



**International Journal of Biology, Pharmacy
and Allied Sciences (IJBPAS)**

'A Bridge Between Laboratory and Reader'

www.jibpas.com

ROLE OF REMISSION IN REDUCING CRIMES

MEHRDAD KAZEMI

Department of law Islam Abad Gharb branch, Islamic Azad University, Islam Abad Gharb, Iran
And Department of Islamic Republic of Iran's the Judiciary, Judge Islamabad Garb, Iran

ABSTRACT

Remission is another tool to relinquish punishment and remove effects of criminal conviction, which has been common in ancient time and in different societies including Ancient Greek. Remission may be granted by legislature, which is called amnesty, or by Kings forgiving punishment of the criminal, which is called private pardon.

Private pardon is a policy which is highly effective in mitigating intensity of such penalties as death in addition to granting remission in order to rectify judicial mistakes and errors.

To grant remission, at request by judgment debtor, results in his exemption from serving the sentence, wholly or partially. Unlike remission, amnesty has some typical aspect, that is, its subject matter is collective acts of a group of criminals regardless of their personalities. Remission Act is of retrospective effect on its approval date, that is, amnesty covers offences committed prior to enactment of Act and is not prospective.

Keywords: Law, Remission, Crimes.

INTRODUCTION

Remission is one of structures established in order to express feeling of compassion and benevolence toward offenders. After giving final sentences, sometimes it is found that judgment execution has lost its social interest and entails no effect but ruining morale of losing party, in particular, when the sentence

is given in agreement with public opinion, but later, the society ignores acts committed in the past and sees such perpetrators entitled to the rights of compassion and mitigation due to changed public opinion and emergence of new minds. In such cases, it is better not to execute imposed punishments and/or to

mitigate them in order to avoid their pernicious effects.

By carefully looking at Islamic criminal sources, it is clear that remission and toleration are important not due to their weak and inferior position but to their powerful stance. This means while avenger of blood has the right to retaliation, he forgives guilty person because of his soul greatness and religious training and in this way, in addition to his and others' improvement morally, he influences criminal's soul and body positively, making him deeply ready to achieve well-being and salvation by creating sense of reproach inside the criminal (Shambayati, 2010, p. 511).

1-Definition and meaning of remission

Literal and terminological definitions of remission

Literally, remission has different meanings such as charity, blessing, forgiveness, benefaction, removal of formant and mercy. But in criminal law terminology, remission is a measure taken in order for 'criminals' prosecution to be dependent on, and/or their whole or partial punishments to be remitted subject to approval of such state institutions as leadership and Parliament structures. This is a general definition including both amnesty and private remission (Ardabili, 2007, p. 511).

Literally, word "remission" has different meanings including the best of everything, forgiveness, cover and disappearance. Its specific meaning in Law and Divine Law is to remit and forgive punishments, which is not much different from its literal meaning (Shambayati, 2011, p. 511).

Remission types

1- Private remission

2- Amnesty

1- Special amnesty

Typically, remission is classified into 2 general and special groups. We believe that general remission applies to 3 concepts as follows:

Firstly, criminals committed some intended crimes are covered by remission, for example, all the accused and losing parties guilty of committing offences against national security and peace and/or against property are remitted by law; secondly, all losing parties and the accused are subject to remission for all crimes committed; and/or, thirdly, title "criminal" is entirely removed from acts or omissions provided that criminals or the accused are watched. Unlike general remission, private remission, also known as forgiveness, is limited to a special category of losing parties and the accused and punishments are remitted partially (Nourbaha, 2006, p. 452).

Amnesty

According to Article 155 of former public penal code, amnesty being granted under specific law makes prosecutions and proceedings abolished and aborts punishment execution in case of giving conviction rules, dissolving conviction effects. In cases where punishment is ignored partially by law, penal effects remain unless otherwise is established (Shambayati, 2010, p. 512).

Private remission

Private remission means not to execute penalties, wholly or partially, under order of government head in order to modify strict criminal verdicts and/or to encourage criminals serving their sentences to behave with good faith; and it should be noted that such remission is specific to cases where final sentences are given (Jáfari Langroudi, p. 452).

2- Historical background of remission in Iranian Penal Codes

Under Article 43 of 1925 public penal code, no crimes/misdemeanor can be remitted or be mitigated in terms of their penalties unless in cases where these are provided for by law.

That very code dedicated article 54 to amnesty and article 55 to private remission.

Under article 54, absolutely political as well as common crimes/misdemeanors committed during political revolutions may be

remitted. But for private law, such remission must be granted by Executive power, so it is clear that legislative authority and national consultative assembly are competent to enact private acts.

Under article 55, for political offences, the king can remit partially punishments of criminals who are convicted based on final verdicts given by competent courts considering suggestions by justice minister and approval by prime minister; and for non-political offences, sentences of death can be reduced to hard labor imprisonment while one grade of mitigation and/or by one-fourth mitigation are granted for penalties of other offences 1973. Reformative Punishment law also dedicated its Articles 55 and 56 to remission and seemed to be more complete than 1925 law (Nourbaha, 2006, p. 454).

3- Remission in Islamic Punishment Law

Islamic punishment law uses exactly the text of Article 38 of law on Islamic punishment related to remission except for a minor change made on phrase “recommendation of judiciary head” to “recommendation of chief justice”. Under Article 24 of this law, remission or mitigation of criminals’ punishment is decided by the Great Leader at the request of judiciary head within the limits of Islamic standards.

Comments on Article 24

From this Article, it seems basically that the matter of remission is out of the realm of legislation power, which is problematic given the nature of remission, especially amnesty, and its political dimension (Nourbaha, 2006, p. 457).

4- Remission in complementary, accessory and deterrent punishment

According to provision 2 of Article 25 of Islamic punishment law, approved in 2013, for excusable offences, if punishment execution is aborted based on realtor's tolerance after final sentence was given, their accessory effects are also removed.

Under provision 3 of the same Article on conditional remission and discharge, accessory effects of conviction are resolved after the sentence term collapses upon remission or at termination of conditional discharge course. Convicted persons are deprived from social rights during the course of conditional discharge as well as during sentence serving term.

Provision under Article 56 of 1973 public punishment law on political offences accepts remission of accessory and complementary penalties, but for other crimes, only principal punishment were remissible. Seemingly, to exercise remission is permitted for deterrent, complementary and accessory punishments because they are basically minor

punishments, but when they are imposed on punishable offences not being within scope of claimants/right owners authority, to grant remission is problematic (Nourbaha, 2006, pp. 458-9).

A) Private remission bases

The right to grant remission is a privilege accredited to forces ruling each country in order to provide for various interests while exercising their sovereign, which, especially in relation to political offences, allows the state leader to reestablish peace and order in society by remitting political leaders. Private remission is a policy being employed to reduce severity of punishments like death which can no longer be tolerated by society. Moreover, to grant remission is highly effective in rectifying judgment errors and mistakes because process of granting a new trial is lengthy. To remit judgment debtors, to dissolution of conviction through the courts' decisions, gives rise to results more quickly.

When judgments debtors are remitted or respective punishments are mitigated by the King's order, they can be considered as showing good behaviors and morals during period of serving sentences, so educational effects of remission must not be forgotten since it provides social advantages in this regard. Some believe that to resort to remission contradicts principle of powers

separation and consider it as an act of executive power interfering with judiciary affairs which need to be independent of other powers; but others claim that private remission was a proper and helpful measure in the past when other penal foundations were not common in order to prevent judgment mistakes and to mitigate severity of penalties, including courts of Appeal considering applications with respect to extenuation of or suspension of punishments and conditional discharge, but in modern time when judgment mistakes occur less probably and educational aspects of punishment are enhanced and necessity of remission decreased, mentioned objections are relevant by no means since remission abolishes partially or wholly punishment imposed on the judgment debtors themselves and has no effects on their conviction (Ardabili, 2007, pp. 261-2).

B) Private remission scope

Private remission include all deterrent and minor punishments. Generally, punishments of blood avenge and blood money are excluded from remission inclusion because they are considered as rights due to men. Limits punishment may be subject to remission only in particular cases (), conditional on repentance, after offences are proved by the accused confession. Private remission applies to all punishments,

including principal, deterrent, complementary, accessory, which are determined by public and revolutionary as well as special (Specialty court of clergies and military) courts (Ardabili, 2007, p. 263).

C) Private conditions

Under constitutional principle (Clause II of principle III) and Islamic Punishment Law (Article 24), remission or mitigation of punishments cover only those offenders whose conviction decisions are given by competent courts. Legislator mentions judgment debtors, but another term needs to be added to this condition which is the judgment finalization. Therefore, to grant of private remission is facilitated only after issuance of finalized conviction judgment. In other words, judgment debtors cannot be regarded as subjects of remission if they are allowed to make appeal about primary judgment. Also, conviction judgment must be binding legally, that is, such judgments go through lawful consideration stages, becoming binding legally. For this reason, Ex-part decrees are not included among remissible ones because they are not binding and may be annulled due to losing parties' objections. Unlike amnesty (general remission), private remission is of a personal aspect, namely it is granted to each losing party individually and independently

(Ardabili, 2007, pp. 246-7).

Article 56 of 1973 Punishment Law fore saw some conditions and effects for private remission as follows:

- 1- In terms of private remission, no differences exist between misdemeanor and criminal offences, in other words, perpetrators committing criminal offences and inflicting highly severe damages on society may be subject to private remission within limits foreseen by law;
- 2- Private remission is granted to prisoners individually, that is, a list of persons for whom remission is proposed is made and forwarded to the King and a particular class and group of prisoners are not remitted collectively;
- 3- Private remission does not dissolve effects of criminal convictions, that is, since such punishments are remitted wholly or partially while the essence of criminal acts is left, private remission does not result in disappearance of conviction effects (Sane'ie, Parviz; 2003, p. 266).

Private remission procedure

To grant remission depends on requests by losing parties or their families, which are

addressed by city and county boards consisting of head of justice administration, jail interrogator and chief first, and next, are sent to remission commission, along with a complete report on provincial losing parties status, after obtaining comments provided by intelligence agency, headquarters against drug and armed forces judiciary organization as the case may be.

Remission commission consists of 5 persons familiar perfectly with canonic rules, law and justice apparatus, who are appointed for 3 years under suggestion of judiciary administration head and to Great Leader approval (Article 1). Remission request and recommendations received are recorded in remission office and addressed by remission commission in order of receipt dates (Article 11).

After recommendations of member boards are considered and approved, commission presents List of losing parties deserving remission to the head of judiciary power (Article 4) who, in turn, proposes the list to the Great Leader at least 15 days prior to one of remission occasions and notifies commission chief of the results to be implemented (Article 5). Commission chief is obliged, after receiving remission order, to send the list of remitted persons to remission office in order to notify public prosecutor's

offices executing the order (Article 6) (Ardabili, 2007, pp. 265-6).

Remission occasions

- 1- Holy Prophet (P.H) Prophet hood (Rajab 27)
- 2- Holy Prophet (P.H) Birth day (Rabi Al-Aval 17)
- 3- Imam Ali (G.H) Birthday(Rajab 13)
- 4- 12th Imam (G.H) Birth day (Shában 15)
- 5- Imam Hossien (G.H) Birth day (Shában 3)
- 6- Fetr Eid (Shaval 1)
- 7- Ghorban Eid (Zi Hajjeh 10)
- 8- Ghadir Eid (Zi Hajjeh 18)
- 9- Islamic revolution victory anniversary (Bahman 22)
- 10- Islamic republic day (Farvardin 12)
- 11- Norooz Eid (Farvardin 1)

In addition, head of judiciary power is allowed, under the Great Leader's discretion, to order remission office to hold a commission meeting on other occasions (provision of Article 8) (Noraha, 2006, p. 460).

B) Amnesty bold type

Amnesty is another means to abort punishments, being established by law. Unlike forgiveness, amnesty has a typical aspect, that is, its subject is criminal acts of a group of offenders irrespective of their

personalities. Legislative power is authorized to grant amnesty (Ardabili, 2007, pp. 267-8).

Special amnesty

Amnesty may be either absolute and unconditional or conditional on other acts such as payment of a given amount of money and/or payment of fines or compensation to respective realtor. At the same time, it is possible that a law be passed giving authority of granting amnesty to another rank. In this case, amnesty is not implemented automatically, but rather its application is dependent on that rank's view and decision. In Tir/July of 1346/1967, for example, an act was passed titled "Act on some prisoners discharge on occasion of King Aryamehr Coronation Celebration" (Saneie, 2003, p. 265).

Amnesty bases

In the past, jurists considered amnesty as a means to erase effects of some crimes from society mind. In particular, during political revolutions and social crises when host of people committed various offences, willingly or unwillingly, and were subject to criminal accusation or prosecution, amnesty enabled general public to forget past memories of a course of unrest and disorder and to resume a new social life (Ardabili, 2007, p. 269).

Effects of Amnesty

Under Article 97 of 2013 Islamic

Punishment law, amnesty, which is granted by law with respect to offences leading to minor punishments, abolishes prosecution and proceeding; and in case of giving conviction judgment, it abolishes execution of penalties and disappears conviction effects.

According to Article 98 of that very law, amnesty negates all conviction effects, but it has no effect on payment of blood money and on compensation of damaged person.

Considering Article 55 of 1973 Punishment Law, it should be noted that amnesty creates following effects:

- 1- In case of criminal quality of an act is disappeared by law, its prosecution is abolished completely and in case of conviction, execution of punishment is halted. In the event that respective law does not remove criminal qualities, but it remits punishment or some part of it, according to the relevant procedure, accessory and complementary punishments are excluded from remission unless this matter is explicitly provided within law itself;
- 2- Amnesty results in disappearance of whole effects of punishments unless some part of punishment has been remitted;

- 3- To grant amnesty removes only general aspects of offences and related punishments, but it does not abort realtor's rights (Saneie, Parviz., 2003, P. 267).

Differences between private remission and amnesty

- 1- For granting amnesty, legislative power decides on making a special offence non-criminal as well as on punishment remission while for granting private remission, the King acts on the basis of advices given by justice minister;
- 2- With respect to amnesty, legislator has the right to make any changes in nature of criminal acts and in punishment degrees while, in relation to private remission, firstly, remission of punishments is authorized (not removal of criminal quality), secondly, the King's right to remit general offences is bounded to the limits determined by public punishment law although he has the right to remit whole punishments imposed on political offences;
- 3- With regard to amnesty, legislator is authorized to remit, also, accessory and complementary

punishments explicitly while, for private remission, only principal punishment(s) are subject to remission while accessory and complementary punishment remain in force (Saneie, 2003, p. 264).

Remission and mitigation policies

In Article 9 of the procedure, which more conditions, in fact, relate to policies on remission or mitigation of punishments for which remission proposition is possible, specific matters are paid attention to such as offender correction, taking cognizance of the convicted personality and family (Clause 1 of Article 2), taking social, political and geographical requirements and interests (Clause 2 of Article 9), etc.

Based on the same policies, such offences as flattery, receiving a bribe, rape, kidnapping and heist are excluded from remission inclusion. The point is requirement of secrecy of remission stages (Clause 9 of Article 9), the reason for which remains unspecified (Nourbaha, 2006, pp. 260-1).

Convictions Subject to Remission and Mitigation

According to Article 10 of respective procedure, applications and recommendations for remission and mitigation are accepted for following convictions:

- 1- All death (except for avenge of blood), imprisonment, fines, and lash sentences decided by lawful justice authorities;
- 2- All convictions leading to deprivation of social rights or residency and/or prohibition of residing in a given place;
- 3- All complementary and accessory convictions decided by judicial and legal authorities;
- 4- All convictions related to extra military service and/or armed forces personnel derogation.

According to provision 1, with respect to death sentences (except for avenge of blood), if losing parties sentenced to death and/or their families apply for remission after issuance of final judgment, as the case may be, board head or public prosecutor are obliged to forward respective losing parties' applications attached by explicit comments to remission commission chief. And commission addresses and provides its comments on each case immediately in extraordinary time at most within 2 months from application receipt date. Judgment execution is delayed until the results are announced by remission commission chief.

According to the content of provision 2, if remission of losing party sentenced to death is

accepted, commission has the power to mitigate his punishment by not more than 2 degrees and determine sentence not less than 15 years unless the Great Leader orders otherwise (Nourbaha, 2006, p. 461).

Remission Recommendations

As the case may be, remission is recommended by public judiciary authority, military public prosecutor's office, and national jail supervision council under order of which conviction judgment is executed, supervising prisoners' behaviors and conducts in jails.

Each of abovementioned organs attaches followings to its recommendation letter and sends them to criminal registry: copy and original appeal written judgment, certificate of court verdicts' finalization, pardon letter of victims, if any, and reports on prisoners' states, behaviors, conducts and repentance.

Remission and criminal registry of Ministry of justice has an office registering remission suggestions in details upon order of their receipt which are gradually addressed by remission commission.

Received recommendations are considered by remission commission, which is hold under invitation and supervision of remission and criminal registry, in which a judge knowledgeable of Islamic criminal standards selected by Supreme Court Chief, judicial

director general of Justice Ministry, Tehran justice authority or his representative, armed forces public prosecutor or his representative, head or director general of law department and head or director general of jail affairs and security-education measures organization participate (Shambayati, 2010, pp. 517-8).

Materials contained in remission recommendation

- 1- Type of crime
- 2- Identity and age of judgment debtor concerned
- 3- Onset date of sentence serving and prior detention time
- 4- Number if judgment debtor's family members, their birth dates and a report on their means of livelihood
- 5- Degree of punishment execution effect on morale of judgment debtor concerned
- 6- Reasons for remission recommendation in general (Shambayati, p. 519).

Amnesty, which is announced by legislative power and includes the accused, results in abortion of prosecution of covered individuals. That is, that very authority having power to criminalize individuals' acts and to determine their punishments is entitled to announce withdrawal of prosecutions and

punishments of perpetrators. Amnesty removes criminal title from acts of individuals included because it is granted by legislator and, as a result, it applies to abettors of offences subject to remission effectively.

In addition, granting amnesty is not limited to a given time frame, and it can be issued at any time before and during prosecution by public prosecutor's offices or courts and or even after giving finalized judgments (Khaleghi, 2008, pp. 107-8).

To execute punishments in the manner intended by classic school faced some challenges in practice. When determination of punishments is evaluated by the measure of moral responsibilities of judgment debtors and is invariable and fixed, as a result, highly severe penalties are intended for some offences which are difficult to execute and, in order to maintain justice, law enforcement officials, ultimately, are forced to employ such means as mitigating/extenuating and remission circumstances (Saffari, "Penology", p. 71).

Effects of offenders' repentance causing remission

Under Article 144 of 2013 Punishment Law, for offences causing religious prescribed punishments, except for Qazf (false charge of fornication) and Muharaba (war against God), whenever an accused repents prior to

demonstration of his crime and the judge is convinced of his reform/correction, religious prescribed punishment to be imposed on him will be aborted. Moreover, if above offences, except for Qazf, are proved through confession, respective court can request the Great Leader through head of judiciary power to pardon the offender concerned even after demonstration of his offence conditional on repentance.

Effects of remission on retaliation and blood money in following cases inter alia

- 1- If a person intentionally amputates a man's finger and the victim forgives the criminal before or after his wound healing, then retaliation and blood money payment will be aborted.
- 2- If a victim forgives (prior to death) the criminal in terms of retaliation, avenge of blood will not be aborted because it is a right belonging to the next of Kin and, also, if the victim aborts and forgives blood money, it will not be aborted because it will be fixed after the victim's death, not prior to it, so it is ineffective (Khóie, 2012, pp. 337-8).

Remission in Islamic Punishment Law

To remit means if the victim dispenses

with his rights and forgives the offender causing damages to him, the latter's punishment will be aborted. In order to clarify this issue in the view of Islam, here the relationships of any kinds of punishments and their abortion with remission are discussed:

1- Retaliation

In Islam, retaliation is one of rights provided for human beings. With respect to retaliation, remission is unlawful unless the owner of the right to retaliation permits it by giving his consent which is necessitated by retaliation's being a right of men. According to honorable verses of Holy Quran and narrations, if the owner of right to the blood avenge forgives the murderer, who is his brother religiously, he does a good act.

In Verse 45, Sura Al-Máidah, it is provided the But whoever gives up his right as charity, it is an expiation for him (Sarikhani, 2003, p. 189).

Generally speaking, the next of Kin is authorized to choose from 3 options: to retaliate; to take blood money; and to forgive (Traditions of Beyhaghi, vol. 8, p. 52).

- 1- In Islamic Punishment Law on retaliation, one cause of retaliation abortion is established as forgiveness by the next of Kin who are the heirs of Killed person other than her/his husband/wife who

have no power in relation to retaliation and remission (Article 261 of Islamic Punishment Law).

- 2- Blood money of any sorts is also a right to men created by some offences, which is obviously aborted if the owner dispenses with his rights and forgives the offender.
- 3- Charity related to religious prescribed punishments include:
 - a) Mere right of God (Fornication, alcohol consumption, pederasty)
 - b) Mere right of men (Qazf: false charge of fornication)
 - c) Rights of men and God (Theft)

a) For Divine rights, to grant remission is up to God Magnificent. This right has been delegated to Islam Holy Prophet (P. H), 12 Shiite Imams (G.H) and, during Occulation, to the Governor of Islam.

It is narrated from Imam Bagher (G.H) that "Nobody but Imams can remit execution of Islamic prescribed punishments with respect to rights of God (Horr Ameli, "Vassayel Al-Shiit", p.44).

- b) Remission of Islamic prescribed punishments with respect to mere right of men: Qazf/false charge of fornication is the only one.

c) Theft is among those Islamic prescribed punishments that has both aspects of right of God and right of men, that is, prior to settlement by ruler/judge, theft has a dimension relating to right of men and after that it takes a dimension relating to right of God. In the former, it is subject to the rules governing rights of men, therefore, limits and punishments will be aborted if the owner of right dispenses with his rights and forgives the offender(s) concerned; in the latter, it is subject to rights of God rules, that is, if limits of theft are proved, they will not be aborted, but in case where they are demonstrated by confession, judgment is permitted to be remitted (Sarikhani, 2003, p. 190).

Pro and Con comments on remission

A) Noble Quran

Narration from Imams and Islamic jurists

A) Noble Quran

Based on Surah Al-Baqarah, verse 178, “But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct.

Surah Al-Nisa, verse 43, “Allah is ever pardoning and forgiving.”

Sura Al-Áraf, verse 199, “Indeed, take what is given freely, enjoin what is good, and turn away from the ignorant.

Surah Ali Imran, Verse 134, “Who spend

in the cause of Allah during ease and hardship and who restrain anger and who pardon the people, and Allah loves the doers of good.”

B) Narration from Imams and Islamic jurists

A part of Imam Sadegh’s (G.H) narration in which Imam Ali (G.H) says, “Request Imams to pardon and forgive some ones who repent” (Vassayel Al-Shiite, vol. 28, p. 43).

Imam Ali (G.H) says, “Whoever forgives others’ evils has achieved all virtues”.

Comments of jurists against remission

Cezare Beccaria’s remission theory

Sometimes perpetrators of minor offences are exempted from being punished if plaintiffs forgive them. Such an act, although compatible with charity and humanism, is not compatible with public interests because a particular individual cannot remove necessity of penalty deterrence by dispensing with his rights through forgiveness and by withdrawing compensation of damages inflicted on him. Right to punish does not belong only to one person (victim), but rather it belongs to all citizens or to the state.

Mercy and pardon are virtues deserving legislation, not law enforcement, and should be manifested in law, not in special rules. The reason is that if individuals find out their faults can be ignored and punishment is not necessarily outcome of their acts, then they

internalize deceptive hope in escaping from justice and penalties, so they believe that if remission is possible, then non-

remissible sentences are motivated by injustice, not by justice (Beccaria, 2001, pp. 98 and 100).

CONCLUSIONS

No one can be immune of liability for wrongdoing, making mistakes and ruining others' rights; and if any individual is to act vengefully while being in power, social confrontations progress in a sequence and even they become more intense increasingly because, firstly, vengeful attacks are not under control quantitatively and qualitatively and, secondly, assuming that they are manageable and measurable, criminals and victims never see certain degree of initial crimes in the same manner.

Only thing being capable of breaking this sequence and of eliminating disturbance is soul of charity, pardon and condo nation. If we investigate the issue correctly, we will understand that to take revenge has no wise outcomes for revenging persons but some transient relief and sometimes some illusory superiority while forgiveness results in more profound relief mentally and socially, leading to true peace.

Imam Ali (G.H) says, "A pious person does not oppress his enemies and does not sin

for sake of those he loves (Nahj Al-Balagheh).

REFERENCES

1. Noble Quran
2. Nahj Al-Balagheh
3. Horr Ameli, Vassayel Al-Shiite.
4. Traditions of Beyhaghi, V. 8, P. 52.
5. Dr. Nourbaha, Reza. (2006), "Public Punishment Law", vol. 2, 16th edition, Dadafarin Press.
6. Ardabili, Mohammad Ali. (2007), "Public Punishment Law", vol. 2, 15th edition. Mizan Press.
7. Shambayati, Hooshang. (2010), "Public Punishment Law", vol. 2, Majd Press.
8. Sanéie, Parviz. (2003), "Public Punishment Law", vol. 3, Tarh-e Nou.
9. Dr. Khaleghi, Ali. (2008), "Code of Criminal Procedure", vol. 1, 1st edition, Shahr-e Danesh Press.
10. Sarikhani, Adel. (2003). "Islamic Public Punishment Law", Tehran, Payam-e Noor University Press.
11. Saffari, Ali. (2008), "Penology: Law Terminology".
12. Beccaria, Cezare. "Crimes and Punishments Discourse", translation by Mohammad Ali Ardabili, 5th edition, Mizan Press.
13. Jáfari Langroudi, Mohammad Jáfari. Law Terminology, 2008.