

**AN ANALYSIS OF IBN KHALDUN'S STUDY OF SHIISM IN  
THE *MUQADDIMAH***

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## AUTHOR DECLARATION

I hereby declare that the work in this dissertation is my own except for quotations and summaries, which have been duly acknowledged.

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As I conclude, I sincerely hope that we all stay in good health and continue to receive blessings from Allah SWT. We are entirely reliant on Allah's mercy, so it is imperative that we remain faithful to the guidance of al-Qur'an and the teachings of Prophet SAW. In times of uncertainty, it is vital for us to remain steadfast in our faith and frequently seek Allah's guidance. I strongly recommend that we make this *du'ā'* a regular part of our practice:

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ مُلْتَبِسًا عَلَيْنَا  
فَنَضِلَّ، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Meaning: O Allah! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers.

*Wa al-Salām.*

## ABSTRAK

Skop perbincangan ilmu kalam meliputi pegangan dan keimanan seorang muslim kepada Allah SWT, perkara ghaib seperti hari kiamat, syurga dan neraka serta merangkumi perbincangan mengenai kumpulan-kumpulan dalam Islam atau disebut sebagai *firqah*. Ramai sarjana Islam membincangkan falsafah atau prinsip ajaran kumpulan-kumpulan ini terutamanya mengenai perkara akidah dan salah seorang sarjana tersebut ialah Ibn Khaldun. Ibn Khaldun merupakan sejarawan dan ahli sosiologi Islam yang telah mendapat pengiktirafan dunia Islam dan Barat. Beliau tersohor melalui *magnum opus* beliau bertajuk *Muqaddimah* yang merupakan pengenalan kepada kitab sejarah beliau iaitu *Kitāb al-ʿIbar* yang membentangkan sejarah bangsa Arab, Ajam, dan Barbar. Meskipun, *Muqaddimah Ibn Khaldūn* biasanya terkenal dengan teori jatuh dan bangun sesuatu tamadun, ekonomi, dan pendidikan, ternyata *Muqaddimah* juga membincangkan aspek pembahagian ilmu serta kajian mengenai agama termasuk kajian mengenai *firqah al-Islāmiyyah* seperti *al-Ashāʿirah*, *al-Khawārij*, *al-Shīʿah*, *al-Mujassimah* dan *al-Muʿtazilah*. Ibn Khaldun turut mengkhususkan sebuah subtopik bertajuk Mazhab Syiah mengenai Imamah yang merupakan subtopik ke-27 di bawah fasal yang ketiga dalam *Muqaddimah* iaitu dinasti, kuasa raja, khalifah, pangkat dalam kerajaan dan segala sesuatu yang berhubungan dengannya bagi menjelaskan konsep imamah menurut Syiah. Oleh itu, kajian ini membentangkan pandangan Ibn Khaldun mengenai Syiah seperti yang termaktub di dalam *Muqaddimah*. Melalui kaedah kajian kualitatif iaitu kajian kandungan secara semantik ke atas kitab *Muqaddimah Ibn Khaldūn* mengenai Syiah, terdapat empat tema utama mengenai Syiah yang dapat dibincangkan di dalam kajian ini. Empat tema utama mengenai Syiah ini adalah seperti berikut: pertama, definisi Syiah. Kedua, sumber dan jenis teks menurut Syiah. Ketiga, kumpulan-kumpulan dalam Syiah. Keempat, imamah/kepemimpinan. Kajian ini menghuraikan dan menganalisis keempat-empat tema tersebut dengan pandangan-pandangan daripada para ulama Ahli Sunah Waljamaah serta perbandingan ke atas pandangan-pandangan daripada ulama Syiah. Terdapat beberapa kritikan yang telah diberikan oleh Ibn Khaldun kepada pandangan-pandangan Syiah mengenai isu kepemimpinan yang wajar diambil iktibar dan teladan kepada para peneliti moden mengenai kajian *firqah* Islamiyyah.

## ABSTRACT

The scope of discussion in theology (*ʿilm al-kalām*) includes the belief and faith of a Muslim in Allah SWT, in the unseen matters such as supernatural matters including the Day of Judgment, heaven, and hell as well as the discussion of sects in Islam or referred to as *firaq*. Many Muslim scholars discuss the philosophy or principles of the teachings of these sects, especially on faith matters, including Ibn Khaldun. Ibn Khaldun is an Islamic historian and sociologist who has gained recognition in the Muslim and Western worlds. He was famous through his magnum opus entitled the *Muqaddimah*, which introduces his historical book, *Kitāb al-ʿIbar*, which presents the history of Arabs, *ʿAjam* (non-Arabs), and Berber. However, the *Muqaddimah Ibn Khaldūn* is usually known for the theory of the fall and rise of civilization, economy, and education. It turns out that the *Muqaddimah* also discusses the division of knowledge and study of religions, including the study of *firaq al-Islāmiyyah* such as *al-Ashāʿirah*, *al-Khawārij*, *al-Shīʿah*, *al-Mujassimah*, and *al-Muʿtazilah*. Ibn Khaldun also dedicates one subchapter entitled *Shīʿah* tenets concerning the question of the imamate, which is the twenty-seventh subchapter under the third chapter in the *Muqaddimah*, namely on dynasties, royal authority, the caliphate, government ranks, and all that goes with these things to expounds the concept of imamate according to Shiism. Therefore, this study presents the opinion of Ibn Khaldun on Shiism as stated in the *Muqaddimah*. Through the method of qualitative study, specifically semantic content analysis on the *Muqaddimah Ibn Khaldun* on Shiism, there are four main themes regarding the discussion of Shiism in the *Muqaddimah* that can be discussed in this study. The four main themes are as follows: firstly, the definition of *shīʿah*; secondly, sources and types of texts in Shiism; thirdly, sectarianism in Shiism; and fourthly, imamate/leadership. This study describes and analyzes these four themes with the views of the scholars of *firaq* from Sunnism or *Ahl al-Sunnah wa al-Jamāʿah* and compared with the views of Shiite scholars. There are some criticisms that Ibn Khaldun has given to the Shiite views on the issue of leadership that should be considered exemplary to modern researchers on the study of sects in Islam.

## ملخص البحث

يشمل نطاق علم الكلام العقيدة وإيمان المسلم بالله سبحانه وتعالى وأمور الغيبات والسمعيات مثل يوم القيامة والجنة والنار، وكذلك الفرق الإسلامية وغير ذلك. ويشمل علم الكلام أيضاً أكثر نقاشات علماء الإسلام حول الفلسفة ومبادئ هذه الفرق، لا سيما في مسائل العقيدة، وأحد هؤلاء العلماء هو ابن خلدون. ابن خلدون مؤرخ وعالم اجتماع إسلامي وقد اكتسب اعتراف العالمين الإسلامي والغربي. كما اشتهر ابن خلدون من خلال مؤلفاته البديعة مثل "المقدمة" وكتابه في التاريخ "العبر" الذي يعرض تاريخ العرب والعجم والبربر. وعلى الرغم من أن كتابه "المقدمة" اشتهر غالباً بالكلام حول نظرية السقوط والصعود الحضارات والاقتصاد والتعليم، إلا أنه يناقش أيضاً تصنيف العلوم ودراسة الأديان بما في ذلك دراسة الفرق الإسلامية مثل الأشاعرة، والخوارج، والشيعة، والمجسمة، والمعتزلة. وخصص ابن خلدون موضوعاً بعنوان "فصل في مذاهب الشيعة في حكم الإمامة" وهو الموضوع السابع والعشرون تحت الفصل الثالث في "المقدمة" وهو "في الدول العربية والملك والخلافة والمراتب السلطانية وما يعرض في ذلك كله من الأحوال، وفيه قواعد ومتممات" لشرح مفهوم الإمامة عند الشيعة. ويقدم هذا البحث فكرة وآراء ابن خلدون حول الشيعة من خلال "المقدمة". وذلك عبر منهج الدراسة النوعية وهي دراسة دلالية لـ"مقدمة ابن خلدون" عن الشيعة، هناك ستة مباحث مهمة حول الشيعة يمكن مناقشتها في هذا البحث. وجاءت في مواضيع أربعة رئيسية وهي كما يلي: أولاً، تعريف الشيعة. ثانياً، مصادر النصوص وأنواعها عند الشيعة. ثالثاً، الفرق الشيعية. رابعاً، الإمامة. وهذا ما ستوضحه هذه الدراسة عبر تحليل هذه المباحث الأربعة المهمة بالاستناد إلى آراء علماء أهل السنة والجماعة وكذلك مقارنة آراء علماء الشيعة. لقد قدم ابن خلدون نقداً قيماً للشيعة في قضية الإمامة والذي يجب أن يؤخذ كمثال ونموذج للباحثين المعاصرين في دراسة الفرق الإسلامية.

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## LIST OF TRANSLITERATIONS

Arabic	Latin	Example	Transliteration
ء	‘	فأر	<i>fa’r</i>
ب	b	برد	<i>burd</i>
ت	t	تلّ	<i>tall</i>
ث	th	ثوب	<i>thawb</i>
ج	j	جدار	<i>jidār</i>
ح	h	حليب	<i>ḥalīb</i>
خ	kh	خادم	<i>khādīm</i>
د	d	ديك	<i>dīk</i>
ذ	dh	ذهب	<i>dhahab</i>
ر	r	رفيق	<i>rafīq</i>
ز	z	زميل	<i>zamīl</i>
س	s	سلام	<i>salām</i>
ش	sh	شعب	<i>sha‘b</i>
ص	s	صخر	<i>ṣakhr</i>
ض	ḍ	ضيق	<i>ḍayq</i>
ط	ṭ	طالب	<i>ṭālib</i>
ظ	ẓ	ظالم	<i>ẓālim</i>
ع	‘	عقل	<i>‘aql</i>
غ	gh	غلام	<i>ghulām</i>
ف	f	فيل	<i>fīl</i>
ق	q	قلب	<i>qalb</i>
ك	k	كلام	<i>kalām</i>
ل	l	لبّ	<i>lubb</i>
م	m	مال	<i>māl</i>
ن	n	نجم	<i>najm</i>
هـ	h	هول	<i>hawl</i>

و	w	ورق	waraq
ي	y	يَمّ	yamm

## 2) SHORT VOWEL

Arabic	Latin	Example	Transliteration
اَ	a	كَتَبَ	kataba
اِ	i	عَلِمَ	‘alima
اُ	u	عُلِبَ	ghuliba

## 3) LONG VOWEL

Arabic	Latin	Example	Transliteration
اِ، اَ	ā	عالم، فتى	‘ālim, fatā
يِ	ī	عليم، داعي	‘alīm, dā‘ī
وِ	ū	علوم، أدعو	‘ulūm, ad‘ū

## 4) DIPHTHONG

Arabic	Latin	Example	Transliteration
وِ	aw	نوم	nawm
يِ	ay	ليل	layl
يِ	iyy	شافعي	shāfi‘iyy (ending)
وِ	uww	علو	‘uluww (ending)

## 5) EXAMPTIONS

- a) The Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to use (‘) at the beginning.

Example: أكبر transliterated to: *akbar* (not ‘akbar)

- b) The Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتبة الإمام transliterated to: *maktabat al-imām*

However, if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: *al-maktabah al-ahliyyah*

## LIST OF ABBREVIATION

AD	<i>Anno Domini</i> (latin); in the year of the Lord
AH	<i>Anno Hegirae</i> (latin); in the year of the Hijrah
AS	<i>‘alayh al-salām</i>
b.	born
BC	before Christ
c.	circa
CE	common/current era
d.	died
comp.	compiler/compiled by
ed.	editor/edited by/edition
H	Hijrah
M	<i>mīlādiyyah</i>
n.a.	no author/no artist
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
RA	<i>raḍiya Allāh ‘anhu/‘anhā/‘anhum</i>
SAW	<i>ṣalla Allāh ‘alayh wa salām</i>
SWT	<i>subhānahu wa ta‘ālā</i>
trans.	translator/translated by
vol.	volume
#	hadith number