Contributions of Max Weber to the history of modern legal sociology theory (Analytical historical study)

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Abstract

Max weber is one of the greatest scientist (In the field of sociology) who appeared in the second half of the nineteenth century and the beginning of the twentieth century because what he has done was ideal regarding his serious and accurate studies on real social attitudes and operations which should be aground for any suitable sociological theory.

This study addresses his own life, some of his ideas , writings , statutory social science , types of statutory , social action, and types of social actions

This study also discusses the main models for fiber, his view on capitalism as he tried to prove how capitalism is treated as a social and an economical system recently.

Key words: Max weber , social science , Low social science , Ideal Model , social theory

Introduction

Max Weber is considered one of the greatest sociologists who appeared during the second half of the nineteenth century and the beginning of the twentieth century, because his works provided us with the finest examples of the accurate and serious study of real social attitudes and the processes that should form the basis of any appropriate sociological theory.

His studies have clearly contributed to the important role that values play in social life, while he continued to emphasize the need for the social sciences to remain free of value. He also made clear that we can achieve a lot by using the idea of the ideal model in the social sciences, which contributed greatly in understanding social causation and its connection with the problem of meaning in human subjects. That is why Max Weber can be considered a prominent thinker in this field. Most of his works are in fact sociological and belong to the social sciences in general, and are related to a large extent with a discussion of historical phenomena in the light of the concepts of legal sociology. Chief among them bureaucracy, religion, or legal sociology, it was these discussions that contributed to the emergence of a

real beginning for this branch of study.

Through careful tracking of Max Weber's life, you see that he was keen on the diversity of his ideas, heritage and comparative historical analysis in many fields, his interest in building relationships with many historians of his time, such as Hermas, and his influence with the writings of political scientists such as the writings of (Machiavelli) and others.

Name, birth and parentage: He is Maximilian Karck Emil Weber, born on April 21, 1864 AD, in the city of Erfurt, Germany in the middle of a wealthy Protestant family, they were expelled from Austria because of their beliefs, and when they arrived in Germany they worked in trade Until they became one of its most famous merchants, as his family contained industrialists specialized in weaving, in addition to senior employees and university professors[1].

His father was a lawyer and worked in politics during the era of Bismarck, and he preached in the German parliament for several years, which raised in Weber awareness of the importance of political work, as his father was one of the important members of the National Liberal Party, which is the party of intellectuals and the bourgeois class[2].

His father and mother were converting Protestants, after suffering from Catholicism in the first period of their lives. They belong to the middle class in German society, his father was a bureaucrat. As for his mother, she was a devout of the French Protestant theology, which believed that the destiny of one (human) was decreed for him before his birth, so she was committed her life to the teachings of her doctrine[3].

His upbringing and education: Weber grew up in a house of science, politics and thought, in which many great political and philosophical figures, such as (Throtsky, Dilti, Sabel, and Momsen), and from his childhood and early youth, he used to read for great thinkers such as Marx, Nietzsche, Hegel, and Kant, and he loved history and philosophy And he taught theology, then he continued his studies at the Faculty of Law and Economics from 1882AD, and he obtained a doctorate in economics, with honors, from the University of Heidelberg, and the subject of his dissertation was (Commercial Companies in the Middle Ages) or (Commercial Societies in the Middle Ages)[4], After obtaining his doctorate degree he taught law at the University of Berlin in 1892 AD, and in 1894 AD he was appointed professor at the University of Freiburg for political economics, and professor of economics at the University of Heidelberg in 1896[5],in the year (1898-1900 AD), he suffered a severe nervous

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[1] - Sociology of Max Weber, p. 1, website, http://www.assuaal.net/content/%D8%B3%D9%8, see historical background on Max Weber, p. 1, http://www.djelfa.info/vb /showthread.php?t=91341, and see Abd al-Rahman Badawi: Encyclopedia of Philosophy, The Arab Foundation for Publishing Studies, 1st Edition, C2, 1984, pp. 214-215, and see Adli Ali Tahoun: In Contemporary Social Theories, Modern University Office, Alexandria, 1998 127, Abdul-Basit Abdul-Muti: Theoretical Trends in Sociology, The World of Knowledge Series, Kuwait, August 1981, pg 128.

[2] - Sociology of Max Kieber, p. 1, http://www.assuaal.net/content/%D8%B3%D9%8, and see historical background, website, http://www.djelfa.info/vb/showthread.php?id=1 t = 91341 and see Badawi: Encyclopedia of Philosophy, Part 2, p. 215, Nicolas Temashev, Sociology Theory, Its Nature and Development, translated by Mahmoud Odeh and others, House of Knowledge. Alexandria, 1990 AD, p. 252, and Adly: On social theories. P. Theory for Sociology, Dar Al-Safa for Publishing and Distribution, Amman, 1st Edition, 2011 AD, pg 178.

[3]-Idealism, p. 1, http://albahethoun.blogspot.com/2010/12/blog-post_2747.html and see George Richter: Pioneers of Sociology, translated by Mustafa Khalaf Abdel Gawad and others, reviewed by Muhammad al-Gohary, Dar al-Ma'rifah University, Alexandria, 1993 M., i-1, p. 217, see Muhammad al-Gohari and others: History of Social Thinking (Al-Ruwwad) Dar Al-Masirah for Publishing and Distribution, Amman, 1st Edition, 2011 AD, pp. 181-183.

[4]-KhalifaTarikhah on Max Weber, p. 1, http://www.djelfa.info/vb/showthread.php?t=91341: Sociology of Max Weber, pp. 1- 2, Previous site, and Adl: In Social Theories, pg. 127, Abdullah Muhammad Abd al-Rahman: Theory in Sociology, p. 258, and Muhammad Ali Muhammad: Social Thinkers, a contemporary reading of the works of five prominent figures in Western sociology, Dar Al-Nahda Al-Arabiya, Beirut, 1983, pp. 194-195, and Muhammad Ali Muhammad: History of Sociology, Pioneers and Trends Contemporary University Knowledge Home, 1993, pp. 284-285.

[5]- Khalifah History on Max Weber, p. 1, earlier site, Sociology of Max Weber, p. 2, previous site, and see "Servant

of God, Muhammad Abd al-Rahman: Legal Sociology (Developmental Genesis and Modern Theoretical Approaches)", Dar al-

breakdown that stopped him from his academic activity, were he could not return to teaching until 1918 AD, at the end of the First World War[6].

Max Weber founded a magazine entitled (Archives of Social Sciences and Political Science) in 1904 AD, which had an important role in developing the theory of sociology, then participated in the founding of the German Society for Social Sciences in (1909-1910AD), then became involved in political work, and became a political opponent Of Emperor Gallium II and an active member of the German Social Democratic Party[7].

Max Weber also participated as a member of the German negotiating delegation to the reconciliation conference that was held in Versailles, France after the end of the First World War in 1919 AD, and he was a member of the committee formed to prepare a memorandum on war criminals to be presented at the conference[8], where he left the conference protesting after he found out that the Allies do not want peace, but rather to exploit and humiliate Germany. He also participated in drafting the new constitution for the German Republic, then worked as a professor of sociology at the University of Munich in 1918[9], Until he died in Munich in 1920, due to pneumonia, at the age of 56 years.

His writings and thoughts: Max Weber left a multiple and varied heritage, and a large part of his heritage is still hidden in European libraries, where we notice that every period appears Max Weber's works that he had not written about before, such as sociology, education and environmental studies, and here follows a number of books that he wrote, including the history of Economics, economics and society, cognitive sociology, articles on sociology, economic and social organization theory, religious sociology, methodology of social sciences, rational and social foundations, and one of his most famous books is a book on (Protestant ethics and the spirit of capitalism), which is one of his most prominent and influential works in thought According to historians, this book was a reading of the role of religious values in the emergence of work values and ethics in the new industrial societies, which were the basis for the emergence of the capitalist system[10], in it, he indicated that religion is a non-exclusive factor in the development of culture in Western and Eastern societies[11]. The importance of Max Weber's studies and theses stems from his peerless interest in the philosophy and methods of the social sciences, which developed many concepts and terms, and among the most important of these terms that sociology enriched were (Rationality), (charisma), (understanding) and (work ethics), which are an important part of it, and a great reference for those interested in this human science[12].

He also wrote another well-known book, "Politics as a profession", in which he defined the state as the entity that monopolizes the legitimate use of natural force, as this definition became a fundamental focus in the study of

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Ma'rifah University, Egypt, 2000 AD, pp. 137-138, Badawi: Encyclopedia of Philosophy, Part 2, p. 215, Timachtief: Theory of Sociology, p. 252, Adli: In Social Theories, p. 127, Khader Zakaria: The Social Schools, p. 250, and Abdel Basit Abdel Muti: theoretical trends, p. 128.

[6]- Historical background on Max Weber, p. 1, website, and sociology of Max Weer, p. 2, site, Temashev: Theory of Sociology,
p. 252, Adli: In Social Theories, p. 127, Muhammad Ali Muhammad: Social Thinkers, p. 195, and Muhammad Ahmad Bayoumi: History of Sociological Thinking University Knowledge House, Alexandria, 1995, p. 222, and Muhammad Ali Muhammad: History of Sociology, p. 285. And Nasir Ghina: Theoretical Approaches, p. 178.

[7]- Sociology of Max Feyer, p. 2, previous website, Max Fier, The Formulation of Meaning, p. 1, http://nsalharbi.blogspot.com/2009/04/bureaucracy.html, Hamdy Abdel Hamid: Max A National Politician, p. 1, http: // hamdisocio.blogspot.com/2010/06/blog-post_7713.html. Badawi: Encyclopedia of Philosophy, Part 2, p. 216, Muhammad Ali Muhammad: The Social Thinkers, pp. 195-196.

[8]- Sociology of Max Weber, p. 2, previous site; And Bajid Al-Odayani: The theorist Max Weber, p. 1, http://www.forum.ok- eg.com/new.php?print=1&id=15994 Hamdi Abdel Hamid: Max Weber is a nationalist politician, p. 1, Previous site Temashev: Theory of Science Sociology, p. 253, Muhammad Ali Muhammad: Social Thinkers, p. 196, Khader Zakaria: Social Schools, p. 251, and Muhammad Ali Muhammad: History of Sociology, p. 285.

[9]- Sociology of Max Weber, p. 2, a former site and Hamdi Abd al-Hamid: Max Weber, a nationalist politician, p. 1, a former site, and a Bedouin: Encyclopedia of Philosophy, Part 2, pp. 216-217, Muhammad Ahmad Bayoumi: A History of Social Thinking, p. 222, and Nasir Rich: Theoretical Approaches, p 178.

[10]-Idealism, p. 2, previous site, and look: Myths They Changed the World of Management, p. 1-2, http://www.cksu.com/vb/archive/index.php/t-111459.html, and Temashev: A Science Theory of Sociology, p. 253 -257, Adly: In Social Theories, p. 129, and Muhammad Ali Muhammad: The Social Thinkers, p.204.

[11]-Myths They Changed the World of Management, pp. 1-2, http://www.cksu.com/vb/archive/index.php/t-111459.html.

[12]-Myths that changed the world of management, p. 1-2, http://www.cksu.com/vb/archive/index.php/t-111459.html, Muhammad Ali Muhammad: The Thinkers are Social,

Pp. 205-204.

political science[13].

From the above, it becomes clear that there are many factors that formed Max Weber's thought, the most important of which was the intellectual climate, especially the philosophical and scientific one, which prevailed in Germany at the beginning of the twentieth century, as Marxist theory constituted a large part of this climate, and Max Weber was one of the most enemies of Marxism As he announced this in many of his lectures, and one of the most fervent defenders of the capitalist system[14]. More than other early sociologists, he expressed his ideological and political positions with complete clarity. For example, in one of his lectures he was giving in 1905 AD, he decided on these views by saying: (And I am a member of the bourgeois class, and I feel that, and I grew up in the arms of this class and adopted its vision and ideals)[15]. He was also one of the most famous defenders of imperialism or colonialism, and he clearly expressed the need for Germany to have a colonial role in the world[16]. The spread of Kantian philosophy also had a great impact on the thought of Max Weber, which by its nature confirmed the existence of a vast difference between the world of material phenomena and the world of the soul, which appears mainly in values in relation to the material world, where it was believed that the natural sciences can and should formulate laws that regulate phenomena The natural, rules that govern the fixed and permanent order[17].

Sociology of Max Weber: Max Weber was interested in sociology, because he witnessed the emergence of this science in Germany, France, and many European countries, and his interests in sociology came to analyze and develop social (sociological) theories, and to criticize the perceptions and analyzes of Karl Marx, especially his economic, religious and political perceptions. Against, this is what came in Marx's conception of religion. Weber's criticism of him and his view of religion as one of the most important factors that shape social, political and economic life[18]. Weber was interested in defining sociology and said that: ((Science that tries to arrive at an interpretive understanding of a social action, in order to be able to provide a causal explanation of its course and its consequences))[19]. Weber also wanted to clarify that the importance of the subject of sociology lies in his specialized task of interpreting behavior in the light of subjective meaning, as this science is concerned with studying phenomena and facts that can be understood and analyzed on a subjective basis. Moreover, Weber was keen to present a number of ideal approaches and concepts. That can be used, by researchers, in the study of real phenomena[20].It also reveals Weber's perceptions, and his treatment of social phenomena such as (bureaucracy, capitalism, social classes, the relationship between religion or Protestant doctrine, the growth and prosperity of capitalism, and other studies). It reveals the extent of his keenness to use his theory of social action to study these phenomena or social systems in a distinct social (sociological) manner, and Weber was keen to link between sociology and cultural study, and this is considered one of Weber's contributions to the field of sociology and its development, and put the first roots, whether For a branch of cultural or cognitive sociology[21].

Jurisprudence of law and legal sociology of Max Weber:

Weber's analyzes appear in the field of legal sociology, through his treatment of French, German and Roman laws, in addition to Judaism, Islamic, Hindu and Chinese, and he was able to be a valuable theory in the field of legal sociology, the relationship of law and the impact of the rational process on Western civilization. He distinguished between the jurisprudence of law and legal sociology, so he showed that the jurisprudence of law clarifies the true meaning of the rule of law, its constitutional formation, and its relationship with other laws. As for legal sociology, it is concerned with the behavioral pattern of the members of the group, and in their relations with the power of laws, and determining the nature and legitimacy of beliefs in The system on which it is based, as it is concerned with directing the behavior of individuals and their relationships with laws, and simply the jurisprudence of law is concerned with studying the law, its legitimacy and its formation, while legal sociology is

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[13]-- Myths who changed the world of management, a previous website, pp. 1-2, Muhammad Ali Muhammad: The Social Thinkers, p. 203.

[14]--Idealism, p. 2, http://albahethoun.blogspot.com/2010/12/blog-post_2747.html, and Samir Naim Ahmed: Theory in Sociology (a critical study), Dar Al Maarif, 5th Edition, 1985 AD, p.109.

[15] -Idealism, pp. 1-2, previous site.

[16] -Idealism, pp. 1-2, previous site, and Samir Naim Ahmed: Theory in Sociology, p. 110.

[17] -Idealism, pp. 1-2, previous site

[18]-Ideal, p. 3, previous site

[19] -Idealism, p. 3, a previous site, and Timashev: The Theory of Sociology, p. 262 and p. 272, Adli: In Social Theories, p. 130, and George Ritzer: Pioneers of Sociology, p. 247, Muhammad Ali Muhammad: Social Thinkers, p. 194, Muhammad Bayoumi: A History of Social Thinking, p. 222 , And Samir Naeem Ahmed: Theory in Sociology, p. 113, and Abdel-Basit Abdel Muti: Theoretical Trends, p. 129. And Mohamed El-Gohary: A History of Social Thinking, pp. 205-206.

[20] -Idealism, p. 3, previous site, Temashev: Theory of Sociology, p. 272.

[21] -Idealism, p. 3, Previous site, and Adl: In Social Theories, p. 131.

concerned with research and determining the nature of the influence of law on the social activity of individuals[22]. He was also able to distinguish between legal sociology and jurisprudence of law, that the first focuses on understanding the individual and collective behavior of individuals, because the behavior of individuals is often directed automatically, but it is defined by a legal nature, so he tries to define the identity of legal sociology and distinguish it from the jurisprudence of law, and this This made him criticize some of the legal scholars among the pioneers of Marxism, who were concerned with treating law or legal sociology away from realism or its relationship to rationality in Western societies[23]. He was also interested in studying the development of law and social change, which was affected by his analysis of religions, social phenomena in societies, and the historical development process prior to the emergence of modern Western civilization, and its influence with the ancient civilizations that appeared in the East[24].

Max Weber also tried, through his analysis of the process of law development and linking it to the theory of social change, to give a clear picture of the basic components that go into the process of forming the law, and help in its development, such as (norms, values, customs, traditions, ethics and religion), and how these components are in constant change. Permanent, which led to a change in customary law to positive law[25]. He was interested in analyzing the development of law using his comparative historical analytical method, when he distinguished between the nature of the development of law during the eras of the Roman Empire, and the transformation that occurred in the law and its features during its transition to the nation-state in many modern European countries, which he linked to the nature of the system, social, economic and political systems Hence, he is interested in analyzing the development of law and its relationship with the ideology and awareness of social classes, the pattern of freedom, rationality and legal rights that paved the way for the emergence of modern welfare states.[26]

Types of law according to Max Weber:

The importance of what Max Weber contributed to legal sociology comes through his presentation of several types of law, and how they developed within the framework of the theory of social change and the development of civilizations. One of the scholars of Weber's ideas in legal sociology explained that there are many laws, especially when he distinguished Between public law, natural private law, and subjective law, as we find a distinction between irrational (material) law and rational (formal) law, in addition to its distinction also between natural and descriptive law[27].

Weber also focused on the study of religious systems, and this made him considered the first to found the first roots of the emergence of religious sociology, as he was interested in the study of the three monotheistic religions, Judaism, Christianity, and Islam, in addition to his interest in the study of Hinduism, Buddhism and other religions that appeared in the Far East. To link the emergence of these religions with the emergence and development of civilizations, and how religion affected civilization and civilization in these societies, and their economic and cultural activity[28].

From the foregoing, it is clear that Max Weber was interested in comparative studies, historical methodology and other interpretive approaches to study issues and topics of sociology, and for this he could be classified as the first to use the interpretive approach between the social sciences and other sciences[29].

Social action for Max Weber: Social action is the main topic of sociology for Max Weber. He defined social action as "a picture of human behavior that includes an internal or external direction, which is expressed by the action, or the refusal to act, and the action does not become social." Except when the subjective meaning given to this action by the individual is related to the behavior of other individuals and is directed towards their behavior[30].

[22] - Abdullah Muhammad Abd al-Rahman: Legal Sociology, pp. 138-139, and Ibrahim Abu al-Ghar: Legal Sociology and Social Control, Cairo, 1997 AD, p. 170, and Hussein Rashwan: Law and Society, a study in legal sociology, Modern University Office, Alexandria, 2003. Pp. 116-117.

[23]- Abdullah Muhammad Abd al-Rahman: Legal Sociology, p. 139.

[24] - Abdullah Muhammad Abdul Rahman: Legal Sociology, p.140.

[25] - Abdullah Muhammad Abd al-Rahman: Legal Sociology, p. 140, and Ibrahim Abu al-Ghar: Legal Sociology. Pp. 173, and Hussein Rashwan: Law and Society, pp. 243-244.

[26] - Abdullah Muhammad Abdul Rahman: Legal Sociology, pp. 140-141.

[27] - Abdullah Muhammad Abd al-Rahman: Legal Sociology, pp. 141-142, Ibrahim Abu al-Ghar: Legal Sociology, pp. 171-172, and Ihssan Muhammad Hasan: Legal Sociology, 1st Edition, Wael Publishing House, Jordan, Amman, 2008 AD, pp. 176-177. [28] -Idealism, p. 3, a previous site, and the view of Amal Abdel Hamid and others: Legal Sociology and Social Control, Maisarah House for Publishing, 1st Edition, Amman, 2010, pp. 95-96, 110, and Hussein Rashwan: Law and Society, p. 243.

[29] -Ideal, p. 3, previous site.

[30] -Nicolas Temashef, The Theory of Sociology, Its Nature and Development, translated by Mahmoud Odeh and others, Revision by Muhammad AtefGhaith, University Knowledge House, Alexandria, 1993.

Based on this definition, it is necessary to understand Weber's social behavior on two levels[31].

The first is to understand social action at the level of meaning of the individuals themselves.

The second: to understand social action at the collective level between groups of individuals.

n order to understand the individual's action and his actions or his social behavior on the level of the individual meaning, it is necessary to look at the individual's motives, intentions, interests, and the subjective meanings that he gives to his actions that do not lie behind his behavior, that is, it is necessary to understand the meaning of the action or behavior at the individual level, and from the point of view. Consider the individual himself the owner of this behavior.

Then, in the same way, it is necessary to look at the intentions, motives, causes and interests that lie behind the behavior of the group in which the individual is a member, that is, it is necessary to understand social action at the collective level, and from the point of view of the individual as a member of a group[32].

From this it is evident that Max Weber's concept of social action had two characteristics: The first is that he admits that there is a subjective entrance to the theory of sociology, by focusing on the concept of theory in sociology, which must be formulated in light of a specific model of realism that drives

(The hypothetical subject), which in turn represents a hypothetical concept, while the second relates to the meaning of Weber's term for meaning, a term that was considered one of the terms that played a role in the debate that erupted in Germany on the issue of history and social science approaches, on the eve of the emergence of (Max Weber) works. The important thing is that when this term was used, it meant referring to behavior in light of the purpose and goal that the actor seeks to achieve[33].

Patterns of social action in Max Weber:

Max Weber has emphasized that sociology is a general and comprehensive science of social action, so he made a great effort to classify actions into patterns, where he means the general and comprehensive of social action, it is an understanding of the meaning that a person puts into his behavior, and this subjective meaning is the criterion on which it is possible to Classification of human actions, in preparation for understanding the construction of behavior. Weber established four modes of social action, according to its course and direction, namely[34]:

1- Mental action: whose ends are defined and means are clear, as the actor takes into account the goal and the means that he evaluates mentally.

2- Mental action: which is directed by an absolute value, and in this model the individual is aware of the absolute values that govern the action through the prevailing set of values in society, which are values that can be moral, aesthetic or religious, and the action is described as directed towards an absolute value in cases where In it he is motivated to fulfill unconditional demands, and this means that the belief in the absolute value is conscious and directed towards it for its own sake, free of any special ambitions, and for this he chooses the means that support his belief in value.

3- Affective action, which is a behavior issued by special emotional states, experienced by the subject and stemming from the current of emotion.

Pp. 262-263, 269, and see Muhammad Ahmad Bayoumi: History of Social Thinking, House of Knowledge, Alexandria, 1955,

p. 224, and Adly Ali Abu Tahoun: In Contemporary Social Theories, Alexandria, 1998, p. 132, Historical background on Max Weber, p. 1, Previous site.

[31] - Khader Zakaria: Contemporary Social Schools, Damascus University, Riyadh Press, Damascus, 85-1986, pp. 265-266, and see Adly: In Social Theories, p. 132, Historical background on Max Weber, p. 1, former website, and Richness Nasir: Theoretical Approaches, p180.

[32]-Adly: In Social Theories, p. 132, Muhammad Bayoumi: A History of Social Thinking, pp. 225-224, and Abdullah Muhammad Abdel Rahman: Theory in Sociology, Part 1, Dar al-Maarifa, Beirut, 2001, pp. 270-272.

[33] -Adly: In Social Theories, p. 133, a historical background on Max Weber, p. 1, previous site.

[34] - Ali Layla: Sociology Theory (Main Models), Alexandria, 2000, pp. 409-411, Timashef: Theory of Sociology, pp. 268-270, Adli: In Social Theories, pp. 34-135, and Abdullah Mohamed Abdel Rahman: Theory in Sociology, pg. 273 - 274, and Samir Naeem Ahmed: Theory in Sociology (Critical Study) 5th Edition, Dar Al Maaref, 1985, pg. 114, and Muhammad Ali Muhammad: History of Sociology - Pioneers and Contemporary Trends, University Knowledge House, Alexandria, pp. 316- 318, and see Sociology from Major Theories to Everyday Affairs (Media, History, and Currents): Edited by Philippe Caban - Jean-Francois Dornih, translated by Iyas Hassan, Farqad House for Printing and Publishing, 1st Edition, Damascus, 2010, pp. 48 and Muhammad al-Gohary and others: A

History of Social Thinking, pp. 208-209.

4- The traditional act, which is a behavior dictated by prevailing customs, traditions and beliefs, and then expresses automatic responses to which the actor is accustomed, and there is no doubt that a type of such behavior will always remain on the margin of the action directed by meanings.

Therefore, patterns of social action occupy a special importance in the sociological pattern formulated by Max Weber, due to several factors, including[35].

1- Max Weber conceived that sociology is a comprehensive study of social action. Therefore, the classification of patterns of action represents the highest level of perception that is used in the study of the social field. For example, his classification of authority models is directly derived from his identification of patterns of social action.

2- The goal of sociology at Weber is to understand the meanings of human behavior, hence this classification as a necessary input to the analysis of the structure of behavior.

3- Max Weber's classification of social action models is to some extent a basis for the contemporary historical era, as he believes that the basic characteristic of the world in which he lives is rationality.

Social relations in the concept of Max Weber:

Max Weber was interested in studying the concept of social relations, which helped him to switch from studying individual acts to patterns of behavior. For Weber, social relationship means the exchange of actions between individuals, based on their understanding of the meanings that each individual adds to his behavior[36].This confirms that there is a course of action, but this does not mean that the subjective meaning is the same for all groups that move in a reciprocal direction in a particular social relationship, and Weber summarized the categories of social relations that can be observed into five categories[37]:

1- Custom and reform, i.e. the actual symmetry of social relations.

2- Habit, which is the custom that derives its existence from familiarity and familiarity.

3- The style or custom that is characterized by innovation and modernity.

4- The traditional habit is the custom that stems from the desire for social prestige or the custom that is determined on the basis of normative patterns.

5- The law, which is a set of rules that entail an obligation or punishment for those who violate them, and although the law is based on habit and custom, the difference between it and them is the commitment element included in the legal rule.

Weber emphasized that he does not make action dependent on the relationship between means and ends, but rather links it constantly to a specific social order, and to the conditions under which the ends are achieved, and then Weber constantly reminds us that all the concepts presented by him are not sufficient in themselves, but must be used by scholars The meeting in constructing ideal models to explain concrete problems, and emphasizes that these models are not an absolute end, but rather a means of correct interpretation and analysis.[38] So what are these models.

The ideal models for Max Weber:

Max Weber is considered the most famous of the books in the idealistic direction, but he is the pioneer of this school. Before talking about the ideal models for Weber, we must know the meaning of idealism, and the ideal model, where idealism is defined as a philosophical conception of knowledge, and modern idealism begins with the work of a philosopher who was (Kant). Who denied that the mind receives thoughts in a negative way, and argued that knowledge implies that the mind plays its role in determining realistic data through necessary principles or sayings, and these statements cannot acquire experience any existence[39].Indeed, the forerunner of the idealistic trend is Hegel

(1770-1830) and who tried to take a mediating position between the naturalists who say the existence of nature

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[35] - Ali Layla: Theory of Sociology, pp. 408-409, and Adly: In Social Theories, p. 135. Historical background on Max Weber, p. 2, former website.

[36] -Adly: In Social Theories, p. 135. Historical background on Max Weber, p. 2, former website.

[37] - Muhammad Ali Muhammad: History of Sociology, p. 320, Adly: On Social Theories, p. 136. And a Historical Background on Max Weber, pp. 2-3, previous site.

[38] -Adly: In Social Theories, p. 136. And a historical background on Max Weber, p. 3, previous site.

[39] -Ideal, p. 1, previous site.

with the knowing self, and between the two examples who restricted nature to the knowledgeable self, Hegel likened his method as a synthesis or combination between an object that is nature and the antithesis of the object, which is the subject[40].

As for the ideal type, it is the conceptualization or mental construction of a specific formula, which includes the elements characteristic of a specific class of phenomena, are used in social analysis, and are based on observations drawn from the concrete phenomena that can be studied.Max Weber developed the ideal pattern as a method and a method used in Description, comparison and testing of hypotheses related to reality in order to be able to test and verify their validity, and thus are patterns that can be tried and tested[41].

The contributions of Max Weber in sociology have been linked to the presentation of many ideal models that were linked to his analyzes and ideas, and Weber was keen to present these models as an attempt to enhance the methodological tools that researchers can use, and to guide them when they study and analyze the phenomena and problems, they face[42].

Max Weber also aimed, from these ideal models, to contribute to the human act, and to provide causal explanations for this action, and the set of behavior and activities that take place within groups or the human community in which they appear, and he also emphasized that the ideal model is an abstract mental idea that the researcher poses in an ideal way. And he chooses this idealistic idea that he puts through his mental or subjective perception, and then tries to compare it with the real phenomena that he seeks to study and analyze, then Max Weber emphasized that the ideal models cannot exist in reality completely, they may partially resemble what It already exists, the model is not a scientific hypothesis put forward by the researcher to verify it, as much as it is a tool or method that contributes to the analysis of realistic events, phenomena and evidence, or it is an analytical tool that directs the researcher in his study to be more accurate when guided by such models[43], and here are the most important of these ideal models:

Bureaucracy ideal:

Max Weber, who is considered one of the sociologists of the modern era, is the first to use the term bureaucracy and the ideal bureaucratic model through his definition of the state in writing the famous (politics as a profession), which he defined the state as the entity that monopolizes the legitimate use of natural force, where this became The definition was central to the study of political science at the beginning of the last century (1864-1920)[44], Weber was interested in his study of all religions, as he saw that Protestant ethics are ideal ethics, from which he drew this ideal model of bureaucracy which is characterized by rationality and rationality, and it is difficult to apply it in reality, and if it is applied in organization it will reach the highest levels of rationality[45].

The term bureaucracy is derived from two syllables, peru in French meaning office, and kratia in Greek meaning judgment (meaning office rule)[46], Consequently, it is a rational organization for offices that are used by state institutions to conduct public affairs, and offices include employees who exercise their roles and responsibilities as they become more experienced and knowledgeable with the passage of time[47],t is noticeable that many people understand the word bureaucracy in the opposite of its meaning, as they link the concept of bureaucracy to the concept of routine, but on the contrary, it aims to eliminate the personal character in terms of the distribution of work and its methods of performance, and the evaluation of performance, the bureaucracy is the set of systems and regulations that determine organizational behavior As it should be, in the belief that this behavior represents the best behavior that enables the organization to achieve its objectives, and that these regulations are a guarantee to protect the organization from corruption, idleness and deviation[48].

Max Weber is considered one of the most brilliant theorists of political sociology, who considered the bureaucracy

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[40] -Idealism, p. 1, previous site.

[41] - Al-Akhras: Sociology, p. 148, and Adli: On Social Theories, p. 137. Al-Motahiyyah, p. 1, former site, Bajid Al-Udayani: The View by Max Weber, p. 2, Previous site.

[42] -Bajid Al-Udayani, The View by Max Weber, p. 2, Previous website: and Al-Muthaliah, p. 1, Previous website.

[43] - Muhammad Ali Muhammad, Social Thinkers, pp. 14-220, and Muhammad Bayoumi: The History of Social Thinking, p. 226, and Khader Zakaria: The Social Schools, p. 296, Bajid Al-Udayani, the theorist Max Weber, p. 2, a previous website, and the idealism, p. 2, a previous site.

[44] - Sociology of Max Weber, p. 4, previous site, Myths That Changed the World of Management, p. 2, previous site.

[45] - Samir Naeem Ahmed: Theory in Sociology, pp. 118-121, Myths that changed the world of management, p. 2, Previous site.

[46]- Sociology of Max Weber 2, p.4.

[47]- Hassan Abu Haniyeh: Strategic Horizons, Max Weber's Bureaucratic Personalities, Jordan's Al-Ghad newspaper, Tuesday 17 July 2007, p. 1.

[48]- Al-Akhras: Sociology, pp. 154-155, Historical background on Max Weber, page 3, previous website.

to be one of the most important mechanisms of state action[49],However, it stresses that bureaucracy, such as an organization, destroys the competence of the individual and impedes his ability to initiate, innovate, imagine and assume responsibility. Consequently, he considered the bureaucracy as a tool for the capitalist class to support its interests, and therefore he believed that the rise of the proletarian revolution and the emergence of a classless society would destroy the bureaucratic state apparatus[50].

From the foregoing, the following points can clarify the bureaucratic model of Max Weber[51]:

1- Continuous regulation of formal functions governed by rules.
2- A specific jurisdiction for each office, which means:
   A- Certain job obligations based on the principle of division of labor.
   B- The authority of the office occupant corresponds to the duties and responsibilities assigned to him.
   C- Means of binding necessary and clearly defined, and their use only in the cases stipulated.

3- The organization of offices is based on hierarchy, and the supreme office monitors and supervises what is below it.
4- The rules that govern office behavior are technical rules and patterns.
5- Separating the tool from the ownership. The workers in the organization do not have the means of work and production, but rather they are supplied in the form of money and tools, and they are responsible for how it is used and spent.
6- There is no right to own the official position, or to own the office, or whatever is in it.
7- All administrative procedures, decisions and rules are drawn up and confirmed in writing. From the total written documents, and the organization of existing official positions, the office is formed as a legal person.
8- Legal authority can be exercised in different ways.

Hence, it can be said that successful bureaucracy can be subject to many principles, the most important of which are[52]:

1- The principle of political orientation: that is, the administrative activity is subject to the definition of the field and the authority derived from the person who possesses the appropriate political representation, as the bureaucracy must be subject to the good politician who is able to direct political.
2- The principle of public responsibility: the bureaucracy is responsible before the rule of constitutional law, and it must be subject to political accountability that represents the people.
3- The principle of necessity: public administration is an imperative to direct society in a certain direction, and the administration needs certain means to practice its work, and these means must be subject to the principle of (necessity) in the sense that it must be proven that matters adopt the method that should be the easiest, and the complexity only escalates With necessity required.
4- The principle of effectiveness: meaning that the bureaucracy must be more effective in running the affairs of the state, companies and other economic and social organizations.
5- The principle of organization: the bureaucracy needs to organize material resources on the basis of the division of labor and activity in an integrated manner that achieves the desired results.
6- The principle of administrative development and scientific research: the public administration must develop its capabilities and methods to keep pace with social, economic and technological developments, in a way that helps it and the community in dealing with new developments in a progressive and volunteer spirit.

Max Weber was able to formulate a specific theory of the bureaucracy. His study of the bureaucracy analyzed the change that occurred in the social organization in modern society, in addition to explaining the typical characteristics and constituents of formal organizations, which have become the most common form of

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49 - Strategic Horizons, p.1. Http://swmsa.net/forum/showthread.php?t=8416
50 - And Adly: In Social Theories, p. 140, Historical background on Max Fib, p. 4, Previous site.
51- George Reeters: Pioneers of Sociology, pp. 55-256, Muhammad Bayoumi, History of Sociological Thinking, pp. 29- 231, and Strategic Perspectives, pp. 1-2, former site, Richness Nasir: Theoretical Approaches, pp. 184-186, and Muhammad al- Gohary: History of Social Thinking, p. 213-214.
52 - Strategic Horizons, p. 2, previous site.

organization in this society. Weber's analyzes of bureaucracy are based. On his perception of the nature of power relations in society, and he was interested in a model of the power relationship, which he called the term (authority), which is the power relationship between the ruler and individuals, as exercising power over numbers of individuals requires the existence of an administrative body capable of carrying out orders and achieving the link between superiors and subordinates Thus, Weber tried to set models of authority according to two criteria: the first is the belief in the legitimacy of the authority and the second is the existence of an appropriate administrative apparatus[53].

Max Weber distinguished between three ideal models of authority based on different perceptions of legitimacy, namely[54]:

1- **Charismatic (inspiring) authority:** It is based on the absolute belief that the individual has exceptional or extraordinary qualities, the superiority of the individuals who are with him in society and the charismatic leader derives his authority from the popular belief that he is inspired and, in the ability, to do the impossible [55], and he gave examples of this. The type of authority, which includes the prophets and famous leaders, and he said that it is not based on agreed rules, but rather is based on absolute leadership, the supernatural qualities of the ruler, and its legitimacy is dependent on the continued existence of these supernatural qualities, and Weber stresses that this charisma can transcend the normal routine and add radical values And an invitation to the non-mental component of everyday life that makes cherry what, as Weber says: "the distinguished revolutionary force in history," so the charismatic leader is radical by his nature [56].

2- **Traditional authority (authority of traditions):** This authority is based on the sanctity of ancient and inherited traditions, and the legitimacy of authority in it is derived from these sacred traditions, and it also derives its social status from individuals who have authority such as parental authority, the chief of the tribe and the prince, and therefore the basis on which this authority is based It is a society in the presence of certain rules that have sacredness or magical power, so that the violator is subjected to a worldly or spiritual punishment[57].

3- **Rational (legal) authority:** It depends on certain rules that individuals and the person who comes to power believes in based on these rules, with the texts of a constitution, or certain rules that individuals believe in, and the person who attains power through these rules is the one whose authority is legitimate. Weber goes that power in Western society is based on an approach to this model of authority [58], and from the results of this mental model, the flourishing of science and the increase in reliance on it as an intellectual system that directs behavior and action, instead of relying on metaphysical interpretations, values and ideas, as the central idea is Behind his historical analysis is the conflict between inspiration, which refers to innovation or renewal, as a result of automatic forces that appear in society and control its

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[53] - And see Mahmoud Abu Zaid: Legal Sociology, Foundations and Directions, 2nd Edition, Fagala Library, Cairo, 1992 AD, pg. 77, and Adly: In Social Theories, pg. 142, historical background, page 4, a previous site, and myths that changed the world of management, page 4, previous site.

[54] - Abdullah Abd al-Rahman: Legal Sociology, pp. 142-143, Layla: The Theory of Sociology, pp. 359,424-426, Adli: In Social Theories, p. 142, George Ritzer: Pioneers of Sociology, and Muhammad Bayoumi: A History of Social Thinking, pp. 27-229 , And Samir Naim Ahmed: Theory in Sociology, pp. 117-118, and Khader Zakaria: Social Schools, p. 273, Abdul Basit Abdel Muti: Theoretical Trends, p. 132. Idealism, p. 5, a previous site, and myths that changed the world of management, p. 2, a previous site, and Muhammad al-Gohary and others, History of social thinking, pp. 211-212.

[55] -IbrahimAbul-Ghar: Legal Sociology and Social Control, Dar Nahdet al-Sharq, Cairo University, 1997 AD, pp. 203, 317, and Philip Kaban: Sociology from the Grand Theory, p. 49, and Richness Nasser: Theoretical Approaches, pp. 187-188.

[56] - Abdullah Abd al-Rahman: Legal Sociology, p. 143, Ibrahim Abu al-Ghar: Legal Sociology, p. 177, Ihsan Muhammad: Legal Sociology, pp. 178-179, and al-Akhras: Sociology, pp. 153-154. Idealism, p.5.

[57] - Abdullah Abd al-Rahman: Legal Sociology, p. 143, Ibrahim Abu al-Ghar: Legal Sociology, p. 177, Ihsan Muhammad: Legal Sociology, pp. 178-179, Khader Zakaria: The Social Schools, p. 273 Net: Idealism, p. 5, and Philip Kaban: Sociology, p. 49 Ghina Nasir: Theoretical Approaches, p. 187.

[58] - Abdullah Abd al-Rahman: Legal Sociology, p. 143, Ibrahim Abu al-Ghar: Legal Sociology, p. 176, Ihsan Muhammad: Legal Sociology, p. 179, and Ali Layla: Theory of Sociology, p. 425, Idealism, p. 5, Previous site,

and Philip Kaban: Sociology, p. 49, and Richa Nasir: Theoretical Approaches, pp. 188-189.

course, and between routine or a precise system based on well-known foundations and a predetermined plan [59].

Max Weber and the Capitalist System: Most researchers have emphasized that Max Weber's studies focused on the issue of the emergence of industrial societies and the emergence of the Western capitalist system by analyzing the relations between Protestantism and modern capitalism that he dealt with as a historical phenomenon. And in which he emphasized the role of religious values in the emergence of work values and ethics in the new industrial societies that were the basis for the emergence of the capitalist system[60].

Max Weber sought to prove that capitalism is a social and economic system in the modern era, and that capitalism in its entirety (i.e. capitalism) is a natural product of the Protestant religion, and the principles, values, beliefs, and religious and societal perceptions in particular because it is directed thanks to Calvinist ethics, just as Calvinism and the Protestant spirit directs Normal daily social life towards economic and productive activities. For example, saving, investment, work, production, respect for professions and their sanctity. It also organizes a set of rights, duties and economic behavior and warns of the consequences of laziness, lethargy and dependency.

It also endeared the individual in developing his relationships with work groups through scientific and religious values at the same time, especially the values of honesty, honesty and the need to gain experience[61]. Therefore, we find Max Weber focused on directing his main analyzes and the phenomenon of capitalism to find out the relationship between them and explain the combined phenomena and rely only on material factors in understanding the changing social drive. He also focused on studying industrial capitalism and tried to identify the conditions of its historical emergence and the reasons for its spread and continuity[62].Weber focused on the relationship between the emergence of the capitalist system in Western European society, and the Christian religion, especially the Protestant doctrine, and how religion in general led to the emergence of Western civilization, as Weber presented the development of industrial methods, the emergence of the factory system, and the quality of machines and industries, which appeared in Britain And its relationship to production, labor, distribution, supply, demand and other processes that paved the way for the emergence of modern capitalism, and Weber connects that stage with the emergence of the concept of citizenship, and its relationship to the concepts of economics, politics and social class, the struggle between classes, and the democracy of the Middle Ages, and Max Weber sought to prove that capitalism is A social and economic system in the modern era, which is in its entirety a natural product of the Protestant doctrine, and the principles, values, beliefs, and religious and societal perceptions on which it is based in particular because it is directed by the action of the Kleinian ethics[63].

He focused on the fact that the main reason behind the emergence of the capitalist system as a socio-economic system in European societies is due to the emergence of the Protestant religion, especially the Calvinist doctrine, which contributed to the formation of the psychological conditions that played a large role in adopting the idea of capitalism. It also emphasizes that the doctrine is concerned with the administrative and bureaucratic aspects as a rational method in organizing labor and production relations in the capitalist system[64],and he considered that modern science is one of the important factors that led to the prosperity of Western capitalism, as it is considered one of the results of a belief in the formula of a transcendent deity, which resulted in the rational technology that prevailed in Western society and considering that technology is one of the results of modern science, it includes the rejection of the traditional logic to accomplish actions It involves a more efficient performance in achieving

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[59]- Historical background, pp. 4-5, op. Site.

[60] - Aziza Kharrazi: Max Weber and Development Sociology, p. 1, http://www.ahewar.org/debat/show.art.asp?aid=143446, and Deutsch Welle: Max Weber: Politician, p. 1, Myths That Changed the World of Management, Part One , Max Weber, p. 2, http://www.cksu.com/vb/archive/index.php/t-111459.html and Adli: In Social Theories, pp. 144-145, and George Richter: Pioneers of Sociology, p. 289.

[61] - And Adli: In Social Theories, pp. 44-145, And Abd Allah Muhammad Abd al-Rahman: Theory in Sociology, p. 285, and Idealism, p. 7, Previous site.

[62] - And Abdullah Muhammad Abd al-Rahman: Theory in Sociology, pp. 87-288, and The Idealism, p. 7, Previous site.

[63] -Idealism, p. 7, former site, Amal Abdel Hamid and others: Legal Sociology, pp. 95-96, Tariq El-Sayed: Economic Sociology, University Youth Foundation, Alexandria, 2007 AD, p. 50, and see Muhammad Safouh Al-Akhras: Sociology, Damascus University, The Modern Press , Damascus, 83-1984AD, pp. 136-139, and Muhammad Bayoumi: History of Social Thinking, pp. 36-239, Samir Naeem Ahmed: Theory in Sociology, pp. 12-113, Abdel Hadi El-Gohary: History of Social Thought, Zahraa Library, Cairo, pp. 135- 136.

[64] - And Adly: In Social Theories, pp. 44-145, Abdullah Muhammad Abd al-Rahman: Theory in Sociology, p. 288,

and Idlib, p. 7, Previous site.

the glory of God as dictated by the Protestant values of its Calvinist doctrine advocated by Max Weber[65]
Therefore, he stresses that the main topic in the study of the emergence of capitalism is the study of the trends from which the mentality of the capitalist system was formed and that influenced the emergence of the capitalist in production. Each historical era has its own character, which is confined to a set of psychological trends that give each era its own printer.
Therefore, the key to understanding Weber's economic development is not the mode of production, but rather the ethical and value trends that shape the spirit of that era[66].

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[66] - Al-Akhras: Sociology, p. 144.

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