

Vali

(Magrib'de valiler zamanında
kültür)

el-Hadaretul-İslamiyye fil-
Magrib, 121 - 123.

D. Baş: 3692

Vali

(Endülüs'te valiler devri)

Edebüs-Siyase ve'l-Harb
fil-Endülüs, 29-30

D. Baş: 3607

~~ER RA'I (VALI)~~
VALI

- cahiliyye devrinde -

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Et-Mufassal - V, 219 vd.

- 081420 MULEFIA-ji RASTAIN
210355 VALI

الولاية على البلدان في عصر الخلفاء الراشدين /
د. العزيز بن ابراهيم العمري .. دكتوراه .. جامعه الامام
محمد بن سعود الاسلاميه - العلوم الاجتماعيه - التاريخ ،
١٤٤١ هـ.

04 NISAN 1995

- 081420 ABBASICER
210355 VALI

ولاية العهد وأثرها على الأحداث السياسية في العصر
العباسي الأول: ١٣٢-٢٣٢ هـ / ٧٥٠-٨٤٧ م / نايف
محمد ابوقريه .. ماجستير .. جامعه الامام محمد بن سعود
الاسلاميه - العلوم الاجتماعيه - التاريخ ، ١٤٠٧ هـ.

210355

VALİ

1 HAKAN TEMİR, Emevilerde valilik kurumu, Cumhuriyet Üniversitesi, Yüksek Lisans, 2013

MUSLIM SPAIN

711-1492 A.D.

A Sociological Study

BY

S. M. IMAMUDDIN



ISLAM TARİHİ SANAT
ve KÜLTÜRÜ ARAŞTIRMA
MERKEZİ - İSTANBUL

003669

LEIDEN
E. J. BRILL
1981

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt	9228
Tasnif No.	946.8 IM 1981

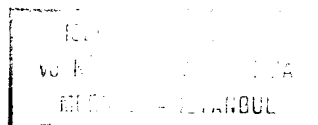
Wali

There was a small replica of the central administration in each of the seventy-one provinces into which the country was divided in the tenth century.

Each of these provinces was placed under a civil and military governor called the *Wali*. During the dependent *Imārat* period the provincial *wali* was called *hakim*. The *Khalifah's* duties—such as the commanding of armies, collecting of taxes and charity-funds and the distributing of them as required, and the administering of civil and criminal justice—devolved on the governor. One of his main duties was to render military assistance to the Amīr or *Khalifah* of Cordova. In the beginning, when the area covered by the province was large he had two or more lieutenant-governors posted in important cities and a military commander on the frontier. The *Wali* had about six ministers to administer affairs of minor importance in their respective districts. He toured the country to settle the disputes of the people and replaced the *qā'id*s and city magistrates, guilty of dereliction of duty. The *Wali* was,

¹ Cf. A. G. Palencia, *Historia*, p. 129.

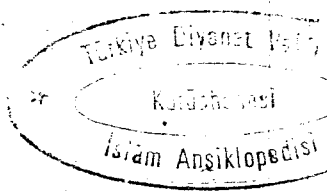
² Cf. Lévi-Provençal, *L'Espagne*, p. 123. The deputy-governor of Saragossa was considered more important than the others during the 46 years of the dependent *Imārat* period. The first deputy-governor of this province was 'Abd Allāh b. Ḥanṣh.



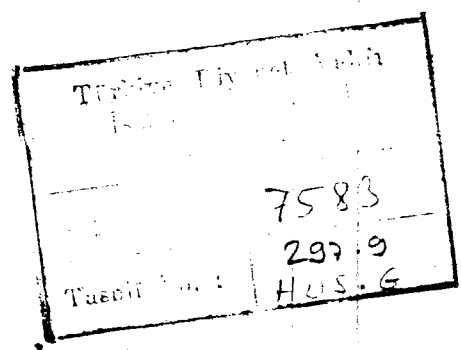
in general, a courtier or a *qā'id* (military general) and belonged to a local aristocratic family of the 'Arabs, Berbers or neo-Muslims, whose forefathers had been the rulers of the locality in earlier days. He sometimes paid a fixed portion of the revenue of the province to the ruler of Cordova.¹

Each of the frontier marches had a military chief of great importance, who held a different position from that of the governor of a province and was called the governor of the frontier (*ṣāhib al-thaḡhr*). He belonged generally to the family of the Tujibids, Banū Hūd, Banū Razīn or Banū Dhū al-Nūn. At the downfall of the Umayyads, the frontier governors were the first to declare their independence.

THE GLORIOUS CALIPHATE



187-188
By
S. ATHAR HUSAIN



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‘Umar used to tell his officials, “I have not appointed you officials over the community of the Prophet so that you may become their master. On the contrary, I have appointed you to ensure observance of prayers by the people and for deciding their disputes with justice and giving their rights with equity.” He publicly announced, “I have not appointed any official to beat up people or to snatch away their property but for the purpose of teaching you your religion and the way of the Prophet. If anybody has been treated otherwise he can come forward with his complaint and he will get full recompense.”²

While appointing Qais bin Sa‘ad as governor of Egypt ‘Ali sent a letter to the people of Egypt which read—

“Beware! you have a right upon us that we should act in accordance with the Book of God and Traditions of the Prophet and we should guide your affairs in the manner ordained by God. We should strive openly as well as behind your backs for your well-being.” The letter concluded, “If we do not conduct ourselves accordingly we have no right for your allegiance.”

Writing to a governor ‘Ali said, “Let there be no barriers between you and your subjects. Erection of barriers by the authorities is short sightedness and deficiency of knowledge. Because of these veils they do not get to know the real state of affairs and small things appear big and big things appear small. Virtue is presented as evil and evil as virtue and truth and falsehood get inter-mixed.”³

‘Ali himself acted upon this advice. He used to go round the markets of Kūfa with a whip in his hand but unaccompanied by any escort or servant. He would advice the people and would personally see that the businessmen were not committing any dishonesty in their dealings.⁴

1. Tabari, History, Vol. III, page 273.
2. Abū Yūsuf—*Kitāb Al-Khīrāj*, page 115.
3. Ibn Kathīr, Vol. III, page 8.
4. Ibn Kathīr, Vol. III, page 8.

Civil Administration

For purposes of civil administration Abū Bakr divided the country into a number of governorettes and posted the following governors therein:¹

Seat of government	Name of the governor
1. Mecca (Hejāz)	‘Attāb bin Usaid
2. Tāi’f (Hejāz)	‘Uthmān bin Abī Al-‘Aas
3. Sana‘ā (Yemen)	Muhājir bin ‘Alī Ummaiya
4. Hadhramaut (Yemen)	Zaid bin Labīd Ansārī
5. Khulān	Y‘ala bin Ma‘viya
6. Zabid Warema (Yemen)	Abū Mūsā Ash‘arī
7. Jind	Ma‘āz bin Jabal
8. Bahrein	‘Alā’ bin Hazramī
9. Najrān	Jarīr bin ‘Abdullah
10. Dumatul Jundal	‘Ayāz bin Ghanam
11. Iraq	Muthannā bin Hāritha
12. Jarsh	‘Abdullah bin Thour
13. Hems (Syria)	Abū ‘Obeidah bin Jarrāh
14. Jordon	Shurahbīl bin Hasana
15. Damascus	Yazīd bin Sufiyān
16. Palestine	‘Amr bin Al-‘Aas
17. Medina	Caliph himself

Duties of Governors

Governors were also commanders-in-chief of the army. It

1. Saye‘ed Ahmad Akbarābādī—*Sida‘iq Akbar*, page 319.

الإدارة العثمانية في ولاية سورية

١٨٦٤ - ١٩١٤ م

رسالة قدمت لتسم التاريخ بكلية الآداب (جامعة عين شمس)
للمحصل على درجة الماجستير في الآداب

Dr. Amin Toroude
Muhsein

Nali-83-90

تأليف

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دار المحارف بمصر

٨٣

أما الجهاز المدني في مركز اللواء فكان على النحو التالي (١) :

١ - المتصرف : وهو مسئول عن الجهاز المدني في اللواء ويحمل لقب باشا أو بك .

٢ - أركان اللواء : النائب الشرعي في اللواء والمفتي ونقيب الأشراف والمحاسب ومدير التحريات .

٣ - مجلس إدارة اللواء : ويرأسه المتصرف ويتألف من أعضاء دائمين هم أركان اللواء مع ثمانية أعضاء منتخبين (٢) .

ويشرف موظفو مركز اللواء على عدد من الموظفين التابعين لهم في أقضية اللواء . وأما الجهاز الإداري في القضاء فيرأسه القائم مقام وهو يحمل رتبة بك ويرأس مجلس إدارة القضاء أيضاً ويشرف على موظفي القضاء (٣) .

وسأتناول اختصاصات وصلاحيات أعضاء الجهاز المدني في ولاية سورية عضواً عضواً ، مع بيان المجالس الإدارية في مركز كل من القضاء واللواء والولاية .

أولاً - الجهاز الإداري في مركز الولاية

١ - الوالي :

نصت المادة السادسة من نظام الولايات ١٢٨١ / ١٨٦٤ م على ما يلي :
« نظارة أمور الولاية الملكية والمالية والضابطة والبوليتيقة وإجراءات الأحكام الحقوقية تحال إلى وال منصوب من طرف الحضرة السلطانية الشريفة وكما أن والي الولاية هو مأمور بتنفيذ جميع أوامر الدولة كذلك هو مأمور بإجراء ما هو داخل في حدود المأذونية المعينة له من أحكام ولايته الداخلية (٤) . »

(١) سالنامه ولاية سورية ، دفعة ١٨ ص ٧٦ .
(٢) اختلف عدد أعضاء مجلس إدارة اللواء المنتخبين من لواء لآخر فبلغ عددهم في لواء حوران ستة أعضاء فقط ، انظر ، سالنامه ولاية سورية ، دفعة ١٨ ص ١٢٦ .
(٣) المصدر السابق ، ص ١٢٦ .
(٤) الدستور : مجلد ١ ص ٣٨٢ .

الفصل الثالث

الجهاز الإداري في ولاية سورية

تشكل الجهاز الإداري في ولاية سورية بعد صدور قانون تشكيل الولايات ١٢٨١ / ١٨٦٤ م على النحو التالي (١) :

١ - والي ولاية سورية : وهو المسئول الأول عن الجهاز المدني فيها ويحمل لقب باشا .

٢ - أركان الولاية : وهم الدفتردار والنائب (٢) والمكتوبجي .

٣ - مجلس إدارة الولاية : برئاسة الوالي وعضوية أركان الولاية بمثابة أعضاء دائمين مع سبعة أعضاء منتخبين .

٤ - كبار مأموري (موظفي) الولاية : وهم مدير المعارف والآلاي بك ومفتش العدلية ، ومدير المصالح الأجنبية ومدير تحرير الأويركو ومدير الدفتر الخاقاني ورئيس مديري « باش مدير » التلغراف والبوليصة ومحاسب الأوقاف ورئيس الولاية « ولايت سرتحصييلدار » وناظر النفوس ومدير أوراق الولاية وبيطري الولاية (٣) .

وأقام هؤلاء الموظفون في « دمشق » مركز ولاية سورية وأشرف كل منهم على عدد آخر من الموظفين التابعين له في مراكز الألوية والأقضية .

(١) سالنامه ولاية سورية ، دفعة ١٨ ص ٤٠ - ٤٢ ، ودفعة ١١ ص ٥٤ .
(٢) النائب : هو قاضي دمشق واعتبر مفتشاً للحكام الشرعيين بموجب قانون الولايات ١٨٦٤ م ثم لقب بنائب المركز . انظر : المادة ١٩ من نظام الولايات في الدستور مجلد ١ ص ٣٨٤ .
(٣) بموجب المادة الخامسة من قانون إدارة الولايات العمومية ١٩١٣ نص القانون على وجود هيئة الموظفين التالية في مركز الولاية : النائب ، الدفتردار ، المكتوبجي ، قومندان (آمر) الآي الدرك ، مدراء . النافعة والزراعة ، الدفتر الخاقاني ، البوليس ، الأوقاف ، النفوس ، الصحة ، ومعاون للوالي ومدير للأموال الأجنبية وترجمان .
انظر مجموعة قوانين « باللغة التركية » ص ٤ .

141) Diyarbakir Il Yilligi : 1967:

[s.l.], [1968]. 28 + 413 S. + zahlr. Abb. + Tab. + Karten.

(Diyarbakir)

Sign.:58912

22 NISAN 1992

142) Beysanoğlu, Şevket:

Bütün Cepheleriyle Diyarbakir. Istanbul, 1963. 146 S. : Zahlr. Abb..

(Diyarbakir Ticaret ve Sanayi Odasi Yayini : 3)

(Diyarbakir)

Sign.:55675

143) Kunt, I. Metin:

Bir Osmanli Valisinin Yillik Gelir - Gideri Diyarbakir, 1670 - 71.
Istanbul, 1981. 102 S. : Tabellen.

(Boğaziçi Üniversitesi Yayinlari : 162)

(Diyarbakir)

Sign.:55963

144) Konyar, Basri:

Diyarbakir Tarihi. Ankara, 1936. 218 S. : Zahlr. Abb.. Bd. 1.

(Diyarbakir)

Sign.:61965

DİYARBAKIR
ZVALI

23

five species of cuckoo: (a) the Common cuckoo (*Cuculus canorus*), with two sub-species *C.c. canorus* and *C.c. telephonus*; (b) the Great spotted cuckoo (*Clamator glandarius*); (c) the Pied crested or Jacobin cuckoo (*Clamator jacobinus*), with the sub-species *C.c. serratus*; (d) the Collared cuckoo (*Cuculus torquatus*); and (e) the Large-heeled cuckoo (*C. senegalensis aegyptius*).

Bibliography: Damīrī, *K. Hayāt al-ḥayawān al-kubrā*, Cairo 1937, ii, 390; A. Malouf, *Muʿdjam al-ḥayawān*, Cairo 1932, 77-9; E. Ghaleb, *al-Mawsūʿa fī ʿulūm al-ṭabʿa*, Beirut 1936, ii, 648; F. Hue and R.D. Etchecopar, *Les oiseaux du Proche et Moyen Orient*, Paris 1970, 394-5. (It is surprising that neither *Djāhiz*, *Ḥayawān*, nor *Ḳazwīnī*, *ʿAdjāʿib al-makhlūkāt*, mention the cuckoo under any one of its names.)

(F. VIRE)

WALAD [see *SAGHĪR*].

WALĀTA, conventionally Oualata, an important Saharan caravan town in mediaeval Islamic times, now a small town in the southeastern region of modern Mauritania, the Ḥawḍ or Hodh (lat. 17° 15' N., long. 6° 55' W.).

For its history, see *MURĪTĀNIYĀ*, at Vol. VII, 625a-b.

WALĀYA (A.). For the use of this term in *SHĪʿism*, see *WILĀYA*. 2.

WALBA, a district of the *kūra* of Niebla in the southwestern part of al-Andalus, the modern Huelva. The name appears in various forms in the Arabic sources, such as *Wānyu* in al-ʿUdhri (5th/11th century) and *Wāniba* (Yāḳūt), both going back to Latin *Onuba*.

Its political history is closely linked with that of Niebla [see *LABLA*], even though it was for a while, in the time of the *Taifas*, separated from Niebla. This was, in fact, a period of prosperity and security for the people there. This was due to the actions of ʿAbd al-ʿAzīz al-Bakrī who, in 403/1012, in the midst of the civil wars of that time, made himself the ruler of a little principality embracing Walba and the island of Saltés. Soon afterwards, in 414/1023-4, Abu ʿl-ʿAbbās Aḥmad al-Yaḥṣubī arose in Niebla to form a second *tāʾifa* in similar fashion within the ancient *kūra*. The ʿAbbāsid al-Muʿtaḍid [q.v.], ruler of the neighbouring *tāʾifa* of Seville, altered this state of affairs in his greed to acquire new territories, which he achieved in 443/1051-2. Out of prudence, ʿAbd al-ʿAzīz decided to cede Huelva and shut himself up in Saltés, but he could only maintain this for a short while under pressure from the Sevillan ruler, and had in the end to abandon it. Out of all the versions in the chronicles of the period, the most probable seems to be that of Ibn Saʿīd, who says that al-Bakrī marched on Cordova and definitively established himself there. It was in this capital that his son, the famous historian and geographer Abū ʿUbayd, received his education along the traditional lines of the age.

The island of Saltés considered itself as naturally linked with Huelva. It was not a separate district, and was in fact—as al-Idrīsī said in the 6th/12th century—less than a mile from Huelva and separated from it by a narrow neck of the sea only a stone's throw wide. Numerous historians stress its commercial importance, iron-working and falconry being amongst its main activities. Al-Ḥimyarī (9th/15th century) mentioned the traces of Antiquity there and attributed to it the advantages of both a maritime and a continental town.

Bibliography: Abū ʿUbayd al-Bakrī, *al-Masālik wa ʿl-mamālik*, ed. al-Ḥayyī, Beirut 1968; Ibn Saʿīd, *al-Mughrib*, ed. Ḍayf, Cairo 1978, i, 346-7; Ḥimyarī, *Rawḍ*, ed. and tr. Lévi-Provençal; A. Jiménez Martín,

Huelva monumental, Huelva 1980; M^a L. Pardo, *Huelva y Gibraltón (1282-1495)*. *Documentos para su historia*, Huelva 1980; A. González Gómez, *Huelva en la Edad Media. Un enclave fronterero*, Huelva 1986; F. Roldán Castro, *Niebla musulmana (siglos VIII-XIII)*, ²Huelva 1997; R. Amador de los Ríos, *Catálogo de los monumentos históricos y artísticos de la provincia de Huelva*, ²Huelva 1997. (FÁTIMA ROLDÁN CASTRO)

WĀLĪ (A., pl. *wulāt*), from the root *w-l-y* "to be near something", hence "to be in charge of something", comes to mean "person in authority, governor, prefect, administrator manager", with the *maṣdar* of *wilāya* for his office and/or sphere of competence. The word occurs once in the *Ḳurʿān*, XIII, 12/11, applied to God in the sense of "patron, protector". See on aspects of the function of the governor in mediaeval Islamic times, *AMĪR*. A near-synonym is *ḥākīm* "one who exercises power, jurisdiction, etc." Under the Ottomans, the *wālī*, also termed *pasha* [q.v.], was the governor of a province, *eyālet* or *wilāyet*; see *Pakalın*, i, 577-8.

In contemporary North Africa and the Middle East as far east as *Afghānistān*, various terms are employed for the administrative divisions of the province, including *wilāya*, *muhāfaẓa*, *imāra*, *livāʾ* and *ustān* in Arabic and Persian usage, and *il* in modern Turkey, with corresponding titles for their governors like *wālī*, *muhāfiẓ*, *amīr*, etc. (Ed.)

WALĪ (A., pl. *awliyāʾ*), indicates a friend of God or a saint, often also a mystic in general.

1. General survey
2. In North Africa
3. In the Arab lands of the Fertile Crescent [see *Suppl.*]
4. In Turkey, the Balkans, the Caucasus and *Ādharbāyḍjān*
5. In Central Asia
6. In Muslim India
7. In Southeast Asia and Indonesia
8. In Chinese Islam
9. In West Africa
10. In Chad and the Nilotic Sudan

1. General survey.

Walī is a *faʿīl* form of the root *w-l-y* with the meaning of "to be near". The one who is near is also a friend, he possesses friendship (*wilāya* [q.v.]) (more rarely *walāya*; for a discussion of these two forms, see Corbin, *En Islam iranien*, iii, 9-10; Chodkiewicz, *Seau*, 34). But in some way, the *wālī* also acquires his friend's, i.e. God's, good qualities, and therefore he possesses particular authority, forces, capacities and abilities. In the *Ḳurʿān*, the adjective *wālī* is also applied to God, Who is the believers' friend (II, 257). *Ḳurʿān* and *ḥadīth* do not know the concept of exceptional, blessed people who are close to God, but by the 2nd/8th century it seems to have been accepted (van Ess, *Theologie*, ii, 89-90; Radtke-O'Kane, *The concept of sainthood*, 109-10; Radtke, *Drei Schriften*, ii, 68-9). In many aspects, its origin is obscure; ancient Christian and Jewish elements can be recognised (Mach, *Der Zaddik*, 134-46). Stories about the wonderful deeds of God's friends also seem to have been collected and transmitted at an early stage, among others by Ibn Abi ʿl-Dunyā (d. 281/894 [q.v.]). He wrote the *Kitāb al-Awliyāʾ*, the earliest compilation on the theme of God's friends; Abū Nuʿaym al-Iṣfahānī (d. 948/1038 [q.v.]) made use of it in his *Ḥilyat al-awliyāʾ*. Ibn Abi ʿl-Dunyā's work does not show any method or explanation, but some writings dating from the second half of the 3rd/9th century had already passed the stage

والى - ولاية

- الغربية ، ومتوليها يحكم على عمل المحلة ، وعمل منوف ، وعمل أبيار .

- الإسكندرية ، وواليها يحكم على جميع أعمال البحيرة .

وفي العصر الأيوبي والمملوكي ، كان بالوجه القبلي ستة ولاة ، منهم أربعة في الوجه القبلي - بعد سلخ أسوان عن قوص ، وجعلها ولاية مستقلة - وهم :

- والى قوص وأخميم .

- والى الأشمونيين .

- والى البهنسسا .

- والى أسوان .

ومنهم ثلاثة برتبة عشرات وهم :-

- والى الجيزة .

- والى أطفح .

- والى منفلسوط .

هذا وقد كان «بعيذاب» في الأيام الناصرية محمد وال برتبة امير عشرة ، يولى من قبل السلطان ، ويراجع والى قوص في الأمور الهامة .

أما الوجه البحرى ، فكان فيه سبعة ولاء ، منهم ثلاثة طبلخاناه وهم :

- والى الغربية .

- والى المنوفية .

- والى الشرقية .

هذا وكان بدمهور برتبة طبلخاناه ، قبل أن تستقر نيابة . ومنهم أيضا أربعة برتبة عشرات وهم :

- والى قلوب .

- والى أشموم .

- والى دمياط .

- والى قطيا . (وقد كان قبل ذلك برتبة طبلخاناه) .

ن . م . ع

ورش

هو عثمان بن سعيد المصرى أسهم في الدراسات الدينية في القرن الثاني الهجرى . ولد سنة ١١٦ هـ / ٧٣٤ م والتقى بكبار الفقهاء الذين وفدوا

أصبحت مصر بعد الفتح العربى لها ولاية عربية ، يحكمها وال يعينه الخليفة القائم في المدينة أو دمشق ، أو بغداد .

ومن أهم اختصاصاته إمامة المسلمين في الصلاة ، وقيادة الجيش وقت الحرب . وقد لخص ابن الأثير الصفات التى يجب توافرها في الولى في أربعة حصال : الحزم والعلم ، والشجاعة ، والجدود .

ومع ذلك فقد أخضع الخلفاء الراشدون الولاية لرقابة شديدة ، وحاسبوهم أشد محاسبة .

أما في العصر الأموى ، فقد تمتع الولاية بسلطة واسعة ، على خلاف ما جرى عليه الوضع في العصر العباسى الأول . فقد كان النظام حينذاك مركزيا .

فلما ضعفت الخلافة العباسية آثر الولاية البقاء في بغداد أو سامرا ، وأنبأوا عنهم من يدبر شئون ولاياتهم بأسمائهم .

وكان من أثر هذا الضعف وتلك السياسة - فضلا عن بعد الولايات عن مقر الخليفة - أن جنح بعض الولاة والنواب إلى الاستقلال بولاياتهم ، فظهرت في مصر الدولة الطولونية ، والدولة الإخشيدية ، ثم فتح الفاطميون مصر فقامت فيها الدولة الفاطمية ، فالأيوبيية ، ثم المملوكية .

هذا وكان يعاون الولى في الإدارة مجموعة من الموظفين في المدن والقرى ، منهم صاحب الشرطة ، وصاحب البريد ، والقضاة ، وصاحب الجند ، والبندار ، وصاحب المعونة ، ومتولى السواقى .

أما الخراج فكان يضاف تارة إلى الولى ، وأخرى كان ينفرد به موظف مسئول عنه ، يعرف بعامل الخراج .

أما على صعيد التنظيم الإدارى المحلى فقد ظهرت وظيفة الولاية في الإدارة المحلية ، ففي العصر الفاطمى كانت مصر منقسمة إلى أربع ولايات هى :-

- قوص ، وواليها يحكم على جميع بلاد الصعيد .
- الشرقية ، وواليها يحكم على بلبيس ، وعمل قلوب ، وعمل أشموم .

çerçevede, liberal demokrasiye karşı sosyalist demokrasi tezini öne çıkaranlar da vardır. Fakat toplu olarak değerlendirildiğinde, bu ikinci yaklaşımın en önemli özelliği, kapitalist demokrasi diye adlandırdığı liberal demokrasiyi, ürettiği sorunlar dolayısıyla, kıyasıyla eleştirmesidir.

Sonuçta, bu iki yaklaşım birlikte dikkate alındığında, bütün eleştirilere karşın, hem tarihsel gelişimin, hem de ampirik bulguların, birinci görüşü ön plana çıkardığı ve kabul edilebilir kıldığı söylenebilir. Ayrıca, 1989 yılından sonra doğu bloğunun çökmesi ve görünürde sosyalizmin kapitalizme yol vermiş olması gerçeği karşısında, tartışmanın birinci görüş lehine sonuçlandığı izlenimini edinmek mümkündür. Öte yandan, küreselleşme süreciyle beraber, serbest piyasa ve liberal demokrasinin tüm dünyaya, şu ya da bu şekilde yayılıyor olması da, ilk görüşün rakipsizliği izlenimini vermektedir.

Acaba bütün bunların ardından, kapitalizm ile demokrasi arasındaki ilişkinin mutlak olduğunu ve liberal ya da kapitalist demokrasinin rakipsiz olduğunu söyleyebilir miyiz?

Bu çalışma, her şeye rağmen, söz konusu tartışmanın bitmemesi gerektiğini vurgulamakta ve bunun nedenlerini ortaya koymaya çalışmaktadır. Tartışmanın bitmesi, demokrasinin, şu anki haliyle sabitlenmesi anlamına gelir. Oysa demokrasi düşüncesi hiçbir zaman ulaşılan noktada durmamış ve her zaman, ideal anlamı çerçevesinde, derinleştirilmeye ihtiyaç duymuştur. Derinleşme olgusunun ise, muhalif eleştirilerden yararlanılarak yapılabileceği ortadadır.

Öte yandan tartışmanın bitmesi, liberal demokrasilerin, pratikte, üretmiş oldukları sorunların üstünün örtülmesi anlamına gelebilir. Kapitalizm demokrasi ilişkisinin irdelenmesi, bu sorunların tespitini sağlar ve çözüm üretilmesine katkıda bulunur. Ayrıca, demokrasiyi sadece bir ekonomik sisteme bağlamak, hem o sistemin tepesindeki devletlerin demokrasiyi bir tahakküm aracı olarak kullanmalarına neden olur⁷⁶, hem de demokrasinin değerini azaltır. Bir çağa egemen olan ekonomik sistem gözden düşüp, yerini bir başkasına bırakabilir. Oysa demokrasi, bir ideal olarak, her zaman canlı kalır. Dolayısıyla demokrasi bir ekonomik sistemin yedeği olarak görülemez.

⁷⁶ Nitekim *Burbach*, Amerika'da Reagan ve Bush yönetimlerinin kapitalizmi geliştirmek ve ABD'nin dar ekonomik çıkarlarını gerçekleştirmek için, başta Asya, Afrika ve Latin Amerika olmak üzere, diğer halkların demokratik özlemlerinden basitçe yararlandığını belirtmektedir. Roger Burbach, "Amerikan Demokrasisinin Trajedisi", **Düşük Yoğunluklu Demokrasi**, İçinde, Samir Amin/Chomsky/Andre Gunder Frank, Çev: Ahmet Fethi, Alan Y., İstanbul, 1995, s.133.

İSLAM'DA SİYASAL İKTİDAR (VELÂYET-İ ÂMME)

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GİRİŞ

Toplum/halk, devletin bir unsuru olmakla beraber aynı zamanda onu meydana getirendir. Toplumun varlığı devletten önce ve ondan bağımsız olduğundan, devleti toplumdaki hareketle ve ona izafe ederek açıklamak, başlangıç ve hareket noktası bakımından yerinde bir yaklaşım olarak görülmektedir¹.

Bir bütün olarak "toplum", sosyolojinin ilgi alanına girer. Sosyal gruplar, sosyal kurum ve yapılar, örgütlenmeler, sosyal olaylar ve bunlar arasındaki ilişkiler bu bütün içerisinde inceleme konusu yapılır². Bu çerçevede, aileden başlayarak, dernek, kulüp, sendika gibi toplumsal hayatın değişik kesimlerindeki bu yapılarda; etkileme, kontrol ve gerektiğinde de zor kullanmaya dayalı bir "farklılaşma" meydana getiren iktidar olgusu görülür. Ancak bu iktidarlar, "sosyal iktidar" niteliğinde olup, siyasal iktidar değildirler. Kamu hukuku ve siyaset bilimi konusu olan "siyasal iktidar", kendine özgü karakterler taşıyan siyasal bir toplumda ortaya çıkmaktadır³.

Devletin varlığını, siyasal iktidarın ortaya çıkışına dayandırıp çok eskiye götürülenler olmuştur. Modern anlamdaki devletin geçmişi ise çok geriye götürülmez. Öte yandan, devletin kaynağı ve doğuşu ile ilgili ortaya konan çeşitli görüşlerin güvenilirliği tartışma konusu yapılmıştır. Anlaşıldığı kadarıyla bu görüşlerin çoğu, bir veri ve bilgi temeline dayanmaktan ziyade devlet olgusuna bir izah getirme çabasıdadırlar⁴. Bununla birlikte Batı'da,

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¹ Mustafa Erdoğan, *Anayasal Demokrasi*, 4. baskı, Ankara 2001, s. 292.

² Sulhi Dönmezer, *Toplumbilim*, 11. baskı, İstanbul 1994, s. 3.

³ Bkz. Hüseyin Nail Kubalı, *Anayasa Hukuku Dersleri*, İstanbul 1969, s. 15; Bülent Dâver, *Siyaset Bilimine Giriş*, Ankara 1969, s. 100; Münci Kapani, *Politika Bilimine Giriş*, 14. basım, Ankara 2002, s. 46-48; Yahya Kâzım Zabunoğlu, *Kamu Hukukuna Giriş*, Ankara 1973, s. 4-7.

⁴ Bkz. Zabunoğlu, s. 47-70; Kapani, 38-40.

VĀLI

EDWART, Stephen and

Nandy CEAC S. 558

1959 (AMSTERDAM)

WĀLI, (plur. *wulāt*) originally denoting one who exercises supreme power conferred upon him by God, a sovereign. By extension the term subsequently was used as the title of a high civil and military official to whom the ruler had delegated a part of his power, such as the governor of a province in Spain under the Umayyad* caliphs, in Egypt and Syria under the Mameluke* sultans or in the Ottoman Empire. In Iraq to-day title of a governor of a province (*vilayet**).

فاطمة عباس عبدالرحمن مها أحمد علام, دليل الرسائل الماجستير و
الدكتوراه التي نوقشت في كلية دار العلوم منذ عام 1985 و حتى نهاية
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[٤٩٢] صلاح الدين عبداللطيم سلطان
تلاه سلطة ولي الأمر في الشريعة الإسلامية في فرض وظائف مالية ؛
إشراف محمد بلتاجي حسن ، ١٩٨٧ . - ٥٥٦ ورقة . - ماجستير ٤٥٠