

Exploring Objective Interpretation: The Poetry of Mala Abdul Karim Mudarris in Nami's Tafsir

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Article Info

Article history:

Received: January 02, 2024

Revised: February 12, 2024

Accepted: March 11, 2024

Keywords:

**Kurdish Scholar
Poetic Contributions
Nami's Exegesis
Quranic Poetry
Cultural Linkages**

Abstract

In this scholarly exploration, we delve into the distinguished Kurdish scholar Mala Abdulkarim Mudarris, known as "Nami," and his unique contribution to Kurdish literature. Despite his significant poetic accomplishments, Nami never compiled a dedicated collection of his works, making his extensive contributions particularly noteworthy. As the first Kurdish scholar to author a poetry book titled 'Bade w Arwzi Al Zaman,' Nami holds a prominent place in literary history. His multifaceted prowess as a writer and poet is evident in his dedication to both his sacred faith and the nuanced interpretation of the Quran. This discourse unfolds in two chapters, first introducing Mudarris and Nami's exegesis, and then exploring the intricate interplay of poetry within Nami's commentary. Through this endeavor, the study enriches Kurdish literature, enhances Quranic understanding, and establishes a profound link between Islamic faith and the cultural tapestry of Kurdistan.

To cite this article: Hawramani, A. D., Hussein, H., Mohammed, A. A., Mahmud, C., Abdullah, N., & Abdullah, S. (2024). Exploring Objective Interpretation: The Poetry of Mullah Abdulkarim Mudarris in Nami's Exegesis. *Journal of Linguistics and Social Sciences*, 2(1), 61-82.

INTRODUCTION

1.1 Introduction to Mullah Abdulkarim Mudarris:

Mala Abdul Karim Mudarris was a distinguished scholar of his era, known for his significant contributions to various fields of knowledge and the sacred religion of Islam. He served as a teacher and mentor to numerous students and authored numerous valuable books on Islamic jurisprudence (Shari'ah).

1.1.1 Full Name: Abdulkarim Fatah Sulaiman Mustafa Mohammed, a member of the Qazi tribe (Al-Mudarris, 1993).

1.1.2 Birth:

In the previous century, documenting and providing precise references for the birth dates of individuals, especially children, was not considered a significant matter. However, there were instances where some individuals, whose parents possessed knowledge and literacy, recorded their children's birthdates within the pages of their books or in association with significant events that occurred in that particular year, such as the Sheikh Mahmoud uprising and periods of famine, among others.

Mudarris's father, not being a scholar or an educated man, did not provide a straightforward reference for Mudarris's birth date. As a result, determining the exact date of his birth required thorough research. In the book " 'Imāu'nā fī khdm l-'lm wāldīn," it is stated that Mudarris was born in 1901. This contradicts the information in the same book, which suggests he was born in 1902 (Al-Modarres, 1983)

It is documented that he was born in the village of Darashishi Sarw, located in the Halabja province, during the spring of the year 1323 AH (Islamic calendar), as reported by Al-Azmi in 1997.

In the book "My Life Time" authored by Abdul Karimi Mudarris, it is stated that his birth year was 1321 AH, equivalent to 1903 AD (' al-mdrs, rojgarī jīyanm, page 7). However, I contend that his actual birth year was 1979.

1.1.3 Cognomen:

Mudarris is bestowed with numerous titles, but the most prominent one is "Muderis," denoting a teacher. This distinction arises from his extensive 25-year teaching commitment at Biara, as detailed by the author Farzand Mohammed Mashhoor in "Fawaed al-Fawaih" (1995) under the name A. Al-Mudarris

Another one of his titles is "Nami," a poetic appellation. He employed this title in both his Kurdish and Persian poems, and he even named his commentary using the same name. He personally affirms:

My address in pure form
Abdul Karimi nicknamed Muderis
My poetic title in general
I write his name for literature
(Al-Mudarris·The Light of Quran, 1985)

These two titles have resulted in the teacher's name becoming affiliated with particular locations, including:

"Abdul Karimi Biara" is associated with him due to his extended period of residence at that location.

The teacher, Abdulkarim Sharazoori, is closely linked to his tribal affiliation.

Teacher Abdulkarim Kurdi, owing to his nationality. (Hawramany, 2007)

1.1.4 Scientific Life of Mudarris:

Mudarris hailed from a devout family with a strong passion for scholars and a deep love for learning. Thus, from a young age, he actively engaged in his educational pursuits, as he himself recalls, initiating his studies early on by delving into the Quran and foundational texts.

He also mentioned that after his father's passing, he received support from Allah and continued his education with the assistance of his mother, uncles, and other relatives. On the first day of Muharram in 3031 AH, he embarked on his study of "Al-Tasrif Al-Zanjani" in the field of Morphology Science, as documented in "Al-Mudarris 1983."

In his pursuit of knowledge, Mudarris extensively traveled to various cities, including prominent centers of learning of his era. He engaged in the study of a wide array of disciplines, encompassing Arabic Grammar, Psychology, Logic, Sharia, Philosophy, Mathematics, Engineering, as well as the fundamentals of religion and jurisprudence. (Al-Horamani, 2010).

Mudarris received instruction from numerous distinguished scholars, religious leaders, and educators. The most notable among them were:

1. Mullah Abdul Wahidi son of Mmulla Abdullah Hajji.
2. Mullah Mahmood Jawanroyi.
3. Sheikh Omar, also known as Ibn al-Qaradaghi.

4. Maal Sharifi Kani Sanani... and so on. (Hawramany ,2007)

Upon obtaining the "mullah permission" at the age of twenty, Mudarris diligently fulfilled his responsibilities and commenced imparting lessons and teachings concerning the sacred tenets of Islam.

Mudarris resided in the village of Nergsajar near Halabja, where students would assemble to gain knowledge from him. Subsequently, in the year 1347 AH, he was appointed as a lecturer at the Biara Monastery, where he would go on to impact the education of hundreds of students.

He maintained his teaching role in Biara until 1371 AH, after which he relocated to Haji Jamil Talabani's Takya in Kirkuk. Later, he moved to Baghdad and resumed teaching at the school associated with Sheikh Abdul Qadir Gayalni Mosque. His instructional services extended their influence to numerous students hailing from Iraq, Kurdistan, Iran, Turkey, Morocco, and Algeria, as documented in Al-Modarres 2012.

Mudarris held various official positions throughout his life, which encompassed:

First, his roles involved teaching within mosques, as previously mentioned. He served as a teacher in the Nargesjar Mosque, the Biara Monastery, Haji Khan Mosque, Haji Jamili Talabani Takya, Ahmadi Mosque, and Gayalni Mosque (Abdul Rahman, 2011; Al-Modarres 2012).

Second, he also served as a teacher at the Atka Khatoon School.

Third, he held the role of a mufti and a provider of religious rulings (fatwas) in Iraq.

Fourth, he participated as a member of the Iraqi World Congress in the year 1979.

Fifth, he was a member of the Arabic Language Congress in Damascus.

Sixth, he held a membership with the Arabic Language Congress situated in Jordan.

Seventh, he actively engaged in numerous religious congresses and gatherings (Abdulrahman, 2011).

In addition to these activities, Mudarris has authored numerous books and pamphlets and provided explanations and commentaries on various works in Persian, Arabic, and Kurdish languages.

The books he authored in Kurdish include:

1. Baxçeyi Gullan
2. Baranî Rehîmet
3. Behar Û Gullzar
4. Binemalleyi Zaniyaran
5. Biharstan Mulana Camî
6. Tesirîfî Zncanî
7. Tefsîrî Namî
8. Benaw Skalla
9. Ĥec Name
10. Xullaseyi Tefsîrî Namî
11. Duû Rşiteyi Mirwarî
12. Diywanî Feqê Qadrî Hemawend
13. Diywanî Mĥwî
14. Diywanî Mewlewî
15. Diywanî Nalî
16. Rojgarî Jîyanm
17. Rêgayi Beheşit
18. Rêgayi Pêxember Slî Allh 'Lî Û Slm
19. Serçaweyi Ayîn
20. Sosenî Kosar
21. Şerîqeyi Îslam
22. Şemameyi Bondar
23. Şewçira
24. Şmşêr Karî
25. 'Eqîdeyi Mirçiyê
26. Fwad Fwaĥ
27. Keramatî Ĥzire Ziyaaldîn (Qdis Alsire)

28. Lepenayi Pêxember Slî Allh 'Lî Wslm
29. Lîmoyi Mezedar
30. Mewludiname Û Mî'rac Name
31. Nusirawekanî Kak Aĥmdî Şêx
32. Minacat
33. Nameyi Bextiyar
34. Nameyi Pîroz
35. Nameyi Hoşiyar
36. Nameyi Bodar
37. Nurî Îslam
38. Nurî Quran
39. Honrawe Le Penayi Pêxember Yaweranîda
40. Wefat Name
41. Wenewşeyi Nazda
42. Wtarî Ayinîy
43. Yadî Merdan
44. Esasî Se'adet (Binaşeyi Bondar)
45. Îman Û Îslam

Master Mudarris passed away at the age of 103, after having rendered exceptional service to his nation and the holy religion of Islam. His demise occurred on Tuesday, August 30, 2005, corresponding to the 25th of Rajab, 1426 Hijri, within the premises of Sheikh Abdul Qadir Gayalni Mosque in Baghdad (Bahu, 2021).

1.2 Introduction to Mala Abdulkarim Mudarris's Commentary, "Nami."

One of the most significant works authored by Mudarris is "Tafsir Nami," which stands out as the first commentary written in plain and straightforward Kurdish language. This commentary encompasses various essential features, including the context and reasons behind the revelation of the verses, the distinction between abrogated and abrogating verses, the incorporation of Hadith quotations, elucidation of Islamic jurisprudence, and the exploration of numerous theological, legal, logical, psychological, and historical subjects.

Furthermore, Mudarris has added an extra layer of charm to his remarkable book by including beautiful and profound poems on a wide array of subjects.

In his commentary, Master Mudarris skillfully addresses certain doubts raised concerning specific verses, and he effectively refutes these doubts with well-founded evidence and explanations.

Mudarris has made a concerted effort to ensure that his work adopts a straightforward approach that can benefit individuals from all segments of society. His writing is designed in such a manner that it is comprehensible to everyone, leaving no one struggling to grasp the content.

"Nami" stands as one of the masterpieces within the Kurdish literary canon, and the credit for this achievement goes entirely to Mudarris, who has devoted his efforts to provide such a valuable service to both the nation and the sacred religion of Islam.

In the introduction to this commentary, Mudarris mentions, "In the month of October 1977, I commenced the writing of this commentary with the intention of serving the Holy Qur'an and my fellow citizens. My aim was to fashion our language in a manner that could be accessible to both the general public and the scholarly community" (Mudarris, 1389).

In the process of composing his commentary, Mudarris drew upon numerous esteemed ancient and contemporary Arabic commentaries as sources. He himself states, "I embarked on this blessed undertaking and consulted various interpretations, including those of Ibn Kathir, Al-Kashani, and Imam Razi, as well as the works of Al-Baydawi, Al-Qurtubi, Al-Khazen, Al-Baghawi, Al-Ruh al-Ma'ani and Al-Ruh al-Tafsir, Jallin and the margin of Jaml, Sawi and Minar, In the Shade of the Qur'an, and Jawahir al-Ma'ani, also known as Tantawi" (Mudarris, 1389).

Master Mudarris highlighted four key aspects of his commentary, stating:

1. I have maintained a balanced approach in writing the book—neither excessively concise nor overly lengthy.
2. In regard to every verse, I have elucidated the legal rulings in accordance with the school of thought of Imam al-Shafi'i (may Allah have mercy on him), given that my fellow countrymen predominantly follow this religious tradition.
3. I have primarily included information derived from authentic Hadith regarding the revelation of the verses.
4. Whenever there has been ambiguity or difficulty in the interpretation, I have made extensive efforts to address and resolve the issue to the best of my abilities. I have strived to clarify and provide solutions, and any inconsistencies in interpretation have been rectified and documented accordingly (Mudarris, 1389).

1.3 The Role of Poetry in Tafsir (Exegesis)

Poetry holds a unique and significant place in global literature and has been esteemed since antiquity. It serves as an indicator of the poet's psychology and literary prowess. This enduring cultural tradition persisted even after the arrival of the Islamic faith, as exemplified by the presence of poets during the time of the Prophet of Islam (peace be upon him), such as Hassani, the son of Sabt. This historical context underscores the continued importance of poetry within the realm of religion.

This significance of poetry has not remained static but has expanded to encompass various fields of study within the Islamic religion, including the interpretation of the Prophet's hadiths, Arabic grammar, philosophy, and more.

In a similar manner, Kurdish literature encompasses a rich tapestry of genres, including poetry, oral traditions, novels, essays, speeches, and various forms of written and spoken expression.

Most notably, significant emphasis has been placed on the composition of poetry, and similar to Arabic religious literature, poetry has found its place within Kurdish religious texts.

Besides Mudarris's commentary, numerous other works of exegesis employ poetry to elucidate the meanings of Quranic verses and the objectives of their interpretation.

Indeed, "Tafsir of the Holy Quran by the Great Mullah of Koya" is a significant work within Kurdish religious literature. Alongside referencing the poetry of numerous other Kurdish, Arab, and Persian poets, including notable figures like Khayyam, Saadi, Nali, Haji Qadir Koyi, and Sheikh Gayalni, the commentary also includes several poems composed by the author himself and his father.

One of the Kurdish poems within the work of the Great Mullah of Koya, which his father recited to him during his childhood, is emphasized by the Great Mullah himself. He indicates that the poem was composed by his own father, saying:

'ezîzim roj û şew boxoyi bixwêne
 lenêw gêjawî cihlê damemêne
 melazadeyi nexwêndî mslî segî sar
 debê her hellperrê yawek segî har
 quluqaçî musllmanan derênî
 lesfreyi tlman nanê rfênê
 meken meylî ceg û hêlke şkane
 mebe meşxullî guzîne û rgane (Jalil Zada 2020, B1/p.772)

My dear, read to yourself day and night
 Don't stay in the turmoil of ignorance
 The illiterate mullah is like a cold dog
 He must keep dancing like a rabid dog
 You take out the Muslims' legs
 He does not steal bread from the table of Talman
 Don't tend to break the eggs
 Don't be busy with pots and pans

The Great Mullah composed this poem within his commentary on the verse:
 "And He is the One Who spread out the earth and placed firm mountains and rivers upon it, and created fruits of every kind in pairs. He covers the day with night. Surely in this are signs for those who reflect." (Al-Raud:3)

He penned these few lines of poetry, which he stated:

melayi nadan be 'înwan û şerîfet
 ħeramî krd le to 'ilmî tebî'et
 leboye herçî lew derde bederkewt
 lezêrr û ziyu û polla û paql û newt
 bekulî kewte jêr destî ferrengan
 çiyaw çollan denorrin wek pllingan
 biyan norrî çiyayan çon ekollin
 hetakeyi êwe her bermall bekollin (Jalil Zada 2020)

Mullahs do not give titles and honor
 He forbade you the knowledge of nature
 So everything that appeared in that pain
 of gold, silver, steel, vegetables and oil
 He fell into the hands of the French
 The mountains and deserts roam like lions
 How do they dig their mountains?
 Till when you are still wearing blankets

The Great Mullah of Koya also mentions that he recited several lines of poetry amid the bombardment.

xozî (amamî razî) emirro ke zîndî baye
 ta le (sin')î (bşrî) (teyare)î bidiyaye
 ewca (ayman)î deyina be (qdret)î (bşrî)
 (înikar)î (qet) nedekrd be (teqlîd)î (aş'rî) (Jalil Zada 2020, B2/p.190)

I wish Imam Razi was alive today
 To be in the manufacture of human aircraft
 Then He gave faith to human power.
 He never denied imitating poetry.

Another recent addition to the Kurdish literary canon is Abdullah Mohammed Sangawi's commentary, titled "Tafsir of the Verses Revealed for Specific Reasons." In this work, Sangawi not only highlights various poems but also composes some verses to elucidate the meanings of specific Quranic passages. One such instance is found in his poetic interpretation of a verse

upon this world and the Hereafter. And they ask you 'O Prophet' concerning orphans. Say, "Improving their condition is best. And if you partner with them, they are bonded with you 'in faith'.¹ And Allah knows who intends harm and who intends good. Had Allah willed, He could have made it difficult for you.² Surely Allah is Almighty, All-Wise." (Al Baqarah:220)

Bra wriyabe eman sed eman
 Qed merrencêne dllî hetiywan
 Eto besozbe daym legelliyan
 Destî bezeyî bêne beseryan
 Xoşewîstî xot derbibirre boyan
 Bawa têngen ewan bê hiywan
 Herkat mindallî xot legella bû
 Mindallêkt dî bawkî nemabu
 Ew mindalleyi xotî lamedwêne
 Le pêş çawî ew pêyi mekenêne
 Ba ew hest neka kes naydwênê

Bawkî nemawe pêyi bikenênê
Baş be bo hetiyu çak be bo mallî
Dellêm be rast le hâllî buwî hâllî (sangawi 2016, b1/p151)

Brother, be careful, these are a hundred
Never hurt the heart of the orphan
You are always passionate with them
Have mercy on them
Express your love for them
Don't understand they are hopeless
Whenever your child is with you
You saw a child whose father was gone
I have your child yesterday
Don't laugh at him in front of him
Let him not feel that no one is talking
His father is no longer there to laugh at him
Be good to the orphan and good to the household
I'm saying you're right about his condition

He also provides an explanation about the context and reason for the revelation of this verse.

And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers. (Fuselat: 23-24)

Herçende roberroj temen ke deka
Berdewam miroz berew gorr deba
Mirov pêwîste zû tewbe bikat
Leserşanî xoyi gunah -koneka
Fermanî xuda cêbecê bika (sangawi 2016, b2/p.312)

However, he is getting older every day
It always leads to the grave
One must repent early
He does not bear sin
He must obey God's commandments

METHOD

The research employs a method termed "Objective Interpretation" to systematically explore the contributions of Kurdish scholar Mala Abdulkarim Mudarris, known as "Nami," to Kurdish literature. Nami's significant poetic achievements, despite the absence of a dedicated collection of his works, are examined through an objective lens. The method is consistently applied in two chapters, first introducing Nami and his exegesis, and then exploring the intricate interplay of poetry within his commentary on the Quran. This approach enhances Kurdish literature, deepens Quranic understanding, and establishes a meaningful link between Islamic faith and the cultural fabric of Kurdistan.

RESULTS AND DISCUSSION

3.1 *The Role of Poetry in Nami's Exegesis*

As previously noted, Mudarris incorporated numerous poems in his commentary, including his own compositions and those from various poets. He employed both Kurdish and Arabic verses within his work, adding a unique aesthetic dimension to his commentary and writings. The subjects

of these poems are thoughtfully aligned with the themes of the Quranic verses. In this article, we will delve into some of these poems based on their relevance to the content of the Holy Quran, as follows:

3.1.1 Poetry in the Initial Ten Chapters of Nami's Commentary

Mudarris composed 392 half-lines of poetry in the initial ten chapters of the Holy Qur'an. We will provide several examples in separate articles, each focusing on different themes.

In his introduction, Mudarris states:

tefsîrî namî delîlî dîne
klîlî dergayi pîrozî jîne
rênumayi jîre le gelî kurdan
bo famî me'nayi ayetî quran (Mudarris 1389, B1/p.125)

The interpretation of the Namee is guide of religion
It is the key to the sacred door of life
Wise guidance from the Kurdish people
To understand the meaning of the Qur'anic verse

In this passage, the teacher captures the reader's attention through the repetition of his interpretation. He underscores the universality of his commentary, emphasizing that Nami's exegesis is more than just an elucidation of the Quran; it encompasses the entire religion and Shari'ah. The teacher suggests that anyone who reads and comprehends it will gain an understanding of the essence and objectives of religion through the interpretation of the holy verses.

In his commentary on verse 2 of Surah Al-Baqarah, he mentions:

This is the Book about which there is no doubt, a guidance for those conscious of Allah

The commentary centers on the term "conscious of Allah," offering a vital definition and explanation. It also delineates several attributes of those who genuinely fear Allah, noting that they are often referred to as the "friends of Allah" among the general populace, and he cites a poem by Rumi as part of the definition of "Wali" (friend of Allah) states:

Wali: A person "God knows"
"couldn't" by itself, by attribute, by consciousness
Draw it to the chest of all three pieties
He does not move by a hair on the scales of the law
(Maulawi 1988, p.362)

The poet Maulawi references the three pieties, and Mudarris expounds on them.

The concept of piety in Islam has three dimensions:

Firstly, it involves abstaining from erroneous beliefs such as polytheism, idolatry, and indulging in empty and unconscious practices. In other words, it entails avoiding disbelief in any form.

Secondly, it entails refraining from unethical actions and transgressions that render a person morally deficient and detrimental to the Muslim community.

Thirdly, it involves distancing oneself from anything futile or unrelated and consistently maintaining a connection between one's heart and God (Mudarris, 1389).

In his explanation of the concept of faith, Mudarris states:

îman bawerre beşertî teslîm
yanî dll ramî bo xawen talîm
dll ke serkêş bû xawen kêş nîye
kêş legell rêşa kem û bêş nîye (Mudarris 1389, B1/p.46)

Faith is belief on condition of surrender

That is, the heart is satisfied with the owner of Talim
 When the heart is stubborn, it has no weight
 There is no shortage of weight with beard

After a detailed analysis of this verse, Master Mudarris asserts:

Even then your hearts became hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of Allah. And Allah is never unaware of what you do. Al Baqarah:74

wehaye yasayi xuda perstî
 nekewîte duwî hewaperstî
 yasayi heqîqet bikeyi be sermeşq
 bedll labideyi le rêgayi pestî (Mudarris 1389, B1/p.141)

Such is the law of godliness
 Don't fall for hypocrisy
 Practice the law of truth
 Turn your heart away from the path of humility

In the verses of Surah Al-Imran, Master Mudarris narrates the stories of Mary and the Prophet Zakariya (peace be upon him).

So her Lord accepted her graciously and blessed her with a pleasant upbringing—entrusting her to the care of Zachariah. Whenever Zachariah visited her in the sanctuary, he found her supplied with provisions. He exclaimed, "O Mary! Where did this come from?" She replied, "It is from Allah. Surely Allah provides for whoever He wills without limit. (Al-Imran:37)

When Zakariya (peace be upon him) went to Mary's chamber and observed the miraculous provisions, he witnessed an unusual occurrence – summer fruit in winter and winter food in summer. Zakariya (peace be upon him) was taken aback and inquired about it. Mary responded, affirming that these provisions were sent by Allah. She emphasized that there should be no doubt regarding the existence or absence of Allah's sustenance. Allah bestows His provisions upon whom He wills, without any requirement for His sustenance or knowledge.

Rizq û rozî bo hetiywî rût û qût
 Kêye bîda xeyrî heyîyi aliyemût?
 Xoyi sebebsaze le bo bê dest û kes
 Zerdewalle dîl eka bo 'enikebût
 Bêre dew bo rizqî pakî xot welê
 Dermeço şew bo dzî ya raw û rût
 Rizqî to bo toye bo kes naxurê
 Bo be naheq wa errêjî awî rût (mudarris 1389)

Sustenance for the naked and swallowed orphan
 Who is Bida other than Hayy al-Yammoot?
 It is the cause of the helpless
 The turmeric captures the spider
 Bring it to your pure sustenance
 Don't go out at night to steal or hunt naked
 Your provision is for you, not for anyone else
 Why do you pour naked water unjustly?

At times, when Mudarris quoted a poem, he was not certain about the exact identity of the poet. This uncertainty arose after interpreting certain verses.

(Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have

attained the object (of Life): For the life of this world is but goods and chattels of deception.) (Al Imran:185)

He expresses, "May mercy be upon the one who uttered these words."

darayî bo merd legell danayî

zor ballatire le padşayî dîn û dinyay

xoyi amade eka çira helleka bo roşnayî

le paş mirdinîş diyarî bo dê alî musllmanan bê aşnayî (Mudarris 1389)

Finances for the man with wisdom

It is much higher than the kingdom of religion and the world

He prepares himself to light a lamp

After death, it is a gift to the Muslims without acquaintance

Mudarris employed poetry not only as a means of conveying messages of devotion but also as a tool to expound on Shari'ah laws and regulations. This was particularly evident in his discussions of various Quranic verses.

'Also' forbidden to you for marriage are your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother's daughters, your sister's daughters, your foster-mothers, your foster-sisters, your mothers-in-law, your stepdaughters under your guardianship if you have consummated marriage with their mothers—but if you have not, then you can marry them—nor the wives of your own sons, nor two sisters together at the same time—except what was done previously. Surely Allah is All-Forgiving, Most Merciful. (Surah An-Nisa:23)

hürmetî şîrî dayeyi xawen şîr

le piyawekeşiya heyetî teisîr

bo esll û fer' û haşiyeyi herdû

gşit heram ebin bebê yek û dû

le şîr xoreda ew hukme errwa

her bo netewey, wehaye fetwa (Mudarris 1389)

Respect for mother's breast milk

It has an effect on her husband

For the root, branch and margin of both

All are forbidden except one or two

This rule applies to the breastfeeding mother

For the nation, such is the fatwa

In Mudarris's commentary on the verse

(And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.) (Al-Imran:193)

Regarding the unbelievers and idolaters, Mudarris suggests that the root of their behavior lies in selfishness, as he explains:

eweyi nafamê be dll û derûn

bê sûde bo ew dersî kamill bûn

hezar marîfet bikeyi be gwêya

ferqê nabînê le hâllî xoya

daxîşî bikeyi be xoyi nazanê

keyi leşê sirr bê be êş ezanê?

sa eger giyanî hato bebera

qabîle birrwa berrêyi rehbera

rswayî 'alem bitperstîye

binaxeyi ewîş xo perstîye

heta lem xuwe xot neparêzî
 bzane taqîq her bê temîzî
 bellku bitperst keser gerdane
 be xo perstî rswayi cîhane (Mudarris 1389, B3/p266)

He who does not understand heart and mind
 It is useless for him to learn perfection
 A thousand knowledge in his ear
 He doesn't see a difference in his situation
 Unfortunately, he doesn't consider himself
 When does it hurt to be numb?
 So if his soul comes to him
 It is worth believing in the path of the Leader
 The shame of the world is idolatry
 Its foundation is selfishness
 Unless you avoid this habit
 See that the test is still without appeal
 Rather, he is an idolater
 He is the disgrace of the world by selfishness

Mudarris elucidates the outcomes or consequences of the individuals mentioned in this verse through poetry.

Has there not reached them the news of those before them - the people of Noah and [the tribes of] 'Aad and Thamud and the people of Abraham and the companions of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves. ([Surah At-Tawbah:70](#))

gelî nuh fewtan be tofanî aw
 rîşeken kran le 'eriza tewaw
 'ad wa berbad bûn be bayi qarî heq
 asariyan nema le 'eriza mutleq
 semûd be hêzî bayi bumelerize
 asariyan nema lew bûm û 'erize
 qewmî îbrahîm leşkrî nemirûd
 be fenada çûn wêneyi toz û dûd
 komelleyi şu'eyb be grreyi germa
 sûtan û fewtan asariyan nema
 qemî lut weha jêre û jûr kran
 bûn be hîkayet bo ehlî cîhan
 pêşitir lemanîş be wêneyi eman
 fewtan ke derçûn le yasayi yezdan
 em ruwî cîhane dadgayi xellqe
 cezayi tawanbar fermûdeyi heqe
 kes zana nîye be supas xud
 a le jêrewe dên ya le layi serda
 le niywerroda ya bo niyweşew
 ew kateyi mirov mes buwe be xew
 be aw ya agr ya berde baran
 yaxo be heres le ruwî kosaran
 ya be granî û derdî qate sall
 ya be nasaxî bê wêne û mîsall
 ya behêrşî supas stemkar
 ya be gazî har, ya be jarî mar
 ya her xo be xo berbîbin le xo

rîşeyi yek derken le sara û le ko (Mudarris 1389, B3/p366-367)

Noah's people were destroyed by the flood
 The roots were uprooted from the ground
 'Ad was destroyed by the wind of the reciter of truth
 There was no trace of them on the ground
 Thamud earthquake with strong winds
 They left no trace of the boom and the ground
 The people of Abraham, the army of Nimrod
 The images of dust and dust have perished
 Shuaib's group with hot flames
 Burning and disappearing left no trace
 Lot's household was so overwhelmed
 Becoming a story for the people of the world
 Before in Man, like them
 They perished because they transgressed the law of the Lord
 This face of the world is the court of the people
 The punishment of the guilty is a true hadith
 No one knows, thank you
 They come from below or from above
 In the afternoon or for midnight
 When one is drunk with sleep
 By water or fire or hail
 Or by collapse in terms of the Kosarans
 Or with the expense and pain of years
 Or with unprecedented illness
 Or by attacking thanks to the oppressor
 Either by fierce gas, or by snake venom
 Or just get rid of yourself
 Take the root of one from Sarah and the whole

3.2 The Role of Poetry in the Tenth Juz'i of Nami's Exegesis

Mudarris has incorporated 600 half-lines of poetry within the ten central juz's of the Qur'an. Here are a few examples:

In Mudarris's interpretation of this verse...

(Also, towards the three who were left behind. Then, when the earth, as vast as it is, closed in on them, and their souls closed in on them, and they realized that there was no refuge from Allah, except in Him, and He relented towards them, so that they may repent. Allah is the Acceptor of Repentance, the Most Merciful.) (Surah at-Tawbah:118)

In the context of describing the incident that happened to the three Companions of the Prophet (peace and blessings of Allah be upon him) who were delayed in the Battle of Tabuk, and also discussing the case of Ka'b ibn Malik, whose repentance was accepted by the Messenger of Allah (peace and blessings of Allah be upon him), the teacher presents a beautiful poem emphasizing the greatness of honesty. The poem emphasizes the significance of truthful speech, with Ka'b ibn Malik expressing his commitment to honesty following his repentance by saying, "O Messenger of Allah, you have indeed saved me, so I will speak the truth as long as I live after my repentance."

nawçawî rastan nûrî xudaye bo şewî tarîk wêneyi çiraye
 rastî le dllda darî be bere
 berekeyi wateyi rastî beşere
 yanî qseyi rast le dllî rase
 krdeweyi çakîş bo xudanase

rastî geşit berrast nur 'lî nur
 ebin be mayeyi dllşadî û sirûr
 fncînah min alxm bibîn
 wkzlk nincî almuminîn
 ca dexîltan bm hetaku mawn
 sertan le qapî rasan bsawn (Mudarris 1389, B3/p.407)

The eyes of the righteous are the light of God, the image of a lamp in the dark night
 Take the truth in the heart
 The fruit means the truth of man
 That is, the right words are from the right heart
 Good deeds are for the godly
 The truth reached the truth Noor Ali Noor
 They will be a source of joy and happiness
 So We saved him from the distress with clarity
 And thus We save the believers
 So I beg you while you are still alive
 Shake your heads in the bowl of Rasan

Then, in Mudarris's interpretation of the verse...

(The life of this world is just like rain We send down from the sky, producing a mixture of plants which humans and animals consume. Then just as the earth looks its best, perfectly beautified, and its people think they have full control over it, there comes to it Our command by night or by day, so We mow it down as if it never flourished yesterday! This is how We make the signs clear for people who reflect.)(Surah Youns:24)

He alludes to the end of the earth and states:

ca herçon bibê em ruwî dinyaye
 encamî Leser mehu û fenaye
 bo ewe eşê be krdeweyi çak
 bo îxalsî dll bo xudayi bê bak
 wate rewzeyi fewz be nûrî liqa
 xot hâzir bikeyi bo "daralbqa
 em paye payeyi ehlî sefaye
 bo to emênê heta hetaye
 eweyi "namî"ye le maweyi jîna
 jîna wa legell "ruh alîmîn"a (Mudarris 1389, B3/p.433)

So anyway, this is the face of the world
 The result is destruction
 That's why it's good deeds
 For the sincerity of the heart to an indifferent God
 That is, the garden of Fawz with the light of Liqa
 Prepare yourself for Dar al-Baqa
 This pillar is the pillar of the Ahl al-Safa
 It will stay with you forever
 What is "Nami" during life
 Such a life with the soul of the worlds

Mudarris, through this verse

(O humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers. Youns57)

He desires to convey to the guided and believers the factors that have saved and led them to Islam. He also seeks to employ this knowledge as a means to cure the ills afflicting people. Hence, he states:

kesê nexoş bê serizenş ekrê
 le hoyi nexoşî parêzê bigirê
 camî dermanî wehayî pê edrê
 ta lew azare rizgarî bikrê
 ke şîfayî bo hat hatewe ser xo
 dête qazançdan be min û be to
 çunika nexoş bû çaktir le duktûr bu
 û be dewanas le reş û le sûr
 qoll hellemallê bo dermanikrdin
 bo çareyi nasax le derdî mirdin (Mudarris 1389, B3/p.470)

A sick person is blamed
 Protect against illness
 He is given a cup of such medicine
 To be saved from that pain
 When he was healed, he came to his senses
 It comes to benefit me and you
 Because he was sick, he was better than a doctor
 and by medicine in black and in red
 He reaches out to treat
 For the sick cure of the pain of death

After finishing a Surah of the Holy Qur'an, Mudarris would occasionally compose a few lines of poetry. For instance, following the conclusion of Surah Al-Nahl, states:

be lefzî îhsan tewaw bû karm
 bo îhsanî to be întîzarm
 Leser pîrozî serdarî însan
 'efûman bike be lutfî û îhsan
 bike be xatir hîziretî rehber
 serfrazim ke le rojî meşer (Mudarris 1389)

With the words of kindness, my work is done
 I look forward to your kindness
 On the sanctity of human sovereignty
 Forgive us with kindness
 Do it for the sake of the Leader
 I am proud that on the Day of Judgment

Sometimes the teacher has resolved doubts spanning multiple pages, and through a line of poetry, he has ridiculed the unbelievers, whether using his own compositions or the poetry of another poet. For instance, in Surah Isra, he cites a poem by Mawlawi on this topic and states (Mudarris, 1389).

ger zerreyî şu'ûr heye pêtewe
 ke wtiyan xuda ebirrête

If you have a trace of emotion
 When they said God would cut it off

"Should you possess even a modicum of understanding, you would abstain from discussing matters pertaining to Allah, for they have declared, 'Allah has no remnant, and man must find contentment in Him.'" (Mawlawi, 1386)

Mudarris, in his commentary on this verse, states:

And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"¹ and do not repel them but speak to them a noble word. ([Surah Al-Isra:23](#))

amojgarîtan ekem be maye
 bo payeyi şeref heta hetaye
 rewaye însan bo babe û daye
 giyanî şîrînî bida be zaye
 xuda xalqe perwerdgare
 esasî bûnî herçî giyandare
 paş xuda eweyi besûde boman
 her bawî û dayke be tûlî zeman
 xo edene ber danî har û mar
 xo edene ber derdî rojgar
 her xuda heqe û xudaye rase
 her ewe be heq heqîqet nase
 ke fermanî da paş sucde bo ew
 le bo waldîn bibin be prrtew
 xizimetiyan biken be dll û be giyan
 îkramiyan biken le maweyi jiyân
 paş mirdinişiyân heta hetaye
 du'a û xêratiyan biken be maye (Mudarris 1389,B4/p263-264)

Master Mudarris, as an evident religious poet, clearly adhered to the Ash'ari sect of belief. He addresses the topic of the names and attributes of Allah.

sîfetî nefîsî xuda w cud
 (sîfatî selbîş pênce me'dûde
 : qdm(u)baqa(û)uhde(be zat
 hem le ef'aal her wa le sîfat
 qiyamî be zat, bê mîslî bo ew
 diyarin weku kareba be şew
 subûtî zatî hewtin, wek heyat
 'lîm, îrade, û qudretî be zat
 sem', û beser, û kealmî qedîm
 baqî sîfatî fi'lî be te'mîm
 em hewt sîfete be maweyi
 (nawyan meşhure be (m'newîye

wek 'almiye bûnî be 'alm
 baqî herweha bzane salm
 emane bîstin bê ziyad û kem
 zîdidî emane mehallin fahim
 esmayî hûsinayi ew muşiteq lewane
 hemû tewqîfî û dercî qurane
 bes îsmî allh îsmî e'zeme
 kinz a'lsirarî zatî ekreme (Mudarris 1389)

The attribute of God's soul is existence
 (The negative attribute is the fifth limit
 : He introduced (aw)baqa and (awahda) with zat
 Both in verbs and adjectives
 The resurrection is incomparable to Him
 They are visible like electricity at night
 They are the proof of the seven essences, like life
 Knowledge, will, and power

Sam', and Basar, and the ancient scholars
 The rest of the verb adjectives in general
 These seven attributes are sourced
 (Their name is known as (spiritual)).

Like being a secularist
 The rest also know Salim
 These are hearing without adding or subtracting
 Ziddi These are impossible, I understand
 His honorable name is among them
 All the Tawqifi and Darji of the Qur'an
 But the name of the flag is the name of the great
 Kanz al-Srari is the essence of grace

3.3 The Role of Poetry in the Final Ten Chapters of Nami's Exegesis

In the last ten chapters of the Holy Qur'an, Mudarris composed 695 half-lines of poetry. Furthermore, he concluded his work, Tafseer Nami, with an additional 234 half-lines dedicated to the topic of "Prayer." Here are a few examples:

Mudarris, in his explanation of the term "slave," states:
 memilûk memilûke 'ebide û xizimetkar
 çon dête meydan be wêneyi serkar
 eger be xeta dem bikatewe
 çebûk cwabî cwan edatewe (Mudarris 1389, B5/p.233)

Mamluk Mamluk is a slave and servant
 How does it come into play with the image of Sarkar?
 If he opens his mouth by mistake
 Chebuk answers nicely

In the context of this verse, Mudarris delves deeper into the anguish stemming from doubt and expresses:

They will be sealed off from whatever they desire, as was done to their counterparts before. Indeed, they were 'all' in alarming doubt. (Surah Saba:54)

pena be xuda hezaran pena
 le derdî karî şûmî îşitîba
 însanî dûdîlî siyaçareye
 le herdû çerxa her awareye
 însanî mes'ûd, yanî bextiyar
 şexisê yek dîlle Leser î'tîbar
 be nûrî qudisî dîllî rûnak bê
 le şubiheyi şeytan derûnî pak bê
 be rûnakî dîl hestête serpe
 mayeyi se'adet pak bènête cê
 yanî be bîr û krdewe û rewşit
 le dinya derçû birrwa bo beheşit
 "namî" umêdî heye wa bmirê
 zû le beheşita cêgeyi xoyi bigirê (Mudarris 1389,B5/p370)

I seek refuge in God, thousands of refugees
 From the pain of the evil deeds of desire
 A hesitant person is a cure
 He is still a refugee in both cycles
 Massoud's human being, that is, Bakhtiar

A person is one-hearted on trust
 May his heart be enlightened by the light of Jerusalem
 He should be pure in mind from the doubts of Satan
 Let him rise up in the light of the heart
 May it bring you pure happiness
 That is, by thought, action and morality
 He left this world and went to heaven
 Nami hopes to die like that
 May he take his place in heaven soon

(Just as people, living beings, and cattle are of various colours as well. Of all of Allah's servants, only the knowledgeable 'of His might' are 'truly' in awe of Him. Allah is indeed Almighty, All-Forgiving.) Surah Fatir:28

Master Mudarris composes a poem for the scholar in this holy verse, stating:

zana ezanê em core kare
 destî tebî'et tiyaya bê kare
 zana ezanê le taqe darê
 çlon çen asar dêne ruwî karê
 zana ezanê le kej û kosar
 çen cor gwalllle dêne der behar
 yekê reng zerde, yekê tir alle
 yekêkiyan toxê yekêkiyan kalle

.....
 eger tebî'et fa'l bê rbo ka
 r Leser yek yasa ebû rojgar?
 îtir be ewham merrere kay
 'eqll û hoşî xot mede be zaye
 bzane 'alem camîd û "namî"
 be xwastî heqe rşiteyi nîzamî (Mudarris 1389, B5/p383)

The scientist knows this kind of thing
 The hand of nature is idle
 The scientist knows from a single tree
 How several effects occur
 A person with knowledge knows about mountains
 Several kinds of flowers come out in spring
 One is yellow, the other is flag
 One is dark and the other is dark

.....
 If nature is a verb, rbo ka
 Would the times be on the same law?
 Don't go like that anymore, when
 Don't waste your mind
 Alem Jamid & Nami
 At the request of the military discipline

Through his poetry, Mudarris rebuts the belief held by unbelievers that the Qur'an is mere poetry and affirms its divine nature as revelation.

quranî pîroz dûre le eş'ar
 be wêneyi dûrî nûrî heq le nar
 rşiteyi honrawe ebê wehabê
 xawen kêşî rast, hem muqefa bê
 le dû mesire'da hereke û skûn
 beqeder yek bin bo bûn û nebûn
 me'nayi eş'arîş muxeyiyelate

xiyalfî karî ruwî serbsate

.....

ca gelê dûre le payeyi serwer
 be îlqayi eş'ar bibê be rehber
 bêcge lemane be ruwî emane
 yekê birrwanê boalî zemane
 ezanê heziret le pêş rehberî
 çl sall mayewe bê pêxemberî
 farîx le şan û nîşaneyi resûl
 dûr le teşrî' û furû' û usûl
 kes neydî bidwê be honînewe
 bo şerhî basê le ruwî dînewe
 le paş çll sallîş nagerrêtewe
 siyaşeyi eş'ar bidozêtewe (Mudarris 1389, B5/p411)

The Holy Qur'an is far from poetry
 By the distance of the light of truth from Nar
 The genre of poetry must be like that
 Have the right weight, and be covered
 Move and rest in two stages
 Be equal to being and not being
 The meaning of the poems is your imagination
 Khalifi is the face of Sarbsat

.....

So the people are far from the sovereign's position
 Become a leader by adding poetry
 Besides, these are the faces
 One looks at the wings of time
 He knows the Prophet before the leader
 He remained without a prophet for forty years
 Farigh on the shoulders and signs of the Prophet
 Far from legislation, rules and principles
 No one saw him speak in poetry
 To explain the subject in terms of religion
 He will not return in forty years
 Find the character of the poem

At the conclusion of Surah Ash-Shura, Mudarris states:

hezarani milyar supasî layeq
 teqdîm bê le bo baregayi xalîq
 ew xuda kewa be mîhrebani
 rehberani nard bo zîndeganî
 le bo jîyanî giyanî ademî
 bo nîşandanî rêgeyi salmî
 rêyi selametî le mekrî şeytan
 bê melametî le derdî cîhan
 herkes kewte duwî ew rehberane
 ewe azadî herdû cîhane
 "namî" xadîme bo rêgeyi rehber
 her le êstewe ta roñ dêteder (Mudarris 1389, B5/p.556)

Thousands of billions of worthy thanks

Presentation to the Creator's headquarters
 The God who is merciful
 He sent leaders to Zindagini
 In for the life of the human soul
 To show the way to Salem
 The way to safety from Satan's schemes
 Innocent of the pain of the world
 Everyone followed these leaders
 That's the freedom of both worlds
 "Nami" is a servant for the Leader's Way
 From now until the soul comes out

In the following verse, Mudarris directs his attention to the troops of Allah and states:
 To Allah 'alone' belong the forces of the heavens and the earth. And Allah is Almighty, All-
 Wise. (Surah Al-Fath:7)

frîsiteyi pîroz ya ba ya baran
 yaxud re'd û berq Leser diyaran
 bo bazê sûdin bo bazê ziyar
 ya giya errwênin yan estênin giyan
 dllê be nûrî perwerdgarî
 munewer nebê nabare boman (Mudarris 1389, B6/p79)

Holy angel or wind or rain
 Or thunder and lightning on the visible
 They are useful for some and harmful for others
 They either plant plants or take away souls
 Heart with the light of the Lord
 Without Munwar, it is unfavorable for us

Mudarris also addresses the concept of brotherhood from the perspective of the verse and states:

The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy. (Surah Al-Hjurat:10)

ax bo brayê be heq brabê
 bo rûnakî dll wêneyi çira bê
 le rojî cenga mayeyi wefabê
 le şewe zenga payeyi sefa bê
 le maweyi jîna hawbîr û ra bê
 le rêyi ayina bendeyi xuda bê
 le paş mirdint wefat rabigirê
 du'at bo bika hetakû emirê
 eger deskewê brayê weha
 ser û mall û giyan bo ew be تنها (Mudarris 1389, B6/p.102)

Woe to the brother who is rightly brother
 Be like a lamp for the light of the heart
 Be loyal in the day of battle
 Let the bell be the pillar of purity at night
 He should be of the same opinion during his lifetime
 Be a servant of God through religion
 Stop death after you die
 He will pray for you until he dies
 If you get such a brother

Head, home and soul for him alone

Mudarris expressed this thought eloquently in his commentary on the verse.

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning) (Surah Al- Naz'at:2)

weha tirs û bîm dliyan da egrê
ew kateyi giyandar yek be yek emirê
ke qet nejiyawe le ruwî cîhana
hîçiyane nediywe le ruwî zemana
meger se'atê katî êwaran
ya çasitengawê le rozgaran (Mudarris 1389, B6/416)

Such fear fills their hearts
When animals die one by one
He never lived in the world
They have seen nothing in terms of time
Except for an hour, in the evening
Or the dawn time in day times

At the conclusion of his commentary on Nami, Mudarris states:

ya perwerdgar hemû mewcûdat
zana be eñwall kullî û cuzîyat
xawen îradeyi bûnewer
hemû herçî wîstt bû çî newîst nebû
bê giyan û giyandar, bê hoş û hoşiyar
hemû asarin bo perwerdgar
bê îradeyi to wcûdiyan nabê
bebê cûdî to meqsûdiyan nabê
..... be rehmetî 'am bo hemû 'alem
le babe adem heta be xatem
birrwane boman be şêweyi îhsan
'efûman bike lebrî 'îsiyan
drgayi rehmett waz bike be 'am
berew ruwî ehlî mîlletî îsalm (Mudarris 1389, B6/p416)

Oh God, what are you doing?
Fornication with sexual intercourse and sexual intercourse
He betrayed his will before the end
This is the most important thing in the world.
With Gyan and Gyandar, with Hish and Hishyar
They are happy with each other
Without your will and the presence of Nabi
This is what happened to me
.....with your general protection and global concerns
This is the door of their hearts and their brothers
In the name of God, there is no good in it
Afoman Bakkah for Bari Issian
Your heart has become a year old
For the sake of the people of Islam

CONCLUSION

Praise be to God, the Most Gracious, and peace be upon the soul of the Prophet Muhammad. After this journey in the service of Nami's poetry and commentary, we have arrived at the following conclusions:

1. In addition to being a great religious scholar, Mudarris is also a skilled and artistic poet, evident through the hundreds of half-lines of poetry in his commentary. We believe that Master Mudarris chose to nickname his poetry Nami in his commentaries to encompass all the beautiful poetry he crafted as a magnificent and grand contribution to the service of the Holy Qur'an.
2. Writing poetry in his commentary is not a new or unique practice for Mudarris. This path was trodden by many others, including the renowned mullah of Koya, before him. However, what sets Mudarris apart is his seamless integration of poetry into his commentary, seemingly composed with a sense of purpose.

Nami wrote a total of 1,687 half-lines of poetry for this commentary, culminating with a poem titled "Prayer and Supplication," comprising 234 half-lines. This is recognized as a significant poetic work by Mudarris, who chose to conclude his commentary with poetry instead of a traditional concluding statement.

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