

11 Aralık 2015

EDBURY, Peter W. Reflections on the Mamluk
destruction of Acre (1291). *Union in separation:
diasporic groups and identities in the Eastern
Mediterranean (1100-1800)*. Ed. Georg Christ et al.
Rome: Viella, 2015, pp. 199-205.

Mamluklar
130900
Ahha
011223

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Aïn-Beida

Aïn-Beida (Ar. 'Ayn Bayḍā', the white spring) is an Algerian town located at an altitude of 1,008 meters (3,307 feet) on Constantine's high plateau, and owes its name to the abundant source that gushes forth. The community was founded by Jews from →Constantine who settled there after the establishment of a garrison to contain the Harakta tribe, which ruled the border region of Souk-Ahras to Tebessa. The town fell under the authority of the Jewish consistory of Constantine. In the nineteenth century, a majority of its Jews were jewelers; especially well known was the Allouche family. In 1930, in addition to jewelers, many were cobblers.

The Jewish population of Aïn-Beida numbered 447 in 1866, peaked at 940 in 1931, and fell to 300 in 1957, a majority of whom were modest artisans and low-level civil servants. The Constantine riots of 1934 spread to the surrounding towns, and in Aïn Beida Jewish stores were sacked and a dozen Jews were injured. During the Algerian War of Independence, the town's few Jewish merchants suffered from the boycott called by Muslims. The farm owned by Lellouche, the only Jewish farmer, and the workshop of the mechanics Guigue were burned down. The community ceased to exist in 1962 and abandoned its synagogue.

Bibliography

- Attal, Robert. *Les communautés juives de l'Est algérien de 1865 à 1906* (Paris: L'Harmattan, 2004).
 Ayoun, Richard, and Bernard Cohen. *Les Juifs d'Algérie, deux mille ans d'histoire* (Paris: J.C. Lattès, 1982).
 Eisenbeth, Maurice. *Le Judaïsme Nord-Africain, Études démographiques sur les Israélites du département de Constantine* (Paris: Arno Natanson, 1931).

RICHARD AYOUN

Aït Bou Oulli see →Atlas Mountains

Aït Bougmez see →Atlas Mountains

Aït Ourir

Aït Ourir (Berb. Ayt Ūrīr) is a village of the Mesfioua tribe in →Morocco, situated 50 kilometers (30 miles) south of →Marrakesh in the direction of →Ouarzazate in Glawa land. It is known for its salt mine.

The mellah (Ar. →*mallaḥ*) of Aït Ourir was part of a chain of small Jewish communities scattered in the Telouet that may have dated back to the sixteenth century, next to Tidhdiwin, Tamazzert, and Iggi n-Isnain. It consisted of a few dozen families that lived modestly from agricultural associations with their Berber neighbors, and from crafts. In 1963, they left for Israel.

The village is famous for the grave of the holy man Rabbi Ḥabib Mizrahi, which lies in the local Jewish cemetery along with dozens of other graves, far from the mellah (see →Holy Shrines). In 1970, a follower of the holy man, Isaac Ohayon, had the grave repaired and rooms built for the pilgrims who came to celebrate the →hillula—the anniversary of the holy man's death.

Bibliography

- Ben-Ami, Issachar. *Saint Veneration among the Jews in Morocco* (Detroit: Wayne State University Press, Detroit, 1998).
 Goldberg, Harvey E. "The Mellahs of Southern Morocco: Report of a Survey," *Maghreb Review* 8, nos. 3–4 (1983), pp. 61–69.
 Flamand, Pierre. *Diaspora en terre d'Islam*, vol. 1: *Les communautés israélites du sud marocain* (Casablanca: Imprimeries réunies, 1959).

YOSSEF CHETRIT

Akka (Aqqā) 011223
aut. Aomar Baalam

Akka is a valley of palm groves in southwestern Morocco at the mouth of the Oued Akka (Wādī Aqqā), a tributary of the →Dra'a River, in which four →Mallāḥs (mellahs) were located. There may have been a much earlier Jewish community in the Akka region, but the first known Jewish settlement was established in the eighteenth century by Jews from Ifrane

MADDE YAYIMLANDIKTAN
 SONRA GELEN DOKÜMAN

09 Nisan 2017

Madde Yayınlandıktan Sonra Gelen Doküman**03.05.2017**

Jacoby, D.

A Venetian manual of commercial practice from Crusader Acre .-- Università di Genova, Istituto di Medievistica, Genoa, 1986 : I comuni italiani nel Regno crociato di Gerusalemme: atti del colloquio 'The Italian communes in the crusading Kingdom of Jerusalem' (Jerusalem . . . 1984) a cura di G. Airaldi e B. Z. Kedar , pp. 401-428,

Italy - medieval | Commerce / trade | Crusades & Latin Kingdoms | Palestine - medieval

Madde Yayınlandıktan Sonra Gelen Doküman**03.05.2017**

Jacoby, D.

Crusader Acre in the thirteenth century: urban layout and topography .-- 1979 : Studi Medievali, vol. ser. 3, 20 pp. 1-45, (1979)

Madde Yayınlandıktan Sonra Gelen Doküman**03.05.2017**

Folda, Jaroslav

Crusader art in the Holy Land: from the Third Crusade to the fall of Acre .-- Cambridge, 2005 :

Ottoman Empire - general | Christianity & Christians | Art - general | Europe (general) - early modern

Madde Yayınlandıktan Sonra Gelen Doküman**03.05.2017**

Folda, Jaroslav

Crusader art in the Holy Land: from the Third Crusade to the fall of Acre 1187-1291 .-- Cambridge University Press, Cambridge, 2005 :

Jacoby, D.

Montmusard, suburb of Crusader Acre: the first stage of its development .-- Ben-Zvi Inst. , Jerusalem, 1982 : Outremer: studies in the history of the Crusading Kingdom of Jerusalem, presented to J. Prawer, pp. 205-217,

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Jacoby, David

New Venetian evidence on Crusader Acre .-- SCM; Maryknoll: Orbis, London, 1994 : The experience of Crusading. Volume two: Defining the Crusader kingdom

Edit. Peter Edbury and Jonathan Phillips , pp. 240-256,

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Stern, Edna J. ; Waksman, S. Yona

Pottery from Crusader Acre: a typological and analytical study .-- Caisse des Recettes Archéologiques, Athens, 2003 : VIIe Congres International sur la Céramique Médiévale en Méditerranée. Thessaloniki, 11-16 Octobre 1999. Actes, Edit. par Ch. Bakirtzis , pp. 167-180,

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Jacoby, David

Society, culture, and the arts in Crusader Acre .-- Schiler, Berlin, 2004 : France and the Holy Land: Frankish culture at the end of the Crusades

Edit. Daniel H. Weiss and Lisa Mahoney , pp. 97-137,

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Richter-Bernburg, L.

St. John of Acre - Nablus - Damascus: the Samaritan minority under Crusaders and Muslims .-- 1996 ISSN: 0233-2205 : Hallesche Beiträge zur Orientwissenschaft, vol. 22 pp. 117-130, (1996)

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Gertwagen, R.

The Crusader port of Acre: layout and problems of maintenance .-- Sorbonne, Paris, 1996 : Autour de la Première Croisade. Actes du Colloque de la Society for the Study of the Crusades and the Latin East (Clermont-Ferrand . . . 1995). Réunis par M. Balard , pp. 553-582,

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Jacoby, David

The fonde of crusader Acre and its tariff: some new considerations .-- St Malo Press, Cambridge, 1995 : Dei gesta per Francos. Études sur les croisades dédiées à Jean Richard. Crusade studies in honour of Jean Richard

Edit. Michel Balard, Benjamin Z. Kedar and Jonathan Riley-Smith , pp. 277-293,

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Frankel, Rafael

The north-western corner of Crusader Acre .-- 1987 ISSN: 0021-2059 : Israel Exploration Journal, vol. 37 iv pp. 256-261, (1987)

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Khamisy, Rabei G.

The unratified treaty between the Mamlūks and the Franks of Acre in 1268 .-- 2014 ISSN: 0950-3110 : Al-Masāq, vol. 26 ii pp. 147-167, (2014)

Prawer, J.

The Venetians in Crusader Acre: a reconsideration .-- University Press of Florida, Gainesville, 2000 : Cross cultural convergences in the Crusader period: essays presented to Aryeh Grabois on his sixty-fifth birthday

Edit. M. Goodich, S. Menache & S. Schein , pp. 215-223,

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Jacoby, D.

Three notes on Crusader Acre .-- 1993 : Zeitschrift der Deutschen Palästina-Vereins, vol. 109 pp. 83-96, (1993)

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Frankel, Rafael

Topographical notes on the Territory of Acre in the Crusader period .-- 1988 ISSN: 0021-2059 : Israel Exploration Journal, vol. 38 iv pp. 249-272, (1988)

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Edbury, Peter W. ; Folda, Jaroslav

Two thirteenth-century manuscripts of Crusader legal texts from Saint-Jean d'Acre .-- 1994 ISSN: 0075-4390 DOI: 10. 2307/751472 ISSN: 00754390 : Journal of the Warburg and Courtauld Institutes, vol. 57 pp. 243-254, (1994)

Palestine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

Dkk
01/223

أيهاب السيد محمد عطا

بائية الشهاب الحلبي في تحرير عكا علي يد الأشرف خليل بن قلاوون
(دراسة موضوعية وفنية)

سلامة هليل عيد الغريب (*)

الملخص

يهدف البحث إلى تحليل قصيدة الشهاب محمود الحلبي البائية المشهورة تحليلاً موضوعياً وفنياً؛ إذ تُعد هذه القصيدة نصاً مهماً في توثيق الحروب الصليبية، كما تُعد وثيقة تاريخية تؤرخ لجهاد المماليك وعلى رأسهم السلطان الأشرف خليل بن قلاوون الذي حرّر آخر معقل الصليبيين في الساحل الشامي. وتُعد هذه القصيدة نصاً كاملاً في تصوير الحرب وتمجيد البطولة، والإشادة بالأبطال والجند المسلمين، إضافة إلى رسم صورة المدينة المحصنة بالعتاد والرجال، واستماتة الصليبيين في الحفاظ عليها. كما يهدف البحث إلى تحليل القصيدة فنياً في جو نقد العصر المملوكي القائم على تمجيد البديع واقتناص الصور الفنية، والموازنة بين القصيدة والرسالة الفنية من حيث المطلع والعرض والخاتمة.

المراجع

1. حماد، حسن. مالك الحزين - دراسة بنيوية تكوينية. ط1. القاهرة: مركز الخدمات، 1994.
2. شمس الدين، مجدي محمد. القص بين الحقيقة والخيال. القاهرة: الهيئة المصرية العامة للكتاب، 2006.
3. علي، أحمد. ابن المقفع مصلح صرعه الظلم. ط1، بيروت: بيت الحكمة، 1968.
4. مرتاض، عبد الملك. تحليل الخطاب السردية. الجزائر: ديوان المطبوعات الجامعية.
5. ياكسون، رومان. قضايا الشعرية. ترجمة: محمد الولي ومبروك حنون. الدار البيضاء، المغرب: دار توبقال للنشر.
6. Taine, H. Essai sur les fables de La Fontaine. Librairie de Mme Joubert, 1853.
7. Taine, H. La Fontaine et ses fables. Paris: Librairie Hachette. ed.24

D 2251



MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

28 Mayıs 2015

* أستاذ مشارك قسم اللغة العربية وآدابها- كلية الآداب جامعة الطفيلة التقنية

424-401

حوليات آداب عين شمس - المجلد 43 (أكتوبر - ديسمبر 2015) المجلد 43

حوليات آداب عين شمس - المجلد 43 (أكتوبر - ديسمبر 2015)

400

Developing Perspectives in Mamluk History

Essays in Honor of Amalia Levanoni

Edited by

Yuval Ben-Bassat

01 Temmuz 2019

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	272849
Tas. No:	996-04 DEV.P



BRILL

LEIDEN | BOSTON

2017

CHAPTER 16

Post-Crusader Acre in Light of a Mamluk Inscription and a *Fatwā* Document from Damascus*

Reuven Amitai

The Taking of Acre and its Immediate Results

Acre (Arabic 'Akkā, Hebrew 'Akkō) played a major role in early Mamluk history. It was first the center of Frankish politics in the Levant, and thus the focus of a great deal of attention by the Mamluk leadership. Second, it was the most important port on the Syrian coast, and much of the trade passing through it was destined for, or coming from, the territories of the Mamluk Sultanate. Finally, Acre and its environs were targets of military activities, and suffered from frequent Mamluk raids that culminated in the massive campaign launched by the Sultan al-Malik al-Ashraf Khalil (r. 1290–93), who set out from Cairo in March 1291. After “forty-four days of siege and fighting,”¹ Acre was taken on May 18, with much killing and destruction; survivors fled the city, mostly to Cyprus. In the aftermath of this conquest, almost all of the remaining Frankish cities—Beirut, Tyre, Sidon, 'Athlith, etc.—on the coast were abandoned, and all this territory thus fell to the Mamluks with hardly any fighting.² This was the virtual end of the Frankish (or Crusader, as it is perhaps more popularly known) presence in the Levant, although there remained a vestigial existence on the island of Arwād (Ruad) across from Tortosa for a few more years.

* *Author's note:* I am delighted to be a contributor to this jubilee volume in honor of Amalia Levanoni, a dear friend and colleague from the north of Israel, who lives and works not far from the focus of this study. This article was prepared with the support of the German-Israeli Foundation for Scientific Research (GIF), grant no. 1172–190.4/2011, and also while I was a fellow at the Annemarie Schimmel Kolleg (ASK) at the University of Bonn. I am grateful to the directors and staff of the ASK for their assistance and encouragement. Earlier versions of this study were presented at the annual conference “The Middle Ages, Now!” held at Bar-Ilan University on April 3, 2014, and at the colloquium of the Medieval Circle of the University of Trier, Germany, on January 20, 2015.

1. Prawer, *Histoire du royaume latin de Jérusalem* ii, 557.
2. For the taking of Acre and its aftermath, see *ibid.*, 539–57; Runciman, *A history of the Crusades* iii, 410–23 (for a particularly vivid account); Little, *The fall of 'Akkā* 159–82; Cobb, *The race for paradise* 236–9.

335-351

273/28

A Military History of the Mediterranean Sea

Aspects of War, Diplomacy, and Military Elites

Edited by

Georgios Theotokis
Aysel Yıldız

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	273/28
Tas. No:	355 MIL-H

01 Temmuz 2019

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN



BRILL

LEIDEN | BOSTON

2018

Akko

011223

CHAPTER 10

Faith and Authority: Guy of Lusignan at the Battle of Acre (4th October 1189)

Stephen Bennett

Introduction

On 4th October 1189, the forces of Guy of Lusignan, king consort of Jerusalem, and Saladin (*Ṣalāḥ ad-Dīn Yūsuf ibn Ayyūb*), fought a critical battle near the port of Acre (Akko), which is set in a small peninsula in the Bay of Haifa.¹ Saladin enjoyed a short window of opportunity to destroy Guy's army before it received substantial reinforcements from Europe. In turn, Guy had to regain control of ground north of the city to enable an effective blockade. The study of events surrounding the battle of Acre, and the subsequent representations in primary sources provides an excellent opportunity to study Guy of Lusignan's capacity for command, as well as to reflect on his significance to the early stages of the Third Crusade.

Two years earlier, Saladin had destroyed the army of Jerusalem led by Guy at the battle of Hattin. With Guy captured and the majority of his troops either dead or in captivity, Saladin's forces swept through the kingdom; overrunning diminished Christian garrisons and negotiating the surrender of Jerusalem itself. The port city of Tyre, however, remained in Christian hands.² On 29th October 1187, the papal bull *Audita Tremendi* launched a new crusade to the Holy Land. Tyre, now under the command of Conrad of Montferrat, became a muster point for the gathering Christian forces.³

Guy of Lusignan had not been a universally popular choice as king and had faced serious challenges to his leadership.⁴ Perhaps to divide the Christians,

- 1 On the topography of Acre, see R. Gertwagen, 'The Crusader Port of Acre', *Layout and Problems of Maintenance*, *Autour de la Première Croisade: Actes du Colloque de la Société for the Study of the Crusades and Latin East (Clermont-Ferrand, 22-5 juin 1995)* (Paris, 1996), pp. 553-82.
- 2 T.S. Asbridge, *The Crusades, The War for the Holy Land* (London, 2010), pp. 343-67.
- 3 L. & J. Riley Smith, *The Crusades: Idea and Reality, 1095-1274* (London, 1981), pp. 63-7; H. Nicholson & D. Nicolle, *God's Warriors: Knights Templar, Saracens and the Battle for Jerusalem* (Oxford, 2005), pp. 81-2.
- 4 C. Tyerman, *God's War, A New History of the Crusades* (Cambridge, 2006), pp. 365-6; Asbridge, *Crusades*, p. 342.

220-234

التاريخ السياسي لشرق الأردن

في العصر المملوكي الاول

(الممالك البحرية)

تأليف

الدكتور يوسف درويش غوانمة

حقوق الطبع محفوظة للناس

(الطبعة الثانية مزيده ومنقحة)

١٩٨٢

5364

956.95

608.1

دار الفكر للنشر والتوزيع

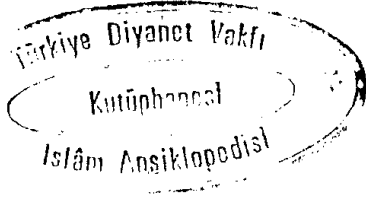
ص.ب. ١٨٣٥٢٠

عمان

تلفون ٣٣٤٢٦

Shk 118-126

İMADDE YAYINLANDIKTAN
SONRA BELEN DÜZÜMAN



AKKÂ (122-124, 160-162)

MADDE YAYINLANDIKTAN
SONRA GELEN DÜKÜMAN

شفاء القلوب في مناقب بني أيوب

تأليف

أحمد بن إبراهيم الحنبلي

المتوفى سنة ٨٧٦ هـ

تحقيق

ناظم رشيد

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphane	
Kayıt No :	3905
Tasnif No. :	956.3 HAN, 5

K-11

DIA için torandı
A. yücel

عبدالکریم محمود غزالی



AKKÂ
(131-138)

تَلَاخُ الْعَرَبِ إِلَى الْيَوْمِ

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt	5627
Tasnif No. :	956.3 GAR.T

08 Temmuz 2015

- 893 BELATIK, Mohamed & ATKI, Mustapha. Deux *Akka*
mosquées présumées d'époque sa'adienne à Akka *01/223*
(Province de Tata). *Bulletin d'Archéologie*
Marocaine / Al-Nashra al-Athariya al-Maghribiya,
22 (2012) pp. 373-391. Southern Morocco.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

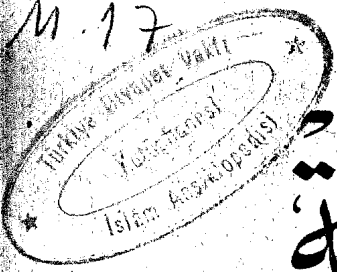
1255 CHEVALIER, Marie-Anna. De la prise d'Acre au
procès chypriote: les conditions de la survie et du
déclin de Templiers en orient. *La fin de l'Ordre du*
Temple. Sous la dir. de Marie-Anna Chevalier. Paris:
Geuthner, 2012, pp. 180-220. 1291-1319.

M. A. Chevalier
011223
Hacılar
080910

21 Ocak 2016

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

M. 17



نَارُخُ الْحِكْمِ الْقَوْمِيَّةِ

وَتَطَوُّرُ نَظْمِ الْحُكْمِ
فِي مِصْرَ

بقلم

عبد الرحمن الرافعي

AKKA (43-45)

الجزء الثاني

(من إعادة الديوان في عهد نابليون إلى إنتهاء الحملة الفرنسية)
من جلاء الفرنسيين إلى إرتقاء محمد علي أريكة مصر بإرادة الشعب

الطبعة الرابعة

Türkiye Diyanet Vakfı İslam Araştırmaları	
Kayıt No. :	6839-2
Taahhit No. :	962.3218 BAF.T

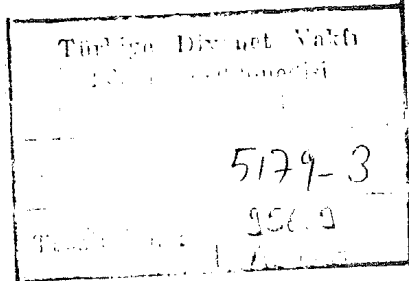


دارالمعارف

خِطَرُ الشَّيْطَانِ

تأليف

محمد كرد علي



الجزء الخامس

الناشر
مكتبة النوري
دمشق

ثولفنانغ مولر- قينز

14 MAYIS 1991

Akka (94-96)

الْقِلَاع

أَيَّامَ الْحُرُوبِ الصَّلِيبِيَّةِ

مراجعة
سعيد طيَّان

ترجمة
محمد وليد الجلال

Türkiye Diyanet Vakfı İslâm Araştırma Kurumu	
Yayın No:	1070
İnceleme:	720 WIE.L

1984 - Dimesk

دار الفكر

الأخ

اللي

K-28

AKKĀ (188-449)

النبوءات رابطة الجامعيين بمحافظة الخليل

مؤلف: طه مراء الدباسغ
Tahmura

بلادنا فلسطين

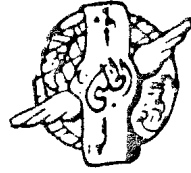
6. Physical Map
1955
1954
1955

الجزء السابع - القسم الثاني

في ديار الجليل - جنود الأردن

(٢)

وأعدوا لهم ما لم يخطر على قلب بشر
قرآن كريم



الفتوح الإسلامية

بعد مضي الفتوح النبوية

تأليف

السيد أحمد بن زيني دحلان

منق مكة

Türkiye Diyanet İşleri İslam Araştırma ve Tercüme Merkezi	
Kayıt No. :	10613-2
Tasnif No. :	2979 DAH F

الجزء الثاني

الناشر

مؤسسة الحلبي وشركاه للنشر والتوزيع

١٤ جواد حسي - القاهرة

تليفون ٥٦١٥٥

01 MAYIS 1991
MADDE YAYINLANDIKTAN
SONRA GELEN DÜKÜMAN

Konu:

A-laka - 73-79

01 MAYIS 1991

İMADDE YAYINLANDIKTAN
SONRA GELEN DÜKÜMAN



الفتوح الإسلامية

بعد مضي الفتوح النبوية

تأليف

السيد أحمد بن زيني وحسان
1309/1886

منقح مكة

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Baskı Evi	
Kayıt No. :	10619 1
Tasnif No. :	297-9 DAH-F

الجزء الأول

الناشر

مؤسسة إمامي وشركاه للنشر والتوزيع

١٤ جواد حسن - القاهرة

تليفون ٥٦١٥٥

Akko - 474 - 487

HEINRICH PETERMANN

REISEN IM ORIENT

1852-1855

BERICHTE UND ERGEBNISSE EINER FORSCHUNGSREISE
IN DER

LEVANTE, IN MESOPOTAMIEN UND IN PERSIEN

NOTIZEN ENTHALTEND

DER VERSCHIEDENARTIGEN VÖLKERGRUPPEN UND RELIGIONSSECTEN,

WIE DIE DRUSEN,

JESIDEN, KURDEN, MANDÄER, MARONITEN, PARSEN, SAMARITANER,

MIT ETHNOLOGISCHEN, HISTORISCHEN,

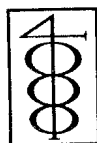
PHILOLOGISCHEN UND RELIGIONSWISSENSCHAFTLICHEN

ANMERKUNGEN

AKKA=



00 4053

APA - PHILO PRESS
AMSTERDAM

oder Haus zu erblicken war; gleichwohl war sie zum grossen Theil mit Durra (türkischem Weizen) bebaut. Oestlich begränzte sie ein Gebirge, welches viele Stunden weit mit einem Eichenwald bedeckt war — diess war der erste bedeutendere Wald, den ich in Syrien und Palästina gesehen — die Eichen waren jedoch in Blättern und Früchten von den unsrigen verschieden. Diese ganze Strecke galt für die gefährlichste, da in dieser Ebene sich viele Beduinen aufhalten sollten. Wir waren noch nicht über $\frac{1}{2}$ Stunde von unserm Lagerplatz entfernt, als 2 derselben, der Eine zu Pferde, der Andere zu Fuss, uns begegneten. Diese waren aber auch die Einzigen, die wir erspähten, und sie zogen natürlich ruhig an uns vorüber. Nach weitem 3 Stunden nahm der Mucker, der sich fürchtete, noch einen ihm bekannten Dorfbewohner mit, welcher uns etwa 1 Stunde weit begleitete, und uns dann die Versicherung gab, dass keine Gefahr mehr sei. Nach 5stündigem Ritt erreichten wir endlich das erste Dorf. Bis dahin waren wir stets in nordwestlicher Richtung geritten; von nun an verfolgten wir eine rein nördliche, in einer langen und etwa 1 Stunde breiten Ebene, welche sich zwischen dem Gebirgszug des Karmel, und einem niedrigen felsigen Höhenzug dicht am Meere entlang, ausdehnt. Endlich gegen 3 Uhr Nachmittags gelangten wir bis zu dem nördlichen Ende des Karmelgebirges, und ein steiler, beschwerlicher Weg führte uns zu dem auf dem äussersten nordwestlichen Abhange gelegenen freundlichen Kloster der Karmeliter-Mönche, bei denen ich eine sehr gute Aufnahme fand. Da ich mit dem blossen Fess gereist war, und dabei die Unvorsichtigkeit begangen hatte, kein Tuch über das Gesicht zu hängen, so hatte die Sonnenglut mir das ganze Gesicht verbrannt. Ich fühlte ein gewaltiges Brennen, so dass ich fortwährend kaltes Wasser über das Gesicht goss, und allmählig ging die ganze Haut von Stirn, Backen und Nase ab. Diess war die einzige Unannehmlichkeit, die ich von dieser kurzen Reise empfand.

Am andern Morgen machte ich einen kleinen Spaziergang auf dem Berge, wo die Mönche jetzt Weingärten angelegt, und viel cultivirt haben, bestieg das Dach des Klosters, welches eine schöne Aussicht über das Meer und nach den benachbarten Häfen von Cheifa und St. Jean d'Acre gewährt, und erwartete die Reisenden, welche mit dem französischen Dampfboot kommen würden. Das Kloster ist seit 1837 ganz neu erbaut, sehr geräumig, enthält 18 Mönche, und kann viele Fremde beherbergen. Da ich von den Mönchen erfuhr, dass der Weg von da an sicher sei, so gab ich den

الاسم والاطار الجغرافي

الاسم وتطوره:

حلت مدينة «عكا» عدة أسماء عبر عصورها التاريخية، ففي العصر الكنعاني اطلق عليها مؤسسوها اسم «عكو» وهي كلمة تعني «الرمل الحار»، وسماها المصريون عكا AKA أو عك AK، وفي رسائل العمارة وردت باسم عكا AKKA، ونقلها العبريون بالاسم نفسه. ذكرها يوسيفوس فلافيوس باسم عكي AKKE، ووردت في النصوص اللاتينية باسم عكي AC(c)E، وفي النصوص اليونانية باسم عكي AKE.

أخذت المدينة اسم عكون AC(c)ON أو AC(c)HON أو ACKON إبان حكم الفرنجة لها، كما سميت Saint- Jean- d'acre، وقبل ذلك في العهد الكلاسيكي والبيزنطي حملت اسم بتوليايس Ptolemaïs، وظلت تحمله من القرن الثالث حتى القرن السابع الميلادي. وعندما جاء العرب سموها عكا AKKA معيدين لها بذلك اسمها الكنعاني القديم بتحريف بسيط، وظلت تحمله إلى يومنا هذا.

الموقع وأهميته:

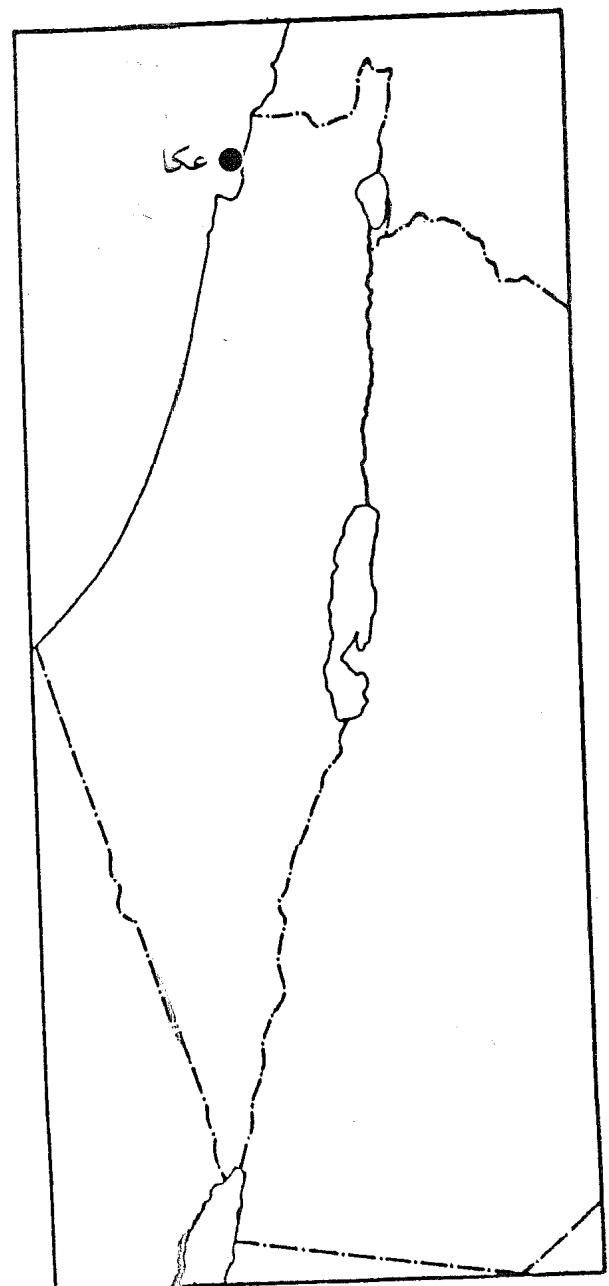
قامت عكا فوق لسان صخري في نهاية الرأس الشمالي للخليج عكا، ثم تقدمت المدينة في البحر مسافة ٦٤٠ متراً، ويلفها سور عظيم يتحدى البحر منذ زمن بعيد.

تشرف المدينة من الجنوب على سهل واسع يمتد شمال حيفا، وينبسط بين البحر والتلال المحاذية له شرقاً حتى الحدود اللبنانية في الشمال، يخرج الماء العذب من أراضي الرملية العميقة على عمق يتراوح بين ٢٠ - ٦٠ متراً، ولما كان ساحل فلسطين هو الواجهة البحرية للمناطق الداخلية، فقد كانت عكا مفتاح هذه الواجهة حيناً من الدهر، وتعرضت بحكم موقعها الجغرافي لأحداث عظيمة، فظهر على مسرحها (تخومس، سرجون، بختنصر، قمبيز، الاسكندر، أنطيوخوس وبومبي، ثم معاوية وصلاح الدين وريكاردوس وابن طولون ونابليون وإبراهيم باشا وكثيرون غيرهم).

تسنى لعكا بحكم موقعها أن يتوافد على أسواقها أناس كثيرون من كل بلد وأمة، وكان الواحد يشاهد في

عكا

- Akka



1990), 13:311; Ibn 'Asākir, *Ta'rikh madīnat Dimashq*, ed. 'Umar b. Gharama al-'Amrawī (Beirut 1995), 35:141–5; Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-tahdhīb*, ed. Muḥammad Sharīf al-Dīn (Hyderabad 1907), 6:236–7; al-Mizzī, *Tahdhīb al-kamāl fī asmā' al-rijāl*, ed. Bashshār 'Awwād Ma'rūf (Beirut 1980–92), 17:301–4; *GAL* 1:208–9; *GAS* 1:302; Conrad, G., Das Kitāb al-Ṭabaqāt des Abū Zur'a al-Dimašqī (-281 H.). Anmerkungen zu einem unbekannten frühen riḡāl-Werk, *WO* 20/21 (1989–90), 167–226; Donner, F., The problem of early Arabic historiography in Syria, in M. Bakhit (ed.), *Proceedings of the second symposium on the history of Bilād al-Shām during the early Islamic period up to 40 A.H./640 A.D.*, Amman 1987; Rotter, G., Abū Zur'a al-Dimašqī (st. 281/894) und das Problem der frühen arabischen Geschichtsschreibung in Syrien, *WO* 6 (1971), 80–104.

S. JUDD

Acre

Acre (Ar. 'Akkā) is a port city on the southern Syrian coast, which is mentioned in the Bible (Judges 1:31). It was a major military port during Roman times; after the Muslim conquest, however, the importance of Acre diminished, as did that of the entire coast. In 1104 Acre fell to the Crusaders and quickly became the principal port for Europeans. Under the Mamlūks, the city and its fortifications were razed. By the end of the 17th century only a few hundred people lived among its rubble, making a living as fishermen. The rapid rise and fall of Acre between the early 18th and the early 19th centuries intersected with several other developments: the integration of the Syrian coast into the Europe-dominated world economy, the weakening of central Ottoman power, the concomitant rise of local elites, the rise of the local Arab Greek Catholic community, and finally, the emergence of three very able rulers in Acre.

Ẓāhir al-'Umar al-Zaydānī (c. 1690–1775) was born in the Galilee and made an early career as a trader between Damascus and the Syrian coast. In the 1730s he began to carve out a power base for himself, centred on Tiberias (Ṭabariyya) and Ṣafad. Earlier than others, he realised the connection between a sound economic base and political, or rather military power. Ẓāhir made systematic attempts to attract peasants to his realm in order to increase cotton production, which led to a repopulation of the Galilee. He also understood that large revenue could be gained not just from cultivating cotton in the villages but from monopolising the cotton trade in the region; Acre began to play a central role in his policy.

The profits from the cotton trade led to a building boom: Fortifications, *khāns*, houses, baths, mosques, and churches were built. The growing cotton trade attracted immigrants to Acre, especially from Cyprus, Damascus, and Mount Lebanon, and Acre became the third-largest city in *bilād al-shām*. With approximately 20–25,000 inhabitants before 1786, it lagged far behind Aleppo and Damascus, but was twice as populous as Jerusalem. It was an urban society that consisted exclusively of immigrants; moreover, the majority were Christians, most belonging to the Greek Catholic community. All this made for a very unusual social structure: Absent were the powerful clans, guilds and crafts organisations, and urban elites which had developed over time in other cities and which might have provided effective resistance to the pressure of despotic rulers. Ẓāhir al-'Umar's political power was based on three pillars: (1) his clan, with his sons acting as regional commanders; (2) revenue from the cotton trade, which permitted him to hire Maghribī mercenaries; and (3) members of the local Greek Catholic community, which

Akka

بقيت فروع عديدة محلية من الحكام العقيليين في مدن شمالي العراق وديار مضر بما في ذلك تكريت وهيت وعكبرة وعانة والحديثة وقلعة جعبر. وقد استمر الفرع الحاكم من أحفاد بدران بن مقلد في قلعة جعبر والرقعة حتى سنة ٥٦٤هـ/١١٦٩م عندما أنهى الزنكيون حكمهم.

تدل الآثار الباقية من عهدهم على أن العقيليين اهتموا بالعمارة كثيراً، ومن أهم آثارهم:

منارة عانة، وآثار المشهد شمال عانة، وآثار الخليلية جنوبي عانة، ومشهد الإمام محمد الدري أو «أمام دور» بين سامراء وتكريت، ولا تزال قبته تزار إلى اليوم، وقد كُتب في داخلها اسم الأمير مسلم بن قريش.

ومن عمائرهم: سور الموصل الذي بناه مسلم، وما زالت آثاره باقية وإلى جانبه بقايا قصور بني عقيل. كما اهتم الأمراء العقيليون بالشعر والشعراء كثيراً، ونظموا الشعر.

وفاء جوني

واجتمعت عقيل على انتخابه أميراً جديداً (٤٤٤ - ٤٥٢هـ/١٠٥٢ - ١٠٦١م) وفي عهده قامت حركة البساسيري [ر]، ولما توفي خلفه ابنه مسلم ابن قريش (٤٥٣ - ٤٧٨هـ/١٠٦١ - ١٠٨٥م)، الذي يعدّ أعظم شخصيات الأسرة العقيلية؛ إذ امتد سلطانه من بغداد إلى شمالي سورية وحلب، ولما تحالف مع السلاجقة تمكن من الاستيلاء على حرّان والرها. وزوجه السلطان السلجوقي ألب أرسلان أخته صفية. ولكن مسلماً لما رغب في السيطرة على دمشق تحالف مع الفاطميين رغبة منه في الحصول على دعمهم، فما كان من السلاجقة إلا أن هاجموا الموصل فتوجه مسلم غرباً لمهاجمة الزعيم السلجوقي في آسيا الصغرى سليمان بن قتلش، فهزم مسلم قرب أنطاكية وقتل.

كان مقتل مسلم بداية النهاية للدولة العقيلية، حيث حكم بعده ثلاثة أمراء ثم زالت دولتهم على يد السلاجقة سنة ٤٨٩هـ.

سنة ٣٨٦هـ/٩٩٦م حين تمكن المقلد بن المسيب أخوه من الاستيلاء عليها، وإقامة الدولة العقيلية فيها، وقد وسّع إمارته فشملت الأنبار وسقي الفرات والجزيرة الفراتية إضافة إلى الموصل، وكان له إسهام عظيم في النزاعات بين الخلافتين العباسية والفاطمية على بلاد الشام والحرمين الشريفين والجزيرة الفراتية.

اغتيال المقلد سنة ٣٩١هـ/١٠٠٠م فخلفه ابنه قرواش بن المقلد (٣٩١ - ٤٤٤هـ/١٠٠٠ - ١٠٥٢) فحكم مدة خمسين عاماً، وامتد نفوذه كثيراً ولقبه الخليفة القادر بالله أبو العباس (٣٨١ - ٤٢٢هـ) بمعتمد الدولة.

كان قرواش بن المقلد من أعظم شخصيات عصره البدوية، فقد كان أديباً شاعراً نهاباً وهاباً على دين الأعراب وجاهليتهم، واستطاع أن يقيم علاقات شبه متوازنة بين الخلافتين العباسية والفاطمية. وفي أيام قرواش تعرضت الموصل لأول غارة غزيرة. خلف قرواشاً قريش بن بدران،

مراجع للاستزادة:

- ابن الأثير، الكامل في التاريخ (دار صادر بيروت).
- خاشع المعاضدي، دولة بني عقيل في الموصل (بغداد ١٩٦٨).
- عمر رضا كحالة، معجم قبائل العرب القديمة والحديثة (المطبعة الهاشمية، دمشق ١٩٤٤).

الموضوعات ذات الصلة:

- البويهيون - الحمدانيون - السلاجقة - الفاطميون - حركة البساسيري.

■ عك (قبيلة) - العرب

■ عكا

مدينة فلسطينية قديمة على ساحل البحر المتوسط شهد لها كل من زارها بالعظمة والمنعة، فعلى قول الإدريسي هي «مدينة كبيرة واسعة الأرجاء ولها مرسى حسن وناسها أخلاط»، وعلى قول ابن جببر «قاعدة من الإفرنج بالشام ومحط الجواري المنشآت في البحر كالأعلام، مرفأ كل سفينة والمشبهة في عظمتها بالقسطنطينية، مجمع السفن

والرفاق وملتقى تجار المسلمين والنصارى من كل الآفاق»، وعلى قول ياقوت الحموي «عكا أحسن بلاد الساحل في أيامنا هذه وأعمرها». تدل الأقوال السابقة وكثير غيرها على أن عكا كانت ذات أهمية كبيرة، وهذا ما جعلها هدفاً للطامعين، وتجلت أهميتها أيضاً عندما صارت مركزاً لمقاطعة تمتد من جنوب جبل الكرمل إلى وادي القرن في عام ٤٠٠م،

وكانت كذلك من أهم قواعد الإفرنج بالشام زمن الحروب الصليبية حيث سميت مملكة عكا.

الموقع والظهير الجغرافي

تقع عكا في الطرف الشمالي من الخليج المسمى باسمها، بين رأس الناقورة شمالاً وجبل الكرمل جنوباً، عند تقاطع ٣٢°٥٥ شمالاً و ٣٥°٤٠ شرقاً، وهي تقوم على رأس أرضي يتجه جنوباً ويقابله في جنوب الخليج رأس الكرمل

AKKĀ (58)

— ۵۸ —

بحره توجه ايله (عكه) [۱] يه كيتدم . بلدة مذكوره ، مقدا شامده بولتان
بلاد افرنجك مركزي وسفينه لر ينك مراسي اوله رق (قسنطينه عظمى)
[۲] يه نماثل بولدينى حالده ، اليوم خرابه زاردر . جهت شرقه سنده (عين بقر)
ناميله معروف بر منبع اولوب جناب ذوالجلال (آدم) عليه السلام ايچون بقره ي
اورادن اخراج بيورديني مرويدر . منبع مذكوره زردبان ايله اينيلور . اولجه
قربنده بولتان مسجدك يالكز محرابي باقيدر . (صالح) عليه السلامك قبرى
(عكه) ده در .

(عكه) دن (صور) ه عزيمت ايلدم . بوده خرابدر . خارجنده بر معمور
قره يه اولوب اهالي سنك اكثري رافضيدر . بر دفعه اوراده صو اولان بريره
نزول ايله تجديد وضوءيت ايندم . قره مزبوره اهالي سندن بر شخص ، آبدست
آلتق ايچون كلوب اولا آياقلى نى غسلدن باشلايه رق ، مضضه واستشاق
ايتمكسزين ، يوزني سقاقدن صوكره ، باشك بر قسمنى مسح ايلديكندن دخل
واعتراض ايندم . بكا (بنايه تلمدن باشلانيلور .) جوابي وىردى .

(صور) بلده سى مناعت و حصانته ضرب مثلد . چونكه جهات
ثلاثه سندن دريا ايله محاط اولوب برى قره يه ديكرى دكزه آچيلمق اوزره ،
ايكى قهوسى واردر . قره طرفنده بولتان قهونك درت مترسى اولوب هر برى
قهوي محيط شرابوللردن عبارتدر . دكزه كشاد ايديلان قهو دخى ايكى بيوك
برج آراسنده بولتور . بلده نك طرز انشاسى بك غريب وحيرت آور اوله رق
روى زمينده كي بلادك هيچ برنده مثلى مشهود دكلدر . زيرا اوچ جهتن
دكز ايله محاطدر . دردنچي طرفنده برسور موجوددر . سفان سورك آلتدن
كوروب اورايه لشكر آتار . اولجه ايكى برج يته تيوردن زنجير كرلش اولسنه
بناء ، اوزنجير اينديرلدنجه ، خارجدن داخله وداخلدن خارجه عزيمت طريقى
مسدود اولور واوراده دائما بكجىلر وامين كسه لر بكيه رك ، آتلكر على
لاحق اولقسزين ، كسه كوروب چيچه مز ايدى .
(عكه) نك ده بوكشيه ليماني وار ايسه ده ، يالكز كوچك كيورك دخوله
مساعددر .

in July 1899 under the leadership of a Spanish adventurer, Luis Gálvez Rodríguez. Bolivian authority was not re-established until April 1901. About that time Bolivia granted to an English group a concession which gave it nearly complete control over the area. The Brazilian foreign office, fearing such a circumstance, retaliated by closing the Amazon to commerce in transit to and from Bolivia. Early in 1903 war appeared imminent but Bolivia, suffering from internal disorders, accepted a Brazilian offer to undertake the pacification of the area. The English group was bought out, and on Nov. 17, 1903, at Petrópolis, Brazil, a treaty was signed. Brazil received Acre and certain other concessions of little consequence. In exchange Bolivia was given 890 sq.mi. of land in an angle south of the confluence of the Abuna and Madeira rivers and an indemnity of £2,000,000. Brazil also agreed to build a railroad from the port of Santo Antônio on the Madeira to Guajará-Mirim on the Mamoré in order to give Bolivia access to the Amazon river. This railroad, a narrow-gauge line, 227 mi. long, was opened in July 1912, but by that time the rubber boom had collapsed and there was little need for it. (J. J. J.)

ACRE (AKKO), a small seaport town and subdistrict (administratively within the Northern district) of Israel, a city of ancient Phoenicia and later of Palestine, and a former Turkish fortress, lies at the northern point of the Bay of Acre, or Haifa, on a tongue of land ending in a reef which forms a natural harbour. Pop. (1964 est.) 31,700. Acre is at the centre of the coastal plain stretching from the Ladder of Tyre (Ras en-Naqura) to Mt. Carmel and eastward to the foothills of Galilee. To the southeast, via the plain north of Nazareth, it was linked with the ancient caravan route from Mesopotamia and Damascus to Egypt. Early names for it were Egyptian 'Ak (a); Assyrian 'Akku; Hebrew 'Akko; Greek Ake, or in Josephus Arke; Latin Ac(c)e; Arabic 'Akka; under the crusaders, Ac(c)on, Ac(c)hon, Ackon, or after the Arabic, Acre, Aciri, whence St. Jean d'Acre, from the once prominent ruin of the hospital and church of the knights of St. John. The name Ptolemais, which was in use from the 3rd century B.C. until the 7th century A.D., is still the title of the Orthodox episcopal see.

The present town lies mainly within its Turkish ramparts of c. 1800. Its buildings date mostly from the 18th and 19th centuries but incorporate some remains of crusader times. There are four large caravansaries, one of which, Khan al Faranj, was originally that of the French merchants. The great mosque of Jazzar Pasha with its college, the citadel (Burj al Khazna), the Pasha's Baths (Hammam al Basha) and the covered "white" market (Suk al Abyad) are all of c. 1800. The Greek Orthodox cathedral, (St. George) dates from early 17th century, the Franciscan convent from 1729 and their church (St. John) from 1737, the Maronite church from 1750; there is a rebuilt Greek Catholic cathedral (St. Andrew) on the site of the Templars' church. A modern residential and industrial quarter has been developed north and northeast of the old town. About 15 mi. N. is the Pilgrims' house of the Bahais, with the tomb of Baha'ullah (d. 1892), the chief prophet of the sect. Nearby is a government experimental farm.

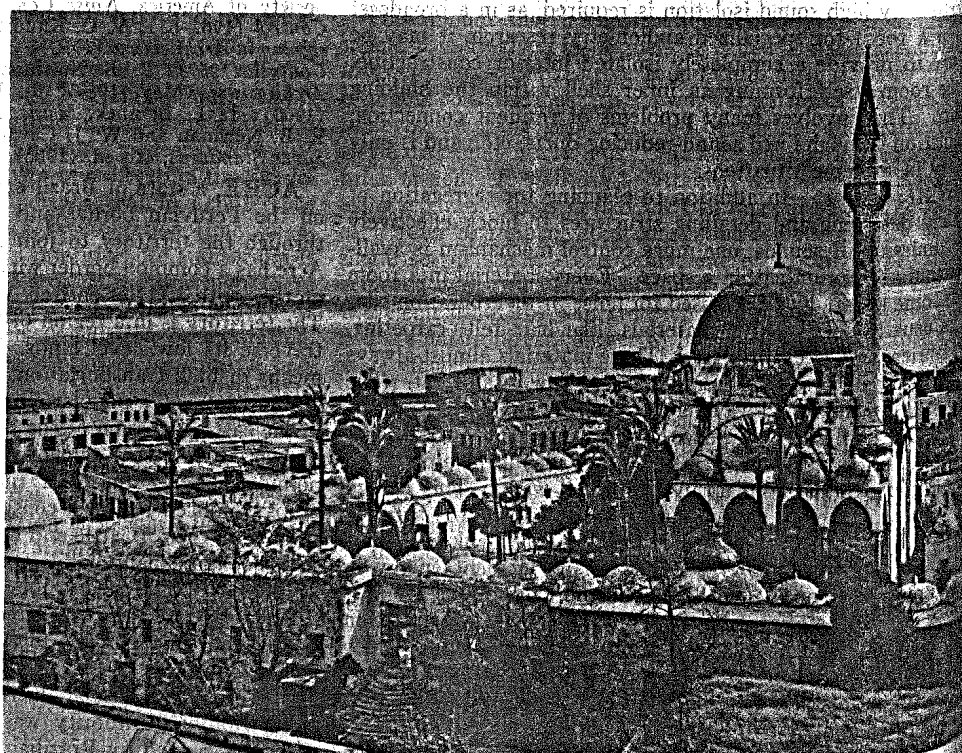
In the old city Jews, Muslims, Christians, Druses and Bahais live and work side by side. Crafts are still carried on, such as the making of straw brooms and brushes, silver and bronzeware, earthenware and sponges, and

there is coastal fishing. In the industrial area are steel-mills and light industries. The town is served by a coastal and railway and by road eastward to Safad and the S. border.

History.—By a name close to the biblical form, Accho first appears on the Egyptian monuments as part of the new empire from the 13th centuries B.C., the seat of a client prince who is known in the Tell el-Amarna letters. The Hebrews failed to conquer part of the coast and lived "among the Canaanites, the inhabitants of the land" (*Judges*, i, 32), so Accho became the southernmost of the Phoenician cities. The Assyrian records claim that it was allotted to Sennacherib (700) and was depopulated by Ashurbanipal. Yet under the Persians it was used as a base against Egypt. Cambyses (526) and by Artaxerxes II (374). It admitted Greek merchants and apparently was minting coins of Greek or Phoenician type before the annexation of Phoenicia by Alexander the Great (332). With Phoenicia it was disputed between his successors, the Ptolemies of Egypt and the Seleucids of Syria. Its name Ptolemais from the former (from 261), was recovered by the latter (from 200), but kept its civic autonomy. A wall built by it defied the Jews under Simon the Maccabee (164-163) and Alexander Jannaeus (103), only to fall to Ptolemy Lathyrus in Cyprus and (in 71) to the Armenian king Tigranes. Free of Pompey (63), for long it dated its coins from the year (4) which Julius Caesar made it his advanced base against Pharnaces of Asia Minor.

In the Roman province of Syria it was an outpost toward independent Judea and Arabia, from the entry of Herod the Great to the capture of Jerusalem in A.D. 70 (see the *Antiquities of the Jewish War* of Josephus). From the emperor Claudius it received the Roman status of *colonia* (52-54). St. Paul landed there, "saluted the brethren" in c. 57 (*Acts* xxi, 7); and bishop Ptolemais are known to have attended local and general councils of the church from c. 190. There is archaeological evidence that the inhabited area then reached its greatest extent.

Resuming its older name under the Arabs (from 638), it was developed as a naval base by several caliphs. It submitted to the invasions of the Fatimid caliphs of Egypt (from 969), the Seljuks (from 1079) and the first crusade (1099). Then the harbour on the Palestine coast, its seizure by King Baldwin (1104) helped to establish the Latin kingdom of Jerusalem.



BY COURTESY OF ISRAEL OFFICE OF INFORMATION

THE GREAT MOSQUE AT ACRE, BUILT IN THE 18TH CENTURY BY JAZZAR PASHA

D-1

مَطْبُوعَاتُ مَجْمَعِ اللُّغَةِ الْعَرَبِيَّةِ بِدَمَشَقَ

- Akka



التَّائِيْلُ الْمُنْصَوِي

تَلَاخِيصُ لِكْشَفِ وَالْبَيَانِ فِي حَوَادِثِ الزَّمَانِ

تَأْيِيفُ أَبِي الْفَضْلِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ نَظِيفِ السَّهْوِيِّ

عَنِ بَنْشُورِهِ وَتَحْقِيقِهِ

الدُّكْتُورُ أَبُو الْعِيَدِ دَوْدُو

Arkiye Diyanet Vakfı
İslâm Ansiklopedisi
İstanbul

3478

İf No. :

953

NA2.T

مراجعة

الدُّكْتُورُ عَدْنَانُ دُرُوشِش

مَطْبَعَةُ الْحِجَازِ بِدَمَشَقَ

١٩٨١ - ١٤٠٢

BONAPART'IN

Akkâ muhasarasına dair bir vekayiname

Malûm olduğu üzere Bonapart 1798 senesi Temmuz iptidasında [1213 Muharrem] İskenderiyeyi ve andan yirmi iki gün sonra da Kahire'yi işgal eylemişti. Bonapart, Fransız donanmasının İngilizler tarafından Ebuhor [Ebukır] da imha edilmesi üzerine Mısırdaki mahsur gibi kalmış ve fakat futûr getirmiyerek çalışmış ve Mısır işlerini yoluna koyduktan sonra da Suriyeyi istilâ için hazırlığa başlamış ve o taraftan kendi üzerine kuvvet gelmeden evvel kendisinin bu işi sür'atle hal ile o havaliyi zaptetmesini kendi selâmeti namına daha muvafık bulmuştu.

Bu sırada Sayda valisi olan meşhur Cezzar Ahmed Paşa, Bonaparta karşı sevk edilmek üzere Şam ve Trabulusı Şam valilikleri de inzimamiyle Mısır vali ve seraskeri tayin edilmiş olduğundan Bonapart ana da bir darbe vurmağa muvaffak olur ise Suriyeyi istilâ edebilecekti.

Cezzar Paşa, Bonapartın Suriye üzerine hareket edeceğini haber aldığı zaman bir taraftan Akkâ kalesi istihkâmlarını tamamlatdırarak diğer taraftan da Hayfa, Yafa ve Ariş taraflarına kuvvet sevk etmişti; Bonapart, hazırlığını bitirdikten sonra iptida Arişten başlayarak ilerledi, muharebe ve müdafa neticesinde Han Yunus, Gazze, Remle, Yafa ve Hayfayı aldıktan sonra Suriyeyi zapt için kendisine yalnız engel olarak kalan Akkâ üzerine yürüdü; burada Cezzar Paşa müdafa vaziyetinde bulunuyordu.

Akkâ kalesi metanetine o kadar güvenilecek bir kale değildi; fakat Suriyede ondan daha müstahkem kale de yoktu. İngiliz Amiralı İsmet'in tavsiyesile mümkün mertebe tamir edilmiş ve şehre üç yüz kadem mesafedeki bir küçük kalenin beş yüz kadar İngilizle müdafaasını da İsmet üzerine almıştı.

Tarih Semihî Dergisi, sayı: 2

(İstanbul - 1938), s. 3-13.

22 ARALIK 1982

Dergi / Kitap
Kütüphanede Mevcuttur

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

Tarih Dergisi, c.15, 1968 İstanbul, s.1-20

Dergi / Kitap
Kütüphanede Mevcuttur

MADE YAYINLARI
196 SUBAT 1993

Yeni Kaynak ve Vesikaların Işığı Altında BONAPARTE'İN AKKÂ MUHÂSARASI

M. C. Şehabeddin Tekindağ

Daha önce teşebbüse geçmeleri muhtemel olan İngilizleri Hindistan'a giden yol üstünde vurmak maksadiyle, 1798 senesi Haziranın sonlarında ansızın Mısır'a çıkıp XIX. asır boyunca devam eden bir Mısır mes'elesinin zuhûruna sebep olan Fransız Generali Bonaparte, 2 Temmuz 1798 de, kısa süren bir müsâde-meyi müteâkip, İskenderiye'yi zapt etmiş, Murad ve İbrahim Bey gibi Memlûk Emirlerinin mukavemetlerine rağmen, 13 Temmuz Rahmâniye ve 21 Temmuz Ehramlar savaşını kazanarak 22 Temmuzda Kahire'ye girmiş idi.

Vidin'de Pazvand-oğlu isyânı ile meşgul bulunan Osmanlı Devleti¹, sadrîâzam İzzet Mehmed Paşa'nın ihmâli sebebi ile, temâmiyet-i mülkiyesini ihlâl eden Fransız tecâvüzünden vaktiyle haberdar olup yerli halkı ikaz edememiş ise de², İngiliz Amirali Nelson'ın, 1 Ağustos 1798 de, Toulon'danberi tâkip ettiği Fransız donanmasını Ebukir (=Ebûhûr) de kıstırıp, Amiral Brueys'in Yarım Dünya adı ile meşhur gemisi (=Orient) dahil³ 14 Fransız harp gemisini yakmağa muvaffak olması üzerine, mukabil tedbir-

¹ 1212/1798 de vukubulan Paşpa-oglu Osman üzerine gidenlerin Defteri : Başvekâlet Arşivi, Mühimme, nr. 205, 2^b v. 1., nr. 206, 1^a v. d.

² "Senki kaimmakam paşasın, Sadrîâzam İzzet Mehmed Paşa makam-ı sadârete geldiğinden beri... tama'-ı hâmindan kendü maslahatına bakup françalı hınzır-ı bi-dinlerinin süükasdlarından kemâl-i gaflei ve adem-i teccüssüden nâşi habîr olamayup ve ehâli-i Mısır'ı dahi mukaddemce âgâh idemeyüp..." (bk. Mühimme, nr. 207, 1^a).

³ كانت راسية في أبي قير ومن جلتها المركب الذي يقال له نصف الدنيا
bk. Haydar eş-Şihâbî, el-Gureru'l-Hisan, Kahire, 1900, s. 883; Cebertî, Acâ'ibü'l-Asâr fi't-Terâcîm ve'l-Ahbâr, Mısır, 1297-1301, III, 15; Said Efendi, Tarih-i Vekayi'-i Selimiyye, Velîyüddin Efendi Ktp. nr. 3367, Var. 95^b.

د. يوسف أحمد شبل

متى سمعان بوري



عَكَا تَرَاثُ وَذِكْرِيَات

حقوق الطبع محفوظة

الطبعة الثانية،

١٩٩٤

— AKKA

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	146760
Tasnif No:	956.91 1 B42. A



07 NISAN 1997

MADDE TAYİNLANDIKTAN
SONRA CELLE İZMİR

دار الإقتصاد والنشر

رأس بيروت، شارع الكويت، بناية مكارم، الطابق الخامس، تلفون: ٨٠١٦٨٨

XIII. Türk Tarih Kongresi

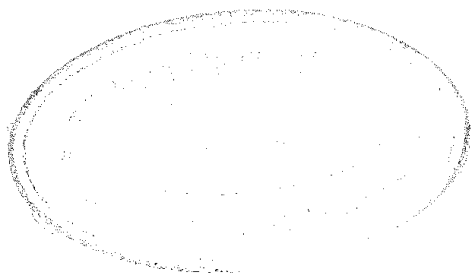
Ankara, 4-8 Ekim 1999

Kongreye Sunulan Bildiriler

III. cilt, III. Kısım, Ankara-2002

s. 2021-2028

DN: 86577



FROM EYALET TO SANCAK: THE DISTRICT OF ACRE IN TRANSITION, 1840-1918

DAVID KUSHNER

For many decades before the Egyptian conquest of Syria and Palestine in 1831-32, and notably under the rule of three governors general of the *eyalet* of Sayda, Jezzar, Suleyman and Abdallah, the city of Acre served as the *de facto* capital and the real center of power, administration and commerce in the province. Moreover, because of the personal power and weight held by its governors, the city and the province enjoyed a central position in an area covering much of Syria and Palestine. The Egyptian conquest, though preserving Acre's position as an administrative center, marked the beginning of a period of decline for the city. It was caused partly by the enormous damage inflicted on it by repeated sieges and was marked, among others, by the lack of population growth and a standstill in physical expansion. When the Ottomans returned to Palestine in 1840, Acre was unable to regain its high position within the provincial system and assumed the position of just one of several military/administrative units within a larger *eyalet*. It was first included within the boundaries of the *eyalet* of Sayda, and its governor, a *muhafiz* or *kaymakam*, was accountable to the *müşir* of the *eyalet*, residing in Beirut. Later on, in 1865, under the terms of the new *vilayet* law, it was made subject, as a *sancak* or *mutasarrıflık*, governed by a *mutasarrıf*, to the *vilayet* of Syria, centered in Damascus. Finally, in 1888, it returned to Beirut which was restored as a *vilayet* into a new and larger administrative unit. Thus, Acre, which at one time was the actual capital of an important province, reverted back to the position of no more than the seat of a governor of a *sancak* dependent in turn on the governor general who sat in the capital of the province.

The paper presented here aims to follow the development of the *sancak* (or *mutasarrıflık*) of Acre during the last period of Ottoman rule (from 1840 to World War I) with the purpose, first, of examining the extent of the changes which the district, largely identical with what we call the Galilee, underwent during those years. The period, as is well known, witnessed some dramatic changes in Palestine - and in the Ottoman Empire as a whole. We need mention only the growing interest of European powers in the region, the influx of foreigners into the land and the establishment of a host of foreign religious and charitable institutions, the enhanced immigration of Jews and various other groups into the land, the acceleration in social and economic development and the modernizing reforms

still resisting.⁵ But after Jerusalem had been captured, Saladin had the cross removed from the Templum Domini, and had it carried for two days on display through the city for it to be beaten with sticks. Then he had the Templum Domini washed with rose water both inside and out and up and down, and had his law proclaimed above it from the four corners with an extraordinary uproar. From the feast of Saint Martin (11 November) until the Circumcision of Our Lord (1 January) he besieged Tyre, and night and day he had 13 petraries constantly hurling stones into it. But on the vigil of Saint Sylvester (30 December) the lord marquis Conrad arranged his knights and foot soldiers around the walls of the city; he had 17 galleys and ten other smaller ships armed and, with help from the house of the Hospital and the brothers of the Temple, he did battle with Saladin's galleys. He defeated them and in so doing captured 11 of them. Among his prisoners were the grand emir of Alexandria and eight other emirs. A large number of Saracens were killed. But Saladin's other galleys got away from the hands of the Christians and fled to Saladin and his army. At his order these were brought up on to land, and Saladin himself took fire and had them reduced to ashes and embers. Distressed by so much sorrow, he cut off the ears and tail of his horse and rode it through his whole army in the sight of all.

Peter W. Edbury, The Conquest of Jerusalem and the Third Crusade, Hampshire 2004, s. 167-174.

DN. 98953

⁵ Belvoir fell to the Muslims in January 1189; Safed in December 1188; Kerak in November 1188 and Montreal in April or May 1189. See above, paras. 62, 75. Crac des Chevaliers, Marqab and Chastel Blanc (Safita) remained unconquered.

6. The Siege of Acre (1189-91)

Guy of Lusignan was released from captivity in June 1188, and in August 1189 he embarked on what was to become the central episode in the Third Crusade, the siege of Acre. To some of his detractors his defeat and capture at Hattin entailed the loss of his kingship; indeed, in a letter to the archbishop of Canterbury (document 6a), Conrad of Montferrat could speak of him as the 'former king'. This letter is dated 20 September, and is preserved by the English chronicler, Ralph of Diceto.¹ Its editor ascribed it to 1188, but there is no particular reason to place it in that year. The reference it contains to Guy depriving Conrad of support could be an allusion to the fact that Guy had induced as many troops as he could, including the crusaders who by now were arriving from the West, to accompany him to the siege of Acre. If so, the letter would belong to 1189. There is no doubt that Conrad opposed the siege and that Guy, by embarking on this project, had wrested the initiative away from him. Nevertheless Guy was soon in difficulties and had to call on Conrad for assistance. The beginning of the siege and an engagement which took place on 4 October 1189 and which resulted in the death of Gerard of Ridefort, the master of the Templars, and heavy losses on both sides are described in an undated letter from two Italian crusaders, Theobald the Prefect and Peter son of Leo, to the pope (document 6b).² For another account of this episode, see above paragraphs 85-6.

The siege was to last for almost two years. The Christian forces were periodically renewed by the arrival of fresh crusaders from Europe, but the death of Frederick Barbarossa in June 1190 and the fact that both Richard of England and Philip-Augustus of France delayed their departure until the summer of 1190 meant that they lacked the ability to tilt the balance decisively in their favour. A number of English crusaders including Archbishop Baldwin of Canterbury, Hubert Walter, the bishop of Salisbury, and Ranulf Glanville, the former justiciar, arrived in the early autumn of 1190, and in October Baldwin's chaplain wrote to the monks of Canterbury telling of the situation they found (document 6c, cf above, paragraph 103).³ Clearly they were hoping that Richard and Philip would be arriving soon. But the kings did not appear. Many crusaders succumbed to epidemics, including Archbishop Baldwin, who died on 19 November 1190. Hubert Walter, bishop of Salisbury and himself soon to become archbishop of Canterbury, was left as the senior English

¹ Text: Diceto, 2, pp. 60-2.

² Text: Diceto, 2, pp. 70-1.

³ Text: 'Ep. Cant.', pp. 328-9.

précision et par l'abondance des informations notées, sur les plans et dans les textes d'accompagnement. Mais il s'agit, bien évidemment d'un travail de conquérants, d'occupants, qui ont la force pour eux, même si l'on peut penser aussi que ce travail n'a pu être réalisé qu'avec une certaine collaboration ou une certaine tolérance ou indifférence des habitants du Caire.

Les premiers plans véritablement modernes d'Alep datent de la fin du XIX^e siècle¹⁰ et sont à double finalité : faire un bilan de l'existant, proposer des extensions de la ville, des nouveaux quartiers, des percées, faire de l'urbanisme ; on y localise aussi la voie ferrée et la gare du DHP, vers 1905. Ces plans sont commandés par l'administration ottomane. Le mandat français proposera des plans de ville d'une très grande exactitude, à plusieurs échelles, qui répondent aux besoins de l'urbanisme, mais qui facilitent grandement la conservation (et parfois les usurpations) de la propriété foncière, dans le cadastre. Là aussi la France dispose du pouvoir et du droit. Ces plans sont évidemment très utiles aux chercheurs et sont devenus des documents historiques, mais c'est un autre sujet.

L'exactitude et l'exhaustivité de ces plans « modernes » n'est pas seulement le résultat d'un progrès technologique, mais d'un changement de finalité des représentations et du rôle des pouvoirs politiques et administratifs. La relative approximation du plan de Rousseau reflète les limites du contact normal entre la ville et le consul français, mais aussi celles de son pouvoir et donc de ses moyens.

La représentation, qu'elle soit écrite ou dessinée, interprète toujours, et montre autre chose que ce qu'elle veut ou prétend représenter, dans le contexte du rapport entre l'objet représenté et son auteur. Une bonne appréciation de ce rapport est indispensable pour une bonne utilisation des documents et pour un enrichissement de leur utilisation¹¹. En l'occurrence, le plan de Rousseau confirme et précise la division très étanche dans la ville orientale entre espace public et espace privé.

10- Il s'agit notamment du plan de Chartier, « ingénieur » au service de la *wilāya* d'Alep vers 1900 (La fonction de Chartier à Alep et ses réalisations seront détaillées dans la thèse de doctorat de Franck Friès sur l'urbanisme à Damas et Alep à la fin de la période ottomane et sous le mandat français).

11- Le travail de Jean Sauvaget sur Alep, par exemple, est fondamental pour l'étude de cette ville, mais il nous apprend aussi beaucoup sur les rapports entre la France et la Syrie à cette époque et plus largement sur un arrière-plan culturel : c'est une représentation historiquement datée, intéressante aussi pour cette raison.

Edt. Andre Raymond, Etudes sur les Villes du Proche-Orient XVI^e - XIX^e Siecle, 2001 Damas, s. 161-176
ISAM 93625

SOCIAL STRUCTURE AND POLITICAL POWER IN ACRE 1740 - 1830

Thomas PHILIPP

Universität Erlangen - Allemagne

During the period investigated here, Acre witnessed a dramatic economic boom-to-bust cycle which made it from a little fishing village to the largest port on the Syrian coast and transformed it in the end again into a heap of ruins. In terms of population it became, admittedly with a considerable distance after Damascus and Aleppo, the third largest city in Bilād al-Shām, counting at its peak some 25 to 30.000 inhabitants. Not only did it become the most important commercial center in Bilād al-Shām, but it was even officially recognized repeatedly as the political center of the region between 1785 and 1816. During this period, the governors of Sidon, Aḥmad Pasha al-Jazzār and his follower Sulaymān Pasha, who both resided in Acre, were several times appointed, additionally, to the governorship of Damascus.

In terms of time, Acre could look back, of course, on a long and distinguished history extending from Antiquity to the Crusades. But the Acre of the 18th century developed quite literally *ex nihilo*. As one traveller described it around 1700: « ...beside a large Khan in which the French factors have taken up their quarters, a mosque and a few poor cottages, You see nothing here but a vast and spacious ruin ».¹

In terms of space, the new Acre was built on well preserved urban ruins. This was not accidental, since the ruins functioned as an ideal source of building material: hewn stones were in abundance already on the construction site. The preexisting structures and the street plan determined to a large degree

1- MAUNDRELL H., *Reisebeschreibung nach dem Gel.Land*, Hamburg, 1706, p. 428.

THE FALL OF 'AKKĀ IN 690/1291:
THE MUSLIM VERSION¹

DONALD P. LITTLE

Writing some fifty years ago, in 1933, Sir Hamilton Gibb delivered the following judgment on the historiography of the Crusades: "Whereas the study of the Western and Greek sources has progressed to a point at which it may be said that little more remains to be done, research on the Oriental sources is incredibly backward."² It was of course one of the great scholarly achievements of Gibb that he was able, by the judicious application of the "higher criticism," to disentangle the threads of the Arabic historiography of the early Crusades and to lay the basis on which the study of the role of Ṣalāḥ al-Dīn was thereafter to proceed.³ While Gibb has certainly not been without critics as far as his interpretation of the sources for the life of Ṣalāḥ al-Dīn is concerned,⁴ no student of the great Muslim champion could ignore Gibb's identification of these sources, his characterization of the historians who wrote them, and his analysis of the historiographical problems they pose. Still, although Gibb's study of the early Crusades provides an exemplary model for research into the Arabic sources for the post-Ayyūbid period, few Orientalists have chosen to follow it, and, thirty years later, in 1962, we read the complaint of another distinguished Arabist, Aziz Atiya, in a different but related vein, that "The whole position with regard to the Oriental sources available in European languages is lamentable . . ."⁵ and "it is a tragedy that the original texts cannot be used to their full value by the historian of the Crusades."⁶

¹ Earlier, much shorter versions of this study have been read as papers at the American Oriental Society meeting held in Toronto in 1979 and to the "Symposium on Cultural Exchange Between East and West during the Period of the Crusades" held in Kalamazoo, Michigan in 1981.

² "Notes on the Arabic Materials for the History of the Early Crusades," *Bulletin of the School of Oriental and African Studies*, 7 (1933-35), 739.

³ "The Arabic sources for the Life of Saladin," *Speculum*, 25 (1950), 58-72. See also the same author's *The Life of Saladin from the Works of 'Imād al-Dīn and Bahā' ad-Dīn* (Oxford: The Clarendon Press, 1973).

⁴ For a radically different interpretation see Andrew S. Ehrenkreutz, *Saladin* (Albany: State University of New York Press, 1972).

⁵ *The Crusades: Historiography and Bibliography* (Bloomington: Indiana University Press, 1962), p. 22.

⁶ *Ibid.*



Edited by

M. Sharon

Studies in Islamic History and Civilization

[in Honour of Professor David Ayalon]

Jerusalem - 1986, s. 159-181.

ON: 70578

MADDE 11 YEMİNDİKTAN

802

2 HAZİRAN 2003

عكا

عكا

مدينة التاريخ وبوابة الأحداث

تأليف

سليمان عبد المنعم

10 9 SUBAT 2010

مراجعة وتقديم

الدكتورة

بغداد عبد المنعم



Halep - 2006

فلسطين في نهاية العصر العثماني

من خلال الرحلة التي قام بها

محمد رفيق التميمي ومحمد بهجت الكاتب

تحت عنوان

ALMA

ولاية بيروت

الجزء الثاني

لواء عكا

دراسة وتحقيق

الدكتور زهير غنايم عبد اللطيف الدكتور محمد عبد الكريم محافظة

اللجنة الملكية لشؤون القدس الجامعة الهاشمية

٢٠٠١م



ان التسمية من كلمة (الحصان) . وباقي عشائر معان الشامية فانها من عنزه وشمر في هجراتها اللاحقة وان التفوق العشائري هناك لهذه القبائل :

(1) طي - ربيعه - على نحو ما لاحظناه في عشائر المحاميد وآل ثابت (ان كان اصول الثوابية مرتبطة بال ثابت) والجريات من شمر من طي .

(2) عنزه : رأينا عشائر القرامصة ترد الى الجعافره من عنزه مثل العواجين .

وعند تأسيس اماره شرقي الاردن عام 1921 م ، توزعت المناصب في الوظائف الرئيسية بين التحاتا والكراشين في معان الحجازية التي ضمت دوائر الدولة الرسمية . ولقد ظل هذا الامر حتى منتصف الخمسينات عندما ظهرت زعامات جديدة من معان الشامية وتولت مناصب حكومية قيادية . ومازالت تقسيمات العشائر تتبعه حتى الآن في معان ، وقد كانت هي الاساس في مسألة الاتفاق على رئاسة البلدية اذ اصبحت رئاسة المجلس البلدي دورية تتولاها عشيرة بعد اخرى وقد ابتدأت هذه الاتفاقية بعشيرة الفناطسة التي استلمت رئاسة البلدية ، ولكن وبسبب تصريحات رئيس البلدية التي اطلقها لصالح الملكة العربية السعودية ضد العراق في ازمة الخليج ، فقد خسر منصبه وتولى رئاسة البلدية موظف من وزارة الداخلية الاردنية واكمل دور عشيرة الفناطسة ثم جاء دور معان الشامية ، وقد وصل الى منصبه بالانتخاب ولقد ولى ذلك على وعي الناس بالتقيد بدور كل عشيرة في معان في تولي رئاسة البلدية .

وهكذا فان تقسيمات عشائر معان من العهد العثماني استمرت حتى اليوم ، واستقرت في اذهان الناس على النحو القديم نفسه وازدياد وعي الناس ، تم توزيع الوظائف حسب تلك التقسيمات وبخاصة وظيفة رئيس البلدية التي بدا انها استقرت في ذهن الناس .

د . سعد أبو دية

جامعة اليرموك - الأردن

ET-MECELLE TUI-TARHIVYE TI-ARABIVYE
L'I-DIRASATI'L-OSMANIYYE, 3.11-12, 1995 ZAGVAN -
31-42

عكا في مطلع العهد العثماني

د . محمد م . الأناؤوط

جامعة آل البيت - الأردن

خلال القرنين الاخيرين تشكل رأي غير صحيح يقول باستمرار خراب عكا "اربعة قرون" أو "450" سنة ، أي منذ تدمير الاشرف خليل لها سنة 690 هـ/1291 م الى قيام ظاهر العمر بضمها الى أملاكه في منتصف القرن الثامن عشر . وقد انطلق هذا الرأي مع كتاب الرحالة المعروف نيبور الذي صدر بالالمانية سنة 1837 ، ثم انتقل الى كتاب مخولي - جونز الذي صدر بالانكليزية سنة 1932 و 1946 في القدس ، وانتشر بعد ذلك في عدة كتب صدرت بالعربية عن عكا . ويهدف هذا البحث هنا الى تبين عدم صحة هذا الرأي وذلك بالتركيز على نقطتين رئيسيتين : ان عكا لم تعرف خرابا متوصلا بالشكل الذي يبرزه هذا الرأي ، وان عكا شهدت انتعاشا عمرانيا في مطلع العهد العثماني حتى أنها اصبحت قصبة أو بلدة في ذلك الحين ، ولأجل ذلك تم تقسيم البحث الى قسمين : يضم القسم الاول تطور عكا عبر التاريخ وتبلور هذا الرأي غير الصحيح عن خراب عكا الذي دام عدة قرون ، بينما يتعرض القسم الثاني الى تطور عكا في مطلع العهد العثماني .

عكا حتى مطلع العهد العثماني :

تعتبر عكا من اقدم المدن الموجودة الآن في المنطقة اذ أنها وجدت منذ اربعة آلاف سنة على الأقل . فقد ورد ذكر عكا لأول مرة في النصوص المصرية القديمة التي تعود الى القرن التاسع عشر قبل الميلاد (1) ، وحين توسع العبرانيون في الداخل بقيت عكا في أيدي الفينيقيين واشتهرت بمينائها الذي كان يعتبر من أفضل الموانئ في شرق المتوسط (2) . وقد امتازت عكا الفينيقية في ذلك الوقت بسبقتين مهمين : باستخراج صبغة الأرجوان من المحار الذي انفردت عكا بصنعه ، وتطوير صناعة الزجاج التي اخذتها عن المصريين (3) . وفي القرن الثامن ق.م خضعت عكا كغيرها الى الحكم الاشوري ثم الى الحكم الفارسي في القرن السابع ق.م ، وبالتحديد في 630 ق.م . وتجدر الاشارة هنا الى ان الحكم الفارسي اهتم حينئذ بعكا نظرا لاستمرار الصراع مع مصر ،

(1) N. Makhoully-C.N. Johns Guide to Acre, Jerusalem, 1946, pp. 3-4.

(2) Jerome Murphy-O'Connor, The Holy Land-An Archaeological Guide from

Earliest Times to 1700, Oxford 1980, p. 117.

(3) ممطفي مراد الدباغ ، بلادنا فلسطين ، ج 1 ، قسم 1 ، بيروت 1973 ، ص 472 .

04 MART 1996

MADE IN JORDAN
90247

in arab. Schrift, arab.
1556. Būrī, Mattā Sam'ān: 'Akkā ... turāt wa-dikrayāt / Mat-tā Sam'ān Būrī; Yūsuf Ahmad Sibl. - Ṭab'a 1. - Bairūt: Dār al-Ḥamrā', 1992. - 160 S. : Ill.
In arab. Schrift, arab.

33 A 12466

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

16595 BEYER, G. Die Kreuzfahrer-gebiete Akko und Galiläa. ZDPV 67 (1944-45). pp. 183-260

Hacılar
Akko
Cephile

AKKA KALESİ

(297.9/VER.7)

Tetimme II, 152 v.d.

1904 LEWIS, B. Acre in the sixteenth century according to the Ottoman *tapu* registers. *Mémorial Ömer Lütfi Barkan*. Paris: A. Maisonneuve, 1980 (Bibliothèque de l'Institut Français d'Études Anatoliennes d'Istanbul, XXVIII) pp.135-139

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

04 SUBAT 1994

Akko

عكا من سنة ١٧٠٥ - ١٨٠٥ (١٩٧٨)

موسى احمد ابوديه

المشرف: د. عبدالكريم غرايبه

قسم التاريخ في كلية الآداب

الجامعة الاردنية عناوين رسائل الماجستير المقدمة في الجامعة الاردنية حتى ١٩٨١/٩/٣٠ (نشرة صادرة عن عمادة الدراسات العليا في الجامعة الاردنية)، عمان
IRCICA KTP. 10489، ١٩٨١

7 0 HAZIRAN 1996
MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

"AKKA"

COG

Akkamn Haulherca kuzatili, Akko kalesi

P.K. HITHI, "History..." S. 648-652, 658

AKKA KALESİ

(956-3/HIT.7)

Tarihü Suriye - II, 238 v.d.

1504 JAYYUSI, Salma Khadra. On the elusive chords of memory: remembering 'Akka. *Remembering childhood in the Middle East: memoirs from a century of change*. Collected and edited by Elizabeth Warnock Fernea. Austin: University of Texas Press, 2002, pp.57-66.

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

قصة مدينة عكا - تأليف مروان القاضي - المنظمة العربية للتربية والثقافة والعلوم، تونس.

14 ARALIK 1996
MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

4323 Akko - the two-tiered city: Crusader capital and Ottoman hub. *Israel Yearbook*, 1982, pp.326-329.

25 OCAK 1994

AKKÂ
al-Aswâr. — 'Akka al-Qadîmah (Jersey) : Maktab
al-Aswâr, 1978.
v. : ill. ; 25 cm.
Began publication with issue for May 1978.
Arabic serial
DS113.7.A85
neh 1-518420
79-646174
DLC

MADDE YAYINLANDIKTAN
SONRA GELEN DÖKÜMAN

KEZZAR AHMED PASTA
AKKA

89-960731

Jumay'î, 'Abd al-Mun'im Ibrâhîm
al-Dusûqî.
(Jaysh al-Miṣrî wa-fath 'Akkâ, 1247-
1248 H/1831-1832 M)
الجيش المصري وفتح عكا، ١٢٤٨
١٢٤٨ هـ / ١٨٣١-١٨٣٢ م : دراسة في ضوء
وثائق عابدين / عبد المنعم الجيبي.
الطبعة ١. — 1987. — (Cairo : s.n.).
[Cairo] : مطبعة الجيلاوي.
119 p. ; 24 cm. --
(من وثائق بلاد الشام في عصر محمد
علي ، 1)

Title page partially vocalized.
Bibliography: p. [117]-119.
Egy-Post 1800 Hist. & Polit.

04 SUBAT 1994

11 OCAK 1994

AKKA
1861. 'Aura, Ibrâhîm al-. Tārîḥ wilāyat Sulaimân Bāsâ al-
'Adil : 1804 - 1819 / ta'lîf al-mu'allim Ibrâhîm al-'Aura.
[Qaddama lahû wa-'allaqa hawâmišahû Anṭûn Bišâra Qî-
qânû]. - Bairût : Dâr Lahad Ḥâṭir, 1989. - 478 S.
Inhalt: Politische Memoiren eines Beamten des osmani-
schen Statthalters von Akko Sulaimân Bāsa al-'Adil (1804 -
1819); Verf.: 1796 - 1863. - In arab. Schrift, arab.

29 A 18896

MADDE YAYINLANDIKTAN
SONRA GELEN DÖKÜMAN

28 TEMMUZ 1992
MADDE YAYINLANDIKTAN
SONRA GELEN DÖKÜMAN

AKKA
513 الماضي (مروان)
قصة مدينة عكا / تأليف مروان الماضي، / تمدير محي الدين صابر،
تقديم عبد الله الحوراني. — تونس : المنظمة العربية للتربية و الثقافة
و العلوم، دائرة الاعلام و الثقافة بمنظمة التحرير الفلسطينية، 1988.
- 96 ص. : صور ملونة ، غلاف مصور ملون ؛ 21 سم. — (سلسلة المسند
الفلسطينية ؛ 2).
ببليوغرافيا : ص. 94 - 95
ملاحظات ببليوغرافية
(مسفر) 88/474 . ق. 1
939.4 - عكا ، تاريخ.

35918 ALWAN, M. and STRUNK, W. "On Ta
'rîḥ ḥisār al-Ilfrang li-'Akka l-mahrāsa wa-yuṣûl
al-naṣr 'alayhim." Arabica 20, no. 3 (O '73) 246-
60.

MADDE YAYINLANDIKTAN
SONRA GELEN DÖKÜMAN

11 ARALIK 1991

Phelps, Myron H. The Master in 'Akka. (1985)
MEJ 41 (1987), 476. J. Cole

22 Şubat 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

THE HISTORY AND SOCIETY OF THE MODERN MIDDLE EAST SERIES

Leila Fawaz, General Editor

Janet Afary

*The Iranian Constitution, 1906–1911: Grassroots Democracy,
Social Democracy, and the Origins of Feminism*

Andrea B. Rugh

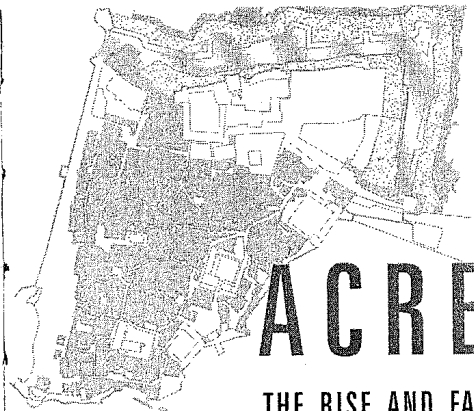
Within the Circle: Parents and Children in an Arab Village

Juan Cole

*Modernity and the Millennium: The Genesis of the Baha'i Faith
in the Nineteenth-Century Middle East*

Selma Botman

Engendering Citizenship in Egypt



ACRE

THE RISE AND FALL OF A PALESTINIAN CITY, 1730–1831

Alkha
01/203

THOMAS PHILIPP

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	209009
Taa. No:	956.94 PHI.A



COLUMBIA UNIVERSITY PRESS
2001

NEW YORK

209009