

# Understanding the Role of Khalifa for the Foundation of Wizard Khalifa Tourism

A.A.M. Any<sup>1</sup>, N.N. Ahmat<sup>2</sup>, A. Robani<sup>2</sup>, F.S. Fen<sup>3</sup>, S.A. Abas<sup>4</sup> and M. Saad<sup>4</sup>

<sup>1</sup>Islamic Tourism Center, Ministry of Tourism and Culture

<sup>2</sup>Universiti Teknikal Malaysia Melaka, Center for Languages and Human Development

<sup>3</sup>Universiti Teknikal Malaysia Melaka, Faculty of Technology Management and Technopreneurship

<sup>4</sup>International Islamic University of Malaysia, Faculty of Languages and Management

*najjah@utem.edu.my*

**Abstract**—Branding has helped Malaysian tourism industry moving forward in this highly competitive world. Till now these Malaysian brands such as Malaysia Truly Asia or Muslim friendly country or Halal friendly country are still relevant but a new perspective toward Malaysia is a need. Thus, this research aimed to offer a new approach of tourism branding that would put Malaysian in the map of the world again. This new approach of branding is a concept of Wizard Khalifa Tourism (WKT). It was introduced to relook philosophically at the role of mankind that man is not a lord on earth but merely as a tourist in this world. In order to be the wizard khalifa tourist, he or she must return to the purpose of man's creation on earth, as demanded by Allah; the role of khalifa or a vicegerent man. Then, when men have retrieved the understanding of the purpose of their existence in this world; later, they would act to benefit other helixes in this world in general and in the world of tourism, in specific aspect.

**Keywords**—Understanding, Role of Khalifa and Wizard Khalifa Tourism

## I. INTRODUCTION

The main purpose of human creation is based on two important roles assigned to humans, which are to be the caliphate of Allah SWT, and to be His servant. *Khalifa* is a name or title which means "successor", deputy or stewards. Its most common term refers to the leader of the Caliphate and also used as a title

among Islamic religious groups or orders. The famous Caliphates were the 4 *khalifas* after the death of Prophet Muhammad SAW. However, for this article, the term *khaleefa* is firstly referred is when Allah command the angels to bow down to Adam as in 2:30 in which give a clear root meaning of vicegerent. The *ayaat* is {and [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."}[1] shows that vicegerent is more at divinely guided spokesman of Allah or divinely connected representative of Allah in the human form as a mercy to mankind [2].

Based on the verse above, Ibn Kathir explained that, even though Allah created humans to worship Him, it does not mean that Allah SWT needs humans. Other than that, Ibn Kathir also considered the views of other influential figures in Quranic interpretation as his reference in interpreting this verse. Al-Dhahhak interpreted that any act of worship that is *syirik* (directed to other than Allah) does not bring any benefit to the doer, except for the worship of Allah by those with *iman* (faith in Islam) [3]. Ibn Kathir also mentioned a Hadith whereby Imam Ahmad recorded that Abu Hurairah (may Allah be pleased with him) said that the Messenger of Allah (Peace be Upon Him- PBUH) said, "Allah SWT said: O sons (people) of Adam, busy yourself in worshipping Me, and I will fill your chest with

riches and dissipate your poverty. Otherwise, I will fill your chest with distracting affairs and will not do away with your poverty" [4]. It can be concluded that humans were not created in vain; rather they were created with a definite mission in life, that is to fulfil their role as Allah's caliphates, to become His obedient servant, and thus to manage the universe well.

Then, Mustafa Çağrıç, stresses the attribution role of "khalifah" (vicegerent) to man which has been defined clearly by the Quran. Man is the vicegerent of Allah on earth as stated in surah *al-Baqara* verse 30 and he is not left uncontrolled (without purpose) as stated in *ayaat* {does man think that he will be left neglected?}[5]. Then, the word of vicegerent is meant to improve the world for and on behalf of Allah, to rule people, to apply the orders and recommendations of Allah among people, animals and non-living things.

As a vicegerent, they must be justice and grateful to Allah as He has created the nature and has created all of the means in it abundantly enough to meet the normal needs of all of the beings as stated in *ayaat* {"And He giveth you of all that ye ask for. But if ye count the favors of Allah never will ye be able to number them: verily, man is given up to injustice and ingratitude."}[6] That verse is a warning to mankind as Allah knows that the only being that can consume things beyond his needs excessively without knowing any limits in extravagance is man. It means that when Allah gave man an ambition of excessive consumption in order to test him and when He gave man the duty it is to limit his desires in accordance with his needs. As a matter of fact, while meeting his needs, man is instructed not to disturb the balance of the living and non-living nature that surrounded him and even tried to protect it as long as he used those two means properly; thus, he became mercy for his environment.

However, in the communities where science and technology have developed unprecedentedly, religious life and the feeling of deep responsibility gained through religion have weakened; on the other hand, in this period, which is called "the age of intelligence", the mind has been seen as a simple tool for

servicing man's desires of domination and hedonism; man has been blinded to such an extent that he cannot see that the conditions for man's existence are being eliminated. Therefore, man cannot notice that his vital connections with nature are being cut off. Consequently, man has dragged the world into disasters from global warming to environmental pollution and to the destruction of species in order to satisfy his excessive desires that have been freed from religious and ethical bonds as he fulfils his desires of consumption and domination.

#### A. Duties of Khalifah on Earth

As mentioned before, man was created as "the vicegerent on earth" and this expression is usually interpreted as "being the vicegerent of the Creator, that is, ruling the world in compliance with His laws". The attributes of the Creator mentioned in *basmala*, which is the first verse of the Quran, and in the chapter *al-Fatiha*, the first chapter of the Quran, where second line of verse talk on "ar-Rahman and ar-Rahim" (the All Merciful, the All Compassionate) that tell us that His mercy and compassion encompass all of the beings. Accordingly, the first duty of the vicegerent, is "being in charge of executing His laws on earth" as pointed out in a hadith is to take the encompassing mercy and compassion and then reflect it on the beings. This is the fundamental mission of man on earth and what beautifies man, makes him effective and makes him "created in the best mould" as it is expressed by the Quran "Really We have created human in the best form " and "the most honourable creature" as it is mentioned in Quran "And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" . The superior faculties like mind and intelligence are two agents which distinguish man from all of the other living and non-living beings. Allah has given guidance that make will understand and knows when to execute the mission of vicegerent correctly. There are many verses in the Quran that point it out and that criticize man because he does not use those faculties correctly.

Most important things is that man is asked to pay attention to two criteria while making use of them. The first one is to make use of nature in a legitimate way and secondly is not to act like a harmful creature to break and harm the order that Allah has established in nature. This issue is emphasized in many verses and hadiths mentioning that man needs to check his desires, not to deify his soul, to avoid extravagance, to try to feel contented and not to go to extremes. In short, the nature is created and owned by Allah SWT. This is mentioned in ayat, which means "to Him belong all that is in the heavens and all that is on the earth. And verily, Allah He is Rich (Free of all wants), Worthy of all praise" [7]. Even though humans inhabit this universe and they are given the freedom to use the natural resources, it is important for human beings to be aware that everything that is available in this universe is not explicitly theirs, but belonged to the Creator of this universe, i.e. Allah SWT. Human beings cannot misuse use all these natural resources beyond their immediate needs.

## II. CONCEPT OF WIZARD KHALIFA

### A. *Khalifa the Traveller*

Islam encourage mankind to travel on earth so that they can find truth about the Creator as in *ayat* "Say: "Travel (in) through the earth and see what the end of those who rejected Truth was." However, the impact of this verse is so huge because it makes Muslim to travel and then establish the knowledge resulting from traveling in an art called "Travel writing". When Muslims travelled, they made books about animal's types and characteristics, they meditated and realized the importance of animal in creation of Allah. So Muslims travelled in the earth and we had a journey called: "The Journey of Ibn Battuta" who left Tangier in Morocco and went to East till he became the Maldives's judge. He recorded his observations, words, etc that became famous till present time. There were also scientific expeditions such Ibn-Roshayd's travel who visited every city and sat with its scholars to acquire their knowledge, ideas, and science keys

and recorded them in eight volumes. This means that a Muslim turns words to an action plan, then to executive procedures upon which he can abide by the commands of Allah." Muslims have travelled to seek knowledge. They travelled to collect hadith. Thus, arose the science related to Hadith travel; How to travel and why? How to collect information and from whom? How to perform and to whom? So, hadith travel became an integral part of narration about the Prophet (SAWS) and a vital part in inquiring about the supporting references in readings in Qur'an and Islamic jurisprudence, etc. Till the reference became apart from Islam. Reference is nourished through travels. The verse is also is a command so that the Muslim could go back to scientific missions, travelling to seek knowledge which is a part of jihad in the cause of Allah that a person leaves his country and beloved ones and exerts efforts, exhausts his body, and studies night and day. A believer searches for wisdom and it is his right when he finds it.

In short, traveling and its art is taken from one word in the Qur'an "Travel ". And if we want to make it a sequential act so, "Say, Travel..." and if we want to make it any domain, so "in the earth ". The word "in the earth" widened the domain a lot. There became a journey for observation, a journey for knowledge, a journey for hadith, a journey for documentation and so forth." [8] Travels also make people thinks and Islam reassure Muslim to use their intellect according to the concept of thinking which refer to Quran as the source of knowledge. Many great Muslim scholars such as Asad, Abul Kalam Azad, Bennabi and Arslan agree that Muslim mind is easily influenced by blind imitation [9]. This *taqlid* is a sickness that has infected Muslim mind which is unnatural for Muslim since the Quran has repeatedly urged them to think critically before acceptance any idea as feasible situation the predicament of the ummah. That is why travel is so important because it will open the eye and the mind of Muslim as in verse "We sent not before thee (any messenger) save men whom We inspired from among the folk of the township. Have they not travelled in the land and seen the nature of the consequence for those who were before

them? And verily the above of the Hereafter, for those who ward off (evil) is best. Have ye then no sense?" The *ayat* shows that travel inspire Muslim to new knowledge, new ideas, new understanding and new things in condition that they are really see it with physical eye and the spiritual thinking [10].

### B. Tourism in Islam

Then, tourism is not alien in Islam. Tourism and the travel activities became Islamic when certain conditions were practiced accordance to the Syariah compliance. Allah gives examples of the best character of traveler on earth as in *ayat* "And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness". However, the concept of Islamic tourism is greatly distinctive when the concept of *khalifa* tourist is introduced. The reason is that any malfunction or misbehave or unethical or apocalypse which happen is a result of man. Then, it is important to revive the purpose of man as *khalifah* on earth that when they travel, they are the agent of wizard *khalifa* as required by Islam.

The term of wizard is important because Islam demand mankind to practice Islam in the best manner. As in hadith says 'Verily, Allah loves that when anyone of you does something, he does it perfectly.' [Al Bukhari] Unlike what stereotypes and prejudices teach the world about Islam, this religion does not excuse laziness. In fact, there is quite an emphasis on work in the holy Quran wherein 360 mentions in different surahs, work (*amal*) has a tremendous value in Islam. It means that Islam is based on an ideal of practice— thus it is a religion of action. There are three main things is Islamic work ethics which are order, discipline, and accuracy and the combination of these qualities will deliver an *itqan* (perfection) of deed. Besides that, Allah also demands mankind to work hard as in verse "And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed". The instruction of disperse after *solat* is also a signal to travel to find the

abundance of Allah.

Indeed, the term wizard according to dictionary definition is "a person with a high degree of knowledge or skill in a particular field"[11] and in the computer science, wizard is those who can "computing a computer program that guides a user through a complex task." [12] Does these two definitions are contrary to Islam? Certainly, it is not because the first surah revealed is surah *al-A'laq'* which encourage mankind to read and to recite and learn to write in order to seek knowledges. "Recite in the name of your Lord who created"; "Created man from a clinging substance"; "Recite, and your Lord is the most Generous"; "Who taught by the pen"; "Taught man that which he knew not". Today, it is known that the basis of whole civilizations, different kinds of knowledge, and the progresses of man in different fields pivots on the existence of the 'pen'. The rank of scholars has preceded that of the martyrs, because the source for the appearance of the martyrs is really in the ink of the scholars' pen, and basically, it is their 'pen' that can change the destiny of individuals in different societies. That reading and writing is not the only way of seeking knowledge because Allah keep reminding mankind to pray "And Say: My lord, Increase me in knowledge".

A beautiful task is a finish and a complete one and Allah says "Do what is beautiful. Allah loves those who do what is Beautiful" and beautiful mankind are those who fulfil his duty as prescribed part of responsibilities of *khalifah* as in verse "Worship None But ALLAH and be dutiful and good to parents, and to kindred, and to orphans and the poor, and speak good to people. and establish prayer and give zakat". The wizard man is a man who perform the duties of *khalifah* on earth.

### III. METHODOLOGY

This research is a combination of a qualitative and quantitative approaches. For the qualitative part, Quran and Hadith are the main foundation of literature review and supported by other sources written by great religious scholars. Meanwhile the quantitative method depends on survey done in higher education institutions

such IIUM, UiTM and UTeM. There are many items of questions but for this article, the focus is on item relate to the understanding of students about the role of man as *khalifa*. Most of respondents are from IIUM because their students were exposed to many compulsory subjects that teach about the nature of man from the Islamic perspective, the philosophy of creation of mankind in Islam and other related topic. Then, the researcher decided to spread the surveys to other universities to find any differences in result and finding if these students who are not given the similar exposure as IIUM students answer the questionnaire.

**IV. RESULT AND FINDINGS**

This section will explore if the respondents are really understanding the role of *khalifa* on earth or if they are really practice it fully or partially or none. The first role of *khalifa* is to be grateful and thankful to Allah, all respondents answered agree and very agree which inclusive of the non-Muslim. It means that the non-Muslim also believe in God as the questions also put the name of Allah and God. If the name of Allah only exists, they might be different answer gotten. The same trend of answer given when the respondents were questioned if the traveler must praise to Allah and God while travelling. It means that the respondents learn two roles of *khalifa* which are being grateful and always praise to Allah. In Quran; "...Anyone who is grateful does so to the profit of his own soul..." [13]. In other words, being grateful for your life will benefit and purify your soul.

Regarding the role of *khalifa* is to keep cleanliness, all of them agree and very agree with that statement. It means that they understand the importance of cleanliness in their life and the places of travel. Again, almost all respondent except one believe that activities during travel will improve their energy and sustain it. Only one respondent was neutral which might show that his or her travel activities does not need to improve or sustain energy.

TABLE I. RESPONDENTS' UNDERSTANDING ON THE ROLE OF KHALIFA

Respondent's Understanding on the Role of Khalifa		Very Disagree	Disagree	Neutral	Agree	Very Agree
1.	As a tourist, we often thankful to Allah or God	0	0	0	6 20.0 %	24 80.0 %
2.	It is important for tourists to praise to Allah or God every time they travel	0	0	0	5 16.7 %	25 83.3 %
3.	Tourists need to keep the cleanliness of visiting places	0	0	0	4 13.3 %	26 86.7 %
4.	I believe, touristic activities enable us to gain and sustain energy	0	0	1 3.3 %	11 36.7 %	18 60.0 %
5.	Tourists are actually exploiting the Creation of Allah whenever they travel	0	3 10.0 %	4 13.3 %	9 30.0 %	14 46.7 %
6.	I think it is important for a tourist preserve the nature during the travelling activities	0	0	0	7 23.3 %	23 76.7 %
7.	As a tourist, we must involve in volunteering activities at the visited destination	0	0	7 23.3 %	14 46.7 %	9 30.0 %
8.	I believe the tourists are helping to improve the World for Allah whenever they are travelling	0	0	6 20.0 %	11 36.7 %	13 43.3 %
9.	The tourist is ruling the world every time they travel	1 3.3 %	3 10.0 %	13 43.3 %	8 26.7 %	5 16.7 %
10.	Tourists apply the moral laws whenever they are travelling	0	0	13 43.3 %	10 33.3 %	7 23.3 %

Question number 5 is a tricky question and it get different answers from the respondents because they were not sure with term of "exploiting the creation" where three respondents were disagreeing with that statement because they assume the exploiting words as a negative connotation. If the respondents understand English very well, they might not think it as negative as they think. However, they are honest in answering the question when they disagree with the statement. There are 4 respondents were not sure about the exploiting words that they chose to be neutral and this answer is very important because understand the word of exploiting is not a negative one and they know that exploiting the creation is part of human life. Exploiting the creation of Allah is allowed as long as not beyond necessities or extravagant in doing it. The rest of respondents which are the majority were agree and very agree because they understood that the exploitation of creation of Allah is permissible as long as following the guidance of Islam that is in moderate way. In short, another role of *khalifa* is to exploit the creation of Allah in moderate way.

Question 6 which states that the importance of keeping nature while travelling get all around answer that all respondents are agree and very agree with that statement. It shows that they love nature and it suit with the previous question if they travel for nature that got most answers. The conclusion is that the traveler and the respondents love to see the beauty of nature and love to see it preserved. Allah preserve the world with His Blessing as in Quran; "And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed, in that are signs for a people who believe." [14] Allah has shown the paradise on earth in Quran and shower it with rain to preserve it and it is up to mankind to maintain it.

The next question if the respondents want to do volunteer activities while travelling. Most of them agree and very agree to have such experience except 7 respondents who answer it as neutral. This type of neutrality shows many possibilities that they welcome the idea but do not put it as priority while travelling, or they are open with the idea but depend on what kind of volunteer activities' demands if suit them or not. There one hadith in particular that underscores this message to help others as core principle of Islam as from a collection called An-Nawawi:

Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a slave [of His] so long as the slave aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, but tranquility and peace descends

upon them, mercy envelopes them, the angels surround them, and Allah makes mention of them amongst those who are with Him. And whosoever is slowed down by his actions will not be hastened forward by his lineage" [15]. It is clear from this that helping other is connected to a believer's worship of God and they believe that each person will face God on the Day of Judgment and be asked about all their deeds. It is clear from the above hadith that helping others is not optional but a religious duty.

Question 8 demanding the respondents too improve the world Allah while travelling and the similar trend of answer where majority of them agree and very agree with the idea of improving the world of Allah. However, there are 6 respondents are in neutral position which means a lot of things either they are not sure with the term of improving the world that could be beyond their capacities or do not know how to responds with that statements that world is beyond repair or nothing else to improve or it is not their job to improve it. One thing for sure is that Islam urge man to live on earth and benefit the others.

The next tricky question is about tourist has ability to rule the world while travelling and as expected that the answers are various. The biggest number of respondents which is around 13 persons were in neutral place. While there are another 13 person are agree and very agree with the statement. However, there are 3 disagree and 1 who is very disagree about it. Those who are agree and very agree shows that they understood the meaning of *khalifa* as a vicegerent and successor of the world and it means ruling the world is part of *khalifa* too. Those who are neutral are not sure with statement of ruling and they keep it neutral because it is the best answer they can give. Meanwhile those who are disagree and very disagree may look at ruling the world as negative words and they may think themselves as humble man on earth and only Allah rule the world. Other reason is that they do not really understand the meaning of *khalifa* and his role on earth. In Islam, *khalifa* is the ruler of the world but they must abide to the rules and regulation of Islamic teaching. One of the good attributes and values of human beings is the

possibility of being caliph or representative of Allah on His earth. This is the highest value or perfection that one may reach. "And He is who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you." So, this is the conclusion: Allah wanted to appoint representatives of Himself on earth. The angels understood firstly, that this position is very high, secondly, that it was not exclusive to Adam (a.s.), and thirdly, that Allah wanted to make a new species on earth and among them some will be good and some will be bad and amongst those good human beings will be some at this high position (caliphate) and they will be rulers on earth or the natural universe. As a result, the angels wished that they had that closeness to Allah, because they were aware of their own goodness and they observed only negative points of human beings. Answering them Allah said: 'I know what you do not know'. When Allah wanted to show the angels the merits of human beings, He taught Adam (A.S.) all the names "And He taught Adam all the names, then presented them to the angels; Then He said: Tell me the names of those if you are right". When a person is chosen to be *khalifah*, he at least has one of two types of guardianship: Guardianship over the universe and creatures. Having this kind of guardianship one can do everything in this world such as reviving the dead, curing the sick. It is called 'generative guardianship [16].

The last question is about tourist must apply moral laws wherever they go. 17 respondents agree and very agree with the statement but a big number around 13 are neutral. Supposedly all agree or very agree with the statement, but the answer is beyond expectation that 13 respondents are neutral. It gives a lot of meaning that the neutral are honest with themselves that they may unable to keep the moral laws while travelling or they may not understand the scope of moral laws that tourist should apply. Islam is a comprehensive way of life, and morality is one of the cornerstones Islam. Morality is one of the fundamental sources of a nation's strength, just as immorality is one of the main causes of a nation's decline. Islam has established some

universal fundamental rights for humanity, which are to be observed in all circumstances. To uphold these rights, Islam has provided not only legal safeguards, but also a very effective moral system. Thus, whatever leads to the welfare of the individual or the society and does not oppose any maxims of the religion is morally good in Islam, and whatever is harmful is morally bad.

## V. CONCLUSION

In conclusion, given its importance in a healthy society, Islam supports morality and matters that lead to it, and stands in the way of corruption and matters that lead to it. The guiding principle for the behavior of a Muslim is "Virtuous Deeds". This term covers all deeds, not only acts of worship. The Guardian and Judge of all deeds is God Himself. The most fundamental characteristics of a Muslim are piety and humility. A Muslim must be humble with God and with other people: "And turn not your face away from people (with pride), nor walk in insolence through the earth. Verily, God likes not each arrogant boaster. And be moderate (or show no insolence) in your walking and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass." Man, as *khalifa*, as tourist, as mankind must uphold the Islamic moral laws if they are Muslim as Quran says; "Indeed, the most honorable among you in the sight of God is the most pious."

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