Between normative and historical Islam;  
Reconsidering the integrative approach to the development of Islamic studies

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Introduction

Some may have argued that there has been a shared consensus and strong tendency among writers to complicate the relationship between Islamic religious sciences, like KalÉm, Philosophy, Fiqh etc, and their actual relevance to solving numbers of existential problems of the contemporary world. This complication, however debatable, usually stems from an assumption asserting that these sciences have only little, if not nothing, to do with the said existential problems of life. And this assumption is more apparent, if we look at the current situation where the development of sciences and technology amounted, on the one hand, to ease of life of modern men, and on the other, to rise of sophisticated problems closely related with humanity. Standing amid this reality, one may find it hard to dismantle a direct and viable notion, subsumed adequately on a particular topic on any of these sciences that discusses, for example, poverty, gender, pluralism, democracy and the likes. Developing these sciences, be it through adding a wider content and new methods, is therefore expected so as to get rid of the said complication and thus keeping them dynamic and relevant with all the times and spaces.

This, in turn, reveals that the development of these sciences will not happen unless the necessary measure is put on work, which is; extirication or removal of anomalies inherently found on them like the outmoded theological-doctrinal method and axiological deficiency 1. These sciences, which were once dealing only with system of belief, as of KalÉm, and formal patterns of worshipping and laws, as of Fiqh etc, are therefore determined considerably to get in touch with these contemporary problems of modern life which were undeniably absent during the old times. If KalÉm, for instance, was previously understood as a science that studies the being and attributes of God, the essential and the possible affirmations about Him, as well as the negations that are necessary to make relating to Him, the apostles and the authenticity of their message and treats of their essential and appropriate qualities and of what is incompatibly associated with them 2, then, it has, during this time, to be set out in such a way that its orientation is not focused only to discussing the Ultimate Being or the Wholly Other and the Sacred but much importantly to wider perplexities of real life like liberation of society from colonialism, wealth distribution, freedom of expression, feminism etc.

It is also culminated from this assumption that some scholars on Islamic studies, seek to initiate the study of Islam through applying methods of distinctively numerous social sciences like sociology, anthropology, psychology, history, phenomenology etc. 3 To them, Islam is a wide and complex religion. Not only does Islam deal with theology or jurisprudence, but also concerns with technology, history, thought, economy, politic, education and the likes. This variety of

1 According to Muhyar Fanani, such a crisis of irrelevancy posed currently to the Islamic religious sciences was due to an axiological reason. Sort of new scientific paradigm, explains he, that is alien in Islamic scientific tradition, is lying behind this crisis. Any attempt to search new scientific paradigm which is able to incorporate science and society, including complexities of life therein, is therefore of an importance. See Muhyar Fanani, Metode Studi Islam; Aplikasi Sosiologi Pengetahuan Sebagai Cara Pandang, Pustaka Pelajar, Yogyakarta, 2008, pp. 1-2.
2 Muhammad Abduh, the Theology of Unity, translated by Ishaq Musa’ad and Kenneth Cragg, Islamic Book Trust, Malaysia, 2004, p. 29.
objects, accordingly, results in variety of perspectives, through which one is able to grasp more about Islam, each of which implies different methods and approaches. Despite this variety, a much wider and precise comprehension upon Islam is reached through adopting all these methods and approaches for the developing of Islamic religious sciences. Of course, this initiative does not imply that Islam is a religion that is in need of being précised; it is rather our understanding upon it which is in need of that.4

Reconstruction of the Islamic Scientific Tradition

It is actually based on this growing demand toward developing the scope and nature of Islamic religious sciences that most scholars of this time are involved in. It is, for instance, Mohammad Arkoun who defends the significance of historicism to pose critiques against the sacred texts. Such historical criticism against the texts is held necessary because it seeks to purify the sacredness of Islam by reinstating all religious thought and understandings into their proper places. By this he means, what constitutes sacred is in fact Allah SWT Himself and not a mere religious thought and understanding gained through any intellectual or speculative endeavor conducted by individuals who lived within certain period of times and or geographical locations. Religious thought and understanding upon Islam are therefore deemed a mere result of a dialectical relationship between the sacred text and sociological environment around which these individuals resided. These thought and understanding nevertheless might have attained, during certain times and spaces, status of ultimate primacy or truth and even become the currency among muslim society, yet this primacy was undeniably limited and confined only to those particular times and locations. They are in fact a mere yield of history and product of constrained minds and therefore open to further criticism, development, changes and even elimination. Put simply, what is now considered true will likely be untrue by tomorrow and vice versa. It is this willingness to accept criticism against religious thought, plurality of religious understanding, deconstruction of this thought and understanding etc, which lends a basic prerequisite and utmost condition through which the stagnancy of thinking and intellectual impotence which muslim society is suffering from, could be swept aside, sacralization of religious thought and the development of Islamic religious sciences attained.

Another scholar who deserves the same attention is Muhammad ‘Abid al-Jabiri of Morocco. He was the one who took perverse consciousness in conceiving the main factor that engendered weaknesses on our research ethos and stagnancy on Islamic scientific tradition. It is, according to him, an acute problem of epistemology that constitutes a formidable grievance upon our scientific activities and finally hinders their development. This factor, adds he, is held responsible for the straitened ijtihad activities among muslim society; the one (ijtihad) which is so much important for establishing and fostering scientific spirit and research among them since it seeks to concern dynamically with implementing precept of the sacred text and all other religious values onto diverse and ever-changing societal-political contexts of the muslim society in all over the world. But regrettably to say, Jabiri contends, that if the said lack, if not absence, of scientific evolvement has still been stacking up until now, then it is the sole reason that our spirit and mind (‘aql) of ijtihad has been conventionally canonized, as we see it on most of classical writings, and cultivated steadily, in such a way, on muslims’ mental structure , yet fall

4 See Muhyar Fanani, Op Cit, pp. xviii-xix
5 Muhammad In'am Esha, Rethinking Kalam; Sejarah Sosial Pengetahuan Islam, Mencermati Dinamika dan Aras Perkembangan Kalam Islam Kontemporer, elSAQ Press, Yogyakarta, 2006, pp. 141-2
6 In this regard, Arkoun called it taqdis al-afkar al-diniyyah. See Mohammed Arkoun, Metode Kritik Akal Islam, Ulum Abshar Abdalla (terj.), Ulum Qur’an, No. 5 and 6 Vol. V, 1994, pp. 156-69.
short of fundamental methodología and vision that tend to beget a disregard upon the historical dimension of the tradition.\textsuperscript{7} Muslim society, instead of employing this mind (‘aql) of ijtihad to accommodate and adjust with the contemporary life, is therefore disposed to utilizing such mind in order to preserve their ancient tradition and relentlessly apply it within modern context.

It is this anxiety that continues to haunt Jabiri’s consciousness and remains the one that needs to be curbed analytically. He is then working to do this and seeking to propose his Critique of Arab’s Mind\textsuperscript{8} as a breakthrough likely devised to reconstruct the lame conventional Islamic tradition. In so doing, Jabiri attempts to lay a necessary groundwork required in establishing a reconstructed interrelationship among the well-known Islamic epistemologies; al-bayání (indication, explication), al-‘írfání (illumination, gnosticism) and al-burhání (demonstrative, inferential).\textsuperscript{9} Right here, Jabiri envisages to establish a firm structure and prompt principle of bayání epistemology invariably constructed on the basis of burhání one (i’dad ta’sis al-bayání ‘ala al-burhán).\textsuperscript{10} Put it crudely, the expected reconstruction is undertaken through exposing the truth gained from revelation (text) and confront it with the one which could be deduced from intellectual (mind, reason) achievement; a synthesis between textual narrative and contextual reality; an integration between normative and historical Islam. For burhání epistemology is aimed at achieving truth accessed through logical experience and reasoning, it then relies more, in its searching for true knowledge, on the principle of causality (idrak al-sabab wa al-musabbab) applied to understand the societal, economic, political, natural and religious reality of muslim society. This assumption implies further the necessary use and adoption of methods and approaches employed scientifically on most of the social sciences like sociology, anthropology, history, phenomenology and so forth.\textsuperscript{11} With the application of these methods and approaches to the study of the sacred text, burhání epistemology is apparently envisioning the influential and determinant function of the mind (reason), not to sustain the authority of the mentioned text, rather conduct a continued analysis and examination upon it. It is discernable then, that his Critique of Arab’s Mind is meant to purge Arabic cultural and linguistic influences implanted unconsciously and voluntarily on muslims’ mind and scientific tradition; provide a wider range and space for mind (‘aql) to establish its authority, despite its possibility to deviate that of the revealed text, on the construction of Islamic scientific tradition; and the synthesis or integration between the burhání and bayání epistemologies for the betterment of scientific ethos and activities among muslim societies.\textsuperscript{12}

Another scholar, who utters similar tone of thought, is Hasan Hanafi of Egypt. He is the one among whom the introduction of hermeneutic method of interpretation is used to be referred\textsuperscript{13}


\textsuperscript{9} Al-Jabíri, al-Turats wa al-Hadatsah, Dirasat wa Munaqásat, Markaz Dirasah al-Wahdah al-‘Arabíyyah, Beirut, 1999, p. 142.

\textsuperscript{10} As quoted by Tholhatul Choir & Ahwan Fanani (ed.), Op Cit, p. 195 from Al-Jabíri, al-Turats wa al-Hadatsah, Dirasat wa Munaqásat, p. 188.

\textsuperscript{11} Ibid, p. 196.

\textsuperscript{12} I mention here that the synthesis is attempted only between the two epistemologies, out of which irfání (gnosticism) is excluded. Jabíri did not include, if not deny, irfání as part of this synthesis, perhaps, due to its conventional tendency and flawed inclination to attach and bolster the supremacy of a given sufístic group and entity. This is of course far from Jabíri’s conception of the epistemology that is supposed to be promoting a universal and inclusive truth free of any rigid attachment and exclusive claim addressed conventionally by any cultural tradition. And it is, perhaps, from this regard, that further elaboration and critique could be made.
to. He is the one who insists that whatever concept resulted from interpretation of the text, be applicable and relevant with the real life. It is this proposal of anthropomorphic and humanistic hermeneutic that contributes credit for his life as it attempts to offer alternative added to the already displayed array of the traditional ways of interpretation featured with a theocentric nature of approach often belittling the real problems of humanity. The discussion upon the Transcendent Being is then set out in such a way that it should transform itself into producing a more realistic concepts and principles that directly touch the problems of the worldly life. A theoretical truth, Hanafi avers, is nothing and serve no significance for this life save it turns to be a motivational guideline that ascertains its realization in the real world. The concept of tawhid, for example, is not meant to be constrained unto mere description about the Unseen; it is rather expanded to discussing ideas and vision that require a concrete form of action. This is true, because what is implied by the concept of tawhid could never be grasped unless it is put into practice. Throughout his proposal, Hanafi urges that historical criticism and investigation is crucial for assuring the originality of the sacred text. The text is not known of its originality only if it is historically examined. There is no wonder, adds he, that a true and sincere understanding upon the revelation would never be achieved unless it is constructed in accordance with the originality of the interpreted text. Meaning; interpreting an original and sacred text, would result in a right and reliable understanding upon the said text. And it is this understanding of the text which does not belong to personages of the time, scholars or any other religious institutions of the society. The quality of originality is liable to be attributed to the meant text through an objective historical criticism that sets a researcher or interpreter free from theological, philosophical, mystical and phenomenological intervention and subjectivity. As of principles of objectivity; an interpreter, prior to his interpreting endeavor, should release himself from any theological and normative attachment to any religion or other systems of belief. He has to make sure that this interpreting activity is not preoccupied with his own religious engagement and subjectivity. The originality of the sacred text, summarily, is determined by a comprehensive analysis and criticism upon the language and all historical factors that evolve around and finally led to the sending of the revealed text. While the analysis upon the language is purposed to unveil natural, rational and obvious meaning (maqashid al-lafdzi) of the text, the historical one is devised to ensure its originality and precision as revealed directly from Allah SWT and generalize its interpretation, far from being associated with a mere textual tendency, as accorded with contemporary problems of life.

Here they are numbers of scholars on Islamic studies who are committed to offering ideas and vision so as to criticize and then reconstruct the scientific framework and foundation of the traditional muslim society who, according to them, sunk under the beneath of absolute and monolithic paradigm upon Islam. They concede that such paradigm is short-lived and full with anomalies. These personages, therefore, deem it necessary to revamp such a monolithic paradigm, since it is viewed insensitive with the reality, into one which could appreciate the dynamic of the modern complexities. The development of Islamic scientific tradition, since then, could be expanded through this short of shift of paradigm. And this shift of paradigm is then possible if the muslim society realizes that Islamic religion is purposed to concern primarily with

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15 Ahmad Khudori Soleh, Op Cit, p. 162.
their life; instead of the Sacred and all other otherworldly entities who are in fact beyond their comprehension. And if they know that religion is meant to be concerned with the betterment of their life, it is possible then to conceive that the revelation is always open to new interpretations and impending reconstructions. It is, perhaps and however debatable, the greatest headway these scholars have been trying to introduce so as to make Islam relevant with all times and spaces. The other scholars who mount a similar tone and scenario are Abdullehi Ahmad an-Naim, Asghar Ali Engineer, Fatimah Mernissi, Aminah Wadud, Nasr Hamid Abu Zaid, Khaleed Abou el-Fadhl, Ibrahim Abu Rabi’, Muhammad Syahrur, Nurcholish Madjid, Mohd. Amin Abdullah etc.

**Islam; between normative and historical**

All the mentioned scholars are invariably of the opinion that in order for the Islamic religious sciences to develop and converse dynamically with the contemporary modes of life, it has to adopt western spirit of modernity as exposed on most of social sciences that advanced so firmly within its scientific and technological boundaries. These individuals share a common understanding that a confrontational relationship between Islamic traditions versus western modernity produces only a minimum, if not none, result efficient to curing the acute malaise of the muslim society. A new paradigm is therefore needed and a new structure of Islamic thought is to be constructed through providing a multitude of bridges between the two entities, which are Islamic tradition and modernity, and nowhere is more important than in reconciling both. Within this context of introducing modern methodologies into Islamic scientific tradition and a simultaneous integration between the two, muslim society has to take it into their account that such an integration be constructed on the basis of open and critical understanding upon both entities. This means that, the expected integration would not come to term unless there exists open-mindedness among muslim society to accept new ideas and discourses derived from the others, and critical understanding conceiving particular anomalies embedded inherently on each of the modern and Islamic traditions.

With regard to anomalies usually associated to the traditional methodology, as Faruqi contends, the classical Islamic sciences are seen inadequate for guiding modern scientific activities. He argues that this inadequacy reveals itself in two diametrically opposed tendencies. The first tendency is to restrict the field of ijtihad to legalistic reasoning, i.e. the subsumption of modern problems under legal categories, thereby reducing the mujtahid to a faqih (jurist), and reducing sciences to legal ones. The other tendency is to eliminate all rational criteria and standards by adopting a purely intuitive and esoteric methodology. This, in turn, restricts reasoning to the extent that modern problems confronting muslim scholarship are placed outside the realm of scientific research and, at the same time, does not allow the admission of fiction and superstition into the realm of true knowledge.  

16 At the meantime, the western-inspired methodology of social sciences is flawed from numbers of shortcoming. The western scientific tradition is far from being appreciative toward all superstitious beings and notions. It therefore excludes the divine revelation from the realm of science. Revelation was equated with ungrounded metaphysics and established as a rival body of knowledge, contradistinguished to the body of knowledge deemed to be true.  

17 Kant, for example, in the same tone also asserts that

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16 For more detail, see Ismail Raji al-Faruqi, *Islamization of Knowledge; General Principles and Workplan*, International Institute of Islamic Thought, Maryland, 1982, pp. 16-22.

scientific activities should be confined to empirical reality, since human reason cannot ascertain transcendental reality.\textsuperscript{18} These shortcomings therefore lend a real credence to inadequacy and deficiency, and henceforth deny a tendency to claim for a comprehensive and holistic truth raised by any of the two contradicting traditions. The two are obviously proved to be having their own flaws, and since then need to be dependent of each other.

To a more specific deliberation, such a dependency between Islamic and western traditions could be viewed on the dependency between the scientific methodologies and approaches developed in each tradition; between a theological-absolutist approach and an empirical-relativist one; between a normative-deductive method and a historical-inductive one and so forth. This dichotomous perspective is mentioned here so as to propose the main idea of the paragraph confirming that the two are basically in need of each other and whatever system of knowledge and truth deduced from either the former or the latter, is supposed to be accorded or sustained by the other. And it is only through this integration and conformity between what is normatively and historically inferred true, could then a universal comprehension and holistic understanding upon the reality be reached. It is then reasonable that a theologically normative dimension of Islam should have to be put in a continuous dialectical relationship with its empirical and historical jurisdiction. While the normative dimension of Islam concerns mainly with its hard core\textsuperscript{19} or theological and doctrinal aspect, the historical has all bearings with the construct of understanding and interpretation or models of deeds and rituals produced by individuals or groups of individuals in their attempt to comprehend their religion. If the former refers to idealist formulation of Islam as upheld by the earlier jurists, philosophers, theologians and sufis who developed a research and scientific tradition based wholly on the text, the latter refers to a realistic conception of life as observed on personally and collectively behavioral activities and phenomena of the muslim society. In line with this, the normative represents \textit{High Tradition} and \textit{Orthodoxy} of Islam, the historical is reminiscent of its \textit{Low Tradition} and \textit{Orthopraxy}.

This introduction of new paradigm asserting largely on historical dimension of Islam, allows further initiatives and vision that simultaneously necessitates all possible developments upon Islamic research and tradition. This implies that, since historical aspect of Islam could only be analyzed through numbers of social sciences like sociology, psychology, phenomenology, anthropology etc, the employing of interdisciplinary methods and approaches embedded on these sciences is of necessary. It is then concluded that an inclusive and relevant conception of life would emerge only from a mutually integrative deduction and synthesis between normative and historical Islam. Of course this synthesis is hard to appear. But it would crack open this hardness should one realizes that contrasting the two dimensions of Islam; that is between normative and historical, between tradition or legacy and modernity, would be unwise. He, instead, has to conceive that the synthesis between the two is possibly attempted, should the Islamic legacy and

\textsuperscript{18} Emmanuel Kant, \textit{Critique of Pure Reason}, Kemp Smith (New Yor: Marten’s Press), p.265.

\textsuperscript{19} The term is first introduced by Imre Lakatos, for example, in his \textit{Falsification and the Methodology of Scientific Research Programmes}, in Imre Lakatos and Alan Musgrave (ed.), \textit{Criticism and the Growth of Knowledge}, Cambridge University Press, 1974, p. 135.

tradition be read and analyzed within the context of such modernity and not vice versa. A critical reading and analysis upon the textual legacy and its harmonization with modernity is therefore highlighted and in fact necessary for maintaining sort of appreciation toward classical tradition which gradually faces threats of alienation posed by the ever-changing world. In other word, the Islamic textual legacy would be held irrelevant, if not vanished, should not it be in conformity with the real life.

**Integration Reconsidered**

The integration of Islamic legacy and modernity as exposed on the harmonious synthesis between normative and historical Islam is, perhaps, contributive toward the development of Islamic studies and research. The acute fallacies of stagnancy, irrelevancy, shortages of realistic anvil and socio-political and cultural biases inherently attached to Islamic traditional sciences, and of lack of a religiously transcendental element as closely associated with the modern secular sciences, make it possible to implement a *rapprochement* initiative. This rapprochement is aimed at inspiring open-mindedness among muslim society to acknowledge the two’s deficiencies and adequacies as well as reintegrating the scientific epistemology undoubtedly relevant to curb a multifaceted development of the modern world and is undeniably responsible towards the betterment of muslim society. The dichotomous construct of scientific establishment has, since then, to be rejuvenated and reinstated as a newly reconstructed establishment upon which a holistic and integral, or at least complementary, characteristic is wholly applied to its very nature. The realization of this scientific paradigm is highly critical since it seeks to integrate both revelation and rational judgment of men without fearing of alienation directed to the Islamic religion and of dissociation of the human from himself, his society and his environment. This reconstruction of religiously scientific paradigm would result, instead, in discharging a conflicting rift between the extreme secularist and fundamentalist orientation pronounced considerably by some individuals.

As of our consideration, a wise and critical examination upon the subject is of top priority. The subdivision of islam into normative and historical; the demanding necessity that calls for the implementation of western-minded methodology of social sciences upon Islamic scientific research and the ultimate integration of Islamic religious sciences and the western ones, have to achieve an immediate attention from the muslim society. This discourse is of course not without implications. An immediate containment would perhaps come from large numbers of muslim society especially from the traditional scholarship who are accustomed with the old-fashioned normative-deductive methodologies. This is reasonable because the empirical-inductive method does not assign the sacred text as its starting point of investigation. This approach, prior to its scientific interaction with the revealed text, seeks to commence its scientific activities through a deep analysis and observation upon certain phenomena that take place in the society. Such an attitude would undeniably make people wonder if the said empirical-inductive approach could be categorized, from the traditional perspective, as theory or

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method of Islamic research.\textsuperscript{25} This question upon the feasibility of the method is perhaps reflecting a disturbing doubtfulness pronounced by those who maintain the authoritative nature of the classical tradition. And this doubtfulness is often exacerbated by further question that assigns the persons or the subjects, who conduct and implement this empirical-inductive method, as its point of apprehension. That is; the feasibility or acceptability of the empirical-inductive research if conducted by the others.\textsuperscript{26}

Another apprehension reveals that the subdivision of Islam into normative and historical; normative-deductive and empirical-inductive etc implicitly denies the interconnectedness between the two. This interconnectedness further implies a considerable separation between the religious (i.e., metaphysical) truth and the scientific one. Of course this notion is too much alien and in fact contradicting the basic religious understanding of Islam for it admits the dependency and interconnectedness between what constitutes religious and empirically scientific. To appreciate this interconnectedness, as Louay Safi upholds, a muslim has to remember that all scientific endeavors he is up to, are taking the same departure of motivational basis as provided by a specific ontology nurtured in him. All scientific activities then presuppose a number of assertions regarding the nature of existence whose truth has been admitted prior to any empirical activity. These metaphysical assertions, for example, are; \textit{first}, the natural world is governed by laws which endow the behavior of natural objects with order and regularity. \textit{Second}, the laws governing natural order are rational and hence discoverable to human rationality. \textit{Third}, knowledge is an important human value, superior to ignorance.\textsuperscript{27} These assertions, therefore, represent a conviction upholding the fact that the transcendental principles could not be separated from any empirical research and activity and thus brushing aside the above-mentioned tendency to deny the interconnectedness between the two entities.

The elaboration does not suffice here, because one may wonder how to integrate these two entities or how the construct such interconnectedness. It is offered here that the expected integration is undertaken not by bringing the tradition and modernity; the religious and empirical; the normative and historical dimension into a single entity. It is framed rather by assigning one as inherent in another. This is discernible from the point where, on the one hand, al-Ghazali places theology as a sub-division of speculative knowledge, which is a division of intellectual knowledge, and on the other hand, he puts it as a subdivision of fundamental religious knowledge. This implies that theology is the meeting point of intellectual and religious sciences. All the other sciences and their various branches serve as introductory material to theology.\textsuperscript{28} And more specifically with regard to the development of Islamic studies, the interconnectedness between normative and historical Islam is revealed in an integrative construction toward which the latter is deemed complementary to the former. There is an inherent relationship between the two and both are dependent of each other. And such

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\textsuperscript{26} In regard with this discourse, see, for example, Muhammad Abdul Rauf, \textit{ Outsider’s Interpretation of Islam; A Muslim’s Point of View}, and Fazlur Rahman, \textit{Approaches to Islam in Religious Studies}, in Richard C. Martin (ed.), \textit{Op Cit}, pp.179-88 and 189-202.
\textsuperscript{27} Louay Safi, \textit{The Foundation of Knowledge; A Comparative Study in Islamic and Western Methods of Inquiry}, IIUM Press, Malaysia, 1996, pp.172-6.
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dependency, however, is set in such a way that historical deductions would constitute only a complementary role for the normative.

Concluding Remark
The contemporary trend among scholars on Islamic studies revealing that Islamic legacy and tradition suffered from numbers of anomalies, calls for subdivision of Islam into two entities and dimensions; the normative and historical. While the normative revolves around a classical way of interaction with the sacred text, the historical concern more realistically with the actualization of the text displayed vividly through a socio-political, cultural, religious behavior and thought of the muslim society. The writer is of opinion that a study on historical dimension of Islam would contribute much and benefit muslim society for the development of their Islamic research and tradition. The integration of the two dimensions is, therefore, critical since it could expectedly deliver a comprehensive understanding and delineation of Islam. The integration is, therefore, not to be set out in such a way that it could summarily reduce, if not dissolve, the true meaning of Islam itself. If the normative seeks to begin its study and consider the text as its point of departure and the historical assigns the reality as its venture of departure, then the two have to take al-Quran and al-Hadits as the basis for their scientific activities and formulation. This implies that the revelation will have to be the sole and major source for their deductions. At the meantime, the study upon the historical dimension of Islam, upon which the application of modern methods and approaches is reasonably envisioned, has to be assisted with a comprehensive and adequate understanding upon the normative Islam. This is reasonable due to the fact that certain deductions raised from the study upon historical dimension of Islam, lack of fundamental understanding upon its normative dimension which could have dissimilar conclusion. This dissimilar conclusion is of course counterproductive. It is reasonable, therefore, to aver that, in this sense, the historical deduction should act complementarily to the normative one. Wallahu a‘lam.

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