



Survival and instability factors of Hellenistic culture and the Greek system of government after the fall of the achaemenids in the West of Asia

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Abstract

The History of the interaction and confrontation of the ancient Iranians with the Greeks and the Hellenic culture dates back to the time of the Achaemenid rule. This interaction gradually became darker and more serious and pitted the two sides against each other, leading to the attack of Alexander III and the collapse of the political regime in Iran. The Greek Seleucids, as part of Alexander's successors, took control of a large part of the Iranian plateau and implemented their culture heavily in the areas under their control. But neither their rule lasted long nor their culture could completely replace the ancient culture and traditions of ancient Iran, and the Iranians took over again. There are various factors involved in this phenomenon, both political and military, as well as social and cultural issues that led to the decline of the foundations of Hellenic culture and system in ancient Iran. This article tries to deal with the contexts, events and results of these factors with an analytical and theoretical approach and with emphasis on historical findings and with a comprehensive view and achieve the desired results in general.

Keywords: ancient Iran, seleucids, Hellenism, Greek culture and traditions, parthians

Introduction

Alexander the Great and his companions came to power in Iran after the fall of the Achaemenid dynasty in 330 BC. After that, and after his death, in the farthest parts of the vast lands under their domination, various dynasties were formed by the efforts of the Diadochi generals and of Greek and Macedonian descent. The Seleucid government was officially formed in Iran in 312 BC due to the expansion and politics of Seleucus I, son of Antiochus and one of Alexander's generals.

This government ruled most of Iran for eighty years and then gradually limited itself to the western parts of its territory in Asia Minor and Syria until it was finally destroyed by the Romans in the first century BC. The Seleucid rulers, being Greek themselves, sought to implement Greek culture and traditions known as Hellenism or Hellenism in their own country, along with other states of their time, especially the Ptolemaic government in Egypt and they saw it as their only means of reliance and the only way for their monarchy to survive in a foreign land.

This decision, which was made by various methods and tools, although in the short term improved the situation of the government and its capability, especially in military affairs, but gradually and because Hellenism was preferred by the Iranian people, the native inhabitants of the Seleucid Empire. It did not penetrate and did not penetrate into the depths of society, leading to conflicts between the ruling class as supporters and custodians of this culture with the Iranian people and tribes, which also took on a military status.

The Parthians, who later founded the Parthian government, pioneered the confrontation with the Seleucid government, and as a result, the foundations of the Seleucid political government in Iran were shaken and collapsed, and consequently, the influence of Hellenistic culture in Iran faded, but it is necessary

to mention that until the middle of the Parthian rule, the effects of this culture in Iran can still be seen. Because the early Parthian kings, for the main reasons that will come, used this culture and its language and customs to the extent necessary, but eventually abandoned it and revived the Iranian traditions. This article tries to take a deep and exploratory look at the factors of instability of the Greek political system, culture and traditions in ancient Iran and in the post-Achaemenid period, and according to historical sources, reach a comprehensive discussion and reach the desired result.

Hellenism

Hellenism was the custom, tradition, culture, and foundation of the life of the Greek people that entered the history of mankind at least from the fifth century BC and with the invasion of Alexander the Great and the collapse of the Achaemenid dynasty in the late fourth century BC, it seriously infiltrated Iran. Its life lasted at least until the reign of Augustus Octavius - the first Roman emperor - who defeated the king of Egypt in 31 BC Cleopatra VII and annexed the last Greek state to the Roman Empire. (Price, 2001, 36) ^[8].

In ancient Greece, the term Hellenic was used in their law book, and even in the Persian tragedy, which focuses on the Iran-Greece wars, the term is used eleven times, mostly to refer to Greek wisdom. (Shervin, Vakili (2010) 201200, The Myth of the Greek Miracle, Shoor Afarin Publishing, Tehran, 2010, p. 81) ^[20].

Hence the Greek kings, whether Seleucids or the dynasty of Western Diodotus or the Ptolemaic Kingdom of Egypt, who were all far from the cradle of their culture, Greece, tried to promote their culture in non-Greek areas and this put them in front of the

native people, whose actions and reactions were relatively different.

It should be noted that when an ethnic group or nation conquers and dominates another ethnic group or nation, the greater the racial and cultural affinities between the two, the less likely it is that there will be long-term peaceful conflict and coexistence between them.

Otherwise, the possibility of conflicts and disputes will increase, and in this case, either the dominant nation will soon leave the scene or, despite racial and cultural differences and customs, will try to take advantage of each other. Mandy uses his various political, military and Socio-Cultural tools, which are mainly in the shadow of his own civilization, to impose his influence on the defeated people and try to reduce as much as possible the differences and revolts of the indigenous people living in Dominated areas to establish their dominance by relying on their own races. In the issue of the Seleucid rule over Iran and their interaction with the indigenous people of this land, exactly the second case occurred.

Both the system of Greek political rule, the Seleucid state, was formed in Iran, and their culture was promoted as the school of Hellenism in Iran and continued until the following centuries.

Promotion of the Hellenistic School by Greek Rulers in Foreign and Dominated Areas

The Seleucid kings, along with other Greek and Macedonian rulers, used a variety of tools to promote their school and culture. It should be noted that because the Seleucid conquerors did not have much racial and cultural affinity with the indigenous people of Iran and the Iranians looked at them as strangers and usurpers, the Seleucids saw themselves as lacking great social bases in Iran and in order to dominate. Stabilized, promoted Hellenism, and entered for the ways we refer to.

Building New Cities in the Greek Style

The cities of Iran since the Achaemenid period were built in a style and manner that was in harmony with the native inhabitants of the region.

Thus, the conquering Greeks either changed the former cities of Iran to Greek or settled mainly new cities in the Hellenic style. Alexander the Great himself initiated the idea of building a city called Alexandria. Seleucus I, head of the Seleucid dynasty, and his son Antiochus also built various cities.

The Seleucids established more than sixty new settlements in their empire, stretching from Asia Minor in the west to the high plains and deserts of Iran and the west in the east. (Price, 370) Seleucus I built Great Seleucia, on the banks of the Tigris River, four miles northeast of ancient Babylon. (Kuhrt & Sherwin white, 1991, 82) ^[1].

Antiochus I established sixteen cities called Antioch, the most famous of which was Antioch in Syria, which was later chosen as the capital.

The construction of these cities assured the Seleucid kings that the light of Greek culture shone to the farthest shores of the Seleucid Empire. (Shalsouz, Sajjad, Seleucid Empire, Savar Aftab Publications, Tabriz, 2020, p. 40) ^[9].

In terms of social centers, the cities were full and had baths, amphitheatres, temples, public squares, etc., and there were good roads between them. (Hakimi, Mahmoud, History of World

Civilization or the Story of Human Life (1361), Publishing Company, Tehran, Vol. 2, p. 30)

Immigration program

The cities built by the Seleucids were among the first ways to promote the Hellenic school and increase the stability of the foundations of their government.

But the important point is that a city without inhabitants has no meaning. Although the Greeks allowed non-Greeks to live in their cities, few Iranians were willing to do so, and the distrust and reluctance that existed and the need for Seleucid kings and rulers to have a reliable element. To maintain his rule, he forced the Greeks to emigrate to their new cities.

In other words, the Seleucids separated themselves from the Iranian people and instead of relying on the Iranians, they relied on the Greek people and hundreds of thousands of them emigrated to the eastern lands, and this trend during the first two Seleucid kings, more than it was the rest. (Bryce, 2014, 173) ^[2], and as we have said, a small number of indigenous or non-Greek people settled in these cities despite being allowed to live in Greek-speaking areas. (Ardeshir Khodadadian (2004) ^[11], History of Ancient Iran, Vol. 2: Parthians and Sassanids, Tehran, Sokhan Publishing, p. 1016)

Among the Greek immigrants, in addition to the military, there were other sections of society, including merchants, doctors, teachers, architects, athletes, actors, playwrights, and others who portrayed Greek life to the people of the East, and cities held the seat of government. The officers, the courthouse, the shrine, the theater, the stadium, the water supply networks and the dock were in the Greek style. (McNeill, William (2009) ^[12], The Western Awakening, translated by Massoud Rajabnia, Tehran, Scientific and Cultural Publishing, p. 375)

Greek immigrants were considered the link between the government and the native population, and on the other hand, it should be said that in Iranian society in the pre-Greek period, there was a more peasant-based period and agriculture based on agriculture. (Ta'ala, Ashraf Ahmad (1973) ^[13], Characteristics of the history of urbanization in Iran, Islamic period, Social Sciences Letter, Volume 1, Number 4, July) Of course, there was also settlement in cities. But the Seleucids, by founding numerous new Greek-style cities and the rapid growth of urbanization on the Iranian plateau, transformed the fabric of society, which did not end well in their favor, especially in Iran. With the evolution of the Seleucid state in Iran and the expansion of Greek migration to the countries under its rule, the royal lands became part of the new cities, which according to the laws, those lands and the people living in them were subject to the cities and this caused change. There were new conditions in agriculture that were similar to the principles and methods of feudalism in medieval Europe. Hence, a solid framework of Greekness and the desire to become Greek was created in the vast territory of the Seleucid government, which was not very popular with the internal subjects of Iran. On the other hand, the agriculture of the empire was also the responsibility of these Iranian natives, who seldom gave up their life, culture and traditions, and because they paid their taxes to the ruling class, which they did not know, this was the issue of dissatisfaction in it caused society among the lower classes. That is why we say that Hellenic culture and civilization was at the level of society and did not penetrate deeply.

Official Greek

Language is also a very important issue. The resulting language is productive and creates a link between different ethnicities, nations and cultures. If a victorious people or nation respects and uses the language and culture of the nation under its domination, it has gained a reliable guarantee of its survival.

But the Seleucids, instead of Aramaic, the official and official language of the Achaemenid Empire, made Greek the official and scientific language of the time. Hence, the Greeks were mainly in sensitive government positions. Because non-Greeks were not very familiar with their language and writing, and even several Seleucid kings prevented non-Greeks and locals from gaining government positions, and at a time when other Seleucid rulers were willing to accept them in the administrative system and they became their own country, only two and a half percent of jobs were reserved for non-Greeks. (Price, 2001, 375)^[8] This formalization of the Greek language, along with superficial tolerance with the people, was able to establish the widespread influence of this language and its writing in Iran for several centuries. This can be seen in the early centuries of the Parthian kingdom as a post-Seleucid state. The Parthians, either because they were primitive and did not have their own original language and culture, or because they maintained the conditions and gained the support of the Greeks living in the empire, paid attention to the Greek language and despite being at war with the Seleucid government. They were expelled from Iran, but they cared about the Greek language and script.

Almost in the first three centuries of Parthian rule and until the beginning of the reign of Vologases I of Parthia, coins and inscriptions were struck and written in this language, and in some cases even tried to visit the Greeks living in the empire despite their opposition to the Seleucid rule. For example, one of the Parthian kings, Phriapatius, minted the phrase *Philen Helen* (Greek-friend) on his coins to conquer the Greek cities of his realm. (Vazin Afzal, *ibid.*, P. 164) But the first signs of the official revival of Iranian traditions were obtained in the time of the first Vologases I of Parthia, and for the first time, the Aramaic script was engraved on coins instead of the Greek script. (Wazin Afzal, *Ibid.*, P. 171)

There can be no doubt that the Parthians were Aryans and their government was a continuation of the rule of the ancient Iranians and therefore returned to the ancient traditions of the Iranians.

But why they initially paid attention to Hellenic culture, both for the reasons mentioned and perhaps because of their confusion in their initial encounter with this culture.

However, with the rise of their culture and civilization, they paid special attention to Hellenism the public space of society and tried to remove at least the appearance of Greek civilization from Iran, and finally returned to the ancient religions and traditions of Iran during the reign of Vologases I of Parthia.

Tolerance and Tolerance with the Native Religions, Culture and Traditions of the Dominated Areas

The Seleucids initially tolerated the religious, cultural, and local traditions of their territory in order to prevent the indigenous people from opposing their rule and strengthening the foundations of their government, as well as spreading their culture and civilization. (Bryce, 2014, 166)^[2]

This tolerance, in the first place, brought peace to the Armenian Empire, and the Greek conquerors sought to reduce the negative

view of the Iranian people as foreign rulers. During the reign of Antiochus I (281-261 BC), the Babylonian traditions and ethnic interests were respected, and the Seleucid view of Babylonian culture was very friendly.

This can be adapted from a cylinder found in the excavations of the ruins of the ancient city of Borsippa in the middle of the river. The cylindrical text expresses the Seleucid king's views and character on the Babylonian tradition, culture, and religion, and shows that the Babylonian priest and his religion and customs were still in place in the early third century BC. (Shalsouz, same, p. 23)

On the other hand, the text of the cylinder is in Akkadian language. It was the Bronze Age French language of the Near East and was widely used by successive dynasties in Mesopotamia, regardless of ethnicity, in their works and texts. Although the Seleucids chose Greek as their official and common language, the Akkadian language still retained its religious status. The Seleucids also used the Babylonian chronology and theology to record their history, although this historiography was mixed with complex divine and religious ideas. (Speiser, 1983, 55)

Factors of Instability and Instability of the Culture of Hellenism and the System of Greek Rule

Now the questions must be asked why the Hellenic culture, despite its political and military support in Iran, which is a Seleucid state, gradually faded and disappeared, and why the system of political rule could not live long in Iran? The answers to these questions must be sought in examining the causes of this instability and disappearance. Of course, it is vital to mention in the introduction that the Greek political system collapsed earlier than Greek culture in Iran, and that Hellenic culture continued to exist in the East for at least two centuries after the fall of the Seleucids and these were the reasons mentioned in the discussion of the survival of Hellenism.

Although it is difficult to say exactly when the collapse of the Greek system of government and culture in Iran began, there is no doubt that the following factors have had the greatest impact on this phenomenon.

Social, Cultural and Moral Factors

One of the important factors of instability of the culture and customs of Hellenism in ancient Iran and during the Seleucid dynasty, which also played a role in weakening the foundations of this government, there were social, cultural and perhaps moral differences between the Greeks and the native Iranians. Differences in the language, writing, customs, and domination of the Greeks over the Iranians and the lack of Iranian domination fueled these differences. Instead of the Greek city-states, which operated on the basis of democracy and democratic rule, the Seleucids based their tradition of war and bloodshed on the style of Alexander the Great and his policy of absolute rule and servitude. (Price, 2001, 375)^[8] People only paid the necessary taxes and had to submit to a government that was not related to them.

Especially when internal declines and family disputes were effective. Of course, we ignore the moral issues of the Seleucids and the Greek immigrants, which cannot be judged correctly in the pages of history. But there is no doubt that there were different cultural and moral differences between Iranians and Seleucids that led to the rejection of their culture among Iranians.

Culture is the ideology of the ruling class. When this ideology does not penetrate into the depths of society, in fact, the foundations of that fundamental government will be weakened, and the same is true of the Seleucids. Mary Boyce writes about this:

Throughout the Seleucid period, because the culture of the new cities was predominantly Greek and the former towns and villages remained almost intact and indigenous, the two dominant and defeated peoples (the Greek Seleucids and the Iranians) were largely separated from each other. (Boyce, Mary, (2002) ^[18], Zoroastrians-their religious beliefs and customs, translated by Asgar Bahrami, Tehran, Phoenix Publishing, p. 109)

Subsequent events in history also showed that Hellenism and Hellenism did not influence the depth of Iranian society. (Robinson, Charles Alexander, (1991) ^[15], Ancient History, translated by Ismail Dolatshahi, Tehran, Islamic Revolution Education Publishing, Vol. 2, p. 442)

In Hellenic culture, too, the inhabitants of desert areas, the steppes of Asia Minor, and mountainous areas and the lower strata of society, who were mostly far from cultural life, were not immersed in Hellenic customs and did not understand it. The rich and government employees dealt with it.

Of course, we said that there were few natives who, in the hope of having a better life for themselves, tried to influence the state apparatus and try their luck by learning the Greek language and attaching themselves to Hellenic culture.

But racial mixing in Asia as a whole did not increase during the Hellenistic period, and the Hellenic world in Asia formed only a single cultural sphere. (Boyle (1987) ^[16], History of Iran: From the Seleucids to the collapse of the Sassanids, Cambridge University Research, translated by Hassan Anousheh, Tehran, Amirkabir Publishing, Volume 3, Section 2, p. 243) of course, this is obvious.

When two nations have deep conflicts with each other in terms of culture, customs and traditions, even in the long run, it will be difficult to reconcile and combine the two.

The idea of building a gymnasium as a place for sports training was effective in breaking up the indigenous peoples and increasing turbidity compared to the Greeks.

The gymnasium was a purely Greek concept that the Seleucid kings, especially Antiochus IV (175-164 BC), extended throughout their territory, and although it was a place for scientific study as well as philosophical purposes, the fact that the company The participants had to participate in sports programs with naked bodies, it was not a pleasant aspect. (Price, 2001,370) ^[8]

And this was one of the important factors in the movement of the Jewish Maccabees against the Seleucids in Palestine.

In the discussion of immigration as a social idea for the survival of the Seleucid monarchy, it can be noted that the Seleucid rulers were able to impose their influence and authority on the internal subjects of Iran, but this could not solve the main problem, the influence of foreigners in In the long run, it neutralized the extent and intensity of the hatred of the people under their domination for the Greek culture and ruling system, and itself became a factor in their collapse. (Khodadadiyan, Ardeshir, the same, p. 1017)

Religious Factors

Foreign rulers, if they are inclined to the religion and religious traditions of the peoples under their domination and apply them, often not out of deep respect and special attention to them,

Rather, it is because of the need for the people to support it in order to maintain the foundations of their government

And no government, in the short term, ever abandons its original cultural rites and priorities in order to care only about the culture and interests of the indigenous peoples under its control who consider each other as strangers.

The Seleucids were no exception to this rule, and if the first kings of this government were so interested in the religion and religious culture of the peoples of the Orient, there can be no doubt that it was to gain the support of the people and maintain their rule.

Because during the reign of the next Seleucid kings, when their priorities change, following and strengthening the ancient traditions of Babylon and other parts of Iran will not be at the forefront of their affairs and this is how the city of Babylon falls from prosperity and is abandoned and this led to hostilities between the Iranians and the Greek Seleucids, who did not accept them as kings.

Although the Greeks considered Iran as their country, in fact, Greek civilization and culture in Iran was superficial and did not penetrate deep into society. (Hassan Pirnia, Mushir Al-Dowleh (2010) ^[19], History of Iran before Islam, Nashr-e-Masal, Tehran, p. 153)

For this reason, as mentioned, the early Seleucid kings, who needed to maintain and consolidate their power, were tolerant of the religion and culture of the local people, but the later kings were not.

The performance of Antiochus III (187-223 BC) with the worshipers and followers of the temple of Bel in Shush, well indicates that the Seleucids did not appease the local people for political reasons.

The actions of this king in attacking and looting the temple and insulting the local culture and traditions of the region showed that the Seleucids of Greek descent do not value this culture and its rituals. An action that eventually led to the revolt of the worshipers of the temple goddess and eventually the murder of the king. (Bryce, 2014,191) ^[2]

Before the domination of Alexander and his successors in Iran, Zoroastrian religions and in some cases Mehr and Venus or cases that may not have reached our ears were common in Iran.

But what is certain is that the Iranians at that time were in a balanced position in terms of religion.

But the religion and tradition of worship of the Seleucid Greeks was largely unpopular with the Iranian people. The kings of ancient Iran considered themselves the embodiment of Ormazd and the manifestation of God, while the Seleucid king called himself the same God (Theos).

This idea was brought to Iran by Alexander the Great from Egypt and remained a contagious but stable disease among his successors. (Bartold (1988), Tazkereh, Historical Geography of Iran, translated by Hamzeh Dadvar, Tehran, Tous Publishing, p. 25)

For example, the most detailed surviving inscription from the Seleucid period is an inscription in Nahavand, Hamedan, which belongs to Antiochus III, and in this inscription, the king orders the worship of Laodicea (his wife). (Vazin Afzal, Mehdi, History of Ancient Iran, Pouran Pajuhesh Publishing, Tehran, 2013 ^[14], p. 143)

The situation worsened during the reign of Antiochus IV.

The new Seleucid king was interested in their culture because of his life in Rome and Greece, and since he considered himself a

genuine Greek, he worked hard to promote Greek culture, traditions, and rituals. His heart was beating for Greece, and more than any other Seleucid king, he tried to subdue all the tribes of the lands under his rule, albeit by force. This led to uprisings in his territory, which greatly discouraged the people from both Hellenic culture and its political system of government. Undoubtedly, there have been conflicts and uprisings in Iran, but the most prominent of them was the Jewish Maccabean movement in Palestine, which began in 168 BC. The movement, which was set up in response to the promotion of Greek beliefs and ideals, provoked a sharp reaction from the Seleucid king. In a violent act, the king insulted the Jewish temple in Jerusalem and dared to read their Bible. (Diodorus, *The Library of History*, XXXIV / XV, 1, 1-3) King Seleucid's actions led to a full-blown uprising against his government by the Jews, led by Judas Maccabees, which extended to the reign of the successors of Antiochus IV. (Duran, 101) On the other hand, some Hellenic Jews, with the support of Antiochus IV, built a gymnasium in Jerusalem between 174 and 171 BC. Exercising naked in this place and abandoning the traditions of Judaism were effective in preventing this uprising. (Price, 373)

Political and Military Factors

Apart from the factors mentioned, the most important issue as a factor in the collapse of the Hellenic system and civilization in Iran is the political and military factor.

Numerous battles and the emergence of uprisings and the rise of a new political system in Iran all led to the collapse of the foundations of Seleucid rule in this land. The Seleucids ruled most of Iran for about eighty years, but since the reign of the third Seleucid king - Seleucus II, who reigned in 246 BC, Parthian rise and power began on one side and Seleucia in Iran on the other.

The Seleucids turned their attention to the West because of their problems with the Egyptian government over the strategic area of Coel in Syria. At this time, Diodotus II declared independence and established a Greek-Balkhi rule in present-day Afghanistan and parts of India. And then united with the first Parthian tears against the Seleucid government. (Wazin Afzal, *ibid.*, P. 142) Although Seleucus II stopped the first tear, this pause was very short and the Parthians, a branch of the Dahae Scythians, established the Parthian government. (Broderson, p. 381)

Their homeland was the plains between the Amu Darya River and the Caspian Sea, and they gradually advanced westward toward the Seleucid-dominated lands over the following years and decades, greatly reducing the power of Greek political rule in Iran.

The important point is that the eastern states of Iran, including the areas ruled by the Parthians, were extracted in terms of wealth and economic importance in the minority compared to the rest of the Seleucid realm, and the Seleucids did not pay much attention to it. They turned to the West and its rich centers and regions. (Shalsouz, p. 46) On the other hand, Hellenism grew more and better in the west of the empire than in the east, including in Syria, which was at the common point of the Seleucid, Baltic, and then Roman governments.

The Seleucids also sought to protect these areas, and because they considered the danger of Ptolemaic Kingdom and Rome to be greater than that of the Parthians, except when they saw in themselves the ability to confront the Parthians and to preserve the eastern lands, were content with the West, and gradually their

regime was limited to Syria. To put it better, the Seleucid rulers viewed the eastern regions of Iran from a security perspective and the western regions from an economic and security perspective. Antiochus III and IV were aware of this, too, and made no continual attempt to retake the Parthian, and instead their military efforts were more focused on the richer West. (*Ibid*)

Antiochus III himself at the height of his power could not impose his rule on the Parthians, and finally the first Parthian army remained in office. But from this date on, the Seleucid rule declined due to internal strife and family strife, Parthian power in the east, and Roman rule in the west. It is natural that in this turbulent political and military situation, there will be no opportunity for the growth and prosperity of Greek culture. Demetrius I (162-150 BC), son of Antiochus IV, formerly held hostage in Rome, marched on Antioch, and Antiochus V assassinated the previous king and seized power. (Cassius Dio, *History of Rome*, p. 25) But the political stability of the Seleucid dynasty was over.

Parthians during the reign of Mehrdad I (170-138 BC) quickly annexed large territories from Armenia to Mesopotamia and they even conquered ancient Seleucia for the first time.

The Parthian king continued his work, defeating and capturing Demetrius II, the new Seleucid king. (Wazin Afzal, *Ibid.*, P. 165) Mentioning the internal problems and foreign wars of the Seleucids at this time does not fit into this category, and it is better to end our speech with what Bryce said: The final end of the Seleucid system of government was accompanied by the division of its territory.

The Romans were moving slowly to the east, swallowing up ancient kingdoms and governments such as Greece with its culture, until they finally conquered Syria in 64 BC. (Bryce, *ibid.*, P. 221)

Conclusion

After the collapse of the Achaemenid political regime, the Greeks came to dominate Iran and established a government in their own style and with the style and traditions of Hellenistic culture that emphasized Hellenism under the name of the Seleucids.

This government was the promoter and supporter of the Hellenistic school and based its monarchy on it. The efforts of the Greek rulers in promoting and spreading their culture and traditions have long established this culture in Iran.

But because the Greek conquerors were considered foreigners by the natives of Iran, and their culture had less affinity with the original Iranian culture and traditions, our conflicts and divisions between the people and the ruling class, especially in the classes. Downstream, there are villagers and even former urban dwellers. This gap deepened with the construction of new cities and the migration of Greeks to these cities, which was strongly pursued by the Seleucid rulers and was accompanied by a widespread reluctance of the Iranians. Therefore, several factors emerged in social, moral, religious and cultural aspects that overshadowed the permanence and stability of Hellenistic culture in Iran.

With the rise of the Parthians in eastern Iran and the emergence of internal divisions among the Seleucid dynasty and the rise of Roman power from the West, the Seleucid system of political rule also suffered deep crises.

As a result, in the face of the Parthians, who later became the Parthian government, they suffered a decisive defeat and renounced Iran. This article, with regard to the survival and

reasons for the survival of Hellenism on the one hand and with a deeper look at the factors of instability and its instability along with the system of political government on the other hand has gained an effective insight into this issue and answers to existing questions.

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