

## A Historical-Mythological Approach To Utopian Thought In Ancient Persia

Seyedeh Leila Taghavi Sangdehi<sup>1\*</sup>

### Abstract

*Sir Thomas More, a humanist thinker and politician of the 16th century, was the first person to write a book by the name of Utopia (no place). Before him, Plato had talked about the ideal society in his book named Republic. Both works were based on founding a desirable, no place and abstract world beyond the existing boundaries of their society. In Iran, since ancient times, utopian thought has been of interest and subject to the development and manifestation of various types in historical, religious, and literary texts of this period. By adopting a descriptive-analytical approach, the present article examines the course of utopian thought in Ancient Persia over the mythological period in an attempt to answer the following question descriptively and analytically: what were the utopian manifestations in the mythological period of Ancient Persia? According to Zoroastrian religious texts, as well as other literary and historical scriptures, the indications of utopian thought in Ancient Persia are manifested in the essence of an ideal king, city, and society. The main characteristics of Utopia of the mythological period are the desire for worldly immortality, an ideal king possessing khvarenah, and also the principle of equality between people and discipline in various affairs. Pardis or the ornate garden is a representation of the ideal city and a manifestation of eternal paradise in the Iranian mind. Zoroastrian religious texts such as Avesta also mention Utopia, but unlike the mythological period, this Utopia is not in the past but a promise to be fulfilled in the future.*

**Keywords:** Iranian Utopia, Iranian Mythology, Ideal King, Iranian Garden.

### Introduction

Utopia has been interpreted in various ways, and it had a special status in the history of human thought from Ancient Greece and Ancient Persia. This term has been described as “ideal society” by Islamic thinkers, “Utopia” by Greek philosophers, especially Plato, and “Utopia” by sociologists (Tehami, 2018).

In Europe, Utopian thought has Greek roots and goes back to the time of Plato. However, the word Utopia was first mentioned by Sir Thomas More (1478-1535), an English politician and jurist in a namesake book, which meant “no place” or “nowhere”. Gradually, this term became popular and many works were written in this regard. The word utopia is used versus dystopia, which means “bad place/anti-utopia” (Sargent, 2010). Through his book Utopia, especially the second part that cites a person by the name of Raphael, Thomas Moore intends to criticize his society and time, speaking of a utopian society in an imaginary island where justice and reason prevail (Moore, 1981).

Among the Muslim philosophers, Abu Nasr Muhammad Al-Farabi (257-339 A.H.), the Iranian thinker who founded political philosophy in the Islamic world, was the first one to address Utopia.

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<sup>1\*</sup> Department of Islamic Nations' civilization History, University of Zanjan, Zanjan, Iran.

However, before Farabi, Iranians paid special attention to Utopia in ancient times. Although the origin of utopian thinking in the mythological age of Ancient Persia is not clear, it seems that religious texts play a significant role in explaining this topic.

Using a descriptive-analytical approach, this research tries to explain utopian thought in Ancient Persia and analyze the manifestations of urban utopia in the mythological period (Pishdadian and Kiyanian dynasties).

## I

Utopian thought has a special position in the mythological history of Iran, which refers to the Pishdadian and Kiyanian dynasties. Although the origin of utopian thinking in ancient Iran is in an aura of ambiguity, it appears that Zoroastrian religious texts played a major role in this respect because mythological stories generally have a religious aspect. Utopia in the mythological period has distinct features and specifications in terms of location, time frame, and social status, which will be described below.

Pishdadian has been recognized as the first mythological dynasty of Iran. The founder of this dynasty was Hushang (Haošyangha) who was followed by Tahmuras (Taxma Urupi) and Jamshid, and finally, the Pishdadian dynasty ended with the reign of Garshāsp (Amouzgar, 1995). Jamshid is the only king mentioned as ideal in the Pishdadian period.

Jamshid, son of Viyonghat or Viyonjhan, was the third Pishdadian king (Ibn Athir, 2006). There are several viewpoints about the meaning of Jamshid. Some believe that Jamshid means beam and light and that he was called by this name because of his beautiful and radiant face (Ibn Maskawieh, 1990). According to some other scholars, this word originally signifies twins because Jamshid and his sister Jamag were twins (Bahar, 1999; Ghaemi, 2005). Jamshid has a high status in Avesta, in which he has been mentioned and admired as both Jamshid and Yamah son of Vivaṅhat (Yasns & Zands, 2003, pp. 31, 427). There are several exaggerated words about the territory of Jamshid's rule, which shows the extent of his terrain, and according to Avesta, Jamshid was the ruler of seven lands (Yasns & Zands, 2003, pp. 6, 489). Al-Maqdisī also states that Jamshid was the ruler of seven regions and dominated both fairies and humans (Muqaddasi, 1995, p. 500).

The kings who achieved mighty power in mythological Iran and succeeded in creating a Utopia obtained khvarenah through God. Bundahishn states: Hormazd, or Ahura Mazda, created several types of khvarenah like lucid khvarenah, Kiyani khvarenah, noble khvarenah, and unreachable khvarenah. Kiyani khvarenah is the one that was created with kings such as Hushang, Jamshid, and so on (Dadgi, 1990, p. 109). It is written in Avesta that Kiyani khvarenah, namely the khvarenah that is mighty, pious, and efficient, was procreated by Mazda (Yasns & Zands, 2003, pp. 1, 486).

Regarding the way Jamshid ascended the throne and gained power as the ideal king of the mythological period of Iran, Avesta states: Jamshid, the good herd possessor, offered one hundred horses, one thousand cows, and ten thousand sheep to Ahura Mazda and asked him to become the greatest ruler of all lands, to win over the enemy and benefit lands with wealth, profits and flocks. Anahita (an Iranian-Aryan goddess) fulfilled Jamshid's request and he was granted the kingdom; Jamshid also requested to become the most prosperous person and a noble (Yasns & Zands, 2003, p. 302). It has also been stated that Jamshid was noticed by Ahura Mazda and that Ahura Mazda gave him a golden sword and a silver ring, which was a sign of royalty. During Jamshid's rule, the world had become like heaven (Yasns & Zands, 2003, pp. 663-674).

Jamshid was the first person to offer Haoma to Ahura Mazda before Zarathustra. Jamshid had the highest degree of khvarenah among those who were born. Jamshid was not only a king but also a religious leader, and he could be called king-mobad (Bahar, 1999, pp. 216, 217; Ghaemi, 2005, pp. 33, 34).

In the Iranian Utopia of the mythological age, when the kings acted contrary to God's commands and turned arrogant or enraged, they lost their power because of losing khvarenah. At the end of Jamshid's era and his Utopia, due to his ingratitude, dominance of lies, and pride, khvarenah and God's help left him alone (Ibn Athir, 2006, p. 15; Yasns & Zands, 2003, pp. 6, 490).

Ferdowsi talks about Jamshid's arrogance and separation of khvarenah from him:

That god knower king became arrogant    Turned around from Yazdan and became ungrateful  
 He called the precious ones from the army    And talked to them for a while  
 Thus, he said to the elderly    That I do not know the world except myself  
 Art in the world came from me    Because the royal throne did not witness like me  
 I decorated the world as good as I am    It is such that I wanted the world  
 Because this was said, khvarenah left him    And the world was full of conversation  
 The dark day of Jamshid came    and his glimmering khvarenah dwindled (Ferdowsi, 2002, p. 18)

Jamshid ruled for nearly 616 years until khvarenah was separated from him, after which he was on the run for about a hundred years (Dadgi, 1990, p. 155), and after the disconnection of khvarenah, Jamshid was finally killed by Bayvarasb or Zakhāk (Ibn Maskawieh, 1990, p. 57). As the poet Ferdowsi says:

For 100 years, no one in the world saw    His name of Shah and he disappeared  
 One hundred years ago, in the China Sea    Appeared that bad religion Shah  
 When he was captured by Zakhāk    The latter did not give him any chance  
 With his saw, he cut him in two    And removed his danger from the world (Ferdowsi, 2002, p. 19)

In the mythological period, garden is the representation of Utopia. Jamshid or Pishdadi Jam was the first king in whose time Utopia was created, and he built the Var Palace (Jamkard).

Var in Avesta means a city-garden in the form of a square with special urban planning according to the social classes of people; in fact, it is a fortress and a shelter that was built so that people could be saved from the terrible winter engulfing the world by taking refuge in it. Afterward, Jamshid made a garden for humans and one for cattle (Bahar, 1999, p. 219; Ghaemi, 2005, p. 36). At the same time, Var signifies an underground fortress, as it is mentioned in Bundahishn that Jamshid constructed Jamkard underground and hidden in such a way that winter and summer could not dominate it (Dadgi, 1990, p. 137). The development of Var Jamkard has been described as follows: The Procreator warned Jamshid that people would be caught in a terrifying winter called Mahrkusa, which would destroy most of God's people and creatures, so he erected Jam Var.

Var Jamkard is an example of Utopia from the mythological period, although its approximate location and the time of its creation are not precisely known. However, it has been said that it was built underground in Airyanem Vaejah. Airyanem Vaejah is highly respected in Avesta, and in Yashts, greetings are also sent to Airyanem Vaejah (Yasns & Zands, 2003, p. 277). Var Jamkard in Airyanem Vaejah was the origin of Aryans before their migration, namely a place where there were ten months of winter and two months of summer. Some considered this region to be Khwarazm and others even said that it is the region of Azerbaijan (Christensen, 1976, p. 84).

In the description of Var Jamkard, it has been stated that the seed of all creatures, the elite, and the best humans, animals, and birds was provided in it (Khrad, 1985, p. 80). What is certain is that the gathering of the best and most beautiful people in this garden evokes Plato's Utopia (Azari Damirchi, 1994, p. 42).

Indeed, in the school of thought of Ancient Persia, natural elements and all kinds of creatures were respected, and this idea later found its way into Avesta. In Yasna, which was a part of Avesta, all waters, springs flowing in the bed of rivers, the complement of plants, mountains, ground, the whole sky, all animals, and so forth were praised (Yasns & Zands, 2003, pp. 9-77), and in Var Jamkard, there are also a variety of creatures and natural elements.

Regarding Var Jamkard, it has been stated that there was plenty of peace and blessings there. There was no trace of heat, cold, death and disease, hunger and thirst; the father and his son both looked fifteen years old (Khrad, 1985, p. 43; Yasns & Zands, 2003, p. 137). Because Jamshid asked Ahura Mazda that there would be no cold, heat, old age, infirmity, death, jealousy, hunger, thirst, hot and cold wind during his period (Yasns & Zands, 2003, pp. 2, 4, 347, 350). The mentioned features mean peace along with happiness resulting from immortality and lack of disability for people. At the same

time, all people benefit from the benedictions under similar and equal conditions; these characteristics of the Utopia of the Jamshid period manifest the earthly paradise.

Ferdowsi says about the state of affairs of people in the Jamshid period:

Such was the situation for three hundred years They did not see death those days  
There was no news of their pain and suffering The demons were at their service like servants  
They were vigilant for people to order And the world was full of good sounds  
Thus, until this day and age finished They saw nothing but good from the Procreator (Ferdowsi, 2002, p. 18)

Jamshid's name is still of interest in Iran today because Iranians consider one of their ancient festivals (Nowruz) as a reminder of Jamshid's good days of rule, a celebration that reminds them of happiness, desire for life, and avoidance of suffering. About this feast, Ferdowsi's *Shahnameh*, namely the most important literary text of Iranian history, says:

They sprinkled gem on Jamshid And called it Nowruz  
At the beginning of the new year at Hormoz Farvardin They relieved from suffering on earth  
The prominent people rejoiced And asked for cups and bards  
Such an auspicious celebration Remained for us since that time, a memory of Shahs (Ferdowsi, 2002, p. 18)

Despite the scarcity of information regarding the ideal society of the Jamshid period, it should be said that the establishment of civility and the four classes of society have been attributed to Jamshid, including religious people, soldiers, laborers, and artisans (Amouzgar, 1995, p. 50; Haririyan et al., 1998, pp. 95, 97). Ibn al-Athir mentioned the class of dabirs instead of artisans (Ibn Athir, 2006, pp. 15, 95-97). Apparently, in the class system of the Jamshid period, each social class was responsible for working according to its rank, and each had its slogan and seal (Ibn Maskawieh, 1990, pp. 56, 57); therefore, there was symmetry in everything. To improve people's life, Jamshid taught people all kinds of arts and training, including making glass, bricks, and glass. He also instructed people to cut rocks from mountains, extract mines and minerals, and weave.

As Ferdowsi also says about this:

He softened iron by virtue of khvarenah And armor, helmet, and shield from it  
The next fifty years he thought of clothes To wear during the time of shame and battle  
From linen, silk, and pelt He made rich silk cloth and fur  
Taught weaving and lacing Intertwining the thread of warp and woof (Ferdowsi, 2002, p. 17)  
The creation of four classes in the society indicates the division of roles and jobs as well as a period when collective and ethnic life gave way to developed rural and then urban communities (Ghaemi, 2005, p. 32). Naturally, this training, along with the mentioned utopian features, would improve the well-being of people.

Kiyanians were Aryans who formed a government in Eastern Iran, namely the lands located between the central deserts of Iran and the Indus Basin under the command of kings who had the title of Kawi (Christensen, 1976, p. 49). The founder of this dynasty was Kay Kawad and the center of its rule was the city of Balkh. In the Kiyanian period, Utopia is discussed during the reign of two kings: Kay Kāvus and Kay Khosrow.

Kay Kāvus (Ki'os) (Kauui Usan) (Yasns & Zands, 2003, pp. 31, 426) is a famous king of Kiyanian who has been praised in Avesta. Kay Kāvus was the son of Kay Kawad, and most of his ruling period was spent in war with Turanians. His father Kay Kawad was admired, and it was said that he was a religious person and that he was a good ruler (Khrad, 1985, p. 45). Kay Kāvus ruled over seven countries, indicating the peak of his power and dominance over all countries (Christensen, 1976, p. 111).

The tragedy of Rostam and Sohrab, the war with the Hamavaran King (Yemen) and the wedding with his daughter Sudabah, the attack on Mazandaran, and so forth are important events of Kay Kāvus reign (Ferdowsi, 2002, pp. 72-102):

When Kāvus listened to this talk It gave him a new thought  
His warrior's heart prompted him to march toward Mazandaran (Ferdowsi, 2002, p. 72)

When Rostam returned from Mazandaran    The Shah immediately prepared for warfare  
 He left the city with his entourage        and dragged the army towards the plain (Ferdowsi, 2002, p. 80)

Kay Khosrow (Kauui Haosrauuṇḥa) is another utopian Kiyani king. He was the son of Siavash and Vispan Ferya, or Ferangis, the daughter of Afrasiab (Christensen, 1976, p. 133). Siavash, or Kavi Siavarshan, the father of Kay Khosrow, was commended in Avesta (Yasns & Zands, 2003, pp. 31, 426). Afrasiab, the grandfather of Kay Khosrow is badly remembered in Avesta, and he is called a Turani criminal who lived in his underground regiment between iron walls (Yasns & Zands, 2003, p. 156). After gaining power, Kay Khosrow killed Afrasiab in revenge for his father Siavash. He asked for help from Ahura Mazda in this matter and finally succeeded (Yasns & Zands, 2003, pp. 5, 349). Ferdowsi says:

You evaluate the work of Kay Khosrow        The world has grown old, renew it  
 He took his father's revenge from grandfather    Using a sword, solution, and alchemy  
 He killed his grandfather and himself did not remain    And the world did not read his charter  
 (Ferdowsi, 2002, p. 251)

In Avesta, Kay Khosrow has been admired, and he is mentioned as the hero of Iranian lands and the protector of the country (Yasns & Zands, 2003, p. 306).

Unlike Kay Kāvus, Kay Khosrow only ruled over Iran (Christensen, 1976, p. 112).

Avesta mentions the way Kay Kāvus ascended the throne as follows. At the foot of Mount Erezifya, Kay Kāvus proffered a hundred horses, a thousand cows, and ten thousand sheep and asked Anahita to give him the power to become the greatest ruler of all countries and to overcome all the wicked, and Anahita accepted this request (Yasns & Zands, 2003, pp. 12, 305). Therefore, his kingdom is tied to the connection with and obedience to Ahura Mazda.

Regarding the end of the utopian period of Kay Kāvus rule, the sources also indicate his disobedience to Ahura Mazda and separation of Khvarenah from him. It is stated in Bundahishn that the demons misled his thoughts, he went to the war and campaign of Heaven, was overthrown and khvarenah separated from him (Dadgi, 1990, p. 145). Some sources such as Tajarab-al-Umam attribute the separation of khvarenah from Kay Kāvus to his authoritarianism and distancing from people. Some consider the reason for the decline of his power to be the killing of the sacred cow that Ormuzd created to outline the border between Iran and Turan. In any case, the separation of khvarenah led to the end of his 150-year rule (Dadgi, 1990, p. 145).

Kay Kāvus period is similar to that of Jamshid (The Pishdadi king) who gained power through khvarenah and ruled in an idealistic way for a while, and then due to the detachment of khvarenah from him, the utopian period of his rule came to an end.

Kay Khosrow is a utopian king of the Kayanian period, who, like Kay Kāvus, proffered a hundred horses, a thousand cows, and a hundred thousand sheep to God and wished to become the greatest ruler of all countries and win over all enemies. Anahita accepted his request and granted him success (Yasns & Zands, 2003, p. 306). In this way, his reign is correlated to khvarenah and obedience to Ahura Mazda. After the angel appeared to Kay Khosrow, he fainted and then regained consciousness with the water that emanated from a spring. This incident became the origin of the Tirgan festival of Iranians, a ritual in which people went to rivers and springs and washed themselves.

After the establishment of the realm and sixty years of rule (Dadgi, 1990, p. 156), Kay Khosrow stepped down and engaged in worship, and despite the insistence of the people, he did not return to the kingdom, and finally, he concealed from the public and no one knew about his fate (Ibn Athir, 2006, p. 31).

Ferdowsi says in this respect:

The king said to the border guards        That we will not leave here tonight  
 Let's search for past work                    So no one will see us  
 When the sun shines on the flour        The purple ground melts like gold  
 There was a time when I was separated        But I was familiar with Sraosha

....

When the sun rose from the mountain The Shah disappeared from the sight of nobles (Ferdowsi, 2002, p. 282)

Kay Khosrow, a prominent character in Pahlavi texts, is among those considered immortal, that is, someone who has not perished but is only hidden from view and who will return at the end of the world (Haririyān et al., 1998, p. 110).

Kay Kāvus erected seven houses of gold, crystal, steel, and silver on top of Mount Alborz. This city was three hundred parasangs long and was situated between the earth and the sky (Ibn Athir, 2006, p. 209), indicating its vastness and wonderfulness.

The seven palaces of Kay Kāvus were located on Alborz Mount, which plays an important role in the mythological geography of Iran. This is the first mountain that was raised (Dadgi, 1990, p. 76). Even Jamshid ascended to the climax of this mountain and asked God to widen the earth. Alborz was the place where khvarenah was entrusted to the chosen ones. This mountain was the abode of gods (Ghaemi, 2005, pp. 8-16).

Non-aging, absence of death, and a kind of desire for worldly immortality are the main features of Kay Kāvus' utopia, which reminds me of Jamshid's Var Jamkard. It is said that there were limpid springs of immortal water that every old man who entered them appeared like a 15-year-old youngster (Dadgi, 1990, p. 137). If Alexander failed in his attempt to obtain the water of life, the citizens of Kay Kāvus territory would get it for free whenever they wished (Asil, 2014, p. 55).

Another example of utopia is Kangdez (Gangaha in Avesta) or Siavashgard, which was founded by Siavash, son of Kay Kāvus and father of Kay Khosrow; it is also considered Utopia of Kay Khosrow (Christensen, 1976, pp. 122, 123). There is no consensus over the exact place of Siavashgard, it has been stated that it was at the east near Sadvis Lake on the border of Airyanem Vaejah (Khrad, 1985, p. 80), but it is said that it had a large area. Siavashgard has been described as follows. Kangdez had arms and legs, was always rotating and on the head of demons, and Kay Khosrow anchored it on earth. This means that this city was on a hill. Siavashgard had seven walls as follows: gold, silver, steel, brass, iron, crystal, and kasgin. It had seven hundred parasang doors and fifteen gates, and the distance from one gate to the other was 15 days (Dadgi, 1990, p. 138). This city reminds me of the seven concentric walls of Ecbatana (Christensen, 1976, p. 126).

Kangdez was full of all kinds of gardens and castles, hot springs, birds, and animals. There was no heat, cold, or disease, and all the people lived in peace and happiness (Asil, 2014, pp. 50-53). Its residents live in happiness, piety, and purity (Christensen, 1976, p. 125). Kangdez has a sacred place in Pahlavi texts because Saoshyant will appear from it on the resurrection day (Khrad, 1985, p. 45). Descriptions of Kangdez indicate attention to elevated places that express greatness and authority. The peace, vastness, and amazing architecture of Kangdez and Haft Kakh show the longing of ancient Persians of the mythological period to become immortal and live in an earthly paradise.

Zarathustra appeared in the Kayanian period. During the reign of Vishtaspa (Guštāsp), the Kayani king, appeal to the shah and his conversion to Zoroastrianism led to the expansion of this religion (Dadgi, 1990, p. 140; Ibn Maskawieh, 1990, p. 83). According to Bundahishn, a Pahlavi book, as well as the history that Zoroastrians believe in because Vishtaspa reigned for thirty years, the third millennium ended and the fourth millennium began, during which Zarathustra accepted religion from Hormuzd.<sup>2</sup> Zarathustra means the owner of an old camel, a camel driver, and a camel runner, and Sepitman was his last name (Yasns & Zands, 2003, pp. 136-243). Zarathustra's mother was Dugdōw and his father was Pourušaspa (Yasns & Zands, 2003, p. 9; Zadsparam, 1987, pp. 22-24). Zarathustra became a prophet at the age of 45 (Zadsparam, 1987, p. 21). He lived between 1500 and 800 BC and most scholars mention the first millennium BC as the time of Zarathustra (Yasns & Zands, 2003, pp.

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<sup>2</sup>Hormuzd, Urmuzd or Ahura Mazda is the name of the creator of goodness in Zoroastrian religion, which means the wise and sage Lord (Avesta Yasna, 240); Guštāsp is mentioned in the Avesta as Kay Guštāsp, the precious one (Avesta, Yashts, Karde, 25, 317).

19, 20). Utopia is one of the pillars of Zoroastrian political thought; a major element of Zoroastrian thought in Zoroastrian myths is the fall of man from the original state, i.e., the first heaven, and the desirability of returning to the previous state of balance (Pooladi, 2008, p. 36).

It should be noted that Zoroastrian utopia is different from other mythological and ancient utopias because the promise of this utopia is given in the future. It is stated in Avesta and Pahlavi's books that at the end of the world and after twelve thousand years, three persons will emerge from the generation of Prophet Zarathustra every millennium. The first one will be Ushidar, during his period poverty and drought will decrease, and peace and chivalry spread all over the world. Afterward, when the Ushidar's millennium ends, that of Ushidarmah or Hoshidarmah begins, which is the sixth millennium of the world (Dadgi, 1990, pp. 141, 142). In Hoshidar's millennium, people should be so skilled in medicine and practice medicine and treatment in such a way that they will not perish except by death, suffering, and evil will disappear from the world until the millennium ends (Yasan, 1991, pp. 18, 19). The last person from the Zoroastrian generation is Saoshyant. This means the benefactor, deliverer, and savior of the future (Yasan, 1991, p. 279). Saoshyant's millennium is that of body action (Dadgi, 1990, pp. 141, 142). Fifty-seven years before Frashokereti (apocalypse), Saoshyant is born. In the Avesta, it is said that Saoshyant also possesses khvarenah and gains power because of it (Yasns & Zands, 2003, pp. 13, 501).

Over 57 years, Saoshyant resurrects the dead. Then, the Isatostaran forum is established so that everyone can see the result of their good and bad deeds. Saoshyant rewards the actions of humans by the order of Ahura Mazda, after which the earth will become free from ups and downs and the world will become eternal and deathless (Dadgi, 1990, pp. 146-148). According to the book Zand Bahman Yasna: "Let Saoshyant do three Yazesh (worship) and all the people will rise again and be alive, they will all become righteous and without suffering (lie), all the people will be hermaphrodite (masculine, feminine) and fifteen years old. May the people be enlightened and purified, may they become immortal, deathless, and without sorrow" (Yasan, 1991, pp. 114, 115). After the appearance of the last Saoshyant and at the end of the world, immortality, absence of illness, and old age prevail everywhere (Zadsparam, 1987, p. 62).

In this way, we witness a utopia at the end of human life and the world in the Zoroastrian school of thought. There is a lot of similarity between Avestan Frashokereti and the ideal periods of the mythological age.<sup>3</sup>

## II

By adopting a descriptive-analytical method, this article has analyzed the course of utopian thought of ancient Persia in the Pishdadian and Kiyanian periods. The results of the research indicate that there are several examples of utopias in the mythological period, that is, Pishdadian and Kiyanian. One of the characteristics of Utopia in the mythological history of Iran is the existence of a garden and a fortress as the location of Utopia. In terms of the geographical location of Utopia, there is no inhabited place in this no period, and it has a specific place where there are many types of rivers, animals, and abundance. Regarding the period in mythological history, Utopia is an ideal place in distant and past times whose time has passed. From a social standpoint, in the mythological age, there is no talk of gender and details related to the family, Justice is a key element of understanding Utopia in this period, and the end of Utopian periods also occurs when a person leaves the path of justice and tolerance towards people and obedience to God. In terms of features, order, and stability in affairs, connection and linkage of the king with Ahura Mazda and obedience to him, immortality and absence

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<sup>3</sup>Obviously, it should be noted that what is written in Zoroastrian texts about the millennia after Zoroaster does not correspond to historical reality. In the book Zand Bahman Yasna, it is mentioned that Zoroastrian Hushider dies in Lake Farazdan, reborn in the year 1800, visits Urmuzd at the age of thirty and accepts the religion. And there are many examples of these materials that do not conform to history (Yasna, 1991, p. 17).

of death, lack of aging and defects, moderate weather, and special location are among the most important characteristics of mythological Iranian utopia. Regularly, a glimmer of light, hope, and happiness, which is a part of the philosophy of ancient Iranians, can be discerned in these utopias.

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