Tracing the Scholars of Islam

Series 11

Imam al-Qurtubi

The Exegete from Córdoba, Author of al-Jami‘ li Ahkam al-Qur’an



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 11

IMAM AL-QURTUBI

The Exegete from Córdoba, Author of al-Jami‘ li Ahkam al-Qur’an

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا

“Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate?.”

SURAH AN-NISA’ 4:105

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent down the Book in truth so that people may be judged by what Allah has shown. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This eleventh book of Tracing the Scholars of Islam tells the story of a scholar who lost the city of his birth, but not his knowledge. May his story teach us the trust of knowledge, zuhd and steadfastness, and may this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook, in a **3D** illustration style, is an **image generated by artificial intelligence (AI)** — an ***imaginative depiction, not a real likeness*** of Imam al-Qurtubi, since no portrait of him was ever drawn. This label is also printed on the cover. This time he is shown **standing**, from the left side, in **simple clothing** — for he was known for his zuhd.

He holds an open book and rests his hand on **a stack of volumes** — a symbol of his multi-volume tafsir, ***al-Jami' li Ahkam al-Qur'an***.

On the wall appears **a row of red-and-white striped arches**, recalling the Great Mosque of Córdoba — his birthplace in al-Andalus. Through the window appears **the River Nile at sunset**, for he spent the rest of his life in Upper Egypt.

Two gold lines at the bottom frame the author's name, while the image runs in full to the edge of the page.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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IMAM AL-QURTUBI

The eleventh book of **Tracing the Scholars of Islam** tells the story of ***Imam Abu 'Abdillah Muhammad ibn Ahmad al-Ansari al-Qurtubi*** رحمه الله, author of the tafsir ***al-Jami' li Ahkam al-Qur'an*** — one of the most consulted books of tafsir for understanding ***the legal rulings*** of the Qur'an.

If Imam at-Tabari (Series 10) gathered the narrations of tafsir, Imam al-Qurtubi focused on ***the legal lessons*** contained in every verse. The name "al-Qurtubi" means "the man of Córdoba" (Qurtubah), the great city of al-Andalus.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and biography is placed in the brown "History Note" boxes. A cover image that shows the scholar's face is an AI-generated image and is marked as such.

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THE QUR'AN AS THE BASIS OF JUDGEMENT

SURAH AN-NISA' 4:105

إِنَّآ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُۚ وَلَا تَكُن لِّلۡخَآئِنِينَ خَصِيمٗا ١٠٥

Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate?

Translation: Sahih International — quran.com/4:105

EXPLANATION OF VERSE 4:105

Allah says: ***"so you may judge between the people by that which Allah has shown you"***. The Qur'an is not only for recitation, but ***a guide to law*** for life. This verse also forbids defending the deceitful — justice must be upheld even against those who are close. Tafsir Ibn Kathir 4:105.

Imam al-Qurtubi compiled his tafsir to answer this question: ***what rulings can be derived from each verse?*** He explained rulings on worship, transactions, family and manners, comparing the views of the scholars.

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WHO WAS IMAM AL-QURTUBI?

His full name was ***Muhammad ibn Ahmad ibn Abi Bakr ibn Farh al-Ansari al-Khazraji al-Andalusi al-Qurtubi***, with the kunyah ***Abu 'Abdillah***. His lineage goes back to the ***Ansar*** of the Khazraj tribe. He followed the ***Maliki*** school. The books of biography do not record the year of his birth precisely.

HISTORY NOTE: THE FALL OF CÓRDOBA AND THE MOVE TO EGYPT

Córdoba was once the capital of learning in al-Andalus. But ***in 633 AH (1236 CE)*** the city fell to the Christian kingdom of ***Castile***. Imam al-Qurtubi left al-Andalus and ***travelled east***, studying with the scholars of Egypt.

He finally settled in ***Munyat Bani Khasib*** in Upper Egypt (near the city of Minya today), and spent the rest of his life in worship, teaching and writing. He ***passed away there in 671 AH***.

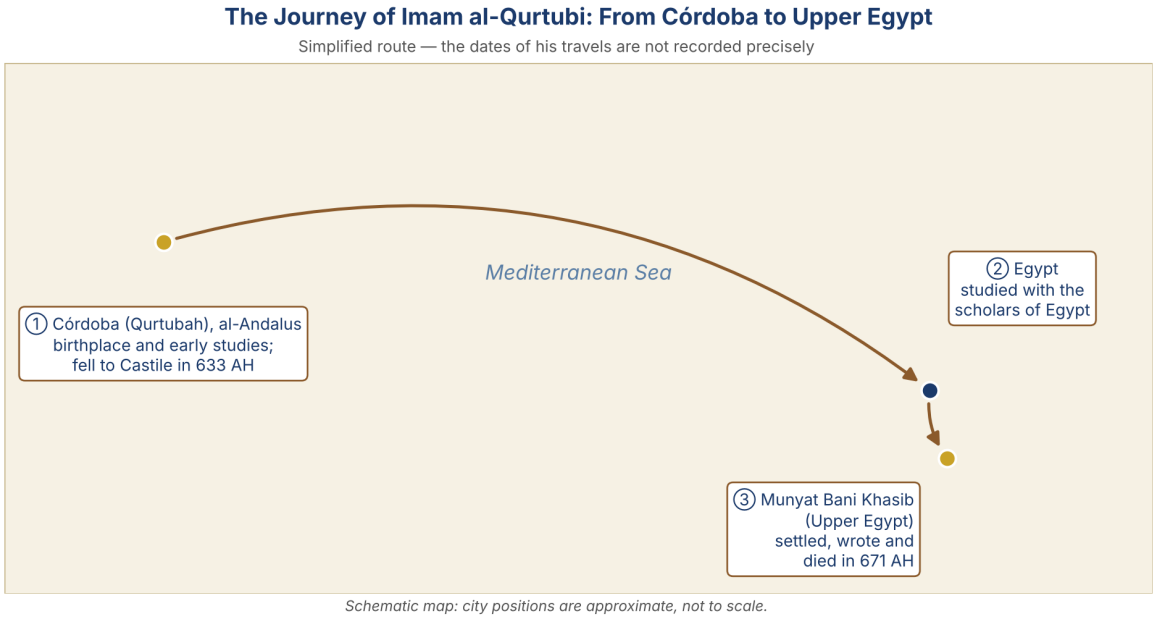


Figure 2: The journey of Imam al-Qurtubi from Córdoba to Upper Egypt (schematic map).

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DAYS THAT ALTERNATE

The loss of Córdoba was a great wound in the history of the Ummah. The Qur'an teaches us to see such events with faith:

SURAH ALI 'IMRAN 3:140

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers.

Translation: Sahih International — quran.com/3:140

Allah says: ***"And these days [of varying conditions] We alternate among the people"***. A city can be lost, but ***knowledge that is written*** lives on. The tafsir written by a refugee from Córdoba is still read throughout the world today. Tafsir Ibn Kathir 3:140.

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A FARMER'S SON IN CÓRDOBA

HISTORY NOTE: CHILDHOOD

According to Wikipedia, Imam al-Qurtubi's father was a ***farmer***. As a youth, he helped his family by ***carrying clay*** for potters. Wikipedia gives his year of birth as ***1214 CE***, but the classical books of biography do not record it precisely. His father was killed in an enemy attack in ***1230 CE***.

REFERENCES:

Wikipedia, "Al-Qurtubi". https://en.wikipedia.org/wiki/Al-Qurtubi

A great scholar began as a farmer's son who ***worked with his own hands***. The Messenger of Allah ﷺ honoured such work:

HADITH — SAHIH AL-BUKHARI, NO. 2072

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ ».

TRANSLATION:

Al-Miqdam رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"No one has ever eaten food better than what he eats from the work of his own hands. And the Prophet of Allah David, peace be upon him, used to eat from the work of his own hands."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from 'Isa ibn Yunus, from Thawr ibn Yazid, from Khalid ibn Ma'dan, from al-Miqdam ibn Ma'dikarib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Sales (Kitab al-Buyu'), chapter on a man's earning and the work of his hands, Hadith No. 2072.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2072

LESSONS FROM THIS HADITH

No lawful work is lowly. The Prophet Dawud (peace be upon him), a prophet and a king, ***ate from the work of his own hands***. Hard work in youth is ***training*** for diligence in seeking knowledge.

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AL-ANDALUS IN AN AGE OF DECLINE

Imam al-Qurtubi lived in a very hard time for the Muslims. In the west, the Muslim realms of ***al-Andalus*** were weakening and their cities fell one after another. In the east, the ***Mongols*** destroyed Baghdad. The following timeline shows the great events he witnessed:

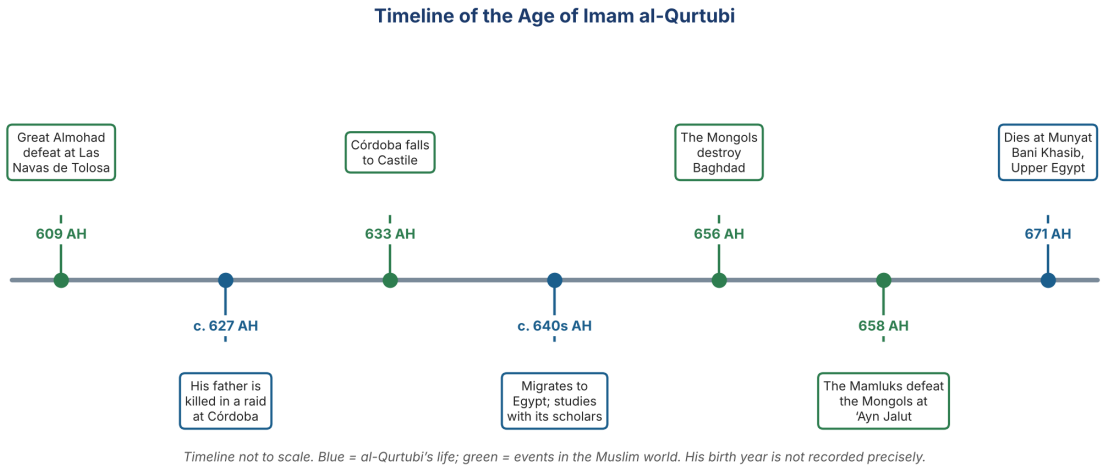


Figure 1: Timeline of the age of Imam al-Qurtubi.

HISTORY NOTE: LOSING A FATHER

Biographers of Imam al-Qurtubi mention that he himself recorded in his tafsir that ***his father was killed*** around ***627 AH*** when the enemy raided the outskirts of Córdoba during the harvest. He then asked his teacher about the ruling on washing and praying over his father's body.

This shows that al-Qurtubi's tafsir was not written in an ivory tower — it came from a man who ***tasted for himself*** the bitterness of war and loss. This is a historical report (not a Hadith).

REFERENCES:

Introduction by the editor of Tafsir al-Qurtubi; Ibn Farhun, ad-Dibaj al-Mudhhab.

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TEACHERS IN CÓRDOBA AND EGYPT

In Córdoba he learned Arabic, recitation and fiqh from local scholars, including ***Abu Ja'far Ahmad ibn Muhammad al-Qaysi***, known as ***Ibn Abi Hujjah***. After migrating, he studied in Egypt with ***Abu al-'Abbas Ahmad ibn 'Umar al-Qurtubi***, author of ***al-Mufhim*** (a commentary on Sahih Muslim) — another scholar also from Córdoba. Because their names are alike, many people ***confuse this teacher and student***, as explained in the "Stories and Their Status" table.

In ***Mamluk*** Egypt he found a flourishing world of learning, as many scholars from al-Andalus and Iraq had migrated there after their cities fell.

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THE FALL OF THE ANDALUSIAN KINGDOMS

Within Imam al-Qurtubi's lifetime, the great Muslim cities of al-Andalus fell one after another. Only ***Granada*** held out for more than two centuries longer.

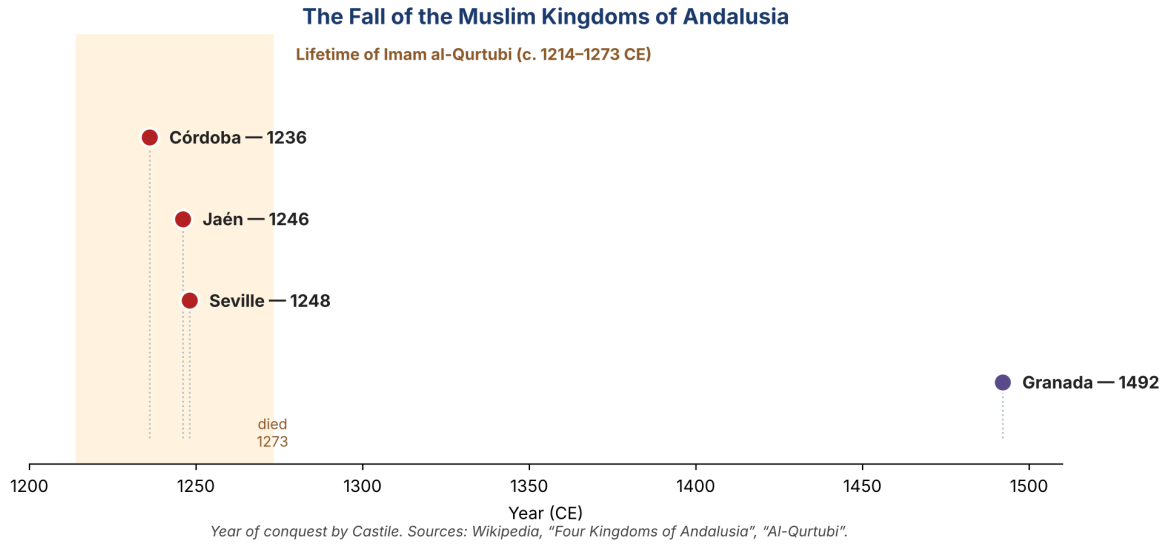


Figure 3: The fall of the Muslim kingdoms of Andalusia.

CITY	YEAR OF FALL
Córdoba (Qurtubah)	1236 CE
Jaén	1246 CE
Seville (Ishbiliyah)	1248 CE
Granada (Gharnatah)	1492 CE

Source: Wikipedia, "Four Kingdoms of Andalusia".

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SURAH ALI 'IMRAN 3:26

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٦

Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent."

Translation: Sahih International — quran.com/3:26

Allah says: ***"You give sovereignty to whom You will"***. Kingdoms come and go by the will of Allah, but ***sincere knowledge*** endures. Tafsir Ibn Kathir 3:26.

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SEEKING KNOWLEDGE IN ALEXANDRIA AND CAIRO

HISTORY NOTE: TEACHERS IN EGYPT

According to Wikipedia, after the fall of Córdoba in 1236 CE, Imam al-Qurtubi went to ***Alexandria***, where he studied hadith and tafsir, and then to ***Cairo***. Among his teachers in Egypt were ***Abu al-'Abbas Ahmad ibn 'Umar al-Qurtubi*** (Ibn al-Muzayyin, 578–656 AH), ***'Abd al-Mu'ti ibn Muhammad al-Iskandarani*** and ***Abu al-Hasan 'Ali ibn Hibatullah al-Lakhmi***.

REFERENCES:

Wikipedia, "Al-Qurtubi". https://en.wikipedia.org/wiki/Al-Qurtubi

Losing his homeland did not stop him. He kept walking ***the path of seeking knowledge***, which carries a great promised reward:

HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection … Allah helps His servant as long as the servant helps his brother. Whoever follows a path seeking knowledge, Allah will make easy for him, thereby, a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him …"**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya al-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from Sulayman al-A'mash, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur'an and for remembrance, Hadith No. 2699. The translation above is abridged (…).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2699a

LESSONS FROM THIS HADITH

Every step in seeking knowledge is a step ***towards Paradise***. A refugee from Córdoba turned his exile into ***a path of knowledge***.

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UNDERSTANDING OF THE RELIGION

Imam al-Qurtubi was a ***faqih*** — an expert in understanding the rulings of the religion. The Messenger of Allah ﷺ explained that such understanding is a sign of good from Allah:

HADITH — SAHIH AL-BUKHARI, NO. 71

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn ‘Abd ar-Rahman said: I heard Mu‘awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **“Whoever Allah wishes good for, He gives him understanding of the religion.** I am only a distributor, and Allah is the One who gives. This Ummah will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa‘id ibn ‘Ufayr, from ‘Abdullah ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from Humayd ibn ‘Abd ar-Rahman, from Mu‘awiyah ibn Abi Sufyan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71; also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

LESSONS FROM THIS HADITH

Fiqh is not merely memorising rulings, but ***understanding*** what Allah and His Messenger intend. Let us pray that Allah grants us and our children understanding of the religion.

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AL-JAMI‘ LI AHKAM AL-QUR’AN

This tafsir brings together ***fiqh rulings***, ***the Arabic language***, ***the recitations*** and ***Hadith***. Although a Maliki, Imam al-Qurtubi was ***not partisan*** to his school; he chose the view with the strongest evidence.

THE VERDICTS OF THE SCHOLARS

Adh-Dhahabi described Imam al-Qurtubi’s books as ***beneficial***, showing ***the breadth of his reading and the abundance of his merit***, and said that his tafsir spread widely because of its high standing.

THE CONDITION OF A TRUSTWORTHY AUTHOR

In the introduction to his tafsir, Imam al-Qurtubi set out: ***“My condition in this book is to attribute every saying to the one who said it, and every Hadith to its compiler.”*** He also mentioned that part of ***the blessing of knowledge*** is attributing a saying to the one who said it.

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This is ***the trust of knowledge*** — not claiming the work of others as one's own. The Messenger of Allah ﷺ gave a parable of one who boasts of what is not his:

HADITH — SAHIH AL-BUKHARI, NO. 5219

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، أَنَّ امْرَأَةً، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلاَبِسِ ثَوْبَىْ زُورٍ».

TRANSLATION:

Asma' رضى الله عنها reported that a woman said: "O Messenger of Allah, I have a co-wife. Is there any sin on me if I boast (to her) that my husband gave me something he did not actually give me?" The Messenger of Allah ﷺ said: **"The one who boasts of what he has not been given is like one who wears two garments of falsehood."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Hammad ibn Zayd; and from Muhammad ibn al-Muthanna, from Yahya ibn Sa'id al-Qattan, both from Hisham ibn 'Urwah, from Fatimah bint al-Mundhir, from Asma' bint Abi Bakr رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Marriage, Hadith No. 5219; also narrated by Muslim (No. 2130).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5219

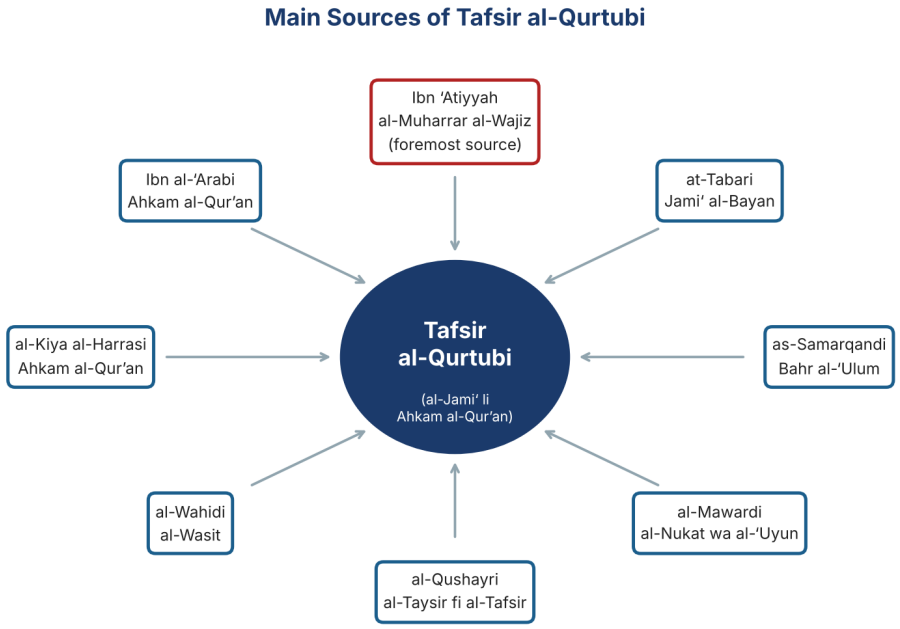
LESSONS FROM THIS HADITH

This Hadith was originally about a wife who wished to boast before her co-wife, but its meaning is broad: whoever ***claims to own what he does not own*** — including the knowledge and writings of others — is like one wearing false garments. Today, ***citing the source*** is a sign of an honest writer.

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THE SOURCES OF TAFSIR AL-QURTUBI

According to Wikipedia, Imam al-Qurtubi continued the encyclopedic tafsir tradition of ***at-Tabari*** (d. 310 AH) and ***Ibn 'Atiyyah al-Andalusi*** (d. 541 AH). His foremost source was Ibn 'Atiyyah's ***al-Muharrar al-Wajiz***.



Also works of hadith, Arabic language and Qur'anic sciences. Source: Wikipedia, "Tafsir al-Qurtubi".

Figure 4: The main sources of Tafsir al-Qurtubi.

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PRINTED EDITIONS

EDITION	DETAILS
First edition	Cairo, Dar al-Kutub al-Misriyyah, 1933–1950; 20 volumes.
Verified edition	Beirut, Al-Risalah, 2006; 24 volumes, verified by ‘Abdullah ibn ‘Abd al-Muhsin al-Turki.
English translation	The first six volumes translated by Aisha Bewley (Diwan Press).

Source: Wikipedia, “Tafsir al-Qurtubi”.

The lesson: knowledge is built on ***the knowledge of those before***. Al-Qurtubi did not start from nothing — he ***named his sources*** faithfully.

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HOW AL-QURTUBI EXPLAINS A VERSE

A distinctive feature of al-Qurtubi's tafsir is that it is ***easy to consult***. For every verse containing rulings, he writes: ***"In it there are so many questions"***, then explains each question in turn, numbered.

WHAT EACH "QUESTION" DISCUSSES

Within a single question he may discuss the ***meaning of words*** in Arabic, the ***occasion of revelation***, variant ***recitations***, related ***Hadith***, the ***views of the Companions and the imams of the schools***, and finally ***the view he prefers*** with his reasons.

EXAMPLE: THE BASMALAH

When explaining ***Bismillahir-Rahmanir-Rahim***, he sets out the scholars' disagreement — whether it is a verse of al-Fatihah or not, and how it is recited in prayer according to Malik, ash-Shafi'i and others — with each side's evidence. The reader sees ***the richness of the Muslim fiqh heritage*** in one place.

A LESSON FOR US

This method teaches that ***evidence-based disagreement*** is a treasure, not division. A student of knowledge should know the various views before choosing the strongest — and respect those who differ.

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IJTIHAD AND DIFFERENCES OF OPINION

According to Wikipedia, although a Maliki, Imam al-Qurtubi ***did not follow his school strictly*** and sometimes preferred the views of other schools.

HADITH — SAHIH AL-BUKHARI, NO. 7352

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ». قَالَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ أَبَا بَكْرِ بْنَ عَمْرِو بْنِ حَزْمٍ فَقَالَ هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

TRANSLATION:

‘Amr ibn al-‘As رضى الله عنه reported that he heard the Messenger of Allah ﷺ say: **“When a judge gives a ruling, striving to reach the right view, and he is correct, he has two rewards; and when he gives a ruling, striving to reach the right view, and he errs, he has one reward.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Abdullah ibn Yazid al-Muqri’, from Haywah ibn Shurayh, from Yazid ibn ‘Abdullah ibn al-Had, from Muhammad ibn Ibrahim ibn al-Harith, from Busr ibn Sa‘id, from Abu Qays, the freed slave of ‘Amr ibn al-‘As, from ‘Amr ibn al-‘As رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Holding Fast to the Qur’an and Sunnah, Hadith No. 7352; also narrated by Muslim (No. 1716).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7352

LESSONS FROM THIS HADITH

A scholar who exercises ijtihad sincerely ***is still rewarded*** even when mistaken. That is why differences backed by evidence should be ***respected***, not made a cause of hostility.

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AN EXAMPLE OF A COMPANION'S TAFSIR

Tafsir al-Qurtubi quotes many ***views of the Companions and Followers***, then compares them. Here is an example of Ibn 'Abbas's explanation (may Allah be pleased with them) of the idols of Nuh's people (71:23):

HADITH — SAHIH AL-BUKHARI, NO. 4920 (ATHAR OF IBN 'ABBAS)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، وَقَالَ، عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ صَارَتِ الأَوْثَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدُ، أَمَّا وُدٌّ كَانَتْ لِكَلْبٍ بِدَوْمَةِ الْجَنْدَلِ، وَأَمَّا سُوَاعٌ كَانَتْ لِهُذَيْلٍ، وَأَمَّا يَغُوثُ فَكَانَتْ لِمُرَادٍ ثُمَّ لِبَنِي غُطَيْفٍ بِالْجُرُفِ عِنْدَ سَبَا، وَأَمَّا يَعُوقُ فَكَانَتْ لِهَمْدَانَ، وَأَمَّا نَسْرٌ فَكَانَتْ لِحِمْيَرَ، لآلِ ذِي الْكَلاَعِ. أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنِ انْصِبُوا إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا، وَسَمُّوهَا بِأَسْمَائِهِمْ فَفَعَلُوا فَلَمْ تُعْبَدْ حَتَّى إِذَا هَلَكَ أُولَئِكَ وَتَنَسَّخَ الْعِلْمُ عُبِدَتْ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: **"The idols that were among the people of Nuh later passed to the Arabs.**

As for Wadd, it belonged to (the tribe of) Kalb at Dumat al-Jandal; Suwa' belonged to Hudhail; Yaghuth belonged to Murad, then to Banu Ghutaif at al-Juruf near Saba'; Ya'uq belonged to Hamdan; and Nasr belonged to Himyar, the family of Dhu al-Kala'. (Originally) they were the names of righteous men among the people of Nuh. When they died, Satan whispered to their people: Set up statues in the gatherings where they used to sit, and name them with their names. So they did, but the statues were not worshipped. Until, when that generation had passed away and knowledge was forgotten, they were worshipped."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from Hisham ibn Yusuf, from Ibn Juraij, from 'Ata', from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Tafsir of Surah Nuh, chapter {Wadd, Suwa', Yaghuth, Ya'uq and Nasr} (71:23), Hadith No. 4920.

GRADE: ATHAR OF A COMPANION — the words of Ibn 'Abbas رضى الله عنهما (not a saying of the Prophet ﷺ), contained in Sahih al-Bukhari. Some scholars discuss the identity of the narrator 'Ata' in this chain, but its meaning is widely accepted by the commentators.

Source: https://sunnah.com/bukhari:4920

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LESSONS

Those idols were originally ***the names of righteous men***. Excessive veneration led to worship. Companion tafsir like this became ***the foundation*** for later commentators, including al-Qurtubi.

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LEAVING ASIDE ISRA'ILIYYAT STORIES

According to Wikipedia, Tafsir al-Qurtubi ***mostly omits the stories*** found in other commentaries and focuses on rulings. What is Islam's attitude to reports from the People of the Book?

HADITH — SAHIH AL-BUKHARI, NO. 4485

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلاَ تُكَذِّبُوهُمْ، وَقُولُوا {آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ} الآيَةَ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The People of the Book used to read the Torah in Hebrew and explain it in Arabic to the Muslims. So the Messenger of Allah ﷺ said: **"Do not believe the People of the Book, nor disbelieve them. Say: {We believe in Allah and in what was revealed to us…} (to the end of the verse)."** (2:136)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from 'Uthman ibn 'Umar, from 'Ali ibn al-Mubarak, from Yahya ibn Abi Kathir, from Abu Salamah ibn 'Abd ar-Rahman, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Tafsir of Surah al-Baqarah, chapter {Say: We believe in Allah and what was revealed to us} (2:136), Hadith No. 4485.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4485

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HADITH — SAHIH AL-BUKHARI, NO. 3461

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ « بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ».

TRANSLATION:

‘Abdullah ibn ‘Amr رضى الله عنهما narrated that the Prophet ﷺ said: **“Convey from me, even if it is one verse. Narrate from the Children of Israel, there is no harm. And whoever lies about me deliberately, let him take his seat in the Fire.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu ‘Asim al-Dahhak ibn Makhlad, from ‘Abd al-Rahman al-Awza‘i, from Hassan ibn ‘Atiyyah, from Abu Kabshah al-Saluli, from ‘Abdullah ibn ‘Amr ibn al-‘As رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on what is mentioned about the Children of Israel, Hadith No. 3461.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3461

LESSONS

Reports of the People of the Book are ***neither affirmed nor denied*** without evidence. By keeping such stories brief, al-Qurtubi made room for more beneficial ***rulings and lessons***.

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QUR'ANIC READINGS AND ARABIC

According to Wikipedia, this tafsir gives particular attention to ***the readings (qira'at)***, rare vocabulary, vowelling and stylistic beauty, and quotes ***Arabic poetry*** more often than at-Tabari or Ibn 'Atiyyah. Beautiful recitation of the Qur'an was praised by the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 5048

حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ أَبُو بَكْرٍ، حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ لَهُ « يَا أَبَا مُوسَى لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ ».

TRANSLATION:

Abu Musa رضى الله عنه narrated that the Prophet ﷺ said to him: **"O Abu Musa, you have been given one of the flutes (mizmar) of the family of David."** (Meaning: a beautiful voice in reciting the Qur'an.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Khalaf Abu Bakr, from Abu Yahya al-Himmani, from Burayd ibn 'Abdullah ibn Abi Burdah, from his grandfather Abu Burdah ibn Abi Musa, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Qur'an (Kitab Fada'il al-Qur'an), chapter on a beautiful voice in reciting the Qur'an, Hadith No. 5048. Also narrated by Muslim (No. 793).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5048

LESSONS FROM THIS HADITH

Understanding the Qur'an begins with ***reciting it correctly*** and ***understanding its language***. The science of language is a key to tafsir.

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DEFENDING THE CREED OF AHL AL-SUNNAH

According to Wikipedia, Imam al-Qurtubi was ***Maliki*** in law and ***Ash'ari*** in creed. In his works he ***defended the Sunni position*** and criticised the Mu'tazilah and the Khawarij. The foundations of creed are found in the hadith of Jibril:

HADITH — SAHIH MUSLIM, NO. 8 (THE HADITH OF JIBRIL)

حَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، - وَهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَىَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ وَأَنَّ الأَمْرَ أُنُفٌ. قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً. قَالَ صَدَقْتَ. قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ

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فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ. قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

TRANSLATION:

Yahya bin Ya'mar said: The first person to speak about (the denial of) divine decree (qadar) in Basrah was Ma'bad al-Juhani. So Humaid bin 'Abd al-Rahman al-Himyari and I set out for Hajj or 'Umrah, and we said: "If only we could meet one of the Companions of the Messenger of Allah ﷺ, we would ask him about what these people are saying about qadar." It was decreed that we met 'Abdullah bin 'Umar bin al-Khattab رضى الله عنهما as he was entering the mosque. My companion and I flanked him, one on his right and one on his left. I thought my companion would leave the talking to me, so I said: "O Abu 'Abd al-Rahman, there have appeared among us people who recite the Qur'an and pursue knowledge — and he described their state — and they claim that there is no qadar, and that matters happen without being decreed beforehand." He said: "When you meet them, tell them that I am free of them and they are free of me. By the One by whom 'Abdullah bin 'Umar swears, if one of them had gold equal to Mount Uhud and spent it, Allah would not accept it from him until he believes in qadar."

Then he said: My father, 'Umar bin al-Khattab رضى الله عنه, told me: While we were sitting with the Messenger of Allah ﷺ one day, there appeared before us a man whose clothes were extremely white and whose hair was extremely black; no signs of travel could be seen on him, and none of us knew him. He sat down facing the Prophet ﷺ, resting his knees against his knees and placing his palms on his thighs, and said: "O Muhammad, tell me about Islam." The Messenger of Allah ﷺ said: **"Islam is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, that you establish the prayer, pay the zakah, fast in Ramadan, and perform Hajj to the House if you are able to find a way to it."** He said: "You have spoken truly." We were amazed at him: he asks him and then confirms him. He said: "Tell me about iman." He said: **"That you believe in Allah, His angels, His Books, His Messengers and the Last Day, and that you believe in qadar, its good and its bad."** He said: "You have spoken truly." He said: "Tell me about ihsan." He said: **"That you worship Allah as though you see Him; and though you do not see Him, He surely sees you."** He said: "Tell me about the Hour." He said: **"The one asked about it knows no more than the one asking."** He said: "Then tell me about its signs." He said: **"That the slave-woman gives birth to her mistress, and that you see the barefoot, naked, destitute herdsmen of sheep competing in constructing tall buildings."** Then the man left. I stayed for a while, then he said to me: **"O 'Umar, do you know who the questioner was?"** I said: "Allah and His Messenger know best." He said: **"He was Jibril; he came to you to teach you your religion."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Khaithamah Zuhair bin Harb, from Waki', from Kahmas bin al-Hasan, from 'Abdullah bin Buraidah, from Yahya bin Ya'mar; and from 'Ubaidullah bin Mu'adh al-'Anbari, from his father, Mu'adh bin Mu'adh, from Kahmas, from Ibn Buraidah, from Yahya bin Ya'mar, from 'Abdullah bin 'Umar, from 'Umar bin al-Khattab رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 8 (narration 8a).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:8a

LESSONS FROM THIS HADITH

Islam, Iman and Ihsan are ***the three levels of the religion***. A commentator must hold ***sound creed*** so that his tafsir does not go astray.

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ZUHD: LIKE A STRANGER IN THE WORLD

Ibn Farhun, in ad-Dibaj al-Mudhhab, described him: ***"He was among the righteous servants of Allah and the knowing scholars, detached from this world and occupied with the affairs of the Hereafter."*** He was known for ***abandoning pretension*** and walking about in simple clothing.

He also wrote ***at-Tadhkirah*** on the Hereafter and ***Qam' al-Hirs bi az-Zuhd wa al-Qana'ah*** (Curbing Greed Through Zuhd). His life resembled this advice of the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 6416

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ سُلَيْمَانَ الأَعْمَشِ، قَالَ حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْكِبِي فَقَالَ «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ». وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: The Messenger of Allah ﷺ took hold of my shoulder and said: **"Be in this world as though you were a stranger or a traveller."** Ibn 'Umar used to say: "When evening comes, do not wait for the morning; when morning comes, do not wait for the evening. Take from your health for your sickness, and from your life for your death."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah al-Madini, from Abu al-Mundhir at-Tufawi, from Sulayman al-A'mash, from Mujahid, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, Hadith No. 6416.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6416

LESSONS FROM THIS HADITH

Imam al-Qurtubi truly became ***a stranger***, yet he made his exile ***provision for the Hereafter***. We are all travellers here.

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CONTENTMENT: RICHNESS OF THE SOUL

One of Imam al-Qurtubi's works is ***Qam' al-Hirs bi al-Zuhd wa al-Qana'ah***. According to Wikipedia, ***Ibn Farhun*** said: "I have not come across a work better than it in its field."

HADITH — SAHIH AL-BUKHARI, NO. 6446

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرٍ، حَدَّثَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"Richness is not having many possessions; rather, true richness is the richness of the soul."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Yunus, from Abu Bakr ibn 'Ayyash, from Abu Hasin 'Uthman ibn 'Asim, from Abu Salih Dhakwan, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts (Kitab al-Riqaq), chapter: richness is the richness of the soul, Hadith No. 6446. Also narrated by Muslim (No. 1051).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6446

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HADITH — SAHIH AL-BUKHARI, NO. 1469

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ نَاسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ فَقَالَ « مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ ».

TRANSLATION:

Abu Sa'id al-Khudri رضى الله عنه narrated that some of the Ansar asked the Messenger of Allah ﷺ and he gave them; then they asked him again and he gave them, until what he had was finished. He said: **"Whatever good I have, I will not withhold it from you. Whoever seeks to be chaste, Allah will keep him chaste. Whoever seeks to be self-sufficient, Allah will make him self-sufficient. Whoever strives to be patient, Allah will make him patient. And no one is given a gift better and more vast than patience."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from Ibn Shihab az-Zuhri, from 'Ata' ibn Yazid al-Laithi, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Zakah, chapter on abstaining from begging, Hadith No. 1469. Also narrated by Muslim (No. 1053).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1469

LESSONS

True wealth is ***richness of the soul***. Whoever refrains from asking and is patient, Allah will ***make him sufficient***.

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BETWEEN WORSHIP AND WRITING

According to Wikipedia, Ibn Farhun described Imam al-Qurtubi's time as ***fully occupied with devotion, worship and writing***. Nuh Ha Mim Keller also describes him as one who ***divided his days*** between worship and writing.

HADITH — SAHIH AL-BUKHARI, NO. 6412

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ ـ هُوَ ابْنُ أَبِي هِنْدٍ ـ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم « نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ ». قَالَ عَبَّاسٌ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: The Prophet ﷺ said: **"There are two blessings in which many people are deceived: health and free time."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Makki ibn Ibrahim, from 'Abdullah ibn Sa'id ibn Abi Hind, from his father, Sa'id ibn Abi Hind, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Heart-Softeners (Kitab al-Riqaq), chapter "There is no life except the life of the Hereafter", Hadith No. 6412.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6412

LESSONS FROM THIS HADITH

Health and free time are blessings often wasted. Al-Qurtubi filled them with ***worship and knowledge***.

USE OF TIME	AN EXAMPLE FOR US
Worship	Praying on time and daily recitation.
Writing and study	Noting down what we learn each day.
Rest	Enough sleep to stay strong for worship.

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AT-TADHKIRAH: REMEMBERING THE HEREAFTER

Imam al-Qurtubi's second most famous book is ***at-Tadhkirah bi Ahwal al-Mawta wa Umur al-Akhirah*** — a reminder of the states of the dead and the matters of the Hereafter. He gathered Hadith and reports on ***the throes of death, the grave, the resurrection, the Scale, the Bridge*** and ***Paradise and Hell***. Its reports are of ***varying grades*** — authentic and weak — so consult a critically edited copy.

The Messenger of Allah ﷺ explained what truly remains with us:

HADITH — SAHIH AL-BUKHARI, NO. 6514 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهُ صلى الله عليه وسلم «يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ».

TRANSLATION:

Anas ibn Malik رضى الله عنه said: The Messenger of Allah ﷺ said: **"Three things follow the deceased; two return and one remains with him. He is followed by his family, his wealth and his deeds. His family and his wealth return, and his deeds remain."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi, from Sufyan (ibn 'Uyaynah), from 'Abdullah ibn Abi Bakr ibn 'Amr ibn Hazm, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening the Heart, Chapter: The Agony of Death, Hadith No. 6514. Also narrated by Muslim (No. 2960).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6514

LESSONS FROM THIS HADITH

Family and wealth return after following us to the grave; only ***deeds*** remain. Imam al-Qurtubi left Córdoba, wealth and homeland — but his deeds, including a tafsir read to this day, remain with him.

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HIS DEATH IN MUNYAT BANI KHASIB

HISTORY NOTE: HIS FINAL DAYS AND TOMB

According to Wikipedia, Imam al-Qurtubi died on ***29 April 1273 CE (671 AH)*** in Egypt, and was buried in ***Munyat Bani Khasib*** (Minya). His grave was later moved to a mosque, and ***a mausoleum in his name*** was built in 1971.

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HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father, 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1631

LESSONS FROM THIS HADITH

Deeds end at death — except three, including ***beneficial knowledge***, like Tafsir al-Qurtubi.

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ESTABLISHED REPORTS AND POPULAR STORIES

Some things about Imam al-Qurtubi are often confused. The following table separates what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STATEMENT	STATUS
From Córdoba, and died in Munyat Bani Khasib, Egypt, in 671 AH.	Established in the books of history and biography.
His year of birth is known precisely.	No; the books of biography do not record it precisely.
His condition: attributing sayings to those who said them.	Established in the introduction to his own tafsir.
Known for zuhd and simple clothing.	Reported by Ibn Farhun in ad-Dibaj al-Mudhhab.
“Imam al-Qurtubi wrote al-Mufhim (a commentary on Sahih Muslim).”	Confused. Al-Mufhim was written by Abu al-‘Abbas al-Qurtubi, another scholar also from Córdoba.
“The turbaned statue by the city walls of Córdoba is al-Qurtubi.”	Confused. That famous statue is of Ibn Rushd (Averroes), also a son of Córdoba.

REFLECTION — LEARNING FROM A TRUSTWORTHY EXILE

Imam al-Qurtubi attributed every saying to the one who said it. We too should ***cite the source*** when we share knowledge.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: The Qur'an is a guide to law and justice (4:105).

Second: Days alternate — losing worldly things is not losing faith and knowledge (3:140).

Third: Ask for understanding of the religion (Sahih al-Bukhari 71).

Fourth: The trust of knowledge — attribute sayings to those who said them (Sahih al-Bukhari 5219).

Fifth: Live like a traveller carrying provision for the Hereafter (Sahih al-Bukhari 6416).

Sixth: Trials can give birth to great works. Losing Córdoba and his father did not break al-Qurtubi's spirit.

Seventh: Know the various views before choosing the one with the strongest evidence.

Eighth: Only deeds remain with us in the grave (Sahih al-Bukhari 6514).

Ninth: Honour the work of your own hands (Sahih al-Bukhari 2072).

Tenth: Kingdoms change hands, but sincere knowledge endures (3:26).

Eleventh: Respect ijtihad backed by evidence (Sahih al-Bukhari 7352).

Twelfth: True wealth is richness of the soul (Sahih al-Bukhari 6446).

Thirteenth: Fill your time with worship and knowledge (Sahih al-Bukhari 6412).

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CONCLUSION

Imam al-Qurtubi رحمه الله passed away in Upper Egypt in 671 AH, far from the city of his birth. His tafsir remains a reference for scholars and students. In sha' Allah, the next book of **Tracing the Scholars of Islam** will tell the story of another great exegete: ***Imam Ibn Kathir***. And Allah knows best.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Al-Andalus	The Iberian Peninsula (Spain and Portugal) under Muslim rule.
Tafsir of rulings	Tafsir that focuses on the verses containing legal rulings.
Mas'alah (question)	An issue under discussion; al-Qurtubi divides his explanation of a verse into numbered questions.
Maliki school	The school of fiqh of Imam Malik ibn Anas (Series 5), dominant in al-Andalus and North Africa.
Mamluks	The state ruling Egypt and Syria (648–923 AH) that defeated the Mongols at 'Ayn Jalut.
Tahqiq	Critical editing: checking manuscripts and grading reports in an old book.
Zuhd	Not attaching the heart to the world even while possessing it.
Qana'ah	Contentment with the provision Allah gives.
Isra'iliyyat	Reports from the People of the Book about earlier stories.
Qira'at	The modes of reciting the Qur'an transmitted with chains.

REFLECTION QUESTIONS

1. Imam al-Qurtubi lost his city and his father, yet kept writing. How do we face loss in our lives?

2. Why is it important to cite sources when sharing knowledge?

3. What is the benefit of knowing the scholars' various views before making a choice?

4. If only deeds remain in the grave, which deeds are we building now?

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

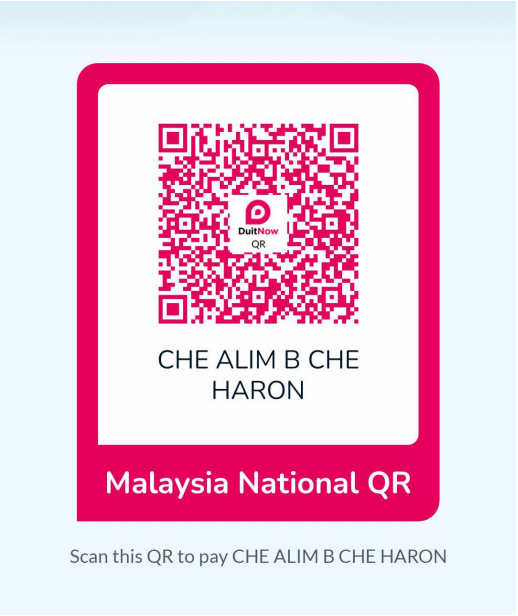
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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