

CHAPTER 2
THE INTELLECTUAL BACKGROUND OF IBN KHALDUN AND HIS
MUQADDIMAH

2.1 Introduction

This second chapter discusses the intellectual background of Ibn Khaldun and his *Muqaddimah*. Hence, this chapter aims to fulfill this study's first objective. This chapter introduces and explains the intellectual background of Ibn Khaldun and his *Muqaddimah* toward having a better and deeper understanding of this subject. This chapter consists of four subchapters, and the first subchapter is the introduction of this chapter. The second subchapter describes the intellectual biography of Ibn Khaldun, such as his early childhood, education, career, and his journey. Afterwards, the third subchapter describes the background of Ibn Khaldun's *Muqaddimah*. Lastly, this chapter is closed with a conclusion as the fourth subchapter.

2.2 Ibn Khaldun: His Life and Scholarship

This subchapter encompasses the biography of Ibn Khaldun, which describes his family background, educational training, teachers' names, careers, life events and journeys. Moreover, the autobiography of Ibn Khaldun is also included in some pages of his *magnum opus*, namely *Diwān al-Mubtada' wa al-Khabar fī Ayyām al-ʿArab wa al-ʿAjam wa al-Barbar wa Man ʿĀṣarahum min Dhawī al-Sulṭān al-Akbar*. Thus, this autobiography may be found with the title *al-Taʿrīf bi Ibn Khaldūn Muallif Hadhā al-Kitāb* or in some other editions of *Diwān* as *al-Taʿrīf bi Ibn Khaldūn wa Riḥlatuhu*

*Gharbān Wa Sharqān*⁷⁷.

2.2.1 His Full Name and Ancestry

Ibn Khaldun is a prominent fourteenth-century Mediterranean scholar who contributed much to the academic world. His name is not peculiar in the Islamic sciences and is even well-known in the West. His name and works have been numerous referred to and are being studied by many scholars from various fields, especially concerning social sciences⁷⁸, including the study of religion. Ibn Khaldun, or his full name is al-[◦]Allāmah Walī al-Dīn Abū Zayd [◦]Abd al-Rahmān Ibn Muḥammad Ibn Khaldūn al-Tūnisī al-Ḥaḍramī al-Ishbīlī al-Mālikī⁷⁹ was born in a noble and respected family in the Tunis community. He was born on 1st Ramaḍān 732AH/27 May 1332AD and died on 26 Ramadan 808AH/16 March 1406AD, shortly after his sixth nomination for the judgeship⁸⁰. His body was buried in the Sufi cemetery outside Bāb al-Naṣr (gate of victory) in Cairo, Egypt⁸¹.

⁷⁷ Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 112-113.

⁷⁸ Alatas, Syed Farid. 2006. "Ibn Khaldūn And Contemporary Sociology". *International Sociology Review of Books*. Madrid: International Sociological Association and SAGE Publications. November. pp. 782-795. p. 783.

⁷⁹ Al-[◦]Asqalānī, Ibn Ḥajar. 1998. *Raf'u Al-Isr' ◦An Qudāh Miṣr*. Al-Qāhirah: Maktabat al-Khānjī. p. 233-234; 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-Rahman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. [◦]Alī [◦]Abd al-Wāḥid Wāfī (*tahqīq*). Vol. 1. Al-Jīzah: Dār Naḥḍat Miṣr. p. 29; [◦]Alī [◦]Abd al-Wāḥid Wāfī. 1984. *◦Abqariyyāt Ibn Khaldūn*. Jeddah: Maktabāt [◦]Ukkāz. p. 19; Simon, Heinrich. 2020. *Ibn Khaldun's Science Of Human Culture*. (trans.) Fuad Baali. Petaling Jaya: The Other Press Sdn. Bhd. p. 22; Mohd. Nasir Omar & Muda @ Ismail Ab. Rahman. 2017. "Biografi Ibnu Khaldun" in *Falsafah Ibn Khaldun*. Ahmad Sunawari Long (ed.). Kuala Lumpur: Institut Terjemahan & Buku Malaysia. p. 2; Husain Haikal. "Ibnu Khaldun dan Pendekatan Sejarah Dalamannya" in *Falsafah Ibn Khaldun*. Ahmad Sunawari Long (ed.). Kuala Lumpur: Institut Terjemahan & Buku Malaysia. p. 112.

⁸⁰ Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. Revised edition. Kuala Lumpur: The Other Press. p. 4 & 72; Wan Mohd Fazrul Azdi Wan Razali. 2018. "Al-Ash'ariyyah Menurut Ibn Khaldun: Sejarahwan Dan Ahli Sosiologi Islam". *Prosiding Seminar Kebangsaan Asyairah*

The actual name of Ibn Khaldun is ʿAbd al-Raḥmān. Whereas Walī al-Dīn (literally means protector of religion) is the *laqab* (title) given to him by Sultan al-Zāhir Burqūq (the Mamluk Sultans in Egypt) in conjunction with his appointment as the chief *qadi* (judge) of *Mālikī madhhab* (school of Islamic law or jurisprudence) on Monday, 19 Jamādī al-Thāniyyah 786AH in Egypt⁸². While Abū Zayd is his fatherly title (*kunya*), which means the father of Zayd (the eldest son of Ibn Khaldun). This *kunya* is usually referred to as the eldest son in the traditional culture of Arabs⁸³. Meanwhile, the name Khaldun which is popular ascribed to him and widely known in the academia is originated from an honorary title conferred to his ninth grandfather, whose name is Khālid ibn ʿUthmān ibn Hāniʾ ibn al-Khattāb ibn Kurayb ibn Maʿdīkarib ibn al-Ḥārith ibn Wāʾil ibn Ḥujr⁸⁴. According to the culture of Arab and Moroccan, though his grandfather’s name is Khālid, it is changed to ‘Khaldūn’ with the additional Arabic letters of *waw* (و) and *nūn* (ن) to signify one’s great position by

Ahli Sunnah Waljamaah 2.0. Bangi: Pusat Akidah dan Keamanan Global, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia. 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; Fuad Baali. 1988. *Society, State, And Urbanism: Ibn Khaldun’s Sociological Thought*. New York: State University of New York Press. p. 3.

⁸¹ Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. p. 83; Chrystie Swiney. 2015. “Ibn Khaldun (1332-1406)”. *The Encyclopedia of Political Thought*. Michael T. Gibbons (ed.). New Jersey: John Wiley and Sons. p. 2; Fuad Baali. 1988. *Society, State, And Urbanism: Ibn Khaldun’s Sociological Thought*. New York: State University of New York Press. p. 3; Irwin, Robert. 2018. *Ibn Khaldun: An Intellectual Biography*. New Jersey: Princeton University Press. p. x; Charles Issawi. 23 May 2021. “Ibn Khaldūn”. *Encyclopaedia Britannica*. <https://www.britannica.com/biography/Ibn-Khaldun>; Bensalem Himmich. 2004. *The Polymath*. (trans.) Roger Allen. Cairo & New York: The American University Press. p. 226.

⁸² ʿAlī ʿAbd al-Waḥīd Wāfi. 1962. *Abd Al-Raḥman Ibn Khaldūn: Ḥayātuhi Wa Athāruhi Wa Mazāhir ʿAbqariyyatihi*. Al-Jumhūriyyah al-ʿArabiyyah al-Muttaḥadah: Wizārah al-Thaqāfah wa al-Irshād al-Qawmī. p. 12-13; Maryam. 2012. “Kontribusi Ibn Khaldun Dalam Historiografi Islam”. *Thaqāfiyyāt*. Vol. 13. (1): June. p. 206; Irwin, Robert. 2018. *Ibn Khaldun: An Intellectual Biography*. p. x.

⁸³ ʿAlī ʿAbd al-Waḥīd Wāfi. 1962. *Abd Al-Raḥman Ibn Khaldūn: Ḥayātuhi Wa Athāruhi Wa Mazāhir ʿAbqariyyatihi*. p. 12-13; Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun’s Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 117.

⁸⁴ ʿAbd al-Raḥman Ibn Khaldūn. 1979. *Al-Taʿrīf Bi Ibn Khaldūn Wa Riḥlatuhi Gharban Wa Sharqan*. Lubnān: Dār al-Kitāb al-Lubnānī. p. 5; Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. Kuala Lumpur: The Other Press. p. 5.

using a collective noun (اسم جمع). With this change, the whole Khālid ibn ʿUthmān’s family line is infamously known as the *Banū Khaldūn* (the generation of Khaldun)⁸⁵.

In his autobiography, Ibn Khaldun writes down his long name as follows: ʿAbd al-Raḥman ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn al-Ḥasan ibn Muḥammad ibn Jābir ibn Muḥammad ibn Ibrāhīm ibn ʿAbd al-Raḥman ibn Khaldūn⁸⁶. In his autobiography, he attributes his origin to the Yemenite of Hadhramaut, which made him of Arab origin, and his genealogy to Wā’il ibn Ḥujr RA (d. circa 661-680), one of the companions of the Prophet SAW from Kindah tribe in Hadhramaut. ʿAlī ʿAbd al-Waḥīd Wāfi and Ibn Khaldun himself justifies this claim by quoting from Ibn ʿAbd al-Barr’s (368AH-463AH) *al-Istiʿāb fī Maʿrifah al-Aṣḥāb* and Ibn Hazm’s (384AH-456AH) *Jamharah Ansāb al-ʿArab*⁸⁷. However, Mohammad Abdullah Enan doubts Ibn Khaldun’s Arab origin, which he states as follows:

There is, however, a reason to wonder at the attachment of Ibn Khaldūn to his Arab origin, for, in his *Prolegomena*, he shows strong antagonism and prejudice to the Arabs, while in another part of his history, he praises the Berbers and extols their character and qualities⁸⁸.

Concerning this discussion, which is based on the particularly mentioned sources on Ibn Khaldun’s genealogies, this study supports the view that Ibn Khaldun

⁸⁵ Maryam. 2012. “Kontribusi Ibn Khaldun Dalam Historiografi Islam”. *Thaqāfiyyāt*. Vol. 13. (1): June. p. 207; ʿAlī ʿAbd al-Waḥīd Wāfi. 1962. *ʿAbd Al-Raḥman Ibn Khaldūn: Ḥayātuhi Wa Athāruhi Wa Mazāhir ʿAbqariyyatihi*. al-Jumhūriyyah al-ʿArabiyyah al-Muttaḥadah: Wizārah al-Thaqāfah wa al-Irshād al-Qawmī. p. 13; Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun’s Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 117; Mohd. Nasir Omar & Muda @ Ismail Ab. Rahman. 2017. “Biografi Ibnu Khaldun” in *Falsafah Ibn Khaldun*. Ahmad Sunawari Long (ed.). Kuala Lumpur: Institut Terjemahan & Buku Malaysia. p. 2-3.

⁸⁶ ʿAbd al-Raḥman Ibn Khaldūn. 1979. *Al-Taʿrīf Bi Ibn Khaldūn Wa Riḥlatuhu Gharban Wa Sharqan*. Lubnān: Dār al-Kitāb al-Lubnānī. p. 3; Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. Kuala Lumpur: The Other Press. p. 4.

⁸⁷ ʿAbd al-Raḥman Ibn Khaldūn. 1979. p. 4; ʿAlī ʿAbd al-Waḥīd Wāfi. 1962. *ʿAbd Al-Raḥman Ibn Khaldūn: Ḥayātuhi Wa Athāruhi Wa Mazāhir ʿAbqariyyatihi*. Al-Jumhūriyyah al-ʿArabiyyah al-Muttaḥadah: Wizārah al-Thaqāfah wa al-Irshād al-Qawmī. p. 14; Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun’s Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 118; Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. p. 4; Maryam. 2012. “Kontribusi Ibn Khaldun Dalam Historiografi Islam”. *Thaqāfiyyāt*. Vol. 13. (1): June. p. 207.

⁸⁸ Mohammad Abdullah Enan. p. 5.

is of Arab origin and not of Berber or *‘Ajam* (non-Arab) origin as claimed by some scholars. However, it does not mean that in his family, there is no intermarriage between his Arab family members or grandparents, the non-Arab people. Therefore, this study disagrees with Mohammad Abdullah Enan’s view, which doubts Ibn Khaldun’s Arab origin⁸⁹.

2.2.2 His Education

Ibn Khaldun received his early education during his youth in Tunis. The area of his studies can be divided into three main areas. There are as follows: first, Islamic studies which covered the science of al-Qur’ān, the hadith and Islamic jurisprudence (*fiqh*), especially the *Mālikī* school, fundamental of *‘aqīdah*, and some elements of mysticism. Second, the science of Arabic languages comprises the study of grammar, conjugation, rhetoric, and the art of the eloquently written and spoken language (*al-Balāghah*). Third, intellectual sciences (*al-‘Ulūm al-‘Aqliyyah*), such as the study of logic, philosophy, history, poetry, economics, geography, and natural sciences. As a result, he received an educational background in two cultures during his time⁹⁰.

According to Ibn Khaldun, he received his earliest traditional Islamic education from his father and renowned Islamic teachers in Tunis⁹¹. His father, Abū ‘Abdillāh

⁸⁹ Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun’s Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 118.

⁹⁰ Mahmoud Dhaouadi. 2005. “The *Ibar*: Lessons On Ibn Khaldun’s Umrān Mind”. *Contemporary Sociology*. Vol. 35. No. 6. November. pp. 585-591. p. 586; Dewan Mahboub Hossain & Sohela Mustari. 2013. “Ibn Khaldun On The Aspects Of Making A Living: A Socio-Economic Analysis”. *Middle East Journal of Business*. Vol. 8. No. 1. pp. 60-69. p. 60; Lilik Ardiansyah. 2013. *Pemikiran Ibn Khaldun Tentang Pendidikan*. (Master Thesis). Universitas Negeri Yogyakarta. p. 30-31; Muhsin Mahdi. 2014. *Falsafah Sejarah Ibnu Khaldun: Kajian Tentang Dasar Falsafah Ilmu Budaya*. (trans.) Amilah Awang Abd Rahman. Kuala Lumpur: Institut Terjemahan & Buku Malaysia (ITBM). p. 12.

⁹¹ ‘Abd al-Rahman Ibn Khaldūn. 1979. *Al-Ta’rīf Bi Ibn Khaldūn Wa Riḥlatuhu Gharban Wa Sharqan*. Lubnān: Dār al-Kitāb al-Lubnānī p. 17; Maryam. 2012. “Kontribusi Ibn Khaldun Dalam Historiografi Islam”. *Thaqāfiyyāt*. Vol. 13. (1): June. p. 207; Fuad Baali. 1988. *Society, State, And Urbanism: Ibn Khaldun’s Sociological Thought*. New York: State University of New York Press. p. 153.

Muḥammad ibn Khaldūn⁹², was his earliest teacher and greatly influenced him in teaching and learning, where he said:

"وربيت في حجر والدي رحمه الله الى أن أئفعت..."

Meaning: "I was educated under my father's influence. May Allah shower His blessings on him until I reach adulthood..."⁹³.

Among his early teachers was Abī ʿAbdillāh Muḥammad ibn Saʿad ibn Burrāl al-Anṣārī from Andalusia, who was secondly mentioned in Ibn Khaldun's autobiography namely *al-Taʿrīf* after his father. Ibn Khaldun learned numerous fundamentals of Islamic knowledge from Saʿad ibn Burrāl al-Anṣārī such as Qurʾānic studies, *Qirāʾat* studies⁹⁴, *Rasm al-Qurʾān* studies through *Matan al-Lāmiyyah* and *al-Rāʾiyyah* by al-Shāṭibī (538AH-590AH), Hadith studies through *Muwattaʾ* Mālik ibn Anas (93AH-179AH), Arabic grammar studies through *al-Tashīl* by Ibn Mālik (600AH-672AH) and *Fiqh* studies through *al-Mukhtaṣar* by Ibn al-Ḥājjib (570AH-646AH)⁹⁵.

Besides, Ibn Khaldun mentions some of his other teachers in his autobiography. For example, he also learned Arabic grammar, such as syntax (*al-Nahū*) from Abū ʿAbdillāh ibn al-ʿArabī al-Ḥaṣayirī, Abū ʿAbdillāh Muḥammad ibn al-Shawwāsh al-Zarzālī and Abū al-ʿAbbās Aḥmad ibn al-Qaṣṣār; Arabic language and literature (*al-ʿArabiyyah wa al-Adab*) such as Arabic poetry from such texts, namely *al-Ashʿār al-Sittah*, *al-Ḥimāṣah lil ʿAlam*, Ḥabīb's (190AH-226AH) poems and al-Matanabbī's

⁹² His father is a man with high knowledge of Islam. He is infamous as someone who masters in the science of the Arabic language and al-Qurʾān, commentary, Islamic jurisprudence, *Taṣawwūf*, and literature. Refer: Lilik Ardiansyah. 2013. *Pemikiran Ibn Khaldun Tentang Pendidikan*. (Master Thesis). Universitas Negeri Yogyakarta. pp. 28-29; Maryam. 2012. "Kontribusi Ibn Khaldun Dalam Historiografi Islam". *Thaqāfiyyāt*. Vol. 13. (1): June. p. 207.

⁹³ ʿAbd al-Raḥman Ibn Khaldūn. 1979. *Al-Taʿrīf Bi Ibn Khaldūn Wa Riḥlatuhu Gharban Wa Sharqan*. Lubnān: Dār al-Kitāb al-Lubnānī p. 17.

⁹⁴ One of the most famous among his teacher in teaching *al-Qirāʾat al-Sabʿa* (seven methods of Quranic recitation) is Abū al-ʿAbbās Aḥmad ibn Muḥammad al-Baṭarnī. Refer: ʿAbd al-Raḥman Ibn Khaldūn. 1979. *Al-Taʿrīf Bi Ibn Khaldūn Wa Riḥlatuhu Gharban Wa Sharqan*. p. 17.

⁹⁵ ʿAbd al-Raḥman Ibn Khaldūn. p. 18-19; Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 120.

poems from Abū ʿAbdillāh Muḥammad ibn Baḥr; he learned Ṣaḥīḥ Muṣṭafī, Muwaṭṭaʿ Mālik, and also some other Arabic and *Fiqh* treatises from Shams al-Dīn Abī ʿAbdillāh Muḥammad ibn Jābir ibn Sulṭān al-Qaysī al-Wādiyāshī; and Islamic jurisprudence (*al-Fiqh*) from Abū ʿAbdillāh Muḥammad ibn ʿAbdillāh al-Jayyānī, Abū al-Qāsim Muḥammad al-Qaṣīr and Abī ʿAbdillāh Muḥammad ibn ʿAbd al-Salām⁹⁶.

Moreover, his family-political relationship with the other Arab high government officers gave him many opportunities to meet with Islamic scholars from around the Arab peninsula in Tunis. Among these scholars, which mentions in *al-Taʿrīf* are Abū ʿAbdillāh Muḥammad ibn Sulaymān al-Sittī, Abū Muḥammad ibn ʿAbd al-Muḥaymin ibn ʿAbd al-Muḥaymin al-Ḥaḍramī, Abū al-ʿAbbās Aḥmad al-Zawāwī, Abū ʿAbdillāh Muḥammad ibn Ibrāhīm al-Ābilī⁹⁷, Abū al-Qāsim ʿAbdullāh ibn Yūsuf ibn Riḍwān al-Māliqī and many more. He did not miss an opportunity to meet them and participate in any held scholarly discussions. Besides, he also took this chance to procure and utilize books and writing, which these prominent Muslim scholars brought together⁹⁸. This shows that Ibn Khaldun had a strong desire for learning, which Mahmoud Dhaouadi quoted from *al-Taʿrīf* as follows:

Since my very early infancy, the time of my meaning, I have never ceased to seek knowledge and the best virtues, dividing my time between attending the courses and the circles of scholars until the time of devastating plague that killed dignitaries, notables, and most of my teachers in Tunis⁹⁹.

⁹⁶ ibid. 19-20; Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. p. 121; Lilik Ardiansyah. 2013. *Pemikiran Ibn Khaldun Tentang Pendidikan*. (Master Thesis). Universitas Negeri Yogyakarta. p. 30-31; ʿAbd al-Raḥman Badwī. 2006. "Ibn Khaldūn: Lauḥatu Ḥayātihi" in *Muallafāt Ibn Khaldūn*. Al-Qāhirah: Al-Majlis al-Aʿlā li al-Thaqāfah. p. 13.

⁹⁷ Ibn Khaldun learned intellectual sciences (*al-ʿUlūm al-ʿAqliyyah*) such as philosophy, logic, and metaphysics from this scholar, and his intellectual development was influenced by him too. Refer: Lilik Ardiansyah. 2013. *Pemikiran Ibn Khaldun tentang Pendidikan*. p. 31; Wan Mohd Fazrul Azdi. p. 122.

⁹⁸ Wan Mohd Fazrul Azdi. p. 121; ʿAbd al-Raḥman Ibn Khaldūn. 1979. *Al-Taʿrīf Bi Ibn Khaldūn Wa Riḥlatuhu Gharban Wa Sharqan*. Lubnān: Dār al-Kitāb al-Lubnānī p. 20-23.

⁹⁹ ʿAbd al-Raḥman Ibn Khaldūn. 1979. *Al-Taʿrīf bi Ibn Khaldūn wa Riḥlatuhu Gharban wa Sharqan*. p. 57; Mahmoud Dhaouadi. 2005. "The Ibar: Lessons On Ibn Khaldun's Uman Mind". *Contemporary Sociology*. Vol. 35. No. 6. November. pp. 585-591. p. 586.

Unfortunately, two important events happened to Ibn Khaldun that caused him to stop studying. First, the spread of the cholera outbreak, or the destructive plague in 747AH/1345AD, killed thousands of people in North Africa and southern Europe, including his parents and teachers¹⁰⁰. Second, many scholars that survived that unfortunate event left Tunis and moved to the Maghreb or Northwest Africa in 750AH/1348AD¹⁰¹. According to Giovanni Patriarca, Ibn Khaldun lost his parents and most of his teachers and friends at the age of nineteen. He described his feelings in the *Muqaddimah*¹⁰² as follows¹⁰³:

Civilization in both the East and the West was visited by a destructive plague¹⁰⁴ that devastated nations and caused populations to vanish. It swallowed up many of the good things of civilization and wiped them out.

In describing the condition of Ibn Khaldun after being through these two events, Dewan Mahboob Hossain and Sohela Mustari quoting from Mohamed Talbi, as follows¹⁰⁵:

At this point in his life, he suffered from bitter loneliness, and a feeling of intellectual emptiness was always biting him. As a result, this event changed the way of Ibn Khaldun thinking, whereby he went to the town of Fez, a city in North Africa, and he was offered an administrative position in the empire of Sultan Abu Ishak¹⁰⁶.

¹⁰⁰ Dale, S. F. 2015. *The Orange Trees Of Marrakesh: Ibn Khaldun And The Science Of Man*. Massachusetts: Harvard University Press. p. 13.

¹⁰¹ Maryam. 2012. "Kontribusi Ibn Khaldun Dalam Historiografi Islam". *Thaqāfiyyāt*. Vol. 13. (1): June. p. 208.

¹⁰² Patriarca used a translated version of the *Muqaddimah* translated by Franz Rosenthal and published by Princeton University Press in 1993.

¹⁰³ Patriarca, Giovanni. 2010. "A Medieval Approach To Social Sciences: The Philosophy Of Ibn Khaldun". *Journal of Markets & Morality*. Vol. 13. No. 1. Spring. pp. 175-188. p. 177.

¹⁰⁴ Ibn Khaldun described this plague as *al-Ṭā'ūn al-Jārif*, which Franz Rosenthal translated as a destructive plague. Refer: 'Abd al-Rahman Ibn Khaldūn. 1979. *Al-Ta'rif Bi Ibn Khaldūn Wa Riḥlatuhu Gharban Wa Sharqan*. Lubnān: Dār al-Kitāb al-Lubnānī. p. 57.

¹⁰⁵ Dewan Mahboob Hossain & Sohela Mustari. 2013. "Ibn Khaldun On The Aspects Of Making A Living: A Socio-Economic Analysis". *Middle East Journal of Business*. Vol. 8. No. 1. January. pp. 60-69. p. 61.

¹⁰⁶ Maryam. 2012. "Kontribusi Ibn Khaldun Dalam Historiografi Islam". *Thaqāfiyyāt*. Vol. 13. (1): June. p. 208; Dewan Mahboob Hossain & Sohela Mustari. 2013. "Ibn Khaldun On The Aspects Of Making A Living: A Socio-Economic Analysis". p. 61.

2.2.3 His Life: Careers and Travels

Ibn Khaldun's life career is deeply involved in two lives or ways of living: political and scholarship. He was raised in a family where education and learning were given the utmost attention¹⁰⁷, especially by his father. Furthermore, his family was also ranked among the nobles by society, which alleviated Ibn Khaldun's access to political figures and scholarly discussions. Therefore, his political and scholarship life influenced his personal characters in his careers and travels, which could be discerned in his autobiography and also in other writings by other early biographers of Ibn Khaldun such as Lisān al-Dīn al-Khaṭīb's (1313AD-1374AD) *al-Ihāṭah fī Akhbār Gharnāṭah*, al-Maqrīzī's (1364AD-1142AD) *al-Sulūk li Ma'rifah Duwal al-Mulūk*, Ibn Ḥajar al-ʿAsqalānī's (1372AD-1449AD) *Inbā' al-Ghamr bi Anbā' al-ʿUmr*, *al-Majma' al-Mu'assis li al-Mu'jam al-Mufahris* and *Raf'u al-Iṣr ʿan Quḍāh Misr*¹⁰⁸.

The essential information about Ibn Khaldun's life is derived from his autobiography, which he attached to the *Kitāb al-ʿIbar*. Because of that, the information about his life can be described as a reliable source because he describes his life by himself. Furthermore, Ibn Khaldun describes his autobiography chronologically, consisting of his public life without inner involvement. Regarding contents, the autobiography comprises Ibn Khaldun's life until 1394, representing the family history preceding it. For the later years of Ibn Khaldun's life (between 1394 and 1406) and up to the present time, only secondary sources are available, which in part raises many contradictions. It was not until recently that Fischel found and published (partially translated and with comments) new manuscripts of a complete

¹⁰⁷ Fuad Baali. 1988. *Society, State, And Urbanism: Ibn Khaldun's Sociological Thought*. New York: State University of New York Press. p. 1.

¹⁰⁸ Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 124; Fischel, W. J. 1967. *Ibn Khaldūn In Egypt*. Berkeley and Los Angeles: University of California Press. p. 10-11.

autobiography that covers up to the years 1406, which informs us sufficiently of the last years of Ibn Khaldun's life¹⁰⁹.

2.2.4 His Writings and Students

According to ʿAbd al-Raḥman Badwi, eight writings were produced by Ibn Khaldun, comprising seven small pieces of work and one sizeable voluminous work. Some of this writing is still in the form of manuscripts, while publishers have published other works all around the globe. Not only that, Ibn Khaldun's work is even translated into non-Arabic languages such as English, Turkish, Persia, Urdu, Hebrew, Hindi, Portuguese, French, Malay, Indonesian, and many other languages¹¹⁰.

In brief, these eight writings of Ibn Khaldun are as follows: first, *Lubāb al-Muḥaṣṣal fī Uṣūl al-Dīn*, an abridged book on Islamic creed from Fakhr al-Dīn al-Rāzī (d. 606AH) namely *Muḥaṣṣal Afkār al-Mutaqaddimīn wa al-Muta'akhhirīn Min al-ʿUlamā' wa al-Ḥukamā' wa al-Mutakallimīn*. Second, an abridgment of Ibn Rushd's writings (*Talkhīṣ Kutub Kathīrah li Ibn Rushd*) on philosophy. Third, *Taqyīd fī al-Mantiq*, on logic. Fourth, *Kitāb fī al-Ḥisāb*, on mathematics. Fifth, commentary of Lisān al-Dīn al-Khatīb's *Rujaz fī Uṣūl al-Fiqh*, namely *al-Ḥilal al-Marqūmah fī al-Luma' al-Manzūmah*, on Principles of Islamic law. Sixth, commentary of al-Būṣīrī's (608-696AH) *Qaṣīdah al-Burdah*, on Arabic poem in praising and remembering the Prophet SAW. Seventh, *Shifā' al-Sā'il fī Tahdhīb al-Masā'il*, a treatise on Islamic Sufism, answers a few questions on Islamic spirituality, such as the meaning of *al-Taṣawwuf*, *al-Rūḥ*, *al-Nafs*, *al-Qalb*, *al-ʿAql*, *al-Mujāhadah*, *al-Saʿādah*, *al-Maʿrifah*,

¹⁰⁹ Simon, Heinrich. 2020. *Ibn Khaldun's Science Of Human Culture*. (trans.) Fuad Baali. Kuala Lumpur: The Other Press. p. 21-22.

¹¹⁰ ʿAbd al-Raḥman Badwī. 2006. "Fihris al-Kitāb" in *Muallafāt Ibn Khaldūn*. Al-Qāhirah: Al-Majlis al-ʿAlā li al-Thaqāfah. p. 5; Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 129; Fischel, W. J. 1967. *Ibn Khaldūn In Egypt*. Berkeley and Los Angeles: University of California Press. p. 9-10.

al-Shaykh, *al-Murīd* and other Sufi related themes. And lastly is his *magnum opus*, namely *Diwān al-Mubtada' wa al-Khabar fī Ayyām al-ʿArab wa al-ʿAjam wa al-Barbar wa Man ʿĀsarahum min Dhawī al-Sultān al-Akbar*. This includes two critical fractions from the *Diwān*, namely *Muqaddimah* and *al-Taʿrīf bi Ibn Khaldūn wa Riḥlatuhu Gharban wa Sharqan*¹¹¹.

According to Wan Mohd Fazrul Azdi, if an objective and deeper study is made of Ibn Khaldun's autobiography and biographies by Muslim historians of his contemporaries, it could be said that there are many more works which could be ascribed to him. For example, a work by an expert scholar on the study of Ibn Khaldun from Umm al-Qurā University, namely Fu'ād ʿAbd al-Munʿim Aḥmad, includes three more writings by Ibn Khaldun himself as follows: first, *Wasf Bilād al-Maghrīb* on the geopolitical aspects of Morocco and some other countries in North Africa which is specially prepared for the highest ruler of Mongol, Tamerlane. Second, a small tract describing a tradition (*hadīth*) of the Prophet SAW, namely *Tadhkīr al-Sahwān*. Lastly, *Muzīl al-Malām ʿan Ḥukkām al-Anām*, which discusses Islamic politics (*al-Siyāsah al-Sharʿiyyah*)¹¹².

Furthermore, it is very noteworthy to mention the differences between Ibn Khaldun's autobiography and other scholarly biographies. In his autobiography or *al-Taʿrīf*, he expounds on his career and journeys, whereas he did express his emotion or speak of his family, wife, and children; he does not even mention their names which

¹¹¹ ʿAbd al-Raḥman Badwī. 2006. "Fihris al-Kitāb" in *Muallafāt Ibn Khaldūn*. p. 3-33; Wan Mohd Fazrul Azdi. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. p. 129-130; Fischel, W. J. 1967. *Ibn Khaldūn In Egypt*. p. 7-8.

¹¹² Wan Mohd Fazrul Azdi. p. 130.

contradicts other Muslim scholars¹¹³. According to Stephen Frederic Dale, the content in Ibn Khaldun's autobiography is described as follows:

In Ibn Khaldun's case, his feelings are most openly displayed in poems he exchanged with his friend, his most intimate literary companion, Ibn al-Khatib, the historian, writer, and sometimes first minister of Granada. Ibn Khaldun devotes much of his attention to his juridical education and administrative career as a government secretary and religious judge. Beyond that typical professional concern, the memoir, on most pages, constitutes a mind-numbing chronology of his turbulent administrative and political life in unstable North African and Iberian courts¹¹⁴.

Thus, even though Ibn Khaldun mentioned some of his teachers and few times mentioning on his teaching experiences as a teacher in Tunis and in Egypt at *al-Madrasah al-Qamhiyyah*, *al-Madrasah al-Barqūqiyyah*, al-Azhar Mosque (*al-Jāmi' al-Azhar*) and as *Qādī* of *Mālikī* school in his autobiography, but he never mentions any names of his followers or students. As proof, his students' names can only be found in secondary sources, including witnesses from the students and observations from a third person. As a result, it is hard for any researcher to see a complete list of Ibn Khaldun's students. Among the students of Ibn Khaldun are Ahmad ibn Hajar al-*Asqalānī* (773AH-852AH), Taqī al-Dīn al-Maqrīzī (766AH-845AH), Badr al-Dīn al-Damāmīnī, Muḥammad ibn Ahmad ibn Hasan al-Bisāṭī, *Abdullah ibn Miqdād al-Afqahsī* and Muḥammad ibn *Ammār al-Miṣrī*¹¹⁵.

¹¹³ *Abd al-Rahman Ibn Khaldun*. 1979. *Al-Ta'rif Bi Ibn Khaldun Wa Riḥlatuhu Gharban Wa Sharqan*. Bayrūt: Dār al-Kitāb al-Lubnānī. p. 83 & 269; Fischel, W. J. 1967. *Ibn Khaldun In Egypt*. Berkeley and Los Angeles: University of California Press. p. 21; Alatas, Syed Farid. 2015. *Ibn Khaldun*. New Delhi: Oxford University Press. p. 1-2, 6, 8, 11 & 120.

¹¹⁴ Dale, S. F. 2015. *The Orange Trees of Marrakesh: Ibn Khaldun And The Science Of Man*. Massachusetts: Harvard University Press. p. 13.

¹¹⁵ *Abdullah Abd al-Rashīd Abd al-Jalīl*. 1420AH. *Ibn Khaldun Wa Arā'uhu Al-Tiqādiyyah Arḍ Wa Naqd*. (PhD Thesis). Jāmi'at Umm al-Qurā. p. 98-100; *Ikrimah Abū Bakr Abd al-Qadir al-Anṣārī*. 2014. *Manhaj Ibn Khaldun Fī Dirāsāt Al-Firqu Arḍ Wa Naqd*. (Master Thesis). Jāmi'at Umm al-Qurā. p. 31-32; Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 130-131.

2.2.5 The Creed (‘*Aqīdah*) and Jurisprudence (*Fiqh Madhhab*) of Ibn Khaldun

This study finds it essential to highlight Ibn Khaldun’s creed and jurisprudence to understand his opinions towards Shiism better. This chapter already covered his intellectual background, and he belongs to the Sunni denomination. But, what about his creed and jurisprudence or *fiqh madhhab* since there are four primary schools of jurisprudence, namely *Ḥanafī*, *Mālikī*, *Shāfi‘ī*, and *Ḥanbalī*?

Regarding Ibn Khaldun’s creed or *madhhab ‘aqīdah*, this study believes his creed belongs to the *al-Ash‘ariyyah* school of thought. In chapter six of *Muqaddimah*, Ibn Khaldun discusses *‘ilm kalām* or speculative theology under subtopic 14. This subtopic explains the different opinions between theologians and philosophers regarding *ayāt al-mutashabihāt* or ambiguous verses in al-Qur’ān. Ibn Khaldun brought a leading Muslim theologian, Abū al-Ḥasan al-Ash‘arī opinion by saying he brings a logical explanation in clarifying the misleading interpretation of non-explicit verses by a particular group, especially *al-Mu‘tazilah*. Ash‘arī’s opinion was built based on *naql* (sources from tradition and al-Qur’ān) and *‘aql*’s (reason) system, where Ibn Khaldun described him as a mediator between different approaches by various groups¹¹⁶ at that time¹¹⁷.

Not only that, but the imamate issue was also discussed in that subtopic too, where Ibn Khaldun criticized and rejected the doctrine of imamate. Ibn Khaldun also mentions al-Qādī Abū Bakr al-Bāqilānī, who learned from Ash‘arī’s students discussed imamate¹¹⁸ based on their way of thinking where he presented those

¹¹⁶ Various groups here refer to theologian groups whose opinions are misleading and contain heterodoxy, such as anthropomorphism.

¹¹⁷ ‘Abd al-Raḥman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. ‘Alī ‘Abd al-Wāḥid Wāfi (*tahqīq*). Vol. 3. Al-Jīzah: Dār Nahḍat Miṣr. p. 966-977; Ibn Khaldun. 2002. *Mukadimah Ibn Khaldun*. (trans.) Dewan Bahasa dan Pustaka. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 595-612; Zaid Ahmad. 2003. *The Epistemology Of Ibn Khaldun*. London: Routledge. p. 57.

¹¹⁸ Zaid Ahmad. 2003. *The Epistemology Of Ibn Khaldun*. p. 57.

opinions systematically by using logical argumentations. Besides, Ibn Khaldun advises readers of the *Muqaddimah* to look up to al-Ghazālī and Fakhr al-Dīn al-Rāzī (mentioned as al-Imām Ibn al-Khaṭīb in *Muqaddimah*) writings to see the intellectual argumentation and refutation towards philosophers whose beliefs have deviated from their true faith. Al-Ghazālī and al-Rāzī were known as followers of the *al-Ashʿariyyah* school of thought¹¹⁹. Ibn Khaldun did not mention the *al-Māturīdiyyah* school of thought or the scholars of Samarqand in *Muqaddimah*¹²⁰.

Next, what about his jurisprudence? By reading his biography, this study learns that Ibn Khaldun was born in Tunis and was part of Maghreb. In the *Muqaddimah*, Ibn Khaldun also stated that *Mālikī* school was precisely followed and practiced by people in Maghreb and Andalusia¹²¹. Ibn Khaldun himself learned Islamic jurisprudence (*fiqh*) from the *Mālikī* school¹²². And during his last days, he served as the chief *qadi* (judge) of a *Mālikī* school in Egypt¹²³. Thus, this evidence perhaps justifies Ibn Khaldun's creed from the *al-Ashʿariyyah* school, and his jurisprudence is *Mālikī* school. Perhaps, these two pieces of information on Ibn Khaldun may become a strong stand in Ibn Khaldun's opinion on Shiism and imamate as the subject of this study.

¹¹⁹ n.a. 2006. *The Qur'an: An Encyclopedia*. Oliver Leaman (ed.). London and New York: Routledge. p. 84; Brown, J. A. C. 2009. *Hadith: Muhammad's Legacy In The Medieval And Modern World*. Oxford: Oneworld Publications. p. 179.

¹²⁰ Halverson, J. R. 2010. *Theology And Creed In Sunni Islam: The Muslim Brotherhood, Ash'arism, And Political Sunnism*. New York: Palgrave Macmillan. p. 23; Rudolph, U. 2015. *Al-Māturīdī And The Development Of Sunnī Theology In Samarqand*. (trans.) Rodrigo Adem. Leiden: Koninklijke Brill NV. p. 3.

¹²¹ ʿAbd al-Raḥman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. ʿAlī ʿAbd al-Wāḥid Wāfi (*tahqīq*). Vol. 3. Al-Jīzah: Dār Nahḍat Miṣr. p. 954; Ibn Khaldun. 2002. *Mukadimah Ibn Khaldun*. (trans.) Dewan Bahasa dan Pustaka. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 578-579.

¹²² n.a. 2015. *The Biographical Encyclopedia Of Islamic Philosophy*. Oliver Leaman (ed.). London and New York: Bloomsbury Academic. p. 199-200.

¹²³ Al-Azmeh, Aziz. 2003. *Ibn Khaldūn: An Essay In Reinterpretation*. Budapest: Central European University Press. p. 4.

2.3 On Ibn Khaldun's *Magnum Opus*: The *Muqaddimah*

The *Muqaddimah* or *Prolegomena* is the most significant, challenging¹²⁴ and principally meant to be an introduction to the large volumes of text of Maghreb history or Islamic history of the premodern world entitled *Tārīkh Ibn Khaldūn* or *Kitāb al-ʿIbar wa Dīwān al-Mubtada' wa al-Khabar fī Ayyām al-ʿArab wa al-ʿAjam wa al-Barbar; wa man ʿĀsharahum min dhawī al-Sulṭān al-Akbar* which describes the society and its inherent phenomena such as sovereignty, authority, earning one's livelihood, trades, sciences, and causes and reasons appertaining to them¹²⁵. It was prepared between the years 1375 to 1379 and has been taken as both: a respected and reviled work by many later scholars¹²⁶. Rashīd Riḍā praised Ibn Khaldun, describing the *Muqaddimah* as a source of pride for the Islamic community (*ummah*) and as a guide to Western nations in the philosophy of history, sociology, politics, and pedagogy¹²⁷.

According to Ibn Khaldun's *al-Taʿrīf*, Ibn Khaldun composed the *Muqaddimah* along with his *Tārīkh* or *Kitāb al-ʿIbar*, when he was residing at Qalʿat Ibn Salāmah (fortress of Banu Salama)¹²⁸ after he abandoned politics and sought refuge among the Banū ʿArīf tribe while breaking away from the intricate political turmoil in North

¹²⁴ Ibn Khaldūn. 2015. *The Muqaddimah: An Introduction To History*. (trans.) Rosenthal, F. & Dawood, N. J. (ed.). New Jersey: Princeton University Press. p. vii.

¹²⁵ Wan Mohd Fazrul Azdi Wan Razali. 2019. "Exploring Ibn Khaldun's Views On The Religious Roles Towards Happiness: A Study of Religionswissenschaft In The *Muqaddimah*". *ʿUlum Islamiyyah: The Malaysian Journal of Islamic Sciences*. Vol. 27. April. p. 25; Mohammad Abdullah Enan. 2007. *Ibn Khaldūn: His Life And Works*. Kuala Lumpur: The Other Press. p. 106.

¹²⁶ Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 133.

¹²⁷ Mahmoud O. Haddad. 2013. "Chapter Twenty-One: Muḥammad Rashīd Riḍā (d. 1935)" in *Islamic Legal Thought: A Compendium Of Muslim Jurists*. Oussama Arabi, Powers, D. S. & Spector, S. A. (ed.). Leiden: Koninklijke Brill NV. p. 464.

¹²⁸ Qalʿat Ibn Salāmah is an ancient fortress and archaeological site near Tiaret, Algeria. This place is known to have been the refuge of Ibn Khaldun for four years between 1375 and 1379, where he wrote his *Prolegomenon* or *Muqaddimah*. Refer: Francis Ghiles. 25 Mac 2018. "Rediscovering Ibn Khaldun, A Pioneering Arab Medieval Mind". *The Arab Weekly*. <https://theArabweekly.com/rediscovering-ibn-khaldun-pioneering-arab-medieval-mind>; Barrow, Leland Conley. 2023. "Book Review: Robert Irwin. *Ibn Khaldun: An Intellectual Biography*". *Comparative Civilizations Review*. Utah: Brigham Young University. Vol. 88. No. 88. Article 19. Spring. pp. 173-176.

Africa¹²⁹. It took him four years (776AH-780AH/1374AD-1378AD) of total seclusion to complete the whole book of *Tārīkh* or *Kitāb al-Ibar*¹³⁰, whereby precisely five months to complete the *Muqaddimah*. Ibn Khaldun also mentions on the last page of the *Muqaddimah* the year where he completed his *Muqaddimah* as follows¹³¹:

أتممت هذا الجزء الأول، المشتتمل على المقدمة بالوضح والتأليف، قبل التنقيح والتهديب، في مدة خمسة أشهر آخرها منتصف عام تسعة وسبعين وسبعمائة. ثم نقحته بعد ذلك وهذبتة، وألحقت به تواريخ الأمم كما ذكرت في أوله وشرطته: وما العلم إلا من عند الله العزيز الحكيم¹³².

Meaning: I completed the composition and draft of this first part, before revision and correction, in a period of five months ending in the middle of the year 779 (November 1377). Thereafter, I revised and corrected the book and added the history of the (various) nations, as I mentioned and proposed to do at the beginning of the work. Knowledge comes only from God, the strong, and the wise.

Ibn Khaldun's primary motive for creating the *Muqaddimah* was to highlight the history of Maghreb to all readers in the actual account of history without distorting historical facts¹³³, which was not completed by other historians, especially by al-Mas'ūdī in his historical works¹³⁴. This history of Maghreb includes the circumstances

¹²⁹ °Abd al-Rahman Ibn Khaldūn. 1979. *Al-Ta'rif Bi Ibn Khaldūn Wa Riḥlatuhu Gharban Wa Sharqan*. Lubnān: Dār al-Kitāb al-Lubnānī. p. 245-246; Fuad Baali. 1988. *Society, State, And Urbanism: Ibn Khaldun's Sociological Thought*. New York: State University of New York Press. p. 2; Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. p. 134; Maryam. 2012. "Kontribusi Ibn Khaldun Dalam Historiografi Islam". *Thaqāfiyyāt*. Vol. 13. (1): June. p. 211.

¹³⁰ Maryam. 2012. "Kontribusi Ibn Khaldun Dalam Historiografi Islam". p. 211.

¹³¹ Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 134.

¹³² °Abd al-Rahman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. °Alī °Abd al-Wāḥid Wāfi (*tahqīq*). Vol. 3. Al-Jīzah: Dār Nahḍat Miṣr. p. 1213.

¹³³ Alatas, Syed Farid. 2014. *Applying Ibn Khaldūn: The Recovery Of A Lost Tradition In Sociology*. London and New York: Routledge. p. 14; Giovanna Lelli. 2021. *Knowledge And Beauty In Classical Islam: An Aesthetic Reading Of The Muqaddima By Ibn Khaldun*. London and New York: Routledge. p. 7-9.

¹³⁴ Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun's Study Of Other Religions In The Muqaddimah*. (PhD Thesis). Universiti Kebangsaan Malaysia. p. 137; Ibn Khaldūn. 1980. *The Muqaddimah: An Introduction To History*. (trans.) Franz Rosenthal. New Jersey: Princeton University Press. Vol. 1. p. 7-9 & 16; Fischel, W. J. 1967. *Ibn Khaldūn In Egypt*. Berkeley and Los Angeles: University of California Press. p. 149-150; Alatas, Syed Farid. 2014. *Applying Ibn Khaldūn: The Recovery Of A Lost Tradition In Sociology*. London and New York: Routledge. p. 15; Mas'ūdi Ali Abu'l-Hassan. 1841. *El-Mas'ūdi's Historical Encyclopedia Entitled "Meadows Of Gold And Mines Of Gem"*. (trans.) Aloys Sprenger. London: The Oriental Translation Fund of Great Britain and Ireland.

of its races and nations and its subjects and dynasties. This history is also comprised of original ideas on matters related to civilization, urbanization, human social organization, and dynasty building. These initial ideas of Ibn Khaldun are usually discussed under his brainchild, namely *‘ilm al-‘umran*¹³⁵.

Thus, the *Muqaddimah* introduces the voluminous texts of Maghreb’s history. The content of the *Muqaddimah* is as follows; first, the opening (*al-Ifitāh*), whereby Ibn Khaldun writes about his praising towards Allah SWT, blessings, and prayers to the Prophet SAW, and mentioning the predecessor historians. In addition, he also said the cause of errors in the study was the lack of thoroughness in reviewing and interpreting the conclusion from the historical events and explained the aim of writing the *Kitāb al-‘Ibar*.

The *Muqaddimah* is concluded with information on the submission of the first written manuscript of *Kitāb al-‘Ibar* to Sultan Abū ‘Abbās and the revised edition in Egypt has been submitted to Abū Fāris ‘Abd al-‘Azīz of Morocco. Second, *Muqaddimah* is given a preliminary title of historical priorities, verification of its tradition, and a brief discussion of errors and doubts in studying other historians and their causes. Third, it discusses man’s habits, including the Bedouin, the cultured people, livelihoods such as profit and crafts, and the sciences (knowledge). This is the central and essential part of the *Muqaddimah*, which includes the foreword whereby Ibn Khaldun describes the history, themes, the subject of discussions, and the causes for the errors in writing historical events¹³⁶.

Vol. 1. p. vii-xi; Mas’udi. 2010. *The Meadows Of Gold: The Abbasids*. (trans.) Paul Lunde and Caroline Stone (ed.). London and New York: Routledge. p. 17.

¹³⁵ Wan Mohd Fazrul Azdi. 2017. *An Analysis Of Ibn Khaldun’s Study Of Other Religions In The Muqaddimah*. p. 137.

¹³⁶ Maryam. 2012. “Kontribusi Ibn Khaldun Dalam Historiografi Islam”. *Thaqāfiyyāt*. Vol. 13. (1): June. p. 214-215.

The *Muqaddimah* contains six main discussions on the phenomena of society, which it is presented in chapter and subchapter as follows¹³⁷:

1. Chapter one on human civilization in general with sixth prefatory discussions.
2. Chapter two on Bedouin civilizations, savage nations, and tribes and their contributions to life with twenty-nine subchapters.
3. Chapter three on dynasties, royal authority, the caliphate, government ranks, and all that goes with these things with fifty-four subchapters.
4. Chapter four on countries, cities, and all other sedentary civilizations with twenty-two subchapters.
5. Chapter five on the various aspects of making a living, such as profit and crafts, with thirty-three subchapters.
6. Chapter six on the various kinds of sciences with sixty-one subchapters.

2.4 Conclusion

This chapter provides an intellectual background and biography of Ibn Khaldun, and his introduction to *Kitab al-Ibar*, namely the *Muqaddimah*. It outlines his full name, ancestry tracing back to Yemen, and upbringing in Tunis where he received an education in Islamic studies, Arabic, and intellectual sciences from his father and other teachers. It describes his career working in government and as a judge, as well as his travels across North Africa and the Middle East.

This chapter also discusses Ibn Khaldun's faith or *aqidah* and his *fiqh madhhab* which is *al-Ash'ariyyah* and *Mālikī* for a deeper understanding of why he wrote about

¹³⁷ Ibn Khaldūn. 2015. *The Muqaddimah: An Introduction To History*. Translated and introduced by Franz Rosenthal. Abridged and edited by N. J. Dawood. With an Introduction by Bruce B. Lawrence. New Jersey: Princeton University Press. pp. v-vi; °Abd al-Raḥman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. °Alī °Abd al-Wāḥid Wāfi (*tahqīq*). Vol. 1-3. Al-Jīzah: Dār Nahḍat Miṣr. p. 1246-1253, 1254-1262, 1263-1284, 1285-1292, 1293-1301 & 1302-1335.

sectarianism, including Shiism in his historical work. Thus, it is essential to discuss Ibn Khaldun's biography and *Muqaddimah* as they serve as the scope and limitations of this study. By achieving the first objective in this study, the next chapter discusses Ibn Khaldun's view on Shiism in the *Muqaddimah*.

