

THE APPROACH OF IBN QADI SHAHBA (D. 851 AH / 1448 AD) IN PRESENTING THE BIOGRAPHIES CONTAINED IN HIS BOOK THE SHAFI'I CLASSES

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Abstract:

The research includes a discussion of Ibn Qadi Shahba's approach in dealing with the biographies that appeared in his book, Shafi'i Classes. Ibn Shahba had a special approach in dealing with his biographies, starting with mentioning the three- and four-letter name and even hexadecimal, and mentioning the details of birth by day and month and related historical events. It also includes talking about death by day, month, year, and even the time of death, the place of burial, and its condition during death. This indicates that Ibn Shahba followed his biographies and explained their conditions.

Introduction

Ibn Qadi Shahba is considered one of the historians of the ninth century AH, a century that witnessed an unprecedented scientific revolution. He was among the historians who had an imprint in the field of historical research, and this was the result of the Mamluk sultans' interest in the scientific movement and the encouragement of historians to write.

Ibn Shahba was the fruit of this scientific movement, which he crowned with several works, perhaps the first of which was his famous book, The Classes of Shafi'i School, which came as a result of interest, pride, and an expression of his belonging to the Shafi'i school of thought, and the highlighting of its classes in this book.

The research concerned me with studying Ibn Shahba's approach in his book, Classes, through his dealings with his biographies, meaning knowing the approach he followed in dealing with biographies. How do I list them? On what basis were they classified? Did it follow one method or did its methods differ, and did the translations follow one pattern or not?

All of these hypotheses will be the focus of the research that came under the title "The Approach of Ibn Qadi Shahba (d. 851 AH) in presenting the biographies included in his book, Classes of Shafi'iyyah," which included two sections. The first section is about talking about his biography and the importance of his book, and the second section is about his approach in introducing translations.

The first section: The personal biography of Ibn Qadi Shahba

Despite the fame of the historian Ibn Qadi Shahba in his time in light of his scientific activity in.

Various sciences, as well as his works, but we did not find a comprehensive translation of him in the light of which we can present

His status is as it should be, except for simple signs scattered here and there, which are not commensurate with his status and knowledge.

Firstly . His name and lineage: He is Abu Bakr bin Ahmed bin Muhammad bin Omar bin Muhammad Abdul-Wahhab bin Muhammad bin Abdul-Wahhab bin Muhammad bin Dhu'ayb bin Musharraf al-Taqi bin al-Shihab bin al-Shams bin al-Najm with the lion's honor.⁽¹⁾Al-Shahbi Al-Dimashqi Al-Shafi'i⁽²⁾Our historian belongs to the well-known Arab tribe of Bani Asad⁽³⁾.

Regarding his title and nickname, he was nicknamed Abu Bakr and also called Abu Al-Saduq⁽⁴⁾As for his surname, he was given titles including Taqi al-Din and Ibn Qadi Shahba, because his grandfather's father was a judge in the black village of Shahba.⁽⁵⁾forty years⁽⁶⁾.

Second: His birth and upbringing:

Most of the historical narrations that were translated by Ibn Qadi Shahba stated that his birth was in the year (779 AH/1377 AD), but they differed in specifying the day and month. The first narration states that he was born in the city of Damascus on Wednesday, the fourteenth of Rabi' al-Awwal of the year (779 AH/1377 AD).⁽⁷⁾While the second narration contradicted the first, which stated that his birth was in the year 806 AH/1394 AD.⁽⁸⁾

Ibn Qadi Shahba grew up in a purely scientific upbringing in a religious, scientific family characterized by piety and knowledge, and in a house of knowledge that his family was known for. His father died when he was eleven years old, and he had a good influence on him. He benefited from his knowledge and upbringing, and he learned and memorized the Holy Qur'an when he was young. In addition, he heard it from the scholars of his time⁽⁹⁾.

¹⁰Al-Asadi, his lineage goes back to Asad bin Khuzaymah bin Mudrikah bin Elias bin Mudar, a well-known Arab tribe. Al-Baladhuri, Ahmed bin Yahya (d. 279 AH / 892 AD), *Ansab al-Ashraf*, edited by: Suhail Zakkar, Dar Al-Fikr, (Beirut, 1996 AD), vol. 11, p. 153.

²⁰Ibn Qadi Shahba: Abu Bakr bin Ahmad bin Muhammad (d. 851 AH/1447 AD), *Classes of Grammarians and Linguists*, edited by: Mohsen Ghayyad, Al-Numan Press, (Najaf, 1973 AD), *Muhaqqiq's Introduction*, p. 6.

³⁰Ibn Qadi Shahba, Abu Bakr bin Ahmed bin Muhammad bin Omar bin Muhammad Abdul Wahhab bin Muhammad bin Abdul Wahhab bin Muhammad bin Dhu'ayb (d. 851 AH / 1448 AD), *History of Ibn Qadi Shahba*, edited by: Adnan Darwish, French Institute for Arab Studies, (Damascus). (1994), vol. 1, p. 12.

⁴⁰Ibn Qadi Shahba, *Tabaqat al-Shafi'iyyah*, Dar al-Fikr, (Beirut, 1407 AH), vol. 1, p. 18.

⁵⁰Al-Sawda: It is located in the land of Sarkhad on the outskirts of the Levant. It has villages, farms, and extensive architecture that is included in this name. *Yaqut al-Hamawi, Mu'jam al-Buldan*, vol. 5, p. 13.

⁶⁰Al-Sakhawi, *The Bright Light*, vol. 11, p. 21.

⁷⁰Ibn Qadi Shahba, *Shafi'i Classes*, vol. 1, p. 18; *Classes of grammarians and linguists*, p. 6; Al-Sakhawi, *The Bright Light*, vol. 11, p. 23.

⁸⁰Ibn Ayas, *Bada'i' al-Zuhur*, vol. 3, p. 44.

⁹⁰Ibn Qadi Shahba, *Badr al-Din Abi al-Fadl Muhammad bin Abi Bakr* (d. 874 AH/1469 AD), *Bidayat al-Muhtaj fi Sharh al-Minhaj*, edited by: Anwar bin Abi Bakr al-Shaykhi, Dar al-Minhaj, (Jeddah, 2011 AD), vol. 1, p. 49.

A number of working scholars emerged from that family. His father and grandfathers enjoyed a scientific and social status in addition to their fame in the field of judiciary. This scientific legacy continued for nearly two centuries, filled with Prophetic hadith, jurisprudence, and writing. Therefore, his upbringing was natural in light of those elements, starting with memorizing the Holy Qur'an. Since his childhood and his entry into the books⁽¹⁰⁾

Third: His family:

The son of Qadi Shahba grew up in the shadow of a scientific family with its own history and famous for its scientific standing in various arts. We will mention that family with the information available to us in the depths of the books that were scattered.

His father Shihab al-Din Muhammad bin Omar bin Abdul-Wahhab bin bin Dhu'ayb bin Musharraf Shihab al-Din Abu al-Abbas, known as Ibn al-Qadi. He was born in the month of Rajab in the year (737 AH/1336 AD). He received his education from a young age. He read Sahih al-Bukhari from the sheikhs of his time, and he excelled in the sciences of jurisprudence and hadith. He also excelled in religious duties, and he died in the year 790 AH / 1388 AD.⁽¹¹⁾

As for his son He is Judge Badr al-Din ⁽¹²⁾Muhammad bin Abi Bakr bin Ahmed bin Omar bin Muhammad bin Abdul Wahhab bin Muhammad bin Dhu'ayb bin Qadi Shahba, known as Badr al-Din, was born in the year (798 AH/1395 AD). He was one of the well-known scholars in jurisprudence, language, and hadith, until he became famous in his time and held the position of judge in Shahba village until he died in the year (874 AH / 1443 AD)⁽¹³⁾. In terms of his writings, he was as famous as his father. He left us valuable works in various sciences, including: Guiding the needy in explaining the methods, clarification of the rituals of Hajj and Umrah, The Garden of the Knowing, Al-Tibyan in the etiquette of those who carry the Qur'an, Al-Umda in correcting the warning.⁽¹⁴⁾ And his second son: Hamza bin Abi Bakr bin Ahmed bin Muhammad bin Omar Sari Al-Din bin Al-Taqi Al-Asadi Al-Dimashqi Al-Shafi'i, whose father and brother come from him, and who is known as his predecessor as Ibn Qadi Shahba. He learned from his father and others, and studied with Al-Masuriyyah, Mujahidism and others. He died in Ramadan in the year sixty (d. 860 AH / 1439 AD). He was buried in the Bab al-Saghir cemetery near his predecessor. ⁽¹⁵⁾

Fourthly . His death:

After a life filled with many achievements on the personal and scientific levels, our historian got off his horse and died in the year (851 AH/1448 AD) at the age of seventy-one years. His death

¹⁰Al-Huwaimel, Abdullah Fahd, Guiding the needy to explain the curriculum from the beginning of the book to the end of the Book of Congregational Prayer, study and investigation, unpublished doctoral thesis, Imam Muhammad bin Saud Islamic University, College of Sharia, (Riyadh, 2015 AD), p. 54.

¹¹Al-Suyuti, Nazm al-Uqban, p. 94.

¹²([]) Al-Sakhawi, Al-Jawahir wal-Durar in the translation of Sheikh Al-Islam Ibn Hajar, vol. 3, p. 1136.

¹³Al-Suyuti, Nazm Al-Uqyan, p. 143.

¹⁴Al-Huwaimel, Guiding the Needy, p. 28.

¹⁵(0)Al-Sakhawi, The Brilliant Light of the People of the Ninth Century, vol. 3, p. 164.

(may God have mercy on him) occurred after he had performed the Hajj, and after completing it, he went to Jerusalem. With his family to visit him in the year (851 AH / 1448 AD), then he returned to Damascus, the home of his youth, and the day before his death he attended the lesson and gave useful lessons. At that time, he would ask about sudden death and he would answer that by saying, “And on Wednesday he studied piety and mentioned the disagreement regarding sudden death, then He said: I choose it for the one who has insight, because the least of it is the security of temptation at the time of death. Then he rode from it, and when he sat on his mule, he said to his son Al-Badr, By God, my son, there is nothing left of us. Then he headed to Al-Nusriya, and studied there, and the talk led him to the virtue of death on Friday and its night. Then he asked God for death in that.⁽¹⁶⁾

His death occurred after Thursday afternoon, on the eleventh of the month of Dhul-Qi'dah of the year (851 AH / 1448 AD). He was prepared on the second day, which was Friday morning, and his funeral was crowded and attended by most of the people of the country, the elite and the common people. He was funeral and buried in the Bab al-Saghir cemetery in Damascus.⁽¹⁷⁾

Scientific biography of the author:-

By academic biography, we mean the journey that he spent in seeking knowledge and persevering in it, and seeking to obtain and write about it. Therefore, the discussion will focus on the most important scientific stations that Judge Ibn Qadi Shahba traveled through, starting with students of knowledge, his most important sheikhs, his students, and the most important writings that he left for us. With the praise of scholars of his time.

. His elders:

We find that Ibn Qadi Shahba was the first to learn from the scholars of his time and benefit from their sciences and knowledge, whether in jurisprudence, hadith, or other sciences. He obtained approval in those sciences, whether through listening or reading, or through approvals from some of them. We will mention the most important sheikhs under whom he studied according to the years of death

- **Al-Sarkhadi (d. 792 AH/1389 AD)**

Muhammad bin Muhammad bin Yusuf Shams al-Din Abu Abdullah al-Sarkhadi. He learned sciences from Shams al-Din bin Qadi Shahba, one of the respected scholars in several arts, and he was among those from whom Ibn Qadi Shahba learned.⁽¹⁸⁾

- **Al-Qurashi (d. 792 AH/1389 AD)**

¹⁶⁽⁰⁾Ibn Qadi Shahba, Shafi'i Classes, vol. 1, p. 23.

¹⁷⁽⁰⁾Ibn Qadi Shahba, Shafi'i Classes, vol. 1, p. 23; Al-Basrawi, Aladdin Ali bin Yusuf (d. 905 AH/1499 AD), History of Al-Basrawi, edited by: Akram Al-Ulabi, Dar Al-Ma'mun for Heritage, (Damascus, 1988 AD), p. 44.

¹⁸⁽⁰⁾Al-Sakhawi, The Bright Light, vol. 1, p. 35.

Omar bin Muslim bin Saeed bin Omar bin Badr bin Muslim Zain al-Din Abu Hafs al-Qurashi al-Malhi al-Dimashqi, the hadith jurist, interpreter, and preacher, and he was one of the famous jurists.⁽¹⁹⁾

- **Al-Bakri Al-Waili (d. 795 AH/1392 AD)**

Sharaf al-Din Abu al-Baqa Mahmoud ibn al-Allamah Jamal al-Din Muhammad ibn al-Imam Kamal al-Din Ahmad ibn Muhammad ibn Ahmad, known as Ibn al-Sharishi al-Shafi'i, the pious scholar, mufti of Muslims and the oldest teacher. He was constantly engaged in issuing fatwas and became famous for that until it became the target of his students, and many people graduated from him, and among those who Ibn Qadi Shahba was a student of theirs, who said about him, "I have not seen any of my sheikhs better than his method, and I do not combine good qualities like him."⁽²⁰⁾

:His students:

Ibn Qadi Shahba is one of those scholars who recorded a distinguished presence at the level of legal sciences and had a number of students whose fame spread throughout the horizons, and we will mention his students according to the years of their deaths.

- **Ibn Abi Aziba (d. 856 AH/1452 AD)**

Ahmed bin Muhammad bin Omar Al-Shihab Al-Maqdisi Al-Shafi'i, traveled to several cities to gain from the knowledge of their scholars. He landed in Damascus and learned from Al-Qadi Ibn Qadi Shahba. Al-Sakhawi mentioned this.⁽²¹⁾ He said, "He met Al-Naqi bin Qadi Shahba in the Levant, and he drew from him and benefited from his history and biographies. He said that he was the first to be given permission to write about history, analysis, modification, and classification, and he advised him of it and said to him, 'You are the protector of this country, and of other lands,' and he said, 'I have given you permission to do that.'"⁽²²⁾

- **Al-Baqa'i (d. 858 AH/1454 AD)**

- Shihab al-Din Ahmad bin Ibrahim bin Ahmad bin Rajab al-Buqa'i al-Dimashqi al-Shafi'i. He took knowledge from a young age and traveled in order to acquire those knowledge. He learned from the knowledge of Ibn Qadi Shahba when he traveled to Damascus.⁽²²⁾ Especially jurisprudence, as Al-Suyuti says about that, "And jurisprudence he took from Al-Taqi Al-Din Ibn Qadi Shahba."⁽²³⁾

- **Al-Ghazi (d. 864 AH/1459 AD)**

¹⁹⁰Ibn Nasser Al-Din, Muhammad bin Abdullah bin Muhammad (d. 842 AH / 1438 AD), Al-Rad Al-Wafir, edited by: Zuhair Al-Shawish, Al-Maktab Al-Islami, (Beirut, 1973 AD), p. 118.

²⁰⁰Ibn al-Imad, Nuggets of Gold, vol. 8, p. 585.

²¹⁰The Bright Light, vol. 2, p. 162.

²²⁰The Bright Light, vol. 2, p. 129.

^{23[0]}Al-Suyuti, Tanzum Al-Uqayan, vol. 1, p. 24.

Radhi al-Din Muhammad bin Muhammad bin Ahmad bin Abdullah bin Badr bin Mufreh bin Badr al-Radi al-Ghazi al-Dimashqi al-Shafi'i⁽²⁴⁾ He is considered one of the famous Shafi'i jurists in Damascus, and he was one of the students of Ibn Qadi Shahba. He even wrote a book on the classes of Shafi'i that he called "Those who look at the biographies of the late, accomplished Shafi'is."⁽²⁵⁾

The second topic / Ibn Qadi Shahba's approach to the introduction of translations

First: Introduction to the book:

The book, *Classes of Shafi'i Jurisprudence*, is considered one of the books of classes in Shafi'i jurisprudence. It was written by Al-Qadi Ibn Qadi Shahba for Shafi'i biographies. He restricted it to the famous jurists, and he finished writing it in the year (841 AH). His first draft was brief until he continued the research and added many additions to it, as it took more than a year. However, the author's copy did not reach us, but rather the copies written by Izz al-Din al-Husseini (d. 874 AH) and Muhammad bin Ahmed al-Homsi did arrive, and these copies corresponded to the original author and included all the additions.⁽²⁶⁾

The author began his classes with scholars of the third century AH and ended in the year (840 AH). His biographies reached (784) translations. The book was divided into (29) classes.

- The first class included those who were related to Imam Al-Shafi'i and took directly from him.
- The second class is in the translation of those who died before the end of the third century AH from the contemporaries of Imam al-Shafi'i.
- The third class is those who were in the first twenty of the fourth hundred,
- And the fourth class who were in the second twenty of the fourth fluid,
- And the fifth class, who were in the third twenty of the fourth hundred,
- And the sixth class, who were in the fourth twenty of the fourth hundred,
- And the seventh class, who were in the fifth twenty of the fourth hundred,
- The eighth class are those who were in the first twenty of the fifth hundred.

²⁴⁰The Bright Light, vol. 9, p. 6.

²⁵⁰Shafi'i Classes, vol. 1, p. 9.

²⁶⁰Ibn Qadi Shahba, *Shafi'i Classes*, Introduction to Al-Muhaqqiq, p. 31.

- The ninth class are those who were in the second twentieth of the fifth hundred.
- The tenth class are those who were in the third twenty of the fifth hundred.
- The eleventh class are those who were in the fourth twenty of the fifth hundred.
- The twelfth class are those who were in the fifth twentieth of the fifth hundred.
- The thirteenth class are those who were in the first twenty of the sixth hundred.
- The fourteenth class are those who were in the second twentieth of the sixth hundred.
- The fifteenth class are those who were in the third twentieth of the sixth hundred.
- The sixteenth class are those who were in the fourth twenty of the sixth hundred.
- And the seventeenth class, who were in the fifth twenty of the sixth hundred,
- And the eighteenth class, who were in the first twenty of the seventh hundred,
- And the nineteenth class, who were in the second twentieth of the seventh hundred,
- The twentieth class are those who were in the third twenty of the seventh hundred.
- The twenty-first class are those who were in the fourth twentieth of the seventh hundred, and the twenty-second class are those who were in the fifth twentieth of the seventh hundred.
- The twenty-third class are those who were in the first twenty of the eighth hundred.
- The twenty-fourth class are those who were in the second twentieth of the eighth hundred.
- The twenty-fifth class are those who were in the third twentieth of the eighth hundred, the twenty-sixth class are those who were in the fourth twentieth of the eighth hundred, and the twenty-seventh class are those who were in the fifth twentieth of the eighth hundred.
- The twenty-eighth class are those who were in the first twenty of the ninth hundred.

- The twenty-ninth class are those who were in the second twentieth of the ninth hundred.

This means that the time period covered by the book is from the third century AH to the ninth century AH, that is, before the death of Ibn Qadi Shahba.

The position on the pillars of translation

First - Name and surname:

- Ibn Qadi Shahba generally used, in organizing his biographies, to mention at the beginning of the translation the name of his translator, the name of his father, and some of his grandfathers, and the evidence that was mentioned in this is many. For example, what he said in the translation of Ahmed bin Muhammad bin Abdullah bin Al-Abbas bin Othman bin Shafi' (d. 295 AH).⁽²⁷⁾ Muhammad bin Yaqoub bin Yusuf bin Maqil bin Sinan (d. 346 AH) translated it.⁽²⁸⁾ Translated by Abd al-Sayyid bin Muhammad bin Abd al-Wahid bin Ahmed bin Issa bin Abdul Karim bin Asakir bin Saad bin Ahmed bin Muhammad bin Salim bin Maktoum (d. 797 AH)⁽²⁹⁾ Translated by Muhammad bin Omar bin Makki bin Abdul Samad bin Atiyah Ahmed (d. 716 AH)⁽³⁰⁾ Likewise, towards the translation of Muhammad bin Ata Allah bin Muhammad bin Ahmed bin Mahmoud (d. 829 AH)⁽³¹⁾ Translated by Yahya bin Yahya bin Ahmed bin Hassan (d. 840 AH)⁽³²⁾.

Thus, we conclude that there is a numerical difference in the number of names mentioned between one translation and another. This may be due to the fact that this is the amount of information that our historian was able to obtain. We infer this by some of the references that were usually mentioned at the end of the translation, as it sometimes lacked a portion. Missing from the information of its owners, and we find the historian leaving a brief comment at the end of it, saying: I do not know of a situation other than that, or I do not know of a situation of anything.⁽³³⁾

- Sometimes the translator's name and his father's name are mentioned, all the way back to the sixth or seventh grandfather, as is the case in the translation of Muhammad bin Marzouq bin Abdul Razzaq bin Muhammad bin Omar bin Ahmed (d. 517 AH).⁽³⁴⁾ And translated by Abdul Rahim bin Ali bin Al-Hassan bin Al-Hussein bin Ahmed bin Al-Faraj bin Ahmed (d. 596 AH)⁽³⁵⁾ And he also said in the translation of Muhammad bin Abi Bakr bin Ibrahim bin Abdul

²⁷⁰Shafi'i Classes, Part 1, under translation (20).

²⁸⁰Shafi'i Classes, vol. 1, under translation (89).

²⁹⁰Shafi'i Classes, vol. 3, under translation (696).

³⁰⁰Shafi'i Classes, vol. 2, under translation (519).

³¹⁰Shafi'i Classes, vol. 4, under translation (778).

³²⁰Shafi'i Classes, vol. 4, under translation (783).

³³⁰Al-Tabaqat Al-Shafi'i, vol. 1, p. 124, p. 168, p. 316 / vol. 2, p. 207, p. 123, vol. 4, p. 90.

³⁴⁰Shafi'i Classes, vol. 1, under translation (262).

³⁵⁰Shafi'i Classes, vol. 2, under translation (329).

Rahman bin Muhammad bin Hamdan (d. 745 AH)⁽³⁶⁾And also in the translation of Muhammad bin Al-Hussein bin Razin bin Musa bin Issa bin Musa bin Nasrallah (d. 680 AH)⁽³⁷⁾Translated by Muhammad bin Ahmed bin Muhammad bin Ahmed bin Muhammad Abdullah bin Sajman (d. 769 AH)⁽³⁸⁾In this way, he mentioned approximately (100) translations in this work.

- Sometimes it is not enough to mention the sixth or seventh name of the translator, but rather goes to more than that. We also noticed that some translations mentioned the eighth, ninth, and even the tenth name, as stated in the translation of Hibat Allah ibn Abd al-Rahim ibn Ibrahim ibn Hibat Allah ibn al-Muslim ibn Hibat Allah. Ibn Hassan bin Muhammad bin Mansour bin Ahmed (d. 738 AH)⁽³⁹⁾And translated by Mansour bin Muhammad bin Abdul-Jabbar bin Ahmed bin Muhammad bin Jaafar bin Ahmed bin Abdul-Jabbar bin Al-Fadl bin Al-Rabi' Muslim (d. 489 AH)⁽⁴⁰⁾And translated by Youssef bin Yahya bin Muhammad bin Ali bin Muhammad bin Yahya bin Ali bin Abdul Aziz bin Ali (d. 685 AH)⁽⁴¹⁾However, it did not exceed fifty translations.
- He rarely mentioned more than the translator's ancestors, going beyond the tenth name, except in a few cases that do not exceed twenty translations. For example, what he mentioned in the translation of the jurist Abd al-Kafi bin Ali bin Tammam bin Yusuf bin Musa bin Tammam bin Hamid bin Yahya bin Omar bin Othman bin Ali bin Siwar. Bin Salim Al-Ansari (d. 735 AH)⁽⁴²⁾And also his statement in the translation of Muhammad bin Ali bin Al-Hassan bin Hamza bin Muhammad bin Nasser bin Ali bin Al-Hussein bin Ismail bin Al-Hussein bin Ahmed bin Ismail bin Muhammad bin Ismail Jaafar Al-Sadiq (d. 765 AH)⁽⁴³⁾Likewise, his statement towards the translation of the Sheikh Imam, the scholar Ibn al-Zamalkani (d. 727 AH), when he said: “Muhammad bin Ali bin Abdul-Wahid bin Abdul-Karim bin Khalaf bin Nabhan bin Sultan bin Ahmed bin Khalil bin Abdullah bin Muhammad bin Ahmed bin Abdullah bin Yahya bin Al-Mundhir bin Khalid Ibn Ibn Abi Dujana Sammak Ibn Kharshah, the Companion of Ansari.”⁽⁴⁴⁾His translation in this style does not exceed approximately (20) translations from the total number of translations of his Shafi'i class book.
- He also sometimes mentioned only two names in the translation of the characters in his book, and this is what he said in the translation of Yusuf bin Ibrahim (d. 136 AH)⁽⁴⁵⁾Translated by Imam Al-Allamah Muhammad bin Suleiman (d. 792 AH)⁽⁴⁶⁾And his statement also translated

³⁶Shafi'i Classes, vol. 3, under translation (611).

³⁷Shafi'i Classes, vol. 2, under translation (449).

³⁸Shafi'i Classes, vol. 3, under translation (659).

³⁹Shafi'i Classes, vol. 2, under translation (571).

⁴⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (240).

⁴¹Tabaqat al-Shafi'iyyah, vol. 2, under translation (496).

⁴²Tabaqat al-Shafi'iyyah, vol. 2, under translation (546).

⁴³Tabaqat al-Shafi'iyyah, vol. 3, under translation (669).

⁴⁴Tabaqat al-Shafi'iyyah, vol. 2, under translation (566).

⁴⁵Tabaqat al-Shafi'iyyah, vol. 1, under translation (92).

⁴⁶Shafi'i Classes, vol. 3, under translation (697)

by Ahmed bin Abd al-Mu'min (d. 749 AH)⁽⁴⁷⁾Also, in the translation of the Imam, the scholar Shihab al-Din Abu al-Abbas (d. 769 AH), his name was mentioned only by saying "Ahmad bin Lulu'."⁽⁴⁸⁾Likewise, his saying is about translation when he said, "Abu Bakr bin Abdullah (d. 747 AH)⁽⁴⁹⁾Therefore, his book in this style contained more than (80) translations, limiting himself to only two names.

- Other times, he mentions two names with a nickname or title, and for this there is much evidence, including what he said in the biography of Ahmed bin Ali, Abu Sahl (d. 385 AH)⁽⁵⁰⁾And also a translation by Taj bin Mahmoud Al-Isfahandi (d. 807 AH)⁽⁵¹⁾.
- We also notice in some biographies that the name of the translator, his surname, or the name of his common name that is circulated among the people was mentioned, but this pattern did not exceed (10) biographies, such as his saying, "By biography of Ibn Al-Hussein Abu Bakr, and it was said that Abu Abdullah (d. 465 AH)"⁽⁵²⁾Translated by Muhammad bin Muhammad bin Muhammad bin Ahmed Abu Hamid, and it was said that Abu Mansour (d. 567 AH)⁽⁵³⁾He also said in the translation of Al-Hussein bin Masoud bin Muhammad (d. 516 AH), when he said: "He is known as Ibn Al-Farra' at times and as Al-Farra' at other times."⁽⁵⁴⁾Likewise, his statement towards the translation of Ismail bin Hamid bin Abdul Rahman bin Al-Marja bin Al-Mu'amil bin Muhammad bin Ali bin Ibrahim bin Nafis bin Saeed bin Saad bin Ubadah bin Al-Samit (d. 653 AH), when he said: "Abu Al-Fida, Abu Al-Muhammad, Abu Al-Tahir and Abu Al-Arab (d. (d. 653 AH)"⁽⁵⁵⁾And also what he mentioned in the biography of Muhammad bin Omar bin Makki bin Abdul Samad bin Atiya bin Ahmed (d. 716 AH), when he said: "He is known as Ibn al-Marhil and Ibn al-Wakil."⁽⁵⁶⁾And the translation of Muhammad bin Yusuf bin Abi Bakr bin Hibatullah Shams al-Din Abu Abdullah (d. 711 AH), when he said: "He is known as Ibn al-Mahjub and in his country as Ibn al-Qawam."⁽⁵⁷⁾And also his statement about the translation of Ahmed bin Muhammad bin Ahmed, nicknamed Alaa al-Dawla and Alaa al-Din (d. 740 AH)⁽⁵⁸⁾Likewise, what he said in the translation of Dhia bin Saad Allah bin Muhammad bin Othman (d. 780 AH), when he said: "He is known as Al-Qarmi, and as the son of the judge of Al-Qarm."⁽⁵⁹⁾And also in the

⁴⁷⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (582).

⁴⁸⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (634).

⁴⁹⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (578).

⁵⁰⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (202).

⁵¹⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (274).

⁵²⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (216).

⁵³⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (316).

⁵⁴⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (248).

⁵⁵⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (404).

⁵⁶⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (519).

⁵⁷⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (522).

⁵⁸⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (530).

⁵⁹⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (643).

translation of Suleiman bin Yusuf bin Abi Al-Wafa (d. 789 AH), when he said: "Sadr al-Din Abu al-Fadl - and it is called Abu al-Rabi'"⁽⁶⁰⁾.

- As for the nickname: We notice that he mentioned it after the name in most cases in several forms, but there are some cases in which he mentioned it by referring to it with different references. For example, we sometimes see him starting the translation by mentioning the nickname and then the title in relation to his town, and one of the examples that was mentioned in this is his saying in the translation Abu Jaafar Al-Astarabadi⁽⁶¹⁾He also said in the translation of Abu al-Fath al-Harawi:⁽⁶²⁾And also towards the translation of Abu Muhammad bin Al-Hussein Al-Maruzi⁽⁶³⁾Translated by Abu Al-Makarem Al-Ruyani⁽⁶⁴⁾Translated by Abu Mansour Al-Abyordi⁽⁶⁵⁾Translated by Abu Nasr al-Maddeb⁽⁶⁶⁾Nearly forty translations have appeared in this style.
- He also mentioned his nickname - the name of his common name among the people - usually preceded by the phrase (known as..., or known as..) and similar to this is what was stated in the translation of Abdullah bin Muhammad bin Isa, known as Abdan (d. 293 AH).⁽⁶⁷⁾And similar to the translation of Ali bin Al-Hussein bin Abi Bakr Al-Hamdani, known as Ibn Al-Falaki in reference to the science of arithmetic and form (d. 447 AH), and it was said (448 AH)⁽⁶⁸⁾And also in the translation of Muhammad bin Abdullah bin Al-Hasan bin Ali bin Sadaqa bin Hafs, known as Ibn Ayn al-Dawla (d. 639 AH)⁽⁶⁹⁾And the translation of Muhammad bin Ahmed bin Issa bin Abdul Karim bin Asakir bin Saad, known as Ibn Maktoum (d. 797 AH)⁽⁷⁰⁾And in the translation of the jurist, Ahmad bin Yusuf bin Muhammad, known as Ibn al-Samin (d. 756 AH)⁽⁷¹⁾And also in the translation of Muhammad bin Ahmed bin Othman Qaymaz, known as Al-Dhahabi (d. 748 AH).⁽⁷²⁾Translated by Muhammad bin Abd al-Moneim, known as Ibn al-Mu'in (d. 741 AH).⁽⁷³⁾And his statement in the translation of Muhammad bin Abi Bakr bin Abbas bin Askar, known as Ibn Al-Khabouri (d. 769

⁶⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (686).

⁶¹Tabaqat al-Shafi'iyyah, Part 1, under translation (90).

⁶²Tabaqat al-Shafi'iyyah, vol. 1, under translation (284).

⁶³Tabaqat al-Shafi'iyyah, vol. 1, under translation (244).

⁶⁴Tabaqat al-Shafi'iyyah, vol. 1, under translation (285).

⁶⁵Tabaqat al-Shafi'iyyah, vol. 1, under translation (130).

⁶⁶Tabaqat al-Shafi'iyyah, vol. 1, under translation (113).

⁶⁷Tabaqat al-Shafi'iyyah, vol. 1, under translation (24).

⁶⁸Tabaqat al-Shafi'iyyah, vol. 1, under translation (174).

⁶⁹Shafi'i Classes, vol. 2, under translation (387).

⁷⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (696).

⁷¹Shafi'i Classes, vol. 3, under translation (587).

⁷²Shafi'i Classes, vol. 3, under translation (615).

⁷³Tabaqat al-Shafi'iyyah, vol. 3, under translation (620).

AH):⁽⁷⁴⁾Translated by Ali bin Ahmed Al-Yamani, known as Azraq (d. 809 AH)⁽⁷⁵⁾Translated by Omar bin Ali bin Ahmed bin Abdullah, known as Ibn al-Mulqin (d. 804 AH)⁽⁷⁶⁾.

- We also note that the author rarely mentioned only the surname without a name or nickname, as in Al-Qasri's translation⁽⁷⁷⁾(d. 439 AH)⁽⁷⁸⁾And also in the translation of Al-Sharif Al-Othmani⁽⁷⁹⁾Al-Omrani (d. 520 AH)⁽⁸⁰⁾Therefore, the number of these translations does not exceed only (10 translations).

- Second: Titles:

Ibn Qadi Shahba was keen to mention titles and paid special attention to them, as he considered them among the basic elements of identifying the author of the translation. He did not neglect to mention them, and his translations included titles, as the author of the Book of Contracts believes that The historian has the ability and culture to give "to every person the appropriate titles that suit him."⁽⁸¹⁾He used three formulas in referring to the surname: sometimes referring to the town to which he is affiliated, other times referring to the surname in relation to his religious status, and sometimes mentioning the surname in relation to the tribe to which the author of the translation belongs. To clarify this, we provide some examples, but not limited to:

1. Mention of the titles according to the religious status of the translator: The translator's job and his titles that indicate his academic status. Ibn Qadi Shahba stated in most of the translations the job of the translator for him and the title he holds for his teaching, and it is

⁷⁴⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (653).

⁷⁵⁰Tabaqat al-Shafi'iyyah, vol. 4, under translation (735).

⁷⁶⁰Tabaqat al-Shafi'iyyah, vol. 4, under translation (739).

⁷⁷⁰Al-Qasri: He is Lulu bin Abdullah Al-Qaysari, client of Al-Muqtadir Billah, his nickname is Abu Muhammad (d. 480 AH), Al-Khatib Al-Baghdadi, Abu Bakr Ahmed bin Ali bin Thabit bin Ahmed bin Mahdi (d. 463 AH), History of Baghdad, ed.: Bashar Awad Ma'rouf, 1st edition, Dar Al-Gharb Al-Islami, (Beirut, 2002 AD*, vol. 14, p. 546; Al-Dhahabi, Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz (d. 748 AH / 1348 AD), The History of Islam and the Deaths of Celebrities and Notables, edited by: Bashar Awad Marouf, 1st edition, (Dar Al-Gharb Al-Islami - 2003 AD), vol. 26, p. 680.

⁷⁸⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (181).

⁷⁹⁰Al-Sharif Al-Uthmani: Abu Abdullah Muhammad bin Ahmad bin Yahya, Al-Maqdisi Al-Uthmani Al-Dibaji, a virtuous and pious imam who worshiped many, from the people of Nablus - a town in Palestine. He taught jurisprudence in the Levant under the jurist Nasr bin Ibrahim Al-Maqdisi, and heard hadith from him and from Abu Issa Maktoum bin Abi Dharr. Al-Harawi, Abu Abdullah Al-Hussein bin Ali Al-Tabari and others, and he died in Safar in the year five hundred and twenty-seven in Baghdad. Al-Sam'ani: Abu Saad, Abd al-Karim bin Muhammad bin Mansur al-Tamimi al-Sam'ani (d. 562 AH/1167 AD), Al-Ansab, edited and commented on by: Abd al-Rahman bin Yahya al-Mu'alami al-Yamani, Abu Bakr Muhammad = Al-Hashemi Muhammad Altaf Hussein, 1st edition, Council of the Uthmani Encyclopedia, Hyderabad Deccan - (India - 1962 AD), vol. 5, p. 348.

⁸⁰⁰Shafi'i Classes, Part 2, under translation (497)

⁸¹⁰Al-Suyuti, Shams Al-Din Muhammad bin Ahmed bin Ali bin Abdul Khaliq, Al-Minhaji, then Al-Qahri Al-Shafi'i (d. 880 AH / 1397 AD),Jewels of contracts and appointed judges, signatories and witnesses,th:Musaad Abdul Hamid Muhammad Al-Saadani, 1st edition,Dar Al-Kutub Al-Ilmiyyah (Beirut - 1996 AD), vol. 1, p. 17.

often mentioned at the beginning of the translation after the name, title, and nickname, as follows:

"Sheikh Al-Allamah" ⁽⁸²⁾And "Sheikh Imam, the scholar and judge, the author."⁽⁸³⁾And "the fundamentalist jurist theologian."⁽⁸⁴⁾"Sheikh Al-Alam" ⁽⁸⁵⁾,"The Imam, the reciter, the preacher, the preacher" ⁽⁸⁶⁾And "the scholarly and righteous Sheikh"⁽⁸⁷⁾,"Judge for judges"⁽⁸⁸⁾"The imam, the scholar and artist"⁽⁸⁹⁾,"The Imam, the World" ⁽⁹⁰⁾"The grammarian, reciter, and jurist"⁽⁹¹⁾,"Imam Al-Allamah" ⁽⁹²⁾.

2. Mention of surnames according to the town they were translated from: As is the case in the translation of Al-Hussein bin Ali bin Yazid, Abu Ali, Al-Baghdadi. He died in the year (d. 245 AH) and it was said (d. 248 AH)⁽⁹³⁾Translated by Al-Hussein bin Ali bin Yazid, Abu Ali Al-Naysaburi (d. 349 AH)⁽⁹⁴⁾Translated by Ahmed bin Abdullah bin Ahmed bin Ishaq bin Musa bin Mahran Abu Naim Al-Isfahani (d. 430 AH)⁽⁹⁵⁾.
3. He also mentioned in some translations the phrase "a sojourner" to show that his translator was from the prominent people who came to that town, and examples of this are many. He stated this in nearly thirty translations. For example, what he said in the translation of the jurist Muhammad bin Ibrahim bin Al-Mundhir (deceased: 309 - and it was said 310 AH), that He says of him that he is a resident of Mecca"⁽⁹⁶⁾He also said in the translation of Muhammad bin Al-Hasan bin Duraid bin Atahiya (d. 321 AH) that he was "a resident of Baghdad."⁽⁹⁷⁾This is also the case in the translation of Abdullah bin Muhammad Al-Khawarizmi (d. 398 AH), when he said: "The resident of Baghdad"⁽⁹⁸⁾And in the translation of Al-Hussein bin Ali bin Al-Hussein (d. 498 AH), he says that he is: "a resident of Mecca."⁽⁹⁹⁾And also what he referred to in the translation of Muhammad bin Hibatullah bin Thabit (d. 495 AH) by saying that he was "a resident of Mecca."⁽¹⁰⁰⁾And his saying,

⁸²⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (525).

⁸³⁰Tabaqat al-Shafi'iyyah, vol. 4, under translation (781).

⁸⁴⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (131).

⁸⁵⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (538).

⁸⁶⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (457).

⁸⁷⁰Tabaqat al-Shafi'iyyah, vol. 4, under translation (731).

⁸⁸⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (476).

⁸⁹⁰Tabaqat al-Shafi'iyyah, vol. 4, under translation (643).

⁹⁰⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (587).

⁹¹⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (679).

⁹²⁰Tabaqat al-Shafi'iyyah, vol. 4, under translation (709).

⁹³⁰Tabaqat al-Shafi'iyyah, Part 1, under translation (80).

⁹⁴⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (8).

⁹⁵⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (163).

⁹⁶⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (44).

⁹⁷⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (63).

⁹⁸⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (119).

⁹⁹⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (151).

¹⁰⁰⁰Tabaqat al-Shafi'iyyah, vol. 1, under translation (239).

translated by Ismail bin Abdul Wahid bin Ismail bin Muhammad (d. 536 AH), “We will settle in Herat.”⁽¹⁰¹⁾ Likewise, in the translation of Ahmad ibn al-Hasan ibn Yusuf (d. 746 AH), when he said about him: “The resident of Tabriz”⁽¹⁰²⁾ And the translation of Ali bin Abdullah bin Al-Hasan bin Abi Bakr (d. 746 AH), when he said: “We are staying in Cairo.”⁽¹⁰³⁾ And also in the translation of Saad bin Ismail bin Yusuf bin Yaqoub bin Surur bin Nasr bin Muhammad (d. 805 AH), when he said: “We are staying in Cairo.”⁽¹⁰⁴⁾ And also in the translation of Ismail bin Ali bin Al-Hasan bin Saeed bin Saleh (d. 778 AH), when he said, “A resident of Jerusalem”⁽¹⁰⁵⁾ This is also the case with the translation of the jurist Taj bin Mahmud Al-Isfahandi (d. 877 AH), when he said: “We are staying in Aleppo.”⁽¹⁰⁶⁾ And his statement, translated by Ali bin Muhammad bin Yahya (d. 803 AH), when he said: “We are staying in Aleppo.”⁽¹⁰⁷⁾.

- Mention of surnames in relation to the tribe of the translator: as stated in the translation of Muhammad bin Muhammad bin Abdullah bin Muhammad Al-Harawi, Al-Azdi Al-Muhallabi (d. 410 AH)⁽¹⁰⁸⁾ Likewise, he said in the translation of the jurist Nasser bin Al-Hussein bin Muhammad bin Ali, Al-Qurashi Al-Amri Abu Al-Fath Al-Maruzi, that his lineage goes back to the Rashidun Caliph Omar bin Al-Khattab (□ When he said: “From the descendants of Omar bin Al-Khattab” □)” (d. 444 AH)⁽¹⁰⁹⁾ And also his statement in the translation of the jurist Ali bin Saeed bin Abdul Rahman, Abu Al-Hasan Al-Abdari, from Banu Abdul Dar (d. 493 AH)⁽¹¹⁰⁾ And also in the translation of Abd al-Rahim bin al-Hasan bin Ali bin Omar bin Ali bin Ibrahim, Jamal al-Din Abu Muhammad al-Qurashi, the Umayyad, al-Asnawi, al-Masry (d. 772 AH)⁽¹¹¹⁾ And translated by Muhammad bin Ahmed bin Abdul Aziz bin Al-Qasim bin Abdullah⁽¹¹²⁾.

- Second: Birth and death:

Childbirth: The Mawlid is considered one of the basic elements of translation according to historians, because it has an important significance that helps in reassurance that the translator will meet his sheikhs, hear them, and receive approval from them. Ibn Qadi Shahba exerted his effort in this matter, so he mentioned it wherever it was available to him, and he followed several forms of it, including:

¹⁰¹0) Tabaqat al-Shafi’iyyah, vol. 1, under translation (269).

¹⁰²0) Tabaqat al-Shafi’iyyah, vol. 3, under translation (580).

¹⁰³0) Tabaqat al-Shafi’iyyah, vol. 3, under translation (601).

¹⁰⁴0) Tabaqat al-Shafi’iyyah, vol. 4, under translation (727).

¹⁰⁵0) Tabaqat al-Shafi’iyyah, vol. 3, under translation (639).

¹⁰⁶0) Tabaqat al-Shafi’iyyah, vol. 4, under translation (724).

¹⁰⁷0) Tabaqat al-Shafi’iyyah, vol. 4, under translation (736).

¹⁰⁸0) Tabaqat al-Shafi’iyyah, vol. 1, under translation (154).

¹⁰⁹0) Tabaqat al-Shafi’iyyah, vol. 1, under translation (199).

¹¹⁰0) Tabaqat al-Shafi’iyyah, vol. 1, under translation (236).

¹¹¹0) Tabaqat al-Shafi’iyyah, vol. 3, under translation (646).

¹¹²0) Tabaqat al-Shafi’iyyah, vol. 4, under translation (695).

- It is seldom that the complete date of birth is dated to the day, month, year and place of birth, as is said in the biography of Ali bin Hibatullah bin Salama bin Al-Muslim bin Ahmed bin Ali (d. 649 AH): “He was born on the day of Eid Al-Adha in the year nine - with the introduction of the ta - and five hundred and fifty in Egypt.”⁽¹¹³⁾
- But he often dates births by mentioning the month, year, and place, as he said in the biography of Muhammad bin Abdul Rahim bin Muhammad (d. 715 AH) that “his birth was in the country of India in Rabi’ al-Awwal in the year six hundred and forty-four.”⁽¹¹⁴⁾ And his statement in the translation of Muhammad bin Ahmed bin Khalil bin Sa’ada bin Jaafar (d. 693 AH) that “He was born in Shawwal of the year six hundred and twenty-six in Damascus.”⁽¹¹⁵⁾ And the translation of Ahmed bin Ibrahim bin Siba’ bin Diya’ al-Fazari (d. 705 AH) states that “He was born in Damascus in Ramadan in the year six hundred and thirty.”⁽¹¹⁶⁾ And the translation of the jurist Muhammad bin Abdullah bin Al-Hasan bin Abi Al-Qasim bin Sadfa bin Hafs (d. 659 AH), when he said, “He was born in Alexandria in Jumada Al-Akhira in the year five hundred and fifty-one.”⁽¹¹⁷⁾
- Sometimes the birth is mentioned by month and year, as is the case in the translation of Abdul-Azim bin Abdul-Qawi bin Abdullah (d. 413 AH) that “He was born in Shaban in the year five hundred and eighty-one.”⁽¹¹⁸⁾ And his saying, like the translation of Ali bin Ibrahim bin Daoud bin Suleiman (d.), is that “He was born on the day of Eid al-Fitr in the year six hundred and fifty-four.”⁽¹¹⁹⁾ And as he said in the biography of Abdullah bin Muhammad bin Isa Al-Faqih (d. 293 AH) that “he was born on the day of Arafat in the year two hundred and twenty”⁽¹²⁰⁾.
- Sometimes he mentioned the year and place of birth, as he said in the biography of Othman bin Abdul Rahman bin Othman (d. 414 AH)⁽¹²¹⁾ “Who was born in the year five hundred and seventy-seven in Shahrazur.”⁽¹²²⁾ And his statement in the biography of Omar bin Abdul Rahman (d. 482 AH) that “He was born in Tabriz in the year six hundred and fifty-three.”⁽¹²³⁾ Likewise, in the translation of Ahmed bin Musa bin Yunus (d. 622 AH), “He

¹¹³⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (417).

¹¹⁴⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (515).

¹¹⁵⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (485).

¹¹⁶⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (498).

¹¹⁷⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (387).

¹¹⁸⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (413).

¹¹⁹⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (551).

¹²⁰⁰Tabaqat al-Shafi’iyyah, vol. 1, under translation (24).

¹²¹⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (414).

¹²²⁰Shahrouz: It is a wide area in the mountains between Erbil and Hamadan, created by Zur bin Al-Dahhak, and Shahr in Persian means city, and the people of these areas are all Kurds. Yaqt al-Hamawi, Mu’jam al-Buldan, vol. 3, p. 375.

¹²³⁰Tabaqat al-Shafi’iyyah, vol. 2, under translation (482).

was born in Mosul in the year five hundred and seventy-five.”⁽¹²⁴⁾, Sometimes the date of birth was mentioned as an estimate of an approximate time, and some phrases were used for that. Evidence of this is his saying in the biography of Abdullah bin Asad bin Ali bin Suleiman bin Falah (d. 768 AH): “He was born a little before seven hundred.”⁽¹²⁵⁾ And also the translation of Ahmed bin Muhammad bin Ahmed bin Muhammad (d. 576 AH), when he says: “His birth was approximately in the year four hundred and seventy-five.”⁽¹²⁶⁾.

- He cites all the narrations wherever the news differs and opinions differ about the date of birth, such as his statement in the biography of Hibat Allah bin Abdullah bin Sayyid Al-Kul (d. 697 AH), when he says: “His birth was in the year six hundred, and it was said in the year six hundred and one, and it was said at the end of the year five hundred and ninety-nine.”⁽¹²⁷⁾.
- Sometimes it may be suggested between the mentioned narrations, such as his saying, in the biography of Muhammad bin Abdullah bin Abdullah bin Malik (d. 672 AH), that “he was born in the year five hundred and ninety-eight. This is the truth. In the History of Aleppo by Sheikh Kamal al-Din Ibn al-Nadim, Sheikh Jamal al-Din told him that, and it was said that He was born in the year six hundred or six hundred and one”⁽¹²⁸⁾
- Sometimes he refers to the date of birth as the date of another event, or a specific incident, and this is what was stated in the translation of Ali bin Muhammad bin Abdul Rahman bin Khattab (d. 714 AH), when he says: “He was born in the year six hundred and thirty-one, the year of the birth of al-Nawawi.”⁽¹²⁹⁾⁽¹³⁰⁾.

As for death: Ibn Qadi Shahba was keen to mention the date of the death of scholars in almost all of the biographies of his classes, especially since this element is one of the main elements in biographies among the hadith scholars, as it is considered one of the strongest indications for knowing the era in which the translator lived, and who were the most famous scholars and

¹²⁴⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (372).

¹²⁵⁰Tabaqat al-Shafi'iyyah, vol. 3, under translation (644).

¹²⁶⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (304).

¹²⁷⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (495).

¹²⁸⁰Shafi'i Classes, Part 2, under translation (450), The History of Aleppo: It is the book The Butter of the Milk in the History of Aleppo, by the historian Ibn al-Nadim, Ahmed bin Hibatullah bin Abi Jarada al-Uqaili, Kamal al-Din (d. 660 AH/1261 AD), edited by: Khalil al-Mansur, 1st edition, (Dar Al-Kutub Al-Ilmiyyah, Beirut - 1996).

¹²⁹⁰Al-Nawawi: Yahya bin Sharaf bin Mary bin Hassan bin Hussein bin Muhammad bin Juma bin Hizam, the jurist, the hafiz, the ascetic, one of the notables, Sheikh of Islam Muhyiddin Abu Zakaria Al-Hazami Al-Nawawi Al-Dimashqi (d. 677 AH). Ibn Kathir, Classes of the Shafi'is, ed.: Ahmad Omar Hashim, Muhammad Zainhum Muhammad Azab, (Religious Culture Library, 1993 AD), Note: The electronic text is taken from the edition of (Dar al-Wafa - Mansoura, edited by Anwar al-Baz, 1st edition, 2004 AD); Al-Subki, Tabaqat al-Shafi'iyyah al-Kubra, vol. 8, p. 395; Ibn Taghri Bardi, The Bright Stars in the Kings of Egypt and Cairo, vol. 7, p. 278.

¹³⁰⁰Tabaqat al-Shafi'iyyah, vol. 2, under translation (512).

jurists at that time. And whoever sought knowledge from him and sought clarification of the state of the chain of transmission, whether there was a connection or not, therefore he took several methods in it, including:

- In most cases, the date of translators' deaths is mentioned at the end of the translation, and it is mentioned in writing and not in numbers. This is what was stated in the translation of Ahmed bin Muhammad bin Sahl Abu Al-Hussein Al-Tabasi (d. 358 AH), when he said: "He died in the year three hundred and fifty-eight."⁽¹³¹⁾ And the translation of Muhammad bin Ibrahim bin Ahmed bin Tahir (d. 622 AH), when he said: "He died in Dhul-Qa'dah in the year six hundred and twenty-two, and was buried in his corner."⁽¹³²⁾
- Sometimes the date of death is dated in full by the day, month, year, and town in which he died, and this is what was stated in the translation of Muhammad bin Ismail bin Ibrahim (d. 256 AH): "He died in the village of Khartanak on the night of Eid al-Fitr in the year two hundred and fifty-six."⁽¹³³⁾⁽¹³⁴⁾ He also said in the translation of Abd al-Rahman bin Ahmad bin Abd al-Ghaffar (d. 750 AH): "He died in Mina, the second day of Eid al-Adha, in the year seven hundred and fifty."⁽¹³⁵⁾
- Sometimes it is specified in some translations in which cemetery the author of the translation is buried. For example, he said in the translation of Muhammad bin Ali bin Saeed bin Salem (d. 752 AH): "He was buried in the cemetery of Al-Bab Al-Saghir."⁽¹³⁶⁾ And in the translation of Abd al-Rahman bin Ahmad bin Abd al-Ghaffar (d. 750 AH), "Bab al-Mu'alla"⁽¹³⁷⁾ And the translation of Ahmed bin Omar bin Surayj (d. 306 AH) "He died... in Baghdad, and was buried on the western side."⁽¹³⁸⁾
- Rather, in other biographies, it was specifically narrated near burial, such as what he said in the biography of Saeed bin Muhammad bin Omar (d. 539 AH), when he said: "And he was buried in the soil of Sheikh Abu Ishaq Al-Shirazi."⁽¹³⁹⁾⁽¹⁴⁰⁾ And likewise also towards the translation

¹³¹0Tabaqat al-Shafi'iyyah, vol. 1, under translation (75).

¹³²0Tabaqat al-Shafi'iyyah, vol. 2, under translation (383).

¹³³0Khartanak village: A village between Samarkand and Samarkand, three farsakhs. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 2, p. 256

¹³⁴0Classes of Shafi'i, vol. 1, under translation (28).

¹³⁵0Tabaqat al-Shafi'iyyah, vol. 3, under translation (594).

¹³⁶0Tabaqat al-Shafi'iyyah, vol. 3, under translation (623).

¹³⁷0Tabaqat al-Shafi'iyyah, vol. 3, under translation (594).

¹³⁸0Tabaqat al-Shafi'iyyah, vol. 1, under translation (35).

¹³⁹0Tabaqat al-Shafi'iyyah, vol. 1, under translation (272).

¹⁴⁰0He is Ibrahim bin Ali bin Yusuf bin Abdullah (d. 476 AH). Ibn Khallikan, Deaths of Notables, vol. 1, p. 9; Ibn Kathir, The Beginning and the End, vol. 12, p. 124.

of Muhammad bin Ahmed bin Abdul Rahman bin Suleiman (d. 777 AH), when he said, “And he was buried at Bab al-Saghir near Sheikh Hammad.”⁽¹⁴¹⁾⁽¹⁴²⁾.

- When he is not sure of the year of death, he mentions an approximate time using some expressions. There is no doubt that this indicates the extent of the historian’s care and accuracy in checking and scrutinizing the information contained in the biographies, especially the years of deaths. This is what was stated in the translation of Ahmed bin Al-Hussein bin Sahl: “He died around the year three hundred and fifty.”⁽¹⁴³⁾.
- Sometimes he mentioned the age of the author of the translation, and this is what he said in the translation of Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib (d. 310 AH): “He died in Shawwal in the year three hundred and ten, at the age of eighty-six years.”⁽¹⁴⁴⁾ And his statement in the biography of Hassan bin Muhammad bin Ahmed bin Harun bin Hassan bin Abdullah Al-Qurashi (d. 349 AH): “He died in Rabi’ al-Awwal in the year three hundred and forty-nine at the age of seventy-two years.”⁽¹⁴⁵⁾.
- He also stated in some biographies a description indicating the age of his translator, such as his statement in the translation of Muhammad bin al-Mufaddal bin Salamah bin Asim (d. 308 AH): “He died as a young man in Muharram in the year three hundred and eight.”⁽¹⁴⁶⁾ He also said in the biography of Ali bin Muhammad bin Saleh (d. 740 AH): “He lived a long life.”⁽¹⁴⁷⁾ And the translation of Abdul Ghaffar bin Abdul Karim bin Abdul Ghaffar (d. 665 AH) “And he has grown old.”⁽¹⁴⁸⁾. In most cases, the translator’s death is dated by month and year, as he said in the translation of Abdullah bin Muhammad bin Al-Hussein bin Al-Khasib bin Al-Saqr (d. 348 AH): “He died in Muharram in the year three hundred and forty-eight.”⁽¹⁴⁹⁾,
- He also indicates the place of death in some biographies, including his statement in the biography of Al-Hasan bin Al-Hussein Al-Qadi (d. 345 AH), when he says, “He died in Baghdad in Rajab in the year three hundred and forty-five.”⁽¹⁵⁰⁾ He also said in the biography of Al-Iraqi bin Muhammad bin Al-Iraqi (d. 617 AH): “He died in Hamadan.”⁽¹⁵¹⁾.

¹⁴¹Shafi’i Classes, vol. 3, pp. 153-155.

¹⁴²He is the righteous sheikh, the ascetic worshipper, Hammad al-Halabi al-Qattan. He died in the year 726 AH and was buried in Bab al-Saghir. Ibn Kathir, Ismail bin Omar bin Kathir Al-Qurashi (d. 774 AH / 1373 AD), *The Beginning and the End*, (Dar Al-Saada, Cairo, 1986), vol. 14, p. 125; Ibn Qadi Shahba, *Shafi’i Classes*, vol. 3, p. 155.

¹⁴³Tabaqat al-Shafi’iyyah, vol. 1, under translation (72).

¹⁴⁴Tabaqat al-Shafi’iyyah, vol. 1, under translation (46).

¹⁴⁵Tabaqat al-Shafi’iyyah, vol. 1, under translation (77).

¹⁴⁶Tabaqat al-Shafi’iyyah, vol. 3, under translation (48).

¹⁴⁷Tabaqat al-Shafi’iyyah, vol. 4, under translation (605).

¹⁴⁸Tabaqat al-Shafi’iyyah, vol. 2, under translation (437).

¹⁴⁹Tabaqat al-Shafi’iyyah, vol. 1, under translation (81).

¹⁵⁰Tabaqat al-Shafi’iyyah, vol. 1, under translation (78).

¹⁵¹Tabaqat al-Shafi’iyyah, vol. 2, under translation (332).

- Not only does he mention the date of death, but he also specifies the type of death and its causes in some translations. This indicates the author's great effort in researching and investigating information about his translator. Evidence of this is what was mentioned in the translation of "Abdul Wahhab bin Ali bin Abdul Kafi bin Ali bin Tammam bin Yusuf." Bin Musa bin Tammam (d. 771 AH) "He died a martyr of the plague in Dhul-Hijjah in the year seven hundred and seventy-one."⁽¹⁵²⁾.
- It was mentioned in some biographies that his funeral ceremonies were noteworthy due to the crowds of mourning people arriving to participate in them, especially since they were signs that this man had a good disposition, and evidence of that is what he said in the biography of the jurist Ahmad bin Muhammad bin Ibrahim bin Yusuf (d. 774 AH) "It was His funeral is witnessed"⁽¹⁵³⁾His saying in the translation of Omar bin Muslim bin Saeed bin Omar bin Badr bin Muslim (d. 792 AH): "And countless people witnessed his funeral."⁽¹⁵⁴⁾.
- When opinions conflict about the accuracy of a particular date, he mentions all opinions and leaves them without comment if he does not find anything to support one opinion and prefers it over the other. Evidence of this is what was mentioned in the translation of Ahmed bin Omar bin Ahmed bin Ahmed bin Mahdi (d. 757 AH), when he said: He died in Safar in the year seven - with the introduction of the s - and seven hundred and fifty, and was buried in the Minor Qarafa"⁽¹⁵⁵⁾It occurred in Tabaqat al-Subki al-Kubra and al-Sughra that he died in the year eight, and he was mistaken about that. Ibn Rajab said in his dictionary:⁽¹⁵⁶⁾"He died in the year fifty-six, and he was also deluded, and what we have mentioned is correct, and it was mentioned by Al-Asnawi, Al-Iraqi, Al-Husseini and others."⁽¹⁵⁷⁾.

Conclusion

After completing the presentation of the historical material related to Judge Ibn Shahba's approach to dealing with translations, it was necessary to review the most important results reached by the research.

1 - Al-Qadi Ibn Shahba is considered one of the most famous historians of the ninth century AH, who was characterized by his extensive writings.

¹⁵²⁰Tabaqat al-Shafi'iyah, vol. 3, under translation (649).

¹⁵³⁰Tabaqat al-Shafi'iyah, vol. 3, under translation (655).

¹⁵⁴⁰Tabaqat al-Shafi'iyah, vol. 3, under translation (691).

¹⁵⁵⁰Al-Qarafa Al-Sughra: Al-Qarafa is a plot in Fustat, and it is a cemetery for the people of Egypt. It contains venerable buildings, spacious shops, an established market, and scenes of righteous people. And what was at the foot of the mountain is called Al-Qarafa Al-Sughra. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 4, p. 317; Al-Maqrizi, Sermons and Consideration by mentioning plans and effects, vol. 4, p. 327.

¹⁵⁶⁰Ibn Rajab, Abdul Rahman bin Ahmed bin Rajab (d. 795 AH/1393 AD), Al-Muntaqa min Mu'jam al-Sheikh, ed.: Abdullah Al-Kandari, 1st edition, (Gharas Press, Kuwait, 2006 AD). p. 128.

¹⁵⁷⁰Tabaqat al-Shafi'iyah, vol. 3, under translation (583).

2 - Ibn Shahba had a scientific approach in his book, "Tabaqat al-Shafi'i," which was like a dictionary of prominent Shafi'i scholars, according to what was reviewed in his dictionary.

3 - Ibn Shahba had an approach and a stance towards the authors of biographies, as he followed a context in their interpretation according to the letters of the dictionary, which is the accepted approach.

3 - The translations were based on the three- and four-letter name, and even the hexagram, and this indicates that he followed the translator.

4 - Ibn Shahba had a great interest in specifying the translator's births for them, whether by day, month, or year. He also went beyond attaching the birth to a specific event.

5 - Ibn Qadi Shahba follows the passion of the authors of translations in explaining the status of the translator for them in terms of interest, job, profession, or craft.

6 - Ibn Shahba had a broad view in determining the years of death in the day, month, year, and even the time of death, and he led it to determine the place of burial and who attended the burial ceremony, along with a statement of the position of the deceased.

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