

# Concept in Formulating the ‘3w Theory’ in Multidisciplinary Research from the Qur’anic Perspective

Md. Sirajul Islam<sup>1</sup>, Sofiah Samsudin<sup>2</sup>

<sup>1</sup>Department of Qur’an & Sunnah, kulliyah of Islamic Revealed Knowledge and Human Science, International Islamic University Malaysia

<sup>2</sup>Department of Qur’an & Sunnah, kulliyah of Islamic Revealed Knowledge and Human Science, International Islamic University Malaysia

**Abstract-** The ‘3w theory’ has been formulating in multidisciplinary research from the Qur’anic perspective. Consequently, based on our attention to the Holy Qur’an we found that the Qur’anic *ayat* (verses) refer to three question types – “what”, “why” and “what” which are all related to multidisciplinary research. Therefore, we name it ‘3w theory’ or ‘triple w theory’ = wWwT. The 1<sup>st</sup> (w) is for “what”, the 2<sup>nd</sup> (w) is for “why” and the 3<sup>rd</sup> (w) is for “what” in research. The main aim of this paper is initially show the perception about the 3w theory, its objectives as well as important in conducting research.

**Index Terms-** ‘3w theory’, the Qur’anic perspective, multidisciplinary research.

## I. INTRODUCTION

Multidisciplinary means that a particular (policy) problem or Man (other) observable phenomenon is considered from different disciplinary viewpoints. This eventually involves a confrontation of different scientific approaches (concepts, models, methods, findings), in the hope that together the multidisciplinary research team succeeds in producing a coherent picture of the relevant problem, possible explanations for (parts of) it, and potential solutions. Since about 1990, when sustainability became a key concept for a wide range of scientific disciplines, the need for multidisciplinary collaboration has increased [1]. To obtain beneficial expected result of research there is a need for an integrated research by experts from different discipline in light of their own discipline, methodology as well as research outlook and methodology based on the divine knowledge, Almighty Allah says, “*We have sent down to you the Book with truth, confirming the Book before it, and a protector for it. So, judge between them according to what Allah has sent down, and do not follow their desires against the truth that has come to you. For each of you We have made a law and a method. Had Allah willed, He would have made a single community of people, but (He did not), so that He may test you in what He has given to you. Strive, then, to excel each other in good deeds. To Allah is the return for all of you. Then Allah shall tell you about that in which you disputed*”. (Al- Qur’an, Surah al- Ma’idah 5: Ayah 48) [2].

Most of the time we forget to remember who we are, why the Creator created us, and what are our responsibilities. We are humans, the Creator created us for His worship; we are responsible to perform the commands of Almighty Allah and His

Messenger. Unfortunately, a lot of people do not comprehend this truth. Even those people who believe that an instrument cannot be invented without an inventor; some of them unfortunately do not believe in their Creator. Those who believe that a manual is essential on an instrument which given by inventor; unfortunately, some of them ignore the Holy Qur’an (complete code of human life) that comes from the Creator. Consequently, humans are suffering from numerous problems such as religious, social, financial, technological, natural, and so on. Therefore, the ‘3w theory’ is formulated to in understanding this truth; there are those who showing disobedience through their wrong activities, they should know that there is no way to escape from punishment (punishment in the form of natural disasters, social disasters, economic meltdown, physically and mentally harassment and so on, and in the hereafter the fire of hell) of Almighty Allah for their negligence. Hence, humans should perform the complete worship of Almighty Allah.

Indeed, to completely worship Almighty Allah, humans are dependent on the society and other creatures. Therefore, they cannot be isolated from social and natural ecosystems alike. In addition, they will fulfil worship of Almighty Allah and develop a relationship with Him through better relationships with other humans, social and natural ecosystems. For these reasons, humans should enlarge their research into each and every subject related to the ecosystems.

## II. MATERIAL AND METHODOLOGY

To discover this theory we used the inductive methodology in collecting the Qur’anic verses as evidence on the 3w theory, especially those that focus in selecting ‘what’ which is the research subject, Qur’anic verses in realizing ‘why’ the research subject and Qur’anic verses to find ‘what’ which is result in research.

## III. DISCUSSION

Truly, each and every part of creation is a significant subject of research to better utilize everything, whereas all that the earth contains is for humans’ welfare. Therefore, Almighty Allah encourages us to do research generally in creatures in the universe. Almighty Allah says, “*Have they not looked into the kingdom of the heavens (skies) and the earth, and into the things Allah has created*” [Al-Qur’an, Surah al-Araf or The Heights 7: Ayah 185] [3]. Furthermore, Almighty Allah says, “*Say, Look at*

*what is there in the heavens (skies) and the earth. But, signs and warnings do not suffice a people who do not believe” [Al-Qur’an, Surah Yunus, or Jonah 10: Ayah 101 [3].*

Hence, we will use in our research the first part of the theory (*the 1<sup>st</sup> w ‘what’*) to select the research subject; either in positive or negative form and issue, either in positive or negative effect of subject. Likewise, we will apply in our research the second part of the theory (*the 2<sup>nd</sup> w ‘why’* research subject) to show the signs of Almighty Allah, His Oneness, His attributes and so on. Moreover, we will use the *2<sup>nd</sup> w ‘why’* to develop the relationship between human beings with their Creator and other creatures; consequently, humans will be successful in this earth and the hereafter. We will apply the same part of the theory in order to recognize what causes are disturbing that relationship; as numerous problems might appear in both natural and social ecosystems, humans have failed to succeed in both worlds. Similarly, we will use “why” to recognize the purposes of subjects, purposes and reasons of issues and effects either positive or negative subjects, issues and effects (these three refer to unexpected results of unlawful activities and the impact on natural and social ecosystems, natural and social disasters). Moreover, the ‘why’ refers to the research subject to discover the basic constituents and effects of materials, plant species, fruit species, vegetable species, meat, milk and so forth. Subsequently, we will use the third part of the theory (*the 3<sup>rd</sup> w ‘what’*) that refers to the results of research as a general question. This means it asks or recommends discovering the method in increasing positive effects of subjects and creatures. Furthermore, we will use the third part of the theory in order to devise the solutions and remedy the problems. Also, to perform the commands and abstain from the prohibitions of Almighty Allah and His Messenger as well as to select what are the method, right way, principle, technique and so on that can play an important role in performing the commands and abstaining from prohibitions in order to protect ourselves from the dangers and destructions. As a result, Almighty Allah will not withdraw His blessings from us.

#### IV. OBJECTIVES OF DISCOVERING THE THEORY

1. To realize purposes of creations, creatures are signs of Almighty Allah as well as identify the relationship among the Creator, creatures and humans.
2. To develop the natural ecosystem.
3. To develop the human ecosystem.
4. To identify contemporary issues, their causes and solutions as advancement of research in the 21<sup>st</sup> century.
5. To establish this reality that humans should not deny in performing the worship of Almighty Allah as well as they cannot be isolated from both social and natural ecosystems.

#### V. THE IMPORTANCE OF THIS THEORY

1. This theory is effective in establishing *tawhid* - belief in Almighty Allah as well as showing in research the relationship among the Creator, creatures, and humans.

2. This theory is an effort to enable the researcher to realize the reality of creations.
3. This theory would help the researcher to choose his/her research topic. Thus, it is active at the first stage of research.
4. This theory will help to comprehend the main purpose of research within a short period of time, so that the researcher can reach his/her destination.
5. This theory emphasizes on the researcher to be attentive to each and every creature, subject and issue in order to further analyze and reach reality.

#### VI. RESULTS

As a result, we can unequivocally say if we conduct our research in all areas following the ‘*3w theory*’ - consequently, a person will show respect and sympathy to others as we all are humans and signs of the Creator. The natural and human ecosystems will fortify instead of expensive disaster, societies will be peaceful by gaining everybody their rights without discrimination and prejudice among white-black, rich-poor, Muslims-people other faiths.

#### VII. FUTURE WORK

Currently we are developing its three models; Model 1: the 1<sup>st</sup> w ‘what’, Model 2: The 2<sup>nd</sup> W ‘Why’ and Model 3: The 3<sup>rd</sup> w ‘What’. Almost 70% works have completed. As soon as possible in near future the complete theory will appear as article, and then with comprehensive explain as a book format.

#### VIII. CONCLUSION

The multidisciplinary research is the best method to be used especially in the 21<sup>st</sup> century. In addition, in contemporary research world, before establishing a new idea it is essential for experts from different fields to examine and identify appropriately its positive and negative effects. The universe is multifaceted; there is coherence among humans, animals, and the nature and so on in the universe.

#### REFERENCES

- [1] Uiterkamp, A. J., & Vlek, C. (2007). Practice and outcomes of multidisciplinary research for environmental sustainability. *Journal of Social issues*, 63(1), 175-197.
- [2] Muhammad, T. U., English Translation of the Holy Qur’an.
- [3] Yusuf Ali, A., *The Holy Qur’an Translation and Commentary*, Islamic Propagation Centre International, 124 Queen Street, Durban 4001.

#### AUTHORS

**First Author** – Md. Sirajul Islam Ibn Sultan Ahmad, PhD student, Department of Qur’an & Sunnah Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, P. O. Box 10, 50728 Kuala Lumpur, Malaysia.

**Second Author** - Assistant Prof. Dr. Sofiah Bt. Samsudin,  
Department of Qur'an & Sunnah , Kulliyah of Islamic Revealed  
Knowledge and Human Science, International Islamic University  
Malaysia (IIUM), 53100 Jalan Gombak, Selangor, Kuala  
Lumpur, Malaysia. E-mail: Sofiahs@iium.edu.my

**Correspondence Author** – Md. Sirajul Islam Ibn Sultan Ahmad  
, E-mail: sirajulislam1981@yahoo.com , HP: 006-0162907981.