

The new proposed Iranian Constitution

In the name of the god of soul and wisdom

Preamble

After passing twenty-six years of the most troubled time in the history of the Iranian people, and the appearance of all evil thoughts by foreign countries towards this nation and its youth. At last, as life dictates upon its loyal and competent citizens the national duties of the country. The kingdom Assembly of Iran (Anjomane-Padeshahi-Iran) after saying what must be said. Continuously inviting those who must come to aid to rescue this nation. Finally, It came to conclusion that, speaking Persian alone by no means is a measure of a sense of responsibility of a person towards this country. Especially by those who are now living outside of the borders. Assuming abandoning homeland was a way to rescue it from its enemies.

We have repeatedly, either by sending open, or closed letters to the son of the dear and love of the country, the late Shah, invited him to earn himself a valuable page during this troubled era in the history book of this nation. He was one of the phenomena privileged by birth, capable of earning such valuable page right at the beginning of the history of calamity and reluctant migration of our people, (the 1979 so called revolution), but he chose not to.

On one hand, there are some who, wrongly say "his guardian and foster parent, Ahmad Oveysi, is the one who has disallowed and stopped him to move forward". While, there are others who say "they are the C.I.A agents and political prostitutes in Iran to blame". It is really painful to see all of these events. On the other hand, if anyone under any title or name is still unwilling to help this country either by her/his wealth or life, should be blaming her/himself, as she/he is truly to be blamed. Nevertheless, most of the blame has been averted from shah's son, the one who was really capable of doing some thing to rescue the country, towards the sheikhs Ali (hypothetical character), and the mercenary kings.

The twenty-six years experience of national homelessness and misery, demonstrates that any one with any cause or reason who has been unwilling to work to death to save this nation, must now leave the scene. Allowing those who are willing to liberate the country from the evil forces of 14 centuries old Islam, along with its Islamic miseries, take strong and free steps. History has never been in stand by position for those men or women who were lazy, or believed in fortune telling before making any moves. But rather, it has always greeted with open arms, those who were clever, competent and actively a participant in trying to make changes happen. Those who were sitting down in their fight against life were never equal to those who were standing up. Those who were standing up were never equal to those who were walking. Those who were walking were never equal to those who were running, and those who were running were never equal to those who were sprinters. With a great sadness, it must be confessed that in the past 26 years, those incompetent people who were sitting down have had the role of leading the liberation mission unsuccessfully, to the present time. A mission that could have been completed during the first preliminary years of the revolution with a great success. As a result, they have only nourished and helped the Islamic revolution, (the illegitimate child of the marriage between Jimmy Carter and the European union), to grow to its present time. Such wrong and

evil doings have consequently brought the biggest and deepest human and economical catastrophes upon our nation. Throughout the history, none of the following events such as:

- Alexander's bloody invasion,
- The massive anti cultural, barbaric, ruthless and bloody nomad Arabs' invasion,
- The massive genocidal Mongolians' invasion,
- The occupation of Iran by the allied forces during the world war (II),

Could ever inflict such an infectious disease upon the body of this nation, like the current death propagators, beast natured, savage, brutal, non republic, and yet truly Islamic regime of the mullahs.

Neither are even the words, nor are the minds of world's reputable thinkers capable of imagining and expressing the depth of the pain and sufferings that have been resulted from the Islamic revolution on paper. During such critical times, the Kingdom Assembly of Iran has been sending many continuous messages to the son of late Shah, and those who are and have always been involved in rescuing Iran in some ways. Reminding them that the 8000 years old nation must be liberated only by the hands of those who are patriotic and wish to see it free.

In the past 26 painful years, there have been many official messages of "Let's liberate Iran" sent to and received by the following groups of people including the Son of late Shah,

- All fugitive army commanders who have become interested in living in the foreign lands at large,
- All professional writers,
- All fugitive military personnel and business employers.

Emphasizing that the Iranian people themselves must liberate Iran only. Unfortunately, during the past painful quarter of a century, all of the mentioned groups have used the nation's wounds only as means of keeping themselves politically occupied. As this is not a single wound must be treated, but rather there are many wounds, and if left untreated, soon, they will result in destruction of the country.

On the other hand, those foreign enemies who have brought such calamity upon our country, and our gullible nation, are now happy of the outcome of this

International disgrace. They will never think of bringing a beneficial change to Iran or to its nation. The United States and its western allies, in order to occupy the region totally, and destroy the tribal unity of Iran, as well as its national integrity; have made a series of sinister plans. Some of which have been carried out already by a few Arab invaders' offspring, who happen to speak Iranian, and the rest are still being carried out. The threat of destruction of the hexagonal tiger shaped of the country is now more imminent than the hope of it actually being rescued. Nevertheless, there is a hope that all of these dangers, chaos and pains can be removed, and cured by the hands of the loyal people of this country. Hence, finally the kingdom Assembly of Iran, after exhausting all possible ways of contacting all groups of people including:

- Those who claimed to be heritage holders of the history,
- Those who have misinterpreted their own historical heritage, and have sold out the history itself, along with the prosperity of our own people,

· Those who are still in the above situation,

Without receiving any response, have now decided to do something drastic. That is to spread the slogan ' Iran must be liberated, and it is possible only by believing in freedom and an uprising ". Throughout the history of this nation's movement at any troubled time, there have appeared a few single riders who cherished their own history by offering their own wealth, peace, serenity, and lives in exchange for a better life for their own people. Likewise, we have decided to do just that.

The true liberation of the country during these wondering times cannot be done just by a simple, or an ordinary movement; followed by a phony referendum and some reforms prescribed by foreign countries. For the past 14 centuries, this country has been occupied by some destructive and barbaric thoughts. In order to remove the reminiscence of 14-centuries-old Islamic dominance and slavery rulings, and restore the prosperity of the nation, for once and all. Now, there has come an amazing opportunity that must be used to fix all national problems radically.

After analyzing the ancient and the current politics and history of Iran, deeply. The kingdom Assembly of Iran has reached the conclusion, that the preliminary cause of mass exodus of the nation started, when the invading nomad Arabs began to destroy our rich, and wisdom propagating culture. Their barbaric and demon acts continued as they began to destroy our public libraries and our books. Hence, when a nation is detached from its own ancestor's gained knowledge and culture, it will eventually become strange to its own heritage, and its own national pride. Subsequently, it will become proud of being slaved and weak.

To eliminate such primary national illness, and undoubtedly the hardest, which is to miss ones' own culture. The kingdom Assembly of Iran has decided to create the historical and cultural awareness, as the main priorities of liberating the nation. Knowing the most effective weapon to destroy the Islamic regime and undoubtedly, the reminiscent of the barbaric and murderous Arab invaders' mentality is to resort to the unlimited, and inherited source of knowledge and wisdom of our ancestors. That is the rich "Iranian Culture"

Our ancestors were knowledge seekers, world contributing philosophers, talented artists, pioneers of human rights, freedom-loving rulers, leading inventors of an active, proactive, productive, constructive, reformative, progressive, and a self-sufficient social system of economy. Our wise Arian ancestors long before the appearance of Islam, a religion synonymous to appearance of sword, bloodshed, and death, had met these great achievements.

Hence, the kingdom Assembly of Iran is inviting all people of this land:

- The wealthy and the poor,
- The villagers and the farmers,
- The workers and the chiefs,
- The educated and the uneducated,
- The women and the men,
- The elderly and the youth,

With their deepest insights, for the sake of prosperity of themselves, their own children, and the

future generations of this country to read and memorize all chapters of this proposed constitution. And make sure those who are illiterate are also familiar with them just like the rest of the nation. The new proposed constitution is totally taken from the pure Iranian culture, and is meant to play a fundamental role in the future of the free Iran, immediately after overthrowing the Islamic regime.

The versus of the proposed constitution are gathered in a way to be simple and easy to read, so that the future governments cannot interpret them subjectively to overwhelm people's right, or even go off course.

Chapter One

Form of Government

The form of the government of Iran shall be of a freely elected kingdom Assembly in which all-Iranian citizens must be guaranteed the following:

- Equal and Free access to education,
- Equal economical opportunities and benefits,
- Freedom of assemblies and democratic rights,
- Freedom of speech,
- Freedom of press and publication,
- Freedom of religion and beliefs.

There shall be no clause(s), under any circumstances, added to limit any of the above rights. (This is to prevent incompetent government(s) for the sake of own survival to do so.)

Amendment:

1. The foundation of the kingdom government of Iran is based on social and economical equality for all citizens. This includes those who reside in the cities, in the villages; or even the nomads who are always migrating during different seasons. The kingdom government from the national treasury must support all Iranian citizens to the point that every one receives a minimum standard of living.

2. It is the duty of the kingdom government to provide free, acceptable and comfortable housings for those who cannot afford it.

3. It is the duty of the kingdom government to insure that those who are unemployed and have a low income or have no income, will receive a totally free and adequate medical care.(This includes those who may go bankrupt and become unemployed)

4. It is the duty of the kingdom government to provide a minimum social assistance fee for the following groups of people:

- The unemployed, so long as the person(s) is unemployed, or it is proven that she/he cannot be reemployed due to various reasons,

-Senior citizens and the elderly,

-The ill or the handicaps,

The government experts with respect to inflation and economical situation of the country shall determine the amount of social assistance, which is payable from the national treasury on weekly or monthly basis.

Appendix:

The current social system is taken from the ancient Iranian culture. It was seen that several liberal Persian kings, including King Bahram Goor, king Kavdh, and King Anooshirvan have also practiced it. Interesting enough, that the people of this land, despite of the nomad Arabs' invasion that lasted for 14 centuries, can still adopt such magnificent system. This is why every one should be proud of having such a system that insures an equal and free life for all. To look closely, during the time of king Jamshid all Iranians receive a free government Medicare, when the king issues the following great verdict.

(Poem)

(All poems are taken from the great Iranian Poet of all time, Ferdowsi)

During the time of king Bahram the first steps towards a free and social government is established.

(Poem)

During the time of king Kavadh, his Prime minister, Mazdak, reports the news of a drought and depression in the country, as he asks the king for his advice.

(Poem)

Shortly after, the king responds by issuing an immaculate verdict. It was seen for the first time in the history of the Iranian kingdom, every one could share the national treasure and receive equal compensations. Now, the people of the world can see where the Marxists and Communists have taken their ideas. By making slight changes to our Iranian culture, they have registered them under their own name.

(Poem)

About seventeen hundred years ago, the Iranians had adopted the equal social system of economy in the country. Unfortunately as a result of the nomadic Arabs' invasion that also disappeared. Today, after eradicating the traces of nomadic Arab invaders' culture, along with its Islamic regime, and repossessing our country. By taking a deep look at the current economical situation in order to establish solid foundations. Using country's wealth and human resource, we must try to amalgamate that productive system, with another modern system of kingdom government.

During the time of King Anooshirvan his knowledgeable prime minister, Bozorg Mehr, States:

(Poem)

According to the current poem, during the Old Iranian culture, governments were obliged to provide free Medicare, housing, accommodations and sufficient income for all citizens. Otherwise, the king, who symbolized the assurance in managing the social benefits, compensations, and competency of the

government, would be forced to step down.

Chapter 2

Restoration of the pre-Islamic Iranian Culture

The Islamic teaching with its practices is totally incompatible with our unique and rich Iranian culture. Religion is a personal matter, which can help individuals advance towards prosperity, if it is followed up by good thoughts, good words and good deeds. Conversely, it can be satanic and promote killings, in that case, will cause the destruction of the individuals who are practicing it at first and then the others. So long as personal or religious beliefs are kept personal, there will be no chance that they can interfere with the government's businesses to harm the society. Meanwhile, if there appears an individual(s) with such criminal thoughts who decides to harm the society, she/he will be dealt in accordance with the law. Therefore, treating religion as a personal matter is a cautionary measure to protect the society from any possible harm.

The Iranian culture with its more than six thousand years of history provides us a model in which, the societies have been warned and protected from possible harms by religious interferences. By referring to the greatest and wisest poet of all time, Ferdowsi, we now present the following, which the experiences of the most advanced countries in the world confirm, it to be true. Ferdowsi in his poem takes us to the time of king Jamshid the great by stating " When the king was classifying different groups of people in his country, he came across the religious group. In anticipation of their potential harm to people and the government, he separated them from the society. He, however, allowed them to practice their beliefs privately." The current report is another proof to the rest of the world that our six thousand years of Iranian culture is far wiser and vigilant than their today's political experiences.

(Poem)

Chapter 3

Economical Prospect of The Country

One the most important and constructive functions of the government is to support, and provide equal compensations to all of its citizens in times of need. Likewise, the economical prosperity of today's and the future generations must be protected. The prosperity of our future, which undoubtedly is tied to the overthrowing of the current Islamic regime, will begin the moment the people of this land decide to return to their own constructive Iranian culture, and their national roots. That is to abandon the clerical regime formed by the Arab invaders' offspring along with their backward mentality. From the moment of start, the temporary kingdom government must immediately employ teams of experts, who can successfully implement the economical goals of the kingdom government. To insure an equal socioeconomic opportunity of all, the plans must include those aspects of the Iranian culture that makes

it unique and superior. That is to be updated and combined with other similar, liberal, and positively tested kingdom social system of economy, such as some of the advanced Scandinavian countries like Sweden, and the United Kingdom.

The above advanced system has been also taken from the Iranian culture, and it must be implemented in its totality. Ferdowsi in this beautiful poem by taking us to the time of King Kavdh, who existed more than seventeen centuries ago, provides us an evidence of such implementations.

(Poem)

According to the current system, once the economical needs of people and the society is satisfied, There will be no reason(s) for people to seek refuge to the clergies. Or by saying prayers 5 times a day (Muslims' tradition) expect them to fix heir economical needs. Undoubtedly, in such a healthy system of economy the idea of resorting to religion, superstition, or involving the clergies as god representatives to fix the economical needs will be completely absurd. At the beginning of the enlightened future, the new government without forcing any one to change her/his superstitious backward Islamic beliefs will play the role of a giving god. Soon there will be no reason for any one to shed tears for the false, and dead nomadic Arab leaders (Shiite Muslim tradition). Or try to gain god's mercy and help for the daily financial needs. Consequently, rather than wasting time to make false idles out of the dead Arab invaders' characters, people will be spending their valuable time to make constructive plans to improve their culture, their lives, and their own future.

During the ruling of the king of kings, Anooshirvan, the quality of life reaches to the point, where Iran becomes a desirable place to live by every one, including the foreign citizens. As Ferdowsi reports, there was an influx of immigrants trying to move to Iran.

(Poem)

Above all of these, the most achieving part of that system of economy prior to the nomad Arabs' invasion, was the happiness and prosperity that had dominated every one's life. It can be proudly claimed that the system used in the vast Old Iranian Empire even today, after passing more than two millenniums, the most civilized countries with the advanced technology in hand, have yet to achieve a system like it. That is to offer their own citizens an equal social justice and peace.

Every morning on the streets, there appeared government's shouters who would be shouting on the streets. Asking those workers who had not been paid by their employers to go to the king's palace to receive compensation from the national treasure, or from the Prime Minister. This is when, even today, in the most civilized countries the dispute between the workers and the employers are left to long and uncertain court battles.

(Poem)

Appendix:

1. If an employer due to various reasons such as bankruptcy, poor health, or else, is forced to go out of business, and as a result, the workers are left unpaid. The kingdom government must at once get involved to pay the employees' salary. Concurrently, the government must try to capture the incurred expense(s) by confiscating the remaining assets of the employer.

Chapter 4

Cultural Prospect of the Country

This chapter which is totally and closely linked with the previous chapter, is considered to be the root and the major foundation of protecting the Iranian life from all aspects. The rich and unique Iranian culture promotes and propagates political, economical, philosophical, sociological, ideological thoughts and wisdom. It presents the world an equal social system, which is a true and prosperous example of running a country's economy. At a distance, throughout the centuries with its great influence, the Iranian culture has always helped people to reconstruct their lives. Today, after centuries past, for the sake of our future generations, we must resort to such magnificent, inherited culture from our ancestors to establish the foundations of a new and modern system of economy.

There are historical and cultural documents bravely reveal that the Iranian culture, prior to Islam, was a progressive culture of wisdom, awareness, active, just, seeking and promoting justice and knowledge throughout the world.

Those Iranians who ignore their own constructive social culture, and always speak highly of foreign thinkers and other cultures, are undoubtedly unaware of such historically suppressed and oppressed treasure. The foundations of the future kingdom government must certainly be resting on such priceless and precious treasure.

Amendment:

1. One of the basic foundations of the new proposed constitution for the future of a liberated Iran is to guarantee a free education for every one at all levels. Starting from kindergarten to post secondary school and beyond. This will include all parts of the country, and all groups of people with different dialects.

2. Cultural exchanges with other nations can also help our culture to grow to the point where it can establish its superiority. Through such process the freedom of our country's future, as well as our national integrity are insured. As long as we are not willing to accept other cultures, they will not accept ours. During a cultural exchange, we will take weak items and give our powerful and highly rich items. This way, we will be able to influence other nation's minds to become Iranian lovers to adopt our culture, and choose Iran as their second home. A new home, synonymous to a central place of growing wisdom. As we influence other nation's minds to love our culture, we will also be able to capture the hearts and the minds of the world famous thinkers. Hence, we, as the representatives of world's superior cultural, will be able to establish our economical and political superiority. This will demonstrate another part of the rich and superior Iranian culture.

Chapter 5

Future Prospect of Iran, (Internal Affairs)

In the new proposed constitution, the country's internal affairs are also considered to be very important. The divisions of power in the New Kingdom government from the point of significance are as follows:

- The House of Representatives,
- The Prime Minister, and the cabinet ministers,
- The king.

It is the responsibility of the above groups to govern the country's cultural, economical, political, bureaucratic, planning and developing, justice and law enforcing affairs. In the upcoming chapters the range of jurisdiction of the mentioned groups, according to their important role will be detailed and expanded. (Especially the House of Representatives)

Amendment:

1 The elected members of the parliament, (the MPs), represent their constituents' problems and social needs. Since in the free future of Iran all parts of the government will be moving towards the one direction, that is to protect people's rights. Therefore, the MPs shall be given special status and privileges to conduct their duties.

Appendix:

1 An MP (an elected Member of the Parliament) must be of an Iranian decent either from the mother or the father side, and be highly Iranian cultured.

2 Any one born in a family, in which one of the parents is Iranian, is considered to be Iranian citizen and may become an MP. Given that she/he has been raised and received all her/his education in Iran, and has not spent more than a month per year out of the country

Amendment:

2- At all levels in the government all women and men are equal. Any female can become an MP, given that she has acquired the parliamentary knowledge and culture necessary for an MP to possess.

Appendix:

3 Since the Iran of future will be a culture of knowledge and wisdom, therefore, according to the Iranian culture, an MP must be wise and knowledge seeker. In such system, people's fate cannot be left in the hands of an unwise and socially unaware person. The Iranian cultural in such situations compels

the following:

(Poem)

To improve the cultural, political, economical, and social life of people, that is to advance the Iranian kingdom crown (government) to a higher level, is to improve all kingdoms' affairs and quality of life. An MP must be well-respected and knowledgeable member of the society. No one should vote for an unintelligent and a socially unaware person. The wisdom growing culture states the following:

(Poem)

If voters elect an unwise person as their MP, they choose to destroy the government that is ultimately a part of their own life. Therefore, no one should vote for a socially unaware or unwise person.

(Poem)

Appendix:

4 In the kingdom government, it is very important to elect candidates who are wise and possess high qualities. It is also just as important for the voters to be wise and well informed. As long as a voter lacks social wisdom and knowledge, she/he cannot participate in the election process.

5 Voters must be literate or socially experienced people. In the event a voter is not fully literate to appreciate the importance of an election, she/he will be subjected to the future appendix .

6 The minimum required age to become an MP is 26 years old.

7 All MPs during their terms in office will have a full political immunity. As well, they will have a full and free access to the house podium or the national media to make their public announcements.

8 At any time during the week, the month, or whenever it is decided an MP has the right, without any obstacle, to appear in the national media to give public reports.

9 If an MP during her/his term in office commits an illegal act, initially the offence must be reported to the constituents in her/his riding. A special council in that riding must be formed to question the MP, followed by a temporary suspension. Subsequently, the MP must be referred to the proper authorities for a thorough and an immediate investigation. If the court finds the MP not guilty, she/he must be immediately reinstated. Otherwise, she/he must serve the court's sentence.

Amendment:

3- No MP, as long as is in the office, shall be subpoenaed or be put on trial by any court. As this is like putting all her/ his constituents on trial.

Appendix:

10 If an MP as a part of her /his parliamentary duties decides to take any of the members of the government to court. The referred court must take the case at once and within 48 hours report the

verdict publicly. The role of an MP is just as important as the role of the Prime minister. An MP represents a group of constituents and is expected to protect their interests. Ultimately a portion of constructing and developing the country will be depending on her/his constructive thoughts and decisions.

Chapter 6

The Ministries

All ministries and government's offices shall be under supervision of the three major powers in the following order.

- The House of Representatives
- The Prime Minister
- The King.

The ministries under the direct supervision of the House are as follows:

1. The Ministry of defense and logistics.
2. The Ministry of intelligence and information.
3. The Ministry of internal affairs.

Councils made up of 5 members will supervise each of the above ministries. Ministers assigned to each of the councils shall be elected from among the MPs by the MPs based on the majority of the votes.

Amendment:

1 Councils responsible for the 3 above-mentioned ministries shall have a 3-year mandate.

2 The term of a mandate for each minister of the council of ministers, despite of an acceptable performance in the office, shall be 3 years. At any time in office, should there be a minister of the council of ministers, who is found that her/his performance as a minister has not been satisfactory. The minister should immediately be replaced. Subsequently, through an internal House election or from other special councils another MP must be assigned to the fill the position. Meanwhile, by questioning the dismissed minister the House should decide whether to grant her/him the vote of confidence, or subject the minister to the House disciplinary procedures and possible termination.

Appendix:

1 It is the House privilege to question or possibly terminate any one of the ministers. The reason(s) surrounding the dismissal of the minister must be announced publicly. Meanwhile, a replacement must be made immediately.

2 The reasons why the 3 above-mentioned ministries must be under the direct House supervision, is that. At any time in the kingdom government, if any group of people decide to publicly protest against the government, there shall not be any obstacles to stop them. Freedom of assemblies in Iran is a must. Torturing and persecution of people must be totally and permanently

Eradicated from our motherland.

Chapter 7

Political Leadership

In the kingdom government of Iran after the House of Representatives, the Prime Minister has the highest political power in the country.

Amendment:

1. The Prime Minister from the councils of the cities or the villages shall appoint all ministers of the councils of ministers. The appointed ministers are to be presented to the House in order to receive votes of confidence to commence their duties at the following ministries.

2 The Ministry of External Affairs

3 The Ministry of Trades

4 The Ministry of National Treasure

5 The Ministry of Planning and Strategies

6 The Ministry of Labour and Unemployment

7 The Ministry of Welfare and Social Affairs for cities and Rural Areas

2-Each minister of the councils of the ministers will have a 3-year mandate to serve in office. However, if it is decided that a minister(s)'s mandate should be extended, a public referendum must be conducted.

3-In the constitution of the free Iranian Kingdom, the voice, views and decisions of socially aware people will have the first priority.

Appendix:

1- The MPs, the true representatives of people, from among themselves must elect the Prime Minister for a 4-year term.

Amendment:

1 The top 5 MPs, who receive the highest votes during the national election, can nominate themselves for the Prime Minister's office. The nominees can be politically affiliated such as a party leaders, or may be independent.

2 Although the 3 ministries of " The Defense & Logistics", "The Information & intelligence", and "The Internal Affairs" will not be under the direct supervision of the Prime Minister, during the open sessions in the House the Prime Minister can question the minister(s) responsible. Undoubtedly, in such a system of government, the MPs will appreciate the Prime Minister's cooperation with the House.

Appendix:

2-The Prime Minister can supervise all ministries, but not replace the ones who are not directly under her/his supervision. Yet, by making a motion in the house, based on valid reason(s) and putting the minister(s) on the stand, she/he can convince the House to terminate the minister.

3 In the freely elected kingdom government, all groups and political parties are free to be active. This includes nominating their own candidates to the House for the purpose of improving quality of people's life, or even possibly forming a government, to implement their own constructive plans. If it becomes obvious that a political party has ties with a foreign country(s), the House through an internal election should decide whether or not to ban the party's political activities permanently.

4 Political parties can not directly choose the government or the Prime Minister, unless they go through the mentioned process.

5 It is the responsibility of the House to punish or even ban those individuals, who work for foreign interests and are, considered to be traitorous from all political activities permanently.

Chapter 8

The King

The word "king" in the old and popular Iranian culture represents someone who is genuinely good, righteous, popular, loved, devoted, divinely merciful, vigilant, kind, caring guard, people's protector, people's investment during troubled times, propagator of true wisdom and knowledge. Hence, based on this culture another word for god is "King". This is why kings have often been referred to as god's shadow. When dear Ferdowsi talks about the messengers who have brought words of kindness and good deeds, he refers to them as another definition to the word "king".

(Poem)

In the wise Iranian culture " king" is the secret of righteousness and generosity. That is why such

culture presumes a special code of conduct for Kings.

(Poem)

In the land of Iran, "kings" have always been the secret of, protecting people from the foreign invaders, by uniting them to prevent national disintegration. Throughout the history, there were the kings themselves who guarded people, and by acting wisely preserved the unity of tribes and local natives. To defend the country's lives and wealth, they always appeared determined at the front line. This was how Cyrus the great gave his life in the war against the Sakas, as he was fighting in the front row of his army. So did Darius (III), the victim of an internal conspiracy as he gets killed by his own people. So did Nozar Kyanis the king, in fight with the Turks of Tooran. So did King Yazdegerd (III), while wounded, hurt, alone, and exhausted from continuous wars to defend the country, loses his life by being stabbed to death by one of his own people. Yaqub Lais and King Nader to propagate their own people's goals never hid behind them to save their own lives. Or observed others to lose their lives to save them. Because Kings have always become shields with their own bodies to protect people, the word "King" has acquired a pleasant meaning in our culture. We will now be taking a look at the proposed constitution to review the necessary qualities a king is required to have.

(Poem)

Appendix:

1. The King will play the role of a major shield to people's social problems. The Persian history and culture compel the king to be someone who is wise, brave, generous, strong to defend people to death, righteous, truthful in heart, truthful in words, and informs people about all social problems.

(Poem)

The King should publicize those problems that the House or the government possibly does not. In the event any of the MPs, the cabinet ministers, the Prime Minister, or any public figure engages in an illegal act, the king as a defender and protector of the public interest must report it to the public. Consequently, people should demand their MPs to deal with the person(s) through legal channels to resolve the problem.

(Poem)

Amendment:

1-The king can officially propose those desired goals and demands heard from people as bills to the House. However, the bills must still receive the majority of the House votes to become the law. The king or people close to the King cannot make any personal rulings regarding the states' affairs.

2-The king must play the role of a public crown to finalize bills that have been passed by the House and the Prime Minister, by signing and putting the special king's seal on them.

(Poem)

Appendix:

2- It shall be the king's duty to make regular monthly public reports on all matters and events concerning the country. The idea behind this is also taken from the Iranian culture and the Iranian history. According to king Ardashir Babakan, in Shah Nameh (the book of epical poems by Ferdowsi)

(Poem)

3-Official visits by the head of states shall be done through a coordinated plan between the House, the Prime Minister and the king. After each visit, the king must give a public report in details about the private meeting(s). In the event, the king decides that the result(s) of a visit must not be publicized; she/he must submit a full and detailed report to the House in writing.

4-The Prime Minister can also arrange official meetings between the king and other heads of states in any of the palaces belonging to people. Official meetings with the head of states will be arranged and initiated by the government (the Prime Minister) or by the House. The King and the Royal family shall be residing in only one of the palaces in the country. The incurred cost of king's meetings with the head of states shall be absorbed by the government, and will not be deducted from the King's salary.

5-The King and the Royal family shall be assigned to one of the beautiful palaces belonging to the national treasury to reside. The assigned palace will be the official King's residence and no rent is payable by the King.

6-The king's monthly salary shall be 10% more than the Prime Minister's salary, and the Prime Minister's salary shall be 10% more than the MPs' salary.

Amendment:

3.It is strictly forbidden for the King, for the Prime Minister, or any of the MPs to have any business activities by investing in the domestic or foreign factories, or companies. According to the Old Iranian tradition the King is the symbol of protecting people's land and interests.

(Poem)

Appendix:

7- Members of the Royal Family may receive a sufficient salary from the government. However, They, like other citizens, can also have business activities related to their own field of expertise to help the society, and to earn a reasonable income.

Amendment:

4- Members of the Royal family, such as the King's son(s), daughter(s), wife, brother(s), sister(s), and parents are strictly forbidden to invest in domestics or foreign companies, unless it is under the supervision of the House, only to invest in domestic companies.

Appendix:

8- The king must attend in one of the palaces assigned, to make regular monthly public audition. That is to hear directly matters or problems that is brought up by people, or by the members of provincial, city, district or villages councils. For the purpose of rectifying the problems, the result of the auditions must be reported to the Prime Minister and the House.

(Poem)

Amendment:

5. The King is the highest public figure who should freely live with and among people.

Appendix:

9. While the following ministries are under the King's supervision, they shall be governed by council of ministers. The ministries are as follows:

1. The Ministry of Social Affairs and Free Public Housing,
2. The Ministry of Health and Free Medicare,
3. The Ministry of Arts and Culture,
4. The Ministry of Supervision of Rural Development,
5. The Royal Ministry of Inspection and supervision of Social Services.

(Poem)

Appendix:

10 - Non profit organizations such as, charity foundations, the arts & culture foundations, the councils of election supervision & electrode registration, and the council of training & educating voters shall be some of the organizations under the King's supervision. The king by directing the services of the above foundations will try to improve people's social wisdom, along with those aspects of the Iranian culture that are unique.

Amendments:

6- King's spouse may assist the king to run the above foundations, however directing them will be under the king's supervision with the cooperation of the Prime minister.

For each of the 5 mentioned ministries the king shall personally present 5 candidates to the House, who are to be selected from among the city, districts, or villages councils.

Appendix:

11- One of the most important duties of the King is her/his direct supervision over The Ministry of Social Affairs and Free Housing. This ministry represents the tender caring of the nation's history and the culture towards its people.

Amendments:

6- To insure equal social compensations for all cities' and rural areas' residents, and all citizens in general, the King with a wise insight must directly supervise the above ministry.

Appendix:

12- The Prime Minister's office, as the King's representative, can also provide assistance to supervise the mentioned ministry.

13-The Ministry of Inspection and Supervision of Social Services, as an active organization, must inspect and insure the implementation of free social programs and services.

14- According to the Iranian history and culture, Iranian kingdom is a dynasty in which any time a King due to a poor health or death can not perform her/ his duties, her/his the first-born child will become the next King. The successor can be a female or male, who is cultured and trained by educated experts.

Amendments:

7- For the purpose of appointing the most qualified child of the King to such precious position. And in view of the required qualities, the House of Representatives shall consider people's input and provides guidance to the Royal family. In the event, the oldest child is found psychologically and mentally unqualified, or not capable enough to be the King, the next child in line may be appointed. The current idea is again taken from our Arian culture, which is to keep the kingdom within the dynasty. Special qualities such as mental strength, high cultured, knowledge, and competence of the child who succeeds the king, makes her/him suitable for the position. Children of a King diagnosed with a mental disorder can not become King.

Chapter 9

Ministry of Peace and Justice

Appendix:

1- The above mentioned ministry, like the other ministries, shall be governed by a council of ministers in cooperation with the House, the prime Minister, and the King personally. All courts, at any level in the government's bureaucracy will be consisted of a head judge and six other judges. The final verdicts will be the decision of the majority of the judges.

2- If a court decision is not acceptable by any of the parties, the unsatisfied party should file a formal appeal to a higher court. The higher court for the purpose of approving or disapproving the lower court's decision, should take the appeal case within 10 days from the date filed

Amendments:

1- The judges of appeal courts shall be of university professors or those who have equivalent qualifications.

Appendix:

3-All appeal courts shall be consisted of a team of 7 to 14 jurors who will have a voting power to alter the appeal court's verdict. Jurors will be selected from among the city or the village councils. They can be local community leaders or those, who are well reputed and respected, in their own community.

Amendment:

2- The majority of the juror's vote shall be the final court's verdict.

Appendix:

4- The minister of justice shall not be one person, but rather there will be a council of 5 judges in charge. The judges must be fair, righteous, kind, patriotic, compassionate, and high rankings. Each one of the judges will play the role of a minister within the council. Two of the above judges will be selected from among the MPs. The government and the Prime Minister will select another two. Finally, one judge will be from the Royal Ministry of Inspection, who will play the role of the king's informer. That is to report to king those cases that have not been dealt justly.

Amendment:

3-The King must always forward the reports of the unjustly done cases to the House, so that the MPs can rectify them in shortest time. In the event a verdict is also disagreed by the MPs, they should try to help the judges to alter their decision. This is to insure a fair system of justice, as there should not be

any one in the country worried about her/his rights to be overwhelmed. Prior to Islam, a religion with its unique Islamic types of verdicts of cutting arms and legs or ongoing executions, Justice and peace were among many of the great achievements of the Iranian kingdom. King Ardashir Babakan says.

(Poem)

During the time of king Anooshirvan the Iranian culture had created a world of wisdom and universal justice for all Iranians. It was seen that the knowledgeable Bozorg Mehr, the King's Prime Minister would leave the country's affairs to the councils of people and the government groups to run. He would also advise them to apply the Iranian traditions based on knowledge and vigilance. He considered justice and conscientious judges to be important factors in achieving people's goals. It is based on the current notion that he invites the society to gain knowledge. At the same time, he complains to those who do not seek knowledge, and compares them to the knowledgeable people, and considers them as a blamed group. He also considers untruthful judges as dark minded people who do not have any thing to offer the society. Army commanders who only collect money as a group ought to be blamed; and lawbreaking scientists as funny and comical. Asking those physicians who can't cure themselves, to leave people alone by not being like those destitute, who are proud of having nothing? Finally, he considers the above mentioned groups as the outcome of an incompetent government, or a kingdom that is not capable of bring peace and comfort to its people.

(Poem)

It has been the outcome of such culture that Iranians could achieve such a just culture in the past. It can be strongly said that, even today, the most advanced countries in the world have yet to achieve what Iranians had achieved 18 centuries ago.

Amendment:

4-In a land where it has been decorated with such valuables culture. It was seen that a young student would rise from among the people, and fearlessly spoke his mind up in a direct confrontation with the powerful ruler of the land. This was how from such free public speaking, the council system of governments or teams of jurors were evolved. It is the same high and powerful culture that protects people's right to be overwhelmed. A beautiful example of such council of judges was displayed during the time of King Kavdh, by the verdict of a team of religious judges against Mazdak (a false and phony prophet who was trying to promote open marriage practices). This clearly leads us to observe the importance of a correct judging during pre- Islamic era. During the ruling of the King of Kings, King Kavdh and his justice-promoting son, King Anooshirvan, from the Sassanid dynasty. Or most of the time during the ruling of Kings from the Seleucid and Sassanid dynasty, a council of elected judges did the task of judging. For the purpose of protecting people's right in the Iranian Kingdom, the final verdict was the decision of the majority of the 3 or 5 judges. Mazdak (the false prophet) tells the King that there are several things, which would cause corruption in life, among which, are women and wealth. Therefore, they must be shared by every one.

(Poem)

The current idea of sharing women and wealth was about to bring anarchy to the country. The young prince Anooshirvan and the council of religious judges were forced to subpoena Mazdak to the court of hearing. Anooshirvan requested a period of 5 months from his father, to form a fair and just court to

deal with the case.

(Poem)

He then returns to his father and states that, he would become Mazdak's follower if he could convince the court to believe him, if not he would then take care of him and his followers.

In the Old Pre-Islamic Iranian Kingdom, to conduct fair trials under the supervision of wise people, considered to be very important. At some point the debate between Anoshirvan And his father, King Kavdh, was resolved in a council of judges by presenting the testimony of a witness.

(Poem)

Justice and fair trials in the Kings' tradition were the preliminary steps towards advancement, and establishing social justice and equality in society. Social equality exists, Where there is a fair system of justice. And Justice is nothing other than equality for every one.

Shortly after their invasion, the Arabs discovered the Iranian 3 judges system of trial. Soon, they adopted it during the dispute between Moavieh the son of Abu Sofiyin, and Ali son of AbiTaleb. Moavieh, who was by far a competent politician with the Arabs' interest in mind, was eventually chosen; while, Ali was the prophet's son in law and his first cousin. Although, Ali was a strong warrior , Moavieh's governing wisdom and competence prevails against his sword fighting skills.

The government of councils of freely elected kingdom of Iran shall include and promote two important motions that need to be considered seriously.

1. Publicly emphasizing extra cares in dealing with all justice affairs and related matters in order to rectify the system fundamentally.

2. Hiring extra staff, even few times more than the required number to speed up the process. That is to reduce the unemployment rate, to maximize the adequacy in reconstructing the country, and to conduct the kingdom government's affairs with extra care.

Appendix:

5- The new Iranian government must try to eradicate those imposed Islamic laws, which were the results of the Arabs' bloody and savage invasion. In the kingdom government of Iran foreign laws will not be accepted, nor will they be implemented. Hence, there shall be a special council of cultural researchers and professors, with deep insight and knowledge to replace them with the Iranian laws and tradition.

Chapter 10

Criminals and Offenders

According to the Iranian wisdom, culture, religious tradition, as well as the New Kingdom constitution of Iran it's been advised not to tie up, or imprison our criminals. Ferdowsi by referring to the dear teacher of all time, Zoroastre, expresses his disagreement with imprisoning criminals, and encourages the society not to do so. A reasonable conclusion is that our culture is against keeping people in jail, regardless of the severity of the crime. He suggests that governments should rehabilitate criminals by providing them proper counseling and make equal opportunities for every one. According to him, this is how the crimes are eliminated and a fair social system, in which all people are economically satisfied, is established.

Therefore, the word "jail" in our culture and our tradition is rejected. Today by adopting and implementing our advanced tradition, and the unique culture of our ancestors, we can eliminate many of our social problems. As well, we can achieve our goals to the point, where our courts become empty of plaintiffs.

Appendix:

(Poem)

1. The pre-Islamic Iranian culture and our ancestor's tradition illuminate themselves, vividly through the past two verses of mentioned poem. It is indicated that the Persian thinkers and the philosophers did not consider criminals and offenders as the real cause of social problems, but rather as the effects of a corrupt government, or criminal leaders. Based on the current notion, Boozar Jomehr, the great thinker before a just king like Anooshirvan states " those is in the government's prisons, guilty or not guilty must be set free."

Undoubtedly, law breaking and crimes are the offshoots of ignorance, or family and social needs, or lack of justice, or wrong management of the cities or villages councils throughout the country. Crimes will be eliminated, should the above causes are resolved. Nevertheless, there might be some odd criminals who are bad natured, and may not fall under the above categories. In that case, the strong Iranian culture also

offers a proper solution, which will be touched upon In the following amendments and appendices.

Amendments:

1. The solutions in dealing with criminals and offenders were given out and used, a long time ago, by kings, Prime ministers, and governments during their times. We, therefore, recognize that such advanced laws deserve to be cherished and implemented only in a kingdom government. We will not allow the country's affairs to be in the hands of a bunch of traitorous and foreign mercenaries, or those who wish to form a republic government in Iran. This country with its, rich culture, unique tradition inherited from our ancestors, and great kings will always be alive and prosperous.

Appendix:

1. No Iranian citizen shall be prosecuted because of:

1 - Having different beliefs,

- Expressing personal opinions about the countries events, published or orally, privately or publicly,
- Criticizing the government in charge,
- Expressing an opinion that is meant to blame someone who is committing an illegal act.

There shall be no court with the authority to subpoena any citizen for the above mentioned reasons. In the event a court mistakenly violates the current law of freedom of expression and publications. The court members along with the judges will have to face a hefty fine. As well, they might be charged with damaging a citizen's reputation, defamation of a character, and denial of a citizen's social rights.

2. No person shall be sentenced due to a bad debt(s) owing the government or an individual(s), unless it is proven that the person is fraud and greed has been the real cause. In that case the violator according to the Iranian tradition must be separated from the society, to live a solitary life.

3. Destitute, who are not fraud and cannot honor their debts, shall not be imprisoned. Nevertheless, the courts after assessing the individuals' expenses, shall set monthly payments, if possible to pay off their debts.

The current law of dealing with individuals in debt, prior to Islam, in Iran was based on the most humanitarian roots of the wise Iranian culture. During the ruling of the just King, Anoshirvan, the law of protecting people in debts was issued. It was so attractive that it captured the attention of the world's free thinkers. To the point where, they could not help taking a deep look at the tradition of our ancestors, and offer their admiration. Particularly, the humanitarian aspects of our culture, prior to Islam, which were indeed the foundation of a constructive human life, received the most world's respect and admiration. Such general law is simple and easy, and at the same time it represents the depth of a rich culture. Every morning public shouters were shouting in the streets the following.

(Poem)

Amendment:

2.If a person in dept, due to valid reasons, becomes incapable of repaying her/his debts, she/he shall not be punished. Instead, the minister of finance or the national treasury must get involved to pay off the loan.

3. Such humanitarian and beautiful law is never seen among any other nation, as it is only taken from our wise and loving people of Arian society. Nevertheless, there should be teams of experts and judges to consider all cases. That is to make sure there is no chance for any criminal minded individual(s) who may be tempted to take the advantage of such beautiful law.

Appendix:

4.If any individual in debt becomes ill or unemployed, the government should step in to support the person through the social services. At the same time, a court after considering the individual's

necessary expenses, including her/his dependents' expense will determine possible monthly payments to pay off the debt.

(Poem)

Such cultural achievements will help the social services in the country to become efficient and permanent. And the kingdom government will be obliged to provide free shelter and care for the needy. By looking after people's daily financial problems, there should not be any one worried any more. This Iranian historical and cultural decree is an order meant to stabilize and secure the peace and comfort in every one's life.

5. Here are another sample from the unique historical and cultural treasure of the land of Iran.

(Poem)

The interpretations of the current poem according to Ferdowsi is as follows:

"Whoever commits a heavy crime should face a similar heavy punishment, but not to be tortured or executed". People who commit heavy crimes are criminal minded, possess demon natures, and are bad cultured. The law to deal with such people emphasizes that they should be separated from the society. (The Iranian style exile) As they must face the deserving punishment of the crime they have committed.

The government or the ministry of justice should keep criminals away from the society, so that there shall not be any possible harm inflicted upon others by them.

Amendment:

2. People who have committed murder are considered as first-degree criminals and must be separated from the rest society. They must be kept away in such places where they are denied of freedom of movement or returning to the society. Special places similar to camps or small villages in vast areas out of cities must be built for only this type of criminals. These types of people are dangerous and committing crimes has become a part their nature. To rehabilitate them is extremely difficult or even impossible, therefore they should be kept away permanently.

3. Looking at the king Bahram Goor's tradition suggest that second-degree criminals should not go to jail. Professional experts should, at first counsel them to gain necessary culture and knowledge. If an individual after receiving counseling continues committing crimes, it will be proven that the reasons for committing crimes were not lack of culture or education. According to Ferdowsi, this person is bad natured and deserves a sever punishment.

(Poem)

In this chapter, according to King Bahram Goor, resolving financial problems and fair treatment of criminal will eliminate crimes. He says, "At fist, I will fulfill the economical needs of the society from the national treasury. That is to support the poor under an equal social system, to eliminate crimes and economical problems. If after receiving financial help from the government, any one commit crime(s) for the first time, I will send her/him to special counseling services to receive culture and education. If the person commits crimes for the second time, she/he should be separated from the society; to reside in those special places assigned for criminals, Since it is obvious that the person posses an ill mind and

a bad nature".

Appendix:

6.The Kingdom government of Iran in some areas of the country that are favorable climate wise, should build special places, like villages or small towns, with surrounding walls and closed gates, to confine criminals so that they cannot leave or escape.

7.Criminals in the special towns, if financially capable, are allowed to purchase homes or even continue to have businesses. This way, by serving others and creating a network of social services, they shall promote and prove a good behavior. They can also earn a serious consideration to be set free to return to their normal life.

Amendment:

4.Good behaviors and resorting to good people's culture can help any offending criminal to be set free from the town of criminals.

Appendix:

8.The-kingdom government of Iran for the purpose of rehabilitating and educating the criminals in custody; in those towns should open special schools and cultural institutions, to help them try to return to society.

9.First-class criminals, who have committed murders and according to professional counselors and experts, are not possible to be rehabilitated. They must be kept alone permanently, in special single homes equipped with the necessary facilities. They are to be separated from the second-degree criminals who may be rehabilitated.

(Poem)

The counselors and advisors should still continue to help and provide counseling to the first-degree criminals.

10.The government and the ministry of Peace and Justice, the council of judges, derived from the powerful history and tradition of Iranian ancestors, can present this model as a pleasant example to the world, specially to those countries that claim to be democratic. Should the people of Iran carefully with an open mind, freely, and without any bad intentions, practice (word by word) what is mentioned in the new proposed constitution of the Iranian Kingdom. They can make a universal awareness about the vastness of the minds in the Iranian tradition. As well they can offer the present, the future generations, and the humanity in general a true example of prosperity and a happy life.

Chapter 11

Internal Affairs

The councils of elected people will set the Internal Affairs policies of the kingdom government of

Iran. This is to prevent any one single handedly under any name or title, take control over people's lives and country's national wealth. All Iranian people including those who reside in:

- Villages,
- Towns,
- Cities,

Or the migrating nomads, and all citizens including the young or the seniors are:

- Politically,
- Socially,
- Culturally,

Equal and have equal rights to enjoy the national wealth and democratic rights.

Chapter 12

Foreign Policy

The foreign policy and governing of the external affairs of the kingdom government of Iran shall be open, free, independent, and amicable based on mutual respect with all other countries in the world. In addition, other countries' religion or customs will have no influence on manners by which the economical trades, between Iran and them, are being conducted. The countries that respect the human rights, the international laws, our domestic laws, and support trades that are equally profitable for both parties, with the permission of the Iranian people, will get priorities to have economical and political relations with Iran.

Appendix:

1. Government officials, and those Iranian experts, who are patriotic, for the purpose of attending bargaining tables, shall purpose the prices of Iranian products. The House followed by the Prime Minister and finally the King must approve the proposed prices in order to make them official. In the event, any of one of the three mentioned officials does not approve the proposed price(s) or the procedure itself. Without wasting any time or giving chance to the international competition to hurt our interests. There should immediately be public announcements to inform people. Followed by a public pole to set the fair price(s). The result of the pole must be publicly announced.

Amendment:

1. In the Kingdom government, people shall make the final decisions regarding all social problems. This is why the voters, in the new proposed constitution, are emphasized to be socially aware and knowledgeable. If the voters are not knowledgeable, the country will not be progressive like the rest of

the world. Nor will it be democratic, in a way the history and culture of this land deserve to achieve their advanced goals, as they should. Subsequently, the economical prosperity of the country, along with the national wealth will be doomed. Therefore, to avoid wrongfully at crucial times denying some people's voting rights. The government must teach the voters necessary knowledge and awareness, to make them qualify to walk to the polling stations.

Chapter 13

The Origin of Village and City Councils

In the old pre-Islamic Iranian Empire, long before other nations in the world, the councils were in charge of the governments very seriously. The Iranian nomads before the seasonal migration, in their councils, by raising a piece of wooden stick over their heads, would vote for a better and more profitable climate to move to. The final and official decisions were based on the highest count of votes indicated by the wooden sticks. In the rural villages, like today, special councils " The New Year councils" would be formed to wish the seasons greetings and to pay each other the annual visit. At the same time, they would elect their cowboys, Shepherds, animal farmers, the chief, and knowledgeable people to run their affairs.

City councils prior to Islam, as the live history indicates, have always been the same way as today's councils. In different parts and communities people would elect their representatives to run their area under their jurisdiction. Depending on the size, a village could be managed by only one council. Whereas, in the bigger towns and cities there were several councils needed to represent different districts. The councils were in charge of country's affairs such as appointing people, judging, penalizing, running the social services, forming an army to defend the country, and many more. The main idea behind running the countries' affairs by councils was to prevent any individual to become a dictator. All village and city councils are linked together to form a chain of councils, in a way that the larger, the more significant they become. Eventually the councils would cover the main village, district, town, and the city. The current policy shall be the foundation of the new council of kingdom government of Iran.

Contrary to the sinister occupying Arabs' propaganda and their disgraceful successor's, the land of Iran, even during many ups and downs like many countries in the world may experience, had always been run by councils. During the Pishdadis dynasty (The first Persian Dynasty), then the Kianis dynasty followed by the early Medians dynasty, as then they become Elamite Empire. Then their Medes cousins, who established the powerful Median kingdom, are considered to be one of the most powerful Iranian Dynasties. Followed by their third cousins, who were the high-cultured Achaemenid dynasty kings, as well as the appearance of the brave parthian kings of the Selucid and the Sasanid dynasty. The councils of people were always in charge of running the country to the point, where they

could openly question and protest against the authorities, or even the Kings. In some cases by using their invested public power and public input, they did replace the king. The above passage is an indication of the powerful Iranian culture, a free and progressive thoughtfulness of our thinkers and learned ancestors. And yet, Shamefully, the youth of this land must now be under the oppressive custody and the destructive anarchy of the barbaric Arab invaders.

Currently, the new modern kingdom with an updated version is on its way, once again, to establish a freely elected council government in the Iranian society. At the same time, there should not be given any reason(s) to the sworn enemies of the nation, wherever they may be, to claim that "the country affairs of the Iranian nation are not properly conducted based on believing in political and social freedom".

King Jamshid the great, seven thousand years ago, was the first pioneer of the council of Iranian people.

(Poem)

1. The council of religious people,
2. The council of worriers,
3. The councils of clerks and bureaucrats,
4. The councils of farmers and workers.

During his government's crisis, Zahak (a symbolic tyrant ruler famous for having snakes grown on his both shoulders) was about to be overthrown by King Fraydoon. He tried to deceive people by allowing them to have a council of people. As councils never save tyrants, nor the mass murderers. Kaveh, the blacksmith, in the very same council stood up and shouted his message publicly stating " A Zahak type of council could never be the protector of this land, councils are supposed to be based on justice and public input". This is the message of Kaveh that warns the nomadic Arab ruler, Zahak.

(Poem)

The current passage implies that councils are not to be Zahak's type, but rather they must be based on people's input, and totally democratic.

Kaveh soon after departing angrily from Zahak's council, by calling people in the streets and public places, starts to form an anti oppression councils.

(Poem)

During the engagement ceremony of the daughters of the king of Yemen (A part of the Iranian Empire at that time), with the 3 sons of King Freydoon, Salem, Toor, And Iraj. It was seen that the Yemen's king, under the influence of the Iranian culture, receives advice from the elected members of his council to make his decisions.

(Poem)

Sam Nariman, the king, would form open and public councils to receive advice before major wars.

(Poem)

During the time of King Manoocher and Zaal, the father of Rostam, most of their country's affairs,

including engagement ceremonies, were done thorough open councils.

King Kay Khosrau in his crowning ceremony before the council of government officials takes the solemn oath," to protect and guard the country bravely". In his speech, he promises the following:

(Poem)

In the Old Iranian Empire, Particularly during the expansion era of this country, no King (with the exception of those who were blamed by the history) ruled the country, without having councils of people involved. The councils of people are considered to be the major foundation of a Kingdom government.

The most important council ever formed during the Sassanid era, and perhaps in the history of this country, was the council of seven councils. The world was presented with a true example of a proud and rich culture. A culture that no other culture in the world could ever be as constructively vigilant, to promote deep and free thoughts. Some of the seven councils included the council of Anoshirvan's People, the council of Zoroastrian clergy and the council of people, which included the learnt Prime Minister, Boozar Jomehr. The last council of people ever formed was by Rostam Farrokh Zaad, the brave Iranian commander, just before the Arabs' invasion (The war of Al Quadasyeh). Upon receiving threatening messages from them, he formed a special council to analyze his army's status.

In his letter to his brother Rostam writes the following:

(Poem)

According to above passage before and up to the time of the Nomadic Arabs invasion, the Iranian commanders were acting as groups. Using councils they would respond to the bloody and savage Arabs' proposals.

In the new proposed Iranian constitution, people's determination to govern their own lives and to advance the society shall have the highest priority. That includes the councils of people from across the nation, starting form the migrating tribes, ending to the biggest decision making councils. By implementing the proposed constitution, they can present the world a unique model of a Kingdom government.

Appendix:

1 One of the most valuable councils in the country, shall be the council of supervising the elections and voting process. They are to be formed throughout the country, in the villages, the cities and the local tribes. The members can be from among the young educated training soldiers, university students, and special caring reporters.

Chapter 14

Special Councils

In the new proposed constitution of the Kingdom government of Iran, no one should vote for the sake of voting, or vote out of ignorance. While, no one should be denied of voting right. People's decisions and votes are the major rulings of the society. This requires that the voters to be deeply aware of the culture, the knowledge, the significance, and one hundred percent the mechanics of voting process.

Appendix:

1. Due to the sever cultural occupation of our country for the past fourteen centuries, Unfortunately, the majority of our people have not had the chance to resort to the strong roots of their own culture. A significant number and perhaps a devastating percent of our people do not know the answer to the following: why to vote? Why to select some people to run the country? What qualifications are necessary for candidates to have? Or why a candidate is elected? Therefore, the primary task of the new officials of the kingdom government, particularly the King, who is responsible for spreading the arts and culture, is to establish cultural councils. That is to educate the public regarding an election process for various offices in the country.

Amendment:

1. The mentioned above councils, throughout the country, shall establish special schools " The Art of Election" to train voters. Any one who is interested in helping, the people, the society, and eventually her/his own family must be aware of the importance of casting vote(s).

2. All citizens in the kingdom government must attend the special school for a period of three to six months. In the school, the voters shall receive the necessary knowledge and information about the significance of voting, and properly electing candidates. This type of schools must be vastly spread throughout the country, particularly, in the rural areas.

3. To participate in any of the elections in the country, the voters are required to obtain a certificate from the above schools "The Art of Election". Upon graduation from the school, the voters can participate in all elections to freely elect the most suitable candidate(s) for various public offices.

4. The instructors at the above schools must be politically, socially devoted and knowledgeable people. They will be the top educated group of people in the freely elected social kingdom government of Iran.

Eventually and gradually, the above schools " The Art of Election" shall be replaced with the elementary schools. In the elementary schools instead of teaching Koran and religious studies, children will pass five -year terms to obtain the certificate of " The Art of Election". Meanwhile, the special schools will be replaced with schools of modern arts, science, and music. Likewise, In the future there will be no need of educating adults for such purpose any more.

Chapter 15

Councils of supervision of the social Services

The councils of supervision of the social services are also some interesting councils need to be paid attention to. The primary task of the councils shall be to monitor and supervise the efficiency, adequacy, and equal compensation services offered to people. For that purpose, there shall be special councils formed from among the village or city councils, to spread, monitor, and control such an important and delicate service proudly, and accurately, under the mentioned guidelines.

Chapter 16

The Councils Network

All councils responsible for the culture, education, arts, supervision of the social affairs, and all the other council, without any exception, will be chosen from among the following main councils responsible for the villages, Districts, Regions, cities, and the provinces. To expand the councils network properly throughout the country, national media must be in free access to all councils. Particularly, in the bigger villages, where they are considered to be the capital of several smaller villages. Therefore, there shall be a radio station to broadcast their local problems to the higher authorities in the cities, or the country. Concurrently, the local people get a chance to practice their own native language, and also promote the folkloric aspects of Iranian culture. By expressing their problems in their own native language, they can also exercise their constitutional right. That is "the equality of all languages in cities or the villages".

Amendment:

1. Every ten villages (at most ten) shall have a local radio station.

Chapter 17

The King's Inspectors

The Royal Ministry of Inspection of the kingdom government must choose special councils from among the village or city councils. These councils shall seriously supervise and report to the king, the shortcomings of different parts of the government. (These inspectors will function as king's informers).

During the time of the kings of the great and knowledgeable Achaemenid dynasty, the inspectors referred to themselves as "the King's eyes and ears". The inspectors are to be honest, trustworthy, active, proactive, loving, and caring. They shall make sure the assigned duties of each ministry are properly implemented. In case of observing negligence(s), they are to report them to the king. Upon receiving each report, within a week, the king must forward them to the House in order for the MPs to rectify the problem at once. The inspectors shall be assigned to the following ministers:

- The Ministry of Health and Medicare,
- The Ministry of Social Affairs and Free Housing,
- The Ministry of Development of Arts and culture,
- The Ministry of Inspection of Equal Development of The Cities and Villages.

Concluding Chapters

Chapter 1

In the freely elected kingdom government, no one shall be permitted to make a public demonstration(s) regarding any religion or personal beliefs. Meanwhile, the freedom of religion is guaranteed, and the government shall not impose any particular religion or belief upon people. NO national media shall be involved to promote any particular religion. All citizens are free to investigate, read, and acquire the necessary awareness to choose a religion. The current chapter is also taken from our Old Iranian culture. A culture that even the old and the new bitter experiences protect and promote it. A culture that with a continuous advice "be wise thinkers" has made its presence known to the youth of this country. King Jamshid states the following:

(Poem)

More than six thousand years ago, our witty ancestors had discovered that clergies must be separated from the rest of the society. Let alone allowing them to live among people, and use religion to embezzle or commit mass murder.

Chapter 2

The crown prosecutors, who are in charge of gathering and presenting evidence against offenders and criminals, can perform their duties alone or as a group. In the new proposed constitution of the freely elected kingdom government of Iran, the choice of working alone or in a council is left up to this group of public servers to decide.

Chapter 3

In the Iranian kingdom there must not be any unsatisfied citizen, to the point where the individual(s) seeks political asylum to other countries. If this happens, the Prime Minister's office, along with the councils of ministers of external affairs, must officially send an envoy to meet with the person(s). In the meeting the envoy should inquire the reasons surrounding the person(s) asylum, then sympathetically convince the person(s) to return home. If it is found that reasons are valid and have financial motifs, a written apology shall be submitted to the person(s). It shall be the duty of the free kingdom government to eliminate those financial problems, followed by arranging the person's free and safe return trip home.

Amendment:

1. The free kingdom government shall openly inform all other countries in the world of such article in its constitution. If there appears some Iranian refugee(s) in their country, they should contact the kingdom government. It shall be the duty of the kingdom government to deal with the individual's problems amicably with a high class, as it should be.

Chapter 4

Ambassadors

The political ambassadors of kingdom government must be appointed by the council of ministers of the ministry of the external affairs. They shall be highly educated, brave, patriotic, and liberal, presented to the Prime Minister to confirm their appointments. Followed by the king's final approval (a formality procedure) sending the ambassadors to the assigned countries.

It is also the King's duty that every twenty years to request the House by gathering new, advanced and modern laws to upgrade the Iranian constitution. The idea is to insure and improve the quality of life for the present and the future generations. Finally, The House by taking internal votes shall upgrade the constitution. That is also to coordinate the constitution with the world's modern arts, cultural, and industrial achievements.

Amendment:

Every twenty years into her/his kingdom ruling, the king is supposed to officially remind the House the above upgrading procedure. The king and the Prime Minister together shall supervise the process, to make sure that a proper upgrading take place. In the event the king before the twenty years due time is deceased, or, due to various reasons resigns. It is the responsibility of the successor to respect the time line and initiate the upgrading process.

The new proposed constitution is planned and taken from all angles of the Iranian history and

culture. Undoubtedly, it will lead the country's youth to prosperity. The Kingdom Assembly of Iran (Anjomane-Padeshahi) hopes that our people have reached the degree of awareness that they can implement this precious Jewel, derived from our culture and the history of our ancestor's. At the same time they are willing to protect it with their lives bravely and honorably.

Long Live Iran, the Pioneer of Culture and Wisdom.

Yours truly,
Frood Fouladvand

In The Name of God of Soul and Wisdom

-1-

The supplementary chapters of the new constitution proposed by the Kingdom Assembly of Iran for a prosperous and free future of Iran.

Supplement 1:

Women in the freely elected council of kingdom government of Iran.

Contrary to tradition and religious customs of Arabs, among which women were not and yet are not, entitled to any social rights. The Iranian tradition according to the past historical events provides examples that prove both women and were equal.

The following are some of the very many historical events proving the equalities of both sexes in the Iranian history:

- The thirty-two years ruling of the Iranian Queen Homa, during the Seleucid dynasty.
- The task of patrolling and guarding the country's borders by women who were just as capable as men, such as the brave Iranian tigress, Gord Afareed, in dealing with Sohraab as he had crossed the Iranian border from the land of Tooran (India) in search of his father.
- Artemis, The first Iranian female commander in charge of the navy forces, during the Sassanid dynasty.
- The two Iranian queens, Pooran DoKht, and Azar Midokht during the Sasanid dynasty.
- The commander of the Iranian castle guarding the border, Lady Kisia and her other women companions, as they bravely resisted in the battle called "Castle of women", against Khalid Ibn e Valid, the ruthless Arab commander and his savage army. (The are many Arabian historical sources dealing with this event).

In addition, there are more cultural evidence reported to prove the equality of both sexes prior to the nomadic Arab invasion. According to the next report by Ferdosi, which implies a cultural bravery and a universal wisdom. It was seen that during the engagement ceremony of King Freydoon's sons Salem, Toor and Iraj with the daughters of the King of Yemen, the Yemenis King expressed his

embarrassment for having daughters by blaming himself. Even though at that time the land of Yemen was a part of Iranian Empire, the Yemenis King could not help being under the influence of the Arab tradition.

(Poem by Ferdowsi)

At this point, contrary to the claims of the nomadic Arabs or their sympathetic propagators, poverty alone was not the reason for the Arabs' hatred towards their daughters. The current idea is dismissed simply because the King of Yemen was not poor by any means, and yet he blamed himself for having female children. Therefore, the hatred and hostility of nomadic Arabs' towards the female gender was due to an uncivilized and primitive Arab culture, which also lacked wisdom. Having a female child in their family was considered to be a disgrace. Ferdowsi compares the Yemenis king's statement and his chauvinist attitude with the wise and liberal Persian culture by saying:

(Poem)

To analyze the poem according to Ferdowsi " A child must be taught a tradition which contains good deeds, good thoughts, and wisdom as these are genuine divine goodness; to be accompanied with a willingness to advance towards all good deeds. When a child is trained and brought up this way, she/he must be valued regardless of the gender". Therefore, in the wise Iranian tradition and customs, at no time there was, and neither should there ever be any difference between the sexes. All women and men must have equal rights to enjoy all phenomena in the universe.

Based on the current ideas suggested by the Council of Kingdom, the universal equality of both sexes as well as equally sharing all national resources in the country are guaranteed. In addition, in the free future of Iran, those complicated and disgraceful customs of the nomadic Arabs, which caused the liberal Iranian woman to become a slave as a result of their invasion must be totally and permanently obliterated. Male superiority is a mentality that at first starts in the families between an unequal husband and a wife. In the new proposed constitution we have frequently addressed those complicated customs, and have made serious efforts to remove them with a great honor.

Appendix:

1.If a married couple, who are in the eye of the law socially equal, decide to separate due to their personal differences, at first they should file their case with a divorce court (special council, made up of judges and a team of jurors), along with their reasons.

2.As a divorce is finalized, the court without implementing the past traditions of male superiority, will decide which one of the parents is more suitable to take the custody of the their children (if any).

Amendment:

1.The automatic father's right to custody of the children, because of being male only, is rooted in a barbaric belief that is absurd and anti human. In the new Iranian era such a custom will never be implemented. Superiority is only established through traditions that value humans, regardless of gender, as opposed to a stronger physical ability that is created naturally.

Appendix:

3. Since the nature has granted the right of child bearing to mothers, after a divorce, the mother will have the right to take the custody of her children, if she wishes to. The tasks of carrying the fetus in her womb, feeding and nourishing it from her own blood before birth. Followed by breast feeding and giving the baby the necessary love after birth are all naturally assigned to a mother. Therefore, after a divorce the irremovable right of custody of children will be assigned to the mother.

4.If a divorced father is found financially capable, by assessing his financial situation, the judges shall set an amount of monthly child support for him to be paid to the mother.

5.If a divorced mother is unemployed and the income of her ex-husband is not sufficient to support the family, in that case the government must step in to deal with them according to chapter one amendments 1-4.

6.If a divorced mother due to some reasons like remarriage or other reasons known to the court, is found incapable of looking after her own children. In that case, the father shall be granted the custody of the children.

7.If a divorced father who is granted the custody of the children also appears to be incapable of looking after his own children. The government should assign the children to special caring homes (Not foster homes). The caring homes must be equipped with trained, loving, caring professional nurses along with all other necessary facilities made for this type of children. This is to insure that the children can be raised for a brighter future, without experiencing any traumas related to their parent's divorce.

Amendment:

2.The-kingdom government in all matters must take the role of a loving and caring parent in dealing with people. All human resources should be used to raise and educate the children of this land with the best possible system. Such advanced and modern laws to protect the family, from the historical and cultural point of view have been inspired from our pre-Islamic ancestors. The very same laws, which were unfortunately destroyed by the Arab invaders' barbaric mentality that also, subjected the Iranian families to a lawless foreign culture.

Boozar Jomehr, the knowledgeable Prime Minister before

King Anooshirvan states the following:

(Poem)

This is the same advise and the same Iranian culture that calls upon itself, upon all councils, and upon all groups of people to try to educate children to become prosperous; and try to rehabilitate and help those in need to become prosperous as well.

-2-

The Elected Members of the House of Representatives, Political Parties & Affiliates and Selection of the Prime Minister

Appendix:

1. The MPs from among themselves, based on the highest votes shall elect the Prime Minister.

2. An MP can be independent, or affiliated with any group, or political party to be elected by the socially aware people. The current procedure also applies to the prime Minister, as she/he at first must be an elected MP, followed by a majority of House votes to become the Prime Minister.

3. Each one of the MPs can nominate themselves for the Prime Minister's position, but the one with the highest vote shall be elected.

Amendment:

1. Political parties who have a high number of MPs shall not be the only group who can nominate a candidate for the Prime Minister's position; as it depends on who shows the best agenda and platform. There may be

- An MP, who is the most qualified person for the position, yet she/he is not affiliated with the party with the highest number of MPs,

- An MP, who may be more knowledgeable than the others, but she/he is independent,

- An MP with a better platform and plans, yet she/he is affiliated to a political party with a lower number of MPs.

In any of the situations, the MP who receives the most number of votes may be elected to become the Prime Minister. (Hope there comes a day that the power of culture and sympathy for others in our youth will lead them to the point, where they will replace their group interests and ganged ambitions with the love of Iran, and the love of our ancestors. Then it will be the time that the most qualified person will get to be the Prime Minister, as opposed to the one who has a better relation with some political party(s).

2. During the national polling the MP who receives the highest votes, in a way that the votes received are twice as many as the next candidate, this MP shall become the next Prime Minister automatically.

-3-

The Punishments of Constitutional Criminals

Amendment:

1. The kingdom government must establish special councils to deal with all civil crimes, constitutional criminals, and those offenders who misinterpret, misuse, and deliberately take the advantage of different parts of the constitution.

Appendix:

1. If in the Kingdom government it becomes obvious that some social benefits recipient(s) is deliberately taking the advantage of Amendments 1-4 of the government's social welfare, by being employed or wealthy. (Wealthy enough to be independent of any help, nevertheless found fraudulent ways to receive welfare or unemployment benefits, or free housing, etc). The special council must

subpoena such offender(s) to discipline her/him severely in accordance with the law.

2. If an Iranian citizen after attending the school of "The Art of Election" for the purpose of:

- learning how to elect the right candidates correctly;
- understanding the profound impacts of an election on peoples' lives and the future of the country;
- Acquiring the above mentioned awareness to graduate with the special certificate to vote;

Is found guilty of deliberately violating the law, by committing any of the following illegal acts during an election:

- Voting for or promoting unsuitable candidate(s) to the House of Representatives, or any one of the following councils, Provincial, City, Region, District or villages;

- Purchasing votes for her/him self, or any other candidates;

- Deceiving the voters to vote for a specific and an unsuitable candidate through false advertising.

- Being directly or indirectly involved in an act that is considered to be interference with the free and democratic election process.

The punishment of such offender(s) must not be any less than the punishment of convicted criminals, or murderers. The offender(s) shall be kept away from the society in the special towns of criminals to live. The reason is because this type of offender(s) through an illegal act annihilates one of the most valuable humanitarian laws ever made. At the same time she/he will cause the candidate(s), who is truly devoted to help people and committed to lead the society towards prosperity, to get eliminated. By eradicating the fruits of freedom and violating the constructive articles of the constitution of the kingdom government, the offender(s) deliberately chooses to sacrifice the countries' resources, the highly inherited moral values, along with its people for her/his own personal gains. Clearly, the impact of these types of offences is more devastating than actually committing a murder or murders.

-4-

Punishment of Offending Officials

Appendix:

1 If in a council court it is found that any one of the following official figures:

- The Prime Minister, or the Ministers of the councils;
- The MPs;
- The commanders of the three forces, The Navy, The Air Force, or The Ground Forces;
- The city or the state Police chiefs;
- The Judges, or the Jurors of the special councils;
- The governors of the provinces, or the regions;
- The mayors, or the chief executives of the councils;

Or any individual(s) whom by taking the advantage of public trust and votes, fraudulently obtains a high ranking public office; since she/he is clearly in violation of the articles of the constitution. According to the proposed constitution, these types of violators are considered to be the same as the first-degree criminals, to be separated from the public to live in special towns of criminals. During her/his separation, the person(s) who has abused the public trust must do a two days of compulsory and hard work either to serve other criminals, or at the rehabilitation centers in those towns. As this is meant to set an example in the Kingdom government to deter those individuals who may wish to take the advantage of public trust.

2-If god forbids, the king decides to violate some part(s) of the proposed constitution, (the promissory contract between people and the king). There shall be a council of eleven elected judges from among the most trusting and patriotic people in the country. They must put the king privately on trial to ask her/him serious questions. If after the inquiry, the king is found guilty, the council must publicly announce their decision along with the reasons. Immediately, following the appendices 14-15 of chapter 8 of the constitution "The Kings", the first born child shall replace the king.

Amendment:

1- The reason why the trial of an accused king is private, is to respect the old Iranian history. The word "king" in the culture of our ancestors was the symbol of innocence, godly deeds and synonymous with peoples' godparent. Therefore, if a king commits a crime, to respect our history, our culture, and the godparent of the nation, secrecy and vigilance must be used. Nevertheless, the godparent of the nation should also face the consequences of an illegal act. The liberal and decent children of this land will never embarrass a faulty parent with impunity in front of the world. Public punishing of the nations' godparent is like punishing our own families, and ourselves.

Names and Identifications of People in A Free Iran

Appendix:

1 The kingdom government shall establish special schools to educate people. To realize that no other nation in the world could ever achieve liberty, and prosperity, without having a free and an independent culture. Therefore, choosing a pure Iranian first and last name will be a constructive, effective, and preliminary step in liberating Iranian minds and thoughts from other cultures. The kingdom government must implement easy ways. To help people to change their names from Arabic or other foreign names back to pure Iranian names. But, those approaches must be in a way to discourage some criminals, who may want to take the advantage of the situation. That is to have their names and identification changed.

2 All national media in the cities, and villages must make a serious effort to educate the public about the advantages of a name changed. Through a calculated plan promoted by the media, people shall become socially aware that changing a name back to Iranian, is a primary step towards a freethinking, and prosperity.

Amendments:

1 The current procedure shall be done on voluntary bases. No Iranian citizen shall be forced to have her/his name changed. All people are free to choose whatever name they may wish, including the names that are considered to be nationally disgraceful.

Appendix:

3. The kingdom government must provide special shelters and necessary facilities, equipped with kind and caring nurses. And the best education to those fostered children, who are left to government's care. Naming this type of children must be under the governments' supervision to make sure that they get the most pure Iranian names.

3 the government officials with the assistance of educated and cultural researchers must try to collect, and publish pure Iranian names. The gathered names shall be freely available to all citizens, as this is the preliminary step towards returning to our own culture.

Amendment:

4 The Kingdom government must take all necessary measures to insure an easy and smooth procedure for any citizen who wishes to change her/his name back to Iranian.

Final Chapter:

In conclusion, by utilizing all chapters of such a great country bounding and country helping piece of epic (the proposed constitution); there is a great deal of hope to achieve a bright future. It is also a great advice to the besieged and sincere youth of this Arian land to fight, to guard, and to practice this piece of jewel thoroughly. Great goals in human societies have never been, nor will they be achieved only by talking or wishing them to come true. They are only possible through a great deal of effort. What has been suggested, here, by this proposed constitution, is truly one of the most amazing and spectacular goals of our wise ancestors. It is the fulfillment of the unquestionable need of our people throughout the history of the past and the future of this land. That is filled with human resources, and yet ever besieged. It is also the most spectacular goal filled with beauties that our people truly deserve. As one must admit, it is the greatest and the most amazing goal in the life and history of the liberal people of this land. The proposed versus that are inspired, here, from the wise and unique culture of our Arian ancestors, need the most valuable and serious efforts. Undoubtedly, the great nation of this land by taking a close look at the proposed constitution, which is a guide to lead all of our past and future generations towards prosperity to become a proud nation, would make the most conscientious efforts to adopt and implement them successfully.

The Founder and Speaker of the Kingdom Assembly of Iran,

Frood Fouladvand