

## Analysis of the Achaemenid Decline Based on the Theory of Political Instability David Saunders

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### ABSTRACT

The Achaemenids are one of the most powerful and lasting dynasties in ancient Persia, founded by Cyrus the Great. The territory of this dynasty was very wide, extending from the Sind Valley in India to the Nile in Egypt and the Benghazi area in Libya today and from the Danube River in Europe to Central Asia. In this vast state, many tribes lived in their own customs, and maintained their own state and ethnic culture. In fact, the country's most important characteristic was respect for individual and ethnic freedom and the respect for law and order, and the encouragement of indigenous arts and culture as well as the promotion of commerce and art. This authoritative and widespread government process continued to evolve to a point where the dynasty led to the collapse of this powerful dynasty. In this article, the writers' efforts are about providing a consistent answer to the question what is the most important reason for the collapse and annihilation of the Achaemenid kingdom? The hypothesis that writers will experiment with the methodology of historical sociology and the use of written and librarian resources will be based on the principle that the causes of tyranny, injustice, racial and religious discrimination, the change of military status and the Achaemenid Kings' nationalist veins were confronted with widespread protests and revolts. The findings of the paper, based on the theory of political instability, David Saunders, confirm that the change in the political regime includes changes in norms and laws, the occurrence of successful coups and the change of military status on the one hand and the challenge to the political regime and government Riots and political demonstrations, unsuccessful coups and deaths from political violence led to the collapse and decline of the Achaemenid rule.

**Keywords:** Achaemenid, consolidation of power, legal separation, political instability, David Saunders

### INTRODUCTION

One of the ranks of powerful governments that reigned in the history of Iran was the Achaemenids. The dynasty was named as the world's largest empire in terms of the world's population, in which more than 49 million people from the 112 million world population lived in this empire. In the era of the Achaemenid kings, about thirty different nations were under the banner of this empire (Shapur Shahbazi, 2005: 11). The way of governing this dynasty has been such that religious and racial tolerance and religiousness are its hallmarks.

For this reason, a very important part of the forces under the reign of this dynasty was informed with the satisfaction of the Achaemenid kings (Golshanirad & Hazarian, 2014: 233).

Another approach to political stability and the growing development of power among the Achaemenid kings has been the concept of Farrah Izadi, which is somewhat derived from the religious shackles of Ahura Mazda. In fact, the concept of Farrah Izadi was a concept that established the legitimacy of the Iranian kings. Farah Izadi, as a concept that considered the kings as representatives of God in the land, allowed them to rule. Therefore, the central denominator of the discourse of the kingdom in ancient Persia is the presence of the king as the representative of the gods on earth and the organization of people's lives based on the wishes of the gods, so the king is the ruler of the laws of the gods on earth. In this discourse, the kingdom finds the divine origin through the religious worldview to guide the affairs of the world. In the texts of the Achaemenid kings,

they attribute victories and great deeds to Ahoura Mazda. The King is the epitome of Ahura Mazda (Amanlou & Ahmadvand, 2015: 111). Meanwhile, it is worth noting that the Achaemenid rule was the first example of a centralized empire that did not compete before and even 200 years after its founding. Hence, it is important to know why this government that has remained stable for more than two centuries and it has once been extinct. With this brief overview, the present paper tries to explain the reasons for the collapse and collapse of the Achaemenid Empire. In other words, in spite of the broad tolerance of racialism and respect for the traditions and culture of the various ethnic groups that survived this dynasty, and despite the realization of relative justice, why did this dynasty evolve and degrade? And why this empire did not to protect the glory of Cyrus the Great and his its authority?

### **RESEARCH METHOD**

The hypothesis of this paper has been tested on the basis of historical sociology and research data has been gathered based on the library and internet methodology.

The methodology of historical sociology of epistemology, tools and feedback of a phenomenon is examined (Bordbar, 2014: 143-146). For example, in order to investigate the causes of the consolidation of power or the decline of the Achaemenids, using this type of research method, the approaches and instruments that led to the consolidation of power and the subsequent political instability in the rule of the Achaemenid kings, and the repercussions of this instability Scientific explanation. Therefore, the authors have used this approach to dynamism of readers' minds and better and better understanding of the reasons for political instability in the political system of the Achaemenid kings.

### **PREVIOUS STUDIES**

#### **Shoja Ahmadvand and Hossein Amanloo**

In an article titled "Recognition of the Discourse of the Shah's Identity in Ancient Persia", with the aim of recognizing King's identity in the political thought of ancient Iran using the method of discourse analysis. The authors initially argue that the foundation of ancient Iranian political thought is based on the principle of the heavenly order and the political model of the political system, which is based on the idea of the affairs of the people on the basis of the ideal of Armani as the agent of the

implementation of ideal intentions. Then the writers continue to believe that the Shah, in ancient Persia, executes the most perfect people and the representative of the gods on earth, heavenly laws.

This article addresses the question of how the ideals of the utopian kingdom in ancient Iran should be used to guide the Iranian city in such a way as to be a viable community of examples of paradise. The hypothesis of the article is that this identity is characterized by attributes such as: ferah, race, justice and righteousness, religion and righteousness, virtue, wisdom and rationality, authority and courage, articulation and articulation, centered on the central slab, That is, the king has been stabilized as the representative of the gods on earth.

#### **RouhAllah Eslami**

In the article entitled "The Pathology of Legitimacy in the Political Thought of the Achaemenids (Analyzing the Content of the Inscriptions)," believes that Pegah has devoted a history of humanity to the politics of Iran, and they have been the subjects of looting, war, violence, Insecurity, instability, rioting and aggression have led to development discourses, tolerance, truth, morality and human rights. The Achaemenid dynasty, according to Ibn Khaldun and Hegel, is the beginning of human rule in human history. In this paper, the author tries to answer the question by analyzing the inscriptions and inscriptions written by the Achaemenid period, who, with what features, has the right to rule in this dynasty.

The collection of inscriptions in the Persepolis, Hamedan, Shosh, Bisotun, Khorasan, Egypt, and ... that have recorded the statements and statements of the Shahans such as Cyrus, Darius, Cambyses, etc., are the source of the first and the direct direction Cognition and critique of Iranian political thought is considered. Who should be governed by what indicators should govern the state of the Earth, which has half the residential area of the planet. In this paper, the technical aspects of the Achaemenid rule pyramid are critically examined, in order to analyze the unknown and highly persistent nature of Iran's political thought.

#### **Seyed Asghar Mahmoud Abadi**

In a paper titled "Darius, the chosen King of Ahura Mazda," firstly points out that when Darius Achaemenid, after tremendous struggles with the geomat of the Magi, and the serious

and decisive encounters with the claimants who demanded a change in their situation and The Achaemenid government came out victorious. In its first report on the vast and overwhelming rebellion, which was published in Bisotun of Kermanshah, it was designated as the official and lasting document for the Prophets. It was chosen by Ahlul-e-Ahvazda.

Does the author continues to ask what motivates Darius to pass on such a new, enlightened message to the people of his time and the future for the first time in Iran. Some historians have called him Zoroastrians, and many have also looked at the subject with ambiguity, and some have also taken Darius not a loyal and loyal Zoroastrian, but a serious politician with a military and violent figure and a developer, and eventually a well-known and efficient businessman. However, why Darius calls himself the triumphant and great triumphant Ahoura Mazda is not clear. The present article tries to answer this question somewhat from within the political complexities and social unlocations and religious struggles of that time.

But in the present paper, the writers' efforts are focused on the issue of political instability in the Achaemenid rule, and the next most important factors that challenge the legitimacy and political stability of this government are to be addressed. An issue that eventually led to the collapse of this imperial dynasty.

**THEORETICAL FRAMEWORK, POLITICAL INSTABILITY THEORY DAVID SAUNDERS**

In general, the concept of stability and instability is identified with four characteristics. The first feature, "value and normative", and the second feature, is "relative". The third feature is "the degree of affinity and distance from some characteristics," and the fourth feature is "timing." In its operational definition, some mean the order in the course of political interactions, some in the sense of political

institutionalization, some predictable political behavior, some of the other continuity and continuity of the political system, and some in the sense of the absence of violence, some in the sense of The existence of a regime of law, a group means a lack of structural and other changes in the sense of a combination of previous topics have received a special attention.

In general, the definition of stability, while not having conflicts with transformation, must also entail the survival of the system (Pourfard, 2017: 47).

David Saunders mentions the inconsistencies of the five consequences of regime change, government change, community change, violent challenges, and peaceful challenges, along with indicators and examples (Aghajani, 2018: 100), which, with the abolition of features, Involvement, and adding some other things to complete it, can be a success for the present study. Political instability has the same level of politics, levels and dimensions.

The precise conceptualization and systematic study of instability requires the separation and definition of these levels and dimensions. This paper identifies several main dimensions for political instability: political system, political regime, political norms, political authorities and political decisions (policies). Saunders considers political instability to mean a change or a challenge in government, regime and political society outside the usual patterns, and emphasizes the variability and relative instability of times and places. He addresses the emergence of each of the phenomena of challenge and change at two levels of political regime (goals, methods, and degree of political participation) and government (policy makers), and sets indicators for each of them. The following table summarizes his discussions on the indexation of political instability:

**Table1.** Political Stability Indicator David Saunders Source: (Delavari, 2015: 77)

Instability indicators	Scope of instability	Type of instability
1. The change of norms and rules; 2. The occurrence of successful coups; 3.Changing the party system; 4. changing the position of the military	Change in the political regime Goals, methods and degree of political participation	<b>Change</b>
1.Changing Executive Chiefs (President or Prime Minister) 2.Change or repair the cabinet	Change in government Custodians and executive agencies	
1. Guerrilla attacks; 2. Riots; 3. Deaths from political violence; 4. Failure coups	The challenge to the political regime	<b>Challenge</b>
1. Strikes; 2. Protest rallies	The challenge to the government	

## THE MAIN REASONS FOR THE INSTABILITY OF THE ACHAEMENID KINGS BASED ON THE THEORY OF DAVID SAUNDERS

### Change in the Political Regime

- Changing norms and rules: One of the most important norms and rules of the Achaemenid kings was the respect and reverence of the ethnicity, traditions and cultures of the people who were in their subcategory. This policy was even applied to the enemies even later. For example, Cyrus the Great, the founder of this dynasty, after the conquest of each state, settled the peace and security of the whole, liberated the captives in the form of adherence. Avoid any bloodshed and plunder and left the inhabitants of the rich countries in relative prosperity (Eslami Nodoshan, 1998: 22). This policy went on to undergo a profound transformation, in which the Achaemenid king of Cambyses continued to plunder and bleed after conquering every place. In various ways, he humiliated the elders and the people of the states, in a manner that caused the anger of many people in the state. Of course, only the relatives of the victim were not the victims of his anger and wrath, but the Persians and his closest brother also did not protect him from his actions (Bayani, 2005: 107). Another important normative change, which the Achaemenid kings after Cyrus the great and contrary to him do, is a sexual encounter with slaves and women of enemies, which was regarded as a booty of war. This policy was implemented by Darius. It was normal that he received a certain number of women from among the tribes to receive a certain amount of tribute from any people. In fact, it can be said that humans, including women, have behaved like commodities (Briant, 2002: 279). From other normative changes and laws that were applied among the Achaemenid kings after Cyrus, Cambyses married his sisters. He then ordered the judiciary to find a law in which the king became the source of the law in the country. In fact, he dismissed the rules of the ruling and acted on the basis of personal opinion and opinion (Pirnia, 2006: 426).
- The occurrence of successful coups: In principle, the occurrence of coups in the Achaemenid dynasty can be divided into two categories. The first category was coup d'état by military forces, ministers and reigning forces, and the second one was the coup

d'état that had taken place by the princes and the throne claimants. On the other hand, the issue that affected the coups in the Achaemenid dynasty was the issue of the tyranny of the kings. This, along with the cruelty of some of the Achaemenid kings, became the bedrock of their fall. For example, Ardeshir III, due to the many tyranny that he suffered, was confronted with the conspiracy and coup of some high-ranking military men, accompanied by Bogusas Khaje, the powerful minister, who ultimately led to his murder (Briant, 2002: 688).

The occurrence of a coup and conspiracy among the Achaemenid kings continued. Similarly, the Sogdians also provided the second Khersahriy with a soft coup, causing the murder of his brother (Zarrinkoub, 2005: 152). Another example is the assassination of Xerxes. After the 20th anniversary of his reign, in October 465 BC, he was killed in his dormitory by the Armanan royal army and a Kwaja named Mitra or Spontomitra, who had been collaborating with each other (Zarrinkoub, 2005: 169). The culmination of the coup d'état among the Achaemenid kings, the conspiracy, the coup d'état and the slaughter of Bardiy, was the legal heir of Darwish I by the Cambyses II (Dunndamayef, 2010: 177).

- Changing the status of the military: the successive changes among the commanders and their un installation and continuous installation on the one hand, and the dismissal of native commanders and the installation of commanders who were considered alien in different areas, on the other hand, not only did not have credit for the new commanders. But also caused disturbance among former commanders, their coalition against the central government and even their absence in important wars. This made it difficult for Darius III to fight in the battle with Alexander, the sympathy of the tribal elders and senior military commanders. This issue continued to be another important result. When the core of the main commanders split up and replaced by other commanders, the commanders' commitment was also deeply transformed. In other words, the new commanders did not show the fanaticism of a Persian commander. For example, in the battle of Mickal and when the defensive fence was defeated at the time of Xerxes, all the Corps, with the exception



of the Persians, fled and fled because the Persians defended their values, interests and interests, the interests and necessities which necessarily It was not the same with the interests and values of the other tribes that had been mobilized to complete the Corps (Kurt, 2007: 169-170).

### The Challenge to the Political Regime

- Exacerbation of riots and protest demonstrations: Unlike the rule of Cyrus the Great that tolerance, respect and freedom were well implemented by ethnic groups, religions and cultures, many other Achaemenid kings did not pay attention to this principle. In other words, with the adoption and implementation of such a policy, Cyrus the Great created some unions, some of the opposing ethnic groups, but this policy was not only implemented after him, but also the bedrock of many riots. For example, at the time of Darius, the Egyptians protested vastly. The main reason was that they had a detailed background and wanted more independence and freedom in order to maintain their values. Indeed, the Egyptians' interest in their national and religious values, which was ignored by Darius, was the main cause of the rioting of the peoples of that land. Most of the second cause of protests and demonstrations was due to its poor tax burden and heavy burden. The tax havoc on the peoples' families and the stagnant survivors of the treasury receipts did not result in economic repression, which made it difficult for Darius III to fight with Alexander, the companionship and sympathy of the affiliated peoples (KavianiPouya & Daghmechi, 2014:179). During the reign of Xerxes to Darius III, the central government was severely challenged; insurrection and rebellion were common in some states; even during the ardashir II, the satraps' power and disobedience had reached a level where some in their own name Coins were multiplied. It can be said that at the time of the late Achaemenid kings, there was no need for the account of the return and response of the satraps to the king, and each of the satraps was the absolute ruler of their territory; therefore, the tyranny of each of the satraps was the highest It was clear that this was the subject of the most protests and protests followed by chaos (Bryan, 2008: 107-108).
- Deaths Caused by Political Violence: The political violence that has been committed

among the Achaemenid kings after Cyrus can be divided into several categories. The first category was the political violence of the king. In the same way that the Shah's autocracy and authoritarianism considered any kind of deliberate deliberation and benevolence advocated by his bounty as an insult and immediately became the basis of the murder of that person. For example, Darius III, when he saw the troops that had been prepared to confront Alexander, saw the great numbers of the Revolutionary Guards, so proud that he considered the criticism and logical guidance of his Greek commanding officer insulting, ordered to be murdered He gave (Pirnia, 2006: 1060). The second type of deaths from political violence among the Achaemenid sultans was the imbalance and psychological distress of some of the kings of this dynasty, such as Cambyses, who, with the smallest, small event, issued murder orders, so that even the most loyal forces His intimidation and murder were not safe (ZarrinKoub, 2005: 137).

The third type of deaths from political violence among the Achaemenid sultans has been to terrorize the opposition and to some extent be a "lesson of making" for others. Ardeshir II condemned the judges who mistakenly made some time to revive their skin and to spread the justice of the court, so as to be an example to other judges and thus to always see their wrongdoing (Pirnia, 2006: 931). Also, Darius I murdered every person who avoided his support in the armed forces and considered the service of the system a duty of all the tribes (Mashkur, 1992: 63). The fourth type of deaths from political violence among the Achaemenid sultans was the murder and plunder of the conquered territories and the religious opposition of those cities. Xerxes, unlike Cyrus the Great, after the victory in the war with the Greeks, the Acropolis set fire to Athens, killing all the clerics of this city, along with a large number of its inhabitants. The fifth type of murder was the elimination of rival forces from the Achaemenid kings. Ardeshir III, after his stability, initially executed all his close relatives so that he would not plot in the future until he killed his eighty brothers within a day (Zarrinkoub, 2005: 201). C.

- **Failed Coups**

Among other things, based on the theory of David Saunders, the political instability

underlying the challenge to the political regime is a matter of unsuccessful coups against the governing body. In this regard, after the rule of Cyrus the Great, one of the important components of the weakening and gradual decline of the Achaemenids was the unsuccessful coups of the claimants of power in this dynasty. One of the examples in this regard was the failed Ardavan coup against Ardeshir I. Ardeshir I, after the assassination of his father and his brother Darius, who was the legal successor, sat down on the throne of Ardavan, commander of the guard guard of

the Shah. Ardavan temporarily put Artaxerxes on the bed, and he himself, through his sons, wanted to eliminate him at the time, but Ardashir became aware of the coup and deflected him. Artaxerxes killed Ardavan and his sons and called himself the King of the Shah (Azad; Jafarpour & Tavousi, 2004: 34-35). However, the behavior of Cyrus the Great, arranged by the name of the Phoenician who was intended to assassinate him, has been repeatedly mentioned in the history of ancient Iran (Dammamayef, 2007: 241).

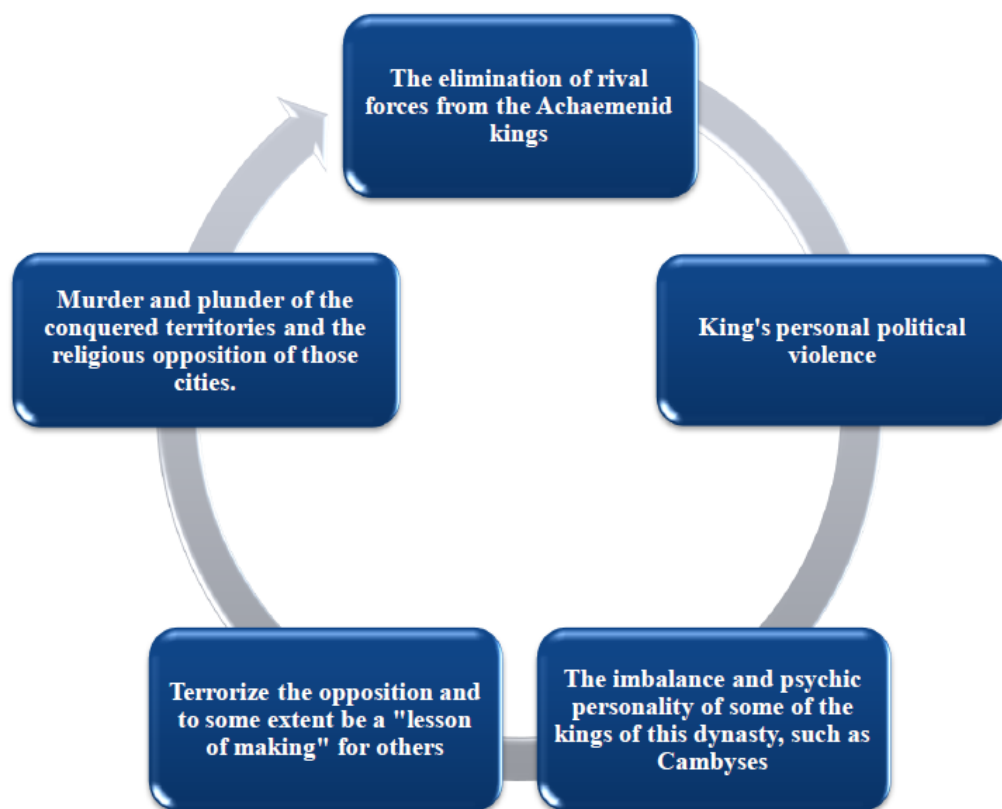


Figure 1. The Deaths Caused by Political Violence in the Achaemenid Government

## CONCLUSION

This article is an attempt to explain the set of reasons for the weakness and decline of the Achaemenid dynasty based on the theory of political instability David Saunders. The Great Cyrus monarchy is an important milestone in the development of the Achaemenid dynasties. On the one hand, the presence of this royal dynasty was minimal in areas under its rule, gentle in appearance or in other words.

First, because the Iranians in the empire were in a minority, and they found that they could balance with tolerance only in the various areas under their jurisdiction. The Achaemenid tolerance method was to allow each region to be

ruled by its own local and regional culture and structure. The Achaemenid rule was not based on the exploitation of nations under its sovereignty and did not exploit the resources of these lands, nor did it want to integrate all cultures under a social, cultural, and political center. "Although there was always a central authority for rule: "As a result, the Achaemenid-controlled areas, despite the solidarity of these parts of Iran with the empire, were not directly affected by the central government's program with long-term effects." The structure of the Achaemenid empire based on the political domination of a power It was focused on "exploiting the peripheral economy, central processing, and the distribution of economic

resources", in fact, in the form of a global system that can be explained.

Understanding the civilization of Iran during the Achaemenid period, which has a fundamental effect on the later periods, is indispensable for a comprehensive understanding of Iranian culture. From the point of view of the title and title, it is true that the great Imperial Meditate extended its period and then placed its place in the Achaemenid Empire, but the very important point was that the Achaemenid monarchy was nothing but a continuation of the state and material civilization.

The same families and the same people continued the process that they chose to move forward with more dynamism and growth, and in a vast space, they expanded it to the base of the world's largest known empire. The Achaemenid Empire was 220 years old. Their rule in the realms of the kingdom - especially at the beginning, has led to the expansion of agriculture, the provision of trade and even encouragement of scientific and geographical research.

The moral foundations of this monarchy, especially in the era of those like Kourosh and Darius the Great, include respect for the beliefs of the peoples of the world and the support of the disadvantaged against the mighty, is interesting from a historical point of view. The famous statement of Cyrus during the victory over Babylon, researchers have been an example of the foundations of the rights of people in ancient times. The Achaemenid 220 years (from 550 BC before 330 BC) commanded a large part of the world known that day from the Sindh to Danube in Europe and from Central Asia to Northeast Africa. The Achaemenid Empire fell to Alexander the Macedonian. The great Achaemenid Empire, the founder of which was Cyrus the Great, was recorded in the UNESCO World's largest and first empire according to documents.

Therefore, in a general summit, things like tolerance, tolerance, respect for different cultures and justice can be regarded as one of the most important reasons for the political stability and development of the Achaemenid Empire, where Cyrus the Great constituted the united allies of his most ardent opponents. After Cyrus's death, this issue faced some important challenges and changes. To the extent that not

only such policies were not applied, but tyranny, self-rule, justice, extreme nationalism, radical readings of religion, humiliation of non-Iranian races ... and the cause of the collapse and collapse of this dynasty.

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