

Observing the relationship between the word “logos” from Heraclitus perspective (Cross Symbol Pattern in Iranians’ thought)

Somayeh Saffari Ahmadabad*
Mohammadreza Sharifzadeh**

Abstract

Discussion of Logos in Heraclitus idea will be seen is represented with ontological sight of this Greek philosopher. Therefore, to clarify the concept of logos from his perspective and facing it to address it with questions about the epistemology of Cross Symbol’s role which is _the main purpose of this study- , first, the term Logos in Heraclitus’ ideas is investigated. Heraclitus believed Logos as a worldwide principle and rule which surrounded the world. It is a unique matter but common for everyone and appears as a light in the middle of fire. In Iranian’s Mythology Asha Vahishta like Logos symbolize global system, Act of God and morality in the world which introduce fire as its representative on earth. This fire has an old relationship with Corss Symbol Pattern. Accordingly, in this study, some ideas have been taken into considerations which review the external and internal coordinates characteristics of Logos with Asha vahishta, being in line with their alignment with the Cross Symbol. Thus, to determine the epistemological relationship between these two transcendental concepts and symbol and to answer thisthe main question that if it is possible to consider the Cross Symbol as tangible symbol for Logos, concerning the possibility of regarding cross as the visual symbol of Logos, first, Heraclitus parts about Logos and the mystery of the universe which is hidden in it, along with its possible impact of ancient Iranians’ thoughts are studied we reviewed Heraclitus’ fragments about Logos and its hidden mystery of the universe as well as its possible impact on the ancient Iranians thoughts. Finally public analogy of Heraclitus ideas about fire which is visible sign of Logos, with ancient Iranians’ thought about fire that was strengthen by Asha Vahishta will be mentioned here as the result and findings of this survey.. It is done toTherefore, determine the transcendental relationship between Logos in Heraclitus’s ideas and Cross Symbol’s role among Iranians is determined. Descriptive-Analytical method of research has been chosen and resources have been collected in the library.

Key words

Logos, Element of Fire, Asha Vahishta, Cross Symbol Pattern.

*. Ph. D. Codidate in Philosophy of Art, Faculty of Art and Architecture, Islamic Azad University Central Tehran Branch. saffari_somayeh@yahoo.com

** . Ph. D. in Philosophy of Art and Architecture, Islamic Azad University Central Tehran Branch. m2_sharifzadeh1@yahoo.com

Introduction

Undoubtedly, the use of metaphor and allegory is inevitable wherever there is a sign of Logos as a universal intellect, use of metaphor and allegory is inevitable, because the human intellect is ultimately negligible and it is incapable of describing generalities. Therefore, always in all schools of thought and religious religions, there is the metaphorical interpretation of the Logos is offered as the an emergence place of universal facts. Cross symbol, like Logos and in parallel with that, in the fields of art and history of archeology indicates excellent thought in the depths of man's existence as the connection of this venerable symbol with illuminated fire has been a sign of rejection of tribal idols throughout history. In other words, cross is a metaphor for Allah's essence that is independent of all false imaginations and illusions in the beliefs of truth seeking humans to avoid anthropomorphism of the Divine image.. Thus, to understand the reality of the word Logos, and its connection with glowing fire in Iranian mythology and its compliance with the Cross Symbol's role, it is necessary to search in Heraclitus' ideas first and its public analogy generally compare it with optical enlightening wisdom of ancient Iranians along with as well as the physical examples illustrations and the effects of the advent of lightening which is appearance which is fire, is necessary. In fact, descriptions that Heraclitus underlines in describing Logos are in line with the teachings of Zoroastrian Magi, as fire, in Heraclitus' idea, is very similar to the characteristics of Asha Vahishta in Iranian mythology. "Heraclitus knows Logos as the means of a creation that is beyond human beings' comprehension whose the best visual metaphor for understanding it the light that emerges in fire" (Will Wright, 2011: 30). In Iranian mythology, "Asha or Ordibehesht as one of the Amesha Spenta is the only rule over the whole world and the manifestation of the most important attributes of Ahura Mazda that its is the worldly representative in this world is of fire." (Amouzegar, 2008: 16)

Thus, in this study, in order to understand the concepts mentioned further, concluded from the term Logos and cross, the ideas of Heraclitus regarding the term Logos and fire element, then the cross and its connection with fire in Iranian thought are briefly studied. It should be noted that apparently there is no relationship between the concept of Logos and the ancient role of Cross Symbol. but However, with a little contemplation about in their ontology and an emphasis on Asha vahishta as the governing client rule on of all fires and its relationship with Logos we find out that in the encounter of there is a special relationship between Logos and Cross Symbol a special media is created where a common truth emerges, so that we may call Logos as the ontological y language of Cross Symbol. Therefore, the purpose of this article is obtaining to develop approaches approaches and theories that help us interpret the word Logos from the perspective of Heraclitus and in line with the venerability of cross symbol. relying on them and in line with the importance of Cross Symbol we can interpret Logos term from the perspective of Heraclitus. Finally, in this study to improve in the taken way in order to apply the aforementioned method we, we are looking for answers attempt to answer to the following questions.

Research Questions

1. Is there a relationship between the word Logos and the cross?
2. Can Logos be seen as the Ontology Language of the cross?
3. Are Logos and cross both allegory of transcendental expression?

The need for Research

What makes clear the attention needed to be paid to epistemological relationship between Logos and the cross is the lack of image symbol matching for the word Logos in the history of art. Since the results of this research referrers refer to the intellectual bond between Heraclitus and ancient Iranians

especially during the Achaemenid dynasty, a better understanding of the Logos term and a clearer picture of the Cross Symbol is conducted in the face and to matching match the ideas of Heraclitus and with that of Iranians about the element of fire element is done. Therefore, this the present study seems necessary from this point of view.

Research Hypothesis

In fact, if we assume that fire is an allegory of Logos in Heraclitus' idea fire, is an allegory of Logos and there is a long-standing relationship between Cross Symbol and the element fire element, first we have to study the nature of Logos and fire in the words of Heraclitus and then review Cross Symbol and fire in Iranian thought will be studied to clarify the proposed hypothesis. Thereby In this fashion, by rejecting or accepting the proposed hypothesis, we will be able to answer the research questions will be answered too as well.

Research Methodology

A quick look at the evolution of the role of Cross Symbol determines that during the ancient times to the Islamic era, Cross Symbol has been regarded as a stable symbol has experienced and it has undergone a great development in the field of Iranian culture and art from ancient times to the Islamic era. Therefore, in order to find the roots of this sustainability, in a comparative study and in an intertextuality, knowledge of the term Logos in Heraclitus and Asha Vahishta in Iranian mythology are studied so that a path is taken in which the great meaning of cross is explained.

Therefore, in this article with a having a comparative-descriptive perspective and using relevant research tools such as library and digital resources in field studies, the influence of Logos in Heraclitus' Logos idea of in ancient Iranians is reviewed to for describe transcendently the transcendental description of Cross Symbol's role will be checked.

Research Background

What reveals theThe significance of this research is in lack of books or articles which studies on the role of Cross Symbol from a philosophical and epistemological perspective and that interprets studies this transcendental symbol to adapt to the views of a philosopher. Therefore, due to the studies concluded, it can be said that in the field of studying the concept of Logos in ancient Greece, several works have been published, the most important of which is the book Theory of first philosopher of Greece by Verneriger including lessons that were offered as theology and divinity of the early Greek thinkers in 1936 and published in 1947 in English. In this work, with a metaphysical look, Jaeger has studied the pre-Socratic philosophers' ideas, especially Heraclitus. Given the transcendental aspects of the word Logos, many valuable scattered papers have been published, the most important of which are two articles called the doctrine of Heraclitus' Logos by T.F. Galasson in 1952 and the article Logos in Heraclitus' idea by Ed. L. Miller in 1981. In his work, Galasson saw Logos of Heraclitus as a metaphysical and cosmological principle and completely related to the fourth Gospel and based on divine studies. However, in his article, Miller has studied the ideas of theorists like Galasson, Burnett and others, concerned with the historical interpretation of Logos, and has offered the similarities and differences in the interpretation of these theorists in detail. But as the goal of this However, the effect and connection of the Logos with fire is not being regarded as is the purpose of the present study study, the impact and connection of logos with fire has not been addressed. Moreover, in the field of research and analysis of cross, numerous texts have been published studying this venerable symbol cross from the perspective of history, mythology, and symbology. Among many works published, the most important one is Mystic symbol by Nasrallah Bakhurtash that was published in 2007. He has studied cross and the link between fire and cross with a historical and mythological look, but in this book, as well, the purpose of this study is

not pursued. Thus, to investigate and reveal the aim of this study which is adaptive being adaptive and epistemological attitude and epistemology in Cross Symbol and the concept of Logos, we have used not only the thoughts of intended the writers and philosophers have been used, but also in particular and we have reviewed for the first time the Heraclitus' Logos theory for in ontology of Cross Symbol's role has been examined.

Definition

• **Logos**: refers to thoughts, logic and law lying in the universe. Logos gives unity and harmony to variations in the world and is a fact that gathers the effect of a thing of beauty and provides, and in other words makes the manifestation and the emergence of something possible. "Pre-Socratic philosophers considered logos as the principle governing the world that governs all things, for example Leucippus saw the meaning of logos as the world logic though in a mechanical way that ground for all events. Ipiharmous, who was a contemporary of Heraclitus considered logos as the law of changes of the world. Plato used logos in the sense of logic and reason, Stoics that reflected the thoughts of Heraclitus used logos in the sense of metaphysical and cosmological thought" (Miller, 1981: 165).

"Jewish speakers considered logos as matching "Word of God." "Word of God" from the perspective of Jewish theologians is a means by which God has created something and shows law, order and wisdom. In other words, a God plan intended to continue the creation. Christian theologians have interpreted logos as the word that has been embodied in Jesus (PBUH)" (Will Wright, 2011: 17). Moreover, in Islam "the word Logos term is neither used in Quran nor in any of the Muslims' works, but instead the terms of "Word of God 11 God" and the truth of Mohammedia fact (pbuh) are considered intended." (Akbari Motlagh Akbari motlagh, 2008: 47). In general, and in the most common meaning, the term is interpreted in two modes (wisdom and intellect) or (argument).

• **Chalipa**: as + (Fig. 1) and broken (Fig. 2) has its roots in prehistoric predecessors and was symbol of occult forces of nature and in the sky is a the "Archeological studies proves the fact that in early societies people respected Chalipa like the symbol of fire" (Yahaghi, 1996: 287). The fire whose "the most important representative in the sky is sun and thunder in among the clouds clouds clouds thunder and , it is generated from the friction between two pieces of wood -in the shape of a cross symbol - on the earth earth it arises from the friction between two pieces of wood that are crosswise." (Bakhturtash, 2007: 25)

Therefore, Chalipa has many symbols and different understandings "including the sun, the fire, the four elements (water, wind, earth and fire) four qualities of nature (warmth, humidity, cold and drought), symbol of creation and circulation of the four seasons, the wheel of existence and creation, thunder and lightning, love and compassion, a symbol of love and Mithraism, representing unity and diversity and unity to return to creator, and developing and promoting the ideals of good" (Zakerin, 2011: 26). Continuity of Cross Symbol on potteries (figure Fig. 3), and artworks (figure Fig. 4) and Iranian architecture (figure Fig. 5) from the past to the present shows its the importance, and validity and also it shows the interest that of people have had to in this symbol over time. In broad terms Generally, Cross Symbol is the symbol of mysterious forces which have linked with transcendental ideas over time and even in Islamic art (figure Figs 6 & 7) the symbol has begun a new life by regarding its own roots in a transcendental concept concept and by considering its own roots has begun a new life.

Interpretation of logos from Heraclitus' perspective

The idea of the Logos has breached as a key point in the thought of Heraclitus, in other words, this word is mingled with the name of Heraclitus because, first this Greek philosopher set logos to be considered as an intermediary to refer to the invisible God.



Fig. 1. Sialk vessels with Chalipa.
Source: Bakhturtash, 166: 2007.



Fig. 2. Susa vessels with Chalipa.
Source: Bakhturtash, 164: 2007.



Fig. 3. 3,000-year-old cup with Chalipa figure on it the whereabouts, Smithsonian Museum. Source: www.si.edu



Fig. 4. Parthian fabrics with a figure of broken Chalipa, Germi Moghan.
Source: Bakhturtash, 2007: 178.



Fig. 5. Tiles from Samanid period The Metropolitan Museum.
Source: Rezalou, 17: 2013.



Fig. 6. Semnan Mosque designs halls image Mogharnas.
Source: zalou, 17: 2013.



Fig.7. Mogharnas relief of corridors, entrence. Aljaytou, Bastam Complex. Source: Nejadmoghadam, 2009: 87.

“Based on the knowledge of mythology, in every culture and civilization worshiping the Supreme is commonplace. On this basis in ancient Greece, this concept has led to the formation of worshipping different gods, but for the first time in the realm of Greek thought, In the field of Greek thought, Thales navigated Greek thought from introducing the idea of Arche, Thales, guided the world of myth to the rational and philosophical thoughts by introducing the idea of Arche. He founded the new ontology by pondering about the principle of the first universe” (Rikhtegaran, 2002: 12).

Heraclitus, Like Thales and other scientists, transformed Malatya into the invisible God and closer to the concept of Arche that is Logos. In fact, he did not believe the Greek gods and ridiculed them and like Confucius and Aristophanes stood against anthropomorphism of Athenian gods. Perhaps because the Greeks in the eastern parts of the country, especially coast of Asia Minor, had great cultural and faith exchanges with their neighbors, especially the Achaemenid Persian Empire, so many wise men of Greece were gathered by the Persian Magi who came to the shores of the Aegean Sea.

Ferdinand Lassalle in a book as Heraclitus noted that, “This Greek philosophers has traveled to Iran and Zoroastrian Magi wisdom has taught him” (Lassalle, 1858: 26). For this reason, no doubt, Heraclitus has stated the ideas about fire and logos following the teachings of the ancient light wisdom of Iranians. “Heraclitus’ perception of God’s attitude is contrary to Greek mythology in the form of pantheism, which is visible only in the struggle of opposites” (Copleston, 2012: 51).

Heraclitus in a circular motion shows that the struggle of opposites not only can deos not prevent the unity, but also it is essential for the existence of the unit existence. So the world has a final destination despite all the appearance of conflict and chaos, and it is Logos. He describes that filter Heraclitus in explaining the Logos that can be seen in parts left of him mentioned in the following lines.

“1. Do not listen to me, but the Logos, it is wise to

accept that everything is unite.

2. Spirit has a Logos which increases in itself.

3. Although this eternal Logos is valid, however, men cannot have its knowledge, not only before but also after hearing it for the first time.

4. We must let ourselves to be guided by what is to be unknown to all, yet Logos is not normal for all human beings, most humans live as if every single one of them turned to grab his own mind” (Miller, 1981: 165). Undoubtedly, the words and thoughts of Heraclitus suggest that Logos has been endowed in human as the truth of human existence and a meta-human characteristic, because he carefully distinguishes between the Logos and his own words.

When he says, “Do not listen to me, but to Logos yes!” The facts of life are being emitted from this term, in other words “Logos is the true rule of law and that the integrity or symmetry of opposites and the substrate refer to the continuity of the global system” (Marcovich, 1967: 8). In general, Logos is a logical knowledge from the perspective of Heraclitus which that governs the world as a stablefixed principle and provides a genuine explanation of the world’s law that all people are not meritorious able to understand it, but the entire world exists find existence due to because of it; and it reveals the unity of all things phenomena.

Heidegger says, “Heraclitus believes in the unity of all beings in existence, because logos is derived from the roots of legin meant to collect and identify representing the word Hen Panetta, this word bring opposite things into an unbroken unity to us thing that are usually apart or at odds with each other as day and night, winter and summer, war and peace, sleep and wake up, Dionysius and Apollo” (Heidegger, 1975: 11).

Thus, Heraclitus believed that the multiplicity of issues and beings is a symbol of unity. “Heidegger in his own views sees hen or unit as related to the Logos of Heraclitus and states that if we see this unit as Zeus or any unique, unit changes to a being that is capable of Providence and liar returns”

(Zeimaran, 2014: 77). As Heraclitus himself explicitly stated, "When you listen to Logos not me, it is wise to accept that everything is unique.

Stoics as the main reflector of Heraclitus thoughts inspired by his ideas came to understand that Logos is a matter of infinite units that guides all over the world. "Marcus Arilius of intellectual schools of Stoic thinkers follows the teachings of Heraclitus sees logos as the ruler of the world." (Duchesne Guillemin, 1963: 40). In many sources based on these pieces remained of Heraclitus, which states that "The God who revealed himself to the priest or the predictive Delphi not speaks nor conceals, but gives only an indication" (Miller, 1981: 1960) They believes that Heraclitus has introduced himself as a mean for expressing the Divine Word, truth and salvation and based on this point concluded that Heraclitus was associated with divine revelation and inspiration. Verniger believes "Heraclitus sees his own words similar to that of Delphi temple predictor's statements called Oracle" (Jaeger, 1939: 117). Thus, he has considered the validity of the a prophet's prophetic personality tofor Heraclitus and has proveds this argument through Heraclitus' statements and arguments relating to the Logos by him,. becauseBecause Logos is clearly referred to what are is heard and it is a sign of inspiration, but Heraclitus's Logos has a physical symbol and it is the element of fire element.

"Heraclitus sees fire as the origin of the first world thinks and believes what exists is caused by fire, and fire is the essence of all things, he sees fire as Logos or reason to the world and the law of perfection that human moves towards "(Khorasani, 1978: 235).

Logos and Fire comparative relationship

Logos in idea of Heraclitus is the law of motion and constant change that is similar to fire element. In other words, fire is the material manner of logos. Before starting the discussion, a few pieces of Heraclitus where fire is mentioned will be considered.

"The order of the cosmos the same to all is not set by any of the gods or humans, but by

he eternal fire which has existed from the beginning» (Duchesns Gulliemin, 1963: 35).

"Lightning light leads everything and fire will judge all things at the end of the world" (Ibid: 36).

3. "Everything changes to fire and fire changes to everything" (Will Wright, 2009: 87).

4. "Fire at its level, will judge and will prevail over all things" (Ibid, 132).

5. "The world is always an alive fire with amounts that it kindles from, and those that go out" (Copleston, 2012: 53).

Heraclitus spent much of his life in Ephesus which , oneis one of the Greek colonies in Asia Minor. The Greeks of Asia Minor were associated with the Persian Magi sincefor a long time ago. In the East and North East of Mediterranean SeaSea, some fire temples are found that has been the meeting place for Greeks and Zoroastrianism Magi. Therefore, due to the Ephesus' neighboringhood with Iranian Empire during the Achaemenid kingEmpire during the rule of the Great Darius, Heraclitus also has been associated with Zoroastrianism Magi. Accordingly, some scholars believe that he was familiar with the Zoroastrian teachings of Zoroastrian and Iranian optical enlightening wisdom and based on these interactions he has proposed the Logos theory and its worldly symbol fire as its symbol in this world.

Logos as a symbol of this world based on the theory of fire.

"He learned wisdom from the Iranian Magi in the Artemis fire temple in of Ephesus. The influence of Iranian thought influences are is evident in his ideas, because he knowsconsiders fire as the origin of beings creatures' creation" (Atai, 2005: 415). According to Mary Boyce "Heraclitus' thought about the fire's existence flow in all objects is due to the importance that Iranians have been maintained for this element. Moreover, the importance of wisdom for him is the result of Iranian cosmology in this regard" (Boyce, 2007: 137).

In many cultures, fire symbolizes the spiritual manifestation or means to purify or something to prove faith or known as innocent, in Iranian culture

fire has long had a critical role in thinking and the footprint of the fire has been seen around the poetry of the myths and Iranians light and wisdom.

Word fire in the Avesta has been used as “Ethar, Atrash, Ather and its derivatives, and later in Manichean texts has changed to Azar and in the inscriptions is used as Athur.” (Bartholomae, 1904: 312) In Iranian thought fire as a mysterious symbol represents an invisible divinity that as a string joins together three worlds of sky, space and earth as a string.

“Azar in Mazdisna is one of the largest gifts of Ahura Mazda and a mediator between creatures and the Creator and it is fire that brings invocation and prayers of people to Ahura Mazda” (Bagheri, 2008: 48). Zarathustra poems set in Gahan that is one of the oldest sources.. In Zarathustra poems set composed in Gahan that is - being one of the oldest sources about regarding fire in Iranian mythology- , numinous fire of divine is remembered addressed in different moods states and testimonials explanations about for eight times; and in one of its the parts deals with the link of fire and Asha is remembered.

“Fire under the radiation of Asha, fire that gets power from Asha, a fire that is rewarding to Ashvan and punishment to Derondan” (Gahan, 1916: 23). In Iranian texts Ashvan is the good person and Derondan is the cranky man.

In Iranian mythology Asha under the title Asha and Hisheh is the most important expression of traits of Ahura Mazda. “Asha or Ordibehesht (May) is one of the Amesha Spenta and as a symbol of the world system, divine law and moral order in this world that worship is under his supervision of its representative is in this world is fire element.” (Amouzegar, 2008: 16). In other words, Asha is the only system that governs the whole world and is considered as a client, it is considered the governor ruler of all fires. For this reason and according to Gahan’s teachings, fire is under the influence of Asha divine bright light of Asha God and is considered as a physical worldly symbol in this world and as a symbol of

Ahura Mazda. In ancient Iranian texts, including Bundahisn, Zadsperm extracts, in Pahlavi traditions and so on, there are pieces in relation to fire that proves the impact and relation of Heraclitus from the characteristics of Iran fire.

In Zadsperm extracts it goes “Ahura Mazda created the fire in the first three thousand years, along with other prototypes created in numinous world and in the second three thousand years that the universe is material, spread it in all the samples of creation” (Rashid Mohassel, 1987: 26). In Bandhesh, about the creation of fire, it is stated that “Ahura Mazda created fire from infinite light, then created wind from fire and water from wind and the soil from water, then created all things” (Bahar, 2006: 39). In parallel to the Zoroastrian tradition, Heraclitus refers to fire in two pieces “Transubstantiations of fire are: first, the sea, and from the sea, half land and half luminescence was created, and in the other piece he states that fire gets life from earth death, air in death of fire, fire, water in death of air, and earth in death of water” (Will Wright, 2011: 87). In Pahlavi traditions treatise it is pointed that fire creation emanates from Ahura Mazda where it goes “Mazda created fire from his wisdom and its lightness from infinite light, and the created body of people from body of fire.” (Fakhraie, 1988: 27). Therefore, with a brief look at the characteristics of Asha and fire in Iranian thought and applying it to the Logos and fire with Heraclitus, footprints of the relation between these two lines of thought and their willingness to each other manifests itself, because as in Iranian culture fire is a tool of justice and truth Asha and Hishteh, in the idea of Heraclitus fire is as an earthy symbol of Logos is seen as the origin and principle of the first world, that is the existence of what is visible in dependence, in other words fire is the essence of all things, and the fire symbolizes the Logos or crushed material world and the world of perfection that ultimately gives judgment.

Heraclitus “likens logos to fire always clear and sustainable, the sun that is always bright and lightning” (Miller, 1981: 174). In fact, the existence

of absolute elements of light in the sun, fire, and lightning is a sign of communication of Logos with fire, and this is the only key to the Logos survival, because always blessing of light is in relation to the absolute existence of God and it is said in the most beautiful and the most perfect way in the Holy Quran that "Allah is the light of the heavens and the earth."

In Islamic law After the Divine Word, the main reference in the field of optics enlightening In Islamic law after the Divine Word is the ideas of Suhrawardi. He has established his wisdom and intellectual system based through on a combination of Divine Word, Islamic mysticism, peripatetic philosophy, theosophical ideas ideas and , the optics enlightening of ancient Iran, Platonism and Hermes' schools. Therefore, Suhrawardi considers himself as the heir to a wisdom, which after Hermes is divided into two branches of Iranian and Greece after Hermes and then in his spirit these two branches again have recombined with Islamic philosophy. and linked together.

The base and the essence of wisdom of Suhrawardi is the reflection of light, whose discussion is out the present issue, but the important thing is that "in his thought, the relationship between fire and Asha is also mentioned" (Grishman, 2009: 172). In addition, in Suhrawardi tradition, bowing to the sun is considered to be obligatory, so "in all lights bowing, Suhrawardi's view is consistent with the beliefs of ancient Persians" (Akbari, 2008: 84). In Iranian myths consecration of light of whose evidence is fire, the sun and lightning is done according to the transcendental world.

Comparative relationship between Chalipa and fire

Chalipa as a symbol of Varjavand is linked with human life over time and has become a ground for expressing excellent ideas. The role of long-lasting stability and sustainability in the context of earthenware, carvings, decorated tiled walls and architectural designs of the past thousand years until the Islamic period is a symbol of persistence of Iranian climate, cultures

and ideas. "Archeological studies proves the fact that in early societies, people respected Chalipa symbol as fire, because they believed that fire is created from the friction of two sticks crossed on each other."

(Yahaghi, 1996: 287).. Moreover, in Mysterious Symbol book, Nasrollah Bakhturtash, in Mysterious Symbol book claims that there is a long standing relationship between Cross Symbol, fire element and sun. He believes "fire in the clouds converts to thunder among the clouds and brings rain for us. In plants, by friction rubbing of two pieces of wood which are in a crosswise manner, fire brings heat and life on to earth" (Bakhturtash, 2007: 26). Mehri Bagheri, who is one of the researchers of ancient cultures, knowsbelieves that Cross Symbol as is a sign of light, because in all ancient cultures this sign is considered as the symbol of fire and sun; a fire that like a string joins together three worlds of sky, space and earth like a string. This fire shines as the sun, lights in space like lightning and appears on the earth as the friction of two pieces of dry wood crossed on each other "(Bagheri, 2008: 48 In Mithraism this symbol is a sign of shining Mehr.(sun). Mithraism is one of the religions of ancient Iranian which is broadcast spread around the world and significantly has affecteds many religions and intellectual currents both in Iran and in the world. "In Iranian thought Mehr is the god of light, keeper of discipline and treaty outh, truth and honesty, supervisor of the universe and supporter of creatures. This religion goes back to the period before the advent of ZoroastZoroaster's er worshiping of Ahoura Mazda. In the tradition of Zoroastrianism, Mehr is lower subordinate than to Ahoura Mazda and in Avesta there is a chapter and speech on praise and worship of this goddess called Mehr Yasht in praise and worship of this goddess. Mehr appears before sun and its companionship with sun has caused it to means the same as sun" (Basiri, 2000:95). So Chalipa is the sign of sun always shining and its earthy representative is a shining fire that overcomes the darkness with its light. Chalipa in its true sense is the sacred symbol of Aryan, the oldest discoveries about this role is related to the

fourth millennium BC and the ancient site of Susa. (Fig. 8), But the most important work that clearly in transcendental ideas shows the relationship between Cross Symbol and fire in transcendental ideas is tombs of Achaemenid kings in history collection of Naqsh-e Rostam where rocks are carved like Cross Symbols.

In the upper part of each tomb, a ritual ceremony is shown in which the king to respect and praise fire is standing in front of the fire (Fig. 9).

As the Iranian myths, truth is visible in form of light, fire as the material symbol of light is seen as the emergence place of the truth. In Islamic thought, the infinite nature of God is likened to light of lights and the main source in the proof of this statement is the verses throughout the Quran and the word of God. Therefore, the main reason for the transfer of Cross Symbol to the world of Islamic art is its relationship with light. In fact, the Islamic period artists realized the venerability importance of this symbol and its connection with light, so they used it in different ways and converted it made the cross symbol as to one of the main decorative elements in Islamic architecture, especially in mosques (Fig. 10).

The comparative relationship between Logos and Chalipa

Both Logos term and Cross Symbol's role are producer of transcendental thought and insight about concerning the truth. Questions about nature and cause of each any of them one are alone inquiries have which have occupied challenged the thought of people who seeks the truth from a long time ago. Logos is a Greek word and of the most common terms in philosophical discussions about the wisdom and reason and in the general meaning is interpreted as wisdom and mind. While the logos has a speech aspect, it is a symbol of wisdom and law, in other words, this word is the mass of image of unified creatures and their unity when obvious by speaking, creatures get scattered and diverse. "Heraclitus as

the first person gives importance to the transcendent aspect of cosmic Logos" (Miller, 1981: 163). He believes that Logos is a unity that is present everywhere, so all things emerge in accordance with it. He finds fire as the most telling clear symbol for it, so special attention of Heraclitus to fire and its transcendental aspect provides situations to retrieve the commonalities between Iranian thoughts about on ontology of Cross Symbol and the concept of Logos from his perspective. In fact, Heraclitus in parallel with the teachings of Zoroaster, Heraclitus, accepts fire as the first principal of the world principal. In other words, he knows believes that fire as is the essence of all beings creatures which and is working treated like a the Word word. Fire is a divine law that governs the world and is considered as the representative agent of the general order of the universe. Fire is Logos or the universal wisdom and a perfection rule that humans go towards, in light teachings and wisdom of Iran's Zoroastrian, fire and light from it is the instrument of justice, honesty, integrity and in conjunction with Asha and Hishteh, Like the Logos that directs the whole universe, Asha eventually will judge everything. Therefore, Cross Symbol as a sign of fire and light is the only visual allegory of Asha and Logos in art. In other words, Chalipa is a symbol of spiritual fire, which gives light and is always brilliant, blazing, and guiding. This holy Fire is a symbol of Asha and Hishteh in Iranian mythology. The Amesha Spenta as the best judge and regulator in the world has a close connection with the Logos of Heraclitus. In the comparison of Logos and Asha, it can be concluded that the fundament of both is a supernatural origin whose only visual metaphor in this material world is light that emerges in fire. A fire that is the essence of the role of the cross. Thus, in Iranian thought and art, this sign has been the code of concept of God, and truth seeking artists have always found a way of getting close to Allah's essence through it. So the holy symbol of Chalipa in its fix and almighty state in years apart from all the changes has a sea of untold like a symbol of the Logos and Asha.



Fig. 8. Image of Chalipa on pottery in Susa. Source .Bakhturtash, 2007: 186



Fig. 9. Chalipa symbol, the tomb of the Achaemenid kings. Susa,Source: Bakhturtash, 2007: 200

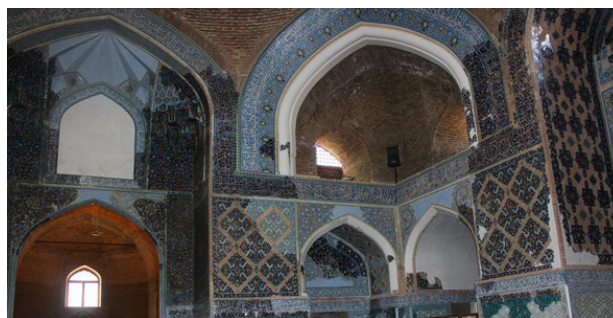


Fig. 10. The symbol of Chalipa in the Blue Mosque in Tabriz Source: www.mashreghnews.ir

Conclusion

According to what was expressed we understand that in history, the truth seeking people have attempted tried to find mysterious words and shapes to discover key words in order to understand the transcendental concept of life and the universe by through them. The word Logos and cross are signs of this effort to reveal the reality of this world. According to the research findings, undoubtedly, Heraclitus was affected by. According to the research findings, undoubtedly, Heraclitus was affected by Iranian Magi in Achaemenid period and recognized Zoroastrian Gahan and holy and purifying ier fire in Iranians’ thought. Therefore, in response to the research questions it can be said that from the perspective of Heraclitus perspective, Logos, is an optical enlightening visual allegory that emerges in from Iranian wisdom in Asha vahishta and in its earthly agent representative, that is fire. Fire that, as the main indestructible element, is considered as the foundation and the beginning of all creatures and all things that will ultimately judge all the affairs. In short, the characteristics of Logos and its link with fire in Heraclitus’ idea have a close kinship with Asha Vahishta in mythology of Iran. Asha as a shining principal is considered a place manifests for manifestation of the most important characteristics of Ahoura Mazda and is a symbol of global system and the Divine law that in the end eventually will judge everything and its agentrepresentative in this world is the element of fire element. Along with Asha, Logosis known as an abstract concept that guides the world and its only visual symbolis fire. On the other hand,descriptions origin of fact, this is why this wordis equated with “Word of God” in religions. Thus, a the result of this study, it can be noted that in spiritual wisdom, fire is pictured as this world symbol of Logos of Heraclitus and Iranians Asha and represented only by fire because in Iranian thought and art, cross is the image symbol of fire and the old affinity of cross with fire and light causing this symbol to be a visual expression of the word Logos. It is here, in fact, that Logos becomes the ontology language of cross and turns it into a vehicle to manifest the highest truth lying in the realm of Islamic arts. Logos and cross have always existed and will because they are

an always alive and burning fire that with their light illuminates the path of the people who are seeking God's transcendent truth among so many concepts.

Endnote

1. Kalamat Allah

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