

**PSYCHOLOGY FROM AN ISLAMIC
PERSPECTIVE:
A GUIDE TO TEACHING
AND LEARNING**

Editor

Noraini M. Noor



IIUM Press

Published by:
IIUM Press
International Islamic University Malaysia

First Edition, 2009
Second Printing, 2010
©IIUM Press, IIUM

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without any prior written permission of the publisher.

Perpustakaan Negara Malaysia

Cataloguing-in-Publication Data

Psychology from an Islamic Perspective: a guide to teaching and learning / edited by Noraini M. Noor
ISBN 978-983-3855-85-8

1. Psychology--Religious aspects--Islam. 2. Psychology--Study and teaching. I. Noraini M. Noor
297.261

ISBN: 978-983-3855-85-8

Member of Majlis Penerbitan Ilmiah Malaysia – MAPIM
(Malaysian Scholarly Publishing Council)

AN INTEGRATED METHODOLOGY FOR THE SOCIAL SCIENCES

Alizi Alias & Noraini M. Noor

INTRODUCTION

In Islam, research in general is meant for men to gain *hidāyah* (divine guidance), to know the Creator and understand the purpose of creation. Indeed, the Qur’ān was revealed to men as a book of *hidāyah* (Qur’ān, 2:2). *Hidāyah* can be obtained via studying *āyāt maqrū’ah* (the readable signs) or *āyāt qawliyyah* (the verbal signs) and *āyāt manzūrah* (the observable signs) or *āyāt kawniyyah* (the natural signs). While the former, which is superior, refers to knowledge from the Qur’ān and *Ḥadīth*, the latter relates to observations of physical and social phenomena.

Before continuing further, a distinction has to be made between research in Islamic studies such as *‘aqīdah* (Islamic creed), *fiqh* (Islamic Jurisprudence) and *akhlāq* (Islamic ethics), and research in the social sciences. While both are meant for men to attain *hidāyah*, research in Islamic studies is meant more to guide behaviour (e.g., what food is considered *ḥalāl* or *ḥarām*) as opposed to describing and understanding behaviour (e.g., why people in some contexts do not abide by this *ḥalāl/ḥarām* ruling) as in the social sciences.

Research in Islamic studies focuses on the systematic methods to study the Qur’ān and *Ḥadīth* to find facts and/or to derive “theories” about divine guidance in terms of *‘aqīdah*, *fiqh* and *akhlāq*. The most systematic method in Islamic studies is *Uṣūl Fiqh* (Principles of Islamic Jurisprudence) where the objective “...is to regulate *ijtihād* (independent reasoning) and to guide the jurist in his effort at deducing