

AN ANALYSIS OF *QIRĀ'ĀT* AND THE MEANING OF *FASĀD* IN QS. AL-BAQARAH VERSE 205 AND ITS RELEVANCE TO CONTEMPORARY ENVIRONMENTAL ISSUES

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Abstract

This study aims to analyze the variations of qirā'āt in QS. Al-Baqarah verse 205 and to examine the meaning of fasād contained within it, as well as its relevance to contemporary environmental issues. This research employs a qualitative method based on library research, using thematic interpretation (mawḍū'ī) and linguistic approaches to Qur'anic exegesis. The data were collected from the Qur'an, classical and contemporary tafsīr works, as well as literature on qirā'āt and environmental studies. The findings reveal that there are variations in the readings of yuhlika (active) and yuhlaku (passive), along with differences in the grammatical position (i'rāb) of al-ḥarth and al-naṣl. These variations produce complementary meanings, where the active form emphasizes human beings as the agents of destruction, while the passive form highlights the widespread consequences. The concept of fasād in this verse encompasses not only moral and social corruption but also carries a strong ecological dimension. In the contemporary context, the concept of fasād is highly relevant to environmental issues such as deforestation, overexploitation of natural resources, and global ecological crises. The integrative analysis of qirā'āt and tafsīr demonstrates that the Qur'an provides a comprehensive conceptual framework for understanding destruction both as an action and as a consequence. Therefore, this verse can serve as a normative foundation for developing environmental awareness and ethics based on Qur'anic values.

Penelitian ini bertujuan untuk menganalisis ragam qirā'at dalam QS. Al-Baqarah ayat 205 serta mengkaji makna fasād yang terkandung di dalamnya, kemudian mengaitkannya dengan isu lingkungan kontemporer. Penelitian ini menggunakan metode kualitatif berbasis studi kepustakaan dengan pendekatan tafsir tematik dan linguistik. Data diperoleh dari Al-Qur'an, kitab tafsir klasik dan kontemporer, serta literatur ilmu qirā'at dan kajian lingkungan. Hasil penelitian menunjukkan bahwa terdapat variasi qirā'at pada lafaz yuhlika (aktif) dan yuhlaku (pasif), serta perbedaan i'rāb pada al-ḥarth dan al-naṣl. Variasi ini memberikan nuansa makna yang saling melengkapi, di mana bentuk aktif menekankan manusia sebagai pelaku kerusakan, sedangkan bentuk pasif menyoroti dampak yang meluas. Makna fasād dalam ayat ini tidak hanya mencakup kerusakan moral dan sosial, tetapi juga memiliki dimensi ekologis

yang kuat. Dalam konteks kontemporer, konsep *fasād* relevan dengan berbagai persoalan lingkungan seperti deforestasi, eksploitasi sumber daya alam, dan krisis ekologi global. Analisis integratif antara *qirā'at* dan tafsir menunjukkan bahwa Al-Qur'an memberikan kerangka konseptual yang komprehensif dalam memahami kerusakan, baik sebagai tindakan maupun akibat. Dengan demikian, ayat ini dapat dijadikan sebagai landasan normatif dalam membangun kesadaran dan etika lingkungan berbasis nilai-nilai Al-Qur'an.

1. INTRODUCTION

The Qur'an, as the holy book of Muslims, serves not only as a theological and ritual guide but also contains ethical principles that regulate human relations with one another and with the universe. One of the key concepts frequently addressed in the Qur'an is *fasād* (corruption or destruction), which refers to destructive human actions that disrupt the balance of life. In various verses, the Qur'an strictly prohibits causing destruction on earth and positions humans as *khalifah* (stewards) who bear the responsibility of maintaining the sustainability of nature. This concept becomes increasingly relevant when confronted with the various environmental issues occurring in the modern era.

One verse that explicitly illustrates the act of *fasād* is QS. Al-Baqarah verse 205. This verse describes the character of humans who, when turning away from the truth, strive to cause corruption on earth by destroying crops (*al-ḥarṭh*) and progeny/livestock (*al-nasl*). This expression does not merely depict destruction in a narrow sense but also contains a broad meaning encompassing social, economic, and ecological dimensions. The destruction of *al-ḥarṭh* can be understood as ecological degradation, specifically the ruin of natural resources and the agricultural sector, while the destruction of *al-nasl* indicates a threat to the continuity of human life and future generations. Thus, this verse has a strong ecological dimension and can serve as a normative foundation in building environmental awareness.

In the contemporary context, environmental issues have become an urgent global concern. Various phenomena such as deforestation, climate change, water and air pollution, and the overexploitation of natural resources demonstrate that modern humans continue to commit *fasād* on a more complex scale. In Indonesia, for example, the expansion of palm oil plantations is often associated with forest conversion, land fires, and the loss of biodiversity. This condition affects not only the environment but

also the social life of the community, leading to land conflicts and economic inequality. Therefore, an approach that is not only technical but also normative and ethical is needed to understand and address this ecological crisis.

One applicable approach is through contextual Qur'anic exegetical analysis, particularly by examining the concept of *fasād* in QS. Al-Baqarah verse 205. However, understanding this verse cannot be separated from the study of *qirā'āt* (variations in Qur'anic readings), which plays a crucial role in enriching the meaning of the text. The differences in *qirā'āt* recognized in the Islamic scholarly tradition are not contradictions, but rather complementary variations that provide broader semantic nuances. In some cases, differences in *qirā'āt* can influence the emphasis of a verse's meaning, making the study of *qirā'āt* essential for comprehensively understanding the message of the Qur'an.

Although studies on *fasād* in the Qur'an have been widely conducted, most research tends to focus on moral and social aspects, and few have specifically linked it to contemporary environmental issues. Furthermore, studies integrating the analysis of *qirā'āt* with an ecological approach remain relatively limited. In fact, integrating the two can provide new perspectives in understanding Qur'anic verses, especially in responding to increasingly complex contemporary challenges. Therefore, this study attempts to fill this gap by conducting an in-depth analysis of the variations of *qirā'āt* in QS. Al-Baqarah verse 205 and interpreting the meaning of *fasād* contained therein within the context of modern environmental issues.

Theoretically, this research is expected to contribute to the development of Qur'anic exegesis studies, particularly regarding the integration of *qirā'āt* studies and ecological approaches. In addition, this study is expected to enrich the literature of Islamic ecotheology, which positions the Qur'an as a source of values in maintaining the balance of nature. Practically, the results of this study are expected to increase public awareness, especially among Muslims, regarding the importance of environmental preservation as part of religious responsibility. Thus, the Qur'an is not merely understood as a normative text but also as a relevant guide in answering various life problems, including the ecological crisis faced by modern humanity today.

2. RESEARCH METHOD

This research is a qualitative study based on library research, focusing on the textual analysis of the Qur'an, specifically QS. Al-Baqarah verse 205, as well as literature on exegesis (*tafsīr*) and the science of *qirā'āt*. The approach utilized is thematic interpretation (*mawḍū'ī*) and a linguistic approach, aiming to comprehensively examine the meaning of *fasād* through valid (*mu'tabarah*) *qirā'āt* variations, and subsequently link it to the context of contemporary environmental issues.

The data sources in this study consist of primary and secondary data. Primary data include the Qur'an and classical as well as contemporary *tafsīr* books that hold authority in exegetical studies, such as *Tafsīr al-Ṭabarī*, *al-Kasysyāf* by az-Zamakhsyarī, *al-Jāmi' li Aḥkām al-Qur'ān* by al-Qurṭubī, *Mafātīḥ al-Ghayb* by ar-Rāzī, and *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab. Furthermore, literature related to the science of *qirā'āt* is used to identify the variations in readings and their status (*mutawātir*, *masyhūr*, or others). Secondary data include books, scientific journal articles, and previous research relevant to the themes of *fasād*, Islamic ecotheology, and environmental issues.

Data collection techniques were conducted through documentation study, namely by tracing, reading, and examining various literature sources related to the research topic. The collected data were then analyzed using descriptive-analytical techniques. At this stage, the researchers first identified the variations of *qirā'āt* in QS. Al-Baqarah verse 205, then examined the implications of these reading differences on the meaning of the verse. Furthermore, interpretations from various exegetes (*mufasssīrūn*) were compared to find a comprehensive understanding of the *fasād* concept.

The final stage of the analysis was conducted using a contextual approach, linking the results of the *tafsīr* and *qirā'āt* studies with the phenomenon of environmental degradation occurring today. Thus, this study is not merely textual but also attempts to present the practical relevance of Qur'anic teachings in addressing contemporary environmental problems.

Theoretical FrameworkThe Concept of *Qirā'āt* in Qur'anic Studies

Qirā'āt is an essential branch in Qur'anic studies related to the variations in the pronunciation of Qur'anic texts as transmitted from the Prophet Muhammad. Etymologically, *qirā'āt* means "readings," while terminologically, *qirā'āt* refers to the differences in the pronunciation of Qur'anic words encompassing phonetic, morphological, and syntactic aspects, all of which originate from authentic chains of

transmission (*sanad*) connected to the Messenger of Allah. These variations are not contradictions but rather linguistic richness indicating the flexibility of the Qur'an across various Arabic dialects during the early Islamic period.

Scholars subsequently classified *qirā'āt* based on their level of validity. The most prominent is the *qirā'at mutawātir*, which are readings transmitted by a large number of narrators at every level of the chain, making it impossible for them to agree upon a lie. Additionally, there are *qirā'at masyhūr* whose chains are authentic but do not reach the level of *mutawātir*, as well as *qirā'at āḥād* and *syādzdz* which do not meet the criteria for acceptance as Qur'anic recitations in worship. In the development of the science of *qirā'āt*, the seven (*sab'ah*), ten (*'asyrah*), and fourteen (*arba'ah 'asyarah*) *qirā'āt* are recognized, each referring to the *qirā'āt* Imams acknowledged in the Islamic scholarly tradition.

The existence of *qirā'āt* variations holds significant implications for Qur'anic interpretation. Reading differences can provide diverse meaning nuances without altering the substance of the verse's message. In some cases, *qirā'āt* variations can even broaden the understanding of a term, thereby assisting exegetes in excavating a more comprehensive meaning. Therefore, *qirā'āt* studies are inseparable from the science of *tafsīr*, as both complement each other in profoundly understanding the Qur'anic text.

In the context of QS. Al-Baqarah verse 205, the analysis of *qirā'āt* is crucial to see how reading differences can affect semantic emphasis, particularly concerning the concept of *fasād*. By understanding the existing *qirā'āt* variations, the interpretation of the verse becomes not solely textual but also considers a broader linguistic dimension. This aligns with the primary objective of *qirā'āt* studies, which is to preserve the authenticity of the Qur'anic recitation while opening space for a richer understanding of its content.

The Concept of *Fasād* in the Qur'an

The term *fasād* is a key concept in the Qur'an used to describe various forms of destruction occurring on earth as a result of human actions. Etymologically, the word *fasād* derives from the root word *fasada-yafsudu-fasādan*, which means to be ruined, destroyed, or to depart from proper balance. Terminologically, scholars of exegesis define *fasād* as any form of deviation from the order established by Allah, whether in the aspects of theology (*aqīdah*), morality, social affairs, or the environment. Thus, *fasād*

is not strictly limited to physical destruction but also includes the corruption of values and human life systems.

In the Qur'an, the concept of *fasād* appears in various contexts that demonstrate the breadth of its meaning. One frequently cited reference is QS. Al-Baqarah verses 11–12, which depicts a group of people claiming to be reformers (*muṣliḥūn*), while in reality, they are causing corruption (*mufsidūn*). This verse reveals the moral and ideological dimension of *fasād*, where destruction is not always outwardly visible but can be concealed within seemingly good actions. Furthermore, QS. Ar-Rum verse 41 asserts that corruption on land and in the sea has appeared due to the actions of human hands, indicating a direct relationship between human behavior and ecological degradation.

Classical exegetes paid considerable attention to the concept of *fasād*. In *Tafsīr al-Ṭabarī*, *fasād* is interpreted as acts of disobedience and violations against Allah's laws that result in the ruin of the order of life. Meanwhile, al-Qurṭubī expanded the meaning of *fasād* by incorporating social and economic destruction aspects, such as injustice and exploitation. Fakhr al-Dīn al-Rāzī in *Mafātīḥ al-Ghayb* emphasized that *fasād* encompasses everything that causes the loss of benefit (*maṣlahah*) and the emergence of harm (*mafsadah*). Thus, classical exegetes agreed that *fasād* has a broad semantic scope and is not confined to a single specific aspect.

In the development of contemporary exegesis, the concept of *fasād* is increasingly linked to modern issues, including the ecological crisis. M. Quraish Shihab, for example, in *Tafsīr al-Miṣbāḥ* interprets *fasād* as any behavioral form that disrupts the balance of nature, including the overexploitation of natural resources. Wahbah az-Zuḥaylī in *Tafsīr al-Munīr* also asserts that the destruction mentioned in the Qur'an encompasses environmental pollution and ecosystem degradation caused by human greed. This approach demonstrates that the concept of *fasād* bears strong relevance to contemporary environmental issues, thus making it a normative foundation in Islamic environmental ethics.

Conceptually, *fasād* in the Qur'an can be classified into several categories. First, *fasād* in the aspect of *aqīdah*, namely deviations from monotheism (*tawhīd*) such as polytheism (*syirik*) and disbelief (*kufr*). Second, *fasād* in the moral aspect, such as falsehood, hypocrisy, and unjust behavior. Third, *fasād* in the social aspect, which encompasses conflict, oppression, and economic inequality. Fourth, *fasād* in the

ecological aspect, namely environmental degradation that threatens the continuity of life. This classification indicates that *fasād* is a multidimensional concept reflecting various forms of human deviation from divine values.

In the context of QS. Al-Baqarah verse 205, the concept of *fasād* holds a highly concrete dimension: the destruction of *al-ḥarth* (crops) and *al-nasl* (progeny/livestock). This indicates that the Qur'an has paid attention to environmental sustainability and human life since the beginning. The destruction of crops can be interpreted as the annihilation of food sources and ecosystems, while the destruction of progeny points to a threat against the future of human generations. Therefore, this verse does not only speak of destruction in a moral sense but also carries a profound ecological message.

3. RESULTS AND DISCUSSION

Discussion Analysis of *Qirā'āt* in QS. Al-Baqarah Verse 205

﴿الْفَسَادُ يُحِبُّ لَا إِلَهَ وَوَالنَّسْلُ الْحَرْثُ وَبِهِلِكَ فِيهَا لِيُفْسِدَ الْأَرْضَ فِي سَعَى تَوَلَّى وَإِذَا

And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.

This verse illustrates the character of a human who commits *fasād* by destroying the earth, including crops (*al-ḥarth*) and progeny (*al-nasl*). In the study of *qirā'āt*, this verse possesses several reading variations transmitted by *qirā'āt* Imams, particularly regarding the term “*yuhlika*”. These variations provide intriguing meaning implications for analysis. Below is a comparison of the relevant *qirā'āt*:

Term	Qirā'āt	Qirā'āt Imam	Transmitter (Rāwī)	Form	Type	Meaning Implication
وَبِهِلِكَ	<i>wa yuhlika</i>	Āṣim, Nāfi', Ibn Kathīr, Abu 'Amr, Ibn 'Āmir, Ḥamzah, al-Kisā'i	Ḥafṣ, Warsh, Qālūn, al-Dūrī, etc.	Active	<i>Mutawātir (sab'ah)</i>	Human as the direct perpetrator
وَبِهِلِكَ	<i>wa yuhlaku</i>	Abu Ja'far, Ya'qūb, Khalaf	Ibn Wardan, Ruways, etc.	Passive	<i>Mutawātir ('asyrah)</i>	Indicates the consequences of destruction
وَبِهِلِكَ	<i>wa yahliku</i>	Narrated from some exegetes	—	Linguistic variation	<i>Syādz</i>	General meaning of ruin
الْحَرْثُ وَالنَّسْلُ	<i>Manṣūb</i>	Majority of Imams	—	Object	<i>Mutawātir</i>	Direct target of destruction
الْحَرْثُ وَالنَّسْلُ	<i>Marfū'</i>	Hasan al-Baṣrī, Qatādah	—	Subject	<i>Syādz / tafsīriyyah</i>	Subject experiencing

						destruction
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The most commonly used reading in the *muṣḥaf* and recitation practices is “*wa yuhlika al-ḥartha wa al-nasl*”, transmitted by the seven *qirā’āt* Imams (*sab’ah*) such as ‘Āṣim (through Ḥafṣ), Nāfi’ (through Warsh and Qālūn), as well as Ibn Kathīr and others. The form *yuhlika* is an active present/future verb (*fi’l muḍāri’*), which directly positions humans as the perpetrators of destruction. This structure exhibits a firm relationship between human action and the degradation of the environment and life. On the other hand, there is a *qirā’āt* read as “*wa yuhlaku*” in the passive form, transmitted by the ten *qirā’āt* Imams (*‘asyrah*) such as Abu Ja’far and Ya’qūb. In this reading, the focus shifts from who acts to what happens. Crops and progeny are depicted as the entities experiencing ruin. This shift provides a nuance that destruction has widespread effects, not always dependent on a single direct action, but rather functioning as a continuous process.

Apart from the verb form, differences also arise in the syntax/grammatical inflection (*i’rāb*) of the words *al-ḥartha* and *al-nasl*. In the majority of *qirā’āt*, both words are read as *manṣūb* (accusative) serving as the object (*maf’ūl bih*), thus making them the targets of the destructive act. However, in narrations from figures like Hasan al-Baṣrī and Qatādah, both are read as *marfū’* (nominative). This position makes *al-ḥartha* and *al-nasl* the subjects experiencing the ruin. This alteration emphasizes that destruction is not merely committed, but it also occurs as a tangible condition in life.

These discrepancies demonstrate that *qirā’āt* are not merely technical reading variations but also encompass semantic dimensions. The *qirā’āt mutawātir* originating from the *qirā’āt* Imams serve as the primary basis for interpreting the verse. Meanwhile, *qirā’āt* that do not attain the *mutawātir* status are still utilized by exegetes to broaden the explanation of meaning, provided they do not contradict authentic narrations. If all these readings are comprehended simultaneously, the verse displays two interrelated facets. One side portrays humans as active perpetrators who destroy, while the other side illustrates the impact of that destruction spreading and extensively affecting life. The ruined crops and disrupted progeny are not merely the results of a momentary act, but part of an ongoing chain of cause and effect.

Such a reading reveals the profound semantic depth of the Qur’an, where a single verse can encapsulate multiple layers of understanding through different *qirā’āt*. This

verse not only describes the act of *fasād* but also illustrates how that destruction operates within life. In the present context, this can be observed in various forms of environmental degradation caused not only by individual actions but also by systems that continuously generate sustainable impacts.

The Meaning of *Fasād*

The meaning of *fasād* cannot be narrowly understood as mere "physical destruction." This term possesses a broad semantic scope, both linguistically and in the interpretations of scholars. Etymologically, *fasād* stems from the root *fasada*, meaning the departure of something from a state of balance or its ideal condition. In this sense, *fasād* refers to any form of deviation from the established order, whether in moral, social, or natural domains.

In QS. Al-Baqarah verse 205, *fasād* is manifested through two primary objects, namely *al-ḥarth* (crops) and *al-nasl* (progeny). Classical exegetes paid specific attention to these two terms. Ibn Kathīr explained that *al-ḥarth* encompasses all sources of agricultural production that sustain human life, whereas *al-nasl* refers to the continuity of living beings, both humans and animals. This interpretation indicates that the destruction intended in the verse is not partial, but rather strikes the foundational core of life entirely.

Al-Ṭabarī understood *fasād* in this verse as acts of transgression that result in the ruin of life's order, both socially and materially. Meanwhile, al-Qurṭubī provided a more concrete explanation by mentioning forms of destruction such as burning crops, killing animals, and annihilating resources as manifestations of *fasād*. These explanations demonstrate that since the classical period, scholars have linked the concept of *fasād* to tangible actions that ruin the environment and life.

Al-Rāghib al-Aṣfahānī provided a more conceptual definition, stating that *fasād* is "the departure of something from balance, whether in small or large measure." This definition opens up the understanding that destruction does not always occur drastically but can also take place gradually through seemingly minor changes. In the context of this verse, the destruction of crops and progeny can be understood as a slow but widely impacting process upon the balance of life.

In contemporary exegesis, the meaning of *fasād* has been further expanded by connecting it to the modern ecological crisis. M. Quraish Shihab interprets *fasād* as any behavioral form that ruins the balance of nature and human life, including the

overexploitation of resources. This approach indicates that the concept of *fasād* is not only relevant in moral and social contexts but also in the ecological context, which is a major issue today.

In several modern academic studies, *fasād* is understood as any action causing ecosystem imbalance, including environmental pollution, deforestation, and irresponsible natural exploitation. This approach posits *fasād* as a concept capable of explaining various phenomena of ecological degradation occurring in the modern era.

Semantic approaches also contribute to understanding this concept. In semantic analysis, *fasād* is not solely understood as "destruction," but as a concept deeply interrelated with *iṣlāḥ* (reform/restoration). Both often appear as a binary opposition in the Qur'an. *Fasād* indicates a state of ruined order, whereas *iṣlāḥ* indicates the effort to restore it. This relationship shows that the Qur'an not only critiques destruction but also encourages restoration as the solution.

Furthermore, a semiotic approach reveals that *fasād* can also be understood as a critique of destructive social practices that are frequently disguised with claims of goodness. In QS. Al-Baqarah verse 205, the perpetrator of *fasād* does not always appear explicitly as a destroyer but may manifest in subtler forms. This indicates that *fasād* has a complex dimension and is not always easily recognizable.

When linked to other verses, such as QS. Ar-Rūm verse 41, it becomes evident that corruption on land and in the sea is directly associated with human actions. This verse reinforces the understanding that *fasād* is not a natural phenomenon occurring without cause, but the outcome of irresponsible human actions.

In QS. Al-Baqarah verse 205, the meaning of *fasād* can be understood in three main dimensions. First, the moral dimension, namely deviation from the values established by religion. Second, the social dimension, namely the corruption of interpersonal relationships generating injustice and conflict. Third, the ecological dimension, namely environmental degradation threatening the continuity of life. These three dimensions are interrelated and inseparable.

The destruction of *al-ḥarth* signifies ruin at the source of life, while the destruction of *al-nasl* denotes a threat to generational sustainability. This verse does not merely depict destructive actions but also the long-term consequences they entail. The meaning of *fasād* in this verse reflects the profound relationship between humans, the environment, and moral values.

In a modern context, this concept becomes highly relevant. The environmental degradation occurring today, such as deforestation, pollution, and the climate crisis, can be understood as forms of *fasād* mentioned in the Qur'an. These phenomena illustrate that destruction impacts not only nature but human life as a whole.

Relevance to Contemporary Environmental Issues

Reading QS. Al-Baqarah verse 205 through the lens of *qirā'āt* variations not only provides linguistic depth but also opens a broader perspective in viewing the reality of current environmental degradation. The variation between the active form (*yuhlika*) and the passive form (*yuhlaku*), as well as the *i'rāb* differences in *al-ḥarṭh* and *al-nasl*, presents two interrelated sides: human action as the cause, and the impact of destruction spreading throughout the ecosystem.

In the active *qirā'āt*, humans emerge as the primary perpetrators of destruction. The reading “*wa yuhlika al-ḥarṭha wa al-nasla*” indicates actions carried out consciously and directly. This pattern closely mirrors the phenomena of natural resource exploitation today, such as massive forest clearing, uncontrolled mining, and industrialization that ignores environmental balance. These actions do not occur by chance but are the result of human decisions driven by economic interests and power.

On the other hand, the passive *qirā'āt* “*wa yuhlaku*” shifts the focus to the resulting consequences. Destruction is no longer viewed merely as an act, but as a condition that occurs and is experienced by various elements of life. In the contemporary environmental context, this is evident in phenomena like climate change, ecosystem damage, and biodiversity loss. These impacts are often not directly visible as the result of a single specific action but rather as the accumulation of various human activities over a long period.

The difference in *i'rāb* between the *maṣṣūb* form (*al-ḥarṭha wa al-nasla*) and the *marfū'* form (*al-ḥarṭhu wa al-naslu*) also provides an additional dimension. In the *maṣṣūb* form, crops and progeny become direct objects of destruction. This reflects concrete realities, such as damaged agricultural land, declining soil quality, and disrupted food chains. Meanwhile, in the *marfū'* form, both emerge as subjects experiencing destruction. This perspective indicates that destruction can develop into broader systemic conditions, where nature is not just a victim but also undergoes systemic changes that affect the sustainability of life.

This approach is highly relevant when analyzing environmental cases in various regions, including Indonesia. Deforestation resulting from plantation and industrial expansion, for instance, does not merely destroy forests as physical objects but alters the entire ecological system. The impact does not stop at the loss of vegetation but extends to local climate changes, reduced water sources, and the disruption of communities relying on that environment. Within the *qirā'āt* framework, this condition can be understood as the convergence of active human actions and continuous passive impacts.

Furthermore, the concept of *al-nasl* in this verse provides a very strong sustainability dimension. Environmental degradation affects not only the present generation but also future ones. Within the *qirā'āt* context, the active reading emphasizes the responsibility of humans today, while the passive reading implies that the impacts of those actions will be inherited by subsequent generations. This aligns with the principle of sustainability in modern environmental studies, emphasizing the importance of balancing present needs with the rights of future generations.

Contemporary exegetical analysis also demonstrates that *fasād* in the Qur'an can be understood as a violation of ecological balance. Wahbah al-Zuhaylī asserts that the destruction mentioned in the Qur'an encompasses any action that ruins natural harmony, including overexploitation and environmental pollution. This understanding reinforces the relevance of QS. Al-Baqarah verse 205 in analyzing modern phenomena, especially concerning the global ecological crisis.

When connected to other verses like QS. Ar-Rūm verse 41, the continuity of the Qur'an's message regarding the relationship between humans and ecological degradation becomes apparent. The verse states that corruption on land and in the sea happens as a result of human hands. In the context of the discussed *qirā'āt*, this relationship becomes much clearer: humans as the perpetrators (*yuhlika*), and nature as the entity experiencing the impact (*yuhlaku*).

This integrative approach between *qirā'āt* and environmental issues demonstrates that the Qur'an provides not only a normative description but also an analytical framework applicable for understanding reality. The variations in *qirā'āt* allow for multiple readings, enabling the verse to be comprehended across various complementary layers of meaning. This is vital when confronting the complexity of environmental problems that cannot be explained from merely one perspective. Within

this framework, QS. Al-Baqarah verse 205 can be understood as both a warning and an explanation of how destruction occurs. Human actions that ruin nature do not stop at the act itself but evolve into a system of destruction affecting various aspects of life. Ruined crops, disrupted progeny, and lost equilibrium are parts of a single, inseparable continuum.

4. CONCLUSION

The analysis of QS. Al-Baqarah verse 205 reveals that the concept of *fasād* has a broad semantic scope and is not limited to mere physical destruction. Through the analysis of *qirā'āt*, it was found that reading variations such as *yuhlika* (active) and *yuhlaku* (passive), along with the *i'rāb* differences in *al-ḥarth* and *al-nasl*, provide complementary dimensions of meaning. The active reading affirms the role of humans as the primary agents of destruction, while the passive reading highlights the extensive and sustainable impacts of those actions.

The meaning of *fasād* in this verse encompasses interconnected moral, social, and ecological aspects. The destruction of crops and progeny illustrates not only destructive actions but also points to the disruption of life systems entirely. In the contemporary context, this concept is highly relevant to various forms of ecological degradation such as deforestation, natural resource exploitation, and global ecological crises.

The integrative analysis between *qirā'āt* and *tafsīr* demonstrates that the Qur'an holds a profound depth of meaning capable of explaining the dynamics of destruction, both as an action and as a consequence. Therefore, QS. Al-Baqarah verse 205 serves not only as a moral warning but also as a conceptual normative foundation for understanding and responding to modern environmental issues.

This study possesses several limitations regarding its scientific scope. First, the analysis of *qirā'āt* in this study mainly focuses on general reading variations and meaning implications, and has yet to conduct an in-depth review of the background of these *qirā'āt* differences or the specific correlations between narrations. Second, the exegetical approach utilized tends to combine classical and contemporary exegesis, but has yet to critically analyze the differing perspectives among exegetes when interpreting the verse. Third, the integration of *qirā'āt* studies and environmental issues remains at a conceptual stage and has not been formulated into a more systematic analytical framework. Based on these limitations, future research is advised to develop

qirā'āt studies with deeper discussions regarding the origins of reading variations and their specific correlations to verse interpretation. The study of *tafsīr* could also be expanded through a comparative approach among exegetes to illuminate distinct interpretative differences more clearly. Furthermore, there is a need to develop a more structured analytical framework connecting Qur'anic texts to environmental issues, ensuring that research outcomes are not only descriptive but also provide a stronger conceptual contribution.

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