

The thirteenth lecture

The third requirement: the legal structure in Islamic law

Sharia law came to bring people out of darkness into light and bring them happiness in this world and the hereafter. It was distinguished accordingly by a number of characteristics and qualities, the most important of which are:

- **Comprehensiveness:** Islamic Sharia provides for people with all the public and private interests on which life is based. Therefore, its provisions include all the requirements of life and everything that the individual and society needs. The provisions included in Islamic Sharia can be classified as follows:
 - o Provisions of faith: related to belief in God Almighty, His angels, His books, His messengers, the Last Day, and in destiny, its good and its evil.
- **Moral provisions:** related to individual and social behavior to elevate the individual and society towards virtues and distance them from vices.
 - o Practical provisions: related to the practical behavior of the individual and society, and are divided into two types:
 - **Rules of worship:** They regulate a person's relationship with his Lord, such as prayer, fasting, zakat, and Hajj.
 - **Provisions of financial transactions:** These relate to buying and selling, partnerships, and leasing.
 - **Family rulings:** These are related to marriage, divorce, and what emanates from them.

International provisions: They regulate the state's relationship with other countries,

the state's relationship with its nationals outside the country, and the state's relationship with the nationals of other countries.

- **Constitutional provisions:** They regulate the individual's relationship with the state and clarify the rights and duties of the ruler and the provisions of Sharia policy and succession.
- **Financial provisions:** They regulate the state's imports and exports, and represent financial regulation or the money system in Islam.
- **Judicial rulings:** They ensure the preservation of rights, the establishment of justice, the protection of rulings, the application of Sharia law, and the preservation of order.
- **Perfection:** God Almighty has honored this nation with the conclusion of the messages and laws, and made its law decisive and perfect. The Almighty said to the one who said: "Today I have perfected for you your religion and completed My favor upon you and approved for you Islam as your religion." So Islamic law came as a conclusion to what came before it, abrogating what came before it, embracing the heavenly rulings.

All in order to provide humanity with a prosperous life and give them good tidings of the bliss of the afterlife. It took care of the human being from his cradle to his grave, and laid down rational legal rulings for him.

It also guaranteed for him the enjoyment of all rights and guaranteed his exercise of them. It charted the path for him and guided him on the straightest paths and directed him toward the level of perfection. Accordingly, the Muslim began to enjoy... He enjoys all rights and enjoys all the means that bring him happiness and ensure that he lives in peace and security.

The judicial authority in the state, through its judicial system, is responsible for protecting these rights and is the one who ensures their guarantee and embodiment. The judge is the watchdog and guard to implement these rulings and preserve the rights and return them to their owners when they are violated. The judge is the enforcer of the law of heaven that was revealed and he is the enforcer of the limits of God Almighty. After the plaintiff proves his claim in the Judicial Council, otherwise he loses his right. Therefore, to protect the right, there must be evidence and proof that proves it and shows it before the judiciary.

- **Realism:** Islamic law takes into account people's circumstances, conditions, nature, and human nature, which is predisposed to self-love, selfishness, following suspicions, and greed for money. Therefore, it was not imaginary,

far removed from all of these characteristics that characterize humans, but rather realistic in conception, legislation, and application. Rather, it combined idealism. And realism, so much so that it clarified and clarified the method of using it and how to dispose of it, then set out the ways to protect it, and also guided the ways of proving it in the event of dispute and dispute over it.

Thus, the Sharia was complete and could not be affected by falsehood from before it or behind it. It explained rights and explained the ways of exercising them, using them, and ways to protect them. It also explained the means of proving them in the event of disagreement or conflict, to prevent the loss of rights and the loss of their value, all with the aim of every human being exercising his right without attacking others.

The rights of others, so it established boundaries between them and set controls for acquiring, using, and disposing of rights, in a way that does not result in arbitrariness, abuse, or violation of anyone's rights, which would guarantee social peace and the tranquility and stability of life at various levels.