

Law in Greek Philosophy Selected Models (Socrates - Plato - Aristotle)

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Abstract - Socrates, who focused on justice as a moral value, as he considered that the law should be based on wisdom and virtue, not on personal interest, argued that (justice is righteousness), and refused to obey laws that contradict moral principles, which led to his trial and execution, followed by his pupil Plato in his book (Republic), he formulated the theory of the virtuous state that is managed by wise philosophers, where the law is an expression of ideal truth, and he believed that the law must maintain a balance between the layers of society, giving priority to the public good at the expense of the individual, then Aristotle, the pupil of Plato, who discussed in his book (Politics) the law as a tool to achieve justice, and identified three types of governments (monarchy, aristocracy, republic), with a warning against its transformation into tyranny, and also linked natural law and human law, stressing the need for its compatibility with reason.

Keywords: Justice, The Virtuous State, The Constitution, Natural Law, Positive Law

I. INTRODUCTION

The law is one of the main pillars in building societies in ancient and modern times, as it aims to regulate the behavior of individuals and groups, specifying their rights and duties, so the importance of the law is manifested in regulating relations within society, as it sets the general framework to ensure the protection of rights and the peaceful resolution of disputes (Donkor & Zhao, 2023). Philosophy is closely related to law, as it contributes to understanding and defining the concepts of authority, justice, and truth. Philosophy also helps in analyzing the theoretical foundations of laws, questioning their nature, sources, and legitimacy, which distinguishes them from other rule systems such as moral systems and social norms. In addition, philosophy provides a constructive critique of legal systems, highlighting their compatibility with moral principles and human values, and their orientation to ensure justice (Soleimani, 2018; Khyade, 2018; Ramachandran & Naik, 2024). In Greek philosophy, law is seen as a result of man's interaction with his social and political environment, with a distinction between innate natural law that depends on reason, and the positive law set by the authorities to regulate the affairs of society. Socrates (469–399 BC) believes that the law must reflect justice and morality, while Plato (427–347 BC) believes that the law is a tool to achieve justice and order, expressing the will of the

common good and guiding individuals towards virtue, while Aristophanes (384–322 BC) believes that the law is a mere mind that guides the behavior of individuals towards the common good, stressing the necessity of the law even with a wise ruler. This divergence in view reflects the depth of Greek philosophical thinking about the role of law and the organization of society and the state. Based on the above, research was chosen in the study of selected models of law in the philosophy of Socrates, Plato and Aristotle as the early founders in the development of legal thought, where they made distinctive contributions to understanding the nature of law and its relationship to ethics and politics. The research was divided into two main topics, the first topic (linguistic and terminological definition of concepts) and in the first two requirements, the first (philosophy, language and terminology) and the second (law, language and terminology), while the second topic (law in Greek thought) dealt with three demands, the first (law in Socrates), the second (law in Plato) and the third (law in Aristotle), concluding the research with modest results and God's success.

1.1. The Problem of the Study:

The study targets the subject of research in the study of Greek law among the leading Greek philosophers and trying to find out their views and the extent of their divergent intellectual visions.

1.2. Research Methodology:

The researcher adopted the descriptive approach and the analytical approach, taking into account the time precedence in order to verify the basic research hypotheses for the purpose of reaching the objectives of the study (Nasirian & Tahami, 2019).

1.3. Research Hypotheses:

1. Philosophically, the study of law represents a significant presence in legal studies, which has been represented by many philosophers, both Western and Muslim.

2. Law is an important part of the philosophical experience that has its implications and stakes in human knowledge in general.

1. *The first topic: linguistic and terminological definition of concepts:*

It can be said that the definition of philosophy and law emerged in many cultures and knowledge as a result of the emergence of different stages in which multiple intellectual and political currents emerged throughout history capable of expressing their different cultural peculiarities and vision (Mehta & Dutta, 2024).

2.1. *The first requirement: Philosophy is a language and terminology:*

1. *Philosophy*

Philosophy A Greek word composed of two parts Philo It means love and (Sophie) It means wisdom, and (philosophy) It is love or altruism of wisdom, and translators have transferred it to Arabic in this sense in the era of translation (Omil et al., 1986).

In the Arabic language, the word philosophy (arabized in the form of his deed) and the philosophy of the thing (Hassiba, 2009): (He interpreted it as a philosophical interpretation, and philosophized: the funny philosophers followed in his research, that is, he knew it with his reason and reason... The effect is philosophical in it , and their method guarantees, which is the study of the first principles and the interpretation of knowledge is a mental interpretation (Al-Bustani, 2004), and it quotes Pythagoras (580-500 BC), that he was the first to develop a specific meaning for the word philosophy, it was attributed to him that he said (The attribute of wisdom does not believe in any human being, but wisdom is for God alone), and that is why he described himself as not wise but only a lover of wisdom (Omar et al., 2008), and Thales (624-547 BC) and his peers are among the first naturalists who philosophized and tried to search and find the nature of the world, and called the wise (Madkour, 1994).

II. PHILOSOPHY TERMINOLOGY

It is known that there are many philosophers, schools and philosophical doctrines that have provided various definitions of philosophy, each according to its orientations and approach, and although it is difficult to reach a comprehensive definition of philosophy, the researcher has sought to crystallize a general definition that accommodates the various definitions commensurate with the study in question.

In Socrates, it took on a purely moral meaning in what Plato defined as "the love of all kinds of wisdom. The lovers of wisdom are the master of insight (Masoud, 1992), while Aristotle defined the philosophy that comes from astonishment and curiosity as research in existence with what exists (Plato, n.d.), and it is ((general science in which all the topics of science are known, it is the knowledge of objects,

their causes (Badawi, 1975), their intrinsic principles and their first cause)), while Zeno (334- 262 BC) believes that philosophy ((is the art of virtue and trying to fabricate it in practical life, and Epicurus (341-270 BC) goes to philosophy : is the pursuit of a life of happiness using the mind (Al-Shami, 2023). Al-Farabi (260-399 AH) also defined it as ((knowledge of the assets of what exists)) (Al-Farabi, 1986), and Ibn Sina (370-427 AH) believes that the purpose of philosophy (is to stand on the facts of all things, whether their existence is of our choice or outside our control, as the philosophy of the main sheikh is a theory and process that includes the first natural, mathematics and theology, and the second includes the management of the city, housekeeping and ethics)) (Al-Nashar, 1998). In modern times, Descartes (1596-1650AD) likened philosophy to a tree, where its roots represent post-natural science, its stem is natural science, and its branches are other sciences, while the messengers (1872-1970AD) linked philosophy to the process of mediating between science and theology, and mixed between philosophical knowledge and scientific knowledge. Philosophical knowledge is not fundamentally different from scientific knowledge, while Dewey's philosophy (1859-1952AD) took another direction, as it was characterized by a critical dimension more than taking from the ancient heritage as it was very interested in criticizing ancient philosophical legacies (Howaidi, 1989).

Philosophy also refers to the study of the human mind in terms of what distinguishes it from its subjects. The study of philosophy has been divided into two parts: the first deals with research on the origin and value of knowledge, in addition to the principles of certainty and the reasons for the occurrence of things, which is what every philosopher seeks to answer through the question (What do we know). The second focuses on researching the value of work and answering the question (What should we do). In addition to describing philosophy as a means of thinking or a process of sound thinking, it is also considered thinking about the nature of thinking itself, in addition to meditation and reflection. Philosophy is also defined as an attempt to answer the basic questions posed by existence and the universe (Lalande, 2001), and we find that philosophy at Laland is ((an intellectual critical study of what the sciences consider, and it researches the origin of our knowledge, in the origins and principles of certainty, and seeks to penetrate the reason for the facts dealt with by the building of positivistic sciences, and also that philosophy is the science of the tribal conditions of existence and truth, the science of mind and total reasonableness, the science of thought in itself and in things)) (Al-Bakri & Al-Bashir, 1972), and that philosophy is ((mental knowledge, science in the general sense of the word, as it means: a set of studies or considerations that are characterized by a large degree of generality, and aims to respond to the system from knowledge or all human knowledge to a small number of key principles)) (Al-Shawi, 1991). In general, it can be said that philosophy is a mental human activity related to the practice of a particular theory based on a set of mental statements, rules and images, which

have appeared in various human societies and cultures from ancient times to the present day.

1.2 The Second Requirement: The Law is a Language and Terminology:

1. The Law is the Language of

Many sculptors and thinkers differed in the origin of the word law. There is a team that claims that the word (law) is not of Arab origin, but it was Arabized and became fixed in the Arabic language, as is the case with many other words, concepts and terms, and the other stresses its Arabic origin.

The word law was transferred to us from the Greek word Kanun, which later became in Latin (Kanon), which means the rule, from which the French quoted the word (Canon) to denote the decisions of ecclesiastical groups, and the English used it to refer to canon law (Canon Law) (Al-Awa, 1989), and this is the opinion of the first party.

While the opinion of the second party goes on to say that the word law in the Arabic language is from (Legalize legalize, legalize, it is legalized, and the effect is legalized and legalize the project: making laws and not legalizing them, ... The law is singular and collected by laws) (Al-Hafni, 2000), which is (an Arabic Syriac Greek word that means ruler, ... It is called an original or a rule. Ibn Sina (d. 472AH) used it in his famous book (Law in Medicine). Many, such as Ibn Jazzi (d. 742AH), used it as a title for his book (Laws of Sharia Provisions and Matters of Jurisprudential Branches), in addition to Al-Ghazali Abu Hamed (d. 505AH), who used it in his book (Al-Mustasafa from the Science of Origins), and Ibn Khaldun (d. 808 AH) in his introduction and many others (Plato, 1986). While a third party goes to the pairing of the two views, as (The Arabic word meets the Greek word Gannon... which denotes a material criterion to be measured or worked upon, and then later on all that is estimated intellectually or spiritually ... In general, a rule that works and is left on, and its source is custom and society, or Sharia and God's commands) (Plato, 2010).

2. Terminology of the Law

Philosophy has multiple definitions, as well as the law, which has multiple definitions. The laws are multiple according to the multiplicity of sciences and disciplines. There are scientific laws that concern nature and the laws of physics, chemistry and others related to it. There are mental laws that adopt logic and there are divine laws derived from heavenly legislation and other laws. What concerns us in this research are those definitions that look at the nature of human law, whether this law is moral in nature, customary or legislated according to a specific constitution.

As we know, the word (law) is used in the fields of philosophy, natural sciences and humanities to refer to submission to a fixed system that cannot be escaped or departed from. For example, there are laws of physics known in nature such as the law of reaction, the law of static and

motion...Etc. , while philosophers mean the law is the system that governs the universe and the world according to a fixed pattern, and in turn requires the occurrence of a certain thing when certain circumstances are available (Aristotle, 1924), the law is (the measure of everything and its way , and in this sense is synonymous with the standard and the rule) (Aristotle, 1978), which is (the system , and is intended to repeat a certain thing at a single pace, as this is considered subject to a known fixed system) (Aristotle, 2009), and the law is (a total thing that applies to all its parts whose provisions we know from it , which is synonymous with the standard and the rule) (Badawi, 1979). The law (is what was imposed by a fixed legislation set by the existing authorities to the face of the public issue, and it is called, from this perspective, a positive law (Lois positive), and in the field of ethics, the law is the formulation of the total principle of compulsory work that one must match it with his actions, whether the law is natural, political, or moral) (Al-Khafaji, 2014), and the law means (order, ... The set of laws that regulate the political, commercial, civil, criminal and other conditions of society) (Kunzmann & Burkhard, 1991), which is (the set of conditions to which the queen of free action is subject to each person until she agrees with the free queen of action of others according to a total law of freedom) (Mohamed, 1970). St. Thomas Aquinas (1225-1274AD) believes that the law: (It is (a mental organization of relations in society, set and promulgated by the Sultan, with the intention of achieving the common good) (Dhannoun, 1975).

Montesquieu believes that (Laws in a broad sense are the necessary relations resulting from the nature of things and on this basis, all beings have their laws, the divine power has its laws, and the material world has its laws) (Alexy, 2013), Law (Like other sciences, it is based on basic principles that are assets that are governed by its partial rules, and a beacon that reveals the logical content and intellectual originality of a science whose topics are concerned with organizing social life in its various manifestations by setting controls for social behavior that are achieved by adhering to the idea of justice , which represents the basis of stability and security in society) (Spine, n.d.).

III. THE SECOND TOPIC: LAW IN GREEK THOUGHT

Perhaps the first principles on which the philosophy of law is based are those that came from Greek thought and before, as the philosophy of law was based on respect for private property and individual and collective freedom, and this led to the emergence of philosophers and thinkers who became an example of social justice later, and we will start from Socrates to Aristotle (Said, n.d.).

3.1. First: Socrates

Socrates is considered the founder of the philosophy of independent ethics. The Platonic dialogues showed Socrates preoccupied with his citizens with dialogue and argument, trying to test them and drag them into practicing a moral life. The enmities that arose from this led him to be prosecuted under the pretext of neglecting the gods and pushing the

young people to deviation, which led to him being sentenced to death by poisoning. The question about goodness (agathon) and virtue (arete) was the central point of his philosophy. ((Socrates intensified the tendency to wisdom at an early age (Al-Taweel, 2020), so he nourished his mind and refined himself, because he understood wisdom as the perfection of science for the perfection of work, and convinced that science is self-knowledge in order to evaluate it, and took a slogan that has a word to read in the temple of Delph Hee know yourself)) (Al-Ghanmi, 2020).

Socrates applied this in his search for the truth of law and justice, so he deduced from the extrapolation of the partial legal rules that govern the relations of people in society originally a factor issued by all of these rules, which is the idea of justice that fulfills the system of the universe and commits people in their relations. Socrates applied this to himself first, and he was executed on false charges directed against him by his opponents, the invalidity of which was apparent to all people. He imposed the ruling and refused to respond to his friends who plotted for him the way to escape, influencing death to violate a judicial ruling, even if it was unjust, so he set an example to the whole world that the law must be respected regardless of its rightness or not. It is worth mentioning that Socrates distinguished between unwritten laws and written laws, the first (divinity) and the second (humanity) derived from the first, ((In Socrates' memoirs, we find Socrates asks Hippias:

- Do you know rules that have not been written?
- Yes: it's the laws that are not different in all countries, that look at one topic.
- Can you say that the people put it?
- How is that true, as long as humans could not all come together, and they do not speak one language.

No. Who came up with these rules?

- I think that the gods are the ones that inspired them to humans: because the first law of all people is the law of respect for the gods

Hence, the unwritten laws are characterized as total and comprehensive and those they are the work of the gods)) (Matar, 1995).

As for natural law, the ideas of this law were developed in ancient times by Socrates and Plato, and it is an ideal theory that starts ... It is said that there is an ideal law that does not depend on the situation under consideration, but it is derived from the mind and nature of man, not in a way of cause because the cause is what the thing depends on, and it is external and influential in it, and the reason for what happens is not in the meaning of the law. The first phenomenon occurs the second phenomenon, because the law is only a relationship of two or several phenomena)) (Ghoneim, 1973).

From the above, Socrates believes in the idea of natural law, as he believed that the mind can reveal behind the partial legal

rules absolute justice or justice in itself, so that this absolute justice is the basis from which all positive laws must be issued, because it is derived from the system of the universe, where he says: ((Man is a spirit and a mind that controls and manages sense, and that the just laws are issued by the mind and conform to the true nature, which is a form of unwritten laws inscribed by the gods on the hearts of humans, so he calls for absolute justice or higher justice that is the basis of positive law)) (Fouda, 2004).

Here it turns out that Socrates' view differs from his predecessors, whether from the Sophists or the natural philosophers who preceded him, in terms of his view of the law in several matters that must be recognized:

- Socrates' reverence for the law: Socrates' laws have reached an amount of reverence and respect that many Greek philosophers did not, so his practical and theoretical life was characterized by absolute obedience to the law, as Socrates' life is characterized by two factors: steadfastness in the performance of his civic duty, and insistence on refusing to exceed the limits of civil law, as the law represents steadfastness and unity, and therefore (Socrates feels a deep sense of duty and respect for the law).
- The Divine Origin of Laws: Socrates distinguished between two types of laws, written laws, and unwritten laws, both of which are obligatory to obey.
- The law and the prestige of the state: Socrates viewed the law as the most important pillar of the state, and its stability means the stability of the state, and its fall (the law) means the fall of the state and the loss of its prestige to nationals and enemies, and this was the main reason for his refusal to escape from prison (Karam, 1936).

Of course, this contradiction in Socrates' thought between his embrace of the idea of natural law and his call for the application of absolute justice, even if it is not contained in a written law that people are forced to follow, and his predominance over every law, and his call to respect positive law even if it is unjust, shows that Socrates has worked to uphold the word of order and power and put an end to corruption, turmoil and undermining that included all values in his era (Lalande, 2001).

3.2. Second: Plato

Plato is one of the most prominent Greek philosophers who have influenced philosophical and legal thought throughout the ages. He presented his vision of a just ideal state in my book (Republic and Laws), stressing that laws are the basis of a state based on reason and wisdom. He expressed the concepts of justice and equality in all aspects of life, seeking to achieve good and general happiness through divine ideal thought.

Plato was shocked when his teacher Socrates was sentenced to death, as this position was painful and detailed to Plato, so

he realized the injustice of governance when it was invalid, which deeply affected his ideas about truth, justice and morality. Plato devoted his efforts to the death of his teacher to study philosophy, ethics and justice, and saw that laws must be managed with reason and wisdom, and that they should be an expression of justice, not an instrument of the control of the powerful, so he discussed in the book (*The Republic*), which he began by asking what is justice? He envisioned the ideal political society, stressing that justice is a basic principle in which each individual performs the proper function of his nature, which reflects his vision of fair governance and a balanced society. Plato also pointed out the existence of unwritten laws at certain historical stages, where there was no need for legislators, as people organized their lives according to customs and traditions in those periods. Individuals did not have the ability to write, and they relied on the traditional custom to organize their affairs. This custom regulated all aspects of social life within the family. The man in the patriarchal system is the leader and responsible for managing family affairs, without the need for written laws, as each family member followed the laws set by the head of the family, without interference from outside it (Mohamed, 1970).

On the other hand, Plato stressed the importance of written law in the management of state affairs through constitutions where power is exercised to achieve the public interest. He also stressed the importance of virtue in building the state, and the importance of education that is in the interest of the group over the interests of private individuals or the minority. Plato enumerated three organized constitutions: monarchy, aristocracy, and moderate democracy. He also enumerated three irregular constitutions: (tyranny, oligarchy, and extremist democracy). Proper constitutions in which power is exercised in order to achieve the public interest, while deviant constitutions in which power is exercised in order to serve the private interest of those who He assumes it, and with the disappearance of the role of the family and the role of women in the Republic, we find that the communism approved by Plato takes two basic forms (the first form is the prohibition of private property on rulers, whether they are houses, land, or money, and making them live in camps and eat their food at a common table, while the second form is the abolition of permanent individual marriage, and replacing it with the human being guided according to the will of the rulers to produce the best possible breed, and on the other hand, it clarifies that communism in the Republic is applied to the category of guards alone, that is, soldiers and rulers, while the makers were allowed to keep their families and money from property and marriage) (Madkour, 1994).

The principle of constitutional balance is also one of Plato's most prominent ideas, as he believes that good government is not achieved by concentrating power in the hands of one individual or one council, because the goodness of the group depends on respect for the law, benevolent will, and responsibility towards society. Achieving this requires an appropriate distribution of state powers, while mixing elements of royal power and creative personal power, and

democracy that enhances the participation of the people in public affairs. As for justice (Mark, 1999), it is (giving everything its right, justice is not a special virtue, but goodness and righteousness arising from the consensus of wisdom, courage, and chastity, which is the achievement of order in relations between individuals, and justice is the subjection of the three virtues to the same sensuality to anger and anger of the mind, as the law is what the right seeks, and the right is justice, so the law that does not conform to right and justice, is not a law) (Massoud, 1992).

Plato, in his old age, preserved most of his political views, but he changed the idea of (philosophical rulers) who rules by their will without laws, after he realized the difficulty of achieving them. In the book (*Laws*), he stressed the need to develop laws to which the rulers themselves are subject, and that these laws depend on the power of persuasion, as opposed to material force, so they have adequate explanatory notes to convince people of their necessity. Goodness and happiness are achieved only in a society in which the rule of law and the rulers are the first to be subject to the law, who are committed to it, which ensures justice and happiness for society (Matar, 1995). Plato's philosophy of law focuses on social organization, which is based on legal organization, and the ideal state must be based on justice, where each individual has a specific role according to his abilities and character, and the law must be based on philosophical wisdom.

3.3. *Third: Aristotle*

Aristotle was one of the first philosophers to research the relationship between law and philosophy, and saw that law is the tool by which the common good and justice in society can be achieved, and by which happiness for man can be attained.

Unlike Plato, Aristotle believed that the family was the basic nucleus of society and the state in general ((It is necessary to combine two indispensable beings for each other ... The meeting of the genders to reproduce, ... In man, in other animals and in plants, there is a natural tendency to succeed him in his image, but nature aims to survive, it created some beings for command and some for obedience, but it is she who wanted that the being described by reason and insight orders as a master, and nature is also the one who wanted that the being competent with its physical characteristics to implement the command obey as a slave, and thus the benefit of the master and the benefit of the slave are mixed, so of course it is he who appointed the special center for women and the slave, these two first meetings between the master and the slave and between the husband and wife are the bases of the family)) (Stanford Encyclopedia of Philosophy, 2019).

The law alone is the ruler and the master, and this law expresses wisdom and prudence, and through the wise man we are led to the common good, and for this we find Aristotle believes in what Protrebiticus (38-39b) said, that ((Humans seek knowledge by virtue of their nature and that a life devoid of contemplation and consideration is not worthy of man and that the seeker with his utmost effort for the truth is the one

who is unique in the fullest possible life) (Al-Moussawi, 2015).

There are two types of orders or judgments issued by the mind, the first hypotheses, which order an action as a means to reach something else, and the other cuts, which order an action as good for itself, and the hypothesis judgments are also divided into two groups. In the first, the hypothesis judgments are just rules of civility and confirmation of the means to reach a desired destination, and in the second case, the hypothesis judgments are insightful tips that guide us to the path of true happiness, as for the final judgments, they are the unconditional laws of creation, the final judgments are a rule that wants to be a general law that orders in the name of the mind Unconditionally (Al-Mawla, 2019), it is an end in itself and not just a means to use. Reason has a great and essential role in legislating and establishing laws. Aristotle divided good governments into three types (monarchy, aristocracy, and republic). Corrupt governments are of three types: tyranny, oligarchy, and demagoguery. Since the government and the constitution are one thing, and the government has the supreme jurisdiction over the city, this leads absolutely to the state being one individual or a minority, and all citizens, and when the government is directed to a public benefit, the constitution is valid. Necessarily and when this individual or that minority rules for their own benefit, the constitution deviates from its purpose to corrupt (Al-Nashar, 1998).

The best guarantees of fair governance are respect for the law, and the law in Aristotle is not the fruit of the genius of philosophers as in Plato, but rather the fruit of experience. Through practical experience, Aristotle describes the law or the ruling of the ruler over the parish as different from the ruling of the master over his slaves. Slaves are of a lower nature and are living machines to serve the masters. The ruling of the constitutional ruler also differs from the ruling of the father over his wife and children because the nature of the state differs from the system of family rule. The state is a society of equal individuals whose goal is the best system of life. This is not the case in the family where the nature of women and children differs from the nature of men. For Aristotle, the law is a symbol of reason and it is better for the state to be governed by the best just laws that find application in reality, whatever the form of government of this state, whether it is a monarchy, aristocratic, or a republic (Howaidi, 2023). Aristotle gives special importance to justice as the best virtue for the group. Every behavior that conforms to the laws is fair behavior. Therefore, a person who violates the law is unjust. The laws were developed in the interest of everyone or the majority and fair behavior aims to achieve the happiness of society. The law forces us to be brave, moderate and fair. The law also guarantees the good and happiness of the city, through the knowledge of the individual of his rights and duties through the judgments that are legislated and issued. Aristotle's justice is types of it (quality), which is justice that is practiced in the distribution of degrees of honor and wealth, and it is based on the characteristic of descent between people. The types of goodness are called distributive

justice. The second type of justice is (corrective) justice, which extends to acts of theft, murder, etc., and the third (reciprocity), which is responsible for exchanging goodness and benefits between people. It does not distinguish between the judge and the ordinary individual. Aristotle also distinguishes between (legal justice and natural justice) between justice (positive law) and justice (natural law) (Howaidi, 1989). Positive law justice derives its strength from the fact of its determination as a rule of positive law for everything that man legislates and serves his aspirations. The law here is what determines what is just and what is not. Just, as for the justice of natural law, it is deduced from the nature of man and his mind wherever this man is and, in all times, (Al-Waeli et al., 2016). From this and that, the goal is to achieve good and achieve happiness. As for the relationship between the state and individuals, Aristotle recognizes the establishment of middle systems that lead to the establishment of the state. If the state is higher than living in society, this does not mean the abolition of middle gatherings such as the family, tribe or village. The family leads to the emergence of the tribe or village and the gathering of tribes leads to the emergence of the state. We do not overlook Aristotle's role in calling for the separation of powers, the legislative authority, the executive authority and the judiciary. To solve the problems of government organization, Aristotle resolved to one of the attempts, which is the principle of separation of powers, in terms of distinguishing it between the multiple functions of the state, which he divided into three functions, namely (the Shura Council), which considers public affairs such as the declaration of war, the establishment of peace, the conclusion of treaties, the elaboration of the state budget, the issuance of laws, the imposition of certain penalties, etc. (the Board of Directors), which represents the governing bodies to which authority is granted, and (the Judicial Council), which is responsible for applying what the Board of Directors has approved and applying to disputing people in accordance with the laws and legislation issued by this Council. From the above, we see that Aristotle was able to achieve the link between law, philosophy, politics and ethics. He stressed in his philosophy that the law should be rational and fair, based on morality and virtue, and that people should achieve good and general happiness for all.

IV. RESULTS

1. The law appeared in many cultures and knowledge as a result of various intellectual and political developments, reflecting the cultural peculiarities and visions of those societies that prevailed at different historical stages. Each society has its own law and its own philosophy.
2. Socrates distinguished between divine non-positivist laws and human positivist laws derived from divine laws, and one must respect the law that represents the prestige of the state regardless of whether it is right or not.
3. Justice for Plato, according to his idealist view of the republic, is a political and legal principle in which

everyone performs the function entrusted to him in proportion to his function in the state.

4. Plato's constitutions are many, including the organized and proper ones (monarchy, aristocracy, and moderate democracy), in which they are exercised to achieve the public interest, and the improper and deviant ones (tyranny, oligarchy, and deviant democracy), which usually aim to serve private interests.
5. Plato in the Republic stressed the need to entrust the rule to wise philosophers who rule by their will without the need for laws, but he gave up this ideal idea in the Book of Laws after he realized the difficulty of achieving this idea to assign the rule to the rulers who must submit to the law.
6. For Aristotle, law is not the fruit of the genius of philosophers as in Plato, but it is the fruit of practical experience. It is the actual ruler to whom everyone must be subject without exception, because it expresses experience and reason, which represents the first and basic role in legislation.
7. Aristotle's just governments are three (monarchy, republic, and aristocracy) and corrupt (tyranny, oligarchy, and demagoguery).
8. Aristotle adopted the principle of separation of powers between (the Shura Council, the Board of Directors, and the Judicial Council), and each council has its own authority.

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