

In Christendom, law does not find its source in religion. The Christian has not as such a peculiar law, for the Founder of the Christian Faith did not, like the Prophet, establish a state and give laws to his followers. He confined himself to laying down moral principles and teaching spiritual doctrines. Thus, there does not exist any body of Christian law in the same sense that there exists a law for Muslims of a professedly religious origin. The Christian States of Modern Europe have inherited the traditions of the Roman Empire in this respect. In that Empire, the spread of Christianity did not disturb the existing law, except so far as its moral influence tended to affect legislation. So, law remained secular in European countries, existing independently of religious obligation, and its authority rests upon the power of the State. Indeed, certain secular provisions of European law (e.g., in marriage and divorce) may be traced back to a Christian religious origin. But this fact may be explained on the basis that these provisions have arisen not from the existence of any specifically religious law which all Christians are bound to obey, but from the growth of the ecclesiastical power of the Church which enabled it to extend its jurisdiction and enforce the Canon Law at the expense of the State and State law.

اعتقد  
على  
كل  
وجه  
الذي  
لا يخلو  
وتعد  
العدالة  
الروحية

The central and remaining question to be considered is : What

1) Dreams come true for those who persevere and take on challenges.

~~1)~~ while taking, while embarking,

2) Dreams become real with perseverance and difficulty.

3) Dreams come true when one is persistent  
Challenged.

4. Dreams come true when one is persistent  
takes on Challenges.

parts of Iraqi law are directly governed by Islamic law  
rules followed by other religious minorities?

From a historical view point, Iraq, after its independence, inherited from the Ottoman Empire a dual legal system. On one side, laws derived from Western sources, and, on the other, laws of purely Islamic origin. The legal field over which Islamic law dominates is that of 'Personal Status'. This is governed by the Law of Personal Status No. 188, 1959, as amended by Decree No. 11, 1963. Matters of personal status include marriage, divorce, separation, legitimacy, alimony, inheritance (testate, and intestate), and guardianship. In addition, the institution of 'waqf' is also governed by Islamic law, for, after the purely Islamic. Moreover, a most important event in the history of the Iraqi legal system is that the Civil Code No. 40, 1959, recognised Islamic law as the third source of law after legislation and custom. In fact, there are numerous Islamic provisions in the Code, co-existing alongside those derived from Western sources.

Aside from the religion of Islam, other religions, too, are recognised as sources of law in the sense we are considering. The Proclamation of the Commander of the British Forces of Occupation of Iraq, No. 28, 1917, and the repealed Iraqi Constitution of March 21, 1925 (Articles 75, 78, 79, and 80) recognised the right of Christian, Jewish and Jewish minorities to refer to their own spiritual tribunals for the decision of personal status cases. Spiritual figures were appointed upon for the deduction of the applicable rules, which were well known to most litigants and advocates. It was, therefore, considered necessary by the Legislature to obligate those minorities in the Law for the Organization of Religious Courts for Christian and Jewish Minorities No. 32, 1947, to record the applicable rules and publish them under the auspices of the Ministry of Justice during a specified period. Otherwise, the Minister of Justice was given the power to withdraw the Religious Courts' jurisdiction and assign it to the Civil Courts. In fact, the Jewish minority acceded to the provisions of the Law No. 32, 1947, but after the Palestinian War of 1948 and the withdrawal of Iraqi national