

CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter begins with the background of the study, which provides a general overview. It is followed by the statement of the problem, research questions and objectives, the significance of the study, the scope of the study, research conceptual framework, research operational definitions, literature review and lastly, research methodology. All information in this chapter is essential and may guide understanding of this study.

1.2 Background of the Study

Humans and religion cannot be separated. Much like humans depend on oxygen to breathe, religion provides a form of sustenance for a person. However, it is how much that religion matters to one's life, which is something to ponder upon and discuss. Not to mention how Islam guides the life of Muslims all around the world. As for now, it can be said that we live in the times of confusion. People nowadays might say we live in a grey area between darkness and light. It is indeed confusing to be trapped between what is true and what is deviant. We are in despair – not knowing which path to choose in protecting our lives from these dark times.

In terms of religion, every believer must seek the truth and avoid being misguided. In other words, every believer must protect their faith from going astray. In Islam, *'aqidah* is the fundamental principle that every Muslim must protect and

believe. So, every Muslim must have a strong belief and understanding of the Islamic faith or *‘aqīdah*. It is essential for Muslims to check on their belief and approach to Islam as that should make them certain that they are following the path or *sunnah* of the Prophet Muḥammad SAW.

‘Aqīdah is a principle or belief in which there is no room for doubt on the part of the one who believes in it. Here, *‘aqīdah* in Islam is referred to as believing in the heart rather than perceptible actions¹. However, the *khilāf* (difference of opinion or disagreement) among Muslims has led to disunity in Muslim society. Though it does not mean that *khilāf* cannot happen, as humans are created with unique identities and various opinions. Thus, *khilāf* must be managed well and not transgress into fundamental matters or the *muttafaq ‘alayh* (united in opinion). *Khilāf* here refers to differences in matters of *‘aqīdah* and politics, which have panned out to bring distress to Muslims. This circumstance is referred to in the hadith from the word of Zainab bint Jahsy, narrated by al-Bukhāriyy:

إِسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحْمَرًا وَجْهُهُ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، وَإِنِّي لِلْعَرَبِ مِنْ شَرِّ قَدِّ أَقْتَرَبَ.

Meaning: The prophet Muḥammad SAW woke up with a reddened face and said, “There is no God except Allah. Woe to the Arabs from the evil that has come sooner”.

Among the reason for the difference of opinion among Muslims is the appointment of the caliph that happened eventually after the death of the Prophet Muḥammad SAW². Because of this, many sects have emerged in Islam initially due to the politics of assigning a new caliph, which then expanded into a difference in

¹ Al-Athari, ‘Abdullāh. 2005. *Islamic Beliefs: A Brief Introduction To The ‘Aqīdah Of Ahl As-Sunnah Wal-Jamā‘ah*. (trans.) Naṣiruddin al-Khaṭṭāb. Riyadh: International Islamic Publishing House (IIPH). p. 42.

² Muḥammad Abū Zahrah. 1963. *Tārīkh Al-Madhāhib Al-Islāmiyyah Fī Al-Siyāsah Wa Tārīkh Al-Madhāhib Al-Fiqhiyyah*. Al-Qāhirah: Dār al-Fikr al-‘Arabiyy. p. 13; Muḥammad Abu Zahrah. 1996. *Aliran Politik Dan ‘Aqidah Dalam Islam*. (trans.) Abd. Rahman Dahlan & Ahmad Qarib. Batu Caves: Penerbit Edaran Kalam. p. 7-8.

‘*aqīdah*, Shiism or *Shī‘ah*. This matter falls into the discussion of sectarian or *firaq* in Islam regarding ‘*aqīdah* and politics. Thus, this study explores Ibn Khaldun’s opinion on Shiism in his book entitled the *Muqaddimah*.

Ibn Khaldun wrote on Shiism, but he wrote them according to the discussions by chapters and subtopics in the *Muqaddimah*. Therefore, this study needs to collect all his opinions about Shiism thoroughly in the *Muqaddimah* and compile it accordingly from which chapter it has been discussed. For example, Ibn Khaldun assigned one subtopic discussing the imamate in chapter three, entitled *al-Faṣl al-Thālith min al-Kitāb fi al-Duwal wa al-Muluk wa al-Khilāfah wa al-Marātib al-Sultāniyyah* (*On Dynasties, Royal Authority, the Caliphate, Government Ranks, and All that goes with these things*) which more specifically is in subchapter 27 namely the *Faṣl fi Madhāhib al-Shī‘ah fi Ḥukm al-Imāmah* (*Shī‘ah Tenets Concerning the Question of the Imamate*).

This study analyzes Ibn Khaldun’s opinions about Shiism and compares them with other scholars from the *Shī‘ah* and the Sunnis background to better understand Shiism. To put it simply, this study explains *Shī‘i* thoughts and characteristics through Ibn Khaldun’s opinions.

1.3 Statement of the Problem

Ibn Khaldun was a medieval scholar renowned for his philosophy of history, insights into the rise and fall of civilizations and well known for his ‘*umrān* (sociology) science³. Ibn Khaldun is also known as a historian. Through his

³ Wan Mohd Fazrul Azdi Wan Razali & Jaffary Awang. 2019. “Exploring Ibn Khaldun’s Views On The Religious Roles Towards Happiness: A Study Of Religionswissenschaft In The Muqaddimah”. *‘Ulūm Islamiyyah*. Bandar Baharu Nilai: Universiti Sains Islam Malaysia. Vol. 27. No. 4. April. p. 25; Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. Kuala Lumpur: The Other Press. p. vii.

Muqaddimah, Ibn Khaldun emphasized history as widely learned by many nations and societies that served as a description and explanation of events regarding politics, countries, and previous events, which are presented in various expressions and parables⁴. Thus, Ibn Khaldun believes history is a subject that contains an investigation and an attempt to query for the truth, a detailed explanation of the reason and its origin.

Ibn Khaldun criticized historians who promoted fallacy in their writings and quoted it from the precedent historian before them without making a thorough judgement⁵. As a result, confusion and assumptions become a tradition in recording history. Ibn Khaldun also stresses that blind imitation in following custom, and tradition is becoming the legacy among mankind⁶. This characteristic of Ibn Khaldun is probably driven by his pure curiosity about the truth behind every existence. This impulse of curiosity in one person is important in having an intellectual activity in any field. It has been proven by two historians, namely Ibn Khaldun and Augustine, who have carried their inquiries to the point at which history is transfigured into theology⁷. Besides, Ibn Khaldun was familiar with several states' histories and the beginning of the caliphate⁸. Perhaps, due to this, the discussion on Shiism, especially on political leadership or imamate⁹, can be found in the *Muqaddimah*.

⁴ Ibn Khaldun. 2002. *Mukadimah Ibn Khaldun*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. ix.

⁵ Muhsin Mahdi. 2014. *Falsafah Sejarah Ibn Khaldun: Kajian Tentang Dasar Falsafah Ilmu Budaya*. (trans.) Amilah Awang Abd Rahman. Kuala Lumpur: Institut Terjemahan & Buku Malaysia. p. 34; Muhsin Mahdi. 1957. *Ibn Khaldūn's Philosophy Of History: A Study In The Philosophic Foundation Of The Science Of Culture*. London: George Allen and Unwin Ltd. p. 49; Lelli, Giovanna. 2021. *Knowledge And Beauty In Classical Islam: An Aesthetic Reading Of The Muqaddima By Ibn Khaldun*. London and New York: Routledge. p. 33-34.

⁶ Ibn Khaldun. 2002. *Mukadimah Ibn Khaldun*. Kuala Lumpur: Dewan Bahasa dan Pustaka p. ix-x; Alatas, Syed Farid. 2014. *Applying Ibn Khaldūn: The Recovery Of A Lost Tradition In Sociology*. London and New York: Routledge. p. 13-14.

⁷ Toynbee, A. J. 1972. *A Study Of History: The One-Volume Edition*. London: Oxford University Press and Thames and Hudson Ltd. p. 489.

⁸ Toynbee, A. J. 1972. *A Study Of History: The One-Volume Edition*. p. 491.

⁹ °Abd al-Rahman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. °Alī °Abd al-Wāḥid Wāfi (*tahqīq*). Al-Jīzah: Dār Nahḍat Miṣr. Vol. 2. p. 571-580.

Besides, Ibn Khaldun's *Muqaddimah* provides a comprehensive and universal approach to Islamic history and civilization, examining patterns and causal relationships in politics, society, and economics that lead to the rise and fall of empires and dynasties¹⁰. It is also important to note that Ibn Khaldun lived during a time of great political and social change¹¹, and his work reflects the challenges and transformations of that time¹².

Although he did not focus specifically on Shiism, he explored numerous aspects of Islamic history through his historical and sociological approach, covering both Sunni and Shiism. While acknowledging the existence of various Islamic sects, his emphasis was on presenting a comprehensive and universal theory of history rather than specializing in the study of a particular sect¹³. This distinguishes Ibn Khaldun's *Muqaddimah* from other scholars in this area of study.

The concept of this study may be akin to the study made by Kamaluddin Nurdin Marjuni for his Master thesis entitled *Masā'il al-I'tiqād 'inda al-Imām al-Qurṭubi*¹⁴ or *The Issues of 'Aqīdah according to Imām al-Qurṭubi* in 2002. Al-Qurṭubi (1214 - 1273) was an Andalusian jurist whose main interest was in the field of exegesis (*tafsīr*), Islamic jurisprudence (*fiqh*) and tradition (*ḥadīth*). He is also best known for his exegesis, namely *Tafsīr al-Qurṭubi*. But the analysis made by Kamaluddin found that al-Qurṭubi also discussed belief matters in his writings on divinity, lordship, divine decree, and other issues of faith and their themes.

¹⁰ Lelli, Giovanna. 2021. *Knowledge And Beauty In Classical Islam: An Aesthetic Reading Of The Muqaddima By Ibn Khaldun*. London and New York: Routledge. p. 33; Alatas, Syed Farid. 2015. *Ibn Khaldun*. New Delhi: Oxford University Press. p. ix.

¹¹ Simon, Heinrich. 2020. *Ibn Khaldun's Science Of Human Culture*. (trans.) Fuad Baali. Kuala Lumpur: The Other Press. p. 12-15.

¹² Alatas, Syed Farid. 2014. *Applying Ibn Khaldūn: The Recovery Of A Lost Tradition In Sociology*. London and New York: Routledge. p. 6.

¹³ Fischel, W. J. 1967. *Ibn Khaldūn In Egypt*. Berkeley and Los Angeles: University of California Press. p. 2-6.

¹⁴ Kamāl al-Dīn Nūr al-Dīn Marjūni. 2002. *Masā'il Al-I'tiqād 'inda Al-Imām Al-Qurṭubi*. Al-Qāhirah: Muassat al-'Aliyyā'.

Therefore, this study solely focused on studying Shiism as the first sect or *firaq* in Islam that emerged due to political reasons from the spectacles of Ibn Khaldun through his writing, namely the *Muqaddimah*. As mentioned before, he is famously known as a historian, but he also discusses sectarianism in Islam and other religions such as Judaism and Christianity. Due to that, this study is prepared to explore and critically examine Ibn Khaldun's views on Shiism in the *Muqaddimah*, especially on the Shiite concept of leadership or imamate. Ibn Khaldun specified one subtopic concerning imamate (leadership in Shiism) while discussing leadership in chapter three of the *Muqaddimah*, which is also analyzed in the study.

1.4 Research Questions

The general questions this research seeks to answer are as follows:

1. What is the intellectual background of Ibn Khaldun and his *Muqaddimah*?
2. What are Ibn Khaldun's views on Shiism?
3. What are the views of Shiite and Sunni scholars on Ibn Khaldun's opinions on the imamate?

1.5 Objectives of the Study

Based on the above research question, this study has three main objectives. They are as follows:

1. To describe the intellectual background of Ibn Khaldun and his *Muqaddimah*.
2. To deliberate Ibn Khaldun's views and explanations on Shiism in his *Muqaddimah*.

3. To analyze the views of Shiite and Sunni scholars on the imamate based on Ibn Khaldun's opinion in the *Muqaddimah*.

1.6 The Significance of the Study

The significance of this study manifests from the uniqueness of Ibn Khaldun, a fourteenth-century Tunisian historian. Little is known that he also discusses theology and sectarianism in Islam through his *magnum opus*, namely the *Muqaddimah*. Therefore, this study aims to explore Ibn Khaldun's opinions on Shiism, especially his views on the Shiite concept of leadership or known as imamate.

Hence, this study contributes significant endeavors to the academic society, especially researchers in the study of religion, to have an insight into Ibn Khaldun's opinion on Shiism, which is rarely discussed. It also may spark an interest in those who are new in this field and wish to get to know better about Ibn Khaldun and his *Muqaddimah*. It can be said that it is a boon to all of us in this contemporary era to get a chance to read and study his *magnum opus* as it almost covers everything in it. This quality and uniqueness of Ibn Khaldun thus make the researcher eager to study his opinion on Shiism.

Furthermore, it is important for all Muslims to know about Shiite fundamental beliefs and behaviors to have a better understanding of their teachings. This may also prevent Muslims from debating each other's beliefs, as Shiism is one of the sects in Islam and the second largest denomination of Muslims with 9.5% followers from traditional Muslims (90%) all around the globe¹⁵. Moreover, this study may also become a guide for Muslims and non-Muslims who may be interested in the study of Shiism but do not have a clear idea of the teachings of the Sunni and Shiism in Islam.

¹⁵ Royal Al-Bayt For Islamic Thought. 2023. *The Muslim 500: The World's Most Influential Muslims, 2024*. Amman: The Royal Islamic Strategic Studies Centre. p. 28-29 & 236.

Lastly, this study benefits the academic society to better understand Shiism and the differences between the teachings of Sunni and Shiism in the concept of imamate.

1.7 Scope of the Study

This study explores Shiism based on Ibn Khaldun's opinions as written in his book, the *Muqaddimah*. It thoroughly examines the texts in the *Muqaddimah* to collect all the information on Shiism Ibn Khaldun wrote. He wrote his views on Shiism based on discussion topics in every chapter and subchapter. For example, in chapter 3, entitled *al-Faṣl al-Thālith min al-Kitāb fī al-Duwal wa al-Muluk wa al-Khilāfah wa al-Marātib al-Sultāniyyah* (*On Dynasties, Royal Authority, the Caliphate, Government Ranks, and All that goes with these things*), subchapter 27 namely *Faṣl fī Madhāhib al-Shī'ah fī Ḥukm al-Imāmah* (*Shī'ah Tenets Concerning the Question of the Imamate*) from page 571 until 580. While a detailed list of subtopics and chapters related to this study can be referred to in Appendix 2: The Lists of Subtopics and Chapters Concerning the Shiism and Imamate in the *Muqaddimah*.

The version of the *Muqaddimah* in this study is an Arabic version that consists of three volumes with a total of 1407 pages. This version has been checked and verified or *tahqīq* by ʿAlī ʿAbd al-Wāḥid Wāfī. It is also the ninth edition of Dār Nahḍat Miṣr, Giza, Egypt, in July 2019.

1.8 Research Conceptual Framework

This research conceptual framework is prepared based on an analysis of Shiism in Ibn Khaldun's *Muqaddimah*. It is also based on the previous works on the study of *firaq* and Shiism by two prominent scholars, namely: al-Shahrastānī (1086AD-1158AD) and Muḥammad Abū Zahrah (1898AD-1974AD) and a contemporary

scholar whose expertise is in the study of Shiism especially *al-Zaydiyyah* namely Kamāl al-Dīn Nūr al-Dīn Marjūnī (b. 1973AD). Al-Shahrastānī's work, *Al-Milal wa al-Niḥal*¹⁶ or *Book of Sects and Creeds*, focuses on the study of religion, which deliberately explains the creed and sects of each religion. His extensive work consists of three volumes. This study only uses the first volume, which explains Islam's four biggest and primary sects, including Shiism.

As an Egyptian jurisprudence scholar, Muḥammad Abū Zahrah has contributed to the study of political trends and beliefs in Islam. His book falls into two sections: the history of Islamic sectarianism in creed and politics and the history of sects in Islamic jurisprudence. His book entitled *Tārīkh al-Madhāhib al-Islāmiyyah fī al-Siyāsah wa al-ʿAqā'id wa Tārīkh al-Madhāhib al-Fiqhiyyah*¹⁷ has become the second reference in constructing this conceptual framework, especially in determining the sects in Shiism. Compared to what Ibn Khaldun has written in his *Muqaddimah*, Muḥammad Abū Zahrah categorized the Shiism sects into *al-Ghulāh*, moderate and liberal.

The third reference in constructing this conceptual framework is based on two works by Kamāl al-Dīn Nūr al-Dīn Marjūnī, namely: *Al-Firaq al-Shīʿiyyah wa Uṣūluḥā al-Siyāsiyyah wa Mauqif Ahl al-Sunnah minḥā: al-Zaydiyyah, al-Imāmiyyah al-Ithnā ʿAshariyyah, al-Is māʿiliyyah al-Bāṭiniyyah*¹⁸, *Nashʿat al-Firaq wa Tafaruqihā*¹⁹, and *Konflik Pemikiran Politik Aliran-aliran Syiah: Zaidiyah, Imamiyah*

¹⁶ Al-Shahrastānī, Abī al-Fataḥ Muḥammad ʿAbd al-Karīm. 1968. *Al-Milal Wa Al-Niḥal*. Vol. 1. Al-Qāhirah: Muassat al-Ḥalabī wa Sharikāh. p. 146-192.

¹⁷ Muḥammad Abū Zahrah. 1963. *Tārīkh Al-Madhāhib Al-Islāmiyyah Fī Al-Siyāsah Wa Al-ʿAqā'id Wa Tārīkh Al-Madhāhib Al-Fiqhiyyah*. Al-Qāhirah: Dār al-Fikr al-ʿArabī. p. 30-55.

¹⁸ Kamaluddin Nordin Marjuni. 2009. *Al-Firaq Al-Shīʿiyyah Wa Uṣūluḥā Al-Siyāsiyyah Wa Mauqif Ahl Al-Sunnah Minḥā: Al-Zaydiyyah, Al-Imāmiyyah Al-Ithnā ʿAshariyyah, Al-Is māʿiliyyah Al-Bāṭiniyyah*. Nilai: Unit Penerbitan, Universiti Sains Islam Malaysia. p. 10-223.

¹⁹ Kamāl al-Dīn Marjūnī. 2011. *Nashʿat Al-Firaq Wa Tafaruqihā*. Bayrūt: Dar Al-Kotob Al-Ilmiyah. p. 40-118.

*dan Isma'iliyah*²⁰. These three references discuss the history and tenets of the Shiism sects. The first book discusses the tenet and sect in Shiism with a commentary from the Sunni perspectives. The second book is limited to the discussion on *al-Zaydiyyah*, *al-Imāmiyyah al-Ithnā 'Ashariyyah*, *al-Ismā'īliyyah al-Bāṭiniyyah* which are among the largest sects in Shiism with many followers. While the third book discussed the three largest sects in Shiism with reference from Sunni and *Shī'i* perspectives.

As previously mentioned, this study aims at exploring Ibn Khaldun's opinion on Shiism, especially on the imamate, as he designed one subchapter under the third chapter to discuss leadership in Shiism. To fulfil this aim, his *magnum opus*, the *Muqaddimah*, is the primary focus of this study. Evidently, in this study, Ibn Khaldun outlined and discussed his opinions on Shiism through his contributions to the study of the sect in Islam as written in his *Muqaddimah*. There are four main themes in this study. Firstly, the definition of *Shī'ah*. Secondly, sources and types of texts in Shiism; thirdly, sectarian in Shiism; fourthly, the faith Imamate/Leadership. The subtopic discussed five crucial issues of imamate which are: 1) *al-Nuqabā'*, 2) *Ulūhiyyah al-A'immah*, 3) *Madhhab al-Hulūl/Hulūl wa al-Wahdah/Hulūl al-Ilah*, 4) *al-Tanāsukh*, and 5) *al-Mahdī*.

²⁰ Kamaluddin Nurdin Marjuni & Fithriah Wardi. 2017. *Konflik Pemikiran Politik Aliran-aliran Syiah: Zaidiyah, Imamiyah Dan Isma'iliyah*. Jakarta: Dar'ami Publishing. p. 1-353.

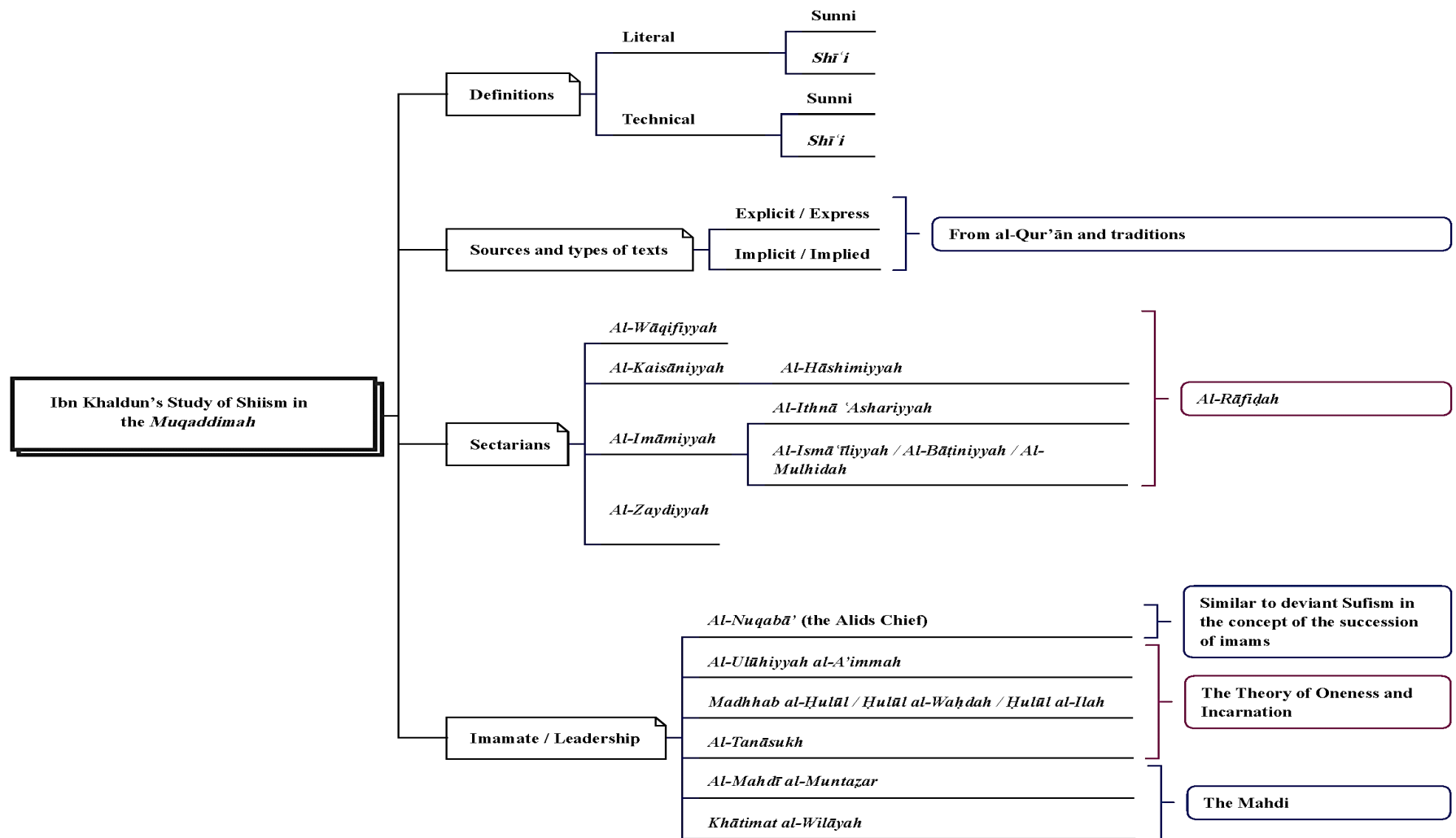


Figure 1.1: Ibn Khaldun's Study of Shiism in the *Muqaddimah*²¹

²¹ °Abd al-Raḥman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. °Alī °Abd al-Wāḥid Wāfī (tahqīq). Al-Jīzah: Dār Nahḍat Miṣr. Vol. 2-3. p. 571-580, 735-762, 975, 994-999, 1341 & 1372; Al-Shahrastānī, Abī al-Fataḥ Muḥammad °Abd al-Karīm. 1968. *Al-Milal Wa Al-Niḥal*. Vol. 1. Al-Qāhirah: Muassat al-Halabī wa Sharikāh. p. 146-192; Muḥammad Abū Zahrah. 1963. *Tārīkh Al-Madhāhib Al-Islāmiyyah Fī Al-Siyāsah Wa Al-°Aqāi'd Wa Tārīkh Al-Madhāhib Al-Fiḥiyyah*. Al-Qāhirah: Dār al-Fikr al-°Arabī. p. 30-55; Kamaluddin Nordin Marjuni. 2009. *Al-Firaq Al-Shī'iyah Wa Uṣūluḥā Al-Siyāsiyyah Wa Mauqif Ahl Al-Sunnah Minhā: Al-Zaydiyyah, Al-Imāmiyyah Al-Ithnā °Ashariyyah, Al-Ismā'īliyyah Al-Bāṭiniyyah*. Nilai: Unit Penerbitan, Universiti Sains Islam Malaysia. p. 10-223; Kamāl al-Dīn Marjūnī. 2011. *Nash°at Al-Firaq Wa Tafaruqihā*. Bayrūt: Dar Al-Kotob Al-Ilmiyah. p. 40-118; Kamaluddin Nurdin Marjuni & Fithriah Wardi. 2017. *Konflik Pemikiran Politik Aliran-aliran Syiah: Zaidiyah, Imamiyah Dan Isma'iliyah*. p. 1-353.

1.9 Operational Definitions

1.9.1 *Firqah*

Ibn Manẓūr defines three Arabic words which give an appropriate meaning to the phrase *firqah* in this study. They are *al-firqah* (الْفِرْقَةُ) which means a group from something that is separated. *Al-firqah* (الْفِرْقَةُ), represents a group of humans, and *al-farīq* (الْفَرِيقُ) means more than *al-firqah*²². Thus, *firqah* here refers to sects in Islam mainly divided due to differences in opinion regarding *‘aqidah* and politics, such as the concept of imamate.

1.9.2 Ibn Khaldun

Ibn Khaldun (1332AD – 1406 AD) or his full name, al-‘Allāmah Walī al-Dīn Abū Zayd ‘Abd al-Raḥmān Ibn Muḥammad Ibn Khaldūn al-Tūnisī al-Ḥaḍramī²³ was born in Tunisia on 1st Ramadhan 732H/ 27th May 1332AD and died on 26th Ramadhan 808H/ 16th March 1406AD in Cairo²⁴. He is known as one of Islam’s leading political theorists and historians²⁵. He is famous for his life work through his *magnum opus*,

²² *Lisān Al-‘Arab*. n.d. “*al-Firqa, al-Firqatu & al-Farīqu*”. Vol. 10. Bayrūt: Dār Ṣādir. p. 300.

²³ Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. Kuala Lumpur: The Other Press. p. 4; Wan Mohd Fazrul Azdi Wan Razali. 2018. “Al-Ash‘ariyyah Menurut Ibn Khaldun: Sejarahwan Dan Ahli Sosiologi Islam”. *Prosiding Seminar Kebangsaan Asyairah Ahli Sunnah Waljamaah 2.0*. Bangi: Pusat Akidah dan Keamanan Global, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia. p. 2; Alatas, Syed Farid. 2011. “Ibn Khaldūn” in *The Wiley-Blackwell Companion To Major Social Theorists*. Ritzer, G. & Stepnisky, J. (ed.). Ed. 1. Vol. 1. p.12-29 West Sussex: Blackwell Publishing Ltd. p. 12; ‘Abd al-Raḥman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. ‘Alī ‘Abd al-Wāḥid Wāfi (*tahqīq*). Al-Jīzah: Dār Nahḍat Miṣr. Vol. 1. p. 29.

²⁴ Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. p. 4 & 72; Wan Mohd Fazrul Azdi Wan Razali. 2018. “Al-Ash‘ariyyah Menurut Ibn Khaldun: Sejarahwan Dan Ahli Sosiologi Islam”. p. 3-4; Muhsin Mahdi. 2014. *Falsafah Sejarah Ibn Khaldun: Kajian Tentang Dasar Falsafah Ilmu Budaya*. (trans.) Amilah Awang Abd Rahman. Kuala Lumpur: Institut Terjemahan & Buku Malaysia. p. 11.

²⁵ Chrystie Swiney. 2015. “Ibn Khaldun (1332-1406)”. *The Encyclopedia of Political Thought*. Michael T. Gibbons (ed.). New Jersey: John Wiley and Sons. p. 1.

the *Muqaddimah*. It discusses society and its characteristics, such as the government, power, livelihood, skills, and knowledge, with all causes and reasons²⁶.

1.9.3 The *Muqaddimah*

The *Muqaddimah* is an introduction to the voluminous text of the Maghrib history entitled *Kitāb al-ʿIbar wa Diwān al-Mubtadā wa al-Khabar fī Ayyām al-ʿArab wa al-ʿAjam wa al-Barbar wa Man ʿĀsarahum min Dhawī al-Sultān al-Akbar* or Prolegomena. The discussion in this book is about society and its inherent phenomena²⁷.

1.9.4 Shiism or *Shīʿah*

Shīʿah literally means followers or partisans²⁸. Therefore, *Shīʿah* here refers to the followers of ʿAlī and his descendants who believe the imamate and caliphate are bestowed to ʿAlī based on *naṣṣ* and the will of the prophet²⁹. It also refers to those who consider the inheritance to the prophet Muḥammad SAW to have a special right on the Prophet’s family and follow the school of the Household of the Prophet (*Ahl al-Bayt*)³⁰.

²⁶ Wawan Hernawan. 2015. “Ibn Khaldun Thought: A Review of *Al-Muqaddimah* Book”. *Jurnal Ushuluddin*. Vol. 23. No. 2. July-December. p. 176.

²⁷ Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. Kuala Lumpur: The Other Press. p. 106.

²⁸ Ṭabāṭabāʾī, Sayyid Muḥammad Ḥusayn. 2010. *Shiʿite Islam*. (trans.) Seyyed Hossein Nasr. Kuala Lumpur: Islamic Book Trust. p. xlii; Khair Izzah. 2008. *Meniti Titian Kebenaran*. n.pl: Al-Muntazar Resources. p. 11; Wan Zahidi Bin Wan Teh et al. 2012. *Hakikat Syiah*. Putrajaya: Pejabat Mufti Wilayah Pesrsekutuan, Jabatan Perdana Menteri. p. 5.

²⁹ Al-Shahrastānī, Abī al-Fatah Muḥammad ʿAbd al-Karīm. 1968. *Al-Mīlal Wa Al-Niḥal*. Al-Qāhirah: Muassat al-Ḥalabi Wa Sharikāh. Vol. 1. p. 146; Wan Zahidi Bin Wan Teh et al. 2012. *Hakikat Syiah*. p. 6.

³⁰ Ṭabāṭabāʾī, Sayyid Muḥammad Ḥusayn. 2010. *Shiʿite Islam*. (trans.) Seyyed Hossein Nasr. Kuala Lumpur: Islamic Book Trust. p. xlii; Azim Nanji & Farhad Daftary. 2007. “What Is Shiʿa Islam?”. *The Institute of Ismaili Studies*. <https://www.iis.ac.uk/academic-articles/what-shi-islam>. p. 1.

1.9.5 Imamate

According to Al- Māwardī al-Shāfi‘ī, the imamate refers to the caliphate of the Prophet in guarding the religion and the world³¹. While Al-Ījī defines imamate as the successor to the Prophet in establishing religion and must be followed by the entire Muslim community³². However, from Ṭabāṭabā’ī’s view, the concept of imamate in Shiism means “the Imam is the guide and leader of men in their external actions, so he possesses the function of inward and esoteric leadership and guidance”³³.

1.10 Literature Review

1.10.1 *Firqah*

Firqah (فِرْقَة) is a plural of the word *firqat* (فِرْقَة), which means schism, split factionalism, denomination, and sect from the Islamic perspective³⁴. It is also from the word *iftirāq* (اِفْتِرَاق) and *furqat* (فُرْقَة), which means separation, parting, departure, leaving, farewell; disunion, disunity, and dissension³⁵. However, according to the

³¹ Al-Mawardi, Abu ‘l-Hasan. 1996. *Al-Ahkam As-Sultaniyyah: The Laws Of Islamic Governance*. (trans.) Asadullah Yate. London: Ta-Ha Publishers Ltd. p. 10; Al-Māwardī, Abī al-Ḥasan ‘Alī ibn Muḥammad ibn Ḥabīb. 1989. *Al-Ahkām Al-Sultāniyyah Wa Al-Wilāyāt Al-Dīniyyah*. Al-Baghdāwī, Aḥmad Mubārak (*tahqīq*). Kuwait: Maktabat Dār Ibn Qutaybah. p. 3; n.a. 1963. *A History of Muslim Philosophy With Short Accounts Of Other-Disciplines And The Modern Renaissance in Muslim Lands*. Vol. 1. M. M. Sharif (ed.). Wiesbaden: Otto Harrassowitz. p.720; Al-Baghdādi, Aḥmad Mubarak. 1981. *The Political Thought Of Abū Al-Ḥasan Al-Māwardī*. (PhD Thesis). University of Edinburgh. p. 140-141; Wan Naim Wan Mansor. 3 November 2015. “Abu Hasan Al-Mawardi: The First Islamic Political Scientist”. *International Institute of Advance Islamic Studies (IAIS) Malaysia*. <https://iais.org.my/publications-sp-1447159098/dirasat-sp-1862130118/architects-of-civilisation/item/664-abu-hasan-al-mawardi-the-first-islamic-political-scientist>. p. 5.

³² Kamaluddin Nordin Marjuni. 2009. *Al-Firqah Al-Shī‘iyyah Wa Uṣūluḥā Al-Siyāsiyyah Wa Mauqif Ahl Al-Sunnah Minhā: Al-Zaydiyyah, Al-Imāmīyyah Al-Ithnā ‘Ashariyyah, Al-Ismā‘īliyyah Al-Bāṭiniyyah*. Nilai: Unit Penerbitan, Universiti Sains Islam Malaysia. p. 57-58.

³³ Ṭabāṭabā’ī, Sayyid Muḥammad Ḥusayn. 2010. *Shī‘ite Islam*. (trans.) Seyyed Hossein Nasr. Kuala Lumpur: Islamic Book Trust. p. 163.

³⁴ n.a. 24 November 2020. “Translation And Meaning Of *Firqah* In Almaany English Arabic Dictionary”. *Almaany.com*. <https://www.almaany.com/en/dict/ar-en/%D9%81%D8%B1%D9%82%D8%A9/>.

³⁵ *Al-Miftah*. n.d. “*Firqah*”. Vol. 2. Seremban: Al Azhar Media Enterprise. p. 1270; *Al-Mawrid*. 2002. “*Firqah*”. Sixteenth Edition. Beirut: Dar El-Elm Lilmalayin. p. 819.

Mutakallimin, the meaning of *al-iftirāq* (الافتراق) consists of the two essences in two spaces so that they can be separated (كون الجوهرين في حيزين بحيث يمكن التفاصيل بينهما)³⁶.

While al-Rāzī defines *al-firqah* (الفِرْقَةُ) as a group of humans. He also defines *al-firq* (الفِرْقُ) as splitting from something if it is separating (الفَلْقُ من الشيء إذا انفَلَقَ)³⁷. Ibn Manzūr defines three words that give an appropriate meaning to the phrase *firaq* in this study. There are *al-firq* (الفِرْقُ) which means a group from something that is separated, *al-firqah* (الفِرْقَةُ), which means a group of humans, and *al-farīq* (الفَرِيقُ) which represents more than *al-firqah*³⁸. Thus, the word *al-farīq* is plural of the word *al-firqah*.

While according to ‘Ikrimah Abū Bakr ‘Abd al-Qādir al-Anṣāriyy, one of the definitions of *firaq* is a dispute in matters of religion and disagreeing with it as mentioned in the al-Qur’ān as follows:

Meaning: “*And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves*”³⁹.

Meaning: “*Be not like those who are divided amongst themselves and fall into disputations*”⁴⁰.

Meaning: “*As for those who divide their religion and break up into sects, you have no part in them in the least*”⁴¹.

However, even though the original difference in opinion was politically inclined initially, the sect that arose within politics got closely intertwined with religion and

³⁶ *Muʿjām al-Taʿrīfāt*. n.d. “*Al-Ifṭirāq*”. Al-Qāhirah: Dār al-Faḍīlat. p. 30-31.

³⁷ *Mukhtār al-Ṣiḥāḥ*. 1986. “*Al-Firqu & Al-Firqatu*”. Bayrūt: Maktabat Lubnān. p. 210.

³⁸ *Lisān al-ʿArab*. n.d. “*Al-Firqu, Al-Firqatu & Al-Farīqu*”. Vol. 10. Bayrūt: Dār Ṣādir. p. 300.

³⁹ Al-Qur’ān. Āl ‘Imrān 3:103. (All Quranic translations in this study are based on Abdullah Yusuf Ali. 2011. *The Meaning Of The Holy Qur’an*. Georgetown: Islamic Propagation Society International (IPSI). Translations from other sources will be cited accordingly).

⁴⁰ Al-Qur’ān. Āl ‘Imrān 3:105.

⁴¹ Al-Qur’ān. Al-Anʿām 6:159.

eventually became the core and essence of its principle. Due to this, the principal foundation of every political sect in Islam concerning matters of religion sometimes barely touches the tenet of Islam while others deviate from the original teachings⁴².

Besides that, there is also a narration or hadith concerning a schism of Muslim people into a different group or *firaq*. Abū Hurayrah narrates this hadith⁴³:

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً
وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ
فِرْقَةً".

Meaning: The Prophet (ﷺ) said: The Jews were split up into seventy-one or seventy-two sects, and the Christians were split up into seventy-one or seventy-two sects, and my community will be split up into seventy-three sects.

This hadith is one of the hadith concerning schism into sects constantly being discussed by Islamic theologians in the discussion of *firaq*. It is because the total *iftirāq* or divisions among Judaism, Christianity, and Islam are inaccurate among the hadith of *firāq*. The Prophet SAW also mentioned in a hadith that only one group would be accepted among the seventy-three groups in that hadith, known as the *Firqah al-Nājiyyah*⁴⁴.

1.10.2 Ibn Khaldun's on the Study of *Firaq* and Shiism in the *Muqaddimah*

Ibn Khaldun (1332AD – 1406 AD) was a prominent scholar and historian and was regarded as a leading Muslim in political theories. Nathaniel Schmidt defines him as the greatest of Arab historians and one of the most profound students of social

⁴² Muḥammad Abū Zahrah. 1963. *Tārīkh Al-Madhāhib Al-Islāmiyyah Fī Al-Siyāsah Wa Tārīkh Al-Madhāhib Al-Fiqhiyyah*. Al-Qāhirah: Dār al-Fikr al-ʿArabiyy. p. 29; Muhamad Abu Zahrah. 1996. *Aliran Politik Dan 'Aqidah Dalam Islam*. (trans.) Abd. Rahman Dahlan & Ahmad Qarib. Batu Caves: Penerbit Edaran Kalam. p. 33.

⁴³ Abi Dawud. n.d. *Sunan Abi Dawud*. (Internet). Kitāb al-Sunnah. Chapter Explanation of the Sunnah. Vol. 42. #1677. <https://sunnah.com/abudawud/42/1>.

⁴⁴ Al-Baghdadi, Abdul Qahir bin Thahir. 2018. *Dirasatul Firaq*. (trans.) Umar Mujtahid. Jawa Tengah: Zamzam. p. 17-19.

phenomena⁴⁵. Subsequently, numerous studies have been made on the *Muqaddimah* especially pertaining to the history of the rise and fall of great civilizations⁴⁶.

In the context of Malaysia, a group of researchers from the University of Malaya has researched the study of Ibn Khaldun among Muslim scholars in Malaysia from 2000 until 2018. As a result, the study on Ibn Khaldun is made by various fields of study. The highest recorded number of studies is from the area of thought and civilization. Under this theme, most discussions were on *‘aşabiyyah* and *‘umrān* or sociology. However, there was also research related to religious studies and culture⁴⁷.

Besides that, Ibn Khaldun also discusses *firaq* in Islam in the *Muqaddimah*. For example, he meticulously discusses on *al-Ash‘ariyyah*⁴⁸. He applied the science of *‘umrān* in his *Muqaddimah* as a guide for him and other historians and sociologists to avoid any misinterpretation of history. He explains the *al-Ash‘ariyyah* history, the founder, his teachings, and works. He also expounds on other sectarian such as Shiism, which becomes this study’s focus.

Ibn Khaldun did specify one subchapter in *Muqaddimah* concerning the *Shī‘i* tenet on the imamate. This subchapter defines Shiism as the follower of ‘Alī and his descendants⁴⁹. Robert Irwin supports the definition by saying, “inevitably makes most

⁴⁵ Chrystie Swiney. 2015. “Ibn Khaldun (1332-1406)”. *The Encyclopedia of Political Thought*. Michael T. Gibbons (ed.). New Jersey: John Wiley and Sons. p. 1-2; Schmidt, N. 1932. “Ibn Khaldun And His Prolegomena”. *The Muslim World*. Vol. 22 (1). <https://onlinelibrary.wiley.com/doi/10.1111/j.1478-1913.1932.tb02861.x>. p. 61; Mohamad Abdalla. 2016. “Ibn Khaldun (1332-1406)” in *The Wiley Blackwell Encyclopedia of Race, Ethnicity, and Nationalism*. Stone, J., Dennis, R.M., Rizova, P.S., Smith, A.D., & Hou, Xiaoshuo (ed.). <https://doi.org/10.1002/9781118663202.wberen420>. p. 1; Muhsin Mahdi. 2014. *Falsafah Sejarah Ibn Khaldun: Kajian Tentang Dasar Falsafah Ilmu Budaya*. (trans.) Amilah Awang Abd Rahman. Kuala Lumpur: Institut Terjemahan & Buku Malaysia. p. 50; Mohd. Fakhrudin Abdul Mukti. 2014. “Philosophical Ideas In Islam: The Attitude Of Ibn Khaldun”. *AFKAR: Journal of ‘Aqidah & Islamic Thought*. Special Edition. p. 70-71.

⁴⁶ Chrystie Swiney. 2015. “Ibn Khaldun (1332-1406)”. *The Encyclopedia of Political Thought*. p. 5.

⁴⁷ Norafifah Ab Hamid et al. 2020. “Studies On Ibn Khaldūn By Muslim Scholars In Malaysia”. *AFKAR: Journal of ‘Aqidah & Islamic Thought*. Special Issue 2. p. 79-90.

⁴⁸ ‘Abd al-Raḥman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. ‘Alī ‘Abd al-Wāḥid Wāfi (taḥqīq). Al-Jīzah: Dār Nahḍat Miṣr. Vol. 3. p. 1341 & 1372.

⁴⁹ ‘Abd al-Raḥman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. Vol. 2. p. 571.

Shiites believe that the descendants of Fāṭimah and °Alī have the divine right to the future of dynasties and nations”⁵⁰.

Furthermore, Ibn Khaldun’s study of Shiism mainly relates to the concept of imamate. Scholars often refer to Ibn Khaldun’s *Muqaddimah*, and *Shifā’ al-Sā’il wa Tadhhīb al-Masā’il* when discussing the relationship between Sufism and Shiism. This literature covers various topics, including imamate, the Mahdi, sectarian formulation in Shiism, mysticism or Sufism, and Ibn Khaldun’s perception of Shiism⁵¹.

Ibn Khaldun focuses on the imamate theory and institutions of the caliphate, and provides a detailed account of it. He briefly discusses the doctrine of the caliphate, as it was previously covered by Māwardī (d.1058M). Nevertheless, he explains the Shiite doctrines of the imamate concisely and sophisticatedly⁵². Ibn Khaldun provided a concise definition of Shiism, both in its literal and technical sense⁵³. This included a discussion of the definition of imamate and the religious texts on imamate adopted by Shiites⁵⁴. However, The matter of imamate has been a source of dispute (*khilāf*)

⁵⁰ Wan Mohd Fazrul Azdi Wan Razali. 2018. “Al-Ash°ariyyah Menurut Ibn Khaldun: Sejarahwan Dan Ahli Sosiologi Islam”. *Prosiding Seminar Kebangsaan AsyatrAh Ahli Sunnah Waljamaah 2.0*. Bangi: Pusat Akidah dan Keamanan Global, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia. p. 9; Irwin, Robert. 2018. *Ibn Khaldun: An Intellectual Biography*. New Jersey: Princeton University Press. p. 132.

⁵¹ Ṣalāh al-Dīn Basiyyūnī Ruslān. 2007. *Al-Siyāsah Wa al-Iqtisād °Inda Ibn Khaldūn*. Cairo: KotobArabia. p. 65 & 105-108; Al-Qaffārī, Nāṣir °Abdāllah bin °Alī. 1994. *Uṣūl Madhhab Al-Shī°ah Al-Imāmiyyah Al-Ithnā °Ashariyyah °Ard Wa Naqd*. Vol. 1. n.pl: n.pb. p. 98, 100, 654-656 & 675; Al-Qaffārī, Nāṣir °Abdāllah bin °Alī. 1413H. *Mas °alat Al-Taqrīb Bayna Ahl Al-Sunnah Wa Al-Shī°ah*. Vol. 1. Al-Riyād: Dār Taybat. p. 288 & 356; Gharīb Muḥammad °Alī. 2015. *Al-Shi°r Al-Ayyūbī Wa Ta’aththaruhu Bi Al-Fikr Al-Shī°r*. Al-Qāhirah: Dār Al-Nashr lil-Jāmi°āt. p. 12, 22-23, 26-27, 52-55 & 68-71; Al-Azmeh, Aziz. 2003. *Ibn Khaldun: An Essay In Reinterpretation*. Budapest: Central European University Share Company. p. 7 & 74-75; Irwin, Robert. 2018. *Ibn Khaldun: An Intellectual Biography*. Princeton and Oxford: Princeton University Press. p. 132-135; Fromherz, A. J. 2010. *Ibn Khaldun, Life And Times*. Edinburgh: Edinburgh University Press. p. 127; Zaid Ahmad. 2004. *The Epistemology Of Ibn Khaldun*. London and New York: RoutledgeCurzon. p. 57; Levy, Reuben. 1962. *The Social Culture Of Islam*. Cambridge: The Cambridge University Press. p. 288-289; Bruner, Rainer. 2004. *Islamic Ecumenism In The 20TH Century: The Azhar And Shiism Between Rapprochement And Restraint*. (trans.) Joseph Greenman. Leiden: Koninklijke Brill NV. p. 194.

⁵² Al-Azmeh, Aziz. 2003. *Ibn Khaldun: An Essay In Reinterpretation*. p. 74-75.

⁵³ Gharīb Muḥammad °Alī. 2015. *Al-Shi°r Al-Ayyūbī Wa Ta’aththaruhu Bi Al-Fikr Al-Shī°r*. Al-Qāhirah: Dār Al-Nashr lil-Jāmi°āt. p. 288.

⁵⁴ Ṣalāh al-Dīn Basiyyūnī Ruslān. 2007. *Al-Siyāsah Wa al-Iqtisād °Inda Ibn Khaldūn*. Cairo: KotobArabia. p. 105-108; Al-Qaffārī, Nāṣir °Abdāllah bin °Alī. 1994. *Uṣūl Madhhab Al-Shī°ah Al-*

between Sunni and Shiism leading to further debates and disagreements among scholars on the meaning and significance of imamate⁵⁵.

According to Ibn Khaldun, the fifth condition of imamate is the lineage of Quraysh, which has become a hotly debated topic among jurisprudence scholars⁵⁶. While this condition is accepted by Sunni scholars, it is rejected by Shiites. Thus, the key differences in the Sunni and Shia views regarding the qualifications and criteria for an imam are as follows⁵⁷:

1. Sunni scholars accept the condition of the lineage of Quraysh for imamate, and they believe that the imam should be chosen by the community, with his authority derived from the consent of the people.
2. Shiite scholars reject the condition of the lineage of Quraysh for imamate. 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.

Next, the sectarian formulation was due to the appointment of an imam after ʿAlī, Ḥassan, and Ḥusayn. Some Shiites believe in the imamate of Muḥammad ibn al-Ḥanafīyyah. The sectarian in Shiism includes *al-Zaydiyyah*, *al-Kaysāniyyah*, and *al-*

Imāmiyyah Al-Ithnā ʿAshariyyah ʿArḍ Wa Naqd. Vol. 1. n.pl: n.pb. p. 654; Al-Qaffārī, Nāṣir ʿAbdāllah bin ʿAlī. 1413H. *Masʿalat Al-Taḡrīb Bayna Ahl Al-Sunnah Wa Al-Shīʿah*. Vol. 1. Al-Riyād: Dār Ṭaybat. p. 288; Levy, Reuben. 1962. *The Social Culture Of Islam*. Cambridge: The Cambridge University Press. p. 288.

⁵⁵ Ṣalāḥ al-Dīn Basiyyūnī Ruslān. 2007. *Al-Siyāsah Wa al-Iqtisād ʿInda Ibn Khaldūn*. p. 105-108; Gharīb Muḥammad ʿAlī. 2015. *Al-Shīʿr Al-Ayyūbī Wa Taʿaththaruhi Bi Al-Fikr Al-Shīʿī*. Al-Qāhirah: Dār Al-Nashr lil-Jāmiʿāt. p. 52.

⁵⁶ Ṣalāḥ al-Dīn Basiyyūnī Ruslān. 2007. p. 65; Al-Azmeh, Aziz. 2003. *Ibn Khaldun: An Essay In Reinterpretation*. Budapest: Central European University Share Company. p. 75.

⁵⁷ Al-Qaffārī, Nāṣir ʿAbdāllah bin ʿAlī. 1994. *Uṣūl Madhhab Al-Shīʿah Al-Imāmiyyah Al-Ithnā ʿAshariyyah ʿArḍ Wa Naqd*. Vol. 1. n.pl: n.pb. p.656; Zaid Ahmad. 2004. *The Epistemology Of Ibn Khaldun*. London and New York: RoutledgeCurzon. p. 57; Gharīb Muḥammad ʿAlī. 2015. *Al-Shīʿr Al-Ayyūbī Wa Taʿaththaruhi Bi Al-Fikr Al-Shīʿī*. Al-Qāhirah: Dār Al-Nashr lil-Jāmiʿāt. p.52; Irwin, Robert. 2018. *Ibn Khaldun: An Intellectual Biography*. Princeton and Oxford: Princeton University Press. p. 132.

Ithnā ʿAshariyyah which specialized as *al-Imāmiyyah* by the latter group of Shiism⁵⁸. Besides, Ibn Khaldun's perception of Shiism also garnered him as a traditional opponent of Shiism by Muhammad al-Husayn al-Kashif al-Ghitā', and Ibn Hajar contended that Ibn Khaldun is very hostile to Shiism⁵⁹.

Regarding the Mahdi, the discussion falls into two categories: those based on prophetic tradition, and those occurring in mystical works⁶⁰. The discussion also briefly discussed the definition of Mahdi and *Mahdī al-Muntazar* who is known as *Imām al-Ghayb*, who is the hidden imam of *Shī'ah al-Ithnā ʿAshariyyah*⁶¹. Ibn Khaldun was also hostile to specific Sufi and Shiite prophecies about the arrival of Mahdi⁶².

Mysticism or Sufism has also been a topic of discussion, with Ibn Khaldun having conflicting opinions on the matter. Although he was a Sufi⁶³, he was concerned about the political disruption caused by failed eschatological movements based on false mystical claims related to the Shiite doctrine of the imamate⁶⁴. A plausible historical account of how Shiism influenced mystical doctrines is complemented by a sketch of the positions of great mystics such as al-Harāwī in his *Kitāb al-Maqāmāt* and was followed by Ibn al-ʿArabī, Ibn Sabʿīn, Ibn Qasī, Ibn al-Farīd, and Najm al-

⁵⁸ Al-Qaffārī, Nāṣir ʿAbdāllah bin ʿAlī. 1994. *Uṣūl Madhhab Al-Shīʿah Al-Imāmiyyah Al-Ithnā ʿAshariyyah ʿArḍ Wa Naqd*. p.656; Gharīb Muḥammad ʿAlī. 2015. *Al-Shīʿr Al-Ayyūbī Wa Ta'aththaruhu Bi Al-Fikr Al-Shīʿī*. p.52; Levy, Reuben. 1962. *The Social Culture Of Islam*. Cambridge: The Cambridge University Press. p. 26-27.

⁵⁹ Al-Azmeh, Aziz. 2003. *Ibn Khaldun: An Essay In Reinterpretation*. Budapest: Central European University Share Company. p. 7; Bruner, Rainer. 2004. *Islamic Ecumenism In The 20TH Century: The Azhar And Shiism Between Rapprochement And Restraint*. (trans.) Joseph Greenman. Leiden: Koninklijke Brill NV. p. 194

⁶⁰ Al-Azmeh, Aziz. 2003. *Ibn Khaldun: An Essay In Reinterpretation*. p. 80.

⁶¹ Al-Qaffārī, Nāṣir ʿAbdāllah bin ʿAlī. 1413H. *Mas'alat Al-Taqrīb Bayna Ahl Al-Sunnah Wa Al-Shīʿah*. Vol. 1. Al-Riyād: Dār Ṭaybat. p. 356; Gharīb Muḥammad ʿAlī. 2015. *Al-Shīʿr Al-Ayyūbī Wa Ta'aththaruhu Bi Al-Fikr Al-Shīʿī*. Al-Qāhirah: Dār Al-Nashr lil-Jāmiʿāt. p. 68-71; Irwin, Robert. 2018. *Ibn Khaldun: An Intellectual Biography*. Princeton and Oxford: Princeton University Press. p. 135.

⁶² Irwin, Robert. 2018. *Ibn Khaldun: An Intellectual Biography*. p. 135.

⁶³ Fromherz, A. J. 2010. *Ibn Khaldun, Life And Times*. Edinburgh: Edinburgh University Press. p. 127.

⁶⁴ Fromherz, A. J. 2010. *Ibn Khaldun, Life And Times*. p. 127.

Dīn al-Isrā'īlī. Ibn Khaldun's views on mysticism have been the subject of conflicting opinions⁶⁵. This perception could be explained by his anti-eschatological and anti-Shiite stance⁶⁶.

Some examples of studies on *firaq* and Shiism include a master's thesis by 'Ikrimah Abū Bakr 'Abd al-Qādir al-Anṣārī and a Ph.D. thesis by 'Abdullāh 'Abd al-Rashīd 'Abdullāh 'Abd al-Jalīl⁶⁷. These two theses from Umm al-Qurā University examine Ibn Khaldun's opinion and method in the study of *firaq*, which includes Shiism and the concept of imamate. Therefore, these two theses demonstrate that Ibn Khaldun presents his opinion on religion and sects in his *Muqaddimah*.

In conclusion, Ibn Khaldun's discussion of *firaq* and Shiism in the *Muqaddimah* is a fascinating insight into the history and sociology of the Muslim world. His analysis of the causes and consequences of sectarianism is still relevant today. The concept of imamate is a complex issue in Islamic theology and history, with wide-ranging interpretations among Sunni and Shiite scholars. The significance of this concept in Islamic history cannot be overstated, and it continues to be a subject of debate and discussion among scholars to this day. Thus, the *Muqaddimah* is a timeless classic that deserves to be read and studied by anyone interested in the social sciences and the human condition.

⁶⁵ Zaid Ahmad. 2004. *The Epistemology Of Ibn Khaldun*. London and New York: RoutledgeCurzon. p. 69; Al-Azmeh, Aziz. 2003. *Ibn Khaldun: An Essay In Reinterpretation*. Budapest: Central European University Share Company. p. 80.

⁶⁶ Fromherz, A. J. 2010. *Ibn Khaldun, Life And Times*. Edinburgh: Edinburgh University Press. p. 127; Al-Azmeh, Aziz. 2003. *Ibn Khaldun: An Essay In Reinterpretation*. p. 75-80.

⁶⁷ 'Ikrimah Abū Bakr 'Abd al-Qādir al-Anṣārī. 2014. *Manhaj Ibn Khaldūn Fī Dirāsāt Al-Firaq: 'Arḍ wa Naqd*. (Master Thesis). Jāmi'at Umm al-Qurā. p. 35-108 & 149-169; 'Abdullāh 'Abd al-Rashīd 'Abdullāh 'Abd al-Jalīl. 1420AH. *Ibn Khaldūn Wa Arāuhū Al-Itiqādiyyah 'Arḍ Wa Naqd*. (PhD Thesis). Jāmi'at Umm al-Qurā. p. 282-308.

1.11 Research Methodology

This subchapter is divided into three parts: research approach and design, data collection and procedure, and data analysis. This subchapter explains the general principles of research methodology that guide this present study.

1.11.1 Research Approach and Design

According to Creswell, research designs are plans and procedures for research that span the decisions from broad assumptions to detailed data collection and analysis methods⁶⁸. This present study undertakes a qualitative research design, which focuses on exploring ideas and meanings that are related to the subjects under this study. As defined by Saldana, qualitative research is an umbrella term for a wide variety of approaches and methods for studying natural social life⁶⁹.

This nature of study requires a detailed understanding of Ibn Khaldun's study of Shiism from his *Muqaddimah*. Therefore, a qualitative research design uses a specific semantic content analysis⁷⁰ method. This is to answer the need for identification and interpretation of Ibn Khaldun's views and thematic studies of Shiism from the *Muqaddimah*, especially in chapter three entitled *al-Faṣl al-Thālith min al-Kitāb fī al-Duwal wa al-Muluk wa al-Khilāfah wa al-Marātib al-Sulṭāniyyah* or *On Dynasties, Royal Authority, the Caliphate, Government Ranks, and All that goes with these things*

⁶⁸ Creswell, J. W. 2009. *Research Design: Qualitative, Quantitative, And Mixed Methods Approaches*. California: SAGE Publications Ltd. p. 22.

⁶⁹ Saldana, J. 2011. *Fundamentals Of Qualitative Research: Understanding Qualitative Research*. New York: Oxford University Press, Inc. p. 3.

⁷⁰ Content analysis is a qualitative research methodology used to examine content and its characteristics. It is a way of quantifying qualitative information by organizing data and comparing different pieces of information to summarize them into useful insights. On the other hand, semantics is a study of the meaning of language in the broadest sense, not in the existential sense. Therefore, semantic content analysis differs from traditional content analysis because it deals with referentially integrated text models. Referential integration is the process of resolving and presenting references to the same object or relationship as a single semantic node, even if they appear in different sentences within the same text.

in subchapter 27 namely *Faṣl fī Madhāhib al-Shī'ah fī Ḥukm al-Imāmah* or *Shī'ah Tenets Concerning the Question of the Imamate* from page 571 until 580.

1.11.2 Data Collection and Procedure

According to Merriam, the data collection techniques used, and the specific information considered to be data in the study are determined by the researcher's theoretical orientation, the problem and purpose of the study, and the sample selected⁷¹. The data collection procedure for this research is based on data derived from academic works of literature.

In other words, this research is based on primary and secondary research data. This means that this research refers to a large amount of data which is collected through library research. The main text of this study is the book written by Ibn Khaldun entitled *Muqaddimah*, which has six chapters that run to 1047 pages⁷², whereas secondary research data include writings, books and articles by many academicians and researchers on Ibn Khaldun and the study of Shiism. The work on Ibn Khaldun and the study of Shiism comprises writings by scholars from Sunni and Shiism backgrounds.

1.11.3 Data Analysis

According to Huberman & Miles (1994), data analysis is not off-the-shelf but custom-built, revised, and "choreographed". The processes of data collection, analysis and report writing are not distinct steps in the process – they are interrelated and often

⁷¹ Merriam, S. B. 2009. *Qualitative Research: A Guide To Design And Implementation*. California: John Wiley & Sons, Inc. p. 86.

⁷² The pages in the *Muqaddimah* are different due to the version used. The information about the version of the *Muqaddimah* in this study can be referred to in subchapter 1.7, entitled *Scope of the Study* in this chapter.

go on simultaneously in a research project⁷³. This research involves the following method for data analysis: relational or semantic analysis of content analysis with thematic textual description. In the context of this research, messages derived from the literature, as previously mentioned in the data collection, are analyzed through coding and concept formation strategy.

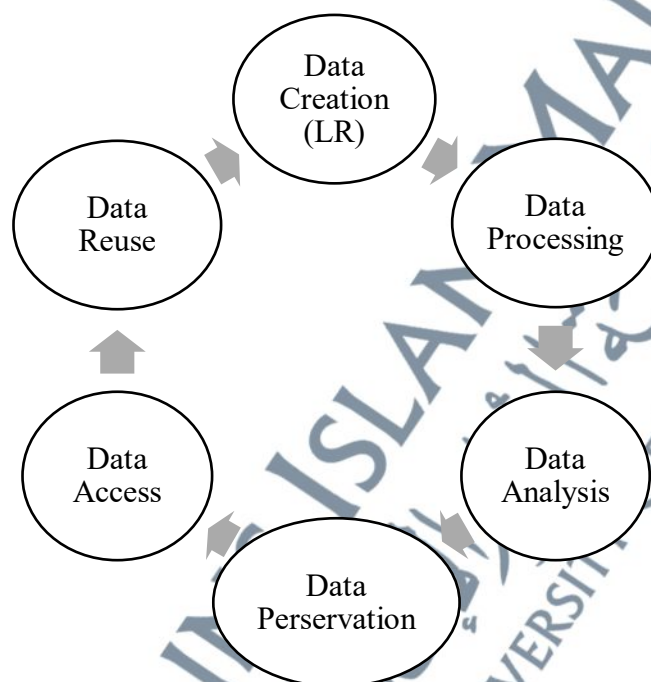


Figure 1.2: Data Management⁷⁴

For concept, the formation strategy begins as soon as the identification and interpretation of research data begin. The main concepts that are touched on in this present study are the characteristics of Shiism mentioned by Ibn Khaldun in his book, the *Muqaddimah*. As for the coding strategy, the primary focus is given to each characteristic of Shiism that is stated in different chapters based on discussion topics.

⁷³ Creswell, J. W. & Poth, C. N. 2018. *Qualitative Inquiry And Research Design: Choosing Among Five Approaches*. California: SAGE Publications Ltd. p. 185.

⁷⁴ n.a. 23 December 2020. "Research Data Management: Research Data Lifecycle". *Nanyang Technological University Library*. <https://libguides.ntu.edu.sg/rdm/researchdatalifecycle>.

This study follows the main coding practice, which is categorized into three main coding: open coding, axial coding, and selective coding⁷⁵.

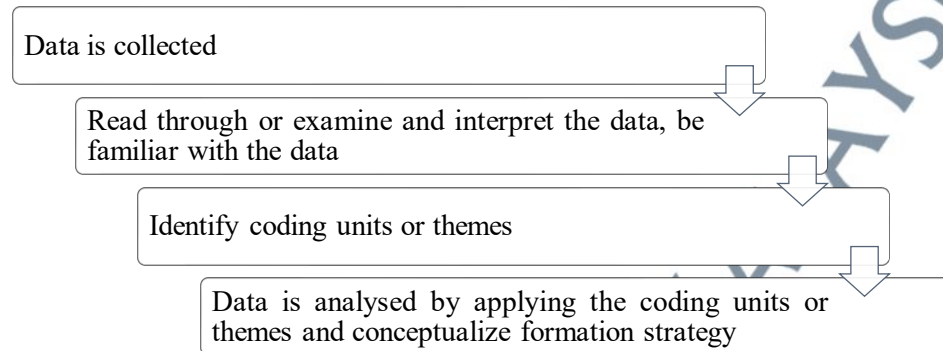


Figure 1.3: The Process of Analyzing the Data⁷⁶

This study also used a cross-reference technique to verify and validate data from the *Muqaddimah*. As a matter of fact, Ibn Khaldun stated the sources of his writing on imamate, which are derived from Ibn Hazm and al-Shahrastānī's writings. Thus, a cross-reference is a suitable method to examine the arguments provided by Ibn Khaldun.

1.12 Conclusion

Generally, this chapter is an introduction to this five-chapter study. It starts with the background of the study, which gives an overall overview, followed by a problem statement that highlights the research issue. It also contains the justification of the study. This chapter also provides the research questions and objectives, leading to the literature review. Next is the discussion on the conceptual framework and a keyword in this research, which can be seen in the operational definition section.

To conclude, this chapter is an introduction to provide insight into understanding the purpose of this study. The next chapter in this study will be on Ibn Khaldun's

⁷⁵ Cohen, L. et al. 2018. *Research Method In Education*. New York: Routledge. p. 668-672.

⁷⁶ Cohen, L. et al. 2018. *Research Method In Education*. p. 668-672.

intellectual background, which is essential to be highlighted as the main reference of this study uses his *magnum opus* entitled the *Muqaddimah*.

