

## Description of the Prophet (PBUH) in the Poems of Mahwi

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### Abstract

The research is entitled "Description of the Prophet (PBUH) in the poems of Mahwi", which discusses "description" as a very broad poetic purpose, how it crept into Mahwi's poetic texts. In the holy religion of Islam, the problem of this research is to present the subject of description and reflection in the poetic text of poets and discuss the types of description in Mahwi, especially religious description and description of the Prophet (PBUH). The research is conducted according to the descriptive analytical method. The research practice relies on Mahwi's poetic texts. This research consists of two main parts: introduction, conclusions and list of sources.

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## INTRODUCTION

Literature science is a broad science; it is very important among other sciences. In this study we have chosen the subject of "description", which is an important part of the structure of literary and poetic texts. This research is entitled "Description of the Prophet (PBUH) in the poems of Mahwi". This research answers the following questions: What is the meaning of description? How the Prophet (PBUH) is reflected in Mahwi's poems, this research consists of two main parts: introduction, conclusion and list of sources, as follows:

Part 1: Concept and Definition of Description in Kurdish Literature:

1. Concept and definition of description.
2. Concept and definition of description in Kurdish literature.

Part 2: Description of the Prophet (PBUH) in Mahwi's poems:

1. Description in Mahwi's poems
2. Description of the Prophet (PBUH) in the poems of Mahwi.

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## CONCEPT AND DEFINITION OF DESCRIPTION IN KURDISH LITERATURE

### Concept and Definition of Description

Description as an important artistic principle of all genres of literature has been of interest to most critics and researchers of European literature, because description was used as a decorative tool in classical literature, but in modern and contemporary literature is used more as a meaningful symbol.

The process of description in literary genres is a triangle (descriptor, describer and described), but (the relationship between description and described truth is a harmonious relationship, not a complete liquor) (Saeed, 2008, p. 8). Expression and communication of purpose and understanding of concepts (Ismail, 2019, p. 34).

Description becomes attractive to the reader when it is short, concise and not exaggerated. In this regard, Sayyid Ahmad al-Hashemi has defined three principles for description:

1. Show the truth description.
2. It should be bright and decorative.
3. Do not reach the limit of excess. (Saeed, 2008).

Description, imitation and acting, by showing characteristics, is the description and perception of situations and characteristics as they are. For example, metaphorical uses are a form of description using different shapes, behaviors and situations According to Roman Jacobsen, metaphor is based on similarities/close relationships that are always present in conversations. For more information about metaphors, see (Gharib & Ismael, 2020) and (Gharib, 2022).

Description is a technical tool of narrative, but there are differences between them, while narrative presents both time and dramatic scenes, but description focuses on objects and characters. The best description is that the poet brings a lot of meaning to the described in his poems. Description is an important tool to create some techniques, to give an artistic appearance to the narrative process. (Rasul, 1989), (Abdulla 2019).

Nineteenth-century critics see the main shortcoming of description in that it has no system and boundaries, and everything falls under the author's view. An author can describe a palace in ten pages or a war in two lines. After the twentieth century, the changes that occurred in stories and novels led to changes in description. The storyteller extended to the hearts of the characters through description, to express the shock, anxiety and different mental states of the characters (2016) The functions of description are divided into (decorative, analytical and deceptive). In other words, the tasks are:

1. To impart melodic aesthetics to the text (Hamafaraj et al., 2022)
2. Provide information and explain the internal and external characteristics of the character.
3. Giving the concept of truth to the text. (Ali, 2016).

The use of description is so preferable that it is for the sake of educating and developing the character. Accurate descriptions should not cause the stagnation of the narrative process and bother the reader (Mohammed S., 2009, page 196). Descriptive language focuses on describing and showing the shape and how language works at a given time, which can be present or past. Language research considers descriptive linguistics to be one of the most important branches of linguistics. (Amin 2009, page 22). In terms of these discussions, we can say: Description is the expression of the characteristics of a situation, or, person, or scene, or anything that is seen as it is and within its limits without exaggeration. Especially in literary texts as an aesthetic art and decorating texts at a high artistic level.

### Concept and Definition of Description in Kurdish Literature

Description as a very broad poetic purpose, plunges into the poetic arts, (Jaboor Abdul Noor) approaches the art of description to language and says: ((Description is the transfer of the outside, or the inner world in two words)). It is a literary description that covers nature, people, valuable places, beautiful things and tragedies, focusing on thought and truth of expression" (Yusuf, 2011, p. 63).

The poet has a great hand in the art of description. Some of his poems describe the nature of Kurdistan and the plains, mountains and forests that adorn nature. (Ahmad Muxtar Jaf) was a poet who described the appearance of Kurdistan's nature, Said:

O paradise or garden of your garden  
 Ba'isi keifi dila bagh u gulistani to  
 Your dust is red for the eyes and the dust is soil  
 It is true if I say the Qibla of your Kurds  
 These flowers that camp in this forest  
 Everyone represents the blood of your martyrs  
 A place of pride for the entire Kurdish noble nation  
 Soul, heart, money, and general condition are sacrificed to you (Yusuf, 2011, p. 64).

The poet describes the country through dialogue. He talks about the spring of Kurdistan and the paradise of the country as (paradise, garden, garden, flower garden). In another poem, the poet describes his friend in an absolute way, and the incident of the forest (Tur), which is used more as a tool, compares the brightness of the forest with the appearance of his beloved and expresses his admiration. Says:

If you would be my friend, why should I be a slave and a prostitute?  
 If you would show me the manifestation of the wild, why am I angry?  
 My chest cries like a nose, my head is like a sector for you  
 I am happy with sorrow, so why should I have fun?  
 If God wills, I will read the Book of your face  
 Why do I love the Bible, the Torah and the Psalms? ((Yusuf, 2011, p. 64) (Kurdish poem)

For the poet, the face of his beloved is a heavenly and religious book. Reading this book is more important than reading religious sources. All the words used by the poet are dedicated to describing his beloved the same description and imagery in the degree of opposition and equality goes to the step of the degree of comparison.

Description in literature is a beautiful invention and not an ordinary description, is to describe anyone, or anything that is near or far from the poet, for some reasons, he considers it as justified to describe them, 2012, p. 128) Therefore, description in literature is an excellent, important, and effective method, provided that the description is indirect, not direct, for example:

له مهیدانی بههاری شارمکهی کۆ  
 قوبههه کشمیری دا بهر شهق و دهکو گۆ

Le meydanî behara şarekeyi ko  
 Qubibeyi kşmîrî da berşeq weku go  
 Kurdish Poem By Haji Qadry Koy

In this poem, the poet talks about the spring of Koya, not directly saying how green and pleasant this spring is, but he puts it in a higher than the pleasant greenery of Kashmir, which is described in the sources for its greenery and beauty. The main purpose of description in literature is to produce beautiful artistic and rhetorical styles to convey messages.

In the process of creating poetry, the poet makes the realities and subjects, he finds in his outside world the basis of poetry and molds this basis into the idol of his poetic language and produces poetry from it ), (Abdulla et al., 2019) ), (Gharib & Ismael, 2019). Description is the basis for conveying meaning and purpose. Description in poetry is a way for the reader to understand an experience. Therefore, a new dimension is added to the reader's semantic and formal experiences. (Yaqoubi, 2019), (Ali, 2020).

For example, description in Mirza Khalil's works is not only within the framework of the beauty of the lover and nature, but also uses the art of description for the ugly aspects and uneven events in society (Khaznadar, 2010, p. 543) Thus, Mirza Khalil does not stop at describing spring and beautiful Kurdish girls, but also describes the collapsed houses, guns, knives and the evil of the village of Arab Koyi. He also puts the description of the old woman and old man in a funny picture.

The Poet in the Description of Spring Says:

خۆ من ئەسیری خال و نەقشی تۆم  
 جە عەشقت ناویا بەندە یاسای مۆم  
 من (میرزا خەلیل) عاشق بەیارم  
 جە دیدار غار خەیلی بێزارم

xo min esîrî xall û neqşî tom  
 Ce 'eşqt nawya bende yasayi mom  
 Min (mîriza xelîl) 'aşq beyarm  
 Ce dîdar ħar xeylî bêzarm  
 Kurdish Poem (Khaznadar, 2010, page 543)

The poet Hariq writes most of his poems about love and virtual love. He uses descriptive content for love poetry.

خودا تۆبە لە دەست شوخی که و مەختی عیشوہ دەنوینی  
 سەری تۆبە مەلا و زاھید بە تۆبە جیلوہ دەشکینی  
 ستووتی قامەتت راگرتووہ بو خێوتی دینم  
 خودا بو تۆولی عومرت ئەو تەناف و دارە نەپسینی  
 لە رەمزا حکمەتولعەینی ئیشارە ی چاوی بیماری  
 بە قانونی ئەدەب نایە شیفای بو ئیمە دەخوینی

xuda tobe ledest şoxê ke wextê 'îşwe denwênê  
 Serî tobeyi mela û zahîd benobeyi cîlwe deşkênê  
 Stûtî qamett ragrtuwe bo xêwetî dînm  
 Xuda bo tûlî 'umirt ew tenaf û dare nepsênê  
 Le remza hîkmetul'eyinî îşareyi çawî bîmarî  
 Be qanûnî edeb ayeyi şîfa bo ême dexwênê  
 Kurdish Poem

In this poem, he counts and summarizes the beauties of the lover. Sometimes don't tell him, even if you are oppressed, he must take all kinds of pain from the beloved, because his unhappiness is an invented image for the poet. In Kurdish literature, especially among poets, description has not been used for a specific purpose, but for several different aspects, each of which is the art of description with the art of explanation) (Wali & Ali, 2019). He used it to describe (nature, country, woman, religion, etc.), especially the beauty of nature and women, which poets have described at a high artistic level.

## DESCRIPTION OF THE PROPHET (PBUH) IN THE POEMS OF MAHWI

### Description in Mahwi's Poems

Like the classical poets, Mahwi's poetic purposes were within the framework of descriptive subjects (love, nature, religion, patriotism), but mostly and especially his poems were to describe the subjects of religion, mysticism and prayer in the service of God. Description in Kurdish poetry is inseparable from love (Ali & Hama, 2019). Most of his poems are of this type, as well as talking about nature and the girls of the year and spring.

In One of His poems to Bahar, He says:

شەنە ی بادی بەھاری ھاتەرە خوشی لە تۆ بولبول  
 بە شایب ھاتی گۆل کۆکی کہ سازی چەھچە و غولغول  
 چەمەن ھەر سەر و نەسرینە لە تەرزى خوا بگە ی شیرین  
 سەری کێوانە یەکسەر وەک کەناری کۆھکەن ھەر گۆل  
 چی شۆریکی جونوونی پێوہیہ بەی ئەم بەھارانە  
 لە شارای ھەر زەرە ی زنجیرە سەھرا شۆرشى بولبول

Şneyi badî beharî hatewe xoşî le to bulbul  
 Be şayî hatî gull kokî ke sazî çehçe û xulxul  
 Çemen her ser û nesirîne le terizî xwa bigeyi şîrîn  
 Serî kêwane yekser wek kenarî kohken her gull  
 Çî şorêkî cunûnî pêweye beyi em beharane

Le şara her zirreyi zncîre sehra şorrşî bulbul  
Kurdish Poem (Khaznadar, 2010, p. 220)

(Wind: Wind, came, coke: bikharkar, chameleon: melody and whisper, giant: bulbul melody, sound and fuss, tarz: type, sleep: place (grave), shore: dawn, laugh mountain) Poetic words (Farhad)

In this poem, Mahwi skillfully uses the art of comparison (Abdulla & Hamafaraj,, 2019) in such a way that he likens the waist of Nasrin's flowers to Shirin's grave surrounded by colorful flowers. The spring wind has the nerve of madness and drives the world crazy. Then he says: In the city it moves the lovers with their waistbands and pipes, and outside it excites the butterflies. (Muderis, 1987, p. 247)

In a poem to describe the beloved he says:

هه‌موو عالمته پابه‌ند و له دامان  
که‌جی دهستی که‌ست ناگاته دامان  
دو هاتی نه‌ها و هک نه‌هلی دینهات  
له‌چاره‌ی ده‌ردی عیشقا جومله دامان  
برا:مهردم ده‌وئ عه‌قلی نه‌لنگی  
به‌لنجه‌ی ناز و عیشوه‌ی نه‌نهمامان

Hemû 'alemte pabend û le daman  
kecî destî kest nagate daman  
duhatî ewha wek ehli dêhat  
leçareyi derdî 'îşqa cumile daman  
bra:merdm dewê 'eqlî nelengê  
belenceyi naz û 'îşweyi newnemaman  
(Khaznadar, 2010, p. 220)

In the first two half-lines, he says that the world is all addicted to your love and tied behind you, but you are so far away from anyone How to solve it? Then he says, I want a man who can resist the affection and luxury of our grandmother and not change. The poet describes the strength and ability of the beloved that no one can resist.

Between describing the feeling of love and describing the naked feeling, despite the necessary constitutions that govern love, or love governs them, Mahwi fulfills the conditions of a changed lover in the image of the beloved from intoxication to complete enlightenment, he travels the difficult and terrible path of love.

Mahwi is a poet of love, a love that is always between shadow and light, unity and separation, presence and absence. It can be said that Mahwi is a poet of life and death. The poet uses the descriptions used to describe the mental states of the lover when he describes his beloved to express his own world about love that he can linguistically express. 2013, page 23). The beloved of Mahwi's dreams is given a glorified image. We can see that the inner states are the poet's goal From Adam, in Adam he reveals his existence and realizes his existence.

After coming out of this state of Adam and realizing his existence, he describes that existence. The expressions he uses in this description appear to be for a tangible friend, but in fact he describes his intangible existence as a friend in his magic He has expressed it tangibly, because if he does not express it that way, he cannot talk about it and say anything about it:

لآله خو مه‌جوی له وه‌سفی حوسنی بی‌چوونی تیکار  
لاله ته‌ئویلی خه‌له‌ف، قوربان‌ی ته‌ئویلی سه‌له‌ف

Lalle xo mehwî le wesfî husinî bêcûnî têkar  
Lale tewîlî xelef, qurbanî tewîlî selef  
Kurdish Poetry

The poet cannot describe this beauty and his tongue is mute to describe the beauty of his friend and he does not hesitate to use any words or expressions to describe this beauty, because his beauty is not like human beauty and no other beauty He describes love to us, saying that it must come from the heart, not just spoken.

به‌خوا قه‌سه‌م له‌گه‌ل دلی خالی له سۆزی عیشق  
ته‌کراری حه‌رفه به‌س ده‌می پر یا خودا خودا

Bexwa qesem legell dllî xallî le sozî 'îşq  
Tekrarî herfe bes demî prr ya xuda xuda  
Kurdish Poetry

The description of divine love is that a heart that does not contain the passion of divine love is a destroyed heart.

### Description of the Prophet (PBUH) in the Poems of Mahwi

The hadiths and behaviors of the Prophet (PBUH) become another layer on the texts of the Holy Qur'an, creating an important foundation. Hence, the personality of the Prophet (PBUH) affects the thoughts of Muslims. He wants to pour his soul into the soul of the Prophet (PBUH) not to be buried next to his grave, but to enter his grave.

In this Poem He says:

ئەمى جەمالت نوورى دىدەى ئەنبىيا  
شامى توررەت سوبحى عىدى ئەوليا

Eyi cemalt nûrî dîdeyi enbiya  
Şamî turrret subhî 'îdî ewliya  
Kurdish Poetry

The poet openly attributes this high spiritual place to the Prophet of Muslims (PBUH). He wrote this poem to describe and praise him God is bright and holy. (Sam: evening, Tura: the oppression of the eyes, Eid: Eid). In describing the beauty of the Prophet (PBUH), the poet sees absolute beauty and wants to connect the fragmented beauty. The sun, moon and stars are at the service of this beauty (Mullah, 2013, p. 174). He is the sea of light of knowledge.

"وصلی الله علی" ئەمى بەحرى نوورى عیلم و عیرفانە  
کە دەرکی غەمورى ناکا " غیر علم الله سبحانە"  
"وصلی الله علی" ئەمى زاتى پاکى قودسى نایاتە  
کە ئەخلاقى پەسەندیدەى جەنابى حەبیبى مەختانە  
"وصلی الله علی" ئەمى حەزرتەى ساحب کەمالاتە  
کە ئەعلا موعجیزەى، قوربانى بى من، نوورى قورنانه.

"Wassallahu alle " ew behrî nûrî 'îlm û 'îrfane  
ke derkî xewrî naka " xîr 'îlm lahi subhane"  
'Wassallahu alle " ew zatî pakî qudisî ayate  
ke exlaqî pesendideyi cenabî heyî mentane  
"Wassallahu alle " ew hezireteyi sahêb kemallate  
ke e'la mu'cizey, qurbanî bm min, nûrî qurane

"May Allah bless the sea of light of knowledge and understanding, which no one knows how deep except Allah Himself." He means the Prophet (PBUH). (Ghawr: deep, Quds Ayat: that which are holy signs, approved: approved, mannan: blessing, miracle: the action that occurs in a person, who claims to be a prophet and no one else can do it. The poet describes the Prophet PBUH) in another poem:

What can I praise you worthy of you (o good creator of Allah)  
I am unworthy of charity that Gabriel does not eat  
The greatness of the creation of someone who has a verse in his glory  
It is not the destiny of you and me, nor the pain of Qais and Sa'ban (Muderis, 1987, p. 463)

That means "You are an angel like Gabriel, praising you and describing you, the best of those whom Allah has created. What description can I find worthy of you?" Neither Qais ibn Sa'id nor the Companions of Wa'il can speak of his greatness. (Qais: Qais ibn Sa'ida, a well-known speaker of the time of ignorance. Mahwi says about the difference between the Prophet (PBUH) and other prophets:

نظر دەرکی عولوی هیمەتی ناکا یەقین ئەمما  
لەگەڵ باقی روسولدا تێبگەى، بۆ فەرقى پروانە  
شەفاعەى نووحە بۆ کەنعان و ئیبراھیمە بۆ نازەر

"رسول الله" یە شافیع بى چ بۆ خزم و چ بیگانە

Nazar derkî 'uluwî hîmetî naka yeqîn emma  
 Legell baqî rusulda têbigey, bo ferqî birrwane  
 Şefa'eyî nûñe bo ken'an û îbrahîme bo azer  
 "rsul alle"ye şafi' bê çi bo xizim û çi bêgane

(Muderis, 1987, p. 477) The poet says: The human mind does not understand how high the rank of our beloved Prophet (PBUH) is, but to understand him a little He compares it with other prophets and says: On the Day of Resurrection, Noah will ask for salvation for his son Canaan, Abraham will ask for salvation for his father Azer, but when the time comes for the Prophet (PBUH) to ask for salvation for all Muslims Whether they are relatives or strangers.

Mahwi believes that the Prophet (PBUH) is neither Eastern nor Western, but that the prophethood of the Prophet (PBUH) is not confined to one place.

عوورجی عیسهوی تا ناسمان و شهمنسی عالم بوو  
 عوورجی نهحمهدی تا (لا مکان) و شهمنسی جانانه

'ûrecî 'îsewî ta asman û şemsî 'alem bû  
 'ûrucî eñmedî ta (la mkan) û şemsî canine

Here the poet distinguishes Prophet Muhammad (PBUH) from Prophet Jesus (PBUH) by saying that the Ascension of the Prophet (PBUH) was within the limits of space to the sky and the sun of the world, but the Ascension of the Prophet (PBUH) was non-place. The poet believes that the light of prophethood appeared in the light of Muhammad (PBUH).

Of course, the madman of the day is Leila's beard  
 Muttahil, Sham and Sahar, is located on this mountain

In this verse, the poet is in love and because of the beauty of the friend, the sun has appeared. He means the light of Muhammad (PBUH). The poet does not need the light of the sun because of the light of the Prophet (PBUH), because the sun receives light from him. In his poems, Mahwi is looking for a friend. His love gradually deepens and suddenly moves towards the love of the Prophet (PBUH). Although Mahwi is the pinnacle of Kurdish Sufi poetry, he is a great scholar and poet. His poems are based on deep meaning and thinking Sufis and mystics are an integral part of the love of God and the Prophet (PBUH).

## CONCLUSIONS

The subject of description is one of the subjects that has its own importance in world literature in general and Kurdish literature in particular. Mahwi as a Kurdish poet, description occupies a large space in his poems, his poems are based on meaning and deep thinking. Mahwi made the love of the Prophet (PBUH) an important part of his divan and described it at a high artistic level in his poetic texts.

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