

The Blessings of Food Provision and Security in Sūrat Quraysh

A Thematic Exegetical Study in Light of Inter-Surah Coherence and Qur'anic Context

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Abstract

This study examines the exegetical, theological, and social meanings of Sūrat Quraysh, focusing on the complementary blessings of food provision and security at the end of the surah and their relationship to worship of the Lord of the House, gratitude, and the protection of human interests. It adopts an inductive-analytical method with a thematic orientation by examining the surah's vocabulary, structure, and internal context; comparing its meanings with classical works of exegesis and Qur'anic studies; analyzing its thematic relationship with Sūrat al-Fīl; and using authenticated or acceptable hadith reports concerning security and daily sustenance as independent supporting evidence rather than substitutes for Qur'anic interpretation. The study argues that the surah develops a coherent semantic sequence that begins with *ilāf* and the winter and summer journeys, proceeds to the command that Quraysh worship the Lord of the House, and concludes by recalling the blessings of food provision and security. The relationship between Sūrat al-Fīl and Sūrat Quraysh is best understood as a movement from the removal of harm from the Sacred House to the mention of some effects of its protection in the life of Quraysh, without treating every claim about surah order or coherence as conclusive. The study concludes that food provision and security are mutually complementary blessings and that gratitude is expressed not only inwardly but also through monotheism, worship, justice, trustworthiness, the protection of rights, and social solidarity.

The modern concept of food security is therefore used only as an auxiliary analytical category, not as a technical Qur'anic term imposed directly on the surah.

Keywords: Sūrat Quraysh; īlāf; food provision; security; inter-surah coherence; thematic exegesis.

1. Introduction

Qur'anic studies deepen a Muslim's connection to the Qur'an and draw attention to the many blessings that Allah has bestowed upon humankind. Among the most fundamental conditions of human life are food and security. Sūrat Quraysh brings these two blessings together in a concise passage: ﴿إِلِيلَافٍ قُرَيْشٍ﴾ ﴿١﴾ ﴿إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ﴾ ﴿٢﴾ ﴿فَلْيَعْبُدُوا رَبَّ هَذَا﴾ ﴿٣﴾ ﴿الْبَيْتِ﴾ ﴿٤﴾ [For the accustomed security of Quraysh—their accustomed security in the winter and summer journeys—let them worship the Lord of this House, who fed them against hunger and made them secure against fear] (Qur'an 106:1–4).

The surah is striking in both its opening and its concentrated meaning. It reminds the people of Mecca of īlāf in their journeys, the security of their homeland, and Allah's provision after hunger. The enjoyment of food and security intensifies the duty of gratitude and worship. Although the surah consists of only four verses and is generally classified as Meccan, its meanings are extensive. Its position after Sūrat al-Fīl also invites a thematic reading: the earlier surah recounts Allah's protection of the Sacred House from the army of Abrahah, whereas Sūrat Quraysh recalls blessings associated with the security and status of Quraysh.

Accordingly, Sūrat Quraysh may be read as drawing attention to some consequences of that protection, especially security and provision. Al-Wāḥidī reports a narration concerning the favors bestowed upon Quraysh; however, the mere occurrence of a report in a work on the

occasions of revelation does not by itself establish a definitive occasion of revelation (Al-Wāḥidī, 1991).

Among the reports cited in this connection is the narration that Allah favored Quraysh with seven characteristics, including custodianship of the Kaaba, providing water to pilgrims, victory over the People of the Elephant, and the revelation of a surah in which Quraysh is named. The report is relevant to the broader discourse on the virtues of Quraysh, but it is treated here as supporting material whose chain and grading require independent hadith evaluation rather than as the sole basis for interpreting the surah (Al-Wāḥidī, 1991).

The research does not aim to transform the surah into a modern economic or social study in the technical sense, nor to project contemporary terminology onto it without restraint. Rather, it studies its vocabulary, context, and original meanings, and then draws upon the general guidance it can offer for human issues. This includes benefiting from the concept of food security as a contemporary analytical framework that clarifies the interconnection between the availability of food and security and stability, while keeping the Qur'anic meaning at the center of the analysis.

1.1. Research Problem

The research problem lies in the fact that Sūrat Quraysh is sometimes read partially, focusing either on the commercial journeys or the blessing of security, without considering the integrated semantic structure of the surah. Furthermore, some contemporary treatments may link its verses to concepts of food security and economic stability without sufficiently distinguishing between the original Qur'anic significance and modern analytical usage. Consequently, the problem centers on uncovering how the surah transitions from *īlāf* (familiarity/pact) and the journeys to the command to worship, and then to the mention of feeding and security, while elucidating the ensuing theological, ethical, and social implications.

1.2. Research Questions

The research seeks to answer the following questions:

1. What are the central significances of the terms *ilāf*, the winter and summer journeys, feeding, and security in Sūrat Quraysh?
2. What are the aspects of thematic coherence between Sūrat Quraysh and Sūrat al-Fīl, and what are the limits of certainty regarding this coherence?
3. How is the command to worship the Lord of this House connected to the mention of the two blessings of feeding and security?
4. What is the nature of the semantic relationship between feeding and security within the structure of the surah?
5. What theological and social lessons can be deduced from the surah, and what are the limits of utilizing them in discussing the issues of contemporary humanity?

1.3. Research Objectives

The research aims to analyze the semantic structure of Sūrat Quraysh, elucidate the meanings of *ilāf* and the winter and summer journeys in light of the exegetical context, uncover the aspects of coherence between it and Sūrat al-Fīl, and clarify the connection between the command to worship the Lord of this House and the mention of the two blessings of feeding and security. It also aims to demonstrate the integration between sustenance and protection, and to extract the implications related to gratitude, justice, trustworthiness, and the preservation of rights, while regulating the utilization of contemporary concepts and avoiding imposing on the Qur'anic text what it does not indicate.

1.4. Research Significance

The significance of the research stems from the brevity of Sūrat Quraysh and the density of its meanings, as well as the connection of its subject matter to the fundamental elements of

life. Its significance is further enhanced by combining three integrated trajectories: the thematic analysis of the surah's vocabulary, the study of its coherence with Sūrat al-Fīl, and the analysis of the relationship between blessing, obligation, and responsibility. The research also contributes to correcting certain generalizations that require caution, such as asserting that the surah is the only one named after a human group, being definitive about the details of the issue of the arrangement of the surahs, or considering food security as an independent objective among the objectives of Islamic law (*maqāṣid al-sharī'ah*).

1.5. Research Methodology and Procedures

The research adopted the inductive-analytical method with a thematic approach, through the following procedures. First, identifying the central verses in Sūrat Quraysh and linking them to the internal context of the surah. Second, analyzing the fundamental terms and structures, particularly *ilāf*, the journey, worship, feeding, and security. Third, comparing the extracted significances with the statements of a number of exegetes in the original sources, while avoiding transmitting statements in a definitive manner if the issue is a matter of disagreement. Fourth, studying the thematic coherence between Sūrat al-Fīl and Sūrat Quraysh within the limits of what is apparent from the connection of meaning. Fifth, utilizing documented hadiths related to security, sustenance, and the fear of Allah as independent hadith evidence, while stating their sources and grades. Sixth, discussing the possibilities of contemporary utilization of the surah's significances, while distinguishing between exegesis (*tafsīr*), deduction (*istinbāṭ*), and application (*taṭbīq*).

1.6. Scope and Limitations

The study is limited to Sūrat Quraysh, with recourse to Sūrat al-Fīl and some Qur'anic verses related to security, provision, and gratitude. The study does not address the history of Quraysh's trade in a detailed manner, nor does it present an independent jurisprudential (*fiqhī*)

research on food security, nor does it use contemporary statistical or field data. Furthermore, it does not claim to encompass everything written about the surah; rather, it presents documented examples from previous studies that have direct or thematic relevance. As for the narrations reported regarding the occasions of revelation (*asbāb al-nuzūl*) and the virtues of Quraysh, they are presented to the extent that they serve the research, while differentiating between the presence of a narration in one of the sources and its authenticity in terms of its chain of transmission (*sanad*).

1.7. Key Terms

Īlāf: A Qur'anic term whose exegetical meanings fall within the scope of familiarity, habituation, harmonization, preparation, and facilitation. Its intended meaning in Sūrat Quraysh is determined by considering the context of the two journeys and the resulting regularity of Quraysh's movement and interests. The term is not reduced to a single meaning without presenting the context and the exegetical statement.

Feeding (*It'ām*): Warding off hunger and providing the sustenance upon which human life depends. In the surah, it is a blessing attributed to Allah the Exalted: ﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ﴾ [Who has fed them, [saving them] from hunger].

Security (*Amn*): The cessation of fear or the attainment of what achieves tranquility and protection, depending on the context. The principle in the research is to keep the term in its semantic breadth, without automatically converting it into a contemporary legal or political concept.

Coherence between surahs (*Munāsabah*): The aspects of thematic or verbal connection between a surah and what precedes or follows it. It is an area of exegetical reasoning (*ijtihad*) based on contextual indicators, and not all of its aspects are necessarily definitive.

1.8. Previous Studies and the Research Gap

Some studies have addressed Sūrat Quraysh from economic, security, or thematic angles; however, these studies differ in their point of focus and methodology. Salim Rashid published a study entitled "Surah Quraysh" in the *American Journal of Islamic Social Sciences*, in which he focused on the connection between the surah and the Islamic economic system, and on the multiple significances of the term *ilāf* and the variation in its translation among taming, civilizing, gathering, security, or union. This study is useful in highlighting the importance of the commercial context of Mecca, but it does not make the duality of feeding and security and the trajectory from blessing to worship and social responsibility an independent axis (Rashid, 1988).

Zahra Awad Muhammad al-Qahtani also published a study entitled "Sūrat Quraysh and the Construction of Security in the Qur'anic Conception: A Thematic Study," which adopted the thematic analytical method while benefiting from the inductive and comparative methods. It focused on the levels of security in the surah and its relationship to worship, and on the integration of Sūrat Quraysh with Sūrat al-Fīl. This study approaches the subject of the current research in addressing security and coherence; however, the current research broadens the focus of analysis to include the duality of feeding and security as an integrated structure, and focuses on the argumentative transition from blessing to worship and then to ethical and social responsibility (Al-Qahtani, 2025).

Mohammad Rifāt Albanna's study, entitled "Food Safety in the Thematic Interpretation of the Qur'an," addressed the concept of food security through a thematic interpretation of a group of verses, linking it to sustainability, social justice, and resource management. The current study differs from it in that it focuses on a single surah and studies feeding and security within the structure of Sūrat Quraysh, not within the totality of Qur'anic verses related to food (Albanna, 2025). It is apparent from a review of these works that the gap the current research

attempts to address lies in the methodological combination of: the meaning of *ilāf*, the coherence between al-Fīl and Quraysh, the duality of feeding and security, and the theological and ethical outcome represented in worshipping Allah, thanking Him, and preserving rights.

Study	Focus	Contribution to the Present Study	Distinction of the Present Study
Rashid (1988)	<i>Ilāf</i> and the economic context of Sūrat Quraysh	Highlights the commercial and contextual dimensions of <i>ilāf</i>	Does not make food provision, security, and the movement from blessing to responsibility a single analytical axis
al-Qahtani (2025)	The construction of security in the Qur'anic worldview	Analyzes security, worship, and the coherence with Sūrat al-Fīl	The present study treats food provision and security as an integrated pair and clarifies the limits of contemporary application
Albanna (2025)	Food security in thematic Qur'anic interpretation	Distinguishes food security, sustainability, and social justice	The present study focuses on the internal structure of one surah rather than a statistical or legislative treatment

2. Sūrat Quraysh: Background and Initial Meanings

2.1. The Name, Meccan Classification, and Number of Verses

The surah is named Sūrat Quraysh, and it is also well-known by its opening phrase: "Li-*ilāfī* Quraysh" (For the accustomed security of the Quraysh). It is a Meccan surah according to the majority of scholars, and it consists of four verses in the widely accepted count. Its name reveals the specificity of its addressees, as the Quraysh are mentioned at its beginning in conjunction with *ilāf* (accustomed security/familiarity) and journeys. Subsequently, the blessing is presented as an introduction to the worship of the Lord of the House.

Allah says: ﴿لِإِيلَافِ قُرَيْشٍ ۝١ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣﴾ [For the accustomed security of Quraysh—their accustomed security in the winter and summer journeys—let them worship the Lord of this House, who fed them against hunger and made them secure against fear] (Qur'an 106:1–4).

The research does not validate the statement that Sūrat Quraysh is the only surah named after a human group; such a judgment requires a comprehensive inductive study of the names of the surahs and a terminological discussion of the meaning of a group and a faction. It is more accurate to state that the surah was named after the Quraysh tribe, and that this naming emphasizes the specificity of the addressees and the blessing mentioned in their context.

2.2. The Meaning of *Īlāf* and the Winter and Summer Journeys

The meaning of *īlāf* in the statements of the exegetes revolves around familiarity, habituation, harmony, preparation, and facilitation, and the preference for a specific meaning is attributed to the context in which the term appears. In the surah, *īlāf* is associated with the winter and summer journeys, indicating the regularity of the movement of the Quraysh and the facilitation of their travel during the trading seasons. The reading of Salim Rashid indicates that the term *īlāf* has received multiple translations, and that the commercial context of Mecca is an important element in understanding it; however, this does not negate the other exegetical connotations related to habituation, harmony, and security (Al-Ālūsī, 1985; Al-Ṭabarī, 2001; Rashid, 1988).

The intended meaning of mentioning the two journeys is not limited to describing a historical economic activity, but rather falls within the context of enumerating the blessings that were prepared for the Quraysh. Trade is not organized merely by the presence of caravans; rather, it requires a secure route, social status, relationships that allow movement, and resources that ensure its continuity. Hence, the mention of the two journeys prepares for the transition to the mention of feeding and security at the conclusion of the surah.

2.3. Occasion of Revelation and Reports Concerning the Virtues of Quraysh

Some books on the occasions of revelation and the virtues of the Quraysh contain narrations mentioning characteristics or blessings that Allah specifically bestowed upon the

Quraysh. Among these is the narration of Umm Hānī' bint Abī Ṭālib, which Al-Wāḥidī cited in *Asbāb al-Nuzūl* in the context of mentioning the characteristics of the Quraysh and the revelation of a surah in which no one else was mentioned, namely Sūrat Quraysh (Al-Wāḥidī, 1991). This narration, in terms of its general context, is useful in clarifying the status of the Quraysh and reminding them of the position, protection of the House, providing water to pilgrims, and journeys that were gathered for them. However, it does not make the narration alone definitive evidence for the occasion of revelation until its chain of transmission is studied and the judgment of the hadith scholars upon it is considered.

Accordingly, the research distinguishes between narrations of virtues or circumstances and the explicit text regarding the occasion of revelation. This precaution is necessary in Qur'anic studies; because the presence of a report in a book on the occasions of revelation does not necessarily mean it is authentic or explicit in clarifying the occasion of revelation. The implication of the surah itself, including its reminder of blessings and the command to worship, remains the primary basis in the analysis.

3. Thematic Coherence Between Sūrat al-Fīl and Sūrat Quraysh

3.1. The Nature and Limits of Inter-Surah Coherence

Scholars of Qur'anic studies have long discussed the arrangement of the surahs and the forms of coherence that may link them. Ibn Mas'ūd's statement that Sūrat al-Isrā' (Banū Isrā'īl), al-Kahf, Maryam, Ṭāhā, and al-Anbiyā' were among the earliest surahs he learned shows that particular groupings and sequences of surahs were recognized in early recitational memory (Al-Bukhārī, 2001, Hadith 4739). It does not, however, independently prove every proposed detail of inter-surah coherence.

Likewise, the Prophet's instruction to recite the Qur'an and, specifically, "the two radiant ones," Sūrat al-Baqarah and Sūrat Āl 'Imrān, confirms the religious significance

attached to named surahs and their recitation, but it does not by itself settle the broader question of the arrangement of all surahs (Muslim, n.d., Hadith 804a). The present study therefore treats coherence as a contextual and exegetical inquiry whose conclusions vary in strength.

The relationship between one surah and the next may be verbal, through recurring expressions, or thematic, through the continuation or completion of a subject. Sūrat al-Fīl and Sūrat Quraysh display an especially visible thematic connection because both concern the Sacred House and its protection: Sūrat al-Fīl describes Allah's repulsion of the People of the Elephant, whereas Sūrat Quraysh directs the protected community to worship the Lord of that House.

3.2. From the Protection of the Sacred House to the Blessings of Quraysh

Al-Biqā'ī interprets the repulsion of the Elephant army as an immediate honor for Quraysh: their dwellings, descendants, sanctuary, livelihood, security, and refuge were protected. He then reads the opening of Sūrat Quraysh—لَا إِلَافَ قُرَيْشٍ ۚ إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ ۚ وَالصَّيْفِ [For the accustomed security of Quraysh—their accustomed security in the winter and summer journeys]—as a second reminder of divine favor and of the outcome of serving and honoring the Sacred House (Al-Biqā'ī, 2003, commentary on Qur'an 106:1–2).

Al-Ālūsī likewise describes the connection with the preceding surah as unmistakably clear and notes the reported view that the two were treated as a single surah, based on the claim that Ubayy ibn Ka'b did not separate them with the basmalah in his codex (Al-Ālūsī, 1985, Vol. 30, commentary on Sūrat Quraysh). This report illustrates the strength of the perceived connection, although it does not require the conclusion that the two are one surah in the received muṣḥaf.

3.3. The Lord of the House, Worship, and Gratitude

Allah then says: ﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ﴾ [Let them worship the Lord of this House] (Qur'an 106:3).

The command directs Quraysh to worship Allah alone—the One who protected the Sacred House from Abrahah's assault and who fed them after hunger. The description “the Lord of this House” recalls the divine ownership and protection of the sanctuary and rejects reliance on the idols surrounding it. The Qur'an similarly honors the House by attributing it to Allah in the command to Abraham and Ishmael: ﴿أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ﴾ [Purify My House for those who circumambulate it, those who stay there for worship, and those who bow and prostrate] (Qur'an 2:125; Al-Rāzī, 1999).

Such bestowal calls for gratitude. The Qur'an links gratitude and faith with the removal of punishment: ﴿مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾ [Why should Allah punish you if you are grateful and faithful? Allah is ever Appreciative, All-Knowing] (Qur'an 4:147).

Al-Shinqīṭī explains that the passage identifies the ground for worshipping Allah alone and that this divine right applies to all servants, not only to Quraysh (Al-Shinqīṭī, 1995, commentary on Sūrat Quraysh).

This principle is affirmed in the hadith of Mu'adh ibn Jabal, in which the Prophet states that Allah's right over His servants is that they worship Him without associating anything with Him, while the servants' right is that He not punish those who associate nothing with Him (Al-Bukhārī, 2001, Hadith 2856).

3.4. Food Provision and Security as Complementary Blessings

The surah combines the two great blessings of food provision after hunger and security after fear. Abraham's supplication similarly joins security and provision: ﴿رَبِّ اجْعَلْ هَذَا بَلَدًا﴾

﴿آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ﴾ [My Lord, make this a secure city and provide its people with fruits] (Qur'an 2:126).

Quraysh could travel for trade under conditions of relative security. Al-Ṭabarī emphasizes the generality of the expression “made them secure against fear,” observing that the verse does not explicitly restrict the fear to an enemy or to any single danger; the wording should therefore retain its breadth unless evidence requires specification (Al-Ṭabarī, 2001, commentary on Qur'an 106:4).

Food provision and security are complementary blessings. Food without safety leaves life exposed, while security without adequate sustenance remains incomplete. The Prophet's saying, “Whoever among you wakes secure in his dwelling, healthy in his body, and possessing his day's provision, it is as though the whole world has been gathered for him,” captures the conjunction of these human goods (Al-Tirmidhī, 1996, Hadith 2346).

4. The Significance of the Command to Worship the Lord of the House

4.1. The Consequential *Fā'* and the Centrality of Worship

The Almighty's statement, ﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ﴾ [Let them worship the Lord of this House], appears after the mention of *ilāf* and the two journeys. The letter *fā'* conveys the meaning of consequence and result; it is as if the meaning is: since these blessings have been facilitated for them, let them direct themselves to the worship of the Lord of the House. This does not imply that worship is only obligatory upon the attainment of a blessing, for worship is the right of Allah the Almighty over His servants; however, the manifestation of a blessing increases the obligation of gratitude and calls for sincerity. This meaning is affirmed by the fact that Allah's right over His servants is that He alone is worshipped, which is what al-Shinqīfī established when interpreting this passage (Al-Shinqīfī, 1995).

Worship is situated at the center of the structure of Sūrat Quraysh; it comes between the mention of *ilāf* and the journeys on the one hand, and the mention of feeding and security on the other. This positioning makes it the connecting link between blessing and responsibility: a blessing is not a privilege that justifies arrogance or haughtiness, but rather a sign of the Bestower's power and a call to His oneness and gratitude to Him.

4.2. The Significance of Connecting Lordship to the House

The text did not merely say: "Let them worship their Lord," but rather said: رَبِّ هَذَا ﴿١﴾ [the Lord of this House]. In this specification is a reminder of Allah's Lordship over the Sacred House, and that its preservation and honoring are not the result of independent human power. Furthermore, the annexation of the House to Allah the Almighty in His statement: أَنْ ﴿٢﴾ ظَهَرَ بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ [Purify My House for those who perform Tawaf and those who are staying there for worship and those who bow and prostrate] (Qur'an 2:125) entails an honoring of the House and draws attention to its devotional function (Al-Rāzī, 1999).

The annexation also carries a refutation of the illusion of the independence of causes; Quraysh may possess the means of trade and journeys, but those means alone do not explain the continuity of security and provision. The House has a Lord who protects it, and the blessing has a Bestower, and the obligation is that worship be directed to the One who bestowed and managed, not to any of the causes or symbols.

4.3. From Heartfelt Gratitude to Practical Responsibility

The Qur'an links gratitude and faith, on the one hand, with the lifting of punishment, on the other: ﴿٣﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿٤﴾ [Why should Allah punish you if you are grateful and faithful? Allah is ever Appreciative, All-Knowing] (Qur'an 4:147). Gratitude in this context is not limited to words or feelings; it includes using blessings in

obedience, fulfilling rights, and avoiding injustice and corruption. Worship of the Lord of the House therefore grounds a responsibility that extends from the individual to society, because gratitude for security and provision entails preserving these blessings for people rather than turning them into instruments of exploitation or exclusion.

5. The Meanings and Complementarity of Food Provision and Security

5.1. Food Provision After Hunger

Allah says: ﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ﴾ [Who fed them against hunger] (Qur'an 106:4). The expression indicates that food provision is not merely an increase in comfort; it removes a condition of hunger that threatens life and weakens the capacity for work, worship, and civilizational development. Food provision in the surah therefore conveys sufficiency, care, and the continuity of the means of survival.

This meaning is connected to the supplication of Ibrāhīm (peace be upon him): رَبِّ ﴿اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ﴾ [My Lord, make this a secure city and provide its people with fruits] (Qur'an 2:126), for the supplication combined security and provision. This combination does not prove that every Qur'anic context equates the two terms, but it demonstrates that the availability of protection and food are among the inseparable fundamentals for human stability.

Feeding can be linked to the objective of preserving life (*hifẓ al-nafs*), and to what is connected to it of preserving intellect, lineage, wealth, and religion; because food affects a person's ability to learn, work, worship, and preserve their family and wealth. Based on this, it is incorrect to say that "food security" is a fifth independent objective separate from the necessary objectives (*al-maqāṣid al-ḍarūriyyah*); rather, it is more accurate to say that it is an applied domain in which multiple objectives intersect, foremost among them being the preservation of life.

5.2. Security After Fear

The Almighty said: ﴿وَأَمَّنْهُمْ مِنْ خَوْفٍ﴾ [and made them safe from fear]. Security came as an indefinite noun in the context of conferring favor, which opens its meaning to multiple forms of fear depending on the context, while the original meaning of attaining safety and protection remains. Al-Ṭabarī, in interpreting the verse, transmitted meanings related to fear of the enemy and others, which shows that the term should not be restricted to a single form unless there is evidence indicating specification (Al-Ṭabarī, 2001).

The impact of security appears in the ability of Quraysh to journey, trade, and move; the traveler and the merchant cannot maintain regular work in an environment where aggression and fear are widespread. However, this conclusion does not mean that the surah presents an empirical economic analysis, but rather it demonstrates the impact of security as a condition among the conditions for the stability of interests. Security in this context is not merely the absence of danger, but an environment that allows a person to work, exchange, and preserve wealth and relationships.

5.3. Worldly and Otherworldly Security

The educational dimension of security is supported by the hadith: “By My Glory, I will not combine two fears and two securities for My servant; if he fears Me in this world, I will make him secure on the Day of Resurrection, and if he feels secure from Me in this world, I will make him fear in the Hereafter.” The report is traced to Ibn al-Mubārak, Ibn Ḥibbān, and al-Bayhaqī, and al-Albānī graded it ḥasan ṣaḥīḥ in *Ṣaḥīḥ al-Targhīb*, no. 3376 (Al-Durar al-Saniyyah, n.d.; Ibn Ḥibbān, 1993, Hadith 640). It is used here as supporting evidence for the educational relationship between reverent fear of Allah and security in the Hereafter, not as a direct interpretation of Qur’an 106:4.

This relationship highlights that Qur'anic security is not confined to the worldly dimension, without negating this dimension; a person needs security in themselves, their home, and their path, and they also need security from the punishment of Allah on the Day of Resurrection. Fear (of Allah) achieves a balance between worldly tranquility and otherworldly responsibility, so that the blessing does not turn into heedlessness or arrogance.

5.4. The Complementarity of Food Provision and Security

Human stability is incomplete when food is available but security is absent, just as security is incomplete when people remain threatened by hunger and need. The Qur'an couples the two blessings at the end of Sūrat Quraysh and brings them together in Abraham's supplication. The same conjunction appears in the hadith of 'Ubayd Allāh ibn Miḥṣan: "Whoever among you wakes secure in his dwelling, healthy in his body, and possessing his day's provision, it is as though the whole world has been gathered for him." Al-Tirmidhī recorded the report as ḥasan gharīb, no. 2346; it is also transmitted by Ibn Mājah, no. 4141 (Al-Tirmidhī, 1996, Hadith 2346).

The hadith brings together three elements: security of place, bodily well-being, and the availability of daily provision. Sūrat Quraysh foregrounds two elements of this constellation—food provision and security—and links them to worship of Allah. The surah thus offers a value-based foundation for understanding human stability rather than a statistical model or a detailed legislative framework for food security.

5.5. Use of the Modern Concept of Food Security and Its Limits

Food security is a major contemporary challenge concerned with reliable access to sufficient, safe, and nutritious food. The concept can assist the present analysis by drawing attention to the relationship among sustenance, stability, justice, and responsible management. It must not, however, be treated as a technical Qur'anic expression or as an additional

independent essential objective of Islamic law. In a maqāṣid-oriented analysis, food security is better understood as an applied field in which the protection of life interacts with the protection of religion, intellect, lineage, and property (Albanna, 2025).

5.6. Gratitude and the Preservation of Public Interests

The Qur'an presents the example of a town that was secure and at ease and received abundant provision from every direction, yet became ungrateful for Allah's favors; it was consequently made to experience hunger and fear (Qur'an 16:112). The verse establishes a moral warning against turning blessing into arrogance, injustice, and corruption, but it does not justify interpreting every contemporary crisis automatically as direct punishment for a specific sin. A related verse promises those who believe and act righteously that fear may be replaced with security while they worship Allah without associating partners with Him (Qur'an 24:55). Together, these passages underline general moral principles connecting gratitude, worship, justice, and social stability.

Practical gratitude includes fulfilling trusts, avoiding injustice, refraining from consuming people's wealth wrongfully, discharging obligatory rights such as zakat, cooperating in righteousness, and showing mercy. The Prophet compared the believers in their mutual affection, mercy, and compassion to one body: when one part suffers, the whole body responds with sleeplessness and fever. The hadith supports the conclusion that social solidarity is one element in protecting the public good (Al-Bukhārī, 2001, Hadith 6011; Muslim, n.d., Hadith 2586a).

6. Faith-Based and Social Implications

6.1. Blessing as a Path to Knowing the Bestower

The surah mentions *ilāf*, the journeys, feeding, and security; yet it does not enumerate benefits for their own sake, but makes them a path to recognizing the Bestower and affirming His oneness. The central point is not merely that Quraysh possessed an economic privilege; rather, these privileges are evidence of Allah's governance, and acknowledging them entails dedicating worship sincerely to Him.

6.2. Security as a Foundation for Civilizational Activity

In light of the context of the journeys, the surah indicates that security enables an environment conducive to work, exchange, and the safeguarding of property. This does not mean that security alone produces prosperity; rather, it is an important condition for the proper functioning of interests, alongside justice, competence, sound administration, and the availability of resources. This is a contemporary, inferential formulation grounded in context; it is not the articulation of a detailed economic theory within the surah.

6.3. Provision and Security as Components of Human Dignity

The Qur'anic discourse couples preserving life from hunger with preserving it from fear, thereby yielding a conception of dignified living that transcends mere biological survival. The human being requires food to preserve the body, security to protect oneself, family, and property, worship to regulate one's relation to blessing, and justice to shield one from exploitation by the powerful.

6.4. Worship and Social Reform

Sūrat Quraysh links worship of the Lord of the House with public blessings from which the community benefits. Thus, worship in this context is not understood as an isolated individual rite detached from public conduct; rather, it entails safeguarding rights, eschewing injustice, thanking for blessings, caring for the vulnerable, and refraining from monopolizing the means of provision or security.

6.5. Gratitude as an Individual and Institutional Responsibility

Individual gratitude appears in acknowledging Allah's blessing and in worship, whereas social and institutional gratitude appears in managing blessings with justice and trustworthiness, maintaining security, facilitating access to provisions, and combating corruption. This implication does not mean that the study offers a detailed institutional program; rather, it extracts a general moral principle from which maqāṣid-oriented and social studies may benefit.

6.6. Limits of Generalization and Inference

It is not sound to load Sūrat Quraysh with all the details of contemporary economic or security issues, nor to convert its general implications into specific metrics or policies without further evidence. The scholarly value lies in maintaining a distinction among three levels: the direct signification of the text; interpretive inference supported by contextual indicators; and contemporary application, which requires additional tools and sources.

7. Discussion of Results and Scholarly Contribution

7.1. Relationship to Previous Studies

A comparison between the current research and previous studies reveals that Rashid's (1988) study highlights the economic and linguistic dimensions of the term *ilāf*, whereas al-Qahtani's (2025) study focuses on the construction of security, its relationship to worship, and the thematic coherence between Sūrat al-Fīl and Sūrat Quraysh. Albanna's (2025) study addresses food security within a broad range of verses using a general thematic exegetical approach. The current research, however, integrates these trajectories into a specific reading of Sūrat Quraysh, making the core of the analysis the relationship between *ilāf* and the journeys on one hand, and feeding and security on the other, before examining the surah's transition from the presentation of blessings to the establishment of worship and responsibility.

7.2. Structural Contribution

The contribution does not merely lie in reiterating that the surah combines food and security, but rather in analyzing the position of this duality within the structural framework of the surah. The *ilāf* and the journeys provide a background of organized interests, while the command to worship the Lord of the House represents the pivotal shift from description to obligation. Feeding and security offer an explanation of the blessing that necessitates gratitude. Thus, the surah emerges as a text that links the protection of the sanctuary, the movement of the community, the availability of sustenance, security, worship, and responsibility.

7.3. Methodological Boundaries of Contemporary Application

Furthermore, the contribution is evident in the precise application of contemporary concepts. Food security is not the literal denotation of the term "feeding" (*iṭ'ām*); rather, it is an auxiliary concept that can elucidate dimensions of the effects of hunger and need. Similarly,

"the sustainability of security and provision" is not a Qur'anic phrase within the surah, but a contemporary deduction that should be attributed to the level of application rather than direct exegesis.

7.4. Practical Reflections

The practical reflections arising from the analysis may be summarized as follows:

1. Allah's blessings cannot be fully enumerated: ﴿وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾ [If you tried to count Allah's blessings, you could never enumerate them] (Qur'an 16:18).
2. Security enables societies to pursue work, exchange, and the development of livelihoods.
3. A stable and dignified life requires the conjunction of food provision and security.
4. Reverent fear of Allah in this life is related to hope for security in the Hereafter.
5. Those who receive these blessings should respond with worship, monotheism, and gratitude to their Bestower.
6. Worship is obligatory independently of the receipt of worldly blessings; nevertheless, visible blessings intensify the motive for gratitude and obedience.
7. The surah's name foregrounds Quraysh as its direct addressee. The study does not claim that it is the only surah named after a human group, because such a conclusion would require a comprehensive terminological survey of all surah names.

The study concludes with a prayer that Allah grant security and tranquility to all lands and protect people from manifest and hidden trials.

8. Conclusion

The research concludes that Sūrat Quraysh constructs an integrated semantic system that begins with the mention of *ilāf* and the winter and summer journeys, then directs Quraysh to worship the Lord of the House, and ends by reminding them of the two blessings of feeding and security. The thematic coherence between it and Sūrat al-Fīl is evident in the transition

from protecting the Sacred House and repelling danger from it, to reminding Quraysh of the status, security, and preparation of the means of provision associated with this protection, while keeping the details of this coherence within the realm of exegetical reasoning (*ijtihad*) that should not be presented with absolute certainty.

It has become clear that the core of the surah is the transformation of blessing into obligation; food and security are not independent material privileges, but rather proofs of Allah's Lordship and reasons for gratitude and worship. It also emerged that feeding protects a person from hunger, and that security protects them from fear and allows them to work and move, and that the combination of the two blessings achieves a degree of stability that aids in worship and civilization (*'umrān*).

The research demonstrated that gratitude transcends verbal acknowledgment to practical behavior embodied in justice, trustworthiness, the preservation of rights, mutual mercy, and cooperation. It also emphasized the necessity of distinguishing between Qur'anic exegesis and contemporary deduction; it is incorrect to project the modern term "food security" onto the surah without parameters, nor to build detailed rulings on a general denotation without gathering the texts and inductively examining the objectives (*maqāṣid*).

8.1. Key Findings

1. Sūrat Quraysh is a Meccan surah consisting of four verses according to the well-known count. Its central theme is reminding Quraysh of the blessings of *ilāf*, the journeys, feeding, and security, and then directing them to worship the Lord of the House.
2. The denotations of *ilāf* revolve around familiarity, habituation, harmony, preparation, and facilitation. Its specific aspect in the surah is determined through its connection to the winter and summer journeys and the regularity of Quraysh's movement.
3. There is an apparent thematic coherence between Sūrat al-Fīl and Sūrat Quraysh; Sūrat al-Fīl presents the repelling of danger from the House, and Sūrat Quraysh mentions some of

the effects of this protection on the life of Quraysh, without asserting absolute certainty regarding all details of this coherence.

4. The letter *fā'* in His saying ﴿فَلْيَعْبُدُوا﴾ [Let them worship] represents a transition from the presentation of the blessing to the clarification of its requirement, which highlights the centrality of worship in the structure of the surah.
5. The context of the surah combines feeding and security as two complementary blessings; sustenance protects a person from hunger, and security protects them from fear and prepares them for the movement of work and civilization.
6. Feeding is linked to the objective of preserving life and to other overlapping objectives, and it is incorrect to consider it a fifth objective independent of the essential objectives (*maqāṣid darūriyyah*).
7. The modern concept of food security can be used as an auxiliary analytical tool, provided it is not considered a technical Qur'anic term or projected directly onto the surah.
8. Gratitude for blessings in the surah is a theological, moral, and social responsibility, embodied in worship, justice, trustworthiness, the preservation of rights, and mutual mercy.
9. Previous studies are useful in revealing economic, security, and thematic angles of the surah, while the contribution of the current research lies in combining *ilāf*, thematic coherence, feeding, security, and the trajectory from blessing to responsibility into a single treatment.
10. In Qur'anic studies, it is necessary to distinguish between the authenticity of a narration and its occurrence in a source, between the denotation of the original text and contemporary deduction, and between exegesis and application.

8.2. Recommendations

The research recommends conducting independent studies that compile the statements of exegetes regarding the meaning of *ilāf*, alongside a comparative linguistic study of the effect of context in weighing its meanings. It also recommends expanding the scientific survey of studies that have addressed Sūrat Quraysh or the topic of security and feeding in the Qur'an, while constructing critical reviews that are not limited to listing the titles of studies. Furthermore, it recommends employing the Qur'anic denotations related to security and sustenance in maqāṣid-oriented, educational, and social studies, while avoiding burdening the Qur'anic text with contemporary terms or detailed results that it does not directly indicate. Finally, it recommends verifying the hadith narrations and traditions cited in Qur'anic studies, and standardizing the data of editions, volumes, pages, and numbers before submitting the research to the journal.

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