

Logos - Its philosophical and theological development in the history of philosophy

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اللوجوس - تطوره الفلسفي واللاهوتي في تاريخ الفلسفة

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Abstract:-

In this article, a brief overview is given of how the Greek word "logos" appears, and in this case Greek, Jewish, Christian, and contemporary views are examined.

The Greeks, by them originates the Logos, used this term for many meanings, including: word, speech, intellect etc. By the Jewish theologians and especially Philo, Logos is equivalent to the Prophet, and in terms of Christian theologians, the Logos is the same as the "Word of God" or Christ and the second person of the Holy Trinity or "Son", which is divine, and substantial like God the father". In contemporary times, Logos has found many meanings as, for example, Hegel's "Spirit", and Derrida's "writing", and Tillich's "manifestation of God", are some interpretations of it.

Key words: logos, nous, incarnation, logocentrism.

المخلص:-

في هذه المقالة، تُقدّم لمحة موجزةً عن كيفية ظهور الكلمة اليونانية "لوغوس"، وفي هذه الحالة، تُناقش الآراء اليونانية واليهودية والمسيحية والمعاصرة، استخدم اليونانيون هذه الكلمة، مشتقين من "لوغوس" هذا المصطلح لمعاني عديدة، منها: الكلمة، والكلام، والعقل، وغيرها، ويُعادل "لوغوس"، لدى اللاهوتيين اليهود، وخاصةً فيلون، النبي، أما لدى اللاهوتيين المسيحيين، فهو نفسه "كلمة الله" أو المسيح، والشخص الثاني من الثالوث الأقدس أو "الابن"، وهو إلهي وجوهري كالآب، وفي العصر الحديث، وُجدت لكلمة "لوغوس" معانٍ عديدة، منها على سبيل المثال، "الروح" عند هيغل، و"الكتابة" عند دريدا، و"تجلي الله" عند تيليش، وهذه بعض تفسيراته.

الكلمات المفتاحية: لوغوس، نوس، تجسد، مركزية الكلمة .

Introduction:

Briefly, Logos is a Greek term that has evolved to a great extent since its advent in about 700 BC. This term was replaced by the words epos and myth in ancient Greece, but later used more in meaning of word, speech, reason, and so on.

Etymology of the word logos

Before expressing the technical meaning of the word, it is better to point out a few things that are common to all authors and writers of lexicons and the Encyclopedia to refer to the meaning or meanings of Logos:

- A. In all sources, the origin of this term has been brought to ancient Greece, and it has also been said that the term may be derived from the ancient mystical schools of ancient Iran.
- B. In most cases it has been said that for the first time Heraclitus (c.9800BCc.d 90-) used this term in the sense of the world rational system.
- C. Approximately, all scholars the meaning they have given to it were: word, reason and speech.
- D. In addition, in most of the almost entire existing sources, the evolution of the meaning of logos in the classical period has been mentioned from "myths" and at the time of its rising in ancient Greece, into "Word", Son of God or "Jesus Christ", and even in some cases it has been said that its ancient meaning, Myth, has been transferred in our time (see annex).

In the philosophical encyclopedia of Rutledge, the Greek substance of logos has been derived from the Greek verb "legein", meaning to say meaningful (important) something. This term has a wide range of meanings and is used in the meanings of description, theory (sometimes opposed to reality), explanation, reason, rational power, principle, intellect, and prose. "(Routledge, 1998, Vol. 15, 818)

In the Encyclopedia of Paul Edwards, the meaning of logos is given as the following;

"The Greek substance of logos is from the root of the verb (lego) in the sense of "I say" which in the classical period has a wide range of meanings, and in most of modern languages it means: word, speech, reasoning, explanation, theory, presupposition, global calculation, relation, defense, principle and intellect (whether divine or human) "(Edwards, 1967, Vol. 15, 83).

Therefore, "logos" has been an important word in all philosophical schools. At the dawn of its creation in 700 BC, the word meant a detailed speech, and rarely meant a single word, having been replaced with the older words of the "epos" and "mythos".

Logos by the Greeks

Most of all, Socrates, Plato and Heraclitus have enjoyed Logos' favor (Ilkhani, History of Philosophy in the Middle Ages and the Renaissance, 2003, p. 42). Apparently, the first person who has used the word Logos, was Heraclitus (480-540 CE). He has created a relation between rational discourse and the rational structure of the world.

Heraclitus calls the universal fire the same as the intellect (logos); for him the existence of a divine intellect in man explains the fact that through the breath we receive inwardly the divine intellect (Aristotle, on the soul, 2008, introduction). He interpreted Logos mystically and considered it the structure of the universe, not as a personal God. (Flew, 1979, 215)

Plato believed that the logos was the interpretation and shadow of God and the archetype of the creation. The Stoics also considered Logos an inner and transcendent thing and the principle of law in the universe and the organizing thread of creatures (Copelston, 1978, 1/530) (Edwards, 1967, vd5, 83) (Reese, 1996, 424)

Based on the theory of the logoi spermatikoi, the seed of reason has been characterized by the logos in all rational beings (Ilkhani, history of philosophy in the Middle Ages and the Renaissance, 42). Therefore, the basis of the universe is, from the point of view of the stoics, the logos, and the logos is the regulator and the origin and force of the universe. (BLACK BURN, 1994, 224)

Aristotle also used the logos in the sense of the definition or concept and the essence of things and especially substances (Aristotle, Metaphysics, 2000, 220, and 244).

He defines logos as a compound of "phone semantike", but in fact uses it in a wide variety of meanings; logos often represents logical terms such as sentence, treatise, proposition, and syllogistics. In ethics, he also speaks of "common sense," which is the middle term between two extremes. In metaphysics, logos refers to the substance, the form or the essence of things. Of course, in his views, the relationship between Logos and Nous or pure reason is clearly not defined, and the reason that always moves the universe is called Nous, not the logos. (Routledge, 1998, vo15, 818)

Aristotle considers Nous (or reason) to be the supreme part of the soul that is farther from matter and carries the delicate tasks of the soul and mind. In his view, man is indebted to the soul his knowledge of the highest and most abstract concepts. According to his opinion, Nous (reason) has two meanings: a general meaning that is the force of thought in general, and a particular one, that is intellectual intuition or immediate intuition of the concept. He says that Anaxagoras regards reason (nous) as the cause of any order and harmony, whether in the structure of living beings or in the structure of nature (Gompertz, 1996, 3 / 34-1426). The word logic is derived from the Greek term "logos" in the sense of the word or language used in the sense of "rules of discourse" in Aristotle's time (Stratern, 18, 2004; Edwards, 1967, vol. 5, 83).

The New Platonic philosophers considered Logos to be the regulating reason of the world. The middle Platonic philosophy, being current from one century BC to the third century AD, and believing in a unity between Plato, Aristotle and the mysterious religions, knew the order of the universe in such a way that the intellect is emanated from the One and from the intellect, the soul of the universe and the universe itself has been existed from the soul of universe.

Generally speaking, the Greeks have placed the Logos instead of word and speech. Logos, of course, seems to have been meant myth in the early days of Greek culture (Routledge, 1998, Vo 15818). That is why in the present era, this same meaning has also been found. So placing the meaning of reason instead of logos causes the confusion of the meaning of the logos "logos" with "nous".

Therefore, the term logos, which is usually translated into reason, often encounters the thinkers with difficulty, because the two terms

Nous and Logos have special meanings and the translation of reason is not true for both terms. The concept of nous is based on the realism of subject-object and spirit-matter, but in Logos, the unity of these two is understood.

Logos and logic are both tools; the first is the instrument of God's creation and knowledge, and the second, according to Aristotle, is the organ of thought. Logos is responsible for the categorization of the human mind as well as for the classification of the universe, and as a result the epistemic and ontological categories are created in the same way (ibid., 115).

In other words, logos is a reason in itself, while Nous is a thought that is oriented to the external world. Logos seems to be the reason, and Nous means the spirit (Russell, 1994, 1/415).

Logos by the Judaism

Logos is related to three meanings in Jewish religious texts: Creation, fate, and Revelation. The Greek logos is more a theory of reason, but the Jewish logos is a theory of external expression or speech (Abdi Aghdam, ibid, 1-50).

To get acquainted with the Jewish theory of logos, we give a brief glimpse of Alexandrian Philo, who is the main character of the Jewish-Greek philosophy.

In his view, reason (Logos or Nous) is the highest creature and a mediator between God and the material world and the first being created by God. Logos in his view has definitely a lower degree than God. Despite the primacy and superiority compared to the other beings, it is a created being; so, Philo's conception of the logos is distinctly different from that of the Christian theologians of the logos (Routledge, 1998, Vol. 15, 818).

Philo believes in two functions or two aspects for the Logos:

- A – Inherent knowledge, which is the same immaterial ideal world.
- B - Knowledge arising from the argument, which is meant the visible objects of this universe, which are a copy of the immaterial ideas.

In the same way, the logos of the visible objects, like the stream flowed from its source, results from the logos of the world of ideas (Copleston, 1986, 1 / 29-527).

Philo regards Logos as an instrument of God for the construction of this world, equivalent to the angel of the Torah and a non-physical substance, and God's immaterial "word" and His "voice". In his view, Logos is God's instrument through which He manifests Himself; this "word" is co-substantial with Father (God) and the second person of the Holy Trinity, as the Christians say.

That is why, unlike the Christian Trinity, Philo's philosophy never accepts the concept of "incarnation", because it emphasizes the transcendence so that eliminates direct "contact" with the matter (Copleston, *ibid.*, 1/31-529).

In fact, he has presented the Middle Platonic interpretation of the Torah, and has brought the sense of reason and speech of logos in the Jewish theology (Ilkhani, *Metaphysics*, Boetius, 2001, p. 241).

Logos in the Christian world

Hellenist Jewish theologians, and in particular Alexandrian Philo, admitted the term Logos in Jewish theology, and thus the Christian theologians under the influence of Philo incorporated the Greek heritage into Christianity. The thinkers of early Christian centuries are divided into two main branches: church Fathers and defenders.

Apostolic Fathers, who are known missionaries and Christian leaders of the late first and second centuries, are among the church Fathers, but with the historical rule of the reading of Paul-John, the works of the Apostolic Fathers were not included in the official collection of the church, and even the church called several of them as the inventive. However, after the writers of the Bible, they have a particular respect and place in history of Christianity. Instead of a special traditional and historical interpretation of the texts, they have considered the deeds and speeches of Jesus of Nazareth (Ilkhani, *History of Philosophy in Middle Ages and Renaissance*, 2003, 25). Greek-speaking apologists are the first real theologians or philosophers of Christianity.

Justin is the first great philosopher of this generation, born in Naples in the year 100; he was killed in Rome in 165, and is

therefore known as the "Justin the Martyr". In his view, and many Christian theologians, the God of the Torah who walked in paradise and talked with Adam and Eve, is the Logos, which later was incarnated in the body of Jesus of Nazareth. He believed that Logos would direct man to the Father's presence and, with his death, would provide the means of his salvation and unity with God.

He used the concept of logos in the sense of thought and speech. In man, Logos is in the form of speech-thought that is inward, hidden, and unknowable. But the same Logos is pronounced in the form of speech or argument, and is external. The Father is the internal thought that is unknowable. And the Son is also an external Logos that is expressed. So-called, Logos is a second God, but the One who is created, of course, a creature above all the universes (Ilkhani, ibid, 5-44) and (Reese, 1996, 424).

"Justin" sees Jesus as the whole intellect or the word that God created the world in him. In his view, a part of the revelation descended on Jesus as the Torah and the Bible, and other part of this revelation was also given to philosophers, especially Socrates and Plato, and Christ is the same whole holy book of the Israel or the Son of God or the Divine Wisdom (Berhier, 1995, 2 / 6-305).

Following Paul and John, the Fathers defended the complete divinity of Jesus, and accepted him as Son of God and Creator of the universe. They developed Christology in the name of the Christology of logos, and gave their cosmology a color of stoic and middle Platonic philosophy. The main reason for the victory of the Christology of Logos in history was the Roman Clemens' speech at the beginning of the second century AD. He said that human Christ and savior brought small hope, but the divine Christ brought great hope. According to this view, the Logos or Christ took body and became human so that humans would be holy and believer (Ilkhani, ibid, 5-244).

Alexandrian Clemens and his pupil Origen were both the first Christian thinkers who belonged to the theological area of the Alexandria school.

Clemens considered Christ the divine logos and believed that the goal of philosophy was to understand the whole truth or logos. He presented a philosophical gnostic of Christianity. But Origen did not

make much difference between philosophical truth and religion, and provided a cryptic and mystical interpretation of Christianity. He considered God to be a person and believed that God was understood in his own logos and created the universe, and Logos was with Him from eternity and is like Him eternal. He called the logos and the God the Father homoousous, but at the same time he considered him at a lower level than Father and the effect. According to him, Logos, as the divine intellect, is the place of the ideas and the origin of the multiplicity of the created world, while the Father is pure and simple. Thereafter, the Holy Spirit and the Trinity are also created in the same way. Therefore, from his point of view, creation is taken place through logos (Ilkhani, ibid, 60-56).

Origen, also corresponding to the three levels of Plotinus, considered the One the essence of God; the intellect was synonymous with the Logos or Jesus Christ, and the soul the Holy Spirit; he believed that these three entities were longitudinal. The logos or the word is an example of creation, which is the mediator between the beings and God and through which the creatures have been created. He considered the relation of the word (Jesus) to God as the relation between the universe and the word, and thus he did not know the word (Jesus) truly as God, but regarded the word as the truth of reason, or in the words of Plato, the same as Nous or the first emanated being. Origenes believed that "Father" dominates all the beings of the universe, while the word of Logos dominates the rational beings and the beings having the holy spirit and the angels (Kalbasi, 1997, 6-60).

A comparative study: logos in Christianity and Judaism

There is a clear and essential difference between the Christian conception of the word Logos and the Jewish conception of this term.

According to Philo, Logos is a medium and a tool God uses it in creating the world, whereas it is not a mediator by the Christian John, but God Himself, and not only it is not a mere means as a cause of creation. Thus, the Christian Logos, although it has Greek and Jewish parents, it is neither Jewish, nor Greek, because the Divinity of the Christ as Logos is for Jews a disbelief and for the Greeks an unimportant thing. (Abdi Aghdam, ibid, 63).

Logos in contemporary age

For Fichte, God as logos is present everywhere, and in Hegelian dialectics, which is based on Fichte's philosophy, there is a mode of revelation of Logos.

Unamuno also denies Logos as a pure abstract thing, and considers the "word" a personal state of the ordinary man.

Also, for Heidegger, the logos or "word" exists in all discourses that are capable of disclosing and expressing the being, although when it is addressed correctly (Rress, 1980, 244). In short, Logos, in Hegel's view, is equivalent to a Geist (spirit) in German, but in Heidegger's view, it is self-openness.

In the view of Derrida, who is a post-modern philosopher, Logos has been emptied of its fixed and ontological content and has become mere writing. His view was opposed with the views of Plato and Aristotle, who considered Logos to be equivalent to Idea and eidos, and supposedly went beyond speech and discourse and represented reality (Abdi Aghdam, ibid. 117).

In addition to the word Logos, another term used extensively in recent and postmodern times is logocentrism. This term is usually the basis of the critique of belief and faith, and is applied in some cases such as: the stability of meanings and distinctions, the authority of the inferences, the precise application of reason, the traditional distinction between truth and falsehood (or truth and error). (Black burn, 1994, 221-224)

In other words, in logocentrism all the criteria of classical philosophy in respect to distinguishing truth and falsehood, validity and authority of the reason and logical deductions are criticized.

Postscript

For further reading:

(Routledg, 1998, vo15, 818), (Reese, 1980, 424), (Edwards, 1967, Vo15, 83) (Black burn, 1994, 221- 224), (Peters, 1967, 110-112), (Flew, 1979, 215-16), (Runes, 1960, 183-4), (Oxford, 1961-1970, Vol VI (l-m), 404).

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