

Lecture Five / Social Thought / Third Stage

(.Q.M 322 - 384) social thought I have Aristotle

It is possible The saying, First of all, that thought Social I have Aristotle Characterized by Because of Accreditation

His philosophy is based on the brilliance of sound reason and wisdom .passed down through the ages- And more importantly, because it is based on lived reality, it is characterised by being closer to the .approach

From the moderate reformist approach to the radical approach calling for radical change, as was Plato's social thought, especially as it was evident in the dialogue (The Republic) .

Aristotle presented his political and social views in detail in his ,famous book“ . Politics” Therefore, we will rely on him to derive his social views.

Aristotle, in his social thinking, started from the individual human being, as a“ political animal.” And social.Meaning This The phrase, which It became popular About Aristotle And trade it and repeat it From After that Many From philosophers And thinkers, that There I have Human) It's his business animal And theplanttendency Natural that Leaves Or Leaves behind From After that Being On Its form or type. This can only be achieved throughthe meetingof two beings, neither of whom can do without the other, and they are: man and woman.

And in addition On This Diversity Natural who pays Human To meeting Otherwise, the human being's need for many essential needs to continue his life constitutes a motive Other He pushes him ToThe meeting And accordingly So The human being animal Social Of course, Because

- Also He says Aristotle - " who No He can that Live In group Or It is not For him
needs Social Because Enough Himself By himself, He is Either beast Or God.

Through the meeting of a man and a woman, the first forms of human society are formed. At first, by family, which is the purpose of the family. From it, satisfaction of needs arises. Daily necessities and family life with other families adjacent become the village. The village, so, it is a meeting of several families to provide something more from needs. Daily necessities, and no Aristotle mentions this. The village being more than a family allows for the division of labor and the satisfaction of more diverse needs, and greater protection from human and animal aggression. And from this village and villages adjacent, it consists of the city (which Aristotle counts as the complete form of human society). Because it is available in its possibility of sufficiency for itself, meaning that its inhabitants can find within its scope all their needs. Accordingly, the city guarantees to individuals not only just keep going but also a comfortable life. A comfortable life includes two things: moral behavior and mental activity.

Firstly, the city helps people acquire moral virtues. And progress for them is an opportunity more to practice these virtues in their relationships with some of them. Some. On the other hand, the city provides its residents with the possibility of increasing mental activity, including: allowing with it from division of labor more for business and activities and contact of minds. Some of them. Some. The state in which both moral behavior and mental activity flourish is a state of peace, prosperity, and leisure, and thus the inhabitants of the city can attain happiness. - Which is their desired goal.

And it is considered family. In my opinion, Aristotle, the basic unity which it is formed from its examples are (society). It consists of the man (husband), the woman (wife), the children, and the slaves. Note that Aristotle may distinguish between position of the man and position of the woman, whether within the scope of family or within the scope of society generally. The family, in his opinion, is headed by the man - the husband, because nature has given him a perfect mind, and therefore managing the affairs of the home is his specialty. Alone. But woman, as Aristotle believes, is the weakest from the

man is physically weaker and mentally weaker, and his job does not go beyond taking care of raising the children and devoting himself to meeting the requirements of life in the home, under the supervision and guidance of the man.

I think Aristotle That he is Not Correct that nature May Prepared woman To participate The man In war Soldier and activities military And in Affairs Management And judgment. It is understood that Aristotle is objecting to the opinion of his teacher Plato, and he disagrees with him in what The latter went to the necessity of applying or following one method in raising males and females. To confirm equality natural Between The man And the woman, Then This equality, In my opinion

Aristotle, Other realistic, Because woman, By its formation Natural-physical And the mental

weakest From The man, And no She can According to Therefore, that Equal With The man

Aristotle classified the individuals of human society, in general, into two classes: the free and the slaves. He believed that “ nature ” is what creates the reasons for the distinction between the individuals of these two classes. The two classes, by making the individuals of one class unintelligent but strong-bodied and brave, and the individuals of the second class intelligent but lacking in boldness and courage. Accordingly, One class of people is free by nature, and the other class is slave by nature. Aristotle says in this regard in the book (Politics) (, 46 p , 1):

“ The peoples who inhabit cold countries, even in Europe, are generally full of courage, but in terms of investigation they are low in intelligence and industry, for that reason They are They keep their freedom But they From The authority Politics Other Acceptable For the system And they could not that They open Countries The neighborhood And in Asia, The matter On The opposite From Their people are more intelligent and receptive to the arts, but they lack heart and remain under the yoke of slavery Life imprisonment But The element Greek who He is By virtue of geographer Middle It is

collects Between the two teams: He has both intelligence and courage : He knows how to maintain his independence, and in At the same time, he knows how to form very good governments, and he is worthy, if he were united in one state, to conquer the world.”

And accordingly Therefore, Lost I consider Aristotle The raq, Or exclusion, system Naturally And he knows The slave That he machinealive And machine For lifenecessary To accomplish Works The heavy machinery, which No Correct that He does By performing it Human FreeAnd what? As long as The slave Just A strong body, without a mind or intelligence, is- In Aristotle's opinion- it is similar to an animal, and is treated like an animal(such as a bull or a donkey), harnessed to benefit from its physical strength in performing the difficult tasks and chores required to manage life in the home.

And walked Aristotle On Steps His teacher Plato In interest In the best society that humanity aspires to live in, and strives hard to achieve on the ground. However, it is noteworthy that, despite the fact that he studied under Plato for nearly twenty years, the latter was not destined to ignite in his mind(I mean-

Mind Aristotle(flame enthusiasm For an idea striving From Yes Residence community Fadil- Typical- ideal, according to the picture drawn of this society by Plato, in the dialogue(The Republic) and indeed Aristotle’s position on that , picture appeared in the form of a severe criticism directed by him, In The book The second From Its authorPoliticsTowards What I mentioned it Plato In this regard, in the dialogue“ , The Republic” and especially what Plato saw regarding the application of“ communism” among members of the“ ruling class” – or the guards.

Lost Object Aristotle On CancelFamily And) ownershipIn Middle The ruling class as a means To ensure Integrity Its members In Their rise With tasks The ruling.Because The family and property(in Aristotle’s opinion) are derived fromnature (not from) customand tradition .Therefore their abolition is contrary to the , inclinations of nature and is equally contrary to the good of society, and

is impossible to implement. That that Communism women, perform To Communism Boys, And this perform To mating relatives, And to Exclusion Love And respect, Because The boy who He is Born Everyone is not anyone's son, and no one will feel for him the emotions of a father or mother, and he will not feel the emotions of a son.

But) Ownership Private(Actually Despite From that Aristotle No Denies What For her Of the disadvantages, but he sees, at the same time, that common ownership and common living They can also be a source of much controversy, because they destroy a person's intrinsic motivation. And they weaken Desire In Work and production, Because Human, By nature, No He only cares about himself and his family, and is dependent and lazy when it comes to the public good. On the other hand, feeling By ownership It is possible that be Source pleasure Because Type From love TheselfAlso Using property to help friends and acquaintances, and for hospitality, can be another source of pleasure, and an opportunity to practice some virtues(such as generosity and chastity) for the destitute cannot , mock or call his forced deprivation chastity.

Moreover, Aristotle believed that differences between human beings do not arise It is not from private property because it is private, but rather it arises because of their corruption and bad behavior. If they had acted fairly, they would have shared in its produce, and those who have more would have compensated those who have less. Thus, the advantages of property would be matched by the advantages of communism, and the city would continue(accordingly) to enjoy a comfortable standard of living that all its citizens would enjoy. It is possible The saying, That he is What Note In Writings Aristotle, that Idea Residence community

Fadil Typical Ideal Did not Receive Enthusiasm He has, Also was The situation I have Plato Maybe it is possible Interpretation That By saying, that Looking forward To Residence community Ideal, was doctrine In Social and political philosophy was inherited by Aristotle from Plato, but this doctrine did not It is in keeping with Aristotle's temperament and genius, and whenever Aristotle carved out an independent path for himself In thinking and research, he became more inclined, by virtue of his temperament, towards realism and the pursuit of truth as it is embodied on earth.

In fact, evidence indicates that Aristotle spent the twelve years he was at the head of the Lyceum directing a number of extensive research projects, to which his students contributed. An example of this is the famous treatise on constitutional history

One hundred and fifty-eight (158) Greek cities, including the Constitution of Athens. - Which was discovered in 1891 and it is , the only constitution remaining among them.

It is noted, that This Research) And did not It can be Search Date Constitutional The aforementioned Except one Including (It was Studies Historical More From it Philosophical And it was Research In light of this research, Aristotle periodically made amendments to his social and political writings.

Through all of this, Aristotle concluded that societies vary in their forms according to the diversity of Forms governments which Manage Her affairs And if Governments, In turn, Its forms vary depending on the goal it seeks and the number of rulers. Accordingly, governments have been classified into two basic types:

- A. Good governments : These are those whose goal is to achieve the common good, and include:
- 1 - Government Ownership -Government The individual The honorable The just
 - 2 - Government aristocracy -Government minority The virtuous fair
 - 3 - Government Democracy -Government The majority The poor

which Excellent freely
and equality And follow Constitution

B. Corrupt government: It is the government in which the rulers seek their own interests. This includes:

1 - Government tyranny - Government The individual The oppressor

2 - Government oligarchy -And it is Government The rich And the notables.

3 - Demagogic government- a general government that follows its own fickle whims. I believe Aristotle, that Government

Ownership It looks like For the first time And a crescent It is

,The ruling Examples

But The king The individual The just The honorable No There is Except rarely, And No There is Never.The monarchy is a hereditary system, and there is no guarantee that those who succeed him will be qualified. Exactly To rule.But System The ruling The Democrat Other that Aristotle went To That this is The system No It is suitable Except If It was shortened Authority The people On Election Representatives Those who take over the rule, the removal of these rulers is through the supervision of the people, but there are many dangers This system continues to be threatened, and here Aristotle agrees with Plato in his diagnosis of the flaws and negatives of the democratic system and shares his criticism of it.

In view of this, it seemed to Aristotle that the ideal, good government could only be achieved through guidance by the principle of“ the best of things is the middle way.” Applying this would be: that Take over Management Things Society elite From individuals That The layer From Layers The society that is(a middle class) between two extremes. This class is(the middle class) composed of owners of average real estate wealth, who live from their work and do not own They are free of time, so they only hold the necessary sessions to discuss matters of government, and they are subject to In Their

decisions For the provisions The Constitution. This is it
Government Gathering Between The best characteristics of both
oligarchic and democratic governments. The more members there are,
the more they can confront extremist parties and draft the constitution

And with That, Then Aristotle No He hesitates Here In
Grammar About His conviction that Government Report The
righteous For the community What should that He does On
Consideration Nature This Society, and according to what the majority
of its members are like- farmers(who are more inclined towards
moderation) or craftsmen(who are more inclined towards extremism)
or merchants.

Aristotle did not stop at talking about Good Government
Specifications- Typical, which I think that Take over Keys
Things Society Takes care of By achieving good living For its
members, And only knock In His writings, Also, To Specifications
The conditions that ensure that the city in which the members
of that society live is a good, exemplary city. These conditions are:

First: Number My citizens City :I have Sayer Aristotle His teacher
Plato In Belief that

Entities Social-Politics The big one, which Includes tribes And
nations And the veins

Multiple, and occupying vast areas of land(such as the Persian or
Macedonian Empire) they form heterogeneous compounds, ,
making it impossible for them to achieve the goal. From human
society.

And in Opposite That, Then The city Represent The most
elegant And better Forms Life

Social-political, Which He can All Citizen that He finds In it
Security

And happiness. And First Aristotle Number My citizens The city
With interest, Except That he is What He turns

Attention He is That he is Did not Determines number By number
Certain, And only Make it proportionally-Meaning That he is

Confirmed On Obligation that Fits Number My citizens The city With Its sufficiency So that “It can carry out its mission in the best possible , way” and that all citizens have all their needs that guarantee them a comfortable life. Secondly: Area City :I think Aristotle that Capacity The city Must that Fits With Number of its citizens So that You do with their needs And it is available For them Life Easy Without that It goes beyond that To Luxury And that be The city Surrounding with obstacles Natural facilitate Defense About it And that It is interspersed with Network From The way facilitate Transfer The harvests Between Its corners, and that the entry of enemies into it be difficult, and the exit of citizens from it be easy. And that its location be suitable from the land side and from the sea side, and it is better that Categories and classes, which It consists of From its structure Society: I think Aristotle that “ The society that makes up a city is not a random society, but rather a society of people capable of fulfilling all their living needs.” Accordingly, he believed Aristotle said that providing all the needs of the members of society requires that society be composed of(6) six classes or strata, each of which .performs a specific function, aiming to provide a specific need

Lecture Four / Social Thought / Third Stage

(.Q.M 347 - 427) Thought Social I have Plato

It can be said that the first extensive research into social affairs among the Greeks is found in the writings of Plato, from which we have received more than thirty dialogues, the most famous of which are the Republic, the Laws, and the Politician.

In extracting Plato's social views, we will rely primarily on what is included in the dialogue "The Republic," because it is the most comprehensive and widely circulated.

I think Plato, that individuals Humans They are forced To Gathering Or meeting

And living In a picture Collective-Shared, Because The ,individual One No He can Alone

Alone, it cannot meet all the necessary requirements of life, but rather the cooperation of many individuals and the combination of their efforts and contributions is necessary in order to provide the requirements and needs. Which guarantees their continuity in life. And through the meeting of the woman and the man, and the resulting children, and the slaves that follow them, the "family" is formed.

and family, Count them Plato as a substitute Unity Basic which It is formed From large numbers From it meeting Human who We invite him By) society And the structure family, Also We mentioned, The man And the woman. And what Note, in this Driving, that Plato was He believes that No difference Or difference Between The man And the woman, From Where Capabilities and qualifications And physical and mental capabilities. As for what appears to be the case of the existence of disparity or variation in Their abilities And their capabilities, And what? It follows On That Therefore From contrast In Their

positions and functions in society, in his opinion, are due to the prevailing method of upbringing and education in the family and society, meaning that if the same method of upbringing and education followed in preparing the boy was followed in preparing the girl, then the woman would be equal to the man in all aspects.

Plato believed that nature, or God, had endowed each individual with talents and abilities. And qualifications (Certain, From Her business that Enable him- If What I found training Good -From performing(the job) that is appropriate to(his qualifications) with skillful performance. This means that Plato was Believes that Life Social And its continuation, They do On basis principle) Specialization(and) division of labor. (Within the framework of society, each individual is supposed to perform(the role) or undertake (the job ,) that is appropriate to the qualifications he possesses, This contributes to providing one of the essential requirements that he and other members of society need in the best possible way.

In light of this belief in the principle of specialization, Plato looked at society. Humanity, its reality, and what it should be like. His starting point in dealing with that was, Insight look In Reality Condition Society Athenian who Long live In it, And other Greek societies that he lived in, and trying to determine the underlying cause of the crises and disturbances they were experiencing.

It seemed to him that the reason behind this was that the individuals who were responsible Managed by Things Society His rule(They are not Qualified To perform This The job . It seems to me that this(judgment) issued by Plato requires knowledge of its(justifications) and historical background.

Reality that Birth Plato) about 427 B.C. m (almost coincide

With Beginnings

Peloponnesian War - Between Athens and Sparta- during which Athens witnessed, in addition to the effects of the war, crises and disturbances caused primarily by the conflict between the parties. The competitor on the government, especially the Aristocracy Party on the interests of the nobles, which was known as the Oligarchy Party. - That is, the rich minority- and the Democratic Party, who includes categories contrasting from rich trade, and from join to them from professionals and craftsmen. These crises and disturbances soon worsened and intensified during the years of war and after it.

Of course, we cannot expect Plato and his family to remain isolated from these events and their impact, especially if we know that he descended from a wealthy family of the aristocratic class, with a long lineage and noble lineage.

And there there is evidence indicates to that Plato, it was he has in immersion this events, clear intention and explicit desire to enter the arena of political life in Athens. But if some sources historical indicates to that some his relatives and friends, members under government thirty (which its shape representatives the party the aristocrats, with the support of Sparta, decided to inflict defeat on Athens . They wanted to imitate him.) works it suits him. Except that hurry up pace events which I witnessed in Athens , and the overthrow of the government of the thirty aristocrats by the democrats, cutoff the path between Plato and his political aspirations.

Then came implementation the Qur'anists judgment execution with his teacher Socrates strike His hopes were intense, and their influence was clearly evident in the tone of bitterness that permeated Plato's talk about that period, in what

he wrote about the history of his life, especially in (the Seventh Discourse) which there is now sufficient evidence to support its , attribution to him.

In that speech, Plato showed how, in his youth, he aspired to engage in politics. How? Waiting that You can Government Thirty aristocracy From To bring about fundamental reforms to Athenian society, in which he would have a share. However, the tyranny of the Thirty made it easy for its democratic opponents to overthrow it.

And when took over These The Makratians Keys The ruling quickly What Prove it Their unsuitability To rule, From During Release them The reins For their grudges Towards Their opponents The aristocrats(accusing, arresting, and confiscating their property) and the most influential of that on , Plato, Their offering On execution His teacher ether Socrates And he says Plato In The speech Seventh(In This Privacy : " It was Result That I am After that I was Eager to the utmost to be occupied with public affairs, I contemplated the arena of political life, and was alarmed by the succession of events in it, some of which took hold of the necks of others, so I felt In a dizzying way, I ended up clearly realizing that all the current systems of government, without exception, are corrupt."

Thus, the events that Athens witnessed, established the conviction in Plato's mind That all the systems of government existing in the Greek cities, including those that succeeded Athens, Systems Corruption, Sick The reason lies, In his opinion, In that Knowledge No You will find unbridled growth in it, and the reins of affairs in it are not in the hands of the wise, the knowledgeable, but rather In the hands of the ignorant classes, who are driven by greed, avarice, avarice and conflict, which has led to the spread of social division, conflict and instability within

it.

Based on this(diagnosis) of the disease, Plato described the(treatment) that seemed to him Effective And successful, It is represented by In Obligation Sovereignty Power The world which Done Training her On the path of knowledge, through philosophical education. In fact, we can find in what he wrote: Plato in the Seventh Discourse, what indicates the practical means that he saw as sponsor Solution Problems which Suffering From it Communities humanity, And it includes For its members Happy living as he says: .. " There is no way to achieve a happier life for the human race except by one of two means: either The reins of government are held by a group of wandering philosophers. On approach " The true and correct philosophy, or to transform the ruling class that dominates political affairs into true philosophers."

It is possible The saying, that Dialogue) The Republic- Greatest Dialogues Plato

The most wonderful and most immortal of them is considered a critical study of the society existing in his days, or of the“ city- , state” as it actually was, and an attempt to diagnose the defects that permeate it:

- And the first This Defects -Common Ignorance
- The second of these defects is the lack of consideration for the principle of specialization and division of labor. who It performs To Few) or Lack of(Efficiency The ones who stand On Things In society
- Third This Defects -selfishness extravagant And greed, The stars About conflict
interests Economic I have From They turned away
Management Things society

In the face of these(defects) Plato suggested a ,(

treatment) that would eliminate and eradicate each one of them:

- The treatment of ignorance is through knowledge ,and specifically through knowledge Philosophical ..
- And treatment absence Efficiency, be Considering principle Specialization And division work, The leader On basis that For each individual His qualifications And his capabilities natural, which It qualifies him to perform a specific function, and this applies to the structure of society as a whole, as it is Eachclass has itsown job that matches the qualifications of its members. This is implemented - as we will know- through the application of anew educational system .
- ,As for the treatment of excessive selfishness and greed, it is in addition to order , Educational- Educational New (From During Change System property, And in expression I'm ,sorry
By applying the principle of(communism) - Especially among the poor(rulers) who hold the reins of society's affairs.

I have I think Plato that Human The individual It consists of a body And the same.And as that The body is made up of organs, while the soul is made up of threeforces , each of which performsa specific function for its own benefit and forthe benefit of the whole. Theseforces are :

- Power lust, Or Desire In things Sensual And its headquarters In Down abdomen
Job ThisPowerGuarantee Continuation Life And stay gender HumansWhen it performs its function in the best way, it achieves its virtue. Its virtue ismoderation and chastity.

-Power Angry And its headquarters heart, Her job Enable Human From Defense About And when this power performs its function in the best way, it achieves its virtue, and the virtue of this power is represented in courage .

-Power The speaker Or The rational And its headquarters head Her job thinking And management. When it performs its function in the best way, it achieves its virtue . The virtue of the rational faculty is “ wisdom.”

Plato believed that each of these forces performed its natural function on The best face, and achieving its virtue(is likely to lead to achieving a fourth virtue which is the sum of the three virtues) i.e. chastity, courage, and wisdom. (And this virtue

Fourth- The bottom line She is : virtue Justice And it was achieved This Virtue I have Human

Make him happy. The person who responds to his sensual desires(with moderation and chastity) faces the dangers that , threaten him(with courage) and makes his decisions ,(with wisdom) is the person whose (powers) are characterized ,by (harmony and justice ,and so he lives happily.

And It started Plato that The soul Humanity What She is Except Image(miniature) Why should that be On him) society As If Human No It is possible that continues On alive What Did not Saturate His needs materialism Sensual And what? Did not can From him Maintenance His life And defense About Himself And what? Did not He rules His mind In His actions And his actions, Also society, It is not possible that There is And it continues, What Did not Available For its members All together Requirements Life Material and necessary(food, tools and services...) and unless the reasons , for security are available to its individuals in Inside society, means Protection And defense against Dangers Foreign which

It is possible that It threatens them, and unless all of its members have a ruling authority that manages their affairs and works to maintain their cohesion and cooperation among themselves.

Accordingly, Plato believed that society, in order to exist and continue to exist, must be composed- like the soul- of three classes:

- Layer Producers: Job Its members Savings Or Production Requirements materialism Basic Necessity which He needs it Other individuals Society In Their lives Daily, food, clothing, tools and services, and this class includes farmers, And industry, And merchants, And workers Services. And when It performs individuals This
 The layer Their jobs On Better Face-Any be glorious In , Their works
 Loyal honest In Her performance, Voveron For themselves And for individuals The two layers Others All What They need it From Requirements And they perform Taxes On What They own property to support the .other two classes, and they abide by laws and regulations- By doing so, they achieve their virtue, which is moderation and chastity.
- Layer Soldier :Job Its members Savings Security For the rest individuals Society In internally, and defending them against external dangers that may threaten them. When members of this class perform this function in the best way, they achieve their(virtue) which is (courage)
- Layer The rulers) or The guards:(Job Its members Management Things Society And management
 The interests of its members, and the development of

legislation and laws and supervision of their implementation, including He comes back On Society In its entirety Good luck And prosperity. And when It performs individuals This class performs their function in the best and most complete way, as they achieve Their virtue(which is) wisdom .

And when Check All Layer Her Excellency, It is characterized by Society From Puppies That With moderation, courage and wisdom, this will lead to the achievement of a fourth virtue. Includes Society In its entirety She is: virtue Justice and society The just The society in which the classes cooperate, and each class completes the needs of the other two classes, becomes a happy society, in which all its members enjoy goodness.

If we move on to applying the “treatment prescription” that Plato proposed to rid the existing society of its faults, shortcomings, disturbances, and crises, we find that that Investigation The recipe It is done From During Application System Educational-Educational New That that Society, in Plato’s opinion, is a creation of the human mind, and in order to treat or reform it, the human mind must be reformed, and the mind is reformed through education and instruction. Therefore, I saw Plato, That he is It is necessary On Authority The ruler) or The government that Take over Raising and educating children so that they become, in the future, citizens worthy of being members of the model society– the virtuous society we aspire to.

So I confirm Plato On Obligation that It is done Deposit children, After Their birth, In Institutions Official Follower To the government, He does Under their care In it educator Well done Their choice. Not From necessary that He knows children From They are Their fathers And their mothers, Understanding

All sons society And in frame That Institutions, receives children, Males And females, One upbringing Or Unified And when They arrive To Age Start Education, They are They receive Knowledge Theoretical information, along with physical training, increases in intensity and violence as they get older. Even It is impossible To Trainings Military Even If What They reached Age Rashid It is running For them Test year Comprehensive Those who They fail In Pass it It is done Direct them Towards the work and crafts that only require manual skills, and from them the class of producers is formed- farmers , craftsmen, and workers . in trade, crafts, and services

Lecture Two / Social Thought / Third Stage

Thinking about social affairs in a civilization Nile Valley

On Passed by Times Money Old Egyptians who They grew up On instinct To worship Power nature Its manifestations -From inanimate And plants And an animal, And so on From They were attracted to the ancestors, either by what they felt of the power of these things or because of fear.

From it. In fact, that The peoples First From Egyptians They were They glorify They were distracted by one of three reasons: either for a hoped-for benefit, fear of an evil that they wanted to avoid, or admiration for an unfathomable greatness. As for the love of the worshipped for its own sake, it was not achieved except after profound developments in Egyptian religious thought. And accordingly So It is possible The saying, That he is From sentence Components Formation The state-As an A social phenomenon that had an impact on institution Egyptian society- it is the religious belief, which played a major role in adapting the system of government, and even if its features did not appear at the beginning of the Pharaonic era, but it was confirmed later, when the rule in Egypt was assumed by pharaohs who took(religion)The

basis of their rule. Hence, the state took on a religious character with them.

System The ruling And reflection Its impact On Composition Social

It is possible that We distinguish Society Egyptian The old
Between Two parts Essentials

Section First: Includes The rulers

And the section Second: Includes The convicts

Asfor the rulers They represent In Three Levels Graduated
:

Level First And the highest Includes: King Pharaoh,
his brothers. And his sisters his family, and , God) who
wives Be In Same time His

The second level includes his senior advisor(the minister
) who held the title of ,(prince) If he exercises some of .
the executive authority's duties on behalf of the King, and
he also supervises some of the state's agencies and
facilities.

And the level The third- Includes CouncilThe ten The
adults(who was It consists of From Staff The state in
general, who rose through the various administrative
ranks. It also includes some employees who were given
the title of“ , Keeper of the King's Secrets” who were
responsible for preparing laws for Pharaoh and for
presenting to him the affairs of state.

But Section The second(convicts)The author From General Slices Society:

It was characterized by gradualism. This gradualism was based on the individual's profession, which formed a social gradualism that individuals take according to their position in society.

And in lowest ranks The ladder Social lies Category SlavesOr Slaves This category includes : state slaves(the Pharaoh) army slaves, priestly slaves, and slaves of , the wealthy. Theslave , despite his low social status on the social ladder, enjoyed In life Similar Independent, Villa family Especially Inside society, And to him The right In that He gets married With a woman Free, And it is arranged On This Marriage All The effects legal, From Where it is proven lineage Or InheritanceIt is possible For the slave Also that be witness In Any Invitation He has the right to file a lawsuit in his name. He may also be a witness in any lawsuit. He has the right to file a lawsuit in his name. He will also be a party to On him .the lawsuit filed. His low position in society and his profession do not prevent him from enjoying legal and civil rights.

After this site comes another site that is relatively higher than it, which is the site of(Al-Falah), which was a slave But For the earth which Live On it And not For humans And for this reason was The farmer It was always linked to the land of the Pharaoh or to the lands belonging to the temples. Its allegiance remained For the earth extent Life, So What I went The Earth For one Or Done Sell it Applicable That's on The farmer And his children. And it was The state Get On The share The biggest From Farmer's crop But About Way Sharing it This The crop Or About Way tax Taxes. The peasant's misery and hardship were caused by his being burdened with taxes and obligations. The other, under the guise of religious duty towards the Pharaoh.

Location The third He is Location The worker who He practices His profession In Markets Or Public squares, and dealing directly with the general public. His condition was extremely Bad And a little Income And there Also workers Palaces property, And these It was Their life is better From Category First- workers The market And they were They are suing) eye-Any On The form of clothing, food supplies, and other physical objects found in the storerooms of royal palaces or temples. (There are also skilled workers who work in producing the great works of art that we see among Egyptian antiquities.

Some of these workers, thanks to their skills, occupied prestigious social positions and enjoyed wealth and luxury.

After that It comes Location) Warriors-soldiers And the officers(Where was fighting

Actual contribution to achieving victory in battle represented a quick way to climb the social ladder. The soldier, or the brave and strong warrior, had the opportunity to quickly climb the ladder of Egyptian society. However, at a time when leaders and senior officers were chosen from among the sons of family The owner, Or From Between Middle families Aristocracy, And these They were They are given a special upbringing and special training that qualifies them to assume leadership positions in the army. The soldiers were from the common people, and their rise to leadership positions It was a rare coincidence, especially as a reward for the great heroic deeds of these . soldiers

Then comes the position of the clergy(or priesthood) , who were distinguished by having attained a great deal of culture and were specially prepared. They were studying, studying from an early age, the methods of priestly work and administrative work. The authority of the clergy was based on the idea of the king's divinity. The king was The Pharaoh granted them territories that

were exempt from all types of taxes .

Finally, It comes Location The writer And he is The most important And raise Locations Social In society Egyptian old, Because The closest To Pharaoh, And enjoy Bokhirat The palace Royal, And it happens On Honor Did not get On him Except closer The close ones To The king His social status is linked to his intelligence, knowledge, upbringing, and the extent of his ability to serve the secrets of writing And knowledge The account Affairs Management And it was Authority For him And it is not On it. And in general. It is possible The saying, that Transition And gradual On The ladder Social In Ancient Egyptian society was horizontal, not vertical, because the Egyptian individual was eternally bound to his social position, unable to change it or ever be freed from it.

family and legislation Social

The marriage system in ancient Egyptian society was an individualistic system, meaning that A man was not allowed to marry more than one woman. However, the clergy and priests was They have Excellence Practice Pluralism Wives. Also It is What Note that family

The owner may Distinguished In the presence of phenomenon Marriage The brother of His sister is in it. It is possible Return reason This The phenomenon To Considerations Especially By lineage property, which was It is believed that Divine blood runs in the veins of its members, and therefore the marriage of a brother to his sister is likely to... It preserves the purity and clarity of this blood(royal- divine) and confines it within the entity of the royal family. In addition, this ensures the preservation of the family's inheritance, which descends from mother to daughter, and prevents strangers from infiltrating and enjoying this wealth.

As for the procedures followed during marriage in ancient Egyptian society, they were based on individual freedom in choosing a life partner. Marriage was a contractual agreement . - Meaning that it is done by virtue of a contract written in an official document, in which the two parties (husband and wife) pledge to fulfill certain obligations towards each other.

The husband pledges that if he leaves his wife or divorces her and marries another, he will pay a sum of money as compensation to his wife, and a third of his property and money will return to her. This The case, For his children From Marriage The first But Divorce It is And that was Permissible In society Egyptian old,

Except That he is It was It is arranged On him burdens
Conditions Financial It is expensive for the husband to
bear when using this right. Therefore, it can be said that
the married Egyptian saw that it was more appropriate
for him to abandon his wife and marry another than to
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wife, he would have to pay five or even ten times the
dowry— as compensation or deferred payment.

Lecture Two / Social Thought / Third Stage

Thinking about social affairs in a civilization Nile Valley

On Passed by Times Money Old Egyptians who They grew up On instinct To worship Power nature Its manifestations -From inanimate And plants And an animal, And so on From They were attracted to the ancestors, either by what they felt of the power of these things or because of fear.

From it. In fact, that The peoples First From Egyptians They were They glorify They were distracted by one of three reasons: either for a hoped-for benefit, fear of an evil that they wanted to avoid, or admiration for an unfathomable greatness. As for the love of the worshipped for its own sake, it was not achieved except after profound developments in Egyptian religious thought. And accordingly So It is possible The saying, That he is From sentence Components Formation The state-As an A social phenomenon that had an impact on institution Egyptian society- it is the religious belief, which played a major role in adapting the system of government, and even if its features did not appear at the beginning of the Pharaonic era, but it was confirmed later, when the rule in Egypt was assumed by pharaohs who took(religion)The

basis of their rule. Hence, the state took on a religious character with them.

System The ruling And reflection Its impact On Composition Social
It is possible that We distinguish Society Egyptian The old
Between Two parts Essentials
Section First: Includes The rulers
And the section Second: Includes The convicts

As for the rulers They represent In Three Levels Graduated
:

Level First And the highest Includes: King Pharaoh,
his brothers. And his sisters his family, and , God) who
wives Be In Same time His

The second level includes his senior advisor(the minister
) who held the title of ,(prince) If he exercises some of .
the executive authority's duties on behalf of the King, and
he also supervises some of the state's agencies and
facilities.

And the level The third- Includes Council The ten The
adults (who was It consists of From Staff The state in
general, who rose through the various administrative
ranks. It also includes some employees who were given
the title of“ , Keeper of the King's Secrets” who were
responsible for preparing laws for Pharaoh and for
presenting to him the affairs of state.

But Section The second(convicts)The author From General Slices Society:

It was characterized by gradualism. This gradualism was based on the individual's profession, which formed a social gradualism that individuals take according to their position in society.

And in lowest ranks The ladder Social lies Category SlavesOr Slaves This category includes : state slaves(the Pharaoh) army slaves, priestly slaves, and slaves of , the wealthy. Theslave , despite his low social status on the social ladder, enjoyed In life Similar Independent, Villa family Especially Inside society, And to him The right In that He gets married With a woman Free, And it is arranged On This Marriage All The effects legal, From Where it is proven lineage Or InheritanceIt is possible For the slave Also that be witness In Any Invitation He has the right to file a lawsuit in his name. He may also be a witness in any lawsuit. He has the right to file a lawsuit in his name. He will also be a party to On him .the lawsuit filed. His low position in society and his profession do not prevent him from enjoying legal and civil rights.

After this site comes another site that is relatively higher than it, which is the site of(Al-Falah), which was a slave But For the earth which Live On it And not For humans And for this reason was The farmer It was always linked to the land of the Pharaoh or to the lands belonging to the temples. Its allegiance remained For the earth extent Life, So What I went The Earth For one Or Done Sell it Applicable That's on The farmer And his children. And it was The state Get On The share The biggest From Farmer's crop But About Way Sharing it This The crop Or About Way tax Taxes. The peasant's misery and hardship were caused by his being burdened with taxes and obligations. The other, under the guise of religious duty towards the Pharaoh.

Location The third He is Location The worker who He practices His profession In Markets Or Public squares, and dealing directly with the general public. His condition was extremely Bad And a little Income And there Also workers Palaces property, And these It was Their life is better From Category First- workers The market And they were They are suing) eye-Any On The form of clothing, food supplies, and other physical objects found in the storerooms of royal palaces or temples. (There are also skilled workers who work in producing the great works of art that we see among Egyptian antiquities.

Some of these workers, thanks to their skills, occupied prestigious social positions and enjoyed wealth and luxury.

After that It comes Location) Warriors-soldiers And the officers(Where was fighting

Actual contribution to achieving victory in battle represented a quick way to climb the social ladder. The soldier, or the brave and strong warrior, had the opportunity to quickly climb the ladder of Egyptian society. However, at a time when leaders and senior officers were chosen from among the sons of family The owner, Or From Between Middle families Aristocracy, And these They were They are given a special upbringing and special training that qualifies them to assume leadership positions in the army. The soldiers were from the common people, and their rise to leadership positions It was a rare coincidence, especially as a reward for the great heroic deeds of these . soldiers

Then comes the position of the clergy(or priesthood) , who were distinguished by having attained a great deal of culture and were specially prepared. They were studying, studying from an early age, the methods of priestly work and administrative work. The authority of the clergy was based on the idea of the king's divinity. The king was The Pharaoh granted them territories that

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dowry— as compensation or deferred payment.

Lecture 3 / Social Thought / Third Stage

The actual beginning of social-theoretical thought

(theoretical) attempt to research man and his relationships with others, society and the individual's position within it, law and custom and the relationship between them, and the role of each of them in Regulating human behavior within the group- And other social issues, may It happened In shadow civilization Greek, Specifically In The century Fifth Before Birth. And with it began the journey of(social thought) which led, in the second half of , The nineteenth century, to the establishment of what came to be called“ sociology.”

It has begun for researchers in the history of social thought and its issues, that this“ march” It did not always , proceed at the same pace, nor was it always characterised by the same nature, but rather it witnessed stages. There were periods in between, each of which had its own A distinctive character, so they found that It is more appropriate to divide this(journey) into three stages, each of which is distinguished by specific characteristics and directions, and the subsequent stage completes the previous one.

And this Stages She is:

First: The philosophical-

normative stage. Second:

The philosophical - scientific

stage. Third: The scientific-
positivist stage.

We will try Whereas Next, Track March thought Social
-Theoretical Beginners

In its inception, and through these three stages,
highlighting the character that characterized this thought in
each of them.

The stage Philosophical-Standard

It is necessary On us that We clarify First reason
Naming This The stage By) The Normative Stage(This
stage was called“ ”philosophicalbecause theoretical social
thought had its origins, actual beginnings, growth, and
development in the embrace and care of philosophy. Thus, it
derived From it Certain And keeps pace with it In Its
development, And is affected With its directions, Across
The ages The historical period through which philosophy
developed, whether in the ancient Greek era or the Middle
Ages(during which the two heavenly religions, Christianity
and Islam, spread).

Also It was named This The stage In addition On
That ByStandardBecause thought Social was Its mission
On Mostly During This stage, Study Status Man and his
relationship with other human beings within the scope of
society, is not as it is actually realized in Reality, And only
Also) shouldOn him that be Meaning that thought Social
In his view of man and society, it was as if he was seeking a(

normative) state to which he aspired. Achieve it.

The beginning of this stage was in ancient times, under the Greek civilization. Specifically In The century Fifth Before Birth, And it continued Relationship Ride Philosophy In Its path, during the Middle Ages, until its end, in the fourteenth century AD, that is, with the start of the European Renaissance.

Thought Social In The era old-In shadow civilization

Greek

The meeting between historians and researchers is almost held on the fact that the emergence of philosophy was in the shadow of the Greek civilization, at the beginning of the sixth century BC, but not in land Yunan: Homeland Mother, And only In One of camps Greek which It was established by Greek immigrants on the eastern coast of the Aegean Sea , specifically: the colony of Ionia, which Fate For her that Witness atmosphere Cultural Different About The atmosphere cultural which It was Prevalent

In land Homeland In Ionia Long live people Since The Beginning In Cities, Where Did not The ancient tribal sanctities find no home at any time, but instead a rational(worldly) mentality has flourished accompanied by an , advanced style of material civilization that is almost devoid of coarseness. And in atmosphere Cities Greek warm

Especially CityMiletusTake off Thought and discussion,
in freedom, explore everything, in heaven and on earth.
Interest Wise people, Help them On That To limit What
Their friction In the east, To

MeditationNature And research In Its secrets And it was
Highlight These The wise: Thales -

Thales) about585 AD(which was aroused by his confusion
about the natural world, whichseemed to component From
Elements Many, But exposed To change refers All Element
To Other, Therefore, he wondered whether behind this
diversity and change there wasone , fixed essence that was
the basis ofall the elements and other beings?

We are not concerned Here In answer who Reach To
himThalesAnd only It is enough for us To say, That he is
came After Thales This People Others, Wise, Or Wise
men, Or Philosophers used their minds to try to answer the
same question. This gave the philosophical thought that
crystallized as a result a unified character based on research
into“ nature.”

However, the trends of Greek philosophical thought
soon witnessed a change, if not a complete change. Turn
That We are If We have transformed ToAthensnear End
The century Fifth Before AD, we find that the Athenians
began to take an interest in man and his activities and took
them as a subject for research and study.
It was only natural that the Greeks, and the Athenians in

particular, would turn From Treatment puzzle nature-The world) because Their thinkers They started Greatest Something first(to address the mystery of a smaller world) It is : the world of man, society, the state and its relationship with the individual.

If After Attempts which He did With it philosophers The Ionians-Naturalists, From Yes

To reveal the secretof nature and to arrive at knowledgEOF the one essence that constitutes the foundation of everything.

What It affects her From Diversity And change, was No From HappeningReply Do (pays thinkers to Study (human being) And he is Reply Do came From Before Thinkers They showed Interest Theywere more interested in studying human naturethan in the natureof the material world. These thinkers are known asthe Sophists, as we will learn later.

In fact, that growth Knowledge humanity, In That The era, was What encourages On the emergence of this trend((anthropological. This is because the information is new and was collected by travelers, and recorded by The storytellers and the narrators The old ones.It accumulated Information Many About customs peoples And tribes different The matter who Increased From interest By Anthropology In) Athens((in the fifth century BC. Social reformers found, in what was He narrates About customs sons nature primitives, And about Purity People North Al-Aqsa and its inhabitants Libya who Did not They spoil

After, Material They use it Arguments Support
 Communism Or Mixing And if It was Study Anthropology
 From Her business that perform To Ayah Scientific result,
 No Bad It is Motivated people, They are They contemplate
 That The displacement Other Limited In customs
 Arguments On Doubt In existence Any) Law Natural Or
 Law Global year Comprehensive. While the laws of nature
 are the same today and yesterday, in Greece And country
 The knight, There, With That, Dozens Or hundreds From
 customs Marriage Or Ceremonies Burial The dead Different
 In Communities different, And no There is something
 Subscriber In All societies. What He decides To
 Conclusion That he No It is possible that be There
 something One created by nature, but rather (man) is the
 one who (created) everything, so) the law (is) custom (and)
 the state itself is based on (a contract) .

The Sophists

Just as the “ new movement” that Athens witnessed
 during the fifth century BC Birth, movement General And
 spacious The scope Also Characterized Activity The
 Sophists, Those who were destined to be the teachers and
 guides of this movement were comprehensive and broad.
 The Sophists were characterized by cultural diversity-
 among them were those with romantic literary tendencies,
 those interested in historical studies, those with spiritual
 orientations, and those with The complaint, and those

interested in the science of the functions of the organs.

In fact, the importance of the Sophists does not lie in the material they taught, It goes back to the fact that they were(teachers) or rather the first professional teachers in , Greece, and to that Education was aims To that be That Aoun Practical In field Society and politics. When a person goes to a university, a university prepares students for their future life.

It seems For me, That he is From Suitable that Stop Here A little, To clarify Question Mission It is exciting Discussion Otherwise In particular The sophists. That That he is On Despite From The vital role who Look With it The Sophists In Square Culture Greek, Except that Their misfortune, it seems, has caused many negative traits to stick to them, which has led to the image we have of them being one of disgust and disapproval. Perhaps the reason is In That, To limit What, He is that Their writings and their writings Did not We reached out, And that Their opinions We have arrived From

During Publications Plato And Aristotle -Their opponents The stubborn ones, And in the picture which

These two philosophers wanted to formulate it. In order to correct the (distorted) image presented tous by both Plato and Aristotle, we must pay attention to the following two observations:

First: that These The Sophists, Did not be Sophists In the sense who He understands it The reader of this word- That is, in the sense of sophistry, wordplay, and falsification. Arguments and evidence, and the reversal

of situations, and making black white and white black, but they were teachers who were professionals in teaching wisdom, just as an artist is professionals in practicing art.

Second: Although these teachers are professional teachers, this does not necessarily mean that they are... They were They are suing wages, And in Status litigating them wages They were They leave the determination of reward to their students. Whatever the case, reward was not their primary goal in teaching others.

But We understand circumstancesThe rulingNegative who chest For their sake, Impression The bad that I succeeded him Writings Plato Aristotle About them In Minds, On us that We know Many factors combined to create difficulties for them and expose their opinions and ideas to distortion.

It has was The Sophists, In majority Conditions ForeignersThey reside In Athens as strangers, and like other strangers they receive a great deal of social equality, with depriving them From rights and privileges Political. And They came All together To Athens Because it has become Center Activity intellectual In country GreeceAnd in time who Destined For them Although they had become influential among the Athenians, they remained, in the eyes of the Athenians in general, merely“ foreigners” residing in .Athens without realizing it

With stability, which made them the subject of aversion and hatred. And if we add to that the contradiction acute Between Positions The Sophists From side and positions No From Plato

And Aristotle, On Upper Egypt Cognitive-Epistemological To clarify In front of us Reasons

The picture The distorted Negativity which We have arrived Aboutthem

Whatever the case, we cannot deny their rights, nor ignore the prominent role they played during the first stage of the“ reaction” ...to

Philosophy Natural-Ionic, which We talked About her In Beginning OurwordsUnderstanding They were able to Directing research towards (humanitarian) affairs . And in their hands, this new direction in research will come.

Practically Exactly. Understanding They sought To Supply people By means appoint them In a way Practical for a peaceful life. They taught people goodness and practical wisdom, and promised to teach them the art of sound governance, whether it was the governance of the state or the governance of the family.

Did not It can be The Sophists School Philosophical That Opinions Especially Tie it belief Philosophical, But They were sect From Teachers, They were found In The century Fifth Before Birth, and they took up education and teaching as a profession, moving from one city to another, giving a series of lectures Especially In Oratory Art Success InLifeOpposite

wages they receive From Their students Perhaps The most
prominent of them, From Those who have Names Known:
Protagoras, Gorgias Antigone, Glaucon Calyxia, Thrasymachus

Lecture 1 / History of Social Thought

? What precedes theoretical social thought

science Meeting: It is intended With it In general, That Science who He studies Phenomena Social (or societal) incidents , an objective analytical study, the aim of which is to extract the laws that govern these phenomena and incidents.

But thought social, It is intended With it, Activities And activities and practices, And the simple forms of thinking that human societies have known since the beginning of their emergence, which It soon developed and grew gradually, through successive historical stages, and eventually formed what is now called“ sociology.”

There, So, There is difference Clear Between science meeting-As a result Final, And between Reasons And Factors And Influences And) Tributaries (Different which contributed In its formation and making it an independent self-contained science ,. Perhaps the most prominent thing in which this difference is evident is that First(Science)In When that The second Not Note And only He is Manifestations

For activity Simple intellectual, and practices or impressions, taking the form of opinions, legislation and laws through which, in the early stages of the development of human society, those of consequence attempted, Organizing the lives of human beings and their relationships, whether their relationships with each other or with the factors of the surrounding environment.

These manifestations often lacked scientific conditions- Objectivity, abstraction, precise logical coherence, and organization.

Accordingly, the topic of our discussion in the coming chapters will be to get to know manifestations First For thought Humanitarian About Society And man, And his relationships Without him From individuals society, And nature Life Social-That manifestations The first human civilizations, which It started With which are considered signs, causes or factors, Or influences that contributed to his society, and over long successive historical eras, in forming what we now call“ sociology.”

And on Despite From that A lot From Students, Return Beginnings First For social thinking To

philosophers Greece, who Try, And for the first time
Once, expression, Through their philosophies, About
The picture The organization For thought Humanitarian,
Except That this is should that No Makes us We ignore
the fertile soil that in turn provided the reasons for those
beginnings, and that soil fertile It represents Whereas I
witnessed it) country TheEastFrom Civilizations
And it emerged Within its framework, and in its
prosperity, there are manifestations of social thinking that
must be addressed, even if only a little. Then, For you
We know How Think sons That civilizations, Or Rather,
How Look at society, And to Its foundations And its
formation, and relationships Its members With some of
them, And their position Towards the world in which
they live, the most prominent of these civilizations-
which concern us here- are: the Wadi civilization
Valley Mesopotamia and the civilization of the Nile

Thinking about social affairs in a civilization Mesopotamia Valley

In the following, we will try to identify what happened in the ancient society, which was established under the civilization of... Valley Mesopotamia From Manifestations social, And this manifestations Social As much as Reflects For us Practices and rituals and culture and traditions which Get to know each other On it, And the sons of Mesopotamian society followed it, as it, to some extent, reflects to us, What was wandering In Minds individuals That Society From perceptions, And inclinations, And whims, Don't be ashamed Of course To LevelThoughtTheoretical, Except She is, On Ayah Condition May It passed through the minds of those who carried it out before it turned into practices, rituals, events and practical activities.

We will try to get to know each other On that by standing When religious belief affects Formation Society Mesopotamian And the effect System The ruling In Addition Stamp Gradual On The components of that society, reviewing some concepts about the family and how it is formed, and finally highlighting some of the

social legislation prevailing in that society.

Impact The Creed religious On Formation society and activities Aaf I wantit
Distinguished country Mesopotamia that it is It was
Witness, On Always, rhythm universal harsh, disturbed,
And violently, A day Tigris and the Euphrates Mostly
What They overflow On Other Regularity, They
destroy the dams that man has built to ward off their
dangers, and they flood his homes and farms. And in
addition On That, Then This The country Witness On
Work Fierce winds blow, choking with dust. The country
also witnesses, from time to time, continuous heavy rains
that turn the solid ground into a sea of mud, hindering
human movement and obstructing his travel from one
. place to another

If No Regularity phenomena nature This, And its disorder, May Reflect Its impact On(consciousness) Human who was Live In country Mesopotamia In the past, Lost It started) Nature(for him) is as if it is oppressing him, controlling his will and interfering in determining his fate. Which made the (Mesopotamian) human being feel insignificant and weak, and thus fearful, in the face of the enormous natural forces that manipulate him and his destiny. And it was Reply The verb who He showed it Human who Long live In country Mesopotamia Which It became Get to know Today In the name of Iraq -And I asked him, Accordingly Therefore, From Now and onwards b) Iraq Old(- I say :was Reply The verb who He showed it Iraq The old In the face of That Asylum To Religiosity

In fact, the ancient Iraqi Igal's immersion in religious belief can be viewed as Result Natural Very much, And that Because Religion was He proposes Himself In borders The level of material development in the ancient Mesopotamian Valley was a necessary necessity . Since religion was May Like then Reflection imaginatively, Inside Awareness social, For the relationships of human

beings with nature. In the early beginnings of the history of human societies, it was Power nature She is The controller Individuals Humans And their destinies, And as much as What It relates to The matter In society Mesopotamian Then His belief religious, In Its phases First Early Very much, It was based on the worship of the forces of nature, which he later began to embody in the form of gods. It seemed to the ancient Iraqi man that everything that pervades nature, in terms of phenomena and aspects, But control On it And control With it) Power hidden Huge (And as that Natural phenomena have their negative and positive repercussions and effects on the lives of human beings. It is natural for humans to fear them and seek their approval, as their fate and continued existence .are dependent on their will

The continued existence of primitive man, who lived by gathering fruits, And hunting, Stopped On extent Generosity nature And its strength Or () She is scarce. The primitive farmer also saw that the fruits of his labor were subject to climatic factors, such as rain, drought, heat, and cold.

When Deliberately Human primitive, In time Later, To) embodiment(That) Powers The hidden, tremendous nature(in the form of) gods(he imagined them in the form of humans, and he even believed that they, like humans, are composed of two sexes: male and female. Hence, it was logical for them to invade all aspects of fertility and reproduction in nature, including the Man, animal and plant, to the divine reproduction of powers of fertility represented by the gods- The mother (Ishtar) , and the goddess of fertility (Tammuz) . The ancient Iraqi remained aware of this close relationship with nature, even after cities arose in their prosperous form to accommodate large crowds of people, as the inhabitants of Cities Did not It is interrupted Their connection On the ground, By virtue of Being them They live From Fields which Surrounding

them. Therefore, ancient Iraqis continued to strive to ensure the continuation of this connection between themselves and nature, and religious celebrations were the tool leading to this.

The lives of the members of society in ancient Mesopotamia were organized according to a calendar. Suitable Between Evolution Society During year, And movement nature Across Follow up Its chapters And it was Dedicate A few days The month To celebrate Events nature Across Her movement This. However, the greatest qualitative event in , each city, which lasted for about twelve **O n e d a y** the New Year was celebrated at a time when the vitality of nature had fallen to its lowest level and everything stopped . emerging from this period of stagnation to a new vitality The members of the Mesopotamian society, at this time, recall what has been established... In Their depths About tyranny nature And tyranny Its phenomena And its disorder, They head towards To The sky Petitioners Mercy From During Generosity nature With them, and the response of its phenomena to their hopes and aspirations) instead of the scarcity of nature and the violence of its phenomena. (A society that is extremely confused in its

life cannot remain passively awaiting the conflict between the forces of death and life in nature, so it contributes sensitively. A violent emotion, through rituals and ceremonies, in this struggle of nature. Because his life and destiny depend on the outcome of this struggle. And as disappear Power death And its causes With End Chapter winter And you win Power Life, rebirth and renewal with The beginning of spring, the ancient Iraqi man was He bids farewell to his mistakes, failures and despair, looking forward to new hopes and successes. He looks forward to... submerge it With Solutions The year New, I have Make Human Iraqi The old From Rituals New Year's Day is an occasion to celebrate the renewal of life in all its details and manifestations, as if every year witnesses a new process of creation for the universe. In fact, that Rituals Did not Be It is short On That Only, And only It was It also includes symbolic rituals that take place at the level of the authority that runs the community. If this authority is represented by a person The king, She is subject The other For the process (Renewal) every year, At the beginning of winter, a special religious celebration was held in the temple, attended by men. The religion and the common people, or

their representatives, in order to hear the king's confessions, after they have been strip it From His powers From Before President Priests, It runs process Review For business which was done With it The king, To know His mistakes And his decisions The wrong one, And his actions bad, And his confession With it, before the high priest and ,before his subjects, then after that(after the king is cleansed of his iniquities and sins) the high priest returns , to the king his powers again, and accordingly, it can be said The process of“ renewal” that the ancient Mesopotamian society was witnessing occurred on two levels: renewal at the level of the supreme political authority, and renewal at the level of the daily life of human society, according to climate changes and cosmic events.

