

# **IIUM Journal of Religion and Civilisational Studies**

---

Volume 8

Issue 1

2025



**International Islamic University Malaysia**

# **IIUM JOURNAL OF RELIGION AND CIVILISATIONAL STUDIES**

**(E-ISSN: 2637-112X)**

## **EDITORIAL COMMITTEE**

Assoc. Prof. Dr. Fauziah Fathil, Editor-in-Chief

Dr. Mohd Helmi Mohd Sobri, Editor

Dr. Alwi Alatas, Associate Editor

Dr. Mohamad Firdaus Bin Mansor Majdin, Associate Editor

Assoc. Prof. Dr. Rabi'ah Binti Aminudin, Associate Editor

## **ADVISORY COMMITTEE**

Prof. Dr. Ahmed Ibrahim Abushouk, Qatar University, Qatar

Assoc. Prof. Dr. Adibah Binti Abdul Rahim, International Islamic University Malaysia

Assoc. Prof. Dr. Fatmir Shehu, International Islamic University Malaysia

Prof. Dr. Hafiz Zakariya, International Islamic University

Assoc. Prof. Dr. Rahimah Embong, UniSZA, Malaysia

Assoc. Prof. Dr. Rohaiza Rokis, International Islamic University Malaysia

Assoc. Prof. Dr. Sharifah Syahirah Binti Shikh, Kolej Universiti Poly-Tech MARA, Malaysia

Prof. Dr. Abdullahil Ahsan, Istanbul Sehir University, Turkey

Assoc. Prof. Dr. Ahmed Alibasic, University of Sarajevo, Bosnia-Herzegovina

Prof. Dr. Alparslan Acikgenc, Uskudar University, Turkey

Prof. Dr. Fadzli Adam, UniSZA, Malaysia

Prof. Dr. Syed Farid Alatas, Singapore National University, Singapore

Prof. Dr. Fahimah Ulfat, Tubingen University, Germany

Prof. Dr. James Piscatori, Durham University, United Kingdom

Prof. Dr. Jorgen Nielsen, University of Copenhagen, Denmark

Assoc. Prof. Dr. Samim Akgonul, Strasbourg University, France

**Editorial Correspondence:**

Editor, IIUM Journal of Religion and Civilisational Studies (IJRCS)

Research Management Centre, RMC

International Islamic University Malaysia

53100 Gombak Campus

Kuala Lumpur, Malaysia

Tel: (+603) 6421 5002/5010

Fax: (+603) 6421 4862

Website: <http://journals.iium.edu.my/irkh/index.php/ijrcs>

Comments and suggestions to: [alwialatas@iium.edu.my](mailto:alwialatas@iium.edu.my)

E-ISSN: 2637-112X

**Published by:**

IIUM Press, International Islamic University Malaysia

P.O. Box 10, 50728 Kuala Lumpur, Malaysia

Phone (+603) 6421-5018/5014, Fax: (+603) 6421-6298

Website: <https://www.iium.edu.my/office/iiumpress>

Papers published in the Journal present the views of the authors  
and do not necessarily reflect the views of the Journal.

# CONTENTS

Editorial	1
-----------	---

*Fauziah Fathil*

## Articles

Prostration (προσκυνέω) as a Definitive Sign of the Final Messenger in Jesus' Conversation with the Samaritan Woman (John 4:19-26)	3
--	---

*Meryem Teke and Okan Doğan*

Religion, Nationalism, and Political Evolution: A Historical Analysis of Identity and Security in Bangladesh	20
--	----

*Ehsanul Mahbub*

Jamāl al-Dīn al-Afghānī: The Founder of Muslim Modern Reformist Thought	30
---	----

*Spahic Omer*

Decolonising the History of Islam in the "Lands below the Wind": The Orientalist <i>vis-à-vis</i> Revisionist Theories	40
--	----

*Syamsuddin Arif*

Mind, Morality, and Medicine: A Historical Inquiry into Mental Asylums in the Muslim World	55
--	----

*Asilatul Hanaa Abdullah*

The Economic Life of Scholars in Rawandz 1813 - 1916	70
--	----

*Bzhar Othman Ahmed, Star Shekh Hassan, and Rebaz Dlawar Omar*

Demystifying the Religionisation of Commercial Begging in Northern Nigeria:	82
---	----

The Revival of Philanthropy among Muslims

*Aliyu Alhaji Rabiu, Ibrahim Dahiru Idriss, and Sani Rabiu*

## Book Review

Ongaro, E. & Tantardini, M. (2023). <i>Religion and public administration: An introduction</i>	93
--	----

*Makmor Tumin*



# The Economic Life of Scholars in Rawandz 1813 - 1916

**Bzhar Othman Ahmed,<sup>1</sup> Star Shekh Hassan,<sup>2</sup> and Rebaz Dlawar Omar<sup>3</sup>**

**Article history:** Received: 2025-1-3    Revised: 2025-3-28    Accepted: 2025-4-2    Published: 2025-6-30

**Abstract:** This study seeks to examine the economic conditions and livelihood of scholars living in the city of Rawandz from 1813 to 1916, focusing on their income. During this period, scholars' status remained intact, even enhanced, despite political changes. Since no previous study has covered this topic, this study delves into details of the economic life of scholars in Rawandz by using several untouched archives. Moreover, historical analysis, comparative methods, and scientific resources were applied in examining Ottoman documents as primary sources. The main finding of this study was that numerous Soran Emirate scholars engaged in agricultural and livestock farming instead of relying solely on their state salary. In addition, the scholars of Rawandz received a monthly salary from the Ottoman Empire, were awarded for publishing books or scientific works, and were often given seasonal food items.

**Keywords:** Soran Emirate, Ottoman Empire, Rawandz, salary, school

## Introduction

At various times, the Kurdish people (or Kurds) have been interested in science and knowledge. As such, scholars were valued in the city of Rawandz under the Soran Emirate and later Ottoman Empire. Since they were educated and trained there to become Soran Emirate mufti (Islamic legal experts), the Emirate covered their finances. The stature of scholars also increased under the Soran Emirate until its collapse, after which the Ottoman Empire covered their expenses. When the Rushdiya School was founded in Rawandz, it provided scientific assistance to the city and became the principal source of income for several scholars from 1868 until World War I and the Caucasus campaign in 1916.

Existing sources and studies have failed to provide comprehensive information regarding the economic life of the scholars in Rawandz, as neither prior sources nor researchers have adequately studied this topic. Furthermore, accessibility to Ottoman archives for research purposes was severely restricted, despite the fact that these archives could offer precise and hitherto undisclosed information regarding the economic conditions of scholars in Rawandz.

This study aims to examine the economic conditions of scholars in Rawandz from 1813 to 1916 by answering the crucial question of what were their sources of livelihood in this period. The research undertaken here serves as the first of its kind to provide details on the economic situation and sources of livelihood of scholars in Rawandz from 1813 to 1916 based on Ottoman archives and documents, as well as critical sources on the history of Rawandz. In particular, the study examines two types of scholars: those who did not receive a salary from both the Soran Emirate and Ottoman Empire and, instead, relied on agricultural and livestock farming for their sustenance; and those who, in addition to receiving a state salary, consistently received awards

---

<sup>1</sup> Bzhar Othman Ahmed is currently a lecturer at the Department of History, Faculty of Arts, Soran University, Iraq. He can be reached at [bzhar.ahmed@hist.soran.edu.iq](mailto:bzhar.ahmed@hist.soran.edu.iq).

<sup>2</sup> Star Shekh Hassan is currently an assistant lecturer at the Department of History, Faculty of Arts, Soran University. He can be reached at [star.hasan@sorani.edu.iq](mailto:star.hasan@sorani.edu.iq).

<sup>3</sup> Rebaz Dlawar Omar is currently an assistant lecturer at the Department of History, Faculty of Arts, Soran University. He can be reached at [rebaz.omer@hist.soran.edu.iq](mailto:rebaz.omer@hist.soran.edu.iq).

and financial compensation for authoring books and scholarly articles. The period between 1813 and 1916 was selected as it is characterised by significant economic, scientific, and political transformations, thereby providing a huge perspective on the city's scientific and economic history.

Numerous sources have been referenced in this study's literature, the most important being Salih Mohammed Salih's book titled *Rwandz, the history and memory*. This source offers important information on the role and status of Rushdiya School in Rawandz, though it lacks details regarding the livelihood and salary of the school's teachers. Another significant source on this topic is a magazine article written by Mohammed Galaleyi titled "The situation of the scholars and sheikhs of the sect in Rawandz between 1857 and 1916 according to Ottoman documents" (2023), which provides important information on the scholars and their pursuit of science in Rawandz, though it only marginally addresses the salary of a select few scholars. Moreover, while Bzhar Othman Ahmed's journal article entitled "The Rushdiyye School in Rawandz and its most prominent problems 1868-1916" (2024) contributes significant material to this study, it provides little information on the salary of scholars at Rushdiya School in Rawandz, neglecting the intricacies of their lives and economic conditions in the city.

This paper consists of an introduction and four sections. The name and geography of Rawandz are discussed in the first section. The second section discusses the economic situation of the scholars of Rawandz at the end of the rule of the Soran Emirate, while the third section is devoted to the economic situation of the scholars after the collapse of the Soran Emirate. Lastly, in the fourth section, the teachers of Rushdiya School in Rawandz and their salary are discussed, followed by the conclusive results of this study.

## **Name and Geography of Rawandz**

Rawandz is an important city in the Kurdistan Region of Iraq, located in northern Erbil Province, near the border triangle between Iran, Iraq, and Turkey. There are many different opinions about its name; some call it Rawandz, while others call it Ruandz. Some scholars believe that Rawandz consists of two words, "Rawand" and "Dz". The word "Dz" means "castle," which gives the meaning of "castle of the diaspora" when added to "Rawand" to become Rawandz (Mizory, 2006).

Other scholars have emphasised that the word "Rawandz" consists of the words "Rawan" or "Rahwan" and "Dz," which means a place of shelter, because this referred to the resting place of nomads during their travel. Another scholarly opinion suggests that the word "Dz" was added to "Ruandz" due to the audacious act of stealing sheep and cattle from nomads who were always armed and had numerous guard dogs for the animals (Omer, 2006).

Rawandz had a wide border under the Soran Emirate, and comprised six main tribes, namely the Balek, Surchi, Bradost, Khoshnaw, Sherwani, and Ako tribes. Located at a latitude of 37 degrees and longitude of 44 degrees, it is approximately 1005 meters above sea level. It also surrounds Mahabad to the east, Urmia and Shino to the northeast, and Erbil to the southeast, with the surrounding area characterised by high mountains, including Zozik, Hassan Beg, Bradost, and Bapshtian Hill (Omer, 2006).

The city of Rawandz is situated on the foothills of the Korak Mountains, nestled between two profound valleys: the eastern valley, known as Kharand, and the western valley, referred to as Khala Rash. The east of Rawandz shares land borders with Iran and Turkey, particularly in the northeast region near Lake Urmia and the cities of Shino and Mahabad, making Rawandz a significant strategic and commercial centre (Tariq Jambaz, 2006).

Under the Soran Emirate, the city of Rawandz and its vicinity constituted a commercial zone, featuring multiple fortifications used to safeguard routes, alongside several bridges utilised for the passage of commercial caravans, military personnel, and civilians. Following historical periods, various fortifications were constructed in the region for defence purposes, including Ruandz Fortress, Rayat Fortress, and Is Qala Fortress. Several bridges were also constructed, including Khalifan Bridge, Kawlokan Bridge, Old Darband Bridge, and Great Darbandi Bridge (Khorshid, 2023).

### **Economic Conditions of Scholars in Rawandz at the End of the Soran Emirate's Reign**

In the past, although scholars were talented in various fields of science, they also had various sources of livelihood. While there were scholars who relied entirely on a state salary based on their type of employment, there were also those who received additional sources of income, such as material gifts from rulers and authorities. The following discussion expands on both these types of income.

#### ***Salary and Financial Remuneration***

Under the rule of the Kurdish Mir (or Prince) Muhammad Pasha (1813–1838), Rawandz served as the capital of the Soran Emirate. During the final years of the Emirate's governance in Rawandz, numerous renowned Kurdish scholars and educators imparted knowledge to students, with Ibn Adam al-Balak<sup>4</sup> being the most distinguished among them. He served as a mufti of the Soran Emirate, instructing students in Islamic teachings as a scholar and teacher. He was later chosen as the son of the king (Kur Mir) by Muhammad Pasha, who subsequently constructed a mosque and a school in Qalatilokan, situated outside the borders of Rawandz and facing Mecca, which preserved the basis of its monuments until 1958 (Mizory, 2009).

This demonstrates that scholars held a prestigious status among the Kurdish emirs of the Soran Emirate and were granted a salary while being engaged by the emirs for certain positions and tasks in the Soran Emirate.

It is worth mentioning that the emirs and kings of Soran consistently encouraged education and scholars. They regularly provided financial support for educational services. Even in the past, scholars were always financially supported in this principality. For example, in addition to Muhammad Pasha, the princess of the Soran Emirate, Khanzad Khatun, founded a library and a madrasah under her own name in 1659. She brought scholars from other regions to Soran and provided them with a salary and other necessities (Qaradaghi, 1998).

Even on legal and religious matters, the opinions of scholars were considered, and religious inquiries were frequently directed to educators and scholars who were financially compensated for their accurate responses. Ibn Adam al-Balak recounted about a young man who delivered a letter from Istanbul regarding a question from Sultan Selim III (1761–1808),

---

<sup>4</sup> His full name was Muhammad, son of Adam, son of Abdullah, but he was prominently known as Ibn Adam al-Balak. He was born in 1750 in the village of Roste in the Balakayety region. He was fluent in Arabic, Persian, and Turkish languages. In 1778, he went to Mahabad to learn Persian, then returned to Rawandz, where he became a mullah. In 1780, he was selected as a mufti and lecturer of Soran Emirate by Mustapha Oghiz Beg in Rawandz. He wrote more than 27 books in the fields of jurisprudence, linguistics, logic, philosophy, geometry, mathematics, and astronomy. Muhammad Pasha built a mosque for him in Qalatilokan, where he could teach and practice religion. Ibn Adam al-Balak died in 1844 AD (Hamakarim, 2006).

the son of Sultan Mustafa III (1717–1774). Despite his pupils asserting that no one could answer the question, Ibn Adam al-Balak provided a response, demonstrating his wisdom by elucidating on both the query and its suitable answer. Sultan Selim III had earlier dispatched a substantial amount of money, reportedly 2000 dinars, to individuals who possessed the correct answer. Such a substantial sum for that period indicates that scholars received financial compensation. The same question was also discussed among scholars in the Baban Emirate at that time, and anybody knowledgeable of the answer participated. Mir (Prince) Abdulrahman Pasha of Baban rewarded money and gifts to those with the correct response (Mizory, 2009).

This indicates that the Soran Emirate provided financial support to scholars in the form of salary and monetary awards, enabling them to contribute to education in the Emirate. They also often assumed the roles of mufti and decision maker for the Soran Emirate.

After the departure of Ibn Adam al-Balak from Rawandz, many other scholars resided and served in the city of Rawandz in different ways, the most notable of them being Mullah Khate.<sup>5</sup> During this period, Mullah Khate held the position of mufti in the Soran Emirate and taught in mosques, for which the Emirate provided a salary and sustenance, as it did with many other scholars (Mizory, 2009). Additional sources claim that he served as both a judge of the Emirate and an advisor to Muhammad Pasha, while a significant portion of the Emirate's gold reserves was entrusted to him. Since he oversaw the finances of the Emirate, he had sufficient financial resource and became rich without the need to seek other revenues (Salih, 2018). While a few sources offer additional details about Mullah Khate's salary, it is reported that, in addition to his salary, the Soran Emirate annually planted two bags of rice (about 500 kilograms), one bag of mash, and one bag of wheat from the Harir plain for him, along with crops from the Soran Emirate (Khaylani, 2024).

In Kurdistan, Kurdish emirs and rulers offered different forms of financial support to scholars who concurrently participated in village and state earnings for their remuneration. Despite the collapse of the Soran Emirate, scholars continued to receive a salary and remuneration from the succeeding Ottoman Empire, as evidenced by Ottoman documents detailing the salary of Mullah Khate. According to the documents, Mullah Khate's annual salary was 5250 kurus. Following his demise, his salary and assets were allocated to support education and scholars. Consequently, his salary was apportioned into three segments: one for his children, one for scholars and educational services, and one for students. It is worth mentioning that Mullah Khate's salary became a financial resource for his sons following his demise.<sup>6</sup>

From Mullah Khate's annual income of 5250 kurus, 1750 kurus were disbursed to his servant and his eldest son, Abdul Rahman Effendi, who was then a teacher in Rawandz and a pupil of his father (Mullah Khate). His income was funded by his father's finances, from which other amounts were allocated to a scholar in Rawandz and his other sons named Ahmed, Abdullah, Abdul Hakim,<sup>7</sup> Abubakr, Ibrahim, Mohammed Saeed, and Abdul Qadir Effendi (BOA. İMVL. 00443. 19699.001). The document explicitly states:

Bihi (Bismillah), your Excellency, the case letter sent from the Wala committee to the Prime Minister for resolution pertains to the resident of Rawandz, Mohammed Khate. His

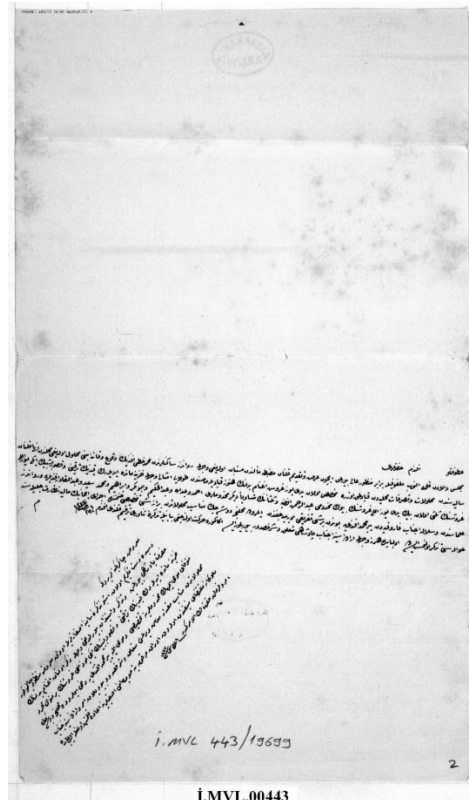
<sup>5</sup> Mullah Khate, whose name was Mohammed Effendi or Mohammed Khate Effendi, was born in either 1772 or 1775 in the village of Khate. He studied various aspects of Islamic studies, with a special focus on philosophy. He travelled to Baghdad in the early 19<sup>th</sup> century to further his studies. He later became an imam in Baghdad and a follower of Salafism. Upon his return, he earned the respect of Muhammad Pasha, who then promoted him to the position of mufti in the Soran Emirate. Mullah Khate passed away in 1837 and was interred in Gardagird cemetery (Hamakarim, 2006).

<sup>6</sup> To see the original copy of the Ottoman document, see Figure 1.

<sup>7</sup> Abdul Hakim Effendi was the son of Mullah Khate. Abdul Hakim Mohammed was son of Mullah Ahmad, descendant of Abdul Rahman, son of Ismail, and son of Sulaiman. He was born in Rawandz, where he likely pursued studies in religion. His birth date is uncertain. Abdul Hakim Effendi was likely born around the era of the Great Pasha (1813–1838) (Braum, 2023).



death certificate is under review, while his annual income is also assessed to finalise his financial dossier, which currently holds 700 kurus increased in his account. Upon his promotion, one-third of his annual income from 5,250 kurus will be allocated to his eldest son, Abdul Rahman Effendi, while an additional one-third will be distributed equally among his other sons: Ahmad, Abdullah, Abdul Hakim, Abubakr, Ibrahim, Mohammed Saeed, and Abdul Qadir Effendi. Additionally, one of the scholars from Rawandz, belonging to the Farooqi family, named Pir Mohammad Effendi, merits assistance in his position, which does not impact Mullah Khate's annual stipend. Therefore, we will follow His Majesty the Sultan's orders in all actions. 29th of Rajab, 1277 Hijri. (BOA. İMVL. 00443. 19699.001)



**Figure 1.** Text of an Ottoman document concerning the demise of Mullah Khate and the apportionment of his residual funds among his sons, along with the allotment, providing a salary to a scholar from Rawandz named Pir Mohammed Effendi.

The abovementioned text regarding Mullah Khate's salary indicates that, in addition to an annual income, his salary served as a financial foundation for his sons' livelihoods. Notably, in subsequent years, Mullah Khate's sons emerged as prominent scholars, particularly Abdul Hakim, who assumed the role of a teacher at Rushdiya School in Rawandz (BOA. MF. MKT. 00903. 00009. 001).

Another scholar named Mullah Yahya Mizuri,<sup>8</sup> who was influential in the Soran Emirate and subsequently in Rawandz, served as both a teacher in the community centre

<sup>8</sup> Mullah Yahya Mazuri—whose full name was Mullah Yahya, son of Mullah Khalid Mazuri of Amedi—was born in the village of Balete in Mazuri Zheri (Lower). There are varying accounts on the year of his birth, with sources ascertaining that he was born in 1772, between 1740 and 1747, and even in 1737 or after. Upon completing his education in Islamic studies and advancing his knowledge, he ascended to the

(*hujra*) and mosque, and as a mufti in the Soran Emirate during Muhammad Pasha's reign (1813–1836). He received financial patronage from the Emir of Soran, who issued his counsel on various religious edicts (*fatwa*) for territorial expansions (Adil, 2020).

This shows that the Soran Emirate provided financial support to scholars, especially those who served scientific and religious advancements inside the city of Rawandz, and were employed and paid a salary by the Emirate.

### ***Distribution of Zakat and Garments***

In Muslim communities during this period, scientific facilities were frequently well funded, scholars received remuneration, and people often collected obligatory alms (*zakat*) from a village, town, or region for scholars. During the governance of the Soran Emirate and later the Ottoman Empire in Rawandz and other areas, certain scholars derived their livelihood from local *zakat*. Such scholars included Mullah Khdri Muderis Balakian, Haji Sheikh Mam Sofi's son, Haji Kak Rasul, Mullah Isa, Mullah Abdulqadir Piray Garare, Mullah Abdullah, Mullah Ali Warzai, Mullah Ismaili Choman, Haji Kak Ahmadi Nawprdani, Mullah Darwish Nawbargayi, Mullah Mohammed Kak Abdullah Sheikh Watman, Mullah Abdullah Mami Khalan, and Mullah Mohammed Mullah Adam. In addition, residents supplied clothing and other essentials, providing garments once or twice annually to ensure that the scholars of the region were appropriately attired (Khaylani, 2024).

This indicates that the residents of Rawandz and its vicinity gave importance to religious educators and scholars by supplying them with essential provisions in exchange for instructing their youngsters in knowledge and overseeing religious matters.

### ***Agriculture***

While salaries and donations from the Soran Emirate or the Ottoman Empire constituted a significant financial resource for several scholars who depended on them economically, there were scholars from Rawandz who did not rely on the state for income. Conversely, they depended on themselves and undertook work such as agricultural and livestock farming for their sustenance. For example, upon concluding his Islamic studies, Mullah Mahmood, son of Mullah Ali, son of Mullah Darwish, moved to the village of Nawbarga in Balak, where he established a small school. He acquired land in the village and sustained himself via agriculture (Mizory, 2009).

This indicates that there were scholars who were not dependent on salary from rulers. This was not merely the lifestyle of a few scholars, but rather a characteristic shared by several who also did not economically depend on state salary. One such prominent scholar was Sheikh Ahmad-i Gewre (the Great Sheikh Ahmed) of Badinan (d. 1856), who received his title from Mawlana Khalid Naqshbandi. He lived in the Kolaka village in Badinan, adjacent to Akre. Sheikh Ahmad and his family engaged in and subsisted on both shepherding and agriculture. Another scholar, identified as Pir Nabi,<sup>9</sup> was compelled to assist his mother following the

---

position of mufti in the Soran Emirate during the rule of Muhammad Pasha of Rawandz, earning the title Abu Abdullah due to his son named Abdullah. He passed away on January 7, 1839 (Adil, 2020).

<sup>9</sup> Pir Nabi, also known as Sheikh Nabi Mawilian, was born in 1802 (1217 AH) in the village of Mawilian, located 20 kilometres east of Rawandz. He pursued Islamic education under Mullah Khate. Some assert that Pir Nabi originated from a village named Are, located in the Kani Rash area, while others believe he was from the village of Piran in the Mergasur district. However, he was indeed originally from the village of Are. He pursued Islamic studies and journeyed to several cities and regions of Kurdistan to acquire

demise of his father. After acquiring knowledge in various fields, he returned to the village of Mawilian, where established a small school and taught students, and also served as the imam for the villagers. Additionally, agricultural work became the primary source of his income and economic sustenance (Mizory, The prominent Families of Rawanduz, 2009).

This shows that the scholars of that time, in addition to their scientific work, had other means of income, such as agricultural and livestock farming, which were also important means of livelihood for the people in Kurdistan at the time, especially for villagers who lived outside of cities.

In conclusion, it is evident that scholars held a significant position in the Soran Emirate. The monarchs of this Emirate consistently allocated financial resources for them, facilitating the construction of schools and mosques. The scholars frequently functioned as mufti for the Emirate, while the monarchs compensated them for their expertise and interpretation of questions and other Islamic matters. Such compensation included numerous presents bestowed upon them. Nevertheless, there were also many scholars who depended on agriculture and animal rearing for their economic sustenance. In addition, the city of Rawandz and its residents held high regard for religious educators and scholars, and provided them with essentials, such as clothes and zakat, in exchange for teaching their children and managing their religious affairs.

## **The Economic Conditions of Scholars in Rawandz after the Collapse of the Soran Emirate**

Subsequent to the collapse of the Soran Emirate, the Ottoman Empire assumed control over the administrative matters of Rawandz and its surrounding areas. Concurrently, the Ottomans brought many administrative organisations to the city. Therefore, most scholars in Rawandz and its surroundings were employed to teach. This section examines the economic life of scholars in Rawandz following the collapse of the Soran Emirate and takeover by the Ottoman Empire.

### ***Remuneration***

Many scholars remained in Rawandz after the fall of the Soran Emirate, one of them being Mullah Omar Effendi<sup>10</sup> from the Khaylani tribe, who lived in Rawandz and was a student of Mullah Khate (Salih, 2018).

It is worth mentioning that scholars in Rawandz were highly educated, so with the establishment of Rushdiya School in 1868, the most prominent scholars in the city were employed as teachers. While they continued to engage in religious work and teach Islamic sciences in mosques, these scholars also benefited from an official salary from the Ottoman

---

knowledge. He was a pupil of Mullah Khate and Mullah Abubakr Sartkayi. He passed away in 1883 (1301 AH), following an extensive tenure of scientific service contribution (Mizory, 2009).

<sup>10</sup> Mullah Omer Effendi, who lived between 1798 and 1878, was a student of Mullah Khate and started studying at the age of nine in the schools of Rawandz. He first studied with Mullah Khate and later became a preacher for the residents of the area. He then continued his studies and was given the license to become a mullah (Mullah of Twelve Sciences) by Mullah Khate. He served the mosque in Rawandz for more than 50 years, and even taught in a school in Rawandz, with many students learning under him until he became blind at the age of 65. Nonetheless, he continued teaching and even performed the Hajj. Upon his death in 1878, he was buried in Rawandz (Salih, 2018).

Empire. One such scholar was Mullah Asaad,<sup>11</sup> son of Mullah Omer, who was born and raised in Rawandz to a renowned educated family. He served as a preacher in Rawandz and was also a teacher at Rushdiya School. Due to his expertise and the demand for instructors, he received a salary from the Ottoman Empire for his temporary role as an educator at Rushdiya School. Subsequently, he faced numerous problems with the Ottoman Empire (BOA. BEO.02955.21559.001).

The Ottoman Empire placed significant importance on the salary of scholars in Rawandz. This interest may stem from the Ottomans' desire to dominate the city, as it housed supporters of the Soran Emirate who remained during that period. Furthermore, they likely endeavoured to form a closer relationship with scholars, particularly those who exerted significant and immediate influence on society, as the residents tend to heed the counsel of scholars and religious leaders. This move can be attributed to the Ottoman Empire's efforts, similar to those in other towns under its dominion, to strengthen its administrative and scientific framework in the region, as subsequent scientific developments in that city have demonstrated. Ottoman documents detail the demise of Mullah Khate and the distribution of his assets and inheritance to his sons. In the margins of this document, it is also stated that Sultan Mahmud II (1839–1861) mandated a salary for Pir Mohammed Effendi, a local scholar who was living in Rawandz:

Your faithful convey that, per the documentation provided by our subordinates, despite the remaining funds in the state treasury, His Majesty the Sultan has promptly commanded the execution of this task, and Mohammad Khate will receive a promotion. The sons of the deceased will receive 5250 kurus as compensation. His Majesty has also decreed the provision of a salary to Pir Mohammed Effendi. In Sha'ban of the year 1277 AH. (BOA. İMVL. 00443. 19699.001)

### ***Additional Financial Support by Authoring Scientific Books***

Scholars during this period received a salary and additional compensation for producing scholarly writings. One of them was Rasul Masti Effendi, who authored a book titled *Risālah fī tashrīh al-aflāk wa risālah fī ithbāt wājib al-wujūd* (A treatise on the anatomy of the spheres and a treatise on proving the necessary existence). An Ottoman document indicates that the Bab al-Ali (Sublime Porte) dispatched a letter to the Ministry of Education to reward Rasul Masti Effendi for authoring this book (BOA. MKT. MHM. 00163. 00075. 001).

Jarjis Effendi (Jarjis Sabri Effendi) was another educator in Rawandz belonging to the Naqshbandi sect (BOA. MKT. UM. 00280.00054.002; Bajgir, 2022) who received a salary from the Ottoman Empire, and contributed to the city's educational development (BOA. İ. MVL. 00335.14403.003). He was rewarded 5000 kurus by the Ottoman Empire on July 6, 1859, for writing a scientific and religious book titled *Letters* (BOA. İ. DH. 00437.28880.001).

Taha Effendi was another scholar who, in addition to receiving a salary of 350 kurus from the Ottoman Empire, was also financially sponsored by the administration when he visited another city or region in 1860. He was both a mufti and scholar in Rawandz (BOA. A. MKT.

<sup>11</sup> Mullah Asaad, son of Mullah Omer, was born in 1850 in Rawandz. He went to school in 1858 and completed his primary education in a short period because of his intelligence. He then served as an imam and teacher in the Grant Mosque of Qalat in Rawandz for four years, and maintained a good relationship with Sheikh Hisamaddin Naqshbandi in Hawraman. During his active years, students from Arabian, Turkish, and Persian regions came to Rawandz to learn Islamic studies. In 1916, Mullah Asaad played a significant role in inciting people against the Russians and expelling them from the city. Later, he went to Balakayati and worked there as a teacher until 1923, when Sayyid Tahai Nahri became the governor. He brought him back to Rawandz and built a jurist's room for him, where he served as a religious teacher until his death (Salih, 2018).

NZD. 00315. 00061. 001). Although there is no detailed information about Taha Effendi's livelihood, it is clear that he moved to Istanbul in 1861, where he was paid a regular salary. Moreover, the initial 10 kurus he received for his additional expenses was later increased to 20 kurus (Gelaleyi, 2023).

This indicates that the scholars of Rawandz, besides receiving a salary, were also rewarded by the Ottoman Empire for authoring books and scholarly works, which evidently motivated them to engage in additional writing and scholarly publications. The Ottoman Empire also funded their daily travel expenses.

### ***Sustenance by the Ottoman Empire***

The Kurdish emirates and subsequent Ottoman Empire supplied sustenance to Sufi lodges (*takya*), educational institutions, and mosques to promote education. Even beyond religious and scientific places of work, scholars in Rawandz frequently received sustenance and other essentials, particularly seasonal local items. An Ottoman document shows that on July 9, 1859 (8 Dhul-Hijjah 1275), Jarjis Effendi requested wheat from the Ottoman treasury in Rawandz because during the tenure of Rasul Pasha, the former governor of Rawandz, such sustenance was discontinued (BOA. MVL. 00586. 00109. 001).

The Ottoman documents also indicate that Taha Effendi, in his correspondence, demanded 350 kurus as his salary and a sustenance of two bags of wheat and two bags of barley; this request was granted by the Ottoman administration (BOA. MVL. 00356. 00063. 001).

Thus, it is evident that in addition to a salary, scholars in Rawandz were also provided food, a common practice at that time. Food items such as wheat, barley, bulgur, rice, and beans were also given to individual scholars as well as scientific and religious centres.

### ***Rushdiya School and its Teachers***

In the second half of the 19<sup>th</sup> century, Rawandz underwent a notable scientific transformation with the founding of Rushdiya School, as verified in an archived Ottoman document marked August 29, 1868 (11 Jamad al-Akhr 1285 AH). This document shows that an order was issued confirming the completion of Rushdiya School in Rawandz, and the Ministry of Education was requested to deliver books and educational materials to the school (BOA. A. MKT. MHM. 00422. 00008. 001; Ahmed, 2024; gelaleyi, 2023). This school led to the employment of several scholars in Rawandz, whose employment details and salaries are expounded in the following sections.

### ***Recruitment and Remuneration of Teachers in Rushdiya School***

The foundation of Rushdiya School in Rawandz resulted in the recruitment of numerous teachers, commencing from its inception on November 20, 1868 (4 Sha'ban 1285 AH). Khatizadeh Ibrahim Effendi served as the school's inaugural teacher (BOA. A. MKT. MHM. 00427. 00010. 001; Ahmed, 2024). Despite the employment of multiple educators at Rushdiya School, it is important to acknowledge that it rarely exceeded two teachers, and oftentimes only had one teacher. Initially, upon its inception, the inaugural educator named Abdul Hakim Efendi was appointed as a second-class teacher (BOA. A. MKT. MHM. 00427. 00010. 001). For the first time, his employment file was sent to the Baghdad Provincial Education Department,



following which the Ottoman Ministry of Education was notified (BOA. A. MKT. MHM. 00423. 00087. 001).

While educators and scholars received a salary, they were also paid with agricultural produce, or food, for instructing students in educational institutions, and religious and scholarly centres. Officials, particularly teachers, were remunerated by the state, with salary tiers based on profession, as evidenced during the initial establishment of Rushdiya Schools across various cities and provinces in the Ottoman Empire. Numerous educators were hired, with their salary based on geographic region and academic qualifications (BOA. MF. MKT. 00098. 00007. 001). It is important to note that in the Ottoman education system, instructors were referred to as Mualim, and their salary was limited at a specific level (Bakr, 2015). In 1905, a scholar named Mohammad Tahir Effendi was appointed as an assistant teacher at the Rushdiya School in Rawandz, receiving a salary of 180 kurus (BOA. MF. İBT. 00168. 00094. 001).

In 1913, Mohammad Jamil Effendi was employed as a first-class teacher with a salary of 300 Kurus. On March 27, 1914, five months later, the Mosul Education Director submitted his appointment letter to the Ministry of Education in Istanbul (BOA. MF. İBT. 00493. 00052.001).

It is worth mentioning that the salary of teachers across Rushdiya Schools varied. Although teachers were employed in areas far from Istanbul, the capital of the Ottoman Empire, the first-class teachers were paid an amount of 800 kurus (BOA.MF. MKT. 00098. 00007). However, in Rushdiya School in Rawandz, the highest salary of a first-class teacher did not exceed 540 to 600 kurus (BOA. MF. İBT. 00129, 1320).

Therefore, it can be seen that there is a lack of salary equality among teachers at Rushdiya Schools across the Ottoman Empire. For instance, despite their identical academic qualification, teachers in Erbil and Sulaymaniyah received a higher salary than those in Rawandz (BOA. MF. MKT. 00914. 00008.001).

### ***Academic Titles and Salary Tiers***

Within the Ottoman education system, educators possessed academic titles that directly influenced their salary. Elevating a teacher's status from second class to first class required passing an examination. In 1896, Mohammed Arif Effendi, a teacher at the Rushdiya School in Rawandz and a member of the Khatizades family (descendants of Mullah Khate), undertook the examination. Consequently, he was employed as an educator at Rushdiya School in Rawandz (BOA. MF. MKT. 00360. 00013. 001). The highest wage for a first-class teacher in Rawandz was between 540 and 600 kurus, whereas in Istanbul, it was 800 kurus. Educators located in remote areas and smaller towns, they "should have received an higher compensation (BOA. MF. İBT. 00129. 00028. 001).

According to the evidence presented above, there was a significant variance in the salary of scholars in the Ottoman Empire. In particular, the salary of scholars in Rushdiya School in Rawandz was not equivalent to those in other Rushdiya Schools across cities in the Ottoman Empire. Moreover, the difference in the academic titles of appointed scholars was another factor that contributed to the disparity in salary. This was notably true for those who were first hired as second-class teachers but were subsequently elevated to first-class teachers, which resulted in an increase in their salary.

## Conclusion

This study has identified several findings on the economic conditions of scholars in the city of Rawandz in both the Soran Emirate and Ottoman Empire. Firstly, Rawandz served as a significant place of science and knowledge due to their prioritisation by the city's administration. This city hosted numerous renowned scholars under the Soran Emirate, and they imparted knowledge in mosques and educational institutions. They received a state salary and had no financial problems while working for the Emirate. In addition, the establishment of Rushdiya School in Rawandz was a significant scientific advancement for the city, resulting in the employment of several scholars who received a salary from the Ottoman Empire. This school can be seen as the inception of formal education in Rawandz.

Secondly, under the Soran Emirate, scholars did not depend exclusively on their state salary for sustenance. Rather, there were those who possessed their own livelihood and were more involved in agricultural and livestock farming. Thirdly, despite the employment of numerous teachers at Rushdiya School in Rawandz, the proficiency of Rawandz scholars (or Mullah) led to their appointment as educators by the state, and they received a salary from the Ottoman Empire.

The fourth finding was that, in addition to receiving a monthly salary from the Ottoman administration, the religious teachers and scholars of Rawandz were also rewarded for writing books or scientific works; most of the time, they were also given seasonal food items.

The fifth finding was that despite the parity of academic qualifications and academic titles, there was a significant disparity in the salary of teachers, particularly between those in large cities and those in smaller municipalities. The promotion of titles was used to advance their salary tier. The final finding of this study was that the residents and environs of Rawandz respected religious educators and scholars, and provided them with essentials such as zakat and clothing in exchange for teaching their children and managing religious affairs.

## References

- Adil, B. O. (2020). *Argush in some of the Ottoman and British Archives*. Erbil.
- Ahmed, B. O. (2024). The Rushdiyye School in Rawandz and its most prominent problems 1868-1916. *Journal of University of Human Development*, 10(3), 61–69.  
<https://doi.org/10.21928/juhd.v10n3y2024.pp61-69>
- Bakr, A. R. (2015). *Osmanlı dönemi'nde erbil (18. Ve 19. Yüzyillarda)* [Unpublished master's thesis]. Kahramanmaraş Sütçü İmam Üniversitesi.
- Bajgir, N. Y. (2022). *Rawandz in the Ottoman Archives H. 1262-1337 / 1846-1919*, Vol. 15th (A. Rahman, Trans.). Erbil: Rojhelat Press.
- BOA. A. MKT. MHM. 00422. 00008. 001.
- BOA. A. MKT. MHM. 00423. 00087. 001.
- BOA. A. MKT. MHM. 00427. 00010. 001.
- BOA. A. MKT. MHM. 00427. 00010. 001.
- BOA. A. MKT. NZD. 00315. 00061. 001.
- BOA. BEO.02955.21559.001.
- BOA. İ. DH. 00437.28880.001.
- BOA. İ. MVL. 00335.14403.003.
- BOA. İMVL. 00443. 19699.001.
- BOA. İMVL. 00443. 19699.001.
- BOA. İMVL. 00443. 19699.001.
- BOA. MF. İBT. 00129, 1320.
- BOA. MF. İBT. 00129. 00028. 001.
- BOA. MF. İBT. 00168. 00094. 001.
- BOA. MF. İBT. 00493. 00052.001.

- BOA. MF. MKT. 00098. 00007. 001.  
 BOA. MF. MKT. 00360. 00013. 001.  
 BOA. MF. MKT. 00903. 00009. 001.  
 BOA. MF. MKT. 00914. 00008.001.  
 BOA. MKT. MHM. 00163. 00075. 001.  
 BOA. MKT. UM. 00280.00054.002.  
 BOA. MVL. 00356. 00063. 001.  
 BOA. MVL. 00586. 00109. 001.  
 BOA.MF. MKT. 00098. 00007.  
 Braim, Y. (2023). Abdul Hakim Efendi, the first teacher of the Rushdiya School in Rawandz. *Diwan Magazine*, Erbil.  
 Gelaleyi, M. (2023). The situation of education, schools and teachers in Rawandz 1868-1916 according to Ottoman documents. *Ajin Magazine* (4), pp. 92-101.  
 Gelaleyi, M. (2023). The situation of the scholars, sheikhs, and the sect in the Rawandz according to the Ottoman archives 1857-1916. *Kahl magazine*.  
 Hamakarim, H. M. (2006). *The fatwa of Mulla-i Khati, "The legend of a historian."* Sulaimaniyah: Chwarchra press.  
 Khaylani, M. A. (2024). *The history of Soran Emirate – The history of Kurds*. Sulaimaniyah: Shivan Press.  
 Khorshid, R. M. (2023). *Political, cultural and social situation in Ruandz between (1939-1958)*. Soran University.  
 Mizory, M. (2006). *Ruandz: History and memory*. Erbil: Minare Press.  
 Mizory, M. (2009). *The prominent families of Rawanduz* (2ed edition ed.). Erbil: Jundiyan Press.  
 Omer, A. H. (2006). *Ruandz: A historical and political Study 1918-1939*. Sulaimaniyah: Strategic Research center.  
 Qaradaghi, M. A. (1998). *The revival Kurdish scholars through their manuscripts*. Baghdad: Wamiq.  
 Salih, S. M. (2018). *Rwandz: The history and memory*. Soran: Ahmed-i Khani Press.  
 Tariq Jambaz, M. B. (2006). *Ruanz: The City of Great King*. Sulaimaniyah: Binayi Press.