History of Citizenship Rights in Iran

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Abstract
Contemporary discussions of citizenship rights are very important. However, according to the meaning of the word citizen, the term citizenship rights, and its nature, it seems that realizing this goal can address many of the issues discussed on citizenship rights including the right explanation leading to the establishment of improved personal and social security. The present study focused on a comparative study of citizenship rights and human rights in Iran and its history and showed that the actual realization of rights, rules and regulations required by individual citizens and officials are mutual.

Keywords: Citizenship Rights, Privacy Policy, Social Justice, Security

Introduction
The discussion of citizens’ rights and their backgrounds in Iran is significantly important because until the nature of citizens’ rights and their historical revolution are not explained, no transparency will be made and we cannot expect that citizens’ rights are really observed in Iran. The purpose of this research is to explain the citizens’ rights and their backgrounds in Iran, and the way of institutionalizing these rights. In the present article, the library (research) method is used. The research results indicate that the citizens’ rights issue is realized when all people in a society enjoy social, economic, civil and political rights. Meantime, the recognition of rights and obligations has an effective role in the improvement of citizenship and creation of a justice-seeking society which is realized by increasing citizens’ knowledge, correct trainings and consequently observing rules and regulations and removing existing barriers by authorities.

The concept of citizens’ rights
For understanding the concept of citizens’ rights, first the terms “rights” and “citizens” must be explained:

Definition of Right: Lexical definition of right: Right has many different definitions and in all of them, the main root of the term means fixing. But, the type of fixing is different in each definition which leads to different concepts of the term “right” (Mesbah Yazdi, 2001, 20).

Despite the lexical definition of right, the term right is used in singular and plural forms in different cases, for example rights which mean social regulations and financial remuneration are dominance of humans over each other, authority for taking actions, etc (Mirmousavi and Haghighat, 2006, 127-128).

Legal definition of right: Right is an authority which is determined for individuals by law in order to take an action or abandon one. It is mentioned that property right and occupation right are used as definitions of the right in the Islamic laws field (Imami, 1963, 2). Therefore, it seems that right is a privilege for individuals in a society under the common laws or the religion, and others are required to observe it.
Some jurists consider the objective of rights in the legal thoughts as maintaining discipline in a society and mention legal rules as regulations which are guaranteed by competent government authorities and aim to create peace and discipline in a society. Followers of other schools that consider rights as a mental basis better than the government will, define the objective of rights as providing justice. In their opinions, the most important source of rights is the thoughts and theories of scientists. Also, in ideas in which the basic source of rights is the custom and habit, the objective of rights is the progress of civilization and culture (Katouziyan, 1986, 417-419).

**Definition of citizens:** This term is not defined in Moein and Amid dictionaries. In Dehkhoda dictionary, city means a land and society larger than a village with many houses in which many people live. But, the term citizen basically means a person who is bound by a place. In fact, citizen is a person who lives in a city or country and enjoys its rights. In Anthony Giddens opinion, a citizen is a member of a political society which has some rights and obligations regarding this membership. He considers civil rights as legal rights of all citizens (Giddens, 1988, 795).

In Marshall opinion, citizenship is a basis which is given to all individuals who are the full-fledged member of the society. These individuals have an equal status, and rights and obligations relative to this basis (Friedman, 2002, 168).

Therefore, the citizens’ rights include: a set of obligations for citizens, the city and the government which must be provided by the government, and thereby citizens expect to achieve all their rights, including fundamental rights, employment right, selection right, the right of testimony in official domains, arbitration right, etc.

Citizens’ rights especially pay attention to equality and justice and have a special position in social, political and civil theories. The issue of “citizenship” is realized when all individuals in a society enjoy civil and political rights, and can easily access economic and social opportunities of life. Meantime, citizens cooperate in different areas as members of a society and in exchange for their rights they have obligations for managing the society better and creating disciplines. The understanding of these rights and obligations has an effective role in the improvement of citizenship and creating a society based on discipline and justice. In is worth mentioning that law is the realization of right. Cultural areas of respecting the law are a step toward expanding citizens’ rights so that citizens learn and believe that law itself is a respectful issue. The equality of people before a bad law is better than lack of law or wrong implementation of a good law (Vakilian, 2003).

**History of citizens’ rights**

The concept of citizenship is usually mentioned with the term government and its emergence was concurrent with the emergence of early governments. In the middle ages, by the cooperation of Christian Clergymen with ruthless rulers and feudalists, the worst injustice took place. Accusatorial justice system courts destroyed human dignities with torture and injustice. In this Justice System, the human dignity and innocence were forgotten and no one could prove his/her innocence by resorting to the interpretation of criminal actions. Also, inhuman punishments and disgracing tortures were observed in many cases in an accusatorial justice system. But, the turning point of the evolution of the citizenship concept is found in the Europe developments. The failure to respect human rights, citizens’ rights and basic human principles in that period made Europeans to write and promulgate it. “The Human Rights Statement” in France in 1789 is among the first documents in which this issue is considered (Meftah, 2008).

Therefore, the concept of human and citizens’ rights was first used in the statement in August 26, 1789 in France. This statement consists of one introduction and 17 articles. Later, other countries enacted laws for respecting the rights of citizens in that land. In this period, with the change of societies and growth of middle classes of the society that looked for proportional rights,
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the area for codifying the rights insuring interests for most of individuals in the society was prepared. The French Revolution, industrialization and America's Independence accelerated this codification process and it was expanded to other societies. The acceptance of human inherent rights and the freedom of all humans from birth is one of the effects of this period. The second generation of supports is the globalization process of human rights. This period was initiated by supporting minorities and special groups as well as capitulational supports in countries which violated the human rights and led to the codification of some international documents regarding some social groups (as well as workers) and some religious and national minorities. But, in the third generation, these supports emphasize the integrity of international documents for supporting the human and citizens’ rights in which some statements, documents and treaties were signed and approved by nations and states. Generally, there are three basic standpoints about human and citizens’ rights concepts. The first standpoint related to Huntington is that the general view of a country is dominant over the whole country. From this standpoint, the American pattern of human rights must be dominant over all countries. Another standpoint is related to modernists who believe that the principles of citizens’ rights are universal and the human rights are not just limited to one country or society. In contrast to this view, postmoderns consider a special version for each person and society emphasizing regional issues and cultural characteristics of each society (Meftah, 2008).

Citizens’ rights and human rights

The concept of “citizens’ rights” is often posed besides two concepts of “fundamental rights” and “human rights”. These three concepts are sometimes used interchangeably, but in fact, they are different from each other. The citizens’ rights are a part of fundamental rights which are nationalized in the constitutional law of each country and are only applicable for citizens of the country. However, the human rights are specific for individuals in a city or country, despite living in a certain society. In fact, human rights are rights for humans due to their inherent dignity, but citizens’ rights are rights for living in a society.

However, as human rights’ documents are a kind of basic documents of citizens’ rights, in most cases, citizens’ rights result from the development of human rights, and it seems that the relationship between the human rights and citizens’ rights is obvious. Some rights stipulated in the Human Rights Statement are citizens’ rights and some rights stipulated in the citizens’ rights result from the human rights. As mentioned above, the concept of human rights was first used in the human and citizens’ statement in 26 August, 1789 in France. Today, the human rights mean principles and concepts, including human and citizens’ rights statement in France and thoughts of intellectuals in eighteenth-century Europe such as Jean-Jacques Rousseau, Montesquieu and Diderot are reflected in the Human Rights Statement and two covenants called the Bill of Human Rights (Mehrpour, 1998, p 303-304).

The Universal Human Rights Statement is composed of 1 introduction and 30 articles which was approved in 1948 and as this statement lack specified strategies, following long-term discussion, finally, the General Assembly accepted these covenants through the Resolution XXI (2200) which included economic, social, cultural and civil-political rights in which some rights such as right to live, freedom of speech, property right, etc. were mentioned (Mirmousavi and Haghighat, 2010, 76).

In recent decades, despite the global human statement, many political, social and economic changes occurred in the world, which clearly show the failure to respect human rights and a need for the continuous change of these rights based on the necessities of the society. Therefore, the concept of citizens’ rights is separated from human rights because human rights are not specific for individuals of a special city or country, but they emphasize the relationships of citizens with each
other and with governmental institutions. The relationship between the government and people in the citizens’ rights is based on a reciprocal and cooperative relationship, rather than authority. Although in some important cases, the State Sovereignty is imposed, in most cases, there are special obligations for the government and people to realize citizens’ rights.

**Types of citizens’ rights**

T. H. Marshall (1973) divides citizens’ rights into three civil, political and social rights and says that citizenship is a situation granted to all society members (Sheybani, 2005, 165).

**Civil rights:** Although civil rights include obvious privileges, they are not recognized in all counties. These rights include freedom of speech, religion, equal property right and due process right before law, equality before the law, right of freedom, security, protecting of dignity, etc. which in case of lack of these rights, it cannot be claimed that citizens’ rights are realized in the society.

**Political rights:** These types of rights, citizenship is recognized as the supreme civil rights such as the right to vote, the right to political participation, the right to vote, assembly and association, the right to political security, the right to freedom of expression and criticism of the authorities through the institutionalization.

**Social rights:** Social rights include social justice, physical and psychological safety for all citizens, social security benefits and support of unemployed persons, rights to be supported by public health, using public education and health care benefits, fair wage, and right to have break, recreation and all welfare services. In fact, the person who does not relatively benefit from the aforementioned rights is not called a citizen.

Examples of civil, political and social rights or citizens’ rights include a wide range of different areas of citizens’ social and individual life. In other words, discussion regarding citizens’ rights is a function of realization of the citizenship concept and their recognition. Citizens’ rights are not rights which must be granted by the government to people, but are fixed and preserved among real citizens and are one of the features of the citizenship formation. Citizens’ rights are not established by the government, but the government must observe and support them and even if the government violates these rights, it must compensate them. In fact, (in democratic societies) the government itself is the realization of citizens’ rights. Citizens’ rights have a generality which includes the form and type of governance and governors. In fact, citizens select the governance and governors by exercising their rights and consequently, an entity which is the result of citizens’ rights cannot cause to this right. Another point is that citizens’ rights have a generality which its components cannot be separated. An abstract and incomplete view about citizens’ rights and attempt to observe one part of these rights versus ignoring other part, not only will not be accomplished and realized, but also will distort the generality of citizens’ rights. If each of the aforementioned triple rights is not observed, it should be accepted that citizens’ rights are not actually realized. Of course some other rights can be added to this classification with exact differentiation, including cultural rights such as education right, etc. and legal rights such as defend right, right of equality against the court, etc.

Important citizens’ rights in Islam include paying attention to humans’ dignity as the best creature, paying attention to life value and individuals’ lives, equality without considering the race and the color of skin, etc. and making humans’ creation purposeful. In fact, all creatures are equal and have equal rights which should be observed by all of them. It is human’s behavior and performance which lead to his superiority over other creatures, not other creational characteristics such as the color of skin, gender, race, etc.; so, all humans have equal citizenship rights.
But, from jurisprudence point of view, the system of international relations classifies humans in the world into four categories including Muslims, People of the Book (Jewish and Christian), People whose being of the Book is doubtful, and Unbelievers. In Jewish and Christian’s teachings, human goals and values are determined and some obligations are specified, and according to these obligations, different rights are considered for individuals. For example, human life is not valuable if he lives alone and far from the society, and humans have to observe each other’s rights in their social life as Dr. Kohan mentions about Jewish religion: “from religious sources of Jewish point of view, human is not created to live alone, but the purpose of his creation is to be a useful member of the human society and this reality specifies many obligations for him regarding his relationships with others. His life is not just for him, but his behaviors affect people’s lives as their behaviors affect his life (Sadripour, 1971, 203)

In Zoroastrianism which is an ethical religion based on the monotheism, human is also autonomous, has obligations and rights, and all people have to observe rules and procedures. In this religion, although citizens’ rights are not mentioned like what is considered today, the first foundations of Zoroastrianism include observance of humans’ rights and good deeds (Al-Nas verse, translated by Ali Asghar Hekmat, 2002, 456-460).

The history of citizens’ rights in Iran

In some historians’ opinion, the first statement of humans’ rights belongs to Cyrus the Great (Achaemenid king) which was written on a clay inscription in Akkadian language, language of people of Babylon, and the international language of that time after the conquest of Babylon in 538 BC. He mentioned rights in this inscription which are the typical examples of humans’ rights and also citizens’ rights such as social rights, freedom of affiliated nations in that era, observance of workers’ rights, equality of people before the law, prohibition of slavery, etc. Therefore, foundation of citizens’ rights was in Ancient Iran. By looking at the history of Iranian social system and its governance structure, we understand that in the past, ordinary people did not have any right. The power of kings was not limited in ancient Iran and in the era after Islam. The only factors which could limit their executive power were religious orders, tradition, ethics and sometimes organizations such as Royal Council and House of Nobles.

This procedure continued until the 12th century and the observance of citizens’ rights did not have any place in Iran and actually until the 12th century, from kings and statesmen’s point of view, people had limited rights and privileges because the governor considered himself a master race. This period, which coincides with the last years of Qajar dynasty and the rise of Pahlavi dynasty, the historical and revolutionary movement of Iran at the beginning of the 14th century was followed by the famous order of Mozaffar ad-Din Shah in Jamada al-thani-14, 1324 Moon Hijri which was the beginning of a new season in the history of Iranian government. The first municipality (Baladieh) law which was approved in Rabi al-thani – 20, 1325 Moon Hijri and coincides with 1286 Solar Hijri was adopted; thus, one of the great goals of the Constitutional Revolution was achieved. Although shortly after, it was distorted and dictatorship dominated the society, the sovereignty of nation over their fate was diminished, nothing remained of law and the gap between people and governors increased which led to the Islamic Revolution.

By the victory of the Islamic Revolution in February 11, 1979 led by Imam Khomeini (R.A.), the government of the Islamic Republic was determined in the referendum of March 30 & 31, 1979 equal to 1&2- Jumada al-Awwal-1399 by the positive vote of 98.2% of people who had the right to vote, and Assembly of Experts consisted of representatives of people finished the formulation of the constitutional law according to the proposed draft of the government and all suggestions of different groups of people which was consisted of 12 chapters and 175 principles.
However the constitutional law of the Islamic republic of Iran was reviewed in 1989 and some principles were changed, and now it is consisted of 14 chapters and 177 principles. In recent years, the observance of citizens’ rights has become one of the priorities of the Justice System because the 140th article of the fourth development plan Act made the Judiciary responsible for the preparation of a bill to protect and promote the citizens’ rights and support individuals’ privacy so that in 2004, an Act named respecting the legitimate freedoms and protecting citizens’ rights was adopted by the Parliament of the Islamic Republic of Iran in the form of a single article. In fact, the phrase “citizens’ rights” first entered the legal system of Iran through a directive about observance of citizens’ rights issued by the head of the Judiciary in April 9, 2004. In this Act (the directive of citizens’ rights), some obligations were determined for courts and the judiciary in order to guarantee citizens’ rights, including defendant’s rights, compliance with legal standards during the interrogation, prohibition of torture of arrested individuals and the necessity of the observance of presumption of innocence as follows:

Since the enactment of this Act, all public courts, revolutionary courts, military courts and the judiciary are obliged to observe the following cases in performing their legal duties. Violators are sentenced to punishments as stipulated in the Statute Book:

1. Detection and prosecution of crimes, investigations and issuance of bail and temporary detention must be done based on the observance of laws with a specified and clear decree and judicial order, and any misuse of personal relations and power and or violence and additional arrest without necessity must be avoided.

2. Convictions must be based on legal arrangements and limited to accomplices and when the crime is not proved in a competent court and the decree which is based on the law and valid judicial sources (in case of the lack of law) is not final, the defendant is presumed to be innocent, and anyone has the right to be safe under the protection of law.

3. Courts are obliged to observe the right of defendants and complainants to defend themselves and provide them the opportunity to use a lawyer and expert.

4. In dealing with petitioners, defendants, offenders, and individuals who are aware of incidents, and generally in performing the assigned tasks and dealing with people, the Islamic ethics and standards must be observed completely.

5. Prohibition of arrest or detention of individuals’ principle must be determined based on the law and the case must be sent to the competent judicial authorities at the due date, and families of the arrested individuals must be informed.

6. During the arrest and interrogation or investigation, the harassment of individuals such as closing their eyes and other organs, humiliating and belittling must be prevented.

7. Interrogators and investigators must not cover their face, sit behind the defendant or take him to unknown places and totally must not perform against the law.

8. Local inspections and examinations for arresting the escaped offenders or detection crime tools must be performed based on legal terms and regulations without interruptions and with caution. Distorting the documents and objects which are not related to the crime or do not belong to the defendant, and also disclosing the content of letters and family photos and videos and their unnecessary confiscation must be avoided.

9. Any torture of the defendant in order to obtain confession or forcing him is banned and such confessions are not legal.

10. Investigations and interrogations must be based on scientific and legal principles and methods as well as previous trainings and the required supervision. Individuals who ignored the arrangements and regulations and performed against their assignments are faced with the law and punished.
11. Questions must be useful and clear, and related to the accusation or the alleged charges. And curiosity in personal and family secrets, questioning the past sins of individuals and addressing issues which are ineffective in the case under study must be avoided.

12. Answers must be written with the same quality as they are cited without any change and they must be read for the confessor; also, literate individuals can write issues by themselves if they wish in order to prevent from distortion.

13. Courts and tribunals seriously supervise detention centers of related forces or systems which based on special rules perform their tasks and they also supervise the behavior of agents and officers dealing with defendants. They appreciate and encourage true law officers and treat the violators according to the law.

14. The impermissible manipulation and seizing of defendants’ properties and belongings should be avoided and as soon as possible or after the issuance of a sentence at courts and tribunals, the status of properties and belongings must be determined. Also, until a judicial decision is not made about them, the officers must attempt to maintain them and personal and office use is prohibited.

15. Head of the Judiciary is obliged to set up a board to supervise the proper performance of the officers relating the aforementioned cases. All systems which are somehow related to these cases are required to cooperate with this board. In case of any violation of rules, the board is obliged to correct the methods used and adjust them to the regulations and also must refer violators to the competent authorities in order to be punished legally. In addition, the board must report the result of its actions to the head of the judiciary.” (the directive of citizens’ rights, the judiciary).

In the constitutional law of Iran, rights such as equality of rights, security, freedom, freedom of thought, equality in the legal protection, dignity and respect to individuals, etc. are just some of citizens’ rights stipulated in it. The institutional law of the Islamic Republic of Iran with its extraordinary scrutiny mentions some principles for the protection of citizens’ rights and the relationships of individuals with the government and with themselves, including:

**Legal immunity (body, property and dignity)**

Legal immunity means that prosecution and punishment of individuals are just done based on the law and it aims to prevent from the arbitrary measures of the governors, state officers and the police. According to the principle of the presumption of innocence in the criminal code, no one can be prosecuted and accused of a crime, except in accordance with the law (Sabet Saeidi, 2007, 69).

Therefore, as per principle 22 of the constitutional law: “Dignity, body, property, rights, housing, and job of people are inviolable, except in cases it is prescribed by the law.”

*Equal rights:* The equality principle does not mean that individuals with different privileges must have equal rights, but it means that individuals with the same privileges and situations are equal before the law and have equal social, political, financial, administrative and occupational tasks and rights, and neither individuals gain more privileges and rights due to their race, skin color, etc., nor they will be deprived of social advantages (Haman, 2007, 68).

According to principle 19 of the constitutional law: “Iranian people with any tribe have equal rights, and skin color, race, language, etc. do not lead to their privileges”.

According to principle 20 of the constitutional law: “all people including men and women are protected by the law and all have human, political, economic, social and cultural rights based on the Islamic criteria.”

*Protection of body, property and dignity:* It is mentioned in principle 22 that: “Dignity, body, property, rights, housing, and job of people are inviolable, except in cases it is prescribed by the law.”

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Freedom of thought: As per principle 23 of the constitutional law: “Inquisition is prohibited and no one can be attacked and reprimanded due to his/her thoughts.”

Freedom of press (media): Based on principle 24 of the constitutional law: “Publications and press are free to release articles and contents, except in cases when they disrupt the basics of Islam or public rights. The details are determined by the law.”

Freedom of parties: It is stipulated in principle 26 of the constitutional law that: “parties, populations, political and professional associations and Islamic associations or religious minorities are free, provided that do not violate principles of independence, freedom, national unity, Islamic criteria and the basics of the Islamic Republic of Iran. No one could be prohibited from participating in them or forced to participate in another.”

Social security: As per principle 29 of the constitutional law: “social security including retirement, unemployment, aging, disability, lack of a protector, inability, accidents and incidents, need for health care services and medical care, etc. in the form of insurance are public rights. According to the law, the government is obliged to provide the aforementioned services and protections for all people in the country form public revenues obtained by people’s participation.”

Free education: Based on principle 30 of the constitutional law, “the government is obliged to provide free education for every people until the completion of secondary education and freely expand the higher education to the extent of self-efficiency of the country.”

Security: As per principle 32 of the constitutional law: “No one can be arrested, except with the legal decree and arrangements. In case of arrest, the subject and reasons of accusation must be provided to the defendant in written, the initial case must be sent to the competent judicial authorities within 24 hours and the trial must be organized as soon as possible. The violator of this principle is punished according to the criminal law.”

Right of residence: Based on principle 33 of the constitutional law: No one can be exiled from his/her current residence or be prohibited from staying at his/her favorite residence or be forced to stay at a place, except it is determined by the law.”

Right of lawsuit: It is stipulated in principle 34 of the constitutional law that: “lawsuit is the inalienable right of anyone and all people can resort to competent courts for a lawsuit. All people have the right to access to such courts and no one can be prohibited from resorting to the court which he/she has the legal right to go there.”

Legal punishment: Based on principle 36 of the constitutional law: “the decree of punishment and penalties must be executed legally only through a competent court.

Principle of presumption of innocence: It is mentioned in principle 37 of the constitutional law that: “principle of presumption of innocence is enforced and no one is legally guilty unless his/her guilt is proven in a competent court.”

Prohibition of torture: As per principle 38 of the constitutional law: “any kind of torture for obtaining confession or information is prohibited. Forcing an individual to testify, confess or take an oath is not allowed and such a testimony, confession or oath is not valid. The violator of this principle is legally punished.”

Prohibition of harming others: According to a jurisprudential rule, no one has the right to harm others. Therefore, it is stipulated in principle 39 of the constitutional law that: “no can obtain his rights through harming others or violating the public interests.”
respecting others’ rights is ignored in such countries. But, in our country, the significance of family due to its influence is so much that principle 10 of the constitutional law considers it as the fundamental unit of an Islamic society. In other words, if family members are familiar with their rights and observe them, they will respect social rules, too. Paying attention to citizens and their skills is very important in preventing the violation of the law; so, it is necessary to activate local or private associations with the support of National Youth Organization and cultural centers of mosques in order to make it possible for citizens to have a formal and normal communication and in order to substitute the formal supervision with the informal one. Escape from law is intensified through neutralization; so, it is necessary to inform people of the cases of escaping from law and its consequences through local channels to make people understand that negative consequences of escaping from law are more than its positive ones (Kalantary et al., 2005, 19).

The weakness of people’s religious principles and trends may lead to escaping from law and in some cases, if individuals do not have the required talents for social interactions, the internal controller factor (religion) prevents individuals from escaping from law or breaking the law (Kalantary et al., 2005, 18).

Therefore, citizens’ rights in all areas are not only observed by the government and the judicial system, but also they are observed through different continuous educational programs for individuals at any age, dissemination of this program through the media, syllabus in schools and high social participations with the purpose of raising the awareness and responsibilities of citizens and observing each other’s’ rights.

**Conclusion**

Citizenship is a new phenomenon in Iran. Although the first statement of humans’ rights belongs to Cyrus the Great, by looking at the history of Iran, we understand that before the Islamic revolution of Iran, people’s rights were limited and only after the victory of the Islamic revolution and at recent years, the observance of citizens’ rights turned to one of the priorities of the judicial system. For the realization of citizens’ rights, the cultural, religious, historical, political and economic factors must be considered because if religious attitudes of the society and the political structure of the country or historical contexts are not considered, we cannot expect that only addressing citizens’ rights in the constitutional law is the guarantee of observing these rights in the society. The main barrier to the complete realization of citizenship in Iran is the lack of social resources and opportunities and awareness and recognition, and researchers of the research center of the Islamic Consultative Assembly believe that ambiguities in the rules and regulations of the citizens’ rights are the main barrier to the observance of these rights. The judicial system is responsible for the establishment and maintenance of one of the most important rights of community members, i.e. peace, security and prevention from the violation of citizens’ rights. Therefore, not only the Islamic government must supervise the judges and actions of the judicial authorities of the country and individuals must be appointed to take these actions, but also people must consciously help authorities. So, addressing and paying attention to people’s reports must be centralized. Meantime, the purposeful instruction of individuals regarding citizens’ rights with different tools is one of the ways of institutionalizing and observing these rights in the society.

We hope that all Iranian people can observe rules and regulations in order to realize citizens’ rights with the help of God and authorities because the main objective of citizens’ rights is to improve the quality of public services for a better life which is obtained by clarifying the existing rules and raising the awareness and cooperation of most of the citizens.
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