Islamic Republic Iran occupies the unique place in constitutional history of foreign countries. First of all, on the whole modern constitutional development of Iran there lies the shade of the antishakh revolution of 1979, which interrupted the process of political and social-economic modernization of 1960s-1970s and which stopped by forcible action the action of Constitution of Iran of 1906.

In literature on constitutional law Iran is characterized as modernized theocratic state [1]. At the same time in condition of clerical-authoritarian political mode there is regularly conducted election the later which had significant public resonance presidential elections took place in 2009. The principles of the Islam in this state have found constitutional stipulation and are everyday realized in law-making activity. Thus Iran on ethnic composition does not pertain to Arabic countries, geographically being in their encirclement. Besides, it is the single state in the region, which avoided direct colonization of the European countries. Therefore the influence of the later on state-legal system Iran was solely mediated.

Being during thirty years in conditions of hard political opposition with the United States, the authorities of Iran support the radical Islamic groups in region, in particular, "Hezbollah", openly threaten existence of the State of Israel, pretend on special relations with the Russian Federation.

All these circumstances dictate the value and urgency of the study of the constitutional law of Islamic Republic Iran (IRI).

In the Soviet study of East countries there positively enough was valued the Iran legislation of 1960s in accordance with the program of reforms, approved on the referendum on January 26, 1963. In particular, they pertained the acts of the land reform of 1963-1969, nationalizing of timber lands, change of law about elections to Medzhelis, the law about participation of workers in profit of enterprises of 1963, the law about extension of rights of women’s in the sphere of household relations of 1967 [2].

At the same time, the generalizing composition, published on the eve of Antishakh, Islamic revolution of 1979, contained absolutely invalid conclusion that "the objective development of the country, its modernization would bring to gradual fall of the role and influence of religion and clergy in the Iran society"[3] that did not correspond to the reality. The fact is that the leader of the Iran fundamentalist R.M. Homeyni came in opposition to the government in 1962, when on the order of the Shah there was liquidated the condition that all candidates to provincial assemblies should be Muslims, and witnesses in court obtained the right to give the oath not only on Koran, but also on other holy books. In 1963 he called not to participate in the referendum, which was to approve "the white
revolution of" Shakh. Homeyni convicted the violation of Islamic and constitutional principles, political, economic and military cooperation of western with Iran, deprivation of a part of the representatives of clergy of the freedom of speech. All this assisted the uniting around him heterogeneous opposition forces and quick growing of the authority of the ayatollah in the country.

The separate aspects of the given subject have found their reflection in the works of modern domestic and foreign lawyers [4]. In particular, the authors of the study on evolutions of the political systems in the east considered the problems of modernization of state-political system of Iran with standpoint of correlation of traditions and democratization, beginning from 1920-1930[5]. In the opinion of V.E. Chirkin, in Iran the Koran is the part of "the constitutional block", put above the constitution and the rest parts [6]. The Russian lawyers refer Iran to the countries, where the Islamic Fundamentalism was confirmed on the state base [7]. They have made the conclusion that for the theocratic republic it is characteristic to have the legal stipulation of participation of the clergy not only in political life, but also in direct ruling of the state [8].

The working Constitution of Islamic Republic Iran of 1979 contains the preamble and 14 chapters, in whole 177 articles. In the given article we use the text of the Constitution, placed on the sight of the Law Faculty of Richmond University, USA [9].

Before the anti-shah revolution of 1979 Iran, in accordance with the first Constitution of the state of 1906 on the form of rule was the parliamentary monarchy. The Constitution of 1906 consisted of two statutory acts: the Main law of 1906 and Additions to the main law of 1907, which fixed the main civil rights, the principle of division of the powers alongside with conservation of the significant political prerogatives of the shah and shiit clergy [10]. In 1911 there was adopted the electoral law, in which there were fixed such principles of the electoral r law, as general, direct and secret elections on the proportional base, canceling the property requirement.

Article 2 of Additions to the Main Law provides the council from five ulems (the Islamic theologians), which task was realization of check on discrepancy of the adopted laws to the principles of Islam. In 1978, in conditions of the growing political crisis shah Mohammed Resa Pehlevi offered to found the given body, however this initiative failed. Quite often the head of the state applied the right of dismissal of the Iran parliament -Medszelis, whose legislative activity was under checking of the Shah government.

After the forcible dethronement of the dynasty Pehlevi on February 11, 1979 there was organized the referendum on the question of the future state system, on which results Iran on the April 1 of the same year was proclaimed Islamic Republic. The conceptual bases of such state have been worked by the leader of the anti-shah leader Ayatollah Ruholla Musavi Homeyni and in detail stated in the work “the way of ruling in the Islamic Republic". Here the author initially postulated the need of formation of the Islamic state possible in two variants. First provided leadership of the state on the part of "the hidden" imam Mahdi or nominated by him. In this case Homeyni did not motivate the choice of the form
of ruling, as Mahdi "personally installs the laws, appoints executive and judicial bodies, leads the army and its arms, organizes the finance. He brings into operation whole mechanism of authorities, the whole administrative and financial system".

The second variant is connected with absence of the "true" imam, under which the most identical for Iran shiits, according to Homeyni, there can be solely the Islamic republic as the democratic system, the people possess the sovereignty, and the people express the general will to elect the state bodies and to deliver them the power. In this connection, in the printed additions of the study of the East there was noted that in this concept Homeyni has come into opposition with the leading concept of the shiit direction in Islam about hereditary nature of the power, which can possess solely descendants of the prophet.

For argumentation of the legitimacy of electoral bodies of the power Homeyni actively applied the theoretical arsenal of the Islam law and theologies:
- the thesis about that fetvs of those is worthy to stand them in accordance with Shariat to proclaim the Islamic resolutions, should be performed by all, who do not possess such qualities;
- the position about the council, according to which, when arising doubts on any question should be put on discussion;
- the key position about the supreme mission about the Islamic lawyer of high rank"), according to which, those who correspond to the rank of mudzhtechid [11] and possesses the brilliant ability of interpretation of fundamentals of Islam, is given “the right of authorities on the part of property and citizens of the society". In spite of the fact that this power is not equivalent to authorities of "the true" imam, it is wholly sufficient for governing affairs of the society;
- the thesis about the necessity to do well and to remain from evil action. Homeyni noted that its details are stated in the book of fikchs, in which there are considered conditions, borders and the spheres of its application.

R. Homeyni classified the bodies of power in the Islamic republic as follows:
- the body of decision making, founded on the Shariat; the consultative body; the executive body of the power. The body of decision making was made as the specific symbiosis of the legislative body and the body of the constituent power, consisting of the most authoritative theologian. The decisions in the form of unanimously taken fetvs in the established order should be founded solely on the Islamic firsthand books (Koran, Sunne), to regularize them and to bring into action. After decision making on the disputable question the rest standpoints were necessary to be given to oblivion moreover supporters of these or that mudzhtechid should not know, to whom from the composition of this body the project of the decision belong.

The consultative body was provided as strictly parliament, which deputies "were elected by the people". On the bases of fetvs, taken by the body of decision making, parliament must discuss "different projects of the state affairs", to take them in accordance with needs of the country and to send them to the executive body. In composition of the parliament there was reserved representation of the Islamic theologians (not less than five deputies) so that "all the laws became firmly
established under their control and did not leave for frames of the prescriptions of the Islam".

The executive body was planned as the government of the Islamic republic, whose competence was nominating to the low state posts, performance of the programs, confirmed by the supreme authorities, taking the executive orders, checking functions.

R. Homeyni did not select the judicial bodies as the separate branch of authorities, having considered that in the Islamic state justice should be realized solely by the Moslem theologians: all employees of the bodies of justice from the Minister of Justice up to judges of low courts should be mudzhtehids or fakichs[12]. From the number of the clerics there should be nominated ministers and their assistants, who "order citizens of the country": chief of the police responsible for mobilization into army, governors.

During the last period of activity of "the leader of the Islamic revolution" Homeyni there was revealed the necessity of certain changes in his state-legal doctrine. On the one hand, he became to aspire to the role of the leader and the sovereign judge of the whole Moslem world. In particular, he released the fetv, containing the statutory prescription to each Moslem to execute the author of the book "Satanic poetry" by S.RUSHDI.

On the other hand, in accordance with the letter of Homeyni from April 24, 1989 there was created the Council on reassessment of the Constitution of the Islamic Republic Iran in composition of 20 members for revising of some positions of the Main Law. The most complex problem of this body was determination of the criteria of the successor of Homeyni. According to the Constitution of 1979, the spiritual leader must possess the public authority, however in the Shiit tradition there exist no statutory rules of the determination of the authority. As a result of the reached compromise there was worked out the formula, on which the functions of the spiritual leader were separated from the functions of the "authoritative leader". Accordingly from the spiritual leader of the country there was required only sufficient life and political experience, his post was decided to install as life. To elect it had the Council of experts, which composition was formed on results of the general voting.

In the adopted Constitution of the Islamic Republic Iran of 1979 there found the reflection practically all conceptual installations of R. Homeyni. In the vast preamble to the Constitution there are stated the main stages of the "great Islamic revolution", which led to dethronement of "authorities of internal tyranny and founded on its foreign mastery". The essence of the Main law is denominated in position that "the Constitution of Islamic Republic of Iran on the bases of Islamic determinations reflects cultural, social, political and economic institutes of the Iranian society, which are the entailment of the sincere longings of the Islamic nation" [13].

The sources of the constitutional law of Islamic Republic of Iran are determined in position of the preamble that lawmaking, which reflects the principles of social control, is found within the framework of Koran and Sunny. "Therefore there is necessary serious and intent checking on the part of equitable,
righteous and dedicated Islamic theologians". Coming from it the hierarchy of the sources looks as follows: Koran, Sunna – interpretations of Islamic theologians – the Constitution of Islamic Republic of Iran - mundane legislation.

The bases of constitutional system are stated as a whole in the number of articles, beginning from Article 1, according to which the form of rule in Iran is installed as "the Islamic republic, for which there has voted the Iran nation by majority in 98,2 % at the referendum, which was organized after the Islamic revolution under the leadership of the Great Ayatollah Imam Homeyni". The principles of construction of the Islamic republics are prescribed solely from theological positions: common religion, on the bases of which there are installed the laws of shariat; the divine revelations applicable for interpretation of the laws; the terrible court; the divine fairness; receivership of the rule of Imams and others (Article 2). Article 4 installs that the Islamic values should be the bases of all laws and decisions in the field of the civil, criminal, financial, economic, administrative and the other law. The action of this article spreads both on articles of the Constitution, and on the laws and all other acts. The Fakihi in the Council of keepers of the Constitutions check execution of the given positions.

The Ideologem of the Islamic nation was shown in Article 11, containing the norm-purpose: "In accordance with from Holy Koran, the Moslims are considered the united nation, the government of Islamic Republic of Iran must conduct its general politician on the ground of unity and solidarity of Islamic nations, as well as strive to realization of political, economic and cultural alliance in the Islamic world" [14]. The analysis of the given article quite often brings the specialists to the conclusion that the Constitution of IRI was formed as the prototype of the future Main law for the whole Islamic world. The attempt of the export of ideas and determinations of the "Islamic revolution" in practice meets contradictions between Iran and Arabic state, denuded during the Iran-Iraq war and after it.

The official religion of Iran, according to Article 12, is the Islam of Shiiit-Dzhafarit trend. The Constitution installes that "this Article can not be subjected to change". As to the other Islamic trends (Khanafit, Shafiit, Malikit, Khanbalit and Zeydit), they "possess the general respect". The local legislation is made in accordance with the principles of the given trends in the regions, where their representatives form the majority.

According to Article 10 the family is the main cell of the Islamic society. Herewith it is established that the purpose of all laws, decisions and programs must be the creation of the family, conservation of its sanctity, as well as strengthening of the household relations on the bases of the Moslem law and Moslem morals. The given article keeps the specific norm that "the right of the husbands to consult with their wives is realized at their discretion", however opinion of wives is recommended to be taken into account.

The Institute of Iranian citizenship is regulated in the Constitution (Articles 41, 42) as follows: Iranian citizenship is the exclusive right of any citizen of Iran; the state has no right to deprive the citizen of the citizenship, except events of refusal of citizenship or acquisition the citizenship of another state; foreigners can
get the Iranian citizenship in accordance with acting laws and can be deprived of it in the event of acquisition citizenship of another state or on own desire.

The rights and duties of the person are fixed in Chapter 3 of the Constitution of the Islamic Republic Iran. Article 19 installs that the whole Iranian nation i.e. any nation or community, possesses the equal rights regardless of colour of the skin, race, language. According to the Main law of the Islamic Republic Iran, there is forbidden check of standpoints of the person, "the person can not be subjected to blame because of his standpoints" (Article 23), which is in the evident contradiction with norms of Chapter 1 about bases of the constitutional system.

There is specifically prescribed in the Main law (Articles 20, 21) equality of the rights of men and women. The right to protection by the law should possess both women(woman), and men in equal degree. They can enjoy political, economic, public and cultural rights in accordance with the Islamic values. And the government of Iran, "according to Islamic frames", is obliged to provide the rights of the women(woman) in all spheres in particular: to create conditions for full assistance of development of the woman as a personality and materialization of their material and moral rights; to protect mothers, especially, at period of pregnancy, courtships for the child, in bringing up children, deprived one of the parents; to create favourable conditions for preservation of the family; to render aid to widowed and aged women, as well as lost breadwinner; to give the guardianship to worthy women in the event of loss of the child’s breadwinner.

Alongside, in accordance with the Criminal Code, which was applied in experimental order in 1979, the woman for appearance in public without yashmak could be penalized with 74 braid blows, for marital infidelity she was possible to be beaten by stones (but, for this it is necessary to have three witnesses that is, probably, not so simply to provide) [15].

The political rights in of the Islamic Republic Iran are in complex presented in Article 26, according to which parties, political and professional trades and organizations, official Moslem organizations and religious minorities possess the freedom on condition it does not contradict the principles and independence, freedom of national unity, Islamic values and bases of Islamic Republic. Besides it is impossible forbid any person of the country to be the member of these organizations or to force him join them. The Constitution guarantees the freedom of press, speech, but only if it does not contradict the general order and norms of Islam (Article 24). It recognizes the right to undertaking peace meetings and demonstrations, not contradicting the bases of the Islam. It should be taken into account that observance of the Moslem code of behaviour provides the so called guards of the Islamic revolution (in practice it is the total control over behaviour of the citizens) [16].

According to the Constitution of the Islamic Republic Iran (Articles 28-30) each person has the right to choice of the profession if it does not contradict the Islam and general interests and rights of other persons. The state should guarantee all realization of the right to labour, since it is necessary for the society. The main law also fixes the main social rights: the right to social care, health care, pensions. The state should provide these rights to all citizens from facilities of the state
budget, as well as from the personal donation of the citizens. From other social rights it is specified the right to free secondary education, and the state is entrusted with the duty of extension of the sphere of the free higher education.

There are constitutionally fixed such procedural rights, as prohibition of the illegal arrest, using tortures at investigation, enforcement of the citizen to give the witness evidences. To the prisoners it is forbidden to humiliate their honour and value; the violator in this case is subjected to punishment. However, according to V.E. Chirkin, in Iran there is possible permanent detention on the place of the crime.

On the form of state structure modern Iran is the unitary state. The territory of the country comprises 25 ostans-governors, headed by ostandars (general-governors). And, ostans are divided into 472 shakrestans (regions), headed by farmandarms (governors), subdivided into districts – 6 bakhshiks, headed by bakhshdars. The rural regions are divided into dekhistans, or a group of villagers, headed by dekhdars (monitors). According to Article 103 of the Constitution of Islamic Republic Iran the minister of internal affairs appoints general-governors and governors. The executive power of each level is checked by councils of the corresponding administrative units (Article 100). The system of municipal bodies of the power is electoral, and elections are conducted every four years.

The structure of the supreme bodies of state authorities in Islamic Republic Iran possesses rather significant specifics by virtue of presence alongside with the three traditional branches of authority of the fourth branch, which in special literature is offered to be named as theocratic institutes of authorities, bodies of power of Islamic clergy or religious-clerical imperious institutes.

First of all, to the bodies of power of the Islamic clergy there pertains the council of experts (Shoura-ekhobregan), consisting of the elected by general voting for the term of 8 years of 86 mudzhdekhits, obliged to conduct their sessions as minimum as 5 days a year. In accordance with Articles 107 and 111 of the Constitution of Islamic Republic Iran the competence of the given body is the following most important state-legal authorities:

1) election of the spiritual leader of the country (rakhbar) or formation of the performing his duty managing council consisting of 3-5 persons;

2) preparation of projects of changes and amendments in the Constitution of Islamic Republic Iran, which can be initiated solely by the council of experts.

The individual body of the power is the spiritual leader. The competence of the spiritual leader is fixed in Article 5 and Section 8 (Articles 107-112), which install that "in the epoch of secret imam" the leadership of the Islamic commune and its control become the duty of the possessing high human qualities fakich, whom the absolute majority of the nation recognizes as their leader. According to Article 107 of the Constitution the spiritual leader of the country undertakes control of state affairs and responsibility, resulting thereof[17].

The spiritual leader possesses rather significant volume of authorities of the head of the state: confirmation of the elected president of Islamic Republic Iran in the post; announcement of the war, conclusion of the peace, announcement of mobilization of the armed forces; performance of the duties of the Commander-
in-Chief; decision making about amnesties and pardon; appointment of referendums. The spiritual leader has the right personally to make appointments to the most important state posts: fakikhs - members of the supervising council, head of the judicial authorities, Commander-in-Chief of the Body of guards of the Islamic revolutions (KSIR) and commanders of the three sorts of troops. Finally he has the right to discharge from authorities of the president on the ground of the conclusion of the Supreme Court or on the decision of Medzhlis. The spiritual leader does not have any constitutional or legal responsibility for his activity.

The spiritual leader realizes the trusteeship over the whole system of authorities and the country as a whole, realizing the concept of velayat-e-fakikh, being the foundation of the Islamic state system. The post of the spiritual leader is created on account of traditions of the Moslem fundamentalism and greatly reminds the organization of authorities in the ideal Moslem state - caliphate[18].

The council of keepers of the Constitution or the supervising council in accordance with Article 94 confirms all decisions of the parliament. The given body realizes the preliminary selection of candidates in deputies of Medzhlis, as well as considers complaints on violation of electoral rights at choice of the spiritual leader of the country, of the council of experts, of the president and of the deputies of Medzhlis (Article 99). Besides, the council of keepers realizes the official interpretation of the Constitution. It consists of 12 members, half of them are appointed by the spiritual leader of the country, and the second half is elected by the parliament on presentation of the head of the judicial authorities.

The supervising council checks the correspondence of the laws both to the Constitution of 1979 and to the Koran. Under pretext of the contradiction to the Koran in 1982 it declined the laws about the agrarian reform and monopoly of the foreign trade, and in 1987 – the law about labour. However it is considered that the parliament should decide such questions. [19].

The given group of the bodies comprises the Committee of observance of the Islamic order and the High council of the cultural revolution.

The legislative power in the country is realized by the unicameral parliament - Medzhlis, 270 deputies of which are elected for the term of four years. In accordance with Article 62 the Iranian parliament consists of representatives of the nation, which are elected by direct secret voting. The authorities of the parliament are limited by Articles 72, 105 of the Constitution of Islamic Republic Iran: it can not take the laws, "contradicting to fundamentals and positions of the official religious trend of the state and the Constitution". The Council of keepers of the Constitution checks observance of the given norms.

In the norms about formation of committees of the parliament there reflected the Iranian interpretation of the concept of solidarism. Article 104 installs that "for the purpose of realization of the Islamic fairness" when preparing the programs and providing cooperation for development of the spheres of manufacture, industry and agriculture, there are formed committees of Medzhlis from the representatives of the working class, peasantry and all employee and managers in this sphere. As to administrative, educational and official institutions,
the given committees are formed from employees of the above-stated institutions[20].

For decision making Medzhlis is required of the quorum in two-thirds from the total number of deputies. The bill can be entered for consideration of Medzhlis on condition of support by 15 deputies. All international agreements of Islamic Republic Iran are subjected to ratifications by Medzhlis. The competency of the Iranian parliament is interpretation of the mundane laws and announcement of the impeachment of the president by majority in two-thirds votes of deputies. Herewith the president does not possess any constitutional ways of influence on Medzhlis since solely the spiritual leader of the country has the right of dismissal of the parliament.

The executive branch of the power in Islamic Republic Iran is headed by the president. In spite of the fact that officially the president is the head of Islamic Republic Iran, all his authorities are limited by the supervision of the spiritual leader. According to the Constitution (Article 113) the president of the republics is the supreme authority in the country after the spiritual leader. The President is responsible for performance of the Constitution and organization of the relations between the branches of authorities. He leads the executive power at decision of all questions, with the exclusion of those, which pertain to competence of the spiritual leader of the country.

The Constitution contains the qualifications for election of the president for the four-year's term. Article 115 says that the president of the republic is elected amongst the politicians, possessing the following qualities: he must be the Iranian by origin, having the Iranian citizenship; the manager and administrator; decent and god-fearing; following the principle of the Islamic Republic of Iran and the official religious trend of the country.

Concerning the legal status of the Iranian president there are two stand points. Some specialists consider that the head of the Iranian state in full sense of the word is the spiritual leader[21]. The other position is that in Iran the main authorities of the presidential power are divided between the spiritual leader and the president, it is "the two-headed presidential power" [22].

In accordance with Article 156 of the Constitution of the Islamic Republic Iran the judicial power is independent. However its activity is limited by the frame, worded in the state-legal concept of the ayatollah Homeyni: it must act on the basis of Islamic norms and customs. The supreme judicial instance is the high council of justice, consisting of 5 members, whose term of office is 5 years. The given body comprises the chairman (the main judge) of the Supreme Court and the general public prosecutor, the three other members are elected by the Moslem lawyers[23].

The competence of the High Council of justice, in particular, is statement of mortal condemnation, preparation of bills, referring to judicial authorities, observation over appointment of judges. Supervision over the correct performance of the laws, provision of their united interpretation is realized by Supreme Court. The Chairman (main judge) of the Supreme Court and the general public prosecutor are appointed by the High Council of justice after consultations with
judges of the Supreme Court for the term of 5 years. The Supreme Court is the instance of appeal, checking decisions of lower-level courts to guarantee their correspondence to the laws of the country and uniformity of the judicial law enforcement practice. The Judges of all courts are obliged to be connoisseurs of the shit versions of the Moslem law, as well as to meet other requirements, installed by the High Council of justice.

In accordance with Article 172 of the Constitution of the Islamic Republic Iran martial courts cases about crimes, connected with the military service or service in military organization (gendarmeries, police bodies, KSIR). Civil crimes of the specified persons or crimes, in conduct of officers of justice, are considered in general court. The Military public prosecutor's office and martial courts are a part of judicial authorities, and on them there are spread all the principles, referring to this authorities. The Constitution of the Islamic Republic Iran provides institution of the Court of administrative justice for consideration of complaints of the citizens on actions of governmental bodies and their officials, as well as contestation of sublawful acts.

The Main Law of the Islamic Republic Iran (Article 153) the principles of foreign policy of this state: abstention from any type of the dictate, preservation of full independence, wholeness of the territory state, protection of rights of all Moslems, disobedience to external forces and adjustment of the peaceful relations with states, not leading hostilities against Iran.

In 1989 the Constitution of the Islamic Republic Iran was entered with amendments approved at the referendum. The most important additions are two new sections: The supreme council of national safety and the procedure of making amendments to the Constitution, as well as institution of new state bodies (the Council on determination of good of the system and the Council on working out the policy on reconstruction). On the ground of the constitutional amendments there was abolished the post of the Prime-Minister, his competence in all amount was transferred to the President of the Islamic Republic Iran. The Ministry of KSIR was included in the Ministry of defense. According to Article 175 there was established the post of the chairman of State TV Radio broadcasting, assigned by the spiritual leader that has more intensified the political positions of the later in sphere of supervision over mass media.

The research of the constitutional law of Islamic Republic Iran brings us to the following conclusion:

1. The realization of the Iranian modern legislation of 1960 progressive as a whole was interrupted by the revolution of 1970-rs, taken place under the slogans of the dethronement of the dynasty of Pehlevi and establishment of the Islamic Republic.

2. The conceptual bases of the modern constitutional law of Iran, worked out by ayatollah R. Homeyni, were reduced to combination of the statutory fixing of the bases of the Islamic fundamentalism with the limited modernization of the system of state control.

3. The Constitution of Iran of 1979 stipulated transition from the parliamentary monarchy to the new form of rule—the theocratic republic.
4. All sources of the constitutional law in the Islamic Republic Iran should correspond to the shiit to version of the Moslem law that practically puts all mundane legislation of the state in the subordinated position.

5. Among the supreme bodies of Iran there has been established the special branch of authorities - the institutes of authorities of clergy (Council of experts, the spiritual leader of the country, Council of keepers of the Constitution, Committee of observance of the Islamic order, the Supreme council on cultural revolution).

6. Authoritarian - clerical political mode of Iran allows undertaking of elections of mundane bodies of the power, development of institutes of market economy, proclaims constitutional rights of a number of national minorities.

7. The legal status of the head of the state of the Islamic Republic Iran has the special nature, being divided between the spiritual leader, having a rather significant volume of authorities, and the president. The update president of the Islamic Republic Iran A. Ahmadinedzhad compensates the defect of the constitutional authorities with the enough aggressive foreign policy rhetoric and tightening of the political mode inwardly the country.

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3. Там же. С.455.
8. Тамже. С.124.
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