

## CHAPTER 5

### CONCLUSION AND SUGGESTION

#### 5.1 Introduction

This field of research has made significant progress towards achieving the objectives outlined in Chapter One. Though it is acknowledged that this study may not encompass all aspects of Shiism, it is hoped that it provides a useful insight into its teachings. This chapter humbly serves as a closing remark, summarizing the main findings and suggesting areas for future research.

#### 5.2 Overall Findings of the Study

This study analyzes Ibn Khaldun's views on Shiism as expressed in his work *Muqaddimah*. It first gives background on Ibn Khaldun and the *Muqaddimah*, noting he was born in Tunisia and followed the *Mālikī* school of Islamic Jurisprudence and *al-Ash'ariyyah* theological school. The study then examines how Ibn Khaldun discussed Shiism in the *Muqaddimah*, identifying four main themes: the definition of *shī'ah*, sources/text types in Shiism, sectarianism in Shiism, and the concepts of imamate/political leadership. This study also analyzes his treatment of the imamate specifically by comparing it to other scholars to validate information from the *Muqaddimah*.

The initial chapter of this study serves as a comprehensive guide, outlining the primary objectives of the research, which include research questions, objectives, and problem statement. In chapter two, the first research question is answered, which delves into the intellectual background of Ibn Khaldun in his *Muqaddimah*. The

conceptual framework of this study was built based on the second objective, which involves scrutinizing Ibn Khaldun's viewpoints and explanations of Shiism in his *Muqaddimah*.

Ibn Khaldun discusses imamate as part of his overall discussion on leadership, government, and politics in chapter three of the *Muqaddimah*. He dedicates one subchapter which is subchapter twenty-seven specifically to the issue of imamate in Shiism. Ibn Khaldun outlines the Shiite view that imamate is one of the core articles of faith in Islam. The imams are appointed by Allah SWT and their succession passes down from Prophet Muḥammad SAW through his daughter, Fāṭimah, and her husband ʿAlī. There are disputes over who should succeed ʿAlī as imam, leading to divisions within Shiism.

The criteria for qualification as imam also differ between Sunni and Shiite views. While Shiism considers imamate a fundamental issue, Sunni scholars generally regard it as non-fundamental (*furūʿiyyah*) based on the al-Qurʾān and hadith. However, it became an important topic of debate due to disagreements with Shiism. Ibn Khaldun provides a nuanced and relatively objective analysis of the Shiite concept of imamate by outlining both the Shiite doctrines as well as citing the Sunni critiques of certain Shiite beliefs. Ibn Khaldun references the works of other scholars like Ibn Hazm and al-Shahrastānī to support his discussion on Shiite doctrines related to imamate.

**Table 5.1** The Differences between Sunni and Shiism Views on the Qualifications and Criteria for an Imam<sup>288</sup>

<b>The Differences between Sunni and Shiism Views on the Qualifications and Criteria for an Imam</b>	
<b>Sunni</b>	<b>Shiism</b>
<ul style="list-style-type: none"> <li>• Sunni scholars accept the condition of the lineage of Quraysh for imamate.</li> <li>• They believe that the imam should be chosen by the community, with his authority derived from the consent of the people.</li> </ul>	<ul style="list-style-type: none"> <li>• Shiite scholars reject the condition of the lineage of Quraysh for imamate.</li> <li>• They believe that the imam should be chosen based on his knowledge, piety, and leadership qualities, and that the imams are appointed by God, with their authority derived from divine guidance.</li> </ul>

Furthermore, this study finds three crucial issues regarding the matter of imamate. First, imamate is a pillar and teaching of Islam. Second, the bigotry towards  Al  and his descendants as an imam. From this second issue, there were another three discussions:

1. The Shiites claim that  Al  was appointed by the Prophet SAW to be an imam after his death based on texts from al-Qur an and traditions.
2. Some Shiites glorify  Al  too much until they consider him a prophet; to the very extremes, some even consider him a god. This also applies to their imams.
3. The successor after  Al  must belong to his descendants from *Ahl al-Bayt*, who are infallible (*ma s m*).

Lastly, this study concludes by answering how Shiite and Sunni scholars viewed Ibn Khaldun’s opinions on the imamate. It showed that scholars from both traditions,

<sup>288</sup>  Abd al-Rahman bin Mu ammad bin Khald n. 2019. *Muqaddimah Ibn Khald n*. p. 567-571 & 595-596; Wahbah Al-Zuhaili. 2010. *Fiqh Islam Wa Adillatuhu*. Vol. 8. Kuala Lumpur & Jawa Barat: Darul Fikir & Gema Insani. p. 306-312; Al-M award , Ab  al-Hasan  Al  ibn Mu ammad ibn H bib. 1989. *Al-Ahk m Al-Sult niyyah Wa Al-Wil y t Al-D miyyah*. Al-Baghd w , A mad Mub arak (*tahq q*). Al-Kuwayt: Maktabat D r Ibn Qutaybah. p. 5; Al-Mawardi, Abu ‘l-Hasan. 1996. *Al-Ahkam As-Sultaniyyah: The Laws Of Islamic Governance*. (trans.) Asadullah Yate. London: Ta-Ha Publishers Ltd. p. 12; Pejabat Mufti Wilayah Persekutuan. 2020. *Ada Apa Dengan Syiah? Mengenal Hakikat Syiah*. Putrajaya: Pejabat Mufti Wilayah Persekutuan, Jabatan Perdana Menteri. p. 19.

as referenced in this study, generally acknowledge Ibn Khaldun's valuable though brief treatment of Shiism concerning broader topics in the *Muqaddimah*. In summary, this study perhaps succeeds in comprehensively exploring Ibn Khaldun's views on Shiism, especially the theological and political notion of imamate, as presented in the *Muqaddimah*. His analysis remains an important reference on this topic in medieval Islamic thinking.

### 5.3 Suggestions

There are so many things related to Shiism that this study cannot discuss in detail. Many topics related to Shiism in the *Muqaddimah* are best researched deeply to understand the Shiism denomination better. First, the tabulation of their geography, prominent figures, scholars, and history would make it more apparent in understanding Shiism and their doctrine. Second, the discussion on the *shī'ah* dynasty also could bring a close view of how their ideology is being spread and practiced. The table below shows the list of the *shī'ah* dynasty and its geographical location.

**Table 5.2:** The Dynasty/States in Shiism and Its Locations<sup>289</sup>

No.	Dynasty	Location
1.	The ʿUbaydid Fāṭimids	1. Ifrīqiyyah 2. Maghreb 3. Egypt 4. Syria 5. Ḥijāz
2.	The ʿAlawids ( <i>al-Zaydiyyah</i> )	1. Daylam 2. Tabaristan
3.	The Idrisids	1. Present-day Morocco and Western Algeria

Third, there were discussions about Shiism schools of thought that were not covered in this study, particularly regarding their jurisprudence. Fourth, the discussion

<sup>289</sup> ʿAbd al-Raḥman bin Muḥammad bin Khaldūn. Vol. 1-3. p. 309, 311, 487, 518, 526, 527, 541, 548, 551, 560, 588, 608, 612, 614, 615, 616, 666, 671, 672, 675, 690, 707, 716, 720, 759, 768, 773, 953 & 1376.

and clarification on the issue of Kerbala as described by Ibn Khaldun in the *Muqaddimah*. Fifth, a further study on the similarities between Shiism and Sufism ideology in a systematic manner extracted from the *Muqaddimah* would help understand the discussion provided by Ibn Khaldun. Lastly, it is also interesting to discuss group feeling (*‘aşabiyyah*) among Quraysh genealogy and *Ahl al-Bayt* in determining the leaders as it would probably reflect through religious ideology too. Hopefully, these suggestions may be beneficial for future research concerning Shiism in the *Muqaddimah*.

#### 5.4 Conclusions

In conclusion, this chapter discusses Ibn Khaldun's views on Shiism as presented in his work entitled the *Muqaddimah*. It provides background on Ibn Khaldun and outlines four main themes in how he discussed Shiism. They are the definition of Shiism, sources/texts in Shiism, sectarianism in Shiism, and the concepts of imamate/political leadership.

A key focus is on Ibn Khaldun's analysis of the Shiite view of imamate as one of the core articles of faith in Islam. The study examines how Ibn Khaldun outlined Shiite doctrines on imamate and cited the works of other scholars, such as Ibn Hazm and al-Shahrastānī, to support his discussion. However, this study still requires further enhancement in discussing the characteristics of Shiism and marking its distinct comparison with the teaching of *Ahl al-Sunnah wa al-Jamā‘ah*.