Lessons for Public Administration:
Historical Collapse in Iran

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Abstract

Iranian civilization is one of the oldest and most influential civilizations of history, and Iran as the origin of Persian civilization, has been ruled by numerous states throughout history. Some of them, while enjoying considerable glory and high level of economic and political power, have sometimes been declined and finally overthrown. Having these points in mind, the main questions are presented as follows:

1. What are the main reasons of Iranian civilizations' collapses?
2. Is it possible to prevent civilization's collapse in the future?

It should be mentioned that various factors contribute to collapse and decline of a civilization, or its survival and life.

In this study, it is attempted to reply to the study's questions by using historical analysis method, and observing ascent and descent of Iranian ancient government.

The finding of this study imply that failing to reach justice, accountability, and public participation, as well as factors like despotism, narcissism, and discrimination speeds the decline. The results of the present study indicate, injustice is the main factor of Iranian states' collapse and reduction of their intelligence level in various civilizations.

Keywords:

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Introduction

The history of human life has testified several times that strong empires have been established at the heart of splendid civilization, have been expanded, and broken down. These events are seen as a path full of successive ups and downs in expanded time spans and thereby show the life cycle of civilizations and empires (figure 1).
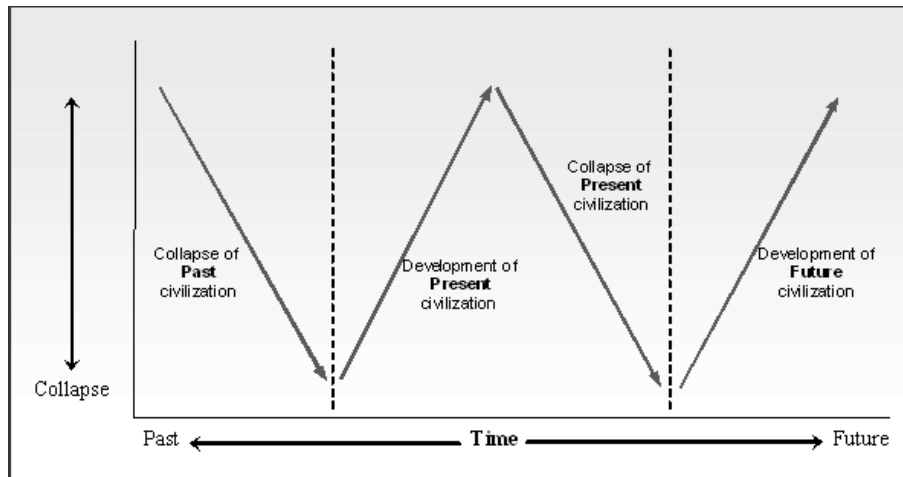

Figure 1: Process of civilization development and collapse

Iran is one of the countries which have experienced numerous collapses. In each period, it has sometimes lost a major part of civilization marks, or has been faced with gradual decline. The point is that sometimes Iran has declined while, from the foreigner observation, it was in the best condition of power and wealth. In this regard, the main questions of this study can be listed as follows:

What are the reasons of civilization collapses in Iran?

Are the reasons of collapses similar in different periods?

Is it possible to reach an analytic logic about the historical trends from the reasons of past collapses?

Is it possible to imagine a progressive succession in chain relation of collapse periods in Iran (by generalizing the concept of butterfly effect to time)?

Is it possible to identify and prevent civilization-collapsing factors of future through these historical experiences?

Therefore, the main purpose of this study is learning from history to establish better future. Consequently, the present study has been conducted with a historical approach aiming at applying the achievements and experiences of the past for improving the future. So the main hypotheses of the study are listed as follows:

The main reasons of general and partial collapse of Iranian civilizations in Achaemenian, Sassanian, Kharazmshahian, Safavid, Qajar, and Pahlavi include despotism, narcissism, injustice, lack of answerability, and lack of appropriate system accountability! the factors which result in idleness of the state and nation; Factors presence of which damage the rationality essence of nation and state and lack of which result in shaping the ideas of wise nation and state. Against there are other factors like bright outlook of future, and willingness to justice which presence of them result in the development of collective wisdom and rationality.

Intelligent state

Intelligence is a condition of capability and responsiveness to environment which is referred to entities enjoying organized behavior and capable of actualizing all of their potentials. Then, intelligent state is a system which relies on the public and sets the ground for actualizing the talents of all people. The social structure of that is based on justice, accountability, solidifying national identity, and denial of despotism and narcissism. In fact, guaranteeing equality between all, and requiring answerability of governing system is the secret of intelligence state (Jhunjhunwala, 2004; Kliksberg, 2001). Meanwhile, formation and development of intelligence in each system depends upon the number, variety, and clarity of the feedback circles that it receives. Therefore, developing efficient feedback circles for evaluation of final results of state's activities is the necessary element of an intelligent state. Thus it can be imagined that a completely intelligent state is a state that develops its feedback system, for receiving potential feedbacks by creating various feedback circles on its target society. Although it presents many difficulties for the governing system, its extra-ordinary advantages offer the opportunity for continuous reformation and improvement of the state;. In this regard, continuity of receiving information resulting from intelligence and

increase of responsiveness in society develops the capacity of system for guiding its own behavior.

It can be argued that this valuable capacity is useful and recoverable only when the people are concerned with the health of official and governmental system of the society. It is evident that people get concerned about the management system of the society and its fate when they are hopeful that they can reach their righteous rights. Therefore the processes of answerability and accountability of governing system should be so clear that cause elimination of indecent elements from the body of governing system (Pourezzat, 2003).

On the basis of intelligent state model, whenever the technical structures of decision-making are optimal and there is a great deal of willingness to justice, meritocracy, answerability, accountability, and avoidance of despotism and narcissism etc. intelligent state will be formed. This state is designed and supported by a wise nation who requires the state that is responsive, accountable, democratic, and lawful (figure 2)
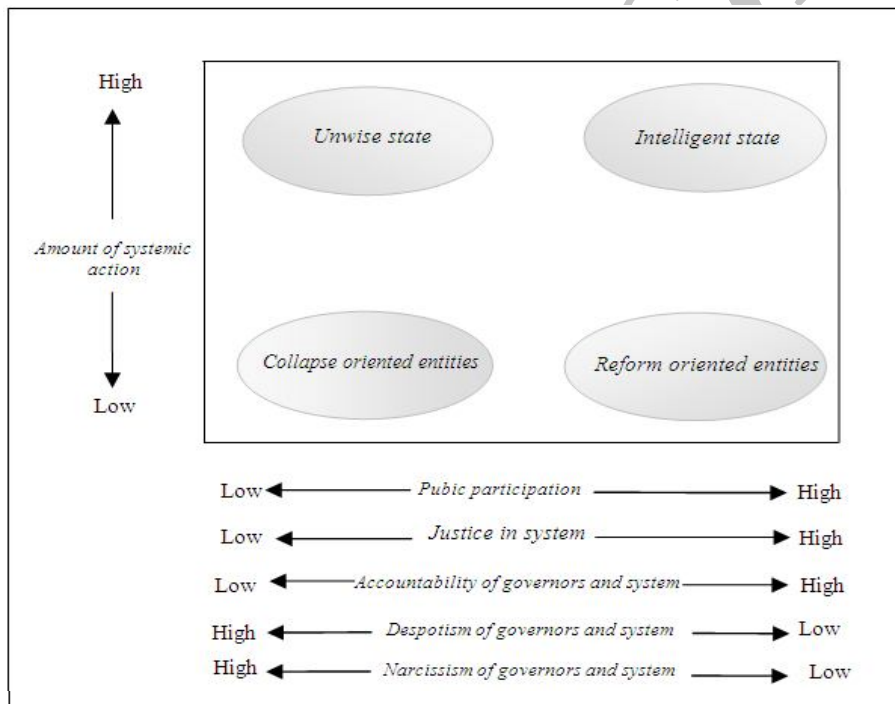

Figure 2: Model of Intelligent state (Pourezzat, 2003; Pourezzat & Taheri, 2006a)

As it can be seen, in this diagram, ideas of wise state, unwise state, reform-oriented entities, and collapse-oriented enteritis are formed.

The main implication of this model is that only equipping the governing system to high levels of technology can create a well-equipped state and nation, but some sociological, psychological, and even lingual requirements are necessary to achieve to the intelligent state (Pourezzat, 2008b, 484).

Review of the Literature

The research literature has been developed around the model of intelligent state as following:

Public participation- Participation is equivalent with taking part in order to do a work with other. Various explanations have mentioned about participation that as a result of those definitions, it is possible to say that public participation is consciously acceptance and effective cooperation of society members for reaching a specific goal. Based upon it, in social system, public participation is bilateral participation and collaboration of nation and government in implementing of plans and models of political, economic and social development (Thomas, 1995).

It is inevitable that in process of public participation, individuals recognize society and self-desires obviously and find them in a same direction and supplemental. In a way that a system which is participation-oriented, if personal desires has conflict with public expedient , members will put the social expedient in prior of their interests and goals.

Pervasive and objective public participation in society's level has numerous consequences that are essential for life and survival of every social system. Consequences such as solidarity and national consensus, and forming a unitary and conscious nation; consequences which are continuing only if public has trend and persuasion for participation (Alvani, 2002).

Social Justice- Justice is one of the concepts that has always been disputed (Sterba, 1999). Justice is based on observing deserts and rights. From the perspective of good-natured people, observing justice is considered as the most necessary affairs.

People's interest in justice originates from their natural and basic need to social life; people have various personal and social needs that are met in society and through interaction with others. These needs are introduced in a collection of rather universal economical needs (such as money) to rather personal social and emotional (such as need of respect). Each concept of justice provides people with a collection of criteria and indices to judge whether these needs are met in rather complex social environments through interaction with others (Folger & Cropanzano, 1998).

Justice has been categorized into distributive, procedural, and interactional justice on the basis of distribution criterion, procedure of administration, and nature of social interactions (Krietner & Kinicki, 2001, 243).so, justice can be considered in relation to distribution of every social good such as freedom, rights, power, wealth, leisure, and the like (Heywood, 2000, 135).

Distributional justice at the level of organization reflects the fairness of decisions about the ways of allocation and distribution of resources and rewards (Begley & Lee, 2002, 692; Mc.Dowall, 2004, 10); and at the level of society refers to the fairness in distributing the social resources.

Procedural justice considers justice in the processes of decision-making (Greenberg & Baron, 2000, 145); and relates to fairness in ways, structures, and processes of result determination (economical allocations) (Folger & Cropanzano, 1998, 26).

Interactional justice emphasizes fairness which can be perceived from the behavior and interaction of people in determination of the results of social activities (Greenberg & Baron, 2000, 147).

Other aspects of justice can also be investigated. For example, justice can be considered in distribution of emotions and information, observational justice can be mentioned which relates to people's behavior faced with justice or injustice. Meanwhile, lingual justice can also be considered which refers to linguistic requirements affecting path of justice (Pourezzat, 2008a).

Despotism- A despotic system is the one which makes decision only on the basis of its opinions and wants, and avoids consultation or participation of others. Despotic states are totalitarian; they are deprived of thoughts and opinions of individuals. The more a system is despotic,

the less it is consulted by the public and people are less willing to provide it with feedback. In this way, despotic systems become far from intelligence and quickly face with unconsciousness.

Answerability and accountability- Accountability refers to governing system's obligation regarding explaining its behavior and welcoming others' criticisms. (Heywood, 2002, 393). Accountability should be efficient and effect on the reduction of mistakes and preventing misuse of governing system.

The most important function of accountability is democratic control (Bovens, 2005:14).

Governing system should be designed in way to control the processes of power use in authority chain through making agents accountable (Przeworski & others, 1999, 33). Of course, democratic control should be flexible while being integrated to do not reduces the level of creativity and entrepreneurship. Organizations which are obsessive in administering law change the conservative personnel into timid people, and audacious personnel into lawbreakers (Behn, 2001, 30). In fact, activating answerability and accountability system, increases public power and decrease the maneuver power of managers; so they are forced to be answerable toward every person (Nahjolballagh, 53rd letter). This accountability, however difficult, is a trivial expense which governing system pays for its own long term survival.

Narcissism– Narcissism refers to kind of false self-concept and in individual level means selfishness and self-centeredness and psychology refers to the works of Fruid and discussions of ID and its implications. Narcissist people are extremely willing to gain power and dominate others. Selfishness and pride are inseparable part of their personality; and are usually deprived of some moral values such as self-possession and dignity (Ang & Yusof, 2005:117). It is widely believed that narcissist leaders use a kind of deceit and power charisma and hide their feeling of inferiority and self-dislike behind a mask of narcissism and imagination of knowledge and capability. These people because of their personality gradually lose their popularity; narcissist people and groups are not usually tolerant of criticism and answer it harshly. It can be imagined that by increasing narcissism of governing class, internal plots are formed to

overthrow them and various kinds of malice attempts and revolts emerge in the countries (Maccoby, 2000).

Wise nation and intelligent state

Considering the factors affecting formation of intelligent state, it becomes clear that the main factor contributing to intelligence of states and stability of governments and civilizations is active participation of nations. A wise nation is an aware and vigilant nation that is careful about its fate and, by insight and adequacy, orients its fate to paths ending in collective outlook. Active participation of such a nation in political, economical, and cultural arenas is a serious barrier against collapse of states and social systems. A civilization which is created by a wise nation is less likely to collapse.

Research method

It seems that studying history and historical phenomena increases the possibility of predicting the trend of social changes and their rhythm. So, however history is narrator of past events, it could transform to byword for posterity (Newbold, 2008; Podlecki, 2007).

It is hesitating that questions which are social changes oriented are placed in deepest and the most basic categories of questions that are deserved to discuss in human knowledge. Actually in historical research which usually with using contexts, inscriptions and historical works analysis is done, it is discussable from emergence of societies, path and the way of evolution and their probable future.

The present research is oriented toward historical researches futuristic capacities. So in order to observe the historical situation of Iranian previous governments and also tracing of probable future, the historical analysis method is utilized. Thus, in this study, history is considered as a trend which has started from past, has an intangible stop at present, and continuously is reflected in creating the future which is occurring. This view of history has a future-oriented outlook.

Consequently, if Iranian historical civilization in its collapsed eras has come under scrutiny it will be an introduction for research which is observing the probability of civilization's future collapse, so this

opportunity will be provided that historical science is useful for actual lives and preserves from social damages in the future.

Findings of the study

History of Iran is the story of challenges of a nation for survival and excellence; a nation with various languages, different cultures, but a relatively common background that has been exposed to different attacks, and for times inclined toward extinction and overturning but for different reasons has been able to find its identity and reconstruct itself. The most important collapse periods of Iran include: the final periods of Achaemenian, Sassanian, Kharazmshahian, Safavid, and partial collapse in Qajar period, and soft collapse in Pahlavi period! a period which though endured for decades by west's support, finally because of distrust of Iran's nation to government resulted in Islamic revolution.

The main goals of researchers in this study is searching and identifying the reasons of past collapses and applying them to reach a better future. Therefore, it is tried to separately investigate and analyze the six above-mentioned periods on the basis of model of intelligent state:

Collapse of Achaemenian in front of Alexander- Achaemenian civilization and empire is one of the most influential civilizations of human life which in spite of its 230-year background was overthrown by a young and inexperienced man (Alexander).

Persian nations have been identified in their primary origin in southern Iran (Persia) since 550 B.C. (Briant, 2002). Achaemenian Empire was established following the conquests of Cyrus (530 – 559 B.C) and Kambudjieh (522 – 530 B.C). Establishment of this empire was a great revolution in the world's history, because for the first time the world witnessed emergence of a united and integrated state; and after 230 years, only the Roman Empire was able to compete with it. So it can be claimed that this dynasty was the inventor of empire in the world.

During the 230-year reign of Achaemenian, twelve kings ruled; some of them endured for a few months and others lasted for decades; while each period was accompanied with different ups and downs such as numerous fights, revolts, conquests, or defeats.

In historians view, the reign of three first Achaemenid rulers - Cyrus, Kambudjieh, and Daryush – was the age of glory of this dynasty. In this age, relative order, peace, and security dominated this wide territory and each of these three kings expanded their territory through conquests (Hedrick, 2007). The reign of Khashayarsha is considered as the beginning of decline and collapse; of course, this trend commenced gradually and sometimes intensified, and then stopped for a while which resulted in a relatively peaceful period. The worst condition of weakness and disorder of Achaemenian is related to the reign of Daryush III that led to collapse of dynasty.

Regarding the presence or absence of justice in the age of each of Achaemenid king, a general statement cannot be made, a statement which introduces a king as the symbol of justice and fairness and another as the absolute tyrant. However, some signs and traces of justice and relative respect to human rights and freedom has been reported in the ages of some of Achaemenid kings such as Cyrus and Daryush I (great). At the age of other kings, tyranny and cruelty and exploitation of people for reaching goals was a common practice. There is no sign of public protest against this injustice and tyranny. As if despotism, self-interest, and self-centeredness were common and inseparable characteristics of most Achaemenid kings; even in some cases, Persian laws paved the way for the extreme despotism and self-interest of Achaemenid kings and confirmed their wrong decisions and deeds. Despotism and self-interest of most Achaemenid kings enhanced other factors of their collapse; courtly training of kings, and others excessive attention toward them, and their infinite power resulted in their despotism and self-interest. Meanwhile, the royal family and some people, following their own goals of meeting their needs and gaining power, intensified this characteristic in one way or another. Selfishness of Daryush III and his army commanders caused that they do not use an appropriate defense strategy against Alexander. In fact, the false selfishness , self-concept, narcissism, despotism, lack of answerability and accountability of Achaemenian and considering their enemies weak are the main reasons of their successive defeats and their final collapse. Generally, in Achaemenid age there was only one kind of official accountability, through which the accountability of army commanders in front of king is reported and there is no sign of accountability of rulers to the public. Meanwhile, injustice, despotism, and lack of accountability of

Achaemenian resulted in distance between people and government and a condition dominated in which public participation and attention to the public idea had no place (Pourezzat & Taheri, 2006b)

Collapse of Sassanian in front of Arabs- Sassanian ruled Iran about 400 years (224 – 651 A.D) which was founded by Aredeshir and dominated a large area of West Asia.so, Iran, once again united and came under a kind of United States. This dynasty was named after Sassan, one of the ancestors of Aredeshir, and it be claimed that Daryush III is considered as his ancestors. It is believed that Sassanian dynasty were descendants of Persians (Daryaee, 2009); Solookian was not able to create an integrated nation in Iran and caused Iran to be divided into numerous parts. They were gradually replaced by Ashkanian and finally Aredeshir conquered them and created a kind of United States in Iran territory (Rawlinson, 2007).

During Sassanian 427-year dynasty, 39 kings ruled, some with many years and some with months of governing. It is interesting that two of these kings were Sassanid women (Poorandokht and Azarmidokht) (Daryaee, 2008 & 2009).

Historians believe that death of Khosrow Parivz is the beginning of decline of Sassanian dynasty; because with Khosrow Parivz's death and suspicious death of Qobad II (who had killed most of his brothers) after that, in less than six months, deathly cycle of vengeance, over ambition, and revenge started which resulted in collapse of Sassanian. Most of greats and army people have been killed so in the absence of men of the royal family, Poorandokht and afterwards Azarmidokht, daughters of Khosrow Parivz, were appointed to kingship. With successive selections of more than ten kings in a 4-year period, Yazdgerd III was appointed by rulers of Estakhr, but since he had no close relationship with the royal family, he did not become popular. Yazdgerd III Reign is the climax of weakness, disorder, and decline of Sassanian Empire. In this period the capital of Iran, Tisfoon was conquered by Arabs in 637 and Yazdgerd III escaped. Finally, with death of Yazdgerd III in 651 A.D. Sassanian dynasty ended; although descendants of this royal family tried to gain independence and reconstruct Iran's state (Daryaee, 2009).

According to the model of intelligent state and on the basis of historical events, it can be said that injustice, narcissism, and lack of accountability are the main reasons of gradual decline and collapse of this powerful dynasty.

Collapse of Kharazmshahian in front of Mongols- After Sassanian, Arabs ruled Iran for some time until Kharazmshahian dominated some parts of Iran through penetration of Iranians in Caliphate system and empowering local governments in some parts of the country. The great ancestor of Kharazmshahian was a slave from Georgia who was bought by commander-in-chief of Khorasan army at the time of Samanian and because of his talents and abilities, progressed rapidly at the age of Saljooghian and achieved high degrees and finally was appointed as the ruler of Kharazm. He had 9 sons, the oldest of whom, Qotb-e-din Mohammed was appointed to leadership of Kharazm by Saljoogh Barkiaragh, and then Soltan Sanjar-e-Saljooghi reinstated him at this position. In this way a new state was established which was the protégé of Saljooghian such that Qotb-e-din ruled under supervision of Saljooghian for 30 years (Boyle, 1968).

After Qotb-e-din, three Kharazmshahi kings ruled until Mohammad Kharazmshah gained the power in 1200. From the very beginning, he deprived himself from the support of provinces' clergymen, so, he became compelled to rely on Turks who were his maternal relatives. He, by leaving space for these aggressive, cruel, and disorderly armies who were considered as foreigners by people of Kharazm, caused the Kharazmshahian dynasty to be hated by the public. Kharazmshahian dynasty lasted about 130 years and in this period eight kings ruled. Narcissism and false sense of power, disorderliness of army, injustice, despotism, and cruelty of state-related groups, paved the way for internal collapse of Kharazmshahian; so this dynasty was not supported by people and collapsed rapidly by Mongol invasion (Boyle, 1968; Kolbas, 2010).

Collapse of Safavid in front of Afghans- Mongol Khans were gradually influenced by Iranian civilization and because of their large number, they affected Iran unity state by their struggle for existence. Finally, with the attempts of Qezelbashs again an integrated state was established and Safavid dynasty was formed. Safavid period is considered among the most important in influential periods of Iran's history; because, with the establishment of Safavid dynasty nine-hundred years after overthrowing of Sassanian, a powerful and integrated state dominated the whole country (Newman, 2008).

Safavid dynasty was considered as a Shiite and Iranian government from one perspective. They selected Shiism as the official religion and consider it as the base of national unity in Iran. During their 220-year governing which was founded by Shah Ismael I, almost 8 kings ruled. According to some historians, the reign of Shah Ismael I, Shah Tahmasb I, and Shah Abbas were the age of glory and conquests of this dynasty. Shah Abbas surely is one of the greatest kings of Iran after Islam because of his wide conquests and extensive developments during his 50-year dynasty (Floor, 2001). However, his cruel deeds and misbehavior with his sons and successors caused Safavid to lack a worthy and deserving successor after his death. Meanwhile, courtly training of princess resulted in despotism and cowardliness of most of Safavid kings; so after the death of Shah Abbas and coronation of Shah Safi, the decline of Safavid started. At the time of Shah Soltan Hossein (the last king of Safavid), interference of courtiers and indecent, weakness and incapability of king in controlling affairs, selfishness and despotism, and his imprudence in appointing Gorgin Khan to governing of Ghandehar, paved the way for revolt of Afghans. Finally after two centuries of governing, Safavid dynasty was defeated by Afghan rebels lead by Mahmood Afghan, so, another Iranian government collapsed (Savory, 2008).

According to the model of intelligent state it can be argued that observing justice has had so many ups and downs in Safavid reign; so a general statement cannot be made in this regard. However, it is obvious that Shah Esmael I (the founder of Safavid), in comparison to other Safavid kings, relatively was more bound to justice and respect to humans. Despotism and self-interest were the characteristics of most Safavid kings, especially courtly training of kings after Shah Abbas, had institutionalized despotism and narcissism in his successors. Meanwhile, according to historical reports it is hard to find any evidence related to answerability of one of Safavid rulers to people. It is possible that, like Achaemenian, answerability was existent only in official hierarchy. It seems that centralism and despotism of Safavid period resulted in suffocating and frightening atmosphere; therefore, there was no opportunity for public participation and relation between rulers and nation.

Therefore continuation of pride, despotism, and self-interest enhanced the weak points of kings and gradually eliminated their good qualities. Finally, Shah Soltan Hossein as a despotic, cowardly, and deceitful person ended the powerful state of Safavid in front of some Afghans.

Iran's relative collapse in Qajar Period- Afghans ruled Iran for some time and then collapse by the prudence of Nader; after death of Nader and collapse of Afsharieh, Zandieh dynasty was formed. Zandieh dynasty did not last for much and was defeated by Agha Mohammad Khan, and then Qajar dynasty was established.

The reign of two first rulers (Agha Mohammad Khan and Fathali Shah) was contemporary with one of the most important periods of the world's history. Since their age was coincident with the France Revolution, appearance of Napoleon, and especial attention of some European countries to Iran. Meanwhile, at the reign of Fathali Shah, through wars of Iran and Russia, and according to Golestan and Torkmanchay treaties, some vast parts of Iran joined Czarian Russia. The periods of later Qajar kings also faced with many ups and downs (Keddie, 1999).

Qajar dynasty was accompanied by factors contributing to decline and collapse from its very beginning. The especial structure of Qajar dynasty included a self-reductive order. The structure of political power of Qajar was similar to a system with a main core (Shah), princes who were governing a major part of the country, high courtiers such as heads of tribes and khans, and governors of provinces and smaller towns. These people was defined The power related to the degree of closeness to the center of power. In such structure, incapability and corruption of king's relatives spread to all country affaires, and the degree of anybody's influence was varied according to the amount of his power (Katouzian, 2006).

According to the model of intelligent state, it can be claimed that the specific structure of Qajarian government resulted in justice and answerability to be two ignored values in all stages of the government. Meanwhile, its systematic disordering resulted in spreading despotism, over-ambition, self-interest, corruption, and narcissism of Qajar kings and rulers; so sometimes most of country affairs were sacrificed for king's personal wishes and meeting his needs (Bosworth& Hillenbrand, 1992).

Furthermore interference of foreign countries in country affairs and weakness of state in front of them impaired national identity and integration. Of course, many public movements were done for recovering national and historical identity, some of them were suppressed and some others like constitutionalism yielded results. Despite continuous attempts of people for recovering their national identity, cowardliness, despotism, incapability and imprudence of the last Qajar king (Ahmad Shah) resulted in collapse of this dynasty and the power was transmitted to the founder of Pahlavi dynasty (Gholi Maid, 2008; Ghani, 2001). Therefore it can be argued that the end of Qajar dynasty was accompanied by corruption, incapability, despotism, and narcissism while its beginning was accompanied with extreme anger and cruelty. Qajar dynasty delivered the country to Pahlavi dynasty while a considerable part of the population and lands were given to foreigners (Keddie, 1999).

Iran's soft collapse in front of west in Pahlavi Period- Reza Khan Mir Panj with cooperation of Seyyed Zia-e-din Tabatabaee coup-d'etated and occupied the capital in 1920. Thus, he was entitled "Sardar Sepah" and appointed as the commander of Qazaq army. He, through his authority among the army forces and politicians, become the Minister of War and head of ministers, and set the ground for his kingship. By forming council of founders, the reign of Reza Shah Pahlavi gained quorum in 1925 (Katouzian, 2006).

Reza Shah ruled for 16 years, and then after occupation of the Iran by The Allies in Shahrivar 1941 was forced to withdraw from the state and leave the country, and in 1944 died in Yuhansborg, South Africa. After him, his son, Mohammad Reza, was coroneted in 16th of September, 1941. At the beginning of his reign, presence of Russian, English, and American armies presented many difficulties for the country and Iran passed an agitated period (Lenczowski, 1978; Fardust, 1999).

With exiting these forces, although the country apparently liberated, cultural domination of west threatened the national identity and power and put it at the verge of a soft and gradual collapse until the anger of Iran's nation was excited and finally resulted in overturning of Pahlavi dynasty and beginning of the new political life of Iran.

Table 1: Collapse of Iran's Historical States on The Basis of Model of Intelligent State

6 Periods of Collapse	*Intensity of Collapse*	*Level of Social Justice*	*Level of Despotism*	*Level of Answerability*	*Level of Narcissism*	*Level of Public Participation*
Achaemenian	*Complete Collapse*	Low	Very High	Low	High	Very Limited
Sassanian	*Complete Collapse*	Low & Limited	High	Very Low	Very High	Very Limited
Kharazmshahian	*Complete Collapse*	Low	High	Low	High	Very Limited
Safavid	*Complete Collapse*	Low	High	Very Low	High	Limited
Qajar	*Partial Collapse*	Very Low and Limited	High	Very Low	High	Limited
Pahlavi	*Soft Collapse (Identity Transformation)*	Low	Very High	Very Low	Very High	Limited

Conclusion and Discussion

Iran has continuously been exposed to attacks and invasions of foreign nations, and various internal and external seditions throughout history. It seems that the geographical location of the country is one of the main reasons of these attacks.

Successive wars and invasions from west, east, south, and north have sometimes resulted in temporary falls and victories and sometimes in complete, partial or soft civilization collapses. It should be considered that during times some regions were added or removed from Iran, but the present geographical position of the country is the most stable parts of it throughout its history.

Investigation of the reasons of civilization collapses indicates that among numerous factors the most important ones are injustice, lack of answerability and accountability, despotism and self-interest, narcissism and technical weakness of official system and inadequacy state's administrative system; these are the factors which affect to formation of intelligent state (Pourezzat & Taheri Attar, 2009).

The results of this study indicate that injustice, inadequacy and particularly indecency, lack of answerability and accountability, despotism and narcissism of the rulers in the final years of Achaemenian, Sassanian, Kharazmshahian and Safavid are the main reasons of their collapse. However, the situation was different in Qajar reign. presence of some prudent ministers or rulers in some times of this period changed the condition of the country; However, the overall inadequacy and indecency of country's leaders in this period resulted in separation of some important parts from eastern, northern and west-northern areas of Iran. The separated parts experienced a kind of cultural transformation as a result of cultural invasion of conquerors and in most cases lost their national identity and Persian language. In Pahlavi period, as mentioned above, matters appeared differently; the country faced with cultural transformation without being attacked by army forces.

In the Islamic revolution of Iran, people enthusiasm for justice, answerability and accountability, denial of despotism and narcissism and necessity of forming an independent, just, and serving state. These were some demands which intelligently required by a wise nation for the future of country. The history's warning is that if these demands are not attended carefully and rightly fulfilled, the country may face with a more horrible collapse in future.

These historical lessons are not specific to one country or civilization; every country which has a wise nation can learn from this kind of events. On this basis, civilizational collapse does not occur suddenly; rather it begins when the nation keep silence at the time of first social oppression (Sahifeye Sajjadieh, Pray 38, 191) or when a ruler avoids answering for the first time to the people and impose the condition of despotism.

In this perspective, the only nation which remains proper and stable is the one whose weakest persons can frankly get their rights from the strongest ones (Nahjolballagh, 53rd letter). Thus, elites and those who are interest in national identity of each country should direct the identity recovery path toward formation of a wise nation.

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