

Conclusion

The philosophy of the Latin Germanic legal system is based on the individual doctrine, considering the individual the foundation of society and the axis of the political system, where the public authority works hard to serve the individual and protect his property. Individual ownership is an absolute right, and the contract is the law of the contracting parties, in addition to opening the way for freedom of industry and trade as it is the basis of economic activity.

This philosophy finds its basis in Roman law and Greek philosophy, passing through the idea of natural law until its consecration under the Declaration of the Rights of Man and the Citizen that emerged from the French Revolution. However, this philosophy did not remain isolated, rather, it knew a kind of moderation and centrism, especially after its collision with the ideas of social doctrine, which pays greater attention to society's needs and basic requirements. This system relies on legislation as a primary source in this system, where legal rules are enacted and codified in the form of codification divided and classified into chapters and parts, each of which addresses specific topics.

While the Anglo-Saxon system focuses on the technical nature, and the most important thing that distinguishes it is the lack of distinction between public law and private law, as the distinction in this system is based on the so-called common law on the one hand and the rules of justice on the other hand, and it also relies on judicial precedent as an original source binding on all judicial authorities. The other also moves away from theoretical aspects and focuses on practical aspects based on experience and practice.

As for the Islamic system, it is characterized by its uniqueness and the distinction of

its provisions from the man-made provisions that surpass them in various aspects. Islamic law is an integrated legislative system that aims to protect and achieve the interests of society for its various sects, classes, and components. It was and still is valid for application based on its social values and civilizational goals, independent of its religious character. Which makes it applicable in a non-Islamic society or in an Islamic society to its non-Muslim members and to foreigners present on its land.