

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Quraysh

Quraysh · Makki · 4 ayat — reflections on surah 106 of the Qur'an

QURAN

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Surah Quraysh

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قریش — Quraysh, "Quraysh". Surah 106 of 114, revealed in Makkah, 4 ayat. The full text and a recitation are on the web edition at deen2u.com/quran/106/.

ONE

The surah in brief

For the security and provision Quraysh enjoyed in their winter and summer caravans — safeguarded by the Ka'bah — they are called to worship the Lord of this House, who fed them against hunger and secured them against fear.

Quraysh is closely tied to the preceding surah: because God protected the Ka'bah, He secured for Quraysh their honoured trade caravans of winter and summer. The surah calls them to draw the obvious conclusion — let them therefore worship the Lord of this House. He is the One who fed them against hunger and gave them safety against fear, the two foundations of any settled life. It turns the blessings of livelihood and security into a direct argument for grateful, exclusive worship.

TWO

Its themes

- Security of Quraysh
- The winter and summer journeys
- Worship the Lord of the House
- Provision against hunger
- Safety against fear

THREE

Key verses

Let them adore the Lord of this House,

Qur'an 106:3

'Let them worship the Lord of this House' — the whole point of every blessing is to lead the heart back to the Giver.

Who provides them with food against hunger, and with security against fear (of danger).

Qur'an 106:4

He fed them from hunger and secured them from fear — food and safety, the two pillars of a stable life, are named as gifts to acknowledge.

FOUR

Reading it closely

Context & character

Surat Quraysh is a Makkan surah of four verses, addressed to the Prophet's own tribe by name. It is closely bound to the surah before it, al-Fil — so much so that a number of early scholars, including Ubayy ibn Ka'b in his arrangement, treated the two as a single continuous argument, and some read them together in a single unit of prayer. Al-Fil described how Allah protected Mecca and its House; Quraysh draws the conclusion: therefore, let this tribe worship Him.

The surah's character is that of a claim on gratitude. Quraysh enjoyed two enormous blessings that set them apart among the Arabs — the safety of their sacred city, which made them respected and unmolested, and the prosperity of their two great trade caravans. The surah names these gifts and then presses the obvious response: the Giver of such security and provision deserves the tribe's devotion. It is warm and almost intimate in tone, an appeal to a people to recognise their own good fortune and where it came from.

How the surah unfolds

The surah opens with the reason before the request: For the accustoming of Quraysh (106:1) — li-ilaf Quraysh. The word ilaf is rich: it means their being made familiar with, bonded to, and protected in something — here, their settled security and their

trade. Grammatically the phrase leans on what precedes; many commentators connect it directly to al-Fil, as if to say: after all that protection, and for the sake of Quraysh's secure familiarity...

The blessing is then specified: their accustoming to the journey of winter and summer (106:2). Quraysh sent two annual trade caravans — south to Yemen in the winter and north to Syria (Sham) in the summer — and both routes passed safely because the Arabs honoured Quraysh as the custodians of the sacred House and would not raid them. Their whole economy rested on a security that was, in truth, a gift.

Only now, having established the debt, does the surah issue its single command: So let them worship the Lord of this House (106:3). 'This House' is the Ka'ba — the very House whose protection made their safety and trade possible. The surah then closes by naming the two blessings once more in summary: the One who fed them against hunger and made them safe from fear (106:4). Food and safety — the two most basic human needs — are named as His direct gifts, and the argument is complete: the Provider of both is the only One worthy of worship.

The major themes, in depth

Gratitude as the ground of worship. The surah's logic is a model of how the Qur'an reasons from blessing to obligation. It does not command worship abruptly; it first lays out what Quraysh have been given — security and sustenance — and lets the command fall as the natural, almost self-evident response. Al-Sa'di observes that the surah appeals to a principle even the pagan Arabs could feel: one honours a benefactor. Quraysh

acknowledged the special status of the Ka'ba and profited from it enormously; the surah simply asks them to be consistent and worship the Lord of that House rather than the idols they had placed around it.

Security and provision as the two pillars of a stable life. The closing verse distils human welfare to two things: freedom from hunger and freedom from fear (106:4). These are the foundations on which any settled civilisation is built — a people that is fed and safe can flourish; a people that is starving or terrified can do nothing else but struggle to survive. The Qur'an elsewhere calls these the very qualities of a land in Allah's favour. By attributing both directly to Allah, the surah teaches that even the material conditions that make religion, trade, and family life possible are themselves divine gifts, not mere accidents of geography or the fruits of Quraysh's own cleverness.

The bond that Allah weaves. The word *ilaf* also carries the sense of a bond of harmony and unity. Quraysh's internal cohesion and their peaceful standing among the tribes were part of the gift. Ibn 'Ashur draws attention to how the surah credits even the social fabric of Quraysh — their being knit together and at ease — to Allah's arrangement. The tribe that could travel unharmed and live in concord owed even that unity to Him.

Points of reflection

Quraysh turns the reader's attention to the blessings so constant that they become invisible. Most people never notice their safety until it is threatened or their food until it is scarce; these gifts are the very air of ordinary life. The surah's method — count the blessing, then let worship follow — is a discipline

any believer can practise: to look honestly at the security and provision one lives inside, to refuse the illusion of self-sufficiency, and to let the recognition of the Giver produce devotion rather than mere comfort.

There is also a quiet rebuke in it for anyone who enjoys God's gifts while giving their heart to something else. Quraysh worshipped idols within sight of the House that had saved them. The surah asks us to check where our own gratitude actually flows — whether the security and sustenance we depend on lead us to their true Source, or whether we, too, keep our devotion for lesser things while living entirely on His generosity.

FIVE

Carrying it

1. Read your provision and security as reasons to worship, not as your own achievement.
2. Recognize food and safety as two great blessings easily taken for granted.
3. Let gratitude translate into exclusive devotion to the Lord of the House.
4. Remember that worldly stability is a trust that demands thankfulness.

Where this reading draws from. Ibn Kathir, al-Tabari, al-Sa'di. A summary is not a tafsir: for the verse-by-verse treatment go to the works themselves, or to the close studies at deen2u.com/tadabbur/.