



## The Security Challenges due to the Lack of a Fundamental Law in the Zionist Regime

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### ABSTRACT

*In security studies, attention to security authorities is of greater importance due to the determining role these authorities have in the continuity of the political system. Undoubtedly, security knowledge, as an interdisciplinary science, has meaningful connections with various social domains.*

*Security authorities are actually the main elements in ensuring the survival of the political system of each country. They extract the general ideas of rulers and other sources containing ideological messages from within the system and are considered as red lines of the system, the threat of which is considered a threat to the structure of the political system. These authorities are often embodied in the main written or oral messages of the leaders of society.*

*The constitution of each country is actually the main source for measuring and evaluating the correctness or incorrectness of the decisions made by the country's officials and contains the most important general principles and the main basis of the political system's governance. Therefore, its content is inherently a center for gathering sources of power and determining the country's power against the rights of others and the members of that country's society. This applies to the Zionist regime as well, but Israeli society is unique in such a way that it cannot be considered a normal society without land, culture, common memories, and constitutional law in which they are trying to form an illegal government for themselves.*

*In this article, the writer, using a descriptive-analytical method, seeks to answer the question of whether the lack of constitutional law in the Zionist regime will pose security challenges for that regime. If the answer to this question is positive, the meaningful relationship of this issue with recent events in that regime will be examined, and finally, the scientific motivations of the achievements of this article have been put to a vote, which shows the high reliability of the questionnaire with a Cronbach's alpha coefficient of 0.79, as demonstrated by SPSS software.*

**Keywords:** security authorities, constitution, social capital, Zionist regime, intelligence, and security organizations

### INTRODUCTION

Security issues and perspectives form a large part of the mental studies and behavioral interactions, which have attracted the attention of a wide range of intellectuals, decision-makers, and policymakers. In addition, contemporary societies are in a state of feeling threatened by security risks and opportunities to provide security due to the passage of globalization. In such a situation, understanding the nature of security and security identity is essential and vital. However, this issue is lacking in security studies and is struggling in comparative studies with other related fields. The scientific community has paid more attention to this issue in recent years due to the need for relevant studies in this area, as challenges facing systems affected by the process of speed and change in the field of vulnerabilities and threats are evolving and increasingly complex. Therefore, entering fundamental security topics, such as references and dimensions of security, and the challenges posed by the absence of each of these references, is actually paying attention to the most important scientific principles in this field.

Thus, paying attention to the study of security references is of greater importance due to the determining role that these references have in the continuity of the political system. The Zionist occupation regime is no exception to this matter, and the need for studies on its security references is doubled in order to target this enemy of Muslims worldwide effectively. In fact, security references are the main elements that guarantee the survival of a country, which emerge from large collections of ideas of leaders and other resources containing ideological messages of that system and are considered red lines of the political system. Their threat is considered a threat to the structure of the political system. These references are often cited in the main written or oral messages of leaders or national documents such as the Constitution.

Also, Israel is the only government in the world that has areas under its control with no boundaries or borders. The lack of a constitution has itself intensified differences and rifts within the artificial Israeli society, and undoubtedly these rifts will worsen in the future. This means that Israelis will not be able to solve their problems in the political and social arena.

What this article aims to clarify is whether the lack of a constitution in the Zionist regime will pose security challenges for the regime. If the answer to this question is positive, the meaningful connection between this issue and recent events of the regime will be examined so that we can gain a deeper understanding of this sworn enemy.

#### **Significance and necessity:**

The constitution is considered the most significant manifestation of a country's cultural, social, and political beliefs, norms, values, and ideals, which has been extracted from a proposal process based on the interaction and conflict of intellectuals and experts with the help of historical, social, cultural, and politically visible and hidden assets. As one of the security references, the constitution is one of the most fundamental and important subjects studied in strategic and security studies. Therefore, identifying, explaining, extracting, and introducing security references is actually an effort to identify the center of the issue and concentrate special attention on overthrowing the occupying regime. Therefore, the lack of a constitution in that regime is one of the most significant weaknesses of the regime as a component of the perception of security guidance for decision-makers in designing appropriate anti-regime strategies.

#### **Methodology:**

The author of this article, relying on a descriptive-analytical method, has examined the security implications of the state of the constitution in that regime and has investigated their meaningful relationship. In the end, in order to achieve scientific proficiency, the results of this article have been put to the test of expert opinion, which shows a reliability coefficient of 0.79 using the SPSS software environment, indicating the high reliability of the questionnaire.

#### **A) Theoretical hypothesis:**

The main pillar of conflicts and threats in different historical periods is indicative of the situation and security status in the history of social life. From a positional perspective, 'the essence and nature of differences refer to some form of conflict in interests and values, which is especially important and fundamental in security studies' (Security Studies Group (2) 5:1989). In order to accept special theoretical foundations, ideas, and behaviors as a theory (including security theory) of a political system, it is essential to place these foundations within a particular framework based on the ontology and epistemology of that system. The theoretical foundations of the Zionist regime are also based on such logic, like all other systems.



One of the most important security references of any country is its constitution. The Zionist regime lacks this reference officially, and the absence of a constitution itself has intensified differences and rifts within Israeli society. Undoubtedly, these rifts will worsen in the future. (Adyan News).

***b) Security authorities:***

If we consider security as a phenomenon resulting from negative and positive discourses in the studies of the late twentieth century, which focus on maintaining and continuing fundamental and legitimate human needs such as safety and freedom from danger and anxiety, encouraging the preservation and continuity of legitimate values, norms, rights, freedoms, etc., then relying on such reasoning indicates that security is both a red line for the rights of the community members and an obligation of the government to protect and maintain these rights. Within this assumption, the dimensions of security are protection against danger (physical security), feeling safe (mental security), and freedom from doubt (confidence in personal decisions) (Bouzan, 52:1989). Therefore, security is "a social process" (Abdullah Khani, 494:2006) that includes physical and mental peace and tranquility of the members of society in the field of sociological studies.

The understanding of the center of gravity of the rights and obligations of individuals and the government to ensure the continuity of social life, which has a direct relationship with the survival and durability of the system, and the answer to the question of which unit at the national security level each government's security depends on, and if threatened, the political system faces the danger of "existence" or "non-existence." From the perspective of security experts, the reference points for security are indeed the centers of power accumulation in the political system, which if threatened will result in the depletion of the security of that system. "Security values or vital values are, in fact, the center of gravity of security in any system and security level. Some call this center the security reference. (Security Studies Group (103:2008)).

In fact, security references are the centers of gravity and fundamental criteria for security issues. These references play an important role in identifying security issues and optimizing security management. Every security approach or theory must define its obligation with respect to security references because the primary criterion for identifying security threats in any system is its values and security references. (Security Studies Group (2) (8:2008))

***C) Constitution***

"The Constitution is a French word that is one of the prominent branches of the science of law and a major part of domestic law, falling under public law. (Vizheh, 2016) Its comprehensive definition is as follows: "The Constitution is the preamble to the formation of civil society (Katouzian, 2004), which includes the set of rules and regulations governing the government system, the authority of national powers, dealing with the affairs of all members of a society, and in other words, the rights and freedoms that the nation holds in the social arena, determining the implementation and guarantee of these rights and freedoms, designating the responsible agency for implementing people's rights, the form of government, the organization of the country's three branches of power, and their relationship with each other." (Qazi, 2021)

**A. The position and function of the Constitution:**

The Constitution is considered the most important law of a country, and other laws must be approved and formulated in accordance with it because passing laws that are against the



Constitution will undermine the stability and continuity of the country's political structure. (Aharon, 2005)"

The Constitution is the source and origin of the powers of the branches of government in relation to one another, and it delineates the scope of authority of institutions and political figures. Any difference in interpretation of the provisions of the Constitution, if not resolved, can create a breeding ground for conflict and power struggles among public institutions and political figures. In an era where the Constitution is the centerpiece of political renewal, any instability regarding issues related to this law will have serious consequences (Elkins, 2009). It is evident that the incorrect interpretation of ordinary laws when needed can lead to confusion and disagreement among subordinates, for example, in courts of law. However, its effect cannot be compared to the effects of not interpreting and determining obligations regarding disputes arising from the Constitution. Not interpreting the Constitution in times of necessity can cause harm to the entire political system (Goldsworthy, 2007).

### **B. Constitutional literature**

Other laws can easily be changed and do not require much interpretation because they can be amended or interpreted if necessary. However, the Constitution is a fixed law. The system of government cannot be modified every day. Therefore, when the law is established, its adaptation to the new foundations of society must be done through interpretation, and this stability increases the role of interpreting the Constitution in an extraordinary way (Katouzian, 2004).

### **C. Comprehensiveness of the Constitution**

The comprehensiveness of a law means its general sense. Practical procedure in the legislative system indicates that there are many ordinary laws whose provisions not only lack comprehensive content but also include many specific issues, and in comparison, the degree of comprehensiveness between the provisions of the Constitution and other laws is significantly different. The principles that make up the Constitution include general rules that express the foundations and values governing the country's political system and, in other words, the substance of the Constitution is an ethical and political one. Therefore, the possibility of gaining details is less (Jafari Nedoushan, 2016).

The more detailed the principles of the Constitution, the more tensions and executive conflicts arise, and the more comprehensive the principles are, the more possibilities for presenting different interpretations increase. Therefore, it is evident that not all the principles of the Constitution are comprehensive. The comprehensive principles of this law have varying degrees of comprehensiveness because all the principles of this law do not possess the same degree of comprehensiveness (Marmor, 2005).

### **Constitution in the Zionist regime**

One of the most important sources of fundamental rights in any country is its constitution. The Zionist regime, however, officially lacks this element, and the absence of a constitution has led to an exacerbation of differences and rifts within Israeli society. Without a doubt, these rifts will become more severe in the future (Adyan News).

In fact, Israel's constitution (Hebrew: *חוק יסודי: ישראל - מדינת הלאום של העם היהודי*), which is informally known as the Nationality or Nation-State bill, is considered one of the sources of Israel's fundamental laws, defining the nature of the state of Israel as the national state of the Jewish people. The law was passed by the Knesset on July 19, 2018, with 62 votes in favor, 55



against, and two abstentions. This law is mainly symbolic and declarative. However, in a case in the Israeli Supreme Court in 2020, based on this law, legal discrimination in providing municipal services, including educational services, was allowed to the Arab-Palestinian residents of the city of Karmiel in the north of the country, under the pretext of "preserving the Jewish character of the city.

The first version of this bill was presented by Avi Dichter of the Kadima party, which received support from 39 members of the Knesset, including both coalition and opposition factions. A broader alternative version of the original bill was also written and presented by Ayelet Shaked, Yariv Levin, and Robert Latu.

Since the 1990s, the power of the judicial branch in Israel has gradually and significantly increased compared to other governing institutions. The reason for this increase in the power of the judicial system was that Aharon Barak, the former Chief Justice of the Supreme Court of the Zionist regime (1995-2006), believed that in the absence of a written constitution, judicial independence would be the only guarantee for the enforcement of civil rights and human rights defenders in Israel. Therefore, no major decision-making issue in the regime should be beyond the jurisdiction of the courts.

Aharon Barak's set of reforms not only increased judicial independence and support for minority rights, Arab citizens, and even Jewish reformist and conservative groups but also led the Israeli Supreme Court to monitor all decisions and actions of the executive branch of this regime by establishing a test of reasonableness to ensure that these decisions were reasonable and proportionate to a particular situation and applied in appropriate ways.

In many cases, the actions of the Israeli Supreme Court have protected minorities, immigrants, refugees, and the rights of Palestinians against the abuses of Israeli settlers and have reliably applied accepted international human rights norms regarding the Israeli cabinet and military. These actions of the Supreme Court and the Israeli judicial system in support of minorities and limiting the far-right cabinet of Netanyahu, and most recently, preventing the continuation of activity by Aryeh Deri, the leader of the extremist ultra-Orthodox Shas party and Minister of Health in the new Netanyahu cabinet, due to financial corruption and tax evasion, have provoked a reaction from the right-wing, extremist and ultra-Orthodox factions of Israel, leading to Benjamin Netanyahu's cabinet being formed after a decisive victory in the November 2022 election as the most right-wing and extremist cabinet in Israel's history. Reuven Rivlin, the Justice Minister, was tasked with carrying out reforms in the judicial system of this regime to reverse its broad authority in favor of the executive and legislative branches.

Netanyahu's proposed bill not only limits judicial independence and the Supreme Court's rulings against the government and the Knesset but also increases politicians' influence over the selection of judges. Many critics see these reforms as politicizing the judicial system and stripping almost all tools of checks and balances for democracy in Israel. The goal of these reforms is to gradually reduce the extensive powers of the judicial system and the Supreme Court in favor of the government. The most significant proposed changes include:

Changes in the process for selecting judges ensure that politicians will be able to exert control over this process rather than judges and lawyers. These reforms give the government an exclusive majority in the judges' selection committee and also allow someone who is not currently a Supreme Court judge to be appointed as Chief Justice.



The proposed bill severely limits the powers of the Supreme Court to strike down laws passed by the Knesset, not only preventing the judicial system from reviewing and nullifying basic laws but also allowing for the cancellation of ordinary laws by the Supreme Court only if at least 80% of the 15 judges vote in favor of nullification.

The most important provision of this bill is the cancellation clause, which subjugates the judicial system to the legislative and executive branches, allowing the Knesset to cancel a judicial decision with the opposing vote of the majority of its representatives. Since the government always has a majority of representatives who support it, this means that virtually any Israeli government can plan and issue a ruling to cancel judicial decisions it dislikes.

#### **Preventing the use of the "test of reasonableness" as a basis for judicial decisions**

Changing the status and powers of legal advisors in ministries and other government agencies; currently, these advisors are government employees, but the new reforms will transform them into positions of public trust and subordinates of the ministry, allowing any minister to easily hire and fire them.

The constitutional crisis has led to unprecedented polarization and political and social divisions in Israel. While supporters of the reforms, who are mainly religious and far-right extremists, accuse the Israeli Supreme Court of using its power as a tool to benefit left-wing activists, many of the court's decisions, such as the cancellation of bills preventing Palestinians from seeking compensation from the Israeli army, the cancellation of the conservative proposal to deal with and deport asylum seekers and illegal immigrants in 2013, opposition to the government's agreement with far-right extremists on exemption from military service and receiving financial aid for students of religious studies, and trials and disqualification of high-ranking far-right figures (including two current government officials, Aryeh Deri for fraud, bribery, and breach of trust in 1999, and tax evasion in 2022 leading to his dismissal in January 2023, and the trial of Benjamin Netanyahu, the current Prime Minister, in three separate cases on charges of fraud, bribery, and breach of trust) are labeled by supporters of the reforms as an intrusion of a few unelected judges into the political realm.

Opponents of the judicial and constitutional reform bill argue that it would lead to factionalism and complete government control over the appointment of Supreme Court judges and restrict their powers to cancel racist and anti-minority laws, turning the Knesset, currently under the control of Netanyahu's supporters, into an absolute authority over both ordinary and basic laws. The bill also deprives legal watchdogs in each government ministry of their independence and obliges them to report to the minister instead of the attorney general. These events are happening at a time when Netanyahu is on trial for bribery, fraud, and breach of trust.

Many protesting Israelis not only label Netanyahu's far-right and corrupt government as a center for rehabilitating criminals but also see its sinister and true intentions to save Netanyahu from trial hidden behind the constitutional reform bill. They believe that this far-right and ultra-Orthodox government's conspiracy to amend the constitution is a serious threat to civil rights and a final blow to Israeli democracy that can only be prevented through civil disobedience and removing Netanyahu from power. (Mehr News Agency)

In 1995, the Israeli Supreme Court decided to cancel parliamentary laws that contradicted these fundamental laws and has since canceled 22 laws passed by the Knesset, which has outraged many far-right extremists in Israel. This issue led to these parties winning 64 seats out of 120 in



the November 2022 elections, led by the Likud party, with the aim of amending these laws and weakening the position of the Supreme Court in favor of the Knesset and the prime minister. (ibid)

Dr. Alireza Nourizadeh introduced the dispute between Orthodox Jews and the usurping government of Israel as the reason for the absence of a constitution in Israel. (Dr. Alireza Nourizadeh in an interview with Mehr News Agency)

### **Social capital**

Social capital is a set of everyday interactions among members of a society that result from the formation of trust-based social networks and links. (Nazemi, 84:1979) Security with a positive approach in today's requirements is based on persuasion, interaction, and acceptance. Social capital has become a vital condition for a political system because it is the basis for the formation of collective identity. Therefore, since social capital has a cultural and persuasive process, it is considered one of the components of soft security that if attacked, will create a serious issue for the society.

"Social identity in networked societies is directly related to social capital. (Eftekhari, 18:2018) The main function of the constitution is to formulate principles and rules that, in addition to defining the limits of individuals' relationships with each other, society, and the political system, ensure the survival of the collective identity of the entire society. Therefore, the relationship between social capitals as influential elements on the four pillars of "trust, credibility, loyalty, and hope" (ibid) is a constructive and complementary relationship in formulating, strengthening, and sustaining the survival of the constitution and laws enacted. In fact, relying on its own social capital, a country's political system can, on the one hand, gain people's trust, deepen their credibility, and ensure their loyalty to measures, and on the other hand, minimize despair and hopelessness among the general public.

The Zionist society of Israel, like many societies with different nationalities and identities, has various ethnic, linguistic, religious, cultural, and social gaps, causing suffering. Numerous social researchers have studied the type of gap created in Israeli society, including Sammy Smooha, Michael Shalev, Meir Yaish, As'ad Ghanem, and Abdulwahab Al-Messiri."

The society of the regime is a mosaic society that belongs to deeply branched or divided groups. This characteristic arises from the nature of the settlement and urbanism of this society, which emerged through the migration of Jews of various nationalities from different parts of the world and their addition to the Palestinian society residing in occupied Palestine. Of course, this process has been accompanied by conflicts, wars, and numerous events. The current tragedy in Palestinian society has been created by the role of Zionism and the support of colonial powers, through which an artificial nation composed of Jews from all over the world has been trying to be created within the borders known as the Green Line, and of course, they are imposed on Muslims and indigenous people living in this region.

Israel is a society that has been built on the ruins of the original society through migration, settlement, and urbanization, and this is a fundamental characteristic and key element in interpreting social divides in Israel. The fact that the inhabitants of this regime are migrants is another characteristic that can be considered an essential feature in interpreting and understanding the phenomenon of Israel. According to Abdulwahab al-Masiri, the situation in Israel is a model or a prime example of settlement patterns of migrants, namely "occupying settlements". Israeli society is also considered a new society that has taken shape through various



migrations. Sami Somooa, one of the Israeli researchers, believes that Israeli society is among the young societies that were built by European migrants and have many common features with colonial-based governments such as the United States, South Africa, and Australia. Another characteristic of this society is its multiplicity, meaning that it is composed of various sub-cultures, ethnicities, tribes, and races, and of course, the main branch is between Jews and Muslim and Christian Palestinians in the occupied territories of 1948 (Abdul Ali, 2012).

1. Abdel Wahab el Messiri

2. Sammy Smooa

Israeli researcher Baruch Kimmerling, after examining multiple subcultures in Israeli society, mentions at least 7 civic communities that are separate and distinct from each other in their daily lives and have their own media and service networks. These subcultures and sub-communities include secular Ashkenazim, religious Zionist Jews, Sephardic religious Jews, Haredi Ashkenazi religious Jews, Jewish rural migrants, Ethiopian Jewish migrants or Falashas, and Israeli Arabs or the original Palestinian residents of the occupied territories of 1948 (Abdul Ali, 2012). According to research, secular and religious Zionists in this society enjoy the most social and political benefits while Palestinian residents of the occupied territories of 1948 and Ethiopian Jews enjoy the least political-social benefits and have always been subjected to discrimination.

National, racial, and religious divisions have caused this regime to remain accompanied by numerous and deep fissures despite the passage of over seventy years, and this is evident in the current situation through frequent protests by marginalized groups. Zionist efforts have been made to present their policies in the social sphere as peaceful coexistence between various ethnic and religious groups, but in recent years, multiple cases of the failure of these policies have emerged. One of these cases is the failure of Netanyahu and the government structure of this regime in forming a stable cabinet. The holding of four parliamentary elections within two years in 2019 and 2020 with the aim of forming a cabinet, which is an unprecedented and new phenomenon, shows the transfer of the cracks of national-religious fissures from the bottom of society to the top of society and government. The attempt of centrist and left-wing parties to vote for forming a government without Netanyahu actually indicates their lack of tolerance and acceptance among them, and the widening of differences and fissures in this system and society.

1. Baruch Kimmerling

### **Intelligence and security organization**

#### **Intelligence Organization:**

These are institutions that, in pursuit of their country's foreign policy objectives, are responsible for carrying out all intelligence and covert operations through official and unofficial mechanisms. These types of organizations carry out a wide range of activities, from collecting news and information to carrying out various special operations such as psychological, cyber, commercial, and economic, under different covers and locations. Security organizations are institutions that are responsible for discovering, researching, preventing, controlling, tracking down, neutralizing, and countering the hidden and hostile activities and actions of domestic opponents, infiltrating elements, intelligence organizations' agents, and foreign agents for the purpose of safeguarding national security and preserving the secrets of individuals and vital infrastructure of the country (Heydari, 2016).



### **Intelligence and security organizations of the Zionist regime**

In December 1949, Ben-Gurion took control of the political section of the Foreign Ministry and placed it under his direct command. He later gave a new name to this agency: the "Institute for Intelligence and Special Operations," commonly and briefly referred to as the Mossad. With the establishment of Mossad, Israel's intelligence services were unified, and a three-branch society was formed that still exists to this day with varying degrees of power.

1. Aman: The military intelligence arm that provides the necessary information for the army.
2. Shin Bet: responsible for internal intelligence and is in charge of anti-terrorism and anti-espionage activities.
3. Mossad: operates on the other side of Israel's borders with its covert activities.

This was a victory for those who believed that Israel's future depended more on a strong military and intelligence community than diplomacy, and this victory was fully manifested in the country. (Bergman, 2018:42)

Ben-Gurion placed all agencies under his direct control. Mossad and Shin Bet were under his supervision as prime minister, and military intelligence was under his jurisdiction as defense minister. There was a great emphasis on cover, politics, and power, and from the beginning, this issue was kept hidden from the general public. Ben-Gurion even prohibited the disclosure of such extensive organizational networks among the public.

In other words, even mentioning the names of Mossad or Shin Bet was prohibited among the people until 1960 because their existence should not have been announced. Ben-Gurion even opposed creating legal frameworks for similar agency operations. Their goals, duties, missions, power, budget, and even communication were not supported by any law. In other words, Israeli intelligence initially occupied a country in the shadow that was still separate from its democratic institutions. All intelligence community activities (especially those in Mossad and Shin Bet, which were under the direct command of the prime minister) were carried out without any effective supervision by the Israeli parliament (Knesset) or external independent groups. In this country, the expression "national security" was used to justify many actions and operations that the world knows as long-term criminal prosecution and imprisonment.

Continuous surveillance of citizens, due to national and political affiliations, interrogation methods including long-term detention without a judicial order, torture, false testimony in court, and hiding from judges and lawyers were among the actions taken. A prominent example was the removal of targets. In Israeli law, there is no death penalty, but Ben-Gurion circumvented this law by giving himself the right to carry out executions outside legal procedures. Justifying support for the country in the shadow made all secret actions relevant to a situation that threatened the entire life of the country. Israel had inherited a legal system from Britain's colonial government that had executive orders to quell rebellions, and in line with these regulations, all media and press had to send all reports or intelligence activities to the military censorship department (which most cases would censor them). (Bergman, 2018:44)

Among the seven-branched candlestick plan (the holy lamp of the temple of Jerusalem, which was destroyed by the Greeks in AD 70) was an inscription (poem 6, section 24, book of Proverbs) that according to Jewish belief King Solomon said: "With your deception, you can start a war." This phrase later changed to "Where there is no deception, the nation falls, but in the council of counselors, there is security" in section 11, poem 14. (Bergman, 2018:46)



Numerous journalists collected quotes from anonymous men who, after being surrounded by people and with their hands raised, shot at them. (Bergman, 2018:187)

Some of the gunmen with silencers said that when it was their turn to reach the red list, Dagan unilaterally canceled this Israeli army law, which gave suspects the opportunity to surrender before being killed. (Bergman, 2018:187)

All complaints, rumors, and testimonies - to say something about many of the dead bodies - went inside the closet and were tightly closed to prevent any outside investigation.

Undoubtedly, the Dagan unit was ruthless and operated under its own laws. It can be argued that this was the beginning of an extralegal judicial system alongside criminal laws in Israel, a system that developed slowly and completely secretly. (Bergman, 2018:188)

#### Expert evaluation achievements:

In order to master the scientific aspects, all the achievements of the article were presented in twenty main topics to experts who have relevant characteristics in security studies.

In total, 15 experts with characteristics of security studies were selected, including 13 doctoral students in relevant fields of political science, 7 sociologists specializing in political sociology, 5 experts in Islamic studies, and 2 experts in foreign courses and law. They were asked to provide their corrective views on the weight of each of the twenty main topics based on a scoring system ranging from 1 (very low) to 5 (very high).

To measure the reliability in the SPSS software environment, Cronbach's alpha coefficient was used, resulting in a standard Cronbach's alpha coefficient of 0.79, indicating that the questionnaire has acceptable reliability.

The results of the expert evaluation are presented in the table below:

Frequency distribution table of responses to the items

No	Item	Not responded	1	2	3	4	5
1	The absence of a constitution in the regime is due to a lack of consensus among the active groups and currents of that regime				%33	%20	%47
1.	The lack of a constitution in the Zionist regime is due to the inefficiency of plans to create a unified nation.			%7		%27	%67
2.	The regime sees the limitation of constitutional law as an obstacle to achieving its goals.				%7	%13	%80
3.	The Jewish discourse in the field of security has a positive precedent.				%20	%33	%47
4.	The impact of secular and religious Zionists on the loss of the constitution and political and social equality.		%7		%20	%33	%40
5.	The sense of discrimination among Ethiopian Jewish immigrants in the absence of social and political equality.				%13	%47	%40

6.	The laws of the Jewish holy books serve as the backbone for the political and security framework of the regime, replacing the constitution.			%7	%47	%47	%20
7.	The historical course of the Jews has led to the creation of unwritten customs that replace the regime's constitution.				%20	%40	%40
8.	Protecting the principle of sovereignty is the most important factor in analyzing the security of the Zionist regime.					%13	%87
9.	The regime's intelligence and security services exploit the absence of a constitution in their illegal actions against human rights.				%27	%20	%53
10	One of the main reasons for the security challenges of the regime is the absence of a written constitution.			%13		%33	%53
11	The mutual relationship between the lack of security feeling among members of society and the absence of a constitutional law				%7	%53	%33
12	The mutual relationship between the lack of security feeling among members of a structured society and the rapid and unstable changes in laws within the regime	%13			%13	%20	%53
13	The mutual relationship between the lack of security feeling among members of a structured society and the rapid and unstable changes in laws within the regime.	%7			%7	%27	%53
14	The impact of the parliament on the security challenge that has arisen regarding the government's proposal for a judicial reform bill	%7			%7	%40	%47
15	The focus of individuals and parties within the regime is on the implementation or non-implementation of Israeli laws.				%13	%40	%47
16	The impact of the incompetence of the judiciary within the regime as the enforcer of the constitutional law (in its				%13	%53	%33



	absence) on the government's proposal for a judicial reform bill.						
17	The impact of the silence of Israeli rabbis on the government's proposal for a judicial reform bill.				%33	%60	%27
18	The possibility of creating a rift in Israeli society in the absence of a written constitutional law.				%20	%40	%40
19	Taking advantage of the opportunity presented by the lack of constitutional law within the regime to create artificial fragmentation in Israeli society.	%7			%7	%33	%53
	<b>Average scores</b>	%2		%1	%15	%36	%46

### Conclusion

A written text becomes a constitutional law in any country when it is recognized as respectable by the elites, political and social institutions, and the society itself. It should be a society with the characteristics of unity and national consensus, where all members of society obey it, and it should be a criterion for justifying the actions of the government and the people. The constitutional law, according to the requirements of each country and the political-social conditions prevailing in its culture, will prioritize the legal guidelines and governmental duties. It now appears that the Israeli regime, which had tried to establish and educate a uniform society in line with its ideals during the early decades of its existence, has failed due to the diversity of this society and the entry of groups with different ethnicities and races from around the world into occupied Palestine. This has resulted in multiple problems and difficulties, and in fact, the operationalization of the melting pot idea has been defeated. This led the Zionist regime to seek convergence and bring together Jewish cultures from Eastern, Western, and African ethnicities through ideas such as cultural connections.

Moreover, the deep divide between Jews and Palestinians in the occupied territories of 1948 made it difficult for cultural connections to succeed after the defeat of the melting pot idea in this regard.

Careful attention to the recent speeches of the former Israeli Prime Minister, Benjamin Netanyahu, at the annual Herzliya conference, reveals that this regime has not been successful in dominating the principles of Zionism over a significant portion of the Jewish population. This is because religious Jews, while avoiding military service, also have minimal participation in the economy and production sectors of this regime, which are crucial pillars of Israel's security and economy. Such a situation, in addition to being an unpleasant reality for the Zionist regime, will severely affect its future years due to the decline in active population in both economic and military areas. It is practically a serious obstacle to creating a cohesive constitution for all members of the counterfeit country of Israel, preventing it from establishing a country with characteristics similar to those of other countries in the world. This has put the regime in major challenges, including illegal and uncoordinated actions with the judiciary system, intelligence and security organizations, even in situations where no one has the right to object (as Israeli



philosopher Shimon Liovich predicted correctly, Israel commits violent crimes that institutionalize ideas based on violence in people's minds, and everyone will resolve their differences by relying on this mentality). Other challenges include severe censorship without legal approval, and the ongoing conflict between religious Israelis and secular Israelis in the absence of basic and fundamental laws in various political, economic, social, and military areas, which increases the likelihood of civil war in Israel.

The crisis of losing the constitution has not only imposed anti-human rights and illegal activities on the fictional society of Israel but has also polarized and created unprecedented political and social divisions within Israel. Individuals like Netanyahu, despite all his financial corruption and legal charges such as bribery, fraud, and breach of public trust, have been able to take over the position of prime minister and have proposed a bill to review the judiciary system, which would give the government complete control over appointing judges to the Supreme Court and limit their powers to repeal racist laws (in favor of extreme right-wing groups) and anti-minority rights. They have transformed the Knesset, which is now under the control of their supporters, into an absolute authority for the laws that govern the regime. These events strengthen the prospects of the decline of the Zionist regime more than ever before.

"I tell you that Israel will not see the next 25 years, and during this time, Iran will uphold the spirit of struggle, seriousness, and jihad. You will be worried every moment." (Ayatollah Khamenei, 2015)

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