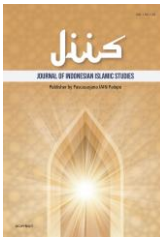
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Development of a *Jamʿ al-Āyāt* Procedure in Mawḍūʿī Tafsir: An Integrated Model of Syntagmatic Analysis, Tafsir Verification, and Corpus Selection

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Abstract

Verse collection (*jamʿ al-āyāt*) is the second of seven steps in al-Farmāwī's *mawḍūʿī* tafsir, but the step does not specify how the thematic relevance of an individual candidate verse is to be assessed once it has been identified. This article develops a four-stage procedure — textual and syntagmatic analysis, preliminary thematic evaluation, tafsir verification, and synthesis and position determination — that operationalizes this step while keeping it within al-Farmāwī's seven-step framework. The procedure assigns each candidate verse one of five corpus positions — Primary, Supporting, Contextual, Irrelevant, or Undetermined — defined by explicit indicators tied to a stated research proposition rather than by the mere presence of a keyword. It is demonstrated, as a purposive illustration rather than an exhaustive corpus, on six analytical units comprising eight verses on environmental damage, selected through two pathways: forms derived from the root *f-s-d* (QS. al-Rūm 30:41, QS. al-Baqarah 2:205, QS. Muḥammad 47:22) and the conceptual pathway of *mīzān* (QS. al-Anʿām 6:152, QS. Hūd 11:85, QS. al-Raḥmān 55:7–9), cross-referenced against three tafsir works of differing period, language, and orientation (*al-Tafsīr al-Munīr*, *Tafsir al-Mishbah*, *Mafātīḥ al-Ghayb*). The demonstration produced three of the five proposed positions — Supporting, Contextual, and Irrelevant — illustrating that neither keyword presence nor its absence determines a verse's position: QS. al-Rūm 30:41 and QS. al-Baqarah 2:205 both contain *fasād* but receive different positions, while QS. Hūd 11:85, reached through the *mīzān* pathway, receives the same Supporting position as QS. al-Rūm 30:41 once the same explicit indicator is applied to both. The contribution of the procedure lies in making verse-inclusion and verse-exclusion decisions explicit and traceable to textual and exegetical evidence; inter-researcher consistency and applicability to other *mawḍūʿī* themes remain to be tested.

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Introduction

The collection of verses is an important stage in *mawḍūʿī* tafsir because it determines the material analyzed in subsequent stages. The task is not only to identify verses containing certain keywords but also to assess their relationship to the research topic. Without clear criteria, lexical similarity may be treated as conceptual similarity: the same root may occur in different syntactic and contextual settings, producing different meanings and thematic functions, as studies of the semantic field of *kufr* have likewise shown for other Qur'anic roots (Kuswandi et al., 2026). This may produce two problems: overinclusion, when verses are included merely because they contain a keyword, and overexclusion, when conceptually relevant verses are omitted because they lack the selected keyword. Both problems appear concretely in thematic tafsir on environmental damage. Terms such as *al-arḍ*, *al-baḥr*, or *al-mīzān* are at times treated as environmentally relevant without first establishing their contextual and exegetical function (Tarto et al., 2025; Irsan et al., 2021; Al-Ayyubi, 2026), and QS. al-Baqarah 2:205 and QS. al-Rūm 30:41 have been used directly in ecological discussions (Jumrotunisak et al., 2025; Putri et al., 2025; Fawaid, 2026; Mubarok & Nasrulloh, 2024), even though Eser (2024) cautions against equating their Qur'anic contexts with contemporary environmental pollution. At the same time, thematic expansion toward contemporary objects such as green buildings or electric vehicles (Muchlis et al., 2021; Harahap et al., 2024) illustrates overinclusion, while verses associated with *mīzān*—whose root, *w-z-n*, does not lexically denote environmental damage—illustrate the opposite risk of being overlooked when selection is restricted to a predetermined keyword.

The present article builds on earlier efforts to integrate semantic analysis with tafsir, including the encyclopedic semantic model proposed by Darmawan, Riyani, and Husaini (2020). Their model combines structural semantic analysis with *tafsir mawḍūʿī* and draws on lexical works, pre-Qur'anic poetry, Qur'anic usage, and authoritative tafsir. It includes a collecting stage in which verses containing the selected word and its derivatives are gathered, but it does not specify an explicit rule for determining whether a candidate verse is thematically relevant to a given research proposition or what functional position it should occupy within the resulting corpus. A later study applied the encyclopedic model to *fasād* in QS. al-Rūm 30:41 (Tarto et al., 2025), illustrating the model's use for a particular Qur'anic concept, but this does not itself provide a corpus-position rubric. The contribution sought here is therefore narrower: a decision procedure that converts textual and exegetical findings into one of five defined corpus positions through a stated research proposition and explicit indicators, rather than a semantic model of word meaning.

ʿAbd al-Ḥayy al-Farmāwī places verse collection as the second of seven steps in *mawḍūʿī* tafsir, instructing the researcher to identify and collect all verses related to the chosen theme, whether Makkiyah or Madaniyah (al-Farmāwī, 2005). His procedure also requires the collected verses to be arranged according to the order of revelation, with attention to *asbāb al-nuzūl*, and to their *munāsabah* within their respective surahs. What the procedure does not specify, however, is an operational rubric for the decision that follows once these considerations have been taken into account: how much thematic connection is sufficient for inclusion, how a verse with an indirect relationship to the theme should be treated, and how that decision should be recorded so that it can be traced and reviewed. The gap addressed in this article is therefore narrower than a general absence

of methodological guidance: it concerns the lack of an explicit classification rubric for determining the functional position of candidate verses within the thematic corpus.

This article develops a procedure for operationalizing this step by integrating linguistic analysis with tafsir verification and determining the position of each candidate verse on the basis of traceable evidence. The procedure itself is proposition-neutral: it specifies how a decision is reached, not what the decision must be for any particular theme. To demonstrate it, this article adopts environmental damage as a research proposition and defines its boundary before any verse is examined: a verse is treated as potentially contributing to this proposition if it addresses the material condition of land, water, vegetation, or living resources, or the normative principle of avoiding harm to them, whether through direct description, command, or prohibition; it is not treated as contributing merely because it mentions a term—such as *al-arḍ*, *al-mīzān*, or *fasād*—that can, in another context, carry an ecological sense. This boundary is fixed in advance so that the position assigned to a verse reflects evidence found for it rather than a definition that shifts from one verse to the next. The procedure is applied to six analytical units comprising eight verses on this proposition, selected through two pathways with opposite methodological risks: forms derived from *f-s-d*, which risk overinclusion, and the conceptual pathway of *mīzān*, which risks overexclusion.

Method

This study is a library-based study using a conceptual and methodological approach. Its output is a procedure, not an empirically validated model: no inter-rater testing or field application was conducted, and the demonstration below is presented as a feasibility illustration of the procedure rather than as evidence of its validity or reliability.

Developing the Procedure

The procedure was developed in three steps, kept distinct from the four stages that constitute its outcome. First, al-Farmāwī's formulation of verse collection was examined against the recurring problems described in the Introduction—overinclusion and overexclusion—to identify which decision points his seven steps leave unspecified. Second, candidate stages and categories were drafted to address these unspecified points: a stage prior to tafsir to establish textual meaning independently of exegetical interpretation, a stage to record a provisional thematic assessment, a stage to test that assessment against tafsir, and a final stage to translate the verified assessment into one of five corpus positions. Third, the draft procedure was applied to the six analytical units described below, and its wording was refined where the application revealed an ambiguous category or instruction. For example, the explicit-statement indicator used to distinguish Supporting from Contextual (Stage Four, Table 3) was clarified during procedural refinement in response to the contrast between QS. al-Baqarah 2:205 and QS. al-Rūm 30:41. The clarified rule was then applied consistently across the demonstration cases. Because the same cases informed procedural refinement and subsequent demonstration, this application is not presented as an independent validation of the procedure. It shows that the procedure's wording can accommodate the six cases examined, not that the procedure performs reliably when applied by other readers to other verses.

Sources and Analytical Materials

The principal source for the verse-collection step is *al-Bidāyah fī al-Tafsīr al-Mawḍūʿī* by ʿAbd al-Ḥayy al-Farmāwī (2005 edition, read in Arabic). The initial textual and syntagmatic analysis draws selectively on Toshihiko Izutsu's relational approach to Qur'anic semantics, specifically the principle that a word's meaning is established through its relations to other words within its context of occurrence (Izutsu, 2002, p. 39). This principle alone is adapted; Izutsu's complete semantic method is not applied.

Three tafsir works were selected for verification: *al-Tafsīr al-Munīr* by Wahbah al-Zuḥaylī (10th ed., Dār al-Fikr, Damascus, 2009), *Tafsir al-Mishbah* by M. Quraish Shihab (1st ed., 15 vols., Lentera Hati, 2017), and *Mafātīḥ al-Ghayb* by Fakhr al-Dīn al-Rāzī (1st ed., Dār al-Fikr, Beirut, 1981). They were selected to provide variation in period, language, and interpretive orientation. The works were consulted in their original-language editions. For each candidate verse, the unit of data extracted from every tafsir consulted consisted of: (a) the mufassir's stated meaning of the key term(s) and their referents, (b) the immediate textual or narrative context supplied by the mufassir, and (c) any alternative reading recorded by the same mufassir, including its status as adopted, reported without endorsement, or rejected. Lexical and grammatical verification at Stage One relied on standard Arabic dictionaries and the Quranic Arabic Corpus (corpus.quran.com) for morphological and syntactic confirmation.

Studies of environmental tafsir were consulted as supporting literature for identifying recurring methodological problems in verse selection; they were not used to determine the corpus positions assigned in the demonstration.

Case Selection

The six analytical units were selected purposively, not through an exhaustive search of a defined corpus, and are presented as a demonstration of the procedure rather than as a complete inventory of Qur'anic verses on environmental damage. Candidates on the *f-s-d* pathway were located through a root-based search for *f-s-d* across the muṣḥaf. Three verses—QS. al-Rūm 30:41, QS. al-Baqarah 2:205, and QS. Muḥammad 47:22—were selected for their contrast in grammatical construction and apparent context, so that the pathway would not consist only of verses likely to receive the same position. Candidates on the *mīzān* pathway were located by searching for *mīzān* and related forms derived from the root *w-z-n*, together with the semantically related term *kayl*. Three units—QS. al-Anʿām 6:152, QS. Hūd 11:85, and QS. al-Raḥmān 55:7–9—were selected to vary the apparent distance between *mīzān* and the environmental proposition, from a commercial context (QS. 6:152) to a cosmic context (QS. 55:7–9).

QS. al-Raḥmān 55:7–9 is analyzed as a single unit because the three verses form one continuous statement about *mīzān*, with verse 7 introducing the term and verses 8–9 repeating it within the same address. Treating them as separate units would therefore divide a single syntactic and argumentative sequence. QS. Hūd 11:85 was identified through the *mīzān* pathway but was found, on inspection, also to contain *mufsidīn*, a form derived from *f-s-d*. It is retained on the *mīzān* pathway, where it was found, but is explicitly treated as a cross-case belonging to both pathways (see the Application section below) and is counted once, not twice, in the total of six analytical units.

Scope and Limitations of the Demonstration

All readings, extractions, and classification decisions reported here were carried out by a single researcher; no second coder independently reviewed the verse classifications, and inter-researcher consistency was therefore not tested. The traceability built into the procedure—the requirement that every position be justified by stage-by-stage textual and tafsir evidence, recorded in the form shown in the Application section—is offered as a basis for future independent checking, not as a substitute for such testing. The classifications below should accordingly be understood as a demonstration of what the procedure can produce when applied by one researcher, not as an established or validated result.

Results

Jamʿ al-Āyāt in al-Farmāwī's Method

In *al-Bidāyah fī al-Tafsīr al-Mawḍūʿī*, al-Farmāwī proposes seven steps for *mawḍūʿī* tafsir, systematizing an approach previously developed by Aḥmad al-Sayyid al-Kūmī and his colleagues at al-Azhar University (Syukkur, 2020): (1) selecting a theme; (2) identifying and collecting all verses related to it, whether Makkiyah or Madaniyah (*ḥaṣr al-āyāt allatī tadūru ḥawla hādhā al-gharaḍ al-Qur'ānī, wa jamʿuhā kulluhā*); (3) arranging them according to chronology and *asbāb al-nuzūl*; (4) examining *munāsabah*; (5) organizing the thematic framework; (6) adding relevant hadith when necessary; and (7) studying the verses comprehensively and reconciling general–specific and absolute–restricted meanings (al-Farmāwī, 2005).

This article operationalizes the second step. Al-Farmāwī's formulation calls for comprehensive identification and collection of verses related to the chosen theme, but it does not specify an operational rubric for determining thematic relevance once a candidate has been located, particularly when the relationship to the theme is indirect. Although Step 4, *munāsabah*, examines a verse's relationship to its surrounding verses and to the structure of its surah, it does not by itself provide a criterion for determining thematic relevance.

Table 1. Al-Farmāwī's Steps and the Development Proposed in This Article

Aspect	Al-Farmāwī's Procedure	Development Proposed Here
Verse collection	Identifying and collecting verses related to the theme (Step 2)	Operational indicators for assessing thematic relevance, including indirect relationships
Verse arrangement and context	Chronology, *asbāb al-nuzūl*, and *munāsabah* (Steps 3–4)	Relevant contextual and *munāsabah* evidence considered at Stage 3 when it affects candidate assessment
Interpretation	Comprehensive study and reconciliation of meanings (Step 7)	Tafsir verification used to test and qualify the preliminary thematic assessment
Synthesis	Organizing the thematic framework (Step 5)	Explicit indicators for assigning each candidate one of five corpus positions

The procedural relationship between al-Farmāwī's steps and the four stages of the proposed procedure is as follows. Stage 1 includes only an initial examination of a verse's immediate local context—the words and clauses syntactically connected to it within the verse itself—and is kept distinct from *munāsabah*, which concerns the verse's relationship to the surrounding verses and the structure of its surah. A candidate whose interpretation appears to depend on the wider passage is flagged at Stage 1 for closer examination; the relevant contextual and *munāsabah* evidence is then considered at Stage 3 alongside tafsir verification. A candidate's provisional status from Stage 2 can accordingly move in either direction at Stage 3: tafsir and contextual evidence can lower an initially promising candidate when they situate it within a different domain, or raise an initially marginal candidate when they establish its connection to the research proposition explicitly. Every such change is recorded together with the specific evidence that produced it (see the Application section below). In this way, the procedure preserves al-Farmāwī's sequence in which comprehensive interpretation follows verse collection, while making explicit the point at which exegetical and contextual evidence can revise an initial thematic assessment and the basis for the resulting corpus position.

Four-Stage Procedure

The proposed procedure consists of four stages: (1) textual and syntagmatic analysis, (2) preliminary thematic evaluation, (3) tafsir verification, and (4) synthesis and position determination. Each stage has a distinct question and output, summarized in Table 2.

Table 2. Four-Stage Procedure

Stage	Main Question	Analysis	Output
1. Textual and syntagmatic analysis	What does the text itself indicate?	Morphology, *naḥw*, syntagmatic relations, and local context	Syntagmatic meaning and initial domain
2. Preliminary thematic evaluation	Is there a relationship worth testing further?	Textual fit, relevance, contribution, and function	Provisional status and verification need
3. Tafsir verification	Is the relationship supported, limited, or excluded?	Examination of primary and comparative tafsir	Verified meaning and relevance
4. Synthesis and position determination	What is the verse's contribution to the proposition?	Integration of Stages 1–3 and application of explicit indicators	Corpus position with recorded justification

1. Stage One: Textual and Syntagmatic Analysis

The first stage analyzes the structure and use of words in the verse without consulting tafsir to determine thematic relevance. Dictionaries and the Quranic Arabic Corpus may be consulted for lexical, morphological, and grammatical verification, including the evaluation of competing *iʿrāb* possibilities on grammatical grounds. Syntagmatic meaning itself, however, is established through the relationship between a word and its immediate textual context, not through a prior exegetical gloss. This is an analytical separation rather than a guarantee that the researcher's reading is free of interpretive

assumption: the choice of which syntactic relation to foreground is itself a judgment, recorded here so that it can be checked against the text independently of what tafsir later adds. The output of this stage is therefore an initial textual meaning and domain, not a final judgment of thematic relevance.

This principle is adapted selectively from Toshihiko Izutsu's relational approach to Qur'anic semantics, which holds that a word's meaning is established through its patterned relations to other words within its context of occurrence, rather than in isolation (Izutsu, 2002, p. 39). The article adapts this principle alone and does not apply Izutsu's complete semantic method, which has itself received methodological criticism concerning the subjectivity of keyword selection and the determination of semantic relationships (Kamil, 2025; Darmawan et al., 2020). Applied here, the principle does more than label a sentence's subject and object. In QS. al-Rūm 30:41 (see the QS. al-Rūm 30:41 analysis below), for instance, the coordination of *al-barr* and *al-baḥr* functions as a paired expression encompassing terrestrial and marine domains. This syntagmatic relation, established before tafsir is consulted, therefore contributes to an initial domain encompassing both settings rather than permitting either term to be assigned an ecological meaning independently of the other.

Grammatical structures, including conditional or hypothetical constructions such as *law-lā*, are interpreted according to their grammatical function and are not automatically treated as factual causal statements (Alddajah, 2021; Zeghad & Bennebri, 2020). Terms such as *al-arḍ*, *al-baḥr*, *al-mīzān*, and *al-ḥarth* do not automatically establish an ecological domain. If the text does not provide sufficient evidence for determining meaning or domain, the verse's status at this stage remains undetermined rather than being assigned by default.

Tafsir is deliberately excluded from this stage. An interpretation drawn from tafsir—for example, a reading of *fasād* as reduced rainfall and vegetation—is recorded only at Stage 3. This separation prevents an exegetical interpretation from being presented as a meaning established directly by the textual structure.

2. Stage Two: Preliminary Thematic Evaluation

At this stage, each candidate verse is evaluated on eight distinguishable items, numbered and defined as follows: (1) textual feature—the specific grammatical or lexical feature identified at Stage 1; (2) textual fit—whether that feature corresponds to an element within the proposition's stated boundary (Introduction); (3) thematic relevance—whether a plausible relationship with the research proposition exists at all; (4) potential contribution—how the verse might support or develop the proposition if the relationship is confirmed; (5) argumentative function—the role the verse could play in the argument, such as illustrative, corroborative, or conceptual; (6) Stage 1 status—the domain and meaning established before tafsir; (7) verification need—whether and what kind of tafsir check is required; and (8) provisional status—the candidate's overall standing pending Stage 3. Items (2) and (3) are kept distinct because a verse can contain a feature that falls within the proposition's stated boundary without yet showing a plausible thematic relationship, while items (4) and (5) are kept distinct because a verse's potential contribution—what it could add—is not the same as its argumentative function—what role it would play. A

worked example of this recording format for QS. Hūd 11:85 is given in the QS. Hūd 11:85 analysis.

At item (3), five relationship labels are used to describe the candidate's preliminary relationship to the proposition: direct, conceptual, contextual, comparative, and insufficient. These labels are not of the same logical kind. The first four describe types of relationship a verse may show to the proposition, and more than one may plausibly apply to the same verse at this preliminary stage—for example, a verse may show both a conceptual and a comparative relationship before tafsir narrows the assessment. "Insufficient" is not a fifth type of relationship; it is a judgment that none of the first four descriptions is yet warranted by the available textual evidence. Assigning a label at this stage determines only whether and how a candidate proceeds to Stage 3; it does not itself decide inclusion, which is reserved for Stage 4 once tafsir evidence has been examined.

For example, *mīzān* in an economic-justice context cannot be considered ecologically relevant merely because "balance" can be compared with ecological balance; that comparison is, at most, the comparative relationship type, not a direct one. A broader tafsir interpretation of *mīzān* as cosmic order or balance may justify carrying the candidate forward to Stage 3, but if tafsir does not support the proposed connection, the verse may still be excluded there. All Stage 2 assessments therefore remain provisional.

3. Stage Three: Tafsir Verification

Stage 3 tests the Stage 2 assessment against tafsir sources on three points: (1) the verse's meaning and subject according to each mufassir, (2) the relationships among its elements as explained in tafsir, and (3) whether tafsir supports, limits, or excludes the relationship proposed at Stage 2. A relationship is treated as supported when at least one of the three tafsir works examined states it without qualification as applying to the verse itself, not merely to vocabulary the verse happens to share with the proposition. A reading merely reported as an alternative without endorsement does not satisfy the Supporting indicator. A relationship is treated as limited when tafsir offers it as one reading among competing or unresolved alternatives. It is treated as positively excluded when the examined tafsir works consistently situate the verse within a different domain without recording the proposed relationship as even a secondary possibility. Silence in one tafsir work where another is explicit is weighed as an absence of corroboration, not treated as a rejection competing against the explicit statement.

This asymmetry is deliberate: positive classification requires documented exegetical attestation, whereas exclusion requires convergent evidence across the tafsir works examined. "Verification" accordingly refers to the examination of interpretive evidence recorded in the sources consulted, not to confirmation of a verse's historical or theological meaning as such. Textual findings, mufassir interpretations, and the researcher's own assessment are kept distinct throughout; a meaning drawn from tafsir is attributed to the mufassir who states it.

The three works used in the Application section—*al-Tafsīr al-Munīr*, *Tafsir al-Mishbah*, and *Mafātīḥ al-Ghayb*—were chosen, as noted in the Method section, for their contrasting interpretive orientations. Convergence among the three, as in QS. al-Anʿām 6:152, strengthens an exclusion; divergence, as in QS. al-Baqarah 2:205, is treated as analytical data in its own right rather than resolved in favor of one reading.

4. Stage Four: Synthesis and Position Determination

The results of Stages 1–3 are integrated to assign each verse one of five positions. These positions are functional categories, not a quality ranking: the same verse could receive a different position in a study built on a different proposition. Three of the five—Primary, Supporting, and Contextual—describe functions within an accepted corpus; Irrelevant is an exclusion decision; and Undetermined is a pending status, used when evidence is insufficient or interpretations remain unresolved, rather than a fourth kind of inclusion.

Table 3. Verse Positions in the Corpus

Position	Relationship to Proposition	Indicator	Status
Primary	Direct; the proposition is the verse's core statement	The verse's main predication directly concerns the proposition rather than merely providing a consequence, condition, example, or related principle	Accepted
Supporting	Verified; substantively related but secondary to a Primary case	At least one tafsir work states, without qualification, that the verse itself concerns the proposition	Accepted
Contextual	Meaningful but indirect	Tafsir supports a materially relevant dimension of the verse's vocabulary, but no tafsir makes an explicit, unqualified statement connecting the verse's own subject to the proposition	Accepted
Irrelevant	Not established	The examined tafsir works consistently situate the verse in a different domain without recording the proposition even as a secondary possibility	Excluded
Undetermined	Not yet decidable	Evidence is insufficient, or tafsir interpretations remain unresolved in a way the first four indicators cannot settle	Pending

The indicator separating Supporting from Contextual is accordingly not the presence of alternative readings—alternative readings may occur under both positions—but whether at least one tafsir work makes an explicit, unqualified statement connecting the verse's own subject matter to the proposition, rather than merely supplying vocabulary that could, under one of several competing readings, be interpreted in a materially relevant sense. Primary is distinguished from Supporting not by the absence of alternative readings, but by whether the proposition constitutes the verse's own core predication rather than a secondary contribution to a verse whose central subject is something else. No verse in the present demonstration meets this stricter indicator, which is why Primary does not occur among the six cases (see the Application section below).

Where a verse could plausibly meet more than one indicator, the position is assigned only when its defining indicator is fully met; otherwise, the evidence is recorded and the less specific position is assigned according to the applicable rule. The basis for the decision

is documented with the relevant textual and tafsir evidence, following the same procedure applied to QS. al-Baqarah 2:205 and QS. al-Rūm 30:41 in the Application section.

Application to Six Analytical Units

The procedure was applied to six analytical units comprising eight verses, selected purposively (Method) through two pathways. The *f-s-d* pathway uses surface forms derived from the root *f-s-d*: QS. al-Rūm 30:41, QS. al-Baqarah 2:205, and QS. Muḥammad 47:22. The *mīzān*-based pathway uses *mīzān* as a conceptual lead: QS. al-Anʿām 6:152, QS. Hūd 11:85, and QS. al-Raḥmān 55:7–9, counted as one unit because its three verses form a single syntactic and argumentative sequence (Method). In the *f-s-d* pathway, the term "keyword" refers to surface forms derived from the root *f-s-d*. QS. Hūd 11:85 was located through the *mīzān* search but also contains *mufsidīn*, a form derived from the same root, and is therefore treated as a cross-case belonging to both pathways while being counted only once in the six-unit total.

The six units produced three of the five possible positions: Supporting, Contextual, and Irrelevant. Primary and Undetermined did not occur; given the small, purposively selected set examined here, their absence should be understood as a limitation of the present demonstration, not as evidence that these positions are redundant or difficult to reach. Testing cases that plausibly meet their indicators (Table 3) remains an open task. The *f-s-d* pathway illustrates the overinclusion risk and the *mīzān* pathway the overexclusion risk described in the Introduction; the procedure is used below to examine whether each proposed relationship can be maintained, qualified, or rejected against textual and tafsir evidence.

f-s-d Pathway

1. QS. al-Rūm 30:41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned, so He may let them taste part of [the consequence of] what they have done, that perhaps they will return [to righteousness]." (Sahih International translation; cited for the reader's reference and distinct from the working rendering used in the syntactic analysis below.)

Syntactically, *ẓahara* (fiʿil māḍī) takes *al-fasād* as its fāʿil, while *fī al-barr wa al-baḥr* is a *jār-majrūr* phrase attached to the occurrence of *fasād*. *Bi-mā kasabat aydī al-nās* connects that occurrence to human action, and *li-yudhīqahum* is a fiʿil muḍāriʿ governed by lām al-taʿlīl, indicating purpose rather than, by itself, establishing an empirical causal mechanism. The coordination of *al-barr* and *al-baḥr* functions as a paired expression encompassing terrestrial and marine domains, extending the stated occurrence of *fasād* across both settings. At the textual level, *fasād* is thus presented as comprehensive in scope and linked to human conduct; the structure alone does not establish that it specifically denotes environmental damage in the modern sense.

Al-Zuḥaylī explains *fasād* through concrete forms of damage — drought, famine, reduced vegetation, fire, unjust seizure of property — and states that *al-barr wa al-baḥr* is meant in its literal sense, land and sea as commonly understood, rejecting figurative readings such as cities or settlements proposed by some other mufassirs (al-Zuḥaylī, 2009, pp. 106, 110). Al-Rāzī records several scholarly interpretations of *al-barr wa al-baḥr*, including concern over flooding and changes affecting soil fertility and seawater (al-Rāzī, 1981, p. 128). Shihab notes that some scholars restrict *fasād* here to polytheism, judges that restriction insufficiently grounded, and — drawing on Ibn ʿĀsyūr's account of a divinely established natural order disrupted by harmful human conduct — states explicitly that some contemporary scholars read this verse as addressing environmental damage: marine pollution, declining marine resources, rising temperatures, and prolonged drought (Shihab, 2017, pp. 75–79).

Applying the Stage 4 indicator (Table 3), Shihab's statement meets the Supporting threshold because it connects the verse itself, not merely its vocabulary, to the proposition, without being offered as the verse's sole or necessarily exclusive sense. The other two works provide exegetical support for the verse's material referents without making an equally explicit ecological statement. This is consistent with, rather than a reason to discount, a Supporting rather than Primary position: the surrounding context (30:40, 42–45) frames the verse within a broader discussion of human conduct and its consequences, while *lām al-taʿlīl* in *li-yudhīqahum* signals theological purpose rather than, by itself, a documented empirical causal mechanism. QS. al-Rūm 30:41 is accordingly classified as Supporting: the explicit-statement indicator is met, but the proposition is not the verse's own core predication, so Primary is not reached.

2. QS. al-Baqarah 2:205

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ

“And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.” (Sahih International translation.)

Syntactically, *li-yufsida* is a fiʿil muḍāriʿ manṣūb governed by lām al-taʿlīl. The form is *yuhlika*, manṣūb, coordinated with *yufsida* through *wa* — not *yuhliku*. *Al-ḥarth* functions as the *mafʿūl bih* of *yuhlika*, with *al-nasl* coordinated to it through *ʿaṭf*. At the textual level, these terms admit a material reading, though their precise referents require further interpretation; the immediate context (QS. 2:204–207) frames the anticipated conduct within a broader social and moral setting, while the material referents remain open to further examination.

Al-Zuḥaylī understands *al-ḥarth* and *al-nasl* as crops and reproducing animals and relates this reading to reports concerning al-Akhnas ibn Syarīq, citing an account in which he burned crops and killed livestock; al-Zuḥaylī presents this account as one of the reported contexts associated with the verse's revelation rather than as its sole, uncontested *sabab al-nuzūl* (al-Zuḥaylī, 2009, pp. 594–599). Shihab accepts the material reading as one possibility but also records an alternative in which *al-ḥarth* refers to women

and *al-nasl* to children or descendants (Shihab, 2017, pp. 445–457). Al-Rāzī likewise records both possibilities without resolving between them (al-Rāzī, 1981, p. 212). Under either reading, the surrounding exegesis places the verse within a description of the conduct of the hypocrite; the material reading, where adopted, is presented as one manifestation of that conduct rather than as the verse's own subject.

Applying the Stage 4 indicator, no tafsir work among the three examined states, without qualification, that this verse itself concerns environmental damage; each instead reports the material reading as one possibility competing with a non-material one, within a verse whose broader context concerns the conduct of the hypocrite. The indicator for Supporting is accordingly not met, and QS. al-Baqarah 2:205 is classified as Contextual: it has a defensible relationship with the proposition through the material reading of *al-ḥarth* and *al-nasl*, but that reading is not advanced by any of the three works as the verse's own concern.

Comparing the three f-s-d cases directly (addressing the point raised about consistency with QS. 30:41 and 11:85): the presence of alternative readings does not, by itself, separate QS. al-Baqarah 2:205 from QS. al-Rūm 30:41. In the three tafsir works examined here, both verses contain exegetical variation, but only QS. al-Rūm 30:41 receives an explicit statement connecting the verse itself to environmental damage. What separates them is therefore whether any tafsir work states the proposition explicitly and without qualification as concerning the verse itself. Shihab does so for QS. 30:41; no work among the three does so for QS. 2:205. The same indicator, applied to QS. Hūd 11:85 below (the QS. Hūd 11:85 analysis), yields the same Supporting position as QS. 30:41, for the same reason.

3. QS. Muḥammad 47:22

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

"So would you perhaps, if you turned away, cause corruption on earth and sever your ties of kinship?" (Sahih International translation.)

The verse is structured as *fa-hal ʿasaytum in tawallaytum an tufsidū*: *fa-hal ʿasaytum* opens a rhetorical question ("might it be that you…"); *in tawallaytum*, introduced by the conditional particle *in*, supplies the protasis ("if you turn away"); and *an tufsidū … wa tuqaṭṭiʿū arḥāmakum*, governed by the maṣdariyyah particle *an*, supplies the content anticipated by *ʿasaytum* — what the addressees might do — rather than functioning as the apodosis of the conditional clause itself. *Tufsidū* is accordingly a fiʿil muḍāriʿ manṣūb with an implied second-person plural fāʿil, and *fī al-arḍ* is a *jār-majrūr* phrase attached to it; *al-arḍ* identifies the setting in which the anticipated conduct would occur without itself establishing that natural elements are its object. *Tufsidū* is coordinated through *wa* with *tuqaṭṭiʿū arḥāmakum*, linking the anticipated corruption with severing family ties. Because the whole construction is conditional and interrogative in form, it should not be read as a factual report that such corruption has occurred; this syntactic point, on its own, does not yet decide the verse's thematic domain — that decision rests on the coordination with family severance and on tafsir evidence, examined next.

Shihab reads the verse as a warning to those who, given power after turning away, might engage in bloodshed, injustice, bribery, and repeated severing of family ties (Shihab, 2017, pp. 145–147). Al-Zuḥaylī interprets *fasād* here as a return to pre-Islamic practice — wrongdoing, injustice, seizure, plunder — together with severing family ties and the killing of daughters (al-Zuḥaylī, 2009, pp. 435–442). Al-Rāzī explains it as harming others' interests, which ultimately harms the perpetrator (al-Rāzī, 1981, vol. 28, p. 63). All three consistently and without qualification situate *fasād* here within social and moral conduct — bloodshed, injustice, and broken kinship — and none records a material or environmental reading even as a secondary possibility.

Applying the Table 3 rule for Irrelevant, the available evidence does not merely fail to support inclusion; across the three works examined, it consistently situates the verse within a different domain. This is the condition the model treats as sufficient for exclusion rather than for an Undetermined, pending status. QS. Muḥammad 47:22 is accordingly classified as Irrelevant to the specific proposition and the three tafsir works examined here. This is a decision bounded by that proposition and that evidence base; it does not assert that the verse could not inform an environmental reading under a different proposition or a wider set of sources, only that the present evidence does not support one. The case illustrates the overinclusion risk directly: the verse contains a form of *f-s-d* and mentions *al-arḍ*, yet neither feature is sufficient for inclusion once tafsir is examined.

Mīzān-Based Selection Pathway

1. QS. Hūd 11:85

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

“And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.” (Sahih International translation.)

QS. Hūd 11:85 is the cross-case noted in the Application section: alongside *al-mīzān*, it explicitly contains *mufsidīn fī al-arḍ* within the same sequence of prohibitions. Syntactically, *al-mikyāl* is the *mafʿūl bih* of the imperative *awfū*; *al-mīzān* is coordinated to it through *ʿaṭf*, so that both terms together form the single, coordinated object of one command to give just measure and weight. This differs from *lā tabkhasū al-nās ashyāʾahum*, where *al-nās* and *ashyāʾahum* occupy two distinct object positions. In *lā taʿthaw fī al-arḍi mufsidīn*, *mufsidīn* functions as a *ḥāl* describing the state of the addressees as they engage in the prohibited conduct; it is not governed by *al-mīzān*, but it occurs within the same sequence of ethical instruction. The verse's initial domain therefore includes economic and commercial justice together with a broader prohibition against destructive wrongdoing; whether that broader prohibition encompasses environmental harm cannot be established from syntax alone.

Shihab explains that the prohibition begins with cheating in measures and weights and extends to other wrongdoing, stating explicitly that it “covers every kind of wrongdoing, whether toward oneself, other people, animals, or the environment” (*segala macam kejahatan, baik yang berkaitan dengan diri sendiri, orang lain, binatang maupun*

lingkungan; Shihab, 2017, vol. 6, pp. 321–324). Al-Zuḥaylī explains *al-ʿathw* as *al-fasād al-tāmm* — comprehensive corruption — glossed as causing harm to religious and worldly interests generally (al-Zuḥaylī, 2009, pp. 442–458). Al-Rāzī interprets the prohibition as harming others' interests, which ultimately harms the perpetrator (al-Rāzī, 1981, vol. 18, pp. 41–43).

Applying the Stage 4 indicator, Shihab's statement meets the Supporting threshold in the same way as his statement on QS. 30:41: it connects the verse's own prohibition, not merely its vocabulary, to the environment, without claiming this as the prohibition's sole sense. Al-Zuḥaylī and al-Rāzī provide support for a broad reading of the prohibition without making the same explicit environmental statement, paralleling the pattern in QS. 30:41 where two works provide support for material referents and one states the ecological reading explicitly. This also marks the relevant difference from QS. al-Baqarah 2:205: there, the material reading of *al-ḥarth* and *al-nasl* is offered as one reading competing with a non-material alternative; here, the explicit statement concerns the verse's own operative prohibition. QS. Hūd 11:85 is accordingly classified as Supporting, on the same ground as QS. al-Rūm 30:41: its principal subject remains economic justice, so the verse is not classified as Primary, but the explicit-statement indicator for Supporting is met.

A compact record of the Stage 2 items (Stage Two) for this verse illustrates the recording format: (1) textual feature — *mufsidīn fī al-arḍ*, occurring within the same sequence as the *mīzān* command; (2) textual fit — fits the proposition's vocabulary through both *al-arḍ* and *ifsād*; (3) thematic relevance — direct, with environmental scope pending verification; (4) potential contribution — possible evidence for a normative principle against environmental harm; (5) function — corroborative; (6) Stage 1 status — domain includes economic and moral conduct, with the relationship to environmental damage undetermined; (7) verification need — high, given the interpretive significance of the *ifsād* clause; (8) provisional status — strong candidate for Stage 3.

2. QS. al-Raḥmān 55:7–9

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ. أَلَّا تَطْغَوْا فِي الْمِيزَانِ. وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

"And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance." (Sahih International translation.)

Al-mīzān in verse 7 is the *mafʿūl bih* of *waḍaʿ*, immediately following the statement that God raised the heaven; in verse 8, *lā taṭghaw fī al-mīzān* prohibits transgression in it; and in verse 9, *al-wazn* is the *mafʿūl bih* of *aqīmū*, while *al-mīzān* is the *mafʿūl bih* of *tukhsirū*. The structure alone does not fix whether *mīzān* here denotes a literal weighing instrument, justice, or a cosmic order; that determination requires tafsir.

Shihab and al-Zuḥaylī each discuss two senses: *mīzān* as an instrument of weighing in transactions and *mīzān* as the order God established in creation, by which the elements of the universe operate according to a set measure (Shihab, 2017, pp. 498–501; al-Zuḥaylī, 2009, pp. 201–216). Al-Rāzī emphasizes weighing and justice and does not, in the cited discussion, develop the cosmic-order sense to the same extent (al-Rāzī, 1981, vol. 29, pp.

90–92). None of the three works states that these verses discuss environmental damage or *fasād* caused by human action.

The step from this cosmic sense of *mīzān* to a contextual function within the present environmental proposition is accordingly an inferential bridge supplied by the researcher, not a statement made by any of the three tafsir works, and it is marked as such: order and balance in creation is a conceptual resource for discussing environmental relationships, but it is not itself a description of damage to that order. The bridge is permitted under the model's Contextual indicator (Table 3) because it rests on a tafsir-supported sense of the verse's own key term — cosmic order — rather than on an analogy supplied without textual or exegetical basis; it fails the Supporting indicator because no tafsir connects this sense to environmental damage or to human conduct. The same evidentiary threshold is applied to, and not met by, QS. al-Anʿām 6:152 below, where the proposed conceptual link between commercial fairness and ecological balance has no comparable tafsir-supported cosmic-order sense to support it. QS. al-Raḥmān 55:7–9 is accordingly classified as Contextual, distinct from QS. Hūd 11:85, where *mīzān* occurs alongside an explicit, tafsir-supported statement about *ifsād* itself rather than about cosmic order.

3. QS. al-Anʿām 6:152

...وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ...

"...and give full measure and weight in justice..." (Sahih International translation, excerpt; the verse is part of a longer series of ethical instructions on orphans' property, honest speech, and fulfilling God's covenant, cited here only for the clause examined.)

The clause *awfū al-kayla wa al-mīzāna bi-l-qisṭ* places *al-mīzān* alongside instructions on orphan property and honest speech; the initial textual domain is economic and social justice, and the broader senses *mīzān* carries elsewhere in the Qur'an are not themselves established by this verse's own structure.

Al-Zuḥaylī, Shihab, and al-Rāzī interpret *al-mīzān* here consistently as weighing and measurement in transactions requiring justice, without extending it to ecological or cosmic balance (al-Zuḥaylī, 2009, juz 8, pp. 446–458; Shihab, 2017, pp. 338–365; al-Rāzī, 1981, p. 246). This is positive, convergent evidence restricting the verse's domain, not merely an absence of ecological discussion: all three works independently place the verse in the same commercial domain, which is the condition Table 3 treats as sufficient for exclusion — distinct from Undetermined, which would apply if the tafsir evidence were silent, sparse, or internally conflicted rather than convergent. QS. al-Anʿām 6:152 is accordingly classified as Irrelevant to the proposition examined. This finding does not foreclose every conceivable conceptual link between fairness and ecological balance; it establishes that the textual and tafsir evidence available here does not support one, so that such a link would depend on an analogy supplied by the researcher rather than on the evidence itself — the comparison the *mīzān* pathway was designed to test.

Table 4. Summary of the Procedure Applied to Six Analytical Units

Verse	Pathway	Stage 2 Relationship	Stage 3 Evidence	Final Position
QS. al-Rūm 30:41	*f-s-d.*	Direct; material scope plausible	*Al-Mishbah*: explicit ecological reading; *al-Munīr*, *Mafātīḥ*: material referents	Supporting
QS. al-Baqarah 2:205	*f-s-d*	Direct; referent disputed	All three: material reading is one of two competing, unresolved readings	Contextual
QS. Muḥammad 47:22	*f-s-d*	Direct lexical fit; environmental relation unestablished	All three: consistently social/moral; no material reading recorded	Irrelevant
QS. Hūd 11:85	*mīzān* (cross-case with *f-s-d*)	Direct; environmental scope pending	*Al-Mishbah*: explicit statement on scope of *ifsād* prohibition	Supporting
QS. al-Raḥmān 55:7–9	mīzān	Conceptual; cosmic-order sense plausible	Shihab, *al-Munīr*: cosmic-order sense, not linked to environmental damage	Contextual
QS. al-Anʿām 6:152	mīzān	Comparative/conceptual only; commercial domain	All three: convergent commercial domain	Irrelevant

Discussion

The results bear on three bodies of literature introduced earlier: al-Farmāwī's formulation of verse collection, Darmawan et al.'s (2020) encyclopedic semantic model, and the debate over ecological readings of fasād verses, including Eser's (2024) critique of certain contemporary readings and ecological interpretations advanced in studies such as Jumrotunisak et al. (2025) and Putri et al. (2025).

Relative to al-Farmāwī, the procedure does not add a step to the seven already specified; it supplies a decision rule for a relevance judgment required by his second step but not formalized there as an operational rubric. As explained in the section on al-Farmāwī's method, Stages 1 and 2 operationalize the relevance judgment within Step 2, while Stage 3 draws on contextual and munāsabah considerations associated with Step 4 and on exegetical interpretation associated with Step 7. These are functional relationships within the proposed procedure, not a claim that its four stages reproduce al-Farmāwī's original sequence. The contribution is therefore narrower than a new method of mawḍūʿī tafsir: it operationalizes a decision within one step rather than replacing or restructuring the method as a whole.

Relative to Darmawan et al. (2020), the two approaches address different methodological questions. Their encyclopedic semantic model integrates structural semantic analysis with lexical sources, Qur'anic usage, pre-Qur'anic poetry, and tafsir to develop an understanding of Qur'anic concepts. The present procedure addresses a subsequent but distinct decision: how should the textual and exegetical findings concerning a candidate verse be translated into a decision about its inclusion in a thematic

corpus and its function within that corpus? The two approaches are potentially complementary, although they do not perform identical operations. A researcher could draw on the encyclopedic model to develop a semantic analysis while using the position indicators proposed here to make corpus decisions explicit. The specific contribution of this article is thus not a new account of how Qur'anic word meaning is established, but an evidence-traceable procedure for classifying candidate verses through five defined corpus positions.

Relative to the debate over ecological readings, the results neither establish nor refute Eser's (2024) anachronism argument or the ecological interpretations discussed in the studies cited above. The procedure was not designed to adjudicate that debate; rather, it makes explicit how textual and exegetical evidence for a proposed ecological reading is recorded and evaluated. Eser's argument, as discussed in this article, raises concerns about interpretations that treat an ecological reading as the verse's exclusive or self-evident meaning. The Supporting position assigned to QS. al-Rūm 30:41 does not make that claim. It records that one of the three tafsir works examined explicitly reports an ecological interpretation, while the broader context frames the verse within a discussion of human conduct and its consequences. The procedure withholds the stronger Primary position because the environmental proposition is not established as the verse's own core predication. In this respect, the procedure offers a way to distinguish exegetical support for an ecological reading from the stronger claim that the reading defines the verse's principal meaning; it does not, by itself, resolve the interpretive debate.

The procedure's costs should be stated alongside its benefits. It is slower than keyword-based collection because each candidate requires examination across multiple tafsir works rather than a concordance search alone. Its outcome also depends on the sources consulted: a work outside the three examined here might state an explicit ecological interpretation where none of the three does, or qualify an interpretation treated as explicit in one of them. The resulting positions are therefore not intrinsic labels attached to the verses independently of the research proposition and the evidence base. The categories also depend on how the research proposition is formulated. Although the boundary definition in the Introduction was fixed before the verses were examined, a differently formulated proposition could shift some classifications. This possibility is particularly relevant to QS. al-Raḥmān 55:7–9, whose Contextual position rests on an inferential bridge supplied by the researcher rather than an explicit ecological statement in the tafsir works examined, and QS. al-Baqarah 2:205, whose Contextual position depends on how the proposition's material scope is defined.

Finally, the distribution of positions in this demonstration — Supporting and Contextual appearing twice each, Irrelevant appearing twice, and neither Primary nor Undetermined occurring — reflects the six cases examined rather than an inherent limitation of the five-position scheme. A verse whose main predication directly expresses the research proposition could meet the Primary indicator, while a verse whose relevance remains genuinely unresolved after Stage 3 could meet the Undetermined indicator. Neither type of case occurred in the present demonstration. Applying the procedure to cases that plausibly meet these two indicators, as well as to other mawḍūʿī themes, remains a task for future research.

Conclusion

This article developed a four-stage procedure — textual and syntagmatic analysis, preliminary thematic evaluation, tafsir verification, and synthesis and position determination — to operationalize the verse-collection step of al-Farmāwī's mawḍūʿī tafsir without altering its place within the seven-step sequence. The procedure assigns each candidate verse one of five positions — Primary, Supporting, Contextual, Irrelevant, or Undetermined — using indicators tied to an explicitly bounded research proposition. In particular, it distinguishes Supporting from Contextual by whether at least one consulted tafsir work explicitly and without qualification connects the verse's own subject matter to the proposition, rather than by the mere presence or absence of alternative readings.

Applied to six analytical units comprising eight verses on environmental damage, the procedure produced three of the five proposed positions: Supporting (QS. al-Rūm 30:41 and QS. Hūd 11:85), Contextual (QS. al-Baqarah 2:205 and QS. al-Raḥmān 55:7–9), and Irrelevant (QS. Muḥammad 47:22 and QS. al-Anʿām 6:152). Two findings illustrate how the indicators differentiate cases that might otherwise be classified on the basis of lexical or conceptual association alone. Although QS. al-Rūm 30:41 and QS. al-Baqarah 2:205 both contain forms derived from f-s-d, they receive different positions because an explicit, unqualified ecological interpretation is recorded for the former but not for the latter in the tafsir works examined. Similarly, QS. Hūd 11:85, identified through the mīzān-based search and subsequently recognized as a cross-case containing a form derived from f-s-d, receives the same Supporting position as QS. al-Rūm 30:41 when the same indicator is applied. These cases illustrate how the procedure can make inclusion and exclusion decisions explicit and traceable to textual and exegetical evidence.

The scope of these findings is limited to six purposively selected analytical units, three tafsir works, one research proposition, and classifications made by a single researcher. The demonstration shows how the procedure can be applied to produce traceable, differentiated outcomes, but it does not establish inter-researcher reliability, generalizability to other mawḍūʿī themes, or exhaustiveness with respect to Qur'anic material on environmental damage. Further research should first test the procedure through independent application by at least one additional researcher to the same six units, examining whether the five positions — particularly the distinction between Supporting and Contextual — are applied consistently. Second, applying the procedure to a different mawḍūʿī theme would help assess whether the indicators remain analytically useful beyond the environmental proposition examined here and whether any further refinement is needed.

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