

The Root Of Social Sciences In The World Was In The Ancient Persia

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Abstract

Iran is not only one of the oldest and greatest civilizations in the world. Several large empires that he owned, both in terms of territories that filled mainland Europe and Asia to Africa, as well as systems and practices of social and political life that were significant for the life of a civilized society, namely; Susa, Elam, and Media. And there are three great dynasties in ancient Persian civilization that have the most influence on world civilization and humanity, namely; the Achaemenids, Parthian, and Sassanian.

There are many styles of modern life today which are inspired by the life that took place in Persian society. One of them was written by the French scientist Montesquei in the work "Les Letters Persannes". In addition, the ancient Persian influence in terms of modern administration of the world today.

With a literature review, this paper shows that Persia was the beginning and source of the social sciences.

Keywords; Persian, Civilization, Social Sciences.

Preface

Iran has the richest and oldest traditions of public administration and human civilization. The Persians have played an important role in the theory and practice of government and public administration on a global scale in the past, having global prestige and having excellent government managers. About 8000 years ago, the bureaucracy and government of Iran first matured in the government of the city of Susa - one of the ancient cities of ancient Iranian civilization - and then as an important institution of government during the Elamite, Median, and three Achaemenid, Parthian and Sassanid empires (6000 BC evolved to 651 AD). The Sassanid Empire had built a tradition of administration and government of the highest order despite an unexpected defeat against the Arabs in 615.¹

¹. Farazmand, Ali.1998. Administration of the Persian achaemenid world-state empire: implications for modern public administration. International Journal of Public Administration Volume 21, 1998 - Issue 1.

Early Iran, Before the Persian Empire

Three Major Powers Early Iran.

Three major powers preceded Persians in Iran: Susa, Elam, and Media; (a). Susa Civilization and Administration. Susa was one of the oldest sites of ancient civilizations beginning around 6000 B.C. Susa served as the capital of one of the oldest empires around 3000 B.C. The destruction of Susa's magnificent architecture at the hands of an early Babylonian ruler was a record of historical disgrace, as was Alexander's burning destruction of Persepolis in 330 BC.²

Susa, as one of the largest and oldest lands of human civilization (located in southwestern Iran), began its political life around 6000 BC, first as Sumer's rival state in Mesopotamia and then as the capital of one of the oldest empires. Ancient times, namely Elam, were introduced in 3000 BC. However, the first experience of governing and managing large-scale affairs in Iran began about 8000 years ago. The most important tool of government in the long evolution of the government and the decline of the Elamites was the bureaucracy, which also played an important role during the Medo-Persian empires.³

(b). The Elamite Federated Empire: This was one of the major ancient powers for over 2500 years until its fall to Medians in 600 B.C. As a rival to Sumer and Babylon, Elam's achievements in art, science, culture, administration, and government at least equaled if not surpassed its contemporaries. Its occupation of Babylon for almost 500 years expanded Iranian influence well beyond Mesopotamia. The Elamite Empire governed a large territory comprising present-day Iran, the Caspian Sea region, Afghanistan, and a major part of the Near East, including at times Babylonia and Assyria. Elamites were most likely the first in history who adopted the concept of a federal system, with five major kingdoms: Kassite, Guti, Lullubi, Susiana, and Elam.⁴

Intergovernmental relations among the federated members were regulated by numerous administrative rules and ordinances. The federal structure of the Elamite Empire was organized into three administrative layers of governance: the various provinces were ruled by the (1) "governors," Halmenik, who were under the control of a (2) "Viceroy," Sakanakkun, who was subject to the actual (3) king of Elam, Zunker. Religion flourished in ancient Elam, where the female "Great Goddess" was in high power, equal to the male God. Certain kings of Elam were also elevated to the "Messenger of God," "regent," and ruler on earth. Thus, the administration of Elam reflected both secular and religious aspects. A remarkable achievement or legacy of the ancient Elamites was the development of their own written official language. Others included the development and use of a "binary weight system," which had a major influence on the fraction systems of the whole of Mesopotamia; a massive number of administrative and business documents; major architectural works; the development and management of a gigantic system of underground canals, Qanat, for irrigation; construction and maintenance of numerous public works and enterprises such as roads, bridges, communication centers, and economic and commercial centers; and development and use of an advanced legal system: Elamite penal law,

². Farazmand, Ali. 2015. Persian Legacies of Bureaucracy and Public Administration. Public Administration and Public Policy, Vol.1.

³. Aldrete, Gregory S. 2011. History of the Ancient World: A Global Perspective. The Great Courses Corporate Headquarters 4840 Westfields Boulevard, Suite 500, Chantilly, Virginia.

⁴. - هيننس، والتر: «دنياي گمشدهي ايلام»، ترجمه‌ي فيروز فيروزنيا، انتشارات علمي و فرهنگي، 1376.

civil law, and administrative law. Also original to Elamites was the role of witnesses in the elaborate judicial proceedings. As urbanization grew, various professions also flourished.⁵

The federal structure of the Elamite Empire was organized based on three administrative layers of government: the provinces were governed by subordinates under the control of the viceroy, who was himself under the command of the Elamite king. The kings had established two capitals. One of these capitals was located in the lower part of the city, present-day Dezful, and the other in Susa, the oldest civilized center of the experience, communication, and management politics between the West and the East.

The Median Empire: The arrival of Aryans, a people of Indo-European origin, on the Iranian plateau during their second wave of migration from Central Asia around 1000 B.C., changed the composition of the population and the political power in Iran and the whole of the Near East. This group of pastoral people established a vast world-state empire unknown before, and with an administrative system that was politically effective and managerially efficient. Of the two major branches of these Aryans, the Medes succeeded first in establishing a formidable empire state rivaling the main power players of Babylon, Lydia, Egypt, and Assyria. Centered in Ecbatana, or "place of assembly," in modern Hamadan of central Iran, the Median Empire mastered the "statecraft" of the ancient time, both in military and civil administration, by the seventh century. Medians captured Nineveh, the capital of Assyria, and by totally absorbing the Elamite Empire.⁶

An Overview of the Ancient Persian Civilization

There were three majestic dynasties in the ancient Persian civilization which were most influential for world civilization and humanity.

Achaemenid Empire (550–330 B.C.)

The Achaemenid Empire (550-330 BC) was an ancient Persian empire founded by Cyrus. Cyrus laid a great foundation for model government. This government encompassed almost the entire civilized world of that day, and thus the Achaemenid Empire was the first and only government to unite the entire world for more than two centuries.⁷

This empire ruled over different peoples of different nations and religions, and many tribes lived in the Achaemenid Empire with their customs and traditions and preserved their state and ethnic culture. An important characteristic of this state was the respect for individual and ethnic freedom, the celebration of law and order, the encouragement of indigenous arts and culture, as well as the promotion of commerce and art. The fact is that the importance of such a civilization lies precisely in the power that has enabled it to solve and assemble all these different components into a single whole.⁸

Cyrus the Great, king of Persia, defeated Babylon and conquered that land, declaring for the first time in the history of the world that everyone is free in their religious beliefs and practices. Cyrus the Great enacted the law of harmony between religions and beliefs. He

⁵ . Potts, D. T. 2015. *The Archaeology of Elam Formation and Transformation of an Ancient Iranian State*. Institute for the Study of the Ancient World, New York.

⁶ . Jones, Lloyd Llewellyn. 2016. *Median Empire*. Wiley Online Library. First published: 11 January 2016

⁷ . Olmstead, A.M. 1984. *History of the Persian Empire*. The University of Chicago Press. London. P.34

⁸ . Josef Wiesehöfer, Josef. 2001. *Ancient Persia*, (I.B. Tauris Ltd, 2001). P.119

founded the Charter of Human Rights. Cyrus allowed the captive Jews in Babylon to return to Judea, some of whom emigrated to Iran.⁹

The presence of the Achaemenid empire on the territories under its rule was mild. The Achaemenid method of tolerance was that they left each region free to be governed by its own local and regional culture and structure. The rule of the Achaemenids was not based on the exploitation of nations under their rule and did not exploit the resources of these lands and also did not want to integrate all cultures under one "social, cultural and political center"; However, there was always a central power to rule: "Consequently, the regions under Achaemenid control, despite the solidarity of these parts of Iran with the empire, were not directly affected by the central government program with long-term effects." The structure of the Achaemenid Empire based on political domination was a centralized power that can be explained by the "exploitation of the peripheral economy, central processing, and distribution of economic resources" in the form of the Wallerstein world system.¹⁰

The social system that prevailed in the era of the Achaemenid empire was a tolerant system that applied to all of its territories. It is said that the Persian Empire was not a dictatorship. The Persian Empire was governed and ruled by law. The Achaemenid Empire was an aristocracy or meritocracy in which individuals inherited power. Cyrus the Great had liberated his subjects and was a king who gained power through personal virtue. Iran's system of government is in the public interest and by the law. But tolerance in the Achaemenid dynasty is not a type of Western humanism, but Iranian tolerance is an intelligent tool of power and governance, in which a small number of Iranians control the wider society. People of different cultures, languages, religions, and customs live according to their traditions.¹¹

Parthian Empire (247 BC–224 AD)

The Parthian Empire or Parthians was known in Western literature as the Parthian Empire, was the name of an Iranian dynasty and one of the Iranian political and cultural powers in Iran, which ruled much of western Asia and Central Asia for 471 years.¹² The Parthian government spanned the Euphrates River to the Hindu Kush and from the Caucasus Mountains to the Persian Gulf. Due to the Silk Road being part of the Parthian Empire and the trade route between the Roman Empire and the Mediterranean Basin and the Han Empire in China, the empire became a center for world trade.¹³

The Parthian kings were indeed kings of kings because many kings of the region recognized the Parthian ruler as their emperor; While local rulers were elected by the central government during the Achaemenid period, the Parthian empire housed a large number of kingdoms, large and small, which were inherited. Although there were several police stations as in the past, they had less autonomy than their Achaemenid counterparts. With the expansion of the Parthian empire, the center of power of this government was moved from the east to the

⁹ . ۸۷. داندامایفناشر. محمد. ۱۳۸۹. تاریخ سیاسی هخامنشی. فرزاد روز. ص.

¹⁰ . Olmstead. A.M. 1984. History of the Persian Empire. The University of Chicago Press. London. P.64.

¹¹ . Lauren, Paul Gordon. 2013. The Foundations of Justice and Human Rights in Early Legal Texts and Thought. The Oxford Handbook of International Human Rights Law. Edited by Dinah Shelton.P.167.

¹² . Chronology of Iranian History. iranicaonline.org

¹³ .https://www.wikipindia.com/article/fa/%D8%B4%D8%A7%D9%87%D9%86%D8%B4%D8%A7%D9%87%DB%8C_%D8%A7%D8%B4%DA%A9%D8%A7%D9%86%DB%8C

west of Iran. The Parthian system of government is called the divine or royal order (sectarian monarchy).¹⁴

Sassanian Empire (226-641 M.)

The Sasanian Empire (224-651 CE, also given as Sassanian, Sasanid or Sassanid) was the last pre-Islamic Persian empire, established in 224 CE by Ardashir I, son of Papak, the descendant of Sasan. The Empire lasted until 651 CE when it was overthrown by the Arab Rashidun Caliphate. It is considered by the Iranian people to be a highlight of their civilization for, after the fall of the Achaemenid Empire (c. 550-330 BCE) at the hands of Alexander the Great in 330 BCE, Persian culture was sustained through the Parthian Empire (247 BCE - 224 CE) and reached its height in the Sassanian Period; there was not to be another state that truly felt "Iranian" after its fall.¹⁵

The first Sassanid kings called themselves descendants of the gods. In their inscriptions and coins, from the time of Ardashir Babakan to the fourth century AD, this is understandable. The Sassanid kings of the time of Ardashir II (**reigned: 379-383 AD**), chose other titles for themselves that no longer denoted their connection to the gods.¹⁶

Sassanid society was organized in a class and tiered manner. Society was divided into four classes: priests, warriors, teachers, and practitioners. The official religion of the Sassanid Empire was Zoroastrianism. The Avesta and Zand were the basic foundations of Sassanid government and religion. Yazdgerd III during the Arab invasion of Iran ended and Iran came under the domination of the Muslim Arabs except for Tabarestan.¹⁷

Economic, Social and Political System in the Ancient Persian Empire

We will explain the economic, social, and political system that prevailed in the great Persian dynasty.

Organization and Administrative System

The organization and administrative system of the Achaemenid Empire have unique features that affect the new administrative government. Although the administrative systems and court of the Medes were adapted by Cyrus the Great and some of the features of the Assyrian organizational structure were originally used, the size of the empire required a more effective organization and management. The vast Persian Empire was based on a powerful central government, a strong Satrap system, an efficient and effective administrative system with a kind of professional bureaucracy, a liberal government policy, and a strong army commanded by great nobles.¹⁸

The King and the Central Government

A tier hierarchical structure formed the precise systems of government and management of the empire, in which organizational authority flowed from the great king and the central government to the satrapal and local governments. This hierarchical structure was divided into two general layers: central and Satrap. At the top of the Great King's Pyramid was his court

¹⁴. https://factsanddetails.com/central-asia/Central_Asian_Topics/sub8_8a/entry-4502.html

¹⁵. https://www.worldhistory.org/Sasanian_Empire/

¹⁶. <https://amordadnews.com/en/88025/>

¹⁷. <https://iranicaonline.org/articles/class-system-i>

¹⁸. Behroozi, Mehrnaz & Kia, Leila Kochaki . 2017. The Administrative Structure of Achaemenid and Seleucid Empires in Observing Civil Rights. International Journal of Culture and History, Vol. 3, No. 1, March 2017.

and the central government, equipped with a kind of professional and efficient bureaucracy and army; At the next level were the satrap and his court, followed by the sub-satraps who were in charge of the local and provincial administrative departments.¹⁹

The professional bureaucracy was the key institution of the central government. The main authorities of the Persian government were based on several organizational principles and political institutions and legal control. These principles were:

- Free government
- Focus on an acceptable degree of decentralization
- Diversity and multiplicity of institutional controls
- No relative discrimination against the law
- Holy Kingdom - The great king as ruler, a high official, and head of state
- Standardization of government tasks and administrative processes
- A kind of centralized, professional, and powerful bureaucracy.²⁰

After the king and his central government, the satrap was the governor of a vast territory of the empire, which ruled the Satrap with great power in military, judicial, and state administration.

The satrap had many powers, duties, and responsibilities. His government was similar to that of the central government and the court of the great king. He ruled over a diverse territory of different nations and tribes and even different kingdoms, and he had a small court that was a miniature of the central court. He was the highest judicial official and head of state in the Satrap. His powers in determining policy and administrative affairs were very wide, but in adopting important policies he had to follow the orders of Susa.²¹

The special duties and responsibilities of a satrap were: maintaining law and order, overseeing public administration; Supervising the collection of taxes and tributes, as well as equipping and procuring troops and material resources for wars and defending the land; Maintenance of main roads and postal and communication routes; Maintenance of aqueducts and other waterways such as the Suez Canal in Egypt and the Athos Ardeshir Canal in Europe, construction and maintenance of public facilities: establishing relations with the central government and other satraps; And liaison with neighboring satraps in the field of military and political affairs. Each Satrap was divided into two sub-satraps or provinces headed by a sub-satrap or governor who was responsible to the satrap, while provincial officials and the public had direct access to the central government. Sub-provincial or provincial satraps were also subdivided into areas under the supervision of district administrators or political leaders of local communities.²²

19. حميد تنكابني. ۱۳۹۹. بازشناسي عوامل سياسي، اجتماعي، فرهنگي، و اقتصادي مؤثر بر نظام ديوانسالاري تاريخي ايران در دوره باستان. ۱۳۹۹. جامعه‌پژوهي فرهنگي، پژوهشگاه علوم انساني و مطالعات فرهنگي (مقاله علمي پژوهشي)، سال يازدهم، شماره دوم، تابستان ۱۳۹۹.

20. Garthwaite, Gene Ralph (2005), *The Persians*, Oxford & Carlton: Blackwell Publishing, Ltd.

21. Salvini. Béatrice André. 2005. *Forgotten Empire: The World of Ancient Persia*. University of California Press.

22. Farrokh, K. 2007. *Shadows in the Desert: Ancient Persia at War*. Osprey Publishing.

Central Control of Satraps

Several institutional mechanisms were used by the central government as tools of supervision and control in the satrap's system. These mechanisms for the administrative system in terms of:

- Maintain central control over the territory of the empire
- Suppress any rebellion, discontent, and independence
- Prevent the abuse of power and authority by the governor
- Prevent corruption and decline in the system
- Protection of different ethnic groups in the multinational government of the Persians and
- Maintaining the unity and integrity of the empire was crucial²³

Administrative Policy towards Subordinate Tribes

One of the most important features of the Persian system of governing and managing the empire was to adopt a kind of universal liberal policy of tolerance and respect for the tribes throughout the vast territory of the empire. The Persians formed a kind of liberal government with a kind of management based on the principles of centralization and decentralization. Cyrus, as the founder of a vast empire that included multinational nations, was aware of the civilizations under his rule and sought to establish a kind of world government with all its diversity. Hence, he pursued a liberal organizational policy. He allowed the traditional customs and lives of many diverse tribes — in fact, hundreds, even thousands — gathered within his vast empire to continue at the local and even provincial levels. As long as local practices did not conflict with the centralized principles of management and bureaucracy, which did not conflict with the king's will and the management of the political and economic policies of his realm, the empire was flexible in governing local government.²⁴

The centralized management system was based on various bureaucratic, military, political, and governmental institutions, as well as some traditions. Centralism was the key to the effective and efficient management of the vast empire. But decentralization was also used in the system in two ways: 1) as a central element of a tolerant governance policy that permitted local and provincial leadership and respected the traditions of the dominant ethnic groups, and 2) gave the bureaucracy maximum opportunity for flexibility and efficiency. Both organizational principles complemented centralism and decentralization of the effective management of the empire.²⁵

Satrap System

A satrap was a vast realm that included several nations, kings, and tribes, and was ruled by a satrap appointed by the great king, the central government. Cyrus the Great originally adopted the general organization of the Medo-Assyrian empires, but the Satrap system was a kind of Persian innovation with regional characteristics. The Assyrians and Medes had tried a similar system on a smaller scale, dividing their territories into kingdoms, provinces, and districts, which were much smaller in size and importance than the satraps. In contrast, the great Achaemenid Empire was divided into major satraps - 20 satraps in the time of Cyrus, 22

²³. Foster, Nicholas Ed Foster. 2005. The Persian policies of Alexander the Great: from 330-323 BC. Louisiana State University and Agricultural and Mechanical College.

²⁴. Dandamaev, M. A. 1989. A Political History of the Achaemenid Empire. Leiden: E.J. Brill. Print.

²⁵. Farrokh, K. (2017). Armies of Persia: the Sassanians. Barnsley, England: Pen & Sword Publishing .

satraps in the time of Darius, and 23 or more in the time of Xerxes - who survived most of the 230 years of the empire.²⁶

Unlike the pre-Achaemenid Assyrians and the post-Achaemenid Romans, who enslaved the subjugated tribes and ignored their customs, the Persians followed the policy of tolerant rule and management from the time of Cyrus the Great onwards. The Persians were not only tolerant of the traditions, customs, and religions of the various tribes, but also took steps to support or build the shrines of the nations, and to give special privileges to their religious institutions.

There were two subdivisions in satraps:

- Office units for managerial efficiency and administrative purposes
- Units based on religious and ethnic-racial groupings by the policy of tolerant governance. Although administrative divisions could be expanded or limited at different times, ethnic groupings generally did not change.²⁷

This dual system of administrative organization was one of the most important innovations of the Persians in the way they governed.

Bureaucracy of the Persians (Achaemenids)

After the king and the army were under the command of the nobility, the bureaucracy was the most powerful institution of the Persian Empire. The bureaucracy along with the Persian army was the most efficient and effective organizational tool of governance and management.

The Persian bureaucracy was vast, centralized, and professional. Its size, functions, and performance were superior to all bureaucracies of antiquity.

Bureaucratic Environment

The bureaucracy operated in an environment that was both vast and diverse, as well as stable and peaceful. The empire's economy flourished in some way, as the empire's vast expanse of climate and natural resources generated large revenues for the imperial treasury. The Achaemenid government considered a healthy economy to maintain and enrich the empire and the global scale of its operations.²⁸

Capitalism grew alongside the feudal economic system and social relations, where the aristocracy maintained its position of rule but society was court-centered and court-led. Taxes were also based on the type of goods and services, as well as precious metals and money. An advanced weight measurement system was used that efficiently collected taxes on movable and immovable property.

The favorable economic environment in the empire - except in some areas and years of drought - contributed to the growth and development of middle-class professional bureaucrats

²⁶ . King, Robert Ryhne. 2021. *The House of the Satrap and the Making of the Achaemenid Persian Empire, 522-330 BCE*. The University of Chicago.

²⁷ . Cameron, George G. Cameron. 1973. "The Persian Satrapies and Related Matters," *JNES* 32.

²⁸ . Farazmand, Ali. *Persian Legacies of Bureaucracy and Public Administration*. Public Administration and Public Legacy. Vol. I

involved in various government management activities, and rewards for good performance were common. Taxes were the main basis for revenue collection.

The political environment, like the economic environment, was very conducive to the development and empowerment of the Persian bureaucracy. The Persian bureaucrat had a dominant position among the various ethnic groups, but their power to ensure equality and administrative efficiency was limited. In general, the empire was stable for more than two centuries, and this long period created a favorable political environment for administrative as well as socio-economic activities. The calm political environment attracted a large number of politicians, exiled rulers, and Greek scholars who saw the Persian Empire as a suitable place to live and perfect. The religious environment was also favorable because religious freedom was accepted and respected by the king. At the same time, it respected cultural and religious diversity. This situation allowed the Persian bureaucracy to operate in a religious and cultural-political environment in which diversity and tolerance for such diversity was prominent feature.

The children of the Persians were educated from the age of 5 to 20, and in addition to reading and writing, they learned three things: horseback riding, shooting, and truth-telling.

One of the important cultural features of all Persians was honesty and avoidance of lying, and lying was considered a crime and resulted in severe punishment, and this feature is one of the important national cultural features of Iran during the past millennia until today.

The legal environment was also supportive, as Darius' administrative-legal reforms created a kind of universal legal environment in which justice before the law was highly regarded.²⁹

Administrative Elite

The position or strategic position of the administrative elite was based on the special economic privileges they received due to their dependence on nobility. Thus, the nobles formed the main cadre of strategic administrative elites in both military and national administrations. Administrative elites were recruited from all ethnic groups throughout the empire. Strategic management was a major feature of the bureaucracy and management of the Persians throughout the empire. Also, because the Persian bureaucracy had to be prepared to face all kinds of natural and man-made sudden disasters, it had emergency management on its agenda. Nothing stopped the Persian management operation. In the Persian bureaucracy, the recording was common. Especially about the important policy issues that had to be addressed by the central management of Susa and Persepolis. But the efficiency of the bureaucracy often outweighed any paperwork expected of a large bureaucracy.³⁰

Structure and Process of Bureaucracy

The size of the Persian bureaucracy was so vast that the realm of its organization was unimaginable. As expected, direct contact of local and regional bureaucracies with the Achaemenids in other regions or areas of management was limited because the vast territory of the empire from west to east made such inter-organizational communication difficult or impossible. But such inter-organizational connections were common among the satrapies' bureaucracies; For example, there were constant connections between the Babylonian

²⁹. Farazmand, Ali. 2015. Administrative Legacies of the Persian world-State Empire: Implications for Modern Public Administration, Part 1. Florida Atlantic University

³⁰. Mark, Joshua J.. "Persepolis." World History Encyclopedia. World History Encyclopedia, 19 Nov 2019. Web. 13 Jan 2022.

bureaucrats and their counterparts in the Medes and across the river or the recent satrap bureaucrats with their counterparts in Egypt. However, none of the local or regional bureaucracies could escape the control of the central government.³¹

The bureaucracy was divided into several large ministries, each with a large number of formal and informal employees. The Ministries of Treasury and Finance, Communications and Road Transport, Public Affairs, Judiciary, and Internal Security formed the most important organizational structure of the bureaucracy. There were also a large number of public or state-owned companies that operated many services similar to private businesses. Taxes and tolls were collected on waterways, communication bottlenecks, city entrances, roads, bridges, ports, anchorages and checkpoints, transportation facilities, and so on. State-owned companies also operated manufacturing plants and service industries.³²

The royal court was the largest administrative organization in both the central government and the centers of the satraps. The temples of all religions also functioned as the institutional mechanisms of the bureaucracy throughout the empire. Although no clear statistics on the size of the Persian bureaucracy have been reported by historians, an approximate estimate of the number of staff - formal and informal staff - indicates that three million people worked in the bureaucracy of the Achaemenid Empire. These included minor staff, informants, logistics, court clerks, senior staff in middle and strategic positions.³³

The Persians never used slavery for social and economic organization; But a large number of contract agents or mercenaries were used to provide services to the bureaucracy, as well as prisoners who were committed to providing various services to the imperial government.³⁴

As mentioned earlier, the Persian bureaucracy combined the dual organizational principle of centralization and decentralization. It was an innovation in government management that was unprecedented in the ancient world. Although the central body controlled the bureaucracy, the satrapy system provided sufficient flexibility in the administration of local/regional and provincial districts.³⁵

Professionalize the Bureaucracy

The evolution of bureaucracies and bureaucrats during the Median Empire formed the basis for the professionalization of the Persian bureaucracy. The Medes were expert politicians and left a kind of excellent administrative structure with exceptional good organizational characteristics. Most bureaucratic professionalism was formed during the Achaemenid Empire according to various principles that seemed to be observed throughout Persian rule. These principles were:

- Recruitment based on competency and knowledge
- Previous experience

³¹. Dandamayev, M. "1. Citizenship in Achaemenid Period" in "Citizenship", "Encyclopaedia Iranica" (631-632)

³². Dandamayev, Muhammad A., et al. *The Culture and Social Institutions of Ancient Iran*. New York: Cambridge University Press, 1989.

³³. George G. Cameron. 1973. *The Persian Satrapies and Related Matters*. JNES 32, 1973, pp. 47-56.

³⁴. Farazmand, Ali. 2003. *Administrative Legacies of the Persian World-State Empire: Implications for Modern Public Administration*, Part 2. *Public Administration Quarterly* Vol. 26, No. 3/4 (FALL 2002-WINTER, 2003), pp. 393-425 (33 pages)

³⁵. Mark. Joshua J. 2019. *Ancient Persian Government*. https://www.worldhistory.org/Persian_Government/

- Long-term student-teacher training
- Follow the official regulations developed by the organization
- Continuous enthusiasm and effort to improve staff performance and achieve perfection
- Accepting or joining a professional association or 'trade union system' that strongly supports bureaucrats and blocked the entry of non-bureaucrats. The bureaucrats enjoyed special respect for power and privileges as a 'garden of pens.'³⁶

Although the Persians, as the ruling elite, held a privileged position in the empire, like the Medes, non-Persian bureaucrats were by no means deprived of the privileges of a professional bureaucracy throughout the vast empire. The evidence shows that mercenaries and the lower classes of society were rewarded and promoted to higher positions for the good services they rendered in the bureaucracy, both at the central and satrapy levels. Jews, Greeks, Lydians, Egyptians, and other ethnic groups with a history of slavery were able to reach higher positions in the court bureaucracy and then become government officials in the provinces and administrative districts.³⁷

There was coordination and conflict between formal and professional bureaucrats who enjoyed a certain degree of prestige and respect in society, on the one hand, and loyal staff, who held important positions in government, on the other.

Over time, during the second century of the empire, the development of bureaucracy led to the abuse of power. This, along with rising taxes, led to public dissatisfaction with the bureaucracy. This, along with rising taxes, led to public dissatisfaction with the bureaucracy. Eventually, this harmed the empire because the political attitudes of the people towards Persian rule changed and made the empire vulnerable to hegemonic challenges such as Alexander's invasion, who had not thought of invading Iran until then, and the Persians did not take his challenge seriously.

The administrative capital of the Susa empire was Persepolis, the religious, ceremonial, or Achaemenid dynasty, while Ekbatan (modern-day Hamedan), Babylon, and other major cities were used as commercial, strategic, and provincial capitals. Ekbatan was also used as an important treasury center and administrative capital. Pasargadae was one of the first capitals of the government. Some of the important satrapy capitals were Memphis in Egypt, Sardis in Lydia, and Babylon "across the river." The official language of the bureaucracy and administration of the Elamite Empire was Akkadian or Aramaic, and cuneiform was written on clay tablets.³⁸

Bureaucracy and Public Administration

An important feature of the Persian Achaemenid bureaucracy was its ability to carry out large-scale government management projects. These projects were of several types: capital management, maintenance management, operational management, organizational management, and development management.³⁹

³⁶. Farrokh, K. *The Armies of Ancient Persia: The Sassanians*. Pen and Sword Military, 2017.

³⁷. John Curtis, *The world of Achaemenid Persia: history, art and society in Iran and the ancient Near East: proceedings of a conference at the British Museum, 29th September-1st October 2005* (London: I. B. Tauris, 2010).

³⁸. Ali Farazmand (Editor). 2001. *Handbook of Comparative and Development Public Administration (Public Administration and Public Policy)*. Routledge; 2nd edition.

³⁹. Meadows A.R., 2003, *The Administration of the Achaemenid Empire*, in Curtis J. & Tallis N., *The forgotten*

Team management has been a long-standing historical tradition of Iranian government management, which lost its application in the twentieth century. The Persian bureaucracy managed major public affairs projects, such as the construction and maintenance of long roads around the empire, the construction and maintenance of massive transportation and communications systems, and the construction of dams and underground aqueducts that stretched hundreds of miles from water sources to neighborhoods. For example, the construction and maintenance of the Suez and Atossa canals were among the major government management projects. Strategic management was an important feature of the bureaucracy.

Darius's administrative reforms emphasized several managerial and organizational issues that laid the foundation for the effective management system of the vast Achaemenid Empire.⁴⁰ These management and organizational issues were:

- The legitimacy of the Persian bureaucracy or administrative government
- Stability and desirability of the environment in which bureaucracy and government management continued to operate.
- Effective leadership of the Persian administrative elite
- Professionalism and standardization of the bureaucracy
- Application of Darius's universal law
- Cyrus the Great's tolerant administrative policy
- Expediency in organizational communication and managerial performance
- Strategic and emergency management

Administrative Reform of Dariush

Darius's administrative reforms were comprehensive and had far-reaching consequences. While Cyrus the Great founded the empire, Darius reorganized and reorganized it, paying close attention to micro-management and the details of his management. During his reign, the Persian Empire reached its peak with a sound administrative system to maintain the administration of the United States government. Darius's reforms focused on the spheres of government in general and on management in particular. Darius's government policy was similar to that of Cyrus, but Darius strengthened it, and his administrative and organizational policies and plans went beyond Cyrus' plans.⁴¹

Darius's administrative reforms covered the major areas of postal and communications services, taxation, general economic and financial affairs, legal affairs, and the management of the judiciary and local government.

Economic Reform and Financial Management

Among the ancient kings, it is rare to find a kingdom or rulers like Darius who knew full well that a successful government must rely on some kind of sound economic foundation. Darius' economic reforms were extensive and included three divisions: state-owned enterprises, the private sector (urban and rural), and the public sector. Although the feudal system prevailed, the commercial economy developed well. Economic reform also included

empire the world of ancient Persia, British Museum Press, London, 2005

⁴⁰ . Farazmand, Ali. 2003. Administrative Legacies of the Persian World-State Empire: Implications for Modern Public Administration, Part 2. Public Administration Quarterly Vol. 26, No. 3/4 (FALL 2002-WINTER, 2003).

⁴¹ . Farazmand, A. (ed.). 2009. Bureaucracy and Administration. Florida: CRC Press.

major tax reforms based on fiscal and monetary reforms that affected the tax structure, public finances, pricing system, and banking and financial institutions throughout the United States.

For the first time in the ancient world, a kind of fixed tax was imposed and fixed, and weights and measures were standardized in detail.

The general term for the tax was the old word "tax collector" and the tax collector was called "tax collector". Banking was first developed in the ancient world and the number of banking institutions increased. The most famous banking institutions were the Marshals and Sons, which operated in Babylon and entered into contracts with the government for tax collection and financial management. Despite the empire's stable and prosperous economy, the peasantry throughout the empire was under severe pressure due to heavy taxes and the supply of labor.⁴²

Local Government Reform

The structure of the satrapies' local governments was a model of central management that reflected geographical, ethnic, and cultural differences. Flexibility in the administration of local government was also a sign of the general tolerant policy of the Persian administrative government towards the dominated tribes.

Darius's reforms changed the specific circumstances of the local government to better coordinate between local and central administrations. For the first time, a direct link was established between local and central governments, ie the dual-levels of government. This provided an opportunity for the central government to oversee the satrapy and provincial government. But it also increased tensions in local-provincial (satrapy) relations. Second, the rise of bureaucratic professionalism led to a strengthening of the standardization of tasks in administrative functions. It thus facilitated central government administrative oversight, particularly through auditing and other forms of accountability.⁴³

Unity and standardization of administrative processes lead to increased administrative efficiency and effectiveness while maintaining flexibility in local government leadership.

Evidence and Facts of Persian were Sources of Thought and Social Sciences

Based on the explanation and presentation of data from the previous discussion, it has been shown that the traditions and customs of the people, as well as the government in the ancient Persian empire, had patterns and rules of social life and bureaucratic style of government.

The ancient Persian civilization was truly extraordinary. It has all the factors to serve as an object of research related to contemporary issues; democracy, violence in the name of religion, finance, military.

Therefore, it is very logical if several world scientists offer socio-political, economic, and bureaucratic discourses based on life experiences that occurred in ancient Persian civilization. It has been proven that the traditions and customs of the people, as well as the government in the ancient Persian empire, had patterns and rules of social life and a style of

⁴². Kleber, Kristin. 2015. Taxation in the Achaemenid Empire. Oxford Handbook online.

⁴³. Shahbazi, S. (1996), Darius I the Great, Encyclopaedia Iranica

government bureaucracy that was very advanced at that time and seems to be very relevant to study in today's modern era.

One of the world's scientists who got inspiration from people's lives in the days of the ancient Persian empire was Montesquieu. Montesquieu wrote a literary essay entitled: 'Les Lettres Persanes'. The work by many analysts considered that the book was well received by the French community, both intellectuals, and the general public.

In the book 'Les Lettres Persanes', Montesquieu managed to convey to the world community that the behavior and values of every human being and society are very likely to be different due to the influence of differences such as history, geography, and climate. Montesquieu also reveals the relationship and duties between women and men both in the household and in the social sphere. Another aspect that is highlighted in the book is the harmonious relationship between religions in Persia, namely; Islam, Christianity, and Judaism.

Many opinions from various scientists consider Montesquieu as one of the initiators of sociology based on their assessment of the book 'Les Lettres Persanes'. One such scientist is Yves Fricker who confirms this assessment in his article entitled: 'Les Lettres Persanes' et Les Origines de la Pensée Sociologique. Raymond Aron (Aron, 1962: 24) In his first sociology course at the Sorbonne in 1955-56, described the book 'Les Lettres Persanes' as "a very sociological book". Although Aron did not describe it in detail, his emphasis was that the book reviews society in a distinctive and new nuance. Antônio Carlos Dos Santos has also written an article with the title; 'The tolerant Persia in Montesquieu's Persian letters.' Meanwhile, Cyrus Masroori and George Lyttelton' in their article have mentioned that Letters from a Persian is a 'Persian and politics in eighteenth-century English fiction.'

Montesquieu, in the Persian letters, narrates about various cultures, people, or cities, he invites his reader to oppose any form of dogmatism or absolute position. Such a position would oppress and thus cannot represent his idea of tolerance. Is there no longer, in the confrontation of two civilizations, the desire to know the Other and make oneself known to the Other? Would the clash between the East and the West, the difference in languages, customs, beliefs, ways of living, and the difficulty in understanding each other, not explain vastly the process of the Persians in Paris? How can the foreigner adapt himself to a country with references that are unusual for him? How does one embrace customs where there is no place for us? It is no wonder that this book began with a philosophical journey, the journey of Usbek, from the East to the West. With this journey, Montesquieu demonstrates that nobody is born tolerant: It is only through the movement toward the "Other," of instruction and education, that one can become tolerant. Usbek's emigration, saturated with instruction and formation, is the starting point of the idea of tolerance in Montesquieu's thinking.⁴⁴

This reality is one of the many facts in which Western philosophers, thinkers, and scientists received much inspiration from the civilization of Iran and Iranian scientists. In addition to Montesquieu as stated earlier, we can also mention, among other things; 1. Nietzsche received extraordinary inspiration from Zoroaster. 2. Goethe called Hafis his twin brother. 3. Montesquieu formulated the theory of trias politica with inspiration from the Iranian people and culture. 4. And various Iranian figures who contributed to world civilization such

⁴⁴. Masroori, C & Mannies, W & Laursen, J.C. 2021. Persia and the Enlightenment. Oxford University Studies in the Enlightenment.

as; Jabir ibn Hayyan, Muhammad ibn Zakariya al-Razi, Ibn Sina, Ibn Haitham, Abu Raihan Biruni, al-Farabi, Ibn Sinā, al-Ghazali, and Ibn Rushd, I al-Birūni, al-Khawarismi, and others which they are all Iranians who have become the world's reference.

Based on this fact, if anyone mentions that social science was also born from work that was inspired by Iran's culture and civilization, for me it might be possible. If Montesquieu gets inspiration from his work to make it in the form of political government, then why is it impossible if the work of 'Les Letters Persanes' is not an inspiration for the birth of science; Social Sciences? Moreover, there are scientific works that have been written by Yves Fricker that sociology is a science that is inspired by 'Les Letters Persanes' by Montesquieu.⁴⁵

Iran was the Initial Source of Thought on The Ideal State and Social Justice

Iran was the initial source of thought on the 'Ideal State' and 'Social Justice'. These issues were first introduced by ancient kings and prophets of Iran namely; Cyrus, Xerxes, and Darius are also Zoroastrians. West, represented by Greece, which has been known as the initial source of various forms of thought, philosophy, and religion took knowledge that originated from traditions and figures from Iran.

Mohammad Reza Chitsaz (2004;311) in his paper wrote that for the Greeks, Iran was a noticeable country not only in terms of its cultural origin and specific educational and pedagogical methods but also in terms of its governmental structure and form and the glory of its court. What attracted then even more to Iran was the philosophical trends that found their way from this country into Greece.

Some of the Western scientists such as; Jaeger (1962), Duchesne-Guillemin (1953), and also Burnet (1930), have written in their books that The Greeks were always greatly interested in Iranian schools of thought and paid particular attention to the Iranian religion, which was dominant in Asia Minor. The Iranian Magi played an active role in this area. A great number of Greek thinkers came from different places, including Cappadocia, Pontus, Halicarnas, Lydia, Clazomena, and Miletus to this area. For a relatively long time, Asia Minor was part of the Achaemenids' realm and ruled by Iranian families, dynasties, and Satraps.

Two centuries before Plato presented his idea, a great number of Greek people had gained familiarity with Iranians and their religions by traveling to different regions in Iran or reading-related reports. From among them, we can refer to Orphics's idea. They believed that the first principle was perpetual duration or Crono's time, which had created a God with two bodies. In this way, they considered man as a being that consisted of a divine and heavenly element and a satanic and terrestrial one. There are several similarities here, Xronosm the God of time, can be compared with Zurvan, the story of the creation of man with the story of the creation of life in the Avesta, and the two-body God with Zoroastrians duality. Plato might have become familiar with Magi's works or ideas in so many different ways. One of them was a study of the books and treatises written by his preceding Greek Philosophers and historians.

Plato, in about 395 B.C., when he was 32 years old, came back from his journey in Egypt. He made this journey when after 120 years of Iranian dominance over the country, Egyptians finally rebelled and, by suppressing Elephantine Jews, who supported Iranians, tried

⁴⁵. Supratman. 2022. Enquiring Social Science Based on the Transcendent Wisdom in the Contemporary of the Islamic Republic of Iran. International Journal of Special Education Vol.37, No.3.

to become closer to Greeks (Iran's enemies) more than ever before. Aristotle, in his *Metaphysics*, writes, "The Iranian Magi and Pherecydes (Phytagoras's teacher) were the pioneers of Plato's dualist thoughts."

Plato's formulation of 'Law' in his book 'Law', was influenced by the patriotism of the ancient King of Iran; Cyrus, and also the policies of King Darius. When Plato formulated 'The Ideal State' in 'Republic'-Plato, he was inspired by the division of Iranian society in the book of Avesta written by Zoroaster. And when Plato formulated 'Social Justice' in the first book of 'Republic'- Plato was the inspiration of King Xerxes' practice: "doing good to friends and doing harm to enemies."

In short, since the dawn of human civilization, Iran has been the birthplace and practice of the ideal state and society.

Conclusions

The conclusions of this research are as follows;

1. Three major powers preceded Persians in Iran: Susa, Elam, and Media.
2. There were three majestic dynasties in the ancient Persian civilization which were most influential for world civilization and humanity; 1). Achaemenid Empire. 2). Parthian Empire. 3). Sassanian Empire.
3. Three major powers preceded Persians in Iran: Susa, Elam, and Media.
4. There were three majestic dynasties in the ancient Persian civilization which were most influential for world civilization and humanity; 1). Achaemenid Empire. 2). Parthian Empire. 3). Sassanian Empire.
5. Iran as one of the oldest and richest civilizations has a tradition of public administration and various other aspects such as; the social system, economy, politics, culture, law, tolerance, religion, and so on. The details are as follows;
 - A) Organization and Administrative System
 - B) The King and the Central Government
 - C) Central Control of Satraps
 - D) Administrative Policy towards Subordinate Tribes
 - E) Satrap System
 - F) Bureaucracy of the Persians (Achaemenids)
 - G) Bureaucratic Environment
 - H) Structure and Process of Bureaucracy
 - I) Professionalize the Bureaucracy
 - J) Bureaucracy and Public Administration
 - K) Administrative Reform of Dariush
 - L) Economic Reform and Financial Management
 - M) Local Government Reform

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