

# **The Concept of Humorous Techniques in Contemporary Egypt with an Emphasis on Urban Walls; (Case study: Ahmad Shafiq Behjat's Works)**

## **Introduction**

Islamic art is a revelation of various forms of existence in order to embody and display the truth of these forms in the usage of words, music, images, volume and architecture, and in the process of this revelation, to elevate individual and collective human life to the extent of God's mercy (Rahnavard, 1389). The city is also a collection of natural and social factors and man-made environments in which the population in this complex has become regular and has invented customs for itself. The rapid growth of urbanization in recent decades, especially in Islamic countries, has greatly developed and changed the urban landscape. With the growing trend of urbanization and the speed of change, what is most threatened in the structure of cities today is the urban landscape, which is a manifestation of the crisis in urban design, management and visual planning of public spaces in the city. The urban landscape is the result of the level of human contact with the city; In this regard, human beings not only affect the structure of the visual landscape of the city through their activities on the urban landscape, but also the behavior and mental perception of citizens through contact with the urban landscape (Kiani, 1390: 26). The importance of the visual aspect of the city is due to the fact that it allows "reading" the environment as a "text". It is only in the mirror of the visual environment and urban landscape that the intangible dimensions of civic life, such as poverty and richness, the domination of certain institutions and values, the aesthetic tastes of subcultures, the historical depth of the city, etc. can be manifested through a system of "signs". External manifestation and allows positive or negative evaluation (Golkar, 2008: 96). When there is a big difference between urban walls and standard criteria, the satirist enters with indirect humor tools so that he can solve it in a special way. Humor is one of the most significant types of literature that arises from the shortcomings and problems of society and the satirist expresses them with his own humor and elegance and shows them in the form of laughter, jokes and other types of humor. Of course, the goal is not just to laugh, but to laugh and ridicule. Humorous laughter is not a happy laugh, but a bitter and painful laugh. "It is not only history that records and transmits the different events, happenings and currents of human societies, but also literature helps history by reflecting individual and social issues" (Kikha and Akbarzadeh, 1398: 122). In addition to being a mirror of the satirist's spirit and thought, humor is a reflection of the political, social, economic, and cultural conditions of the time. Every humorous work expresses pain (Halabi, 1364: 17) . Meanwhile, contemporary Arabic literature has not been deprived of the category of humor and many writers have worked in this field. Ahmed Shafiq Behjat is one of the Egyptian writers who has worked in the field of satire. In his writings, Behjat deals with the social, moral and cultural problems of Egyptian society with a kind of socially wise attitude based on human thought, ideology and ideals, which aims to reform and cultivate the Islamic society of Egypt. He is a prominent Egyptian thinker, writer and playwright, relying on the school of realism and using Islamic teachings on the one hand and the use of humor on the other, the architectural and cultural issues of his community in the form of short stories. And he speaks loudly and with an artistic style and special tricks such as humorous simile, minimization and humiliation, magnification and so on. Ahmad Behjat's satire is more in the context of bitter satire in

terms of content and theme, which beyond laughter expresses the bitter and painful reality of the Islamic society of Egypt and makes the audience think and reflect. The necessity of researching Behjat's satire is based on the fact that he used his indirect expression in the form of satire to awaken his society and their awareness in the wake of the political repression of his time on the one hand and better influence on the audience.<sup>0</sup> Presenting an accurate and comprehensive picture of humor techniques in the walls of the urban environment of Ahmad Behjat and criticizing the situation of Egyptian society acquaints us with the thoughts of this author. The research method of this article is through the study and translation of Ahmad Behjat's satirical works, which is done using existing sources such as books, dissertations, magazines and Internet networks, as well as the study of library resources with the aim of critique visual elements in the facades and walls of the urban environment. The paper follows a descriptive-analytical method that is unique in its kind. Since the works of Ahmad Behjat have been written in Arabic, after translating them into Persian, we tried to use his humorous techniques such as humiliation, stupidity, simile, etc. from the translations of his comical texts. The purpose of reading the visual elements in the urban views is written, extracted, and we tried to provide an accurate and comprehensive picture of his high moral, social and cultural goals to promote the Egyptian society that was included in his writings. The authors of this article attempt to go as far as possible to one of the most imperative branches of Arabic literature, which is one of its most basic branches, namely in the Arabic language (satire) and in Persian (humor) about architecture and Urban environment to be addressed.

## **Conclusion**

Humor is one of the literary industries that shows the ugliness and shortcomings with a sweet and attractive expression and makes its audience ponder to improve the current situation by creating a meaningful smile. Humor is a means of expressing and conveying the intended purpose from the writer to the reader. In this regard, the Egyptian satirist Ahmed Behjat has used various dimensions of urban space as a basis for creating his satirical literary works - with the aim of justifying and guiding the people. Behjat's humor's writings, with all the attention they have had on the walls of the urban environment and its negative and positive effects on society - unfortunately - have received less attention from experts and technicians, and it can be said with certainty that Ahmad Behjat's satire works on expressing the distortions and inaccuracies of the urban space in the Islamic country of Egypt is one of the unique achievements. However, the need for attention and the necessity to reconsider this issue manifests itself when we study and study it as a vital area in responding to human needs even at the uppermost and highest levels. Ahmad Shafiq Behjat criticizes the unsettled social and cultural situation of the Islamic Republic of Egypt by using various techniques such as humiliation, ostentation, tyranny, similitude, etc. By writing humor, he wants to create a positive effect in his society and elevate it from a lower level to a higher level, which is the ultimate goal of satirists. It is worth mentioning that Ahmad Behjat's humorous criticisms of Egypt can include the situation of other Islamic countries, because these countries are almost similar in terms of culture, structure, historical depth and architecture. Given that so far little research has been done on the works of Ahmad Behjat, this research can lead researchers and enthusiasts to discover more and more techniques and themes of humor in the works of this satirical author, especially in the field of urban walls in other Islamic countries.

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