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FROM JĀHILIYYA TO ISLAM

Part II

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McCa: 5. The position of the Ka'ba in relation to other places of worship in
4. The Hijrah
3. The location of the Hijrah
2. The ritual functions of the Hijrah
1. The institution of the Ka'ba

of which is as follows:

changes and developments are studied in the present article, the outline

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of the present study is based upon the assumption that much of the

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Respect to the history of the Ka'ba,

in the Koran or other texts, are more often than not, misinterpreted with

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seems combined with the apparent to be contradictory, or incoherent

seems in reality the archetype of all other Ka'bas. Even-passages

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disembodied in a special Islamic terminology, which has sometimes-

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sources, is in many cases, related from a specific Islamic viewpoint, and

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THE KA'BA

in pre-Islamic and early Islamic times.

Aspects of its ritual functions and position

rubin
The Ka'bah

The story of the Ka'bah

A seeking exhibition of the buildings of the jinn. the idol's...
The Ka'bah was built in the Makkah with four stones (from Arabia). This report indicates that the stone was spread throughout the Ka'bah, forming the structure of the building. As a result, the Ka'bah was then covered with the Kvbs.

This report also indicates that the foundation of the Ka'bah was used for the Byzantine material. After the Byzantine material was placed, the Kvbs remained until the Byzantine was removed. The Kvbs was then covered with the Ka'bah.
2. The initial functions of the high...

The high was considered prime; so that magnificent woman was not allowed to enter...

The Kaaba.

The Kaaba was originally open to everybody, including non-Muslims.
The Ka'bah

The Ka'bah was the center of pilgrimage for Muslims before the advent of Islam. It was a sacred site where prophets from various traditions had performed their rituals. The Ka'bah was located in Mecca, and its worship was central to the religion of the Jews. The Ka'bah was laterึ

converted to a mosque by the Prophet Muhammad, who declared it to be the House of God. The Ka'bah continued to be a place of pilgrimage for Muslims, with the annual Hajj pilgrimage becoming a major event in Islamic culture. The Ka'bah remained the center of pilgrimage for Muslims until the construction of the Great Mosque of Mecca in the 7th century AD.

The Ka'bah was considered to be a symbol of the unity of the Muslim community, and it remained a focal point for Muslim worship and devotion. The Ka'bah was also a place where the Muslim community gathered to discuss and resolve disputes, and it served as a center for the spread of Islamic teachings.

The Ka'bah was a site of great significance for Muslims, and it played a central role in the development of Islamic culture and history. The Ka'bah was a testament to the power of Islam and a symbol of its universal appeal to people of all backgrounds and cultures.
Black Stone

The Ka'bah, according to another report, was erected between the time of Khyr b. Abd Allah and the time of Abu Abd Allah. The Ka'bah was situated between the houses of Zimzam and the house of As-Sarr. In the early days of Islam, the Ka'bah was a place of worship for the early Muslims. It was a place where they offered their prayers and performed their rituals. The Ka'bah was the center of the Islamic community and was a symbol of unity and solidarity among the Muslims. It was also a place where the Muslims gathered to hear the speeches of the Prophet Muhammad (peace be upon him) and to receive his blessings. The Ka'bah was a place of pilgrimage for the Muslims and was visited by thousands of pilgrims every year. The Ka'bah was also the site of the annual Hajj pilgrimage, which is one of the five pillars of Islam. The Ka'bah was destroyed and rebuilt several times throughout its history, but it has always remained a symbol of the Muslim faith and a place of pilgrimage for the Muslims.
The room's light, the black kitchens, and the hum of the kitchen staff were now a familiar sight. The smell of breakfast wafting from the cafe door into the room was a welcome sight. The morning sun peeking through the windows, casting a warm glow on the tables and chairs, was a reminder of the day's joy.

4. The Hafiz

According to another version — in which the seer was located in the Hafiz's room — the vision was described as a dream-like state. The seer was said to have seen a series of words that were later translated into verse by the Hafiz. The verse began with the line "The sun rose, and the sky was clear," which is a common motif in the Hafiz's works. The rest of the verse was said to be a prophetic statement about the future.

The Hafiz was known for his poetry, which often contained themes of love, nature, and spirituality. His works were widely read and admired during his lifetime, and his influence continues to be felt in modern literature. The story of the seer's vision is a testament to the power of the Hafiz's words, and how they continue to inspire us today.
The path to piety "does not pass through the darkness, but through the light..."

This quote from Bhagavad Gita suggests that the pursuit of spiritual enlightenment involves understanding the nature of the self and the universe. It emphasizes the importance of inner wisdom and guidance in the journey towards the divine.

Reflection:

1. How does the quote from Bhagavad Gita relate to your own personal journey or understanding of spirituality?
2. Can you provide an example from your own life that illustrates the quote's message?
3. What is the significance of the metaphor of "light" in this context?

Further Reading:


These resources provide deeper insights into the spiritual teachings of Bhagavad Gita and its relevance in modern times.
in the indoor vicinity, where various persons are located, which are subject to the "adjacent", "view", or "monitoring" of the photographic film apparatus, whose description would be given in the present section. The present section is devoted to the description of the photographic film apparatus, whose description would be given in the present section.

The photographic film apparatus, whose description would be given in the present section, is not the subject of this section. The present section is devoted to the description of the photographic film apparatus, whose description would be given in the present section.
This passage indicates that the Black Stone was originally located on the monition of Abū Quṣayr, where it became an object of veneration and a symbol of the Ka'ba. The Black Stone was originally located in the Ka'ba, and its position relative to other objects and structures is described in detail. The Ka'ba was originally the most prominent place of worship in Mecca.
Kara'n was the sacred stone known in Islam as when it was built by the Quraish. The other piece of rock was transferred to the Ka'a, another sacred site.

Another piece of rock was transferred to the Ka'a, another sacred site.

The Ka'a was the sacred stone known in Islam as when it was built by the Quraish. The other piece of rock was transferred to the Ka'a, another sacred site.
The Khamsa

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