Review the Comparative of conceptual humor in poetries of Ahmad Matar and Emran Salahi

*Razieh Khoshzamir
PhD student of Persian language and literature, University of Guilan, Iran
*Corresponding Author: raziehkhoshzamir@yahoo.com

Abstract

In societies rather than law, force is governed, Expose the truth, is possible only in indirectly manner, in this situation, Comics got to work and efforts To clarify thoughts and public awareness, which among them, Ahmad Matar, poet of Basra and Emran Salahi, an Iranian poet can be called. Who stood in front of adversity, and According to the exigencies of that time, wrote poetries. in fact these Poets, With all boldnes, stated criticisms about the Sick society and its disadvantages and for this reason, Has similar thoughts. this study, was a descriptive – analytical study and According to the US approach in comparative literature with Overview humor theoretical discussions, Differences and similarities were analyzed in the poems of these two poets. Eventually it was found that, Since these two poets are influenced by the political and social changes, Their humors are mainly based on political and social issues of society. Which was In the form of direct criticism and satire and ridicule. And In this way, The unfavorable aspects of human behavior to be challenged but The difference is that Matar with explicit language tells his criticism but Salahi, state social problems in the secret and hidden manner, so that identify irony in the poems of Salahi is hardly possible.

Keywords: Conceptual humor, Ahmad Matar, Emran Salahi, Comparative Literature
1-Introduction

Humor, is an art, that show imbalances in Various social arenas, which seem proportionate in outward. the art of comedian, is discovery and artistic expression of these inappropriateness. Humor in speech means taunt but Its original meaning That was previously handled, means Surgical knife. Equivalent English word of humor is satire. (Anoosheh, 2002, p.934) which derived from Satra word in Latin. That is rooted in Greek Satyrus word. Satyra was a name a bowl which Was filled of various fruits and be awarded to one of the god of agriculture. Which Means, complete foods, or combination of all thing . (Aslani, 2006, p. 140) Humor in the Arab dictionary, is defined as: Humor, means scoff and Tease others. (Ibn'manzor, 1988, p. in humor roote) But its practical terms is defined as: Humor, is poetry or prose form of expression, which will be explained At work, or speech or written. And Represents flaws and vices and vices a person or a group. Provided that Causing laughter in the reader or listener. (Al Eghad, no date, p. 26) in literature , Humor, is a certain kind of poetry or literary prose, which challenges the Errors or unfavorable aspects of human behavior, social and political corruption, or philosophical thoughts in a funny manner, in definition of irony, states that: Literary work that with using humor, inversion, anger, Review weaknesses and problems of human communities. doctor Johnson, defines humor as follows: A poem in which the folly and wickedness is censored . (Aslani, 2006, p. 41) using the humor, for droll and ironic criticism, in contemporary Persian language, has not long history. Although satire was used on Beyhaqi, and other works of ancient Persian works, But there was no use of European satire. There is no single word In Persian, Arabic and Turkish, That give this mean in three languages. Previously, Lampoon was used in the Persian language, that most has a direct critical and personal aspect. and does not have indirect aspects of satire . and Social and informative aspect. smut also used in Persian that was anti-serious, mostly has a Droll aspect.(Javadi, 2005, p.12) Sometimes, the meaning of the term, is opposed to the concept of specific item, namely In idiom, the Meaning expressed, that was contrast, of concept which verbally, expressed (Halabi, 1998, p.144). Aristotle believes that from all animals, only human can laugh.(Atieh Allah:1934,37) prerequisite of laughing, is a deeper understanding, sensible and rational from event. acumen and ability to understand the complexities, by HUMANS, and Makes him suddenly seeing contradictions between reality and between what is happening and what is expected to happen . and This paradox makes him laugh. And this humiliating laughed, can be followed by correction. and be a device that poet with help of this, get a revenge from abuses. Because the language in this humiliation, is a calculated Insults that its goal, Unfold the truths and Defects Through browbeat to the insult receiver, Laugh and insult to those who their existence is an insult to humanity. is an enjoyable laugh. (Farshokh, 1989, p.13)

1-1. The irony in modern Iranian and world literature

Among the poets of Iran and Rome, irony poeties of “arkhilukhos”, “hiponax”, “aristofan”, “losilus”, “huras” and “junal” is the oldest samples. In medieval literature of England, from “Canterbury stories”, the story of “jefry chaser” and “royaye pirs shokhmkar”, the story of “viliam lagland” can be mentioned . In the Renaissance “rable”, “servants”, and “loeeji pulchi” were famous humorists Today, in the world literature, The most famous satirists, are prosaist like that, “servants”, “janatan suift”, “henry filding” , “juzef adison”, “viliam tekri”, “mark
In classic literature of Persian language, Humor, existed among writers of different periods, in different forms, in Topping of these people, Abid Zakani, is father of the satire art in Persian literature.

But contemporary humor, began with articles of Ali Akbar Dehkhoda. these articles published in the “Sour Israfil newspaper”, with management of Sour Israfil Jahangir, with “charand o parand” Title. charand o parand published with inspiring from prosaism of “mirza jalil mohammad gholi zade” in Comic magazine “mola nasredin”. At the same time with Dehkhoda In prose, iraj mirza and “seyed ashrafodin ghazvini”, discovered new ways In the Humorous verse .From later Humor columnist , “kiomars sabery fumani” (gol agha), “abolfazl zerooyee nasr abad”,(Molla nasredin) “abolghasem halat”, “manuchehr ehterami”, “seyed ebrahim nabav”i, “esmaael amini”, “naser feiz”, “omid mehdi nejad”, “abdollah moghadami”, “alireza labesh” and etc can be mentioned.

1-2. Methods and types of humor

A variety of literary works, that humor columnist can use them extremely high and varied. Novels, drama, poetry, etc. But methods or techniques, which used in it was limited.

1- Miniaturize 2- maximize, 3 - funny mimicry from well-known literary work.

4- Create humorous situations in the story or poem 5 - Using the same words of someone which be humorous and Create a ridiculous framework, for it. (Javadi, 2005, p.11) Humor can be briefly divided into three categories

1-2-1. Phrasal Humor (Verbal)

Sometimes, tip or joke created in the mind of satirist which can be mentioned In short phrase. This type of humor, sometimes is a proverb or Sentence, which includes ironic point.

1-2-2. Thematic humor.

Sometimes Theme, forms to the material and spiritual structure of work, Humorous stories in verse and prose form in Persian literature, and Allegories with elegance, travels from spectrum Including “nosh khand”, “nish khand= Sneer”, “poozkhand= Grin ”, “zahr khand= Sarcasm ” with Raillery and “laagh” and Mockery and humor and tayebat and Joke and Humorous. which have fluctuating From laught to insult, Written and verbal jokes and funny traditionary stories are in this category.

1-2-3. Position Humor

There is great and deep humor that can say to it the position Humor or Humorous atmosphere. This type of humor, do not rely on language game, or Ironic narratives and anecdotes, But the Spirit of humor hidden in the depths of its architecture. Situation, draws that the reader in time of passing the text, Suddenly hears laughing noises with sobs That don’t arises from phrases and allusions, But arises from architecture and atmosphere.

The irony is one type of lyric poetry that has emerged after the Constitutional Revolution In Persian literature And in Arabic literature emerged in Abbasi period which was a origin of the important developments in the Arab and Persian literature. Contemporary poets in the Arab and
Persian literature. Who choose this way in his poems, are Ahmad Matar and Emran Salahi. Salahi is one of poets and humorists after the revolution. He is a social poet and sometime show his dissidences, with injustice, in the form of social and political satire. His humor is cheerful, and by this, veil removed from the face of political and social corruption, administrative and urban problems. Ahmad Matar can be known as a poet of an oppressed nation or in other words kne the poet of all oppressed nations. and This feature requirements are, Clear, simple and free spoken, audacity and courage. Matar’s humorous speech is not satirical or nonsense, but each row and each of this, is a spicy, irony, and painful sarcasm on the body of politics and society. But alas, that only, Wises, understand a weight of strikes. And Others are sunk in the mire of inclement community. Because of the importance of work and The effect of these two poets work, Research in this field is necessary for everyone. therefore based on the us method, Similarities and differences in humor of these two poets poetry investigated with examples. To determine that Which one, in criticizing conditions, with Humorist method had been more successful. for this work, first, we explain the American approach in comparative literature and then, the Biography of these two poets, briefly explained. and at the end, Types and themes of Humor and Differences and similarities with evidence offered in the poets of these two poems to achieve the desired result.

2-Background

Although about Emran Salahi works a number of books and special editions published, But with a comprehensive review, So far, comprehensive, and independent study, do not provided about humor in the Salahi poetries. Books written on this field, Have given more attention to his life and his works. And among them, ”tarih shafahi adabiat iran” by Mohammad Hashem akbariani can be mentioned. This book wrote during the life of Salahi with interview method. Which remained unfinished with his death. “Bardasht akhar” from roya sadr”, “kavosh dar tanz iran” from ebrahim nabavi” are other books that Emran Salahi and his works are mentioned in them. Special letters were also published in numerous magazines including “goharan”, “shokaran”, “chista”, “asheghane”, “azar” va “gol agha”. Which mostly gave more attention to his life and his works. Among the articles written about Salahi was an article with title Review the work of Salahi in terms of variety in templates that published by “mohammad reza akrami”. “mohadese pishvaye” at 89.” Four decades poesy” written by “mohammad farahmand” and davad malek zadeh” Is another work which published in baharestan honar Journal at 1390. in the field of ahmad matar and comparing his poetries with other poets, Many works published that among them, following work can be mentioned:

“Mirzadeh eshghi and ahmad matar mission of humor in the poetry” written by “farhad rajabi”, Among the articles that jointly examined the works of Matar and salahi is an article with title “Syntactic and semantic function of repetition in ahmad matar va salahi’s poetry” which published by “farhad rajabi” at 1392. As can be seen there is no Specific article which specially investigate humor species in matar and salahi works from us method perspective.

3-Comparative literature and its schools

Comparative literature, is an interdisciplined research which study the relationship of different nation’s Literature with each other, and the relationship between literature and arts and humanities, Comparative Literature from the beginning was associated with mutual criticism
And after a while emerged in three schools of France, America and Eastern Europe. However, in non-European territories in dealing with it there is always concerns about neglecting vernacular literature. But the truth is that Comparative Literature does not attempt for ignoring the authenticity features in vernacular literature by replacing other literature. But also wants by creating link to other literature, support from native language. Comparative literature in his native France is a part of literary history. French researchers, most follow the origins of inspiration and historical evidence which represents the nation's literary links. Therefore, according to beauty issues of literary works does not have much importance in comparative literature of France. America's Comparative School was formed in the second half of the twentieth century which Aesthetic, and according to the review and analysis was primary importance issue in this school. This school knows the Literature, as a global phenomenon and associated with other branches of human knowledge and beautiful arts. Some contemporary analysts in America have combined Comparative literature and cultural studies (Nazari Monazam, 2010, p.221).

4-A brief introduction of poets

4-1. Ahmad Matar

Matar was born in 1956 in the village “tonume” of Basra functions on the banks of the Shatt Al-Arab and spent most of his life at this area. He began writing poetry at age 14. His wrote odes with scattered, and stimulating, threads against government. and was forced to flee too Kuwait (Hossein Bidej, 2001, p.158). Because honestly Accent, and clear and sharp words of Matar As the author of the Kuwaiti newspaper (alghobs) against government(sadam) and Arabic Governments, The Kuwaiti government will be forced to banish him. Sadoon Zade, 2009, p.56). So Matar went to London in 1966 until work in the international offices of “alghobs” newspapers And now living in London. (Ghanim, 1988, p.58). His poetry is 7 Court Which was written in 1948-1999. (La fatat). Lafatat is a Language of Iraq people and other Arab nations that Under the arrogance and tyranny, lost their identity and also “Four short set” ani almanshugh ala” 1988- “divanalsaeh” 1989 - “ma asab alkalam fi rasa naji ali” and “alashayer kheir lsaheb aljalale eblisal aval” - which based on the Simple and classic structure are from his poetries. Often, his works have funny content. Matar spent one period of his life in the dictatorship reign of Iraqi and With humor, this devastating weapon, Tried to said biting sarcasm to wrongdoers from right practices From populace to government and all absurd manifestations. and Wake up them from neglect sleep. So Matar works can be classified as socio-political.

4-2. Emran Salahi

He born in Amiriyah of Tehran in 10 Esfand 1352. His father was from Ardabil and his mother was an immigrant from Baku. his first poem was published in 1340 in the Journal of Children's information. He lost his father at this time. Salahi began writing, from tofigh magazine, and by familiarity with “Parviz Shapour”, in 1345. Then go to research on humor and at 1349 wrote the “tanz avaran emroz iran” book In collaboration with “Bijan asadpoor” which is A collection of contemporary sitcom. also He wrote solemn poetries and his first poetry published in the form...

5-Themes of humor in poetries of two poems
Because of the many similarities in attitudes and social conditions of Matar and interest. There are common themes in their poems. Factors that cause these two poets have common themes in their work. as follows

5-1. Fight against social poverty
Living in a society that has its own problems and suffering Led to these two poets, As two people In addition to being affected by it want by their speech’s blade, destroy its sharpness. Although political concerns are in the center of attention They can not be apathetic to the problems of society. (rajabi, 2012, p.12). In a society that matar lives in it, Poverty, provides a suitable environment for the growth of social ills that causes mustiness and variety types of untruths .(ghanim, 1998, p.85)

\[
\text{نحنُ لئنا فقراء / بلغتُ برونتنا مليون فقر / وغدا الفقرُ لدى أمثالنا / وصفاحديا للقراء.}
\]

Translate: We are poor, Wealth amounted million poverty, Tomorrow poverty among people like us a description of new wealth(matar,2001, p.476)
Matar in this poem, offers a humorous illustration of Poverty. he introduce his People rich for having Poverty. as poverty is a new name of rich.

“Goldoozi” poem from salehi also reflect the hard life of the poet, After his father's death. Which ended with a bitter humor. Bread, is a cause of poet's grief, He is concerned about the livelihood. he worries that he and his mother's struggles to earn money not reach to the good result .

My Mom like spring / But her embroidery ribbon is short / my mom fears/ that Buds are not opened .(salahi, 2003, p.16)
Matar with using the smooth pen, Subtle nature , and Slang language of Indigenous Peoples , Not remain silent in front of chief Rulers Since the main cause of poverty among the people is indigence and destitution . For this reason, addressed to the ruler sends a curse message to him

\[
\text{ترك اللصُّ لئنا ملحوظاً/ فوق الحصير/ جاعفها: لَعْنُ اللهُ الأمير/ لم يُدْعُ شينًا لنا نسْرُقة. ...... إلا الشّخير!}
\]

Translate : Thief put a note on the mat for us, That was written in it, God damn governor,That left nothing except sniffing to steal.(Matar, 2001, p.477)
in Salahi,s poetries, sometimes we can see biting and nipping irony. which remember this poem : my work pass from cry and I laugh to it.
Slaughterhouse is at the end Javadieh / in this side of nazi abaad / and People in my neighborhood every morning, wake up with the smell of blood, / in The pungent smell of piss / Here, spring, cover his nose .(salahi, 2003, p.4)

The Row: Here, spring, cover his nose, is a hidden irony that with Delicately, draws Life that from intensity of misery and poverty, there was no spring. All days of the year, is misery. In fact can be say that these poems have been written just for expressing facts. And If you have seen the humor in it, creates from Satirist nature of poet.

Iraqi Baath government After taking control of the country for reaching to their goals, with The false slogan of socialism and classless, confiscated All wealth, property and assets of nation, including money, gold, shop, car and poor well-heeled. So added the poverty to society. (Foladzadeh, 1990, p.84) Matar in a caricature image, says locust to warriors and warlords. Because their attack like locusts attack that have Nothing except harm and damage to farmers. and at the end, With humor, in the spread of famine and Locusts attack Sees his country in the first place.

(فَرَّرَ الحاكمُ إِصلاحَ الزّراعةِ عَنْ الفُلاحِ شَرْطًٕ مَرْورٍ ، وَإِبْنَةُ الفُلاحِ يَبْعَثُ فُؤٍُلْ .../ قُرْنَةُ نَوْعَةٍ فِي الْاقتصادِ/ أُصْبِحَتِ(

Translate: The governor, approved farm reform contract, Farmer, became a traffic officer / Farmer,s Girl, became a Bean sales. This is a major jump in the economy Our country, is, the first in locusts export and produce famine. (matar, 2001, p.483)

Selahi in the poem (bokhari saz ) with inversion In first two rows, Uses verbal humor And in the rest of poem, uses situational irony. So that at first By reading first two raw you are laugh

His patches, had clothes / no , his clothes, had patches. (Salahi, 2007, p.126)

unCertainly, about, many patches on heater maker’s clothes, creates this image that what extent His clothes torn and stitched up. and In this way, shows the depth of poverty .

The rest of the poem, show the trembling Knees of heater maker because of poverty.

Put pipes inside of knee While his knees trembled (Salahi, 2007, p.1)

5-2.Struggle for freedom

“Collection17” of Salehi poems was published in 1357. Some of these poems, are extendable. and Are not specific to a particular language and these poems are more interesting

Their hearts want / see People's eyes, filled with tears/ released lachrymal gas/ It was droll(Salahi, 2007, p.65)

The paradox of laugh and tears An action that, accomplish to doing this, is Droll Of course, there is an ambiguity in this poem, First, their works is droll and Secondly, The gas was released for crying people, Make them laugh Which is somewhat unlikely.

As formerly mentioned, this set, wrote in a certain time period. that time required that poems goes to the slogan. It seems that Always in communities, there is a way to suppress the people and freedom of their activities so poets in this poetry, talk about using Tear gas, to suppress appearance freedom of people. One of the fundamental slogans of the Baath Party, was freedom,
The slogan that the Baath leaders were always mentioned in his speech, and The party was formed based on it. The party, expressed the realm of freedom is unlimited and said its includes all human values that consist of freedom of thought and livelihoods and etc. (Mariji, 1928, p.62). After the domination of the Baath Party, Saddam, according to this party, deprived the right of speak and protest from all people. and to this way, guided works, in accordance with his non-human demands. So, Crisis of expression freedom, became a nightmare for Matar. He said about this issue.

Translate: Said to his wife: Shut up And Said to his son: getaway from my sight, Yours voice, tabulated me, do not become a word on tongue. I want to write about freedom of speech. (Matar, 2001, p.284)

Matar in this verse, that apparently inconsistent, and actually had fit, defines Lack of expression freedom in his society. and in Humorous error To write about freedom of expression, want from his wife and his children that will be quiet. and With these phrase, describes The aim of lack in expression freedom, with full transparency.

5-3. Martyrdom

One of the common factors between poems of Salahi and Matar, Reflecting the war and its impact, Occurring The revolution in both poets society and Testimony and disappearances some people, It can be a device for the satirist poet which by humor weapon, express it. Ahmad Matar in Poetry (barahoot mordegan) Refers to processes that in where, The corpse of a young man, wrongly, reached to the sterile old man. and in opposite, Family of martyr, called dirge on his empty coffin, That comes from careless of states governors.

Translate: Kills me, and then, take a empty Sealed coffin to my family and said, hi is your son. yes, Its The coffin of the man who have His death pain in your hearts. and my family Buried someone else. Instead of me and over his grave, sang a dirges for me. As This hapless woman. Hardly, cried On my grave from Sadness of her child, But on the grave of her son, An old man spoke with God: my dear god, I’m Really surprised, which an old sterile man like me, have Such child. (Matar, 2001, p.450)

But selahi in “shahr gomshode” with Language, as always covered, said about mother that Unaware from her son’s death, By giving Address, search him. and The aim of the poet is that introduced himself Instead of her son.

The owner of above photo was missing / Go out from home and not comeback / His mother cries day and night/ The owner of above image, has a big eyes /His hands were always fist/ The owner of above image with his blood / Shouts on the asphalt / Her breasts, is a whimsical tulips garden / The owner of above image died in arezoo street/ today I go to my mother / and say: I am the owner of Photo / (Salehi, 2003, p.68)
5-4. The growth of corruption in society

Society criticism, is criticism that creates from Poet’s accuracy and thinking, in changing concepts and important human character. and The main element in this critique is Contrast and conflict between concepts. Matar in the following poems, sees Home such as patched clothes which different people in the society creates its patch, and because each of these patch make in A separate workshop thus have a Various nature. Matar wants to understand the different between A chaste and infidels (Rajabi, 2013, p.16) but don’t reach to the result so take The ridicule and contradiction way. and say: Virtuous people that should have a prosperous life are in a misery and suffering conditions. and In contrast The corrupt people are in a prosperity and peace that result from The corruption of society that in it, Virtuous people are isolated.

 amatyar محمد مختار

Translate: My country like patched clothe that each of these patch make in A separate factory. and on this clothes is bloody patterns. which atmosphere, convert them to many forms. but this atmosphere among this forms had a one common thing: Chastity, is poverty and Debauchery is happiness. (Matar, 2001, p.137)

Also this Content is In the poetries of Salahi .which believed that Anyone who is a partner of devil, is the winner. and Stupid people, are richer.

In that blast/ Climbed to Ascension/ Prophets of empty coupon/ At that station/workmen reach to the Target/ and some House wives/ From cradle to grave, is a red short line /where is tahamtan / which come and learn Success from the Athletics, who won/ who is a partner of devil, is the winner and Stupid people, are richer/Said,such thing, ferdosi pakzad/On that basis/In the morning. (Salahi, 2012, p.120)

6-Differences in poems of two poets

As mentioned in the first of this article, US school is formed on the basis of differences and similarities in works. so in the study the works of different nations, in addition of saying similarities, differences must be told. so Similarities and differences specified between selected poets. it is routine that in comparison the poems of two poets, from different nation and territory, in addition of saying similarities, also deal with differences which emerged from difference in time places - experiences and political and social situation of two poets condition, and sometimes these differences create from thematic similarities so in this study after saying similarities, differences must be told.

6-1.Rebellion against tyranny and government

Matar and Salah, are poets that their poems had a Revolutionary Humors. both

Experienced the revolution In which the life, property and honor of people are in peril. these elements, causes poets due to the circumstances of the time and their observations composed Humorous poems. but with this different that matar in his poems whined from people’s indifferenc and always with his poems, Wants to flip his countrymen which Come out from lethargy and drunkenness. and Defend itself against the aggressive aliens. But salahi in his Revolutionary poems said about The courage of young people in his country and says about men
that Rose up in times of war and destruction. Even if ends to the testimony. Men in the Salahi,s country are always awake, and Participate in the fight with heart and soul but poems of matar is a Mirror of revolutionary spirit extension. “Almysr” ode, is a statement about his mission, Against its people ignorance. And in his poems expressed that: I do not say poems for encourage others, or in order to that with clothes from silk, cover the shame of nudity. But I say poems for helping to poor people, and freedom of Captives and Defend of their existence. (Matar, 2001, p. 246) Matar despaired from reforming society and the indifference of the people, and their tendency to norms, forced poet condemned Mankind. the bitter truths of matars period, in his works, is more obvious from Salahis work. Because Matar, has further analyzed the matter, He avoided as much as possible from blackguard However, sometimes forced to using (...)For cursing. Matar don’t have a meaning hidden art. and for this reason, Saddam, exile him. for instance, matar in poetry (alzanb)With praise to an animal behavior, think that Quiet people spread oppression. and Repeat: pharaoh will never say: I’m your god until see servants Around him. and Leading them to astray and Forcing them to obey(Abu-raad, 2005, p. 24)

Translate: If you stroke a blow to the dogs, he Barks. So why people do not wake up. Ignominy and hardship is very much in around us . So why we do not uprising. We are people that Shame and humiliation ashamed from us. We have no sin, we are sin . (Matar, 2011, p. 43)

But Emran salahi praises the men in his community. and speak from Their courage. That in the right way, sacrificed their lives and property, even mothers sent their children to this hazardous journey. Which perhaps they may not comeback .

I am the one that my county’s men / go to the jungle / and in their hands, weapons convert to the Buds/I am the one / that in the Alley/ the woman take the sling of her child’s swaddle/ and put the fire word on his lips / I am the one that my mousing legs burn with cables / and on hills, sewed several people together / I’m the one that be in the strike, flower, brunette and sun./ I am the one which in 1357, Oil wells were filled with hatred / I am the one / that Rustam was chivalrous(Salahi, 2003, p.88)

6-2.Rebellion against rulers

One of the abnormal effects of society, is a Oppression of rulers or government agents and Government officers. that by their actions. law of community trampled underfoot. and thus are Messenger of difficult conditions. so their Oppression and injustice, expressed by poets with humorous Language. in poems of these poets, we see items that criticized government agents. matar directly criticized government and its agents, and with sharp and biting tone, Complains from them. but Emran salahi speaks in covert form. and knows the Inadequate monitoring on agents is Because of the growth of corruption. thus In his satire introduce Thieves in agent’s clothes Which see in the following poems

Translate: If you stroke a blow to the dogs, he Barks. So why people do not wake up. Ignominy and hardship is very much in around us . So why we do not uprising. We are people that Shame and humiliation ashamed from us. We have no sin, we are sin . (Matar, 2011, p. 43)

But Emran salahi praises the men in his community. and speak from Their courage. That in the right way, sacrificed their lives and property, even mothers sent their children to this hazardous journey. Which perhaps they may not comeback .

I am the one that my county’s men / go to the jungle / and in their hands, weapons convert to the Buds/I am the one / that in the Alley/ the woman take the sling of her child’s swaddle/ and put the fire word on his lips / I am the one that my mousing legs burn with cables / and on hills, sewed several people together / I’m the one that be in the strike, flower, brunette and sun./ I am the one which in 1357, Oil wells were filled with hatred / I am the one / that Rustam was chivalrous(Salahi, 2003, p.88)
Translate: Once, the devil thought that create a difference in his job. until his crime is More than before and his Sins, be more efficient. So he buried his name in his chest and then was called the governor. (Matar, 2001, p.421)

matar in this poem, Openly criticized from rulers. unlike Emran which always speak in covert form

steal Juice of the grape / Steal honey from the bee nest / I take hand on myself. something was not on its place / Orphan thieves, awfully steal /Thieves steal with remote control./ Some are lying comfortably on their furniture/ and steal By mercenaries, / steal Electric from wires and water from pipes / steal Smoke rings from Bafur / take your to privacy and turned you / If using from mild language dont work, steal with force from you/ Instead put a coin in the bowl of blind man/ steal a Bowl from, blind beggars / Because there is no entertainment in this big city/ some people steal Just because it / I'm looking for an agent  but I see Thieves steal in agent’s cover .(Salahi, 2003, p.81)

7- Conclusion
Humor and comedy among poets, is a method of expression which Due to the large influence on the mind of the reader, From the past to now, receive the attention of scholars.(Ebrahimi kavari, 2014, p.59) Among the various branches of humor, Social and political satire have more applications so many poets use this art in their poets, but among Iranian contemporary poets, Emran salahi and among Arab contemporary poets, ahmad matar due to their special Literary, and political status not only was a master stroke in this area, but in this content, By portraying problems  and The results of wrong policies, Including poverty, Oppression of the rulers and government agents, show this art with their superior poems According to surveys conducted  and investigating the similarities and differences in Instances of humor, it was found that in poems of two poets that Humor is one of the distinguishing feature of their poems. these Poets because of their beliefs, and Having liberalize spirit wrote poems With political and social satire. these two poets in spite of having different nationalities and Different time periods in which they lived Have a common intellectual themes and concerns. in the other word, If tyranny and oppression prevail in society Apart from the components of location, time and character have a same effects on those society. The impact that it can be called as a destruction. Destruction that only humor can be a balm on its wounds therefore similarities in the poems of these two poets is greater than the differences. With this different that salahi in his poems, consider the precaution. and restrained from explicit speaks. So that sometimes If theses satires not mentioned by poet, It will be difficult to detect it. But Matar explicitly, addressed even heads of states. Which led to his exile and imprisonment. The reason for this issue is rooted in his community. Because lethargy and indolence, surrounding his community,s people so poet for solving the existing problems, use from Explicit Language. which we can see in his all works. therefore It can be said that due to this issue The main objective of humor In addition to criticizing rulers is Punishment and awakening the people, So their audience, is the public. People who can communicate with the clear language of Matar. than decoding the covered words of salahi. so we can say that matar in this work was more successful than salahi.
Reference

5- Aleghad. abbas Mahmud. (No date ). “jeha alzahek almozhek”. BEIROOT. Dar al elm Publishing
8- Javadi. hasan. (2002).” The irony in the history of Persian literature”. Hamedan, IRAN, karevan Publishing
9- Hosseini. hasan va musa. beidaj. (2001).“Take his conversation with the contemporary Arab poets and writers”. First Edition. Tehran, IRAN, soroosh Publishing
16- Atie allah. “sikulujie alzahk” GHABERE . dar al nehzat Publishing.
17- Farshukh . Mohammad amin. adab alfokahet . fi lobnan . beyroot . daral fekr