ORIGINAL ARTICLE

Analysis of Animal Symbols of Carnal Soul in Molana’s thoughts

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ABSTRACT

It seems that Molana has employed collective unconsciousness for creating of literary images of carnal soul with animalistc symbols in Masnavi Manavi and Great Divan. It is claimed that in survey on these images, Molana has often referred to animals from wolf family as creature of evil, conductor of destruction, symbol of meanness, inauspiciousness, and wickedness and generally speaking injurious in ancient Iran. This question raises that has Molana used these animalistc symbols consciously or unintentionally for creation of the poetical images? In order to respond to this question, the couples containing animalistc symbols have been extracted and analyzed. It is concluded that in creation of these images, Molana has employed those animals considered as symbol of evil, meanness and destruction in ancient Iran. His unconsciousness intelligence plays an important role in referring to these animals. The purpose of Molana in application of these symbols is to represent hate and ugliness of carnal soul.

Keywords: animalistc images, Molana, carnal soul, collective unconsciousness, animalistc symbols

INTRODUCTION

Symbolization has old record in history. Human being has used symbols for expression of his feelings and emotions from old times. In studying on ancient religious and mythical beliefs, we confront with symbols that represent some part of their beliefs in nature, death and life. In primitive human view point, the world fills with secret ghost and forces where phenomena and events are manifestation of these forces and ghosts. For example, hurricane is God angry voice, thunderstorm is the arrow of God revenge, and river is symbol of ghosts’ shelter. Pornamdariyan believes that “a secret is not imposed and accidental construct; but it has bound with meaning though expression is used for interpretation of a meaning originated from irrational spiritual experiences and though it is an experience with the same words expressed in scope of comprehension and intelligence”[1]. According to the researches of psychologists like Carl Gustav Jung, human psyche involves two parts of consciousness and unconsciousness that consciousness is connected to the external world and unconsciousness covers most inner and secret part of the psyche. By comparison and analysis of unconsciousness construct with old myths and beliefs, Jung identified other part of the psyche and called it collective unconsciousness. In his opinion, collective unconsciousness is source of power and wisdom recognized in human and it has been acted by human. In Jung view point, there are images in collective unconsciousness called archetype. He believes that “symbol has broad unconsciousness scope that it has not been explained and defined exactly. In analysis of symbols, the human mind reaches to imaginations beyond normal reasoning scope[2]. Eric Forum, the German psychologist writes: “in symbolic language, the external world is manifestation of inner world or soul and mind”[3].

The carnal soul is implicit category that it challenges the mind of the scholars and it is led to identification of the subject matter. Psychologists, scholars and mystics have investigated carnal soul in self, ego and super ego categories that they are lascivious and pure [4]. Molana considers structure and meaning for each phase. Thus every phase of body is object for its higher rank. The highest rank is called soul that it is body of body of human. Body that is shadow of shadow of soul, and it is in its lower rank is called carnal soul [5].
Animals have important position in human life. They possess most of human traits like intelligence, kindness, devotion, braveness, caution, foolishness and vengeance. It is obvious that attendance of animals in creation of animal images has been effective. Concerning to the influence of animals on human behavior, it can be referred to the behavior of raven in influencing on Cain in burry of his brother’s body [6]. Different examples like instruction of mumifying by honey bee, spider web, ambushing and attack of lion and collecting provision of ant can be mentioned [7]. Concerning to reasons for employing animals for denoting mystical, philosophical and ethical thoughts by Molana, Shabani suggests that certainly Molana has tried to find a way for denting of meaning [8]. Pornamdarayan writes: “ Molana has used animals in his stories, so that they are as characters of the story and if a reader gets familiar with these characters in the story he will find the similarity between Masnavi’s examples and his subjective and experimental meanings” [1].

Several articles and texts have been written in this relation. It can be referred to “glossary of symbols and signs in Molana thoughts” [9], “the role of animals in stories of Masnavi Manavi” [10], “survey on the fables until tenth century” [11], “Shakhe Marjan (fable symbolism in Masnavi Manavi” [8], Glossary of animals in Persian literature” [12], “Farhanged Esharat” [14, 15], “human and his symbols” [2], “Symbol and symbolic stories” [1] and other articles like: “symbol and symbolic archetype in Masnavi Manavi” [16], “metaphors of animals in Arabic language” [17] and “interpretation of fables by Molavi”. This research subject matter has not been considered in these articles and texts so innovation of this article is emphasized.

### DISCUSSION

In this search, at first the mentioned animals and symbols popular in Persian literature, the concepts used by Molana in his works, the characteristics of the animals in Avesta and Pahlavi texts are mentioned and then after referring to couplets containing fables the symbolic concepts rented to carnal soul are mentioned.

In great divan and Masnavi Manavi animals like dragon, horse, camel, goat, rabbit, giant, raven, dog, jagoal, lion, cow, cat, wolf, snake and mouse are used for representing animal images. The animals and couplets are as follows alphabetically:

**“Dragon: **dragon is a creature seen in ancient myth and legends of nations. This animal is symbol of devil so killing of dragon was considered heroic conduct [18]. Dragon has been used several times in Masnavi and great divan. Molana considers it as symbol of ego, wisdom, Quran, divine fate, prophets’ enemies, position, greed, love and ignorance. Tajedini believes that the image of dragon in Molana mind is confirmed by human lascivious and pure soul [9]. “Dragon and snake are sometimes used in meaning of carnal soul, trouble, enemy, pdonkeyion and etc” [10]. The image of dragon in Iran mythical history is accompanied by ugliness and meanness. Dragons are the primary evil that interfere in creation of Ormuzd; but they could not destroy it” [19]. Many there are who flee from one danger to a worse; Many flee from a snake and meet a dragon.

Man plans a stratagem, and thereby snares himself; What he takes for life turns out, to be destruction [1, 9]; Masnavi Manavi, book1, 366 and great divan, book1:347

**“Horse: **Horse is honored in Avesta [18]. Molana points to intelligence and capability of educating of horse and mentions different allegories. The common aspects in these allegories is symbol of soul and body though human or animal” [9]. Horse is sometimes symbol of quickness, speed and sometimes rebel and sometimes it is allegory of soul, body and sensuality and devil in Masnavi [10]. But sometimes the demon appears like a horse: “(Tahmuras) give me a chance, so I will appear a demon as a horse and be rider of it for thirty years on the earth” [12] Your heart is as God lion and your carnal soul is horse That sometimes heart becomes rider of God lion [1, 9].

**“Camel: **in Persian literature, camel is symbol of vengeance, obstinacy, patience and endurance and also drunkenness [18]. “In Masnavi, camel is sometimes allegory for body and sometimes for property. Human being has been likened to camel for loving world” [10]. Taghavi in study on animals considers characteristics like obedience and simpleminded [Taghavi,1997].In Yasht, camel is famous for stvi kaofa means having tall hump and dadans means beating [12]. Talk less with carnal soul And act less like a camel [1, 9].
*Goat*: there was a play called “goat” that the goat was instructed to dance together in the past so in the folklore tales goat is dancing. Dancing of goat is seen in Greece and Roman myths (Sharifi, 2009). There is no reference on this animal characteristics in Avesta and Pahlavi texts. This struggling carnal soul Acts like a goat (Molana, 2008).

*Donkey*: donkey is symbol of stupidity, foulness, exploitation and inadvisable in Persian literature. Sometimes it is allusion for body and sensual desires [18]. Donkey is praised in Avesta texts: “the good deed and soul of Persians are praised and donkey that pure animal is appraised” [12]. If you carnal soul becomes like an donkey It should be imprisoned Since it avoids working [1,9].

Masnāvi Manavi, book2,1392, 1393 and great divan, book 1,800, book 2,631

*Rabbit*: according to the narratives from holy prophet, rabbit is metamorphosed and before that it was a woman that her menstrual was not ended and it is common that female rabbit is menstruated. It is said that its eyes are opened when it sleeps; so rabbit sleep means deceive and ignorance [18]. You are a lion in your individuality Your carnal soul is like rabbit Your rabbit carnal soul is pasturing Why you are trapped in its well (Molana,21999 ,book 1) [1,9].

*Demon*: in Zoroaster religion, demons are considered as symbol of evil and sin. The giants aid demons in destruction of the world. In myths and legends a giant is a creature looks like elf and it is made of fire [18]. Your carnal soul is like a jealous demon And it is ugly and unpleasant (Molana, 2008, book 1,458)[1, 9].

Great divan, book 2:405

*Raven*: raven is famous for robbery and stinginess. The common people especially the Arabs believe that raven is an evil bird and hearing its sound means unpleasant incidents and separation among relatives. In Masnavi Manavi, raven is symbol of lovers of world and jealous people [18]. In world literature, raven is symbol of meanness and evil and it is famous for long life and eating excrement. Molana considers lascivious soul as a raven that seeks ruined places and cemeteries [9].“In Masnavi raven is sometimes symbol of inferior creatures and lovers of the world and sometimes it is symbol of trouble and evil” [10]. In Pahlavi texts it eats body of dead:”a raven and a vulture ate the dead corpus of an ox”[12]“Do not eat vulture and raven since they eat dead corpus” (ibid).

Do not follow pdonkeyion like a Raven That it leads you to grave not to garden (Molana, book 4)[1,9].

*Dog*: in Zoroaster religion dog is honored animal by Ormuzd and it is close to human. In Islam dog is symbol of inferiority and uncleanness and the Muslims believe that the wicked people will appear like a dog in the resurrection day. In Persian literature, dog is symbol of uncleanness, inferiority and obedience of sensuality and loyalty, watching and instructing (Sharifi,2009).In Avesta attitude and Zoroaster ideology, dog is a loyal and useful animal that it is in rank of divine powers [12]. In Pahlavi texts in material creation of world dog is among two hundred and seventy two useful animals (ibid). Do not seek the dog of your carnal soul becomes alive Since it is your enemy from old times [1,9].

Great divan, book 1,199, book2, 17,104,254,358 and 554.

*Jackal*: in Pahlavi language, jackal is turak that it has been changed into “tureh” in modern Persian. In Persian language jackal is animal between wolf and fox. It is said that this animal was born in time of Anoshirvan”(Borhan Ghateh).In “Loghteh Fars” it is defined as “the animal from fox family and it looks like dog and its face is red and its hair looks like fox”. In a sentence in Bandhesh, turak and jackal are the name of one animal: “animals from wolf family like tiger and turak is called jackal”[12].

With you my dog of pdonkeyion acts like a fox Where a lion obeys your jackal [1,9].
**lion:** almost in all myths lion is king of jangle and animals. In Persian literature, lion is symbol of power, brevity and violence [18]. In Pahlavi texts, lion is evil and it is coaled theft and it destructs and kills sheep. In Bandhesh in categorization of animals into five categories in spite of praising of dog it refers to threatening moment that a lion attacks on dogs and finally it is categorized in wolf family group; this animal is demon: “it has (from wolf family) fifteen heads it looks like tiger and leopard”[12].

O you carnal like lion when you leave that love
Throws you on dog foot in a moment this pdonkeyion
(Molana, book 2)[1, 19].

**cow:** cow is symbol of gluttony, ignorance, bigness and power in Persian literature [18] According to Zoroaster myths, cow was the first creature and material world is created from its[12].

Kill your carnal cow early
Till your soul become released
(Molana- book 1)


**cat:** according to myths, cat was born from lion sneeze inn Noah ship and it is common in Persian poetry. It is said that cat eats its child and so, in some poems, the world is likened to cat [18] In Persian literature, cat is a hypocrite devotee [15]. In Bandhesh in categorization of animals, cat is in rank of mouse [12].

If the self appears like a cat
Let me hide the cat in this leather bag
(Molana,book 2,40).

**wolf:** in myth and tales and Persian literature, wolf is symbol of destruction and cruelty and this meaning is used mostly concerning to sheep [18].Wolf in Molana works is symbol of divine fate, donkeyion, mean leader, sensuality and devil [9]. In Masnavi Manavi “ wolf is symbol of inferior people”[10]. In survey on the fables, Taghavi introduces wolf as destructor, cruel, ignorance and deceived, greed and incautious animal[11]. In Avesta texts, wolf is hated and it is amount thieves and criminals. “Dragon kills wolf family. In Pahlavi texts, wolf is devil creature: “the devil created that theft wolf, it deserves dark world, darkness of body, black and evil since kills sheep and tears its body [12]. In Yasna, Zoroaster says Ormuzd: “I will win all enemies and means and leave demons and witches, oppressors and those who destruct the world, wild animals and enemy armies”[19].

The carnal soul is like a fierce wolf
What reason do you seek for these peers?
(Molana, book 6).

**snake:** in Persian literature, snake is symbol of human pdonkeyion and quest of world and sometimes symbol of anger due to its beautiful and deceiving appearance and evil and destructor inner [18]. In Molana works, snake has different meanings and it is symbol of carnal soul and world [9]. Molana uses snake as symbol of pdonkeyion, wisdom, bitterness, sensuality, humans with good appearance and lascivious [10]. Taghavi introduces snake cruel and anti-world [11]. Snake is mean and useless creature in Avesta and it is demonic creature for this reason killing snake is considered as conditions for acceptance of repentance and forgiveness of sins in Avesta. Zoroaster asked Ormuzd: what is the sin of who beats and kills a seal? Ormuzd replied he should be beaten thousands whips and he should kill ten thousands snakes. In Pahlavi texts, snake is creature of demon: “when the demon attacked entered snake and scorpion in water and soil and plant [12]

The mother of idols is your carnal soul idol
Though that is snake and this is dragon (Molana)[1,9].

**mouse:** in Persian literature, mouse is symbol of loving and greed of world and sometimes timid and sly person that pretends to weakness and inability [18]. In Masnavi Manavi mouse is symbol of robbery and perfidy, useless scholar, evil act and sensuality. Mole is symbol of person desire to world without inner perception [9]. Mouse is sometimes symbol of weak and narrow minded and sensual people [10]. According to Taghavi, mouse is deceitful, revengeful, greedy, ignorance and incautious [11]. Sensuality is not a mouse and it has wisdom as its needm [1, 19].
CONCLUSION
Molana uses all natural elements in indicating sensual traits in human. He shows images of animalistic symbols for identification of the carven soul characteristics especially lascivious soul. In these images, every animal is symbol of one human trait. Molana introduces animal traits as representation of lascivious soul and warns about carven soul and he invites human to recognition by creating dislike. He uses images by animal symbols, animals are creatures of demon or destructor of the world in ancient Iran and these animals are from family of wolves. Certainly the selection of these animals is not accidental and this selection indicates Molana intelligence and mystical power and relationship with collective unconsciousness that lascivious soul is indicated ugly and unpleasant.

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