

The ethical insights of Shakespeare, Persian bards and Islamic philosophers in psychology

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ABSTRACT

From the days of yore, ethical beliefs and their impact on the well being of the psyche was one of the most important issues from the view point of the bards, philosophers, and jurisprudents. History has it that there were a lot of misinterpretations between them that would cause some aimless fractions. For instance, some of the miss-interpretation-provoking concepts had been love, wine, braveness and so forth. We are of the conviction that we can't judge which insight is correct; because we need the various view points to come to a perfect multi-dimensional conclusion. In this review, we took it upon ourselves to find the similar thoughts between them.

KEYWORDS: Shakespeare, psychology, ethic, bards, Islamic philosophers.

1. INTRODUCTION

Disagreement and altercation had been common among the scientists from ancient times. In fact, different insights come from different viewpoints. Different viewpoints are necessary in research and they enable us to imagine a design of the concepts with various dimensions.

In the word of Imam Baqer: "Once our savior comes back to save the world, God collects the mankind's reasons with his omnipotent hands and makes their reasons perfect" (Al-Kafi: hadith 25) [1]. The Grand-Ayatollah Nekoonam in the interpretation of this Hadith says [1]: "in the period of the disappearance of the savior, the thoughts and reasons exist, but they are scattered. After coming of the appearance day, the scattered thoughts will be collected and made perfect; like a phone number that has number, but its paper is shredder".

Based on Heidegger's conviction [2], some of the Western bards such as Shakespeare and Goethe are accounted as celestial bards like we account Hafiz and Roomi. Celestial bards are the poets who were introduced in the Holy Quran as the defenders of the meekness of the human race. So we tried to find the themes common between Shakespeare and Islamic thought.

2. Discussion

One of Shakespeare's themes in poetry is persuading people into moral and ethical beliefs and actions. On the other hand, this theme is the theme of Sa'di, Feiz-e-Kashani, etc. Now we introduce the same themes and explain them by providing examples. (All the Persian poems are translated into English by the 1st and 2nd authors)

2.1. Braveness

About courage and fear Shakespeare says: "Boldness, be my friend" and also the grand Ayatollah Nekoonam believes that there is a treasure an Inch over the fear! In his utter conviction, fear is the main reason of mankind's failures (his official web site) [3].

And Feiz has said: [4]

*Don't fear and you should jump into the risk
So sacrifice thyself for your fair lover, it's brisk*
خود را به محیط خطر انداز و مترس
سر در ره آن نگار در یاز و مترس

Fig. 1

2.2. Wine

About grape wine, Shakespeare has said: "O God, that men should put an enemy in their mouths to steal away their brains; that we should, with joy pleasance, revel, and applause transform ourselves into beasts". Other than

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Shakespeare, Persian bards like Hafiz and Sa'di have some verses totally reproaching grape wine; for e.g. Hafiz has said: "Since, you're not the drunk of deep real love / Go that ye too are drunk of red grape wine" [in Persian: Fig. 2] and Sa'di has said: "Cause of passion lover yours o get drunk; liqueur, / steals away your brain which stands for liquid 'n err" [in Persian: Fig. 3].

مستی عشق نیست در سرتو / رو که تو مست آب انگوری

Fig. 2

از شراب شوق جانان مست شو / کان چه عقلت میبرد شراست و آب

Fig. 3

2.2. Love

Love is one of the concepts which felled into the meekness in two ways; contamination of it by the care-free and announcing it as an illegal thing by the jurisprudents of most religions. So, some of the Islamic mystics and jurisprudents like Feiz, Nekoonam and allameh Tabatabai were trying to save the word and the concept of love. In the word of allameh, "true knowledge can't be achieved, save with love" [5].

About the eternity of the kindness and beauty of beloved, Shakespeare says: [6]

*I never saw that you did painting need,
and therefore to your fair no painting set*

*...for I impair not beauty being mute
when others would give live and bring a tomb*

O, how I faint when i of you do write, ...

And Nekoonam says: [3]

<p><i>Kind eternity, reason of the universe to revolt that's Insolence of the all masses oh and cause of the jolt that's Forgiveness of you, arising from my sin, to me say what's I've committed that wickedness with out of to molt that's Had we the helping hand oh for ever 'n for always I'll commit a sin never 'n not even in holt that's Ohh person has no taken an step what does he know what Existing of secret eternity mystics know no for colt that's Love religion the love religion of love yours Nekoo's found No theology, no art ye find not with it bolt that's</i></p>	<p>لطف عزلی علت عصیان جهان است گر بار گناه هم نبود عفو تو گو چیست گر دست دهد همت عالم به همه عمر ننهاده در این ره قدم این نکته چه داند با آن که همه مذهب عشق از تو نکو یافت</p>
<p>طغیان و گناه همگان جمله از آن است بد کرده ام و کرده ی من سر نهان است سازم گنهی را که فراتر ز گمان است سر ازلی هم نفس خلوتیان است درس و هنری نیست که بی بهره از آن است</p>	

Fig. 4

And about the figurative love and the lust dimension of it with spouse Feiz says: [4]

<p><i>So, baby I will tell thee what aims figurative love Know baby it's a net salt for love real from above</i></p> <p><i>Real light it is from God, lover yours owns in her face Real aim it is for real love a train, similar dove</i></p>	<p>از عشق مجاز گویمت چیست غرض از جلوه‌ی حسن دوست در روی نکو</p> <p>زان چاشنی عشق حقیقیست غرض تعلیم طریق عشق بازیست غرض</p>
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Fig. 5

3. conclusion

About courage and fear, we know that fear is more common in introverted and courage is more common in extroverted people. The point of Shakespeare and the others make is that we should not be ashamed of nothing in order not to lose our opportunities.

About wine, all the celestial bards believe that there is a sheer difference between mystical concepts of wine and the alcoholic wine. In Freudian psychology, sublimation process is the best defense process; because you can handle and guide your Libido into the achievement of art and scientific achievements. The point is where the Persian bard says "*Cause of passion lover yours o get drunk*"; because the passion of your lover makes your Libido as a raw substance for the sublimation process.

And about love, in new psychology we have the triangular theory [7]. Lust is the earthen base of that triangle which is not taboo is Islamic thoughts per se.

We hope that we can have a comparison between the mystical and Islamic Persian thoughts and Shakespeare's, emphasized on the similarities in order to integrate the western and the eastern culture.

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