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Comparative Study of Ferdowsi's Utopia in Shah Nameh and Thomas Moor's Utopia

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Abstract

Thomas Moor, English politician, is the first one who used the term "utopia". His utopia is the one of the best examples of utopia in European history. Ferdowsi shahnameh which is a masterpiece about the glory of Iran was created by the influence of chaotic environment and includes Ferdowsi's worldview that can be one of the best utopias as Ferdowsi's utopia. This research aimed to study these two utopias comparatively and achieve their common and different aspects as two western and eastern utopias. Worshiping Lord, wisdom and justice, edification and emphasis on gaining knowledge are of the most important common aspects of these two utopias. Religion is the most important difference between these two utopias which makes differences between them. The methodology in this study is using library and the attained goals were categorized by descriptive-analytic method.

Keywords: ferdowsi, Thomas moor, shah nameh, utopia

Introduction:

The term "utopia" was first posed in Plato "Populace" (khatami, 1996). After Plato, Sir Thomas Moor English writer combined for the first time two Greek words "outopia" means placelss and "eutopia" and made "utopia" means nowhere (moradkhani, 1999). Moor wrote Utopia in reaction to the repression and adverse conditions of his time. "Moor's Utopia is not a legend of an earthly paradise; but it is an excuse for complaining about his community and retelling a story from a gasbag language" (moore, 1981)

Although Thomas Moore was the first one who applied the term "utopia", he was not the first one who created Utopia against the ravages of the society of his own era.

Most of literary works of poets and writer are resulted from their environments which are emerged in their utopia. Shah nameh is one of these works which environment undoubtedly is the most stimulating factor of Ferdowsi in its creation that indicates wishes and aspirations of Ferdowsi about home country and Iranian pure identity that he saw it missing in his time; as some know shahnameh as nostalgia story of Ferdowsi about human dignity and life and high ideals of mankind (Hamidian, 1992)

This research aimed to study comparatively Utopia by Thomas Moor the English writer and poet with Shah nameh by Abulqassem Ferdowsi to evaluate the common and different aspects of these utopias which one of them is western and the other one is eastern. And it opens a new door about utopia scholarship in comparative literature. It seems that in reviewing political and social environment, it is the most important stimulating factor in creation of these two utopias and also the common aspects of these two are more than their differences. Worshiping Lord, wisdom and justice, edification and emphasis on gaining knowledge are the common aspects between Utopias of Ferdowsi and Moore which originate from pure nature of these two Iranian and English sages which make their thought close to each other in many aspects; but what makes these two apart from each other is the existence of different religion and religious beliefs; however both of them have a moderate view in religious field and never excess and waste. The methodology used in this research is library and attained aims were categorized in descriptive-analytic method.

Theoretical basis of research:

During this research it was tried to answer the following questions:

1- What is the most important action in developing the thought of utopia in thought of thinkers such as Moor and Ferdowsi?
2- What are the similarities and differences between utopias of Moor and Ferdowsi?

Research Background

According to conducted examinations, it is recognized that about research "comparative study of Ferdowsi Utopia in Shahnameh with Thomas Moor's Utopia" there has not been any independent research. However many books and articles have been published about Shahnameh Ferdowsi which can't be listed here because of their multiplicity. But what has been written about Ferdowsi's utopia is just the article" Utopia of Ferdowsi in Shahnameh" by Mahmoud Jafari Dehqi, (2010) which focused on explaining mythical utopia in shah nameh and comparing them with the eternal cities of ancient texts.

The conducted research about Moor's Utopia is: "Post-colonial reading of Sir Thomas Utopia" by Mohsen Fakhri (2012) and "comparative study of Thomas Moor with Nezami's Utopia"by Katayun Farshid and etal (2010 which compared utopia of Nezami with utopia of Thomas Moor and the result shows that in these two utopias, there are many common aspects despite of their differences which root in general principles dominated on all utopias.

Research methodology

The methodology in this study is using library and the attained goals were categorized by descriptive-analytic method.

The Analysis of Data

1- Concept of Utopia and its background in west

Utopia is a Greek term which was coined by Thomas Moor and its root is ”ou-topos” means “nowhere” which is a humorous ironic of “eu-topos” means good place (Moor, 1981).”Utopia” is the combination of two Greek words “topos” means “place” and “ou” means “none”. Therefore eutopia means nowhere and its existence is ideal and imaginary. The first one who used this term was Thomas Moor (1535) an English humanist. After him, this term is referred to every book that illustrates an ideal system for that human society. Some examples are: Sun City by “Compaland” 1639, New Atlantis by Francis Bacon 1626. (Montazemi 1389) For the first time, Greek philosophers specially Plato focused on Utopia and its structure. Plato is the first philosopher who has posed the creation of “utopia”. He believed that social wisdom and justice are two important principles and foundation of utopia. Based on his view, attaining virtue and perfection is in accordance with individual talent and effort. In utopia there are young people who control the community that they should be wise, pious and justice seeker. “Plato theories about policy were written in his book “Populace”. For this reason he is known as the first one who raised the ideal thought based on rational argument”(Asil, 2001). Moor was also influenced by Plato’s Populace more than anyone. In west nowhere thought continued from Plato era till now and had different color in each era. Despite of some differences, main elements such as harmony, justice and intelligence control of community are the same.

2-Utopian view and its background in Iran

Utopia thought is a desired and dreamy view to ideal and desired society which has a long history in Iran. Iranians expressed the ideal thoughts in the frame of “myth”. But with passing time, myth was replaced by knowledge and with emerging religion, thought of utopia promoted better and approached to its real form. In religious texts and ancient Iran myth, it is talked about ideal cities which are similar to earthly paradise in other nations’ imagination. One of these cities is “Varjamkord” which Jamshid built it by the order of Ahura Mazda and placed the most beautiful men and women in it and scattered the most delicious and the best fragrant. There is no blind, bent and crazy people.

The other city is “Kong dej” which is a paradise land and its ground is fertile and rich. Kong dej in shah nameh is named as “kong dej” and “Siavash kord (the same: 513). In Iran, in Islamic era it was named many ideal cities in religious and literary texts; but the thought of such philosophers as Farabi and Khajeh Nasir Toosi dominates in discussion of “Utopia”. Farabi in “opinions of people of utopia” created the thought of “utopia”. He mixed the opinion of Plato with Iranian Islamic thoughts and designed a society which is governed by a wise man like a Platonic society and leads it with justice. Khajeh Nasir oddin Toosi in “Nasseri Morality” planned an ideal society of Farabian kind with a little change.

3-Ferdowsi’s Utopia and its reflection in his Shahnameh

However Ferdowsi’s Shahnameh is not of that works like Thomas Moor’s Utopia or Plato’s Populace which dedicated to Utopia; but for some reasons it is the manifestation of utopia and idealism. The first and most prominent reason is that this book consists of Ferdowsi’s worldview directly and indirectly which can be induced from its every poetic line; since “Ferdowsi is not an aimless poet and his

personality, thought and ideal are inseparable from the theme of Shah nameh" (Hamididan, 1372). Worshipping God, knowledge and wisdom, edification, blessing and praising Mohammad the Prophet and his pure family, importance of knowledge, eloquence, etiquette, statecraft, justice, determinism and free will and the invalidity of the world are the most important intellectual themes of Ferdowsi in Shah nameh (Ranjbar, 1999). Ferdowsi sometimes used these themes directly by his own language and sometimes indirectly from the language of idealized heroes of Shah nameh such as Rostam "who is a perfect and complete person of four dimensions: brevity, justice, affection and honesty" (Hamidian, 1992). Religion and home country are the two main pillars of idealized thoughts of Ferdowsi in Shahnameh;

There are some poetic lines in Shahnameh that he directly talked about his religious beliefs. (Ferdowsi,3,169)

0r the following poetic lines indicate the patriotic beliefs of Ferdowsi in which he talked strongly and fanatically about his home country that influenced Iranians in every age and era and with every kind of view.

The other main subject in thought of Ferdowsi is wisdom and reason. In view of Ferdowsi, wisdom had a high dignity that he opens his Shahnameh with the name of God who grants wisdom to human beings:

In the name of God of wisdom and soul

That nothing is greater than thought (the same, 1,2)

Some people know wisdom as the most important factor in ferdowsi's insight. (Javanshir, 2000)

Invalidity of world is another main subject in Ferdowsi's thought that he frequently talked about it in Shahnameh. People who attach to materiality of this world should know that the world and its belongings do not deserve to be in love with and we should give up to death sooner or later: By thinking about forming principles of Ferdowsi's worldview, we can achieve the greatness and idealistic thoughts of him, the thoughts that make ideal heroes of Shahnameh such as Rostam in story; thus Ferdowsi's worldview is a way that leads us to Utopia of Ferdowsi. In addition to his worldview, the second factor in perfection of Shahnameh that can make our doubt about utopia of Ferdowsi into certain, is the social and political environment of Ferdowsi's time and era. The life time of ferdowsi coincides with the reign of the Samanids and Ghaznavids. Samanids is the most reputed dynasty in the field of protection of the language and culture of the people of Iran; but in contrast, Ghaznavian that were the Turks of Oxus region with its actions, including the elimination of traditional Iranian families who were the protector of Iranian pure culture; not only they didn't do anything to protect Iranian culture and civilization, but also they tries their best to eliminate it, however they were not expected so much! In addition to this, another enemy who pointed the originality and culture of Iran was Abbasid caliphs and Arabs who tried to destroy the national dignity of Iran with their Arabic ethnic prejudices; these factors were all effective in spoiling Iranian original identity and hurting the pure feeling of those who were more patriotic and zealous for Iran that Ferdowsi was one of them who could not be patient against this humiliation. All of these factors make Ferdowsi concerned and worried automatically. The only thing that he could do was to edit an epic and mythic book about the dignity of Iran with his talent in poetry and through this he could complain about the undesired conditions of the society and returned the missing dignity of Iranian to them, according to this he accepted the invitation of Abu Mansour Abdol Razzaq Toosi to write poems about historical and heroic stories of Iran and based on his own word he made his dark soul bright with writing Shahnameh:

When he sent this letter to me
He made my dark soul illuminate (Ferdowsi, volume1, 23)
And he created a masterpiece as Shahnameh to make it everlasting in this world.

"Shahnameh is a great memory of the past, not a real past but a rebuilt past therefore it is ideal (utopia); information is desired. In other words it is the real wish of a tribe that unconsciously made himself and then turned into "self-aware". " (Meskoob, 164) The theme of Shahnameh is not just about the dignity and glory of Iranian; but it indicates the wise human thoughts and ideals that can't be silent against these humiliations. "Undoubtedly Shahnameh Ferdowsi is the identity of Iran and a strong document based on religion and national culture and mood of the Iranian people, lasting as much as any genuine history deserves in order to find out his national and historical identity in the mirror of Shahnameh and find mysterious ritual and cultural nature in it" (Eftekharzadeh, 2001). So it is good to say that Ferdowsi's Shahnameh is Ferdowsi's utopia. It is a strong and majestic fortress that is remembered in the mind of Iranian. Shahnameh is the narrative of Ferdowsi's high thoughts in the frame of stories, myths, and epics. Rostam and other historical characters are not usually human beings but they are anthropocentric. They are idealized and unattainable characters that try to protect their home country and honor and do not permit foreigners like Afrasiab to get their land even an inch that the undesired conditions of the society provoked it more. For achieving his high and idealized thoughts, we should interpret his words.

2- Utopia of sir Thomas Moor

Sir Thomas Moore or Saint Thomas More, was born on 7 February 1478 in England. He was a lawyer, social philosopher, author, statesman and noted Renaissance humanist. He was also a councillor to Henry VIII, and Lord High Chancellor of England from October 1529 to 16 May 1532. He was the first who use the word "Utopia" to his utopian land. Thomas was a brave, promisor and dependent man. He never bows against the excesses of the people around him. Even if it was from the Presidency of the Republic. He opposed the King's separation from the Catholic Church, refusing to acknowledge Henry as Supreme Head of the Church of England and the annulment of his marriage to Catherine of Aragon. After refusing to take the Oath of Supremacy, he was convicted of treason and beheaded.

With a glimpse of the life of Thomas Moore, one can be easily underestood the deep darkness in his environment, an environment saturated with corruption, injustice and hypocrisy. Secularism and humanist ideas quickly spread among the community and brings irreligion. This adverse conditions takes away the comfort of those who have clean character and high impression more than others. More is among these people. He undoubtedly written utopia in response to the deteriorating conditions.

Moore's utopia consists of two books: In the first book, he talks about his own society and injustices and illustrate his utopia in his second book. Moore wrote his second book in 1515, when he worked in the Flemish embassy and explain a communists and atheis tscommunity (city) in his book. Utopia was described by a mysterious traveller, Raphael Hythlodaeus, and in defense of the writer's idea that knew communism the only way to deal with self-represented in public and private life. His utopia is an island which is seperated from another continent and there wasn't any corruption and injustice in it, Everything is based on the criterion of rationality and disarray was not in it. Manners of food, clothing, economics, warfare, marriage and social issues are explained in this book.

4.The similarity of Ferdowsi's Utopia and Thomas Moore's Utopia

In studing Ferdowsi and Moore's utopia, it seems that these two utopia's doesn't have anything in common as their authors have many differences. Because these two authors not only apart centuries, but they are from two generations and two different worls. However we should not disappointed to find utopian common themes in these two utopia; Because utopias have general principles and logic that these principles remain constant at all times and play a key role in the development of all utopias. Nobody establishes these principles and framework, but they arise spontaneously from the unconscious man; somewhere in the mind that high demands of the human meet; and this is where that Ferdowsi and Moore, two people who are far from each other for centuries, sometimes have one voice, and the one thing they cried. The most important factor in creating utopian thinking in both studied utopias were social and political factor; which can be the most important motivation in creating all utopiat that this common factor is the effect of creating another common things in utopias; as Ferdowsi and Moore both live in an condition that they are not in any way like it; thus they decided to write about their utopias and in this way show their protest against the corrupt government of their era. "Virtues in most Western and Eastern Utopias are the same and the most important are: wisdom, courage, restraint, modesty, generosity and justice" (khajeh Nasir, 1989). These cases are also shown in Ferdowsi's and Moore's utopias. Praise God, justice, wisdom, regeneration, respect for the elderly and people with experience, thank God, emphasize on science and knowledge accumulation, modesty, courage, generosity, kindness, consult are among the common themes between More and Ferdowsi utopia that we will explain some of these common themes in this study.

1-5- Worship and Believe in God

One of the major issues that came across the ancient letters is belief in God that its reflection can be seen in most parts of this book and its prime example is in the first verse of Shahnameh because Ferdowsi, like other monotheistic noted that all things sould be start and finish with the name of God, and God is the only support of all human beings (Ranjbar, 1989). So God should worship increasingly and with this viewpoint, Ferdowsi begins Shahnameh with the remembrance of God:

IN the name of the Lord of both wisdom and mind,
To nothing sublimer can thought be applied,
The Lord of whatever is named or assigned
A place, the Sustainer of all and the Guide,
The Lord of Saturn and the turning sky,
Who causeth Venus, Sun, and Moon to shine,
Who is above conception, name, or sign,
The Artist of the heaven's jewellery!

Or in another place praises God by the hero of Shahnameh (Rostam) in this way:

As well as in many other places of Shahnameh that Ferdowsi associated his words with the remembrance of God and praise him.

(R.K. Ferdowsi's Shahnameh, volume 2, peges, 97, 120, 123, 122,107, volume 3, volume 5, page 234, volume 6, page 32, volume 4, page 275, volume 8, pages 187, 188).

In utopia," the first rule of wisdom is love and respect to God that indebted all his life and happiness to Him" (Moore, 1981).

In Utopia, although religion is not fixed, idolators may be even live there freely. But as the desire of worship is naturally placed in the human body, it leads religious and secular uncontrollably into the love

of God. Accordingly, heterogeneous society of religious in Moore's utopia accepted this principle (belief in God) and known it as the most important principle of community; "There are different religions around the island, as in any city, some worship the sun, some stars and some worship moon". Some are praised great men , not as a God but as Almighty God. But the maximum from Utopia, and the wisest among them, none of them worship them. They believe that there is an unknown, infinite and unknowable God who is beyond human underestanding and run in the whole universe, not as matter but as a virtue and strength. Hecalls Him the father of all and believes that the beginning and the source of growth and transformation and the end of all things are Him." (Moore, 1981).

Although the people of utopia have various beliefs about some religious affairs, but they are agree in the oneness of God: "although they have various beliefs about religious affairs, but all of them are together with their wisest that there is only one supreme power and he is the builder and ruler of the universe, and his native language is called Mitra. But the vote on his identity is different. Some know him as this God and some know him as that. But apart from which God everyone knows, all have the same idea that God is the votes of all the people of the world, the server on everything, and special power". Hence they think that the only helpful things are based on religion. For example, according to the principles of utopia, happiness is harmful if it is not based on religious principles: " they believe that any research on happiness which is not based on religion is harmful. These are the principles of their religion: the human soul is immortal and it is mingled with God's grace for happiness"

Another thing that show the belief of utopia's people in God, is belief in the resurrection and eternal life:

"These are the principles of their religion .... after this life a reward is given for our virtues and punishment for our sins. "

Another factor in the proof of piety of utpoia's people , is their definition of virtue: "they define virtue as living in terms of nature. God directs us in this way."

2-5- Reason and Wisdom

Wisdom is the central and prominent pillars of Ferdowsi's worldview. "Ferdowsi loves wisdom, and his philosophy is the philosophy of wisdom and thinks that wisdom is the capital of all goodness and righteousness and guidance of human in this world and salvation in the other world" (Ranjbar, 1999).

The frequent reflection of wisdom in Shahnameh causes to put the name of wisdom God to Ferdowsi. In Shahnameh, Ferdowsi associated wisdom with faith in God in order to built human morality (Maseh, 1995).

In Shahnameh, utopian heroes are those who based wisdom as their thought and in the battle field, they were happy with the enemy. Instead, those who are far from the wisdom, fails in their work.

In the following verses, Ferdowsi know wisdom as a breastplate which is the protection of the wise against sword of the court; moreover he believes that wisdom results in joy and hope of eternal life:

Ferdowsi believes that wisdom is a tool for the wise to achieve prosperity because by wisdom they just move on the right path.

According to Ferdowsi, worship of the wise is different with foolish people. In his view, they worship God with insight and more awareness and ever grateful to him:

In Thomas Moore's utopia which is derived from Plato's Republic and it is in the realm of philosophical utopias, everything is based on reason. The rules in this utopia are rational rather than being derived from their religious norms. They accept religious commandments if they are based on reason. "Utopian People

think that such beliefs (religious beliefs) although belong to a religion, they are also compatible with reason and recognize it." (Moore, 1981)

More believed that by applying the wisdom and its facilities, an ideal paradise and a land like utopia can be built on the ground:

" In utopia, the most aspect of living is Greek rational and critical thinking and opting for features and achievements of the human intellect and forsaking the heavenly paradises and liven up the idea of the utopian state and discussing and thinking about it. "

All elements of Utopia are based on wisdom:

"This society (Utopia) which is located on an island and its founder originally isolated it from another continents, have a rational system, thus it is safe from evil and corruption of other communities."

Utopians believe that virtue is living according to nature, and believe that God put them in this way. In their view, following naturemeans compatibility of behavior with the provisions of sense in turning to things and turning away from them."

3-5- Justice

In Shahnameh, justice is the essence of all human virtues and merits. So Shahnameh can be summed up in justice and Evil rampage. Broad concepts and multiple meanings of :justice" such as : right, law, the measure of truth and justice etc. introduces it as the key concept " (Hamidian, 1992). undoubtedly, justice is one of the main components to create all utopias, and as a main element it has special place. Accordingly, in Shahnameh, justice includes the most common intellectual themes of Ferdowsi. Ferdowsi lived in a society that was surrounded with injustice. As he trained according to doctrin of Ahlul Bayt, he could not remain silent in front of the oppression of the rulers; hence in his book, he repeatedly applys justice. Which poet can speak in this way in the time of powerful rulers like Mahmoud and Masood Ghaznavi.

English philosopher, Thomas More, also wrote his utopian book on the basis of equality, prosperity, social justice and spiritual leadership of the country's affairs. According to him, in utopian society, private property should be abolished; Because he believes that "as long as there is private property, the largest and certainly the best part of humanity will be under the inevitable pressure of distress and concerns." (More, 1981)

According to More, the justice which is in his utopia is not comparable to any community. "Who dares to compare utopians justice with other nations justice? If you find a little justice or fairness in other nations behead me!

By explaining justice among nations, he questions the present justice in this way:

"What kind of justice that a goldsmith, a banker or others who do not do anything for people live in this way, While a maid, driver and a blacksmith and farmer who works hard live like poor people… such little wages is outrageous, but by passing legislation make it "fair" (More, 1981)

The people of Utopia "should be on their private promises and must command general rules.

In the following sentence, More describes his utopia in which private property does not make sense:

" Every house has a door to the street and a door to a garden. The doors which are made from the Government easily open and close by itself and let anyone to go through it.

4-5-The importance of knowledge

Knowledge is another intellectual themes of Ferdowsi that due to its high frequency in Shahnameh, its Venerability for Ferdowsi can be underestood. Ferdowsi, like all believing people, believes that knowledge and all sciences belongs to God who is all knowing.

Thomas Moore also gives special place to knowledge so as those who teach in utopia are exempt from work; moreover workers who gain knowledge in their free times and progress in this way are exempt from work and they are among knowledgeable people. (Moore, 1981)

Utopian people respect those aliens who are knowledgeable:

"Utopians welcome anybody who has special skill or knowledge in their country."

5-5- Edification

Shahnameh as Ferdowsi's utopian is full of verses that contain tips and ethical implications as he wants to reform humanity. Because the only way of happiness is their reformation individually. It means that if all the people are virtuous and have good temper, conflict, bloodshed and murder, hypocrisy, hatred and ... disappears and utopia creates. (Ranjbar, 1999)

In the next part, we are examining ethical themes mentioned in Shahnameh such as greed, pride, and blame.

1-5-5- Greed

Ferdowsi believes that if greed permeat among the rich, it makes their wealth unused. Thomas More also writes about greed in his utopia.

2-5-5- Pride

Pride is another unpopular traits for Ferdowsi and Moore and both of them talk about it in their works. For example, in the following verses, Ferdowsi thinks that egotism results in failure; because he believe that nobody can be great except by the attention of God. So he awares human and officials that don't forget the place of God in their greatness and become proud.

In his utopia, More is a bitter enemy of arrogance and egotism. He condemned the pride and write: "If this monster of vanity, which is the leading of all the evil lets, undoubtedly all the world choose utopia's rules." (More, 1981)

He also writes: "Pride is that infernal serpent that crawls in people's hearts and prevent them from choosing a better way of life" (ibid: 139).

3-5-5- Reproach

Reproach is another bad traits that Ferdowsi prevents people from it. Ferdowsi believes that if a man views his faults first, then he doesent's allow himself to reproach others. Ferdowsi believes that cavillars souldn't be honored because their positions are lower than it. Reproach is prevented in utopia and doesn't have any position in it.

6.The difference between Ferdowsi and More's utopia

What makes the difference in Thomas More's Utopia and Ferdowsi's Utopia is the direction of East and West and the absence of unit religionis among them. The most important difference between these two utopia are the difference in religion, and this distinction makes other distinctions between them. Ferdowsi is a Muslim and his religion is Shiite, And some of his ideas in Shahnameh influenced by his religious beliefs; As Thomas Moore, who is a Christian thinker, takes advantage of his religious beliefs for his utopias.

But Thomas Moore is a Christian politician who believes "Christ is the founder of the righteous society." (Moore,1981). He is a devout Catholic. In his book, More praised religious tolerance among the followers

of various religions. In Moore's utopia there isn't anything about forced religion. "Everyone is free to believe whatever they want." Different approaches between Moore and Ferdowsi stemming from their dual religion; For example, one of the areas of disagreement between the two Utopia is the issue of determinism and free will, but in the Shahnameh it is also reflected in a different way. Among few poets, Ferdowsi, unlike his contemporary poets and writers, has chosen a middle ground in this area. "It seems that determinism and free will are viewed to a large extent as rational viewpoint; Thus, destiny is nothing but the echo of men deed" (Hamidian, 1992). In Ferdowsi 'opinion, man according to the God-given power , see, hear and act, but all of them are done by him, sometimes help weak people and sometimes punish them, sometimes goes on the right way and sometimes goes wrong, in both of them, the power is from God and the action is by human. (Ranjbar, 1999). So we should know that whatever we do is from God and the action which is not in this path, is done by ourselves.

For example we can see this kind of Ferdowsi's viewpoint in Rostam and Sohrab story when Sohrab fell down on the ground by the unconscious dirk of father and his own rogue and he talked about his own negligence. (ferdowsi, volume2, 892). In addition to this, ferdowsi wrote the war of Iranian army and Turan army in the era of Tahmasab from the language of corps which this era accompanied with drought and famine; he knows the main factor of this famine in the human deeds and actions. (the same, v2, 45) In Thomas Moor's utopia ,although the writer does not focus on the determinism and free will directly; by precise studying of this book about the content of writer's word we conclude that Moor follows free will more than determinism. The residents of Utopia of Moor believe that you can just change your destiny with your thought and reason and effort. (Moor,1981)

The other different aspect between Utopia of Moor and Ferdowsi is that in Shahnameh they are all monotheist and they worship just God. Shahnameh begins and finishes with the name of God and all heroes and main characters of Shahnameh know the will of God as the reason of their defeats and victories. For example when Keikavoos hears the victory of Keikhosrwo he praises God for this victory. (Shahnameh,v4, 284) or even when Esfandiar overcomes the dragon, he worshiped and praise God, because he knows that God supports him. (the same, v5)

But in Utopia by Moor " there are various religions all around the island; in some cities some people are sun worshippers, some moon worshipers and others worship stars, some other people worship the prominent and great men, like Lord" (Moor, 1981)

Conclusion:

Utopia is a desired thought that dominates the thought of human beings from past till now. Shahnameh by Ferdowsi and Utopia by Thomas Moor are of that utopias that undoubtedly were created by the influence of undesired social and political environment. One of these two utopia is under the influence of eastern culture and the other one influenced by the western culture, but regarding the constant spirit of all utopias and logical principles that govern it, we can achieve many common aspects specially in fields such as: worshipping god, justice, wisdom and gaining knowledge and celebrating virtues.

Also religion is the main and the most important difference which causes different in the idealogy and viewpoint toward human being and the world around it that free will and determinism are of its examples. Ferdowsi in his utopia believes in free will and determinism according to his own Islamic beliefs, but in Utopia by Thomas Moor, just freewill runs based on reason. The other different factor in these two

utopias is worshipping that in Ferdowsi's utopia, they worshipped God but in Utopia by Moor there are many Gods such as sun, stars and even prominent human beings.

Moor's Utopua	**Utopia of Ferdowsi**	**similarities**	
Believing in God, justice, wisdom, edification, emphasis on gaining knowledge			
Christian	Islam	**religion**	**differences**
Free will	Determinism and free will	**determinism**	
Lord, moon, sun, stars, prominent people	Just the only Lord	**worshipping**	

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