

participated in the Meccan cult. Earlier a colony of the ‘Akk was to be found in ‘Akk (Tamra) = Wādī al-Dawāsir. No information is available concerning their adherence to Islam. In the revolt of al-Aswad, which broke out during the last year of the Prophet's life, they took sides against him, so that the representative of Medina, Ṭāhir b. Abī Hāla, was able to remain in their territory. On the other hand, after the death of Muḥammad a group of ‘Akk and Aḡḡar assembled at Aṭāb near Ṣuḡār (in the territory of a sub-tribe of ‘Akk of the same name), but they were annihilated by Ṭāhir and a chieftain of the ‘Akk themselves. During the wars of the conquests some groups from the tribe came to Syria (they settled in the valley of the Jordan), and from there to Egypt and the Maghrib, also to Kūfa and Persia. Members of the tribe were prominent in the conquest of Egypt and in the battle of Ṣiffin (on the Syrian side). In Arabia, the tribe preserved its old territory, and even extended it to the north and south.

Wüstenfeld, Table A2, shows the divisions of the emigrant ‘Akk, the *Ṭurfā* those of the tribe in its primitive seat in the 13th century. In the tradition of Medina (Ibn Ishāq) the ‘Akk are counted among the ‘Adnān, in that of *Khurāsān* among the Azd *Shanū’a* (through ‘Uḏḏhān, which is often corrupted into ‘Adnān). Both versions are easy to understand: when Kūfa was founded, the ‘Akk were assigned to the “seventh” of the *Iyād* (b. Nizār b. Ma‘add b. ‘Adnān), while in *Khurāsān* they were assigned to the Azd.

Bibliography: Azrakī, *Akhbār Makka*, Cairo 1352, i, 117; Hamdānī, *Djasīra*, 68 f., 112 f.; Ibn Hishām, *Sīra*, 6; ‘Umar b. Yūsuf b. Rasūl, *Ṭurfat al-Asbāb fi Ma‘rifat al-Ansāb*, Damascus 1949, 64 ff.; Ṭabarī, i, 1855, 1985 ff., 2495; Lankester Harding and E. Littmann, *Some Thamudic Inscriptions*, Leiden 1952; M. Nallino, *Le Poesie di an-Nābiḡah al-Ga‘dī*, Rome 1953, 113a, 87.

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‘AKKĀ, the Acco (‘Akkō) of the Old Testament, the Ptolemais of the Greeks, the Acre of the French, town on the Palestinian seaboard. ‘Akkā was captured by the Arabs under the command of *Shurahbīl* b. Ḥasana. As the town had suffered in the wars with the Byzantines, Mu‘āwiya rebuilt it, and constructed there naval yards which the Caliph *Hishām* later transferred to Tyre. Ibn Ṭūlūn constructed great stone embankments round the port; al-Makdisī, whose grandfather executed the work, gives an interesting description of their construction. The port became subsequently one of the naval bases of the Fāṭimids in Syria. The Crusades marked a new epoch in the history of the town. After an unsuccessful attempt, Baldwin I succeeded, in 497/1104, in gaining possession of this important port, which then became the central point in the Christian possessions in the Holy Land. Al-Idrīsī's description of ‘Akkā belongs to this period: a large straggling town, with many farms, a fine, safe harbour and a mixed population. After Saladin had won the great battle of *Ḳarn Ḥaṭṭīn*, ‘Akkā surrendered to him in 583/1187. But since possession of ‘Akkā was vital to the Christians, they again laid siege to the town. The siege lasted for two years, and finally (1191) the arrival of Philippe Auguste and Richard Coeur de Lion led to the capture of ‘Akkā by the Christians. From 626/1229 onwards, ‘Akkā was the principal centre of Christian power in Palestine, and received the name of Saint-Jean d'Acre, after a splendid church built there by the Knights of St. John of

Jerusalem. In 690/1291 the Sultan al-Malik al-Aḡraf gained possession of ‘Akkā and put an end to Christian domination in Palestine. The town was completely destroyed, and for long remained a heap of ruins, with few inhabitants. Towards the middle of the 18th century, a revival took place, when *Shaykh* Ṣāhir, who had founded a kingdom in Galilee, made ‘Akkā his capital. The town was rebuilt, and flourished still more during the reign of terror of Ahmad al-Djazzār (1775-1804). It was during his rule that Napoleon conducted a fruitless siege of the town, which was protected by the British fleet. ‘Akkā continued to prosper under the peaceful rule of al-Djazzār's successors, but in 1832 it was taken by *Ibrāhīm Pasha* and razed. It rose yet again, only to be bombarded in 1840 by the Turkish fleet supported by the British and the Austrians. Since then the town has witnessed a certain revival.

Bibliography: Balāḏḥurī, *Futūḡ*, 116-17; Makdisī, iii, 162-3 (comp. ZDPV, vii, 155-6); Idrīsī (= *ibid.*, viii, 11); Yāqūt, iii, 707-9; Nāṣir-i *Khusrāw* (Schefer), 48 ff.; other descriptions translated by G. le Strange in *Palestine under the Moslems*, 328-34; E. Robinson, *Neue biblische Forschungen*, 115-29; Guérin, *Galilée*, i, 502-25; *Palestine Exploration Fund, Survey of Western Palestine, Memoirs*, i, 160-7; Gaudefroy-Demombynes, *La Syrie à l'époque des Mamlouks*, Paris 1923; *Guide Bleu de Syrie, Palestine*, Paris 1932; F.-M. Abel, *Géographie de la Palestine*, Paris 1933-8 (in particular, vol. II, 13); *idem, Histoire de la Palestine depuis la conquête d'Alexandre jusq'au l'invasion arabe*, Paris 1952; A. S. Marmadji, *Textes géographiques arabes sur la Palestine*, Paris 1951, 144-8. (F. BUHL*)

AKKERMAN [see AK KIRMAN].

‘AKL, intellect or intelligence, the Arabic equivalent to Greek *voūç*.

(1) In neoplatonic speculation, which in many respects resembles the late Greek doctrine of the Logos and also in many respects corresponds to the Logos christology, ‘akl is the first, sometimes the second, entity which emanates from the divinity as the first cause, or proceeds from it by means of intellectual creation, *naṣ* and *ṭabī’a* etc. coming after ‘akl in succession. As first created entity the ‘akl is also called “the representative” or “the messenger” of God in this world. The neoplatonic idea of ‘akl as first creation also appears in the *ḥadīth*: “The first thing created by God was the ‘akl etc.” (cf. I. Goldziher, *Neuplatonische und gnostische elemente im Ḥadīth*, ZA, 1908, 317 ff.). [Cf. also FALSĀFA, *IKHWĀN AL-SAFĀ’*; for the role of ‘akl in Ismā‘īlism, *ISMĀ‘ĪLIYYA* and *DURŪZ*; for ‘akl in ṣūfī theosophy, e.g. *IBN ‘ARABĪ* and ‘*ABD AL-RAZZĀK AL-KĀSHĀNĪ*]. (TJ. DE BOER*)

(2) According to the theologians (*mutakallimūn*), ‘akl is a source of knowledge and, as such, is the antithesis of *naḡl* or tradition (see e.g. I. Goldziher, *Vorlesungen über den Islam*, ch. iii); the words *fiṭra* and *ṭabī’a* (φύσις) are also used for it. ‘Akl is thus a natural way of knowing, independently of the authority of the revelation, what is right and wrong. (Thus it corresponds to the *λόγος* of the Stoics, who understood by this term a “natural light” (*lumen naturale*), which was their criterion for distinguishing between good and bad.) This ‘akl, possessed by all human beings, is also called *al-ra’y al-muḡtarak* (al-Fārābī, *R. fi ‘l-‘Akl* (Bouyges); cf. the *κοινὰ ἔννοια* of the Stoics and the *κοινὸς νοῦς* of Alexander of Aphrodisias, *De anima* (Bruns)). Allied to this meaning of ‘akl is the view qualified by al-