

Examining the rules of diet in support of the victim in the light of the teachings of supportive victimology

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Abstract

Criminology is a branch of criminology and has emerged less than a century after the birth of criminology and in recent years. In victimology, due to the neglect of the victim (victim) for many years, research focused on the victim of the crime to determine the role of his character in the development of the crime, and this was a profound change in criminal etiology and victimology was formed. It has reached a stage where the victim needs to be given more attention. In the Iranian legal system, the institution of ransom as one of the important institutions in protecting the rights of victims of crimes against the physical integrity of individuals has found a special place in society, both in the criminal policy of countries and at the international level. Is of special importance. Comparing the institution of blood money and its related regulations with the doctrine of supportive victimology, as a new human thought, can support the capabilities of the institution of blood money.

Keywords: criminology, ransom, supportive victimology, criminal policy, physical integrity of individuals.

Introduction

Victimological research and studies have special bottlenecks and problems that, without overcoming them, the value and validity of the theories of this new branch of criminology will be damaged. A victim is a person who has caused a definite damage to his physical integrity.

And most people in the community acknowledge this. Hans von Hunting, the father of the science of victimology, defined the victim as a victim of a crime, like one who constitutes the body of a criminal act. Hunting introduced the victim in his narrow sense, which oversees the perpetrator. The target is the circumstances that facilitate the passage of the criminal act. The risk of committing a criminal act arises from the connection between an unprotected deceptive sign and a potential offender, who generally strategically analyzes the benefits and risks of the act. One of the approaches of criminology and its sub-categories is supportive victimology, which has gradually gained its place and independence in the criminal sciences. This work in the field of international policy The provisions of Diyat and the teachings of supportive victimology both seek to protect the victims, and in supplementing and amending the rules of Diyat, the teachings of supportive victimology can be used to better understand the nature of this institution and its principles and goals. It is based on and discusses the commonalities of this institution as well as its compatibility with the teachings of victimology.

1) The right of the victim to the recognition of his right to be victimized by society

2) 1 Historical history of informing the victim of his / her rights
 A study of the history of criminal law suggests that the victim has played a different role in criminal developments. Satisfy the defendant, and the offender must know that he is being persecuted for the victim. The legitimacy of

punishment, which was once based on the defense of the rights of the victim, gives way to the defense of society, and governments gradually removed the victim as an active element in the field of criminal policy (Hajidadehabadi, 2009; 34)

2. The increase of authority in the second direction was that the application of criminal laws, the administration of the penal system and the imposition of punishment, which was often characterized by severity, increased the authority of the monarchy and proved its power. (Dabestani, 1997 35) As mentioned before, in a country like England, it was not possible to compensate the injured until the end of the twentieth century. (Dabestani, 1997 19)

According to most experts, the human rights approach and the formation of supportive victimology and the recognition of the right to victimization in general followed the Second World War and the mass killing of innocent people that this war caused, so that during the First and Second World Wars. One hundred and seventy million civilians have been killed, seventy million of whom have died in government repression and one hundred million of them have died in connection with international wars. Armed conflict has been killed. Thus, the twentieth century, especially the first half of Europe, has seen the century of war victims and authoritarian or authoritarian governments pervading the end of the twentieth century. We are also an independent field of study in the second half of this century. This happened after the Second World War, in response to the crimes committed during and on the occasion of this war, which led to the formation of the United Nations in 1945.

And the initial United Nations instruments on the protection of human dignity.(Najafi,1390,26)

Recognition of the right to victimization in international documents
In view of the above developments, this orientation is ultimately in support of the victim of crime, which has gradually been considered and expanded in the domestic laws and regulations of many countries as well as international documents.

It is in this context that the 1985 UN Resolution on the "Basic Principles of Justice for Victims of Abuse of Power", the concept of victims' access to justice (ie, the possibility of litigation and redress) and the concept of fair treatment in criminal proceedings under Articles 4 to 17 , Against the concept of fair trial, which is mainly concerned with the rights of the accused in the criminal process. (Najafi 1383 24)

When we read the above-mentioned UN resolution, or when we look at the provisions of the July 2002 resolution of the UN Economic and Social Council entitled "Basic principles of justice in the implementation of restorative justice programs in criminal matters", and finally when the resolution of July 2005 The UNHCR, entitled "Fundamental Principles and Guidelines on the Right to Compensation and Reparation of Victims of International Human Rights System Violations and Serious Violations of International Humanitarian Law, examines the recognition of the right to victimization in them, of course. " It is added that the above-mentioned international documents have considered all three axes studied in this research as the right of the victim. Even these three categories of rights are observed in the regulations of the International Criminal Court. (Najafi.1383.38)

4-1) Awareness of the right to victimization in the regulations related to the ransom. Recognizing the right to be a victim means that society and lawmakers recognize the state of the victim and take the necessary measures to help and support the victim to return him or her to his or her former status. Politics had been forgotten for centuries, even centuries, until in recent decades, due to the killings caused by world and local wars and the region and the crimes caused by racial and gender discrimination, attention to the rights of victims has been re-introduced and influenced by the human rights approach. The domestic laws and regulations of the evolving countries and numerous international documents were issued, which were briefly mentioned in the previous discussions.

But in the system of Iranian criminal law, from the beginning, especially under the influence of the teachings of Islamic jurisprudence, the victim has an active role in the whole judicial process. He has a criminal record and is able to decide at any stage whether to continue or withdraw the complaint. (Mahmoudi, 49)

In the theory of punishment in Islamic law, it seems that this issue has been highlighted, that is, the victim has a role in punishment, either with the aim of punishment or with the aim of correction and rehabilitation, and has been observed by him. Accepting the plaintiff or the victim at different stages of the trial is in fact the acceptance of this issue that can have an effect on the theory of punishment. That is, it reduces the punishment because he forgave, because he is the main victim of the crime. That is, from the point of view of punishment, because the offender was able to forgive

the victim, this forgiveness has been accepted and acted upon as part of remediation. The victim's damage is a sign of his correction. (Mahmoudi, 70) From what has been said, it is clear that the criminal policy of criminal jurisprudence, especially in human rights, is considered victim-centered, and the right to inform the new identity of a person as a crime in our jurisprudential and legal system is fully recognized in the provisions of the Islamic legislature. Relatively detailed materials have tried to support the physical and mental integrity of the victims. Prosecution According to the provisions of the ransom, the initiative to prosecute the accused or defendants is completely at the disposal of the victim, and the victim is in no way passive in pursuing his rights and has complete control over the litigation process.

2) Creating a map to prove a crime Another important effect is that they can play a role in proving a crime. They can be more effective than anyone in collecting and preserving the reasons for committing a crime. Have seen the crime scene after being injured. They are the first to see the evidence and the reasons for the crime, and their guidance is important in proving the crime. Ignoring them and not attending the investigation and prosecution stage will lead to not discovering the truth. Therefore, today, criminal investigation of victimology has become an important field of study in the scientific detection of crimes. (Shiri, 2009 462)

3) Creating a role in the process of restorative justice The foundations of restorative justice are: a) crime, aggression and aggression against people and interpersonal relations, b) aggression and aggression create obligations, c) the main obligation is to reform things (to

correct what is destroyed (Gholami, 1388 51) Restorative justice requires that at least we pay attention to the injuries of the victims and their needs, hold the offender accountable for his actions to compensate for the loss and rectify the situation and the victims , Delinquents and the local community to participate in this process. (Gholami, 2009 58)

2) Victims' rights to assistance and protection

<#From this point of view, the assistance to the victim is mainly based on the idea that society in general and the criminal justice system in particular should pay due attention to the rights of the victim in all its layers, namely the participatory, legislative, judicial and executive layers. And repairing the damage done in this context, accompanying the victim requires a multi-supportive model, including financial, emotional and prestige support, legal, judicial, medical and social. To achieve such a model requires a policy. We are a desirable criminal. (Raijian Asli, 1384 14 15) Therefore, the protection of victims in this field has both legal and non-legal and social aspects.

1-2) Objectives of the victim's right to assistance and protection
One of the purposes of this right is to prevent secondary or minor injury. The victim may experience inconvenience in the police and judicial and administrative authorities in connection with the complaint, action and presence in those authorities, ie in fact the pressures, immoralities, insults, harshness and inconveniences that the victim may suffer during the criminal process. It should be added to the initial and main victim for which he has appeared in the relevant authorities. (Najafi, 1387 23)

One of the weaknesses of the Iranian

judicial system today, and which can be one of the most important factors in secondary victimization, is the delay of the trial, so that most bodily injury victims do not get their legal rights in time. , As a result, due to poor financial strength and lack of treatment for the beneficiary, causes a limited injury to become a permanent disability or disease. The simple victim refers to the judicial police authorities or the facilitation of grievance procedures and judicial administrative measures for the victim or plaintiff. (Mahmoudi, 16)
The offender has no right to travel in the places and areas where the victim may travel or reside, so that their encounter does not provide the ground for new friction of interests, revenge and the ground for committing a new crime. In this regard, we can We should also refer to international documents, including the four documents of the International Criminal Court, according to which victims of crimes against humanity or war crimes, etc. can testify anonymously, defend themselves, make statements, and ... appear in court. This is a special protection of specific plaintiffs during the trial process in order to prevent the recurrence of victimization. The witnesses and informants of these crimes can be assigned, this is in fact a kind of prevention of the plaintiff to bear a new crime in the context of society by the accused and accomplices. (Najafi, 1387 40)

The third purpose of accompanying the victim is to prevent the victim from becoming a delinquent. Defendant.
2.2) Assisting the victim in the rules regarding blood money
As stated in the previous discussion, victim assistance includes a wide range of protections that can generally be divided into legal and non-legal

categories. The matter of investigation, active participation of the victim in the face of threats and harassing behaviors of the accused and his confession, etc. is one of these aids. Despite the fact that it has a civil nature and a damaging aspect, and as a rule, its claim must require filing a petition and observing the rituals of civil procedure, but the legislator in Article 14 of the Islamic Penal Code adopted in 1392 has ruled it as a punishment. It makes diyat possible without observing the cumbersome formalities of civil procedure, it is useful, and it speeds up the process itself. However, setting deadlines of one, two and three years for the payment of diyat in Article 488 of the same law, causes the victim to be deprived of receiving diyat as soon as possible. Stop yourself and suffer other losses as a result. The solutions to this defect of the Islamic Penal Code are to remove the mentioned deadlines. In the opinion of some experts, the jurisprudential principles of these deadlines are violated. (Note 1381) Should address this weakness by formulating other laws.

3.2) Criminal protection of vulnerable victims

One of the manifestations of the reflection of the teachings of scientific victimology in criminal law is related to the intensified and differential criminal protection of vulnerable victims by the legislature. Criminal policy intensifies its criminal protection of victims of crime or turns to differential criminal protection (Rajjani Asl, 2005. 77-78). Iran's criminal law, taking into account the biological, psychological and social characteristics of the victims in various cases, has turned to criminal protection based on aggravation of punishment. Or by kidnapping, threatening or

intimidating a woman in accordance with the provisions of Note 2 of Article 224 of the Islamic Penal Code of 1392, deeming intentional, crimes against the victim due to illness, weakness, aging or any other pathological condition in cases where the crime is not intentional, equal to the provisions of Article 290 (c) of the Penal Code. Islamic 2013, Intensification of punishment for perpetrators of narcotics crimes in case of forcing children and adolescents and inmates to use or commit any of the crimes related to narcotics in accordance with the provisions of Article 35 of the Amended Anti-Narcotics Law 1389, the possibility of using temporary detention in case of harassment And harassment of women and children in accordance with paragraph 2 of Article 2 of the Code of Criminal Procedure of 1392. (Rahiminejad, 178)

The legislature has intensified its criminal protection in these regulations, taking into account the pathology of the victims, with the aim of preventing the victims. However, this protection is not a coherent and integrated protection, because only women, girls and children are at risk of injury. (Rahimi Nejad, 179) Some people put them at risk of victimization because of their ethnicity, nationality and religion, in other words, some crimes are based on racial, ethnic, national and religious hatred (Rahimi Race, 178)

The right of the victim to reparation and compensation

When a person becomes a victim, and society recognizes the right to be a victim, he or she has a social status and is recognized as entitled to the suffering he or she suffers. In crimes such as crimes against the physical integrity of individuals, in particular In rape crimes, abduction combined with harassment and

child abuse, in addition to material and physical harm, inflict much deeper psychological, emotional, social, and dignity damage on the individual, which required companionship with the victim to require society to Take action to repair and compensate.

1-3) Compensation for the damage done to the victim

As mentioned, the injuries inflicted on the victim both injure his body and injure his psyche. Provides us to evacuate the hidden suffering in the victim (Mohammadi, Kordalivand, 1388 134). Many experts who deal with the victim or offender believe that many of these people were victims of childhood. Preventing the victim from becoming an unfortunate criminal. Today, victim science, with the help of other sciences, provides a variety of possible remedies for victims, including medical, psychological, social, economic, and legal protections, as well as guarantees of criminal enforcement (e.g., deprivation of liberty) and criminal mediation as forms of Makes social restorations, and considers the possibility of speaking through a psychotherapist very effective, so that the victim can cope with the new situation and regain his or her human personality and escape being victimized or victimized by society.

2-3) Material repair of damage

One of the most important concerns of the victims is the compensation of the damages they have suffered through the crime, so the compensation of the victims has an important role in the criminal policy of the countries and the authorities always try to use other legal means to achieve it. The condition for the offender to benefit from institutions such as parole, suspension of punishment, postponement

of sentencing and mitigation of punishment or exemption from punishment is the reason for this claim. Studies in the history of criminal law include the fact that the first person to legislate in this field was Hammurabi, who in Articles 23 and 24 of the same law prescribed compensation for victims of crimes such as theft and murder from the state treasury. First, Enrique Fury compensated the victims by the government, and was introduced in the school of social defense by Mark Ansel (Ashouri and Najafi, 1996, p. 125), but this idea is more supportive and spread in the light of victimology.

3-3) Repair of damages and compensation in the provisions of Diyat

There are no special provisions in the regulations related to compensation for injuries. Even in other regulations and in the criminal policy of our country, the repair of injuries to the souls of victims, especially victims of violent crimes against the body and victims, It is not considered appropriate, therefore, if these victims do not take measures to repair and mitigate the effects of the victim, especially in the early stages, at their own initiative and expense; therefore, no other institution will take steps to help the victims, therefore This is a great weakness in the executive and legal system of our country, which can not be a proper support for the victims at this stage.

Considering that in recent years we have witnessed a worrying increase in crimes such as rape, child abuse and kidnapping in the country, if timely reparations for the psychological damage of these victims are not addressed, in the future we will see the production of delinquency or re-victimization of victims. Therefore, it is necessary for the authorities to find a solution to this great

problem.

However, regarding the material compensation of the damages and damages, the provisions of the Diyat are intended to cover all these damages. . However, one of the significant points of the Diyat regulations, which has also found its place in other legal systems, is the compensation of Diyat and injuries to the victims by the government or the Treasury, which is an effective step in protecting the victims in cases where it can be compensated by There is no delinquent for any reason. Therefore, in the continuation of the discussion, it is necessary to examine the principles of government compensation for the damages to the victims and its territory.

4-3)Government compensation, damages to the victims
One of the indisputable legal principles is compensation for damages caused by the offender, but in some cases this principle is not applicable, the most important of which are not recognizing the offender, insufficient evidence to prove the case, escaping or being killed or committing suicide. Inadequate income of the offender, long processing time and late payment. Therefore, to achieve goals such as improving the situation of victims, preventing re-victimization of the victim, preventing revenge of the victim or his relatives, preventing the victim from becoming a criminal, reducing the black figure of crime and encouraging people to follow the recommendations and preventive measures. A rational approach based on objective facts is being implemented at the international level and in the domestic law of countries, which seeks to address the lost rights of victims through a supportive vision and through government and public resources. In this article, the

background, principles and scope of government compensation for ransom and injuries inflicted on victims are examined.

4)Developments and history of government compensation for injuries to victims

The idea of government reparations goes back to the Babylonian civilization (238 BC) and indigenous groups in Latin America and elsewhere who have used informal social justice practices for hundreds of years. In the laws of Hammurabi, in cases of responsibility of the government or the public house, the legislature has paid attention to compensating the damages caused by the crime, and this can be considered as one of the important initiatives of Hammurabi. In the nineteenth century, Enrico Frey, one of the founders of the school of research, in the new era, made compensation before committing compensation and in order to prevent its occurrence, and therefore, in case of negligence and failure to act in time, (Gholami, 1385 20). Also on the occasion of the Congress of Criminal Anthropology held in Rome in 1885, he succeeded in drafting a resolution on the need to protect the victims. After the Second World War, the idea of compensating the victims became more precise and ambitious. Some authors also believe that the idea of government compensation was first introduced and strongly promoted by the Dutch van Belilin in 1942. The origins of government compensation in France date back to 1977, and by 1990, several changes had been made to it. Government compensation was the ruling, based on the principle of complementarity and auxiliary compensation by the government, which was removed in 1990 and emphasized

the full restoration of damages (Najafi, 82, 118)

There are at least three examples of international and regional action in the field of government compensation: the International Criminal Court, the United Nations and the Council of Europe. The Statute of the International Criminal Court, within the scope of the offenses within the jurisdiction of this Court, refers in paragraph 2 of Articles 75 and 79 to the compensation of the victim by both the offender and the government. The most important binding regional document on state compensation for victims is the European Convention on the Compensation of Victims of Violent Crimes, adopted on December 24, 1983 in Strasbourg.

1-4) Fundamentals of Government Compensation for Injuries to Victims

Most of the mentioned theories have been criticized and they have not been sufficient to justify the basis of government compensation (Sarikhani, 2008, p. 86).

However, among the mentioned opinions, the best basis for it is the supportive idea resulting from the knowledge of victimology. Victims, especially in violent and important crimes, should be compensated (Sarikhani, 1387, 109). It is not possible for governments to afford to pay damages for crime. Therefore, on this basis, without considering such an obligation and only on the basis of remedial supportive teachings derived from victimology knowledge, they demand government compensation from victims.

4) Fundamentals of government compensation for blood money in Islamic law and jurisprudence and relevant laws

Islam attaches great importance to the

preservation of human life to the extent that killing an innocent human being is tantamount to killing all people on earth and at the same time as the destruction of the human race. (Table 32) Therefore, in such a school, human blood has a special value and respect. (Nisa 39)

In Islam, the souls of Muslims, but also the souls of human beings, are respected except for military infidels, and as far as possible, blood should not be shed unjustly on the ground, and if this inevitably happens, it should be compensated, and the compensation is as if it is intentional, the victim will be retaliated against, and of course at the request of my parents, otherwise he must be compensated by paying the diyat. If the victim or his relatives cannot afford to pay the diyat, he must pay the diyat. But what are the principles of paying diyat from the treasury? It should be said that paying diyat from the treasury is not the same as the basis for compensation for damages to the victims in customary law, but a set of principles justifying the responsibility of the treasury.

1. The most important basis for this responsibility, which has been emphasized in the narrations and interpretations of the jurists, is the necessity of not wasting the blood of Muslims. Relying on the rule of "the invalidity of the command of a Muslim" cannot justify all cases of payment of blood money from the treasury, unless we consider the inclusion of this rule to be specific to Muslim blood and according to the narration the subject of the above rule is non-Muslim. , To know and in this case, most cases of payment of blood money from the treasury will be within the scope of this basis.

2. In some cases, the reason for the responsibility of the treasury is the government's failure to perform its duties

and negligence in the proper administration of society. Despite the mentioned principles, it seems that in Islam, the main basis in compensating the injuries inflicted on the victims and not paying the ransom of the victims and injuries from the treasury also has a compensatory, supportive and restorative aspect.

3-4) The realm of the responsibility of the treasury in the payment of diyat

3.4.1) The responsibility of the treasury in the compensation of injuries
The prerequisite of the basic principle is that the treasury should not be responsible for paying the ransom. The verses of the Qur'an, in addition to the principle of personal punishment, the principle of personal responsibility is also used.

In some narrations from the Imams of the Infallibles (AS), the responsibility of the Imam or the Treasury for the blood money of the wounds has been explicitly emphasized.

1. In a residential narration, it is narrated from Imam Sadegh (AS) that in Diyat, the blood money is fixed and not in retaliation. It is unknown. Hazrat Sadegh (AS) paid the blood money of such victims from the treasury.

2. It is stated in the author of Abt Maryam that Imam Baqir (AS) said that the Commanders of the Faithful ruled that whatever the judges do in blood or cut off the error, 'it is the responsibility of the Treasury to compensate.' In any case, according to all the narrations, the responsibility of the treasury for the blood money of injuries is certain and acceptable. There is a difference of opinion among the jurists in this regard. The source of this difference is whether not wasting the blood of a Muslim, which is not an invalid rule for murder, in which case it

can be said that the Bait al-Mal is also responsible for paying the ransom. The Islamic Penal Code is silent on the responsibility of the treasury for the payment of damages. The treasury will not be obliged to pay, but in a pure error, if they do not have access to the wise or they are unable to do so, it has placed the payment of the diyat on the treasury. Iran's jurisprudence is not decisive in this regard, and on the other hand, the officials of the Iranian judiciary are reluctant to withdraw from the articles of the treasury under the Islamic Penal Code.

Nevertheless, it seems that considering the basis of paying diyat from the treasury and an invalid rule in Islamic jurisprudence, and the intended purposes of paying diyat from the treasury and the necessity of applying the narrations of the infallibles, paying the diyat of wounds from the treasury has sufficient justification in terms of It is jurisprudential and victimology. Perhaps the harm inflicted on individuals is not less than murder in terms of severity and effects, in which case, despite the incompetence of the victim and his relatives, its non-compensation by the government or other public institutions will have far-reaching consequences.

3.4.2) Liability of the treasury for damages in addition to blood money
In the first part of this article, we discussed in detail the claimability of damages in excess of the ransom on the basis of jurisprudential and legal arguments and victimology. In cases where he is responsible for paying diyat, should he not be responsible for compensating for unnecessary damages or not?

It may be objected that assuming the legitimacy of claiming damages in addition to the diyat, the responsibility of

the treasury is fixed only in the payment of the principal diyat, but in case of excess damages on the diyat, it is compensated on the loss of life. That the treasury is responsible for paying the diyat, the responsibility is transferred to the treasury in the same way as it is directed at the victim, so whenever additional damages can be claimed, the person who suffered additional damages as a result of a judge's error in the verdict or military officers in the shooting. Or, in compensating for the inconveniences, he has suffered serious injuries more than the prescribed diyat, he can claim additional damages from the treasury.

4.4.2) Concentration of blood money in relation to the treasury

The prevailing view among contemporary jurists is that if the murder committed is accompanied by a reason for accumulating blood money, if the murderer is not wise or his rational person is not able to pay blood money, the blood money of the murdered person will be paid from the Muslim treasury. If, as a result of an error in the verdict or the shooting of an officer who has fired in the course of duty and in accordance with the law, a human being has been killed during the forbidden months, the ransom will be paid from the treasury and in other cases the treasury will also be liable. (Lankarani, code 137) Against this view, there is also an opposing view that Mardakht considers the condensed blood money from the treasury to be contrary to the principles and strongly opposes it. (Shirazi, code 172) Article 556 of the Islamic Penal Code specifies the duty of this issue and stipulates that the concentration of diyat is also valid in cases where the wise man or the treasury is the one who pays the diyat.

Considering the set of arguments, there

is no doubt about the responsibility of the treasury for the ransom. In addition, it should always be kept in mind that the ransom belongs to the parents who must be paid in any case, even if he is responsible for paying the ransom, one of the contemporary jurists. The same relation writes that although the concentration of diyat is due to the desecration of a specific time and place, but since it belongs to the rights of my parents, there is no difference between the payers, so the wise and the treasury, despite the reflection on the issue, should concentrate the diyat. To pay, as if the victim did not have a guardian, the treasury would receive his blood money in a concentrated form. (Shirazi, Code 172)

Conclusion

Victim protection, based on the doctrines of victimology that have influenced national legal systems for more than four decades and permeated international instruments, in three areas: victims' right to community recognition of their victimhood and the right to The victim's support and assistance and the victim's right to repair and compensation for damages are debatable. A study of the rules of diyat and its principles indicates that these three axes have a special place in the institution of diyat. The right, despite being a completely new issue in the modern world, has a special place in Islamic law. Therefore, the life of every human being is dignified and must be protected and protected against any aggression. Also, this right is fully recognized in Islam, and it is not the case that some aggressions are permissible and others are forbidden. Therefore, failure to identify damages in excess of the diyat and the difference between the diyat of a man and a woman, regardless of the amount.

The third axis of victim protection is the repair and compensation of victims. One of the most important concerns of victims is compensation for the damage they have suffered through crime, so compensation is an important role in the criminal policy of countries and trustees always try. Use legal means to achieve this.

The provisions of Diyat emphasize more on material compensation and material and physical injuries, and the injuries inflicted on the psyche of the victims are not fully covered in these regulations, which must be completed. Compensation of blood money from the treasury has a special place in this institution, which is in line with the developments that led to the acceptance of government compensation for damages in the legal system, and international documents also emphasize it.

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