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

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IIUM Press
AN INTEGRATED METHODOLOGY FOR THE SOCIAL SCIENCES

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INTRODUCTION
In Islam, research in general is meant for men to gain hidayah (divine guidance), to know the Creator and understand the purpose of creation. Indeed, the Qur'an was revealed to men as a book of hidayah (Qur'an, 2:2). Hidayah can be obtained via studying āyat maqrū'ah (the readable signs) or āyat qawliyyah (the verbal signs) and āyat manzūrah (the observable signs) or āyat kawniyyah (the natural signs). While the former, which is superior, refers to knowledge from the Qur'an 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 hidayah, 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'an 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 ījīhād (independent reasoning) and to guide the jurist in his effort at deducing