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# A Multidimensional Study of Mountains in the Holy Qur'an: In the Perspective of Scientific Facts and Spiritual Insights

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## ABSTRACT

The Holy Qur'an presents mountains as profound signs of divine wisdom, power, and creativity. This study explores the multidimensional portrayal of mountains in the Qur'an by examining their scientific significance, spiritual symbolism and environmental relevance. Qur'anic verses concerning mountains reveal that they are not merely geographical formations, but essential components of the natural order established by Allah. The article analyzes how the Qur'an describes mountains as stabilizing structures of the earth, manifestations of divine grandeur and reminders of the temporary nature of worldly existence. It further investigates the relationship between Qur'anic descriptions and modern scientific discoveries in the fields of geology, tectonic studies and environmental sciences. The study also highlights the spiritual dimensions of mountains in Islamic tradition. Mountains are associated with revelation, contemplation, humility and worship particularly in the lives of the prophets. Qur'anic narratives concerning Prophet Musa (Moses), Prophet Nuh (Noah), Prophet Dawud (David) and Prophet Muhammad ﷺ demonstrate the symbolic and spiritual importance of mountains within sacred history. In addition, the article discusses how mountains contribute to ecological balance by preserving biodiversity, regulating climate and sustaining water systems, thereby emphasizing humanity's responsibility toward environmental preservation. Through analytical examination of Qur'anic verses and classical as well as contemporary scholarly interpretations, this study demonstrates the harmony between revelation and observable reality. The findings suggest that the Qur'anic treatment of mountains integrates scientific reflection with spiritual guidance, encouraging believers to contemplate creation as a means of recognizing divine wisdom, strengthening faith and fulfilling ethical responsibility toward nature.

***Keywords:*** *Mountains in the Qur'an; Scientific Miracles; Spiritual Insights; Environmental Balance; Islamic Cosmology.*

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## Introduction

The Holy Qur'an presents mountains as one of the most remarkable signs of Allah's creative power and wisdom. Throughout the Qur'anic discourse, mountains are described in various dimensions that reflect their physical structure, spiritual symbolism, ecological role, and eschatological significance. These references are not merely descriptive; rather, they invite humanity to contemplate the harmony, balance, and purpose embedded in the natural world. Mountains are portrayed as stabilizers of the earth, symbols of firmness and humility, manifestations of divine grandeur, and witnesses to the majesty of Allah. Their mention in different contexts demonstrates the comprehensive nature of Qur'anic guidance, where natural phenomena become sources of intellectual reflection and spiritual enlightenment.

Modern scientific discoveries regarding geology, tectonic activity, and environmental systems have added new dimensions to the understanding of mountains. Interestingly, many scientific observations correspond with Qur'anic descriptions that were revealed centuries before the development of modern earth sciences. At the same time, the Qur'an transcends scientific explanation by connecting mountains with moral lessons, spiritual awareness, and the reality of the Hereafter. Mountains are thus not only geographical formations but also signs that guide human beings toward faith, contemplation, and recognition of divine wisdom.

This study explores the multidimensional representation of mountains in the Holy Qur'an by examining their scientific relevance and spiritual significance. The article also analyzes how Qur'anic verses related to mountains inspire reflection on the relationship between humanity, nature, and the Creator. Through thematic analysis of Qur'anic verses and classical as well as modern scholarly interpretations, this study highlights the harmony between revelation and observable reality.

## The Concept of Mountains in the Holy Qur'an

The Holy Qur'an employs the Arabic term "Jibāl" to refer to mountains and mentions them repeatedly in diverse contexts that emphasize both their physical reality and symbolic significance. The Qur'anic approach toward mountains is unique because it does not present them merely as geographical objects but rather as signs of divine wisdom and power. Allah states that mountains were placed firmly upon the earth so that it may not shake with its inhabitants.[1] This description reflects a deep connection between mountains and the stability of the earth. Classical Muslim exegetes interpreted these verses as evidence of Allah's perfect creation and the orderly structure of the universe.

The Qur'an also portrays mountains as manifestations of grandeur and majesty. In several verses, mountains are described as mighty structures created by Allah to inspire awe and reflection.[2] Their immense size and strength remind humanity of human weakness before divine power. In another context, the Qur'an compares mountains with clouds on the Day of Judgment when they will move and disappear by Allah's command.[3] Such imagery demonstrates that even the strongest elements of

[1].The Qur'an, 16:15 .

[2].The Qur'an, 78:6–7 .

[3].The Qur'an, 27:88

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creation remain entirely dependent upon the will of Allah.

Modern scientific studies of mountains reveal their importance in maintaining ecological balance, influencing climate, and preserving biodiversity. Geological sciences further explain that mountains are connected with tectonic plates and contribute to the stabilization of the earth's crust.[4] These findings have encouraged many scholars to revisit Qur'anic verses concerning mountains from a scientific perspective. However, the Qur'an's purpose is not limited to scientific explanation; rather, it aims to direct humanity toward contemplation and recognition of divine wisdom.

The Qur'anic concept of mountains therefore combines scientific observation with spiritual reflection. Mountains become symbols through which believers recognize Allah's greatness and appreciate the harmony present in creation.

**Mountains as Signs of Divine Power**

The Qur'an consistently presents mountains as signs pointing toward the greatness and absolute authority of Allah. Their vastness, height, and strength inspire human beings to recognize the magnificence of the Creator. Allah asks humanity to observe the mountains and contemplate how they have been erected firmly upon the earth.[5] This invitation to reflection demonstrates that natural phenomena are intended to strengthen faith and deepen awareness of divine wisdom.

In classical Islamic thought, mountains symbolize permanence and strength. Muslim scholars emphasized that their majestic appearance encourages humility before Allah.[6] Human beings may feel powerful within worldly life, yet the sight of enormous mountains reminds them of their limitations. The Qur'an further explains that if the Qur'an had been revealed upon a mountain, it would have humbled itself and shattered from the fear of Allah.[7] This verse highlights the spiritual sensitivity that mountains metaphorically possess, thereby teaching humanity the importance of humility and submission.

Scientific observations also reveal the extraordinary complexity of mountain systems. Mountains are formed through tectonic movements, volcanic activity, and geological transformations occurring over millions of years.[8] Their formation requires immense natural forces that remain beyond human control. Such scientific realities complement the Qur'anic invitation to contemplate divine power through creation.

Moreover, mountains influence weather patterns, river systems, and ecological diversity. Their role in sustaining life further demonstrates wisdom within the natural order. The Qur'an encourages believers to reflect upon such signs not merely for intellectual curiosity but for spiritual growth and recognition of Allah's mercy.[9] In

[4].Frank Press and Raymond Siever, *Understanding Earth*, 4th ed. (New York: W.H. Freeman, 2000), 312 .

[5].The Qur'an, 88:19 .

[6].Fakhr al-Din al-Razi, *Mafatih al-Ghayb* (Beirut: Dar al-Fikr, 1981), 31:145.

[7] .The Qur'an, 59:21.

[8].John Grotzinger and Thomas H. Jordan, *Understanding Earth*, 7th ed. (New York: W.H. Freeman, 2014), 286.

[9].The Qur'an, 45:3 .

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this way, mountains become both physical realities and spiritual symbols that guide humanity toward gratitude and faith.

**Geological Stability and the Qur'anic Description of Mountains**

One of the most discussed scientific dimensions of mountains in the Qur'an concerns their relationship with the stability of the earth. The Qur'an repeatedly states that Allah placed mountains firmly on the earth lest it should shake with its inhabitants.[10] This description has attracted the attention of both Muslim scholars and modern scientists because of its apparent harmony with geological observations.

Classical exegetes understood these verses as evidence that mountains contribute to the balance and firmness of the earth.[11] Although early Muslim scholars lacked modern geological terminology, they recognized that mountains served an essential role in the structure of the planet. Contemporary geology explains that many mountains possess deep roots extending beneath the surface of the earth, similar to pegs anchoring the crust.[12] This understanding resembles the Qur'anic analogy that mountains are like stakes or pegs.[13]

Plate tectonics further demonstrates that mountains often emerge at the boundaries of tectonic plates where enormous pressures shape the earth's crust. These geological formations contribute to the distribution of stress and influence seismic activity.[14] While scientists do not claim that mountains completely prevent earthquakes, they acknowledge their role within the broader structure and balance of the earth.

The Qur'anic description of mountains as stabilizing structures therefore carries remarkable significance. Muslim thinkers argue that such references encourage believers to appreciate the wisdom embedded in creation. At the same time, these verses should not be reduced solely to scientific theories, because the Qur'an primarily seeks to cultivate reflection and awareness of divine order.

Through its concise yet profound language, the Qur'an presents mountains as evidence of harmony within creation. The relationship between mountains and the earth's stability demonstrates how revelation can inspire intellectual inquiry while simultaneously strengthening spiritual understanding.

**Mountains and the Balance of Nature**

The Holy Qur'an presents nature as a perfectly balanced system created by Allah with wisdom, harmony, and precision. Mountains occupy a central position within this ecological structure because they contribute significantly to the preservation of life and environmental stability. The Qur'an states that Allah spread out the earth, placed firm mountains upon it, and provided sustenance in due proportion for all living creatures.[15] This verse demonstrates that mountains are not isolated geological

[10].The Qur'an, 21:31.

[11].Ibn Kathir, *Tafsir al-Qur'an al-'Azim* (Riyadh: Dar Tayyibah, 1999), 5:342.

[12].Richard Fortey, *Earth: An Intimate History* (New York: Knopf, 2004), 198.

[13].The Qur'an, 78:7

[14].Stephen Marshak, *Earth: Portrait of a Planet*, 5th ed. (New York: W.W. Norton, 2010), 412.

[15].The Qur'an, 41:10.

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formations but integral components of the earth's balanced system. Classical Muslim scholars interpreted such verses as evidence of divine wisdom manifested throughout creation.[16]

Modern environmental sciences confirm the essential role mountains play in maintaining ecological equilibrium. Mountains function as natural reservoirs of freshwater because glaciers and snow accumulated upon high peaks gradually melt and feed rivers, lakes, and underground water systems.[17] Many civilizations throughout history have depended upon mountain water sources for agriculture, transportation, and survival. In addition, mountains regulate climate by influencing rainfall patterns, air circulation, and temperature distribution across vast regions.[18] Forests located in mountainous areas absorb carbon dioxide, preserve biodiversity, and reduce the harmful effects of climate change.

The Qur'an frequently invites humanity to reflect upon such environmental systems as signs of Allah's mercy and providence.[19] Ecological harmony is presented not as a product of chance but as deliberate and purposeful design. Human beings are therefore commanded to preserve balance and avoid corruption upon the earth. Environmental destruction caused by excessive exploitation, deforestation, mining, and pollution disturbs this balance and threatens future generations.[20]

Spiritually, mountains remind believers of the interconnectedness between humanity and nature. Their silent endurance and life-sustaining functions symbolize divine generosity and order. Reflection upon mountains encourages gratitude toward Allah and awareness of humanity's responsibility as steward of creation. Thus, the Qur'anic portrayal of mountains combines scientific relevance with ethical guidance, emphasizing that environmental preservation is both a worldly necessity and a spiritual obligation

**Mountains in Relation to Human Reflection**

The Holy Qur'an repeatedly calls human beings toward reflection upon the universe and encourages contemplation of natural phenomena as pathways to faith and spiritual awareness. Mountains hold a particularly significant place within this reflective process because of their majesty, permanence, and beauty. Allah commands humanity to observe the mountains, the heavens, and the earth in order to recognize the signs of divine wisdom and creative power.[21] Such reflection is not limited to intellectual curiosity; rather, it aims to transform the human heart and strengthen awareness of Allah.

Islamic scholars throughout history emphasized that contemplation of creation is among the greatest acts leading to spiritual enlightenment. Imam al-Ghazali argued that reflecting upon nature deepens certainty in divine unity and increases gratitude

[16].Al-Tabari, *Jami' al-Bayan* (Cairo: Dar Hajar, 2001), 24:112.

[17].United Nations Environment Programme, *Mountain Ecosystems and Water Resources* (Nairobi: UNEP, 2015), 22.

[18].David Mountain, *Ecology of Mountain Systems* (Oxford: Oxford University Press, 2012), 77.

[19] .The Qur'an, 55:7–9.

[20] .The Qur'an, 30:41.

[21].The Qur'an, 88:17–20.

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toward the Creator.[22] Mountains, due to their grandeur and silence, naturally inspire humility and introspection. Many prophets, saints, and worshippers sought solitude within mountainous regions for prayer and meditation because such environments create a sense of tranquility and closeness to Allah.

Modern psychological studies also support the positive influence of mountains and natural landscapes on mental well-being. Researchers suggest that exposure to natural environments reduces anxiety, strengthens emotional stability, and improves spiritual awareness.[23] These findings correspond closely with the Qur'anic perspective that reflection upon creation benefits both the intellect and the soul.

The Qur'an further explains that mountains themselves are among the signs for people of understanding.[24] Their immense size and stability remind humanity of divine power, while their eventual destruction on the Day of Judgment demonstrates the temporary nature of worldly existence.[25] Thus, mountains simultaneously symbolize strength and impermanence.

Spiritually, contemplation of mountains directs believers toward tawhid, the recognition of Allah's oneness. The order and complexity visible in nature indicate purposeful creation rather than randomness. Mountains therefore become teachers that silently communicate lessons about humility, faith, gratitude, and the fleeting nature of worldly life. Through reflection upon mountains, human beings are invited to move beyond material existence and develop a deeper relationship with their Creator.

**Mountains as Symbols of Humility and Submission**

The Holy Qur'an uses mountains not only as physical realities but also as profound moral and spiritual symbols. Despite their enormous strength and towering presence, mountains are portrayed as completely submissive to the command of Allah. This symbolism teaches humanity important lessons regarding humility, obedience, and reverence before divine authority. Allah declares that the heavens, the earth, and the mountains refused to bear the trust that humanity accepted because they feared its burden.[26] Classical commentators explained that this verse metaphorically illustrates the greatness of moral responsibility and the humility present within creation.[27]

One of the most remarkable Qur'anic descriptions appears in the verse stating that if the Qur'an had been revealed upon a mountain, it would have humbled itself and shattered from fear of Allah.[28] This imagery possesses extraordinary spiritual depth because mountains symbolize firmness and endurance, yet even they would collapse before the majesty of divine revelation. Muslim scholars viewed this verse as a

[22].Abu Hamid al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Ma'rifah, n.d.), 4:423.
[23].Gregory Bratman et al., "Nature and Mental Health," *Science Advances* 5, no. 7 (2019): 3.
[24].The Qur'an, 3:190.
[25].The Qur'an, 20:105–107.
[26].The Qur'an, 33:72.
[27].Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an* (Beirut: Mu'assasat al-Risalah, 2006), 14:252 .
[28].The Qur'an, 59:21.

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warning against hardness of heart and spiritual arrogance.[29] If mountains would tremble before Allah's words, then human beings should be even more humble and receptive to guidance.

The Qur'an also condemns arrogance by reminding people that they can neither penetrate the earth nor reach the height of mountains through pride and self-glorification.[30] Human beings may imagine themselves powerful, yet mountains demonstrate the insignificance of worldly power before Allah's greatness. Their silent submission reflects complete obedience to divine laws governing the universe.

Islamic spirituality frequently associates mountains with patience, steadfastness, and inner peace. Throughout history, worshippers retreated to mountainous regions seeking solitude and closeness to Allah.[31] The calmness and permanence of mountains symbolize spiritual stability and trust in divine wisdom.

Thus, mountains in the Qur'an serve as moral teachers. Their physical grandeur points beyond itself toward spiritual lessons concerning humility, submission, and awareness of Allah's majesty. The believer who reflects deeply upon mountains learns that true greatness lies not in pride but in obedience and surrender to the Creator.

**Mountains and the Stories of the Prophets**

Mountains occupy a prominent place in the narratives of the prophets mentioned in the Holy Qur'an. These stories reveal not only the physical presence of mountains but also their spiritual, moral, and symbolic significance within sacred history. Through prophetic experiences associated with mountains, the Qur'an teaches lessons concerning revelation, divine power, human weakness, and unwavering faith.

One of the most important examples is the story of Prophet Musa (Moses), who received divine revelation at Mount Sinai.[32] The mountain became a sacred location where communication between Allah and His prophet occurred. The Qur'an narrates that Musa desired to see Allah directly, but when Allah manifested a glimpse of His glory upon the mountain, it crumbled into dust and Musa fell unconscious. Classical exegetes explained that this event demonstrated both the transcendence of Allah and the limitations of human perception.[33] Even the mountain, despite its strength, could not endure divine manifestation.

Another significant narrative involving mountains appears in the story of Prophet Nuh (Noah). During the great flood, Nuh's son attempted to seek refuge upon a mountain believing it would protect him from destruction.[34] However, the Qur'an makes clear that no mountain or worldly power can save anyone from Allah's decree except through faith and obedience. This story emphasizes spiritual security over material dependence.

[29].Fakhr al-Din al-Razi, *Mafatih al-Ghayb* (Beirut: Dar al-Fikr, 1981), 29:266.

[30] .The Qur'an, 17:37.

[31].Seyyed Hossein Nasr, *Religion and the Order of Nature* (New York: Oxford University Press, 1996), 112.

[32].The Qur'an, 7:143.

[33].Ibn Kathir, *Tafsir al-Qur'an al-'Azim* (Riyadh: Dar Tayyibah, 1999), 3:448.

[34].The Qur'an, 11:43.

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The Qur'an also associates Prophet Dawud (David) with mountains by describing how the mountains glorified Allah together with him. This imagery illustrates harmony between humanity and nature in worship of the Creator. Mountains are portrayed as participating in remembrance of Allah, thereby reflecting the spiritual unity of all creation.

The Prophet Muhammad ﷺ likewise experienced profound spiritual events connected with mountains. Revelation began in the Cave of Hira within Jabal al-Nur near Makkah, transforming the mountain into a symbol of divine guidance and spiritual awakening.[35] These prophetic associations demonstrate that mountains are not merely geographical settings but sacred spaces linked with revelation, contemplation, and spiritual transformation.

Thus, Qur'anic stories involving mountains communicate enduring lessons about faith, humility, divine power, and reliance upon Allah. Mountains become witnesses to sacred history and reminders of humanity's relationship with the Creator.

**The Spiritual Experience of Mountains in Islamic Tradition**

Mountains have occupied a special place within Islamic spirituality and devotional life since the earliest period of Islam. The Holy Qur'an repeatedly associates mountains with revelation, worship, contemplation, and remembrance of Allah.[36] Their majestic appearance, silence, and isolation naturally inspire spiritual reflection and awareness of divine greatness. Throughout Islamic history, many prophets, scholars, and righteous individuals sought mountainous environments for prayer and meditation because such places provide tranquility away from worldly distractions.

One of the most significant examples is the Cave of Hira located in Jabal al-Nur near Makkah. It was in this mountain cave that the Prophet Muhammad ﷺ received the first revelation through the Angel Jibril.[37] This event transformed the mountain into a symbol of spiritual awakening and divine guidance. The Prophet ﷺ used to retreat there before prophethood in order to reflect deeply upon creation and the condition of humanity. Similarly, the Cave of Thawr became historically important during the Hijrah when the Prophet ﷺ and Abu Bakr sought refuge there, trusting entirely in Allah's protection.[38]

Islamic spirituality emphasizes solitude and contemplation as means of purifying the soul. Mountains provide an atmosphere conducive to remembrance of Allah because their calmness and grandeur distance the human heart from worldly distractions.[39] Sufi traditions often regarded mountains as symbols of spiritual elevation and steadfastness in faith. The silence of mountains reminds believers of humility before Allah and encourages deeper reflection upon the temporary nature of worldly life.

Modern psychological studies also indicate that natural environments such as

[35].Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Rochester: Inner Traditions, 2006), 43.

[36].The Qur'an, 52:1.

[37].Martin Lings, *Muhammad: His Life Based on the Earliest Sources* , 43.

[38].The Qur'an, 9:40.

[39].Al-Qushayri, *Al-Risalah al-Qushayriyyah* (Cairo: Dar al-Ma'arif, 1995), 201.

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mountains produce feelings of awe, inner peace, and emotional stability.[40] These observations correspond closely with Qur'anic teachings that encourage reflection upon creation as a source of spiritual and psychological well-being.

Thus, mountains in Islamic tradition are not merely physical structures; they are spiritual spaces connected with revelation, contemplation, and divine remembrance. Their presence in Islamic history demonstrates how nature can strengthen faith and guide human beings toward closeness with Allah.

**Mountains and the Signs of the Hereafter**

The Holy Qur'an frequently mentions mountains while describing the events of the Day of Judgment. These descriptions carry deep spiritual and theological significance because mountains symbolize firmness and permanence in worldly life, yet the Qur'an explains that they will ultimately collapse and disappear by the command of Allah.[41] Through these vivid depictions, the Qur'an reminds humanity of the temporary nature of the world and the certainty of resurrection.

Several Qur'anic verses portray mountains becoming scattered like wool, floating like clouds, or turning into dust on the Last Day.[42] Such imagery powerfully illustrates the complete transformation of the universe that will occur before the final judgment. Classical Muslim commentators explained that these verses are intended to awaken human beings from heedlessness and attachment to worldly power.[43] If mountains themselves can vanish before Allah's command, then human achievements and material possessions are far more fragile.

The Qur'an also states that the earth will become plain and empty after mountains are removed.[44] This transformation symbolizes the end of the current worldly order and the beginning of eternal accountability. The terrifying descriptions of mountains collapsing emphasize Allah's absolute authority over creation. No physical force, natural structure, or worldly kingdom can resist divine command.

From a literary perspective, the Qur'anic portrayal of mountains on the Day of Judgment demonstrates remarkable rhetorical force. The contrast between their present strength and future destruction intensifies the emotional impact upon the reader.[45] Spiritually, these verses encourage humility, repentance, and preparation for the Hereafter.

Modern readers may also recognize how natural disasters such as earthquakes, volcanic eruptions, and landslides reveal the vulnerability of even the strongest landscapes. Such realities reinforce the Qur'anic reminder that ultimate permanence belongs only to Allah. Mountains therefore become signs not only of divine power in creation but also of divine authority in destruction and resurrection.

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[40].Dacher Keltner and Jonathan Haidt, "Approaching Awe," *Cognition and Emotion* 17, no. 2 (2003): 305.

[41].The Qur'an, 101:5.

[42].The Qur'an, 70:9.

[43].Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an* (Beirut: Mu'assasat al-Risalah, 2006), 19:244.

[44].The Qur'an, 20:105–107.

[45].Mustansir Mir, *Coherence in the Qur'an* (Indianapolis: American Trust Publications, 1986), 88.

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**Mountains and Environmental Responsibility**

The Qur'an establishes a profound relationship between humanity and the natural world by presenting human beings as caretakers and stewards upon the earth. Mountains, as essential components of ecological systems, remind believers of their responsibility to preserve the balance and harmony created by Allah.[46] Environmental destruction and corruption are strongly condemned in the Qur'an because they disturb the natural order established by divine wisdom.

Modern environmental challenges such as deforestation, excessive mining, pollution, and climate change have severely damaged mountainous regions around the world.[47] These destructive activities threaten biodiversity, water resources, forests, and the livelihoods of local populations. Mountains are vital for maintaining ecological balance because they regulate water systems, preserve wildlife habitats, and influence weather patterns. Their destruction therefore creates long-term consequences for both humanity and the environment.

Islamic teachings emphasize moderation and prohibit wastefulness in all aspects of life.[48] The Qur'anic concept of khalifah, or stewardship, requires humanity to use natural resources responsibly and ethically. Muslim environmental scholars argue that care for nature is a spiritual obligation because creation reflects the signs of Allah.[49] Respecting mountains and ecosystems thus becomes an expression of gratitude toward the Creator.

The Qur'an also warns that corruption appears on land and sea because of human actions.[50] This warning is particularly relevant today as environmental crises continue to intensify. Unsustainable exploitation of mountains for economic gain often ignores the ecological and spiritual value of nature. Islam encourages balance between human development and environmental preservation rather than uncontrolled consumption.

Spiritually, mountains remind believers that nature is a trust from Allah rather than private property to be abused without limits. Reflection upon their beauty, strength, and ecological role inspires humility and responsibility. The Qur'anic worldview therefore integrates scientific understanding of environmental systems with moral and spiritual principles aimed at protecting the earth for future generations.

**Scientific Reflections on Mountains in the Modern Age**

Modern scientific discoveries regarding mountains have opened new dimensions for understanding Qur'anic references to natural phenomena. Although the Qur'an is primarily a book of guidance rather than a scientific textbook, many of its descriptions concerning mountains correspond remarkably with observations made by modern geology and environmental science. [51] This harmony has inspired

[46].The Qur'an, 2:30.

[47].United Nations, *Global Environment Outlook* (New York: United Nations Publications, 2019), 91.

[48].The Qur'an, 7:31.

[49].Ibrahim Ozdemir, *The Ethical Dimension of Human Attitude toward Nature* (Ankara: Ministry of Environment, 2003), 64.

[50].The Qur'an, 30:41.

[51].The Qur'an, 3:190–191.

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contemporary Muslim scholars to explore the relationship between revelation and scientific knowledge.

Geologists explain that mountains are formed through tectonic plate movement, volcanic activity, and gradual geological processes occurring over millions of years.[52] Mountain ranges often possess deep underground roots extending beneath the earth's crust, resembling pegs stabilizing surface structures. Interestingly, the Qur'an describes mountains as "awtad," meaning pegs or stakes.[53] Many Muslim researchers view this terminology as remarkably consistent with geological understanding.

Scientific studies also confirm the ecological importance of mountains in maintaining environmental balance. Mountains regulate climate, store freshwater resources, preserve biodiversity, and influence atmospheric circulation.[54] Such functions align with Qur'anic portrayals of mountains as part of a balanced and purposeful creation established by Allah. The harmony visible in natural systems encourages reflection upon divine wisdom and order.

However, Muslim scholars caution against reducing the Qur'an solely to scientific interpretation.[55] Scientific theories continue to evolve, whereas the Qur'an's primary purpose is spiritual guidance. The scientific dimensions of Qur'anic verses should therefore strengthen appreciation of divine wisdom rather than transform revelation into a scientific manual.

The interaction between science and Qur'anic reflection nevertheless provides valuable opportunities for intellectual engagement. Scientific exploration of mountains can deepen human understanding of the natural world while simultaneously inspiring spiritual contemplation. The Qur'an encourages believers to seek knowledge and observe creation carefully because both revelation and nature originate from Allah.

Thus, modern scientific reflections upon mountains reveal that faith and reason need not conflict. Instead, the study of nature can become a means of recognizing divine creativity, wisdom, and power within the universe.

## Conclusion

The Holy Qur'an presents mountains as profound signs that combine scientific realities with spiritual wisdom. Their repeated mention throughout the Qur'an demonstrates the comprehensive nature of divine guidance, where physical phenomena become sources of contemplation, moral reflection, and intellectual inquiry. Mountains are described as stabilizers of the earth, manifestations of divine power, symbols of humility, witnesses to prophetic history, and reminders of the Hereafter. Through these multidimensional portrayals, the Qur'an encourages humanity to recognize the harmony and purpose embedded within creation.

Modern scientific discoveries regarding geology, ecology, and environmental systems

[52].Stephen Marshak, *Earth: Portrait of a Planet*, 5th ed. (New York: W.W. Norton, 2010), 412.

[53].The Qur'an, 78:7.

[54].United Nations Environment Programme, *Mountain Ecosystems and Water Resources* (Nairobi: UNEP, 2015), 22.

[55] .Maurice Bucaille, *The Bible, the Qur'an and Science* (Indianapolis: American Trust Publications, 1978), 211.

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have added new depth to the understanding of Qur'anic references to mountains. Nevertheless, the Qur'an transcends purely scientific explanation by connecting natural realities with spiritual lessons concerning faith, gratitude, humility, and responsibility. Mountains inspire awe and reflection because they reveal both the greatness of creation and the greatness of the Creator.

The Qur'anic approach toward mountains also highlights humanity's ethical responsibility toward the environment. Mountains are part of a balanced ecosystem entrusted to human stewardship, and their preservation reflects obedience to divine principles of moderation and care for creation. In this way, the Qur'an integrates scientific observation with moral and spiritual guidance.

Ultimately, mountains in the Holy Qur'an serve as enduring signs pointing humanity toward Allah. Their beauty, strength, and symbolism invite believers to contemplate the universe deeply and to strengthen their awareness of divine wisdom, mercy, and power.

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