

An Inquiry into Fundamental Human Rights and Freedoms in the Iranian Legal System with Emphasis on Constitutional Discussions

Anas. Abdul Khudhur Mohammed Al-Debis¹, Mahmood. Ashrafy^{2*}, Maitham. Mohammad Abd Al Nomani³, Mohammad. sharif shahi⁴

¹ PhD Student, Department of public law, Isfahan (Khorasgan) Branch, Islamic Azad University, Isfahan, Iran

² Assistant Professor, Department of Criminal Law and Criminology, Isfahan (Khorasgan) Branch, Islamic Azad University, Isfahan, Iran

³ Assistant Professor, Department of Law, Faculty of Law, Al-Furat Al-Awsat technical University, Kufah, Iraq

⁴ Assistant Professor, Department of public and internasional law, Isfahan (Khorasgan) Branch, Islamic Azad University, Isfahan, Iran

* Corresponding author email address: mahmood.ashrafy2000@gmail.com

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EDITOR:

Cavid Qasimov^{id}

Prof, Faculty of Letters Department of History, Van Yuzuncu Yıl University, Van, Turkiy. Email: cavidqasimov@yyu.edu.tr

REVIEWER 1:

Muhammad Abdul Rahman^{id}

Department of Humanities, Rajaratnam School of International Studies, Nanyang Technological University, Singapore. Email: muhammadrahman@ntu.edu.sg

REVIEWER 2:

Zeynep Karal^{id}

Department of Computer and Instructional Technologies Education, Trabzon University, Trabzon, Türkiye. Email: zeynepkaral@trabzon.edu.tr

1. Round 1

1.1. Reviewer 1

Reviewer:

The keywords are too broad. Replace “Iran” with “Iranian constitutional law” and add “Article 27,” “freedom of assembly,” or “citizens’ rights charter” to improve database visibility.

While historically sound, this paragraph would benefit from a specific reference to Iran’s ratification timeline of key human rights conventions (e.g., ICCPR 1975; CRC 1994) to contextualize the shift described after 1979.

In the section “Gardiner’s View on Freedom,” the six-type typology is well presented but lacks linkage to Iranian jurisprudence. Include commentary on which freedoms (inner, external, political) are constitutionally protected and which remain aspirational.

The subsections on MacIver and Freud could be abbreviated. These references, while enriching, divert attention from constitutional interpretation. Replace some with Islamic legal theorists (e.g., Motahhari, Shariati) for cultural alignment.

This paragraph is stylistically eloquent but should transition toward doctrinal analysis earlier. Recommend inserting a table or summary linking each freedom type to its constitutional article (e.g., Article 23 – belief; 27 – assembly).

Because this paper is legal rather than philosophical, the citation density should shift toward primary Iranian legal sources (e.g., Assembly Debates 1979, Guardian Council Opinions). Currently, classical sources dominate the argumentation.

Authors revised the manuscript and uploaded the document.

1.2. Reviewer 2

Reviewer:

The review lists prior studies but reads descriptively. Revise by synthesizing these sources to show conceptual gaps—for instance, that prior works emphasize rights recognition, while this study uniquely analyzes implementation barriers under Article 10 Commission control.

Clarify unit of analysis (constitutional articles, legislative texts, judicial cases?) and criteria of analysis (content analysis, doctrinal interpretation). As written, the methodology lacks operational definition.

This philosophical discussion is lengthy relative to its legal focus. Condense by linking classical perspectives directly to Islamic and constitutional notions of freedom, thereby maintaining thematic coherence.

The discussion correctly differentiates the two types but overlooks how Iranian constitutional articles reflect or diverge from these categories. A short bridging paragraph comparing Berlin's model with Articles 2 and 3 would strengthen analytical relevance.

An important inclusion, but this paragraph lacks documentary citation to archival or official gazette sources. Provide the statute number, date, or publication to enhance legal traceability.

The narrative moves abruptly from pre-1979 history to constitutional ideals. Introduce a transitional sentence outlining how revolutionary slogans translated into legal codification (Articles 1–3).

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2. Revised

Editor's decision: Accepted.

Editor in Chief's decision: Accepted.