

Iranian Constitution as a Source of Sustainable Peace in Multicultural Society; A Guideline for Neighboring States Suffering from Intrastate Wars

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This study has no aim to hurt any social segment or political entity but conducted only for contributing in the social sciences academia, and purely based on the constitutional analysis and facts described in the given references.

Abstract

Peace, progress and prosperity have been the prominent symbol of Iran among all those, who personally visit Iran and experience actual correlation between peacebuilding and economic development in any Islamic state existing at the globe. Unlike encouraging inspirations from propagated literature or media of anti-Iran elements in the West, this study examines the Iranian constitution as a source of sustainable peace in a multicultural society. As Iran is a homeland of Persians, Azerbaijanis, Kurds, Baloch, Talysh, Turkmen, Arab, Armenians and several other communities (following different religions or secs), articles 03 to 15, 19 to 55, 100 to 106 and 156 ensure the promotion of multiculturalism and cosmopolitanism in Iran. By decentralization of political and economic rights under the principles of direct democracy, third Positionism and unitarism, Iranian state and society have become a role model for all the neighboring states suffering from different sorts of interstate wars, such as Afghanistan, Azerbaijan Iraq and Pakistan.

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Introduction

Experts of war studies and third Positionism usually trace multiculturalism¹ in any state as the foremost source of civil war where two or more than two ethnic communities come for a direct rift with each other for the sake of political or constitutional accommodation within the context of socio-cultural, economic

¹ Multiculturalism is considered as synonym of Ethnic Pluralism while, some scholars use this term as interchangeable with the term "Cultural Pluralism" (Hefner, 2001, pp.01-02). Generally, Multiculturalism means a mixed/diversified ethnic community where multiple cultural norms and traditions exist (Abbas, 2021).

and political rights. Militant rift between ‘Baloch and tribal Pashtuns with the army’ in Pakistan, ‘Taliban with Northern Alliance’ in Afghanistan, ‘Talysh and Armenian ethno-national separatists with government’ in Azerbaijan, and ‘Kurds with state-centric forces’ in Iraq are some of the examples of current interstate wars around the region of Iran (Abbas, 2021).

However, Iran as a multicultural society is safe from respective violent activities or interstate wars. And, Iranian constitution is the basic source of such sustainable peace where all the ethnic communities (concerning religion, sect, culture and language) are enjoying all the rights given by Islam on the bases of “Live and Let Live”. However, the west rephrases and reinterprets their respective Islamic trait as Third Positionism² (or specifically Keen-Collier Approach³) (Asim, 2019). As western scholars (usually the Third

² The Third Positionists’ view or Third Position School of Political Economy seems to be closed with the Mixed School of Political Economy but the difference is, it finds the political ideas in between the reactionary right-wing cultural views and radical left-wing economic views (Griffin, 1995, p.19). In fact, the term “Third Position” was firstly introduced in Europe during early 20th century while, its advocates like Chip Berlet (1990), Kevin Coogan (1999) and Roberto Fiore (2000) often try to achieve the goal of separation or segregation regarding preservation of their cultural differences and protection of domestic economy on the base of ethnicity and race (Coogan, 1999, PP.81-83). Therefore, they support ethnic nationalisms in the developing countries. On the other hand, Roger Griffen argued that the Third Positionism is nor beyond right neither beyond left but a synthesis of palingenesis and nationalism (called palingenetic ultranationalism) with having either anarchist, corporative, distributive or socialist traits (Griffin, 1995, p.19).

Furthermore, Robert J. Antonio discussed Third Positionism as a Post-Modern phenomenon (Antonio, 2000, pp.40-87). According to him, to demand socio-political and economic control over the resources on the base of ethnicity or race can also be called reactionary tribalism where reaction of any tribe against state-centric elements is constructed or triggered by tribal leaders or any third party (for example, proxy agents of private war economies) (Antonio, 2000, pp.40-87).

Some other modern Third Positionists are Paul Collier, Roberto Fiore and Gabriele Adinolfi while, David Keen is also considered to be the closest member of Third Positionists’ family because of his discussion upon the theories of “Greed versus Grievances” and “Economic Functions of Violence in Civil Wars” (Covey, 2011, p.08) (Cuperus, 2001, p.115).

According to Third Positionists, some major philosophical principles of this school are as follows;

- Native ethnic or racial group should lead the domestic economics (Asim, 2019).
- State or local autonomist government under major native ethnic or racial group should supervise all the economic activities under certain rules and regulations (Asim, 2019).
- There should be free trade under some sort of protectionist policies imposed by the state or local autonomist government (Asim, 2019).
- Each individual (whether belong to any ethnic or racial group) in a state and each region of the state (without considering any demographic ratio) should have equal opportunities for economic development (Asim, 2019).
- State or local autonomist government should control over-charging, less-measuring and low quality in basic necessities of life. There should also be state/local autonomist government-run enterprises for official provision of general public goods (Asim, 2019).
- State or local autonomist government must discourage economic inequality in between all the segments of society under its jurisdiction (Asim, 2019).
- State or local autonomist government should get economic independence and self-sufficiency as a legitimate objective to pursue (Asim, 2019).
- Private property is fully allowed without any ethnic or racial discrimination. State has no right to intervention in private ownership until violation of any law (Asim, 2019).

³ Though, David Keen agrees with the Paul Collier that the ethno-national movements or civil wars emerge only in the economically or politically weak countries but, the difference is; Keen says that the basic reason of emergence

Positionists or anti-Iran human rights activists) claim that Iranian ethnic minorities or Iranian non-Shia Muslims are suffering from suppression and aggression of the state, this study constitutionally and practically examines the falsification of these allegations. However, the firstly study has to analyze why Iran is a unitary state.

Reasons of Practicing Unitarism in Iran

Unitarism is one of the major facilitations for ensuring sustainable peace in Iran. As federalism (especially loose federalism) has been proved as the root cause of usually generating ethno-national separatisms in federated states, no one federated state is generally exhibited as the provider of complete socio-cultural, economic and political satisfaction to each ethnic identity within its territorial jurisdiction. On the other hand, a unitary state like Iran always promotes a sense of unity with equality among all ethnic segments. Therefore, the ratio of generating ethno-national separatism in unitary states is comparatively very low than in any federal state (Saeed & Asim, 2021).

However, in the case of Iran, although post-1979 state structure is completely obeying Islamic principles of statehood (sometimes refers as Khomeinism), but the multicultural environment motivated constitutional engineers to adopt unitarism because of the reasons as follows;

- 1) By article 03 of the constitution, Iranian authorities never trigger a sense of deprivation among any ethnic community within Iran regarding experiencing more or less socio-cultural, economic and political rights (Constitution of Iran, 1989).
- 2) Similarly, articles 19 and 20 facilitate the Iranian state and society to promote state-centrism with unity and equality (Constitution of Iran, 1989).
- 3) At the same time, no one religious or sectarian community in Iran can be deprived of his/her basic rights along with permission to spend life as per his religious/sectarian teachings under articles 12, 13 and 23 (Constitution of Iran, 1989).
- 4) Rather than to create a huge gulf among ethnic communities for getting huge or fewer shares in town, city, district or provincial governments, articles 100 to 106 provide administrative-based regional autonomy to all the ethnic communities equally within the unitary state system of Iran. It discourages the intensity of not only provincialism but linguisticism which has been proven as harmful for any state (dividing into ethnic lines) (Constitution of Iran, 1989).

Critical investigations of respective constitutional provisions, on one side, highlight as the leading forces for ensuring unity and sustainable peace while, prove as the boost in promoting multiculturalism and

of such movements is the occupation of economic resources by the elite class or any specific group of people. He also argues that “the aims of wars are complex” and cannot be understood through simple methods as presented by Collier (Asim, 2019).

To evaluate such explanations and distinct features of ethno-national movements presented by both, this study adjoins the interpretations of both approaches, and designs a new approach; called Keen-Collier Approach which generalizes that ‘every ethno-national movement seeks political and economic control within a territorial boundary however, this control can be full sovereignty or regional autonomy, depending upon the satisfaction level of respective ethnic community’ (Asim, 2019).

cosmopolitanism⁴ in Iran on another side (Saeed & Asim, 2020). As social sciences academia at the global level assumes the existence of multiculturalism and cosmopolitanism as an indication of socio-economic growth, political development and peaceful ethnic reconcilements, this study now investigates how the Iranian constitution follows respective parameters.

Instalment of Multiculturalism and Cosmopolitanism in Iran

Advocates of the engaged theory⁵ argue that a state experiences multiculturalism and cosmopolitanism only when it follows structural functionalism⁶. As articles 03, 19, 20, 23 and 100 to 106 engage every citizen of Iran (whether belong to any religion, sect, culture or language) to satisfactory perform his/her functioning under a supportive/acceptable constitutional structure, it stimulates state-centric patriotism and pragmatism along with multiculturalism and cosmopolitanism (Abbas, 2021). However, at the time of constitutional engineering, it seems that constitutional engineers have considered the worth of peaceful ethnic reconcilements through multiculturalism and cosmopolitanism that would engage all the ethnic segments to play their roles for the cohesion and solidarity of the state. For example;

- 1) Article 3.4 encourages the cooperation of all the socio-cultural, linguistic and religious segments with each other in distinct fields of research. It not only increases the tendency of studying historical, empirical, technical and theological subjects but helps in ethical and intellectual growth (Constitution of Iran, 1989).
- 2) By article 3.6, every citizen (regardless to belong only to Persian speaking community or Shia Muslim) has to be protected from any kind of personal or communal dictatorship, dependency and monopolistic/selfish attitude (Constitution of Iran, 1989).

⁴ Cosmopolitanism means a single community having shared morality. Generally, cosmopolitans suggest the formation of “world state” for all humanity (also called cosmo polis) (Held, 2013, p.09). This suggestion is almost similar to the ideas exhibited by the followers of internationalism and globalism. However, at small level, cosmopolitans prefer such a political structure that encompasses numerous nations/identities. These nations/identities might have shared economic relationship or an inclusive morality. According to Kwame Anthony Appiah, cosmopolitan community facilitates individuals of varying locations (economic, physical, etc.) for entering into the relationship of mutual respect (despite their different social, political or religious beliefs) (Held, 2013, pp.09-11).

⁵ Engaged Theory evaluates how people have been or can be engaged in social relations under constitution while having social complexity (Abbas, 2021).

Social complexity is also a theoretical and conceptual framework that is used to examine the social structure and social harmony in any society. Current definitions of the term “complexity” in the social sciences cover relations within systems theory where the concepts of “what is complex” and “what is simple” are some sorts of relative terms, varying time to time (Abbas, 2021).

Recent implication of the term “complexity” in different fields of social sciences typically refers complex adaptive system. Though, the term “social complexity” and its developing traits are vital periodic subjects throughout historical development in social thoughts and the “study of social change”. The initial founders of sociological theories like Georg Simmel, Max Weber, Ferdinand Tonnies, Vilfredo Pareto, and Emile Durkheim inspected the increasing interrelatedness and exponential growth of social encounters and exchanges (Abbas, 2021).

⁶ Structural functionalism means to perform functioning under a structure. Within the social sciences academia, it refers as a community living and performing different functions within the constitutional structure. In fact, structural functionalism promotes nationalistic zeal and patriotism while, cosmopolitanism preaches unity with diversity (Saeed & Asim, 2020).

- 3) Similarly, under article 3.7, each ethnic segment avails equal political and economic freedom within the constitutional framework (Constitution of Iran, 1989).
- 4) Article 3.8 assist every socio-cultural, linguistic and religious community to attend their political, economic, social and cultural activities without any restriction (Constitution of Iran, 1989).
- 5) By providing military training to each citizen under article 3.11, the Iranian constitution boosts patriotism and pragmatism along with generating a sense of protecting the homeland (Constitution of Iran, 1989).
- 6) Article 3.12 protects every citizen from deprivation regarding food, residence, job, health and life insurance. Similarly, it directs each government for ensuring social welfare, poverty alleviation, and an egalitarian economy as per the teachings of Islam (Constitution of Iran, 1989).
- 7) Regardless of culture, religion or language, article 3.14 ensures equality between males and females (Constitution of Iran, 1989).
- 8) By focusing upon each clause of article 03 described above, clause 15 of the respective article discusses the prime motive of the Iranian constitution as “to promote and strengthen brotherhood as a basic principle of Islam” (Constitution of Iran, 1989). And, thematic interpretation of this constitutional provision produces the results that western scholars usually define as “multiculturalism” and “cosmopolitanism” (Abbas, 2021).

Safeguards for Sustainable Peace in the Iranian Constitution

As the absence of deprivations and discrimination in any society can lead to sustainable peace, the secret of peaceful ethnic reconcilements in Iran is the post-1979 Iranian political system that has been designed by highly intellectual minds. When they were planning to ensure sustainable peace in Iran, they also consider every possible threat to this initiative. Thus, under article 09, they discussed some safeguards regarding protecting durable peace and harmony among ethnic segments in Iran (Hussain Bukhari & Naqvi, 2015).

There is written that “sovereignty, liberty, unity and territorial integration are inter-related in Iran, and, Government and the nation are responsible for its protection. No one person, group or official have the right to hurt political, economic and cultural autonomy along with defense and territorial integration. Similarly, no one official has the right to snatch the liberty of any person or community by claiming national security or by designing new rules and regulations” (Constitution of Iran, 1989).

At the same time, constitutional engineers had aimed to respect all the religions and sects within the theodominant society of Iran (Hussain Bukhari & Naqvi, 2015). Therefore, article 12 and 13 provides religious freedom to all Muslims and non-Muslims staying in Iran. Moreover, both articles also allow each religious or sectarian community to experience rules and regulations (as per their faith) within the region where they live. And, the state and society will respect their faith (Constitution of Iran, 1989).

Likewise, sustainable peace by facilitating multiculturalism and cosmopolitanism is further being ensured by article 14 which bounds Iranian government and Muslim community to treat non-Muslim segments ethically, equally and virtuously along with respecting their rights until they will not be engaged in anti-Iran and anti-Islam activities (Constitution of Iran, 1989).

Moreover, article 156 authorizes the court to freely monitor peaceful ethnic reconcilements along with multiculturalism and cosmopolitanism in Iran, and adopt suitable measures regarding conflict resolution, implementation of laws, arresting and punishing criminal mindsets and protection of liberties (Constitution of Iran, 1989).

Reply to Anti-Iran Human Rights Activists, Third Positionists and Federalists

There is a significant list of western scholars blaming the Islamic regime for suppressing ethnic minorities in Iran. On one side, human rights activists among them propagate that post-1979 Iran is a symbol of suppression against ethnic minorities while, at another end, third Positionists and federalists trace faults in the decentralization of political and economic powers for each socio-cultural, linguistic and religious community (Saeed & Asim, 2021). Similarly, numerous western media outlets project that Iran is not a democratic peaceful but an authoritarian aggressive state. They also misinterpret Iranian support to the local population against the west or west-sponsored ideologies in Iraq, Syria, Jordan, Yemen, Bahrain and Palestine (Alley, 2018). However, Iranian constitution also replies to all such allegations in a more comprehensive way.

This has been proved many times that most of the anti-Iran scholars including human rights activists, third Positionists and federalists never visit Iran or their families have been settled in western countries since 1979. Otherwise, they can find answers of their critical questions not only in the Iranian constitution but practically by observing the Iranian state and society while staying or visiting Iran.

In fact, allegations from anti-Iran human rights activists are being falsified in chapter two and chapter three of the constitution where constitutional provisions facilitate all the socio-cultural, linguistic and religious communities in Iran;

- 1) To publish literature and to get school education in their native language under article 15,
- 2) To avail equal rights (regardless of color, race, language and dialectic) under article 19,
- 3) To provide equal human, political, economic, social and cultural rights without discriminating among males and females under article 20,
- 4) To deliver mother care, protection of family life, guardianship for orphans or widows without any discrimination under article 21,
- 5) To protect the lives, properties, residences and businesses of every citizen under article 22 (if they are not involved in illegal activities),
- 6) To stop every citizen regarding not to initiating any kind of critical inquiry against the faith of any person or community,
- 7) To allow each ethnic community for publishing their newspaper, magazines, journals and books under article 22 (until it would not be harmful against any faith),
- 8) To ensure the privacy of every citizen within the context of letters writing, telephone calls or telegraphs,
- 9) To permit the working of all the political parties, social groups, NGOs and registered organizations of religious minorities under article 26 until their activities would not be proven as anti-state.

- 10) To authorize each and every ethnic community for conduction of their rallies, programs and seminars under article 27 until participants will not bring weapons or raise anti-state and anti-religion slogans,
- 11) To empower every citizen the adoption of any profession (what he or she desires) under article 28 (if it will not affect others' rights),
- 12) To deliver social security to each retired, old and disabled persons under article 29,
- 13) To provide free education till higher secondary education to each citizen and to offer free university education as per the governmental capacity under article 30,
- 14) To give homes to every citizen; especially needy persons under article 31,
- 15) To stop security agencies and police for not arresting anyone -- until proof of allegation and court order – under article 32,
- 16) To permit everyone to stay at his/her desired place – and not to stop everyone from forcefully staying at the place where he/she does not want to live – under article 33,
- 17) To allow everyone for accessing the court – in case of any dispute – under article 34,
- 18) To provide legal assistance to a person who has no financial capacity to afford any lawyer under article 35,
- 19) To stop extra-judicial punishments under article 36,
- 20) To consider every person as innocent until he will not be proven as criminal by the court under article 37,
- 21) To stop state institutions for not forcing any person to be a witness under article 38,
- 22) To stop criticism of a person who is imprisoned – even for any crime – under article 39,
- 23) To curtail every person who wants to take benefits on the cost of others' damage under article 40,
- 24) To offer nationality to every citizen and to take back nationality from any Iranian on his/her request under article 41, and,
- 25) To offer Iranian nationality to foreigners under article 42 if no one other state will be ready to award nationality to him/her (Constitution of Iran, 1989).

Unlike numerous differences between theoretical interpretations and practice within the political system of the United Kingdom, human rights activists – during their personal visit to Iran – can never find any female or any ethnic community (whether religious, linguistic or cultural) who claim to be deprived of any right or facility which other citizens are enjoying (Asghar, 2021).

Similarly, anti-Iran must evaluate chapter four and chapter seven of the constitution which not only delivers political and economic rights to every citizen without any discrimination but provides state patronage under unitarism regarding ensuring actual brotherhood among all the ethnic segments (Roofi, Asim, & Zaheer, 2020). And this is the founding stone of sustainable peace along with peaceful ethnic reconcilements, multiculturalism and cosmopolitanism in Iran that can never permit Iranian soil to

experience the Yugoslavian model⁷ as a conceptual flaw in “Third Positionism” and “Federalism” (Saeed & Asim, 2020) (Saeed & Asim, 2021).

As Third Positionists and federalists blame ethnic minorities in Iran have no economic rights, chapter four of the constitution elaborates that;

- 1) By defining the economic goals of the state, article 43 mentions state responsibilities for fulfilling the economic needs of the all the citizens, such as;
 - To provide fundamental means to every citizen regarding daily necessities, residence, food, dressing, health, medical treatment, education and marriage.
 - To ensure human resource management as per the skills of every citizen, and to discourage cartelization or monopolization at any level.
 - To plan the timeframe for economic activities in such a way that each citizen should have enough time to participate also in political, social and national affairs.
 - To counter illegal means of income that can destroy others' socio-economic life.
 - To discourage extravagates.
 - To offer skills development courses and to produce skilled labor in each field.
 - To stop the influence of MNCs at domestic industries and local markets.
 - To encourage agricultural, industrial and livestock activities that fulfill daily needs (Constitution of Iran, 1989).
- 2) Similarly, article 44 builds a correlation between state-owned, public-private and private institutions regarding sustainable economic growth (Constitution of Iran, 1989).
- 3) Article 46 allows to adoption of all the legal means of earning (Constitution of Iran, 1989).
- 4) Article 47 directs the government and other state institutions to respect the private property of everyone that has been earned by legal means (Constitution of Iran, 1989).
- 5) Article 48 describes the mechanism for distributing natural resources among provinces without any discrimination (Constitution of Iran, 1989).
- 6) Article 49 permits the state to capture or freeze all the income or property of the people if the court declares his/her means of earning as illegal (Constitution of Iran, 1989).
- 7) Article 50 discourages all such economic activities which are or can be harmful for the green economy and environmental safety (Constitution of Iran, 1989).
- 8) Article 51 directs the government for not to impose any tax beyond the periphery of the constitution (Constitution of Iran, 1989).
- 9) Article 52 authorizes only parliament to design the annual budget (Constitution of Iran, 1989).

⁷ Yugoslavian model means the process of disintegrating the state of Yugoslavia where each entity gradually left the center for the sake of greater regional autonomy. Lastly, one of Yugoslavian separated units Serbia has also experienced disintegration when regional legislature of its autonomous region Kosovo ratified a bill of sovereignty, and Serbia could not take any initiative against it (Noor, 2021).

On the other hand, western hypocrisy for promoting third Positionism or federalism is exposed when regional legislature of Catalonia passed a bill for independence from Spain. Spanish authorities not only arrested all the government officials of Catalonia but practiced strict political authoritarianism in this region (Noor, 2021) (BBC, 2019).

- 10) Article 53 restricts the government for submit all the taxes in the state exchequer (Constitution of Iran, 1989).
- 11) Article 54 establishes a national accountability bureau that would work under the supervision of parliament (Constitution of Iran, 1989).
- 12) Article 55 allows the national accountability bureau to initiate inquiry against all the government officials, ministries and departments for consuming assigned budget to them (Constitution of Iran, 1989).

Similarly, third Positionists and federalists in collaboration with anti-regime Iranians (settled in western countries) usually blame the post-1979 Iranian political system neither delivering political rights to any ethnic minority nor allowing direct democracy at the town, tehsil, district and provincial levels (Saeed & Asim, 2021). Therefore, this study replies to them academically by explaining chapter seven of the constitution as;

- 1) Article 100 allows people of each town, tehsil, district and province to elect their local councils regarding ensuring participatory governance within the social, economic, industrial, health, cultural educational and other welfare-based developments (Constitution of Iran, 1989).
- 2) Article 101 permits the state to constitute a supreme council of councilors belong to all provinces regarding looking after the working of provincial, districts, tehsils and towns councils (Constitution of Iran, 1989).
- 3) Article 102 authorizes the supreme council of provincial councilors to plan the developmental projects for provinces, districts, tehsils and towns; and then present it before the parliament for further debate and legislation (Constitution of Iran, 1989).
- 4) Article 103 bounds all the heads and other public representatives of provincial, districts, tehsils and town councils to follow the rules and regulations within their jurisdiction (Constitution of Iran, 1989).
- 5) Article 104 permits the state to establish councils for forming Islamic courts, cooperation in agricultural sectors, the welfare of workers and peasants, educational development, and betterment in public services. However, the mechanism for establishing respective councils and their responsibilities would be determined as per the laws (Constitution of Iran, 1989).
- 6) Article 105 restricts each council to legislate as per Islamic as well as national laws (Constitution of Iran, 1989).
- 7) Article 106 declares that no one authority can abolish any council but if it will not fulfill its responsibilities as per the law. However, the council can contact the court for compliance (Constitution of Iran, 1989).

Hence, the provision of all such economic and political rights with decentralization under the principles of direct democracy within a unitary state system attests to the falsification of allegations propagated by anti-Iran human rights activists and Third Positionists along with federalists (Saeed & Asim, 2021).

Western Criticism and Iranian Policy of Supporting Sustainable Peace for Other Nations

As Iran is experiencing sustainable peace, its primary wish of post-1979 Iran to seek sustainable peace not only in neighboring states but around the globe. Therefore, Iran discourages colonialism along with favoritism of authoritarian powers under article 152; which describes Iranian intention to protect Muslim rights across the globe. Similarly, article 154 exhibits the Iranian wish to see human welfare across the globe without any discrimination, therefore, Iran will not interfere in the internal affairs of any other state until observing suppression of any ethnic minority (Constitution of Iran, 1989).

Thus, western criticism on Iranian support to local populations in Iraq, Syria, Jordan, Yemen, Bahrain and Palestine is basically disapproval of Iranian ambition to support innocent or guiltless communities that have been experiencing western or western-sponsored ideologies, monopolies, cartels and war economies. In fact, anti-Iran elements have realized the Iranian populism in respective countries since when Iran has become a hurdle against western planning to divide the Middle East into more pieces on the bases of sectarian conflicts. The formation of RSII+1⁸ against ISIS has facilitated Iran to defeat US determinations in Syria and Iraq (Cordones, 2021). Support to Hezbollah has significantly undermined US+Israeli expansionism toward Jordan (Reuters-Staff, 2010). Favoring Houthis in Yemen has discouraged UAE and Saudi Arab while, Qatar has left its share in respective war crimes (Lenderking, 2021). Esteeming Bahraini Muslims against Saudi-assisted authoritarianism identify how the United States and other human rights activities have been silent on severe human rights violations in Bahrain (Pollock, 2022). Likewise, backing Hamas in Gaza exhibits Israeli dysfunctionalities toward occupying more Palestinian land or their ethnic cleansing (Levy, 2021).

As the Iranian role in supporting their innocence has also been welcomed in respective countries, it undermines the credibility of western propaganda against Iran. At the same time, it shows how Iran is committed to sustainable peace not only within its territorial folds but beyond its borders. And, this commitment has become a part of the Iranian constitution since 1979, it is also called the fundamental principle of Khomeinism and the leading purpose for the post of Vali-e-Faqih under articles 05 and 107 (Constitution of Iran, 1989) (Roofi, Asim, & Zaheer, 2020).

Iranian Constitution as a Guideline for Neighboring States Suffering from Intrastate Wars

Similar to Iran, Afghanistan, Azerbaijan, Iraq and Pakistan are also ethnically divided societies but they are suffering from intrastate wars. Distrust over state and state institutions is leading numerous ethnic communities (concerning religion, sect, language or culture) against state-centrism.

In the case of Afghanistan, intrastate wars are based upon both; 'the conflicts regarding political share in the provincial and central governments, and sectarian beliefs. At one side, Pashtun, Dari, Uzbek, Tajik, Turkmen, Baloch and numerous other ethno-linguistic segments are confronting each other for seeking political shares. While, at another end, the soil of Afghanistan is experiencing a militant rift between

⁸ RSII+1 stands for Russia, Syria, Iraq and Iran + Hezbollah; an alliance against ISIS and US ambitions in Syria and Iraq (Cordones, 2021).

extremist Hanafism (usually refers as extremist Deobandi or Taliban ideology), Salafism (also called the Saudi-Wahabi version of Islam) and Shia-Twelveism (Sinno, 2021).

Talysh ethno-national separatists in Southeast Azerbaijan have been registered in UNPO⁹ for seeking a sovereign Talysh-Mughan Republic on the bases of the Talysh language (Asim, 2019). Likewise, Armenians in Azerbaijan (especially in the areas recaptured by Azerbaijani forces from Armenian and de-facto Artsakh forces) still seek a sovereign Nagorno-Karabakh Republic (also called the Republic of Artsakh) on the bases of Armenian language and Armenia Catholic Church (Poghosyan, 2022).

Major ethnic communities in Iraq are Arabs and Kurds; following Sunni and Shia Islam. Although, differences on the bases of socio-cultural identity or sectarian identity are existing on this land for hundreds of years but the most recent dilemmas were; the conduction of a referendum in Iraqi Kurdistan for sovereignty that triggered Arabs-Kurds tension in the state, and, the emergence of ISIS that facilitated Sunni and Shia Muslims to be united against US-sponsored Salafism or Saudi-Wahabi Islam for disintegrating Middle East (especially Iraq and Syria) (Mikail, 2020).

Pakistan has also experienced intrastate wars where the movements for sovereign Sindhudesh and Balochistan have been exhibited in the provinces of Sindh and Balochistan. Similarly, several Baloch and Pashtun elements in backward areas are confronting with state institutions for the sake of political and economic accommodations (Saeed & Asim, 2021).

The conclusion and the recommendation for countering all such problems are to apply the Iranian constitutional model that is peacefully dealing with not only socio-cultural and linguistic communities (such as, Persians, Azerbaijanis, Kurds, Baloch, Talysh, Turkmen, Arab, Armenians and several others) but religious and sectarian segments (Twelve-Shia, Zaidi-Shia, Hanafi-Sunni, Shafi-Sunni, Hanbali-Sunni, Maliki-Sunni, Zoroastrian, Jews, Armenian Catholic, Georgian Orthodox and some others). The demographic structure of Iran shows that Iranian soil is representing a union of more ethnic segments than any other state around the borders. However, unlike other regional states, if Iran is the only state to experience peaceful ethnic reconciliation, multiculturalism and cosmopolitanism, then this study finds only the Iranian constitutional model as the basic source of sustainable peace in the country that accommodates every citizen politically, economically, socially and culturally. Therefore, the study concludes that the implication of the respective constitutional model in regional states is the only solution to ensure sustainable peace within their territorial jurisdiction as it is being applied successfully in Iran since 1979.

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⁹ UNPO stands for Unrepresented Nations and Peoples Organization, having head office in Hague since 1991 (Asim, 2019).

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