THE NATURE OF SYARIAH COMPLIANT PROBLEM (SCP)
(Sifat Masalah yang Patuh Syariah (SCP))

ABDUL LATIF SAMIAN*

Institut Islam Hadhari, Universiti Kebangsaan Malaysia, 43600 UKM Bangi,

Selangor, Malaysia

ABSTRACT

While it is important to find an Islamic solution to every problem in developing an Islamic civilization, it is more important to have an Islamic problem to begin with. Epistemologically, problems are important for the advancement of knowledge in general and science in particular. Suffice it to say that we cannot progress in the absence of problems. From the Islamic perspective, life consists of problems and the way forward in order to achieve *taqwa* is by solving problems. Ditto for building an Islamic product, family, organization, society or nation which must be base upon knowledge. Accordingly, Islamization of knowledge is Islamization of problems because not all problems are Islamic and scholars, scientists included, cannot achieve *taqwa* by mitigating problems that are unislamic. A problem is unislamic if it is not syariah compliant. In this article, we examine the ontological aspects of syariah compliant problems (SCP) and provide the outline of the methodology of scientific research that stems from SCP.

Keywords: Problems; syariah; science; progress; civilization

ABSTRAK

Walaupun penting untuk mendapatkan penyelesaian yang Islamik kepada setiap masalah yang ada dalam peradaban Islam, adalah lebih penting untuk kita bermula dengan masalah yang Islamik terlebih dahulu. Dari segi epistemologi, masalah sangat penting untuk perkembangan ilmu, khususnya ilmu sains. Memadai untuk kita menyatakan bahawa kita tidak boleh maju tanpa adanya masalah

untuk diselesaikan. Daripada perspektif Islam, hidup sentiasa bermasalah dan cara untuk maju ke depan dan mencapai taqwa adalah dengan menyelesaikan masalah. Begitulah juga dengan usaha menghasilkan produk, keluarga, organisasi, masyarakat atau negara yang Islamik, yang semestinya berasaskan pada ilmu. Oleh yang demikian, pengislaman ilmu adalah pengislaman masalah kerana tidak semua masalah adalah masalah yang Islamik serta para ilmuwan, termasuklah ahli sains, tidak boleh mencapai taqwa dengan menyelesaikan masalah yang tidak Islamik. Sesuatu masalah itu tidak Islamik jika masalah itu tidak patuh syariah. Dalam makalah ini, kita mengkaji aspek-aspek ontologi masalah-masalah yang Islamik (SCP) dan juga mengariskan tatacara kaedah penyelidikan saintifik yang berpunca dari masalah yang patuh syariah (SCP).

Kata kunci: *Masalah; syariah; sains; kemajuan; peradaban*

INTRODUCTION

Defining a problem is like defining 'a game' in game theory. If we try to define the word 'game' there will always be something regarded as a game which lies outside the definition. Yet we can still successfully use the word without defining it (Wittgenstein 2001). What is interesting about a problem is that, it is inaccurate to say that a problem is linked with something negative. A scientist will always find problems to be solved and will be happy when they find a problem. Epistemologically problems are important for the advancement of science and we cannot progress in the absence of problems. From the Islamic perspective, life consists of problems and the way forward in order to achieve *taqwa* is by solving problems. Accordingly, Islamization of knowledge is Islamization of problems because not all problems are islamic. In this paper, we examine the ontological aspects of syariah compliant problems (SCP) and provide the outline of the methodology of scientific research that stems from SCP.

What is a problem? In reality, of course a problem is not a question because not all problems are questions. There are problems that are in the form of elaboration, statement or instruction. We may state that a problem is something that requires solution but it is also inaccurate because there are problems that are solved but still manifest themselves as problems. For instance, the evidence of Euclid's fifth postulate has sometimes been regarded as solved but still seen as a problem to the point that it produces a non-Euclidean geometry.

Although it is difficult to define a problem, at least we are able to agree that a problem is important to us, more so in science. The extent of expertise that someone

has depends on his ability to solve problems whether given to them or based on their own findings. Solving problem is certainly the way scientific knowledge develops (Abdul Latif 1991).

What is interesting about a problem is that, it is in accurate to say that a problem is innately negative. The public will have the perception that when one is facing problems, he is in difficulty, hardship and anxiety. However, this is not true in the context of seeking knowledge. A scientist will always find problems to be solved and will be happy when they find them. If we ask students, they will be content if they have problems that can be solved. The same goes with the scientists who will always be on the look out for problems that can trigger a new discovery. They will rejoice be if they have problems to work on. Therefore, the problem in the context that has been discussed does not have to be connected with negative vibes.

THE GENESIS OF PROBLEMS

If a problem is difficult to be connected with human emotional roller coaster, in what way does a problem exist? Does it exist because we think about it, or is it free from our thoughts?

We are of the opinion that a problem is independent of human thoughts akin to the existence of the planets. Although the planet Neptune was only discovered in the 18th century, it is wrong to opine that this planet did not exist before that. It does exist whether or not we think about it or whether or not we realize it. The same goes with problems, they exist objectively. Ontologically speaking, they exist neither potentially nor actually in the world of *al-Lawh al-Mahfuz*, the realm of archetypes (Abdul Latif 2012).

If a problem exists independently from our thoughts, how could we be conscious about it? This is a question that is often raised by the people who denied the existence of an objectively independent world consisting of problems. Those who think that a problem is independent from humans' thoughts actually fail to distinguish between a problem and the thought process about the problem, like someone who is not able to differentiate between the process of looking at a color and the color itself, between redness and red. The thought process about a problem is dependent on our minds when it comes to identifying the independent problems.

People always have problems whether they want it or not. This is beyond their control. There are several things that lead to the emergence of a problem or which cause people to have problems.

Human flaws and errors explain why humans, from the very beginning of their existence tend to have problems. They lack everything, they have incomplete knowledge, wealth, diligence, credibility, peace and calmness. The list is never exhaustive. It is because of this ontological predicament that we always find ourselves having problems. It is of interest to state the following hadith:

Ibn Mas'ud reported: The Prophet (pbuh) drew up a square and in the middle of it he drew a line, the end of it jutted out beyond the square. Further across the middle line, he drew a number of small lines. Then The Prophet (pbuh) said, "The figure represents man and the encircling square is death which is encompassing him. The middle line represents his desires and the smaller lines are problems of life. If one of those misses him, another distresses him, and if that one misses him, he will receive another (al-Bukhari)".

A problem emerges when something happen unexpectedly. We have a problem when acid does not change the litmus paper into red. We have a problem in rainy days when it was forecast to be a warm and dry afternoon. We have a problem when two parallel lines intersect. There are other reasons apart from unfulfilled expectations.

A problem arises when our scientific model is not compatible with the external world. For an example, scientists are facing a problem when the model for the center of the earth outlined by Ptolemy was not suitable with the real galaxy because it is the sun that is located in the middle and not the Earth (Abdul Latif 2006 & 2014b).

Scientists have a problem when their theory is not consistent, i.e., where the theory contradicts the previous theories. For example, they have a problem when there is a triangle with the total number of angles more or less than 180^0, while, in general, for almost two thousand years, scientists believe that the total number of angles of all triangles is 180^0.

Imprecise measurement in science also brings about problems. In science, the 'imprecise' values of pi and extremities are often used. The usage of pi has a particular place in the history of science. The value of pi is normally assumed to be the fraction of 22/7. When the fraction is converted to decimal numbers, there will be no end to it, 22/7 is 3.1412. We cannot give the right value for pi, the same way that the square root of 4 is 2, instead of not 2.000…1. Therefore, the mathematical discoveries and interpolation that use pi are really approximations.

Other than using imprecise values like pi, scientists also use instruments such as the sector, ruler and the slide ruler. Any measurement process necessitates some

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sort of measuring instruments and measuring is a crucial aspect of experimentation. When we measure, our reading is not exact. For instance, if the measurement is 2.3456, we only read it as 2.346, 2.35, 2.3 or even 2 only. Because of this imprecise reading, the scientific model we produce incorporate some kind of error. This invites problem in the long run, especially in a chain of theories built based on previous theories. Since a scientific theory is developed based upon previous theories, when a theory is found to be inaccurate, its extension of theories triggered from it are also false. This peculiar situation creates another problem (Miller 1985).

By and large, scientists are always facing problems. There are several reasons for the phenomena, either stemming from the human nature itself or from the aforementioned factors. We have discussed the factors that have led to the genesis of problems. We will further refine the so-called problem by looking at the orientation, from an Islamic perspective that is (Abdul Latif 2015), the important traits that characterize all problems to the extent that a problem is syariah compliant (SCP).

THE CHARACTERISTICS OF PROBLEM

Nobody can actually live independently from others or their surroundings. Humans are always influenced by the local culture, religion and philosophies. From this perspective, we contend that our thoughts are always influenced by internal factors including level of health and personal experiences, other than external factors such as socio-political environment and peer pressure. The same goes with problems that become the object of our thoughts. In identifying the aspects of the problem, some factors that influence our mode of thinking must be considered.

We have explained the factors that led to problem-creation. However the factors are more in the form of structure, where there are two positions that are found to be untenable. The factors given so far do not mention the root of the problem from the more important angle, which takes into account the manner scientists frequently have a particular problem. Scientists do not encounter problems merely by contemplating the universe or only by following academic discourses. They do not face problem simply by looking into the problem. What is internalized about this universe or understood through academic discourses only becomes a problem when the information obtained is incompatible with the background knowledge. We have asserted that in the context of scholarship, background knowledge can be obtained through books. Thus, what has become the source of the problem are books or more accurately reference books. The heliocentric theory only becomes a problem based on the knowledge obtained through Polemy's book that introduces a geocentric model. Without reading the geocentric model, the heliocentric model would not so much become a problem. For example, cutting edge problems are

normally derived from latest journals. Therefore, books and journals are the main source of problems.

We may argue by saying that the root of the problem in the context of academic world is our experiences, not the journals. This is false because it is impossible that we can fully understand a theory without referring to books. Even all the academic writings on any particular problem must refer to books and personal experiences that can only lend support. Other than that, whatever that is personally experienced by human is more constrained than anything obtained from the scribes of the pen.

If we look from another perspective, the difference between 'the cause' of the problem and the 'root' of the problem can be analogized like water in our home. We have water in our homes when we turn on the tap, when there is leakage or when we bring some water into the house. However, they are not the source of the water. Water comes from the rain. This is the difference between the 'immediate cause' and 'root cause' of a problem.

If we look at the case of Islamic civilization, evidently the root cause of a problem is the Holy Quran. When we say that al-Quran is the root cause of the problem, the definition of 'problem' here cannot be reasonably said in a negative light because it is not true that the problem is negative, as has been elaborated. The Holy Quran functions as a 'fountain of problems' that should be studied and worked on.

Other than the root of the problem, 'a problem' have another important aspect-'solution' to the problem. This aspect differentiates disciplines and field of study, for example, between science and humanities, or mathematics and history. Even though not all religious problems are scientific problems yet in the Islamic tradition, all scientific problems are religious problems. Problems related to the characteristics of angels and devils for instance, are not scientific problems. In terms of the method of finding the solutions, problems with political or economic content can always be scientific ones. A problem becomes a scientific problem when the problem is solved by way of mathematics and experiments. By placing the solution as an important aspect of a problem, we are able to deal with the issue of identifying scientific and non-scientific problems (Abdul Latif 2016). The problem of identifying the growth rate of a newly discovered plant is a mathematical problem, but the problem of naming the species of the new plant is not a mathematical problem.

Other than the 'root cause' and the 'solution', another equally important aspect is the value of the problem. Scientists do not live alone. As a member of the society, they are influenced, by way of enculturation, to the values held by the society. What is meant by 'values' here is the belief norms of the society of what counts as

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good, bad, worthy, worthless, clean, dirty, beautiful, simple and complex objects. These values are in turn determined by religious teachings, customs, economy and personal experiences. The values they live by shape the world they live in. As they are governed by these values, they cannot escape from giving values to the problem prevalent at a particular time. Therefore, a problem is not free from values and due to the fact that science is a problem-solving activity, then science likewise is value laden.

In relation to this, the orientation of the problem solved in various civilizations is not the same, because different factors tend to give different values to every problem. There are problems in the West that are not problems for Islamic civilization. For an example, finding an algorithmic model for the theory of evolution that negates the creative act of God is not a problem in the Islamic society. The same goes with deriving the ultimate mathematical model to distribute gains from gambling. Ditto for profits from marketing liquors. The latter is not a problem because Islam strictly prohibits manufacturing, distributing selling and consuming liquor for that matter, anything related to the manufacturing and marketing chain.

By contrast, there are problems which are important in Islamic civilization, which are not at all an issue in other civilizations. For instance, Muslim scholars have worked diligently to solve the problem of finding the perfect direction of the *qiblah*. This direction is very important in the daily lives of Muslims, where a lot of their activities are related to the *qiblah* other than direction for observing the *solat*. It is to know the direction of *qiblah* when building a house, toilet, reciting the supplications or when one wants to sleep. Thus, it is not a surprise that finding the direction of Mecca is used to be problem in the Islamic society. However, the problem of finding this direction is not at all a problem in non-Islamic civilizations. The same goes with the problem of calculating dates for festivals. The problem of deciding the first day of Ramadan is not a problem to the non-Muslims. Ditto for problems arising from collecting and distributing zakat. In short, problems do have values (Abdul Latif 2014 & 2015).

The 'form' of the problem refers to the statement of the problem. For example, does the problem come in the form of question, instruction or explanation? In the al-Quran, the form of the problem stated shows the importance of solving a particular, the research priorities. A problem in the form of instruction must be dealt with more urgently than problems stated as questions or explanations. For instance, let us consider the problem that comes in the form of an instruction in the Holy Quran (al-A′raf 7:85): "Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith". This problem is more urgent when compared

to problems that come in the form of explanation as stated in the Holy Quran (Yasin 36:40): "It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit". Thus, *ceteris paribus*, finding a fair economic model is more important than determining precisely planetary orbits. Although it is recommended that we solve those problems as milestones of progress, solving problems related to the Islamic basic human rights, *maqasid syariah*, is more important (Hamka 1977). By and large, we can live happily without knowing the planetary orbit of Pluto.

Problems in the form of questions are in abundance, but not all questions are necessarily problems in Islamic science or in most civilizations. As an example, the problem in German science with regard to eugenic such as: "What is the best scientific evidence that the Aryan is racially superior others?" it is not a problem in the Chinese and Indian civilization.

What is the 'purpose' of a problem? How can a problem has a purpose? As we have earlier indicated, problems exist objectively, i.e., problems exist in the realm of problems independent of our thoughts. A *makhluk* is 'what is' other than God. Therefore problems are created by God with a purpose because God does not create anything in vain. Ontologically speaking, the ultimate purpose of a problem is to provide an opportunity for human being to improve his *taqwa* by way of his deeds *('ahsanu 'amala)*, by using all of the available resources given by God to him, in solving the problem. Problems are essentially solved as acts of *ibadah*, as good deeds, for himself, family, neighbor, society, animals and other creations (Abdul Latif 2008 & 2012).

Another significant aspect of a problem is 'the higher purpose' of addressing the problem. A problem has its own purpose, namely, the 'context of solving' as opposed to the 'context of discovery' and 'context of justification'. The question about the 'higher purpose' of a problem is substantial because it relates with the whole scientific endeavors. Something that is done without realizing the purpose behind it will lead a sense of losing, lacking the ethical and moral compass, and vague about the *raison d'etre* as to why it has to be done to begin with. Without understanding the purpose, we become robots void of the ultimate meaning of life, doing something not because we truly have to.

The purpose of why a problem is solved focuses on the importance of finding the solution to the problem. Life consists of problem-solving activities but the solution needs to be clear, which is why problem A is chosen rather than problem B. As an example, despite proving that Euclid's fifth postulate is a problem, the persons dealing with the problem and looking for the solution must be clear about why the

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problem needs to be addressed. The need to solve a problem must be accompanied by a personal sentiment; I am interested in this particular problem because it is a epic problem for the survival and well being of the *ummah*.

Life is full of problem-solving activities and it can be so overwhelming, while all of us have our lifespan. Thus, the 'purpose' of the problem serves to be an important aspect in the problem because our consciousness of the purpose will give provide us with the reason we choose a specific problem instead of another. Islam does not teach us to solve a problem just because the problem needs to be solved or because other people are solving it. As Muslims, we believe we are held responsible for our time and our deeds in the Hereafter. The 'purpose' of the problem ultimately is known only to the Ever-Knowing God and the person who is working on it (although sometime even the person himself is vague about it). The 'purpose' of a problem refers more to the question of *niyyah* (niat, intention), a very fundamental question in the Islamic tradition of knowledge but still trivial in contemporary scholarship. We are emphasizing here on the manner science should not be construed as merely a public enterprise; its personal aspects and values are equally important, if not more. Solving problems for the sake of the good, the divine, certainly is more noble than solving a problem simply because other people are working on the same problem.

By and large, a problem cannot stands on its own. A problem is always related to another problem (Popper 1959). Without this connection, it is impossible for us to tackle the problem. The connection must exist because a problem arise from unfulfilled expectation, inconsistent with other solutions, and over generalized theories. The connection between one problem with another provides deeper meaning to the problem because of the existence of a reference frame (Salmon 1984). The particular relationship between one problem and another points to the existence of a 'problem network', which is another dimension of problems.

Let's say there are two problems, namely problem A and problem B. Problem B emerges out of problem A. Thus, without problem A, scientists can never comprehend problem B. Problem A is said to be part of the background knowledge for problem B. Without this background knowledge, the person working on problem B would not have an in depth understanding of it because it is problem A that entails problem B. It is from this perspective that problem B is never totally independent from other problems. For that matter, there are no problems 'that can stand on their own.'

The 'problem network' of a problem provides a heuristic insight, a window, to analyze it's cultural dimension. It serves as a guide to bring the problem into a framework of another culture. For instance, the science of probability could be understood in the context of gambling (Mellor 2005). From the Islamic point of view,

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since the problem emerges in this kind of culture, this does not mean that we should let the science of probability to be determined by the development of gambling and values associated with the vice. It has to be saved from the gambling den so to speak, and Islamized in the sense that it could be beneficial to solve problems arising from praiseworthy activities-not unlike adopting a new family member.

Another importance of 'problem network' is to distinguish between the major and minor problem. Minor problems issues forth from main problem. Minor problems are normally encountered in the process of solving the main problem. For instance, the problem of systemizing the distribution of zakat is the main problem and the minor problems are to find the algorithm for it, and in the contemporary digital economy, to computerize the algorithm, the comprehensive algebraic content. The minor problem must be studied seen from the perspective of the major problem and not separated from it. Therefore, the problem solver should be aware of the problem network that he needs to address. He should not be trapped in solving minor smaller at the expense neglecting the main problem. For instance, he should not come up with an optimal distribution system to maximize profit if what is to be distributed is liquor because obviously the main problem (liquor related) is certainly not syariah compliant.

The 'problem network' leads to the historical aspect of a problem. Yet the history of a problem cannot be gauged comprehensively by merely glossing on the previous problems that have emerged. The researcher needs to know the situation of the problem. A problem existing prior to another is only a network aspect of a problem, albeit an important one. The consequential aspect refers only to a problem that generates another problem, it does not refer to the eco-system that creates the need to solve a particular problem. For instance, the problem of mathematizing inheritance, the crux of the problem, come from verses of the Quran, but the situation of the problem refers to the state of death which is not the crux of the problem. According to syariah, obviously the murderer could not inherit the wealth of the murdered. The situation of the problem refers to the state of death of the deceased. The state of death determines if it is problematic or otherwise.

Due to the fact that the objects of our thinking are problems and problems are innately connected to situation and purpose, problems must have 'effects' or 'impacts'. The 'the effect of the problem' therefore entails the internal and external dimensions. The internal dimension points to the effect of the problem to the person himself, i.e., his physiological-cognitive-affective-spiritual constitution, as opposed to the external dimension- political-sociological-and environmental factors.

The external effect of the problem has been discussed a great deal, for instance, the impact to the environment when a problem is solved. For instance, there was

the well documented aftermath impact of the atomic bombs (The Fat Man & The Little Boy). Another example is the effort in mathematizing the concept of evolution by scientists who believed in the theory. The impact to this second example is the increasing popularity of the scientists because a sound scientific theory must be supported by a mathematical model. Since the theory of evolution can be mathematized, and due to the belief that science can unravel the mysteries of this universe, the theory of evolution should have high content, i.e, able to provide a viable explanation and prediction and in-depth account about phenomena. These are examples of the external aspects of a problem.

The internal effect of the problem is extremely important because it is this internal aspect that more often than not, distinguishes modern science from its traditional counterparts. The norms of contemporary science differs from the kind of science espoused by Egyptians, Romans, Muslims, and scientists in the Medieval period. We have in mind the like of Hermes, Pythagoras, al-Kindi, al-Biruni, Copernicus, Newton, Leibniz and Pascal (Abdul Latif 2008 & 2009). The list, however, is not exhaustive.

The 'internal' effect of problem in Islamic civilization differs from contemporary, mainstream science. The latter here refers to the science as practiced in the Islamic World around 800 to 1400 AD. In the example discussed, the solution to the problem produces a personal experience that is spiritually uplifting. This implies that, by addressing the scientific issue, Muslim scientists are able to internalize the greatness of Allah SWT, consequently improving their piety. Their religious belief is strengthened by way of solving problems (Abdul Latif 2012 & 2014b). Such a scientific experience adds to their knowledge and consciousness about the Divine Names and Attributes. These personal internalization of *taqwa* are beautifully elucidated in the Introductory part of their books containing the solution to the problem that they are working on. In Islam, God is both to be love and to be feared, for a God of all love is a God unjust. It is normal to have the sacred Names of God, The All-Knowing, The Most Wise, The Most Merciful and The Most Compassionate woven throughout the manuscripts apart from the Introduction.

MATHEMATIZATION OF PROBLEMS

It is fundamentally his ability to create that differentiates mankind from other creations. Mankind is the only *makhluk* that create by way of arithmetic and geometry. In brief, only mankind has the innate ability to mathematize. States al-Biruni:

> … that prayer is the buttress of religion and that its perfection is restricted to (its observance) at its (proper) time and facing in the proper direction for it, and that both matter are connected with astronomy and a due amount of

geometry, and almsgiving follows them, and [inheritances] there being no escape from them, just as there is no escape from buying and selling as a means of subsistance, in the Muslim Law and (since) all of them require arithmetic either in the lowest degree, in imitation of the method(s) of the computers, or else at its highest level, it being the deep investigation or geometry… for he is obliged to apply two (arithmetic and geometry) in almsgiving for the manufacture of weights and measures, and in charity the making of standard units… (Abdul Latif 1995).

All problems, syariah compliant or otherwise, can be mathematized and scientific knowledge cannot develop in the absence of mathematics (Abdul Latif 2012). Mathematization emphasizes the relationship between intuition, form and algorithm that transpire in mathematical activities. The intuitive aspect here refers to the background knowledge, the a priori, that accounts for an in-depth belief about mathematical concepts and operations. The formal aspect refers to the definitions and evidences, while the algorithm refers to methodological steps in arriving at the solution. Mathematization of syariah compliant problems involves aspects in accordance with the orientation of problems that we have outlined, and in tandem with the al-Quran and al-Sunnah (Abdul Latif 2015).

SCP $\rightarrow$ *NIAT* $\rightarrow$ IDEAS $\rightarrow$ PRIOR KNOWLEDGE $\rightarrow$ ACTION $\rightarrow$ VALUES $\rightarrow$ EXPERIMENTATION $\rightarrow$ NEW KNOWLEDGE $\rightarrow$ **SCP**

FIGURE 1 Snap shot of SCP - solving Cycle

If we were to rationalize it, then according to the constructivist, mathematization is the process of building mathematics by way of mental activities. Advocates of constructivism believe that the reality behind human cognition rests in the 'constructive process', which aim is to produce 'mental constructs' that are practical and useful. It is not their aim to obtain the exact representation of the external world that can be perfectly proven empirically, rather the entire endeavor is to obtain an adequate solution for any problem, not a perfect one because no scientific theory worth its salt is infallible. A student does not learn all the theorems and evidence from his teacher, like someone who fully gulps the drinking water but in reality the student 'builds' the theorems through his mental acts. Proponents of constructivism do not see scientific truths as absolutely objectively independent from scientists' thoughts.

There are also other approaches that look into mathematization fundamentally as processing information, akin to the role of computer when solving problems.

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Obviously form the Islamic point of view, we are not robots void of revealed knowledge. Mitigating a syariah compliant problem, by definition, necessarily include supra-mental realities unattained by human efforts alone. Man proposes, God disposes and supplication to Him, reciting the *du'a* while solving problems, mathematization included, is a noble endeavor in solving SCP. Creativity is serious business, what more of mathematization (Abdul Latif 2012). Says al-Biruni:

> So, if the muezzin is interested in deep investigation, and he abstains from (blind) imitation, and (if) his temperament is akin to the science of Ptolemy, and Archimedes, and Apollonius, and he never puffs himself up above these names, and he seeks schooling and education until he reaches this position, then verily he must take up the whole of the Book of Elements (of Euclid) and the middle works between it and the Almagest, and he must give (himself over) to eight treatises of it. Thus he came as empty as the devil, but he goes away as victorious as (the Prophet) Idris (pbuh). If it happens that he becomes fed up from the very first with studying what we have mentioned, then let him take the shortest distance away from the work, let him shorten the length of hope by giving the bow over to one who can draw it and surrendering the matter to the experts who do not loathe steady striving for the reform of these elements and their improvement (sic) and the production of their results to those who seek them (Abdul Latif 1995).

CONCLUSION

It is sufficient to say here that all the aforementioned theories must consider the spiritual dimension and the intricacies of the sacred and profane moulding heaven and earth. Syariah compliant problems point to the existence of the extra-mental realities. Scientific researchers have shown that the existence of levels of realities is a fundamental view which must be taken into consideration, what more in solving syariah compliant problems.

In the Islamic tradition, the spiritual, affective, cognitive and material constitutions of the cosmos make up the basic elements of any metaphysical, ontological and epistemological inquiry. Islamic scholars have been able to provide a holistic theory by contemplating the al-Quran and al-Sunnah. The orientation of the problem outlined provides a more comprehensive strategy in solving them as an act of *ibadah*.

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