**An approach to the relationship of political socialization education with Farabi's hedonistic ethics**

**Abstract**:

Being adorned with virtues is one of the most important fundamental issues in the field of Farabi's philosophy, especially in his civil and political thought. The most important of these virtues is the virtue of political socialization. Sociability or socialization means the conformity of a person with group and social values, norms and attitudes, in this way a person first gets to know the ways of collective life and acceptance of others. One of the sub-branches of socialization is its political type, i.e. political socialization, which deals with the relationship between the government and the people for the transfer of political culture from one generation to another in the form of political standards and norms to direct the intellectual path of the individual and the society under the government. In Farabi's philosophy, socialization is a virtue in which a person is educated for his duties, rights and roles, including his political role in society. In this essay, an attempt has been made to describe the purpose of political socialization and political socialization education in Farabi's philosophy with a descriptive-analytical method. The purpose of teaching political socialization; To make people aware of politics and the importance of its vital role in the world and in their country, in such a way that they pay attention to it, and by gaining insight into the proper political way, they strive to elevate their thoughts and in their political actions as well. He should behave in a way that brings the greatest good to himself and the people of the country, this method creates conditions for the continuation of political life and value system, creating justice, forming a utopia, teaching rational principles, actions and moral properties in the direction of progress towards perfection in relation to It becomes happiness. As a result, it should be said that; One of the prerequisites for motivating the members of Madinah Fahleh to move towards happiness is to encourage them to learn their civic duties.

 **Key words:** education, education, upbringing, political socialization, happiness

**Introduction:**

 Socialization means socialization and conformity of a person with group and social values, norms and attitudes (Khwaja Sarvi, 2014: 32), it is a process during which a person becomes assimilated with social and political norms. Political socialization in its broadest sense is a flow through which political culture is transferred from one generation to another. (Langton, 1969: 4) This word means social norm, based on social value and in the form of social-political goals, and any manifestation that is more or less appreciated by the society. Due to mutual contact with others, a person assumes roles that determine his social behavior and conform to his social base in social groups. (Imani, 1369,: 96-81) Political socialization can be considered as a continuous flow throughout life, during which the political character of people is formed. For the political system, it is to align the tendencies, orientations and behaviors of the society with the demands of the political system. (Azin and Jahanshahi, 1389: 107) Political socialization is the transfer of political culture from one generation to another or the formation of individual political attitudes and norms. Undoubtedly, one of the most important special tasks in modern governments within a country or socio-political environment is to try to preserve and then transfer and expand the political and social values of their political system to the next generation, which, without paying attention to this important matter, the continuation of work The mentioned political system is facing problems. (Khwaja Sarvi, 2014: 32) This type of political association can be defined as a person's learning of social patterns appropriate to his social position, which has been obtained through various intermediaries, this learning process is largely informal and occurs almost throughout his life. As a result of interaction with parents, family, friends, neighbors, peers, colleagues, etc., they act out. (Marelman, 1986) In addition, political socialization in its broadest sense is a flow through which political culture aims to align and coordinate members of the society with their goals and ideals and they use every possible means for this. (Azin and Jahanshahi) , 1389: 105) due to the fact that political socialization is a process through which a person acquires the necessary political knowledge and skills for effective and active participation in the political arena, therefore creating any disturbance in this process causes political indifference and Lack of presence and conscious participation of citizens in political arenas. Therefore, understanding the factors affecting political socialization in different societies and groups is one of the most important issues of governments and social scientists today and is of particular importance. lthough the concept of political socialization is one of the new reforms in political sociology, it is rooted in historical records and has been the focus of philosophers and political theorists for a long time. Citizenship education is emphasized in the works of "Plato's Republic", "Politics" by Aristotle and "Emile" by Russo. The design of the theory of political socialization specifically and as a branch of human knowledge goes back to the years after World War II. The first systematic discussion about socialization was raised by a scientist named Herbert Hyman (1959), and after that, in the 60s and 70s, the subject was the focus of many experts. By regularly observing the patterns of political behavior of individuals over time, scientists in the 1950s drew their attention to the need to study the processes of early political socialization. (Hyman, 1995) This issue was noticed by many experts. Since then, many scientists have tried to build a more solid empirical basis for the subject. Among these people, we can mention Gerenstein, Hess, Torney, Easton, Dennis, Langton, Lipset and.... These scientists did more experimental work. In Farabi's philosophy, the education of political socialization after Plato and Aristotle has been examined as a branch of civil science, but the term "political socialization" has not been used explicitly and precisely in Farabi's philosophy, but because Farabi's philosophy is based on civil philosophy. And the education of civil science emphasizes citizens and the formation of society, and the education of civil science and politics. It can be said that the use of the term political socialization is inevitable for Farabi's political philosophy, and this term can be considered applicable to Farabi's political philosophy.

Because Farabi's concern is to create a utopia and educate the people of Medina to be happy together. In this regard, it can be said with certainty that Farabi is the first thinker, after Plato and Aristotle, to discuss political education or socialization education, in the books Tahsil al-Saadah and Politics of Madinah, Fasul al-Muntazeah, Ara'a Ahl al-Madinah al-Fazlah, Al-Mullah and other texts. And... it's paid. In Farabi's philosophy; Political socialization is a special type of political education by which people develop their attitudes, values, beliefs, opinions and behaviors in a way that is conducive to becoming a good citizen in their country. In the discussion of society and political education, he first expresses the inherent characteristics of man and the civility of man, because in his opinion, man is bound to cooperate and participate with other men, so every man on the way to perfection needs to be close to other men. Other and community is with them; And it is in the natural nature of this animal to settle in the vicinity of people of its own kind. For this reason, the animal is called humane and civil. Here another science and view takes place (Farabi, 1403:43). This policy and its teaching talks about the rational principles, deeds and possessions with which man walks towards perfection, and investigates about these matters, so this science "discusses about human science and civil science" (ibid: 43). He believes that political socialization training as a purposeful process can be effective in preventing deviation and waste of human and non-human resources. The discussion and investigation about this issue has not been written in another article so far, although there are articles titled "Farabi's Political Thought and Springs' Inquiry Method" written by Ebrahim Barzegar, which focuses on the political crisis and the reasons and methods of getting out of this crisis. It has examined Farabi and Springs' thoughts and an article titled "Politics in Farabi's thought" written by Seyed Mohammad Taghi Chavoshi and Seyed Asif Ehsani, which is about the design of politics in the framework of society and the achievement of happiness in the framework of Medina order and the implementation of law and order. God pays. But in this article, we are going to check that: What was Farabi's goal of presenting the ways of political socialization in a codified and scientific way? What are the educational components and foundations of Farabi for the political education of the people of his society? Did Farabi emphasize only the way of teaching politics or did he also pay attention to the practical way? What is the relationship between happiness and political socialization? It can be well understood, in Farabi's thought, the education of the general public and the politician is aimed at educating and nurturing a good human being who can reach a happy life through the cultivation of wisdom. What is taken from Farabi's opinions about the term political socialization education is that education, as one of the important ways, can lead to the prosperity and happiness of people in the society; The members of the society may get deviated and misled due to the inadequacies that exist in the society and cannot distinguish happiness from misery, and here, education is presented as one of the tools that lead to People reach happiness. (Davari, 1374: 59) So political socialization can fulfill its duty towards the society well, because political socialization is a process in which the individual, with his duties, rights and political roles in The community gets to know each other. In this process, the "political culture of society" is transferred from one generation to another, or from an institution to different groups of society, which, by transferring "political culture", provide the conditions for the continuation of political life and its value system, and also cause the stability of political and social culture. And they become traditions. (Sajadi, 1354:83.)

**Society and its relationship with human nature In Farabi's view,**

Socialization means the way children become familiar with the values and attitudes of their society, and political socialization is a part of this process during which the individual's political attitudes are formed. Most children acquire basic but specific political attitudes and behavioral patterns at a relatively young age. While some other styles remain a part of a person's personality throughout their life. The political personality of each person at any point in time is a combination of many feelings and expressions that are combined in different proportions. At the deepest level, there is identity and general beliefs such as nationality, a person's perception of his status and class, religious and professional adherences, and a person's fundamental feeling about his rights and duties in society. There are also more non-emotional and conscious attachments and cognitions about political and governmental institutions such as the electoral system, the structure of the legislature and the court system, and the power of the executive branch. In doing so, we arrive at more transformative views that one has about its events, policies, issues, and characters. From Almond's point of view, as well as Farabi's, political socialization never really ends; Therefore, a person's political personality is always changing. Many of life's most common experiences—entering new social groups and roles—moving from one class to another, moving up or down the social and economic ladder, becoming a parent, finding or losing a job—our political views. undergoes transformation. Regarding political socialization, two general points should be emphasized: First, political socialization can take place in the form of direct or indirect learning. The direct form is the state in which information and values or feelings of opinion on political issues are clearly conveyed. Such as civic education courses (party education such as Nazism, fascism, Marxism, etc.) taught in schools. Indirect political socialization occurs when unwanted experiences shape our political views. This type of indirect political socialization may have a special force in the first years of childhood. These types of childhood postures are continuously modified and strengthened during a person's life by gaining different social experiences. Family influence, close friends and family can create a favorable impression of the government, party, etc. Of course, the influence of friends, education, work experiences and the influence of friends can change the initial impression. (Almond, 1392: 111-125) Political socialization as a subject of social and political science is widely used as a behavioral theory. Socialization or political acculturation is a process based on which society transfers its tendencies, knowledge, attitudes, values and political criteria from one generation to another. (Mohrdad, 1376: 17). 2) This definition of political socialization from the point of view of Almond and Mehrdad can be defined and analyzed with this theory of political socialization in social sciences with this definition of political socialization in Farabi's civil philosophy in the same sense because Farabi also emphasizes on political education from childhood to adulthood and The role of the individual and the responsibility of the individual are emphasized through education and discipline. In Farabi's thought, the political education of the public will make the administration and government of Medina easier and the prosperity of the people. From Farabi's point of view, politics; It is a discussion about government and power and the system that governs society. Political philosophy is also an attempt to understand the nature of political affairs. The subject of political philosophy is the same as the goal of political action. Political philosophy is an effort to establish knowledge about the nature of political affairs instead of speculating about them. This political philosophy seeks to discover the truths governing politics and reflect on political life in the form of philosophical life. (Farabi, 1405) Therefore, in Farabi's philosophy, politics is an inseparable part of human life, and the only political plan that provides the possibility of happiness and prosperity of human beings in the worldly and hereafter life, politics means the education of the people of Utopia, and for Realizing the objectives of the first head of Medina, the goal is to discipline the citizens of Medina, to establish divine order in human Medina. Therefore, happiness can only be achieved within the framework and limits of God's law and order. (Chavoshi et al., 2012: 146-173)

From Farabi's point of view, politics cannot be called true politics if it does not work towards the education and happiness of people. Farabi introduced all the ways of educating human beings and making them happy in a big and fundamental plan. "The art of politics and kingship gives the desired way of life and controls the actions and makes it possible to achieve happiness" this is only through the education of the citizens in relation to the education of theoretical virtues which can be realized only through speech, but discipline and Education is the method of creating moral virtues and practical skills in nations and cities. This work is done in such a way that actions arising from volitional properties become a habit for nations and civil and city-dwelling peoples and their will to do it is awakened. (Farabi, 1403: 71) It is precisely for this reason that Farabi does not see a boundary between ethics and politics and considers these two as part of civil science; Because politics is the implementation of the same four virtues (theoretical, intellectual, moral and practical) among the people of Medina, and politics covers all areas of Medina and has a plan for each person; In his opinion, there is no such thing as home planning; Because politics is the same at the level of society and home; And the goal in both situations is to adorn people with the four virtues. If this goal is achieved, there is no need to plan at home; Because all the necessary things are obtained. All human goals, both individual and collective, are on the same path, and that is happiness in this world and in the Hereafter. On the other hand, man's rational life is not separate from his social life, and man guarantees his happiness in the heart of society and with virtuous politics. (Farabi, 1364: 67) In Farabi's philosophy, political knowledge consists of making a person aware of politics and the importance of its vital role in the world and his country, in such a way that he pays attention to it in his efforts, by gaining insight into the way and A proper political custom should try to elevate the thought and behave in his political action in such a way as to bring the greatest good to himself and the people of the country. Politics is a science that provides the happiness of the society and also pays attention to the purpose of human existence and the perfection that must be achieved, and it helps people to achieve happiness, charity, perfection, it is civil science. Civil science makes all civil people benefit from perfection and happiness according to their talents and removes them from shortcomings. (Farabi, 1403: 45-44)

The community and its relation to the nature and essence of man

Farabi also believes that man is meant for life and social life. Man needs social life both in his existence and in achieving perfection. "Every human being is naturally dependent on other humans in whatever they want. Therefore, he has to live together and cooperate with his kind, that's why he is called a social or political animal" (Farabi, 1995:12-16) Farabi says about the necessity of human community: "Man is one of the types for whom basic needs and best conditions are not possible, unless they gather in one place in the form of human groups with society" (Farabi, 1998: 73) The main goal of education Human society is to reach "happiness". "He is of the opinion that man was created to achieve happiness and it is not possible to achieve it except through community" (Azadarmaki, 2013: 233). In Farabi's view, man is in a higher order than other beings. On the one hand, man has the power of speech, he thinks and acts, on the other hand, he is a free-willed being and his actions are based on thought, reason and choice. Farabi considers man as having will, creativity, education and common sense. The common nature among all human beings is that they are healthy, under the shadow of which they can understand and accept basic knowledge and understanding. He has introduced this common nature as the foundation of everyone's happiness. (Farabi, 238: 1354) He considers human beings to have potential powers, and the cultivation of these powers through virtues and ethics will help them to better understand the path of politics and prosperity. The human soul has five faculties, speaking (theoretical, practical), abstract, imaginative, sensitive and nourishing, and among the different faculties, only the theoretical speaking faculty has the power to perceive happiness, that is, if one pays attention to it and strives to complete it. should be done and should not be neglected; (Farabi, 1379: 238) If a person applies the basic principles and knowledge that has been given to him from the area of active intellect and knows it correctly, and through the power of intuition, he becomes fascinated by it and thinks about what he should do. .. and then he acts the result of his thought by means of instruments and tools prepared for action, i.e. the emotional power, and on the other hand, his sensitive and empty power, in this way, are favorable and critical to the verbal power of action. At this time, all that comes from a person It is good and therefore, voluntary good comes only from this aspect. (Farabi, 1354: 238) Of course, Farabi introduces society and good society as one of the fields of human growth and happiness, and he believes that it is impossible to achieve perfection and happiness unless a person's living environment is good. In order to meet the needs of individuals, the society needs to create a series of special institutions so that through them it can establish a kind of harmony and proportion between the needs of individuals and the demands of society. Finally, the purpose of education is to socialize people according to the values and norms of the society, which is carried out by an adult generation on the young generation, which leads to the creation of a kind of stability and order in the society. (Qadri and others, 2017:3

**Farabi Education (Education) Farabi:**

 As a social theorist and a politician, Farabi considered education as a social institution in the hierarchy of social administration, and in his various works, he directly and indirectly explained the path of acquiring socialization. The second teacher puts socialization under civil science. Farabi believes that no one has perfection in his nature from the beginning of his creation, but acquires them gradually (Farabi, Metri Najar, 1971: 100). Therefore, education is necessary to perfect the citizens of the society. The second teacher, in the discussion of civil science, points to the rights that every citizen deserves. In this regard, he writes: "Civil science discusses the types of voluntary actions and behavior and the properties, morals, customs and habits from which voluntary actions and behavior originate, and the goals that these actions and behavior are used to achieve. It is possible, it teaches and states what qualities are worthy of a human being and in what way it is possible to provide the basis for the acceptance of these qualities in humans" (Farabi, translated by Khadio Jam, 1389: 106). According to Farabi, the importance of education and training of citizens is so much that he introduces the education and training of people as one of the most important duties of governments. In this regard, he writes: "Governments have a duty to reform citizens' morals and strive to expand values" (ibid.: 30) and also states: "Governments must lead the citizens of the society towards happiness" (Farabi, 1991: 118). According to this article, it can be said that awareness of civic science and citizenship education is necessary and unavoidable for every person in Farabi's philosophy. According to him, this science can be taught in the following ways:

**- Teaching**

Education means education, which is the creation of theoretical virtues among nations and people of Medina. Education is by way of speech and persuasion, and discipline is the same practical way of educating the residents of cities, nations, and Medinas, which aims to educate the intellectual and practical faculties so that they can perform worthy actions with the help of it, and if such a method is implemented and such actions are instilled in their souls. There will be lovers of this path who move towards their beloved. (Farabi, 1995:71)

 **- Discipline**

 That is, it is the creation of moral virtues, which makes the nation and citizens to do things to acquire moral properties and control virtues over their souls, and education is only a verbal and scientific method, and it is the creation of creative and practical industries among the nation. Such a method is a method that is understood after acquiring a lot of information and is not possible for everyone. (This method is the same as understanding the principles of prohibition, the principles that do not include physical affairs and principles. He is the only philosopher and the first ruler of Medina who is aware of this science because he is familiar with the science of philosophy and can be the author of the laws and regulations of the city) and worthy is that the head of Medina to express

* **Tsadid:**

 A concept called "judda al-rai" has been proposed in Farabi's political philosophy, which means "true and right thought". For this reason, Farabi has called a solid opinion based on thorough research and accuracy and obtained through education and training. - Grading: that is, it is giving consistency and stabilizing students' behavior (Mirzamohammadi, 2014: 57, quoted by Farabi, 1964).

 **- Practicing:**

Practicing is one of the ways to achieve happiness in Farabi's utopia. From Farabi's point of view, "it is obligatory for people to practice self-restraint and exercise in order to know the truths and acquire virtues, so that they know the truth of the law well and walk on the path of truth" (ibid: 57, quoted by Farabi, 1964: 45).

 To teach politics and socialization in Madinah, people who are familiar with these matters and are able to educate the people of Madinah, whom Farabi refers to as civil agents, are needed. Madinah and civil science are among the factors that can be the basis for achieving happiness and encouraging citizens to fulfill their citizenship duties and pay attention to politics and try to socialize politically. Farabi's citizen socialization model is similar to the participatory model; Because in Farabi's utopia, he emphasizes on the awareness of citizenship science and politics and the socialization of all people, and the general framework of Farabi's thought revolves around the political participation of all members of the society according to the social classes and the type of education they have seen, and the government is governed by the method It is managed by public participation and social institutions. Farabi social system, class military system and citizens of the society should be transferred to higher classes if they acquire the necessary qualifications. These classes are: 1) Afazel, who are the rulers and wise men who decide on important issues of society. 2) Orators, writers, poets and writers 3) Accountants, engineers, doctors and astrologers 4) Mujahideen who are the warriors and guardians of society 5) Producers such as farmers and the like (Farabi, 1371: 50). According to Farabi, performing social duties is one of the important conditions for citizens to achieve happiness (Nazerzadeh Kermani, 1376: 132). Other methods of teaching political socialization: - The method of rational arguments From Farabi's point of view, one of the methods of guiding people in the utopia is to use rational arguments. Farabi reminds that the effectiveness of this method is limited, because this method is only for sages and wise people in the utopia of their faith in happiness and its principles and principles through rational tracking and rational imaginations. (Farabi, 2002: 55)

**Use through possible persuasion**

It is difficult for a group and a nation to understand the facts and affairs of the world as they are, so they must choose another method for their understanding and education other than the rational method, which is the same as the methods of imaginary simulations; In order to lead any nation, you should choose a method that is suitable for their abilities and moods and be more familiar with that method. It is clear that nations are not the same in terms of knowledge, but they are different, that's why things may be known to one nation and unknown to another nation. Farabi adds that the happiness that most people believe in is the same happiness that they have imagined through their imaginations and fantasies, not through intellectual concepts. In the same way, regarding the establishment of the principles of beings and the principles that must be accepted by the society and people use it as a guide for action and respect and bow to it, because most people understand these principles and principles through imagination and visualization in the power of imagination. They accept themselves. Of course, the things that are examples and diagrams of these principles and principles are not placed in the same rank in terms of perfection and realism, but have different degrees, some are more stable and perfect in creating imagination and some are more imperfect, some are compatible with the truth and Some are further away. (Farabi, 2002: 56-55) On the other hand, a person should first get to know the meaning of happiness, believe in it and consider it as the goal of his actions, and make it his goal in all situations, and in the next step, all actions and actions identify the happiness-creating things with precision and subtlety, and after carefully and deeply identifying them, make an effort to perform those happiness-creating actions in his daily life and be diligent about the continuity and continuation of these actions, in such a way O who likes these actions and deeds, she becomes a queen in her soul. (Farabi, 2002: 48-47) Continuity and perpetuation of the actions and deeds that provide the basis for the achievement of happiness, cause the hidden talents in the human soul, one after the other, to be actualized from the stage of power, and this process continues until there. That the soul becomes absolutely free from matter and, like the mind, becomes free from matter both in essence and in action. It means to achieve a higher level of celibacy and find an independent existence and origin from matter. (Farabi, 2002, :51) This is the "habit". "What Farabi means by habit is repeating a task many times, in a long period of time and at times close to each other." Therefore, in addiction, there are three conditions: a- a lot of repetition; b- a long period of time; C- In close time intervals. Thus, if there is an addiction to something beautiful, that addiction is good. Otherwise, that addiction is ugly, and as a result, it can be said that beautiful morality is obtained by the habit of being in the middle or the middle of moral traits. (Farabi, 1371: 47) The importance of acquiring the necessary skills in socialization According to Farabi, "One of the most important goals of education and training is teaching the necessary skills to hold a position in the utopia and also encouraging people to perform civic duties, and he believes that in order to achieve these goals, all the residents of the utopia seek the same happiness." - although they are not the same in reaching it - everyone should be taught those beliefs that are a necessary condition for reaching true happiness. (Javidi, 2008: 1377) In this way, the individual happiness of the citizens is not separate from their social happiness, and according to him, the criterion for determining the true happiness of a person is membership in the ideal city, not non-ideal cities (Davari Ardakani, 1354: 93-92). . The citizens of the society are also free to choose and make decisions related to their personal and social life, but this freedom is relative and this freedom should not conflict with the laws set by the governor of Medina (Nazerzadeh Kermani, 2016: 216). He said, "Civil science is a science that discusses the types of voluntary behavior and actions and the properties, morals, virtues and habits from which voluntary actions and behavior originate, and mentions the goals that these actions and behavior are carried out to achieve. It states what qualities are worthy of a person and in what way these qualities can be created so that they can be properly established in their existence. (Farabi, 1364: 64) Like his teacher Aristotle, Farabi also believes that happiness is not a matter of chance, but it will be realized if a person performs virtuous actions throughout his life, and not in a limited period, according to his will and choice. to give (Farabi, 1371:50) From Farabi's point of view, this is a kind of psychological training and creation of spiritual order, and the basis of Farabi's belief in emphasizing the existence of imagination in man and its role in acquiring knowledge is that in any desire, the amount of strength in it should be paid attention to, for this reason, When talking to his audience, he believes that due to people's weak perception, there is no other way than imagination and dealing with the examples of things to achieve and gain a place in their souls. As a result, it is necessary for them to acquire knowledge through imaginative ways to theoretical objects. (Farabi, 1996: 97) Farabi believes that in order to promote moral and religious values and virtues in the society, the imagination of the masses should be cultivated through art, because most of them through persuasion and imagination, They accept a lot of content and not based on thought. He considers directing the general imagination of the society, which is done through art, to be the duty of the rulers of that society in the first place. (Mirzamohammadi, 1381: 203-227) This process is continuously carried out in sleep and wakefulness, and the mind of every human being, like a single artist, intervenes and seizes sensory data and according to his talent, power and capacity, creates an original and unique formality, which His creativity is special. (Farabi, 1955: 89-88) As a result, even sociability can be taught through imagination, because one of the moral goals of human education and training in society is to achieve happiness, and happiness is the separation from matter and getting closer to God. And the factor that can help a person to achieve perfection and happiness is correct education and training that a person goes through with his will. According to Farabi, both the individual and the society can be brought to happiness through moral education. Because, from Farabi's point of view, Faizi's political knowledge is from the upper world and God's grace, which was inspired to the ruler of Medina through the mediation of the active intellect. Political knowledge is "Zia Shams" who is a teacher and leader who uses this "light of sight" and is said to be a politician. Interference in virtuous politics is entrusted to a person who is "at the height of perfection..... the rational and reasonable person is actual..... and he is the complete level of humanity" It is human at its most complete level" and the science of politics is a special science, which expresses the special relationship between the human world and the abstract world. From his point of view, political knowledge is a mission from God, to a human being in the most complete levels of humanity, to guide and guide (and self-healing) other human beings, and for this reason, it is a special knowledge. (Nazerzadeh, 1376: 86) Objectives of political socialization: From Farabi's point of view, political education is a form of political socialization and one of the important functions of the government. Farabi considers it the duty of the government to educate each individual morally, to teach virtues, to lead the way to happiness, to guide the members of the society, to educate them, and the time to start it is from childhood to adulthood. So, the governmentality of social education constitutes a special and prominent aspect of Farabi's educational system. In a way, it can be said that the way of social education and its quality has been predicted in advance by the head of Medina Utopia. (Farabi, 1971: 30) One of the goals of political socialization in Farabi's philosophy is: 1. Creating, maintaining and continuing the government, because in Farabi's intellectual and political system, "education is both the factor that creates a government and the factor that maintains it" (Qaemi, 1361: 10) because in the case of the development and emergence of a virtuous leader with the qualities mentioned by Farabi, a utopia will be formed, and with the absence of a virtuous politician, the utopia will be destroyed. As a simile, he says: "Madinah is like a human body and the head of Medina is like a heart." (Sajadi, 2019: 256) 2. Achieving happiness and justice is one of the most important ways to achieve happiness in the principle of politics. If we want to attribute Farabi's principle of justice to education and political socialization, we must say that this principle indicates that a teacher should do justice to his students equally and according to their merits, and to each of the teachers, according to their ability to provide assignments. Also, the relationship between the elements of education and training, including students and teachers, should be based on this principle. 3. Consolidation of the foundations of utopia: because from Farabi's point of view, socialization is "a process in which, by providing the development of the necessary skills and capabilities in the cognitive, emotional and behavioral dimensions of citizens, on the one hand, it creates and consolidates the foundations of utopia, and On the other hand, prevent the metamorphosis of the utopia and turn it into one of the non-ideal ones, and in this way, everyone's happiness will be achieved. (Imani, 1382: 84) According to his value-oriented view in political philosophy, he divides each of these systems into political and social. In the process of socialization, the political culture of the society is transferred to the general public or a group of them and then it is transferred to the rest. This transition should start from a person's childhood and continue until the middle and final years of his life. Meanwhile, teenagers and young people are the best option for transferring political culture. This becomes something called the creation of political culture, which is the specific distribution of attitudes, values, feelings, information and skills. The political culture of a nation affects the behavior of its citizens and leaders throughout the political system. Farabi does not consider the individual happiness of citizens apart from their social happiness, and according to him, the criterion for identifying the true happiness of a person is membership in the ideal city, not non-ideal cities (Davari Ardakani, 1354: 93-92). In a virtuous society, the citizens, while they are busy with their individual duties, should all obey the orders of the leader of the society in order to ensure their personal and social happiness.

The relationship between political socialization training and prosperity: Farabi believes that there is no separation and distinction between ethics and politics, and ethics and politics are both part of civil science, and the goal of civil philosophy is to achieve happiness, with the difference that ethics deals more with theoretical discussion and politics with the realization of human voluntary actions. deals with (Davari, 1374, p. 155) Because, the way to realize goodness and virtue is only through "the way of creating virtue in the human existence, which is that continuous actions and moral traditions are common and common in cities and among nations (Farabi, 1364, p. 110) From this point of view, in the eyes of Farabi, civil science is a wise and orderly science compared to the science of ethics, because the realization of virtuous traditions in cities becomes possible in the light of a virtuous government: (Tabatabai, 1369:11) "The emergence of such a government is only with the power of service and virtue." It is possible for it to be accepted and make the mood of obedience stable in their hearts, and this service consists of kingship and rulership or any other name that people choose for it, and the result of this service is called politics. (Farabi, 1968: 70) Scientific virtues mean realizing moral virtues and doing good. Practical virtue is subject to intellectual virtue and it is also subject to theoretical virtue. Practical virtues include: realizing moral virtues and doing good, and creating minor virtues in nations and Medinas, attributes, crafts, and speech. (Davari, 1374:160) In addition to determining good or usefulness, these virtues also deal with its practical realization. Here, the will executes the commands of the ruling power. Although he may be reluctant to do this at first, he will get used to doing it. However, because talents are different, some people are superior to others in a number of actions and virtues related to those actions. Therefore, according to nature and habit, it is possible for some people to be in the group of commanding narrators and others in the group of commanding people. (Fakhri, 1372: 141) The acquisition of virtue by humans depends on the fact that the actions of the society are continuously observed and applied by everyone. (Jamshidi, 2010: 263) Farabi emphasizes the principle of the "queen" of human actions and states, as if this principle is the criterion of virtue. At the beginning of creation, man has neither virtue nor vice. As at the beginning of his creation, he knew neither weaving nor writing. But it has the ability to move towards virtues and vices, he interprets this ability and ability as a natural talent, but this ability and ability cannot be called a virtue or a vice, and we can call it a vice and a virtue only when, as a result of repeating the habit [Queen ] and as a result it is established in the soul of a person. Habit, he says, means "the repetition of the same thing over long periods of time in close proximity." (Farabi, 1371: 56) He believes that the acquisition of virtues is possible only in the shadow of society and Medina. By acquiring virtues and knowing happiness, the people of the society create a utopia, the science of Medina discusses the types of actions and voluntary behavior and properties, morals, virtues and habits from which voluntary actions and behavior originate, and mentions the goals that these actions serve. And the behavior is done to reach them and it states what qualities are appropriate for a human being and in what way it is possible to prepare the ground for accepting these qualities in him so that they can be properly established in his being and what path should be followed in order to achieve this. properties to be stable in human existence and also discusses the classification of the results that these actions and behavior bring from humans to create them, and states that some of these results are real happiness and others are imaginary happiness. (Farabi, 1364:64) The method of authenticating the idea of happiness in understanding social phenomena and the political system is something that has been influential in various intellectual trends of Muslim philosophers, including Farabi, and they considered the understanding of political and social issues to be understandable only in terms of happiness. (Salimi, 1389: 8) According to Farabi; Happiness has certain characteristics that can only be defined in the context of politics. Because happiness is the only meaning and goal that all people find meaning for their hard life by acquiring and discovering it. "Happiness is among the goals, it is the most effective and the most valuable charity and the goal that every human being is encouraged and motivated to achieve. He works hard to achieve it. (Farabi, 1992: 228-229) Also, happiness is a goal and perfection that provides motivational means in humans, the dignity of its motivation is in order to have and contain good. So that perfection and end is inevitably effective. Therefore, happiness is the greatest, the most effective and the most complete goal among all the blessings, which seeks to reach man with great happiness. (Farabi, 1999:4) If in Farabi's thought we consider happiness as the motivation of life, with which life will have meaning, then the idea of happiness is a method that by acquiring it, man will be in the most complete state in all dimensions, which is the sign of peace in life. And it causes cooperation and collaboration in the society, fulfilling political and moral duties and achieving final perfection. Happiness is something that creates pleasure, and its pleasure is not fleeting and tangible, but reasonable, long-term and stable, and it is a matter of great importance. Also, the ultimate goal of the presidency in Medina is to facilitate the ways of studying happiness for its people. (Farabi, 1371, p. 48). "Happiness is not a means of asking for something else, after obtaining its companionship, we do not need anything else, whatever it is, it deserves more than anything else that alone is enough." (Farabi, 1413, p. 222) So, in Farabi's thought, happiness is the principle and fundamentals of the political goal of human life in society. Farabi does not consider the individual happiness of citizens apart from their social policy, and according to him, the criterion for determining the true happiness of the members of the It is in utopia and political socialization. (Davari Ardakani, 1354: 92-93). He believes that "doing social duties is a condition for a person to reach happiness, as a result, one of the prerequisites for encouraging the members of the utopia to move towards happiness will be to encourage them to perform civic duties" (Hozha and University Cooperation Office, 1377: 132 )

**Conclusion:**

 Socialism is, from Farabi's view, that is, teaching and teaching the intellectual, theoretical, scientific and practical virtues by government agents and government to the community. In this regard, the government seeks to create utopia, reduce the problems and barriers of society, and facilitate the government and create public prosperity. In Farabi's thought, as the education of socialization and encouraging social duties to achieve prosperity by the state is considered to be political socialization. As a political theorist, Farabi considers education a social institution and, in his various works, directly and indirectly describes the path of socialization acquisition and puts it under civil science. Because Farabi considers human beings to be a social being that can meet his needs in the shadow of social life and interact with his other fellow citizens. Education is one of the foundations of human social life and has always been effective in human life. As a result of proper education, individuals are ready to create utopia, and this is a good tool for creating a mental and ideal society with human characteristics so that community individuals can gain happiness. To achieve. It can be said that good and prosperity is not done on its own, and it is in a social life that people acquire the ability to be a great goal such as social order, facilitate lifestyle in society Relaxation for the inhabitants of Medina is aimed and good, but it also requires some special requirements that would be impossible without them, and it is here that the discussion of the education and education of political socialization in Farabi philosophy as one of these requirements. It is raised.

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