

Killing the Kulbars struggling against contraband or a crime against humanity?!

(The Legal Nature of the Coolies (Kolbaran) in Iranian and International Human Rights Law)

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Abstract

Border regions are one of the most sensitive and strategic parts of the country; potential inefficiencies in production, lack of employment, low income, and lack of access to basic necessities are the main socio-economic characteristics of these areas that have provided the setting for the challenges of migration, commodity trafficking, insurgency and insecurity in these areas. The reality is that border settlements and the underdeveloped problems of the Kurdish region have created a situation where a large number of its residents, especially the rural or rural immigrants, take up a dangerous and low-income job called 'Kolbary' (carrying cargoes on the human shoulders) to provide for their life. 'Kolbaran' transport the required cargoes to the border markets, as defined contraband by the Central Government, on the back, transporting them from impassable border areas into border towns and villages.

This article does not attempt to delve into the etymology of the 'Kolbary' phenomenon and its social pathology and the complex categories of social sciences, humanities, philosophical and economic sciences, and stray into the forms of concepts. Taking examples objectively into account in the context of the existing rules and regulations, the 'Kolbary' phenomenon is discussed and in the context of national laws and international obligations and commitments of the government regarding citizenship, this concept and human rights of this segment of society have been examined and the question of the legitimacy or legality of killing 'Kolbaran' as citizens while transporting cargoes under the same laws and regulations is discussed and examined.

Introduction

'Kolbar' is a title for frontier workers who carry goods on their shoulders, because of unemployment, economic depression and poor living conditions and ... They work to bring and take the goods out of the western borders of the country, which is a very laborious and dangerous job, but what matters is their main purpose of 'Kolbary' job which is providing a modest living for a simple, decent life not committing a Crime, because if they had decent jobs and minimal income they would never risk their lives for such insignificant sums, on the other hand, most of the time, regardless of the inevitable conditions of these people, despite the weight of the goods on their backs and the life burden on the shoulders of these people, the military agents shoot them; while the aim is to enforce punishment and prevent crime reaching human values and maintaining public order, the question now is whether carrying a tea box or cologne will disrupt the public order and economic plans of the country so that authorizations can be issued for death of 'Kolbaran'. In general, 'Kolbaran' can be said to be the immigrants who have migrated to and from

neighboring towns and cities in Piranshahr for many years, and have settled in every suburb of the city. Apart from the concerns of the having citizen, good places, privileges of urban life, health, school, means of transportation and ..., they live in homes built away from the eyes of municipal officials without obtaining a building permit and the municipality does not provide them the services necessary (except for garbage collection) with the excuse of not obtaining a building license and not participating in the development of the city, and according to a member of the City Council, if the suburbs' residents get their licenses and pay the toll, the municipality will have about 10 milliard Tomans in revenue and can provide them with services.

Rural immigrants have largely retained their interests in other words, yet they have not yet fully adapted to the urban environment, and this can be seen from the neighborhood, their commute to the village, and their daily behavior.

The principle of the ruling of law, by preventing law violations, considers its duty to defend the fundamental rights of individuals in society and determines the methods of use of power that not only no government has the right to violate, but also the rules that are codified does have to adhere. The government's treatment of the 'Kolbaran' in the light of the principle of sovereignty must be based on reasons, and secondly, in a sense reasons are to be legitimate. Therefore, the ruling principle of the law governing the treatment with 'Kolbar' is in a regulated manner, and in the light of human values and the preservation of human dignity, so we are required to understand the rule of law in relation to 'Kolbary' job. The purpose of this article is to prevent personalism and violations of human rights in the context of 'Kolbaran' treatment in the light of the principle of the sovereignty of law in Iran and human rights purpose of the punishment and proportion of the punishment to the activity aim at enforcing penalties and commensurate with the 'Kolbaran' activities, so that by preventing 'Kolbary' to provide an opening for a life free of crime combined with employment and providing the economic minimum wage, and a simple decent life, so, one must first come to a correct understanding of the rule of law and then examine it in relation to the 'Kolbary' phenomenon.

'Kolbar' and the Universal Declaration of Human Rights

The Universal Declaration of Human Rights of 1948 adopted by the UN General Assembly incorporates a set of fundamental human rights and freedoms that today is referred to as the first generation of human rights and generally encompasses rights that have a negative aspect and imposes "the don'ts" in regard to humans on governments without any discrimination and mainly on the basis of humanity. Undoubtedly, today, given the recent developments in international law and judicial practice, and the functioning of governments and international organizations, these rights can be extended to the imperative and general rules of universal law and obligations and no infringement is permitted under any circumstances. These are the inalienable, inviolable and unavoidable rights of men, founded on the principle of liberty, and the right to "life" at the heart of them. The right is also has been emphasized in the French Human Rights and Citizenship Act of 1978, and all religions, including Islam, have emphasized its respect.

Article 3 of the Universal Declaration of Human Rights states that everyone has the right to life, liberty and personal security. This negative obligation is on the governments to refrain from actions that deprive lives, freedom and security of their people and citizens. 'Kolbaran' are among the citizens who, like any human beings anywhere in the world, enjoy this right without discrimination and restriction.

This right and privilege can be limited when it is necessary to coexist peacefully in a democratic society. Therefore, any action to deny this right or any violation of this right will have the sole responsibility on the perpetrator (s). What is threatening the 'Kolbaran' is the action against their lives.

'Kolbar' and the International Covenant on Civil and Political Rights;

International Covenant on Civil and Political Rights 1966 The United Nations General Assembly, which together with the International Covenant on Economic, Social and Cultural Rights, laid down to form the foundations of citizenship on the very year, is nowadays cited and used as a charter of citizenship right in any country.

Covenants as second-generation human rights, impose a set of duties on governments, and unlike the Universal Declaration of Human Rights, which was a set of "don'ts", the two covenants are a set of "musts", in other words, affirmation rights.

Article 6 of the Covenant on Civil and Political Rights states that the right to life is one of the inherent human rights and shall be protected by law. No one shall be arbitrarily deprived of his life (without credential). It is undoubtedly not permissible for law enforcement to deprive them of their lives, but it must be issued in a fair and independent tribunal and in a fair litigation.

'Kolbar' and the International Covenant on Economic, Social and Cultural Rights:

The International Covenant on Economic, Social and Cultural Rights, adopted in 1966, addresses another part of the civil rights of the United Nations General Assembly in supplementation, recognizing the civil and political rights of citizens as a set of rights and committing the governments to the obligation to take on. Article 6 of the Covenant states that the Parties to the present Covenant recognize the right to work, including the right to freely choose or to accept a job to supplement their livelihood, and shall take appropriate measures to conduct paving the way for this commitment.

The measures taken by the State party to the present Covenant to achieve and fully realize these rights include guidance, technical and vocational training, plans and programs, techniques and measures for continual achievement of economic, social and cultural development and the full-time and profitable employment, subject to the conditions for maintaining the political and economic freedoms of individuals. The question now is, where are the 'Kolbaran' in the Covenant? However, both covenants have been ratified by the legislature in Iran and are subject to domestic law under Article 9 of the Iranian Civil Code, and their application to all Iranian citizens, including the individual and the three powers, is final and binding.

The Covenant also states in Article 11 that the States Parties to the Covenant recognize the right to a standard of living for each individual and his or her family, including food, adequate clothing and housing and continued improvement of living conditions. The States Parties to the present Covenant shall take appropriate measures to safeguard and realize this right and recognize the importance of international cooperation on the basis of their (mutual) free consent. The States Parties to the Covenant recognize the fundamental right of everyone who is not hungry and will take individual or international actions, including specific and needed programs.

Now, another question must be raised as to whether or not a human being, not of necessity and starving, accepts to be a 'Kolbar' and exposes himself to so many threats? This is a question that the government must answer. Subsequent governments with the slogans of "Iran for all Iranians", the oil-based government of justice over people's tables, as the purest government in Iranian history, and finally the government of thought and hope whose leader is a jurisprudent president who declares that he is a lawyer and not a colonel and considers great importance for the life, security, privacy and dignity of the citizens. Undoubtedly, the agents of these governments must be held accountable.

'Kolbar' and the Minimum Standards of Paris

At the International Law Conference held in Paris in 1982, five different categories of fundamental human rights were identified as human rights minimums. These include: 1) The right to life; 2) The right to liberty; 3) The right to

equal political participation; 4) The right to legal protection; 5) The right to basic social, economic and cultural services. These rights were called human rights minimums. Those are human rights that cannot be suspended even in a state of emergency known as the minimum human rights standards or the Paris minimum standards. In these minimums and standards, the right to life is superior to other rights. The right that the 'Kolbaran' always find threatened.

The Principle of Ruling of Law

The principle of the rule of law, which is one of the most important principles of public law, requires the governance as based on ruling of law on rational and natural values for human society. In fact, the rule of law is a major political cause that can be a factor in legal systems for protecting and defending the law, sovereignty is the very essence of power that is exercised by the state as the highest political and legal entity through the exercise of government. But this is a fundamental fact, a state that has the power to benefit a country also has the power to overthrow and destroy it. In many cases, governments display their despotism in the form of essential security and extend their legitimacy beyond the law. It should be noted that although sovereignty was a political issue at the beginning of its genesis, has gradually been interpreted as a legal interplay of power and law. (Rahmatoahii: 2009, 193). The rules govern the state and determine the ways in which power is exercised. Not only does no state have the right to violate the constitution and basic human rights, but it must also abide by the rules it establishes. If this restrictive mobilization is also assumed to the state and the difference between rights and government disappears, we will face a powerful and authoritarian institution that no force can afford standing against it (Katoozian 2006: 51). Therefore, the acts that executive power have is determined by law, not the state. The rule of law, therefore, can be said to dominate the power of the state. The minimal consensus on the concept of the rule of law can be formulated into two propositions, one being that the decisions and their actions are based on reasons, and the other that the reasons are in a sense considered as legal. In view of the foregoing, what is to be understood in the first sense of the principle of the rule of law as a consensus, firstly, is the rule of law that calls for good rule against authoritarian government and dictatorial authority; Second, the rule of law is the guarantee of a fundamental law within which the rights of the nation and the powers of certain rulers are specified. Thirdly, everyone is equal before the law, and the rulers must be recognized as protectors of the law and subject to it, as this principle guarantees the freedoms and rights of the individual, and any exercise of power by law enforcement must be on the basis of legal grounds and... The perceptions of the rule of law are very different and extensive, which makes the concept of the rule of law controversial. (Malmiri 2006: 20). But in general, two very important perceptions of the rule of law are formative and substantive.

Formative Perception

The main purpose of the rule of law in the form of perception is to apply the principle of legality and adherence to existing laws without regards to the moral values of the law. In this sense, the rule of law does not represent any value beyond what is accepted by a legal system. According to the formative conception, one can have laws in the society associated with injustice and the violation of liberty, provided that the laws rule, because an authoritarian ruler can enact general rules that have legal features. In general, the main focus of this perception is on the form and features of the law, including: Laws must be public in order for laws to be universally applicable, rules to be clear and understandable, laws must be enacted by a competent authority and made public, laws must be enforceable and administrative, not that require the ability to act through unforeseen actions, laws must look to the future, and ...

Substantial Perception

In this perception, contrary to the formative perception, the observance of a law adopted by parliament with due process of law is insufficient to realize the rule of law, even if it is applied equally to all, but only a state can be regarded as subject to the rule of law that respects moral standards and considers them in the exercise of sovereignty (Hashemi and Ghafari 2011 : 357). In this view point, the lawfulness of actions and all the features of perception are

accepted, but they do not consider them a sufficient condition for the rule of law, but rather a state that adheres to the principle of the rule of law, which respects extracurricular criteria aimed at preserving human dignity and respecting the rule of law based on ethical ideas such as justice, equality, democracy, respect for human rights and...

'Kolbary' and the Principle of the Rule of Law

Individuals are protected by fundamental human rights and the basic rights of prisoners must be upheld by standard and inclusive law, which is the principle of rule of law that aims to enforce these laws with formal and substantive guidelines of the rule of law. Because the principles of safeguarding human values at any time and place cannot be violated and must be protected without any discrimination, such as the right to life and the right to individual respect and dignity, the right to abstain from any form of discrimination, the right to Food and clothing ... Although some of these rights are enforceable if committed by a person, and even in some countries, the right to life with various penalties is denied, and by permanently removing life of the sentenced in the community, the community evades the dangerous criminal, but such punishment must be sufficient and proportionate to the crime; Sufficiency and proportionality are limitations imposed on the court in determining the appropriate punishment for the offender, meaning that the social damage caused by the offender's guilt and crime should be sufficient and proportionate to the punishment (Holloway 2014: 97). But it has been repeatedly found in regard to 'Kolbaran' that the proportion between crime and punishment is not respected and sometimes even shot before they can be proven guilty, as these people are from the poor class of the society and because of unemployment and social determination, they carry minor goods. The Supreme Leader has also said: The fight against smuggling does not mean small packages imported by weak 'Kolbaran' into some areas; But the great smugglers who bring tens and thousands of smuggled goods containers into the country (Iran Newspaper 2016: 2). Therefore, in the light of the formal and substantive perceptions of the rule of law, the manner of treatment with 'Kolbaran' should be examined.

The Formative Perception of the Rule of Law Principle and 'Kolbary'

In formative perception of this principle, laws must be applicable and enforceable. The Constitution of the Islamic Republic of Iran, as one of the highest fundamental principles of the country, stipulates it in article 28: ... The government is obliged to provide everyone with equal access to employment and equal opportunities for job employment, taking into account the community's need for different jobs.

The Universal Declaration of Human Rights, adopted by the United Nations on 10th of September 1948, with a vote of 48 states from 56 UN member states, including Iran, in its Resolution number A217 in Article 23 states: Everyone has the right to work, choose his job freely, demand fair and satisfactory conditions for work, and be protected against unemployment.

The International Covenant on Social and Economic Rights, which was ratified by the United Nations General Assembly on 16th of December in 1966, was signed by the Government of Iran on 6th of August in 1968 and was ratified by the Parliament in May in 1975 without any reservation "provided in paragraph A of Article 11: The States Parties to the Covenant recognize the right of everyone to adequate living standards for themselves and their families, including adequate food, clothing and housing, as well as continuous improvement of living conditions. The States Parties to the present Covenant shall take appropriate measures to ensure that this right is exercised and recognize the importance of the foundation of international cooperation on the basis of free consent. Article 6 also states that the States Parties to the present Covenant consent to the right to work, including the right for everyone to have the opportunity to earn a living by freely choosing or accepting the job, provide their livelihoods - to recognize and to take the necessary measures to safeguard this common right and enacted in Article 7: States Parties to the Covenant have recognized the right for everyone of having fair and favorable work.

However, in regard to aforementioned issues, the employment opportunities and equal working conditions should be open to all by the government, but the Kurdish border regions have not seen any reform measures. At the beginning of the year 2014, Iran's Statistics Center announced the unemployment rate in Kurdistan was at 16.1 percent, which puts it in second place after Lorestan in terms of unemployment. At the beginning of year 2015, the Kurdistan governor general Abdul Hamid Zahedi announced the latest unemployment rate in the province was of about 28 percent, and under such circumstances, we see bachelors and postgraduates dying for their lives as 'Kolbar'. (White Newspaper:2015, 7) Therefore, contrary to what is emphasized by the principle of the rule of law, the above laws were not applicable in these areas. Consecutive governments that, with slogans like Iran for all Iranians, a government of justice with oil money at the table of people, as the purest government in Iranian history, and ultimately a government of thought and hope, must answer these questions. (Bir and Harz Magazine 2017: 45)

The formal perception of the principle of the rule of law calls for the rule of law through the law and its transparency and comprehensibility to the public so that laws are meant to be legally explicit and predictable. Paragraph C of Article 6 of the Law on the smuggling of goods and foreign exchange provides: The Ministry of Interior, in cooperation with the Headquarters, is preparing a bill for sustainable development and security of border areas to enhance border livelihoods and develop border economic activity and submit it to the Cabinet. The question now is whether the bill was made in a transparent way and if it has been prepared whether action has objectively been taken to enhance the livelihoods of frontiersmen, in fact the formative rule of law emphasizes clarity, comprehensibility, clarity, consistency and the continuity of laws as a whole, and considers the law as formative sovereignty that has some form of transparency.

As mentioned above, the 'Kolbaran' have often been shot and killed. Article 3 of the Armed Forces Officers' Law on Armed Forces allows in necessary cases in paragraph 9 to prevent and confront persons unauthorized intending to enter or exit and failed to heed the border guards, by giving the law enforcement officers the right to use weapons. But the vast majority of the slaughter of 'Kolbaran' occurs within the country's borders and occurs when the 'Kolbaran' are in the territory of the country and are hit from close range, in addition, in case of confrontation with individuals attempting to enter or exit unauthorized borders, the legislator has not first granted the person the right to use a firearm and shooting and for which he has imposed restrictions as provided for in Article 3; note 1, in the above cases, prior notice is required if the circumstances so warrant. Note 2: The armed forces shall be permitted to use weapons in cases where they have mission in the aforementioned paragraph sections. Note 3: Armed officers shall, in all cases provided for in this law, be allowed to use a weapon if they first have no choice but to use the weapon, secondly, where possible: (a) air rifle; (b) the waist-down shooting, (c) observe waist-up shooting, the second note of this article may be the subject of discussion that is commonly cited in the case of 'Kolbaran', but the question is who and for what reason or condition of mission can the 'Kolbaran' fatality and slaughter be issued. (Bir and Harz Magazine 2016: 47). Therefore, in terms of the rule of law, the death penalty certificate can be considered illegitimate because it does not in any way express the legality and transparency of the rule of law in the form of permission to shoot the 'Kobaran' and may even be considered murder.

Substantial Perception of the Rule of Law and 'Kolbary'

The rule of law in the formative perception implies the achievement of higher goals than the mere ordering and predictability of various social and economic affairs. The rule of law in this perception has become an extensive idea that protects the weak against the oppressors, offers measures for the peaceful resolution of disputes and even improves the economic status of vulnerable people and enhances their standard of living (Ghafari 2012: 112). It can be said that in this sense, good laws are separated from bad laws and they consider good laws ruling that besides establishing order have extra-legal and ideal values for the nation. In this perception, the rule of law must promote justice and respect for basic human principles, and only law can be regarded as binding which implies equality and non-discrimination in society and generally, the substantive perception of the principle of the rule of law where the

unmatched role of ethical doctrines has been emphasized, as noted the 'Kolbaran' activities in border areas shows the inequality in investment and government attention to these regions, but they are still killed. Only in year 2015; in Kurdistan, 37 'Kolbar' were killed by shooting by border forces and 42 others were injured (Aftab newspaper 2017: 4); While no specified law exists permitting the shooting at the 'Kolbaran', on the other hand there is a substantive conception of the rule of law, which has made justice and equality at the heart of the law, which justice and observance of the fundamental human rights has issued the permission for killing 'Kolbaran'. Does unemployment and economic poverty provide the permission? The right to life as one of the fundamental principles of human rights, as set forth in Article 6 of the International Covenant on Civil and Political Rights, is an inherent human right and must be protected by law, and no one has the right to arbitrary and unlawful deprivation of life of anybody, but to be tried in a fair and independent tribunal and in a fair trial.

In its substantial perception, the principle of the rule of law calls for punishment in the pursuit of justice, equality, respect for human rights and for the supreme moral goals that lead to the establishment of public order, so to achieve these ends one must be competent and proportionate in the punishment and enforcement of punishment observing the severity of the crime and the severity of the punishment to be proportionate. It should also be taken into account Kolbaran's personal motivation for doing so, as provided for in Article 38 of the Islamic Penal Code paragraph C in the punishment of Castigation, the particular circumstances and conditions affecting the commission of the offense, such as the motivating behavior or speech of the victim, presence of honorable motive for committing a crime is one of the mitigating points, now, to consider if 'Kolbary' is found as a crime and it is also considered to be as smuggling. Certainly, due to the limited goods transported by 'Kolbaran', 'Kolbary' is by no means included in the penal code for violators of the economic system of the country, which are penalized for extreme corruption in any way because the provision of Article 1 of this Act shall not apply to 'Kolbary'. And on the other hand, 'Kolbary' is not going to attack the Islamic Republic of Iran or try to oppose it or knowing that it is effective in confrontation with system. Therefore, if convicted, they must be punished according to castigation punishments in the law of trafficking goods and currencies. And, given the noble impetus of poverty and unemployment, the economic pressure and the hunger of the family, starvation, the punishment should be taken lightly to enforce the justice that is emphasized in the rule of law, though in general it may not be the case in frontier areas that leads to 'Kolbaran' activity.

People, for cultural reasons and for a variety of reasons, do not consider the work of the 'Kolbaran' to be as smuggling and do not have a common definition or mentality with the government. Most people actually argue that they are not smugglers because they do not import or export cargoes such as drugs and their job is to provide for their families, the 'Kolbaran' themselves do not consider 'Kolbary' job to be a smuggling case, merely finding it to be an arduous and difficult task that is better than unemployment and an inevitable choice. (Kurdistan Special East Newspaper: 2017, 1)

The substantive perception of the rule of law calls for the public benefit of punishment that is of moral value, but we must now compare whether the movement of a few boxes of cologne or a number of tires on their back is so problematic for the nation's economy to take 'Kolbaran' lives and condemned them to severe penalties. On the other hand, unemployment, economic poverty, lack of proper livelihoods, and... force 'Kolbaran' to pursue this dangerous occupation by passing through impassable mountains. Laws must be fair with the penalties provided for the law on the exchange of goods and currencies, often take heavy penalties, cases such as Article 18 and Article 22, but given the principle of the rule of law in substantial perception, any punishment must be accompanied by morality in the community, rather than law enforcement itself, to aggravate the misery and problems of 'Kolbaran' and their families. That is because when the economic and social conditions change, if we have a fair society with equality, then we can prevent crime, on the other hand, the people of the community do not at all accept 'Kolbaran' to be considered as criminals amongst themselves, but always interact with them as hard working people who live their lives in poverty and indigence, thus taking into account the instructions of the rule of law in the substantial

perception of justice, first, must to have fair justice, equality and non-discrimination in society in order to attain fundamental human values in society.

Conclusion

By examining all the international and domestic regulations in international documents and domestic laws, it can be concluded that the right to life is a human rights minimum and it is mentioned in all documents and the obligation of governments to protect it. It has been proclaimed and frequently debated and supported in domestic law and especially in the constitution. The right to human life, security, dignity and health are among other issues recognized and protected by law, including fundamental human rights in both international and domestic law. As part of a non-discriminatory and non-prejudiced society, 'Kolbaran' enjoy this right as much as any other citizen. None of the current laws and regulations allow the shooting at them. The punishment for smuggling goods and 'Kolbary' is not death, although the author believes that 'Kolbary' is not a crime and 'Kolbary' is not a smuggling. Given the conditions and restrictions stated in the law on the use of weapons, it is unlikely that it would be used and cited for firing at 'Kolbaran'. Even if they were allowed to use and utilization of weapons against the 'Kolbaran', it would not mean killing them, and under no circumstances would this law be generally considered necessary against them.

'Kolbaran' are weak and poor people who, given the unemployment and economic problems, are subject to take 'Kolbary' job and are subject to the most severe penalties and sometimes life sentence, according to the principle of the rule of law, every act on the part of law enforcement and law executors must have a legal basis and a citation to prevent the abuse of the rulers in the coverage of legalism, the rule of law principle in its formative perception, the government demands through law, transparency and comprehensibility of the law, the enforceability of the law, and ... The formative understanding of ruling of law in relation to the activities of the 'Kolbaran' calls for non-discriminatory enforcement of laws that lead to the improvement of the livelihood and economic status of the 'Kolbaran', also, given the formative perception of the rule of law, the transparency and clarity of legal material has by no means allowed drastic and severe penalties for 'kolbaran' that is unfortunately the opposite. The substantive perception of the rule of law takes into account the ethical values resulting from the rule of law, in fact, any action against 'Kolbaran' in the substantial sense must be in line with the principles of morality and the consequentialism of the fittest, 'Kolbaran' are engaged in 'Kolbary' due to unemployment in the border regions due to the rise of unemployment and economic poverty and lack of attention by officials due to inequality and discrimination in government-provided job opportunities in those areas, now, slaughter and severe punishment by its own are causing injustice and inequality in law enforcement because there is no proper proportion between punishment and crime and violating strict law enforcement with respect to the same law violates ethical principles such as the right to life, justice and equality, non-discrimination and

Therefore, on the one hand, the rule of law principle calls for realism and objectivity in laws that improve the economic situation and employment of 'Kolbaran', while on the other hand, the doctrines of the rule of law in the formative and substantive perception, actions such as the massacre and severe punishment for 'Kolbaran' is an illegal and inhuman act to violate fundamental human rights such as the right to life.

Military action against 'Kolbaran' has increased greatly in recent years, which can be considered an organized and systematic action that, if there is a coordinated and systematic plan, the extent of these actions could be criminal and could lead to severe criminal and legal liability.

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