Soft power in the constitution of the Islamic Republic of Iran

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Abstract

The constitution was adopted in 1979 and amended in 1989, was restored. Iran's soft power resources were drawn to this rule. Explain the method of using soft power. It was predicted structures. But documentation which such statements analytic principles of the constitution and how the results can be realized? This study tries to analyze the content of the constitution: 1. Organizations based on popular vote, Islamic beliefs, freedom of conscience, and freedom of language, and religion to their experiences. 2. The presence of the public in the good, forbidding evil, and show environment. 3. To rely on the principles and goals of the Islamic system and the current thinking is institutionalized in the constitution. 4. Software Islamic Republic of policy enshrined in the constitution to their experiences.5. Bureaucratic procedures, structures and soft power in the constitution and extract their experiences. Based on the results, Islamic Republic of Iran's soft power in the foundations of basic power, the government's intentions, and methods of exercising power, flexible structure, Islamic law and the separation of the fixed part of the variable is mapped rules.

Keywords: soft power, Virtue, environment, politics, the Supreme Council of Provinces, Parliament of Iran.

Introduction

Soft power as an indicator of the strength of the Islamic Revolution from the theoretical and practical significant impact on regional political developments and has left no namely. According to inspire in the international Islamic Revolution Islamic Revolution (Abol Fathi and Mohammadi, 2014, pp. 29-66), helping liberation movements in the world And on Lebanon, Bahrain, Syria and Iraq is indirectly affected. (Qorbi and Jafari, 2014, No. 10, pp. 29-68)

 Soft power with hard power is different. Some of these differences may be as follows: reliance on hard power of coercion and physical dominance, but soft power emphasis on recruitment.

Hard power, but soft power is based on the direct exercise of influence is an emphasis on indirect influence. Hard power of material factors and components used, but the emphasis on soft power components and non-tangible factors. The aim is the conquest of power, but soft power is the conqueror of hearts. Hard power, soft power is easier and less complex but emphasizing the use of tools and techniques and methods complex and unknown. Soft power refers to the power and authority that is not caused by material means and not rely on the global common processes and power production could cultural, political, social, economic, military the scientific and technological. (Jeshfaghani, 2016)

Soft power and soft war is the study and research in this field, such as: the benefits of the use of information technology by computer (Davis, 1989); the application of software technology in entrepreneurship (Fui-Hoon and others, 2001); the need for innovation in soft power (Jin, 2002), the principle of balance in the production of soft power (Zhouying, 2002); development of software technologies (Mole and others, 2004); use the soft power of development small businesses in Mexico (Maran and others, 2007); hard and soft technology comparison and disadvantages of hard technology (Swamidass, 2004); and design the TAM admission and software technology. (Melas, and others, 2011)

Islam is monotheistic and divine power in the most important soft power. Belief in God, is a source of comfort and assurance. (Kahfi, 14) monotheism and rejection of polytheism, the remoteness of the monotheists of bewilderment and anxiety. (Zumar, 29) monotheism firm backing for humans. Zikr in the prayers, the field's response to it by God. Modified human societies and the fight against corruption, the effects of tawhid. Unity, a source mentioned with regard to the truth of the Resurrection. (Mom noon, 82-85) Unity, the upright and prevent tends to be void. Fairness in economic relations, the effects of tawhid. Faith in God, the human immunity is of the devil. Unity leads to good works and good acceleration. (Mom noon, 59-61)

But soft power with an Islamic approach is what role the organization and government agencies? Consolidated what caused the power structure of the organization and which are administrative policies and procedures?

Research questions

How soft power has become institutionalized in the constitution? The emphasis is on what domains?

Research Methodology

Check constitution of the Islamic Republic of Iran, the content analysis is done to way, shape, process, structure, organization, administrative approach to the discovery.

Background research

1. In Islam, the Prophet Muhammad (PBUH) tribunal presented a model and pattern that among the books of biography, books, ethics, management, and Islamic history is extracted. (Shahidi, 1983)

2. In the words of Imam Ali (AS) and his practical life macro style of governing and the governed rules can be found. (Nahj al-Balaghah, Letter 53) This can be seen in abundance in the description of the Nahj al. (Jafari, 1998)

3. In the course of Imam Hussein (AS) using soft power scheme, people would take oath of allegiance to Yazid and people from the surrounding Muslim in Kufa away. (Majlesi , Vole. 44, Chapter 37, pp. 310-394)

4. Islamic scholars in the books of jurisprudence some formulas general rules of law have pointed out that some of them might be using the prospect of the administrative model drawn up in Islam. (Institute of Law and Jurisprudence, 2000)

5. Some sectors of the economy in Islamic jurisprudence from the court treasury, Jebayeh, alms, charity, Zakat and Akhmas have mentioned. (Morvarid, 1990)

6. In the discussion of the proceedings of the Assembly of Experts constitution (2011) and the Assembly of Experts (2011) have mentioned some of the methods.

7. After the formation of the Islamic Republic's supreme leadership style has been referred to the Court and the Office of big government in Islam. (Jeshfaghani, 1989)

8. In library studies, discourse soft power of the Islamic Revolution discourse is entrenched. (Izadi and Mohammadi, 2011, No. 51, pp. 5-32), the Islamic Revolution of soft power resources are abundant. (Iftekhari and Joni Pour, 2013, No. 9, pp. 23-46) The concept of soft power (Iftekhari, 2012, No. 2, pp. 1-27), use of soft power revolution (Iftekhari, 1388, pp. 9-43), components of soft power (Brznvny, 2008 - No. 1, pp. 113-154) compared the soft power of Iran with other countries (Hrsyj, 2009, No. 1, pp. 169-204) Iran's geopolitical power (Hrsyj, 2009, No. 14, pp. 225-269) the impact of Iran's soft power in the Middle East (Abol Fathi and Per Mohammadi, 2014, No. 86, pp. 29-66), Bahrain (Koushki and others, 2014 - No.39, pp.81-100) and soft power advantages of the documents Country (Qorbi and Jafari, 2014, No. 10, pp. 29-6) has been studied.

The definition and characteristics of soft power in Iran

Iran is relying on soft power to attract people. Will not be overcome by force and govern the country. Indirect style rule welcomes you. According to the rule is less direct. The emphasis is on the spiritual sovereignty. Relying on the rule is less material. The government is targeting the minds and hearts of people. According to Imam Khomeini: "You do not make people afraid of you. You make the people you know. What do you gain people's hearts? "(Izadi and Mohammadi, 2011, p. 5)

Iran is based on the definitions in Islam "(Constitution of the Islamic Republic of Iran, Principle IV) is. Islam does not accept illegal and violent power it referred to the tyrant. In the Quran, the word "earth" is used in eight cases. The word of Surah Baqarah, verse 256 and

257; Nisa Verses 6, 7 and 51; Maedah Verse 60; Nahl Verse 36; And in Chapter Zumar Verse 17 states. The word "tyrant" in these verses, in general, terms used in two senses: one of the things that are worshiped as gods before God; Such as bots, devil, fairies and the like; As verse 256 of Surah Baqarah; Verses 76 and 51,Chapter Nisa; Verse 60 of Surah Maedah; Verse 36 of Surah Nahl; And verse 17 of Surah Zumar. In these verses, Satan, idols and demons as idols before God and denounced those "tyrant" was applied. Those who obey them and do not obey the Lord, as the idolatrous worshipers' obedience and disapproval of it. In Quranic terminology, meaning to "tyrant", the tyrant and ruthless ruler who obey God and the work of other rebel of God's laws. So in general it can be said that in the Quran, two types of verse about the "idolatrous" There are verses that "evil" is meant evil against God has used all gods; And verses of "idolatrous" lost on the leaders and rulers of the non-divine way applicable. The second meaning of "idolatrous" the political system, in which political sovereignty, legal and executive accordance with the criteria of Islam and religious origin, the royalist regime is applicable. The Holy Quran and Shiite jurisprudence, the evil system opposed religious and Islamic values considered out of the legitimate system.

Examples of soft power in the discourse of Islamic Revolution

Some elements of soft power in the Islamic Revolution are: the power of God, Power revelation, Spiritual power, Angels power, the power of non-human sentient creatures, Aid from the unseen power, spiritual power, Moral power, spiritual power, Mobilizing power, the power of sacrifice, Power martyrdom, power nightlife, Secretions power, the power of love and feelings Hosseini, Clerical power, referent power, the power of the supreme leader, jihadi powers, the power of devotion, coordination power of the universe, power harmony with nature, the power of prayer and mystery to god, the power of intercession, unity of the faithful, abiding power of the imam, power adherence to rules and law, power, legitimacy, power martyrs, power, purity and chastity manpower, power integrity in word and deed, power integrity, respect for the sacred power, power, respect for the imams (AS), respecting the power of the clergy, the power of trust in authorities, the power of belief in miracles, the power of belief in the dignity, resurrection power of belief, ascension power, the power of faith, the power of justice and injustice (Zyrkbarvqy and others, No.72, p. 32), the power of god, the power of charity, the power of the companion of the oppressed, the power of love for imam Hussein, manpower strength young, security strength in religiosity, the power of repentance, power cry for Ahl al-Bayt (AS), family power, respect for parental authority, power great respect more, power respect to master, power relationship between teachers and students, power, job security, the leaders of refinement, inner strength, the power of optimism to the veil, power chastity, Najesy observe the purity and strength, the power of prayer, power mosque and pulpit, power mourning, strength and endurance, power of holy shrines, power of imam Raza (AS),power imam Khomeini and the Islamic revolution. (Jeshfaghani, soft power, 2016)

Soft power in the constitution of the Islamic Republic of Iran

A. Soft power design goals and principles of the Islamic Republic

Manifestation of soft power in the Islamic Republic of Iran can be seen in the 1979 constitution. Some of these aspects of Iran's soft power and its objectives are listed on the foundations of the state. The goals and principles of the constitution of the Islamic Republic of Iran, are as follows:

1. According to the principles of religious beliefs in the Islamic Republic of Iran: "Islamic Republic, a system based on belief in: 1. God (la ilaha) and exclusive sovereignty and legislation, and the necessity of submission to His commands. 2. Revelation and its fundamental role in setting forth the laws of God. 3. Resurrection and constructive role in the evolution of man to God. 4. The justice of God in creation and legislation. 5. Leadership and continuous leadership and its fundamental role in the continuation of the revolution of Islam. " (Islamic Republic's constitution, Principle II)

2. Belief in man's relationship with God and human dignity in Islam and Iran: "The dignity and value of man and his freedom coupled with responsibility before God, that out of the way: continuous ijtihad jurisprudents Conditions based on the book and Imams (AS); the use of advanced science and technology and human experiences and efforts in promoting them. "(Islamic Republic's constitution, Principle II)

3. Accept Software sovereignty of God over all resources and sovereignty. "Absolute sovereignty over the world and man belongs to God and He has made man master of his own social destiny. No one can deprive man of this divine right, or serve the interests of one or this is a special group. The people are God-given rights of the ways in which the principles to be applied after that. "(constitution of the Islamic Republic, the fifty-sixth)

B. Software design tasks for the government of the Islamic Republic of Iran

The constitution of the Islamic Republic, the Iranian government that it must respect its legal obligations. Some of these tasks are hard, some soft. Paragraphs 11 and 13 of Principle III of the constitution rather hard, and the clauses are generally soft or a combination. Some software tasks or duties of the Islamic Republic of hard and soft combination of government in Iran provided in Principle III of the constitution, are:

1. Create a favorable environment for the growth of moral virtues based on faith and piety and the struggle against all forms of corruption.

2. Raising public awareness in all fields with the correct use of the press and mass media and other means.

3. Education and physical education free for all at all levels, and the facilitation and expansion of higher education.

4. Strengthening the spirit of Investigation and Research and innovation in all areas of science, technology, culture and Islamic studies, by establishing research centers and encouraging researchers.

5. The complete elimination of colonialism and prevention of foreign influence.

6. The elimination of all forms of despotism and tyranny and monopoly.

7. Ensuring political and social freedoms within the law.

8. Public participation in determining the future political, economic, social and cultural one.

9. Elimination of unfair discrimination and equitable opportunities for all, in all material and spiritual fields.

10. The creation of a correct administrative system and elimination of superfluous government organizations.

11. The full development of the national defense capability through general military training to maintain the independence and territorial integrity and the country's Islamic system.

12. Correct and fair economic foundation for the welfare and poverty alleviation accordance with Islamic criteria, and removing any type of deprivation in the areas of nutrition, housing, work, health and insurance extension.

13. Ensure self-sufficiency in science, technology, industry and agriculture and military affairs and so on.

14. Providing multifarious rights of all citizens, both women and men, and providing legal protection for all and equality of all before the law.

15. Development and strengthening of Islamic brotherhood and public cooperation among all people.

16. Set foreign policy based on Islamic criteria, fraternal commitment to all Muslims, and unsparing support to the oppressed of the world. (Constitution of the Islamic Republic of Iran, Principle II)

B. Engineering Software Islamic approach to governance rules

All Islamic laws should be in the constitution. "All the laws and regulations of civil, criminal, financial, economic, administrative, cultural, military, political and otherwise must be based on Islamic criteria. This principle applies absolutely and generally to all principles of the constitution and other laws and regulations governing the recognition of this it is the responsibility of the Guardian Council jurists." (Islamic Republic's constitution, Principle IV)

"Qualifications for judges, according to religious criteria determined by law." (Islamic Republic's constitution, the principle of one hundred and sixty-third) definition of political offenses are defined on the basis of Islam. "Political and press offenses will openly and in the presence of a jury, in courts of justice. Manner of the selection jury, its powers and definition of political offenses determined by law based on Islamic criteria." (Islamic Republic's constitution, principle of one hundred and sixty-eighth)

 Compliance with laws and in the absence of or reference to Islamic law will be outlined. "The judge is bound to endeavor to judge each case on the law in the matter and if it does not find a basis of authoritative Islamic sources and authentic fatwa issue and can not issue a warrant under the pretext of silence or defects or brevity or conflict of law in the matter of dealing with the fights and the sentencing him to refuse." (Islamic Republic's constitution, the principle of one hundred and sixty seventh)

The judges are responsible for blocking the implementation of Islamic rules. "The judges are obliged to implement the Act and Regulations state that contrary to Islamic laws and regulations or outside the jurisdiction of the executive branch and not everyone could annulment of such provisions of the Court of Administrative Justice demand." (Islamic Republic's constitution, principle of one hundred and seventieth)

Religion is defined as the softest power. "The official religion of Iran is Islam and the Twelver Jafari school, and this principle is unchangeable forever Other Islamic schools, including the Hanafi, Shafaie, Maliki, Hanbali, and Zaydi respect followers of these religions rituals are complete, free and in religious education according to their own law and personal status (marriage, divorce, inheritance, and wills) and related litigation in courts of law. In every region the followers of each of these schools constitute the majority, local regulations will be in the jurisdiction of the council under religion, to protect the rights of followers of other religions. "(Islamic Republic's constitution, principle XII)

Language, religion promoted. "Because the language of the Koran and Islamic texts and teachings is Arabic and Persian literature is thoroughly permeated by this language to secondary school after primary school to be taught in all classes and in all areas." (Islamic Republic's constitution, Principle XVI) Islam is based on a set date. "The historical origin of the state migration of the Prophet Muhammad (peace be upon him and his progeny) and the date is valid both solar and lunar calendar, but government agencies working on the solar calendar. The official weekly holiday is Friday." (Islamic Republic's constitution, Principle XVII)

With indicators on Islam. "Iran's official flag of green, white and red mark the Islamic Republic and chanting" All ahu Akbar "is." (Islamic Republic's constitution, Principle XVIII) For unlawful confiscation of property should legally be fixed. "The government is obliged wealth accumulated through usury, usurpation, bribery, embezzlement, theft, gambling, misuse of endowments, misuse of government contracts and transactions, the sale of uncultivated lands and permissible original, establishing centers of corruption and other illegal items to give to the owner the right to reject any and if it turns out not to give to the public treasury. This ruling should be dealt with, and research and executed by the government religious affirmation." (Islamic Republic's constitution, the forty-ninth)

Islam and its rules in legislation must be met. "Parliament can pass laws that conflict with the principles of the official religion of the country or have a constitution. Recognition of this plan, which ninety-sixth principle is the duty of the Guardian Council."(Islamic Republic's constitution, the seventy-second) Islam is a religion of mercy. Islam is a religion of soft power. Prophet is a manifestation of Divine Mercy. (Islami, Prophet Mohammad (PBUH) Great Messenger and Prophet, light Eleanor, 2007)

Recommended for a person when reading In prayer, general or special mercy verses on prayer read (Najafi, Vole. 9, p.419) of God seeking mercy are. The Quran is the book of mercy. "Mercy" is one of the names and attributes of the Qur'an. However, sometimes referred to as absolute on the Qur'an, such as: (a tip, 157) and sometimes come in the form of attribute, such as: (Nahl, 89); (Yuns, 57); (Loqman, 3); (Aaraf, 52) (Rajabi, Vole. 1, p. 54)

C. The country to rely on the people and by avoiding authoritarianism

Used for the enjoining of soft power is the people. "In the Islamic Republic of Iran invites to good, enjoining good and forbidding wrong is universal and reciprocal duty of the people to each other, the government and people to people to the government. The conditions, limits and quality specified by law. (Islamic Republic's constitution, Principle VIII)

The public use of force to protect the environment. "In the Islamic Republic, protect the environment today and for generations after generations should have the right to flourishing social life, regarded as a public duty. Hence, economic activities and otherwise which irreversible environmental pollution or destruction accompanied not find it, is prohibited." (Islamic Republic's constitution, Principle fiftieth)

Governance and decision-making is done with people's participation "in the Islamic Republic of Iran should be governed by reliance on public opinion, through elections: president, members of parliament, members of councils, or by means of referenda in matters specified in other principle s of the Constitution." The principle of running the country through the people's representatives in Parliament. (Islamic Republic's constitution, Principle VI)

(Islamic Republic's constitution, the fifty-eighth)

Continuation of the work of the previous Parliament, in a state of emergency and the impossibility of holding elections in the forecast is. "In time of war and military occupation of the President and the consent of three fourths of the members and approved by the Guardian Council election or all of the occupied areas country stops for a certain period and if the new parliament, former House will continue to work." (Islamic Republic's constitution, Principle Sixty-Eighth)

Applied directly by the people through referendum is also anticipated. "In the crucial issues of economic, political, social and cultural functions of the legislature may direct recourse to popular vote through a referendum take place the poll asked General must be approved by two-thirds of MPS?"(Islamic Republic's constitution, the fifty-eight)

Tyranny is prohibited to the extent that the President of the Islamic Republic to abandon its position as the second track oath. And promote the country's official religion, organization and support of truth and justice and the freedom and dignity of all citizens and avoid the tyranny of any rights that the constitution has accorded the people I support. "(Islamic Republic's constitution, Principle twenty first)

D. Management and governance decisions with fairness

Justice of the fundamental principles of the Islamic system. "The political and economic independence and social justice and equity and provides national unity and cultural." (Islamic Republic's constitution, Principle II)

The constitution conditions to gain the highest authority "Justice and piety, as required for the leadership of the Nation of Islam" has been established. (Islamic Republic's constitution, Principle IX)

The second oath of office management and administration of justice committed in the country. "Support for truth and justice organizations." (Islamic Republic's constitution, Principle XXI)

The principle of equity between nations. "Ethnic equality - people of Iran, whatever the ethnic group or tribe to which they belong, enjoy equal rights; color, race, language and the like, do not bestow any privilege." The judiciary is responsible for justice. "(Islamic Republic's constitution, Principle XIX)

Equality between men and women is prescribed by law. "The same men and women according to Islam - all citizens, both women and men equal protection of the law and enjoy all human, political, economic, social and cultural rights, in conformity with Islamic criteria." (Islamic Republic's constitution, Principle twentieth)

The judiciary is an independent branch that supports individual and social rights and is responsible for the implementation of justice and undertake the following tasks: 1 - hearing and passing judgment on grievances, abuses, complaints, dispute resolution and elimination of discounts and decision and action necessary in that part of the probate matters prescribed by the law. 2 - Restoring public rights and promoting justice and legitimate freedoms. 3 - Supervising the implementation of the rules. 4 - detecting crime and prosecuting, punishing, and chastising criminals and run around and regulations of the Islamic penal code. 5 - Appropriate action to prevent crime and reform criminals. "(Islamic Republic's constitution, the principle of one hundred and fifty-sixth)

The judge should just be. "The duties of head of the judiciary are as follows: 1. Create the necessary organization in charge of Justice to fit the original one hundred and fifty-six. 2. Drafting judiciary bills appropriate for the Islamic Republic. 3. Employment of just and worthy judges and their dismissal, appointment, transfer, assignment to jobs and promotions, and carrying out similar administrative duties, in accordance with the law. "(Islamic Republic's constitution, principle: one hundred and fifty-eighth)

Administration to address the injustices of the executive branch is predicted. "In order to address the complaints, grievances and protests against the officers or units with government regulations and the rights of the Court in the name of" court "under the head of the judiciary is established." (Islamic Republic's constitution, Principle: one hundred and seventy-four)

Justice must be observed even on non-Muslims. " ... The Islamic Republic of Iran and all Muslims are duty-bound to treat non-Muslims in conformity with ethical norms and Islamic justice and equity, and to respect their human rights. The principle of the right people is valid conspiracy or activity against Islam and the Islamic Republic of Iran not. "(Islamic Republic's constitution, Principle XIV) in planning for the rule of justice and the Supreme Council of the provinces in the country have been predicted for this purpose."

Official to address the grievances of the people and devices. "In order to address the complaints, grievances and protests against the officers or units with government regulations and the rights of the Court in the name of" court "under the Head of the Judiciary is established. The powers and how the Court to determine the law. "(Islamic Republic's constitution, Principle: one hundred and seventy-third)

The use of resources, financial and wealth, injustice should not be. "In the exploitation of natural resources and the use of national income distribution of economic activities in the

provinces and between the provinces and regions of the country, should not be discriminated against at work, so that each region based on their needs and grow talent, capital and resources in have available." (Islamic Republic's constitution, principle forty-eighth)

E. Software engineering, public policy and creating unity to run the world

Iran is governed by the policy. Muslim unity of the policies adopted by the Islamic Republic. "All Muslims are one Ummah and the Islamic Republic of Iran is overall policy based on the alliance of Islamic nations and try to look for the unity of political, economic and cultural unity of the Islamic world." (Islamic Republic's constitution, Principle XI)

The government will follow the policy of supporting the Muslims and the oppressed of the world. "The Islamic Republic of Iran is required to achieve the purposes set forth in Principle II, used all its resources to the following matters: 16. Foreign policy based on Islamic criteria, fraternal commitment to all Muslims, and unsparing support oppressed of the world. "(Islamic Republic's constitution, III); "Islamic government is trying to make peace with non-combatants and protecting the rights of Muslims rests." Iran's foreign policy is based on the rejection of any aggression and dominance plasticity, full independence and territorial integrity, to defend the rights of all Muslims and the Non-Aligned against hegemonic powers and peaceful relations between the non-belligerent states rests. "(Islamic Republic's constitution, the principle of one hundred and fifty-second)

General policies can be communicated to the Supreme Leader and supervising its implementation." The duties and powers of the Leadership: 1.tyyn general policy of the Islamic Republic of Iran after consultation with the Expediency Council. 2. Supervising the implementation of the general policies of the system. ..." (Islamic Republic's constitution, Principle First) interest spiritual possibilities to counter the threats and policy-making functions of the Supreme National security Council's sense of national security. "National security Council mandate to protect national interests and territorial integrity and national sovereignty of the Islamic Revolution" Supreme National security Council "to chair by the President, with the following tasks return. 1. Determine the defense policy - country's security within the general policies set by the Leader. 2. Coordinate the activities of political, informational, social, cultural and economic links with general measures defense - security. 3. Enjoying material and spiritual resources of the country to deal with internal and external threats. "(Islamic Republic's constitution, the principle of one hundred and sixty seventh)

F. Forecast method of solving disputes and conflicts in the form of soft

Justice courts are responsible for resolving disputes people. (Islamic Republic's constitution, Principle Sixty-first)

Even in the dispute resolution amending the constitution is too soft light and geometric design. "The revision of the constitution revision of the constitution of the Islamic Republic of Iran, in urgent cases is done as follows. … Fifty-Nine of the referendum "revision of the constitution" is not necessary. The content of the system related to Islam and all laws and regulations based on Islamic principles and the foundations of faith and the Islamic Republic of Iran and the government of the Republic and the Guardianship and leadership of the Ummah and the

administration of the country by relying on public opinion and religion and Iran's official religion is immutable. "(Islamic Republic's constitution, the principle of one hundred and seventy-seventh)

G. Software freedom of the people and dissemination of thoughts to keep the red lines

"The Islamic Republic of Iran Broadcasting (IRIB), freedom of expression and dissemination of thoughts in conformity with Islam and the interests of the country should be provided. Appointment and dismissal of the head of the Islamic Republic of Iran Broadcasting with the Leader. A council consisting of representatives of the President and Chief judiciary and parliament will oversee the organization. Policies and the manner of managing the organization and its supervision will be determined by law. "(Islamic Republic's constitution, the principle of one hundred and seventy-fifth)

Maintaining associated with maintaining the independence of the country. "The Islamic Republic of Iran, freedom, independence, unity and territorial integrity are inseparable from each other and maintaining them is the duty of the government and citizens. No individual, group or authority has no right to use the name of freedom, to political, cultural, economic, , military and territorial integrity of Iran into the least damage, and no one is allowed in the name of preserving the independence and territorial integrity of legitimate freedoms, though with laws and regulations, take away. "(Islamic Republic's constitution, Principle IX)

Supporters of divine religions are free in their private affairs. "Recognized minority Iranian Zoroastrians, Jews and Christians are the only recognized religious minorities are free to practice their faith in the limits of the law and in personal affairs and religious education act according to their faith." (Islamic Republic's constitution, Principle XIII)

The premise is 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. Details of which are specified by law." (Islamic Republic's constitution, Principle XXIV)

The principle of freedom of correspondence. "Inspections and failure to deliver letters, recording and disclosure of telephone conversations, the disclosure of telegraphic and telex communications, censorship, the willful failure to transmit them, eavesdropping, and all forms of covert investigation are forbidden, except as provided by law." (Islamic Republic's constitution, the twenty-fifth)

The principle of freedom of establishment and activities of parties. "The parties, societies, political or professional associations and societies, whether Islamic or recognized religious minorities are free, provided that the principles of independence, freedom, national unity, Islamic standards and the foundation of the Islamic Republic not violate. No one may take part in they are banned or forced to participate in one of them. "(Islamic Republic's constitution, Principle XXVI)

The principle of freedom of assembly, with the permission of the authorities. "Public gatherings and marches, no weapons, so long as they violate the principles of Islam is not free." (Islamic Republic's constitution, the twenty-seventh)

The principle of freedom of occupation. "Everyone wants a job that does not infringe the rights of others contrary to Islam and the public interests. The government must respect the need for various occupations and conditions of equality for all people the opportunity to work to create jobs. "(Islamic Republic's constitution, the twenty-eighth)

The principle of the freedom of the resort. "No one may be arrested except in accordance with the procedure prescribed by the law. In case of arrest, the defendant should be communicated and explained to the accused, with reasons in writing immediately and within twenty-four hours of the initial case to the competent legal authority and the trial will be provided as soon as possible. Of this principle will be punished by law. "(Islamic Republic's constitution, Principle II)

Negotiations, Parliament should be published freely. In an emergency, if compliance is required security, the application stated the president or a minister or ten of Representatives held a closed session. The decisions of the closed session is valid only when approved by the Guardian Council to reach three-quarters of the total members. Reports and decisions of these meetings should be made available to the public on emergency conditions. "(Constitution of the Islamic Republic, the sixty-ninth)

Parliament and the representatives of the people have no restrictions on the scope of the decision. "Parliament on all matters within the limits prescribed in the constitution can legislate." (Islamic Republic's constitution, the seventy-first)

About the discretion of the court proceedings in the courts only with the agreement of the parties and there is the possibility of publishing trials. "The trials, conducted in public and attendance is permitted unless it is at the discretion of the court, its open public chastity is public or private litigants in lawsuits request that the trial be public." (Islamic Republic's constitution, the principle of one hundred and sixty-fifth)

In publishing political crimes trials be public. "Political and press offenses will openly and in the presence of a jury, in courts of justice. Manner of the selection jury, its powers and definition of political offenses determined by law based on Islamic criteria." (Islamic Republic's constitution, the principle of one hundred and sixty-eighth)

Analysis of soft power in the constitution

Spiritual power in the Islamic Republic's constitution has predicted the factors and components. Institutions and executive agencies soft power is considered. Specific policies for freedom, justice, and public participation in activities designed.

Summary and Conclusion

In order to achieve administrative procedures, administrative structures and administrative software policy in the Islamic Republic, the Islamic Republic's constitution was used upstream document and content analysis, soft power is enshrined in law the methodology of ijtihad were extracted. Based on the results turned out, the constitution of the Islamic Republic is relying on soft power. To benefit from the soft power of the necessary structures, procedures and policies are adequate. Some of the procedures, policies and administrative structures envisaged

by the constitution were extracted and categorized. Each part was found in the following documentation. Constitution the principles, objectives, policies, procedures and principles of sovereignty has given soft power. Relying on Islamic beliefs, relying on the votes of the people, social presence, established and laws based on Islamic mercy, relying on the support of the liberation movement and the unity of Muslims and their rights, defense of the oppressed, working for peace and not war with the powers of non- combatants, use of the public in the good, forbidding the evil, the environment and so part of the Islamic Republic of Iran's soft power is in the documents. Soft power in Iran by Islamic monotheism, prophet hood and the Resurrection. Administrative flexibility is due to the leadership and diligence. Ability to organize people based on the belief of the people is based on the scene. Method with the vote of the people and their participation in social activities planned and the field is drawn. The foundations of the Islamic Republic designed in the style of software. Software is often projected state duties or a combination of soft and hard. Ways to change the constitution, resolve disputes and claims they are completely soft and hard power is designed. Power transmission even in changing the constitution is a breakdown of fixed and variable portion.

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