Quotes About Prophet Muhammad/Islam/Christianity

 “ليس الشديد بالصرعة؛ إنما الشديد الذي يملك نفسه عند الغضب

The strong person is not the good wrestler. Rather, the strong person is the one who controls himself when he is angry.

(*Sahih al-Bukhari*, Book 73, #135)”

― [Prophet Muhammad](http://www.goodreads.com/author/show/6573804.Prophet_Muhammad)

“When you see a person who has been given more than you in money and beauty, then look to those who have been given less.”

― [Hadith](http://www.goodreads.com/author/show/7083068.Hadith)

“It is unworthy of a Muslim to injure people's reputation; it is unworthy to curse anyone; it is unworthy to abuse anyone; and it is unworthy of a Muslim to talk vainly.”

― [Anonymous](http://www.goodreads.com/author/show/5158478.Anonymous)

“Assist your Muslim brother, whether he be an oppressor or oppressed. "But how shall we do it when he is an oppressor?" enquired a companion. Muhammad replied, "Assisting an oppressor by forbidding and with-holding him from oppression.”

― [Muhammad](http://www.goodreads.com/author/show/4555254.Muhammad)

“I desired to praise the Chosen One and was hindered

By my own inability to grasp the extent of his glory.

How can one such as I measure an ocean, when the ocean is vast?

And how can one such as I count the stones and the stars?

If all of my limbs were to become tongues, even then –

Even then I could not begin to praise him as I desired.

And if all of creation gathered together in an attempt

To praise him, even then they would stint in his due.

I have altogether ceased trying – awestruck, clinging to courtesy,

Tempered by timidity, glorifying his most exalted rank.

Indeed, sometimes silence holds within it the essence of eloquence,

And often speech merely fodder for the faultfinder.”

― [Ibn Juzayy al-Kalbi](http://www.goodreads.com/author/show/5759434.Ibn_Juzayy_al_Kalbi)

**Abū ʿAbdallāh Muḥammad ibn Muḥammad ibn Ahmad Ibn Juzayy al-Kalbi** (1321 - 1357) (in Arabic, **محمد بن محمد بن أحمد بن عبد الله بن يحيى بن يوسف بن عبد الرحمن بن جزي الكلبي الغرناطي**) was a [scholar](http://en.wikipedia.org/wiki/Scholar), writer of [poetry](http://en.wikipedia.org/wiki/Poetry), [history](http://en.wikipedia.org/wiki/History), and [law](http://en.wikipedia.org/wiki/Law) from [Al-Andalus](http://en.wikipedia.org/wiki/Al-Andalus). He is also known as the writer who dictated the travels of [Ibn Battuta](http://en.wikipedia.org/wiki/Ibn_Battuta). He was the son of Abú-l-Qásim Muhammad Ibn Juzayy (the panegyrist of [Abú-l-Hayyáy Yúsuf](http://en.wikipedia.org/wiki/Yusuf_I%2C_Sultan_of_Granada) of Granada) who died in the [Battle of Rio Salado](http://en.wikipedia.org/wiki/Battle_of_R%C3%ADo_Salado) in 1340.[[1]](http://en.wikipedia.org/wiki/Ibn_Juzayy#cite_note-1)

Ibn Juzayy wrote the Rihla of [Ibn Battuta](http://en.wikipedia.org/wiki/Ibn_Battuta) in 1352-55. It is clear that Ibn Juzayy outright copied some long passages (like the description of [Medina](http://en.wikipedia.org/wiki/Medina) from the Rihla of [Ibn Jubayr](http://en.wikipedia.org/wiki/Ibn_Jubayr) and the descripton of Palestine by [Mohammed al-Abdari al-Hihi](http://en.wikipedia.org/wiki/Mohammed_al-Abdari_al-Hihi)) and used information from books from his own library.[[2]](http://en.wikipedia.org/wiki/Ibn_Juzayy#cite_note-2)

He wrote many religious works such as his *Qawanin al-Fiqhiyyah* or "The Laws of Jurisprudence" [[3]](http://en.wikipedia.org/wiki/Ibn_Juzayy#cite_note-3) a comparative manual of the jurisprudence of the five Sunni madhhabs (Maliki, Hanafi, Shafi`i, Hanbali, Dhahiri) with emphasis on the Maliki school. He is also famous for his tafsir of the Qur'an, his book on legal theory "Aqrab al-Wusool `ala `Ilm al-Usool" or "The Nearest of Paths to the Knowledge of the Fundamentals of Islamic Jurisprudence," as well as his treatise on Sufism based on the Qur'an, "The Refinement of the Hearts." One of his teachers was Ibn Rushd al-Saghir, the grandson of [Averroes](http://en.wikipedia.org/wiki/Averroes) and author of *Bidiyat al-Mujtahid*.

He died in [Fez](http://en.wikipedia.org/wiki/Fes%2C_Morocco) in 1357 two years after the completion of the Rihla of [Ibn Batuta](http://en.wikipedia.org/wiki/Ibn_Batuta).

**Psalm 112**[a]

**1**Praise the Lord. **[b]**Blessed are those who fear the Lord, who find great delight in his commands.

**2**Their children will be mighty in the land; the generation of the upright will be blessed.

**3**Wealth and riches are in their houses, and their righteousness endures forever.

**4**Even in darkness light dawns for the upright, for those who are gracious and compassionate and righteous.

**5**Good will come to those who are generous and lend freely, who conduct their affairs with justice.

**6**Surely the righteous will never be shaken; they will be remembered forever.

**7**They will have no fear of bad news; their hearts are steadfast, trusting in the Lord.

**8**Their hearts are secure, they will have no fear; in the end they will look in triumph on their foes.

**9**They have freely scattered their gifts to the poor, their righteousness endures forever; their horn**[c]** will be lifted high in honor.

**10**The wicked will see and be vexed, they will gnash their teeth and waste away; the longings of the wicked will come to nothing.

**Footnotes:**

1. Psalm 112:1 This psalm is an acrostic poem, the lines of which begin with the successive letters of the Hebrew alphabet.
2. Psalm 112:1 Hebrew *Hallelu Yah*

Psalm 112:9 *Horn* here symbolizes dignity.

New International Version (NIV)

**Psalm 61**[a]

**For the director of music. With stringed instruments. Of David.**

**1**Hear my cry, O God; listen to my prayer.

**2**From the ends of the earth I call to you, I call as my heart grows faint; lead me to the rock that is higher than I.

**3**For you have been my refuge, a strong tower against the foe.

**4**I long to dwell in your tent forever and take refuge in the shelter of your wings.**[b]**

**5**For you, God, have heard my vows; you have given me the heritage of those who fear your name.

**6**Increase the days of the king’s life, his years for many generations.

**7**May he be enthroned in God’s presence forever; appoint your love and faithfulness to protect him.

**8**Then I will ever sing in praise of your name and fulfill my vows day after day.

**Footnotes:**

1. Psalm 61:1 In Hebrew texts 61:1-8 is numbered 61:2-9.

Psalm 61:4 The Hebrew has *Selah* (a word of uncertain meaning) here.

**David** ([Hebrew](http://en.wikipedia.org/wiki/Hebrew_language): דָּוִד, דָּוִיד, [Modern](http://en.wikipedia.org/wiki/Modern_Israeli_Hebrew) *David* [Tiberian](http://en.wikipedia.org/wiki/Tiberian_vocalization) *Dāwîḏ*; [ISO 259-3](http://en.wikipedia.org/wiki/ISO_259-3) *Dawid*; [Arabic](http://en.wikipedia.org/wiki/Arabic_language): داود‎ *Dāwūd*; [Strong's](http://en.wikipedia.org/wiki/Strong%27s_Concordance): *Daveed*) according to the [Hebrew Bible](http://en.wikipedia.org/wiki/Hebrew_Bible), was the second king of the [United Kingdom of Israel](http://en.wikipedia.org/wiki/Kingdom_of_Israel_%28united_monarchy%29), and according to the [New Testament](http://en.wikipedia.org/wiki/New_Testament) [Gospels of Matthew](http://en.wikipedia.org/wiki/Gospel_of_Matthew) and [Luke](http://en.wikipedia.org/wiki/Gospel_of_Luke), an ancestor of [Jesus](http://en.wikipedia.org/wiki/Jesus). His life is conventionally dated to c. 1040–970 BCE, his reign over [Judah](http://en.wikipedia.org/wiki/Kingdom_of_Judah) c. 1010–1002 BCE, and his reign over the United Kingdom of Israel c. 1002–970 BCE.[[1]](http://en.wikipedia.org/wiki/David#cite_note-STIC-1)

The [Books of Samuel](http://en.wikipedia.org/wiki/Books_of_Samuel), [1 Kings](http://en.wikipedia.org/wiki/Books_of_Kings), and [1 Chronicles](http://en.wikipedia.org/wiki/Books_of_Chronicles) are the only sources of information on David, although the [Tel Dan stele](http://en.wikipedia.org/wiki/Tel_Dan_stele) (dated c. 850–835 BCE) contains the phrase ביתדוד (*bytdwd*), read as "House of David", which most scholars take as confirmation of the existence in the mid-9th century BCE of a Judean [royal dynasty](http://en.wikipedia.org/wiki/Royal_house) called the [House of David](http://en.wikipedia.org/wiki/Davidic_line).[[2]](http://en.wikipedia.org/wiki/David#cite_note-FOOTNOTEAlter2004xii-2)

He is depicted as a righteous king, although not without faults, as well as an acclaimed warrior, musician, and poet, traditionally credited for composing many of the psalms contained in the [Book of Psalms](http://en.wikipedia.org/wiki/Book_of_Psalms).

David is central to [Jewish](http://en.wikipedia.org/wiki/Jewish), [Christian](http://en.wikipedia.org/wiki/Christian), and [Islamic](http://en.wikipedia.org/wiki/Islamic) doctrine and culture. Biblical tradition maintains that a [direct descendant](http://en.wikipedia.org/wiki/Davidic_line) of David will be the [Messiah](http://en.wikipedia.org/wiki/Messiah). In Islam he is considered to be a [prophet](http://en.wikipedia.org/wiki/Prophets_of_Islam) and the king of a nation.

Quotes related to Islam, Christianity and Judaism

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What does this mean?

“When **you** see **a person who has been given more than you in money and beauty**, then look to **those who have been given less**.” ― [Hadith](http://www.goodreads.com/author/show/7083068.Hadith)

What does this mean?

“Assist your Muslim **brother**, whether he be an **oppressor** or **oppressed**. "But how shall we do it when he is an oppressor?" enquired a companion. Muhammad replied, "Assisting an oppressor by **forbidding** and **with-holding** him from **oppression**.”

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oppressor-

oppressed-

forbidding-

withholding-

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What does this mean?

“I desired to **praise** the **Chosen One** and was **hindered**

By my own **inability** to **grasp** the **extent** of his **glory**.

How can one such as I **measure an ocean**, when the ocean is **vast**?

And how can one such as I **count the stones and the stars**?

If **all of my limbs were to become tongues**, even then –

Even then I could not begin to praise him as I **desired**.

And if **all of creation** gathered together in an **attempt**

To praise him, even then they would **stint** in his **due**.

I have altogether **ceased trying** – **awestruck**, **clinging to courtesy**,

**Tempered by timidity**, **glorifying** his most exalted **rank**.

Indeed, sometimes silence holds within it the **essence** of **eloquence**,

And often speech **merely** **fodder** for the **faultfinder**.”

When was this written

Who wrote it?

Who or what is the audience?

What is the purpose?

What is the message?

**Psalm 112**[a]

**1**Praise the Lord. **[b]Blessed** are those who fear the Lord, who find **great delight** in his

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**compassionate** and **righteous**.

**5**Good will come to those who are **generous** and lend freely, who **conduct** their **affairs**

with **justice**.

**6 Surely** the **righteous** will **never be shaken**; they will be **remembered forever**.

**7 They** will have no **fear** of bad news; their hearts are **steadfast**, trusting in the Lord.

**8**Their **hearts are secure**, they will have no fear; in the end they will look in **triumph** on

their **foes**.

**9 They** have **freely scattered their gifts to the poor**, their **righteousness** **endures** forever;

their **horn** will be lifted **high in honor**.

**10**The **wicked** will **see** and be **vexed**, they will **gnash their teeth** and **waste away**; the

**longings of the wicked** will **come to nothing**.

When was this written

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**Psalm 61**

**1**Hear my **cry**, O God; listen to my **prayer**.

**2**From the **ends of the earth** I call to you, I call as my **heart grows faint**; lead me to the

**rock** that is higher than I.

**3**For you have been **my refuge**, a **strong tower** against the **foe**.

**4**I long to **dwell** in your **tent** forever and take **refuge** in the **shelter of your wings**.

**5**For you, God, have heard my **vows**; you have given me the **heritage** of those who **fear**

**your name**.

**6 Increase the days** of the king’s life, his years for many generations.

**7**May he be **enthroned** in God’s presence forever; **appoint** your love and faithfulness to

protect him.

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