sup> These dissolutions ( <i>kbula</i> ) are limited to the grounds of lunacy, chronic disease, impotence, unchastity, and apostasy, and if women do choose to dissolve the marriage, they forfeit their financial security. <sup>32</sup>	Men and women have equal rights under the Fourteenth Amendment; both men and women may divorce each other and must do so through a judicial process that requires giving the other party notice and opportunity to be heard. <sup>33</sup>

Family Law	Islamic Sharia	United States Law
<i>Forced Marriage</i>	Parents, usually fathers, or <i>wali</i> (guardian), such as grandfathers, have the power to force their minor daughters to marry the men of the parent's choosing. <sup>34</sup>	Marriage is by the mutual consent of both parties (subject to minimum-age and consanguinity requirements prescribed by state law); marriages procured by force or duress are voidable. <sup>35</sup>
<i>Testifying Witnesses: Men and Women</i>	A woman's testimony is equal to half that of a man because of the supposed "deficiency of a woman's mind." <sup>36</sup>	Men and women must be treated equally under the Fourteenth Amendment's Equal Protection Clause. <sup>37</sup>

## APPENDIX B

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# Glossary

Different authors spell Arabic words differently. We will use the following spellings unless the word appears in a direct quote.

**Ahl al Bait:** literally translated, “People of the House” or “Family of the House”; refers to the family of the Prophet Muhammad.

**Aisha:** one of Muhammad’s wives; she was six years old when Muhammad married her and nine years old when the marriage was consummated.

**Al-Ikhwan al-Muslimun:** Muslim Brotherhood.

**Al-Kitab:** literally translated, “the Book”; a reference to the Quran, Islam’s holy book and the primary source of Sharia.

**Allah:** the sole deity in Islam.

**Al-Qaeda:** the terrorist organization that orchestrated and carried out the 9/11 attacks and supports violent jihad for the global advancement of Islam.

**Cairo Declaration on Human Rights:** a declaration adopted in 1990 and submitted to the United Nations by the Member States of the Organisation of the Islamic Cooperation (OIC); de-

clares the official Islamic perspective on human rights and guarantees freedom and the right to dignified life only in accordance with Sharia.

**Caliph:** term referring to those who succeeded Muhammad and served as head of the global Islamic community.

**Caliphate:** divinely instituted Islamic government run by a caliph.

**Dar al harb:** literally “territory of war”; constitutes all territories not under Islamic control.

**Dar al Islam:** territory under Islamic control.

**Diaspora:** the scattering of a people who were once in a small geographic area; applies to the Jewish people living outside Israel.

**Diya:** monetary compensation the perpetrator of a murder or bodily injury pays to the victim or his family in lieu of punishment.

**Fatah:** the military arm of the Palestinian Liberation Organization (PLO).

**Fatwa:** a religious edict or religio-legal opinion given by an Islamic cleric.

**Fiqh:** Islamic jurisprudence; the science of Islamic religious law.

**Ghayba:** a Shiite Islamic belief that the Mahdi, or messianic figure of Islam, has been born, but disappeared and is hiding until the time comes for him to return and rule the world.

**Hadd (Haddood):** offenses against Allah for which the Quran and Sunnah prescribe severe penalties that often involve loss of life or limb.

**Hadith:** the second primary source of Islamic law recounting the Sunnah (actions and sayings of Muhammad); considered second in authority to the Quran.

**Hamas:** Palestinian organization that maintains power in the Gaza Strip, is devoted to the destruction of Israel, and believes in violent Islamic conquest; regards peaceful solutions to be in contra-

diction to the Islamic Resistance Movement; designated a foreign terrorist organization by the U.S. Department of State.

**Hanafi:** a school of Sunni jurisprudence that purportedly takes a moderate approach in applying Sharia principles to contemporary legal issues but nonetheless calls for total subjugation of the world under Sharia; prominent in Pakistan and Afghanistan.

**Hanbali:** the most rigid of the four schools of Sunni jurisprudence; stresses the puritanical aspects of Islam and is uncompromising in its adherence to orthodoxy; forms the basis of law in Saudi Arabia.

**Harkat al Muqawamah al Islamiyah:** Islamic Resistance Movement; commonly known as Hamas.

**Hezbollah/Hizballah:** militant Shiite group in Lebanon that maintains strong ties with both Iran and Syria.

**Hijra:** Muhammad's migration from Mecca to Medina, which signifies the beginning of the Islamic calendar.

**Ijma:** a consensus of Islamic jurists on Islamic legal issues arising after Muhammad's death.

**Ijtihad:** the hermeneutical efforts made by jurists in seeking knowledge of the rules of the Sharia through interpretation and to discover Allah's intention with respect to the rules of conduct.

**Imam:** spiritual and religious leader of a mosque and Islamic community.

**Jafari:** Shiite school of jurisprudence developed by Jafar as-Sadiq.

**Jihad:** struggle, holy war; includes greater jihad—fighting with the inner sinful self, and lesser jihad—outward violent struggle to establish Islam.

**Jizyah:** a poll tax that Jews and Christians who live in the territory of Islam must pay to maintain practice of their faith; otherwise, they must convert to Islam or fight and die.

**Kaaba:** the cube-shaped building at the center of Islam's sacred

mosque, al-Masjid al-Haram, in Mecca. Muslims pray facing the Kaaba.

**Lebanese National Movement (LMN):** an umbrella organization of radical leftist groups, Muslim reform groups, and Palestinian resistance groups, which is supported by the PLO and various Arab states.

**Mahr:** dower or marriage payment to women; serves as a sort of spousal support when a husband divorces his wife but generally must be forfeited when a woman initiates dissolution of her marriage.

**Maliki:** one of the four schools of Sunni jurisprudence; prioritizes Islamic tenets in applying Sharia but allows for some consideration of local customs and equitable and practical concerns; prevalent in northern and western Africa, including Sudan.

**Maronite:** a member of the Maronite Church, a sect of Christianity; most adherents are from Mount Lebanon and surrounding areas.

**Mossad:** the Institute for Intelligence and Special Operations; the national intelligence agency of Israel.

**Muhammad:** Islam's founder and prophet.

**Mujahedeen:** persons engaged in jihad.

**Murtad:** an individual who willfully gives up the Islamic faith.

**Muslim:** a believer in or follower of Islam; generally, Muslims identify themselves with either Sunni or Shiite Islam.

**Muslim Brotherhood:** a fundamentalist Islamic movement, also known as the al-Ikhwan al-Muslimun, dedicated to resurrecting the true Islamic caliphate (divinely instituted Islamic government) based on Sharia; parent organization of Hamas; its political party was founded in Egypt in 1928 and introduced the party slogan, "Islam is the solution."

**Muta:** a legally permissible form of temporary, contract-based marriage with monetary payment as consideration; instituted by Muhammad but now endorsed only by Shiite Islam.

**Naskh:** the doctrine of abrogation or repeal of an earlier verse in the Quran by a later verse. (**Nasikh:** abrogating rule; **Mansukh:** abrogated rule.)

**Nikah:** contract of Islamic marriage.

**Organisation of the Islamic Cooperation:** the second largest international organization, second only to the United Nations; comprised of fifty-seven Islamic nations; its stated purposes include “to safeguard and protect the interests of the Muslim world” at the United Nations and “to defend the universality of [the] Islamic religion.”

**Palestine Liberation Organization (PLO):** an umbrella organization of six Palestinian groups formed in 1964, dedicated to liberating Palestine through armed struggle; responsible for numerous terrorist attacks against Israelis since its inception.

**Qadi:** a Sharia judge.

**Qibla:** literally “direction”; the direction a Muslim should face during prayer.

**Qisas:** the equality in punishment; the “eye for an eye” retaliation prescribed by Sharia; the principle that the offender of a crime against a person should be punished in kind.

**Qiyas:** commonly recognized secondary sources of Sharia; the application of analogized rationalizations of Sharia principles to novel legal issues; limited to Sharia jurists.

**Quran:** Islam’s holy book and the primary source of Sharia.

**Riddah:** apostasy; leaving Islam.

**Sahih Bukhāri:** one of Sunni Muslims’ most trusted collections of hadith.

**Shafi’i:** school of Sunni jurisprudence; it is reluctant to create new legal principles for modern contexts and defers to those already existing in the Quran and Sunnah.

**Sharia:** Islamic law.

**Shiite:** one of the two major sects of Islam, accounting for approximately 10 to 15 percent of the world’s Muslim population; fol-

lows the Jafari school of jurisprudence; has historically been at odds with the Sunni sect.

**Shura Council:** consultative body.

**Status of Forces Agreement:** an agreement between a host country and a foreign nation that is stationing military forces within the host country.

**Sunnah:** words, actions, approvals, silence, and customs ascribed to Muhammad; collected in hadiths.

**Sunni:** the more prominent of the two major sects of Islam, accounting for approximately 85 to 90 percent of the world's Muslim population.

**Surah:** the term for "chapters" in the Quran.

**Talak (talaq):** divorce.

**Taliban:** Islamic terrorists in Afghanistan who adhere to a strict interpretation of Islam.

**Tazir:** offenses against society; penalties are left to the discretion of the qadi (Sharia judge) because Sharia provides no specific punishment; distinct from *hadd* offenses and penalties.

**Torah:** literally "instruction" or "teaching"; is the foundational scripture of the Jewish people and consists of the first five books of the Old Testament.

**Ummah:** the global Islamic community that encompasses all Muslims, regardless of their geographical location or country of citizenship.

**Vilayat-e-faqih:** the guardianship of the Islamic Jurist; a doctrine of Shiite Islam, in which the jurist has custodianship over the Islamic people; the concept forms the basis of the Iranian government.

**Wali:** guardian or protector.

**Waqf:** a required religious endowment under Islamic law; the donation can be land, money, or a building given for charitable or religious purposes.

**Zina:** unlawful sexual intercourse, including adultery and for-

nication, for which Sharia prescribes harsh penalties (generally flogging or stoning).

**Zionist:** a political and nationalist movement of the Jewish diaspora; supports the re-establishment of a Jewish homeland in Israel's historic boundaries.

**Zoroastrianism:** a religion that follows the teachings of Zoroaster, a Persian prophet.

## APPENDIX C

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# Constitution of the Islamic Republic of Iran \*

### Preamble

The Constitution of the Islamic Republic of Iran advances the cultural, social, political, and economic institutions of Iranian society based on Islamic principles and norms, which represent an honest aspiration of the Islamic Ummah. This aspiration was exemplified by the nature of the great Islamic Revolution of Iran, and by the course of the Muslim people's struggle, from its beginning until victory, as reflected in the decisive and forceful calls raised by all segments of the populations. Now, at the threshold of this great victory, our nation, with all its beings, seeks its fulfillment.

The basic characteristic of this revolution, which distinguishes it from other movements that have taken place in Iran during the past hundred years, is its ideological and Islamic nature. After experiencing the anti-despotic constitutional movement and the anti-colonialist movement centered on the nationalization of the oil industry, the Muslim people of Iran learned from this costly

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\* QANUNI ASSASSI JUMHURRI ISLAMAI IRAN [CONSTITUTION OF THE ISLAMIC REPUBLIC OF IRAN] 1358 [1980], [http://www.servat.unibe.ch/icl/ir00000\\_.html](http://www.servat.unibe.ch/icl/ir00000_.html). Only relevant parts of the constitution are printed here.

experience that the obvious and fundamental reason for the failure of those movements was their lack of an ideological basis. Although the Islamic line of thought and the direction provided by militant religious leaders played an essential role in the recent movements, nonetheless, the struggles waged in the course of those movements quickly fell into stagnation due to departure from genuine Islamic positions. Thus it was that the awakened conscience of the nation, under the leadership of Imam Khumayni, came to perceive the necessity of pursuing a genuinely Islamic and ideological line in its struggles. And this time, the militant *ulama* of the country, who had always been in the forefront of popular movements, together with the committed writers and intellectuals, found new impetus by following his leadership.

### The Dawn of the Movement

The devastating protest of Imam Khumayni against the American conspiracy known as the “White Revolution,” which was a step intended to stabilize the foundations of despotic rule and to reinforce the political, cultural, and economic dependence of Iran on world imperialism, brought into being a united movement of the people and, immediately afterwards, a momentous revolution of the Muslim nation in June 1963. Although this revolution was drowned in blood, in reality it heralded the beginning of the blossoming of a glorious and massive uprising, which confirmed the central role of Imam Khumayni as an Islamic leader. Despite his exile from Iran after his protest against the humiliating law of capitulation (which provided legal immunity for American advisers), the firm bond between the Imam and the people endured, and the Muslim nation, particularly committed intellectuals and militant *ulama*, continued their struggle in the face of banishment and imprisonment, torture and execution.

Throughout this time, the conscious and responsible segment of

society was bringing enlightenment to the people from the strongholds of the mosques, centers of religious teaching, and universities. Drawing inspiration from the revolutionary and fertile teachings of Islam, they began the unrelenting yet fruitful struggle of raising the level of ideological awareness and revolutionary consciousness of the Muslim people. The despotic regime which had begun the suppression of the Islamic movement with barbaric attacks on the Faydiyyah Madrasah, Tehran University, and all other active centers of revolution, in an effort to evade the revolutionary anger of the people, resorted to the most savage and brutal measures. And in these circumstances, execution by firing squads, endurance of medieval tortures, and long terms of imprisonment were the price our Muslim nation had to pay to prove its firm resolve to continue the struggle. The Islamic Revolution of Iran was nurtured by the blood of hundreds of young men and women, infused with faith, who raised their cries of "*Allahu Akbar*" at daybreak in execution yards, or were gunned down by the enemy in streets and marketplaces. Meanwhile, the continuing declarations and messages of the Imam that were issued on various occasions, extended and deepened the consciousness and determination of the Muslim nation to the utmost.

### Islamic Government

The plan of the Islamic government as proposed by Imam Khomeini at the height of the period of repression and strangulation practiced by the despotic regime produced a new, specific, and streamlined motive for the Muslim people, opening up before them the true path of Islamic ideological struggle, and giving greater intensity to the struggle of militant and committed Muslims both within the country and abroad.

## The Form of Government in Islam

In the view of Islam, government does not derive from the interests of a class, nor does it serve the domination of an individual or a group. Rather, it represents the fulfillment of the political ideal of a people who bear a common faith and common outlook, taking an organized form in order to initiate the process of intellectual and ideological evolution towards the final goal, i.e., movement toward Allah. Our nation, in the course of its revolutionary developments, has cleansed itself of the dust and impurities that accumulated during the past and purged itself of foreign ideological influences, returning to authentic intellectual standpoints and worldview of Islam. It now intends to establish an ideal and model society on the basis of Islamic norms. The mission of the Constitution is to realize the ideological objectives of the movement and to create conditions conducive to the development of man in accordance with the noble and universal values of Islam.

With due attention to the Islamic content of the Iranian Revolution, the Constitution provides the necessary basis for ensuring the continuation of the Revolution at home and abroad. In particular, in the development of international relations, the Constitution will strive with other Islamic and popular movements to prepare the way for the formation of a single world community (in accordance with the Koranic verse "*This your community is a single community, and I am your Lord, so worship Me*" [21:92]), and to assure the continuation of the struggle for the liberation of all deprived and oppressed peoples in the world.

With due attention to the essential character of this great movement, the Constitution guarantees the rejection of all forms of intellectual and social tyranny and economic monopoly, and aims at entrusting the destinies of the people to the people themselves in order to break completely with the system of oppression. (This is in accordance with the Koranic verse "*He removes from them their burdens and the fetters that were upon them*" [7:157]).

In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "*Verily My righteous servants shall inherit the earth*" [21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah. Accordingly, the exercise of meticulous and earnest supervision by just, pious, and committed scholars of Islam is an absolute necessity. In addition, the aim of government is to foster the growth of man in such a way that he progresses towards the establishment of a Divine order (in accordance with the Koranic phrase "*And toward God is the journeying*" [3:28]); and to create favorable conditions for the emergence and blossoming of man's innate capacities, so that the theomorphic dimensions of the human being are manifested (in accordance with the injunction of the Prophet (S) "*Mold yourselves according to the Divine morality*"); this goal cannot be attained without the active and broad participation of all segments of society in the process of social development.

### An Ideological Army

In the formation and equipping of the country's defense forces, due attention must be paid to faith and ideology as the basic criteria. Accordingly, the Army of the Islamic Republic of Iran and the Islamic Revolutionary Guards Corps are to be organized in conformity with this goal, and they will be responsible not only for guarding and preserving the frontiers of the country, but also for fulfilling the ideological mission of jihad in God's way; that is, extending the sovereignty of God's law throughout the world (this is in accordance with the Koranic verse "*Prepare against them whatever force you are able to muster, and strings of horses, striking fear into the enemy of God and your enemy, and others besides them*" [8:60]).

## **The Judiciary in the Constitution**

The judiciary is of vital importance in the context of safeguarding the rights of the people in accordance with the line followed by the Islamic movement, and the prevention of deviations within the Islamic nation. Provision has therefore been made for the creation of a judicial system based on Islamic justice and operated by just judges with meticulous knowledge of the Islamic laws.

## **Executive Power**

Considering the particular importance of the executive power in implementing the laws and ordinances of Islam for the sake of establishing the rule of just relations over society, and considering, too, its vital role in paving the way for the attainment of the ultimate goal of life, the executive power must work toward the creation of an Islamic society. Consequently, the confinement of the executive power within any kind of complex and inhibiting system that delays or impedes the attainment of this goal is rejected by Islam. Therefore, the system of bureaucracy, the result and product of old forms of government, will be firmly cast away, so that an executive system that functions efficiently and swiftly in the fulfillment of its administrative commitments comes into existence.

## **Mass-Communication Media**

The mass-communication media, radio and television, must serve the diffusion of Islamic culture in pursuit of the evolutionary course of the Islamic Revolution. To this end, the media should be used as a forum for healthy encounter of different ideas, but they must strictly refrain from diffusion and propagation of destructive and anti-Islamic practices.

## General Principles

### *Article 1 [Form of Government]*

The form of government of Iran is that of an Islamic Republic, endorsed by the people of Iran on the basis of their long-standing belief in the sovereignty of truth and Koranic justice, in the referendum of 29 and 30 March 1979, through the affirmative vote of a majority of 98.2% of eligible voters, held after the victorious Islamic Revolution led by Imam Khomeini.

### *Article 2 [Foundational Principles]*

The Islamic Republic is a system based on belief in:

- 1) the One God (as stated in the phrase “*There is no god except Allah*”), His exclusive sovereignty and right to legislate, and the necessity of submission to His commands;
- 2) Divine revelation and its fundamental role in setting forth the laws;
- 3) the return to God in the Hereafter, and the constructive role of this belief in the course of man’s ascent towards God;
- 4) the justice of God in creation and legislation;
- 5) continuous leadership and perpetual guidance, and its fundamental role in ensuring the uninterrupted process of the revolution of Islam;
- 6) the exalted dignity and value of man, and his freedom coupled with responsibility before God; in which equity, justice, political, economic, social, and cultural independence, and national solidarity are secured by recourse to:
  - a) continuous leadership of the holy persons, possessing necessary qualifications, exercised on the

basis of the Koran and the Sunnah, upon all of whom be peace;

b) sciences and arts and the most advanced results of human experience, together with the effort to advance them further;

c) negation of all forms of oppression, both the infliction of and the submission to it, and of dominance, both its imposition and its acceptance.

#### *Article 3 [State Goals]*

5) the complete elimination of imperialism and the prevention of foreign influence;

15) the expansion and strengthening of Islamic brotherhood and public cooperation among all the people;

16) framing the foreign policy of the country on the basis of Islamic criteria, fraternal commitment to all Muslims, and unsparing support to the freedom fighters of the world.

#### *Article 5 [Office of Religious Leader]*

During the occultation of the Wali al-'Asr (may God hasten his reappearance), the leadership of the Ummah devolve upon the just and pious person, who is fully aware of the circumstances of his age, courageous, resourceful, and possessed of administrative ability, will assume the responsibilities of this office in accordance with Article 107.

#### *Article 11 [Unity of Islam Principle]*

In accordance with the sacred verse of the Koran “*This your community is a single community, and I am your Lord, so worship Me*” [21:92],

all Muslims form a single nation, and the government of the Islamic Republic of Iran have the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

*Article 12 [Official Religion]*

The official religion of Iran is Islam and the Twelver Ja'fari school, and this principle will remain eternally immutable.

*Article 14 [Non-Muslims' Rights]*

In accordance with the sacred verse “*God does not forbid you to deal kindly and justly with those who have not fought against you because of your religion and who have not expelled you from your homes*” [60:8], the government of the Islamic Republic of Iran and all Muslims are duty-bound to treat non-Muslims in conformity with ethical norms and the principles of Islamic justice and equity, and to respect their human rights. This principle applies to all who refrain from engaging in conspiracy or activity against Islam and the Islamic Republic of Iran.

## **The Rights of the People**

*Article 24 [Freedom of the Press]*

Publications and the press have freedom of expression except when it is detrimental to the fundamental principles of Islam or the rights of the public. The details of this exception will be specified by law.

*Article 26 [Freedom of Association]*

The formation of parties, societies, political or professional associations, as well as religious societies, whether Islamic or pertaining to one of the recognized religious minorities, is permitted provided they do not violate the principles of independence, freedom, national unity, the criteria of Islam, or the basis of the Islamic Republic. No one may be prevented from participating in the aforementioned groups, or be compelled to participate in them.

*Article 27 [Freedom of Assembly]*

Public gatherings and marches may be freely held, provided arms are not carried and that they are not detrimental to the fundamental principles of Islam.

## **The Right of National Sovereignty**

*Article 56 [Divine Right of Sovereignty]*

Absolute sovereignty over the world and man belongs to God, and it is He Who has made man master of his own social destiny. No one can deprive man of this divine right, nor subordinate it to the vested interests of a particular individual or group. The people are to exercise this divine right in the manner specified in the following articles.

*Article 57 [Separation of Powers]*

The powers of government in the Islamic Republic are vested in the legislature, the judiciary, and the executive powers, functioning under the supervision of the absolute religious Leader and the Leadership of the Ummah, in accordance with the forthcoming ar-

ticles of this Constitution. These powers are independent of each other.

## **Powers and Authority of the Islamic Consultative Assembly**

### *Article 72 [Limits]*

The Islamic Consultative Assembly cannot enact laws contrary to the official religion of the country or to the Constitution. It is the duty of the Guardian Council to determine whether a violation has occurred, in accordance with Article 96.

## **The Army and the Islamic Revolution Guards Corps**

### *Article 144 [Islamic Army]*

The Army of the Islamic Republic of Iran must be an Islamic Army, i.e., committed to Islamic ideology and the people, and must recruit into its service individuals who have faith in the objectives of the Islamic Revolution and are devoted to the cause of realizing its goals.

### *Article 145 [No Foreigners]*

No foreigner will be accepted into the Army or security forces of the country.

### *Article 146 [No Foreign Military Base]*

The establishment of any kind of foreign military base in Iran, even for peaceful purposes, is forbidden.

### *Article 147 [Peace Functions]*

In time of peace, the government must utilize the personnel and technical equipment of the Army in relief operations, and for educational and productive ends, and the Construction Jihad while fully observing the criteria of Islamic justice and ensuring that such utilization does not harm the combat-readiness of the Army.

## **The Army and the Islamic Revolution Guards Corps**

### *Article 150 [Islamic Revolution Guards Corps]*

The Islamic Revolution Guards Corps, organized in the early days of the triumph of the Revolution, is to be maintained so that it may continue in its role of guarding the Revolution and its achievements. The scope of the duties of this Corps, and its areas of responsibility, in relation to the duties and areas of responsibility of the other Armed Forces, are to be determined by law with emphasis on brotherly cooperation and harmony among them.

## **Foreign Policy**

### *Article 152 [Principles]*

The foreign policy of the Islamic Republic of Iran is based upon the rejection of all forms of domination, both the exertion of it and submission to it, the preservation of the independence of the country in all respects and its territorial integrity, the defense of the rights of all Muslims, nonalignment with respect to the hegemonist superpowers, and the maintenance of mutually peaceful relations with all non-belligerent States.

*Article 153 [No Foreign Control]*

Any form of agreement resulting in foreign control over the natural resources, economy, army, or culture of the country, as well as other aspects of the national life, is forbidden.

*Article 154 [Independence, Support of Just Struggles]*

The Islamic Republic of Iran has as its ideal human felicity throughout human society, and considers the attainment of independence, freedom, and rule of justice and truth to be the right of all people of the world. Accordingly, while scrupulously refraining from all forms of interference in the internal affairs of other nations, it supports the just struggles of the freedom fighters against the oppressors in every corner of the globe.

## **Radio and Television**

*Article 175 [Freedom of Expression, Government Control]*

- 1) The freedom of expression and dissemination of thoughts in the Radio and Television of the Islamic Republic of Iran must be guaranteed in keeping with the Islamic criteria and the best interests of the country.
- 2) The appointment and dismissal of the head of the Radio and Television of the Islamic Republic of Iran rests with the Leader. A council consisting of two representatives each of the President, the head of the judiciary branch, and the Islamic Consultative Assembly shall supervise the functioning of this organization.
- 3) The policies and the manner of managing the organization and its supervision will be determined by law.

## The Revision of the Constitution

*Article 177 [Revision by Council and Referendum]*

5) The contents of the articles of the Constitution related to the Islamic character of the political system; the basis of all the rules and regulations according to Islamic criteria; the religious footing; the objectives of the Islamic Republic of Iran; the democratic character of the government; the holy principle; the Imamate of Ummah; and the administration of the affairs of the country based on national referenda, official religion of Iran and the religious school are unalterable.