

THE 8-POINTED STAR (OCTAGRAM) SYMBOLOGY FROM THE PERSPECTIVE OF KARL GUSTAV JUNG¹

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Abstract. Certainly, the vast use of Islamic symbols, as well as changes in it by non-Islamic countries, has transformed these symbols and designs. Many of our old actions and norms are modeled by the West, and have been re-introduced to our communities with the name of their cultural records. An example of the most widely used symbols is star, which has been used in different periods in architecture and in visual arts. This symbolic formulation combines the rotation of a square around itself or in some nations with a number of geometric shapes that can be explored, as well as symbolically broad implications. Identification of the origin of this symbol and its rooting has been carried out based on theological and archaic views of Karl Gustav Jung, a Swiss psychologist. His works have had a great deal of influence on the ideas and thoughts of many scholars and researchers, and his insights into the characteristics of human personality and the status of symbols in human psychological actions have been fixed in psychology.

This article reviews The 8-Pointed STAR semiology, based on the symbolic and Archetypal theory of Karl Gustave Jung.

Keywords: Semiology, the 8-Pointed star, Karl G. Jung.

Introduction. We are witnessing the growing use of the design of motifs and symbols. The use of Islamic symbols is accompanied by alterations, such as modifying more than before, cutting and removing some elements in traditional and Islamic designs, both as applied and decorative. Replacing Western design instead of traditional design and space-building, minus the nature, changing decoration and lifestyle, spreading the symbols and signs of emerging mysticism and the circles of religions in places with particular space, and, on the other hand, changing the states and behaviors of humans that are a little shuffled, Violence, depression and the absorption of negative energies in dealing with these modern spaces over the past 20-30 years, and the rapid and forward movement of this process, is itself a subject of reflection and research which, of course, is not at stake. But now what is more important and controversial is the effect of the propaganda on the information we have on the surface of the information, and we do not know the source of the matter, and we are limited to what we are inspired.

The question now is whether these effects of the designs and ideology and the designer thoughts that pass through his mind are transmitted to individuals, or the effect of definitions that are induced by propaganda, and we refer to our mental findings and imagine them without realizing the inner effects of these forms. It is here that the very narrow boundary between human imaginations and motifs and symbols should be separated in order to get a clear understanding of the realities around us. Considering that the role of the 8-points stars in traditional Iranian arts has not been considered methodologically and with a specific approach, it seems that this research is a new method in the analysis of motifs. The star motifs in different cultures, including Iran, has been observed in different periods, which has become an icon in Iranian culture. The purpose of this research is to identify the symbols of the star motifs and to know more about this geometric Islamic motif, to identify the cultural roots of Islamic symbols based on geometric designs in order to promote the Iranian Islamic culture and to study the case of 8-points star in Islamic art. This symbol is a combination of several geometric roles that can be explored both formally and semantically in-depth, which has become a symbol of Islamic culture. As mentioned above, the use of star paintings is also seen in other cultures, in the present era, this symbol is more widely recognized in other countries as their official and national symbol. Further research and study is needed to identify the origin of this symbol, its rooting and its semantic and form logical analysis.

The main questions of this research include:

1. What is the symbolic and ideological meaning of the stars used in Islamic architecture?
2. How does a symbol represent its ideology?
3. According to Jung's opinion, did the concept change with changes made in the motif of stars in different periods?

In this article, in order to study eight-point stars, the semiology has been reviewed using the old Archetypal of Karl Gustave Jung's model.

Semiology. In the semiology, one can find similarities and relationships between phenomena and discover the laws governing natural and human currents. Through semiology, human is able to elevate his position and at the same time to achieve a social and purposeful life. Semiology, however, is not limited to spoken or written language, but gesture and other expressive behavior include symbolic objects such as images and more abstract concepts. Symbolic language is the boundary between physics and metaphysics. Understanding the symbols eliminates the artist's

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individuality, without killing the instinct of his creativity, as well as extending the manner of expression of the artist to the metaphysical realm.

The position of symbols in human psychic actions. In addition to holy symbols that have been man-made for millions of years, there are other symbols which, at the same time, are the symbolic force of every psyche and is based on the general human form. The live symbol is a translation of essential share of subconscious, and as much as this is more complex, the effect of the symbol will be more general, as it will vibrate the common feeling in all people. Individual symbols, which belong to a single person or a few people, are like any other symbols, an attempt to express what is not spoken and does not fit in the description. But in order for the healing power of every symbol to be fully apparent, its basic proposition, which has a general credit, must be known.

In other words, in the end, the symbol of a person is delivered to a collective symbol, as in every mythology and religion, every symbol of a person who conforms to the general symbol and is derived from the original design, both the personality of the person and the common symbol of all human beings are intertwined. The symbol, flowing from the dark to the bright part, contains a codename, because of the mysterious power of the symbolic form. At that time, the symbol will be shown with such a power that if it does not occur within the framework of a collective symbol and thus does not decline, it will disrupt the human psyche (Sattari, 135, 1970).

In the dreams and fantasies of everyone, who are his unconscious products, symbols are regularly revealed that originate from the origins of the forms. The form of the symbols and the time of their emergence always illuminates the state of human consciousness. And the form and appearance of the symbols, their positive or negative aspects, their passionate or hateful, are always related to personal circumstances. Among the symbols, some of which have a form of human, animal, or creature superior to humans, are very rich in meaning, and in general, their major types can be classified as follows:

Shadow, old man, child (as well as young hero), mother (real mother, land sam) as a supreme personality, young girl. The symbols of unity and comprehension and the harmony of the psyche and the symbol of the human soul's center of human existence (soi) are manifested in the forms of gods, single geometric images and concepts, such as Mandala.

The ombre (1) is the underside of the personality and includes all the individual and collective psychological elements that involve self-awareness in the chosen way of life.

These elements driven from self-consciousness into an unconscious, create an independent and autonomous personality that is corporeal with the demands of self-consciousness. The shadow has an eomprnsatoire role for self-consciousness. Therefore, its action is positive or negative. Soi, the archetype of centrality, system, and the main pattern of human integrity, appear as a symbol of a circle, a square, a quaternite, a child, a mandala, and so on. "Self" is superior and wider than "ego". "Self" consists of the self-conscious and unconscious mind, and therefore, there should never be any hope of encompassing it, because our consciousness is as wide as possible, it is again part of "self." "Self" is the center of consciousness and unconscious collection, and "ego" is the center of self-consciousness

(3). Mandala ("Sanskrit word for" magic circle ") in Jung's works is the symbol of the central core of the personality, the ideal and purpose of life, and the cipher of "self", that is, the totality of the human being. The mandala appears in the form of a circle, square, or quadrangle, and the basis of it is always a balanced shape, consisting of four or more components. In the Lamaism and the Tantrique, mandala is a means of meditation and revelation (yantra) and the birthplace of the gods. The emergence of these symbols and contemplation in them is in the act of confrontation and deliberate dialogue with unconsciousness. In this encounter, symbols have the role of bridge between the two banks. That is, the two opposing poles of Mandala are not unique to the east, but existed also in the West, especially in the middle Ages.

In many of the medieval mandalas in the west, Christ is centered on the form, and the four saints (Matthew, Mark, Luke, John) or their symbols are located in its four main directions. This comment must be very old, because Egyptians Horus is equally depicted with his four sons. Mandala is often depicted symbolically as a flower, cross, and wheel, and as we said, the figure four is always the foundation of its building. Experience has shown that mandala appears more in times of turmoil, distress, confusion, perplexity, and disorientation, and in this case the face of a mandala is represented by a regular and coherent pattern for man, for example, a circle divided into four equal parts and its contents in accordance with a particular order, are placed in the four sections, modifying its turmoil and distress. The circle with the Steward Ronish system is the maintenance of the coordination of organizational elements that are plundering and ruining. (Sattari, 138, 1970)

Jung and some religious beliefs. Yung had a great deal of faith in religion, and believed that religious experiences could be accepted as it was; but he considered them all in the form of ancient symbols (Arigall, 336: 1384). God is an ancient archetype, an unknown part of collective consciousness, which is experienced through symbols. These symbols take different forms in the history of religions; Including Christ, Buddha, kings and queens, dragons and other animals, and God is known by the status and religious experience.

Trinity: Yung asserted that a similar set of three gods in other religions appeared as Messiah, but he believed that there was a symmetrical (quadrilateral) tetragonal pattern, Mandala, which would make it more complete. The fourth side can be the Satan, a shadow that allows more growth in itself, or a feminine. Thus, he recognized the high rank of the Holy Mary in the Catholic Church. (Same, 337)

The Eucharist: Jung acknowledged that the Eucharist was a very universal symbol, but what did it mean? First, he traced it until the early shamanism of the holy ritual and sacrifices, including sacrifices for the gods for the

purpose of rejuvenation and fertilization of products. The sacrament of Christianity reminds us of how God sent his son, who is himself, to be sacrificed; but the son [after being sacrificed] is resurrected and the participants in the Eucharist will also be alive if sacrifice their selfishness, that is, the component discontinued from (ego), to change their (self). (Ariag, 339: 2005)

Christ: In the view of Jung, the archetype is the original (self), which equals and corresponds to God. Christ is one of the main symbols, although there are other symbols such as the Great Ezine. Christ is a complete, yet fragile being, because it lacks (shadow). The separation of Christ from God at his birth is the symbol of our human separation from our parents. The death of Christ symbolizes the essential sacrifice (ego) for the sake of completeness.

Dogmas: they come from religious backgrounds and religious practices, and they bring immunity from other worrying religious experiences. The Protestant religion abandoned dogmas and Catholic rituals, and hence, since then, modern human beings are in a state of restlessness and fear (the same)

Spiritual journey (individuation): Personality cohesion is the realization of self, namely the attainment of integrity, which involves the synthesis of conscious and unconscious contradictions that lead to the acceptance of what is suppressed and the self. This is a special assignment for the second half of life and for psychotherapy; and also a religious seeking; because self is a religious archetype that symbolizes religious symbols. Worship of God liberates man from deficiency and weakness; such a transformation can be found at the inauguration ceremony. Transcendental symbols reveal human affections to achieve the goal of self-realization. A large number of symbols refer to these archetypes; like: bird (excellence), snake (healing), animal sacrifice (repression of our animal nature), human sacrifice and rebirth, as well as the rising sun (growth and transformation by leaving a part of the previous nature).

Watson and Williams (1988) argued that seeking divine knowledge is like trying to find the true self and then living self with it. Individuation is a kind of treatment and also a religious process. Are all these things true? We still do not know anything; No relevant research has been done in this regard. Other religious thoughts include mysticism. The collection of mystical beliefs calls the world a source of conflict between good and evil. In Jung's opinion, this is the symbol of inner contradictions in personality, an example of antagonism. Salvation can be achieved by the mystical knowledge of the ability to reconcile the two sides. Alchemy refers to experiments that convert low-value metals into gold, which Jung considered as a symbol for the transformation of character, when the personality becomes integrated. Jung conveyed the story of Job in the Bible, expressing this interpretation, that the Lord's Self also has a dark face; That is, God has a shadow that is violent and outrageous. Job eventually realized this and God needed him to be punished by incarnation. This section of Yung's works is not liked by the diviners.

The definition of the star and its types. Among other symbols of constellations, the star symbol, to the ancient tribes, is the sign of the presence of one of the gods and was the star of their descendants. In the cipher, the sky queens are crowned with stars. The polar star is a pivot point in the sky, and in this sense it is called the gates of the sky. The star is the symbol of sustainability at a marriage ceremony with Hindus. In Egypt, after death, Pharaoh was considered equal to the polar star. The hexagram represents the creation and is the seal of Solomon. In the iconography of Jesus, Mary Exodus, as the queen of the heavens, crowns the stars. In Islamic symbolism, the star is the sign of divinity and excellence. In ancient mythology, starred gods often were shown starred on their heads. (Behzadi, 79, 2001). The star is seen as tetrahedron or hexagonal or octagonal. In Zoroastrian mythology, stars that have regular circulation are counted (including every wage of creatures), and those that have been identified as irregular movements are classified as devilish stars. In Zoroastrian mythology, planets, or tombstones are devilish stars because, despite the fact that the artist in the repetition of motifs always chooses the same pattern, but none is another, because their motion in the sky is considered to be crooked by people. They have created the stars of Jupiter, because their movements are regular and upright. The name of the seven planets, which according to Bundeshen, are the planet's Spahbod, are as follows:

Jupiter, Saturn, Mars, Venus, Mercury, Black Moon, Black Sun (Nosrati, 123, 2006)

Symbolic notions of the star in Egypt. In the Egyptian myths, Ra is the sun god. Shortly thereafter, in the Babylonian mythology, the creation of the world arose from the battle of Marduk (the sun god in the morning and the sun of Baharan) with the monument of Tiamat, which is a danger of darkness and turmoil. In ancient Egyptian legends, Niloofar is united with the sun, and since the flower is opened in the days and closed at night, it is not strange to relate it to Ra (the god of the sun), which is based on a narration between that flower. The sun is a form that represents many phenomena in the artistic creation of man. Anyone who has sufficient knowledge recognizes the importance of the role of the sun in the emergence of circular forms, either in the form of an overall form of work or in its details. This symbol (sun) in the religious art of Christianity and Islamic art manifests self. The shapes in the universe are not all created by the limited human mind and knowledge. The main geometric shapes are among these categories, their existence precedes their application by humans. These shapes, in particular, perfect shapes such as circles, squares, and pyramids, may be considered to be primal forms. (Safety, 85, 2011).

Forms like dome, arc, and circle are not inferred forms that are gradually expanded, but these forms are only used. The notion that the circle's form is derived from the shape of the wheel is just as groundless to say that the myths have been derived from the imitation ritual (that is, the ceremony in which the adjectives are replaced, which imitate the transcendental facts). It is also possible to point out the importance of the circle in the Zen cult, which represents enlightenment and the symbol of human perfection.

The 8-Pointed STAR. The 8-Pointed STAR is the epitome of the Sun from the ancient times, and every 8-Pointed STAR is the centerpiece of the sun. Twelve stars around the sun cannot have a different concept than the twelve

months of the solar year. (Nosrati, 125, 2006). Given the importance and role of stars in the common life and thought of that era, rooted in the very old beliefs of people in different lands, the question is raised by choosing the stellar form of the question: What can be the reason for choosing the dominant form, The 8-Pointed STAR? What are the meanings and implications of the "eight" code?

Let's take a look at what is said about the number eight:

- Eight is the sacred numbers that have long been described as the highest stage in different forms: eight paradise or eight levels of paradise or eight doors of paradise - In mysticism, the eighth door is repent door and is always open- and Eighth climate, "The climate that our angel leads us to" are among them. Suhrawardi's "No-where" (Nākojā Ābād) in Persian represents the middle Ages of the world of perceptible perceptions and the world of pure intellectuals, meaning the eighth climate. The eighth rank, the threshold of the world on the other side, is seen in every direction of enthusiasm and conviviality. The presence of hero and returning to the eighth rank and sunset in the unseen horizon joins to the Sushiant, the savior in the Zoroastrian religion, the renewal of the world and killer of the evil, evolve the world (Nas, 1993: 476).

Kaykhosrow, the Iranian mythological king, disappeared from the sight when he wished to go out to the sky, after going up a high mountain and washing in a spring. (Carbon, 272,290: 1373) (see image)



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Picture 2 - Zarrin Pham Star Tile - The second half of the 7th century AH. The National Museum of Iran

At various times and in different places, Islamic advocates used geometric principles in designing practical patterns in their work, which, based on order and repetition, propagated a substantive base role across a level. The 8-Pointed STAR, as the "mainstream" of the base pattern, was the best-performing geometric measurement device that could be achieved where mathematical calculations seemed impossible. (Tahiri, 75, 2002)

The 8-Pointed STAR shape is formed by twisting two squares. Formerly the number eight, the sun's number has been considered throughout Europe, Asia, and Africa. (Al-Sa'id, Parman, 21: 1985-20). According to Dupuis, the birthday of Mitra and Christ was the birthday of the God of the sun. (Juliet, Lagão, Dolaport, 13: 1996). It is not in vain that it is called "shamsah" in the Islamic designs, which is called the name of the sun. So the 8-Pointed STAR is the parable of the sun, left far from civilization, and is seen by primitive tribes in Tibetan temples to Gothic churches. As in the Japanese Crescent Crisis, "the eight-pointed mirror symbolizes the material that the Sun has penetrated into it." (Byar, 105: 1996)

Human beings had discovered it as an image allegor before the invention of the wheel; a holy memorial that goes beyond everyday life and the instrumental wisdom. (Same, 107). In the of K.G. Junq school, the circle is considered as the symbol of the sun in different tribes and the mandalas are considered as different forms.

Since the god of Brahma and Buda at the moment of birth comes from a lily of the valley, the eight circle is full of the symbol of the Lilies of Eight, which is regarded as the common properties and the interaction of four actions of self-consciousness (thought, excitement, intuition, and feeling that contemplate each other Four acts of mediation create another), as "the circle of four or eight is the beam of the normal pattern of religious images that are considered as instruments of thought" (Ahmadi, 376: 1996). The cross or chalupa is another form of mandala. (Jung, 379: 1981)

Symbolic notions of numbers

Four: In mythology, the first basic plan of the four comes to the fore and completes its perfection. Four main directions and winds, four seasons, rivers of paradise and hell areas.

In Hinduism, it is a symbol of integrity and perfection. There are four angels and four death houses.

Five: five is the number of perfection. The Pentagram star symbolizes integrity. Four main directions are added to the center. Five is the sacred marriage, as the female and the couple, the two, with the number of singular and three, namely three. The five fingers were the first device for counting human beings. In Jesus, the avatar of Adam is after the fall. In the case of the Persians and the Mandaean, it is an important number and a leech. In Islam, the principles of five religions and prayers are also five. (The same)

Six: Six is the number of harmony and evolution. There are six solar arrays of stars, and the coiled woven triangle is a six-pointed star or seal of Solomon and represents evolution.

Seven: The macro-world symbol is a cosmic numeric, because there are seven steps in the cosmos. The days of the week are the wonders of the seven world, seven stars in the Parwan cluster, and seven steps in Buddhist. Noah's Ark was resting on the seventh month, and the pigeon was sent after seven days. In Islam, the number seven is the first number of perfection. The Muslims round Tawaf the Ka'bah, which represents seven attributes of the Lord. In the Mitrai ritual, the Goat Mitra has seven doors and seven altars, as well as a seven-step ladder, which represents seven stages of entry into the secrets of savage. The number seven to the Pythagoreans is the number of perfection.

Eight: In terms of symbolism, the number eight is the one who enters into a new religion, passing through seven stages of the sky. In the Ossetian religion, the baptism of the octagon is symbolic and refreshed. In Islamic symbolism, the bed that contains the world is kept by eight angels, which is in accordance with the eight-dimensional divisions of space.

Circle symbol

Dr. M. Elf von Franz explained that the circle is a symbol of self; it expresses the mental integrity of all its aspects, including the relationship between man and nature. Whether this symbol is in the worship of the sun for primitive people, or in modern religions, in myths, or in dreams, in the form of mandalas drawn by the Tibetan priests, or inspired by the city map, or in the first sphere Astronomers, by all means, always express the most important aspects of life, namely unity and integrity (Jung, 365, 2002). The circle is also seen in Zen cult paintings. One of Zen's professors about painting a famous Zen priest says:

"The circle in the Zen cult represents the Enlightenment and the man's perfection."

The abstract mandalas in the Christian art of Europe is also seen, and the most magnificent is the role of the flower on the windows of the great churches, indicating the place of human "self" in the universal planet. In one of his dreams, Dante saw a gloomy, gloomy glove with brilliance. It is possible to conceive the head of Jesus and the saints in the religious paintings of Ranio Mandala. In many cases, only the halo of Christ is divided into four parts, which represent his suffering as a son of man and his life on the clippings, and at the same time a symbol of his uniqueness and distinction. On the first walls of the churches of Rome, we find abstract circle characters that may have originated in the era of idolatry. (Yung 314, 2002)

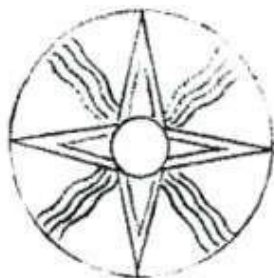
The cross with four equal arms was circle first and it was surrounded by a circle; its four main directions in Mesopotamia are the symbol of four main directions of nature and rainy winds, which are the symbol of the gods of heaven, water and air, and also the symbol of shamsh and anu, the god of heaven (James Hall, p. 205).

The cross with an equal armor is the symbol of the god of Mesopotamia (see the screenshot). The circle is the symbol of shamsh, the god of the Mesopotamian sun. This circle is first in the form of a fourfold star with four flames or beams in a circle. (James Hall, p. 205)



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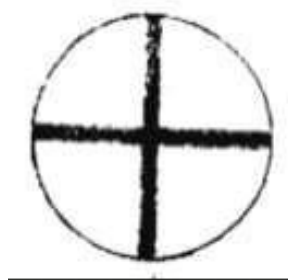
Picture 6 - The Cross with the Equal Arm symbolizes the God of Mesopotamia



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Image 7 - The Circle of Symbol of the Shamsh, God of the Sun

Another symbol that represents the circle is the wheel.



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Picture 8. The circular wheel in Mesopotamia, which is completely circular.

In general, in India, the circle is the symbol of time and the symbol of continuous and circular motion of the sky that is related to divinity. (Alfred Hohneger, 1997, p. 31)

Other symbols are the circle of the wheel, in the tradition of Hinduism, the image of the sun is often associated with the wheel, because they are both circular signs that are the world's leading display. The koarak solar temple near the north coast is one example of this encoding. In this temple there is a huge stone that Soria (God-Sun) stands with the Lotus flower on both hands.

Imagery of the image of the cosmic wheel with the wheels of redemption, whose axis as if linking the earth to the sky, comes from India in the 13th century AD.

The most commonly used is the 8-Pointed wheel, which is the symbol of cosmology and the central and central directions. The rays of the sun are similar to the wheels of the wheel, the axis of its origin and its axis, with axes connected to the blades, is the manifestation of this source. The rais and rayons are used both for the wheel and for the sun. (Monique du Boqueur, 1997, p. 87)

In India, the wheel is said to be Sanskrit chakra or cicarra, which at the beginning is a symbol of the year's rotation and is dependent on the sun, and Vishnu rotates it. Later, Buddha assumed the role of Vishnu, and was called the chakravaritin, the one who rolled the wheel or who ruled the world. The wheel was originally a Buddhist symbol and later became the symbol of the Buddha's teachings; the wheel of the principles or the dharma-chakra of the wheel and the lily of the valley are closely related and both were symbols of the sun. The Niloofar flower was also a Buddhist ritual symbolizing the wheel and its petals. The wheel is one of the Buddha's symbols. (James Hall, p. 133 and p. 134)

Conversion of copper to gold is the best way to allegorize the confrontation of the soul with the pure soul and the resignation of material possessions (Nasr, 234: 1991). As the factors for bringing the glazes of these tiles to a transparent glass does not make sense, since making glass of lime material leads to the promotion of the rank and dignity of the material, then the clerical sanctity is obtained through a chemical process (The same). For alchemists, one who needs salvation and liberation, is not man, but a divinity in the dormant. (Moreno, 151: 1991)

In addition, there was a close connection between alchemy and astronomy, which, according to Cassirer, can therefore be regarded as the "aesthetic expression of a form of thought", such as astrology and alchemy, as "astrology and chemistry Evolved to science fields ". (Kasier, 129: 1991)

Alchemy and Astronomy were two complementary sciences, one related to the earth, and another to the sky. Each star had the name of a metal, gold was considered to be a metaphorical metal with the sun. Gold, as a source of light and the sun, is similar to the eight-pointed star, and is the agent of the intermediate world. (Tahiri, 76, 2002)

In this way, it can be seen that the faces of these tiles consist of a form of body, pattern, and color, in order to achieve the highest eternal degree, create a special combination with the meanings enclosed in it, so that as if they were only in this way unique privileges could be revealed. If the 8-pointed star cannot co-exist with anything but the cross, it is because of no other way that it has conceptual maintenance capacity as a cross with which it shares. As Rene Guenon ciphers, even if they do not retrieve their message to their audience, they always retain their special values and stay in place of decoration, because there is always the possibility of reviving codes and rituals to restore their lost meaning and restore them to their full virtues to the fullest. (Guenon, 151: 1991)

In the same vein, Jean-Bayer points out in Fire Decryption that if, in simple ways, such as ritualism and the like, we get amazing results, but beyond our understanding, we should not ridicule it (Biar, 28: 1995). The 8-Pointed STAR reflects upon the Muslim artist, the Divine Throne, which is placed on the shoulders of eight angels, so it is a holy sign. The use of yellow (golden) is a symbol of light that brings out the blueprint of attraction and the transfer of specific concepts to the audience (Shayesteh Far, 66, 2008). In terms of color, the combination of blue paintings and yellow backgrounds illustrates the unity of supplements. It is a symbol of the earth and the sky. In fact, the rise of various blue colors from the color of the soil or the scallop (yellow) points to the important thing that the way to reach the Lord passes through the earth, and everything on earth is a means to approach the gods. (The same)

Conclusion. It is worth noting that the history of the emergence of the star symbol is not clear, but in different eras each nation, with a cultural ideology and backing, has placed the star as representing that ideology and culture. So, with the difference of cultures and ideology, the meaning of each symbol is changed, whether it be a star or any other symbol; and this change of meaning is expressed in terms of scientists in different languages. Yung called it a collective

unconscious, but this expression of ideology and the definition of scientists from the symbol is just the difference in the word; and they all come to the conclusion that, with the change of ideology, the meaning of the symbol changes, and it is obvious that the human mind. Clearly, according to the archetype Jung theory, there is a collective unconscious memory of all human beings, and this ideology is somewhat influential that even in a culture and a language, this symbol may have several meanings.

For example, The 8-Pointed STAR in Safavid dynasties domes has a meaning and in carpet religious scriptures of the same period have another meaning, although they both were involved in Shiite Islamic culture. Now, the role that can be associated with this specific extension of the semantics can have profound and profound effects on the presentation of various topics, whether visual, audio, or speech.

Everyone uses the symbol for different purposes, but few people pay attention to the concept that we expressed in this research; The positive and negative psychological effects and the social culture in the society in which the symbol is used, as well as the ideology of its formation, should be examined and then use it, and perhaps not all this research is necessary. For example, we present a symbol, different expressions of it are expressed. The ability to change the perceptions of people from the symbol, or the people's minds that are interpreted and retrieved based on the archetypes is important. Of course, according to Yung's views, each nation has cultures of a collective unconscious, which results in almost identical impressions of a symbol.

We do not leave any symbolic interpretation at any given time, but the social, political, cultural and religious changes of each nation will transform the ideology of that symbol into the minds of the people; Whether this be the symbol of the star on the dome of the Imam's mosque during the Safavid period, which is a symbol of unity in plurality, or a symbol of the star of David, and the Seal of Solomon.

Of course, whatever ideology behind the plan is stronger and more meaningful can remain for a long time in the minds of the people, but in the meanwhile, with any interpretation, it can change the meaning. It is futile and useless that any star symbol be the symbol of Zion or the symbol of the flag of the United States and Israel, or whether it is unique to the Safavid period or other times; Because the symbol like an art work such as painting, music, sculpture, every other piece of art has an abstract meaning, and individuals of every nation and even of a family can have a different understanding of it according to their subconscious mind. As in the discussion of colors, which each nation understands in a very different and contradictory way, we have a messenger, Prophet Muhammad and the Qur'an, but perceptions differed, and there were religions, all albeit under a flag in the name of Islam Religions like Shi'a and Sunnis were thrilled, each containing many other sects. Why in the Kaaba, a common symbol among Muslim nations, Some Muslims worship with open hands and others with closed ones?

These diverse and contradictory acts, which are abundantly seen, all leave one to the point that the difference between human beings is not only their appearance, but the mind and the mode of thinking that differentiates human beings in the same resemblance; Because they act on the basis of their thinking and ideology, and it is the thought that leads to action.

First question

1. What are the stars used in Islamic architecture, what is the symbolic concept and particular ideology?

Answer: Basically, each project is based on a certain ideology and culture, so the star in the project is based on the same ideology of the plot, the role of the geometric star has a number of meanings and concepts in different cultures, which, given the diversity of cultural and geographical diversity are semantically meaningful.

The second question

2. How does a symbol represent its ideology to audience?

Answer: According to Yung's theory, when a plan is taken into consideration by the respondent.

As a result of this affinity, the individual accepts ideology beyond the design; this affinity is due to the existence of this ideology in the unconscious of individuals.

Third question

3- According to Yung, did the concept change with changes made in the star's role?

A: There seems to be no change in the whole concept of the role of the star in different periods, but also emphasizes the concept of a newer concept.

And these concepts were based on the intersection and flourishing of Islam in Iran with the addition of mystical and sacred concepts.

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