

A memorial to the seal of Mehr (Mithraism) in Birgan

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Abstract

The symbols of Mithraism, along with other symbolic symbols derived from the concept and stories of Mehri, which were once considered the savior of the Iranian people, have undergone many changes throughout history and have appeared in various forms in the context of the symbolic and pictorial history of this region. . The signs and traces of this several thousand-year-old religion, which also had a global spread, can be seen somewhere in Iran. Mehr ritual is one of the rituals in which symbolic images have been used as visual language in conveying the meanings and principles of this ritual and its followers. The same method has been used in a broader sense. The study of the seven classes of Mehri and the symbolic symbols of Mehrabha is the basis of the comparative study of this research. King Abdul Azim Birgan has been investigated.

Keywords: Symbols of Mehri, Mithraism, Anahita, Mehr Ritual, Birgan Painting, Ilam

Introduction

Today, thanks to the symbolic and mythical relics, some mysteries and mysteries of ancient history can be deciphered. Throughout the history of Iran, different religions have had many effects on the culture of this region. In the meantime, the Mehri religion is one of the most influential and widespread religions in the land of Iran, which is important both geographically and historically. Prior to the advent of Christianity, this religion had many followers in Western lands, especially in Europe. After the Roman Empire converted to Christianity, the followers of Mehri were severely punished and it was decided to destroy this religion, which has historical documents. (Vermazren, 2: 2) Iranian goddesses such as Mehr have been able to survive in various areas of the human mind due to their powerful presence in ancient historical periods as well as the mythical world, having elements of the ancient world. Iranian folk tales, taken from the subconscious minds of the people, have become a very useful platform for the survival of Iranian women gods throughout history, so that by analyzing these legends, we can trace the presence of goddesses and their functions in various human, animal and animal manifestations. ... observed. The oldest history of the gods and the oldest

attention to creation and nature and man has been expressed in the form of myths and legends. The closeness of myths and legends allows us to trace many ancient myths and rituals. Therefore, Mehr is one of the strongest theologians of ancient Iran, who was able to survive in the texts of poetry and prose. The various manifestations of this goddess also have a strong presence in folk tales, and this shows her permanence in the beliefs of the Iranian man from ancient times to the present.

Birgan neighborhood

Birgan village is located in the northwest of Chaharmahal Bakhtiari province in Koohrang city. It was considered as one of the important social centers of Bakhtiari nomadic tribes. "Nomadic habitats (Paleolithic / Neolithic period) are the second largest area identified in Koohrang surveys; There is no doubt that they belong to the ancient nomads of the Koohrang region. These areas are in fact the remains of nomadic settlements, which today's Bakhtiaris call "Vargeh". Observations in Koohrang show that in most cases, the place that is used today as a residence is the same in the past, and in fact, the location of most of the black tents of Bakhtiari today shows the ancient sites of nomads Today the valley The Birgan River is one of the most densely populated areas in the region in terms of the existence of ancient nomadic settlements in the Koohrang area." (Roustaei, 2015: 34) It can be seen, but it can also be seen in the nomadic areas related to the Middle Elamite period." (Ismaili, 2014: 99)

There are several narrations about the name of this region. Some say that Birgan is derived from the word Al-Kaburjan,

meaning the province of Borjan or Borgan, which has become Birgan. Sayyid is close to Birgan. The probable possibility of Borjan is the same as Birgan. In another narration, it is said that Birgan Yamehrgan or Mirgan is derived from Mehr or Mitra, the name of Forough Fereshteh Noor and Roshnaei. The area dates back to several thousand years ago. The validity of this narration is higher. Based on the evidence and excavations and the discovery of metal cups with ancient calligraphy and pottery and glazed tiles that belong to the Elamite and Achaemenid periods, as well as the slavery of the region, which is another Symbols of the Zoroastrian religion that indicate the settlement of several thousand years in the region. Ancient hills and castles, remnants of underground clay water supply systems and engraved pottery and other historical sites in the villages around the river indicate the cultural richness of the people of this geographical area. In the history of ancient Iran, this land was part of the territory of ancient Ilam and its survivors were Almaeus.

The lithograph of Shah Abdul Azim Birgan

In the village of Shah Abdolazim, located in this village, there is an Imamzadeh or Piri village, which has a stone painter, which unfortunately has not been considered and its date has not been estimated. There is a boiling spring near the Imamzadeh that has refreshing water. The spring is considered sacred and its water is considered healing. The appearance of this shrine has been reconstructed several times and fundamental changes have been made in it. By comparing the lithographs in the Imamzadeh with the rituals and rituals of love, one can find signs

of this ritual in this lithograph. ..Was observed

Goddess Mehr or Mitra

The first method found in the world is Kish Mehr, which was a mystical method and has many secrets. The main purpose of this method is to awaken the human conscience and bring it closer to perfection (Partoo, 1350, 15). Mehr (Mitra) is one of the gods. It is ancient. From what emerges, it is clear that in the pre-Zoroastrian era, it had a great status and importance, which was effectively found in Avesta and found a position. In the forty-sixth Yasna, the fifth verse mentions the name of this ancient god, and one of the Yashts is named after him, that is, the tenth Yasht called Mehr Yasht. But the oldest history is that in Wahda Brahman, he is mentioned as a great god and before that in

an inscription belonging to the fourteenth century BC, the name of Mitra is mentioned, and the rulers of Mitani have sworn in his name. So the history and greatness of this great Iranian god becomes clear. In terms of literal meaning, there are several meanings for Mehr that often convey a general meaning, and that is friendship and love. People such as Bartholomae and Yusti Bartholomae from their homeland, home and home have considered it as a guest or guest, and some have interpreted its meaning to be native. In "Fargard the Fourth Vandidad" the concept of covenant is mentioned, as in "Mehriasht" it has the same meaning of repetitive covenant. In any case, in Sanskrit it also means friendship and love. Just as in Avesta Mehraiz is light, so is light, so in Rig Veda it is the same. In Veda, the name of the inverted or great god is often mentioned along with Mitra.



The meaning of Mitra

He considers the word "Mitra" or "Mehr" to have a hidden meaning of friendship and love. In the Gathas, the word Mitra means covenant. Mehr in Avesta is considered one of the creators of Ahura Mazda and is the protector of the covenant, and therefore he is the angel of light and enlightenment so that nothing is hidden from him. The seventh month and the sixteenth day of each month and the tenth day of Avesta and the celebration of Mehregan are for him. In Achaemenid inscriptions, the name is spelled and pronounced Avestan, (Mithra) Mithra. In Sanskrit (Mitra) it is called Mitra and in Pahlavi (Mitr) it is called Mitr and in Persian it is called today (Mehr). "Mitra" means the god of light and the sun, the god who is in the sun, not the sun itself. "On the other hand, the god of the Elamite sun was called Nakhonteh, which is also a local word for the sun and originally means the breadwinner, the creator of the day. He was also the god of law enforcement. This aspect of his character is similar to Mitra. Because Mitra has the ability to judge and judge. In addition to the god of the sun, the god of the moon was also worshiped in Ilam, whose name is pronounced as Akden (moon) in Akkadian lexicography." (Ismailpour, 2014: 24)

The basis of the cult of love

The basis of the cult of love is the belief in a great god named Mehr, who is served by other smaller gods. Mehr was one of the gods worshiped by the ancestors of the ancient Iranians and the common goddess between the Indians and the Iranians. Before and after Zarathustra, the cult of love was opposed to the polytheistic beliefs of the

Romans and then to Christianity, which had just emerged. The Mehr religion claimed to provide brotherhood and brotherhood among the people. Mehr, the god of the sun, was considered the goddess of light and truth. According to the beliefs of this religion, the god of love sacrifices the sacred cow and creates all living beings from its blood. Also, according to Mehr worshipers, Mitra or Mehr will learn about the end of the world in the form of an unbearable fire, and will definitely destroy the darkness and the evil, and then resurrect the dead. Simultaneously with the establishment of Zoroastrianism in the late Achaemenid period, Mithraism flourished in Iran and spread from this land to Asia. This seal, which is one of the oldest religions in the world, has also influenced other religions. It was Christianity. In Islam, too, it has been influenced by mysticism and Sufism. Considering the antiquity of this religion, it can be said that the seven stages of the journey in other religions have been influenced by the Mehr religion. Since the religion of Mehr was a secret religion and the Mehr worshipers had to hide its secrets, these secrets were not available to everyone. Only with the discovery of a manuscript now housed in the Florence Museum have the secrets of this religion been revealed.

Niayesh Mehr in the written documents of ancient Iran

"In 1907, in the Baghazkoy district of the capital of the Hittite land, located in northwestern Asia Minor. Clay tablets bearing the name Mitra (spelled the same) for the first time contain these clay tablets, which are a pact between the Hittites and their neighbor the Mitanni, and he is Mitra, the god of the sky for stability. This pact has been used to agree on the date of this pact,

and its conclusion is considered to have been made fourteen centuries before Christ "(Vermezen, 2008: 15). In the oldest written documents of ancient Iran, there are several references to the prayer of Mehr. . Including in the inscriptions of the Achaemenid kings, the tenth Yasht of the late Avesta and ...

In the Avesta, Mehr is the god of truth, courage, light, enlightenment and covenant. Vision is courage and not being deceived by the obvious and loving qualities of love. The seal is as wide as the earth. In the Sassanid period, this god had a special importance and place in the beliefs of Iranians. The characteristics of God Mehr are the observance of the covenant, the observance of order and truth, the invasion and defeat of the court and the deceivers, and the judgment of the psyche after death. Today, the word Mehr has different meanings, including: sun, covenant, attachment and love. It is also the seventh month of the solar year of Mehr. Also, the sixteenth day of each month in ancient Iran was called Mehr, and therefore the day of Mehr from the month of Mehr is called Mehrgan. This ritual has special rituals and ceremonies for sacrificing cattle and offspring, and its followers call each other the Brotherhood or their brothers and leaders the father and the eldest of them the father of the fathers.

The worshipers of Mehr believed that the God of Mehr once appeared in human form in a prayer, and the shepherds who were grazing sheep in that place believed in him. Then the god of love killed the cowherd and shed his blood on the ground. Everywhere a drop of his blood fell, his head turned green and fertile. After a few years, he ascended to heaven and his mind is constantly ready to

help his servants on earth. In Mazdisna'i beliefs, Mehr is the god of truth, courage and bravery, enlightenment and light, caring for cows and four ends and wide pastures, guardian of covenants and punishing liars and violators.

The location of the temples of Mehr

The legend of Mitra's birth is narrated in such a way that he was first created from a rock and was worshiped by the shepherds of the foothills at the very beginning. Mitra coordinated with the sun and trapped a wild bull and dragged it into the cave. The cow escaped. The sun commanded the crow to kill the cow. From the cow grow a bunch of wheat and a grape tree. Scorpions, snakes, and ants ate his genitals. Mitra ascended to heaven and returned to earth, giving the dead resurrection power. He separated the good from him and then sacrificed the cow and mixed it with holy juice and handed this potion to the righteous of the people. Anyone who drinks this drink will be immortalized. Therefore, most of the Mithraic temples were built in the mountains and at the mouths of caves. Porphyryus (234-305 AD) describes the caves of Mehrabeh in the mountains of Iran, which had beautiful springs and flowers, because Mehr has always been located in the mountains and high, which has been watching the world for a long time. The mountain is considered to be the source of living water, so the Mehr Temple was mostly built in the mountains and natural caves that have a blue spring (Yektaei 233: 1355 ("Mitra's followers built Mehri temples in the caves of the mountain or in the heart of the crypts and there They revolted against his worship "(Qadyani, 1995: 95)" Mehri Dinan Mehrabeh They built it in natural

symbols or built underground artificial caves to make Mehrab, and its openings made these caves look natural ”(Razi 1371: 78). Mehr worshipers believed that Mehr was born of stone, because the stone is invincible. In any case, the problem of immortality can be seen in the whole culture of Mitra, and that is why rock architecture can be attributed to the lovers of Iran, because rock architecture remains immortal. (Homayoun, 1975: 87 (several caves) There are tribes in the area that have been used by nomads for many years. "In the meantime, there is a cave called 'His Opportunity', which has hand-carved rock formations in the form of corridors and stairwells. It is very difficult to reach the cave, which is located on the walls of a hard-to-reach mountain called "Zande Be Gore", and it needs local guidance. "(Roustaei, 2015: 40) (This cave can also be another sign. The rituals are in the area.

Holy spring

Abolus, a porphyry historian, states that the Mehri cave must be close to the water spring. Koman writes that an inexhaustible spring boils near the Mehrabahs, and visitors visit it and make vows to it (Moghadam, 1343: 64 (there must be a river near the Mehr Caves, sometimes when appropriate. They did not allow a stone shrine to be built in the heart of the mountain. Mehrabah was built with ordinary building materials, and in this case it was important that the temple had a cave appearance (Homayoun, 1975: 87). And the spring of life is inexhaustible and always flowing. "Countless natural caves with a blue spring flowing under or next to it are still elves. They have a sanctuary and a shrine "(Moghaddam 1343,71: (" Some natural or excavated tombs from the mountain, which have a blue spring and

flow under or next to them, still have a religious aspect and respect for them and the reason for their survival. Also, the change of belief and adaptation of these temples has been with new beliefs. Until the Parthians, the tombs and temples of Mehr worship flourished, but in later periods, with the evolution and change and emergence of the principles of belief and new religion, these temples were also destroyed by people. They were transformed as most of the Mehrabes and Sassanid times became fire temples and in the period of the spread of Islam, the form of places of worship or holy places They found it ”(Izadpanah, 1350: 7 9) Today, in the corners of Iran, rituals of asking for rain and honoring water and plants are held in various forms. Praying at the foot of old trees and sacred springs and appealing to them for human fertility, plants and animals, and the fertility and greenery of fields in the community of agriculture and ancient animal husbandry has been of particular importance. Mehr, the great Aryan god and holder of the vast plains and Anahita, the goddess of fertility and pure waters, was always praised by the springs and sacred trees, and many sacrifices were made for them. What is certain is that Iranians have never worshiped trees and water, but always these elements. They have been intermediaries between man and the supernatural. Prayers and prayers for rain, recourse to Imamzadegan on special days that are associated with the rising and setting of the moon and the sun, and holding ritual ceremonies next to water and springs and shrines in the harvest season are all monuments of antiquity whose appearance has been preserved. But its content has changed and aligned with new beliefs. These springs are so revered and revered in some

places that people have a lot of respect for them or put money in them and consider it a sin to take them away. The legends that have been created around these springs are mostly related to the virtuous fairy and the virgin and pure and beautiful girls in the ancient connection and address of the great goddess of Iran, Ardavisur Anahita. Pouring money into water "is an ancient term in the culture of the Iranian people. Pouring water into water is a kind of sacrifice, a kind of purification, vows, forgiveness and ransom. Women for fertility or easy childbirth and girls seeking a wife in this spring. They wash and resort to the goddess of fertility. Still, after many years, the Imamzadeh spring is full of metal coins that have been thrown into the spring for vows and forgiveness. The ritual of sacrificing a male cow during the years of drought and low rainfall in the springs Moqaddas, which is a symbol of Mehri religion, is still a part of the customs and traditions of the people of the region.

Cross (middle)

The crucifix, or broken cross, is the oldest symbol of love, meaning it dates back to prehistoric times and the original seal, which represents four-dimensional axillas (water, wind, earth, and fire); The second symbol of the dependence of the followers of Mehri with water (Kapleh, 1381/45). The wheel of Mehr or the wheel of the sun, which is known as the broken cross or the broken cross, is a symbol of the wheel of the sun or the wheel of Mehr. It dates back to five thousand years BC, and thus its historical background is probably much older than its history among the Aryans of India. Hertzfeld called it the Sun's Circle "(Bakhturtash, 1351, 79). In the early

days, the symbol of the cross was revered because it was the symbol of fire, and it was a symbol of the primary means of obtaining fire. In the way of Mehr, it was customary to draw an empty cross on the forehead of a Mehri person, indicating that his existence was dedicated to the Mehr ritual, and at that time he proudly pledged to dedicate his talents, forces, and life to serving someone. It is one of the signs of tattoos on the forehead, chin and hands of Bakhtiari women. Ancient tribes worshiped many animals, and this is where totemism came into being. This role has been seen on the remnants of prehistoric times, and most importantly, the relationship that the ancient people had between the crescent moon and the sun and the mountain goat. (Bakhturtash, 1351: 78)

James Hall considers the cross to be the ancient symbol of the sun on the shamash. (Hall, 2: 2) This sun of God is cruciform with two intersecting lines and equal arms with a circle in the center. This view was also prevalent in Iran, and in mythology related to the emergence of fire, it was suggested that the element of fire was first present in two sticks that were placed on top of each other in the form of a cross and fire was created from the combination of these two pieces of wood. , 2: 2) "In the past, two woods were put together by shading, crucifixion, or pieces of fire stone, so most of the temples and fire temples are made of crucifixes." (Bakhturtash, ۳۰: ۱۳۸۶) "Since the cross means the sun and in Avesta the seal of the god of light and enlightenment and covenant and courage and related to the sun, it can be concluded that the cross is also one of the symbols of the seal." (Bagheri, 2: 2)

Fish (bottom right corner of lithograph)

In the cylindrical seals of ancient Ilam, one of the religious symbols of the ancient Elamites is to place a fish in front of God. (Prada, 2004,49) An example of this ritual can be found in the later years in the ninth century BC in the female lithograph of the Elamite thread in The Louvre Museum, which has a fish in it, may be said to be the goddess of water in ancient Ilam, because "the food of the Mehri Dinan religion was bread + fruit + fish" (Alipour 1374 159: "Also Sometimes the role of fish in the combination with other animals has been used, which are also seals. Among them, the role of chicken and moon can be used. "In this design, either two chickens have been used instead of two mixed fish, or they have been displayed with two fish around a pond and moving" (Zavieh, 2, 2) in an Elamite tablet. Two fairies - female fish - in the middle of a lattice text that symbolizes the waters of the sky and the earth, and these waters erupt in the form of ropes from three pairs of vessels. (Amieh 58, 1389 (In some ancient motifs, the goddess is Childbirth is embodied in the fact that she holds her breasts in her hands and is thought to be the same Elamite Kirishi goddess, the goddess of water and abundance and production, who has become the name of the Lord of the Anahita, whose religion has continued until the Parthians. The shape of a fish and a pomegranate tree next to some bronze plates is the manifestation of this goddess (Gershman, 2012: 108)

The fish was one of the symbols of Mehrian that the Christians used to follow (Moghadam, 1343: 63 Rezaei, 1372: 82 (in ancient times and among the Aryans, fish was a sacred animal and a reference to

Venus. Gershman in the book Iran from the beginning to Islam and Mr. Bastani Parizi in Khatoon Haft Ghaleh has assured that the fish is a manifestation of Venus.

Anahita is the goddess of water who descends to earth and causes abundance of crops and increase the flock and prosperity of human life. Fanian, 1351: 234 (Anahita is the mother of the ancient god and the sign of the fish and the pomegranate tree is considered the symbol of the god of water. The fish in Iran is a symbol of the beginning and the beginning and is the protector of the tree of life.) : 45)

The most important secret and need of the Mithraic religion is the ritual of conduct. It consisted of seven stages. The secrets of this profession were persistently preserved and only revealed to those who attained a high degree.

2. Crow (top left cross)

In the Mehri ritual, the symbol of the first visit is the crow and is attributed to the planet Mercury, which in Asian mythology, the red crow is the symbol of the sun and in the belief of the Iranians, the sound of the crow and his visit has been a good news and sometimes good news. "In the myth, the sacrifice of the cow and the crow is like a herald, and the message of the Lord is conveyed to Mitra, and in fact he plays the role of the courier of the gods. For this special sign, he is a stick surrounded by a snake." Varmazen, 171: 1387 "The first place that is the position of the servants of Mehrabeh. These people joined the House of Believers after going through the steps under the Holy Father." Most of the beliefs appear as a solar hero and often in the form of God

or God's courier, guide, or even guide to spirits in their final journey, in which case they play the role of guides of spirits. He penetrates the mystery of darkness without getting lost. At the same time, the crow is a symbol of loneliness, or more of a sign of the deliberate isolation of someone who has decided to live in a higher place, which is to set foot in the path of love, which is the backbone of isolation. And the siege is closed to reach higher levels. In other words, the crow is a symbol of the bird of the sun in China, the divine peak in Japan and a symbol of parental righteousness (because the crow feeds its parents), in Greece it is a symbol of the sun, in Celtic legends. The leading role, among the American Maya, is the God of Lightning, and among the African guides and the supporting spirit." (Gerbran, ١٣٨٣, J ٥٨٢, (٤

3. Candidate or Covered "By doing a series of difficult tasks, the crow could become a candidate. One of the hardest things to do to get a candidate was to remain silent. Men were male (women were not allowed to participate in the ceremony) and married Mitra with the help of their father. "It turns out that this marriage was of a mystical nature and did not prevent a real marriage. In fact, Mitra's candidates were secretive of Mitra's religion." (Razi, 2, 2) "The distinguishing mark of the wife of the torch and the light of the wedding night is the symbol of the light of religion itself, which has the strongest connection with God and the sun, ie Mitra" (Vermazen, 1387: 174)

3- War or soldier

From this stage, membership in the group of Mehr worshipers was formalized. It seems that most of the seal worshipers came up to

this point. He did not accept this crown and said that the seal of the crown is on my head. It seems that the hot seal was applied to the face of the seal worshiper at this stage. His special sign is Tubra and also his hat. The earth element has been a special element of war" (Razi 1371: 374. Ormazen, 1387: 176)

4. Milk or milk

The Milky Way is the fourth place in Mithraism, and the stage for reaching the Milky Way is when a seeker enters an irreversible circle by climbing the ladder. "His symbol is a shovel used to move fire, which is why fire It is a symbol of milk and this rank will be mentioned during the performance of special religious ceremonies." (Varamazan 1387: 177) , The animal has been sacrificed, ... and it has been my belief that after sacrificing and shedding blood in the cup, it will be returned to nature, and in the drawings of Persepolis, from And I milk is used in abundance. The face of Bakhtiari stone lions is facing the sunrise. The presence of stone lions next to the Imamzadeh can be a kind of representative of this stage.

5 -Persian (left and bottom moon)

The fifth place of Kish Mitrai, in addition to the mysterious aspects, is an allusion that has been associated with nature and the growth of plants that have been associated with the freedom and liberty of the followers .of Kish Mitra

It means someone who has reached the rank of soldier and guardian of religion. Soldiers are the pillars of the army and, like members of one body, must work together to protect what they have against foreigners. / 426, The Elamites called the god of the) 1369

moon "Sin" and worshiped it. The manifestation of Sin was the crescent moon and a large number of cylindrical seals discovered from Susa) in the late third millennium and early second millennium BC (the role of the god Sin). Which has been respected and worshiped by its inhabitants in the form of the crescent moon in the field of seal or above the head of the god standing or sitting on the throne. Thus, the idea of the fertility of animals and the fertility of plants by the moon led to the belief in the moon as the goddess of fertility, which is seen in most pre-Aryan Iranian civilizations as the mother of Sin and Nana. Among the Aryan tribes living in Iran who migrated to Iran in the second millennium BC; The worship of the moon became a symbol of the goddess .Anahita The knowledge and information obtained from the history and culture of the Olympians is based on the study of several coins that have survived from them, as well as the writings of historians who have mostly referred to the history of the Olympians by mentioning the history of Seleucid and Parthian rulers and other .contemporary tribes

In fact, Al-Yamayed referred to a part of the ancient Ilam region that was located between the Bakhtiari Mountains or the eastern part of Susa. According to the available records, they worshiped the goddess "Nanaya" and built magnificent temples for her throughout the land of Elimaid; These temples were full of precious gifts and vows that sometimes aroused the greed of the neighbors and caused them to go to war with the Olympians, Antiochus III, who lost 190 BC (most of his power in the battle with the Romans). He tried to disrupt

the financial and economic situation by invading and looting the temple of Nanaya. The symbol of the goddess Nanaya was the crescent moon, whose role can be seen on most of the coins of the Almaiains. And the birth of plants, animals, and women is noticeable.

"The signs and needs of the Sassanid rulers based on the moon have a special aspect of sanctity and mythical status among the ancient Iranians of the Sassanid era, because many kings used the crescent moon to decorate their clothes, beds and royal needs." The moon has appeared on the crowns of Sassanid kings since the middle of the fifth century AD. Perhaps the crescent moon inscribed on the crowns is the embodiment of Anahita, the goddess of the beloved Zoroastrian lady. This can be interpreted in this way, because in Persian mythology the moon symbolizes fertility. Be, then, an inseparable connection with Anahita, who in the religion of ancient Iran was the god of fertility and beauty. "Popes worshiped many animals. One of these animals was a mountain goat, which was a symbol of the lucrative and lucrative nature, the sun. This role was seen on the dishes left over from its centuries BC." It is more important than ever that the ancient people placed the crescent moon between the crescent moon and the sun and the horns of the mountain goat "(Rezaei, 1372,64) Talkhdash, 1388,45 (God was the guardian of the Persian moon. The moon is considered as the protector of fruits. On the other hand, Persian had special relations with Mitra and his characteristic sign was Das (swelling). Ozen, 1387, 1387, Amiri, 1379,103, (Persian was the official of freedom. He was under the protection of the

moon and wore the Iranian clothes and the broken hat of Mithraism (Kuman, 2007, 1666 ("In the first and second centuries AD, the same symbol again The anchor of the ship, in addition to the crescent moon, appears with a star on the coins of the kings of Elimai "(Curtis, 1392,41 (

6 -Mehrpoya or the sun

The position of the sun is the sixth position of Mithraism. Mithra and the sun have a very close relationship. The aura is a torch "(Vermezan, 183, 13)

7-Father or old (inside the cross and up (the cross

The old man is the highest degree of the " Mitra religion and his representative on earth, so his clothes are like his own. The old man takes care of the interests of the Mehr community. He is his holy teacher. Mitra's hat, a cane and a ring, which are a " sign of his wisdom" (Vermezen, 2008, 185). It's a sickle "(Vermezen, 2008, 97)" The last stage, which is the highest symbol of love and shows that the person is wearing a love hat Aphids and "father or old," called happen. In fact, from that time on, he showed the way to the followers and somehow became the target of the disciples and their guide. "This hat of love is the emblem of the kingdom and the crown that kings wear and become the guide and decision-maker of nations." (Razi, 1992: which is similar to that seen in the ,131 Achaemenid and Sassanid reliefs in the role .of Rostam, Bishapour, Persepolis, etc

Friji hat (inside the lower cross)

Another cover that has always been considered as a feature in Mithraism has

been the seal hat called Fariji. It is in the ritual of Mehri, it is located. It's a role related to the position of the fathers of the fathers. "In a role in Tang Sarvak near Behbahan, it is like a dervish hat that can still be seen today. The origin of the hat .should be Mehri "(Moghadam, 1384, 74)

Therefore, another important symbol is the " seal, the seal hat and the sun, which is one of the prominent symbols of the seal and its followers. In some of the roles, the seal has a hat with a sun beam or only the head of the head is decorated with the rays of the sun, and in others it is a hat with a crooked head. (Moghaddam, 2, 2)

sacrifice

According to available evidence, Mehr's most important work on earth was his brave battle with the bull and the killing of the animal, whose role can be seen in the Mehrabas. These works have disappeared in Iran or have appeared in a different way. By sacrificing the symbolic cow, the god of love causes the resurrection and the mysterious transformation of the world. According to the myth of the sun god, he sent his courier, the crow, to Mitra and ordered him to kill the cow ... but when the cow died, a great miracle happened. The white cow became the moon. Mitra's face to the dome of the sky with bright stars And the stars changed. From the tail and blood of the cow, the first clusters of spikes of grains and grapes appeared. This is where the most amazing story of Mitra and the interesting scene of creation takes place. From the body of the cow, which is in a state of mourning, you can find useful plants that cover the earth. After sacrificing, Mitra and the sun god feasted together, ate meat and bread,

and drank the wind. Then Mehr took a ride on the sun and walked with him across the ocean until the end of the world. In Bakhtiari, the bull is called "Varza" and the herd, like Mitra, must be Varza.

conclusion

If we consider myths to be the product of the same mind or subconscious of the human mythologist, we can realize that Mehr, as a great mother and also one of the powerful gods of ancient Iran, has continued to live in the subconscious of the creators of Iranian myths. So that he has been able to transfer his functions and activities such as: blessing, fertility, healing, bonding, marriage and crowning ... from the mythical world to the world of myths. Over time, with the transformation of myths and theologians in the form of myths and quasi-myths, the ritual of Mehr has also changed its face and its functions have been transferred to mythical animals. The most powerful goddesses in ancient Iran were Mitra. Mitra or Mehr was used in the same sense as it is used today. The word "kind" in the sense of a person who holds the seal is still used today. Mehr ritual is one of the rituals that symbolic images have been used as visual language in conveying the meanings and principles of this ritual and its followers. Today, thanks to symbolic indexes and myths, some mysteries of ancient history can be deciphered. Mitra shot Eternal Eyes into the rock. This is the fountain of living water.

Because the fountain of life boils down to her, and thus becomes the "mother-god," and as the goddess of fertility, women in childbirth beg for a good birth and girls to find a suitable husband for her. It cleanses

the sperm of men and prepares the uterus of women for childbirth and causes the flow of milk that strengthens the baby.

The interconnected collection of the rituals of Mehr, fertility, woman, water and rain, etc. can be identified in the beliefs of the people of Iran during the millennia, and the manifestations of Mehr as the goddess of the earth, the goddess of fertility, the goddess of sin and the goddess Anahita from the time Before history, until the end of ancient Iran, it was seen as a beautiful and pleasant role on the bright forehead of civilization and culture of this land. Especially in the ancient Ilam civilization of Valimayidian, and Bakhtiari tribes, their survivors and the sign of Mithraism in their culture can be clearly seen according to the symbolism of Mithraism in the lithographs of Birgan and other sciences such as springs and beliefs about its people and rituals such as sacrifice. This shrine or Pir is one of the temples of Mehrparstan. Undoubtedly, the victim's platform, the pond for purification, the place of sitting and the place of Mitra and the water of the warehouse and the place of sacrifice have been destroyed or changed over time.

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