CAMEL: CONTEMPLATION ON THE SECRET OF CREATION

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Abstract
Animals have been referred in Persian literature from old times and this subject matter gains more attention by addressing in the noble Quran. Camel has been mentioned in Quran in several miracles. Mythical drawings in one hand and similar narratives about camel in other hand led us to contemplate on this animal from different nation’s perspectives in order to recognize its characteristics.
Camel is introduced as patient and simple minded in Persian literature.

Key words: camel, patience, myth, simpleminded

Introduction
Camel has positive record in tales and narratives except its simple mindedness. Most of the great literary men have introduced it as patient, kind, simpleminded and pious. It can be referred to tale of lion and pious camel told in Marzban book or tale of lion and camel and raven that narrates story of simplemindedness of the camel.
Indian myths refer to camel. Wisdom of camel is addressed in Quran since Quran has own rationality in referring to something so there is a philosophy behind this reference to camel’s unique characteristics that it is necessary to consider them in our life.
Diverse stories have been narrated about camel in literary texts and this animal appears simpleminded and it causes to compassion and for these reasons we are justified to study physiology of it referred in religious, mythological and literary texts in order to know it more.
This article investigates different aspects of camel.

Definition
Camel is mammalian and big animal from ruminants’ family. It does not have horn and it has sharp teeth. Its stomach has three multilayered parts. It has only two toes in its feet covered with nail forming hoof. This animal eats less and it is seen in Iran in Khorasan, Persian Gulf zone, Kerman and Baluchestan and it is used for transportation. It is trained for riding in south of Iran and the best race of camel is found in Sistan and Baluchestan. Its wool is used for weaving of textile and carpet (Moein dictionary).Camel is long legged and long necked animal and it lives in Arabia and some parts of Iran. It is called Aveshtar in Pahlavi and Ashtare in Avesta and Sanskrit. The mouth of camel is very big and hanged (Dehkhoda,1998).

Camel in religions
Camel of Salih
“One day Thamud tribe demanded Salih to bring them a red hair camel and a cat to milk it. He prayed and demanded God by order of Gerbil and the mountain opened and a strange and big camel came out so that when it ate grass other animals ran away because offear” (Araf, miracles, 73, 77, 57, 189, 190, Houd, miracles, 64, 62, 89, 66, Naml, miracles 45, Alqmar , miracles, 27, Shams , miracle13) (Yahagi, 2007).
Camel in myths
Camel was born by Ormuzd and there are four species of camels. A camel with two humps with white hair on its knee is king of camels. “Allat” was mother of goddesses and it had relationship with Saturn and it was one of the names of Kaaba in pre-Islam period was house of Saturn. Some people consider a stone sculpture with a goddess on a camel as Allat while it is Al-uzza. Of course camel goddess is seen in other myths like Goddess Dasha Maa that she was drawn beside a camel (Mohammadifar, 2010).

Hump, urine and milk
Camel is called “ashtar” in Persian and it is called “jamal” in Arabic and “gora” in Greek and Turkish and “onit” in Indian. It is a famous animal and it is clever. When it becomes wretched it eats oak and when it is bitten by snake it eats crab and Arabic red camel is the best camel. Its meat is tonic and heals jaundice and some diseases and eliminates fever. It is said that the meat of young camel is hot and dry and it is used with ginger and its fat is used for prevention of entering snakes homes. The meat of camel is used for nutrition purposes and healing of knee diseases. The urine of camel is also used for treatment of diseases and its fine wool is used for injection. The burnt wool of camel is useful for prevention of bleeding and the liver of camel is used for strengthening of eye sight. Smelling camel urine is useful for eyes and pouring it on the ear has relieving property. Combination of camel urine with milk is used for treatment of bile and coughing, cold, liver diseases, and jaundice and achieving consciousness. The milk of camel increases libido and utilization of this mixture with wool for three consecutive day leads to pregnancy. Hump of camel is consumed for purgation of womb and healing hemorrhoid and prevention of bleeding. Mixture of urine and honey is used for treatment of inflammation and wounds in animals and long term consumption causes to wound and it is used with seed oil. Mixture of camel oil and egg plant is consumed for prevention of hemorrhoid and its urine is used for healing of asthma and earache and combination with lime juice strengthens eye sight (Norani, 2011).

Camel in Persian literature
Thorn eating camel
Molavi emphasizes on camels materiality and mortality and it is symbol of earthly body in mystics. This symbol is repeated in Thamud story and in a tale told in book two of Masnavi. In this tale, a man seeks a camel and here it is symbol of insight. A thorn eating camel came
And the prophet is rider of this camel
The prophet is on the camel (Molavi, 2007).
**Huge body of camel**

It is allusion for explicitness and being overt. Molana moral teachings are full of allegory in order to transfer the teaching points explicitly. As mentioned in this couplet flagrancy and obscenity cannot be covert and it is likened to camel that its big body cannot be hidden. The obscenity and flagrancy cannot be hidden
Since they will be clear like camel (ibid).

**Camel symbol of balance**

Saadi tries to teach sound life by referring to examples form nature to prevent human being from mistakes in one hand and teach deep looking at nature in other hand.
In this couplet he compares horse and camel and introduces camel as balanced creature and reminds that balance is secret of stability and great learned men have emphasized on it:
The Arabic horse runs rapidly for a while
Camel goes slowly and permanent (Saadi, 2000).

**Camel symbol of lost knowledge**

In Molana opinion human being seeks his lost knowledge that it is rooted in human nature and his essence is meaningful with this knowledge. Camel is symbol of lost knowledge for Molana.
You lost your camel and why you seek it?
When you find it you will not know it
What did misguide you? You lost your camel
And you cannot find it (Molavi, 2007).
By referring to different examples, Molana tries to indicate human existence secret in personal and social life and teach moralities with simple words.
In these poems by pointing to a tale that a man has lost his camel Molana tries to announce human being about there is a truth in his inner and he seeks it .Camel is symbol of this truth. Although Molana believes that human beings are different in discovery of truth but seeking truth is rooted in human nature and it is clear in life.
Those who did not lose camel
Seek it like who lost his camel
Yes I lost my camel
Who finds it I will give him gift
And he will be your partner
And he is greed and so he offers this solution
He could recognize true from false
If your mislead him
He will say your words since he imitates you (ibid).
What said in these couplets are not true they are only imitation and this imitation is not acceptable in Molana opinion. In society referred by Molana those individuals are happy that they have recognized their humanity and they seek exaltation and there are misguided individuals that could not recognize their nature and imitate others without knowing unhappy end of their quest.
If you were egger to find truth
If I was interested in seeking reality
Your honesty led you to find truth
And your findings led me to be honest
I sought truth but I considered it fruitless
And now I harvest hundreds grains from one grain (ibid)
At the end of the story Molana by pointing to ethical aspects concludes that if person seek truth in his inner he will find it though he is unconscious in this quest. Thus he uses symbol of a person who lost his camel for transfer his intent and show off seeking truth as the principle innate in human being.

**Camel as the miracle of Salih**

In mystical tales Molana uses different symbols for transferring his purposes and most of his references are based on religious texts and especially Quran:

That people who scared Salih camel due their ignorance
And they did not give it water and food
It drank water from puddle
And they behaved unjust (ibid).

As before said Molana by referring to Quran narrates a story that indicates its mystical account but his intent is not mystical interpretation of miracles. In his couplets he points to this fact that prophets’ souls are like Salih and their bodies are like camel and their souls are happy with meeting God and earthly body has its requirements.

His soul is like Salih and his body is like camel
The soul seeks union and body acts like camel (ibid)

“The human body is likened into a camel. Since body needs to natural substances, but soul seeks meets its need by divine union” (Molavi, 2005).

And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah’s land and do not touch her with harm, lest there seize you a painful punishment.

**Camel litter**

Khagani offers creative images in his poems and in this poem the hump of camel are like a litter that beautiful riders sit on it” (Marriage ceremony (Madan Kan, 2003).

There are two humps on the camel
And a beautiful girl sits on it
Her hair is on her chin
And the curtain of litter covers her moon like face (ibid)

**Coward as camel**

It is allusion for cowardice and malevolence. Molana considers these traits strange with his principles.

I demanded wine from you that you are my heart and soul
I do not behave like camel that goes for hubbub (Molavi, 2005).

**Camel and cat**

It is allusion for disproportionate and abnormal things. By this allusion Khagani tries to represent conditions disproportionate and say that he will be compatible with it by following wrong way.

Since the conditions are disproportionate
Since the condition is disproportionate and camel looks cat
I bear cup in the morning (Madan Kan, 2003).

**The orbits likened to camel**

The name of twentieth lunar orbit and it involves four stars in square that related to Saturn.

**Behave like a camel**
It is allusion for hypocrisy. The poet tries to express his intent by mentioning camel besides other animals. As before said mentioning camel besides cat is done for indicating abnormal condition in Persian literature.

When our camel saw a phoenix
It secluded due to our reproach
If you want to fly by removing our feather
You will lost your feather and be disgraced.

**Drunken camel**

One of the characteristics of camel is happiness and drunkenness and in this mood, it can do hard works easily.

The drunken lovers are blamed
The happy and drunken camel carries load easily (Saadi, 1977)
Did you see a camel becomes happy and dance?
When it hears Arabs song
When a camel becomes drunken and happy
It is ass when there is no human being (ibid)
When a camel becomes drunk
It never recognize thorn and head (Vahshi Bafghi, 2011)

**Camel riders**

Camel riders were subordinates who served for kings.
When the camel rider is besides king
Nobody could be confidential for him (Attar, 2007)

**Camel riding**

It refers to reliance of the prophet on God in any affairs that he rides his camel and begins his journey.

He began to ride his camel
When he relied on God in any affairs (ibid)

**Camel as vehicle of journey**

Camel was used for transportation especially for hajj journey in the past since camel is resistant and powerful.

When season of hajj came
He demanded a camel and prepared for journey (Nezami, 2006)
When the camels are arranged beside each other
Send anyone to desert for camel rider (Vahshi, 2011)

**Milk of camel**

From literary men perspective camel was used for transferring the purposes in the literature since in most cases they did not want to use direct expressions and they used allusion.

I do not want joyfulness by drinking camel milk
When I taste sour of Turkmen (Khagani, 2006)

**Camel burden**

Since camel is resistant and the travelers put their burdens on it in the past so the poet uses camel for saying his purposes.

They had much burden
Since they put their burden on the camel (Vahshi, 2011)

**Beheaded camel**

Molana introduces the lovers’ caravans camels beheaded.
The beheaded camels go their way
And camels with head are in lover caravan.

Reference