
The savior in man-made religions / the civilizations of Mesopotamia and ancient Egypt as a model

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Summary:

This study seeks to reveal the idea of the savior man and the victory of good over evil. It is one of the beliefs that man believed in since ancient times. In addition to the monotheistic religions that emphasized it, the positive religions also called for it and surrounded it with an aura of sanctity, as it is one of the basic points of commonality between most religions. This is because the issue of salvation preoccupied the mind of man, and he kept looking for a savior, whether this savior was embodied in a god or a human being. Thus, this belief is not exclusive to the divine religions only, as it stems mainly from the human instinct that constantly longs for perfection in all its forms, and perhaps this matter in particular. It is what makes it more realistic. Human nature, as is well known, does not seek something that does not exist. Therefore, all religions, including man-made religions, preached that humanity has a promised day when the earth will be honored with the appearance of the savior and the savior. No ideology, whatever its stance on the unseen, can deny the idea of salvation, for all of them meet in terms of the content of faith in waiting for a savior or savior who will rid humanity of injustice and persecution, and lead it to terms of freedom, justice and prosperity, even if the reasons for this belief differ.

Keywords: The savior, man-made religions, civilization, ancient Mesopotamia, ancient Egypt.

The Introduction

Praise be to God who taught us what we did not know, and prayers and peace be upon the one who was given the Seven Muthani and the Great Qur'an, and upon his good and pure household, and those who follow him until the Day of Judgment. and after.

Humanity did not come together on an idea as they gathered on the idea of the appearance of a savior who would turn the scales and save the good people after destruction and annihilation afflicted the world, and lead them to where there is prosperity, safety, and happiness, and save them from evil, injustice, and corruption, as the hymn of the promised savior is repeated by all of humanity and is used by all peoples. Throughout the ages, because it is one of the important and sensitive ideas that are in harmony with the feelings and aspirations of individuals, their hopes and their future outlook for their individual life and the life of their society, and because it is an established fact It is well-established and lived by all peoples with their various beliefs and ideas across all civilizations, so we often find it presenting itself clearly and clearly in the major monotheistic religions and non-monotheistic religions, and even among religious minorities, and of course with the different personalities of this savior, his goals and the time of his appearance, and that idea was not limited to religions and religious thinking only Rather, it transcended it into philosophical thought, as the social and political philosophical thought believed in the concept of salvation, As a general human feeling that transcends the limits of belief in religion or not, this idea caressed the imagination of philosophers, so they contemplated and dreamed of establishing an ideal society (the virtuous city), which is the case with

regard to theories of the end of the world. The end of the world is a perfect and typical end to achieve the required goals.

For this reason, the importance of searching in the mysteries and folds of ancient history emerged for the origin of that idea and did the peoples in ancient societies believe in the idea of a savior or not? And what are the most prominent features and goals of that savior?

Hence, the study included standing on the most important, greatest, and largest parts of the civilization of the ancient Near East, which are the civilizations of Mesopotamia (Iraq) and Egypt, because the Near East is the main focus of many beliefs, scientific cultures, and inventions that pervaded all parts of the world and the countries of the Near East had precedence in it, especially the country between the two rivers, as the first appearance of most religious ideas and beliefs, writing and laws was emanating from and emanating from that great country, it is the environment in which the rescue and salvation thought crystallized, and also because these two parts (Iraq and Egypt) are considered one of the oldest and most ancient authentic human civilizations In human history, each of them formed a major focus for this study.

A group of motives contributed to determining the choice of this topic, including the dialectical framework presented by the topic (the savior) in monotheistic religions and man-made beliefs, including revealing the importance of this doctrine, and strengthening faith in it among its supporters when they know that it was mentioned even in the old non-heavenly man-made religions. Also, this contributed to the creation of a monotheistic axis for supporters of religious reform from the followers of different religions, supporting and arranging their efforts (dialogue of religions), based on ratification and belief in the promised savior and his actual existence.

Among the objectives that we intend to achieve through this research is: Familiarity with the theoretical aspect of the idea of the savior in the positive religions (Mesopotamia and ancient Egypt), which helps in revealing the universality of this fateful human issue, and then proving the existence of the idea of the savior by citing examples of personalities. The idea of rescue is embodied in it according to those religions, thus excluding opinions that acknowledge that the promised savior is a belief that does not exist, and here the role of rescue thought based on intellectual and faith partnership between peoples and individuals emerges.

The nature of the research necessitated that it be divided into three sections: the introductory section, dealt with the meaning of the word savior in language and terminology, and clarified the concept of man-made religions. This idea is in the ancient Egyptian civilization, then I concluded the research with a conclusion showing the most important conclusions that were reached through studying the facts and incidents included in the research topics.

The introductory topic: the savior in positive religions

Here we must pause to define the vocabulary of the title of the research as follows:

* Al-Munqidh in the language: The term (al-Munqidh) is mentioned in Arabic dictionaries under the root (al-Naqd), It was stated in Al-Sihah by Al-Jawhari (d/393 AH) that he said: «Save him from so-and-so and rescue him from him, and you will save him, meaning that he delivered him and saved him»⁽ⁱ⁾, And it was mentioned in the dictionary of standards of language by Ibn Faris (d/395 AH) that he said: «(Naqd) Noon, Qaf, and Dhal are authentic origins that indicate extracting something, and I saved it from it, I saved it»⁽ⁱⁱ⁾, Al-Zamakhshari (d. 538 AH) wrote in Basis al-Balaghah that he mentioned: «Save him from misery and save him, and you will save him, and he has saved a saving one if he is saved»⁽ⁱⁱⁱ⁾.

The word “rescue” was mentioned in the Holy Qur’an in five sources, all of which indicate rescue, namely:

[And you were on the edge of a pit of the Fire, and He saved you from it]^(iv), [And if a fly robs them of something, they cannot rescue it from it]^(v), [And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved]^(vi), [Then, is one who has deserved the decree of punishment? Then, can you save one who is in the Fire?]^(vii), [Shall I take gods besides Him? If the Most Merciful intends harm, their intercession will not avail me at all, nor will they save me]^(viii).

From the foregoing, from the linguistic meaning of the word (savior), it is clear that the meaning of the savior is: He is the savior, the savior, and the liberator.

* The savior in terminology: The word (the savior) carries with it an indication of those personalities who have a prominent and clear role in events that may be religious, social, or political, as they have a strong influence in changing the course of events and saving peoples and ridding them of the misery that surrounds them. This term was applied to gods, demigods, and rulers through myths or history, whether those personalities existed at the time the term was launched, or were future personalities awaiting their people.

* Positive religions: They are religions that humans put in place on their own, whether they are individuals or groups, as they are not a heavenly revelation from God Almighty, and they do not have prophets and messengers. And they work according to it to organize their affairs and submit to a specific deity or multiple deities. Historians of Islam have called them the term “people of bees”, in contrast to calling “people of boredom” the followers of the monotheistic religions^(ix).

Positive religions affirm in their philosophy through the stages of their development that this universe has a hidden, supernatural power that created it out of nothingness,

and has been ruling it since ancient times, and disposing of its affairs and affairs. Hence, the idea of a savior has always been part of the religious structures in all religions that we all find telling us of an inevitable end to this life at the hands of that supernatural power, And that is the end It will be linked to the coming of the savior and savior in order to save humanity from its misery, as this idea embodies the tragedy of torment and hope, and it was based on the return of a divine being to the earth after it was filled with evil, corruption, and injustice, and after destruction and annihilation befall the world, and it restores things to their natural and correct course, as he purifies the sources evil and corruption, and achieve the world of goodness and truth that the tormentors of the earth have always dreamed of. Based on this, these religions enacted many laws and rituals to reach salvation and surrounded the savior or the savior with an aura of reverence and pride, and woven many myths around him.

There are many testimonies and proofs that reported the news of the saviors in ancient times and talked about their role to save their societies, but rather to save the universe and human life in general, and this was famous in the legends, epics, and texts that spread throughout the Near East. The savior was mentioned in the thought of Mesopotamia and ancient Egypt in abundance and diversity in the genus of the savior and its objectives, and this is what we will discuss in the first and second sections of this study.

The first topic: the religion of ancient Mesopotamia

Mesopotamia^(x): A name given to the many civilizations of ancient Iraq, and the countries that were established on the lands between the Tigris and Euphrates rivers, these civilizations included different beliefs, due to the multiplicity of countries that inhabited them, namely: Sumerian^(xi), Akkadian^(xii), Babylonian^(xiii), and Assyrian^(xiv), Which extended between (4500-539 BC)^(xv).

And since the prominent feature of the religions of the ancient Near East was the multiplicity of gods, which was very clear, this region did not witness the worship of one god, but there was an innumerable number of gods that could reach hundreds or thousands, as every aspect of nature meant to them God and the different manifestations of the earth and the sky, wind and rain, the sun and the moon, and others^(xvi).

Hence, the religion of Mesopotamia, as mentioned in the ancient cuneiform blogs, believed in the theory of polytheism, as the ancient Iraqis worshiped many gods and granted them «the attributes of the divine sanctuary, which is the deep feeling of his personality and that he has supernatural powers and eternal control»^(xvii), And they believed the existence of these gods in the manifestations of nature and the powers inherent in it, and they considered that the gods, like humans, have inclinations, emotions, and whims, and they decide the lives and future of people, and it was from that that they embodied their gods in human images (in the form of a larger, more powerful, intelligent, and capable person), and portrayed them Houses to live in in the sky, then they developed the idea, so they settled in the temple^(xviii), The number of gods they have has exceeded sixty-five thousand gods, and this is not surprising, since every city and village had a god who protected it, in addition to the major gods^(xix). And they divided the universe into parts in which a god, or a number of gods, rules over each part. The Sumerians distributed the various affairs of life to a number of personalities that they imagined according to their human models and gathered them under the name of a god or a divine being^(xx).

Religion was one of the most important features of the ancient Mesopotamian civilization, as it constituted an ideological and spiritual aspect of human thinking throughout the ages, we find that religious beliefs in the Sumerian, Akkadian, Babylonian, and Assyrian civilizations are matters that were the subject of care and attention, especially religious ceremonies. Their worship was divided into two

halves, The first is general and performed by the individual in order to achieve the goal of creation from his existence, and the other is specific to ward off adversities, and it varied according to the ritual that the worshiper performs at home or in the temple, and the idea of sin was like disease for them, arising from the control of a demon over the body in his power to destroy it, and prayer comes To rid a person of this demon, it is tantamount to ruqyah for them^(xxi).

It has been said that the rituals of the Babylonian religion were sent down from heaven, due to the rulings in them similar to the rulings of the prophets. They used to pray at times and actions of their own, give alms by donating their money to the needy and the poor, fast for thirty days and call the fast “Shito”, and make pilgrimages to the monument of the gods^(xxii).

And one of the most prominent deities worshiped, which is considered one of the greatest gods of the civilization of Mesopotamia, and its worship pervaded all parts of the country for several centuries, is: “Anu”, the god of the sky, who was called the father of the gods, and his temple is in the city of Warka. And "Anlil" the god of air and stormy winds and the cause of the flood, and his temple in the city of Nefer. And "Enki", the god of water and land, the god of civilization and wisdom, and the title of the king of the gods and the master of the earth, and his temple is in the city of Eridu. And these three are the ones who share the rule of the world and the universe between them, and their dwellings are all in the heights of the sky, and other gods come after them, such as: «Sin» the moon god and his center of worship in the city of Ur, and “Shams” the sun god who is among the Sumerians the god of war, As for the Akkadians, it is the source of light and life, and «Ishtar» is the goddess of love and goodness among the Sumerians and the Babylonians, and the goddess of war among the Assyrians, and her worship spread after that in the Arabian Peninsula and the Levant, and “Tammuz or Damozi” the god of planting and fertility and was called the shepherd, and “Marduk” » Head of the Babylonian deities complex throughout

their political rule, And «Nabu» or «Nebau» is the god of wisdom, science, and writing, and «Assyria» occupies the first place in the complex of Assyrian gods and their list, and is referred to as the highest position among their deities, and many other gods^(xxiii).

Religious ideas and beliefs are what preoccupied human thought since ancient times and remained an obsession in his mind. Between the idea of birth, and the idea of eternal life and immortality, which he was searching for and hoping to achieve in existence. Among those concerns and ideas is the idea of the victory of good over evil, and the idea of the savior man or the righteous man (the savior) through whom justice, peace, and reassurance are achieved.

Savior in Mesopotamia:

The idea of the savior in Mesopotamia came in forms that indicate the existence of this idea in the civilization of Mesopotamia since its early days, as there may be some cases of imbalance and turmoil at the level of the universe, or a specific city, or even some personalities, which requires With it, a certain personality intervened to change the course of events and return things to their natural course. Every religion used to place hope in a personality that asked it for help and expected rescue and salvation from it. Among these characters are Elijah, Tammuz, Ishtar, and others.

The ancient Iraqis are considered the first to have the idea of the savior or the expected savior drawn to them, as the first to call for this idea and prove it is the Sumerians and their savior is the god "Elijah"^(xxiv) Who was slaughtered to make from his blood the human being who will save the gods from suffering, then after him his grandson «Tammuz» and the meaning of his name (the rescued son), The Sumerians were waiting at the beginning of every spring for the return of the god "Tammuz" from the world of the dead, to fertilize "Ishtar" and bring with it spring, renewal of life and fertility^(xxv), Tammuz is also considered one of the most prominent saviors

among the Assyrians, Babylonians, and Akkadians, but for them, it appears sometimes as «El» and at other times as «Baal»^(xxvi). The goddess Ishtar (Inana), the goddess of fertility, also emerged as a savior in two ways, the first: in the material world by sending the spirit of fertility, thus saving man from death, and the second: in the other world by saving her followers from death by uniting with the God who knew death and defeated it^(xxvii). Also, there is an effective role for the god «Enki» in salvation and rescue, as the god of wisdom and superintelligence in his suggestions, reforms, and rescue, As for him to intervene directly, he will be the savior, Or provide the rescuer with special means and certain recommendations to help him complete his mission, As in his recommendations to Ziusdra - the following mentioned - who saved humanity from the flood^(xxviii).

As for the Babylonians, they drew the most complete conception of the idea of the expected savior, and they believed that whenever corruption spreads in the land and the wicked kings rule and subject the good people to a state of injustice, then the god «Marduk» will intervene with his wisdom to purify the land from corruption and corruptors and restore peace and justice to it^(xxix).

From the foregoing, it is clear that the role of the savior may differ depending on the circumstances in which intervention is required, and the goals that pay for the rescue. Accordingly, the savior and the savior have different types, which are mentioned in the texts of the ancient Iraqi heritage, namely:

A - The god saving the gods: Like the god Enki, he had, in a large number of ancient Iraqi myths, an important and fundamental role in rescue operations, such as saving the gods from the trouble and burden of work, and saving Ishtar from the underworld, and like the god Nabu who saved and liberated the god Marduk when he descended to the underworld^(xxx), And others.

B - God saving people: like the god Tammuz, Iraqi mythology expressed him as the shepherd god and his stances are clear in the Iraqi heritage with his return from death and his story with "Inana" and saving people by restoring life and fertility to the earth - as mentioned above - and many other examples that we cannot afford mentioned them all.

T - saving humans for humans: which is related to our search for a savior.

The third type of savior, which is related to the rescue of humans by humans, is what corresponds to the concept of the savior in other religions, and is among the most prominent of those saviors in the civilization of Mesopotamia:

1- Ziusdra _ Atrahasis _ Utnapishtim: He is the tenth and last king of the pre-flood kings, and he is a historical figure who entered the legend and became the hero of the flood story that was mentioned in the civilization of Mesopotamia within the Sumerian and Babylonian myths, It was mentioned in the Sumerian records under the name «Ziusdra», which means "the one with long life", because he was granted eternal life by the gods after saving humanity from destruction, As for the Babylonian records, he was mentioned as «Atrahasis», and in the Epic of Gilgamesh «Utnapishtim», and his name means "extremely wise". In addition to the fact that «Ziusdra» was a king, he was also (a pious and righteous person)^(xxxii) Thus he combined royalty and righteousness, which made him worthy to be entrusted with the task of saving the righteous group of humans and animals. He had a great role in saving humans from annihilation with the help of the god «Enki»^(xxxiii), And that was after the god «Enlil» decided to eliminate them - that is, humans - because of the gods' dissatisfaction with the noise caused by humans after their numbers increased, so I decided to eradicate the human race, in various forms of epidemics, diseases and hunger, so «Ziusdra» was every time present and an assistant to the Iraqis and a savior them from various tribulations, after more than a thousand years have passed, And with the increase in the number of people again, the gods, fed up with them,

decided to annihilate them with the flood, so Ziusdra was able this time also to save the people, after the god Enki revealed to him the intentions of the gods, and gave him the plans that help him, And he guided him to build the ship, and he drew its shape for him to make it, and even named it when he told him, “I will build you a large ark... Its structure should be of excellent reeds: and you will call the ark a name (life saver)”^(xxxiii), It is the perfect solution and a means of salvation from the great flood, and Ziusdra did as Enki commanded him, so he saved mankind from inevitable doom^(xxxiv). Ziusdra is considered a synonym for Noah, with the difference in the sources and holy books.

2- Enkidu: He is the character who occupies the second place in the famous Babylonian Epic of Gilgamesh, that epic whose events date back to (4000) years ago, and which was transmitted to us after its first discovery in the year (1853 AD) written in cuneiform on (12) clay tablets. It includes in its flanks various events, such as the flood and the description of the underworld or the world of spirits by Enkidu^(xxxv). The entirety of the events of this epic takes place in the historic city of Warka, and with regard to Enkidu, this epic reveals to us that «Gilgamesh»^(xxxvi) was tyrannical in Warka and dealt with its people with cruelty, strength, and brutality, which prompted the population to grievance, complain and supplicate to the gods about the actions and deeds of Gilgamesh, which disappoint the hopes of the people as their ruler and sponsor. So, the gods responded to the distress of the people of «Uruk» so they worked to create a match for Gilgamesh in strength and a match for him, which is «Enkidu», The goddess of creation, “Aruru”, created from a fist of clay that she threw in the desert, to enter with Gilgamesh in a permanent competition that distracts his mind from harming his subjects^(xxxvii).

The purpose of creating Enkidu was to save the people of Uruk and at the same time to save Gilgamesh himself by refining his unbridled ness, and indeed Enkidu was able to curb Gilgamesh's tyranny, and make him reform his condition and change his

way of thinking, so he became a person serving humanity, and began to think about achieving works of good nature in the service of the good. General, and thus saved him and his people. The drawings on Gilgamesh show the amount of righteousness that he reached, as they embody the state of rescue when the ancient Mesopotamian painter depicted him holding lions that were about to wreak havoc with poultry or portrayed him protecting the herd and holding the bulls^(xxxviii).

So, the idea of the savior man was manifested in the civilization of Mesopotamia, and it became clear through ancient myths that this idea haunted man since ancient times, and therefore we find the obsession with the idea of the savior man was prevalent in the epics and legends in the literature of ancient Iraq by fighting evil and striving to Achieving reform and offering good deeds.

The second topic: the ancient Egyptian religion

Nothing is known about the life of ancient Egypt except for what scholars discovered of inscriptions, images, and relics left from that life, to which their knowledge of the Egyptian religion was initially limited, Perhaps the natural phenomena that frightened the ancient man (lightning, lightning, thunder, etc.), and which he tried to satisfy, were the ones that played a fundamental role in the formation of the religious orientation in those ages.

There is no doubt that the Egyptians went through different stages of primitive religions and accepted the worship of types of deities represented by a number of domestic and wild animals, the worship of the pharaohs, and others. That is because the foundations of the ancient Egyptian religion are based on the idea that the king is a god, describing that the pharaoh king is the only mediator between the gods and the people. As well as the idea of multiple gods, the Egyptians worshiped nine gods as the great gods that represent the universe, namely: «Atum» the first god of creation, and the god of stillness. And «Shu» the god of air, his wife «Tanfut» the

goddess of moisture, «Geb» the god of the earth, his wife «Nut» the goddess of the sky, and their children «Osiris», «Isis», «Set», and «Nephthys». Dynasty b (Ninda) i.e., the nine gods, dominated the Egyptian religion in all successive eras. They also worshiped animals in some of the (42) regions of Egypt, such as the falcon, the cow, the crocodile, the serpent, and the cat. And they worship of Amun in the form of a ram, and many others, because they believed that the gods assumed the bodies of different animals to roam among people and monitor their actions and movements^(xxxix). So, the Egyptian religion, like the rest of the ancient religions, has gone through a series of roles until it is fully integrated.

Perhaps one of the most important, greatest, and most wonderful features of the ancient Egyptian religion is the belief that man will be resurrected again after his death to live a life of eternity, whether by reward or punishment for what he did of good or bad deeds in his first mortal life and perhaps they are the first to believe in another life in which there is reward and punishment. After death, and because of the impact of this belief on the lives of the Egyptians, they were concerned with preserving the bodies of their dead by embalming them and placing them in impregnable graves, which prompted them to build the great pyramids^(xl).

This is a brief overview of the most important features of the ancient Egyptian religion, which went through several stages until it reached its level of development and integration.

Savior in the ancient Egyptian religion:

The idea of the rescue and the savior arose among the ancient Egyptian man because of the fear of the natural forces surrounding him in the first place, which made him think of the savior represented by good, who will triumph over evil, and from here the imagination of that person extended to the perception of the succession between night and day as a war between the two easy. The evil and fearful night in their eyes

must be followed by the coming of the meek and faithful day to save them. This is in addition to the Egyptian society's sense of fear of the social, political, and economic reality, etc., and the researchers mention that the Egyptian society has gone through various states of disagreement, political and religious disintegration, and the control of some unjust parties that made the people their slaves^(xli).

The first signs of the doctrine of the savior or savior appeared in the writings of the Egyptian sages: «and it revolves around the belief in the emergence of a holy figure on earth who will restore peace and establish justice after the earth has been filled with oppression, corruption, and injustice, Perhaps the Nile is the reference for this belief, because it returns after impossibility and returns, bringing with it goodness and blessings after hunger and thirst»^(xlii).

Perhaps the clearest and most prominent example of salvation beliefs at the beginning of Egyptian history is found in the Egyptian Osiris religion. The god «Osiris» The Good Shepherd The ancient Egyptians consider him to be the savior deity who rules the underworld, He is the god of resurrection and reckoning and the head of the court of the dead, one of the main deities of the sacred ninth in the Egyptian religion - as mentioned above - This deity suffered from evils until death (it is considered the greatest example of sacrificing oneself so that people can obtain life), then he was resurrected and returned to life again thanks to his wife, but he did not remain on earth, but went to the underworld, And in their belief that the dead's salvation, happiness and immortality in the world after death depends on uniting with Osiris, the god of the western world, “the world of the dead”, so he shares with him his resurrection and immortality, Until it became a common custom to place the name of the god «Osiris» before the name of the deceased, in order to guarantee his resurrection and immortality from the one hand, And his salvation from the “devourer of the dead” on the other hand, and thus «Osiris» became the savior, and uniting with him is the way to happiness^(xliii).

Likewise, «Isis» the sister of «Osiris» and his wife, emerged at the same time as a savior, by saving her husband and restoring life to him on the one hand, and on the other hand, she embodies fertility and growth, by the flood of the Nile River in the spring of each year, bringing with it the good and green life that follows the flood after the drought. and dehydration^(xliv), There are researchers who believe that «Osiris» himself was a personification of the Nile flood and the new birth and green life^(xlv), Hence, researchers are trying to bring the Egyptian myth of «Osiris and Isis» closer together, And between the Sumerian and Babylonian myth of «Tammuz "Dumuzid" and Ishtar "Inanna"»^(xlvi).

All of the foregoing contributed to deepening the idea of rescue and savior among the ancient Egyptians. After that, at different stages of Egyptian history, a group of saviors succeeded according to their perception, and in each of their periods, they came to believe in a savior who had new characteristics as a result of the exceptional actions he carried out that had an impact on the social, political or economic reality in Egypt.

Among the most prominent of these personalities who had the status of rescue in the concept of the ancient Egyptians:

- The character «Meina, Mina, or Mansia», refers to the idea of the savior man (the reformer): since the Egyptian country was divided into (42 regions), and these regions suffered from the continuation of bitter conflict for a long time between its two sides marine (the north) and the tribal (south).

Because of the increase in these conflicts between the military team on the one hand, and the authority of the priests on the other hand, and the deterioration of the country's condition, the Egyptian society began to contemplate and anticipate the coming of the savior and savior who would lead them towards the unification of the country, This contemplation did not come from a pure vacuum, but the priests paved

the way for it with a prophecy that made the miserable suffer patience, as one of the priests predicted the imminent appearance of the country's savior who would unite all regions and liberate them. Indeed, a mighty savior and a great leader appeared, «Mina» who combined military competence and political ability, so he was able to gather the heads of the army, unite them, and agree with them to recognize him as king.

Thus, the role played by "Mina" in uniting the Egyptian countries, and its effective impact in ending the armed mills among the people of the Egyptian regions, made him a great name, so he was able to rule the Egyptians, and tranquility, prosperity, and luxury prevailed during his reign after the Egyptian society was suffering from hunger, poverty, and misery. The deterioration of conditions, the foundations of the first family, and his reign is the beginning of the era of families^(xlvii).

Thus, «Mina» is the first leader who was able to unite the Nile Valley under one leadership, and had it not been for this unification, Egypt would have remained disjointed, struggling with each other, and the powerful swarming over it. The work he did was a cause of wonder and pride among the people of Egypt, which prompted them to honor and respect him. And they looked at him with sanctity because he did something that the kings before him could not accomplish. He was the savior of the country from disintegration and wars, and the achievement of safety and prosperity, so he was the best helper and savior for them from distress and loss.

▪ We find this also represented in the personality of «Amenemhat the First»: He is the first pharaoh of the Twelfth Dynasty, and this savior was not free from the interference of religious authority, The priests also paved the way for him and heralded his appearance, as if the priests' preaching of the appearance of a savior was urging the sincere men to think about the interest and good of Egypt and to save its people so that every one of them aspires to be the savior. This is because during the reign of the Fourth and then the Fifth Dynasties, the state of misery increased in

the country, and people rebelled, and acts of looting, looting, killing, and vandalism increased, and the country was exposed to the invasion of foreigners and they tampered with the interests of the state, and people lost confidence in security, and life seemed harsh and hateful until every one of them began to say: «I wish I had died before this». And many of the people began to doubt the existence of the gods^(xlviii).

Due to the severity of the unrest that prevailed during that period, seventy kings ruled in seventy days, but to no avail, and families succeeded, yet this chaos and scattering continued for more than two centuries until salvation was achieved at the hands of a man from the ranks of the people who is «Amenemhat the First», the founder of the second dynasty. Ten, so he saved the country from chaos and turmoil, He struck at the hands of the oppressive, tyrannical, and feudal rulers, spread justice among the people and enacted fair laws for their benefit, raised the level of workers and made them servants of the people, eliminated class, and equality prevailed for all before the law, during his reign, the king moved away from the divine authority a little in order to preserve the rights of the people^(xlix).

And that the coming of the savior to the country, «Amenemhat the First», was preceded by a prophecy or speculation by one of the soothsayers, as he says: «A king will come from the south, his name is Amini, and he is the son of a woman of Nubian origin, and he was born in Upper Egypt, and he will receive the white crown and wear the red crown, and he will unite the country with that double crown, and he will spread peace in the two lands (meaning Egypt) and its people will love him...And the people of his time will rejoice, and he will make the Son of Man remain forever and ever^(l). As for those who had conspired against evil and plotted sedition, they shut their mouths for fear of him, and the Asians will be killed by his sword, and the lobbyists will be burned by his flames. And justice will return to its place, and injustice will be banished from the land..»^(li).

The ancient inhabitants of Egypt were preoccupied with the idea of the savior man, and «Amenemhat the First» was one of the personalities who imitated this characteristic, which brought them out of misery and misery to a place of happiness and prosperity.

▪ Also, among those reformed and savior personalities is the character of «Akhenaten»: When he assumed «Akhenaten»^(lii) the throne of the country after his father He found things ready for him to revolt against the priests of the god «Amon»^(liii) and ritual worship, To quell his fame, «Akhenaten» came out to them with a call to unify the gods, with what guided his thinking to a sublime view of the origin of the universe, the basis of which is the existence of the One Greatest God whose tender sky overlooks the body of the earth, and from this sacred embrace things are created with an earthly body and a heavenly spirit, And he called the new god the name «Aten», and he is not the disk of the sun, but rather the hidden force behind the disk of the sun that gives life and movement, so he made this force a symbol of the one God and called on people to worship him without a partner. Therefore, «Akhenaten» was considered the savior of the monotheistic «Aten» religion, and thus ended the role of the other gods, as his new religion was a focus for the worshiper's consideration of the «sun god» Considering that He is the Creator of this existence without anyone else. This religious revolution is considered a semi-monotheistic beginning of the monotheistic religions, especially Judaism^(liv).

With this belief, he became a savior that had an impact on ancient Egyptian religious thought, as the new belief represents a truly remarkable level of maturity, From the worship of gods with animal heads, or in the form of a human being, to the worship of a single, ethereal god^(lv). It is possible to say that the religion of «Akhenaten» was the closest thing that monotheism reached within the limits of what the person of that era understood^(lvi).

Thus, he saved the Egyptians from worshipping idols to worshipping the one true God, thus bringing them out from darkness to light, and from evil to good.

▪ And the last of the personalities in which the idea of the savior man was embodied is the character of «Alexander the Macedonian»: he is Alexander the Great, son of Philip II of Macedon, “the one-eyed”, who succeeded his father after his assassination in the year (336 BC), He inherited from his father a kingdom with solid foundations and a strong army, whose soldiers were veterans. The ancient Egyptians viewed him as the expected savior who would save them from the rule of the Persians, who subjugated Egypt to their authority under the leadership of Cambyses II^(lvii) Ibn Cyrus the Great in the year (525 BC), who crowned himself king of Egypt and took the title «Pharaoh» to obtain a legitimate position in the eyes of the people of the country. His rule was characterized by introducing Egypt into a state of poverty, misery, and the collapse of the economy this is from one side, On the other hand, his violation of the Egyptian religion and degradation of the Egyptians, led him to face strong resistance from the priests, as well as to carry out several revolutions, all of which failed^(lviii). However, the Egyptian belief played an important role in keeping the people in a state of waiting, as the priests had that spiritual authority that carries a magical effect on the souls of the people, And she announces to them their deliverance from misery from time to time, as a prophecy came out from the Temple of Amun, on the basis of which: «The Persians will be expelled and the national king will return again»^(lix).

So, the doctrine of waiting for the savior in the mentality of Egyptian society had a positive and beneficial effect, as hope remained with them despite the long-suffering, and the savior and savior was represented this time in the personality of Alexander the Great, As a descendant of their great national king, «Nectanebo II» the last of the Egyptian pharaohs, as Alexander's fans believe, and with the influence of religious ideas taught to them by priests, that Alexander is of Egyptian origin, There is a

legendary story that circulated among them that «Nectanebo II» after being expelled by the Persians in the middle of the fourth century, did not flee to Nubia, but to the court of Philip II in Macedonia, in the guise of an Egyptian magician, There he married Philip's wife, and from that relationship came Alexander, so they called him «the son of Amun»^(lx).

Indeed, the prophecy was fulfilled, and Alexander came as a savior to overthrow the throne of the Persians, so the people prepared to receive the expected savior who respected the Egyptian religion, so he revealed to the people through the Egyptian priesthood that the time of slavery and denial of the gods had ended and ended, so he made a pilgrimage to the temple of «Amun» and made offerings to the gods, He was also able to change the economic conditions of the Egyptians, and thus Alexander was able to win the respect, appreciation, and admiration of the Egyptians^(lxi).

After Alexander's death, the empire was divided among his leaders, and Egypt belonged to «Ptolemy»- one of the leaders -So he tried to get closer to the Egyptian people and took the initiative to call himself «the savior god», but he did not offer the Egyptians anything but destruction, chaos, delay, and failure, The Egyptians remained bound to a savior who would remove from them the shackles of oppression and oppression Until many Egyptians converted to Christianity, and perhaps one of the important reasons for this was the presence of the expected savior, «the Messiah (PBUH)» And his return to earth again to rule the world and remove the injustice in that religion, as Christianity was able to penetrate the soul of the Egyptian(For what he inherited from the introductions in his ancient Egyptian religion)^(lxii).

Thus, these personalities reflect the culture of the Egyptian people at the time, which had the first place in terms of importance, as they are looking for the savior man (the Savior) who will rid them of evil and persecution, and achieve justice that they have always dreamed of achieving among the people and spread goodness.

So there have been many references, whether in myths or ancient personalities, to the inevitability of the emergence or coming of the savior hero, and this mythology has been repeated in its various forms throughout human history, and it is a result of the human need for that, but rather it is entrenched in the subconscious of all human societies.

Research Results:

1-That idea of the expected savior has accompanied the human imagination since its first history, and the first Iraqis were the first and most important to believe in this idea throughout history.

2- The Iraqi and ancient Egyptian religions meet belief in the idea of waiting for a savior who will save them from injustice and annihilation, and lead them to a place of safety and salvation, even if the reasons for this belief differ, so the idea is present in the ancient Iraqi and Egyptian myths in a large and clear way under different forms, goals, and names.

3- The study proved that the savior is either of a divine nature, or that he was chosen by divine providence at other times, whether he is a god or a human being, meaning that the savior does not necessarily have to be human, and in all cases, there is a close link between the rescue and the divine will.

4- That the savior has special qualities mentioned in both religions, the most important of which is: that he is a descendant of nobles, kings, and princes and that he has signs that are not available to ordinary people, such as wisdom, righteousness, eternity, or longevity, and others.

5-The idea of the savior in both the ancient Iraqi and Egyptian thoughts went through evolutionary stages, starting from the mysterious innate feeling of man

and attachment to hidden powers and the supernatural ability to save him. It then takes different directions in defining the goals, time, and characteristics of the rescuer.

6- There are similarities in the religious beliefs between the civilizations of the two countries (Iraq and Egypt), which stem from the presence of this idea and its entrenchment in the subconscious of primitive societies, and they look forward to the emergence of the savior hero and the savior from the hardships and difficulties of life.

7- It became clear through the study that no ideology, whatever its position on the unseen, can deny the idea of salvation, It has permeated all nations and peoples, regardless of their ideas and beliefs, because it is an existing reality, and no thought is devoid of its existence.

Research margins

- (1) Al-Jawhari, Al-Sihah, 2/572.
- (2) Ibn Faris, Lexicon of Measures of the Language, 5/468.
- (3) Al-Zamakhshari, Basis of Rhetoric, p. 984.
- (4) Surat Al-Imran: Verse 103.
- (5) Surat Al-Hajj: Verse 73.
- (6) Surah Ya-Seen: Verse 43.
- (7) Surat Al-Zumar: Verse 19.
- (8) Surah Ya-Seen: Verse 23.

(9) R: Al-Tarihi: Muhammad Jawad, and Al-Musawi: Salama Hussein, Al-Adyan, p. 21. Hijazi: Awad Allah, Comparison of Religions between Judaism and Islam, p. 11. Ajiba: Ahmed Ali, Studies in Ancient Pagan Religions, pg. 36.

(10) The term “Mesopotamia” is an Arabic translation of the Greek word “Mesopotamia”. Al-Masiri: Abdel-Wahhab, Encyclopedia of Jews, Judaism, and Zionism, 4/90.

(11) The Sumerians, in relation to the area in which they settled in the southern part of Iraq “Sumer”, which includes the lands separating the Tigris and Euphrates rivers, and extends at a distance of (350 km) between the cities of “Ur” and “Eridu” near the Shatt al-Arab. Among the oldest peoples who were able to lay the building blocks of the finest human civilizations in the Mesopotamia Valley, researchers differed about their origin and lineage, some of them said: they are groups descended from some local peoples in the Mesopotamia Valley in distant prehistoric times, and some of them said: they came from Iran ,Or from Central Asia, or from the Caucasus, or from Armenia, or from Egypt, and other sayings. R: Ismail: Helmy Mahrous, The Ancient Arab East and its Civilization, “Mesopotamia, the Levant, and the Ancient Arabian Peninsula,” pp. 9-10. Sabhani: Raouf, Ancient History of Religions, p. 107.

(12) The Akkadians: They are a Semitic people whose state appeared in the period between (2360-2180 BC) in the Akkad region in Mesopotamia, in the northern region of the valley between the Tigris and the Euphrates, two hundred miles to the northwest of the Sumerian cities, and among the most famous of their kings was Sargon The first was the one who swept all the Sumerian cities and built the city of Akkad, and the Akkadian state expanded during his reign until it included the countries of Sumer, the countries of the Elamites, and Syria, and their language is the Akkadian language, which is one of the oldest Semitic languages. R: Al-Masiri: Abd al-Wahhab, Encyclopedia of Jews, Judaism and Zionism, 4/91. Ismail: Helmy Mahrous, The Ancient Arab East and its Civilization, pp. 13-18.

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- (13) The Babylonians: a designation given to the inhabitants of southern Mesopotamia in relation to the city of Babylon, and the history of the Babylonians begins with the emergence of the city of Babylon at the beginning of the second millennium BC, and continues until the fall of the city in the hands of the Persians in the year (539 BC), and this history is divided into two eras The era of the ancient Babylonian state, and one of its most famous kings was Hammurabi, the owner of the legislation known by his name, and the era of the modern Babylonian state, and one of its most famous kings was Nebuchadnezzar, under whose shadow Babylon reached the peak of its glory, and he ruled for about 43 years, and that the Babylonian civilization reached such fame in history that it became An address for the ancient eastern civilization, as it is one of the finest civilizations in Southwest Asia. P: A group of scholars and researchers, The International Arab Encyclopedia, 4/13-17. Al-Masiri: Abd al-Wahhab, Encyclopedia of Jews, Judaism, and Zionism, 4/94-95.
- (14) The Assyrians: relative to Assyria, the name of their first and most important capital, and the name of their greatest national god, the Creator of all gods and humans. They are a Semitic people who settled in the northern Mesopotamia Valley during the third millennium BC. And they took the city of Assyria as their capital at first, then they took Calah (Nimrud), and finally they took Nineveh as their capital. A: Al-Masiri: Abd al-Wahhab, Encyclopedia of Jews, Judaism, and Zionism, 4/91. Ismail: Helmy Mahrous, The Ancient Arab East and its Civilization, pg. 67.
- (15) P: Al-Oraibi: Muhammad, Encyclopedia of Monotheistic and Man-made Religions, Extinct Man-made Religions, 8/2. Sabhani: Raouf, Ancient History of Religions, p. 107.
- (16) R: Baqir: Taha, and two others, The History of Ancient Iraq, p. 8. Botero: Jean, Mesopotamia Writing - Mind - Goddess, translated by: Albert Abuna, p. 261.
- (17) Botero: Jean, Religion among the Babylonians, translated by: Walid Al-Jader, p. 12.
- (18) P: Sobhani: Raouf, Ancient History of Religions, p. 129.

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- (19) P: The same source, p. 121.
- (20) P: Botero: Jean, Mesopotamia Writing - Mind - Goddess, translated by: Albert Abuna, p. 148.
- (21) P: Sabhani: Raouf, History of Ancient Religions, p. 130. Al-Ahmad: Sami Saeed, Religious Beliefs in Ancient Iraq, p. 54.
- (22) P: Mortada: Bassam, Encyclopedia of Comprehensive Religions, p. 22. Sabhani: Raouf, Ancient History of Religions, p. 131.
- (23) P: Botero: Jean, Mesopotamia, writing - the mind - the gods, translated by: Albert Abuna, pp. 259-246. Al-Ahmad: Sami Saeed, Religious Beliefs in Ancient Iraq, pp. 23-38. Cramer: Samuel Noah, The Sumerians: Their History, Civilization, and Characteristics, Translated by: Faisal Al-Waeli, p. 163. Sabhani: Raouf, History of Ancient Religions, pp. 125-130. Said: Habib, World Religions, pp. 47-48.
- (24) The god Elijah was initially mentioned in the clay inscriptions as “Lu Lou” meaning: the god who was slaughtered. Z: Al-Muradi: Nuri, Al-Mahdi Al-Muntadhar, Mesopotamia Journal (Bilad Al-Nahrain), Center for the Studies of the Iraqi Nation, Issue 1, Religions and Beliefs of the Homeland.
- (25) P: Edad, the doctrine of the expected Mahdi among the ancient ethnics, Mesopotamia Journal (Bilad al-Nahrain), Center for the Studies of the Iraqi Nation, No. 8, Chapter 1.
- (26) P: The same previous two sources.
- (27) P: As-Sawah: Firas, The Mystery of Ishtar, p. 382.
- (28) P: Ali: Fadel Abdel Wahed, The Flood in Cuneiform References, pg. 22. Also, what follows from the sources explains the rescue roles played by the god Enki.
- (29) P: Hafez: Hassan, the heavenly religions are waiting for the savior..and the Indian and Chinese are preparing for the return of the missionary, AkherSa'a electronic magazine, published on 11/29/2016.
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- (30) pp: Al-Shawaf: Qasim, The Diwan of Legends, Sumer, Akkad and Assyria, 1/64-65, 4/69-71. Labat: Rene, Religious Beliefs in Mesopotamia, Translated by: Albert Abuna, p. 318. Al-Shams: Majid Abdullah, Civilization and Mythology in Ancient Iraq, p. 29.
- (31) P: As-Sawah: Firas, The First Adventure of the Mind, p. 158.
- (32) P: Ali: Fadel Abdel Wahed, The Flood in Cuneiform References, p. 16. Saleh: Ghassan Abd, Legends of the Torah, a historical and analytical study, Ph.D. thesis, College of Arts - University of Baghdad, 2004, p. 123. Al-Sawah: Firas, An Introduction to the Texts of the Ancient East, pg. 125.
- (33) pp: Al-Shawaf: Qasim, The Book of Legends, Sumer, Akkad and Assyria, 2/523.
- (34) P: Labat: Rene, Religious Beliefs in Mesopotamia, Translated by: Albert Abuna, pg. 25-26, pg. 30. Al-Majidi: Khazal, The Book of Sumer, pg. 74. Al-Shawaf: Qasim, Divan of Legends, Sumer, Akkad and Assyria, 2/523.
- (35) P: Baqir: Taha, The Epic of Gilgamesh, pp. 10-23, p. 58.
- (36) Gilgamesh: He was the fifth king of Uruk (Warka) according to the list of Sumerian kings, at the beginning of the era called the dawn of the dynasties (3000-2400 BC). His mother was the goddess Ninsun, the wife of the god Lukalbanda. P: The same source, pp. 17-18.
- (37) P: Baqir: Taha, The Epic of Gilgamesh, p. 80. Al-Sawah: Firas, An Introduction to the Texts of the Ancient East, pg. 286.
- (38) pp: Al-Shawaf: Qasim, The Book of Legends, Sumer, Akkad and Assyria, 302/4. Al-Ta'an: Abd al-Ridha, Political Thought in Ancient Iraq, pg. 172.
- (39) P: Sobhani: Raouf, History of Ancient Religions, pp. 21-25. Said: Habib, World Religions, p. 32. Al-Maghlouth: Sami Abdullah, Atlas of Religions, p. 584.

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- (40) P: Al-Tarihi: Muhammad Jawad, and Al-Musawi: Salama Hussein, Religions, p. 34. Al-Malghout: Sami Abdullah, Atlas of Religions, p. 584. Al-Dabbagh: Taqi, The Old Religious Thought, p. 14.
- (41) P: Mahdi: Faleh, Searching for a Savior, pp. 9-11. Sabhani: Raouf, History of Ancient Religions, p. 15.
- (42) My friend: Muhammad Al-Nasser, The Idea of the Savior, p. 35. Shebl: Fouad Mohamed, The Role of Egypt in the Formation of Civilization, pg. 21.
- (43) P: My friend: Muhammad Al-Nasser, The Idea of the Savior, p. 36. Saeed: Habib, World Religions, p. 37. Sabhani: Raouf, History of Ancient Religions, pg. 24. Cherny: Yaroslav, the ancient Egyptian religion, translated by: Ahmed Qadri, pp. 117-118.
- (44) P: Sobhani: Raouf, Ancient History of Religions, p. 24.
- (45) P: Cherny: Yaroslav, the ancient Egyptian religion, translated by: Ahmed Qadri, p. 116.
- (46) Sabhani: Raouf, Ancient History of Religions, p. 24.
- (47) P: Mahdi: Faleh, Searching for a Savior, pp. 12-14. Al-Rafi'i: Abd al-Rahman, History of the National Movement in Ancient Egypt, pp. 25-26. Al-Malghout: Sami Abdullah, Atlas of Religions, p. 584.
- (48) pp: Hassan: Selim, Encyclopedia of Ancient Egypt, 1/399-404.
- (49) P: Al-Rafi'i: Abd al-Rahman, History of the National Movement in Ancient Egypt, pp. 45-49.
- (50) The name "Amini" that was mentioned in the prophecy is an abbreviation of the name "Amenemhat". As for the "Son of Man" mentioned in the prophecy, this name was mentioned in the Torah, which considered the "Son of Man" the savior and savior of the Children of Israel, and this name was given in the Gospels to Christ, and the Babylonians and Hittites knew this usage and perhaps other peoples as well. Perhaps the soothsayer used the expression "the son of man" to

denote that (the coming savior) is from the people and not from the royal dynasties. P: Hassan: Salim, Encyclopedia of Ancient Egypt, 3/174-175.

(51) Hassan: Salim, Encyclopedia of Ancient Egypt, 3/174.

(52) He is Amenhotep IV, born in the year (1380 BC) in the royal palace. He is the son of King Amenhotep III, son of Thutmose IV, one of the kings of the Eighteenth Dynasty, and his mother, Queen T. He is described as a sensitive, highly intelligent, and quiet philosopher. Himself, after his religious call, the name "Akhenaten" (Akhenaten), meaning "dedicated to God." Historians of religions interpreted it as meaning "the Messenger of God." Z: Karim: Master, Akhenaten, pp. 5-6.

(53) He is the god of the wind, fertility, and wars, and one of the main deities in the religion of the ancient Egyptians, the creator of the earth and the sky for them, and the meaning of the word "Amun" in the ancient Egyptian language (hidden or veiled), and he is the first deity of the Egyptian capital "Thebes". P: Khushim: Ali Fahmy, The Arab Gods of Egypt, 1/306-307.

(54) P: Karim: Sayed, Akhenaten, p. 6. Al-Rafi'i: Abd al-Rahman, History of the National Movement in Ancient Egypt, pg. 92. My friend: Muhammad Al-Nasser, The Idea of the Savior, pg. 40.

(55) P: My friend: Muhammad Al-Nasser, The Idea of the Savior, p. 41.

(56) pp: Al-Rafi'i: Abd al-Rahman, History of the National Movement in Ancient Egypt, pg. 92.

(57) Cambyses II: He is a king of the Persian Achaemenid kings. He was born in Persia from the loins of his father, Cyrus the Great, the strongest and most powerful king of Persia. He assumed power after his father died in one of the campaigns in the year (529 BC). They were able to form an empire in Persia seized Lydia, "western Anatolia", Babylon, Palestine, and Egypt, which he seized in the year (525 BC) and ruled it for four years. The people are ruling with an Egyptian

character, and Pharaonic Egypt was ruled by iron and fire during the four years of his rule. Z: Knowledge site:

https://www.marefa.org/%D9%82%D9%85%D8%A8%D9%8A%D8%B2_%D8%A7%D9%84%D8%AB%D8%A7%D9%86%D9%8A

(58) P: A group of scholars and researchers, The International Arab Encyclopedia, 2/21. Hassan: Selim, Encyclopedia of Ancient Egypt, 13/70-79.

(59) P: My friend: Muhammad Al-Nasser, The Idea of the Savior, p. 44. My advice: Ibrahim, History of Egypt during the Ptolemaic era, 2/14.

(60) pp: Nashi: Ibrahim, History of Egypt during the Ptolemaic era, 2/13-14. Mazhar: Ismail, Egypt in Caesarean Alexander the Great, p. 13.

(61) pp: Hassan: Selim, Encyclopedia of Ancient Egypt, 14/15. Mazhar: Ismail, Egypt in Caesarean Alexander the Great, pp. 12-13.

(62) P: Kamel: Murad, The Civilization of Egypt in the Coptic Era, pp. 25-26, p. 28. Mahdi: Faleh, Searching for a Savior, pg. 46.

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