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## The Politics of Friendship and Good Government

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### Abstract:

This research addresses one of the key concepts in social psychology and sociology, namely friendship, and draws it into the field of political thought. Because believes that the foundation of social unity is politics of friendship, Unity which is also considered by various political thinkers. In political thought, politics of friendship is necessary for any political action, because politics is not the cause of contradiction of interests, but a part of human social life for achieving well-being and prosperity through social solidarity, which ultimately ends up in a good government. But the question is: how politics of friendship in the sphere and history of political thought leads to a good government? Or, in other words, what is the relation between politics of friendship and good government? The present article, in answer to the above question, suggests that, in political thought, friendship brings a path to self-centrism and ethnocentrism, and leading to something called "politics of friendship", which is equal to the rule of law; In that friendship between humans, the emergence of security, the interdependence between them, along with the existence of the element of justice is one of the main elements. We intend to examine it through a descriptive-analytical method and relying on the approach of the history of political thought.

**Keywords:** Friendship, Friendship Politics, good Government

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### Introduction

One of the key concepts in social psychology and sociology that shadows almost all human relationships is the concept of friendship. In psychology, friendship is a kind of relationship between two people who need each other, or in other words, better friendship is a mutual relationship between individuals (Oxford Dictionary, 2012). But when we enter

the social sphere, friendship with the community and group is a stronger form of interpersonal communication. Although there are many forms of friendship, some of which may vary from place to place, they share common features. such as affection, kindness, love, virtue, sympathy, empathy, honesty, friendship, loyalty, mutual understanding,

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and sympathy, enjoying each other's companionship, trusting and being able to be self, expressing your feelings for others, and making mistakes, Without fear of judgment from a friend (Stanford encyclopedia of philosophy, 7 August). Because of this, the importance of friendship is presented by various scientific theories of friendship, including the theory of social exchange, the theory of fairness, communication dialectics, and attachment style.

From inside friendship, as a civic virtue, a concept emerges that can be described as a politics of friendship<sup>1</sup>. The politics of friendship in its essence does not have any particular interest for people, race, class, and nation and has a universal truth. Thus, the foundation of social unity is the politics of friendship (Jansis, 2009, p. 251).

Therefore, the politics of friendship and civilization for peace, security, and welfare of the entire human being are necessary for this modern age. Friendship policy means "no one should imagine that any kind of language and its application is a step backward or against humanity, but for the survival of humanity is necessary as humanity.

Therefore, as long as the distinction between race, nationality, color, and geography are not eliminated, they will never be able to have a happy and committed life (Schimmel, 1989, p. 59). But for this article, it is important how the policy of friendship ends with a good government in the history of political thought. Hence, we seek to investigate the relationship between friendship and good government and how to achieve it, and we intend to answer the question of how politics of friendship in the field of political thought leads to a good government? To answer the above question, we assume that, in political thought, friendship brings a path to self-centeredness and the axiom, leading to something called politics of friendship, which is

equal to the rule of law; a state in which The friendship between humans, the emergence of security, the interdependence between them, and the presence of the element of justice is one of the main elements.

1. Of course, several works and articles have been written in the field of friendship, but none have addressed the issue of politics of friendship and its relationship with the desirable government, which is the most important question in political philosophy. Among the articles and books available in the article is Seyyed Mohsen Alavipur, entitled "Friendship in the Political Thinking and Psychotherapy" (2008), which mainly deals with psychotherapy and friendship, and Jacques Derrida also mentions the title of "friendship politics" The book (1997), *The Politics of Friendship*, addresses the deconstruction in politics and friendship. After Derrida, Loren Smith Pengel in the book "Aristotle and the Philosophy of Friendship" (2003) deals with the main philosophical works on friendship and its relationship with love and the study of friendship in Aristotle in *Nicomachean Ethics* ethics. Mark Vernon also presents in *The Philosophy of Friendship* (2005) insights on the idea of friendship, the use of modern philosophy and culture about friendship and gender, work, politics, and spirituality. He also examines how friendship imagery may change over the Internet. Abbas Manouchehri (2005) in the article "Friendship in Political Philosophy", Amir Ganjavi (2013) in the article "Friendship in the View of Aristotle", Morteza Bahmani and Seyyed Moh

1. The term Friendship of Politics is taken from Jacques Derrida's modern French philosopher

3. sen Alavipour (2011) in the article "Contemporary Friendship and Contemporary Friendship" and Ahmad Bastiani (2016) in the article "Civic Friendship and Cosmic Friendship: Two Narratives of City-Friendship relations and Friendship in Islamic Political Philosophy" also refer to the concept of friendship.

### **What is Friendship?**

The concept of friendship has a long history. In the Sanskrit language, the word "Miter" means "true friendship" from the word Mitra which means "friend." In Upanishod's thinking, Atman involves a moral cause in which human beings love their fellows. In Greek, "Eros" from Erin means "pleasure" and the philosopher from Philain means "love". In Buddhism, the concept of "affection" is very important, and true wisdom is expressed in the realm of social life through it. The concept of "yen" in the Confucius School also has the same meaning as Buddhism.

The concept of friendship in Aristotle's ethical philosophy has been counted as a major norm in human-social life, and Farabi, Ibn Maskoyh, and Khajeh Nasir have also shown serious attention to the concept of friendship. In the modern era, with the focus of finding "individuality" and "core intellect", friendship was shifted, and individuality turned against classical "friendship" and marginalized it. But in postmodern times, with the challenge of modern thought, the concept of friendship has also been re-expressed in a particular way (Manouchehri, 2005, p. 110).

Among the theorists, it was the first time that Plato and Aristotle spoke of friendship. After them, Kant has been examined in Ethics Metaphysics and then in recent years in political theories and philosophers such as Jacques Derrida (politics of friendship),

George Aagamben (friendship), and Michael Hart / Antonio Negri.

But successful friendship must also include justice. This tip leads us to multiple levels of friendship. Friendship can happen on several levels. The first level is personal. The second level is practical. This level shows where the division of labor can be called. One cannot afford to do all the work and so others can help him as a friend. This is best illustrated by the structural and functional differences in the developed social context. But the third level, which is very important to us, is the political level. A method of political action that is important both in the development and growth of individuals and in the form of public statements (Vernon, 2005, pp. 123-124).

For example, equal rights women can, by virtue of friendship, strengthen themselves from the point of view of developing the philosophy of feminism as well as public activism at the political level. We see that in all three levels of justice, we must be in the first place, and these three levels can, if only, be in line with the political community that comes along with justice. So friendship is in itself worth it. Friendship is shaped by the spread of mutual love, intimacy, and common activity between individuals and society, or civic virtue, which can be interpreted as a politics of friendship in the socio-political sphere.

Friendship is the most essential virtue of our lives and it is only through friendship that one can find the moral-political values necessary for living in the turbulent world of the 21st century, and these values are important because without them life in the world, Unreasonable, and without any progress in civilization, the public will use its civil relations, not for the development of the world, but the fulfillment of their animalistic desires.

### **Friendship in political thought**

Political thought is a kind of normative knowledge that aims at obtaining knowledge for a good life and desirable political system. The normative meaning, as Spurgnes calls it, means: "a concept directly or as a metaphorical symbol A proper and general situation is the opposite of irregularity and defect" (Spragnens, 2003, p. 127). This kind of normative model is "a kind of story to show the human life in which scenes and roles are identified" (Spragnens, 2003, p. 127). Political philosophy, or the philosophy of life, is a kind of philosophy that "is most closely associated with political life, non-philosophical life and human life" (Strauss, 2004, p. 2). The purpose of this philosophy is to raise awareness of political affairs rather than think about them. The result will be the attainment of the desired order of society and the establishment of a good political system (Strauss, 2004, p. 2).

Therefore, the political philosopher must inevitably pay attention to the relations of the members of his community in his desirable political order and to use them in his desirable philosopher's society; therefore, the category of friendship is also considered as an influential category in human life and public health. he does. Accordingly, during the history of political thought, political philosophers have used friendship in different ways.

Hence, friendship in political thought is considered to be normative, which can lead us to a healthy society. Political thought attaches the importance of friendship to the "best state of affairs and its protection against the revolution". Friendship is a category that brings people closer together so that they do not overlook the need to consider the interests of others (friends) while paying close attention to their interests. And observing the principle of "subscription", which, according

to Aristotle, "embraces all things of friends", (Aristotle, 1999, p. 1263), extends so that all people see their whole society as a whole and, therefore, is trying for the benefit and Its health.

The purpose of the community of people together is not only to "live" but to "live well". Aristotle believes that to achieve this goal, first, all members of the community must cooperate, and secondly, the community is self-sufficient. The realization of the above goals depends on the existence of friendship among members of the community. A friendship among members of their community is to pursue another "good" for their own sake, and this is the same category that shows the value of living in the community. This value can be achieved through the linkage between the politics of friendship and its relationship with the desired state, which we will focus on in later sections.

### **Platonic relationship**

According to Plato, human beings are essentially social in nature and are inclined to live together, and this, in addition to meeting material needs, is an independent need for him. In his view, friendship is a parable, and the rest of the friendships are incomplete, and a state is designing a perfect example for itself and believes that the rest of the governments are incomplete with this government.

Plato, from Socrates' perspective, at first, presents the origins of the economic existence of a country and satisfying natural habitats (Copelston, 1993, p. 309). Specifically, the reason why cities are found is the need for human beings. Human beings joined the collective life because of their many needs but little ability. Therefore, the foundation for the formation of societies was the need for human beings. That is why human social life will be inevitable.

Plato describes the kind of political system that is needed to properly implement the rules, a system that combines the rule of despotism and democracy, and sees the way of moderation as a combination of these two systems. (Plato, 1988, p. 2130). Of course, in his opinion, the best and fastest system for the good of society is a tyrannical system in which a ruler with characteristics such as: being young, self-restraint, intelligence, bravery, and originality, along with the mighty rule (2140 )

Plato further sees the deterioration of the society as the tyranny of rulers; Because apart from the despotism between the nation and the rulers, the princes removed freedom from the nation and exerted sovereignty and tyranny, which led to the disappearance of the spirit of cooperation in society. In a society where rulers disregard the nation and have no purpose other than power and personal interests, the nation will also be turned away from them, and if they help the people of the time, people will not show any interest in going to the battlefield. The rulers do not see any remedies except to make a group of aliens pay and pay their fate to the mercenaries (Plato, 1988, pp. 2124-2125). But what is important for Plato's relationship between good friendship and government is the question of knowing.

According to Plato, wisdom leads to friendship. In the sense that wise people earn and benefit others, and these benefits and benefits make friends with the wise person. On the other hand, knowledge is like virtue, and virtue is lasting, therefore, Plato for the utopia - which is the best form of his desired rule - chooses a philosopher of the king and has virtue. Indeed, the spirit of Plato's utopia, "Virtue". Therefore, the classical basis of Plato's utopia is the difference in the degree of community members in the acquisition of

virtues and knowledge. Principally, Plato refers to the term class on a group of people who, in terms of human virtue, are equal and like each other (Enayat, 2002, p.59). Accordingly, as individuals can earn more virtue, this leads to the ascension or descent of people in different classes of society (Kadivar and Hassanifar, 2006, pp. 68-71)

### **Aristotelian relationship**

In Aristotle's point of view, political communities and cities are emerging to achieve "common interests." All smaller communities and connections should only be considered as part of the political community. The common benefit that all communities seek is "justice", and this means "happiness" for all. Different types of justice also mean themselves only in the framework of friendship, because "all types of justice are in relation to a friend because it includes the justice of a group of related people and is a friend who, in the family and the life of each person, it is related to him "(see Swanson, 1992).

Friendship within the police is not a true and complete friendship. Aristotle himself also pointed out beforehand that real friendship is a rare and far-reaching category. This friendship is more than anything else related to the two lower types of friendship, namely, charity-based friendships and, more than anything else, affinity-based friendships. Achieving public prosperity is a collective gain, and humans, according to their nature (who are creatures of a beast), know that they can find it only in the community.

One reason for them and consensus on what is the common good in society and the ways and the right decisions directed towards it is possible only in a society of understanding and reason, while understanding and empathy are the only elements that are themselves in the heart of "friend." Understanding

is a kind of friendship that exists in the state-cities. The greater the friendship of this kind in a society, the society is closer to prosperity, and in a society in which every person, like himself, removes himself from the wrongdoing, also forbids his neighbor from working unpunished. No, it will collapse soon. (See Copelston, 1993)

Aristotle focuses on a conceptual design called "Filia", which stems from all the next topics in friendship, both in Islamic philosophy and in Western philosophy. Aristotle's view of friendship has several characteristics:

- First, friendship with Aristotle is based on "Police," or Medina - in the Greek word for word. Researchers have shown in several works that Greek political philosophy is linked to the concept of the Greek city and that the foundations of Plato's and Aristotle's political philosophy are civic. Greek political philosophy is not conceivable except in the form of the city and the city. Aristotle explains that friendship is a continuum and link between societies. In fact, in addition to the division of social labor, which people come together for needs? One of the features and accessories of the city is the same friend. Friendship creates a continuum of societies and brings them together, and it is only afterward that discussion of concepts such as justice and moral virtues is raised.

- In Aristotle's point of view, friendship is preceded by justice. This argument of Aristotle itself is the basis for further discussion in political philosophy. According to Aristotle: "Where there is a friend, there is no need for justice, but the righteous needs others," (Closed, 2016, pp. 62-65), In the eyes of the people, justice is a matter of friendship, the true form of justice. The verse in the Nicomachean Ethics expresses this expression, and ultimately the similarity and equality are the basis of friendship.

Hence the eighth book of "Nicomache Ethics" by Aristotle, dedicated to a friend or "Philly". From Aristotle's point of view, friendship has several important characteristics; first, it is the cause of the coherence and cohesion of human societies, and each human group and population must first of all be based on friendship. As an example, he points out in the book "Politics" that "the political community does not only come from the sharing of places or for the maintenance of peoples from the long term of others, or from trading and speculation. All these are necessary conditions for the formation of a political community, but they are not enough" (Aristotle, 1992, p. 1280).

To achieve a political community, people need to work for a "better life" and this requires the creation of "organizations" "That all products are seal and friendship because friendship is a collector of people" (Aristotle, 1992, p. 1280). In the book Ethics of Nicomachus, Aristotle also refers to the point about the relation of friendship and justice:

Societies keep friends together and lawmakers for friendship are more honest than justice because they see that social unity is something like friendship, and the establishment of unity is their most important duty, and divine They consider themselves one of their greatest enemies (Aristotle, 1999, p. 292).

Thus, as previously mentioned, according to Aristotle, friendship is neither a tool for the realization of a wise individual government, nor even an instrument in the hands of the community to pursue its goals, but its friendship is the same society, and without it, even speaking of the community Will mean by linking "friendship" and "virtue," he suggests that friendship is more than a relationship between individuals and a category related to "human happiness."

For Aristotle, friendship is "the relationship of several virtuous individuals," and this friendship finds its place among the topics that are related to the good life for individuals. But this is not the whole story of friendship with Aristotle. Aristotle's major argument about friendship is how it is categorized and its effects on the social life of people in society. He develops his views on this subject as a political thinker and even rethinks his thoughts on various types of government, which indicates the political importance of his friendship (see Aristotle, 1885).

So the question is, why does Aristotle discuss politics and the relationship between politics and friendship in a discussion about

friendship? This jump is a matter of understanding when we consider friendship as a gathering of two people, which is similar to a larger political gathering in which all these friendships can happen. Other than this resemblance, this jumper prepares the reader to understand that friendship and politics cannot be pursued separately, and each of them needs to be completed by another (see Pangle, 2003).

In general, it can be argued that Aristotle, unlike Plato, discusses the ideal state based on empirical study and external reality in a particular empirical situation and different situations, and suggests systems based on two questions: 1. Who governs. 2. Who benefits.

*Aristotle's classification of governments (Haywood, 2010: 41)*

Who governs	one person	one person	Few people	Few people	all	all
Who benefits	one person	all	Few people	all	all	Few people
Resulting government	Tyrant	kingdom	oligarchy	Aristocracy	polity	Democracy

In fact, in this division of interest, the general interest and the number of rulers are important. Thus, Aristotle believes that the best political system is of two types: 1. the best political system according to the existing conditions. 2. The best absolute system, which is ambiguous in this case, Aristotle's commentators have yet to recognize that the best system in terms of Aristotle is, but in the book of Seven-Eight "Politics" of Aristotle says that the best political system of Aristotle is Polity, and Polity is a blend of democracy and oligarchy, the sum of freedom and ownership. "There has always been a struggle for political power between owners of the property and massless possessions" (Alam, 2014, pp. 125-129), which Locke and Rousseau later spoke of, but some people say that it is not the best practical monetary policy. However, it seems that the best system of absolute

is Aristotle's kingdom because it is based on virtue and the ruler has absolute authority (Alam, 2014, p. 129)

**Messianic (ecclesiastical)**

The human being restored by God is united with him through love and gets his light. Meanwhile, humans are united by their common love for God. They constitute the community or the people that Augustine describes as "a community of wise men who are united by one's common consensus on things they love." (Hemmati, 1999, pp. 28-29), So love is in the throat of this community, and this kind of love represents it and raises its privilege from any other society. So there are in essence two kinds of love: love for God and love for yourself and the universe. These two types of love create two kinds of societies. Love for God brings human beings with-

in the "City of God" and the love of the world to them within the unique world.

In the second chapter, "City of God", Augustine deals with his major purpose. In this chapter, he depicts the nature of the community from the beginning of the world to the end of it among the people, namely "the heavenly city" and "the world city (earthly)." It is worth noting that humans belong to one of these two cities according to their love. "Heavenly City" is a spiritual community at the head of Christ. The people of this community, including angels and humans, are those who love God in Christ and are foreordained to rely on him in the heavens in the heavens. On the other hand, the "universal city" includes those who are more than God love the world and themselves, and those who will suffer eternal punishment with the devil (Hemmati, 1999, pp. 28-29).

In other words, in the church age, friendship had a religious meaning, and the relationship of God to man was interpreted from the perspective of divine gift to some servants (believers), that is, those who were loved by God would offer them a gift of friendship.

Descending The importance of friendship in political thought begins with the Christian thought of St. Augustine and continues in the Renaissance and the modern era. According to Augustine, only those who decide to love God can love their neighbors, and this feature is not due to their human abilities, but according to the teachings of God (Augustine, 1972, XIV p.7) Accordingly, a city in which the relations of individuals based on the thirst for power can never experience true love, and it is only in the city of God that the relationship between the ruler and the inhabitants of the city is based on love, and this is the love that they serve Encourages each other (Augustine, 1972, XIV p. 28).

This new definition of friendship that separates it from the "virtue" position and hence neglects its orientation continued during the Renaissance. In this era, Erasmus, whose relationship with Sir Thomas Moore is very famous, in his works, despite being very important to friendship, introduces a friend to a sweet medicine that is always enjoyable and useful (Augustine, 1972, XIV p. 28). Friendship is considered to be a virtue-related subject, which is more about "loyalty," and thus assumes the central premise of classical thought, which considers perfect friendship only among the most skilled individuals. (Gentrup, 1987, p. 71)

He believes that "love Learning and gaining knowledge "is the most effective factor in the creation of friendship, and" neither family ties nor blood ties can connect the spirit of human beings in real and deep friendship, as the common desire to learn" (Gentrup, 1987, p. 98). In his utopia, Thomas Moore does not directly refer to friendship, while the communist structure of the utopian Uranus, which compares with Plato's predecessor There is less social rhetoric and more often governed by informal rules-it is more in harmony with the classical tradition of friendship. (Gentrup, 1987, p. 129)

Moreover, the dominant communism in utopia and friendship in the tradition of classical thought, given the common emphasis that on justice, equality, and social order, as well as the lack of selfishness and self-wide spreads, and in general, "goodness" is related. (Gentrup, 1987, p. 129) The central role of "friendship" in classical thought is marginalized, and other categories, such as justice and Equality, and Peace take it. And since Christianity is the centerpiece of love for God, it is, therefore, the best kind of good governance of the Church.



### **The enlightening relationships of friendship**

"Friendship" in modern political thought goes marginally, not only losing its pivotal position as a "virtue", but also not even an uncritical category.

In this period, Francis Bacon considers love as a thing that separates and destroys human beings from their ends (Bacon, 1985, p. 33). And he regards friendship in two respects: in relation to loneliness and society; and in relation to the results and consequences of friendship on this basis, he completes the Aristotelian view - which considers the formation of society as a result of the self-sufficiency of individuals - from their point of view Brings friends to "results", These results, which Bacon calls "benefits", are three categories: the benefit to emotions is the benefit to the understanding and the benefit of labor and labor. (Bacon, 1985, pp. 85-86).

As a result, friendship with Bacon turns into something that, above all else, is the person who provides personal interests and does not speak of its fruits for the human community. It should also be noted that a friendship of existing has become an economic matter that can only be measured by its benefits and results, and it relates to human prosperity, and especially to virtuous matters such as justice or faith. This, of course, is not limited to Bacon in modern times, and others - such as Michelle de Montanni - also, from another perspective, evict friendship from political thinking.

Almost simultaneously with Bacon, in France, there are also two Montana, to reflect on friendship. In his treatise on friendship, Montaigne emphasizes the irrational and intuitive relationship of friendship more than anything else. The interesting point is that he not only does not regard friendship as politi-

cal but also Aristotle because he has criticized it from the point of view of politics, rather than from a friendship perspective. And believes that true friendship has no purpose other than herself, and thus does not accept the orientation of the external motive or the consequences and outcomes, Any action with these motives, whether by lawmakers or by friends, leads to a reduction in its "beauty and originality" (Montaigne, 1957, p. 136).

In fact, in modern times, friendship has changed meaning or content and changed the discourse. And the best kind of ideal rule in this period is "liberal democracy", which in this type of government is based on individuality and reason, based on freedom, and its founder is John Locke, who called him the father of liberalism.

But in modern times, especially after World War II, a situation has been created which is referred to as a postmodern status. The postmodern status imposed a special paradigm on the realm of political thought and friendship, the most important of which is the hesitation and critique of everything. The postmodern thinkers are generally those who condemn the great narratives based on the doctrine of the rationality of modernity, which was overcome in the Enlightenment, which is the cause of crises and misery for human life.

These attitudes toward friendship eventually led to the neglect of this category for a long time by political thinkers and for a long time - about four centuries - was waned But at this time, the upsurge of thinkers such as Kierkegaard, Nietzsche, and his descendants against the values of modernity, return to the classical currency and market their searches. In fact, at this time, the question arises whether friendship is desirable or not? And if so, how and why? Also, what are the fruits of

it for social and political thought? Can its capacities be used to create a desirable political community and also to reconstruct "human beings"?

Such questions, in the eyes of the thinkers of the critic of modernity, provided the ground for returning the category of friendship to categories of social and political thought. Nietzsche is a philosopher who, by rethinking political systems, in his narrative of friendship, distinguishes it from love for the neighbor - which has been replaced in Christian thought - and advises man in "friend", "human superpower" Because of the incentive to overcome himself (Bahrani and Alavipour, 2011, p. 144).

Also, in contemporary times, Jacques Derrida and Jurgen Habermas are two thinkers who have paid close attention to this topic in their thinking. In fact, with the views of these two thinkers, the neglect of the friendship that has become a tradition during modern times has been abandoned, and friendship has regained its place in political thought. Of course, this retrieval is based on a highly critical approach; while Derrida refers to the pathology of the meaning of friendship in the history of political thought and refers to its links with freedom and it, the "solidarity" of responsibility, Habermas reinterprets friendship in the concept in the framework of his vision, he revives.

Jacques Derrida, quoted by Aristotle: "Oh, my friends! Is not friendship ", he considers the issue of friendship in the history of thought and considers it to be a factor in the proximity of philosophy and politics; nevertheless he criticizes the view of the tradition of political philosophy for friendship and considers this view to be narcissism and believes that The emphasis in this tradition on "similarity between friends" is misleading; while friendship is a relationship with some-

one who is not "me," and his difference with me is an indispensable and indispensable condition of friendship.

Referring to Aristotle's statement that "friendship" is a way of love "and" is more than an act, it is an act ", it is noted that friendship, love is unconditional, and not love in exchange for being loved. (Derrida 1997, p. 8), and this shows more than anything else in loving the dead person; hence, friendship in addition to the present is about the future of the friend's death. He says, "I cannot love another unless I know myself with love for him even after his death." (Derrida 1997, p. 12) On this basis, the readiness for the death of a friend and love for the dead person, provides a structure in which to take responsibility for the new vision that a friend creates in human life.

### Conclusion

As mentioned in the previous sections, friendship is a norm that can guide us towards a healthy society. Political thought puts the importance of friendship to the point where it is bestowed on the good offices of the state and its protection against the revolution. In this sense, friendship is such an ethical link that embraces a city and the general system and prevents civil war and oppression. Friendship is the highest of good because it protects people from the category and thus helps to maintain Medina's consistency. Such a decisive role in political life is through the mediation of "understanding". In fact, "understanding" (which means being equal in terms of one's material and direction for directing and implementing collective decisions) is "political friendship."

So, as previously mentioned, friendship is a category that brings people together so close to each other that they do not neglect the interests of others (who are friends) while

respecting personal interests and respect the principle of subsistence in society So that everyone sees their community as a whole, and thus endeavors for the benefit of society, happiness and prosperity. Hence, rules and regulations based on friendship and justice, used for the happiness and pleasure of a community or government, create a "politics of friendship". The present paper is aimed at processing this friendship into a desirable government, and asked how political affiliation leads to a policy of friendship with a good government?

Overall, what is important here, through political duty, which is a normative model for a healthy society, is that in the history of political thought, friendship is effective in reaching a healthy person and society. Based on this, the proximity of these epistemic flows to one another can help provide more accurate and effective analyzes of the indi-

vidual and social realities of modern humans and lead us to a comprehensive conception of man and his being. Man of the 21st Century It uses greed, exploitation, surrender, selfishness for more profit to raise a person's position and, instead of an active partner responsible for life and self-development in life, runs the path to my prototype. A path that might be thought of by great thinkers so that one's relationship with others is based on equitable friendship.

Ultimately, the idea of political friendship with the element of adoring itself and of the element of eliminating the alienation of man can close the path onto self-centered and ethnically oriented, and lead to something called "politics of friendship" that contemporary man is heavily needed, that the desired rule of friendship policy may be a cure for the irrational behaviors of many contemporary humans.

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