SemanticTafsir: Building a Cultural Heritage Ontology and Knowledge Graph from the Quranic Exegesis of al-Tabari

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Abstract. Tafsir, the classical exegesis of the Quran, represents a cornerstone of Islamic intellectual and literary tradition. Rooted in the teachings of the Prophet Muhammad and elaborated by early scholars, tafsir provides interpretive insights into Quranic verses through historical, linguistic, theological, and jurisprudential lenses. Among the most authoritative and influential works in this tradition is Tafsir al-Tabari, a comprehensive commentary compiled by Muhammad Ibn Jarir al-Tabari in the 9th century CE. Despite the foundational role of such works in the Islamic heritage, they remain largely underrepresented in structured, semantically annotated digital forms. This paper introduces *SemanticTafsir*, an OWL ontology and an RDF-based knowledge graph designed to semantically model Tafsir al-Tabari and support its exploration as a rich cultural and intellectual resource. The ontology captures the structural, thematic, and referential components of the text, including Quranic verses, layered commentary, embedded hadith, narrator chains, and interpretive themes. Developed using established ontology engineering methodologies, *SemanticTafsir* reuses and aligns with external vocabularies including SemanticHadith, Schema.org, and DBpedia to ensure semantic coherence and interoperability within the broader Linked Data ecosystem. Our core contribution lies in automating the semantic transformation of TEI-encoded tafsir manuscripts into a knowledge graph that preserves both the literary structure and scholarly nuance of the original work. The pipeline produces RDF representations that support advanced querying, cross-referencing, and thematic exploration, enabling users to navigate complex exegetical relationships at scale. We evaluate the ontology in terms of logical consistency, ability to resolve competency questions, and representational fidelity. The resulting knowledge graph is accessible via SPARQL endpoint and supports multilingual and semantically rich querying for scholars in Islamic studies, cultural heritage research, and digital humanities. By bridging classical Islamic exegesis with Semantic Web technologies, *SemanticTafsir* contributes to the digital preservation, accessibility, and scholarly engagement with a core component of global cultural heritage. The ontology and knowledge graph are openly available at: https://github.com/A-Kamran/SemanticTafsir

Keywords: Knowledge Graph, Ontology Design, Cultural Heritage, Semantic Web, Digital Humanities, Quran, Tafsir, Islamic Knowledge

1. Introduction

Islamic intellectual heritage encompasses a vast body of interpretive literature, among which *tafsir*, the exegesis of the Quran, holds a central place. Tafsir texts provide layered interpretations of Quranic verses, informed by

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historical context, linguistic nuance, and jurisprudential reasoning. Among the most influential and enduring works in this tradition is Tafsir al-Tabari, composed in the 9th century by the scholar Muhammad Ibn Jarir al-Tabari. This work is not only a religious commentary, but a record of scholarly interpretation, narrative transmission, and linguistic analysis - representing a core component of Islamic cultural memory and intangible heritage. Despite its historical and interpretive richness, tafsir literature remains largely absent from structured digital representation efforts. Existing platforms and digital repositories provide access to primary texts, but often lack semantic structure, contextual annotation, and interoperability. As a result, these critical sources of cultural and religious knowledge remain difficult to explore, interlink, or query in meaningful ways.

Established Semantic Web technologies and Linked Open Data (LOD) practices offer promising tools for the preservation, representation, and dissemination of cultural heritage. These approaches promote best practices for using standardised web technologies (e.g., RDF, URIs, SPARQL) to interconnect and enrich data from diverse sources [1, 2]. Sectors such as education [3, 4], scientific research [5], medicine [6–9], libraries [10, 11], urban planning [12], and cultural heritage [13] have leveraged these principles to build applications that incorporate structured, semantically rich data.

Within this broader ecosystem, Knowledge Graphs (KGs) have emerged as a powerful paradigm for organising and querying interconnected knowledge. Despite their relevance, the religious domain—particularly Islamic knowledge—remains underexplored in terms of applying these technologies to support data integration, retrieval, and semantic enrichment. Historical documentation covers events, literature, music, and religious texts, leading to advanced ontologies and knowledge graphs. Key projects include the Enslaved Ontology for African slave trade data [14], virtual archives of lost Irish records [15], and a semantic portal for Finnish Civil War victims [16]. Other examples are ArCo for Italian Cultural Heritage [17], semantically-encoded biographies [18], the Archive Dynamics Ontology [19], and ontologies for historical architectures and graffiti [20–22]. Additionally, knowledge graphs have been created for Dante Alighieri's works [23–25], Buddhism [26], and Greek mythology [27].

Within the Islamic domain, a growing body of work has explored ontology-based representations of the Quran and hadith [28–30], but the complex interpretive structure of tafsir has yet to receive comparable attention. Hulliyah et al. and Khazani et al. emphasised the importance of contextualising Quranic text to enhance comprehension, proposing methods for summarising and knowledge representation [31, 32]. Daud et al. further developed this by integrating the Quran, hadith, and tafsir into an ontology for semantic search on Zakat, demonstrating a growing interest in digital methodologies for Islamic texts [28]. Ahmed et al. provided a comprehensive review of methodologies and tools used in Quranic ontology development [33]. Farooqui et al. suggested a highly granular ontology design for Al-Quran tafsir, emphasising the need for detailed and precise knowledge representation [29]. Ta'a et al. underscored the importance of Islamic knowledge management, proposing methods to effectively manage and utilise Islamic knowledge resources. Bashir et al. surveyed the field of Quranic natural language processing, highlighting computational techniques to aid in the study and understanding of the Quran [34].

Despite these advancements, there remains a critical gap in the systematic digital representation of tafsir literature. While foundational studies have focused on morphological annotation of the Quran [35], ontology modelling [36–41], and Arabic natural language processing [34, 38], these efforts have not fully addressed the complexity of tafsir literature. Repositories such as QuranComplex and quran.com provide valuable resources, yet their integration and interoperability remain limited, hindering comprehensive exploration and analysis of Islamic knowledge sources [42]. The digital representation of tafsir literature requires advanced semantic models capable of capturing its nuanced interpretations and historical context effectively. Several ontologies have been developed to represent key concepts, entities, and relationships in the Quran [40, 41]. These ontologies enable semantic annotation and retrieval of Quranic knowledge. Kamran et al. presents the design, development, and publishing of the hadith corpus as a knowledge graph, aiming to enhance interlinking and knowledge discovery in the Islamic domain [30]. The *SemanticHadith* ontology describes and relates core structural concepts from the hadith, with prominent collections published as an RDF-based knowledge graph.

To further position *SemanticTafsir* within existing semantic modelling efforts, we distinguish it from related ontology families used for Quranic knowledge, hadith transmission, cultural heritage, bibliographic modelling, and literary digital humanities. Existing Quran ontologies primarily support verse-level representation, thematic annotation, or semantic search over Quranic concepts. Hadith ontologies such as *SemanticHadith* focus on hadith texts,

narrators, and transmission chains. Cultural heritage models such as CIDOC CRM [43] provide a standard framework for representing heritage entities, actors, places, events, time-spans, and provenance, while FRBRoo/LRMoo provide bibliographic and textual abstractions for works, expressions, manifestations, and items [11, 44, 45]. Literary knowledge graph initiatives such as the Hypermedia Dante Network [46, 47] demonstrate the value of semantic modelling for complex literary and interpretative traditions. However, none of these models directly captures the combined tafsir-specific requirements addressed in *SemanticTafsir*: verse-fragment commentary, hierarchical exegetical sections, embedded hadith used as interpretive evidence, narrator-chain structures, thematic annotations, and named-entity references within a single interpretive discourse.

Integrating tafsir with other Islamic knowledge sources through Semantic Web technologies offers a transformative path for enhancing scholarly access and cultural preservation. As interpretive texts that span centuries, tafsir works encode not only theological insights but also linguistic heritage, intellectual discourse, and narrative traditions central to Islamic civilization. Their digital representation requires semantic frameworks capable of capturing this interpretive richness while facilitating discovery, reuse, and contextual analysis.

This paper presents the design and implementation of *SemanticTafsir*, a cultural heritage ontology and RDF-based knowledge graph based on Tafsir al-Tabari. Developed using TEI-encoded manuscripts, the ontology models verse-level commentary, narrator references, cited hadith, thematic annotations, and the hierarchical discourse structure of tafsir literature. *SemanticTafsir* supports semantic interoperability through reuse of established vocabularies, including Schema.org, DBpedia, and the previously developed SemanticHadith ontology. Our approach addresses the dual challenge of intellectual preservation and semantic accessibility. By automating the transformation of TEI-encoded tafsir into RDF, we enable both humanistic and computational exploration of classical Islamic thought. The knowledge graph supports SPARQL querying, thematic navigation, and linked data interconnection, thereby facilitating new modes of access and engagement for scholars, educators, and cultural heritage institutions. *SemanticTafsir* represents a step toward the long-term digital preservation of interpretive Islamic texts. It contributes not only to the growing body of Islamic digital humanities but also to broader discussions around the semantic modelling of interpretive traditions and the encoding of intangible religious and literary heritage.

2. Background Context and Motivation

The Quran, revealed to the Prophet Muhammad between 610 and 632 CE, lies at the heart of Islamic religious and cultural life. Its verses were initially transmitted orally and later compiled into a written corpus during the Prophet's lifetime and standardised in a uniform codex under the third Caliph, Uthman ibn Affan. Despite this standardisation, linguistic variations persisted due to its oral transmission, which started to be standardised in the 10th century. The interpretation of the Quranic text posed challenges to subsequent generations of scholars, leading to the development of tafsir, or Quranic exegesis. The transmission and interpretation of the Quran has, since its inception, been accompanied by a body of scholarly commentary - tafsir - that contextualizes its verses through theological, linguistic, and historical lenses. Tafsir aimed to deepen understanding and disseminate insights through teaching circles, drawing upon the sayings of the Prophet, interpretations by his companions, and subsequent scholars' analyses.

Over time, tafsir evolved into a distinct scholarly tradition, shaped by teaching circles, oral transmission, and manuscript production. These works encode the cumulative insights of early Islamic scholars, preserving intellectual debates, interpretive principles, and exegetical methods. By the 8th century CE, comprehensive tafsir compilations began to appear as independent literary works, marking a key moment in the documentation of Islamic scholarly heritage.

2.1. Tafsir as Intangible Cultural Heritage

Tafsir literature plays a foundational role in preserving and transmitting Islamic interpretive knowledge. More than theological commentary, tafsir reflects the evolution of intellectual traditions, linguistic analysis, and jurisprudential reasoning within Islamic societies - making it indispensable for understanding the Quran beyond its literal text. Through tafsir, generations of scholars have contextualized divine revelation, offering guidance on matters of faith, ethics, and law while responding to the evolving needs of Muslim communities.

Tafsir represents a cumulative intellectual tradition, reflecting diverse methodologies and perspectives across time and geography. These works preserve the interpretive voices of early Islamic scholars and continue to inform contemporary discourse, making them a cornerstone of Islamic scholarly heritage. As dynamic engagements between scripture and scholarship, tafsir texts embody an ongoing dialogue that is both historically situated and spiritually resonant.

In this sense, tafsir constitutes a form of intangible cultural heritage - transmitted through teaching, writing, and commentary, and integral to religious identity and intellectual continuity. In the digital age, preserving and modelling this literature is essential to ensuring its continued relevance and accessibility not only for safeguarding its cultural and intellectual value but also for enabling new forms of scholarly engagement. Semantic modelling provides a means to structure and interconnect this complex body of knowledge while respecting its historical and interpretive depth.

2.2. Muhammad Ibn Jarir al-Tabari and His Tafsir

Muhammad Ibn Jarir al-Tabari (839–923 CE), born in Tabaristan (modern-day Iran) and active in Baghdad, is one of the most influential figures in Islamic scholarship. A polymath historian and jurist, al-Tabari's magnum opus - Tafsir al-Tabari - remains a cornerstone of Sunni exegetical tradition. His work synthesizes early oral interpretations, narrations from companions, and linguistic analysis, providing a rich source for understanding both the Quran and early Islamic thought.

Beyond its doctrinal value, Tafsir al-Tabari is a document of immense cultural and intellectual heritage. It preserves the transmission of scholarly discourse, narrative traditions, and interpretive authority from the formative period of Islam. Modelling this work semantically offers a means to preserve and make accessible a seminal text in the history of Islamic interpretation.

2.3. Motivation: Semantic Modelling for Preservation and Access

The vast corpus of tafsir literature presents unique opportunities and challenges for digital heritage preservation. These texts are rich in intertextual references, interpretive strategies, and scholarly voices—making them critical to understanding Islamic intellectual history. Yet their complexity poses challenges to traditional digitization efforts: varied terminology, nested commentary structures, and cross-references to hadith and jurisprudence demand sophisticated, semantically rich models.

Semantic modelling offers a powerful tool for capturing the interpretive logic and structural features of tafsir. It enables the encoding of themes, references, narrators, and scholarly perspectives in ways that support both humanistic inquiry and computational analysis. Figure 1 illustrates a typical scholarly use case, where researchers engage with Quranic verses and seek interpretive depth from sources like Tafsir al-Tabari.

By creating an ontology and knowledge graph tailored to the structure and discourse of tafsir, we enable structured access, semantic search, and contextual exploration—enhancing both scholarly engagement and long-term preservation. These efforts support the integration of tafsir into broader digital Islamic heritage frameworks, bridging manuscript culture with semantic technologies.

2.4. Challenges in Modelling Interpretive Islamic Texts

Although growing efforts have targeted semantic modelling of the Quran and Hadith, tafsir literature introduces a higher degree of complexity. Existing ontologies address thematic tagging or verse-level annotation, but few offer comprehensive, interoperable models tailored to tafsir's layered discourse structure. Projects such as Farooqui et al. [29] and Ahmed et al. [48] offer valuable precedents but remain limited in scope or coverage.

Tafsir texts integrate multiple interpretive layers—legal, historical, theological—alongside references to narrators, traditions, and linguistic analysis. Modelling such texts semantically requires not only advanced NLP techniques, as noted by Bashir et al. [34], but also domain-informed ontological design. Challenges include extracting and formalizing entities, managing textual variants, modeling interpretive relationships, and ensuring alignment across diverse scholarly traditions.

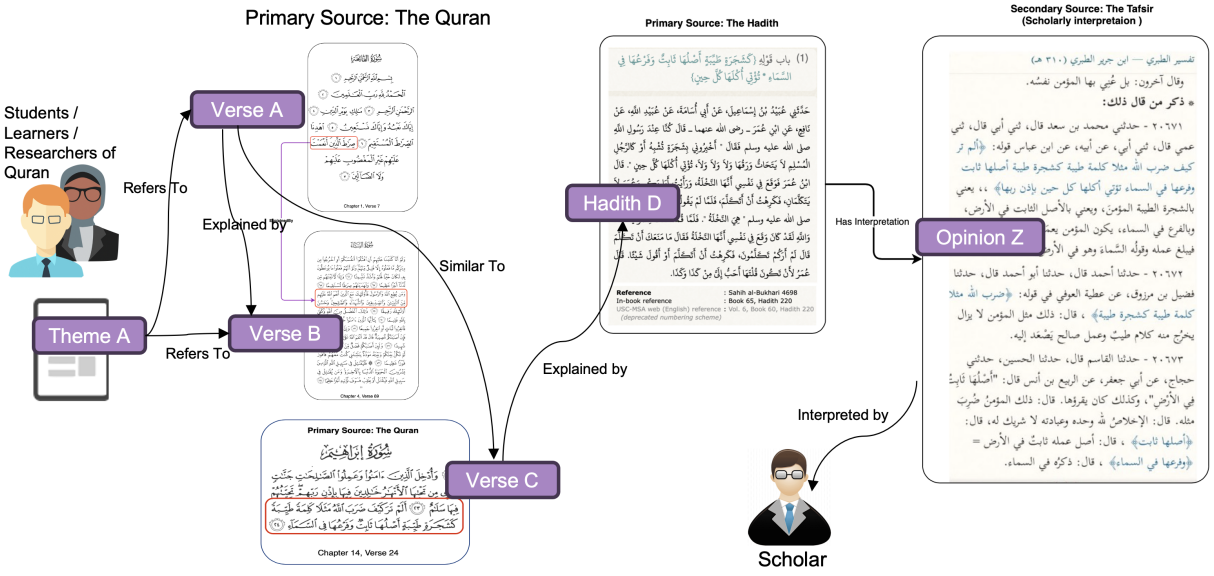

Fig. 1. Motivational Scenario - A typical knowledge seeker's path

Despite advances, there remains a scarcity of publicly accessible linked data resources specifically tailored to tafsir. Addressing this gap is essential to ensure the digital preservation, semantic integration, and scholarly utility of these foundational works of Islamic knowledge.

3. Design and Development of *SemanticTafsir* Ontology

In recognition of the absence of a standardised ontology for Quranic exegesis, we introduce *SemanticTafsir*, an OWL ontology specifically designed to semantically represent the structural and interpretive features of classical tafsir literature. The design process is grounded in established ontology engineering principles and tailored to support the cultural heritage goals of preservation, semantic access, and contextual exploration of Islamic texts. The following subsections outline the structure of Tafsir al-Tabari and detail the conceptual and technical steps undertaken in the ontology's development.

3.1. Tafsir Structure

Tafsir al-Tabari exhibits a hierarchical structure common to classical exegesis. It consists of collections corresponding to Quranic surahs (chapters), each subdivided into interpretive units aligned with full verses or specific verse fragments. These are annotated with the author's commentary, which integrates thematic exposition, linguistic interpretation, and references to hadith. Hadith citations include chains of narrators (sanad), culminating in a source (the matn). In the context of tafsir, hadith are used as interpretive evidence to explain, contextualise, or support particular readings of Quranic verses. Unlike standalone hadith collections, where narrations are typically organised as independent reports, hadith embedded in tafsir occur within an exegetical argument and are linked to specific verses, verse fragments, themes, or commentary units. *SemanticTafsir* therefore models hadith as narrations with narrator chains as well as contextual components of commentary through properties that connect them to the relevant tafsir section and interpretive theme. These narrations function within the tafsir as interpretive tools rather than isolated traditions. The text also references named entities such as persons, locations, time periods, and institutions, which support contextual analysis. This layered structure—linking Quranic text, commentary, narrative authority, and literary devices—presents both an opportunity and a challenge for semantic modelling, particularly for the purposes of digital preservation and cultural heritage scholarship.

3.2. Conceptual Knowledge Modelling

The design of the *SemanticTafsir* ontology follows the seven-step methodology proposed by Noy and McGuinness in Ontology Development 101 [49]. These steps include defining the ontology's scope, identifying key terms, reusing existing ontologies, developing class hierarchies and properties, defining property constraints, and creating instances.

The ontology was developed using Protégé (v5.5.0), a widely adopted ontology editor that supports OWL and integrates reasoning tools such as Fact++ and HermiT. *SemanticTafsir* was developed within the OWL 2 DL profile to ensure decidable reasoning and compatibility with standard ontology reasoners. During ontology development and validation, HermiT, Pellet, and FaCT++ were used within Protégé to perform consistency checking, class satisfiability testing, and competency-question validation. At present, reasoning is used primarily for ontology-level validation rather than as a production-scale inference layer over the populated knowledge graph; extending reasoning to RDF instance-level consistency checking and inference-driven querying remains a direction for future work. UTF-8 compatibility and plug-in extensibility made Protégé suitable for modelling Arabic-language data from TEI-encoded sources. The ontology uses the prefix `tafsir:` and is published under the namespace `http://www.semantictafsir.com/ontology/`, with a persistent dereference-able URI available at https://purl.org/semantictafsir. The RDF/Turtle serialisation is hosted on GitHub Pages for long-term accessibility and public reuse.[1]

To ensure semantic interoperability and reduce modelling redundancy, *SemanticTafsir* incorporates terms and alignments from existing vocabularies such as Schema.org [50], Dublin Core [51], DBpedia [52], and Wikidata [53]. We adopted top-level vocabularies with minimal ontological commitment (e.g., `schema`, `dc-terms`) to maximize reusability and alignment with other cultural heritage datasets, following the classification of Partridge et al. [54]. In addition, hadith-related entities and properties are reused directly from the *SemanticHadith* ontology [30], ensuring consistency and interoperability across Islamic knowledge graphs.

This reuse strategy supports integration with broader semantic infrastructures while preserving the interpretive nuance and literary structure that characterise tafsir texts.

3.3. Scope of the Ontology – Competency Questions

The *SemanticTafsir* ontology is designed to document, preserve, and semantically represent interpretive structures found in Quranic exegesis. The ontology captures Quranic verses, thematic commentary, hadith citations, and hierarchical sectioning, enabling contextualized search, advanced knowledge discovery, question answering systems and semantic exploration. Beyond preservation, *SemanticTafsir* supports applications in information retrieval systems and question-answering (QNA) systems, offering a robust foundation for further scholarly and computational analyses. Its intended audience includes scholars of Islamic Studies, Arabic literature, and Digital Humanities, as well as technical users building semantic access systems.

To define and validate the ontology's functional scope, we constructed a set of competency questions (CQs), shown in Table 1, based on the archetype patterns proposed by Ren et al. [55]. These CQs guide ontology design and assess its ability to support knowledge discovery, textual alignment, and interpretive analysis. Many of these questions reflect tafsir-specific use cases, including: thematic annotations of Quranic verses, verse fragments, poetic references, the hierarchical structure of tafsir chapters and sections, and the referential patterns across narrators and traditions — use cases that are unique to exegetical texts.

Some of the CQ structures, particularly those related to narrators and transmission chains, are adapted from prior work on *SemanticHadith* [30]. However, in *SemanticTafsir*, these competency questions are recontextualized: hadith are not stand-alone entities but appear as embedded, cited components within Quranic commentary. This shift alters both their ontological representation and their functional role in scholarly exploration. Where *SemanticHadith* focuses on canonical hadith collections (e.g., the *Sihah Sitta*), *SemanticTafsir* integrates hadith as interpretive tools within the structure of commentary. This distinction alters both the scope and function of the reused patterns, aligning them with the exegetical and thematic concerns of the tafsir corpus.

[1] https://a-kamran.github.io/SemanticTafsir/

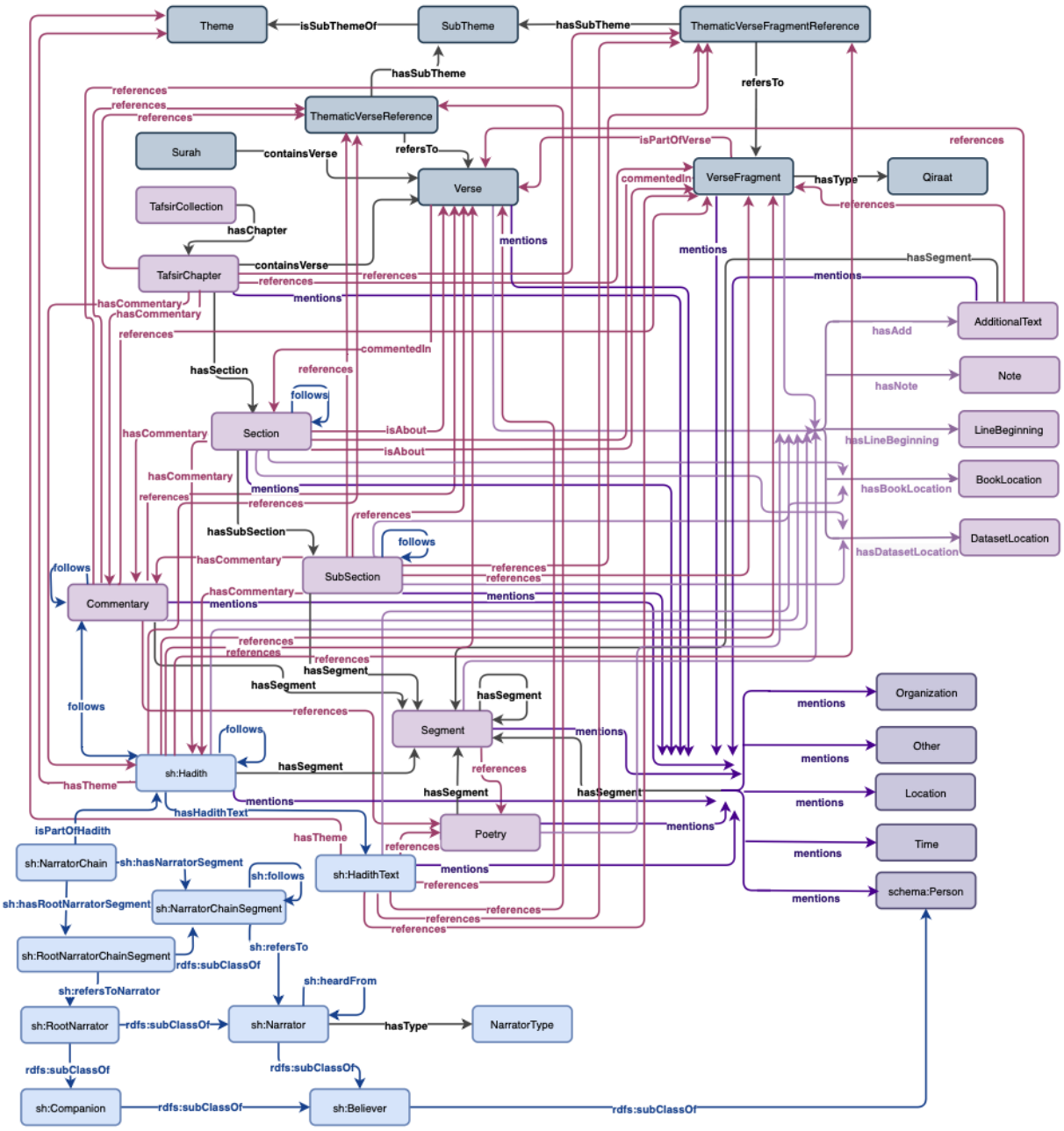

Fig. 2. Conceptual model of the *SemanticTafsir* ontology. Colours group related components: grey indicates Quran-related entities; pink/purple indicates tafsir-specific structural and metadata entities; darker purple indicates named entities; and blue indicates classes and properties reused from *SemanticHadith*. Labelled edges represent object properties connecting chapters, sections, verses, verse fragments, commentaries, themes, hadith, narrator chains, and contextual entities.

To reflect this emphasis, Table 1 begins with tafsir-specific questions, followed by hadith-related CQs adapted to the exegetical domain. This organisation underscores the centrality of interpretive structure in the ontology's design, while highlighting its ability to interoperate with other semantic representations of Islamic knowledge.

Table 1

Competency Questions Mapped to CQ Archetypes/Patterns as identified by [55] (CE = class expression, OPE = object property expression, DP = data type property, I = individual, PE = property expression, NM = numeric modifier, QM = quantity modifier).

Competency Questions	**Patterns**
Find all `Poetry` in the tafsir that mentions a `Person X`.	Which [CE1] [OPE] [CE2]?
List all `VerseFragments` discussed in `Chapter X`.	What is the [DP] for a particular [CE]?
List all `Themes` associated with `Verse X` in the tafsir.	What are the types of [CE]?
Which `Chapter hasSection` mentioning `Person Y`?	Which [CE1] [OPE] [CE2]?
How many themes are mentioned in Chapter X?	How many [CE1] [OPE] [CE2]?
Which themes are discussed in multiple chapters?	Which are [CE]?
What `Section` do I need to examine to find `Verse Y`?	What [CE1] do I need to [OPE] [CE2]?
What are the types of `HadithNarrators`?	What are the types of [CE]?
Which `verses` are most frequently referenced in the tafsir?	What [CE] has the [NM] [DP]?
Which `Commentary mentions Location B`?	Which [CE1] [OPE] [CE2]?
Do all sections mention multiple persons?	Do [CE1] have [QM] values of [DP]?
Where can I find sections about a specific `Verse X`?	Where do I [OPE] [CE]?
List all verse numbers where an entity of type `"Other"` is mentioned.	What [CE] has the [NM] [DP]?
Which `Commentary` mentions both a `Person` and an `Organisation`?	Which [CE1] [OPE] [CE2]?
Search a `Hadith` where `NarratorChain` has `Narrator A` and `Narrator B` but not `Narrator C` and `HadithText` includes `Theme A` and `Location B`	Does [CE1] [OPE] [CE2]?
All the `Hadith` narrated from `Narrator A`	Find [CE1] with [CE2].
How many `Hadith` narrated by `Narrator A`	How many [CE1][OPE] [CE2]?
How many `Hadith` narrated by `Narrator A` from `Narrator B`	How many [CE1][OPE] [CE2]?
List of narrators by the number of their narrations	What [CE] has the [NM] [DP]?
Which `Narrator` narrated most `Hadith` about `Theme A`	Which [CE1] [OPE] [QM] [CE2]?
Most narrated `Theme` by `Narrator A`	What is the [NM] [CE1] to [OPE][CE2]?
Number of `Hadith` by `Theme` narrated by `Narrator A`	How many [CE1][OPE] [CE2]?
What is the frequency of a specific chain or part of a chain	How many [CE1][OPE] [CE2]?
Any `NarratorChain` that is repeated more than 10 times	How many [CE1][OPE] [CE2]?
Frequency of partial `NarratorChain` repeating at least ten times	How many [CE1][OPE] [CE2]?
Search `Hadith` 'mauquf' from `Narrator A`	What type of [CE] is [I]?
Search `Hadith` that `references` ayah 11:11 (or surah 11 i.e. any ayah of surah 11)	Which [CE1] [OPE] [CE2]?

3.4. Reused Ontologies

As part of our goal to construct a semantically rich and interoperable ontology for tafsir literature, we integrate concepts from existing ontologies wherever appropriate. This strategy ensures alignment with established semantic standards and facilitates broader reusability across cultural heritage and religious knowledge graphs. We began by compiling a comprehensive list of key terms derived from a detailed analysis of *Tafsir al-Tabari*, supplemented by a high-level review of additional Tafsir sources such as those by Ibn Kathir and Al-Jaza'iri (see Section 4.1). These terms were modelled as classes and properties, with their semantics formalized using OWL axioms. Informed by prior research in Islamic knowledge modelling [29, 40, 56–61], we reused and extended relevant terms from publicly accessible ontologies. Notably, we incorporated the SemanticHadith ontology [30] to represent hadith elements embedded in tafsir texts. These reused classes and properties are referenced with the prefix `sh:`, maintaining consistency across related Islamic knowledge representations.

In addition to domain-specific resources, we reused widely adopted vocabularies such as Schema.org, DBpedia, Wikidata, QuranOntology, and DCMI Metadata Terms (Dublin Core) [41, 50, 52, 53, 62]. Where applicable, we established semantic alignments using `owl:equivalentClass` and `owl:equivalentProperty`, enabling interoperability and enhancing discoverability within the Linked Open Data cloud.

To ensure semantic clarity and extensibility, we structured these reused terms within our ontology through subclassing and subproperty modelling. For instance, `schema:Person` serves as a superclass for entities such as

hadith:HadithNarrator, while schema:hasPart and schema:partOf serve as super-properties for internal relationships like hasCommentary, hasSection, and isPartOfVerse. These alignments allow us to preserve the domain-specific integrity of tafsir concepts while embedding them within a larger web of semantically linked resources. We also use DCMI Metadata Terms (Dublin Core) [62], a standard ontology for representing metadata, to describe the metadata of the *SemanticTafsir* ontology. Schema.org, DBpedia, and Wikidata are used primarily to support web-scale discoverability, entity linking, and integration with the broader Linked Open Data ecosystem, rather than as substitutes for formal cultural heritage reference models such as CIDOC CRM.

3.4.1. Alignment with CIDOC CRM and LRMoo

CIDOC CRM (ISO 21127) is a widely adopted reference ontology for cultural heritage documentation and semantic interoperability across heterogeneous heritage datasets, including museum, archival, and manuscript resources [43]. In response to the cultural heritage scope of *SemanticTafsir*, we now explicitly position the ontology in relation to CIDOC CRM [43] and LRMoo [45]. CIDOC CRM provides high-level cultural heritage semantics for actors, places, time-spans, information objects, and referential relations, while LRMoo provides bibliographic and textual abstractions relevant to works, expressions, manifestations, and items [43, 45].

SemanticTafsir is not intended to replace these models. Rather, it is a domain-specific ontology that selectively aligns with them where appropriate while introducing tafsir-specific constructs needed for Islamic exegetical literature. For example, entities such as persons, organisations, locations, temporal references, commentaries, and verses can be related to CIDOC CRM classes such as E21 Person, E74 Group, E53 Place, E52 Time-Span, and E33 Information Object. Similarly, referential relations such as mentions can be aligned with CRM properties such as P67 refers to.

However, several *SemanticTafsir* constructs are more specific than the abstractions provided by CIDOC CRM or LRMoo. These include ordered hadith transmission chains, narrator-chain segments, thematic verse references, verse-fragment interpretation, and the hierarchical structure of tafsir commentary. These constructs motivate a domain-specific extension layer that preserves the interpretive and transmission-oriented semantics of tafsir while enabling interoperability with broader cultural heritage and digital humanities knowledge graphs. Table 2 summarises representative alignments between *SemanticTafsir* terms and external vocabularies or models, including CIDOC CRM, LRMoo, Schema.org, and *SemanticHadith*. The mappings in Table 2 are intended as interoperability alignments rather than claims of complete ontological equivalence. We therefore use rdfs:subClassOf and rdfs:subPropertyOf to indicate that *SemanticTafsir* terms specialise broader CIDOC CRM, LRMoo, or Schema.org categories. Fine-grained units such as verses, verse fragments, sections, and tafsir segments are aligned with crm:E90 Symbolic Object because they function in the ontology as identifiable symbolic structures for reference, segmentation, ordering, and interpretation, rather than solely as linguistic expressions. By contrast, textual content objects such as hadith texts, poetry, and notes and larger interpretive or documentary units such as commentaries and hadith are aligned with crm:E73 Information Object.

This reuse-oriented approach not only ensures robust coverage of interpretive Islamic concepts but also strengthens the ontology's role as a bridge between classical scholarly texts and contemporary digital heritage infrastructures. It supports both current analytical needs and future expansions within the broader domain of semantic knowledge representation.

3.5. Ontology Design

The ontology design process was guided by the structural and interpretive features of classical Tafsir literature. Our goal was to preserve the literary hierarchy and capture meaningful semantic relationships across verses, commentary, and referenced traditions. Figure 2 illustrates the conceptual model of the *SemanticTafsir* ontology, highlighting its main structural and semantic components. The colour coding groups related parts of the model: grey nodes represent Quran-related entities such as Surah, Verse, VerseFragment, and Qiraat; pink/purple nodes represent tafsir-specific structural and metadata entities such as TafsirCollection, TafsirChapter, Section, SubSection, Commentary, Poetry, and annotation metadata; darker purple nodes represent named entities such as persons, locations, organisations, time references, and miscellaneous entities; and blue

Table 2

Representative alignments between *SemanticTafsir*, CIDOC CRM, LRMoo, and related vocabularies. The table summarises selected reuse and alignment decisions; domain-specific constructs without direct CIDOC CRM/LRMoo equivalents are retained as *SemanticTafsir* extensions.

***SemanticTafsir* term**	**External term/model**	**Relation**	**Use in *SemanticTafsir***
`tafsir:Person`	`crm:E21 Person`; `schema:Person`	`rdfs:subClassOf`	Persons mentioned in tafsir, including historical figures, scholars, and narrator-related entities.
`tafsir:Organization`	`crm:E74 Group`	`rdfs:subClassOf`	Groups, schools of thought, tribes, and communities referenced in tafsir.
`tafsir:Location`	`crm:E53 Place`	`rdfs:subClassOf`	Geographical and contextual places mentioned in exegetical discussions.
`tafsir:Time`	`crm:E52 Time-Span`	`rdfs:subClassOf`	Temporal expressions, historical periods, and eschatological references.
`tafsir:Commentary`; `hadith:Hadith`	`crm:E73 Information Object`	`rdfs:subClassOf`	Interpretive units and hadith narrations represented as information objects.
`hadith:HadithText`, `tafsir:Poetry`, `tafsir:Note`	`crm:E33 Information Object`	`rdfs:subClassOf`	Textual objects occurring within tafsir discourse.
`tafsir:TafsirCollection`	`crm:E90 Symbolic Object`; `lrmoo:F1 Work`	`rdfs:subClassOf`	Represents the tafsir collection as an intellectual work and information object.
`tafsir:Verse`, `tafsir:VerseFragment`, `tafsir:Section`	`crm:E90 Symbolic Object`	`rdfs:subClassOf`	Identifiable symbolic units used for reference, segmentation, ordering, and interpretation within the tafsir structure.
`tafsir:mentions`, `tafsir:references`	`crm:P67 refers to`	`rdfs:subPropertyOf`	Connects commentary units to persons, concepts, places, and other referenced entities.
`tafsir:isAbout`, `tafsir:hasTheme`	`crm:P129 is about`	`rdfs:subPropertyOf`	Associates interpretive units with their subject matter and thematic focus.
`tafsir:hasPart`	`schema:hasPart`; `crm:P106 is composed of`	`rdfs:subPropertyOf`	Structural composition
`tafsir:isPartOf`	`schema:isPartOf`; `crm:P106i forms part of`	`rdfs:subPropertyOf`	Inverse structural composition

nodes/properties denote classes and properties reused from the *SemanticHadith* ontology. The labelled edges represent object properties such as `hasSection`, `hasCommentary`, `references`, `mentions`, and `hasTheme`, which connect the tafsir hierarchy to verses, themes, hadith, narrator chains, and contextual entities. Key entities and their relationships are modelled as follows:

- **Chapters and Sections:** *Tafsir al-Tabari* is organized by surahs (chapters), each containing multiple interpretive sections. These are modelled using distinct classes, with Sections containing commentary on individual verses.
- **Verses and Verse Fragments:** Quranic verses are represented as `Verse` entities, while partial references within the commentary are modelled as `VerseFragment`. Sections are semantically connected to these through the `isAbout` property.
- **Commentaries and Hadith:** Interpretive text units authored by al-Tabari are modelled as `Commentary` instances, often incorporating referenced `Hadith`. These are linked via `containsCommentary` property preserving their contextual placement in the exegetical structure.

– **Named Entities and Annotations:** Referenced `Person`, `Location`, `TimePeriod`, and `Organisation` entities are modelled separately and connected using the `mentions` property. This supports entity-based querying and cultural contextualisation.

This modular and hierarchical modelling strategy allows for the representation of layered interpretive content, facilitates semantic disambiguation, and supports the preservation of the original structure of the tafsir manuscript. The design is intentionally extensible, allowing for future incorporation of additional sources or refinements.

3.6. Classes, Hierarchies, Properties, and Facets

Drawing on the domain analysis outlined above, we developed a class hierarchy grounded in the structural semantics of the tafsir corpus. Classes were created for all terms corresponding to entities with distinct identity or function. Using Protégé, we finalized 32 classes, along with 37 object properties and 18 data properties. High-level domain classes include `TafsirCollection`, `TafsirChapter`, `Verse`, `Hadith`, and `Commentary`. These are further refined by subclasses such as `Section`, `Subsection`, `VerseFragment`, `Theme`, `NarratorType`, and `Poetry`. This top-down approach ensures semantic clarity and reflects the internal structure of tafsir. Object properties define relationships between entities (e.g., `hasCommentary`, `isPartOfVerse`), while data properties encode literal values such as labels, dates, or identifiers. Property facets include datatype constraints, cardinality, and domain/range specifications to maintain data consistency across instances. These are summarised in Tables 1–3 in the Supplementary Information.

3.7. Modelling Decisions

Our ontology leverages established OWL design patterns to address common modelling challenges in literary and exegetical corpora [63]. Key patterns applied include part-whole relations, value sets, and n-ary relations.

Part-whole relations: To model hierarchical textual structure - e.g., chapters, sections, subsections, and commentary—we implement part-whole relationships using sub-properties of `hasPart` and `isPartOf`, as recommended in W3C best practices [64]. Sub-properties such as `isPartOfVerse`, and `isPartOfHadith` reflect document composition without semantic ambiguity.

Value sets (enumerated individuals): We adopt a `value set` modelling pattern [65] to represent types of narrators. We define a class `NarratorType`, which enumerates the individuals `sahabi`, `rawi`, `shaykh`, `unknown_shaykh`, and `unknown_rawi`. These individuals represent the origin categories of narrators referenced in the Tafsir al-Tabari, capturing whether a narrator was a companion of the Prophet, a later transmitter, a teacher, or of unknown status. This approach enables controlled vocabulary enforcement via object properties (e.g., `hasNarratorType`) and supports validation and filtering within SPARQL queries. Where suitable external conceptual matches exist, these narrator-type individuals are selectively aligned with Linked Open Data resources such as Wikidata using SKOS mapping properties (e.g., `skos:exactMatch` or `skos:closeMatch`). However, we do not force such alignments for all narrator types, since some distinctions represented in *SemanticTafsir* are more fine-grained and domain-specific than the corresponding concepts available in general-purpose knowledge graphs such as Wikidata. This preserves domain fidelity while allowing interoperability where appropriate. While narrator types are modelled as individuals rather than subclasses, this choice is deliberate and follows a value-set modelling pattern commonly used for controlled vocabularies. An alternative approach would be to represent these categories as subclasses of Narrator and classify each narrator accordingly. Both approaches are valid in OWL and involve different trade-offs. We adopted the value-set pattern because narrator roles in the source material are often treated as categorical attributes rather than rigid ontological types, and because this representation facilitates validation, querying, and integration with systems that favour value-based classification. The implementation of this modelling choice, including enumerated individuals and disjoint axioms, is illustrated in Figure 3, as rendered in Protégé.

N-ary relations: Complex thematic references are modelled using OWL n-ary design patterns [66]. In cases where a text segment (X) is annotated with multiple themes in varying contexts of a verse or verse fragment, binary property assertions are insufficient. A particular challenge arises when multiple references to the same verse occur with different themes across various contexts. This complexity makes it difficult to trace which thematic relationship

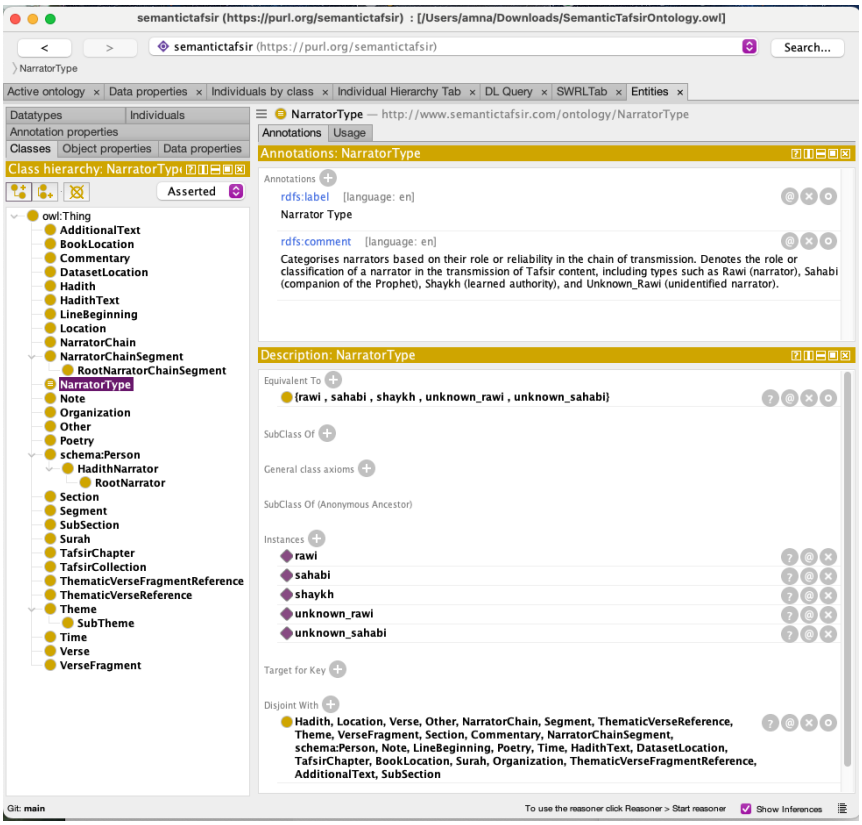

Fig. 3. Protégé interface displaying the 'NarratorType' class and its enumerated individuals in the *SemanticTafsir* ontology. The value-set pattern captures narrator roles as enumerated values, supporting value-based classification and controlled vocabulary for reasoning and query filtering.

applies in each specific instance. For example, X references verse Y, and verse Y hasTheme themeA. This binary relationship approach fails when there are multiple thematic references to the same verse in different contexts. To address this, we implement the OWL N-ary pattern [66]. This pattern allows us to model complex relationships involving more than two entities by introducing an auxiliary node, *ThematicVerseReference*, which captures the relationship between the theme and the verse, ensuring precise tracking of thematic references. The revised model includes:

- X references *ThematicVerseReference*
- *ThematicVerseReference* refersTo verse Y
- *ThematicVerseReference* hasTheme themeA

Similarly, this N-ary pattern is applied to verse fragments. For cases where a text segment (X) references a fragment of a verse with a specific theme, we introduce another auxiliary node, *ThematicVerseFragmentReference*, to manage these relationships. The model includes:

- X references *ThematicVerseFragmentReference*
- *ThematicVerseFragmentReference* refersTo verseFragment
- *ThematicVerseFragmentReference* hasTheme themeA

These auxiliary nodes (*ThematicVerseReference* and *ThematicVerseFragmentReference*) serve as intermediaries to record the context of each thematic reference, maintaining clarity and traceability of thematic relationships across different segments and contexts. By employing the OWL N-ary pattern, we can effectively manage and query complex thematic annotations within our ontology, ensuring accuracy and comprehensiveness in our data representation.

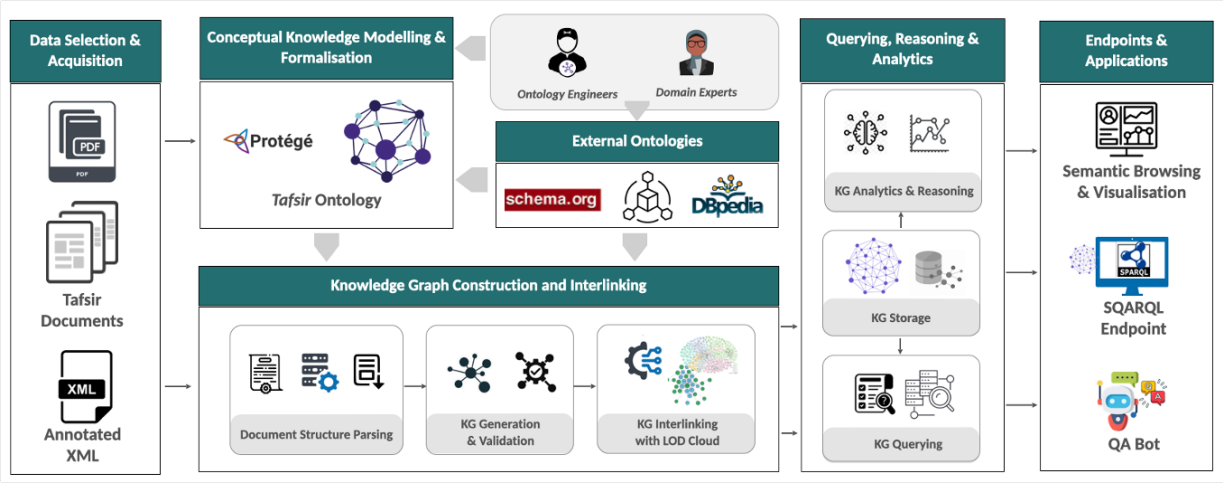

Fig. 4. Overview of the *SemanticTafsir* knowledge graph construction framework. The grouped boxes represent the main modules of the pipeline: data selection and acquisition, conceptual knowledge modelling and formalisation, knowledge graph construction and interlinking, querying/reasoning/analytics, and endpoints/applications. Arrows indicate the direction of data and knowledge flow between these modules.

The final step in our design pipeline involves populating the ontology with individuals. This is done via our custom KG-Generator, which extracts data from TEI-encoded Tafsir manuscripts, instantiates relevant classes, assigns property values, and links entities using defined object properties. This automation ensures scalable, reproducible generation of a semantically rich knowledge graph.

4. Methodology for Tafsir al-Tabari Knowledge Graph Construction

The construction of the *SemanticTafsir* knowledge graph follows a reusable pipeline for transforming TEI-encoded exegetical texts into semantically rich, interlinked data. This process not only supports the scholarly exploration of interpretive Islamic texts but also contributes to the broader goal of integrating classical Islamic knowledge into the Web of Data [42]. Figure 4 outlines this process and summarises the *SemanticTafsir* knowledge graph construction workflow as a modular pipeline. The process begins with input resources, including tafsir documents and annotated TEI/XML files, and proceeds to ontology modelling, reuse of external ontologies, knowledge graph construction and interlinking, querying and reasoning, and application-level access. The arrows indicate the direction of data and knowledge flow between modules, while the grouped boxes represent the major functional stages of the framework.

4.1. Data Selection and Acquisition

To construct the *SemanticTafsir* knowledge graph, we began with a comprehensive review of several major tafsir collections. This analysis ensured that the ontology design could accommodate the varied structures and interpretive styles found across classical Islamic exegesis. In particular, we examined works by Ibn Kathir, Al-Jaza'iri, and most prominently, al-Tabari.

For this study, we focus on the complete edition of *Jami al-Bayan an Tawil Ay al-Quran* by Abu Jafar Muhammad ibn Jarir al-Tabari (d. 923 CE), one of the earliest and most widely referenced Sunni exegeses. Al-Tabari's work is notable for its comprehensive citation of narrations, early linguistic analysis, and influence on subsequent Quranic commentary traditions. The decision to use Tafsir al-Tabari was based on both its scholarly significance and the availability of a complete, TEI-annotated XML version, which was essential for structured data extraction. This digital edition—annotated and curated as part of a named entity recognition (NER) and topic modelling project [48]—served as the primary source for knowledge graph construction.

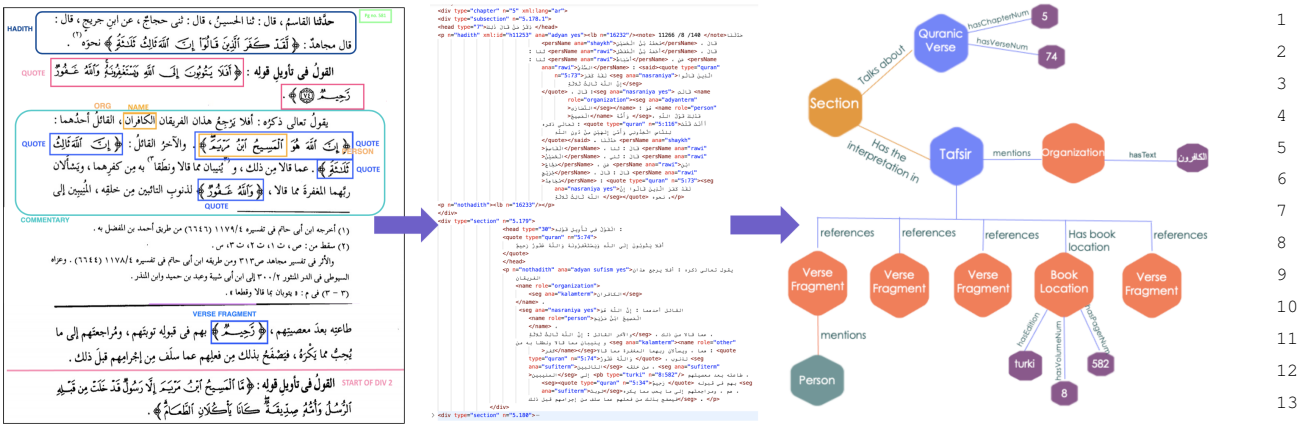

Fig. 5. Structure of the XML/TEI Dataset

The version used is the Turki Edition of Tafsir al-Tabari, spanning 26 volumes and over 18,500 pages. This TEI-encoded corpus includes rich annotations aligned verse-by-verse across 51,704 sentences. Notable annotation counts include:

- 176,105 person references
- 5,583 locations
- 22,026 organisations
- 4,160 temporal references
- 12,453 miscellaneous entities

These annotations form the basis of our RDF transformation pipeline. They enable entity extraction, semantic alignment, and ontology population, and serve as the foundation for linking interpretive discourse with broader semantic infrastructures. Figure 5 illustrates a representative TEI snippet and the annotation structure.

4.2. Conceptual Knowledge Modelling and Formalisation

This phase focused on structuring the ontology to represent the interpretive content of classical tafsir while ensuring semantic clarity, extensibility, and alignment with existing knowledge graphs. As described in Section 3, the ontology design followed the Ontology 101 methodology [49], supported by competency questions to guide modelling scope and reasoning requirements.

Key modelling tasks included:

- **Formalising Competency Questions:** Derived from use cases in Quranic exegesis, these CQs define the ontology's expressive needs and guided class/property selection.
- **Entity and Relation Modelling:** Core concepts such as verse, commentary, theme, hadith, narrator, and verse fragment were represented using OWL classes. Their relationships—e.g., `hasTheme`, `containsCommentary`, `mentions` - were modelled using object properties.
- **Ontology Vocabulary Reuse:** We integrated terms from Schema.org, Dublin Core, DBpedia, Wikidata, and the SemanticHadith ontology, using `owl:equivalentClass` and `owl:equivalentProperty` to preserve interoperability.
- **Use of Ontology Design Patterns:** Patterns for part-whole hierarchies, value sets, and n-ary relations (see Section 3.7) were applied to ensure clarity, consistency, and extensibility.
- **Implementation and Testing:** The ontology was implemented in OWL 2 using Protégé and validated via reasoning and CQ resolution. It was subsequently used to populate the *SemanticTafsir* knowledge graph.

4.3. Knowledge Graph Construction and Interlinking

The *SemanticTafsir* knowledge graph was constructed through a semi-automated pipeline designed to process TEI-encoded Tafsir texts and generate RDF triples aligned with the ontology. This process ensures semantic fidelity to the original manuscript structure while enabling computational access and interlinking with external data sources.

4.3.1. Data Parsing and Entity Extraction

We began by analysing the structure and annotation tags of the TEI-encoded dataset (Tafsir al-Tabari, Turki edition). A custom parser was developed using a recursive depth-first traversal to read the XML tree, preserving both the hierarchical and sequential order of annotated entities.

Each tag (e.g., `person`, `place`, `time`, `verse`) was mapped to a corresponding data class. These classes encapsulate attributes and relationships, preparing the content for ontology-based instantiation. Maintaining annotation order was critical for aligning interpretive structure with the TEI source.

4.3.2. Knowledge Graph Generation

Parsed entities were transformed into OWL individuals using an object-oriented pipeline implemented in Python. Each ontology class (e.g., `Verse`, `Commentary`, `Narrator`) corresponds to a Python object responsible for instantiating individuals, assigning literal values (data properties), and establishing links (object properties). RDF triples were dynamically generated using the Owlready2 library [67], which supports in-memory OWL ontology manipulation. PyArabic [68] was used to handle morphological processing and tokenisation of Arabic text. The resulting knowledge graph is fully OWL-compliant and contains semantically aligned instances that preserve the literary hierarchy of the Tafsir. The pipeline is modular, supporting future ingestion of additional TEI-based sources with minimal configuration changes.

During the RDF transformation process, we encountered a number of structural anomalies in the TEI-encoded source, including mis-nested tags, redundant divisions, and unfamiliar annotations (e.g., `<add type='parenthesis'>`, misused `<persName>` attributes). These issues, while technically routine, required targeted preprocessing to ensure semantic alignment with the ontology schema. We applied rule-based strategies to preserve interpretive content (e.g., parenthetical notes) while maintaining RDF validity. These adjustments were crucial to maintaining data fidelity, but do not affect the conceptual structure of the knowledge graph. Implementation details are documented in the project repository[2].

4.3.3. Knowledge Graph Interlinking with LOD Cloud

To integrate *SemanticTafsir* into the broader Linked Open Data ecosystem, we established links with external knowledge graphs. Our primary focus was on aligning narrator entities across DBpedia [52], Wikidata [53], and our previously published SemanticHadith knowledge graph. The linking process involved using OpenRefine [69] for automated reconciliation based on name similarity and class alignment, matching Arabic names of narrators with instances of `Companion`, `Muhaddith`, or similar types in Wikidata and DBpedia, and establishing `owl:sameAs` and `rdfs:seeAlso` links between matching instances to enhance entity resolution.

Due to the linguistic complexity of Arabic names and inconsistency in transliteration, expert curation and validation were essential. Annotators verified matches manually, resolved ambiguities, and corrected false positives. This hybrid process ensured high precision and domain relevance for the resulting links.

As a result, we successfully aligned a large subset of narrator entities with external resources. These linkages significantly enhance the semantic context and enable cross-graph query federation (see Table 3 in Section 5.1).

4.4. Endpoints and Applications

To promote accessibility, reproducibility, and future research, the ontology and resulting knowledge graph are publicly hosted across multiple platforms:

– **Ontology Access:** RDF serialization is available at https://purl.org/semantictafsir, and browsable at https://a-kamran.github.io/SemanticTafsir/ontology.ttl.

[2]https://github.com/A-Kamran/SemanticTafsir/blob/main/TEI_ConversionNotes.md

– **SPARQL Endpoint:** The deployed graph is available via a public SPARQL endpoint at http://www.semantictafsir.iknex.com/sparql/, hosted on GraphDB.
– **Code and Reference Implementation:** The full source code, scripts, and configuration files are available on GitHub[3], supporting community contributions and issue tracking.

These interfaces enable both programmatic querying and human exploration of Tafsir data. Future applications include multilingual retrieval interfaces, knowledge-enhanced reading environments, and integration with Islamic manuscript repositories and digital humanities platforms.

5. Results and Discussion

The development of the *SemanticTafsir* ontology and corresponding knowledge graph represents a significant step toward the semantic preservation of Quranic exegetical knowledge. The ontology captures interpretive structures, linguistic commentaries, and cited narrations—providing a semantic infrastructure for exploring classical Islamic knowledge as linked data.

By reusing and aligning with the SemanticHadith ontology [30], we ensured interoperability and semantic coherence between referenced Hadith and exegetical context. This alignment enables federated analysis across Islamic textual traditions, enhancing interpretive research within the broader cultural heritage landscape.

5.1. Ontology and Knowledge Graph Evaluation

The evaluation of the *SemanticTafsir* ontology and knowledge graph followed a multi-dimensional strategy:

– **Logical Consistency:** Using reasoners such as HermiT [70], Pellet [71], and FaCT++ [72], we validated OWL semantics and inferencing capability.
– **Ontology Quality:** The OOPS! tool [73] detected minor pitfalls—e.g., missing labels, inverse properties, and inconsistent naming—that were corrected post-evaluation.
– **MIRO Reporting:** We applied the MIRO ontology evaluation framework [74], documenting our design decisions, reuse justifications, and intended use-cases in a machine-readable format[4].
– **Competency Question Resolution:** To evaluate the knowledge graph constructed from the *SemanticTafsir* ontology, we focused on its ability to answer competency questions derived from the ontology's scope and domain requirements. The competency questions covered various aspects of the knowledge represented in the graph, such as the relationships between Quranic verses, hadith, and scholarly commentary. In particular, the competency questions identified in Section 3.3 are successfully handled. The competency questions were based on representative usage scenarios informed by domain experts and were translated into SPARQL queries executed over the generated RDF knowledge graph. The underlying TEI/XML corpus used for knowledge graph construction was manually annotated and expert-verified, and therefore served as the reference data for assessing the expected semantic relationships represented in the graph. Query outputs were reviewed against the ontology design and the expert-annotated source corpus, including verse-commentary links, thematic annotations, hadith references, narrator-chain structures, and named-entity mentions. Selected analytics and visualisations derived from the query results were also reviewed by domain experts to verify whether they reflected meaningful patterns in the annotated tafsir data.
This evaluation assesses whether the ontology and graph support the intended retrieval, exploration, and analytic tasks, rather than comparing against a separate external benchmark. The results of these queries, along with additional resources and detailed query results, are hosted on GitHub for transparency and reproducibility[5]. In Figure 6, we also present an example SPARQL query and its corresponding results addressing a representative competency question related to the interpretation of Quranic verses and their contextual connections.

[3]https://github.com/A-Kamran/SemanticTafsir
[4]https://github.com/A-Kamran/SemanticTafsir/blob/main/MIRO.md
[5]https://github.com/A-Kamran/SemanticTafsir/blob/main/CompetencyQuestionsAndSPARQLQueries.md

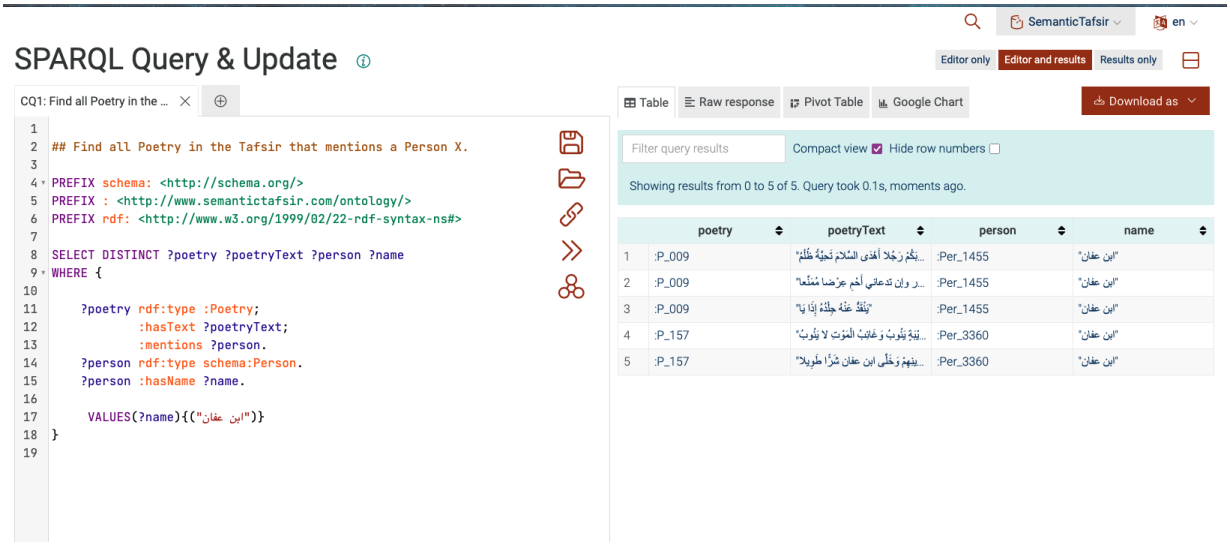

Fig. 6. SPARQL query execution and results showing all Poetry in the Tafsir that mentions a Person X in GraphDB

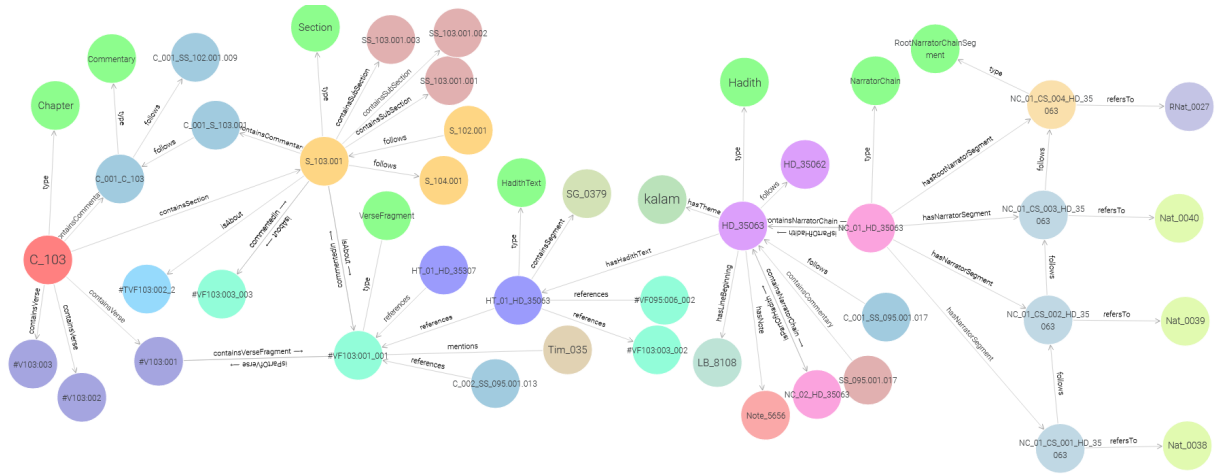

Fig. 7. Visualisation from the *SemanticTafsir* Knowledge Graph. (Visualisation created using GraphDB by OntoText.)

Table 3 summarises the knowledge graph statistics, including class distributions, individual counts, and linked entity totals. Figure 7 presents an illustrative graph excerpt visualising the layered structure of a tafsir commentary, its linked verse, and referenced hadith.

Overall, the *SemanticTafsir* framework demonstrates robustness in both its ontological design and data instantiation. It satisfies key design goals—logical soundness, semantic richness, reuse of existing vocabularies, and query capability—while supporting long-term digital preservation and interpretive continuity of Islamic heritage texts.

5.2. *Analytical Capabilities of the SemanticTafsir Knowledge Graph*

The *SemanticTafsir* Knowledge Graph functions not only as a structured repository of Quranic exegesis but also as an analytical lens into the interpretive traditions of Islamic scholarship. By semantically encoding themes, narrator roles, and exegetical layers, it enables users to uncover patterns that span linguistic, theological, and legal discourses.

Table 3
Statistics of the *SemanticTafsir* ontology and the *SemanticTafsir* knowledge graph.

	Variables	Number
Structure & Ontology	Ontology Classes	32
	Object Properties	37
	Data Properties	18
Knowledge Graph	Total Individuals	591,751
	Hadith	36,515
	Hadith Narrators	7870
	Persons	2800
	Locations	477
	Organizations	1153
	Temporal Events	218
	Themes	50
External Links to *SemanticHadith*	`owl:sameAs`, Narrator	2890
	`owl:sameAs`, Verse	338
External Links to Wikidata &/or DBPedia	`owl:sameAs`, Places	34
	`owl:sameAs`, Narrators	370
	`owl:sameAs`, Person	634
	`owl:sameAs`, Prophet	23
External Links to Quran Ontology	`owl:sameAs`, Verse	6236
	`owl:sameAs`, Surah	114
	`owl:sameAs`, Prophet	23

The knowledge graph facilitates thematic analysis by allowing the querying and visualisation of major interpretive themes—such as *fiqh* (jurisprudence), *lugha* (language), and *kalam* (theology)—across Quranic verses and Tafsir sections. Figure 8 illustrates their frequency and distribution across chapters, allowing researchers to identify thematic concentrations and their exegetical significance. Figure 9 highlights relationships between narrators and the themes they frequently address, revealing implicit roles of transmitters in shaping interpretive focus. These visualisations are backed by SPARQL queries that trace thematic and structural connections across verses, commentaries, and cited hadith.

By supporting such multidimensional queries and exploration, the graph supports new modes of scholarly inquiry into Tafsir literature—uncovering interpretive trajectories, exegetical dependencies, and thematic overlap—thus advancing both Islamic studies and semantic cultural heritage analysis.

5.3. Intended Usage

The *SemanticTafsir* ontology and knowledge graph are designed to serve a broad community across digital humanities, Islamic studies, and semantic web research. For researchers and scholars, the graph offers a means to conduct fine-grained investigations into Tafsir content, tracing verse-level commentaries, thematic patterns, and citation structures. By supporting semantic querying and interlinking of concepts, it facilitates comparative studies and deepens scholarly understanding of exegetical traditions. In educational settings, the structured nature of the ontology enables students and instructors to interact with Quranic exegesis in an engaging and analytical manner. Visualisations and structured queries make it possible to explore thematic relevance, historical context, and intertextual links, thus enriching pedagogical experiences in Islamic studies and related disciplines. The ontology formalises the interpretive structure of classical texts, preserving their intellectual and cultural significance in machine-readable form. By aligning with linked data standards and vocabularies, it supports sustainable reuse and integration in wider digital heritage infrastructures. Beyond academic applications, the project supports digital preservation by encoding interpretive knowledge in a semantically rich, machine-readable format. This contributes to long-term accessibility and sustainability of Islamic intellectual heritage, ensuring that Tafsir literature remains available for future generations of scholars, educators, and cultural institutions. The ontology is designed with interoperability in mind,

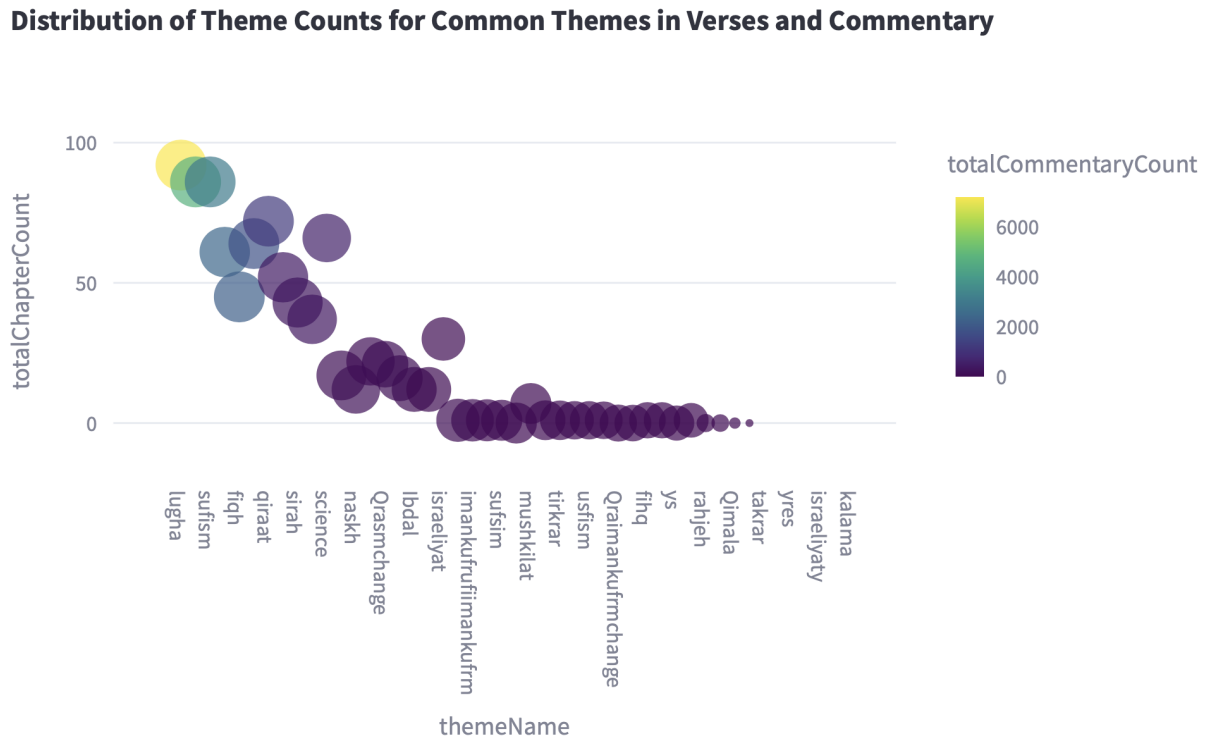

Fig. 8. **Distribution of Theme Counts for Common Themes in Verses and Commentary**

using widely adopted vocabularies such as Schema.org and DBpedia to facilitate integration with other linked data resources. This semantic compatibility promotes knowledge enrichment and cross-domain exploration, supporting broader goals of data reuse and heritage interconnection. In addition, the open-source nature of the knowledge graph pipeline invites developers to adapt the framework for other religious, literary, or historical corpora—enabling the creation of search interfaces, recommendation systems, or semantic tools tailored to specific interpretive needs.

5.4. Future Directions

Looking ahead, several directions for expansion and enhancement of the *SemanticTafsir* project are envisioned. One immediate goal involves integrating additional Tafsir collections to broaden the interpretive coverage. By incorporating classical and modern texts beyond Tafsir al-Tabari, the graph will enable comparative analysis across centuries, authors, and schools of thought, thereby deepening scholarly engagement with Quranic interpretation. Another key direction is the semantic linking of Tafsir with other Islamic knowledge domains, including jurisprudence (fiqh), hadith, and theological treatises. This will enable cross-referencing and exploration of how exegetical insights draw from, and contribute to, broader religious discourses. Such interlinking will strengthen the role of *SemanticTafsir* as a bridge between textual traditions in the Islamic intellectual ecosystem.

To improve accessibility for non-technical users, development of a natural language interface and a graphical SPARQL query builder is also planned. These interfaces would allow scholars, educators, and the general public to interact with the knowledge graph without requiring expertise in RDF or query languages, thus promoting inclusive engagement with Islamic heritage.

The graph's annotated content also presents opportunities for machine learning applications. In future work, NLP and annotation models could be trained on the graph's data to automate the processing of additional Tafsir texts, accelerating ontology population and discovery of latent thematic or narrative patterns. In the broader context of digital humanities, the structured modelling of Tafsir as a layered discourse resource opens new pathways for

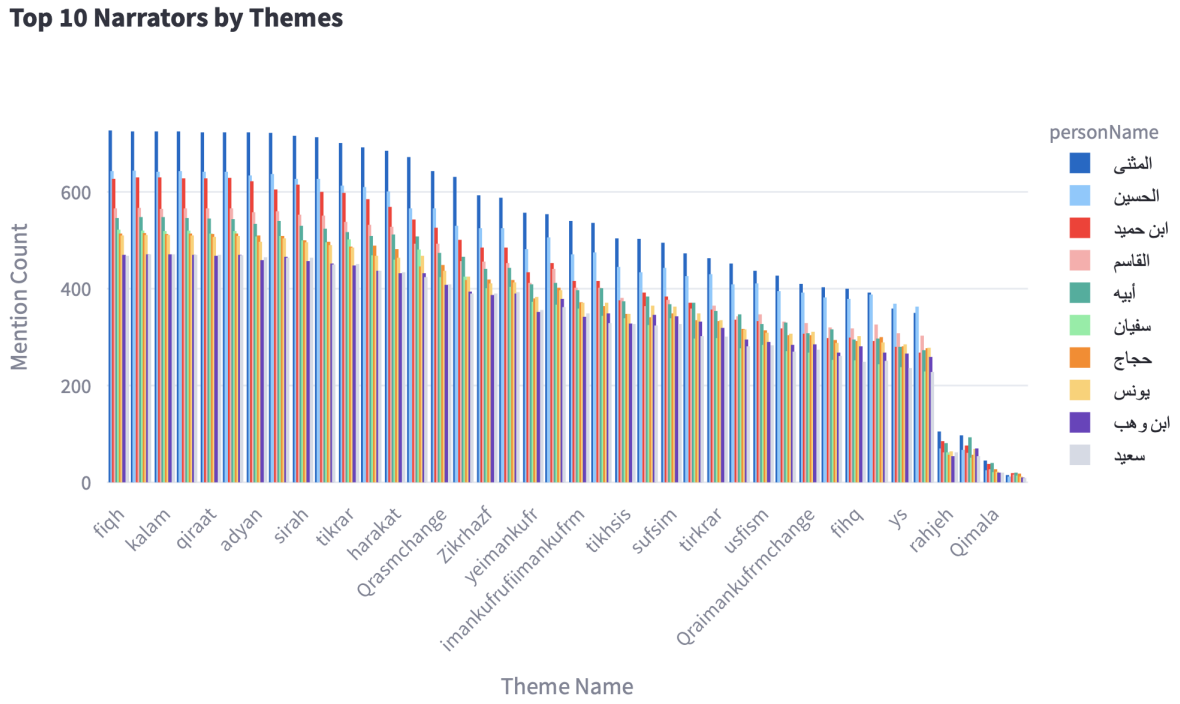

Fig. 9. Relationship between (top ten) narrators and themes, revealing each narrator's contribution to thematic discussions within Tafsir Al-Tabari.

manuscript studies and textual historiography. Future efforts will explore how this model can be extended to represent manuscript variants, marginalia, and the evolution of exegetical commentaries across time and geography. Ultimately, the project remains committed to openness, extensibility, and scholarly collaboration. By supporting community contributions and promoting reuse, the *SemanticTafsir* ontology aspires to become a foundational infrastructure for semantic Islamic knowledge representation, with continued relevance in both academic and heritage-driven domains.

Together, these future directions support the project's broader aim: to serve as a dynamic infrastructure for the semantic preservation, interpretation, and engagement with the intellectual heritage of Islamic exegesis.

6. Conclusion

This paper has presented the design, development, and evaluation of the *SemanticTafsir* ontology and knowledge graph, developed to semantically model and preserve the rich intellectual tradition of Quranic exegesis, with a focus on the Tafsir of al-Tabari. By formalising the interpretive structure of classical texts using linked data principles, we offer a semantic framework that supports the preservation of traditions while enabling digital exploration and scholarly reuse.

The ontology captures the layered structure of Tafsir literature, including Quranic verses, commentaries, hadith, and thematic annotations. Leveraging existing vocabularies such as Schema.org, Dublin Core, and the previously developed SemanticHadith ontology, we ensured semantic interoperability and alignment with the broader Linked Open Data ecosystem. Through a combination of ontology design patterns, modular implementation, and automated RDF generation from TEI-encoded sources, we constructed a reusable pipeline for digital knowledge representation in the Islamic humanities. Evaluation of the ontology confirmed logical consistency, modelling coherence, and its capacity to answer competency questions relevant to Islamic studies. The resulting knowledge graph supports SPARQL-based querying, thematic exploration, and narrative analysis, providing new opportunities for scholarly engagement, educational use, and the digital preservation of Islamic interpretive heritage.

As a contribution to the semantic web and cultural heritage communities, the *SemanticTafsir* project demonstrates how ontological methods can encode intangible religious knowledge in structured, machine-readable form—supporting its transmission, reuse, and scholarly re-interpretation in the digital age. Future directions include the integration of additional Tafsir collections, multilingual access, and broader linkage with Islamic jurisprudence and historical corpora. By fostering interoperability, extensibility, and community participation, we hope to advance the long-term preservation and meaningful accessibility of Islamic intellectual traditions.

Data Availability

Ontology, Knowledge Graph, ontology documentation, SPARQL Queries corresponding to Competency Questions, MIRO report are available at https://github.com/A-Kamran/SemanticTafsir.

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Competing Interests

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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