Islam's Soft Power and its Impact in Progress Iran

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Abstract

In interpreting the human world and capture techniques, scientific, philosophic ideas and love has experienced extreme mystical and sometimes also thought to combine these worldviews. Test methods and assumptions, reasoning and logic, human refinement has failed to water it. In others through the power of the human will to meet their needs. Neither technique has satisfied our material. Not the way he has provided philosophical thinker and not with mystical experiences of human needs has been fixed. Human limitations of science, technique, theory-based material means are exhausted. What should we do? Is the mix of mystical, philosophical, and scientific techniques can produce optimal power? Are human need superhuman strength and the need for divine revelation and experiences of the prophets (as) is? Islamic texts and constitution of the Islamic republic have been portraying aspects of soft power. Principles and objectives soft power in the Islamic republic of explaining the basic rights. The use of soft power and the necessary structures have been predicted. But the identity, the relationship between worldview and religious power, even the power is unexplained. What is the role of soft power in the development of Islamic revolution? Iran is trying to constitution reliance on public opinion, Islamic beliefs, freedom of speech and publication, freedom of language, religion, public participation in the good, forbidding the evil, and protection of the environment as examples of the power of Islam, and show the flow of ideas in the constitution provides. The results show immediate, spiritual, and immaterial, without technique, without humanity and sincerity of the leaders of Iran's power features. Progress relying on god, and the law is to reduce the instincts. Away from the tool and material is the key to progress. Stay away from evil and turning to Islamic science and the progress of Iran's Islamic lifestyle. In the context of research on some of the strategies and the work of Islamic power in Iran has been progress.

Keywords: constitution, soft power, progress, Iran is Islam.

Introduction

according to emphasize Iran's leader is an example of modern Islamic Iranian people and civilization, dignity and national self-confidence, the emergence of revolutionary developments in the world and justice as indicators of the progress of the Muslim world, a model of Iran as an indicator the country's most imperative issues of the Islamic world. (World international, p. 36)

Islam is monotheistic and divine power in the most important soft power. Belief in God, comforting and reassuring Heart. (Al-Kahfi, 14) monotheism and rejection of polytheism, the remoteness of the monotheists of surprise 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. (It becomes clear, 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. (It becomes clear, 59-61)

Toys infect the divine unity, human ideas and scientific worldview and philosophical obstacles to progress. The secret Islamic Revolution sincere efforts and trust in the power of God's victory over evil and arrogance of the world. Emphasizing spirituality, away from materiality, reliance on the unseen, not on intuition, theists and away from reliance on the causes, the use of emergency and seeking escape from the prosperity of the secrets of the development of the Islamic Revolution.

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Soft power is consolidated as the main indicator of the strength of the Islamic Revolution from the theoretical and practical significant impact on political developments in the region and between Internationals has left. According to inspire in the international Islamic Revolution Islamic Revolution (Abolfathi, pp. 29-66), helping liberation movements in the world (Qorbi, pp. 29-68) and Lebanon, Bahrain, Syria and Iraq is indirectly affected.

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 is emphasizing the attractiveness and charm. 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 easier and is less complex but soft power, 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. (Ali Ahmadi Jeshfaghani, Soft Power, 2016)

But soft power with an Islamic approach, what role is in progress? Consolidated power is the cause of what kind and degree of progress?

Research questions

What are the sources of Islamic Revolution? What are the levels and stages of soft power? Is Islam a role in the development of soft power The Islamic Revolution? Soft power with an Islamic approach and relying on divine unity, what role in the future development, Global, regional and domestic Islamic Republic?

Research Methodology

Study documents the Islamic Republic of Iran, the content analysis and performed the theme to soft power resources are extracted. The use of any of these factors and their role in the development of the country and the revolution is estimated. In this part of the past lessons and experiences of the Islamic Revolution and extended. Works using the power of Islam checked in the changes.

Background research

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. 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. In the course of Imam Hussein (AS) using soft power scheme, people would take oath of allegiance to Yazidis and people from the surrounding Muslim in Kuffar away. (Majlesi, page 44, chapter 37, pp. 310-394)

The Islamic Revolution Soft power is strong. (Providence, production of soft power in the discourse of Islamic Revolution, p. 5 - 32), the Islamic Revolution of soft power resources are abundant. (Iftekhari, pp. 23-46) have pointed out some general aspects of soft power. (Barzinuni, Pp. 113-154) to analyze some aspects of soft power the Islamic Revolution and the factors enumerated examples of soft power. Such as unity, vision, supreme leadership, authority, endurance, faith, defending the Islamic Revolution, divine values, oppression, arrogance, religion, democracy, unity Science, freedom, justice and popular revolution. (Mottaghi Zadeh, pp. 105-127)

The concept of soft power is analyzed. (Iftekhari, 2013, pp. 1-27) compared with other countries have been Iran's soft power. (Hrsyj, pp. 169-204)

The impact and application of soft power in the Islamic Revolution investigated. (Iftekhari, 2009, pp. 9-43) Iran's geopolitical power in the world has been considered. (Hrsyj and others, Iran's soft power geopolitics, pp. 225-269)

Soft power is the power of Iran's influence in the Middle East. (Abolfathi, pp. 29-66) This effect was assessed in Bahrain. (Koushki and others, pp. 81-100)

Iran's soft power advantages the country has been studied documents. (Qorbi, 2014, No. 10, pp. 29-6)

Challenging the dominance of the West, Boone revolution axis of stability in the region, opening a new front in the international arena, to guard the Cultural Revolution in a world of struggle with Zionism, the revival of
Muslim identity and Islamic awakening of the Islamic Revolution has been considered soft power is. (Dehshiri, 2011, Special Issue, pp. 40-4)

La B S-layer can inspire revolution and consequently the Islamic Republic of Iran referred to the non-selection policies of soft Programs that seek to promote and disseminate the values, principles and goals of the Islamic Revolution and Iranian society in the countries of the region and the Muslim world. And at the same time, the relationship between components Iran inspiration in the world of the S-layer soft power there and components inspiring in the overall policy program. The sixth development include: the development of knowledge based, values and principles of the Islamic Revolution, Iranian offer of Islamic life style, culture and religious education, Islamic-Iranian identity development, science and technology Be. (Qorbi, 2015, No. 16, pp. 85-1)

**Analysis of the concept of soft power in Iran**

Soft power is one of the concepts available outside the Islamic culture. This concept must be defined in the legal culture of Iran. Iran is based on the definitions in Islam. (Islamic Republic's constitution, Principal IV) Islam does not accept illegal and violent power of tyrants learn to make it. In the Quran, the word "tyrant" used in the eight cases a. the word of Surah Baqarah, verse 256 and 257; Nisa verses 6, 7 and 51; Ma'idah verse 60; Nahl verse 36 and verse 17 of Zumar. Word "tyrant" in these verses, as a whole, in terms used two meanings: one is about things that are worshiped as gods before God, such as idols, devil, fairies and the like, as verse 256 of Surah Baqarah, verses 76 and 51 of Surah Nisa, verse 60 of Ma'idah, verse 36 of Surah Nahl, verse 17 of Zumar and. in these verses, Satan, idols and demons as idols before God and denounced those "tyrant" was applied. Those who are to obey and do not obey the Lord, as the idolatrous worshiper's obedience and users, and rebuke, scorn it. In Quranic terminology, meaning to "tyrant", the tyrant and ruthless ruler of the rebel obey other laws of God and God's action. 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, this type of political system, against religious and Islamic values considered out of the legitimate system.

Some of the content analysis of statements have led to Iran's soft power component. These views, some aspects of soft power, are: commitment to the ideals of the Islamic - Iran, social justice, the universal teachings of Islam, anti-arrogance and anti-colonial culture Shiite, reinforced Iran - Islamic economic plans and economic self-sufficiency. (Jahan Bin 2013, Issue 5-6, pp. 37-1)

**The definition of soft power in the Islamic Revolution**

Iran is relying on soft power to attract people. Will not be overcome by force and govern the country. Are indirect style of governance? 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. And as Imam Khomeini: "Do not you people afraid of you. You make the people you know. Do something that will gain people's hearts. "(Izadi, production of soft power in the discourse of Islamic, Issue 51, Summer 2011, p. 5)

Islam and the Islamic Republic's soft power, the power of God to uphold the law and divine revelation granted to individuals. This spiritual power is immediate. Requires no known causes. This material does not need power tools. This power is not knowable by human reason and the heart and the senses. With God's will be awarded. When emergency situations arise in which more than normal. The prophets repeatedly been realized. Strict enforcement of hair and hair with religion and divine revelation and divine authority comes orders. The power difference is essential and existential Idolatrous power. Idolatrous power of science sometimes technical, sometimes romantic and sometimes mystical and purifying the ideas. Sometimes a combination of two or more soft power just mentioned.

**Examples and components of soft power in Islamic Revolution**

The revival of the Muslim world identity, national unity and confidence, the strength of the martyrs, sacrifice, preserving the Islamic Revolution, making a mode of Ashura, jihad and struggle, faith-based and religious beliefs of the Islamic Revolution has been considered manifestations of power. (Iftekhari, winter 2013, No. 9, pp. 23-46) young population, scientific discourse in academia, intelligence people, academic honors society
sanctions, spirit of sacrifice and jihad, some of the samples and the components of soft power in Iran. (Jamshidian, pp. 93-1)

Islamic Revolution of Iran's soft power, soft power and rely on the infinite power of divine and human imparted on. Some aspects of soft power in the Islamic Revolution are: the power of God, the power of revelation, power, leadership, power-angels, the power of non-human sentient creatures, Relief occult power, spiritual power, moral power, spiritual power, mobilizing power, power sacrifice, martyrdom power, power nightlife, I'tikaf power, the power of love and feelings Hosseini, priesthood power, referent power, the power of the supreme leader, jihad power, strength, purity, strength, coordination with the universe, the power of prayer and mystery the need of God, the power of intercession, the strength of the unity of believers following the imam power, strength and commitment to the provisions of the law, power, legtimacy, power martyrs, purity and chastity manpower strength, power integrity in word and deed, power integrity, respect for authority sacred, respect the power of the Imams (AS), respecting the power of the priesthood, the power of trust in authorities, the power of belief in miracles, the power of belief in the dignity, belief in resurrection power, the power of Mahdi (AS), Ascension power, the power of faith, the power of justice and injustice anti (Zyrkbarvqy and others 2015, p. 32)

The power of God, the power of charity, the companion of the oppressed power, the power of his love, the power of discretion, the power of youth human resources, security of religious power, the power of repentance, the power of crying for Ahl al-Bayt (AS), the strength of family, respect for parental authority, power, respect, larger, power, respect for teachers, power relationship between teachers and students, job security strength, power, refinement, esoteric leaders, the veil of optimism, strength, purity, strength, purity, the power of prayer, the power of the mosque and pulpit power mourning, lamentation power Sarai, power prophets (AS), power from the graves, and Zohhad power, strength and patience, power of holy shrines, the power of Imam Reza (AS), Imam Khomeini power and The power of the Islamic Revolution. (Hossein Aliahmadi Jeshfaghani, Soft Power, 2016)

Scientific, philosophical, mystical and religious worldview

Worldview or human interpretation of the world on a few species. Several references may be inspired by the world of science, philosophy, mysticism and religion. (Motahari, p. 9) If discover the causes and effects occur through hypothesis testing, the scientific world. (Motahari, p. 9) the value of the scientific, technical value, not the theoretical value. (Motahari, p. 13) gives the scientific world to the human capacity. Technical and craft of the scientific worldview. (Motahari, p. 13) If the discovery of the world and its effects through rational axioms and generally take place, and to provide our interpretation of the whole universe, is philosophical worldview. (Motahari, p 14) the scientific worldview seize power and change in the world, where human beings but human reaction against the philosophical worldview and ideas being sketched out for us. (Motahari, p. 14) theological world religion is its color. Islamic worldview reasoning, and based paint is a kind of sanctity. Is the stability and inclusion. (Motahari, p. 14)

The relationship of worldviews and soft power in the Islamic Revolution

Soft Power captured the others. Power to win others. This power is based on the interpretation of the universe. Sometimes influencing others through scientific and material means, minor and tangible as the hard power and soft power of two types split. Sometimes influencing others through theorizing and grand ideas and interpretation is done and the person is fascinated by ideas and opinions and to fulfill it comes. The third, influence on human beings because of the sanctity of religion or belief and religious faith would influence others. Therefore, the penetration through tangible tools and techniques and material as attractive, soft power is the scientific name. Influence others by understanding the causes of, both material and spiritual causes and development of ideas and absorption through the attractiveness ideas, philosophy soft power name and influence in the hearts of others to worship and the sanctity centered methods Idealist, soft power, and religious name. The soft power of God's command to mankind, whether they realize it or not human, material or spiritual, holistic or prospective elements, if the power of harmony with creation and theism, the Islamic called soft power is.

The soft power of the Islamic Revolution in much soft power

Soft power is four steps and times. The three stages in the nature of power, power tools, power level and Power production methods differ.

1. Firstly soft power of technique and science

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Power soft material which is soft and advertisers. With stylized violent and led to believe propaganda purposes, but the nature and identity of the material strength, tangible, technical and a matter of seizing and change in nature. At this stage of soft power influence others through hard and soft material and tools and techniques are done. Common definitions of hard power and soft power in political science and common in the world based on this vision and at this stage of power. This power tool axis, has a program to measure and kind of soft and hard power, but the form of it with charm.

2. **The second phase of the soft power of philosophy and ideas**

Soft material or spiritual power that is soft and advertisers. The nature of the material is not necessarily power but power of causes and had to go through the chain of causes, whether it be purely material causes, or spiritual Or a combination of the two. At this stage, soft power is possible through material or spiritual techniques and tools are required and may influence the thoughts and ideas of holistic, intellectual and philosophical thoughts but with no known cause cannot influence. If carried through with the charm and power of influence and this is because of something spiritual, philosophical soft power. But if the influence of power, dominance, along with holistic philosophical and applied through material causes are known, hard power is called philosophical.

3. **Step Three soft power of mysticism and revelation**

Soft power is sometimes due to the influence of others and of the kind of trends and their fascination. Inspiration and illumination to create leverage on the others. The nature of power is spiritual, not material. However, power generation and its associated tools for the heart, motivation, spiritual encouragement and love. The power produced by the spiritual and relationship focus of emotions and inspirations, soft power is called mystical.

4. **Stage four of the soft power of religion and divine revelation**

The fourth step is for power, religious power can be seen two different approaches: a comprehensive approach to all human powers. Unique approach the divine power of the power nor the combined power of human beings.

**a. Approach and comprehensive combination of human power**

This approach tries to combine the power heartstrings, holistic power of reason and the power of optical components and technical knowledge, generate new power is the power of all strains and comprehensive and call it Islamic religious power. In this view, substantial differences between Islamic Power not by human power. Islamic but soft power is a comprehensive and powerful style of technique and details. Or holistic and philosophical style, and caught derogation is the toughest laws generally causes great philosophical and mystical and the influence of synthetic or heart, emotion and love. Islamic power that can capture advantages of this technique, philosophical and incentive ideas at once mystical and full model of power.

**B. Power approach of pure and monotheistic**

This approach power exclusively in the power of pure divine knows and self- Rasoul (SAW) and the believers of God power knows. "The power for the home, messenger and the believers, but the hypocrites know not." (Munafiqun, 8) on the power of the intermediaries play a fundamental role and not original. Grace any time and to whom the shrine is loose. No human can be calculated and planned. Apart from God's in control. Power only for God. Power monotheism. Everyone has power enough that walk in God's way, you are the net can be, religious orders operate the task-oriented and can be. This is the power of God and acquired not. This power requires no causes, however, can be accompanied by reasons. This power depends on divine providence. Perhaps not, but pure rational knowledge can be revealed through the knowledge of God and prophets (peace be upon him) to be achieved. Cannot be predicted. To analyze and measure computational micro and no tools and techniques. This power requires no laboratory tools and techniques. No need to plan non-divine. However, strict enforcement of hair and hair lifestyle prophets (PBUH) and Ahl al-Bayt (AS) is applicable and effective. Flourish in an emergency. Prayer is accelerated. To worship closer to power. With sincerity and purity, refinement and precise execution of divine revelation achieved. Not the soft power of the Islamic Revolution is a kind of power. Due to its source God power and angels, fairies, love, prophets (AS) and their universe. This power can be achieved by strict implementation of the law. This type of power is operational and not necessarily a matter of theoretical power. The power of conscience is innate in all of existence is the possibility of crystallization. This power requires special tools, material and methods, and map
designed especially not human. But also through the obedience of faith is obtained. This power is the power of mystical, philosophical, scientific and technical differs. The power of all facilities, material and spiritual manifestation can be used, but it requires no resources and no material means. With the power of human beings to which we are called to live the power of the religion of Allah.

Aspects of soft power in the constitution of the Islamic Republic

1) The power of Islam

One of the aspects of soft power in Iran, Supreme Leader of the Islamic and military dependence on the power of God. In the full color of its Islamic constitution is established: the goals and principles of the constitution of the Islamic Republic of Iran(Islamic Republic's constitution, Principal II); belief in the principles of religious beliefs in the Islamic Republic of Iran(Islamic Republic's constitution, Principal II); belief in man's relationship with c God and the human values of Islam and Iran. (Islamic Republic's constitution, Fifty-Six); it is the Iranian government that it must respect its legal obligations. Some of these tasks are hard, some soft. Paragraphs 11 and 13 of Principal III of the constitution rather hard, and the clauses are generally soft or a combination. (Islamic Republic's constitution, Principal II); in the constitution all laws must be Islamic. (Islamic Republic's constitution, Principal IV); attributes and qualifications of a judge only according to norms Hey determined by law. (Islamic Republic's constitution, the principle of one hundred and sixty-three) definition of political offenses are defined on the basis of Islam. (Islamic Republic's constitution, the principle of one hundred and sixty eight), and in the absence of rules or a brief reference to the Islamic law. (Islamic Republic's constitution, the principle of one hundred and sixty seven); judges are responsible for blocking the implementation of Islamic law (the constitution, the principle of one hundred and seventieth); Religion brings to most soft power is defined. (Islamic Republic's constitution, Principal XII); the language of religion be promoted. (Islamic Republic's constitution, Principal XVI) is adjusted based on Islam. (Islamic Republic's constitution, Principal XVII), with indicators on Islam. (Islamic Republic's constitution, Principal XVIII) unlawful seizure of property such as usury, extortion, bribery, embezzlement, theft, gambling, misuse of endowments, misuse of government contracts and transactions, the sale of uncultivated lands and Home permissible, Dyer the centers of corruption, should legally be fixed. (Islamic Republic's constitution, the forty-ninth) and the prohibition laws contrary to Islam. (Islamic Republic's constitution, the seventy-two)

2) The power of the people

For perspiration, soft power is the people. "In the Islamic Republic of Iran invited to the good, enjoining good and forbidding wrong, universal and reciprocal duty of the people to each other, the government and people to people of the government. The conditions, limits and quality specified by law. (Islamic Republic's constitution, Principal 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. The Economic and other activities which cause pollution or degradation of the environment irreversible accompanied not find it, is prohibited. "(Constitution of the Islamic Republic, Principal 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 principals of the Constitution." The principle of running the country through the people's representatives in Parliament is. (Islamic Republic's constitution, Principal VI)

(Constitution of the Islamic Republic, Principal Fifty-Eight) "

Parliament of representatives of the people elected directly and by secret ballot is formed. Qualifications of the candidate and the quality of the election will be determined by law. "(Constitution of the Islamic Republic, the sixty-second) forecasts a continuation of the previous parliament in a state of emergency and the impossibility of holding elections." (constitution of the Islamic Republic, the sixty-eighth) and 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? Asked for recourse to public opinion must be approved by two-thirds of MPs. "(Constitution of the Islamic Republic, the fifty-eight)

3) The power to prohibit authoritarianism

In documents Iran is a dictatorship forbidden as far as the second President of Islamic Republic officials are sworn to leave it.
"I swear to Almighty God, the guardian of the official religion of the Islamic Republic and the constitution to be. All the talent and fulfill its jurisdiction in a way responsible responsibility that I have taken in my work. Dedicate themselves to serving the people and promote the country's official religion, support for truth and justice organizations.

And the freedom and dignity of all citizens of the country and avoid the rights that the constitution has accorded the people I support." (Islamic Republic's constitution, Principal XXI)

4) The power of justice

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, under Principal II) of the constitution of the conditions to gain the highest authority "Justice and piety for the leadership of the nation of Islam "has been established. (Islamic Republic's constitution, Principal IX) second oath of office management and administration of justice committed in the country. "Support for truth and justice organizations." (Law basic Islamic Republic, Principal XXI) the principle of justice 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. "(Of the constitution, under Principal XIX)" 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 norms of Islam are. "(Law of the Islamic Republic basic principle of twenty)

The judiciary is an independent branch that supports individual and social rights and copper/ realize but of justice is responsible for the following tasks are: 1 - hearing and passing judgment on grievances, abuses, complaints, resolve claims and discounts meet and take decisions and action on the 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-six)

The judge must just be. "The tasks stated policy 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. thyh judiciary bills appropriate for the Islamic Republic. 3. 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, the principle of one hundred and fifty-eight)

Executive device specific, 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 their rights, the Court called" Court administrative justice "under the head of the Judiciary is established." (Islamic Republic's constitution, the principle of one hundred and seventy-fourth) 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. This principle against all who do not conspiracy or activity against Islam and the Islamic Republic of Iran. "(Islamic Republic's constitution, Principal XIV)

Scheduled Government and the Supreme Council of Provinces must be justice for this purpose has been predicted. "In order to ensure Islamic equity and cooperation in carrying out the programs and coordinate the progress of all production units, industrial and agricultural, councils consisting the representatives of workers and peasants, other employees and managers, and in educational centers, administrative, service and so on councils consisting of representatives of the members of this unit. The formation of the council and their functions and powers specified by law. "(Islamic Republic's constitution, Principal IV)

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, the principle of one hundred and seventy-three)

Should not use the sources of injustice done. "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, the forty-eight)

Support of Muslims and the oppressed
Iran is governed by the policy Muslim unity of the policies adopted by the Islamic Republic. (Islamic Republic's constitution, Principal XI)

The government has a policy of supporting the Muslims and the oppressed of the world will follow. "The Islamic Republic of Iran is required to achieve the purposes set forth in Principal II, used all its resources to the following matters: 16. Foreign policy based on Islamic criteria, fraternal commitment to all Muslims, and unspiring support oppressed of the world. " (Islamic Republic's constitution, III); " Islamic State Non-mongers is a harbinger of peace and protect the rights of Muslims are." Iran's foreign policy is based on the rejection of any aggression and domination of protecting the independence full and territorial integrity, to defend the rights of all Muslims and the non-Aligned against hegemonic powers and mutual peaceful relations with other states at war rests. "(Islamic Republic's constitution, the principle of one hundred and fifty-two); General policies can be communicated to the Supreme Leader and supervising its implementation."The duties and powers of the Leadership: 1. 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, Principal I)

The power to resolve disputes

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

Power disputes are solved through leadership. "Leader Duties and selection: 1. determine the general policy of the Islamic Republic of Iran after consultation with the Expediency Council. 2. Oversee the execution of the general policies of the system. 3. Steering referendum. 4. Command of the Armed Forces. 5. Declaration of war and peace and mobilization. 6. Appointment and dismissal and resignation: (1. jurists of the Guardian Council. 2. The supreme authority of the judiciary. 3. Steering referendum the Radio and Television of the Islamic Republic of Iran. 4. The head of the Joint Chiefs policy. 5. Commander of Iranian Revolutionary Guards Islamic Revolution. 6. Military and police forces supreme commander.) 7. Settlement of disputes and regulating their relations trilogy. 8. Solving the system's problems cannot be solved through normal channels, through the Expediency Council. 9. Signature of presidential decree after the election of the presidential candidates to be eligible in the Constitution, must be approved by the Guardian Council before elections and in the first period by the Leadership. 10. Dismissal of the President, taking into account the interests of the country, following a ruling by the Supreme Court violated his constitutional duties, or his incompetence Parliament to vote on the principle of eighty-ninth. 11. Pardon or commutation of sentence in accordance with Islamic principles Suggest Head of the Judiciary. The Leader may delegate duties and powers to another person. "(Islamic Republic's constitution, Principal I)

Dispute Resolution life, even in the reformed constitution with soft light, the forecast is. "The revision of the constitution revision of the constitution of the Islamic Republic of Iran, in urgent cases is done as follows. Leader after consultation with the Expediency Council decree addressed to the President of reforming constitution to propose the revision of the constitution with the following composition: 1. Guardian Council. 2. The heads of the three branches. 3. Permanent members of the Expediency Council. 4. Five members of the Assembly of Experts. 5. Ten persons selected by the Leader. 6. Three members of the Council of Ministers. 7. Three of the judiciary. 8. Ten of Parliament. 9. Three men of academics. Working practices and the quality and conditions specified by law.

Decisions of the Council having been confirmed and signed by the Leader must go through the popular vote in the referendum to be approved by absolute majority. The provisions of Principal Fifty-Nine of the referendums in "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 2 Iran's official religion is immutable. "(Islamic Republic's constitution, the principle of one hundred and seventy-seven)

Issuing powers facts

"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 (any two people) 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-five)

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 not violate the Islamic Republic. No one may take part in they are banned or forced to participate in one of them. "(Islamic Republic's constitution, the twenty-sixth)"

Public gatherings and marches, no weapons, so long as they violate the principles of Islam is not free. "(Constitution of the Islamic Republic, the twenty-seventh) principle of freedom of occupation." Everyone has the right job he wishes and contrary to Islam and the public interests and not infringe the rights of others. The government must respect the need for various occupations and conditions of equality for all people the opportunity to work to create jobs. "(Constitution of the Islamic Republic, the twenty-eight)

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 principal will be punished by law. "(Islamic Republic's constitution, Principal II)

Majlesi talks on the radio and newspapers to inform the public official to be released. "Negotiations National Assembly should be open and fully available to the public via radio and the official gazette. … ." (Islamic Republic's constitution, the sixty-nine)

Call complaints of the people of the ruling powers, will be released. (Islamic Republic's constitution, the ninety-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 or order chastity is public or private litigation the parties demand that the trial be public." (Islamic Republic's constitution, the principle of one hundred and sixty-five)

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-eight)

Development strategies in the Islamic Republic

Some progress on the strategy of the Islamic Republic pointed out with regard to religious soft power. Some software development strategy of the Islamic Republic, are: to strengthen trade and increasing foreign exchanges among Islamic communities, increasing arrogance spirit of contention and defending the oppressed and the oppressor in the absence of support from Muslims and the oppressed Muslim world, increased unity of word and empathy based on the word of monotheism to resolve the problems of the Islamic world and strengthened the power of Islam, promoted paced and self-esteem levels of cooperation in science and movements Islamic application, grant special privileges to college to upgrade paced thoughts and works of Muslims in the Islamic world, strengthening the culture of sacrifice and as a Muslim belief and the spirit of heroic martyrdom in the Islamic world against the West teachings, increased support for Islamic products on the market now those of countries of the Islamic world. (Jahan Bin, 2013, p. 34- 8)

According to Islamic texts and sources Islamic power in the Iranian legal documents, multiple strategies for the Islamic republic there. Some of the strategies software Islamic republic of Iran, pointing out and explaining it to another study entrusted. some software strategies, are as follows: liberal seats, criticism of the content deviant, superstitious, non-religious, disclosure of guile and cunning enemy, freedom of expression, freedom of mourning and thy reading, freedom of Islamic development, freedom of science-oriented, freedom of expression issues in science, freedom of ideas, broadcasting freedom in criticizing others, encourage self-esteem, strengthen the faith, strengthen the moral virtues, promote professional ethics, business promotion solvents, prohibition of usury, prohibition of usury, prohibiting bribery, non-trampling the rights of others, the revival of acquired rights, foreclosure, the right to counsel, the right to counsel, the revival of public health, denial of an
affair, promotion of cultural foundation of the family, explained ugly divorce, the value of unity and avoid political divisions, promote Islamic brotherhood, strengthen cultural cooperation, increase social cooperation, increasing courage, development of human dignity, 

birth of Islamic science, application of Islamic sciences, strengthening the foundations of religious science, strengthening of the science goals, Islamic explain the strategies employed to run the country and the world, strengthening the leadership of the central province, strengthen the central clergy, stay away from diversity of thought, back to the original Islamic sources, Shia revival lifestyle, sire implementation of the prophets (AS), explaining the social life of the imams (AS), asceticism explain the scribes, strengthens the bond area and the university, promote marriage, lowering the age of marriage, enjoining the growth of public spirit, strengthen the courage, increased self-sacrifice, strengthening of the prevention of crime, strengthen public morals, decreased sexual motivation racing forbidden, the revival of the national internet, create a social network one hundred percent Islamic, clearing the virtual environment of crime, release software attacks foreign enemies, contribute to the creation and growth potential of students and scholars, Islamic science, Islamization of universities, islamization of government departments, workshops value criteria explained in the Islamic republic of Iran, of production techniques, fundamental change of attitude to the tendency of software and hardware combination, reform of higher education, education reform, create one hundred percent Islamic organizations, structural streamline, strengthen the spirit of trust in people, replace security software rather than hardware security, due to the penetration of the enemy, increase the power of martyrdom, reduce instinctive tendencies, mixed resolution environments, Islamic style building, Islamic strengthen cinema, creation of documentation for all government programs, violations control of implementation of laws, regulations with Islamic compassion, the government turned to the government with Islamic behavior, change the style of the department of Islamic style, an increase of people, reduce public materialistic pacifism, site refined worldliness, Islamic education administrative staff, education content of religion, non-dress, soft limits in forbidden sexual relations, strengthening and growing component of public morals, fostering a culture of prayer, fostering a culture of familiarity with the revelation, culture of excellence prayers, strengthening religious celebrities, production of private and cooperative schools providing religious texts, strengthening Islamic film, life events become prophets (AS) and the imams (AS) to a bishop, pushing the display to show a value letters, non-public and private innovation, prevent the diversion of religious, strengthening the rule of law rather than passion-driven managers and employees, strengthen self-control, strengthen simplicity, stay away from aristocracy, avoiding bureaucracy, strengthen service-oriented, release and extended-time attendance at mosques, the central mosque, god centeredness instead of strengthening the central government in the media, strengthen the central virtues, reduce politicization, create discourse of Islam, on the values of the Islamic revolution, reduce superstition, strengthening religious mysticism, non-mysticism stretch, growth integrity, the prohibition of breach of trust, according to butte competent, Islamic education instead of western education, the revival of religious art, avoiding religious complex assemblies, to prevent corruption, elimination of corruption, elimination of data corruption, university-style of pushing seminaries, create and strengthen the traditional scientific fields.

**Soft power influence on the development of Islam in Iran**

The use of soft power strategies of software development with features that will produce Islamic Revolution. Some features of the software development due to the sheer power of God are:

1. Software production management and leadership values based on Islam and the Islamic Revolution in all aspects of religiosity
2. Reduce the consumption of materials and goods through conversion-driven and female-oriented approach to soft power tools Non-based material and tools
3. Psychological security of trust in divine power in all conditions unpredictable global, regional and domestic
4. Courage, sacrifice and fear of the cunning and craftiness of the enemy in all cases ranging from the unseen
5. Consolidation of brotherhood between the political blocs in the footsteps away from the selfishness of individuals to moral virtues
6. Strengthening the spirit of tolerance through the exercise of patience, dignity, confidence in the faithful carry on the good performance of others
7. Production and extraction of primary sources of Islamic science needs religion in all aspects of personal, social and governance
8. Software production techniques of Islamic science to extract from ancient sources of knowledge and its application in all dimensions

9. The formation of the family based on Islamic lifestyle and reduce the age of marriage and divorce and emotional stress

10. Restoring a sense of trust in leaders and believers in the development of Islamic brotherhood and reduce criticism without the others

11. Lower morale and increased public frustration trying to get to the good pleasure of God by strengthening the power of fear and hope

12. Reduce neurological diseases, anxiety, tendency to drug-induced mental peace by strengthening the soft power of faith

**Conclusion**

Soft power depends on the type of world it is four. Soft power is the scientific, technical and philosophy. Soft power is holistic, philosophical, and thinker. Soft power mystical, emotional and spiritual passion. The combination of power and soft power of the foregoing. But soft power is God-given power Islamic Revolution with all four types of human power is different. This power is rooted in religion immediate apartments available power, spiritual, is unpredictable. But with careful implementation revelation acquired purity is provided. This power was used in the discourse of Islamic Revolution and the prophets after it was used by the Iranian constitution institutionalized.

Constitution of the Islamic Republic of Iran on the principles, objectives, policies, procedures and principles of sovereignty has given soft power. The use of soft power envisaged by the law can be considered a source of mutations and the development of Islamic Revolution. Some of Iran's soft power resources in the upstream documents, are: 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 other states at war, the use of the public in the good, forbidding the evil, the environment. 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 without authority hardware is designed. Power transmission even in changing the constitution is a breakdown of fixed and variable portion.

In order to achieve the role of soft power in advance, using content analysis method, soft power is enshrined in law and Islamic texts were extracted with deductive method. Based on the results turned out, the sources of Islam, the Qur'an, the traditions, experiences prophet of objects (AS) and the Imams (AS) and the constitution of the Islamic Republic is relying on soft power. For the benefit and potential of soft power structures, methods, strategies and policies are adequate. Some of the methods and strategies, anticipated in Islamic texts. Some of the constitution has come. Some of extraction and classification requirements. These strategies have an impact on the progress of Iran and the Islamic Revolution. Good progress with the development of soft power is a divine Islamic Revolution and the length may have multiple components. Some of these sources of power and the role of Islam and Iran and other serious studies and research works need to be exact.

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