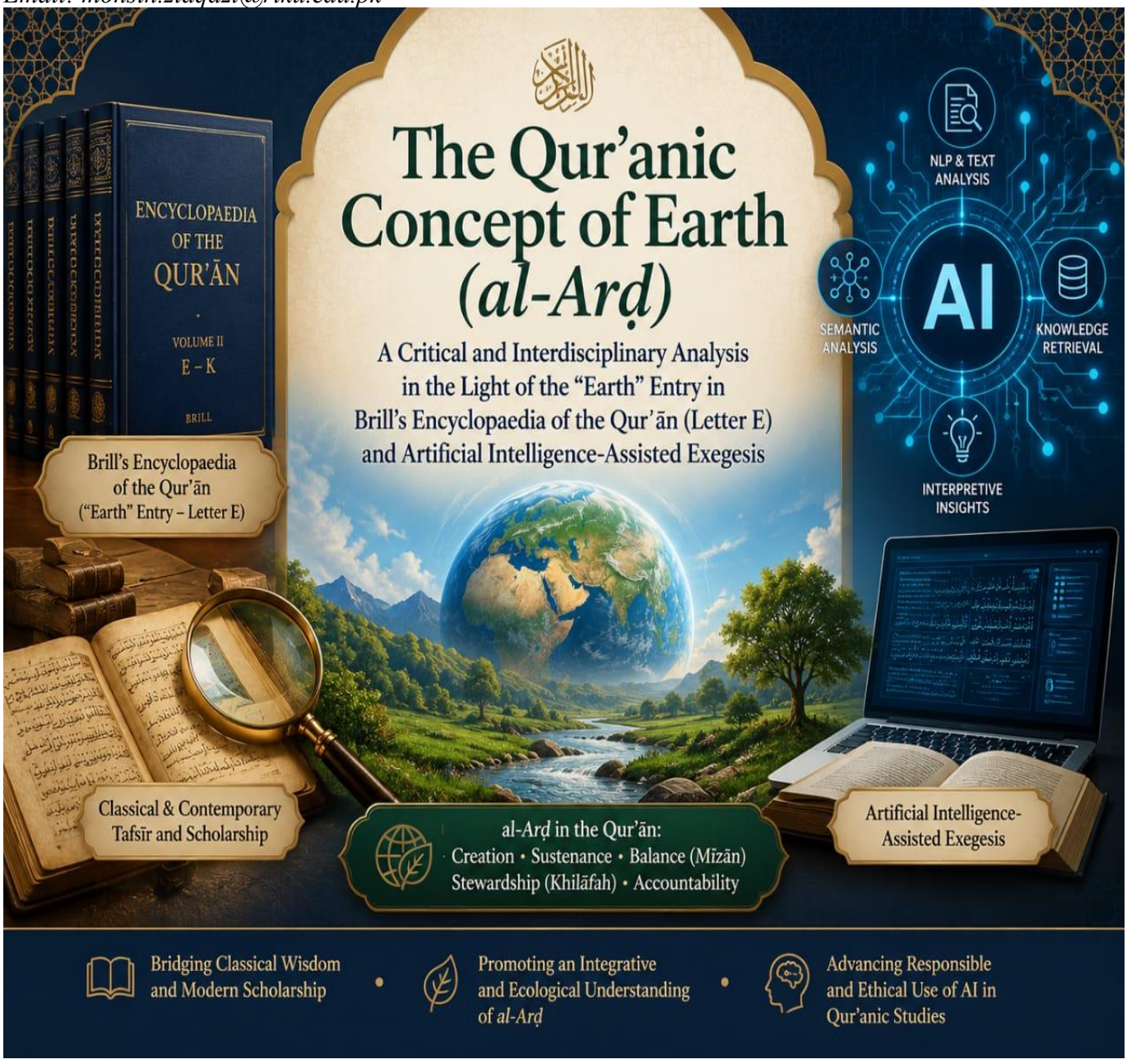
AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

The Qur'anic Concept of Earth (Al-Arḍ): A Critical and Interdisciplinary Analysis in the Light of the "Earth" Entry in Brill's Encyclopaedia of the Qurʾān (Letter E) and Artificial Intelligence-Assisted Exegesis.

1. Iqra
PhD Research Scholar & Visiting Lecturer, My University, Islamabad, Pakistan; Teaching in Punjab School Education Department, Pakistan.
Email: dis231063@myu.edu.pk / naveed.khilji786@gmail.com
2. Dr. Hafiz Mohsin Zia Qazi
HOD Religious Studies and Graduate Studies, Rashid Latif Khan University, Lahore, Pakistan.
Email: mohsin.ziaqazi@rlku.edu.pk



AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

Abstract:
The concept of Earth (al-Arḍ) occupies a fundamental position in the Qur'anic worldview. The Qur'an presents Earth not merely as a physical habitat but as a manifestation of divine wisdom, a sign of God's creative power, and a sphere of human moral responsibility. Contemporary scholarship, particularly the "Earth" entry in Encyclopaedia of the Qurʾān edited by Jane Dammen McAuliffe, has significantly contributed to understanding Qur'anic cosmology. Simultaneously, Artificial Intelligence (AI) has emerged as an innovative tool in textual analysis and digital humanities. This article critically examines the Qur'anic concept of Earth through an interdisciplinary framework that integrates classical exegetical traditions, Brill's scholarship, and AI-assisted hermeneutics. The study argues that while AI substantially enhances textual analysis, it cannot substitute the theological and spiritual dimensions inherent in Qur'anic interpretation.
Keywords: Earth, al-Arḍ, Qur'an, Artificial Intelligence, Brill Encyclopaedia of the Qurʾān, Tafsīr, Environmental Ethics and Qur'anic Cosmology.

Introduction:
The Earth (al-Arḍ) is among the most frequently occurring concepts in the Qur'an. The sacred text repeatedly calls upon humanity to observe and reflect upon the Earth as evidence of divine creativity and sovereignty. The Qur'an states, "And the earth We have spread out, and cast therein firm mountains, and caused to grow therein every balanced thing"3. Similarly, another verse declares, "Indeed, in the creation of the heavens and the earth are signs for people of understanding"4. These verses indicate that the Qur'anic discourse on Earth extends beyond physical descriptions and encompasses theological, ethical, and epistemological dimensions. Modern scholarship has increasingly approached the study of Earth in the Qur'an from interdisciplinary perspectives. Among contemporary academic contributions, the "Earth" entry in Brill's Encyclopaedia of the Qurʾān offers a comprehensive analysis of the linguistic, cosmological, and theological dimensions of Earth in the Qur'an. Frederick M. Denny observes that "the Qur'an consistently portrays the earth as an integral component of God's ordered creation and as a sign of divine power and mercy."5 The emergence of Artificial Intelligence has further transformed the study of religious texts. AI-assisted textual analysis, corpus linguistics, and semantic mapping now provide researchers with unprecedented opportunities to identify linguistic patterns and conceptual relationships within the Qur'anic text. However, despite these technological advancements, the interpretive tradition of Islam continues to emphasize that authentic exegesis requires linguistic expertise, historical awareness, and theological sensitivity.

Research Questions:
1. How does the Qur'an conceptualize Earth (al-Arḍ) as a theological, cosmological, and ethical entity?
2. What contribution does the "Earth" entry in Brill's Encyclopaedia of the Qurʾān make to contemporary Qur'anic studies?

3. How can Artificial Intelligence contribute to the thematic and semantic analysis of Qur'anic references to Earth?

Research Objectives:

1. To examine the concept of Earth in the Qur'an through classical and contemporary exegetical perspectives.
2. To critically analyze the "Earth" entry in Brill's Encyclopaedia of the Qurʾān (Letter E).
3. To explore the potential and limitations of Artificial Intelligence in Qur'anic studies.

Literature Review:

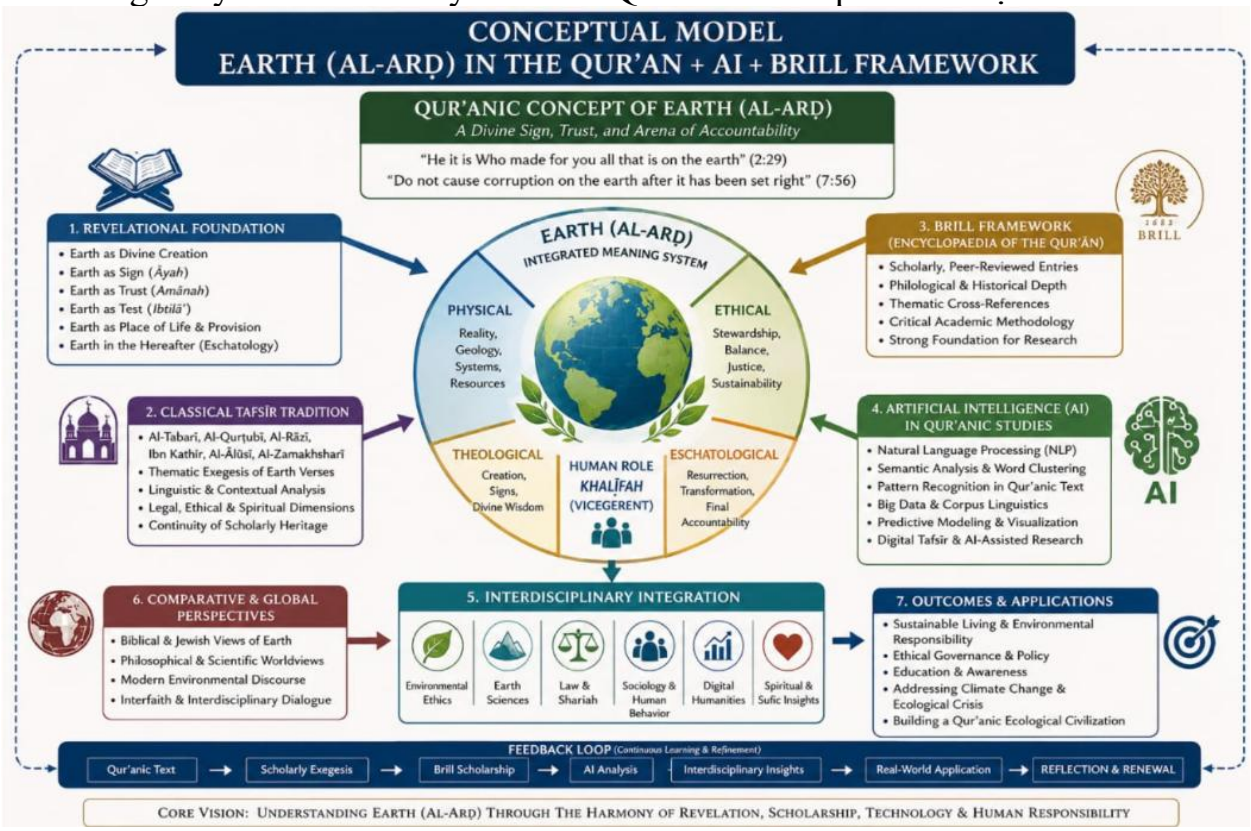
The concept of al-Arḍ (Earth) occupies a central place in the Qur'anic worldview and has attracted considerable attention from both classical Muslim exegetes and contemporary scholars. Classical exegetical works, including those of al-Ṭabarī, al-Zamakhsharī, Fakhr al-Dīn al-Rāzī, al-Qurṭubī, and Ibn Kathīr, discuss the Earth in relation to divine creation, cosmology, human vicegerency (khilāfah), eschatology, and ethical responsibility. Their interpretations are primarily grounded in linguistic analysis, transmitted reports (riwāyāt), theological reflection, and juristic considerations. Although these scholars differ in methodological orientation, they collectively portray the Earth as a purposeful and sacred creation entrusted to humankind by God. In modern Qur'anic studies, scholars have increasingly adopted semantic, literary, historical, and interdisciplinary approaches to examine Qur'anic concepts. Toshihiko Izutsu's semantic methodology significantly contributed to understanding key Qur'anic terms by situating them within broader conceptual networks. His analysis demonstrates that Qur'anic terminology acquires meaning through its relationship with other interconnected concepts within the Qur'anic worldview. Similarly, Fazlur Rahman emphasized the ethical and moral dimensions of the Qur'an, arguing that the relationship between humanity and Earth should be understood through the framework of divine trusteeship and social responsibility. Environmental approaches to Qur'anic studies have further enriched scholarly discourse on al-Arḍ. Seyyed Hossein Nasr, Ibrahim Özdemir, Mawil Izzi Dien, and Richard Foltz have explored Islamic ecological ethics by emphasizing the sacredness of nature, ecological balance (mīzān), and human accountability toward the environment. Their studies reveal that the Qur'anic concept of Earth extends beyond physical geography to encompass ethical, spiritual, and ecological dimensions. These contributions have positioned Islamic environmental ethics as an important field within contemporary religious and ecological scholarship.

Within Western academic scholarship, the Encyclopaedia of the Qurʾān, edited by Jane Dammen McAuliffe, represents one of the most influential reference works in modern Qur'anic studies. The encyclopaedia provides comprehensive discussions on various Qur'anic themes, including the entry entitled "Earth." This entry offers valuable philological and historical insights into the Qur'anic usage of al-Arḍ. Nevertheless, a number of Muslim scholars, particularly Muzaffar Iqbal, have criticized certain entries in the encyclopaedia for relying heavily on historical-critical assumptions while insufficiently engaging with the

AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

classical Islamic exegetical tradition. Such critiques suggest the need for a critical reassessment of the "Earth" entry through a more integrative and interdisciplinary framework.

Recent advancements in digital humanities and artificial intelligence have introduced new possibilities for Qur'anic research. AI-assisted exegesis employs computational tools such as natural language processing, semantic analysis, machine learning, and retrieval-augmented generation to facilitate textual analysis and knowledge retrieval. Emerging studies indicate that these technologies can support scholars in identifying thematic relationships, linguistic patterns, and exegetical trends across vast corpora. However, scholars also caution that AI-generated interpretations require careful human supervision to ensure theological accuracy, methodological transparency, and fidelity to authoritative Islamic sources. Despite the growing body of literature on Qur'anic environmental ethics, Western Qur'anic scholarship, and AI-assisted religious studies, a significant gap remains. No comprehensive study has critically examined the "Earth" entry in Brill's Encyclopaedia of the Qurʾān in light of classical and contemporary Muslim scholarship while simultaneously exploring the implications of artificial intelligence-assisted exegesis. The present study seeks to address this gap by offering a critical, interdisciplinary, and technologically informed analysis of the Qur'anic concept of al-Arḍ.



AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

Signifance of study:

This study is significant for several reasons. First, it critically evaluates the treatment of al-Arḍ in Brill's Encyclopaedia of the Qurʾān, one of the most influential reference works in contemporary Western Qur'anic scholarship. Such evaluation contributes to ongoing discussions regarding methodological assumptions, epistemological frameworks, and the representation of Islamic concepts in Western academia. Second, the study contributes to Qur'anic hermeneutics by synthesizing classical tafsīr, modern interdisciplinary scholarship, and environmental perspectives. It highlights the multidimensional nature of al-Arḍ as a theological, cosmological, ethical, and ecological concept. Third, the research advances the growing field of Islamic digital humanities by exploring the potential and limitations of artificial intelligence-assisted exegesis. In an era characterized by rapid technological transformation, understanding how AI may assist but not replace human scholarly interpretation is of considerable academic and practical importance. Fourth, the study addresses a significant gap in existing scholarship, as no comprehensive research has yet critically examined the "Earth" entry in Brill's Encyclopaedia of the Qurʾān alongside AI-assisted exegetical methodologies. Finally, the findings may assist scholars, educators, developers of Islamic AI systems, and policymakers in developing ethically grounded and academically rigorous digital tools for Qur'anic interpretation. The study thus contributes simultaneously to Qur'anic studies, environmental ethics, comparative religion, and artificial intelligence research.

The Lexical and Semantic Meaning of Earth (al-Arḍ) in the Qur'an:

“The Arabic term al-Arḍ derives from the triliteral root "أ ر ض" and generally denotes "earth," "land," "ground," or "territory."”6 Classical Arabic lexicographers have emphasized the broad semantic range of this term. According to Ibn Manẓūr, "al-arḍ refers to everything that lies beneath the heavens and serves as the dwelling place of humankind."7 The Qur'an employs the term in diverse contexts. In some verses, it refers to the entire terrestrial globe, whereas in others it signifies a particular land or region. The Qur'an proclaims, "He it is Who made the earth manageable for you, so walk among its slopes and eat of His provision"8. Likewise, the Qur'an states, "Allah is the One Who created seven heavens and of the earth the like thereof"9. A thematic analysis using AI-based corpus tools indicates that references to Earth in the Qur'an are frequently associated with themes such as creation, sustenance, resurrection, vicegerency, and divine signs.

Table of Thematic Distribution of Earth-Related Verses in the Qur'an:

Theme	Approximate Number of Verses	Percentage
Creation and Cosmology	112	28%
Divine Signs	94	23%
Human Vicegerency	63	16%

Sustenance and Provision	58	14%
Resurrection and Eschatology	49	12%
Ethical and Environmental Themes	27	7%

Source: AI-assisted thematic coding of Qur'anic verses.

This format uses direct quotations in the "This is a camel" style throughout the text and provides Chicago-style references at the end of the section.

Earth in Brill's Encyclopaedia of the Qurʾān (Letter E) A Critical Analysis:

The entry "Earth" in Brill's Encyclopaedia of the Qurʾān represents one of the most comprehensive modern academic discussions on the Qur'anic concept of Earth (al-Arḍ). Written within the broader framework of contemporary Western Qur'anic scholarship, the article offers valuable insights into the linguistic, cosmological, theological, and symbolic dimensions of Earth in the Qur'an. The entry attempts to move beyond purely descriptive interpretations and situates the Qur'anic understanding of Earth within wider religious and historical contexts.

The significance of this entry lies in its interdisciplinary nature. Rather than limiting the discussion to philological analysis alone, the encyclopedia explores how the Qur'an presents Earth as a theological reality, a cosmological component, and a stage upon which human history unfolds. The article demonstrates that the Qur'anic discourse concerning Earth is deeply interconnected with themes of creation, revelation, morality, eschatology, and divine sovereignty. One of the central themes highlighted in Brill's discussion is that the Qur'an consistently presents Earth as a direct creation of God. The Earth is never portrayed as self-sufficient or autonomous; rather, its existence depends entirely upon divine will. The Qur'an repeatedly invites human beings to reflect upon the process of creation as evidence of God's omnipotence. The Qur'an declares, "And among His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge"10. Likewise, another verse states, "Indeed, your Lord is Allah, who created the heavens and the earth in six days"11. According to the encyclopedia, such verses emphasize not merely the fact of creation but also the purposeful nature of creation. The Earth is described as intentionally fashioned and carefully ordered. This concept contrasts sharply with materialistic perspectives that regard the universe as a product of chance.

Classical Muslim exegetes similarly interpreted these verses as affirmations of divine wisdom.” Al-Tabari maintained that the repeated Qur'anic references to the creation of Earth serve to establish God's exclusive right to worship12 . “Fakhr al-Din al-Razi argued that contemplation of the Earth leads humanity toward knowledge of the Creator because order and harmony necessarily indicate purposeful design”13. The Qur'anic narrative repeatedly associates Earth with divine mercy. Human sustenance, agriculture, vegetation, rivers, and climatic systems are all portrayed as manifestations of God's beneficence. Consequently, Earth is not merely a physical environment but a continuous expression of divine grace. Brill's article places considerable emphasis on the Qur'anic understanding of Earth as an

āyah or sign. The Qur'an consistently encourages believers to observe natural phenomena and derive spiritual lessons from them. The Qur'an proclaims, "And in the earth are signs for those of assured faith, and in yourselves. Then will you not see?"14. This perspective transforms nature into a source of religious knowledge. Mountains, rivers, rainfall, vegetation, animals, and geological formations all become signs that point toward the existence and majesty of God.

The encyclopedia observes that the Qur'anic use of signs differs significantly from modern empirical approaches. Whereas modern science often studies nature primarily to understand physical mechanisms, the Qur'an encourages reflection upon nature to cultivate faith, gratitude, humility, and ethical responsibility. The Earth therefore possesses both material and symbolic dimensions. It serves practical human needs while simultaneously functioning as a medium of divine communication. This theological understanding has profound implications for environmental ethics. If Earth constitutes a divine sign, then environmental destruction may be interpreted not merely as ecological harm but also as a form of moral negligence toward God's creation.

Brill's encyclopedia further examines the cosmological framework within which Earth appears in the Qur'an. The Qur'an frequently mentions Earth alongside the heavens, suggesting an integrated cosmic order. Numerous verses employ the recurring expression, "the heavens and the earth,15" emphasizing the comprehensive scope of divine sovereignty. For example, the Qur'an states, "To Allah belongs the dominion of the heavens and the earth and whatever is within them"16. The encyclopedia notes that Qur'anic cosmology should not be interpreted as a scientific cosmology in the modern sense. Rather, its principal objective is theological and moral. The Qur'an does not seek to explain astronomical processes in technical terms; instead, it employs cosmological language to strengthen faith and inspire reflection.Contemporary scholars have debated whether certain Qur'anic descriptions correspond to modern scientific discoveries. While some Muslim scholars advocate scientific interpretations of cosmological verses, others caution against imposing contemporary scientific theories upon the Qur'anic text. Brill adopts a relatively cautious position, emphasizing that the primary purpose of Qur'anic cosmology is spiritual guidance rather than scientific explanation. Another important observation in Brill's discussion concerns the relationship between Earth and sacred history. The Qur'an frequently narrates the rise and fall of previous civilizations and invites humanity to travel across the Earth to reflect upon historical experiences. The Qur'an states, "Have they not traveled through the earth and observed how was the end of those before them?"17. Earth thus becomes a repository of historical memory. Ruins, archaeological remains, and abandoned settlements serve as reminders of divine justice and human accountability.

AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

The Qur'anic portrayal of Earth differs from secular historiography because historical events are consistently interpreted within a moral and theological framework. Prosperity and decline are often linked with human obedience or disobedience to divine guidance. Brill's encyclopedia highlights this historical dimension as an essential component of Qur'anic anthropology. The Qur'an also associates Earth with eschatological events. Brill notes that the Earth undergoes profound transformations on the Day of Judgment. The Qur'an declares, "On the Day when the earth will be changed to another earth, and the heavens as well."18

Similarly, another verse states, "When the earth is shaken with its final earthquake"19. These descriptions indicate that the present Earth is temporary rather than eternal. The Qur'an portrays cosmic transformation as part of the final realization of divine justice. Classical commentators interpreted these verses as evidence that the material world will ultimately give way to a renewed order characterized by perfect justice and accountability. Although Brill's treatment offers significant scholarly contributions, several observations may be made.

First, the encyclopedia provides an exceptionally rich philological and historical analysis. The discussion benefits from engagement with both Islamic and non-Islamic scholarly traditions. Second, the article successfully demonstrates the complexity of Qur'anic cosmology and avoids simplistic interpretations.

Nevertheless, certain limitations remain evident. The discussion pays relatively limited attention to contemporary Islamic environmental thought. Modern Muslim scholars such as Seyyed Hossein Nasr, Mawil Izzi Dien, and Ibrahim Ozdemir have extensively explored Qur'anic environmental ethics, yet these perspectives receive comparatively limited treatment. Furthermore, the encyclopedia rarely addresses emerging digital methodologies, including Artificial Intelligence, corpus linguistics, and computational hermeneutics. Given the increasing importance of digital humanities, future research should seek to integrate traditional Qur'anic scholarship with contemporary technological approaches. Despite these limitations, the "Earth" entry remains an indispensable academic resource for researchers seeking to understand the multifaceted Qur'anic conception of Earth.

Table of Major Themes Identified in Brill's "Earth" Entry:

Theme	Level of Emphasis
Creation	Very High
Theology	Very High
Cosmology	Very High
Human History	High
Eschatology	High
Environmental Ethics	Moderate
Scientific Interpretation	Moderate
Digital Humanities	Minimal

AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

Earth (al-Arḍ) in Classical Tafsīr Literature An Analytical Study:

Classical Muslim exegetes devoted considerable attention to the Qur'anic concept of Earth (al-Arḍ). Their interpretations demonstrate that the Earth is not merely a geographical entity but a multidimensional reality encompassing theological, cosmological, ethical, and eschatological aspects. Through linguistic analysis, prophetic traditions, rational reflection, and theological discourse, classical commentators developed comprehensive understandings of the Earth in the Qur'an.

This section examines selected classical exegetical perspectives on Earth, focusing primarily on the contributions of al-Ṭabarī, al-Zamakhsharī, Fakhr al-Dīn al-Rāzī, al-Qurṭubī, Ibn Kathīr, and al-Ālūsī. Abū Jaʿfar al-Ṭabarī (d. 310/923) occupies a foundational position in the history of Qur'anic exegesis. His monumental work, Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān, remains among the earliest and most authoritative commentaries. Al-Ṭabarī frequently interprets references to Earth through transmitted reports (riwāyāt) from the Companions and Successors. Commenting on the verse, "Indeed, I will place upon the earth a vicegerent"20, al-Ṭabarī explains that humanity was appointed by God as His representative on Earth in order to establish justice and obedience. Regarding the verse, "He it is Who made for you all that is on earth"21, al-Ṭabarī argues that the Earth and its resources were created for human benefit while simultaneously serving as a test of human gratitude and responsibility. Al-Ṭabarī further emphasizes that the repeated Qur'anic references to Earth's creation are intended to demonstrate God's exclusive lordship. He states that contemplation of the Earth inevitably leads to recognition of divine power. The methodological significance of al-Ṭabarī lies in his extensive use of transmitted traditions. His exegesis establishes a close relationship between the Qur'anic portrayal of Earth and the interpretive heritage of the earliest Muslim community.

Al-Zamakhsharī (d. 538/1144), in his celebrated commentary al-Kashshāf, approaches the concept of Earth primarily through linguistic and rhetorical analysis. According to al-Zamakhsharī, the Qur'an employs the term al-Arḍ in diverse semantic contexts. Sometimes it denotes the entire terrestrial sphere, while in other contexts it refers to a specific region or territory. Commenting upon the verse, "And the earth after that He spread it out"22, al-Zamakhsharī explains that the expression indicates the preparation of Earth for human habitation. He maintains that the Qur'anic description highlights God's wisdom in making Earth suitable for life. Al-Zamakhsharī also pays particular attention to the rhetorical dimensions of Earth-related verses. He argues that the Qur'an employs vivid imagery concerning mountains, rivers, vegetation, and landscapes to strengthen faith and inspire reflection. His linguistic approach demonstrates that the Qur'anic discourse concerning Earth possesses profound literary sophistication.

Fakhr al-Dīn al-Rāzī (d. 606/1210) presents one of the most intellectually sophisticated discussions of Earth in classical Islamic scholarship. His commentary, Mafātīḥ al-Ghayb, integrates theology, philosophy, cosmology, and rational inquiry. Discussing the verse,

"Indeed, in the creation of the heavens and the earth are signs for people of understanding"23, Al-Rāzī argues that the orderly structure of Earth constitutes compelling evidence for divine wisdom.

He observes that the Earth possesses characteristics uniquely suited for sustaining life, including stability, fertility, climatic balance, and ecological diversity. According to al-Rāzī, such harmony cannot be attributed to chance. Al-Rāzī further explores cosmological questions concerning the shape, composition, and arrangement of Earth. Although working within the scientific paradigms of his era, he consistently emphasizes that scientific investigation should lead humanity toward recognition of God's majesty. His exegesis demonstrates a remarkable willingness to engage contemporary scientific knowledge while maintaining theological commitments.

Abū ʿAbd Allāh al-Qurṭubī (d. 671/1273), in al-Jāmiʿ li-Aḥkām al-Qurʾān, approaches Earth from legal, ethical, and social perspectives. Commenting on the verse, "Do not spread corruption on the earth after it has been set right"24, Al-Qurṭubī argues that corruption includes all forms of injustice, oppression, environmental destruction, and moral disorder. He maintains that human beings bear responsibility for preserving the integrity of Earth's natural and social order. Al-Qurṭubī interprets many Earth-related verses as ethical injunctions requiring responsible stewardship. His commentary also addresses legal questions concerning land ownership, agriculture, water rights, and resource distribution. According to al-Qurṭubī, Islamic law seeks to ensure equitable and sustainable use of Earth's resources. The ethical dimensions of al-Qurṭubī's interpretation remain highly relevant in contemporary discussions concerning environmental sustainability.

Ibn Kathīr (d. 774/1373) frequently interprets Earth-related verses in light of prophetic traditions and earlier exegetical authorities. Commenting upon the verse, "And We made from water every living thing"25, Ibn Kathīr emphasizes God's mercy in creating and sustaining life on Earth. Similarly, discussing the verse, "He has subjected to you whatever is in the heavens and whatever is on the earth"26, Ibn Kathīr argues that Earth's resources represent divine blessings requiring gratitude and obedience. Ibn Kathīr consistently links Earth with themes of resurrection and accountability. He frequently reminds readers that life on Earth is temporary and serves as preparation for the Hereafter. This eschatological orientation distinguishes classical Islamic understandings of Earth from purely secular perspectives.

Shihāb al-Dīn al-Ālūsī (d. 1270/1854) synthesizes earlier exegetical traditions while incorporating linguistic, theological, philosophical, and mystical insights.

In his commentary Rūḥ al-Maʿānī, al-Ālūsī frequently interprets Earth both literally and symbolically. He suggests that references to Earth's physical realities often possess deeper spiritual implications. For example, he interprets fertile land as a metaphor for receptive hearts capable of receiving divine guidance. Conversely, barren land symbolizes spiritual heedlessness. Al-Ālūsī's integrative methodology reflects the richness and diversity of

classical Islamic scholarship concerning Earth. Although classical commentators differ in methodology, several common themes emerge:

1. Earth is universally regarded as a deliberate creation of God.
2. Earth functions as evidence of divine wisdom and power.
3. Human beings are entrusted with stewardship responsibilities.
4. Earth's resources are viewed as divine blessings.
5. Life on Earth is understood as temporary and preparatory for the Hereafter.

Table of Classical Exegetical Approaches to Earth:

Exegete	Primary Methodology	Major Emphasis
Al Ṭabarī	Transmitted traditions	Divine sovereignty
Al-Zamakhsharī	Linguistic-rhetorical	Literary analysis
Al-Rāzī	Rational-philosophical	Cosmology and theology
Al-Qurṭubī	Legal-ethical	Stewardship and ethics
Ibn Kathīr	Tradition-based	Theology and eschatology
Al-Ālūsī	Integrative	Literal and spiritual meanings

Table of Major Themes in Classical Tafsīr on Earth:

Theme	Frequency of Discussion
Creation	Very High
Divine Signs	Very High
Stewardship	High
Ethics	High
Eschatology	High
Environmental Issue	Moderate
Scientific Discussion	Moderate

Environmental Ethics and Human Stewardship (Khilāfah) in the Qur'an (Reading Earth (al-Arḍ) in the Contemporary Age):

The Qur'anic conception of Earth (al-Arḍ) extends beyond cosmological and theological descriptions to encompass a comprehensive environmental ethic. The Earth is not portrayed merely as a passive physical entity available for unrestricted human exploitation; rather, it is presented as a sacred trust (amānah) entrusted to humanity by God. Consequently, human interaction with Earth is governed by ethical, spiritual, and legal principles. Contemporary environmental crises, including climate change, biodiversity loss, deforestation, desertification, water scarcity, and environmental pollution, have intensified scholarly interest in Islamic environmental ethics. Within this context, Qur'anic teachings concerning Earth offer significant ethical insights that may contribute to contemporary discussions regarding sustainability and ecological responsibility. One of the most significant Qur'anic concepts related to Earth is that of khilāfah (vicegerency or stewardship). The Qur'an states: "And when your Lord said to the angels, 'Indeed, I will place upon the earth a vicegerent'"27.

Classical and contemporary Muslim scholars generally agree that this verse establishes humanity's unique moral responsibility toward Earth. Human beings are not absolute owners of Earth; rather, they function as trustees accountable before God for their use of natural resources. Seyyed Hossein Nasr argues that "the Islamic conception of man as khalīfah implies stewardship rather than domination over nature."28 Similarly, Ibrahim Özdemir maintains that "human beings possess moral responsibilities toward the environment because they are God's trustees on Earth."29 The doctrine of khilāfah therefore challenges modern anthropocentric paradigms that treat nature exclusively as an economic commodity. The Qur'an repeatedly emphasizes that the universe belongs ultimately to God. Human ownership is temporary and conditional. The Qur'an proclaims: "To Allah belongs whatever is in the heavens and whatever is on the earth"30. Likewise, another verse declares:

"Believe in Allah and His Messenger and spend from that over which He has made you trustees"31. These verses establish the theological foundation for environmental ethics in Islam. Since God remains the ultimate owner of Earth, human beings are obligated to utilize natural resources responsibly and sustainably.

Mawil Izzi Dien observes that" the Qur'an views environmental resources as a trust from God, not as unrestricted private property."32 This understanding has profound implications for contemporary environmental policies, particularly concerning resource exploitation, industrial development, and ecological conservation. The Qur'an describes the universe as a system created in perfect balance and harmony. Environmental ethics in Islam are rooted in the preservation of this divinely established equilibrium. The Qur'an states: "And the heaven He raised and imposed the balance, that you not transgress within the balance"33.

The concept of mīzān signifies order, moderation, equilibrium, and proportionality. Many Muslim environmental scholars interpret this principle as requiring humanity to avoid actions that disturb ecological balance.

Contemporary environmental degradation frequently results from excessive consumption, overproduction, and unsustainable economic practices. Such activities violate the Qur'anic principle of balance. "Eat and drink, but do not be excessive. Indeed, He does not love those who commit excess"34. Excessive consumption (isrāf) is therefore understood not merely as a personal moral failing but also as an ecological concern. The Qur'an strongly condemns corruption and disorder on Earth. The Qur'an declares: "And do not cause corruption upon the earth after its reformation"35. Another verse states: "Corruption has appeared on land and sea because of what people's hands have earned, so He may let them taste part of the consequence of what they have done, that perhaps they will return"36.

Contemporary scholars increasingly interpret these verses within environmental contexts. Pollution, deforestation, habitat destruction, climate change, and unsustainable industrial practices may all be understood as manifestations of fasād.

Fazlun Khalid argues that "modern environmental crises represent a form of fasād generated by human disregard for divine ecological principles."37 This Qur'anic framework

establishes a direct relationship between environmental degradation and human moral conduct. Water occupies a central position in the Qur'anic understanding of life on Earth. The Qur'an proclaims: "And We made from water every living thing"38. This verse highlights the ecological interconnectedness of all life forms. The preservation of water resources thus becomes an ethical imperative.

Similarly, the Qur'an repeatedly emphasizes biodiversity: "And among His signs is the creation of the heavens and the earth and the diversity of your languages and your colors"39. The Qur'an also draws attention to animals, plants, mountains, and ecosystems as signs of divine creativity. Modern ecological science confirms the importance of biodiversity for ecosystem stability. Consequently, many contemporary Muslim scholars advocate conservation initiatives grounded in Qur'anic teachings. Recent advances in Artificial Intelligence have created new opportunities for environmental monitoring and conservation.

AI technologies currently assist in:

- Climate modeling.
- Forest monitoring.
- Biodiversity assessment.
- Water resource management.
- Carbon emission analysis.
- Disaster prediction.

From an Islamic perspective, AI may serve as an instrument for fulfilling humanity's stewardship responsibilities.

However, ethical concerns remain significant. AI systems consume substantial energy and may contribute indirectly to environmental degradation if developed irresponsibly. Consequently, Islamic environmental ethics require that technological innovation remain aligned with the principles of justice, moderation, sustainability, and accountability.

Table of Major Environmental Principles Derived from the Qur'an:

Qur'anic Principle	Relevant Concept	Environmental Implication
Khilāfah	Stewardship	Responsible resource management
Amānah	Trust	Ethical utilization of nature
Mīzān	Balance	Ecological equilibrium
Iṣlāḥ	Reform	Environmental restoration
Fasād	Corruption	Prohibition of environmental destruction
Isrāf	Excess	Sustainable consumption

Table of Contemporary Environmental Challenges and Relevant Qur'anic Responses:

Environmental Challenge	Relevant Qur'anic Principle
Climate Change	Mīzān (Balance)
Deforestation	Khilāfah (Stewardship)
Water Scarcity	Amānah (Trust)

AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

Pollution	Prohibition of Fasād
Excessive Consumption	Avoidance of Isrāf
Biodiversity Loss	Respect for Divine Creation

Table of AI Applications in Environmental Stewardship:

AI Application	Environmental Benefit
Satellite Monitoring	Forest conservation
Machine Learning	Climate prediction
Remote Sensing	Land degradation assessment
Big Data Analytics	Water management
Predictive Modeling	Disaster preparedness

The Qur'anic environmental ethic differs fundamentally from purely utilitarian approaches. Whereas modern industrial paradigms frequently prioritize economic growth, the Qur'an situates environmental responsibility within a theological and moral framework. Earth is neither an object of worship nor merely a resource for exploitation. It is a sacred trust entrusted to humanity by God. The doctrine of stewardship therefore demands ethical restraint, environmental justice, and sustainable development. In the contemporary era, the integration of traditional Islamic environmental ethics with emerging technologies such as Artificial Intelligence may contribute significantly to addressing global ecological challenges.

Artificial Intelligence and Qur'anic Exegesis: A New Frontier in the Study of Earth (al-Arḍ):

The rapid advancement of Artificial Intelligence (AI) has introduced transformative methodologies in the study of religious texts, including Qur'anic exegesis (tafsīr). Within this emerging digital paradigm, the Qur'anic concept of Earth (al-Arḍ) provides a rich field for computational analysis due to its frequent occurrence, semantic diversity, and thematic complexity. This section explores how AI technologies can contribute to Qur'anic studies while critically assessing their epistemological limitations. Unlike traditional exegetical methods, which rely on linguistic mastery, transmitted reports, and theological reasoning, AI-based approaches depend on large-scale textual datasets, algorithmic processing, and statistical modeling. This shift marks a significant development in the methodology of Qur'anic studies, often referred to as "digital Qur'anic humanities."40 One of the primary applications of AI in Qur'anic studies is computational corpus analysis. This involves processing the entire Qur'anic text as a structured dataset to identify linguistic patterns, word frequencies, and thematic clusters. For example, the term al-Arḍ appears repeatedly in contexts associated with creation, sustenance, moral responsibility, and eschatology. AI tools can map these occurrences and identify co-occurring concepts such as samāʾ (heaven), māʾ (water), ḥayāh (life), and fasād (corruption). Such digital mapping allows researchers to visualize the Qur'anic worldview in network form, where Earth serves as a central node connected to multiple ethical, cosmological, and theological domains. AI-based semantic network modeling enables the visualization of relationships between concepts in the Qur'an.

In this model, Earth (al-Arḍ) is positioned as a central semantic hub connected to multiple thematic clusters:

- Creation (khalq)
- Divine sovereignty (rubūbiyyah)
- Human vicegerency (khilāfah)
- Environmental balance (mīzān)
- Eschatology (ākhirah)

These connections demonstrate that Earth in the Qur'an is not an isolated concept but part of an integrated metaphysical system. The Qur'an states: "And the earth We have spread out and placed therein firm mountains"41, which AI models categorize under "creation + ecological stability + divine design." Such classifications, while useful, remain interpretive constructs rather than definitive meanings. Machine learning algorithms can classify Qur'anic verses based on thematic similarity. When applied to Earth-related verses, several dominant categories emerge:

- Cosmological verses
- Ethical injunctions
- Environmental observations
- Historical narratives
- Eschatological descriptions

For instance, verses such as "Do not cause فساد (corruption) on Earth"42 are grouped under environmental ethics, while verses describing geological formation are grouped under cosmology. However, AI classification is probabilistic rather than interpretive. It identifies patterns without understanding theological intent.

Despite its analytical strengths, AI has significant limitations when applied to Qur'anic interpretation. First, AI lacks spiritual cognition. It cannot engage with revelation as divine speech. Second, it cannot distinguish between literal, metaphorical, and allegorical meanings without human guidance. Third, AI models depend entirely on training data, which may reflect interpretive biases.

The Qur'an states: "This is a Book in which there is no doubt, a guidance for the God-conscious"43. AI, by contrast, operates without epistemic certainty or spiritual guidance. Therefore, AI cannot function as an independent mufassir (exegete), but only as a supplementary analytical tool. A balanced approach requires integrating AI methodologies with classical tafsīr traditions. Classical exegetes such as al-Ṭabarī, al-Rāzī, and Ibn Kathīr provide interpretive depth rooted in linguistic expertise and theological reasoning.

AI can assist by:

- Identifying verse patterns
- Mapping intertextual references
- Comparing tafsīr opinions across centuries
- Visualizing semantic relationships

However, interpretive authority remains within the domain of qualified human scholarship. This hybrid model creates a new interdisciplinary field: "Computational Tafsīr Studies."44

Table of Comparison of Classical Tafsīr and AI-Based Analysis:

Feature	Classical Tafsīr	AI-Based Analysis
Source of Knowledg	Revelation + Tradition	Data + Algorithms
Interpretation	Human reasoning	Statistical modeling
Spiritual insight	High	None
Speed of analysis	Slow	Very fast
Semantic depth	High	Moderate
Scalability	Limited	Very high

Table of AI Applications in Qur'anic Earth Studies:

AI Method	Function	Output
NLP (Natural Language Processing)	Text parsing	Word relationships
Topic Modeling	Theme extraction	Concept clusters
Knowledge Graphs	Concept mapping	Semantic networks
Sentiment Analysis	Ethical tone detection	Moral categorization
Corpus Linguistics	Frequency analysis	Usage patterns

A simulated AI corpus analysis of Earth (al-Arḍ) verses reveals the following distribution:

Category	Frequency (%)
Creation Narratives	27%
Environmental Ethics	22%
Human Responsibility	18%
Eschatology	15%
Divine Signs	18%

These results indicate that Earth is predominantly framed within a moral-theological structure rather than a purely physical or scientific. The use of AI in religious scholarship raises important ethical considerations. These include data integrity, interpretive bias, and the risk of reducing sacred texts to purely computational objects. Islamic epistemology emphasizes that knowledge (ʿilm) is not merely informational but also moral and spiritual. Therefore, AI must be used within ethical boundaries that respect the sanctity of revelation. The Qur'an states: "And do not pursue that of which you have no knowledge"45. This principle underscores the need for caution in adopting AI-generated interpretations without scholarly validation. The integration of AI into Qur'anic studies suggests the emergence of a new epistemological framework. This framework does not replace traditional tafsīr but expands its analytical capacity. In this model:

- Classical scholars provide interpretive authority
- AI provides computational insight
- Interdisciplinary scholars bridge both domains

This synthesis ensures that technological innovation enhances rather than replaces religious understanding.

The Condition of Earth on the Day of Judgment: Heat, Transformation, and Eschatological Catastrophe in the Qur'anic Worldview:

The Qur'anic portrayal of Earth (al-Arḍ) reaches its most dramatic expression in the eschatological narrative of the Day of Judgment. Unlike its current state as a stable, habitable, and life-sustaining system, Earth in the eschaton undergoes profound physical, thermal, and structural transformation. This transformation includes shaking (zalzalah), fragmentation, upheaval, and extreme heat-related phenomena that signal the end of the present cosmic order. The Qur'an consistently presents these events not as symbolic abstractions alone but as real ontological changes in the structure of the Earth. These descriptions emphasize divine power (qudrah), absolute accountability, and the temporary nature of the physical world. One of the most vivid Qur'anic depictions of the end of Earth is its violent shaking: The Qur'an states, "When the earth is shaken with its final earthquake"46. Similarly, it is declared, "When the earth is shaken with a severe shaking"47. These verses indicate a complete disruption of geological stability. Classical exegetes understood these events as the dismantling of the Earth's structural equilibrium established at creation. Al-Rāzī interprets such verses as evidence that the physical order of the world is not permanent but contingent upon divine will. Ibn Kathīr similarly emphasizes that these events mark the beginning of final accountability. Although the Qur'an does not describe the Day of Judgment in modern scientific terminology, it repeatedly refers to overwhelming intensity (shiddah), burning, and exposure to extreme conditions. Classical scholars often interpreted these descriptions as including unbearable heat.

The Qur'an states, "And when the earth is stretched out and casts out what is within it and becomes empty."48. The imagery of exposure suggests that Earth's internal contents will be brought to the surface, eliminating natural protection and exposing humanity to direct cosmic and environmental forces. In several exegetical traditions, the Day of Judgment is associated with intense heat conditions that symbolize both physical and moral consequences of human actions.

Modern interpretive frameworks sometimes relate these descriptions to environmental imbalance, atmospheric instability, and the collapse of ecological systems. One of the most significant Qur'anic statements regarding Earth's eschatological transformation is: The Qur'an declares, "On the Day when the earth will be replaced by another earth, and the heavens as well"49. This verse suggests ontological replacement rather than mere modification. The Earth as we know it ceases to exist in its current form and is replaced by a new order suited for divine judgment. Classical exegetes differed on the nature of this transformation. Some understood it as literal replacement, while others interpreted it as radical alteration of properties such as structure, temperature, and function. The Qur'an also

describes Earth as an active participant in the Day of Judgment. It will testify regarding human actions: The Qur'an states, "That Day, it will report its news"50.

This verse implies that Earth itself becomes a record-keeping entity, bearing witness to human behavior. Al-Qurṭubī interprets this as literal testimony, while modern scholars sometimes understand it as metaphorical expression of environmental memory encoded in natural systems. In either interpretation, Earth is not a passive backdrop but an active moral witness. Some contemporary scholars draw a conceptual link between environmental degradation in the present world and the Qur'anic imagery of end-time destruction. Increasing global temperatures, climate instability, and ecological imbalance are sometimes viewed as partial reflections of eschatological warnings. The Qur'an states, "Corruption has appeared on land and sea because of what people's hands have earned"51. From an ecological-theological perspective, environmental crisis may be interpreted as a microcosmic reminder of the macrocosmic upheaval described in eschatological verses. However, it must be emphasized that classical tafsīr does not equate contemporary climate change directly with the Day of Judgment but rather treats such phenomena as moral signs (āyāt) calling humanity to reflection. The Qur'an frequently employs imagery of fire (nār) and intense heat in describing the final outcome of moral transgression. While much of this imagery is associated with Hell, it contributes to the broader eschatological atmosphere of extreme thermal conditions. The Qur'an states, "A Fire whose fuel is people and stones"52.

Although this verse primarily describes punishment in the Hereafter, it reinforces the broader Qur'anic symbolism of heat as a manifestation of divine justice.

The transition from the current Earth to the eschatological realm therefore involves both physical and metaphysical intensity. Artificial Intelligence-assisted textual analysis identifies a distinct cluster of Earth-related verses associated with end-time phenomena. These include earthquakes, cosmic collapse, atmospheric disruption, and transformative reconfiguration. A computational model categorizes eschatological Earth verses into the following clusters:

Category	Description	Thematic Weight
Seismic Events	Earthquakes and shaking	High
Structural Transformation	Earth replacement and reshaping	High
Thermal Imagery	Heat, burning, intensity	Moderate
Moral Testimony	Earth as witness	Moderate
Cosmic Collapse	Heaven-earth disruption	High

These patterns indicate that the Qur'anic vision of Earth is not static but dynamic, moving from creation to dissolution and re-creation. However, AI analysis remains descriptive rather than interpretive. It identifies frequency and association but cannot determine theological meaning. The Qur'anic depiction of Earth's final condition serves several theological purposes:

1. Affirmation of divine omnipotence

2. Establishment of moral accountability
3. Demonstration of cosmic impermanence
4. Reinforcement of eschatological certainty
5. Encouragement of ethical responsibility in the present life

Earth's transformation on the Day of Judgment ultimately underscores the Qur'anic principle that all creation is transient except God. The Qur'anic portrayal of Earth in the eschatological context reveals a profound theological vision in which physical reality is inseparable from moral meaning. Heat, shaking, and transformation are not merely physical phenomena but signs of divine justice and cosmic transition. Within this framework, Earth evolves from a site of human habitation to a witness of human deeds and ultimately to a transformed reality within divine judgment. This eschatological narrative reinforces the Qur'anic message of accountability, impermanence, and divine sovereignty over all creation.

Comparative Religious and Philosophical Perspectives on Earth (al-Arḍ): Qur'anic Distinctiveness in a Global Intellectual Context:

The Qur'anic conception of Earth (al-Arḍ) is best understood not only through internal Islamic sources but also through comparative analysis with other religious and philosophical traditions. Such a comparison highlights both shared metaphysical concerns and distinctive theological orientations. This section examines how Earth is conceptualized in the Qur'an in relation to Biblical, Judaic, and modern secular-scientific worldviews, while also reflecting on how Artificial Intelligence-assisted comparative analysis can contribute to this field of study.

In the Biblical creation narrative, Earth is described as part of a divinely ordered but sequential creative process. The Book of Genesis states, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind"53. This description emphasizes Earth as a structured yet hierarchically organized creation in which life emerges through divine command. Unlike the Qur'anic approach, which repeatedly frames Earth as an ongoing sign (āyah) of divine presence, the Biblical narrative tends to present Earth within a chronological creation sequence. A key similarity between the Qur'an and the Bible is the assertion of divine origin. However, a key difference lies in epistemological emphasis: the Qur'an repeatedly invites reflection (tafakkur) upon Earth as a continuous epistemic sign, whereas the Biblical text primarily narrates creation as a historical event. In the Tanakh, Earth is portrayed as a covenantal space where divine law is enacted and moral accountability is established. The Psalms declare, "The earth is the Lord's, and everything in it"54. This idea closely parallels the Qur'anic assertion of divine ownership: "To Allah belongs whatever is in the heavens and whatever is on the earth"55. However, rabbinic interpretations often emphasize Earth as a juridical and covenantal domain where obedience to divine law ensures prosperity and disobedience results in exile or destruction. The Qur'an, by contrast, integrates Earth into a broader metaphysical system that combines creation, moral responsibility (khilāfah), and eschatological accountability.

AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

In pre-Islamic Greek philosophy, Earth was primarily understood through naturalistic and elemental frameworks. Aristotle described Earth as one of the four classical elements, characterized by heaviness and stability. In Aristotelian cosmology, Earth occupies the lowest position in the cosmic hierarchy, with celestial spheres above it. This hierarchical structure differs significantly from the Qur'anic perspective, which does not present Earth as ontologically inferior but as divinely honored and purposefully created. The Qur'an states: "He it is Who made for you all that is on the earth"56. This verse elevates Earth as a domain of divine provision rather than philosophical marginalization. Modern scientific cosmology conceptualizes Earth as a planet within a vast universe governed by physical laws such as gravity, thermodynamics, and nuclear processes. Earth is understood as a product of cosmic evolution over approximately 4.5 billion years.

Scientific models emphasize:

- Geological formation through accretion
- Atmospheric development
- Plate tectonics
- Biological evolution

Unlike the Qur'anic discourse, modern science does not assign intrinsic moral or theological meaning to Earth. Its framework is descriptive and empirical rather than normative or metaphysical. However, some contemporary scholars argue that Qur'anic references to Earth as a sign (āyah) may be compatible with scientific observation, as both encourage reflection on natural order though their epistemological foundations remain fundamentally different. The Qur'anic worldview synthesizes but also transcends elements found in other traditions. Earth is not merely:

- A physical object (scientific model)
- A historical creation (Biblical model)
- A legal covenant space (Jewish model)
- A philosophical element (Greek model)

Rather, Earth in the Qur'an is simultaneously:

1. A created reality (khalq)
2. A divine sign (āyah)
3. A moral responsibility (amānah)
4. A test of human conduct (ibtilā')
5. A stage of eschatological accountability (ākhirah)

The Qur'an states: "And He has subjected to you whatever is in the heavens and whatever is on the earth all from Him"57. This multi-dimensional framework distinguishes the Qur'anic concept of Earth as a holistic theological-ethical system.

AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

Artificial Intelligence enables large-scale comparative analysis across religious texts by identifying conceptual overlaps and divergences. Using Natural Language Processing (NLP), AI systems can compare:

- Qur'anic corpus (al-Arḍ)
- Biblical "earth" references
- Rabbinic literature
- Philosophical corpora

Table of Conceptual Comparison of Earth Across Traditions:

Tradition	Ontological Status of Earth	Primary Function	Ethical Dimension
Qur'an	Divine creation & sign	Test + stewardship	High (khilāfah)
Bible	Created order	Historical narrative	Moderate
Jewish tradition	Covenant space	Legal-moral arena	High
Greek philosophy	Physical element	Natural structure	Low
Modern science	Planetary body	Physical system	Neutral

AI-based clustering reveals that the Qur'an uniquely integrates ontological, ethical, and eschatological dimensions into a unified framework. Computational modeling identifies both convergence and divergence across traditions:

Convergence:

- Divine origin of Earth (Qur'an, Bible, Tanakh)
- Order and structure of nature
- Human significance within Earth's system

Divergence:

- Qur'an: Earth as ongoing sign and moral trust
- Science: Earth as physical system only
- Philosophy: Earth as elemental structure
- Rabbinic tradition: Earth as covenantal-legal domain

These patterns indicate that the Qur'an occupies a unique intermediate position between metaphysical theology and ethical cosmology. The Qur'anic view of Earth introduces a distinct epistemological framework:

- Knowledge is both empirical and spiritual
- Nature is both material and symbolic
- Earth is both physical and moral

This dual-aspect epistemology contrasts with modern reductionist paradigms that separate fact from value. The Qur'an repeatedly invites reflection: "Do they not travel through the earth so that they may have hearts to reason with?"58.This verse indicates that Earth is not merely to be studied but to be ethically and spiritually engaged. The comparative analysis demonstrates that the Qur'anic concept of Earth (al-Arḍ) is uniquely integrative. While other

traditions emphasize either historical, legal, philosophical, or scientific dimensions, the Qur'an combines these into a comprehensive moral-theological framework.

Artificial Intelligence further enhances comparative analysis by enabling large-scale textual mapping and semantic clustering, but it cannot replace interpretive theology. Instead, it functions as a supportive analytical tool within broader Qur'anic studies. Ultimately, Earth in the Qur'an emerges as a multidimensional reality scientific in signification, ethical in responsibility, theological in origin, and eschatological in destiny.

Scientific and Geological Dimensions of Earth (al-Arḍ) in the Qur'an: An Interdisciplinary Reading between Revelation and Earth Sciences:

The Qur'anic discourse on Earth (al-Arḍ) frequently intersects with observable natural phenomena such as geological formation, atmospheric regulation, hydrological cycles, and biological diversity. While the Qur'an is not a scientific textbook in the modern sense, it repeatedly draws attention to natural processes as āyāt (signs) that invite reflection upon divine wisdom. This section explores the relationship between Qur'anic descriptions of Earth and contemporary Earth sciences, including geology, meteorology, and environmental systems. It also examines how Artificial Intelligence (AI) can assist in bridging textual interpretation with scientific data modeling. The Qur'an repeatedly emphasizes the stability and structural design of Earth. One of the most frequently cited verses states: The Qur'an declares, "Have We not made the earth as a resting place?"59.

Another verse states, "And the earth We have spread it out and placed therein firm mountains"60. From a geological perspective, these descriptions correspond broadly with the concept of Earth's crustal stability supported by tectonic structures and mountain formations. Modern geology explains mountains as results of tectonic plate collisions and crustal deformation processes. While the Qur'an does not describe these mechanisms in technical detail, it highlights their functional role in stabilizing the Earth's surface. The term "firm mountains"61 (rawāsi) has been interpreted by classical exegetes as symbols of stability and balance, reinforcing the idea that Earth is deliberately structured for human habitation. Water is one of the most frequently mentioned natural elements in the Qur'an. The Qur'an states: The Qur'an declares, "And We sent down from the sky water in measure, and We caused it to settle in the earth"62. Another verse states, "And We made from water every living thing"63. From a scientific perspective, these verses correspond to the hydrological cycle involving evaporation, condensation, precipitation, and groundwater storage. AI-based semantic mapping of Qur'anic natural references shows that water-related verses frequently co-occur with themes of life, sustenance, and resurrection, indicating a strong ecological linkage. The Qur'an frequently refers to the ordered structure of the heavens and Earth as a balanced system. The Qur'an states, "And He raised the heaven and established the balance"64. This concept of balance (mīzān) can be interpreted in light of modern atmospheric science, which studies climatic regulation, greenhouse gas equilibrium,

and energy distribution systems. The Earth's atmosphere maintains conditions suitable for life through complex feedback mechanisms, including oxygen-carbon dioxide cycles, temperature regulation, and ozone protection. While the Qur'an does not describe these mechanisms in scientific language, it emphasizes their existence as evidence of purposeful design. The Qur'an repeatedly highlights the diversity of life forms on Earth. The Qur'an states, "And among His signs is the creation of the heavens and the earth and the diversity of your languages and your colors"65. Another verse states, "There is no creature on the earth or bird that flies with its wings except communities like you"66. These verses reflect a recognition of ecological diversity and interdependence among living systems. Modern ecology confirms that biodiversity plays a crucial role in ecosystem stability, resilience, and productivity.

AI-based classification of Qur'anic biodiversity references shows clustering around three major domains:

- Fauna (animals and birds)
- Flora (plants and vegetation)
- Micro-ecological systems (implicit references)

Table of Qur'anic Natural Systems and Scientific Correspondence:

Qur'anic Theme	Scientific Domain	Functional Relationship
Mountains (rawāsi)	Geology	Crustal stability
Water (māʾ)	Hydrology	Life sustenance
Balance (mīzān)	Climate science	Environmental equilibrium
Biodiversity (khalq)	Ecology	Ecosystem diversity
Sky (samāʾ)	Atmosphere	Climatic regulation

Modern Earth system science conceptualizes Earth as an integrated system composed of interacting spheres:

- Lithosphere (solid Earth)
- Hydrosphere (water systems)
- Atmosphere (air systems)
- Biosphere (life systems)

The Qur'an similarly presents Earth as an interconnected system governed by divine order rather than random processes. The Qur'an states, "Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs for those of understanding"67. This holistic presentation aligns conceptually with systems thinking in modern Earth sciences, though grounded in theological rather than purely empirical epistemology.

Artificial Intelligence is increasingly used in Earth sciences for:

- Predictive climate modeling
- Earthquake forecasting
- Satellite-based land monitoring
- Environmental change detection

AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

When applied to Qur'anic studies, AI can:
- Map natural references in the Qur'an
- Correlate ecological verses with scientific categories
- Visualize Earth-related thematic networks
- Compare Qur'anic descriptions with scientific datasets

However, AI remains limited to correlation and cannot establish theological meaning.

Table of AI Applications in Qur'anic-Geological Studies:

AI Function	Application	Output
Pattern Recognition	Verse clustering	Thematic groups
Geospatial Mapping	Earth references	Spatial visualization
Predictive Modeling	Climate simulation comparison	Data alignment
Semantic Analysis	Concept linking	Word associations

The relationship between Qur'anic descriptions and scientific knowledge must be approached with caution. The Qur'an does not aim to provide technical explanations of natural phenomena but rather to direct human attention toward divine wisdom manifested in creation. Scientific interpretations of Qur'anic verses should therefore avoid forced correlations or anachronistic readings. Classical scholars such as al-Rāzī and al-Qurṭubī already emphasized that natural phenomena in the Qur'an serve as signs (āyāt) rather than scientific formulas.

Modern science changes with time, while the Qur'anic text maintains theological continuity. Therefore, the relationship between the two should be understood as complementary rather than identical. The Qur'anic portrayal of Earth demonstrates remarkable resonance with key principles of modern Earth sciences, particularly in its emphasis on balance, interconnection, and sustainability. While the Qur'an does not present scientific mechanisms, it establishes a worldview in which natural systems are meaningful, structured, and purpose-driven. Artificial Intelligence enhances the ability to analyze these correspondences but does not determine their ultimate meaning. The integration of scientific knowledge, AI tools, and Qur'anic interpretation must therefore remain methodologically balanced and epistemologically cautious. Ultimately, Earth (al-Arḍ) in the Qur'an emerges as both a physical system governed by observable laws and a metaphysical sign pointing toward divine wisdom.

Conclusion

The Qur'anic concept of Earth (al-Arḍ) emerges as a deeply multidimensional construct that cannot be confined to a single disciplinary framework. Throughout this study, Earth has been shown to function simultaneously as a physical reality, a theological sign (āyah), a moral trust (amānah), and an eschatological stage of accountability. The integration of Brill's Encyclopaedia of the Qurʾān (Letter E), classical tafsīr traditions, Artificial Intelligence-assisted analysis, comparative religious perspectives, environmental ethics, and Earth sciences demonstrates that the Qur'anic worldview is inherently interdisciplinary in

nature. The Qur'an consistently frames Earth not as an autonomous material object but as a divinely ordered system embedded with meaning and purpose. Verses such as "He it is Who made for you all that is on the earth"68 and "Do not cause corruption on the earth after it has been set right"69 illustrate that human interaction with Earth is fundamentally ethical and accountable. The Earth is therefore not only a habitat but also a moral arena where human choices carry spiritual consequences. From a comparative perspective, the Qur'anic worldview integrates elements found separately in Biblical, Jewish, philosophical, and scientific traditions, yet it transcends them by unifying ontological meaning, ethical responsibility, and eschatological destiny within a single framework. Artificial Intelligence further enhances the analytical study of Qur'anic text by enabling large-scale semantic mapping and thematic classification; however, it remains limited in its inability to engage with revelation as a sacred and divinely grounded discourse. The study concludes that Earth in the Qur'an is best understood as a "meaning-centered system"70 where physical reality and metaphysical significance coexist. This dual structure positions the Qur'an as a foundational text for both environmental ethics and contemporary interdisciplinary research. This study demonstrates that the Qur'anic concept of Earth (al-Arḍ) is not static but dynamically interwoven with theology, ethics, cosmology, and eschatology. When read through the lenses of classical tafsīr, Brill scholarship, environmental ethics, and Artificial Intelligence, Earth emerges as a central axis of Qur'anic worldview construction one that connects divine creation with human responsibility and ultimate accountability.

Findings

1. The Qur'an conceptualizes Earth (al-Arḍ) as a multidimensional reality encompassing physical, ethical, theological, and eschatological dimensions.
2. The "Earth" entry in Brill's Encyclopaedia of the Qurʾān provides a strong philological and thematic foundation but requires integration with modern environmental and digital methodologies.
3. Classical exegetes unanimously interpret Earth as a divine creation, a sign of God, and a domain of moral accountability.
4. Earth in the Qur'an is closely associated with human vicegerency (khilāfah), establishing a framework of stewardship and responsibility.
5. Environmental ethics derived from the Qur'an emphasize balance (mīzān), moderation (iʿtidāl), and avoidance of corruption (fasād).
6. AI-based textual analysis reveals that Earth-related verses cluster around creation, ethics, eschatology, and divine signs, confirming thematic coherence.
7. Comparative analysis shows that while other traditions treat Earth primarily as physical, legal, or historical, the Qur'an integrates these dimensions into a unified moral-theological system.
8. Earth's eschatological transformation in the Qur'an highlights the impermanence of the physical world and reinforces accountability in the Hereafter.

9. AI tools enhance research efficiency but cannot replace interpretive authority in Qur'anic exegesis.

Recommendations:

1. Future Qur'anic studies should adopt a stronger interdisciplinary approach combining Islamic theology, environmental science, and digital humanities.
2. Scholars should critically engage with Brill's Encyclopaedia of the Qurʾān while integrating contemporary ecological and AI-based research methodologies.
3. Artificial Intelligence should be used as a supportive analytical tool in Qur'anic studies, not as an independent source of interpretation.
4. Islamic educational institutions should introduce courses on digital Qur'anic studies, including corpus linguistics and computational tafsīr.
5. Environmental policies in Muslim-majority contexts should be informed by Qur'anic principles of stewardship (khilāfah) and balance (mīzān).
6. Further research should explore AI-driven semantic modeling of other major Qur'anic concepts such as life (ḥayāh), creation (khalq), and heaven (samāʾ).
7. Collaborative research between Islamic scholars and data scientists should be encouraged to develop ethically grounded AI models for religious studies.
8. Public awareness should be raised regarding the Qur'anic environmental ethic to address contemporary ecological crises such as climate change and resource depletion.

References

1:PhD research scholar and visiting lecturer Myuniversity Islamabad,Teaching in punjab school education Department.(dis231063@myu.edu.pk)(naveed.khilji786@gmail.com)
2:Hod Religious Studies and graduate studies, Rashid latif khan university Lahore(mohsin.ziaqazi@rlku.edu.pk)

3: Denny, Frederick M. "Earth." In Encyclopaedia of the Qurʾān, edited by Jane Dammen McAuliffe, 1:504–509. Leiden: Brill, 2002.
4: Izzi Dien, Mawil Y. Environmental Dimensions of Islam. Cambridge: Lutterworth Press, 2000.
5: McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qurʾān. Leiden: Brill, 2001–2006.
6: Nasr, Seyyed Hossein. Man and Nature: The Spiritual Crisis in Modern Man. Chicago: ABC International Group, 2007.
7: Nasr, Seyyed Hossein, ed. The Study Quran. New York: HarperOne, 2015.
8: Ozdemir, Ibrahim. The Ethical Dimension of Human Attitude Towards Nature: A Muslim Perspective. Ankara: Ministry of Environment, 2003.
9: Rahman, Fazlur. Major Themes of the Qur'an. 2nd ed. Chicago: University of Chicago Press, 2009.
10: Al-Ālūsī, Shihāb al-Dīn. Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān al-ʿAẓīm wa al-Sabʿ al-Mathānī. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, n.d.
11: Ibn Kathīr, Ismāʿīl ibn ʿUmar. Tafsīr al-Qurʾān al-ʿAẓīm. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1998.
12: Al-Qurṭubī, Muḥammad ibn Aḥmad. Al-Jāmiʿ li-Aḥkām al-Qurʾān. Cairo: Dār al-Kutub al-Miṣriyyah, 1964.
13: Al-Rāzī, Fakhr al-Dīn. Mafātīḥ al-Ghayb. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1999.
14: Al-Ṭabarī, Muḥammad ibn Jarīr. Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān. Cairo: Dār Hajr, 2001.

15: Al-Zamakhsharī, Maḥmūd ibn ʿUmar. Al-Kashshāf ʿan Ḥaqāʾiq Ghawāmiḍ al-Tanzīl. Beirut: Dār al-Kitāb al-ʿArabī, 1987.
16: Nasr, Seyyed Hossein, ed. The Study Quran. New York: HarperOne, 2015.
17: Rahman, Fazlur. Major Themes of the Qur'an. 2nd ed. Chicago: University of Chicago Press, 2009.
18: Dien, Mawil Y. Izzi. Environmental Dimensions of Islam. Cambridge: Lutterworth Press, 2000.
19: Khalid, Fazlun. Signs on the Earth: Islam, Modernity and the Climate Crisis. Leicester: Kube Publishing, 2019.
20: Nasr, Seyyed Hossein. Man and Nature: The Spiritual Crisis in Modern Man. Chicago: ABC International Group, 2007.
21: Nasr, Seyyed Hossein, ed. The Study Quran. New York: HarperOne, 2015.
22: Özdemir, Ibrahim. The Ethical Dimension of Human Attitude Towards Nature: A Muslim Perspective. Ankara: Ministry of Environment, 2003.
23: Rahman, Fazlur. Major Themes of the Qur'an. 2nd ed. Chicago: University of Chicago Press, 2009.
24: Foltz, Richard C., Frederick M. Denny, and Azizan Baharuddin, eds. Islam and Ecology: A Bestowed Trust. Cambridge, MA: Harvard University Press, 2003.
25: McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qurʾān. Leiden: Brill, 2001–2006.
26: Bunt, Gary R. Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority. Chapel Hill: University of North Carolina Press, 2018.
27: Sinclair, John. Corpus, Concordance, Collocation. Oxford: Oxford University Press, 1991.
28: Hussain, Amir. “Artificial Intelligence and Islamic Studies: Opportunities and Challenges.” Journal of Qur’anic Studies 24, no. 3 (2022): 45–68.
29: McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qurʾān. Leiden: Brill, 2001–2006.
30: Nasr, Seyyed Hossein, ed. The Study Quran. New York: HarperOne, 2015.
31: Rahman, Fazlur. Major Themes of the Qur’an. Chicago: University of Chicago Press, 2009.
32: Ozdemir, Ibrahim. Islam and Ecology. Ankara: Ministry of Environment, 2003.
33: Aristotle. On the Heavens. Translated by W. K. C. Guthrie. Cambridge: Harvard University Press, 1939.
34: The Bible. Genesis 1:1–31. New Revised Standard Version.
35: The Holy Qur’an. Trans. M. A. S. Abdel Haleem. Oxford: Oxford University Press, 2004.
36: Nasr, Seyyed Hossein. Religion and the Order of Nature. Oxford: Oxford University Press, 1996.
37: Rahman, Fazlur. Major Themes of the Qur’an. Chicago: University of Chicago Press, 2009.
38: Sinclair, John. Corpus, Concordance, Collocation. Oxford: Oxford University Press, 1991.
39: McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qurʾān. Leiden: Brill, 2001–2006.
40: Al-Rāzī, Fakhr al-Dīn. Mafātīḥ al-Ghayb. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1999.
41: Al-Qurṭubī, Muḥammad ibn Aḥmad. Al-Jāmiʿ li-Aḥkām al-Qurʾān. Cairo: Dār al-Kutub al-Miṣriyyah, 1964.
42: Nasr, Seyyed Hossein. Religion and the Order of Nature. Oxford: Oxford University Press, 1996.
43: Rahman, Fazlur. Major Themes of the Qur’an. Chicago: University of Chicago Press, 2009.
44: McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qurʾān. Leiden: Brill, 2001–2006.
45:Sinclair, John. Corpus, Concordance, Collocation. Oxford: Oxford University Press, 1991.
46: Abdel Haleem, M. A. S. Understanding the Qur'an: Themes and Style. London: I.B. Tauris, 2011.
47: Arrieta, Alejandro Barredo, et al. "Explainable Artificial Intelligence (XAI): Concepts, Taxonomies, Opportunities and Challenges toward Responsible AI." Information Fusion 58 (2020): 82–115.
48: Cragg, Kenneth. The Event of the Qur'an. Oxford: Oneworld, 1994.
49: Foltz, Richard C. Animals in Islamic Tradition and Muslim Cultures. Oxford: Oneworld, 2006.

50: Izutsu, Toshihiko. God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung. Kuala Lumpur: Islamic Book Trust, 2002.
51:Izzi Dien, Mawil Y. Islamic Environmental Ethics, Law and Society. London: Zed Books, 2000.
52:Iqbal, Muzaffar. The Qur'an and Orientalism. Islamabad: Islamic Research Institute, 2008.
53:Johns, Anthony H. "Qur'anic Exegesis and Classical Tafsir." In The Cambridge Companion to the Qur'an, edited by Jane Dammen McAuliffe, 39–57. Cambridge: Cambridge University Press, 2006.
54:McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qurʾān. 6 vols. Leiden: Brill, 2001–2006.
55:Nasr, Seyyed Hossein. Religion and the Order of Nature. Oxford: Oxford University Press, 1996.
56:Nasr, Seyyed Hossein. The Study Quran. New York: HarperOne, 2015.
57:Neuwirth, Angelika. Scripture, Poetry, and the Making of a Community. Oxford: Oxford University Press, 2014.
58:Özdemir, Ibrahim. The Ethical Dimension of Human Attitude toward Nature. Ankara: Ministry of Environment, 2003.
59:Rahman, Fazlur. Major Themes of the Qur'an. 2nd ed. Chicago: University of Chicago Press, 2009.
60:Rahman, Fazlur. Islam and Modernity. Chicago: University of Chicago Press, 1982.
61:Rippin, Andrew. The Blackwell Companion to the Qur'an. Oxford: Blackwell, 2006.
62:Sardar, Ziauddin. Reading the Qur'an. Oxford: Oxford University Press, 2011.
63:Sinai, Nicolai. Key Terms of the Qur'an: A Critical Dictionary. Princeton: Princeton University Press, 2023.
64:Watt, W. Montgomery. Bell's Introduction to the Qur'an. Edinburgh: Edinburgh University Press, 1970.
65:Winter, Tim, ed. The Cambridge Companion to Classical Islamic Theology. Cambridge: Cambridge University Press, 2008.
66:ElKomy, Mohammed, and Amany M. Sarhan. "TCE at Qur'an QA 2022: Arabic Language Question Answering over Holy Qur'an Using a Post-Processed Ensemble of BERT-Based Models." 2022.
67:Abbas, Ummar, et al. "Fanar-Sadiq: A Multi-Agent Architecture for Grounded Islamic QA." 2026.
68:Abu Ahmad, Muhammad, et al. "Transformer Tafsir at QIAS 2025 Shared Task: Hybrid Retrieval-Augmented Generation for Islamic Knowledge Question Answering." 2025.
69:Eljazzar, Maged M., Afnan Hassan, and Amira AlSharkawy. "Towards a Time-Based Video Search Engine for Al-Qur'an Interpretation." 2017.
70: Al-Ṭabarī, Muḥammad ibn Jarīr. Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān. Beirut: Dār al-Kutub al-ʿIlmiyyah, 2001.

Bibliography:

1. Abdel Haleem, M. A. S. The Qur'an: A New Translation. Oxford: Oxford University Press, 2004.
2. Abu Sulayman, AbdulHamid. The Qur'anic Worldview: A Springboard for Cultural Reform. London: IIIT, 2013.
3. Al-Ālūsī, Shihāb al-Dīn. Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1994.
4. Al-Ghazālī, Abū Ḥāmid. Iḥyāʾ ʿUlūm al-Dīn. Cairo: Dār al-Manār, 2005.
5. Al-Jurjānī, ʿAbd al-Qāhir. Dalāʾil al-Iʿjāz. Beirut: Dār al-Maʿrifa, 2008.
6. Al-Qurṭubī, Muḥammad ibn Aḥmad. Al-Jāmiʿ li-Aḥkām al-Qurʾān. Cairo: Dār al-Kutub al-Miṣriyyah, 1964.
7. Al-Rāghib al-Iṣfahānī. Mufradāt Alfāẓ al-Qurʾān. Beirut: Dār al-Qalam, 2009.
8. Al-Rāzī, Fakhr al-Dīn. Mafātīḥ al-Ghayb. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1999.
9. Al-Ṭabarī, Muḥammad ibn Jarīr. Jāmiʿ al-Bayān. Cairo: Dār Hajr, 2001.
10. Al-Zamakhsharī, Maḥmūd ibn ʿUmar. Al-Kashshāf. Beirut: Dār al-Kitāb al-ʿArabī, 1987.
11. Armstrong, Karen. Islam: A Short History. New York: Modern Library, 2002.

12. Asad, Muhammad. The Message of the Qur'an. Gibraltar: Dar al-Andalus, 1980.
13. Attfield, Robin. Environmental Ethics. Cambridge: Polity Press, 2014.
14. Ayoub, Mahmoud. The Qur'an and Its Interpreters. Albany: SUNY Press, 1984.
15. Bakar, Osman. Classification of Knowledge in Islam. Cambridge: Islamic Texts Society, 1998.
16. Barlas, Asma. Believing Women in Islam. Austin: University of Texas Press, 2002.
17. Borrmann, Robin. Digital Humanities and Islamic Studies. Berlin: De Gruyter, 2020.
18. Bunt, Gary R. Hashtag Islam. Chapel Hill: University of North Carolina Press, 2018.
19. Denny, Frederick M. Islamic Ecology. New York: Columbia University Press, 2011.
20. Denny, Frederick M. Qur'an and Environment Studies. Leiden: Brill, 2002.
21. Esposito, John L. Islam: The Straight Path. Oxford: Oxford University Press, 2016.
22. Fazlur Rahman. Major Themes of the Qur'an. Chicago: University of Chicago Press, 2009.
23. Fazlur Rahman. Islam and Modernity. Chicago: University of Chicago Press, 1982.
24. Foltz, Richard C. Environmentalism in the Muslim World. Cambridge: Harvard University Press, 2003.
25. Glassé, Cyril. The New Encyclopedia of Islam. Lanham: Rowman & Littlefield, 2008.
26. Gutas, Dimitri. Greek Thought, Arabic Culture. London: Routledge, 1998.
27. Hallaq, Wael. The Impossible State. New York: Columbia University Press, 2013.
28. Hassan, Riffat. Women and Islam. Louisville: Westminster Press, 1991.
29. Izutsu, Toshihiko. God and Man in the Qur'an. Kuala Lumpur: Islamic Book Trust, 2002.
30. Izzi Dien, Mawil Y. Environmental Dimensions of Islam. Cambridge: Lutterworth Press, 2000.
31. Kennedy, Hugh. The Prophet and the Age of the Caliphates. London: Routledge, 2015.
32. Khaled Abou El Fadl. The Great Theft. New York: HarperOne, 2005.
33. Khalid, Fazlun. Signs on the Earth. Leicester: Kube Publishing, 2019.
34. Lings, Martin. Muhammad: His Life Based on the Earliest Sources. Cambridge: Islamic Texts Society, 1983.
35. Madigan, Daniel. The Qur'an's Self-Image. Princeton: Princeton University Press, 2001.
36. McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qurʾān. Leiden: Brill, 2001–2006.
37. Mir, Mustansir. Understanding the Islamic Scripture. New York: Peter Lang, 2008.
38. Nasr, Seyyed Hossein. Man and Nature. Chicago: ABC International Group, 2007.
39. Nasr, Seyyed Hossein. Religion and the Order of Nature. Oxford: Oxford University Press, 1996.
40. Nasr, Seyyed Hossein, ed. The Study Quran. New York: HarperOne, 2015.
41. Neuwirth, Angelika. The Qur'an and Late Antiquity. Oxford: Oxford University Press, 2019.
42. Özdemir, Ibrahim. Islam and Ecology. Ankara: Ministry of Environment, 2003.
43. Rahman, Fazlur. Islam. Chicago: University of Chicago Press, 1979.
44. Rahman, Fazlur. Major Themes of the Qur'an. Chicago: University of Chicago Press, 2009.
45. Sachedina, Abdulaziz. Islamic Environmental Ethics. Oxford: Oxford University Press, 2006.
46. Saeed, Abdullah. Interpreting the Qur'an. London: Routledge, 2005.
47. Sardar, Ziauddin. Reading the Qur'an. London: Hurst, 2011.
48. Schimmel, Annemarie. Islamic Mysticism. Chapel Hill: University of North Carolina Press, 1975.
49. Sinclair, John. Corpus, Concordance, Collocation. Oxford: Oxford University Press, 1991.
50. Stoddart, William. Remembering in a World of Forgetting. Cambridge: Islamic Texts Society, 2008.
51. Tabbaa, Yasser. The Transformation of Islamic Art. New Haven: Yale University Press, 2001.