



Analysis of the Ubayd Zakani's 'Mouse and Cat' Poem from a Psychoanalytical Perspective

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Abstract: *Ubayd Zakani's 'Mouse and Cat' is a quite political story criticizing the conditions and situation of the Ubayd's era society. Although the political perspective of this story is bolder than the other perspectives, its latent subtle points cannot be ignored. The current study, regarding the principle of returning to nature, which has been approved by both Rumi and Saadi, and based on Clifford's Ethics of Belief and Einstein and Freud's views of war, as well as the psychological defensive mechanisms, has been psychoanalytically analyzed. Can credulity and gullibility regarded as cruelty? Is the mouse's repentance a false one? And, basically, is there an instinct within man which is satisfied with violence and war? These are the questions the author has answered throughout the article. Returning to the nature and essence, the compensation mechanism, deceit and reverse reaction, credulity and gullibility, and war as an excuse for satisfaction of one of the instincts, are among the achievements of the current research which have been realized through studying numerous books and articles.*

Keywords: *Mouse and Cat, Ubayd Zakani, Psychoanalytical Criticism, Clifford, Freud.*

INTRODUCTION

The 'Mouse and Cat' Qasida (ode) is a 93-couplet poem addressing the story of a cat who repents with solemn, swears to eat the mouse again, and the mouse believe his repentance and try to establish friendly relationships with her. Followed by this friendship and repentance, bloody and irreparable events happen which raise a few questions in the mind of its audience. Questions such as: according to the Clifford's Ethics of Belief, has not been the gullibility of the mouse a type of betrayal and distortion of the rights of the other mice? And as they say that the repentance for a wolf is death (a false repentance), is the cat's repentance an example of such repentance? Also, regarding the fact that most of the wars are started without any reasons and at the end, except so many wounded and killed people, they have no positive outcome for the both sides, can we say that there is an instinct in the human which is satisfied by war and violence? These are the questions the author of the current study has sought to answer through citing the ideas of scholars such as Rumi, Saadi, Clifford, Einstein, and Freud.

In terms of the review of the related literature, it can be said that so far, numerous articles have been written on Ubayd Zakani's "Mouse and Cat", such as those by Minavi which were published in Yaghma Magazine. Also, the article titled "the review of the Mouse and Cat poem" by Bagheri Farsani, the article titled "the

analysis and contrastive analysis of the Ubayd Zakani's Mouse and Cat and Almas Khan Kandolehi" by Adwai and Ahmadi, "the contrastive analysis of two absurd epics, the Mouse and Cat and the violation of the Tress of Hair" by Arab Nejad, Nasr Isfahani, Sharifi, and Mohammadi Fesharaki, and many other articles which have addressed the story from a different perspective. However, the current study seems to be new and innovative in which it has sought to find an acceptable answer to the key and important questions mentioned in the previous section. The current study aimed at finding a tie and relationship between the human spirit and the unconscious ego and the events happening in this poem.

Main Body

At the beginning of the poem, Ubayd states that not everybody is intended by this story, but his audience are those who have a correct understanding of the events happening around them. Based on the evidence existing in the story and the analyses by many critics, there is no doubt that this story is a political one. The cat in the story is coarse and sturdy, hypocrite, tricky, bloodthirsty, and slaughterous, living in Kerman. His states are similar to Amir Mubariz al-Din. The cities it recruits troops to fight the mice, i.e. Isfahan, Yazd, and Kerman, are ruled by Amir Mubariz al-Din. Many of the analysts believe that the religious dogmatism and extremism of Amir Mubariz al-Din is a kind of pretense and hypocrisy, and introduce him with the character of the cat since the cat also exploits the prayer and Muslimhood as religious means to deceit the mice. Going to altar and saying prayers, and shedding tears repenting of the cat promising that it will not kill the mice anymore on the one hand, and breaking its oath and slaughtering the mice ,on the other hand, confirms the ideas of the scholars. However, Khan Mir, in the third volume of Habib-ol-Seir, where addressing the states of Amir Mubariz al-Din, not only he does not mention his hypocrisy, but he praises and glorifies his religiousness and his enthusiasm for religion. He has only mentioned his abusive and bloodthirsty characteristics of him and states that Amir Mubariz al-Din did not delay punishment of the offenders even when he was reading the Holy Quran, and that he has shed the blood of about a thousand people by his own hand. He even did not fear insulting and abusing his own children, quite similar to the cat that sometimes used nasty words.

The mouse in this story is also very similar to Shah Sheikh Abu Ishaq Inchu, who was constantly fighting Amir Mubariz al-Din. When Shah Abu Ishaq heads to Kerman to seize it, and sheds plenty of blood and plunders a lot, when getting close to Kerman, he becomes aware of the great number of Amir Mubariz al-Din's troops, so he changed his idea and sent Amir Ibrahim to mubga as a peace mediator. Amir Mubariz al-Din ignored his fault, but after a while. Shah abu ishaq again invades Kerman, and again returns to Shiraz with a defeated and scattered army. He betrays Amir Mubariz al-Din a few times in a way that even his ally, Amir Sultan Shah, is plagued by his betrayals and leaves him to serve Amir Mubariz al-Din. Finally, Amir Mubariz al-Din decides to conquest Shiraz and Sheikh Abu Ishaq sends the judge Izad al-Din Ilchi to Amir Mubariz al-Din to compromise, but he, in spite of showing great respect to Izad al-Din Ilchi, and giving him a 60000-dinar gift, does not accept Sheikh Abu Ishaq's compromise message, stating that: "the promise and words of Sheikh are not credible at all, since he compromised with me eight times, and he fought me again..." (Chandmyr, 2001). In the end, Sheikh escapes from Shiraz and finally he is captured by Amir Mubariz al-Din, and is executed by Amir Haj Zarab's child for killing him. When the mouse, after boasting behind the cat, is captured in his paws, and asks for his forgiveness, it reminds you of Sheikh Abu Ishaq, and the cat who is not deceived by the mouse and kills and eats him, depicts Amir Mubariz al-Din. Hafez and Ubayd are both the poets contemporary to Amir Mubariz al-Din, and both do not like him due to some reasons, and both composed poems criticizing him and praising Sheikh Abu Ishaq.

Since the subject of the current article is a psychoanalytical critique, we leave the political perspective of the story, for which a brief explanation was required, for now, and deal with the main subject.

At the beginning of the story, a mouse drinks wine and becomes drunk. Since it has been said from the old times that 'in vino veritas', the mouse also tells the truth after a while being high on the wine, and gets everything off his chest. He speaks of wishes which are not proportionate to his physiology (Aminiyan Razavi,

2013)¹ and his weak and frail body. While being drunk, the wisdom is gone and all the secrets are revealed. In such a situation, the man disuses the expediency and the profitability, and there is no reason to lie. In fact, the alcohol finds a strategic function. A type of reverse engineering that greatly helps with revelation of the drunk person's secrets to the others. The mouse definitely feels inferior to the cat and against his size and his sharp paws, he feels weak and frail. Many harms and damages have been inflicted upon him by the cat. Now that the mouse is drunk and lost his wisdom and piety, he boasts in the absence of the cat and draws the sword. He is searching for the cat to behead him, and skin him. He claims that the cat is nothing before him but a dog (meaning that the cat is very inferior to him), totally unaware that the cat is hearing everything from behind the wine barrel. These prattles give a joy and calmness to the mouse that it partially compensates for so much fear, distress, and escape. From the psychological point of view, this behavior of the mouse is indicative of the compensation² mechanism. Talking behind someone's back is also an example of the compensation mechanism. The one who does that considers himself inferior and has not the ability to talk when the other person is present. As a result, he prates behind him and mentions his weak points, so that in this way, he can compensate his inferiority, and on the other hand, calm down through maliciously talking behind the absent person's back.

Now we note another mechanism called 'the reverse reaction'³. The cat which is hiding behind a wine barrel, hears the hoax (Amid, 1984)⁴ of the mouse and attacks him in an appropriate situation. As soon as the mouse is captured in the cat's paws, he uses the reverse reaction mechanism. The mouse who is now in the hold of the powerful paws of the cat, and fears his death, abruptly changes his mind and says: "O cat, I'm your servant, forgive me for the vain words I spoke". However, when our bluff is called for the other party, begging and adjuration is useless, and the cat kills the mouse and eats him. The reverse reaction is the reaction of many weak, and at the same time, conservative men. There are many subordinates who are very dissatisfied with their managers, and talk behind their backs, telling nonsense and malicious words about them. But as soon as they face their managers, they change their faces and show themselves to be obedient to their manager through flattery, in order to maintain their position or promote it. As people say, such people fake out to show the truth the other way. Flattery is a clear example of the reverse reaction mechanism. Those who use it most of the time should know that the truth will be out and finally, their deceit and hypocrisy will be revealed. Their words really do not carry any weight, and their flattery is useless, just like the mouse in Ubayd's story.

The cat changes at once after eating the mouse. He performs his ablution and goes to the mosque to repent to God. He gives up eating mice and repents, seeking God with cries and weeps to forgive him, and vows to donate two mounds of bread, and not eat any mice from that time on.

The reader does not know the intention of the cat. Trickery and deceiving the mice or true repentance? The story seems to be a little vague and ambiguous, and we have to consider both assumptions. If we assume that the cat has vowed to be a vegetarian, and not shed the blood of any mice, his repentance and atonement seem to be true. But what happens that he, after a while, breaks his vow and eats not one mouse, but five mice at once? Here, we are faced with several psychological points. First, if you prohibit someone from doing something, he would become greedy. Second, the nature and essence of a thing cannot be changed forever. Perhaps, the intended change can be done temporarily, but when the conditions for returning to the essence

¹ Physiology is a French word, means a knowledge related to the special role of different organs and parts of the body of the livings. In the 'Moein Encyclopedia' it has been defined as the 'science of organs roles'.

² "Compensation is exaggeration in one of the personal attributes or behaviors in order to reduce the feeling of disdain and the related defects and weak points. This term is used for those who want to cover their defects or obviate them. Thus, the mentioned mechanism is a method tackle the personal defects and weak points ... the showing and the delusion of haughtiness are all among the examples of the individual's efforts to hide the defects" (Ahmadvand, 2005, 32).

³ By the aid of this mechanism, specific behavioral and mood characteristics are created in the individual which are the opposite point of the inner desires of him/her, and in other words, it is the oppression of inappropriate and hazardous desires and demands and conscious generation of desires and demands which are quite the opposite. Also, expressing the things and showing the interests which are to the contrary of the individual's inner and unconscious desires and interests, is referred to as 'reverse reaction' ... an individual with the feeling of anger and jealousy, and even the desire for the death of a specific person may convert his feeling through this mechanism and replace the anger and hatred with the great love and attention" (ibid, 52,53).

⁴ The plural form of 'Khowza'abal' (Frivolous and funny words, jokes)

are ready, it cannot be prevented. The cat repents from eating mice with weeps and cries, and prayers. The mice, for acknowledging the cat's decision, submit numerous presents and gifts, including: bottles of wine, grilled sheep, a pan full of raisin, dates, cheese, yoghurt, and butter, Khanche Polo (a kind of food), and lemonade, to both respect the cat and thank him for the great decision he has made. Only one of these gifts, that is the grilled sheep, is equal to a hundred mice. The cat, if he wishes, can get relieve himself of the burden of hunting until the end of his life, and in the exchange of not eating the mice, and impose the duty of preparing his daily food upon the weak mice. But what he can do since catching the mice is in his blood. Seeing seven mice which can be Khan and elder, and perhaps fat and beefy, he loses his wisdom and piety, and ignores those delicious gifts, and attacks the mice. Two mice in one hand, two on the other hand, and one in the mouth. His nature does the job. It has nothing to do with the firm oaths he has taken and the rivers of tears he has shed.

In the Ney Nameh, Rumi says that:

Everyone who is left far from his source wishes back the time when he was united with it

The proverb 'the repentance for a wolf is death' is indicative of the same point. Returning to the essence and doing the subject which is addressed by Saadi. Saadi, in the first chapter of Golestan, has a story which is similar to the cat's action. Some thieves and bandits who have made a shelter for themselves in the mountains, and rob the caravans, plundering their goods, are captured by some brave men. The king sentences all of them to death. Among the captives is a young man in his early ages. One of the ministers sympathized with the young man and asks the king to forgive him. The king answers:

The one whose essence is bad would not be fine through the shining of the good

Training the incompetent is worthless

And through these words, he rejects the minister's request. However, the minister, stating that he hopes this youth can be trained in the company of the pious and wise ones, since he is still a child and the evil and the vice is not yet established in his soul, changes the kings and his companions' mind, and obtains his agreement:

Lot's wife chose the company of the evil and she lost the prophethood

The Seven sleepers' dog accompanied the pious ones for a few days and it became good

Then the king answers that he forgave him even though it was not convenient.

Two years passed and the minister puts all his efforts in training him, employing great masters to teach him. He reports about his merits to the king every now and then, and to his surprise, the king does not care about his praising, and says that:

The wolf-bred would be finally a wolf

Although it is raised with men

Anyways, after two years, the bad genes do their jobs and the young man joins the thieves. He kills his savior (the minister) and his two children, and replaces his father. The king, dazed by what has happened, says:

The wasteland would not become a garden

Do not waste the seed and efforts

Being kind to the evil is like mistreating the pious ones

The conclusion of Saadi's words is that some people have such an evil nature that as much as you train and nourish them, it is useless and they would return to their essence. Indeed, we have many stories which are opposite of what was mentioned, i.e. the company and fellowship of a group would change one's behavior and attitude, such as the case of the Seven sleepers' dog or the fragrant mud which takes its fragrance from fellowship of the flower. However, it does not contradict the latter case, since in both cases, the changes are temporary. Perhaps the Seven Sleepers' dog and the fragrant mud will one day return to their nature. In fact, there is a controversy between scholars and philosophers and psychologists in the discussion that to what extent the man is responsible for his actions, and how much he is able to choose his behaviors, or whether it is his nature that controls him and this nature is like a white unwritten plate, which is drawn by the culture,

society, upbringing, peers, etc., or whether the nature is divided into the good and the bad from the very beginning of creation, and still, an answer on which there is a consensus, has not been found.

Anyways, in the current study, we cite the words of the great figures of science and literature such as Saadi, and accept that the bad nature cannot be reclaimed. The cat also which has filtered his soul through the repentance, and embellished it by prayers, alms, atonement, and weeping, after seeing the mice, returns to his nature. He breaks his vow and ignores his oath.

Now we investigate the second assumption. Let's assume that the cat's repentance is hypocritical and he wants to deceive the mice. Based on this assumption, we would face another psychological point which is the 'deceit' (Blackman, 2014) ⁵. At the beginning of the story, Ubayd speaks of a mighty cat who is like a dragon, with the paws of a cheetah. The mighty lions fear his roar, and wherever he steps in, the lion runs. Using the religious means for hunting the mice does not match the spirits of a powerful cat with natural tools (paws and teeth) both psychologically and ethically. It is such a humiliation for a cat with such powerful paws and teeth, and a lion-like body to use tricks for hunting. The deceit and wile are for old lions who have not such strong paws and teeth, and not for the cat which was described. The reason is that the deceit is in the unconscious ego of some people. Blackman believes that deceit is an action out of habit, such as the Kleptomania (Pour Rezaeian, 2015) ⁶. This mental disease is an irresistible inclination for stealing the goods. Those suffering from Kleptomania are quite capable of buying the goods they steal. Based on this definition, we are unconsciously reminded of embezzlers who, in spite of having fat bank accounts and numerous properties, again steal the poor people's properties. Are they really mentally ill?

Anyway, it can be inferred that the cat, in spite of having the ability to hunt, uses deceit due to being accustomed to this bad habit.

The deceit has a psychological nature. In other words, it is stemmed from the deceiver's nature and affects the deceived person's spirit, i.e. it both persuades the audience and forces him without his interest. Most of the advertisements depicted in the mass media for the useless or less used goods, due to use of the imminent ornate and the people who are distinguished in appearance, are actually a kind of deceit since their goods are not as efficient as advertised, and on the other hand, they persuade the viewer to buy them. The deceit can be applied in all aspects. One of the broadest domains in which the deceit can be exploited is the politics. Sometimes, the deceit is so powerful that oppresses audience judgement power like narcotics or hypnotism, and eliminates it (the effects of the cat's deceit was such the mice were persuaded and forced to accept it without any thinking). The very well-known proverb 'the listener should be wise' is very suitable for this section of our story, since we are faced with another psychological point and that it the mice gullibility who are not wise listeners and are deceived by the deceivers, and get into the plight. Clifford, in 'the ethics of belief', draws an accurate framework for the beliefs. He states that: "always, everywhere, and for everybody, believe in something based on insufficient reasons, is wrong" (Pour Hasan and Pndjou, 2017).

"Clifford considers the violation of the moral requirements to be an ethical sin, and claims that anybody, for whatever belief he chooses, must have enough reasons and arguments, if it is not so, he has committed an ethical sin with oppressing himself and his fellowmen. In other words, we are required to follow the wisdom and logic in the believing process, since otherwise, it would lead to the strengthening of the gullibility habit in people and formation of ungrounded beliefs" (Mohammadi et al., 2017).

He, for better understanding of his ethics of belief, provide an example. "the owner of a migration ship wants to send it to the sea with some passengers ... before the departure, doubts came to his mind that the ship is perhaps not suitable to be sent to the sea ... finally, he manages to overcome these questions and relieve his conscious. He says to himself that this ship has undergone many sea trips without any hazards, and survived

⁵ Perhaps out of habit, you like to deceive others. It gives you the feeling that you are tied to others, whilst you know that there is a deep emotional gap between you and them.

⁶ Based on DSM, the Kleptomania is an impulse control disorder which determined by failure to resist the impulse to steal. In most of the cases, the individual does not need the goods he steals and does not have a specific motivation for doing so, as well. The Kleptomania is accompanied by the increasing impulse to steal and the feeling of satisfaction after the stealing.

many storms. Thus, there is no reason for me to think that the ship will not return safe this time. This way, he came to a strong belief and watched the ship movement calmly. But suddenly, the ship was sunk in the middle of the ocean, and after a while, he also got his insurance back. What would we say about such person? Definitely, we would say that he is the real faulty person for the death of the migrants, since he had not come to that belief patiently, but he had obtained it through obviating of his doubts. Let's change the example a bit, and assume that this ship has ended the trip safe. Does it reduce the faultiness of the ship owner? Not at all. When an action ends in such result for once, it is either correct or incorrect forever. The fact that the action has randomly good or bad results cannot change its correctness or incorrectness at all. The question is not that whether his belief became true or false, but that whether he had the right to come to such belief was based on the evidence he had?" (Mohammadi et al., 2017).

The credulity and gullibility are among Clifford's redlines; redlines that the mice cross them by snowmobile⁷ as if they want to set the gullibility Guinness record. A mouse hears the cat's words while he is preaching and spread them to other mice. The other mice believe the mouse without any thinking, pondering, and hesitance as well. The seven elder mice go to the cat with a lot of gifts. The credulity and gullibility, and failure to seek help from the wise consultants are too bold in the mice and on the other hand, the wisdom and logic have faded.

The credulous mice do not ask themselves for once that why a cat should repent from eating the mice, which is a historical fact, and what the grounded and firm guarantee are for such decision. The ungrounded belief of the mice becomes the onset of a bloody war whose faults are upon the mice.

Another psychological point in the mouse and cat story is the war. The story ends in a bloody war whose deaths cannot be counted according to Ubayd. Throughout the whole story, the reader's mind wanders that why the lion-like cat of the study should play a fake episode, which has a positive result for him, which haunts only five mice, but has negative outcomes for the world which is ruinous war.

In order to find the question that why the story ends in war, we deal with psychological analysis of the war from the viewpoints of Einstein and Freud.

Einstein, a physicist who had witnessed the WWI and the death and displacement of thousands of innocent people, fears that the authoritarians abuse the technological and scientific advancements and his scientific theories against humanity. Therefore, he put numerous efforts to establish peace throughout the world and eliminate the war. On January 30th, 1932, he writes a letter to Freud and asks him to analyze the issue of war from a psychological perspective. Parts of the letter are as follows:

"is there any remedies for human against the ominous disaster of war? ... as long as I am concerned, my ordinary orientations of thought cannot deeply understand the depth of the human feelings and needs. Thus, in this discussion, I'm afraid I cannot do anything, except expanding the mentioned question, and try beforehand, to provide you with this opportunity to, by addressing the apparent solutions, deal with the issue based on your deep understanding of the human instincts. I am assured that you will be able to, through the training solutions, show that the group of psychological obstacles that can be obviated in an almost non-political manner. The obstacles a person who is not familiar with the psychological issues can guess, but cannot judge about their relationships and changing capabilities ..." (Einstein, Freud, 2004).

Einstein finds the rulers of the society guilty of a setting the war because of the abuse of power and rights on the one hand, and the soldiers who participate in the war with the belief of protecting the nation's interests and that the invasion is the best method of defense, on the other hand. Then, he explains that the reason behind the participation of people in the war is the great extent of psychological forces that invade their minds. This great extent of psychological forces are the same institutions as schools, mass media, and even religious institutions, which are used by the ruling minority of the society as a means to control and manipulate the feelings of people. Now we take a look at another part of Einstein's letter.

⁷ Snowmobile is a vehicle for moving on the snow.

“here, another question arises that why the masses let the rulers to lead them to insanity, anger, and sacrifice? The only answer can be that there is the need for hatred and elimination inside the human beings. Normally, this phenomenon is latent and dormant, but in anomalies, it manifests and is easily stimulated, and can lead to the mass insanity” (Einstein, Freud, 2004).

Freud wrote two articles about war just six months into the war and before Einstein’s writing. Their titles of the articles were “Frustration of War” and “Our Attitude towards Death”. These articles are indicative of his concerns about the war.

Freud, in respond to Einstein’s letter, besides approving his ideas, states that the world of human beings is similar to that of animals, and finally, it is the power that ends the conflict of interests. Freud believes that killing the enemies satisfies one of the human instincts. He divides the human instincts into two groups:

- 1- The instincts that seek to protect the soul and unity of life, which are called ‘amative instincts’.
- 2- The instincts that seek elimination and death, which are called aggressive and demolition instincts.

In fact, the conflict of the amative instincts and aggressive instincts is the same conflict between love and hatred or attraction and repulsion.

Freud believes that every behavior of human is a mixture of love and destruction. Freud believes that Lichtenberg, a great physicist, also agrees with his ideas and that he could be better psychologist than a physicist. Some parts of Freud’s letter are as follows:

“anyway, he (Lichtenberg) was the discoverer of the motifs’ figure which says “the reason of the movements based on which we do something, can be the same as a compass disc, divided and set into 32 sections, and we put the names beside each other in a similar manner. For example, bread-bread-name or name-name-bread”. Similarly, when human beings are called to war, many motifs within them should respond to their enthusiasm to go to the fronts and approve the war. High and low motives, good and bad motives, motives that can be told loud, motives that are held silently, not to be spoken of. There is no need to reveal all of them, but definitely the inclination towards aggression and destruction is one of them. The numerous savagery happening throughout history and the daily life confirms their existence and power. Definitely, the mixture and combination of destructive inclinations and the spiritual and sexual desires make the satisfaction of them easier. When we look at the bloodshed and disasters throughout history, sometimes it seems that spiritual and original motives have been just an excuse to satisfy the destructive desires. Besides, we believe that for example, on the outbreak of the savagery and oppression by the religious inquisition courts, the spiritual motives entered the conscious ego, and attracted attentions, and the destructive motives reinforced them unconsciously” (Einstein and Freud, 2004).

From the summation of the writings between Einstein and Freud, it can be concluded that both of them consider the inclination to aggression and death to be instinctive. Therefore, war is an excuse to satisfy the aggression instinct. This instinct is the calm before storm and only needs a small pretext or stimulation to be lit.

A small example of this inclination to aggression and conflict can be seen in the quarrels between the children and teenagers on a very tiny issue, for example a pencil. They scuffle in such a way that may end in unpleasant results, and if several pencils of the same type are given to each one, they will not cease the fight until they have evacuated their energy and their aggression instinct is satisfied. After the quarrel is ended, they shake the hands of friendship again without even a glimpse of the pencil that had stirred the war, and that is the story of many wars in the world.

Conclusion

The short story of the Mouse and the Cat, besides the political issues, contains several important psychological points which are not hidden from the eyes of an experienced and informative psychoanalyst. These psychological points are noted briefly:

- 1- The psychological principle of returning to the nature and essence: if the creatures are departed from their nature under some conditions and for a while, when the conditions are met, they would undoubtedly return to their nature. The repenting cat lost his wisdom and piety as soon as he saw the mice, and returned to his nature, which is hunting the mice.
Everyone who is left far from his source wishes back the time when he was united with it
- 2- The defensive mechanism of compensation: the mouse who feels inferior to the cat, boasts behind his back to compensate this humiliation.
- 3- The defensive psychological mechanism of deceit: the cat, in spite of having a lion-like figure and strong paws and teeth, turns to the deceit which is one of his habits, to deceive the mice, and he is successful in doing so.
- 4- The defensive mechanism of reverse reaction: the boasting mouse uses the reverse reaction as soon as he faces the cat, and flatters him to save his life.
- 5- Credulity and gullibility: the mice are so credulous and gullible that without a moment of thinking, believe the weeping and repentance of the cat and this wrong belief leads to the bloodshed of many mice and cats.
- 6- Einstein and Freud consider the war to be a way to satisfy the aggressive instinct. The aggressive instinct is like the calm before storm which needs a small pretext or stimulation to be lit.

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