

ہوتے جو عالم سے آتار ظلمت کربان ہوتا اور برج مساوت  
 نیشکی مگر چاندنی ایک دست کرتھا اور میں ماہ سہا سالت  
 پہ چالیسوں سال لطف خدا سے  
 کیا چاند نے کھیت غار صرا سے  
 وہ نہیں ہیں رحمت لقب پانے والا مرادیں غریبوں کی بر لائے والا  
 طہیبت میں نبیوں کے کا آنے والا وہ اپنے پرانے کا غم کرنے والا  
 فقیروں کا لہجہ ضعیفوں کا ماوی  
 تیریوں کا والی غلاموں کا موٹی  
 خطا کار سے درگزر کرنے والا بداندیشی کے دل میں مگر کرنے والا  
 مفاسد کا زیر و زبر کرنے والا قبائل کو شہرت کر کرنے والا  
 انکر جسارے ٹوٹے قوم آیا  
 اور اک نفع کی میس تھ لایا  
 میں خام کو جس نے گند دن بنایا گھرا اور کھونا لگ کر دکھ آیا  
 قوم جس پہ قزوں سے تھا اہل جلیلا پٹ دی بس اک آن میں اسکی کھیا  
 راڈر نہ بیڑے کو موج بلا کا  
 ادھر سے ادھر پھیر گیا فتح ہوا کا  
 پڑی کان میں دعوات تھی یک بھی نہ پکارت تھی اور نیت تھی جس کی  
 طبیعت میں ہواں کے جوہر تھے اسی نئے سب تھے میں میں ل کر وہی  
 پشیمانیت مسلم تضاد تھیں  
 کربن جانے کی وہ طلالا لظن نہیں  
 وہ غمخیز زین مسراب و زہرا مت ام الی کر کو ہر سہرا لے کر  
 گیا ایک دن حسب فرمان داود نئے دشت اور چڑھ کے کو و صفار  
 یہ فرمایا سب سے کہ آئے اگل غلاب  
 سمجھتے ہو تم مجھ کو سب ادق اگلا ذب

بھت قائم النبیین

رسالت کی پہلی آیتیں

- 22 There is a cave in Mount Hira, situated three miles from Mecca, and the Prophet used to go there to meditate before his mission began. This cave is called the Cave of Hira, and it was here that the first divine revelation descended.
- 27 Safa and Marwa are two hills in Mecca. Pilgrims are commanded to run seven times between the two without stopping. It was here that Ismail's mother Hagar was overtaken by hardship and used to run about distractedly in her suffering; and this is why Muslims have been commanded to run here.

- 22 The signs of darkness were effaced from the world, for the moon arose in the house of its exaltation. But for a long time the moon did not shine, for the moonlight of the Prophethood was clouded. But in the fortieth year, by the grace of God, the moon arose from the cave of Hira.

*The sending of the Seal of the Prophets*

- 23 The one who has received the title of 'Mercy' among the prophets, the one who fulfils the desires of the wretched, The one who comes to the help of others in trouble, the one who takes to his heart the sufferings of his own and other people, The refuge of the poor, the asylum of the weak, the guardian of orphans and the protector of slaves,
- 24 The one who pardons the wrongdoer, who makes his abode in the heart of the ill-intentioned, The one who destroys evils, and reconciles tribes with one other— He came down from Hira and drew near his people, and brought with him an alchemical formula,
- 25 One which turned crude copper into gold, and clearly separated the counterfeit and the pure. Arabia, which had been covered with ignorance for centuries, was transmuted in a single instant. The boat had no fear left of the wave of disaster. The direction of the wind had quite changed about.
- 26 An ore had lain useless in the mine, and had no worth or value. The real qualities which it naturally possessed had all been turned to dust through lying in the earth. But in the knowledge of destiny and fate it had been irrevocably decided that it would become pure gold in the twinkling of an eye.

*The first preaching of the Apostleship*

- 27 That glory of Arabia, the adornment of niche and pulpit, Taking with him all the people of Mecca, went out one day to the desert in accordance with God's command. He climbed up to Mount Safa and spoke to them all, saying, 'Oh descendants of Ghalib, do you think I am truthful or a liar?'

The descendants of Ghalib include most of the tribes of the Quraish, especially the Hashimites (Bani Hashim) and the Umayyads (Bani Umayya).

کہا ہے قول آج تک کوئی تیرا کبھی ہم نے ٹھوسا اور نہ دیکھا  
 کب گھر بچتے ہو تم غیب کو ایسا تو باور کرو گے اگر میں کہوں گا  
 کہ فوج گراں پشت کو صفا پر  
 پڑی ہے کہ فوج نے تمہیں گھات پا کر  
 کہا تیری ہر بات کا یوں نہیں ہے کہ کہن سے صادق ہے تو اور میں ہے  
 کہا گری بات یہ دل نشیں ہے تو سن لو خلاف اس میں اصلا نہیں ہے  
 کہ ب کا نظریاں سے ہی جانے والا  
 ڈرو اس سے جو وقت سے آنے والا  
 وہ بجلی کا کڑکا تھا صوبت ہادی عرب کی زمین میں نے ساری بلا دی  
 تھی ایک گنہگار میں سب کے گناہی ایک آواز میں ہوئی بستی جنگ دی  
 پڑا ہر طرف شل یہ سپاہی سے  
 سرگرج آئے وقت نہ جمل نام ہی سے  
 بہن چو شریعت کا ان کو پڑھایا حقیقت کا گراں کا ایک ایک بتایا  
 زاد کے بڑے بڑوں کو سنا یا بہت دن کے سوتے بڑوں کو بچایا  
 کھلے تھے ہر اور اب تک جہاں پر  
 وہ دکھلا دیتے ایک پروردہ اٹھا کر  
 کسی کو اراد کا زحمت یاد بیاں بھلا تے تھے بندوں نے ہلکے نڈاں  
 زمانہ میں تھا اور صہابا کے نکلان سنے حق سے عسقم زخمی بزم نڈاں  
 اچھا تھا توحید کا نام اب تک  
 خیم معرفت کا تھا منشا اب تک  
 ذرا وقت تھے انار افسانہ اور سراسے ذرا گاہ تھے میرا دستہ تہا سے  
 لگائی تھی ایک ایک کو اسوا سے چڑھے تھے دور مندے نڈا سے  
 یہ سنتے ہی تھستہ گیا گلا سارا  
 راہی نے لکھا کہ جب چکا سارا

تبلیغ شریعت  
 ضلالت اہل اسلام

- 28 They all replied, 'To this day, we have never heard nor seen you say anything false.'  
He said, 'If this is how you think of me, then will you believe me 'If I tell you that a mighty army is waiting behind Mount Safa in ambush, waiting to plunder you?'
- 29 They replied, 'Everything you say finds credence here, for you have been truthful and trustworthy since childhood.'  
He said, 'If these words of mine have found acceptance, then listen, for in this there is absolutely no falsehood:  
'The whole caravan is going to depart from here. Be afraid of the time which is to come!'
- 30 Was it the crash of a thunderbolt or the voice of the Guide which shook the whole land of Arabia,  
Which implanted a new passion in the hearts of all, and aroused the sleeping population with a single cry?  
Such clamour was caused on all sides by God's message that desert and mountain echoed with His name.

#### The preaching of the Law

- 31 Then he taught them the lesson of the Holy Law. He explained to them each formula of the truth, one by one.  
He refashioned the ruined ones of the age, and aroused those who had been sleeping for many days.  
He raised a veil and revealed those secrets which had not till then been made manifest to the world.

#### How the Muslims were in error

- 32 No one had remembered the covenant of eternity without beginning. God's slaves had forgotten their Master's commands.  
It was the wine of falseness which was being passed round in the world then. The assembly of that age was unacquainted with the wine of truth. The cup of monotheism was still untouched, and the lid of the jar of divine knowledge was still unopened.
- 33 Men were not acquainted with God's judgment and requital, or aware of the beginning and the end.  
Each was devoted to 'all except God'. God's creatures had fallen very far from Him.  
The whole flock trembled as soon as they heard the shepherd challengingly cry:

- 33 The word *raʿī* means 'grazer of sheep or goats'. It is often used to refer to the prophets.

کسے ذات واحد عبادت کے لائق زبان اور نزل کی شہادت کے لائق  
 اسی کے ہیں مندر لہاوت کے لائق اسی کی ہے سرکارت کے لائق  
 لگاؤ تو تو اس سے اپنی لگاؤ  
 بھٹکاؤ تو سر اس کے آگے بھٹکاؤ  
 اسی پر ہمیشہ بھروسہ کرو تم اسی کے سدا مشق کا دم بھرو تم  
 اسی کے غضب سے ڈرو کہ ڈرو تم اسی کی طلب میں ہو کہ مرو تم  
 نہیں ہے شریکت سے اسی خدائی  
 نہیں اس کے آگے کسی کو بڑائی  
 خرد اور ادراک نہ بڑھائیں واں مدوہ را دنی سے مزوہ ہیں واں  
 جہاندار سب و مقہور ہیں واں نبی اور صریق مجبور ہیں واں  
 نیکریش ہے رہبان اجناس کی ال  
 نہ پوئے ابرار و اسرار کی ال  
 تم اوروں کی مانند درو کا نہ کھا کسی کو تش را کا تیب سنا بنا  
 مری حد سے تہہ خیس را بڑھا بڑھا کر بہت تم دہجھ کو گھٹا  
 سب انسان ہیں واں جس طرح سرگڑا  
 اسی طرح ہوں میں بھی ایک اس کا بند  
 بنانا نہ تڑبت کو بوسہ می تم تم نہ کرنا مری تیسرے پر سر کو تم تم  
 نہیں بندہ ہونے میں کچھ بھروسے تم کہ جب ارگی میں برابر ہیں ہم تم  
 بیٹھے دی سے حق نے نہیں اتنی بڑگی  
 کہ بندہ بھی ہوں اس کا اولیٰ بھی  
 اسی طرح دل ان کا ایک سا ہے توڑا ہر اک قبیلہ کے لئے منہ ان کا توڑا  
 کہیں باسولے کا علاقہ نہ چھوڑا خداوند سے رشتہ بندوں کا جوڑا  
 کبھی کے چھپرتے تھے مالک سے بھاگے  
 دینے سر بھڑکا ان کے مالک سے آگے

وہی کی تعلیم

- 36 The word *siddiq* means 'those who are the first believers in the prophets and who spend their whole lives in truthfulness'; *rahbān* 'the ascetics among the Christians'; *ahbār* 'those learned in religion among the Christians'; *abrār* 'virtuous men'; *ahrār* 'those who are free and independent of all things other than God'.
- 37 The words of the Hadith are: *Lā tatrāni kamā atrati 'l-nasārā ibna Maryam fa-innamā anā 'abduhu fa-qūlū 'abdu 'l-lāhi wa-rasūluhu* 'Do not praise me excessively as the Christians excessively praise the son of Mary, for I am His slave, so call me the slave of God and his messenger.'

## The teaching of monotheism

- 34 'It is the One Being who is worthy to be worshipped, who is worthy of the witness of tongue and heart.  
 'It is His commands which are worthy of obedience, and His court which is worthy of service.  
 'If you are to devote yourselves to anything, then devote yourselves to Him.  
 If you bow your head, then bow your head before Him.
- 35 'In Him ever put your trust, for Him constantly profess your love.  
 'If you fear at all, then fear His wrath. If you are to die, then die in seeking Him.  
 'His divinity is untainted by partnership. No one possesses greatness before Him.
- 36 'Intellect and perception are upset there. The moon and sun are quite humble servants there.  
 'Emperors are vanquished and subdued there. The prophets and Siddiq are helpless there.  
 'There is no asking after monks and rabbis there. There is no concern for the holy and the unenthralled there.
- 37\* 'Do not be misled like others. Do not make anyone the son of God.  
 'Do not magnify my rank beyond its due limit. Do not demean me by over-glorifying me.  
 'Even as all men hang their heads there, I too am one of His humble slaves.
- 38 'Do not make an idol of my tomb, or bow your heads before my grave.  
 'In being His humble servants, you are no less than me. In helplessness, you and I are equal.  
 'God has granted me only this much greatness—that besides being His humble servant I am also His envoy.'
- 39 In this fashion he severed their hearts' attachment to their individual idols. He turned their faces away from each distorted direction of prayer. Nowhere did he leave any connexion with 'all besides God'. He cemented men's ties with their Master. He made those who had long been wandering about in flight from their Lord bow down their heads before Him.
- 38 Cf. *Qul innamā anā basharun mithlukum yūhā ilayya* (Quran 41:6) 'Say thou: I am but a man like you. It is revealed to me by inspiration.'

پتہ اسل مقصود کا پاکجا ب نشان گنج دولت کا ہاتھ آگیا جب  
 محبت سے دل اُن کا گرا گیا جب سماں اُن پر توجہ کا چھا گیا جب  
 سکھائے سب سے آداب اُن کو  
 بڑھائے تمدن کے سب باب اُن کو  
 جتنی انہیں وقت کی ترقوت دلائی انہیں کام کی حرص و غبت  
 کما چھوڑیں گے سب آخر نفاقت ہو فرزند و زن اس میں خیال و دولت  
 نہ چھوڑے گا پر سب تھہر کر تمہارا  
 بھلائی میں جو وقت تمہارے گوارا  
 قیمت سے بھت عداوت سے پہلے فراغت و شامل کی کثرت سے پہلے  
 جوانی بڑھاپے کی بھت سے پہلے اقامت و مسافر کی رطبت سے پہلے  
 فقیری سے پہلے قیمت سے دولت  
 جو کرنا ہے کہ لو کہ تھوڑی ہے نہلت  
 یہ کہ کہ کرب علم پر اُن کو شیدا گزین دور رست سے سب اہل زبیا  
 محروم ہیں ان سے کہ کو ہر دم خدا کا ہے تعلیم کا پاس ملا ہیں جو چیا  
 انہیں کیسے تیاں نے نعمت خدا کی  
 انہیں پر ہے وہاں جا کے رحمت خدا کی  
 سکھائی انہیں نوع انساں پر شفقت کما سے یہ اسلامیوں کی علامت  
 کہ ہمارے رکھتے ہیں وہ بھت شب روز پہنچاتے ہیں اُس کو راحت  
 وہ جو حق سے اپنے لئے چاہتے ہیں  
 وہی ہر بشر کی لئے چاہتے ہیں

قیامت

وقت

بھاری

## Instructions on how to live

- 40 Once they had realized the ultimate purpose, once they had acquired a clue to the rich treasure,  
 Once their hearts were on fire with love, once they had been steeped in the atmosphere of monotheism,  
 Then he taught them the proper ways of carrying on their lives, and instructed them in all the subjects of civilization.

## Time

- 41\* He made them realize the value and worth of time, and imparted to them the keen desire and urge to work.  
 He told them, 'Everything will abandon your company at last, whether this comprises wife and children or wealth and property.  
 'But the one thing that will never leave your side is the time which you have spent in doing good.
- 42 'You have your opportunity in health before sickness, in leisure before abundant occupations,  
 'In youth before the affliction of old age, in halting before the traveller goes on.  
 'You have your opportunity in wealth before poverty. Do what you ought, for there is little time to spare!'
- 43 He made them passionately keen on learning, saying, 'The people of the world are all far removed from His mercy,  
 'Except those who ever meditate upon God, or those who are constantly engaged in imparting knowledge.  
 'It is to them that God has given blessings here, and upon them that His mercy will be when they go there.'

## Compassion

- 44 He taught them loving kindness to mankind, saying,  
 'It is the mark of Muslims that they bear love to their neighbour, and promote his welfare day and night.  
 'They desire the same thing for every man as they desire from God for themselves.
- 44 Cf. the Hadith: *Aḥsin ilā jārīka takun mu'minan wa-aḥibba lil-nāsi mā tuḥibbu li-nafsika takun musliman* 'Do good to your neighbour so that you may be a believer; and desire for people what you desire for yourself that you may be a Muslim.'

- 41 Cf. the Hadith: *Ya'ba'u 'l-mayyita thalāthatan ahluhu wa-māluhu wa-'amaluhu fa-yarj'u 'l-ḥimāni wa-yabqā wāḥidun yarj'u ahluhu wa-māluhu wa-yabqā 'amaluhu* 'Three things follow a corpse, its family its wealth and its deeds, of which two return and one remains. Its family and its wealth return, and its deeds remain.'
- 42 Cf. the Hadith: *Ightanim khamsan qabla khamsin, shabābaka qabla haramika wa-sihhataka qabla suqmika wa-ghināka qabla faqrīka wa-farāghaka qabla shughlīka wa-hayātaka qabla mautīka* 'Consider five things as opportunities before five others: your youth before your old age, your health before your sickness, your wealth before your poverty, your leisure before your occupation, and your life before your death.'
- 43 Cf. the Hadith: *Illā anna 'l-dunyā mal'ānatun mal'ūnun mā fihā illā dhikru 'lāhi wa mā walāhu aw 'ālūnun wa-muta'allimūn* 'But the world is accursed, and accursed is all that is in it, except for the remembrance of God and what is close to that, or a learned person and one who teaches.'

خدا رحم کرتا نہیں اس لشکرِ نہ جو درد کی چوٹ جس کے جگر پر  
 کسی کے گرفت گزرتے سر پر پڑے غم کا سایہ نہ اس سے تڑپ  
 کرو مسرانی تم اہل زمین پر  
 خدا مسریاں ہوگا محشر میں پڑے

درا یا تعصب ہے ان کو یہ کہہ کر کہ زندہ رہا اور مڑا جو اسی پر  
 ہوا وہ ہماری جماعت سے باہر وہ ساتھی ہم لڑتے ہم اسکے یاد  
 نہیں حق سے کچھ اس محنت کو بہرہ  
 کہ جو تم کو اندھا کرے اور بہرہ

بچایا برائی سے ان کو یہ کہہ کر کہ طاعت سے ترک معاصی ہے تیر  
 تو نوع کا ہے ذات میں جن کی تو بہر نہ ہو گئے کبھی عابد ان کے برابر  
 کہ وہ ذکر اہل دروغ کا جہاں تم  
 نہ لو عابدوں کا کبھی نام وہاں تم

غریبوں کو محنت کی نصبت نہ لانی کہ باڑوں سے اپنے کرو تم کہانی  
 خیر تاکہ لو اس سے اپنی برائی نہ کرنی پڑے تم کو درد گردانی  
 طلعت ہے دنیا کی گریاں نہایت  
 تو چکرو گے وال ماہ کمال کی صورت

فقیر  
 بزم نگاری  
 کہانی

45 This is a translation of two Hadith: *Lā yarhamu 'llāhu man lā yarhamu 'l-nāsa* 'God is not merciful to anyone who is not merciful to people'; and *Irhamū man fi 'l-ardī yarhamkum man fi 'l-samā'i* 'If you are merciful to whoever is on earth, He who is in heaven will be merciful to you.'

46 Cf. the Hadith: *Laisa minnā man da'a ilā 'asabiyyatin wa-laisa minnā man qātala 'asabiyyatan wa-laisa minnā man māta 'alā 'asabiyyatin* 'None of us support him who cleaves to fanaticism, or who fights in the name of fanaticism or who dies in fanaticism.'

- 45 'God does not show His mercy to the man who does not feel the bruise of pain in his heart.  
 'To the unfeeling wretch who is not overcome by grief if disaster overtakes anyone.  
 'Be compassionate to all the people of the world, and God will be compassionate to you in His highest heaven.'

*Fanaticism*

- 46 He then made them afraid of fanaticism, saying,  
 'He who lives and dies for this lies outside our community. He is no companion of ours, nor are we his fellow.  
 'That love which makes you blind and deaf has nothing to do with the truth.'

*The avoidance of evil*

- 47 He saved them from evil, saying, 'The abandonment of disobedience is better than obedience.  
 'Those who have in themselves the virtue of fearing to do wrong will never be equalled by the pious.  
 'Wherever you mention those who fear to do wrong, do not speak of the pious.'

*Earning a livelihood*

- 48 He gave the poor the urge to work hard, saying, 'Earn your living by your arm.  
 'So long as you support your own and strangers, you will not have to beg from door to door.  
 'If this is your purpose in seeking worldly goods on earth, you will shine like the full moon in heaven.'

47 Cf. the Hadith: *Dhukira rajulun 'inda rasūli 'llāhi bi-'ibādatin wa'juhādin wa-dhukira ākharu bi-'ri'atin fa-qāla 'l-nabiyyu lā ta'dilū bi 'l-ri'ati ya'nī 'l-wada'a* 'A man was mentioned to the Apostle of God for his devotion and zealotness, and another man for his observance, and the Prophet said "Never consider observance—that is, piety—to be equal."

48 Cf. the Hadith: *Man talaba 'l-dunyā halālan isti'fāfan 'an al-mas'alati wa-sa'yan 'alā ahlihi wa-ta'attufan 'alā jārihi laqiya 'llāha ta'ālā yauma 'l-qiyyāmati wa-wajhuhu mithla qamari laīlati 'l-badri* 'He who seeks legitimate livelihood for himself and for the support of his family, to act properly towards his neighbour and to escape questioning, will come before Almighty God on the day of resurrection with a face shining like the moon on the night of its fullness.'

ایسوں کو تنبیہ کی اس طرح پر کہ نہیں تم میں جو اغنیاء اور توفیق  
 اگر اپنے طبقہ میں ہوں سب سے بہتر بنی نوع کے ہوں مددگار دویاوار  
 نہ کرتے ہوں بے مشورہ کام ہرگز  
 اٹھاتے نہ ہوں بے دھرم کام ہرگز  
 تو مردوں سے آئندہ ترسے وہ طبقہ زمانہ بیکارک سے جس کو ایسا  
 چاہے اہل دولت ہوں اشرار دنیا نہ ہو عیش میں جن کو اوروں کی پرہیز  
 نہیں اس زمانہ میں کچھ سیرت  
 اقامت سے بہتر ہے اس وقت حالت  
 دیکھتے پھر بدل ان کے مکر و ریاسے بھرا ان کے سینہ کو صدق و صفائی  
 بچایا انہیں کذب کے افتراء سے کیا شر و خلاق سے اور خدائے  
 رہا قول حق میں نہ کچھ باک ان  
 بس ایک تنویر میں کر دیا پاک ان کو  
 کہیں حفظ صحت کے آئیں سکھائے سفر کے کہیں شوق ان کو دلائے  
 مفاد ان کو سوداگری کے بھلائے اصول ان کو فراں دہی کے بتائے  
 نشان راہ سنسزل کا ایک ایک کھلایا  
 بنی نوع کا ان کو رہبر بنایا  
 ہوئی ایسی عادت پسلیہ غالب کہ باطل کے شیرازے توفیق کے طالب  
 مذاق کے بدلے گئے سب مذاق ہوئے نوع سے بہرہ ور ان کے غالب  
 جسے راج رو کر چکے تھے وہ پتھر  
 ہوا جا کے آخر کو تلم سے پڑ

اخلاق

تمدن

اثر تربیت

## The rich

- 49 He admonished the rich in this fashion, saying, 'Let those among you who are wealthy and powerful, 'If they are the best of their class, if they are helpers and assistants of mankind, 'If they never act without taking counsel, nor take any step precipitately—
- 50 'Then that class to whom such happy times come is more at peace than the dead. 'But when the rich are the worst people in the world, and in their selfish pleasure-seeking have no care for others, 'Then in those times there is no welfare and well-being, and then it is better to depart than to stay.'

## Morality

- 51 He turned their hearts away from deceit and hypocrisy, and filled their breasts with truth and purity. He saved them from lying and slandering, and made them honourable in the eyes of God and man. They shrank no more from the word of God. In just one washing he made them clean.

## Civilization

- 52 Now he taught them the rules of preserving health, now implanted in them the desire to travel. He explained to them the benefits of trading, and told them the principles of government. He showed them each sign along the road to their goal, and made them the guides of mankind.

## The effect of his teaching

- 53 His teaching so prevailed over habit that those who had been addicted to falsehood came to be seekers of the true God. All their vices were changed into virtues. Their frames were endowed with the spirit. The stone which the masons had rejected came at last to be set at the head.

49 Cf. the Hadith: *Idhā kāna umarā'ukum khiyārūkum wa-aghniyā'ukum sumahā'ukum wa-umūrūkum shūrā bainakum fa-zuhūru 'l-ardi khairun lakum min batnihā, wa-idhā kāna umarā'ukum ashirā'ukum wa-aghniyā'ukum bukhālā'ukum wa-umūrūkum ilā nisā'ikum fa-batnu 'l-ardi khairun lakum min zahrīhā* 'When your leaders are the best amongst you, when your rich men are the most generous amongst your, and when your affairs are wisely counselled, then the back of the earth is better for you than its belly; but when your leaders are the worst amongst you, when your rich men are the most miserly amongst you, and when your affairs are entrusted to your women, then the belly of the earth is better for you than its back.'

53 This is a reference to the prophecy in the Gospel of Matthew: 'The stone which the builders rejected, the same is become the head of the corner' (Matthew 21:42), which Muslims take to refer to the prophet Ismail.