Utopia from the View of Western and Eastern Architects and Philosophers

Abstract

It should be remembered that throughout history, human settlement on our planet has been the main concern of all intellectuals, philosophers, and architects. The pursuit of a style and manner of life in which prosperity, well-being, and happiness are possible has long been one of mankind's aspirations. The terms utopia, monotheistic society, and utopia all refer to an ideal and idealized society whereby a perfect order governs for human enjoyment and is devoid of all vices like poverty and pain. Additionally, its inhabitants are devoid of whims and fancies and have attained the pinnacle of practicality and science. This problem has always preoccupied the thoughts of philosophers, architects, and other thinkers who strive for such a utopia. To learn that the content of western utopias initially stressed worldly and afterlife happiness and over time, according to revolutions, the direction of utopian cities has been functionalist and in response to the daily needs of their society, this research has combined the views of western thinkers and architects with the views and principles of eastern thinkers. While western utopias have also been modeled after eastern utopias, the latter are still primarily founded on religious beliefs, particularly from an Islamic standpoint. However, it should be remembered that while western and eastern utopias differ depending on the genre of literature and location, they are both equally articulated in the principles and ideas of intellectuals, philosophers, and architects.

Keywords: *utopia, philosopher, theory, architecture*

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Introduction

Utopia is one of the concepts that occupied the minds of thinkers, intellectuals, philosophers, and architects for years, both in the Western world, such as Socrates, Plato, Aristotle, Augustine, Thomas More, Anacarsis Klotz, Tommaso Campanella, Francis Bacon, Francis Fukuyama, etc. and in the Eastern world, especially in Islam, such as Abu Nasr Farabi, Khwaja Nasir al-Din Tusi, Abu Ali Sina, Khwaja Nizam Malik, Shahab al-Din Suhrawardi, Khwaja Rashid al-Din Fazlullah Hamdani, Ibn Khaldoun, Sheikh Bahai, Mullah Sadra, etc. The main force behind human evolution has been idealism, which has forced him to never settle in the constrained and fixed boundaries of nature and life. This is the driving force that constantly compels him to learn, reflect, seek the truth, invent, and create on a material and spiritual level. All aspects of human culture—art, architecture, literature, etc.—glorify the ideal soul of this creature, which is never content to accept the circumstances that the world has set up for it. Particularly the modern man, who has been searching for a wonderful and glorious world while looking at both a bright future and a golden period and a tragic history like the Middle Ages. According to this perspective, creating an ideal society with reforms against the manifestations of corruption in every society and leading a fulfilling life have been the eternal dreams of humanity. Of course, this human dream contains the conscience of the thinkers of the East and the West, and according to its capabilities, various thoughts have been found. As the poet demonstrates his goals in his poetry, so does the sculptor in his sculpture, the architect in his plans, and the painter in his paintings (Fatohi, 2013, p. 2).

The earliest examples of these idealistic tendencies can be found in the works of the Greek Plato in the Republic, Thomas More in Utopia, Francis Bacon in Atlantis, Campana in the City of the Sun, James Harrington in Oceania, Miguel Vetter in the Golden City, Etienne Cabe in the Journey to Ikari, and others until Karl Marx observed in the West and individuals like Farabi, Khwaja Nasir Tusi, Suhrvardi, Ibn Khaldoun, etc. All of these philosophers have attempted to define the ideal utopia or their desired utopia, the attainment of justice, the attainment of truth, the design of an ideal society, the concepts of good and evil, equality and brotherhood, rational concepts, the means of human salvation, the traits of the ruler and ruler of the utopia, and the study of heaven. All of them have been discussed in this world in the utopian ideas of philosophers in both the West and the East.

Literature review

Here is a portion of the study done in this basin organized according to the table below, so we can use their findings to determine the proper course for our research.

Number	Scholar's name	Research title	Results

1	Masoud Tebali, Naderi Mohammad Mahdi, 2019	A comparative study of the concept of utopia in the political thought of Islam, Iran, and the West	By looking at the writings and sayings of the Innocents (PBUH), we discover that they had a unique, holy ideal that was based on Quranic and Islamic teachings and in which everything was crystal clear, lacking any ambiguity, and had a wholly divine and superhuman hue. In other words, God, who is all-hearing, all-seeing, and all-knowing, along with Rauf, Rahim, and Mujib, are united to build the ideal Islamic society, which has compassion, mercy, and decency at its center.
2	Dirbaz Askar, Sadeghi Masoud, 2011	Ethics, government, and their relationship in Mahdavi Utopia	In the event of full realization, it positions a person as someone who has been reborn and is open to any advancement. But going forward, these liberties ought to pave the path for excellence and advancement in a constructive and, of course, decisive manner and appropriately mold a person's destiny. Anarchism will naturally lose its meaning when we accept that the growth of rights and freedoms is essential to human survival. This is especially true during the period of discovery because it is at this point that the need for the structure and organization of a coherent government will become apparent.
3	Hosni Far Abdul Rasul, 2017	The ratio of philosophy and poetry in Utopia of Iqbal and Plato	To put it another way, whereas, in Plato's philosophy, there is a contradiction between poetry and philosophy, or in other words, imagination and reason, and these two are mutually exclusive, in Iqbal's philosophy, there is a link to this philosophical and poetic knowledge. According to Iqbal, philosophers and poets are one, and both have original and rational knowledge, so their presence is necessary for city administration.
4	Ghaemi Farzad 2015	Analyzing the utopian archetypes and the pattern of utopian literature in classical Iranian literature	Since the collective unconscious derives much of its essence from the archetype of the suburban metropolis, it is possible to view the hidden substance of human utopias, even those of the philosophical and religious variety. This city now has an archetypal structure that has been replicated in the form of fantasy in religious and folk traditions, in addition to the deep development of a shared archetype at the level of superstructure and form of expression. The deliberate use of schooling in this pattern's literary composition has given it an allegorical and symbolic dimension. The concept of the city has also been given a prescriptive form by the philosophical context in order to instruct and clarify the intellectual level.
5	Ahmadi Hasan, Ehadari Kazem, 2013	The flow of thoughts about the utopia in the Islamic world	Five mythological, philosophical, literary, ideological, and Mahdavi utopias can be identified in post-Islamic history. Mythical utopianism waned after the emergence of Islam. Literary utopianism is still evident in mystics' and writers' works today. The Islamic Middle Ages saw the height of philosophical utopianism, and in more recent times, particularly in response to the dominance of Western culture, it changed from being utopian to being ideological. The Mahdavi utopia experienced ups and downs, peaking

			during the time of the imams. However, it received little attention throughout the Safavid era and has since taken center stage as the main idealistic discourse in the Islamic world.
6	Kianfar Aida, Sarmi Hamidreza 2018	Iranian-Islamic utopia from Nezami Ganjavi's point of view	Overall, it can be claimed that, albeit it is quite removed from both the real world and current global realities, the Islamic-Iranian utopia may be seen through the lens of Ganjavi's utopian military ideology (which does not allow any beautiful utopia to be realized), it can, however, give a measure (critical approach) in the direction of progressing towards the Islamic-Iranian ideal because it was raised to attain a decent society while taking remedies for the existing living (reparative method) (change approach). In other words, the Iranian-Islamic paradise is independent of time and space and is defined based on relationships, self-improvement, and divine law within the framework of justice.
8	Hassan Mehrania, Atefeh Fethullahi 2021	From Platonic utopia to Solon's Atlantis (a review of Plato's political thought)	Indeed, if Plato had drawn his whole political philosophy—which is founded on the conception of Utopia—from this fable or story, in such a situation, due to its imitative nature, the suggestion of this political-ethical perspective (Utopia theory) would not be very valuable.
8	Nazari, Najmeh 2010	Comparing the Ferdowsi and Saadi Utopia	The decisiveness of human desire and work is expressed in Bostan, Shahnameh, and other utopias that were created via human labor. Both Ferdowsi and Saadi place great emphasis on the worth of human potential, making the most of the world's blessings, and upholding the name; in their respective viewpoints, the actual death is the death of the name. Moreover, Saadi's mysticism, like the religion of the heroes of the Shahnameh, is not merely internal and personal; rather, it finds significance in society and man's conflict with the state and other society members.
9	Akbari Mutlaq Javad, 2012	Criticism of Plato's utopia in the light of Mahdavi's utopia	The Mahdavi paradise is, therefore, an earthly utopia with unique qualities that set it apart from previous utopias. In contrast to the previous utopia, this one fosters dynamism and progress toward perfection in contemporary cultures by taking a realistic view of the world.
10	Alipourgarji Mahmoud, Rekabian Rashid 2018	A future research perspective on Mahdavi's utopia politics	In organizational structure and management, the vision has long been addressed. The approach has not received as much attention or has not been applied as a methodological paradigm in the study of Mahdism. The goal of the current research is to offer a problem that Mahdavi's landscape technique may be employed in a six-step procedure while also pursuing modeling in the landscape as a method with a combination of landscape models.
11	Abbas Ali Akhavan Aramaki 2018	A comparative view of Aristotle's Utopia and Khwaja Nasiruddin Tusi	The utopia has flaws and weaknesses because of Aristotle's ideas, which include categorizing people based on race and equalizing slaves and foreigners, dividing the human race into two categories—free and slave, inequity between men and women, and demeaning artisans—as well as his belief

			that some people are naturally inferior to Greeks and that others are superior.
12	Farzaneh Rasouli, Atusa Bayat 2014	Investigating the Role of Islamic Identity and Spiritual Wisdom in the Formation of Islamic and Iranian Architecture (Case Study: The Role of Identity in Islamic Ideal)	In this article, the idea of Islamic identity and spiritual knowledge was first looked at, and then Iranian Islamic architecture was built on its theoretical underpinnings and guiding principles. The creation and manifestation of spiritual, theological, and philosophical underpinnings in the image and urban landscapes are caused by the notion of identity and the determined identity in the design of buildings, architecture, and urban spaces. The introduction of architectural and urban design based on the principles and foundations of Islamic and Iranian architecture was one of the solutions for reviving the identity and the rich and sustainable culture of architecture in the face of contemporary cities, taking into account the transformation of identity and the emergence of identity crisis in the country's contemporary cities. Examinable from two spiritual design vantage points (conceptual design and objective design) is the fulfillment of the identity of modern cities to emerge and build an Islamic paradise. The elements influencing the spatial and physical qualities were finally analyzed.
13	Mohammad Ali Mashkat 2018	The utopia from ideal to reality (1) (based on Plato, Augustine, Farabi, and Review of Caliphate's doctrine in Islamic mysticism)	The head of utopia serves as the political philosophy of Farabi's center of gravity. This appears to be the case since happiness is Farabi's top priority and because "Allah" is the cause. Based on Islamic mysticism, Caliph is the embodiment of the comprehensive name of God, that is, the comprehensive of all divine names in a human and human container. In these lines, the author aimed to show all the concerns of Plato, Augustine, and Farabi in a city whose ruler is the caliph of God, that is, the comprehensive manifestation of the divine ruling names, to foster a deeper understanding of the teachings of the head of utopia in Farabi in the context of this teaching. Naturally, this assumes that this instruction finds a communal component and escapes the prison of solitary seclusion, as is stressed in the Islamic utopia.
14	Mohammad Ali Mashkat 2018	Utopia from ideal to reality (2) (based on Plato, Augustine, Farabi and rereading the doctrine of the caliphate in Islamic mysticism)	Without its rulers, the Islamic paradise would never come into existence, and any works or words attempting to describe that city or realize it without such rulers are nothing more than muck. The Islamic utopia becomes an ignorant and oppressed city whenever leaders who are close to the truth (even at low levels of closeness) are removed from it. While dressed in religious and human disguises, these people act like beasts and resort to the law of conflict or reconciliation instead of acting religiously, a quarrel that destroys everyone's basis or reconciliation that only helps certain networks survive and thrive while turning others into playthings.

Method

In this study, the theoretical foundation of Utopia is derived from the viewpoints of Western and Eastern philosophers and builders. The research approach is essentially a blend of text analysis, qualitative content analysis, and meta-analysis techniques for this aim. By combining study findings, the meta-analysis approach can identify novel connections between social phenomena. This is the analytical technique. To put it another way, it is a methodical way to deliberately combine the findings of various studies to arrive at a more accurate estimation of the truth. It entails a thorough search of all relevant evidence, the application of precise, inclusive criteria, and the calculation of effect size for each study. The idea of utopia is spoken about in the first section of the study. Following an explanation of its place in theoretical thinking, it has been addressed by Western and Eastern philosophers and sages concerning the concept of Utopia. After describing its position in theoretical thinking, the concept of Utopia is discussed using the information that is currently accessible, including books that have been written, articles in this area, and the opinions of intellectuals. Using the descriptive, analytical approach and comparison with references to documents and documents, the information gathered from library sources, documents, and documents will ultimately be referred to a review of the data gathered before a conclusion is reached.

Definition of utopia

Around the world, utopia is known and introduced by several names, including utopia, Nakabad, Nikooshehr, monotheistic society, and Utopia in Western nations. In actuality, a utopia or utopia is a perfect and naive community where luck, wealth, and evolution flow, and there is little to no unhappiness with the populace. There are times when the paradise envisaged in this world is established in a far-off region where there is no suffering. Philosophers employed the notions of the city or the so-called utopia in a variety of ways (Mehdizadeh, 2019, p. 1). According to another definition, the utopia or the land of all good is very old. In the Gilgamesh epic from around the second millennium BC, we find a description of a sort of earth heaven. However, the first utopian plan with rational underpinnings and a connection to human history comes from the great Greek philosopher Plato and is found in his priceless work, Republicanism (Cada, 2001, p. 477).

Thomas Moore coined the term "Utopia" as a literary genre and gave it that name for the ideal society in 1516 (Dad, 2001, p. 16). Iran's myths and epics are the best proof that the Iranian element was involved in the construction of ideal aspirations since it was a part of the human society that made an indisputable contribution to historical reality. However, throughout the historical age, and particularly after Islam, the first Iranian Muslim philosopher, Abu Nasr Farabi, provided the ideal concepts that fused Plato's philosophical principles with the Shari'ah of Islam in the book of the Utopias of Utopia.

In the hymn of Gabriel, Sheikh Martyr Suhrawardi uses the nowhere equivalent of Utopia (Asil, p. 19; 2002). Nowhere in the mystical allegories has had a variety of forms, including the "India" and "Mount Ghaf" in Attar Logic, as well as the "Neystan" of that meaning and the believer of the "ni" (soul) from Neyestan. Meaning that in the tale of Rumi's parrot and merchant, the "parrot" is left there. The desire to return to humanity's heyday falls under another type of desire. Two kinds of mythology are gathered from the Golden Age, one of which deals with the period when humans first appeared on the globe and mixed with nature. The term "golden era" can refer to the perfect times that every country has experienced at various points in its history, including the recent past. (Asil, 21012, 20).

Utopia as a high city

A good or lofty city, the utopia is more complete and superior to the creator's city in every way. By the way, this city is accessible to everyone and is not inaccessible. It is possible to transform residents' attitudes and behaviors toward this ideal city and implement its better policies in a variety of political, economic, cultural, and social spheres by using the mechanisms of education and education (Afzali, 2014, p. 62).

Utopia is a legendary city

Some theorists assert that cities always allude to cities that cannot be realized or demonstrated by depending on the names Utopia or Arman Shahr, which are composed of the two Greek terms Topus, which means "place" or "location," and the prefix of Yu, which means "na." By articulating these viewpoints, the narrators in such cities truly want to realize these visions rather than attempting to satisfy their wishes and accomplish their objective realization, and ease their suffering. For these groups, it is more idealistic or hopeful of the utopia if it is employed in the formation of an imaginative element (Laxaie, 2014, p. 3).

Utopia as a genre in literature

A few people considered utopia to be a literary genre, as opposed to good, fantasy, and the like. The remark and the winds were written in the following centuries after Thomas Moore's writings. According to this perspective, the utopia is a style of tale that often starts with the narrator journeying to an unnamed island, and the details that are given of the place and its customs show that the governing structure there is superior to that of the livestock community, and the narrators want to expose its real social structure while preparing readers for the creation of similar societies that Drave is aiming for. With this perspective, Karishnan believes that the notion of utopia is a Western phenomenon and a product of Western civilization rather than a universal one (Afzali, 2014, p. 63).

Utopia from the point of view of Western philosophers

Utopia from the point of view of Socrates

He got familiar with naturalism as a young man and briefly became attracted by the Sophists. But none of the two managed to convince him. The philosopher Socrates shared his ideas with his students, particularly Plato and, via him, Aristotle, in "The Foundations of Ideal Thought." These theories included life, politics, social relationships in urban areas, and civic rights. By emphasizing "human status and human ethics in society," he marked a turning point in the city's philosophical philosophy. He bases everything on reason and rationalism based on "human ethics." He is the one who started measuring concepts and ideas logically. Socrates is a reference in the history of Western thinking because it may be said of him both "before Socrates" and "after Socrates." This great thinker's important ideas are based on concepts later referred to as "utopia" by other thinkers (Samadi Kafi, 1397, p. 41). The philosophical teaching of Socrates, as well as the process of the evolution of his ideas, are the acknowledgment of Socrates' personality, the influences of the city, and the Athenians' participation in his critical views. The circumstances of the city of Athens have the following effects on the principles of the city and the city in question:

1. Wisdom, courage, chastity, justice, and godliness
2. Virtue and justice, ethics and politics
3. Goodness and beauty and usefulness of wisdom and knowledge, self-knowledge, and awareness and awakening
4. Reasoning, exploration, and exploration
5. Education, competence, contentment, and happiness
6. Meritocracy and the rule of law
7. The rule of wisdom, righteousness, and justice.

These are the city and citizenship tenets of the Greek philosopher Socrates, who was a major influence on nearly all subsequent utopian ideas (Habibi, 2017, p. 41).

Utopia, from Plato's view

After his mentor Socrates, Plato was the first thinker to build idealism on logical reasoning. He envisioned this perfect neighborhood in his novel, The Republic. On the premise that human civilization would be preserved when the reins of governance are placed in the hands of smart philosophers, and they oversee the affairs of the people with knowledge and wisdom, Plato designed his ideal city. According to their essence, Plato categorizes people into three groups: The distinction between the three groups—goldsmiths, wire, and iron and brass—determines their status and social class (Plato, 1978, p. 994). According to this thought, most of the contemporary political, social, and philosophical schools judge themselves in light of Plato's definition of Utopia since it is so all-encompassing (Koirah, 1981, p. 6).

The connection between political life and happiness and the end of life, or, to put it another way, the importance of the polis in classical Greek political thought, is one of the key issues in Plato's perspective on utopia and, more generally, in the

motivation of a thinker like Plato to sketch a utopia in full detail. If the way of life of the ancient Greeks may be regarded as a unique style in the realm of that time's civilization, this way of life is closely connected to the polis. The Greek ideal of communal life is best exemplified by the concept of the polis.

In Greece, Polis is not only a geographical location that meets the needs of a community, but it is also an intellectual, economic, and social environment that is integral to Greek ideas and daily life. Plato describes man as a being in the polis and believes that man only has an identity in the polis because of this interaction and interweaving of man and polis. A person without a natural social existence in the polis, in Plato's view, is neither a human being nor a superior or inferior creature. After Plato, his pupil Aristotle finished this scheme and added certain components (Aristotle, 1999, 1253).

Utopia, from Aristotle's view

Because Aristotle was more conversant with natural sciences than Plato was, he was better able to embrace the necessity for diversity and plurality. As a result, Aristotle's view of utopia is more expansive than Plato's in many aspects. But contrary to what he and many writers after him believed, the political disagreements between him and his master were not as severe. He merely made Plato's thoughts and ideas more orderly and brought them closer to scientific reality, rejecting only the reasonable recognition of the problem of communal wives and pointing out the ambiguities of Plato's social classification. He regarded metamorphosis with suspicion, just like Plato. He acknowledged the benefits of change in other fields of study, such as medicine, and the fact that many advancements had been made as a result of a break from ancient, barbaric practices, but he was hesitant to embrace such changes in politics (Mamfoor, 2012, p. 266).

The classes of slaves, chosen ones, and freedmen are distinguished in the laws of Aristotle's Athens, and in the society of freedmen, everyone is treated equally before the law and is expected to uphold the law (The one who is Socrates and the law condemned him to eat hemlocks). Therefore, it is not surprising to learn that in a culture like this, "Aristide" put his name on a tablet ordering the expulsion of one of his compatriots from the city (Aristotle, 1948, p. 89).

In Aristotle's utopia, the law serves as both the judge and the ruler, and the rulers are the law's slaves. The legislation should be reasonable and in line with the conditions and needs of the community. Overstepping legal boundaries weakens and dismantles the government while causing turmoil and instability in social affairs. According to Aristotle, the ideal form of governance is one that ensures the happiness of the community. The rule of law and its dominance over the city, in his opinion, is the finest measures of effective government (Aristotle, 1948, p. 145).

Aristotle said that the city might be thought of as a civilization made up of homes and families whose aim is well-being or a full and sufficient existence for the populace. As a result, the sociopolitical objective is well-being, and all of its institutions serve as tools to this end (Aristotle, 1948, p. 145). According to Aristotle, those who possess virtue are deserving of authority. However, he believed that this virtue was not exclusive to philosophers and that all people may possess it. As a result, he believed that all citizens needed to acquire both the secrets of command and the means of obedience. The Treatise on Politics is a guide for politicians in the matter of government, according to Aristotle, who claimed that the two points of government in the group of practical wisdom are not acquired through study and study of the product but rather through action, experience, practice, and discipline (Foster, 1981, p. 205).

Utopia, from Augustine's view

Augustine believed that the city of God, which is situated in opposition to the city of the world, was the location of individuals who were free from both realms. The security of a man's physical body is tied to the underground city, and his spiritual destiny is related to the city of God. Man is prone to conflict because of his excessive loyalty and affection. The question of whether or not to recognize both the Christian God and the conventional Roman gods existed even in Augustine's day. He was certain that the city of God would ultimately exert its influence over everything, requiring everyone to surrender to it and abide by its laws since it is where the harmony, purity, and strength of the church all come from. He founded his ideas on the concept of power in the context of the church (Adi, 1979, p. 106).

Utopia, from Thomas More's view

One of the Western world's first proponents of utopian philosophy was Thomas More, an English philosopher, politician, and judge (Kenny, 1985, pp. 19-5). Moore portrayed a perfect island where all of its 54 large and beautiful cities 54 people share a single language, set of regulations, and culture in his literary work "Utopia." Resources are distributed equally throughout all cities, private ownership has vanished, poverty and despair have been eradicated from society, and adherents of all various religions coexist peacefully and without discrimination (Moore, 2011, p. 19- 29). Leaders of religious groups with socialist leanings in Germany, such as Luther, Nicholas Rascher, and Thomas More, were affected by Moore's writings in the 16th century. His literature had a significant impact on the development of the communist idea, particularly in the second half of the 18th century (Mouska, 1981, pp. 163-164).

Utopia, from Anacharsis Cloots's view

The French Cloots is another utopian theorist who claimed to be the voice of mankind at the start of the French Revolution.

He suggested a plan to create an ideal society and thought that the union of all countries and the creation of a single country was the path to perfect happiness (Matalabi, 2018, p. 138).

Utopia from Thomas Campanella's view

Another well-known proponent of utopian theory is Campanella. He asserts in his book City of the Sun that eugenics would enable humanity to create a perfect society by avoiding the birth of naturally bad individuals, creating a single nation, and attaining political unification. The social structure of Campanella's City of the Sun is not rigid toward outsiders and treats them with respect since it is governed by the rules of nature and knowledge (Naderi, 2008, p. 138).

Utopia, from Francis Bacon's view

Another idealistic thinker who sought to improve life by advancing science and knowledge while eschewing superstitions was the English philosopher and thinker Francis Bacon, who lived in the 16th and 17th centuries. He believed that religion, reason, and knowledge were essential for the advancement of human existence, and he described a just and pious paradise in his book "New Atlantis." This thought believed that everyone might achieve wealth and happiness via justice, piety, knowledge, wisdom, and man's control over nature (Matalabi, 2008, p. 139).

Utopia from Francis Fukuyama's view

Fukuyama is regarded as one of the 20th-century idealist philosophers. In his view, liberal democracy is the final and ideal form of governance for all countries, and its globalization will spell the end of human history. The end-of-history theory thinks that liberal democracy will be the last and most prevalent system in use after communism fails since there are no viable alternatives (Fukuyama, 1992, 18-22). Although it has flaws and issues, he contends that liberal democracy will outlast all other forms of government around the globe. He claims that because there are cultural differences in terms of language, religion, and ethnicity, the countries would reject this sort of administration. But someday, they'll come around. Some intellectual forces, especially Muslim intellectuals, opposed Fukuyama's notion. He was forced to revise his theory in the wake of the September 11 attacks. He acknowledged both his shortcomings and the ideal model. Nevertheless, he characterized all other types of modern governance as being regressive (Salimi, 2013, pp. 5-12). The pessimism of 20th-century man toward human progress in the social, political, and technological spheres led to some utopian designs in a negative form, which is anti-utopian and includes stories that depict an imagined world that is unpleasant, insecure, hard, and terrible for humanity in the future. Negativists like Aldous Huxley, George Orwell, Arno Schmidt, Yevgeny Zamyatin, etc., are examples of this group (Bashrieh, 1979, p. 160).

Utopia from Eastern philosophers' view

Utopia from Abu Nasr Farabi's view

Farabi is the first Muslim philosopher who thoroughly explored the notion of utopia by fusing the teachings of Islam with the theories of the ancient Iranians, Plato, and Aristotle. Dealing with spiritual issues, achieving justice, and avoiding all evils—especially oppression—are the cornerstones of Farabi's paradise. The leader of his utopia is a person who is well-versed in all disciplines, facts, and information. He discovers the paths to happiness via inspiration, revelation, and reason, and by uniting people and eradicating evils, he leads them to genuine happiness in this life and the next. In Farabi's utopia, every owner of a profession is under the direction of an expert in that field, and the person in charge of any task must be competent in carrying it out. Fundamentally, Islamic thought holds that establishing justice and eliminating tyranny and corruption is necessary for a monotheistic society to be happy and that equipping individuals with the ornaments of knowledge and piety will result in their redemption in both this world and the next. The "ideal human being," who is the caliph of Allah (God's successor), is the center of existence, according to Islam. It implies that a flawless human being has the same dignity as God in this situation. Muslims, particularly Shias, believe that Imam Mahdi (PBUH), the current absconding final imam from the family of the Prophet (PBUH), is the founder of the perfect society of Islam. With God's guidance and assistance, he will manifest and take the initiative to end oppression, ignorance, and poverty in the world. He will also establish a world government that is unified and inclusive, and by eliminating discrimination, poverty, and other barriers to education, excellence, and development, the world will be able to experience true happiness (Sahibi, 2011, p. 420).

Utopia, from Khwaja Nasiruddin Tusi's view

Khwaja Nasir al-Din Tusi, who believed that society was the only place where human perfection could be attained, wrote in this regard: "Since the human species depend on one another for both the individual and the species survival, which prevents them from achieving eternal perfection, they depend on one another to achieve perfection, and since that was the case, each person's perfection and completeness depended on others of his kind." Since no one can meet all of his needs alone, according to Khwaja Nasir al-Din Tusi, the need for cooperation has led to the development of society. He stated that "Man's work revolves around supporting each other, and supporting each other is done in such a way that each other's ammunition is sufficient and equal" (Tusi, 1967, p. 255).

Human gatherings are split into two groups by Khwaja Nasiruddin: those brought about by good deeds and those brought about by wickedness. He referred to the one as a utopia and the second as a non-utopia, and he defined both as follows: "Utopia was a group of individuals who had a common goal of elevating the evil and acquiring good acts, and they did have two things in common: attitudes and deeds.

According to Khwaja Nasir al-Din, the utopia's residents should put their best efforts into fostering righteousness and eradicating evil. He asserts that people's opinions are accurate, and they concur on the genesis and resurrection. According to their jobs and responsibilities, humans are split into five groups in Khwaja Nasiruddin's utopia:

The first group, known as the wise men by Madinah, consists of individuals who stand out from their peers due to their capacity for knowledge and sound judgment.

The second group, which includes judges, preachers, authors, and poets and is often regarded as the masters of science and culture, guides the ordinary people and imparts to them the lessons of the first class of society.

The third group includes individuals who respect the rule of law and establish rights and duties in business and interpersonal relationships.

The fourth group is known as the Mujahideen, and they are responsible for protecting Madinah's holy sites.

The fifth group, known as Malians, is responsible for the city dwellers' strength and means of subsistence (Akhwan Aramaki, 2008, 57-58).

Utopia from Abu Ali Sina's view

The name of Ibn Sina's paradise is Dadshahr or Medina Saleha. Since the political future of the community and its prosperity are tied to them, Medina's family, school, and education system are crucial to the training of children. When he developed and explained the notion of the city system, Abu Ali Sina divided individuals into three groups: soldiers, craftsmen, and resourceful people. These classes are classified according to their employment and social standing, and they are in charge of maintaining the harmony, planning, and order of society. The ingenious individual is the one who creates customs and rules in the Sinai Utopia. In the political world, he is like a head to the body. His traits include tradition and justice, which enable him to lead people to the road of righteousness and perfection, compel their devotion, and keep them away from evil and corruption (Ahmadi, 2011, p. 8). The people of his righteous Medina uphold the customs that the same Lord's holy law has created for humanity. Madinah, on the other hand, is lost with individuals who require awakening to the truth since the political and social behavior of the people in this society violates both the Prophet's and God's laws; they are in grave wrong. The reason Ibn Sina's just Medina differs from Farabi's ideal Medina is that Ibn Sina never envisaged an imaginary Medina like the city that Farabi conjured; instead, he depicted a real Medina where the monarch imposes realistic laws that everyone must obey. To put it another way, Ibn Sina's utopia did not neglect the actual circumstances (Azkaei, 1975, p. 175).

Utopia from Khwaja Nizam al-Mulk's view

In his political book, Khwaja Nizam al-Mulk outlines the tenets of Iranshahri ideology to provide the groundwork for his

utopian vision. A kingdom in Utopia possesses traits similar to those of the rulers of ancient Iran. According to Khwaja, the king is the chosen one of the Lord of the Universe rather than the caliph's envoy. His portrayal of the kingdom is more akin to an ideal monarchy with all forms of intelligence, beauty, and skill (Asil, 2012, p. 16).

Utopia from Shahabuddin Suhravardi's view

He serves as the story's narrator and uses the word "nowhere" to disparage paradise in the Song of Gabriel. He meant Utopia even though the word "nowhere" in contemporary Farsi has a bad connotation. The nowhere of Sheikh Shahabuddin Suhrawardi is the country of elderly single people and is located in the area where the index finger does not extend, whereas the utopia of Madinah is a location where its residents have a certain position and place in Madinah, as specified by Madinah's human law. Or it may be a Madinah without God, where there is no religion and no discernible influence from divine directives that do exist. Human laws make up utopian laws (Makaram, 1988, p. 30).

Utopia from Khwaja Rashiduddin Fadlullah Hamdani's view

Rashiduddin Khwaja, a community that was primarily scientific and educational, was established in the north of Tabriz by well-known scientist and politician Fazlullah Hamdani. The name of this town was Ruba Rashidi. Khawaja wanted to get scientists and academics together so that science would advance and he would gain something from their discussions (Habib, 2009, p. 95). The ideal society was designed by Raba Rashidi based on historical writings and Rashiduddin's dedication letter. Rashid al-Din meticulously planned and described his ideas for the construction of this metropolis, which included both particular physical suggestions and the manner of social organization, management, and associated civic organizations. Raba Rashidi was a very large town, which may be referred to be the earliest and largest university town in the Islamic world. Although in other cultures, Raba refers to a neighborhood, Khawaja's letter to his children included 30,000 dwellings, indicating that Raba Rashidi was a very vast town (Ahmadi, 2012, p. 9).

Utopia from Ibn Khaldoun's view

Ibn Khaldoun is more than just a theorist; he is also a person of action and negotiation and a social ethics philosopher. Abadja, which is a place where people have established and where infrastructure is being maintained and expanded, is mentioned in his description of Utopia. Such a city's ideology has a stronger connection to regular life and practice. The paradise of Ibn Khaldoun is more regional and particular (Makaram, 1988, p. 25).

Utopia from Sheikh Baha'i's view

The familiar motherland and the empty spaces are what Sheikh Bahá' mostly sees. By doing this, he attained a level of spiritual perfection that transcended theoretical ideas and regulations, and as a result, all of his works were rich in spiritual concepts. In the age of occultation, Sheikh Baha'i discusses the functions of prophethood, Imamate, and replacement. He saw the dignity of the state and the ruler's place in human society as the soul and head of the body, respectively, to the people. Life and social order are impossible without Shahryar's existence and presence, just as the life of the body is impossible without the soul. Even if he keeps quiet while he is away about the characteristics and conditions of the Islamic monarch, he opposes the harsh authority (Sultan Mohammadi, 2012, p. 189).

Utopia from Mulla Sadra's view

Sadrai is a utopian city where God rules over all things. The world is one of the destinations and phases of man's journey toward God, who is viewed in Mulla Sadra's school as a traveler. He views achieving the pinnacle of perfection and the purpose of human existence from the vantage point of participation in society (Makaram, 1988, 30).

Utopia, from the architects' views

Utopia from Filippo Tommaso Marinetti's view and the Futurism movement

Italian architect and theorist Filippo Tommaso Marinetti, who was egotistical and thought of himself as the caffeine of Europe, was active in the 20th century. The Futurism movement, which had its beginnings in the early 20th century, was founded by him. Marinetti and the movement's followers believed that a utopia would consist of a cogent technological environment with flowing machines and other moving objects, which they perceived as being indicators of modernity. In ignoring technology, this futurist theorist and the group that joined him only saw economic backwardness and an overreliance on homesteading agriculture. They were searching for a utopia where the deity descended from the mountains and resided among the populace alongside commerce and machinery. They want a city with glass walls and visible elevators that go up and down, not one constructed of stone, brick, and dilapidated dungeons. One of their overarching objectives was to create works in which it was possible to perceive light, movement, sound, heat, and even scent in addition to people, landscapes, and things. Marinetti authored the first Futurist manifesto to be printed, which advocated for the demolition of museums, artwork, cultural establishments, libraries, etc. (Mehdizadeh, 2018, p. 3). He desired a new world with an automobile, speed, and technology to replace the city of his forefathers. The city of Venice, the home of Italian art, was the focus of the Futurists' desire to construct a Utopia in Italy. They declared: "We are purifying Venice, which has become a market for false antiquarians and a magnet for snobbery and ignorance. Military and industrial Venice should reemerge. Let's flood the filthy city's rivers with

the crumbled stones and shattered bricks of decaying, rickety mansions. Let's burn down the boats in this city, which have been transformed into idiots' rocking chairs. They rejected everything because they saw historic structures and works of art from the past as obstacles in their path, which is how we should see art and its purposes today. But did they ever consider that the world would change and become new and fresh as a result of all this damage and erasure of the past? Their primary objective was to simultaneously depict space, light, movement, and speed on a flat, stationary, one-dimensional surface. This was undoubtedly a very difficult challenge that the futurists could not do on their own (Qarabaghi, 2011, p. 63). We admit that the magnificence of the universe has been supplemented with a new beauty, with the beauty of speed. Marinetti expressed this in the proclamation of this movement. This is the core of futurism. Therefore, it is easy to see how futurist artists are always concerned with speed, movement, advancement, the encroachment of antiquated ideals, and the tendency toward advanced technology (Bani Masoud, 2016, pp. 308-309).

Utopia, from Ebenezer Howard's view

Bostan Shahrhai Farda, the utopia or perfect city envisioned by Ebenezer Howard in 1902, is a model of urban development that replaces the outdated ones of the period and seeks to address the housing issues of the industrial revolution. The size and shape of Howard's old cities are constrained (such that the population doesn't exceed 30,000), and this applies to both the governmental and commercial structures. Private developers and local governments organize and maintain localities, regulate the issue of property speculation, and emphasize land ownership (of course, while keeping in mind the position of the private sector) (Mehdizadeh, 2018, p. 4). Urban cities will ultimately link to each other and establish groupings of cities on a human scale with a railway network because of their allure and the growth in their populations, even though they are still few. Accordingly, they will be managed by a new organization, half of which will be handled by the public sector and the other half by the private sector. The suggested city is a city in a village, which will benefit both environments. The social dynamics of a city should have a quality of life in a peaceful, affordable, and clean place to live, as well as a harmonious relationship with its rural surroundings. The maps of Howard's utopia differ from those of the 8th century because they utilize fewer details and are more akin to functional organizational charts, which are theoretical, and because the city layout must be in keeping with its environment (Jonas, 2014, p. 40).

Utopia from Anthony Garnier's view

The famous French architect and author Anthony Garnier were interested in the cityscapes of the 20th century, and in this sense, his representation of the urban problems brought on by France's industrial revolution took a strong functionalist approach. He depicts a city with an average imaginary situation by drawing the plan of the industrial city of 1917, which can be said to be the birth of his interest in the cities of the 20th century, which at the beginning of the 20th century did not have ideals like going back to nature or having a future vision as the principal barriers to industrial production, but instead has a population of roughly 35,000 people, in which people are fully incorporated. The modernist movement, which stresses the division of various occupations and transportation in its structure, is present in the city that Anthony Garnier is considering. Numerous enterprises are situated in this city along the major thoroughfares. To provide residents with access to public and commercial facilities, rivers, trains, and residential districts are arranged like blocks on a grid. Residential architecture has adopted the rationalist movement's logic from industrial architecture, resulting in the construction of homes devoid of superfluous ornamentation (Mehdizadeh, 2018, p. 5). One of the human-scale urban places benefits from memorial architecture. The structures are compact, and trees have been planted in the open areas. Concrete is a new material and at its maximum level, with minimalist architecture that highlights the link between materials and cost (Jonas, 2014, pp. 40 and 41).

Utopia from Le Corbusier's view

Le Corbusier, a key figure in the modernist movement in Europe throughout the 20th century, tackled the question of the ideal metropolis in "The Contemporary City of Three Million People" in 1922. This work represented a groundbreaking approach to urban planning. The "Neighborhood Plan," which was proposed in 1925 during the International Exhibition of Decorative Arts, was a theoretical undertaking that sought to reconstruct Paris (Jonas, 2014, p. 44). To prevent the unavoidable urban sprawl, Le Corbusier intended to condense the city by building 18 200-meter-tall buildings in the city center as part of the neighborhood plan. Le Corbusier predicted that the modern metropolis would be a "machine city" (Mehdizadeh, 2018, p. 5). Le Corbusier was motivated by applying the spirit of "flexibility," which was the basis of machine aesthetics, whereas Anthony Garnier introduced functionalist industrial architecture for house design. He, therefore, complemented contemporary rationalistic and single-function architecture. The "mechanical man" would dwell in a "mechanical city" with residential homes built adjacent to one another to form bigger blocks that are frequently situated in green spaces and may hold up to 1,600 people each. Each building in a very big administrative center may house ten to fifty thousand people and contains a variety of public functions. They are roughly 150 meters apart (Jonas, 2014, p. 44). At the 14th Siam International Congress, which was held in Athens, this architect suggested the Athens Charter

address urban and architectural problems, which read as follows:

• Balancing collective and individual needs

• Landscaping mastery over buildings and green space to improve the functions of life and recreation in cities to be as good as the village.

• Attention to weather conditions, insulation, and ventilation

• Separation and elimination of entanglement and formation of four main urban functions (life, work, recreation, transportation) (Bani Masoud, 2016, p. 376).

The city layout is geometrical mechanical, with a very big and dense core and the disappearance of the urban periphery, based on the purposes that were recommended for modern cities in the Athens Charter. These functions should be separated from each other with the assistance of urban division. It will be crucial to make use of sunshine, give recreation greater consideration, and see green spaces as extremely significant in the "Shining Metropolis" ideal city. Routes used for commuting are distinct from one another. The concept of this metropolis, which has unique geometry and order, brings to mind the creative architects of the 18th century.

Conclusion

We may thus arrive at the specific conclusions below by researching and scrutinizing the manifestos, books, and speeches of Utopia vision among Western intellectuals and philosophers, as well as the treatises and books of Eastern philosophers and thinkers. You will discover that Eastern intellectuals were and still are searching for wealth and happiness in the areas of religion, morality, humanism, and religious beliefs if you study Utopia from their point of view. With the distinction that Utopia is heavenly from the point of view of Eastern thinkers and earthly from the point of view of Western thinkers, we observe these views in the ideas and speech of Western intellectuals. Western thinkers believe that utopian cities have more of a philosophical foundation than eastern urbanists, who also share this belief. It should be emphasized that although western utopias have all aimed to create an ideal society where happiness may be attained via law, order, and prudent administration, eastern utopianism refers to the pursuit of bliss in the afterlife and the world that exists after death. By referring to the theories of western architects who have made progress toward putting the utopian vision into practice, we will see that gradually their path has veered away from the philosophical dimensions and has been more toward functional cities, where they have been looking for solutions to problems to make it better. But at the same time as the middle of the 20th century, the eastern utopianists sadly went wrong in many instances owing to probably inaccurate modeling of western utopian concepts and lack of fit with the society, which not only did not solve the issues but occasionally made the problems worse. Contrary to the theories of Utopia or Utopia, there are also theories based on its opposite, i.e., Anti-Utopia or Anti-Utopia. These theories are not discussed in this article due to their topic, but based on the beliefs of its thinkers, it can be said that Utopianism has not always resulted in favorable outcomes. The economic, political, social, and cultural circumstances that control their society have mostly been the target of utopian ideas and thoughts throughout history, both in western and eastern philosophy, but in the least of these theories, a workable solution has been offered to make it a reality.

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