**An approach to the relationship between political socialization education (PSE) and happiness in Farabi's thought**

 **Abstract**:

Accruing virtues was one of the important and fundamental in the field of Farabi's philosophy, especially in civicl and political thought. One of these virtues was political socialization (SP). Socialization means a person's conformity with group and social values, norms and attitudes, which was one of the sub-branches of socialization, its political type. SP was related to the relationship between the government and the people and the transfer of political culture from one generation to another in the form of political attitudes and norms to direct the intellectual path of the individual and the society under the control of the government. In this way, first of all, a person gets acquainted with the ways of collective life and acceptance of others. In his philosophy, socialization was a virtue in which a person was educated for his duties, rights and roles, including his political role in society. In this essay, an attempt has been made to describe and analyze the concept of PS, which was the factor of transferring "political culture", creating the conditions for the continuity of political life and value system, creating justice, forming a utopia, basic education Explain the rational, actions and moral properties in the direction of progress towards perfection in relation to happiness in his thought. PSE means to make 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 appropriate political way and tradition, he tries to elevate his thoughts and In his political actions, he should behave in such a way that he brings the greatest good to himself and the people of the country. As a result, one of the prerequisites for motivating the members of “utopia” to move towards happiness will be to encourage them to perform their civic duties.

 Key words: education, upbringing, political socialization, happiness

**State the subject**

Socialization in political science means conformity of the individual with the group and social values, norms and attitudes (Khaje Sarvi, 2016: 32), it was a process during which the individual becomes assimilated with the social and political norm. PS was a normative socialization based on social value and in a political-social form and in any form that was more or less acceptable to the society. A person also takes on roles that determine his social behavior and adapt to his social base in social groups through mutual communication with others. (Imani, 1990: 81-96) PS can be considered a continuous flow throughout life during which political personalities are formed. For the political system, it was to align the tendencies, orientations and behaviors of the society with the contents of the political system. (Azin and Jahanshahi, 2011: 107) It should be mentioned here that the word and expression of PS was not explicitly and precisely used in his philosophy, it was about civil philosophy and civil science education about the environment and community formation. The education of civil science and politics was emphasized. It can be said that the use of the term PSE was indispensable for his political philosophy, and this term can be considered useful for his political philosophy, because his 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 was the first thinker, after Plato and Aristotle, to discuss political education or PSE, in the books of *Tahsil al-Saadah* and *Politics of Medina, Fasul al-Muntazeah*, Ara'a Ahl al-Madinah al-Fazlah, Al-Mullah and It was the last text , And... it has been discussed.PSE was a special type of political education to which people develop their attitudes, values, beliefs, opinions and behaviors in a way that was conducive for a citizen to become a good citizen in their country. In the discussion of society and elementary PSE, he expresses the inherent characteristics of man and the civil nature of man, because in his opinion, man was bound to cooperate and participate with other men, every man on the way to perfection needs closeness with men. Other and society was with them; And it was in the natural nature of this animal to settle in the vicinity of people of its own kind. For this reason, the animal was called humane and civil. Here, another science and perspective take place (Farabi, 1403: 43). This policy and its teaching talks about the rational principles, actions and possessions with which man walks towards perfection, and elaborates on these matters, this "science did in human science and civil science" (ibid: 43) he believes that PSE as targeted, can prevent deviation and be efficient to human and non-human resources. The discussion and investigation about this issue has not been written in another article so far, although there was an article entitled "Political Thought of him and the Method of Inquiry of Springs" written by Ebrahim Barzegar, who deals with the political crisis and the ways out of this crisis with Pay attention to this issue. The thoughts of him and Springs have been examined, and an article entitled "Politics in his Thought" written by Seyed Mohammad Taghi Chavoshi and Seyed Asif Ehsani, which deals with the design of politics in the framework of society and the achievement of prosperity in the framework of Medina's order and the implementation of order and The law pays. God pays. But in this article, we are going to investigate what was his goal of presenting the methods of PSE in a codified and scientific way? What are his educational components and foundations for the education and training of the political people of the society? Did Farabi emphasize only on the way of teaching politics or should he pay attention to the practical way as well? What is the relationship between happiness and political socialization?

The education of the public and the politician, in his thought, we can understand very well, it was in the direction of good human education and training, which leads to the happy life through the cultivation of wisdom. What was taken from his opinions in the term of PSE was that training as important ways can become prosperity and happiness of people in the society. The members of the society may go astray and go astray due to the inadequacies that exist in the society, and they cannot distinguish prosperity from misery, and here, education was one of the tools they put forward. (Davari,1976:59). Sociable people can be happy. The community gets to know each other. In this process, "community culture" was transferred from one generation to another, or from an institution to different groups of societies, which, by transferring "political culture", provides the conditions of political life and its value system, and causes the creation of political and social culture. And they become traditions. (Sajadi, 1976: 83)

**Political socialization (PS):**

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Political socialization (PS):

In the general definition of socialization made by Almond, it should be said that this word means the way children get acquainted with the values and attitudes of their society. PSE was a part of this process during which political attitudes of the individual 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 was a combination of many feelings and expressions that were combined in different proportions. At the deepest level, there was identity and general beliefs such as nationality, a person's perception of his status and class, religious and professional adherence, 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 his PS 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— are our political views. Undergoes transformation. Regarding PS, two general points should be emphasized: First, PSE can be done in the form of direct or indirect learning and transfer. The direct form was 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 PS occurs when unwanted experiences shape our political views. This type of indirect PS 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, 2014: 112-125) in his civil philosophy, the definition of PS can be defined and analyzed in the same sense, because he also emphasizes the education of politics from childhood to adulthood and emphasizing the role of the individual and the responsibility of individuals through education and Discipline was emphasized. In his opinion, the PSE of the public will make the administration and government of Medina easier and the prosperity of the people. From his point of view, politics, it was a discussion about government and power and the system that governs society. Political philosophy was also an attempt to understand the nature of political affairs. The subject of political philosophy was the same as the goal of political action. Political philosophy was 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 his philosophy, politics was an inseparable part of human life, and the only political plan that provides the possibility of happiness and prosperity for human beings in life and here after life. Politics means the education of the people of Utopia, and to realize the objectives of the first head of Medina, the goal was 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.,  2014: 146-173) According to him, politics cannot be called real politics if it does not act in the direction of education and the happiness of people. He 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 actions and makes it possible to achieve happiness" This was only through the education of educating citizens in relation to the education of theoretical virtues, which can be realized only through speech, but discipline and Education was the method of creating moral virtues and practical skills in nations and cities. This work was done in such a way that actions arising from volitional properties have become a habit for nations and civil and city-dwelling peoples and their will to do it was awakened. (Farabi, 1403: 71) It was precisely for this reason that he did not see a boundary between ethics and politics and considers these two as part of civil science; Because politics was 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 was no such thing as home planning; Because politics was the same at the level of society and home; And the goal in both situations was to adorn people with the four virtues. If this goal was achieved, there was 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 was 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. (ibid, 1986: 67) In his philosophy, political knowledge was to make a person aware of politics and the importance of a role. .

**Society and its relationship with human nature**

Society and its relationship with human nature

Like Aristotle, Ibid also believes that man was meant for life and social life. Man needs social life both in his existence and in achieving perfection. "Every human being was naturally dependent on other humans in whatever they wanted. Therefore, he has to coexist and cooperate with his own kind. That's why he was called a social or political animal" (ibid, 1995:12-16) He says about the necessity of human society: "Humans are among the types that have basic needs and best conditions. It was not possible for him, unless they gather in one place in the form of human groups with society" (ibid, 1998: 73) the main goal of human social education was to reach "happiness". "He was of the opinion that man was created to achieve happiness and it was not possible to achieve it except through community" (Azadmaki, 2013: 233). In his view, man was 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 was a free-willed being and his actions were based on thought, reason and choice. He considers man to be free-willed, creative, and educable and having 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, 1976: 238) He considers human beings to have potential powers, and the cultivation of these powers through virtues and ethics will help them better understand the path of politics and happiness. The human soul has five powers; verbal (theoretical, practical), abstract, imaginative, sensitive, and nourishing. Should be done and should not be neglected; (ibid, 2001: 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, should be favorable and critical to the verbal power of action. At this time, all that comes from a person was good and therefore, voluntary good comes only from this aspect. (ibid, 1976: 238) Of course, he introduces society and good society as one of the fields of human growth and happiness, and he believes that it was impossible to achieve perfection and happiness unless a person's living environment was good. In order to meet the needs of individuals, 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 was to socialize people according to the values and norms of society, which was carried out by an adult generation and the younger generation, which leads to the creation of a kind of stability and order in society. (Qadri and others, 2017:3)

**Education and pedagogy according to his philosophy:**

As a social theorist and a politician, He has considered education as a social institution in the hierarchy of social administration, and in his various works, he has directly and indirectly explained the path of acquiring socialization. (Farabi, Metri-Najjar, 1971: 100). it was 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 was possible, it teaches and states what qualities are worthy of a human being and in what way it was possible to provide the basis for the acceptance of these qualities in humans" (ibid, 2011: 106). According to him, the importance of education and training of citizens was 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" (ibid, 1991: 118). According to this article, it can be said that awareness of civic science and citizenship education was necessary and unavoidable for every person in his philosophy. According to him, this science can be taught in the following ways:

* **Teaching**

 Education means that was the creation of theoretical virtues among nations and people of Medina. Teaching was in a persuasive and persuasive manner, and the purpose of education was to teach the intellectual and practical subjects so that they can perform appropriate actions with the help of it. who move towards their lover? (Farabi, 1995:71)

* **Discipline**

 Discipline was the same practical way of educating the residents of cities, nations, and Medinas that was, it was the creation of moral virtues that make the nation and citizens to do things to acquire moral properties and control virtues over their souls, and it was the creation of moral and practical industries among the nation. Such a method was a method that was understood after acquiring a lot of information and was not available to everyone. (This method was the same as understanding the principles of prohibition, the principles that do not include physical affairs and principles. He was the only philosopher and the first ruler of Medina who was aware of this science because he was familiar with the science of philosophy and can be the author of the laws and regulations of the city) and worthy It was that the head of Medina should use images, similes and imagination to express the persuasive manner of the virtues in order to make the people of the city understand better and these virtues will be embedded in their souls through similes. The duty of a learner or a teacher or tutor was to distinguish between what was given to a nation or sect and what was given to other nations and to be able to recognize the differences and to be able to discover the ways and commonalities between all people and that To distinguish from the way and method of Madinah. (Farabi, 1995: 72 - 73)

- **teaching politeness**: It means dressing up and removing the self from the unsightly and ugly nature.

**-purification of the soul:**

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.

- **consistency**: that was, it was giving consistency and stabilizing students' behavior (Mirzamohammadi, 2014: 57, quoted by Farabi, 1964).

- **Practicing** **and** **repetition**: Practicing was one of the ways to achieve happiness in his utopia. From his point of view, "it was obligatory for people to practice self-restraint and exercise in order to know the truth 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, 1986: 45)

The education of politics and socialization in Madinah was done by people who are familiar with these matters and are able to educate the people of it, whom refers to as civil agents. his citizen socialization model was somehow similar to the participatory model; Because in Al-Farabi's Utopia, first of all, he emphasizes on everyone's awareness of the science of citizenship and politics and the socialization of all people, and his general thought framework revolves around the political participation of all people in the society according to the social classes and the type of education they have seen, and the government was governed by a participatory method. It was managed by people and social institutions. (Nazerzadeh Kermani, 1996: 132).

**- The method of rational arguments**

From his point of view, one of the methods of guiding people in the utopia was to use rational arguments. He reminds that the effectiveness of this method was limited, because this method was 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 was 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 was the same as the methods of imaginary simulations; In order to lead any nation, you should choose a method that was suitable for their abilities and moods and be more familiar with that method. It was 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 was 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. (ibid, 2002: 56-55

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**The goals of political socialization education (PSE)**

" One of the most important goals of education and training was teaching the necessary skills to hold a position in the utopia, as well as 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." According to Farabi. 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: 1999) In this way, the individual happiness of citizens was not separate from their social happiness, and according to his belief, the criterion for determining the real happiness of a person was membership in the ideal city, not non-ideal cities, according to his belief (Davari, 1976: 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 was relative and this freedom should not conflict with the laws set by the governor of Medina (Kermani, 1996: 216).
Among the goals of PSE in his philosophy:
1. It was the creation, maintenance and continuation of the government, because in his intellectual and political system, "education was both the factor that creates a government and the factor that maintains it" (Qaemi, 1983: 10), because in the case of the development and emergence of a virtuous leader Proposed by him, a utopia was formed and with the absence of a virtuous politician, the utopia was destroyed. As a simile, he says: "Madinah was like a human body and the head of Medina was like a heart." (Farabi, 2001:256)
2. Achieving happiness and justice was one of the most important ways to achieve happiness in the principle of politics. If we want to attribute his 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, by paying attention 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 his point of view, socialization was "a process in which, by providing the development of the necessary skills and abilities in the cognitive, emotional and behavioral dimensions of citizens, on the one hand, it creates and consolidates the foundations of utopia, and from 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, 2004: 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 society was transferred to the general public or a group of them and then it was 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 became something called the creation of political culture, which was 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. He did not consider the individual happiness of citizens apart from their social happiness, and according to him, the criterion for determining the true happiness of a person was membership in the ideal city, not non-ideal cities (Davari, 1976: 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 society in order to ensure their personal and social happiness?

 **The relationship between PSE and happiness:**

Farabi believes that there was no separation and distinction between ethics and politics are both part of civil science, and the goal of civil philosophy was to achieve happiness, with the difference that ethics deals more with theoretical discussion and politics with the realization of human voluntary actions.(Davari, 1976, p. 155) Because, the way to realize goodness and virtue was only through "the way of creating virtue in the human existence, which was that continuous actions and moral traditions are common and common in cities and among nations (Farabi, 1986, p. 110) From this point of view, in the eyes of him, civil science was 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,1990:11) "The emergence of such a government was only with the power of service and virtue." It was possible for it to be accepted and make the mood of obedience stable in their hearts, and this service consists of kingship and ruler ship or any other name that people choose for it, and the result of this service was called politics. (Farabi, 1968: 70) Scientific virtues mean realizing moral virtues and doing well. Practical virtue was subject to intellectual virtue and it was 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, 1996:160) 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 was possible for some people to be in the group of commanding narrators and others in the group of commanding people. (Farabi, 1994: 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, 2003: 263) He emphasizes the principle of the "queen" of human actions and states, as if this principle was 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 was 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, 1993: 56) He believes that the acquisition of virtues was 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 was done to reach them and it states what qualities are appropriate for a human being and in what way it was 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. (ibid, 1986:64)

Achieving good and achieving happiness did not happen by itself and it was in a social life that people acquire the ability to achieve this great goal, but this also requires some special requirements that without They think this will be impossible, and this was where the issue of education was raised as one of these requirements; Because He believes: happiness was voluntary and acquired, not a natural thing. He writes about this in the book "utopia ": There was no perfection in the nature of any human being from the beginning of his creation; because nature was a combination of opposite things, and while it tends towards perfection, it also tends against it. Therefore, neither perfection nor happiness was possible through nature, but it was possible to reach them only through voluntary actions, whether intellectual voluntary actions or physical voluntary actions. For this reason, it can be said: what was taken from his opinions was that education, as one of the important ways, can lead to prosperity and happiness of people in the society; Because according to the discussions that were raised, we came to the conclusion that he believes that: people have a pure nature from the beginning, and this also originated from his religious thought and was influenced by the religion of Islam, which provides a pure nature for all people in the world. Is. He also believes that people in the society may get deviated and misguided due to the inadequacies that exist in the society and cannot distinguish happiness from misery, and here, he puts forward education as one of the tools. Which leads people to happiness. But in the end, we can say: contradictions can be seen in his thought (Davari, 1996: 59). Finally, we can say: the issue of education was one of the most important issues from his point of view. And if the members of the society are properly educated from the beginning, the foundation of a healthy social life was laid based on human values and principles, and finally, it was a bridge to reach the utopia that provides happiness, benevolence, and understanding. And happiness will be for the people of the community.

The method of authenticating the idea of happiness in understanding social phenomena and the political system was something that has been influential in various intellectual trends of Muslim philosophers, including him, and they considered the understanding of political and social issues to be understandable only in terms of happiness. (Salimi, 2011: 8) according to him; Happiness has certain characteristics that can only be defined in the context of politics. Because happiness was the only meaning and goal that all people find meaning for their hard life by acquiring and discovering it. "Happiness was among the goals, it was the most effective and the most valuable charity and the goal that every human being was encouraged and motivated to achieve. He works hard to achieve it. (Farabi, 1992: 228-229) In Farabi's thought, happiness was the principle and fundamentals of the political goal of human life in society. He did not consider the individual happiness of citizens apart from their social policy, and according to him, the criterion for identifying the true happiness of an individual was membership in the utopia and political socialization. (Davari, 1976: 92-93). He believes that "doing social duties was 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, 1999: 132)

Farabi believes that there was no separation and distinction between ethics and politics are both part of civil science, and the goal of civil philosophy was to achieve happiness, with the difference that ethics deals more with theoretical discussion and politics with the realization of human voluntary actions.(Davari, 1976, p. 155) Because, the way to realize goodness and virtue was only through "the way of creating virtue in the human existence, which was that continuous actions and moral traditions are common and common in cities and among nations (Farabi, 1986, p. 110) From this point of view, in the eyes of him, civil science was 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,1990:11) "The emergence of such a government was only with the power of service and virtue." It was possible for it to be accepted and make the mood of obedience stable in their hearts, and this service consists of kingship and ruler ship or any other name that people choose for it, and the result of this service was called politics. (Farabi, 1968: 70) Scientific virtues mean realizing moral virtues and doing well. Practical virtue was subject to intellectual virtue and it was 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, 1996:160) 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 was possible for some people to be in the group of commanding narrators and others in the group of commanding people. (Farabi, 1994: 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, 2003: 263) He emphasizes the principle of the "queen" of human actions and states, as if this principle was 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 was 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, 1993: 56) He believes that the acquisition of virtues was 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 was done to reach them and it states what qualities are appropriate for a human being and in what way it was 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. (ibid, 1986:64)

Achieving good and achieving happiness did not happen by itself and it was in a social life that people acquire the ability to achieve this great goal, but this also requires some special requirements that without They think this will be impossible, and this was where the issue of education was raised as one of these requirements; Because He believes: happiness was voluntary and acquired, not a natural thing. He writes about this in the book "utopia ": There was no perfection in the nature of any human being from the beginning of his creation; because nature was a combination of opposite things, and while it tends towards perfection, it also tends against it. Therefore, neither perfection nor happiness was possible through nature, but it was possible to reach them only through voluntary actions, whether intellectual voluntary actions or physical voluntary actions. For this reason, it can be said: what was taken from his opinions was that education, as one of the important ways, can lead to prosperity and happiness of people in the society; Because according to the discussions that were raised, we came to the conclusion that he believes that: people have a pure nature from the beginning, and this also originated from his religious thought and was influenced by the religion of Islam, which provides a pure nature for all people in the world. Is. He also believes that people in the society may get deviated and misguided due to the inadequacies that exist in the society and cannot distinguish happiness from misery, and here, he puts forward education as one of the tools. Which leads people to happiness. But in the end, we can say: contradictions can be seen in his thought (Davari, 1996: 59). Finally, we can say: the issue of education was one of the most important issues from his point of view. And if the members of the society are properly educated from the beginning, the foundation of a healthy social life was laid based on human values and principles, and finally, it was a bridge to reach the utopia that provides happiness, benevolence, and understanding. And happiness will be for the people of the community.

The method of authenticating the idea of happiness in understanding social phenomena and the political system was something that has been influential in various intellectual trends of Muslim philosophers, including him, and they considered the understanding of political and social issues to be understandable only in terms of happiness. (Salimi, 2011: 8) according to him; Happiness has certain characteristics that can only be defined in the context of politics. Because happiness was the only meaning and goal that all people find meaning for their hard life by acquiring and discovering it. "Happiness was among the goals, it was the most effective and the most valuable charity and the goal that every human being was encouraged and motivated to achieve. He works hard to achieve it. (Farabi, 1992: 228-229) In Farabi's thought, happiness was the principle and fundamentals of the political goal of human life in society. He did not consider the individual happiness of citizens apart from their social policy, and according to him, the criterion for identifying the true happiness of an individual was membership in the utopia and political socialization. (Davari, 1976: 92-93). He believes that "doing social duties was 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, 1999: 132)

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**Conclusion**:

 In the issue, Socialization Political Education means the education of intellectual, theoretical, practical and practical virtues that are taught by government officials and the government to the people of society, according to his philosophy. In this regard, the government seeks to create a utopia, reduce the problems and obstacles of society, facilitate governance and create happiness for all the people of medina. In his opinion, since socialization education was an encouragement to perform social duties in order to achieve prosperity done by the government, socialization was considered political. As a political theorist, he considers education as a social institution and in his various works directly and indirectly describes the path of acquiring socialization and places it under civil science. Because he considers man as a social being who can meet his needs in the shadow of the social environment and interaction with other fellow human beings. Education was one of the foundations of human social life and has always been effective in human life. As a result of correct education, people were ready to create a utopia, and this was a suitable means to create an orderly and ideal society with human characteristics, so that, in this way, the people of society could achieve happiness. It can be said: the achievement of good and happiness did not happen by itself  alone and it was in social life that people acquired this ability to achieve this great goal, such as social order, facilitating the way of life in the Community, creating peace for the residents of Medina, becomes the goal and good, but this also requires some special requirements, without which this will be impossible, and this was where In the issue Socialization Political Education means the education of intellectual, theoretical, practical and practical virtues that teaching by government officials and the government to the people of the society, according to his philosophy. In this regard, the government seeks to create a utopia, reduce the problems and obstacles of society, facilitate governance and create happiness for all the people of medina. In his opinion, since socialization education was an encouragement to perform social duties in order to achieve prosperity done by the government, socialization was considered political. As a political theorist, he considers education as a social institution and in his various works directly and indirectly describes the path of acquiring socialization and places it under civil science. Because he considers man as a social being who can meet his needs in the shadow of the social environment and interaction with other fellow human beings. Education was one of the foundations of human social life and has always been effective in human life. As a result of correct education, people were ready to create a utopia, and this was a suitable means to create an orderly and ideal society with human characteristics, so that, in this way, the people of society could achieve happiness. It can be said: the achievement of good and happiness did not happen by itself  alone and it was in social life that people acquire this ability to achieve this great goal as social order, facilitating the way of life in acquired, creating peace for the residents of Medina, becomes the goal and good, but this also requires some special requirements, without which this will be impossible, and this was where the discussion of education and PSE  in his philosophy as one It was mentioned from these requirements. the discussion of education and PSE  in his philosophy as one It was mentioned from these requirements

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