

# Introduction to the 3W Theory in Multidisciplinary Advanced Research from the Qur'ānic Perspective

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**Abstract-** This paper presents introduction to 'the 3W Theory in Multidisciplinary Advanced Research from the Qur'ānic Perspective'. Researchers may use advanced relevant theory and high quality methodology that formulated based on the divine knowledge in order to apply research ethics, to do research based on characteristics, valid objectives as well as importance of research. The '3W theory' therefore, has been formulated from the Holy Qur'ānic viewpoint. A research will be appreciated as a fruitful research if its researcher(s) can attain at least an objective from the Qur'ānic objectives of research. For instance, discovering new facts, unique information, reaching a new understanding, identifying problem, recognizing cause(s) of problem and factual consequence of identified problem, finding solution to the problem as well as obtaining *ma'rifatullah* (gaining knowledge about Allah). It is a theory, which aims to fulfil abovementioned objectives of research. The main objective of this introduction is to introduce 'the 3W theory' with researchers in multidiscipline of study. This theory will guide to attain the Qur'ānic objectives of research, motivate to respect a person, community and nation as we all are humans. The natural and human ecosystems will be fortified instead of expensive disaster; societies could be peaceful by gaining everybody their justified rights regardless.

**Index Terms-** Qur'ān and sciences, solar system, research methodology, multidisciplinary research, natural ecosystems, research theory, Qur'ān and research

## I. INTRODUCTION

Each philosophical thought denotes there has a philosopher of it, each research is evidence on its researcher(s), and each

discovery's has an inventor. Philosopher claims it is his philosophy, likewise researcher(s) as well as inventor. People have curiosity to extend knowledge about inventor of universes. Scientists have presented some difference information about the age of solar system and earth in scientific literatures. The age of the earth is  $4.54 \pm 0.05$  billion years based on evidence from radio-metric dating of meteorite material, which is similar to the ages of the oldest known terrestrial and lunar rocks<sup>1, 2, 3</sup>. The solar system, formed between 4.53 and 4.58 billion years ago. The age of the solar system and earth found for 4.54 billion years. However, recent research shows the age of the earth 4.55 billion years<sup>4</sup>. The origins of life appeared early in the history of the earth, probably before 3.5 billion year ago<sup>5</sup>, some research results suggest that life appeared as early as 4.1 to 4.28 billion year ago<sup>6</sup>. Animals have existed for around 600 million years before humans ever existed on earth<sup>7</sup>. Since first era of humans' existence in the earth still now from them nobody claims that he did create the solar system and earth, the sun or the moon or a star or a plant even a single ant. The reality is that Who is the Creator He says that He creates universes and all resources into them. Almighty Allah says: "*Verily, your Sustainer is Allah, who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness. He covers the day with the night in swift pursuit, with the sun and the moon and the stars subservient to His command: oh, verily, His is all creation and all command. Hallowed is Allah, the Sustainer of all the worlds!*" (Al-Qur'ān 7:54).

Transliteration of the Qur'ānic text of the verse '*Istawa 'ala al-arsh*' (established on the throne of His almightiness), Muhammad Asad states that the term '*al-arsh*' refers to 'throne' or 'seat of power'. Almost all Muslim commentators both classical and modern are unanimously of the opinion that its metaphorical

<sup>1</sup> Ciner, A., Sarıkaya, M. A., & Aydar, E. 2013. Comments on "Monitoring soil erosion in Cappadocia region (Selime-Aksaray-Turkey)" by Yilmaz et al. (Environ Earth Sci 2012, 66: 75-81). Environmental Earth Sciences, 70(4), 1927-1931.

<sup>2</sup> Dalrymple, G. B. 2001. The age of the Earth in the twentieth century: a problem (mostly) solved. Geological Society, London, Special Publications, 190(1), 205-221.

<sup>3</sup> Braterman, P. S. 2013. How Science Figured Out the Age of Earth. Scientific American, 20.

<sup>4</sup> Nethercott, P. 2014. The Potassium Argon Dating Method.

<sup>5</sup> Davis, W. L., & McKay, C. P. 1996. Origins of life: a comparison of theories and application to Mars. Origins of Life and Evolution of the Biosphere, 26(1), 61-73.

<sup>6</sup> Pearce, B. K., Tupper, A. S., Pudritz, R. E., & Higgs, P. G. 2018. Constraining the Time Interval for the Origin of Life on Earth. Astrobiology, 18(3), 343-364.

<sup>7</sup> Clarence Sherrick. 2018. works at Psychic Eye, Las Vegas Were animals here on Earth before humans? <https://www.quora.com/Were-animals-here-on-Earth-before-humans>

use in the Qur'an is meant to express Allah's absolute sway (power, control, authority, mastery, rule, dominance and so on) over all His creation. It is noteworthy that "established on the throne of His almightiness" has been mentioned in different seven chapters (Qur'an 7:54, 10:3, 13:2, 20:5, 25:59, 32:4 and 57:4), this expression is connected with a declaration of His having created the universe. The word '*yawm*' usually interpreted as 'day' but rendered above as 'aeon' is used in Arabic to mean any period, whether extremely long (aeon) or extremely short (moment): its application to an earthly 'day' of twenty-four hours is only one of its numerous connotations<sup>8</sup>.

There has relationship between the Creator and creatures. All resources are creations of the Creator. Resources are playing their important role in natural ecosystem by following the command of the creator. Each species of biodiversity has its own role, work and vital contribution. In fact, humans are most honorable creation over the other all creation. Nevertheless, results of disobedient of the command of the Creator a large number of people lost their conferred honorable stage, their evil deeds causes for contamination of the social and natural environment. A number of scientists are inattentive to apply their reason and intellectuality in order to achieve knowledge about the Creator through their researches.

Synthesis between sciences and religions is utmost important. Aims and objectives of a research have to be comprehensive. Research aim have to include knowing the Creator and His Abilities, Supremacy, Lordship, Attributes, Beauty, Greatness, and Oneness and so on.

Hence, justified research theory is essential to know purpose of life, responsibilities, to know the creator through research and to get back their original value as human as well as redevelop better relationship with the Creator. Research theory can play a significant role if it being formulate from the divine knowledge perspective. 'The 3W theory' is a newly developed research theory based on the divine knowledge that can guide researchers to attain abovementioned goals. An article is not sufficient to present the overview to 'the 3W Theory in Multidisciplinary Advanced Research from the Qur'anic Perspective'. Nonetheless, researchers have tried to present summary of the theory in this article.

## II. KEY CONCEPT OF 'THE 3W THEORY'

In 2013, Muhammad Sirajul Islam (1981-) has formulated 'The '3w theory' in multidisciplinary advanced research from the Qur'anic perspective'. Consequently, his attention to research oriented verses in the Holy Qur'an the researcher has found that these verses denote to three question types – "what", (Al-Qur'an 2:29, 7:185, 96:1-2, 30:8), "why" (Al-Qur'an 2:29, 15:85, 21: 16, 30: 8) and "what" (Al-Qur'an 7: 56, 13:11, 8:53, 29:69). In addition, the researcher has found What, Why and What in a verse (Qur'an 30:41) which are all associated with multidisciplinary research. Therefore, it has been entitled '3w theory'. 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.

To an initial explanation of this theory, researcher has developed three Models from the Qur'anic perspective. In Model 1, 'the 1<sup>st</sup> w 'what' is the research subject; in Model 2, 'the 2<sup>nd</sup> w 'why' do the research subjects; and in Model 3, the 3<sup>rd</sup> w 'what'. It means after finding the results of research (by using the 1<sup>st</sup> w what and 2<sup>nd</sup> w 'why'), the 3<sup>rd</sup> w "What" recommends to discover the method to improve and utilize of the result(s) in research, to take justified initiative, valid and appropriate decision and so on.

## III. WHY THE CREATOR CREATED US?

The Holy Qur'an is a divine knowledge that motivates humans to know about them, purpose of human life, their duties and responsibilities. It is indispensable and appropriate guideline in each and every task including research activities (Qur'an 2:2). Indeed, most of the times we forget to remember who we are, why the Creator created us, and what our responsibilities are. We are human; the Creator created us for His worship (Qur'an 51:56). It is humans' obligatory duty performing the commands of Almighty Allah and His Messengers (Qur'an 59:7). A number of people in the current world have not comprehended this truth yet. 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 it is essential a user guides of an instrument; unfortunately, some of them disagree with the complete guidelines of human life. Over and above, those who believe that a user guides of an instrument expect from the inventor; however, some of them remain in doubt about the complete guidelines of human life that comes from the Creator.

'The 3W theory' therefore has been formulated in understanding this truth. People who showing disobedience through their wrong activities, they should know that there is no way to escape from punishment such as punishment in the form of social disasters, natural disasters, various forms of pandemic, economic meltdown, physically and mentally harassment and so on. Moreover, in the hereafter the fire of hell for their negligence. Hence, humans have to perform the complete acceptable worship of Almighty Allah Who is only One, there is no any partnership with him<sup>9</sup>.

## IV. HUMANS ARE DEPENDENT ON THE SOCIETY AND RESOURCES FOR WORSHIPING OF THE CREATOR

Naturally humans dependent on the society and resources to fulfil their needs and completely worship of the Creator. They cannot survive if be isolated from social and natural ecosystems. Better-justified relationships with humans, biodiversity, social and natural ecosystems help to fulfil worship of the Creator and develop a relationship with Him. Person cannot be a good slave of the Creator if he misuse resources and misconduct with people in society. For these reasons, they must enlarge their research in each

<sup>8</sup> Muhammad A., 2007. The e-text version of the book The Message of The Quran.

<sup>9</sup> Islam, M. S., & Samsudin, S. Concept in Formulating the '3w Theory' in Multidisciplinary Research from the Qur'anic

Perspective. International Journal of Scientific and Research Publications, Volume 5, Issue 4. <https://www.researchgate.net/publication/339285324>

and every subject interrelated to the natural and social ecosystems in order to extend knowledge about what is misuse and better use of resources and what is misconduct and best conduct with humans regardless, and finally to know the divine creativities.

#### V. KNOWING THE CREATOR THROUGH RESEARCH

It is obvious that in the contemporary research world researchers are not conducting research into natural resources to know the Creator and Mastery of the Creator in creating resources. Unfortunately, also, they do not feel this core issue; consequently, they ignore the possibility to increase knowledge about the Creator by basic research in resources. Scientists' contributions in understanding resources, the natural phenomena as well as technological development by basic and applied research are highly appreciate. Nevertheless, they are missing gaining knowledge about the Creator by the same research topic, cause of not using methodology and theory that developed in light of the divine knowledge. Hence, it is essential formulate theory and methodology from the divine knowledge prospective. This paper is an introduction of such theory 'the 3W theory in multidisciplinary advanced research from the Qur'ānic prospective'. It encourages scientists to conduct their researches by using 'the 3W theory' in order to attain both answers of their research questions and knowing the divine creativities by the same research alike. For example, realizing the reality to show the signs of the Creator, understanding the *tawhid*-belief in oneness of Allah through realizing the truth, relationship among the Creator, His creatures and humans and so on.

#### VI. ESSENTIALITY OF INTEGRATION BETWEEN SCIENCE AND BELIEF

Science continues to make significant strides in terms of nature, technology and overall quality of life change. However, with these revolutionary and innovative technological advancements, science appears to have failed to help man regain his lost balance, happiness, and peace in face of the complex moral and ethical dilemmas, escalating environmental crises, and deepening confusion on the purpose of life, morality, destiny of human societies and consciousness of the universe. This state of affairs calls for critical re-evaluation of the philosophy of science, scientific education and instructional pedagogy; the relationship between science and belief, and the potential role spirituality can play in the process of tapping inner human capabilities in the understanding of universe. It was to these conditions that Barbour referred to when he noted that the prevailing views that support the hypothesis of independence or conflict between religion and

science that characterized Western narratives were in need of reconceptualization, particularly in view of the complex dilemmas and challenges presented by the contemporary era, with respect to the advancements of secular sciences<sup>10</sup>.

In order to better serve nationalism ideologies, secular education seeks to fulfil material learning goals and also seeks to divorce the propensity of belief, religiosity and spirituality from the business of life, education, economy, politics, arts and other fields of knowledge<sup>11</sup>. The secular philosophy of knowledge that influences the definition of science and the methods of scientific teaching, alters these critical conceptualizations of worldview and destiny of science, man's interests, life values and ethics, limitations and ideologies<sup>12</sup>.

Nature is built as a symbol of the Creator, with different forms of knowledge ranging from mathematics, physics, metaphysics, spirituality, aesthetics and so on<sup>13</sup>. Early Muslim scientists and non-Muslim faithful scientists managed integration between science and spirituality. For example, (scientist Muhammad ibn Mūsā al-Khawārizmī (d. 850), otherwise known as the father of algebra, a polymath with many contributions to the fields of mathematics, astronomy and geography, and the history of sciences. In his master work, *Al-Jabr Wal-Muqābalah* (The Algebra), al-Khawārizmī clearly ascribes spirituality a high position: Praised be Allah for His bounties towards those who deserve it by their virtuous acts; in performing which, as by him prescribed to His adoring creatures. we express our thanks, and render ourselves worthy of the continuance (of His mercy), and preserve ourselves from change<sup>14</sup>. Relationship between science and belief is timely issue to protect humans' natural disposition, unity on truth and reality, develop moderation, mortification, self-discipline, self-control to enjoy real happiness and holistic life style. Reviving science and spirituality essential to proper resource management, environment friendly scientific research.

#### VII. RESEARCH SUBJECTS OF RESEARCHERS

According to the Holy Qur'ān all types of resources are research subjects. The Creator says in the Holy Qur'ān, "*It is He who created for you all that the earth contains.*" (Holy Qur'ān 2: 29). Scientists have to research to know information related to three major questions: the earth contains what type of resources; why these resources and what way resources can be better utilized. More recently, scientists reported that 1 trillion species are estimated to be on earth currently with only one-thousandth of one

<sup>10</sup> Machouche, S., Bensaid, B., & Ahmed, Z. 2019. Crossroads between Islamic Spirituality and the Instruction of Science. KEMANUSIAAN: The Asian Journal of Humanities, 26.

<sup>11</sup> Machouche, S., Bensaid, B., & Ahmed, Z. 2019. Crossroads between Islamic Spirituality and the Instruction of Science. KEMANUSIAAN: The Asian Journal of Humanities, 26.

<sup>12</sup> Bakar, O. 2008. Tawhid and science Islamic perspectives on religion and science. (2nd ed.). Kuala Lumpur: Arah Publication.

<sup>13</sup> Bakar, O. 2008. Tawhid and science Islamic perspectives on religion and science. (2nd ed.). Kuala Lumpur: Arah Publication.

<sup>14</sup> Machouche, S., Bensaid, B., & Ahmed, Z. 2019. Crossroads between Islamic Spirituality and the Instruction of Science. KEMANUSIAAN: The Asian Journal of Humanities, 26.

percent described<sup>15,16</sup>. It is estimated that there are up to 1 trillion species of these microorganisms, which include bacteria and archaea, and we have only classified a few thousand so far. The reason for this slow progress is that prokaryotes are hard to isolate<sup>17</sup>. Klein, A. states that earth could contain nearly 1 trillion species, with only one-thousandth of 1% now identified<sup>18</sup>. Botanists have been found almost 375,000 plant species, with additional being discovered every year. All plants are photosynthetic, consuming carbon dioxide, water and light energy to produce oxygen and sugars<sup>19</sup>. About 91 of the 118 elements in the periodic table are metals or metalloids. Some metals are ubiquitous in the environment of human life. The most significant exposure to metals occurs in industrial use<sup>20</sup>. According to birds researchers the number of bird species in the world somewhere between 9,000 and 10,000 thousand<sup>21</sup>. There are about 18,000 bird species in the world – nearly twice as many as previously thought, new research suggests<sup>22</sup>.

There are nearly 20,000 known species of bees worldwide<sup>23</sup> in seven to nine recognized families, though many are undescribed and the actual number is probably higher<sup>24</sup>, they are scattered in habitat that has flowering vegetation where they can consume on nectar and pollen<sup>25</sup>. There are over 150 species of roses<sup>26</sup>. More than 90,000 samples of cultivated rice varieties and wild species are stored at the International Rice Gene Bank and these are used by researchers from the world<sup>27</sup>. It has been recently estimated that between 700,000 and one million species live in the world's oceans<sup>28</sup>. According to new analysis which also estimated that between one-third and two-thirds of those species have yet to be named and described<sup>29</sup>. I have mentioned these items of subjects as an example. Hence, according to the Qur'anic encouragement uncountable subjects and issues are research subjects in the natural resources.

## VIII. MULTIDISCIPLINARY RESEARCH

Multidisciplinary means that a particular (policy) problem or an (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<sup>30</sup>.

Corbeil, M. C. defined "A multidisciplinary approach involves drawing appropriately from multiple disciplines to redefine problems outside of normal boundaries and reach solutions based on a new understanding of complex situations"<sup>31</sup>. The multidisciplinary research is the best method to be used especially in the contemporary world. 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. Furthermore, to obtain the beneficial expected result of research there is a need for an integrated research by experts from different fields in light of their own discipline, methodology as well as research outlook and methodology based on the divine knowledge. The Creator says,

<sup>15</sup> Staff. 2016. "Researchers find that Earth may be home to 1 trillion species". National Science Foundation. Retrieved 11 December 2016.

<sup>16</sup> Ghazal Aswad, N. 2018. Portrayals of Endangered Species in Advertising: Exercising Intertextuality to Question the Anthropocentric Lens. *Environmental Communication*, 1-17.

<sup>17</sup> Klein, A. 2018. Reading the book of life. *New Scientist*, 237(3172), 40-43.

<sup>18</sup> Guloglu, Y. 2017. National and International Conservation of Biological Diversity in Terms of Administrative Law "Sample of Turkey". In *Genetic Diversity*. InTech.

<sup>19</sup> Md. Sirajul Islam and Sofiah Bt. Samsudin. 2014. Discover the Miracle of Fruit Plant Species Mentioned in the Holy Qur'an and Their Folk Medicinal Importance. *Aust. J. Basic & Appl. Sci.*, 8(9): 287-303.

<sup>20</sup> Pałczyński, C., & Kupczyk, M. 2018. Metal Allergy and the Lungs. In *Metal Allergy* (pp. 533-544). Springer, Cham.

<sup>21</sup> Blackburn, T. M., & Gaston, K. J. 1994. The distribution of body sizes of the world's bird species. *Oikos*, 127-130.

<sup>22</sup> May, W. T. 2016. The Number of Bird Species Just Doubled.

<sup>23</sup> Zayed, A. 2009. Bee genetics and conservation. *Apidologie*, 40(3), 237-262.

<sup>24</sup> Abrol, D. P., Shankar, U., Nitin, K. S., & Gowda, G. B. 2016. Honeybees and Beekeeping: The Global Scenario. In

*Arthropod Diversity and Conservation in the Tropics and Sub-tropics* (pp. 345-372). Springer, Singapore.

<sup>25</sup> Haris, A. 2013. Ants And Bee As Quranic Allegory Within Al-Quran Semut Dan Lebah Sebagai Alegori Qurani Dalam Kitab Suci Al-Quran. *taklim*, 354.

<sup>26</sup> Chavada, J. R., Thumar, B. V., Vihol, A. N., Patel, V. S., & Padhiyar, B. M. 2017. Effect of Potting Media on Growth, Flower Yield and Quality of Rose (*Rosa hybrida* L.) CV. Top Secret under Protected Condition. *Int. J. Pure App. Biosci*, 5(5), 821-827.

<sup>27</sup> Abraham, A., Mathew, A. K., Sindhu, R., Pandey, A., & Binod, P. 2016. Potential of rice straw for bio-refining: an overview. *Bioresource technology*, 215, 29-36.

<sup>28</sup> Cutignano, A., Nuzzo, G., Ianora, A., Luongo, E., Romano, G., Gallo, C., & Fontana, A. 2015. Development and application of a novel SPE-method for bioassay-guided fractionation of marine extracts. *Marine drugs*, 13(9), 5736-5749.

<sup>29</sup> Two-Thirds Marine Species Remain Unknown, <https://www.seeker.com/two-thirds-marine-species-remain-unknown-1766300637.html>. Retrieved 20 July 2018.

<sup>30</sup> Uiterkamp, A. J. S., & Vlek, C. 2007. Practice and outcomes of multidisciplinary research for environmental sustainability. *Journal of Social issues*, 63(1), 175-197.

<sup>31</sup> Corbeil, M. C. 2015. Conservation institutions as agents of change. *Studies in Conservation*, 60(sup2), 32-38.

“For each of you We have made a law and a method”. (Holy Qur’ān)<sup>32</sup>.

To every one of you, O communities, We have appointed a divine law and a way, a clear path in religion, for them to proceed along. If Allah had willed, He would have made you one community, following one Law, but, He separated you one from the other that He may try you in what He has given to you, of the differing Laws, in order to see who among you is obedient and who is disobedient<sup>33</sup>.

The expression "every one of you" denotes the various communities of which mankind are composed. The term *shir'ah* (or *shariah*) signifies, literally, "the way to a watering-place"<sup>34</sup> (from which men and animals derive the element indispensable to their life), and is used in the Holy Qur’ān to denote a system of law necessary for a community's social and spiritual welfare. The term *minhaj*, on the other hand, denotes an "open road", usually in an abstract sense: that is, "a way of life"<sup>35</sup> [22].

## IX. CONCLUSION

If researchers conduct researches, by applying the ‘3w theory’ can be achieved the objectives of this theory and researchers and readers and realize that Almighty Allah creates all resources for many vital purposes. As a result, people might further realize the value and stage of humans. They could respect and show sympathy to others without discrimination as we all humans are vicegerent of the Creator in the earth, we all are creation and slave of the Creator. People will be careful and sensible about humans’ rights and biodiversity. Researchers will can invent new method to reduce abusing resources. Natural ecosystems and social environment will be fortified instead of disaster. Novice researchers will be skillful to identify issues and causes in their problem area then discover solutions as advancement of research in the contemporary world. Researchers will be more attentive in worshipping Almighty Allah. Thus, a new generation will be developed that is knowledgeable about the Creator. This generation will lead and guide other future generations. Thus, *tawhid* - belief in the oneness of Almighty Allah might be established in all sectors of societies and humans will perform their daily activities, jobs, research and so on following their Creator’s guideline and goals. As a result, societies might be peaceful by receiving deserved all rights without discrimination. The first model of this theory will be useful especially for novice researchers to choose research area then select research subject. In addition, the first model motivates senior researchers to choose research area and unique research subject in order to conduct individually, interdisciplinary as well as multidisciplinary high quality advanced research.

<sup>32</sup> Taqi U. 2013. English Translation of the Holy Qur’ān

<sup>33</sup> Jalaluddin, M. & Jalaluddin, S. 2007. Tafsir al-Jalalayn, translated by Feras Hamza, edited and with an introduction by Ghazi bin Muḥammad bin Talat. Royal Aal al-Bayt institute of Islamic Taught: Amman, Jordan.

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<sup>35</sup> Muḥammad A., 2007. The e-text version of the book *The Message of The Quran*.

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#### APPENDIX

##### Divine creativities:

Creativities, Mastery, Abilities, Supremacy, Lordship, Attributes, Beauty as well as Greatness of the Creator.

##### Story and acknowledgement of Formulating 'the 3W Theory':

Muhammad Sirajul Islam has formulated this theory. He is one of PhD candidates in Islamic Revealed Knowledge and Human Sciences (Qur'an and Sunnah Studies), International Islamic University Malaysia. He has obtained honors in exegesis of the Glorious Qur'an and its Sciences, Al-Azhar University-Cairo, and obtained his Masters in Islamic Revealed Knowledge and Human Sciences (Qur'an and Sunnah Studies) from International Islamic University Malaysia. I have supervised him in Masters dissertation. In addition, I have supervised his PhD thesis entitled 'Foundations of Research Methodology in the Holy Qur'an'. This research is aimed to contribute in the formulation of research methodologies in multidiscipline from the Qur'anic outlook. The main motivation of his PhD thesis is this theory as well as he applied this theory in his PhD thesis.

However, after accomplishing the Masters dissertation of Muhammad Sirajul Islam in 2013, he had submitted the proposal of 'the 3W theory' to me. I had appreciated and recognized it is a unique idea; timely, potential and very useful theory for contemporary research world. Then I have supervised this theory. It is an outstanding result of his mainly basic research and focus on the Qur'anic verses related to research.

In addition, few renowned Professors of IIUM highly appreciated this idea. Senior Scientist Prof. Dr. Md. Zahangir Alam one of them, he is a Professor and Coordinator of Bioenvironmental Engineering Research Centre (BERC), Faculty of Engineering at IIUM, He has received a prestigious international award (1st runner up) on Scopus Young Scientist award in Asia Pacific for 2010. He comments that "it is a pure research; unique idea; the university is seeking such theory in order to attain novel contribution in research and development (R&D). It will play a vital role to forward the present research world". Moreover, Prof. Dr. Jamal Ahmed Bashier Badi who is the author of a famous book 'Creative Thinking in Islam: Concepts and Issues'. He states, "The 3w Theory is a unique theory, idea is a comprehensive that will be a Mega Research Project.

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