

Deciphering Hussein Huzni Mukriani's Historiography: A Critical Examination of "The History of the Soran Princes"

Mengruraikan Historiografi Hussein Huzni Mukriani: Kajian Kritis Terhadap "Sejarah Para Pangeran Soran"

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Abstract

This research delves into Hussein Huzni Mukriani's approach to historical writing, specifically examining his book titled "The History of the Soran Princes." The primary objective is to scrutinize Mukriani's methodology in narrating the history of Soran princes and address key research inquiries. How did Mukriani perceive the essence of history? What roles and objectives did history serve, and what sources informed his historical account of the Soran princes? What motivated Mukriani in documenting the history of the Soran princes? Did he adhere to established scientific and historical research methodologies? Our research meticulously follows all stages of scientific inquiry, employing the historical-analytical research method. The key findings include the incorporation of established historical research methods in Mukriani's work and a discernible adherence to the stages of scientific research. The research sheds light on Mukriani's approach to chronicling the history of Soran princes, emphasizing chronological recording and narrative presentation. Mukriani's writing style in this book exhibits distinct characteristics, encompassing information reception, summarization, chronological and narrative structuring, as well as critical evaluation.

Keywords: Hussein Huzni Mukriani, Sources of Historical Knowledge, Historical Writing Methodology, History of Soran Princes.

Abstrak

Penelitian ini mendalami pendekatan Hussein Huzni Mukriani dalam penulisan sejarah, khususnya mengkaji bukunya yang berjudul "The History of the Soran Princes." Tujuan utamanya adalah untuk meneliti metodologi Mukriani dalam menceritakan sejarah pangeran Soran dan menjawab pertanyaan penelitian utama. Bagaimana Mukriani memandang hakikat sejarah? Peran dan tujuan apa yang dimiliki oleh sejarah, dan sumber apa yang mendasari catatan sejarahnya tentang para pangeran Soran? Apa yang memotivasi Mukriani mendokumentasikan sejarah pangeran Soran? Apakah dia mematuhi metodologi penelitian ilmiah dan sejarah yang sudah mapan? Penelitian kami dengan cermat mengikuti semua tahapan penyelidikan ilmiah, menggunakan metode penelitian historis-analitis. Temuan utamanya mencakup penggabungan metode penelitian sejarah yang sudah mapan dalam karya Mukriani dan kepatuhan terhadap tahapan penelitian ilmiah. Penelitian ini menyoroti pendekatan Mukriani dalam mencatat sejarah pangeran Soran, menekankan pencatatan kronologis dan penyajian naratif. Gaya penulisan Mukriani dalam buku ini menunjukkan ciri khas yang meliputi penerimaan informasi, rangkuman, penataan kronologis dan naratif, serta evaluasi kritis.

Kata Kunci: Hussein Huzni Mukriani, Sumber Pengetahuan Sejarah, Metodologi Penulisan Sejarah, Sejarah Pangeran Soran.

INTRODUCTION

This research delves into the life, works, and historical writing methodology of Hussein Huzni Mukriani (1890-1947), as exemplified in his seminal work, "The History of the Soran Princes." Mukriani, an intellectual, historian, journalist, and author of the book, has made significant contributions to the Kurdish people. "The History of the Soran Princes" holds scientific importance, occupying a distinct place in the history and experience of writing Kurdish history, especially considering its publication at a time when historical writing held less prominence among Kurdish writers and intellectuals. Adopting a historical-analytical approach, this research meticulously follows the stages of the historical research method—observation, hypothesis, and proof. Every step of the research is undertaken within this methodological framework, emphasizing the significance of the research topic and the pursuit of the intended goal. Analytical methods are employed to scrutinize and evaluate the data gathered.

Attention and research on Kurdish historiography is an important and necessary process. Because in this field many unknown aspects of Kurdish history and the lives and works of Kurdish historians are presented. Martin van Bruinessen's work on Kurdish historiography is very important. Bruinessen points out the role and influence of Kamal Mazhar Ahmad (1937-2021) in the process of writing Kurdish history. (van Bruinessen, 2021 /39) Nodar Mossaki also discusses the role of the literary scholar Ezadin Mustafa Rasul (1934-2019), one of the greatest Iraqi Kurdish scholars trained in the Soviet Union. in the development of Kurdish education.(Mossaki, 2021 /41) Another important study on the process of formation of Kurdish historiography, especially in the Middle Centuries (known as the Islamic period) is entitled Salih Qaftan And The Process Of Kurdish Historiography In The Middle Centuries It pays attention to the efforts to rewrite all the historical periods of Kurdistan in Kurdish and presents the most important characteristics and the most influential historical knowledge of the historians of this period(Ahmad, 2022 /43).

No significant work on Mukriani and his historical analysis has been published in international journals and publications. However, Mukriani's collection of works has been published in Kurdish in two volumes. His historical experience and historical works have been published in his collections.(Mukriani, 2011c) Several works about Mukriani have been published in Kurdish, especially Shakir Fatah's work entitled Damaw Mukriani is important because it records important information about Mukriani's life and works.(Fatah, 2004) Another important work about Mukriani is the publication of an article (Giwi Mukriani) in two parts entitled (The story of the Damaw Huzni Mukriani), which published important information about the history of Mukriani's life and works (Mukriani, 1954a).

Our work on Mukriani is entitled Deciphering Hussein Huzni Mukriani's Historiography: A Critical Examination of "The History of the Soran Princes" It is a profound and effective contribution to presenting a contemporary understanding of Mukriani's life and different experiences and Deciphering Hussein Huzni Mukriani's Historiography Especially in the book "The History of the Soran Princes".

Various sources play a pivotal role in the development of this research. Primary among them is "The History of the Soran Princes" by Hussein Huzni Mukriani. Additionally, Mukriani's extensive body of work, including "Khunchai Baharstan – Mezhu Kurdan" [The Bud of the Spring Land - History of the Kurdish People], the initial editions of all Mukriani's publications, and "Awreki Pashawa" [A Look Backwards], contributes significantly to the investigation. Furthermore, for the analysis and evaluation of Mukriani's information, additional sources are consulted. These include Mir Sharaf Khani Badlisi's "Sharafnama," Dr. Jalili Jalil's "Kurds of the Ottoman Empire," Jamal Nabz's "Mir Mohammed Rwanzi, The Kurdish Prince," and Dr. Saad Bashir Iskandar's work on "The Empire System in Kurdistan." Each of these sources enriches the research, providing valuable insights into Mukriani's historical methodology and the context of Kurdish history.

METHOD

In this Research, much attention has been paid to Mukriani's works and writings. Most of the information is taken from Mukriani's works and analyzed. Several sources who had close contact with Mukriani were also used to obtain information about him.

The Method and Research Focus of this study are centered on exploring Hussein Huzni Mukriani's approach to historiography and his treatment of the history of the Soran princes. Specifically, the study aims to unravel Mukriani's conceptualization of history, elucidate the objectives and purposes he attributed to historical inquiry, and discern the primary sources he utilized in documenting the history of the Soran princes. Furthermore, the study seeks to uncover Mukriani's overarching aim in chronicling this historical narrative and assess whether he adhered to the procedural stages of scholarly and historical investigation. He followed scientific procedures in writing this narrative or simply recorded his information.

With a historical-analytical approach as the methodological framework, this study endeavors to meticulously observe, formulate hypotheses, and validate assertions throughout its execution. This methodological rigor is crucial for ensuring the reliability and validity of the research findings. Leveraging a variety of sources, including Mukriani's own writings such as "History of Soran Princes" and "Gunchey Baharistan," as well as pertinent theoretical works like Dr. Hassan Osman's "Methodology of Historical Research" and Arif Ahmed Ismail Al-Mukhalafi's "Independence in Historical Criticism," the study aims to conduct a comprehensive analysis and evaluation of Mukriani's historiographical contributions.

Despite encountering obstacles such as the scarcity of prior research on the subject matter especially on Mukriani's Historiography and the Method of Writing History, the study remains committed to leveraging established scientific and historical research methodologies to overcome these challenges. By delving into theoretical considerations and applying analytical methods to scrutinize and interpret the collected data, the study endeavors to provide valuable insights into Mukriani's historical methodology and shed light on the intricacies of his narrative construction in the "History of Soran Mirans." Ultimately, the study aims to present a nuanced understanding of Mukriani's historiographical approach and offer critical assessments of his contributions to the field of Kurdish history.

RESULTS AND DISCUSSION

Life And Career

Hussein Huzni Mukriani was a prominent name in Kurdish history, a journalist, historian, and writer who loved his nation. Hussein son of Sayyid Abdullatif son of Sheikh Ismail, son of Sheikh Latif) of Khazai, Huzni Mukriani, and Damaw Mukriani were the two titles he used mostly for himself. Mukriani was born in 1890 in Mahabad. He was an expert in religion, history, Kurdish, Arabic, and Persian literature. He also learned some trades such as printing, stamp engraving, calligraphy, writing on metals, bell graphing, and photography (Fatah, 2004 ,pp 197 - 199).

Huzni Mukriani has been taught to read and write basic languages (Kurdish, Arabic and Persian) since childhood, by his father and uncles. According to Dr. Kamal Mazhar, Mukriani was fluent in Eastern languages (Arabic, Persian, and Turkish), but only a little English among Western languages (mazhar, 2008 ,p 170). However, Shakier Fatah, who met and had contact with Huzni Mukriani in 1934, said that Huzni spoke Russian and French. It is not appropriate for Shakier Fatah to present Mukriani's knowledge of these two languages without certainty and information (Fatah, 2004,p 198). Gyu mukriani , brother of Hussein Huzni Mukriani, indicates in the introduction to the second edition of the book (History of Progress - History of Two Great States Doshtekbaz - Hazbani) indicates that Mukriani knew languages (Persian, Arabic, Russian, Hindi, Afghan, Turkish), had some knowledge of languages (French, English) (Mukriani, 1962). But Mukriani has translated a book from English into Kurdish entitled (Two-Year History of South Kurdistan, which has been published in the second volume of his collection of works. In the introduction to the History of the Kurdish Zand Empires, he mentioned that he had received the second volume of a book by General Sykes and translated any information about the Zandis into Kurdish, which shows that Mukriani had a good knowledge of English (Mukriani).

After the death of his father in 1903, at the age of twelve, he moved to the cities of Maraghah and Tabriz. In 1904, he went to Yerevan and became a teacher for the children of Shamsadinov and Haji Yusuf Beg. After two years in Yerevan, he moved to Tbilisi, where he stayed for a short time, then moved to Baku (Mukriani, 1954a,p4).

In 1907, he went to Russia, where he began his studies. He supported himself with the capital and income he had earned from making stamps (Mukriani, 2011a ,p 11). In 1908, Huzni Mukriani moved to Istanbul and stayed there for four years. In addition to studying, he was interested in the Sharafnama of Sharaf Khan of Badlisi and Mam and Zin Ahmadi Khani. He began writing articles in Persian for two magazines, Khawar and Chihranameh (Mukriani, 1954b, p 6).

Huzni became an expert in printing and journalism in Istanbul. The situation in Istanbul influenced his thoughts and outlook. In 1912, he moved to Haleb (Zangana, 2002, p 25). According to Shakier Fatah, Mukriani has traveled to Russia, Turkey, Iran, Afghanistan, Syria, Lebanon, Egypt, the Hijaz and France. During these trips, he was able to learn a number of arts and crafts, and when he returned to Kurdistan, he offered his skills to the Kurdish nation (Fatah, 2004,p 199).

In Ottoman times, Kurdish medreses existed alongside the official Ottoman medreses; they were distinguished by the precedence of the Shafi 'i rather than the Hanafi school of law and the use of Kurdish as the language of instruction.(van Bruinessen, 2024 /40) Dr. Kamal Mazhar has clearly identified that the source of Huzni Mukriani's education was religious Madrasa and Hujra (mazhar, 2008,p 170). Many sources indicate that Huzni Mukriani studied in Istanbul and Russia. Considering what Dr. Kamal Mazhar has said, it seems that Mukriani's education in Russia and Istanbul was a vocational education to learn the trades that he practiced after returning and settling in Kurdistan. In 1919, Hussein Huzni Mukriani was imprisoned by the French for 11 months for his publications. In 1925, he left Syria with his brother Gyu mukriani and came to Iraq. He stayed in Baghdad for six months. In 1926, he settled in Rawandz In the early 20th century, Huzni Mukriani brought two cultural phenomena to South Kurdistan for the first time in Kurdish history: the printing press and the photographer's camera. Huzni Mukriani's printing press was a diamond brand, bought in 1914 in Germany. In 1915, he installed his printing press in Haleb, then in 1925, he moved it to Rawandz and since 1948, it has been preserved in Erbil.(Mukriani, 2011b,p 9)

According to Mohammed Rasul Hawar, Hussein Huzni Mukriani was the first photographer in Kurdistan. He took pictures of intellectuals, leaders and personalities with his camera. He has taught many people how to take pictures. (Hawar, 1990,p 61)

Mukriani has suffered many hardships during his life. During the years 1936–1946, he was arrested and tried several times by the authorities. He left Rawandz on October 18, 1943, and went to Kirkuk and Baghdad. He settled in Baghdad and died on September 20, 1947, in Baghdad. (Bakhcheyi, 2001,pp 101 – 105).

Mukriani's Journalistic And Historical Works

Huzni Mukriani was an intellectual; contrary to the common intellectual culture, He was not part of Ottoman culture. He began his work at a time when Kurdish culture was developing through Kurdish intellectuals who had returned from the Ottoman Empire. Rather, Huzni Mukriani was different from this wave. Huzni proved his abilities as a journalist, writer, artist and historian. His style and language distinguishes him from others. While Huzni Mukriani wrote in a Kurdish language, writing in Kurdish at this time was full of Arabic, Turkish and Persian words and terms. Since the 1920s, Huzni Mukriani has written in Zarê Kurmancî magazine and later in Runaki magazine and other historical books in Kurdish.(Mukriani, 2011b ,p 6)

After settling in Iraqi Kurdistan, the political and cultural situation influenced Huzni Mukriani. As a means of national awareness, Huzni Mukriani believed that the field of historiography was an important center of this awareness process. Despite the difficulties and obstacles, Huzni Mukriani has worked in both the fields of history writing and journalism to

achieve his goal of spreading national awareness). In this regard, Dr. Kamal Mazhar says: Huzni was truly in love with the Kurds; he lived for the Kurds and for the sake of the Kurds. (mazhar, 2008 ,p 189)

Huzni Mukriani has published several magazines at different times, regions and cities. He began his journalistic career by publishing Kurdistan magazine. Kurdistan was a political, social, literary and scientific magazine published in Istanbul in collaboration with Mohammed Mehri in both Turkish and Kurdish. It was published once a week for a year (1917-1918). During his years in Haleb, he secretly published a number of magazines called Ararat, Kurdistan, Botan, Chia Kermanj, Diyarbakır and Soran against the Turks and French. After the publication of several issues of these magazines, they were banned. (Fatah, 2004, pp 205 - 206)

Mukriani's settlement in Rawandz was the beginning of a new stage of his journalistic work. At this time, he installed the printing machine in the city called Zarê Kurmancî and published a magazine with the same name. In 1926-1932, he published 24 issues. (Mukriani, 2002) The first issue of the magazine was published on May 24, 1926). Zarê Kurmancî was a social - historical - literary magazine, This issue contains a number of literary and social-historical subjects. ("Zarê Kurmancî," May 24, 1926)

About the publication of Zarê Kurmancî, A. M. Hamilton says: Sayed Huzni is not merely a historian; he is also the local journalist and newspaper proprietor. There is a brass notice on his door that reads, Zarê Kurmancî , which is the name of his paper. His type is set by hand. From the oak of the mountains - side, cut small blocs of wood. He planes them smooth and true, and upon them, he etches the illustrations for his paper. He inks his plates, turns the primitive printing press, then sets and binds his sheets together for the monthly magazine. But often enough, the little paper is suppressed on account of its Kurdish sentiments, which are not always approved of by the Government in Baghdad. (Hamilton, 1937,pp 122 - 123,227.)

Mohammed Amin Zaki Beg looks at the role of Hussein Huzni Mukriani in the publication of Zarê Kurmancî, He appreciates Mukriani's ability and efforts in publishing historical articles of the Zarê Kurmancî to spread awareness and revival of Kurdish national culture. (Zaki, 1931,p 318)

Although Huzni Mukriani was the editor and publisher of several magazines, he was a good collaborator in the publication of the newspaper (Zhyan) in 1934. At the invitation and request of Piramird, Huzni Mukriani came to Sulaimani and helped Piramird repair his printing press. He also helped in printing and publishing the newspaper Zhian from July 23, to November 11,1934. (Mukriani, 2011c, pp 603-633)

Another important experience in Huzni Mukriani's journalistic life was the publication of the magazine Runaki. Runak magazine was the beginning of his printing career in Erbil. The approach implemented in Runaki magazine was to continue the working method of Zarê Kurmancî (1926-1932).Runaki was a literary, historical and social magazine published monthly by Hussein Huzni Mukriani in Erbil. It continued from 1935 to 1936 and published 11 issues. (Mukriani, 2001)

Mukriani's last journalistic experience was as the editor of the magazine Dangi Geti Taze in Baghdad. During his stay in Baghdad, Huzni Mukriani supervised the publication of the magazine Dangi Geti Taze, a historical and literary magazine published by the British Embassy. (Rasul, 2003)

During World War II, anti-Nazi ideology was spreading in Iraq. As an opponent of Nazism, Tofiq Wahbi had a publication called Bayani Haqiqat. At this time, the British intended to have a publication for the same purpose. Together, they agree to publish a magazine to oppose the Germans and propagate the British. At the same time, attention should be paid to Kurdish history and literature. Thus, the first issue of Dangi Geti Taze was published from October 1943 to October 1945 under the supervision of Tofiq Wahbi, the editor of Huzni Mukriani. After the war ended, the British stopped publishing the magazine, but Huzni Mukriani again received permission from the Iraqi government to publish the magazine. The second series of the magazine was independent, and the team changed. The second series, from October 12, 1945, to

October 28, 1946, continued. In the third series, it became a weekly newspaper, and the last issue (No. 34) was published on August 25, 1947. (Taze, 2010, pp 5-6)

Dangi Geti Taze was published at a time when leftist thought was on the rise in the region. Because the magazine was published with the help and support of the British, Kurdish intellectuals destroyed many issues of the magazine as an opposition to the British. Professor Dr. Marf Khaznadar said about Mukriani's works in Dangi Geti Taze: Mukriani has done a lot of work in publishing this magazine. He wrote stories, literary articles and oral literary texts (folklore), translated Arabic and Persian writings into Kurdish. He has published articles on the lives of orientalist and political figures, English poets. (Khaznadar, 2005)

While the Kurdish historical narrative took root relatively late, the emergence of Sharaf Khan of Badlisi marked its inception. Although subsequent developments did not follow the same trajectory, in the mid-nineteenth century, Kurdish scholars endeavoured to document Kurdish history, drawing inspiration from Sharafname. (Mustafa & Othman, 2021, 56-68) In the nineteenth century, the Kurdish scholar Mullah Mahmood Bayazidi wrote a number of works on ethnography, language, literature or folklore, religion and religious groups, and Kurdish history. Bayazidi's works are important in Kurdish history and an important stage in the development of Kurdish historiography. (Leezenberg, 2020) Regrettably, some of these early manuscripts were lost, and others failed to sustain the momentum of this nascent endeavor.

However, the advent of Hussein Huzni Mukriani in the realm of Kurdish history represents a distinct and noteworthy experience. Mukriani exhibited a unique dedication to history as a discipline. In addition to contributing to newspapers and magazines, he authored 17 books, with 13 focusing on Kurdish history and 2 on history in general. (mazhar, 2008, p 168)

Mukriani, a trailblazer among intellectuals and historians, introduced several historical terms and concepts that were unprecedented. In the 1920s, he pioneered the use of certain historical terminology (for instance, he used "Mezhu" [A Kurdish Term] instead of "Taarih" [An Arabic Term]), setting a precedent for others in his field. In Mukriani's perspective, history is a noble science that faithfully and accurately depicts the events of human past life: "The science of history is a profoundly noble art that elucidates the realities of the past of the human race and the conditions of earlier nations in a precise narrative. (Mukriani, 1929, p 7)

Mukriani's objective in documenting the history of the Kurdish aligns with the overarching purpose of all his works: to raise awareness among the Kurdish nation and contribute to the revival of Kurdish history and culture. He commences by critiquing Kurdish intellectuals who, in his view, prioritize other nations' languages and histories over their own: "It is not rational for one to destroy his own house, repair others' houses, let his children and wives go hungry and unclothed, spend money on foreign families, and dedicate himself to science, language, and religion". (Mukriani, 1925, pp 4-7)

These criticisms stem from a historical situation dating back to the emergence of Islam and the integration of religious culture among the Kurdish nation. Mukriani notes that Kurdish intellectuals began to write and serve in languages and customs foreign to their own. This circumstance motivated Mukriani to diligently collect information and news about the Kurdish nation, enduring inconveniences, pain, material losses, harassment, and arrest. Consequently, Mukriani emerged as a pioneering figure in the documentation of Kurdish history. The cumulative page count of all published works by Mukriani is 1681, with 1442 pages dedicated to historical discussions. Between 1930 and 1945, only 184 books were published in Kurdish, and among them, merely 13 focused on history, with 8 authored by Hussein Huzni Mukriani. (mazhar, 2008, pp 165-172)

Ghunchay Baharestan is the first book on Kurdish and Kurdistan history published in Kurdish by Huzni Mukriani in 1925. Despite some historical and methodological errors about Kurdish origin, language, civilization and history, reading this book feels like a beginning for Kurdish historical discourse. (Mukriani, 1925)

Huzni Mukriani's writings on Kurdish princes and dynasties were published in 1929 under the title "Diroki Peshkewtn." His writings at that time were simple and primitive, often deviating from historical texts and taking on a mythical appearance. In the chapter on the

Hasnavis, Huzni describes some events and subjects that have not been mentioned in any historical source before and can be said to be his own mental structure. Also in the discussion of the Marwaunis He uses the name " Doshtekbaz " for the state. In this work, Mukriani presents the history of the Doshtekbaz family and their most important emirs in the years (356–489) and the Hazbani Empire in the years (310 - 511) AH.(Mukriani, 1927)

Another book by Huzni Mukriani on the history of the Kurdish rulers of Sharazoor, Halwan and Dinawar in the Middle Ages, entitled Aureki Pashawa, was published in 1929 in Rawandz .(Mukriani, 1929) The second volume of Aureki Pashawa was published in 1930 by Mukriani at Zarê Kurmancî Publishing House in Razandiz. This volume is about the history of Jzirra- Jzirra Omar and the Kurdish rulers of this region, the history of the Atabegs in Kurdistan.(Mukriani, 1930a)

Mukriani has paid attention to recording and presenting the lives, works and writing of Kurdish personalities. He wrote a book about the history of famous Kurdish personalities in the 13th century AH. This book presents important information about 28 Kurdish personalities in the thirteenth century AH.(Mukriani, 1931)

The history of the Kurdish emirates was another field of Mukriani's work. He focused on the important history of different Kurdish emirates. It has been given great importance in the history of the empires of Soran, Baban, Ardalán and Kurdish emirs. Mukriani published a book on the history of the rule of the Ardalán and Baban emirs in Sharazoor in 1930 in Rawandz. In this book, he mentions the most important princes of both empires.(Mukriani, 1930b)

History of the Princes of Soran, stands as one of the paramount sources in contemporary Kurdish history, specifically the history of the Soran princely state. Mukriani's proximity to the locales where many events of the Soran Empire unfolded, his life experiences and interactions with the people of Rawandz, as well as his cultural and linguistic standing, provided him with a unique vantage point. His wealth of information, coupled with access to historical documents and the excavation of Empire remains, underscores the richness of his work. (Mukriani, 1962)

Another area of Mukriani's work began after the publication of Mukriyan history. In the writings of this stage of Mukriani some of the legends will be avoided, and attention will be paid to historical subjects. The reason for this change was the publication of the book (Mohammed Amin Zaki Beg - Summary of Kurdish and Kurdistan History). In his book Mukriani "Kurdistan of Mukriyan: From the Beginning of History to Saif al-Din Mukri" after analyzing the history of Azerbaijan in the ancient era and making a quick reference to the Islamic rule in the region, he discusses the main issue of Kurdish rule in Azerbaijan and refers to the Kurdish emir and dynasties in the region. (Mukriani, 1938)

Another area of Mukriani's work was his attention to Kurdish history within the framework of different Iranian regimes. An important work of Mukriani in this field was the publication of Kurdish History and Nader Shah in Iran. In this book, he pays great attention to the role of the Kurds during the reign of Nader Shah and their relations. (Mukriani, 1934) An important period of Kurdish influence in Iranian history was the Zandi rule. Mukriyan focused on this important period and published a book on the rule of the Zandis in Iran. In this book, he describes much important information about Karim Khan Zand, the establishment of the Zandi rule, and the role and influence of the Zandis in Iran.(Mukriani)

In addition to writing books and historical articles, Mukriani also paid attention to writing his own memoirs. He understood the importance of these memoirs and the historical value of his memoirs. Three of Mukriani's memoirs have been published for the first time in his collection of works.

Sulaimani in 1934, explains several historical, economic, administrative and cultural aspects of Sulaimani. Mukriani recorded his memoir of his stay in Sulaimani and according to the manuscript History of Sulaimani - Four Months of My Stay in Sulaimani July 23 to October 11, 1943

Koya in the Autumn of 1935 is the memoir of Hussein Huzni Mukriani who visited Koya in the early autumn 1935. In this memoir, he recorded various information about the art of

architecture, gardens, streams, roads, Takya and the Great Mosque of Koya. It describes lifestyle, clothing and social conditions.

Going to Erbil and publishing Runaki magazine is a memoir of Huzni Mukriani during the establishment of his printing house in Erbil and the publication of Runaki magazine. In this memoir, Huzni presents many social, political, historical and cultural aspects of Kurdistan in the mid-1930s.

Hussein Huzni Mukriani's Perspective on History

While the Kurdish historical narrative took root relatively late, the emergence of Sharaf Khan of Badlisi marked its inception. Although subsequent developments did not follow the same trajectory, in the mid-nineteenth century, Kurdish scholars endeavored to document Kurdish history, drawing inspiration from Sharafname. Regrettably, some of these early manuscripts were lost, and others failed to sustain the momentum of this nascent endeavor (Mustafa & Othman, 2021, pp 56-68).

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In Mukriani's perspective, the purpose of history lies in the exploration of humanity and the substantiation of its existence within past civilizations.

According to Mukriani, the investigation into diverse human experiences progressively unveils the essence of civilization and its advancements. He asserts that the duty of history is intimately connected to the existence of civilization. History, as perceived by Mukriani, works with the remnants of civilized nations, delving into their past and evolution. Nations that don't contribute to the realm of civilization, leaving no imprint, are, in Mukriani's eyes, deemed ignorant and backward. Such nations, he argues, offer no historical benefit. (Mukriani 1925, p 8).

Mukriani sees the fundamental elements of history (time, place, person) not only as creators of historical events but also as conveyors of a message that transcends the boundaries of the past, aiding human comprehension of present-day events. Therefore, the role of history extends beyond narrating past events; it carries a message that facilitates understanding of the contemporary world. Mukriani's perspective imbues history with a philosophical dimension, asserting that the message of history is one of continuity and connection across time—past, present, and future. He contends: "History is not merely about recounting and reading stories; it is about safeguarding our commitment to the truth of the past. History ensures that we learn from our engagements, be it cooperation or conflict, with ancient nations. It equips us to face our present challenges on equal footing with adversaries, or else, ignorance of history may render us vulnerable to contemporary foes" (Mukriani 1925, p 8).

According to Mukriani, history, as a science, holds specific advantages for reforming and enhancing the current state of human life. It is the duty of history to assist people in improving their conditions and lives by drawing comparisons between historical events and their present circumstances: "The utility of history lies not only in understanding the civilization and characteristics of a nation. It involves comparing different facts and exploring the reasons for corruption in the past, connecting our past events with the present moment" (Mukriani 1925, p 9).

Mukriani's historical knowledge is comprehensive. As an intellectual, he possessed a profound understanding of the fundamental aspects of historical thought and embraced a civilized and cyclical interpretation of history. Mukriani emphasizes the significance of historical knowledge: "We must comprehend how governments rose, progressed, and eventually declined in the past. Understanding the arts that these nations cultivated and the

corruptions that led to their downfall is crucial, and much of this knowledge is gleaned from history" (Mukriani 1925,p 8).

Mukriani's understanding of the rise, development, and collapse of governments and nations is rooted in civilizational interpretations and the cyclical theory of the history of civilizations.

Mukriani categorizes history into two parts: general and specific. Concerning general history, he contends: "It encompasses the entire series of events of nations that have left more or less of an impact on the field of civilization." On the other hand, specific history focuses on: "The content of the state, political civilization, and the situation of a nation, which is part of general history." Despite this division, Mukriani, both as a historian and intellectual, underscores the message and importance of history for each scientific discipline: "The history of civilization is a narrative that explores civilization, society, and diverse situations. If it delves into the internal and external politics of a government, it is labeled political history. Sales and philosophy are also mentioned in this context" (Mukriani 1925,pp 9-10).

Mukriani, much like other historians and thinkers, categorized history based on time and era. He divided history into three periods, each aligned with distinct historical stages. Mukriani identified these periods based on years and significant historical events, defining them as the early centuries, middle centuries, and late centuries:

Early Centuries (Ancient History): Mukriani defines this period from the creation of man (Adam) to the year 395 BC. He concludes this phase with the decline of the Eastern and Western Roman Empire in 395 BC.

Middle Centuries (Middle Ages): Starting in 395 BC till 1435, this period extends until the collapse of the Roman state, marked by the Ottoman conquest of Istanbul, signifying the end of the Middle Ages.

Late Centuries (New and Contemporary History): Mukriani designates this as the "last centuries," spanning from the end of the Middle Ages to the present. Within this period, he further distinguishes two phases: from 1453 to the Great French Revolution of 1879, considered as the master's centuries, and thereafter, regarded as the last centuries.

Mukriani's objective in documenting the history of the Soran princes aligns with the overarching purpose of all his works: to raise awareness among the Kurdish nation and contribute to the revival of Kurdish history and culture. He commences by critiquing Kurdish intellectuals who, in his view, prioritize other nations' languages and histories over their own:

"It is not rational for one to destroy his own house, repair others' houses, let his children and wives go hungry and unclothed, spend money on foreign families, and dedicate himself to science, language, and religion" (Mukriani 1925,pp 4-7).

These criticisms stem from a historical situation dating back to the emergence of Islam and the integration of religious culture among the Kurdish nation. Mukriani observes that Kurdish intellectuals, with the advent of Islam, began to write and serve in languages and customs foreign to their own.

This circumstance motivated Mukriani to diligently collect information and news about the Kurdish nation, enduring inconveniences, pain, material losses, harassment, and arrest. Consequently, Mukriani emerged as a pioneering figure in the documentation of Kurdish history. The cumulative page count of all published works by Mukriani is 1681, with 1442 pages dedicated to historical discussions. Between 1930 and 1945, only 184 books were published in Kurdish, and among them, merely 13 focused on history, with 8 authored by Hussein Huzni Mukriani (Mazhar, 2008,pp 165-172).

Sources of Historical Knowledge in The History of the Soran Princes

The book *History of the Princes of Soran*, authored by the Kurdish historian, journalist, and intellectual Hussein Huzni Mukriani, stands as one of the paramount sources in contemporary Kurdish history and specifically the history of the Soran princely state. Mukriani's proximity to the locales where many events of the Soran Empire unfolded, his life experiences, interactions with the people of Rawandz, as well as his cultural and linguistic standing, provided him with a unique vantage point. His wealth of information, coupled with access to historical documents and the excavation of Empire remains, underscores the richness of his work (Nabz 2003, pp 19-20).

The initial edition of the book was self-published by the author in 1935 at Zarê Kurmancî printing house in Rawandz. The second edition, released in 1960, was published by Giu Mukriani at the Kurdistan Printing House in Erbil. In 2011, Aras Publishing House in Erbil compiled all of Mukriani's works into two volumes.

Sources for Writing the History of Princes of Soran:

First: Documents

From a historical perspective, documents serve as records of diverse human activities, encompassing thought and language, religious beliefs, environment, culture, traditions, agriculture, industry, and construction. Documents can be categorized into two types: intangible documents, imperceptible to the senses, and material documents, which are sensed and visible (Al-Mukhalafi, 2014, pp. 21, 24).

The author utilized both types of documents in composing the book:

First, Intellectual Documents (Immaterial): The author delves into the blending of life and settlement of the Soran princes with the inhabitants of Rawandz (Mukriani 2011, p 17 - 29). This exploration aids in comprehending people's thoughts, activities, social environment, religious beliefs, culture, and customs—integral aspects of immaterial documents. Understanding these facets, especially those tied to social structure and human thought, often requires historical context or revolutionary change. *Second*, Material Documents: The author employed various material documents to elucidate and chronicle the history of the Soran Emirates. These include:

- a) Coins from the Time of Mir Mohammad (Mukriani, 1962, 42): The significance of coins in historical research lies in the authenticity of patterns and inscriptions. Coin study has evolved into a specialized field known as numismatics, focusing on the political and economic aspects of the coin's era (Majzoob 2007, pp 53 - 54).
- b) Archaeological Remains (Mukriani, 1962, pp 40 - 44): Cannons crafted by Wasta Rajab, councils, castles, bridges, and the graves of several princes and personalities are among the material documents utilized.
- c) Documents: The examination of written documents constitutes a fundamental step in historical writing. These include texts such as agreements, treaties, official reports, political letters, laws, and records of transactions, which contain crucial facts indispensable to historical narratives (Yzbek 1990, p 80).

The author accessed numerous vital written documents, shedding light on pivotal aspects of the Sorani Empire's history: *An Ancient Written Document*: The author highlights the existence of "many historical events" within this document. One notable event mentioned is the internal conflict within the Soran Empire involving Tamar Pasha, Mohammed Pasha, and Ahmad Pasha (Mukriani 1962, p 88). *A Letter from Mahmud Pasha, Emir of the Baban Empire, to the Crown Prince of Iran, Abbas Mirza*: In this letter, Mahmud Pasha laments Mir Mohammed's attack on Koya and seeks assistance from Abbas Mirza (Mukriani 1962, 44 - 48). Through careful examination of historical sources, it becomes apparent that the letter dates back to the year 1829 AD (Amin 2014, p 139). *Correspondence Between Mir Mohammed, Mohammed Ali Pasha, and his son Ibrahim*: These letters hold significant historical value, portraying diplomatic struggles, political relations, and Mir Mohammed's alliances (Mukriani 1962, pp 51-52). The first letter was received by Muhammad Ali Pasha in 1831 AD, and the second followed after Mir Muhammad captured Zakho in 1832 AD. In July of the same year, Ibrahim

Pasha, son of Mohammed Ali, arrived in Homs, where he dispatched another letter to Emir Mohammed, received near Mosul. Mukriani meticulously examined and incorporated these letters into the history of the Soran princes.

Second: Manuscripts

The primary source for documenting the history of the Soran princes is a manuscript titled "Malikha," In Kurdish "مەلیخا" authored by Mirza Mohammadi Waqa'i Nagar (In Kurdish - میرزا محمدی وقائع نگار) (referred to as Mirza Mohammadi Okaya by Dr. Jalil Jalil, also known as a historian) (Jalil 1987, 12). Mirza Mohammadi Waqa'i Nagar served as the secretary to Mir Mohammad and composed this manuscript in Persian poetry upon Mir Mohammad's request. In 1827, Mirza Mohammadi Waqa'i Nagar initiated the writing of "Malikha," detailing the history of Mir Mohammad's activities, rule, and endeavors. According to Mukriani, this manuscript covers the era of Rasul Beg, Mir Mohammad's brother and the last Emir of Sorani. Mukriani extensively utilized this manuscript. "Many people in Rawandz once owned it, but it was destroyed with the arrival of the Russians and the migration of Rawandz's residents. I obtained only one copy, which I heavily relied on for writing this book." (Mukriani 1962, pp 43 – 44). As of now, this manuscript remains unpublished, and Mukriani might be the sole writer who has had access to and utilized it (Jalil 1987, p 12).

In addition to these documents and sources, Mukriani, in his history of the Soran princes, mentions his use of several manuscripts. He cites (Mullah Asadi Khaylani Zadeh* (In Kurdish - مه‌لا ئه‌سه‌عه‌دی خه‌یلانی زاده), who conveyed events concerning the end of Mir Mohammad's rule and his surrender through his father (Mukriani 1962,p 64). Another manuscript on the Soran Empire from 1927 by Mullah Asadi Khaylanizadeh is noted by Jamal Nabaz: "In 1960, I came across a copy of the manuscript in the private library of Gyu mukriani in Erbil." (Nabz 2003, p 19).

Considering the following points:

- a) In 1935, the history of Mirani Sorani, Hussein Huzni Mukriani, was published.
- b) Hussein Huzni Mukriani utilized the narratives of Mullah Asadi Khaylani Zadeh to compile the history of the Soran princes, given their close relationship.
- c) In 1927, Mullah Asadi Khaylani Zadeh authored his manuscript on the history of the Soran Empire.
- d) In 1960, a photograph of the manuscript was available in the library of Giumukriani, Hussein Huzni Mukriani's brother.
- e) In 1962, the second edition of the history of Mirani Soran was published by Giumukriani. He added some pictures on 15 pages that were not in the first edition. Moreover, he mentioned acquiring additional information after the first edition of the history of the princes of Soran.

From these facts, it can be inferred that Hussein Huzni Mukriani was likely aware of Mullah Asadi Khaylanizadeh's manuscript and incorporated it into the history of the Soran princes, even though it was written eight years before his own book. Despite their relationship, the existence of this manuscript, the second edition of the history of the princes of Soran, and several changes in this edition suggest that Giumukriani used this manuscript in the second edition.

Third: Oral History

Oral history comprises spoken information transmitted from one generation to another within a society. It encompasses memories of the past that have gained popularity and dissemination in a culture, including national culture and folklore. Oral narratives contain hidden tools that can serve as a means to uncover the truth. Despite some historians' reluctance to acknowledge oral history as a valid historical source, it's important to note that even written texts were primarily transmitted orally before being documented, including religious texts (Harouti 2014, p 155).

Mukriani, in documenting the history of Mir of Soran, prominently includes oral history as a distinctive feature of his work. Particularly, he draws on this source for information regarding events, especially those during Mir Mohammad's era. Residing in Rawandz, Mukriani not only delved into various documents but also gathered insights from individuals through oral narratives passed down through generations (Mukriani 1962, p 64).

Fourth: Books

Mukriani himself refers to a number of sources to write the history of Soran princes. Each of these sources contributed to elucidating different aspects of Soran and Rawandz history. The primary sources employed by Mukriani include Mir Sharaf Khan of Badlisi's "Sharafnama," Ibn Athir's "Kamil fi Tarikh," Na'ima, the Turkish historian, Marouf Jiaug's "Al-Qaziya al-Kurdiya," "Tarikhi Qajariyah," Major Hay's "Two Years in Kurdistan," and the "Dictionary of Information" (Volume Four) (Mukriani 1962, pp 11 – 88).

Fifth: Interdisciplinary Sciences in Writing the History of Soran Princes

The process of historical writing and research is deeply intertwined with various forms of knowledge, especially in the humanities. A historian's expertise must extend to comprehend sciences relevant to their research and writing. Each of these sciences aids historians in understanding and explaining facets of their subject matter. Crucial sciences contributing to historical writing and research encompass sociology, psychology, language and philology, paleography, documents, numismatics, archaeology, geography, economics, politics, and literature (Al-Huwayri 2001, pp 175 - 191; Al-Salmani 2009, pp 92 – 105).

Mukriani availed himself of several other sciences to assist in documenting the history of Soran princes. Linguistics and philology were employed to explain the etymology of words such as "Soran" as the name of the principality and "Kora" as the title of Mir Mohammad. Given that part of Mukriani's historical knowledge sources comprised manuscripts, documents, coins, and archaeological findings, he utilized various sciences (paleography, documents, coins/numismatics, archaeology) to comprehend and elucidate these sources. Despite residing in the region and maintaining a keen awareness of its geographical location, Mukriani's analysis of the international situation, foreign affairs, and diplomatic relations of the Ottoman Empire highlights his proficiency in political science and diplomatic and political relations (Mukriani 1962, n.d.).

Method of Writing History in the Book of History of Soran Princes

History encompasses unique events that unfold and are not destined for repetition, grounded in the irreversibility of time. The narrative of historical events endeavors to recount occurrences of the past. The method history employs to narrate these events is known as the historical approach, a process that commences with the collection of sources and information. Subsequently, the quest for truth involves scrutinizing these sources, culminating in the compilation of information (Majzoob 2007, pp 15 – 18).

In chronicling the history of Soran princes, Mukriani adhered to the stages of scientific research—observation, hypothesis, and proof. His fascination with the Soran Empire's history and the reigns of its influential emirs propelled him to meticulously gather information. This ardor for resurrecting Kurdish history motivated Mukriani to amass data, news, and sources related to the Mirans of Soran. The process involved an extensive collection of sources, documents, and writings, reflecting Mukriani's commitment to exhaustively explore all available avenues. The critical evaluation of sources became an integral stage in composing the history of Soran princes, following the compilation and analysis of information.

Mukriani's approach to understanding historical facts and documenting the history of Soran princes is framed within a method of research and writing, encompassing criticism, research, and comparison.

Historical criticism, as a means to ascertain the veracity of any historical event, involves interpreting and analyzing information contained in documents (Yizbek 1990, p 95). To

substantiate historical facts, events must undergo verification (Yizbek 1990, 95-139; Al-Huwayri 2001, pp 175-195; Al-Salmani 2009, pp 129-142; Othman n.d., p 257-272). This process of historical criticism operates at two levels: external criticism and internal criticism.

Mukriani, driven by skepticism towards obtained information, subjected the sources to criticism to unveil the truth. In the initial stages of Soran princes' history, he scrutinized the information presented by Sharaf Khan Badlisi and Ibn al-Athir, refuting their narrative about the name Soran. Mukriani provided his own evidence, differing from the accounts of these two historians (Mukriani 1962, p 11-12).

As a discerning historian, Mukriani, armed with a wealth of information, scrutinized historical documents, delving into their authenticity and historical accuracy. To ensure accuracy, he employed both external and internal criticism. One such document was a letter from Mahmoud Pasha, the prince of Baban, to the Qajar state successor. After meticulously investigating this letter, Mukriani compared it with the events of the period (Mukriani 1962, pp 47-48).

Beyond source criticism, Mukriani engaged in comparisons between multiple sources conveying the same information. Oral narratives, though pivotal in Soran princes' history, were met with skepticism and scrutiny. *Malikha*, another significant aspect, played a crucial role in this historical discourse. Mukriani relied on comparisons between *Malikha* and oral narratives to establish the accuracy of doubtful events and information (Mukriani 1962, pp 32-33).

Mukriani's approach to writing the history of Soran princes can be identified by its distinct style, characterized by receiving information, summarizing content, maintaining chronology and narrative, and employing criticism and evaluation.

The incorporation of historical information and text from sources can occur through two methods: literal quotation and non-literal quotation. In the former, the text is used verbatim, while in the latter, the general content or meaning of the text is employed (Taha 1990, p 131).

The utilization of sources and the ability to reference them with confidence are hallmark traits of a successful historian and researcher. Throughout the history of Soran princes, Mukriani adeptly incorporates information, acknowledging sources even when critiquing and contrasting them with his own thoughts, perspectives, and data. Mukriani employs both literal and non-literal quotations in his work (Mukriani 1962, pp 11-88).

Summarization is a distinctive feature of Mukriani's approach to chronicling the history of Soran princes. After gathering information, Mukriani succinctly rewrites it, particularly noticeable in his treatment of the early history of the Soran princes. For instance, he condenses the lineage as follows: Sha Ali Beg, son of Mir Isa; Mir Isa, son of Shah Ali Beg; Pir Budag, son of Shah Ali Beg; Mir Saifeddin, son of Pir Budag; Mir Hussein, son of Pir Budag; Mir Budag, son of Quli Beg; Sulaiman Beg, son of Quli Beg. When delving into the reign of each prince, Mukriani provides concise summaries, possibly influenced by the scarcity of detailed information and the perceived insignificance of events during certain periods (Mukriani 1962, pp 12-16).

Mukriani adopts a narrative style in documenting the history of Soran and Rawandz from a political standpoint, presenting a chronological overview. He offers a comprehensive portrayal of the emirs' reign and the aftermath of the principality's destruction. Particularly noteworthy is Mukriani's adept depiction of Mir Mohammed's reign, presented in a simple, fluid, and literary language. His proficiency in narrating history is shaped by his engagement with oral narratives, interactions with the local populace, and the lingering impact of events and stories in the collective memory of the people (Mukriani 1962, pp 35- 57).

While Mukriani predominantly employs a narrative and chronological writing style, he occasionally adopts a critical stance, evaluating characters and events. This method becomes particularly evident in the concluding section of his book, focusing on the history of Soran governors and the era of British political rule in Rawandz. We posit that Mukriani's ability to adopt a critical approach is facilitated by the temporal proximity of the historical period and the public's awareness of those events (Mukriani 1962, pp 80-85).

Criticism and Evaluation

The book "History of the Princes of Soran" holds a distinct position in the annals of Kurdish historians and serves as a pivotal source for delving into the history of the Soran principality. Despite our earlier discussions regarding the sources of knowledge and the methodology of historical writing employed in this book, it remains susceptible to criticism and commentary. We encapsulate our primary criticisms and evaluations of the book as follows:

Mukriani did not adhere to the principles and criteria when selecting the title for his book, as the temporal scope of the title, "History of the Mirans of Soran," encompasses a vast and indeterminate historical period. To examine such a history within a mere two pages (pages 9-92 in the Aras Publishing House edition) fails to meet the standards of a scholarly article. Furthermore, the book ostensibly aimed to center around the history of the Soran princes; however, its concluding sections veer into discussions regarding the lives of various individuals in Rawandz following the rule of Mir Mohammed's brother, Rasul Pasha. These topics significantly deviate from the book's title.

The history of the Soran princes predominantly revolves around political aspects such as the acquisition of power by the princes, expansionist campaigns, power consolidation, conflicts, and wars. Regrettably, the author lacked a comprehensive approach to his historical work, failing to explore the social, economic, and religious dimensions of the history he was chronicling. Even the examination of these facets primarily served the overarching theme of political history, which constituted the core subject of his writing.

While the author's work is centered on the dynamics of power within the emirates, a notable omission is the absence of specific years related to the ascension to power and significant events for most of these rulers. In particular, the book does not provide references to the commencement and termination of the reigns of these princes:

- a) Sha Ali Beg, the son of Mir Isa
- b) Mir Isa, the son of Shaali Beg
- c) Pir Budagh, the son of Shah Ali Beg
- d) Mir Saifuddin, the son of Pir Budag
- e) Mir Hussein, the son of Pir Pudag
- f) Mir Saifuddin, the son of Mir Hussein, son of Pir Budag
- g) Mir Budag, co-Ri Quli Beg

While some of these princes succeeded their brothers, Mukriani asserts that they succeeded their fathers (Mukriani 1962, pp12-16). A comparative analysis of the information provided by Mukriani about these princes with the content in Sharafname reveals that Mukriani sourced his information from Sharafname. In fact, Sharaf Khan, when describing the era of Mir (Shaali Beg) and his sons, even refers to one of his sons as Mir Budagh. When this emir ascended to power, Sharaf Khan identified his reign as Pir Budagh. Mukriani echoes this information in two separate instances, once as Mir Budagh and another time as Pir Budagh, mirroring the nomenclature employed by Sharaf Khan (Badlisi 2001, pp 337-339).

While the author has cited the sources of his information at certain points in the history of the Soran princes, the origins of some of his information remain unclear and unattributed. This lack of clarity has resulted in ambiguous sources and confusion, particularly in events related to the invasions and wars led by Mir Mohammed. The author fails to specify the sources for this information, as evident in the account of casualties. For instance, in describing the siege of the castle (Nulus) in the Litan tribal area in East Kurdistan, where Mir Mohammed entered the castle after the siege, the author states: 'They killed the old and the young, the male and the female, the small and the large.' (Mukriani 1962, pp 32).

Mukriani's account of Mir Mohammed's invasion and attack on the Emirate of Badinan, including the capture of the Amedi Castle, is ambiguous and contains contradictions. On page 50 of the history of the Mirans of Soran, Mukriani mentions:

'Said, the king of Amedi, disillusioned with his brother Ismail Pasha, sought assistance from the Emir of Rawandz. Mullah Yahya Mazrui and Said Pasha fervently encouraged the Emir to capture Amedi and Dasni. In the presence of the Emir of Badinan and the great mullah of Mazuri, the people of Badinan became supporters of the Emir of Rawandz and eagerly awaited his arrival.' (Mukriani 1962,p 50).

Describing the time of Mir Mohammed's invasion, Mukriani states: *'Musa Pasha constructed a fortress, securing himself behind closed gates. In exchange for the fortress, tower, and assembly filled with an army and weapons, the people of Amedi sincerely pledged to fight for him.'* (Mukriani 1962,p 51).

These accounts present a contradiction. On one hand, before Mir Mohammed's attack, Mukriani claims, 'The people of Badinan, both young and old, became supporters of the Mir of Rawandz and eagerly awaited his arrival.' On the other hand, Mir Musa (Musa Pasha) asserted, 'The people of Amedi sincerely pledged to fight for him.' Adding to this inconsistency in Mukriani's information, describing events after the capture of Amedi Castle, he states: 'Mir Mohammed, after establishing peace and order, appointed Mir Musa Pasha as the governor of Amedi Castle' (Mukriani 1962,p 51). This raises questions, as the Emir who sought refuge with Mir Mohammed, according to Mukriani's narrative (Said Pasha), encouraged Mir Mohammed to take control of the principality of Badinan. On the other hand, Mir Musa prepared against Mir Mohammed, and the siege of Amedi lasted three months. How, then, did Mir Mohammed appoint Mir Musa as the ruler of Amedi after capturing the castle?

Contrary sources provide different information. According to Dr. Jalil Jalil in the book 'Kurds of the Ottoman Empire' on pages 152-153: 'Enmity arose between Sayyid Beg, the Emir of Badinan, and his brother Musa Beg. Musa Beg sought Mir Mohammed's assistance, and Mir himself desired a pretext to attack the Badinan Empire.' (Jalil 1987,pp 152-153).

This indicates that the Emir who sought refuge with Mir Muhammad was Mir Musa, not Mir Saeed. Additionally, according to Dr. Saad Bashir Iskandar in the book 'Marinshin System in Kurdistan' on pages 196-197: 'After the capture of Amedi and the apprehension of Sayyid Beg, the Emir of Badinan, Musa Beg was appointed as the governor of the city.' (Alexander 2004,pp 196 – 197).

Malikha also echoes the same information regarding the appointment of Mir Musa as the governor of Amedi. Therefore, the conflict among the princes of Badinan was between Mir Sayed (Said Beg) and Mir Musa. Mir Musa sought refuge with Mir Mohammed, who attacked the Emirate of Badinan, and Mir Sayed and his brother Mir Ismaili faced Mir Mohammed's onslaught. After capturing Amedi, Mir Mohammed appointed Mir Musa as the governor of Amedi.

The years of events and narratives identified by Mukriani coincide with the years of migration. For instance, on page 88, Mukriani recounts the internal conflict between Mohammed Pasha and Tamar Pasha of Koya, who, along with Ahmad Pasha, attacked Ahmad Pasha. They were subsequently apprehended and blinded. The date of this incident is specified as the 17th of Ramadan, 1192. Mukriani asserts that Mohammad Pasha is still the Emir of Koya (Mir Mohammad) at this time. However, on page 89, Mir Mohammad's year of birth is listed as 1198 (Mukriani 1962,pp 88-89). The apparent discrepancy arises from the fact that Mir Muhammad would be too young to participate in the conflict in 1192 if his birth year is indeed 1198.

Our final observation regarding the book pertains to the absence of an appendix. Mukriani, being a conscientious historian, intellectual, and journalist, dedicated considerable effort to sourcing documents for documenting Kurdish history. In chronicling the history of the Soran princes, he utilized several documents with significant historical value, perhaps accessible only to Mukriani. The inclusion of an appendix, featuring materials such as Malikha's manuscript, correspondence between Mir Mohammed and Mohammed Ali Pasha (governor of Egypt), and Mahmud Pasha's letter to the successor of the Qajar state, could open new avenues for understanding Kurdish history.

CONCLUSION

In conclusion, the works of Hussein Huzni Mukriani became an advanced culture for the development of Kurdish journalism and history. Mukriani has benefited from many different regions and cultures and has developed his work experience. The result of his travels was the establishment of a printing press. He was arrested by the French for publishing a number of newspapers and magazines while he was living in Helleb. He continued his journalistic experience in Rawandz and then in Erbil. Mukriani's experience as a historian is remarkable. He devoted many articles, publications and books to historical subjects. He has published a number of important works about Kurdish regions, cities, personalities, emirs and principalities. Mukriani was a nationalist and an intellectual who loved his nation very much. He hoped for social and cultural progress and worked to achieve it until the end of his life. This research illuminates Mukriani's profound perspective on history as a scientific discipline aimed at comprehensively documenting human narratives and events. Mukriani's conceptualization extends beyond mere chronicles of the past; he underscores history's pivotal role in navigating contemporary challenges. Through categorizing history into vertical and horizontal dimensions, Mukriani delineates eras and domains, thereby offering a structured framework for historical inquiry. Moreover, his motivation in chronicling the history of the Soran princes underscores a commitment to preserving Kurdish heritage amidst turbulent socio-political landscapes. Mukriani's rigorous adherence to established historical research methodologies underscores the scholarly integrity of his work, characterized by meticulous source analysis and comparative assessments. Notably, his chronological narrative style not only captures the essence of historical events but also reflects his dedication to critical analysis and evaluation. Thus, Mukriani's contributions not only enrich our understanding of Kurdish history but also exemplify the rigorous scholarly approach essential for historical discourse and preservation.

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