

وكان تعريف هذه الوظيفة هو نائب السلطنة أو السلطنة الشريفة أو المعظمة
بكذا أو بمملكة كذا^(١).

وكان نائب السلطنة يختار من بين العسكريين^(٢)، وكان مقدمو الألواف
منهم يعينون من قبل السلطان، والأجناد ومقدمو الحلقة من قبل نائب السلطنة
الذى يتبعونه، وأمراء الطبلخانا والعشرات تارة من قبل نائب السلطنة وتارة
من قبل السلطان، ولو أن تولية السلطان لنواب الطبلخانا كانت أغلب وتولية
نواب السلطنة لنواب العشرة أغلب^(٣).

وكان نواب السلطنة بالديار المصرية: وهم النائب الكافل ونواب الوجه
البحرى والقبلى والاسكندرية لاتصدر عنهم ولاية بتاتا إذ كانت التولية
والدزل مفوظين بالسلطان؛ أما نواب السلطنة بالممالك الشامية: وهى الشام وحاب
وطرابلس وحمّة وصفد وغزة^(٤) فكانوا يصدر عنهم الولاية^(٥).

وقد عني الكتاب والعلماء بمهمات نواب السلطنة وأعمالهم^(٦) ومراسمهم^(٧)
وألقابهم^(٨) ووصاياهم^(٩) والأوصاف التى يحب وصفهم بها^(١٠).

- (١) كما يتضح من الكتابات الأثرية. ذكر القلقشندي أن التعريف هو نائب السلطنة
الشريفة بكذا. انظر الضوء ص ٣٤٢.
- (٢) القلقشندي: صبح الأعشى ص ٤٠٦.
- (٣) المرجع نفسه ص ٩٠.
- (٤) فى حالة ما تكون نياية لا تقدمه عسكر.
- (٥) المرجع نفسه ص ١٢٠.
- (٦) السبكي: معبد النعم ص ٢١ - ٢٤.
- (٧) القلقشندي: صبح الأعشى ص ١٢٠؛ العمري: التعريف ص ٩٠.
- (٨) القلقشندي: صبح الأعشى ص ١٠١ - ١٠٢؛ ١٢٠ ص ١٦٩؛
- ٤٠ ص ٤٥٥؛ ضوء ص ٣٤٢ - ٣٤٣؛ القرينى: خطط ص ٢٠٥١.
- (٩) العمري: التعريف ص ٩٢ - ٩٣.
- (١٠) القلقشندي: صبح الأعشى ص ١١٠ - ١١٨.

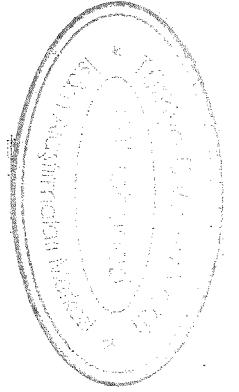
وقد ذكر القلقشندي نسخة توقيع بناية حصن الأكراد كتب به باسم
« شهاب الدين الجاكي »، وكتب فيه بالجانب العالى^(١).

نائب السلطنة

وردت هذه الوظيفة على كثير من الأتار العربية. وهى اسم مفضم للنائب،
وربما أطلقت فى أول الأمر على النائب الكافل [انظر نائب]. وربما يرجع
أصلها إلى عصر السلاجقة حين أنشئت وظيفة نائب السلطان التى انتقلت
إلى دول الأتابكة والأيوبيين^(٢). وفى عصر المماليك أحيى السلطان بيبرس هذه
الوظيفة نظراً لكثرة تغيبه عن مصر ورغبة منه فى أن يحل محله بها أثناء اشتغاله
بالحروب الخارجية نائب عنه، وكان هذا النائب يقوم مقام السلطان أثناء
غيابه، ويشترك معه فى توزيع الإقطاعات، وترشيح الموظفين، وصار يسمى
كافل الممالك [انظر] والسلطان الثانى^(٣).

ولم يقتصر إطلاق لقب نائب السلطان على كافل الممالك بل صار يطلق على
النواب [انظر نائب] فى النيابات الكبيرة: فى مصر كان يطلق على نائب
الإسكندرية، ونائب الوجه البحرى، ونائب الوجه القبلى، وفى الممالك الشامية
كان يطلق على نائب دمشق^(٤)، ونائب حلب، ونائب حمّة، ونائب صفد
ونائب السكرك، ونائب غزة^(٥)؛ ثم صار يطلق على معظم النواب الآخرين
مثل نائب حمص ونواب القلاع.

- (١) القلقشندي: صبح الأعشى ص ١٢٠ - ١٦٦.
- (٢) Hitti, History of the Arabs, p. 674.
- (٣) دكتور حسن إبراهيم: نظم ص ٢١٢ عن حصن المحاصرة للسبوطى ص ٢٠٨٤.
- (٤) وكان يسمى أيضاً نائب الشام.
- (٥) إذا لم تكن مقدمة أى إذا كان متولياً نوباً.



THE MEN OF THE SWORD (*ARBĀB-AS-SUYŪF*)*The Nā'ib as-Saltāna (vice-sultan or viceroy in Egypt)*

Until the death of Muḥammad b. Qalāūn, the *nā'ib as-saltāna* was the highest ranking amir in the Mamluk kingdom, taking precedence even over the *atābak*. According to one source, it was he who signed, in the name of the sultan, the applications for fiefs (*qīṣaṣ*), and he was authorized to give out small fiefs (*iqṭā'āt khafīfa*) without consulting the sultan.² Following another source, he acted as sultan on a restricted scale, appointing the amirs and the office holders, excepting the highest ones, such as that of *wazīr*, of *qādī*, and of privy secretary (*kātib as-sirr*). He could, however, propose candidates for these posts, and his suggestions were but rarely overruled. During reviews he would ride at the head of the army. The *ḍiwān al-jaysh* was also under his supervision; the *ṣāhib ḍiwān al-jaysh* (q.v., p. 66) was in close contact with him, while the *nāzir al-jaysh* (q.v., p. 66) kept close contact with the sultan.³ He was called *an-nā'ib al-kāfil*, *an-nā'ib bi-l-ḥaḍra*, *kāfil al-mamālik al-islāmīya* (or *ash-sharīfa*), or *as-sultān ath-thānī*, whereas the governor of Damascus was called *kāfil as-saltāna*, and the governors of important provinces *nā'ib as-saltāna ash-sharīfa*,

¹ Basic material in Mamluk sources dealing with the various offices is found in: *Ṣubb*, iv, pp. 16-22; v, pp. 481-2; vii, pp. 158-9. *Daw' aṣ Ṣubb*, pp. 245-9; p. 343. *Zubda*, pp. 114-15. *Ḥusn al-Muḥādara*, ii, pp. 111-13.

² Ibn Iyās, ii, p. 127, ll. 5-9. *Zubda*, p. 112, ll. 15-21. On his functions, see *Khitāt*, ii, p. 215. *Ṣubb*, iv, pp. 16-22; xi, p. 134, ll. 17-21.

³ *Ḥusn al-Muḥādara*, ii, p. 111, ll. 8-12. *Ṣubb*, iv, pp. 16-22.

and those of secondary provinces *an-nā'ib bi-fulāna*.¹ At the close of the life of an-Nāsir Muḥammad, the office of *nā'ib as-saltāna* was abrogated,² to be renewed later, but without regaining its former pre-eminence. It was only in the days of al-Ashraf Sha'ban that al-Yūsufī, who filled that post, was granted extraordinary powers: he could, on his own initiative, grant fiefs with a yearly income not exceeding 600 dinars, dismiss whomever he pleased and appoint Amirs of Ten and Amirs of Forty throughout *al-bilād ash-shāmīya*.³ The last to serve in this capacity was, according to one account, Āqbughā at-Timrāzī, in 842.⁴ According to another version, it was Ṭunbughā al-'Uthmānī.⁵ The *nā'ib as-saltāna* served as acting sultan when a military expedition or other matters required the sultan's departure from the capital. When the office was abrogated, the duties of acting sultan were carried out by the highest-ranking amir remaining in the capital, who was called *nā'ib al-ghayba*.

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EGYPT AND SYRIA IN THE FATIMID, AYYUBID AND MAMLUK ERAS

III

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This might be caused by physiological causes (unbalanced temperament — *mazağ gayr mu'tadal*) or by external factors (devilish insinuation — *waswasa*). Particularly dangerous is desire penetrating the heart-membrane and taking possession of the core of the heart (*muḍğa*) (The *muḍğa* is a material body where knowledge and love of God are located).

Ibn Qayyim's attempt to develop an Islamic spiritual theory on the disease of the heart is remarkable. He was undoubtedly influenced by Ibn Taymīya but went beyond the limitations of *fiqh* and *'Uṣūl ad-Dīn*. On the grounds of Koran and *ḥadīth*, he made an effort to give comprehensive answers to general human questions. Where Ibn Taymīya was known for his austere, provocative style without ever loosing the corps of *ḥadīth* out of sight, Ibn Qayyim seemed to allow himself more freedom. He tried to structure the loose traditions in the framework of a theory. The result offered a more emotional approach to religion in general.

Especially "the Book of the Soul" and "the Garden of Lovers" occupied an important place in medieval Islamic scholarship. Theoretical treatises on love were part of the literary tradition. The most outstanding predecessors of Ibn Qayyim were Ibn Ḥazm and Ibn al-Ġawzī with respectively the *Ṭawq al-Hamāma* and *Ḍamm al-Hawā*. Ibn Qayyim al-Ġawzīya disagreed with Ibn Ḥazm on the compulsory nature of passionate love²⁵. Though spiritually intended the "Garden of Lovers" was a vehicle for light prose and poetry as well. One may even wonder if some of his epistles, rather than preaching, aimed the distraction of the cultivated reader.

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THE OFFICE OF *NĀ'IB AS-SALTĀNA* OF DAMASCUS: 741-784/1341-1382, A CASE STUDY*

The period which has been focused on in this article starts with the death of the Mamlūk sultan al-Malik an-Nāṣir Muḥammad b. Qalāwūn in 741/1341 and it ends with the usurpation of the throne by al-Malik az-Zāhir Barqūq in 784/1382, dethroning an-Nāṣir Muḥammad's last descendant al-Malik aṣ-Ṣāliḥ Ḥāğğī and putting an end to the reign of the Turco-Qipchaq Mamlūks. It is a generally accepted fact that during the greatest part of this period the amirs and their mamlūks held the real power in the empire. Therefore, we consider it very important that the offices which they occupied and partly based their power and position on, are studied. Since the office of *nā'ib as-saltāna* of the *mamlaka* of Damascus is — as will be shown — one of the most important of those offices in the elaborate military administration of that Mamlūk empire, we chose it to be our specific topic of research for this article. Moreover, with regard to the office of *nā'ib* of Damascus, this period is also very interesting because there were several important events and so many changes of power in Damascus, that information in the sources on its functioning was relatively prolific and offered a grateful subject to work on.

But before going into that information, we will first turn to the theoretical descriptions of this office, as they were drawn up in the administrative manuals of the Mamlūk period, especially by Ibn Faḍl Allāh al-'Umarī (eighth/fourteenth century) and by al-Qalqashandī (ninth/fifteenth century).

The *nā'ib* of Damascus was the most important official in the Syrian part of the Mamlūk empire. Besides being the sultan's substitute in the *mamlaka* of Damascus, he was also the highest in grade (*'arfa' fi r-ruthba*) among his colleagues, the *nā'ibs* of the other *mamlakas* of Syria¹.

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¹ *Masālik al-'Aḥsār fī Mamālik al-'Aḥsār d'Ibn Faḍl Allāh al-'Umarī. L'Égypte, la Syrie, le Higāz et le Yémen, (Textes Arabes et Etudes Islamiques 23), (ed.) AYMAN FU'AD*

²⁵ Ibn Ḥazm described passionate love as a compulsory (*ittirārī*) emotion; Ibn Ḥazm, *Ṭawq al-Hamāma*, Cairo 1950, p. 5-11. Whereas Ibn Qayyim al-Ġawzīya recognized the human possibility to resist love's penetration to the heart in an early stage; Ibn Qayyim al-Ġawzīya, *al-Ġawāb al-Kāfi*, p. 211; Ibn Qayyim al-Ġawzīya, *Rawḍat al-Muḥibbīn*, p. 131-141.

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- 1 MEHMET FAZIL DAĞISTANLI, 456 Numaralı Elbistan Kadı Sicili (H.1302-1308/M.1884-1890) 196-300. sayfalarının transkripsiyon ve değerlendirilmesi, Kahramanmaraş Sütçü İmam Üniversitesi, Yüksek Lisans, 2010