

The Little Green Book

Volume I Chapter 3

The Islamic Republic

An Islamic government cannot be totalitarian or despotic, but is constitutional and democratic. In this democracy, however, the laws are not made by the will of the people, but only by the Qur'an and the Sunnah [Traditions] of the Prophet. The constitution, the civil code, and the criminal code should be inspired only by Islamic laws contained in the Qur'an and transcribed by the Prophet. Islamic government is the government of divine right, and its laws cannot be changed, modified, or contested.

In any self-respecting Islamic government, the legislative, executive, and judicial branches are replaced by a Religious Planning Council. The council keeps each cabinet department informed of the Islamic laws affecting it, indicates what its program must be in conformity with religious law, and on the basis of the totality of these programs establishes general policy for the whole country.

The Islamic government is subject to the law of Islam, which comes neither from the people nor from its representatives, but directly from Allah and His divine will. Qur'anic law, which is nothing other than divine law, constitutes the essence of any Islamic government and unflinchingly governs all individuals who are a part of it. The Prophet, the Caliphs [spiritual heads of Islam], and the people all owe absolute obedience to these eternal laws of the Almighty, transmitted to mortals through the Qur'an and the Prophet, which remain immutable until the end of time.

It is often proclaimed that religion must be separated from politics, and that the ecclesiastical world should keep out of affairs of state. It is proclaimed that high Muslim clerical authorities have no business mixing into the social and political decisions of the government. Such proclamations can come only from atheists; they are dictated and spread by imperialists. Was politics separate from religion in the time of the Prophet (God salute him, him and his faithful)? Was there a distinction at that time between the religious and the high functionaries of the state? Were religious and temporal powers separate in the times of the Caliphs? Those are aberrations invented by the imperialists with a view to turning the clergy away from the material and social life of Muslim peoples, and thus to getting a free hand to pillage their wealth.

The Little Green Book

Think of it – a political clergy! Well, why not? The Prophet was a politician!

He (The Prophet) appointed governors to provinces, formed tribunals and named judges, set up embassies in other countries, and sent ambassadors to other tribes and kings... In short, all the normal functions of government.

In order to ensure the unity of the Muslim people, to liberate the Islamic homeland from the domination of the influence of imperialists, we have no other way out than to form a true Islamic government, do whatever is necessary to overthrow the other tyrannical pseudo-Muslim governments put in place by foreigners, and once this goal is attained to install the universal Islamic government.

We have nothing against going to the moon, or setting up atomic installations. But we too have a mission to accomplish: the mission of serving Islam and making its sacred principles known to the entire world, in the hope that all the monarchs and presidents of republics throughout the Muslim world will finally recognize that our cause is just, and by that very fact become submissive to us. Naturally, we have no desire to strip them of their functions; we will allow them to retain power, provided they show themselves to be obedient and worthy of our confidence.

If the enemy attacks the borders of an Islamic country, it is the sacred duty of all Muslims in the world to defend it by every means in their power, by giving of their wealth or of their persons. They need await no permission to fulfill this duty.

If within a Muslim country, diabolical foreign plans are fomented, and if there is any fear that these may lead to foreign domination, it is the duty of every Muslim to work against such plans.

If as a result of the political, economic, or commercial influence of foreigners, there is the risk of seeing the latter gain control over the destinies of Islamic countries, it is the duty of every Muslim to defend the interests at stake and bar the path to any foreign intrusion.

If there is a justified fear that the diplomatic relations of Muslim states with foreign states might lead to the predominance of the latter within Muslim countries, even if such predominance be only political or economic, all Muslims must oppose such a situation with force, and compel the Islamic governments to sever such diplomatic relations.

The Little Green Book

If there comes to be a justified concern that commercial relations with foreigners might be harmful to Islamic markets and lead to commercial or economic dependence, such relations must be broken off and such commerce proclaimed to be religiously illicit.

If establishing political or commercial relations between a Muslim and a non-Muslim country is not in the interests of Islam and Muslims, such relations are forbidden; if a country allows them, it is the duty of all other Muslim countries to force it by every means within their power to sever such relations.

If certain chiefs of state of Muslim countries or certain members of parliament favor a foreign political, economic, or military influence, which is inevitably against the interests of Islam and of all Muslims, they must for such treason be removed from their functions, whatever these may be, even though they may have acceded to them through entirely legal means. It is the duty of all Muslims to punish such individuals by every possible means.

It is forbidden for any Muslim state to have commercial and diplomatic relations with countries which play the role of puppets for the great powers – as is the case with Israel – and it is the duty of all Muslims to oppose such relations by every means available; any businessman having commercial dealing with Israel, its representatives, or its agents is a traitor to Islam and to all other Muslims, because he is contributing to the destruction of Islam. It is the duty of all Muslims to sever their relations with such traitors, whether they be states or businessmen, with a view to forcing them to repent.

All the laws approved and passed until now by the two chambers of the Iranian Parliament, on the orders of foreign agents – Allah punish them! – contrary to the texts of the Qur'an and the law of the Holy Prophet of Islam are hereby proclaimed null and void from the Islamic viewpoint. It is the duty of all the faithful to turn against all those who supported them, to isolate such people, not to rub elbows with them or have any business dealings with them, and to consider them as malefactors. Even going near them is in itself a cardinal sin.