

THE ROLE OF LAND IN ACHIEVING FOOD SECURITY AS STATED IN SURAH YĀ-SĪN

O PAPEL DA TERRA NA CONQUISTA DA SEGURANÇA ALIMENTAR CONFORME ESTABELECIDO NA SURA YĀ-SĪN

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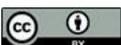
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Abstract

The Earth is of great importance in the economic system, but some may think that the Quran did not pay attention to this important part of human life, and therein lies the problem of research, The objectives of the research are to show the gratitude of Allah to man with his many graces, and also explains the importance of land in the process of achieving food security as mentioned in Surah Yā-Sīn, and explains the extent of the Qur'an's interest in agriculture and its role in achieving food security, The research was based on the analytical approach, by tracing the verses contained in Surah Yā-Sīn in order to conclude the role of the Earth in achieving food security, Some results have emerged, the most important of which is that the blessings of Allah are many and cannot be limited, and these blessings consist in making the earth available for man to use, Land in general and agriculture in particular are among the most important economic pillars on which any sustainable economic system depends, And that's what Surah Yā-Sīn talked about.

Resumo

A Terra é de grande importância no sistema econômico, mas alguns podem pensar que o Alcorão não deu atenção a essa parte importante da vida humana, e é aí que reside o problema da pesquisa. Os objetivos da pesquisa são demonstrar a gratidão de Allah ao homem por suas muitas graças, e também explicar a importância da terra no processo de alcançar a segurança alimentar, conforme mencionado na Surata Yā-Sīn, e explicar a extensão do interesse do Alcorão pela agricultura e seu papel na obtenção da segurança alimentar. A pesquisa baseou-se na abordagem analítica, rastreando os versículos contidos na Surata Yā-Sīn para concluir o papel da Terra na obtenção da segurança alimentar. Alguns resultados surgiram, o mais importante dos quais é que as bênçãos de Allah são muitas e não podem ser limitadas, e essas bênçãos consistem em tornar a terra disponível para o uso do homem. A terra em geral e a agricultura em particular estão entre os pilares econômicos mais importantes dos quais depende qualquer sistema econômico



Keywords: Food Security. Land. The Holy Quran. Surah Yā-Sīn. Sustainability.

sustentável. E é sobre isso que a Surata Yā-Sīn aborda.

Palavras-chave: Segurança Alimentar. Terra. Alcorão Sagrado. Surata Yā-Sīn. Sustentabilidade.

1 INTRODUCTION

Allah Almighty has bestowed many blessings on people, and he has given them the means that help them to live a happy life, because this helps them to obey Allah and not disobey him, and with this, the Almighty has divided the livelihood of all those in this life, whether human, animal, bird or otherwise, so people should seek to discover these means that help them to live.

In a world grappling with growing challenges like food shortages and hunger, the role of land in securing enough food for everyone stands out as crucial. Land isn't just dirt beneath our feet—it's the source of life, a gift from Allah that sustains us with crops, water, and resources. This research dives into Surah Yā-Sīn, a chapter of the Quran that beautifully highlights how land and agriculture are key to ensuring food security. Through its verses, the Quran reminds us of Allah's blessings and guides us toward using the earth wisely to meet our needs.

Some people might think the Quran focuses only on spiritual matters and overlooks practical issues like economics or farming. That's where this study comes in. It aims to show that the Quran, especially Surah Yā-Sīn, not only acknowledges the importance of land but emphasizes its role in building a stable, food-secure society. By exploring these verses, we'll see how the Quran encourages agriculture and the revival of barren land, offering timeless wisdom for sustainable living. The goal here is to highlight Allah's countless blessings, particularly the gift of land, and to show how it serves as a cornerstone for feeding communities and ensuring their well-being.

This study uses an analytical approach, carefully examining the verses of Surah Yā-Sīn to uncover their insights about land and food security. It also draws on the Quran's broader teachings about agriculture and how they connect to human survival and prosperity. By the end, we hope to make it clear that the Quran isn't just a spiritual guide—it's a practical roadmap for living in harmony with the earth and securing a better future for all.

2 RESULTS/FINDINGS

2.1 Prelude

Allah Almighty has sent His Messenger Muhammad (peace and blessings of Allah be upon him), and revealed to him the Holy Qur'an as a guide for the two worlds, and he has made in the Holy Qur'an what guides mankind for all the best, and he has urged the Holy Qur'an to revive the land and use it for everything that benefits man and does not harm him, and even urged agriculture a lot in many verses, and this is proof that achieving food security is based on agriculture, which is of course based on the land.

When you think about life's essentials—food, water, shelter—it all comes back to the land. The Quran, as Allah's final revelation to humanity, doesn't just talk about prayer or faith; it speaks to every part of life, including how we use the earth to sustain ourselves. Surah Yā-Sīn, in particular, paints a vivid picture of how Allah has blessed us with a planet perfectly designed to support life. From fertile soil to flowing springs, the earth is a gift that keeps giving, and the Quran urges us to make the most of it.

The Quran tells us that Allah created the earth as a “resting place” for us (Al-Baqarah: 22), a place where we can grow food, raise animals, and build communities. In Surah Yā-Sīn, we're reminded of how Allah brings dead land back to life with rain, producing grains, fruits, and gardens that feed both people and their livestock. These verses aren't just poetic—they're a call to action. They encourage us to farm, to cultivate, and to care for the land so that it can continue to provide for us.

Food security, at its core, is about making sure everyone has enough to eat, not just today but every day. It's about having reliable access to healthy, affordable food, whether it's grown locally or imported. The Quran understands this deeply. It doesn't just describe the earth's blessings; it shows us how to use them responsibly. For example, when Allah talks about sending rain to revive barren land (Yā-Sīn: 33), it's a reminder that agriculture is a partnership between human effort and divine provision. We plant the seeds, but it's Allah who makes them grow.

The Quran also emphasizes gratitude. In Surah Yā-Sīn, after describing the gardens of palm trees and grapevines, Allah asks, “Will they not then give thanks?” (Yā-Sīn: 35). This gratitude isn't just about saying “thank you”—it's about using the land wisely, not wasting its resources, and ensuring that everyone benefits from its bounty.

The Quran's focus on agriculture isn't just about feeding ourselves; it's about building a society where no one goes hungry, where the land is cared for, and where Allah's blessings are shared.

This study will walk you through the key verses in Surah Yā-Sīn that highlight the land's role in food security. We'll look at how the Quran describes the earth as a source of life, how it encourages farming and land reclamation, and why agriculture is seen as one of the noblest ways to make a living. Along the way, we'll connect these teachings to practical ideas about how we can use the land sustainably today, ensuring food security for generations to come.

One of the most powerful ideas in the Quran is that the earth is a trust. Allah made us "vicegerents" or caretakers of the earth (Al-Baqarah: 30), meaning it's our responsibility to protect it and use it for good. Surah Yā-Sīn reinforces this by showing how Allah revives dead land to produce food, reminding us that we have a role to play in that process. Whether it's planting crops, digging wells, or grazing livestock, the Quran invites us to work with the land, not against it.

The beauty of the Quran's guidance is that it's timeless. In a world where climate change, overpopulation, and resource depletion threaten food security, the principles in Surah Yā-Sīn feel more relevant than ever. They remind us to respect the land, to farm with care, and to trust in Allah's provision while doing our part. By studying these verses, we can find inspiration for tackling today's challenges and building a future where everyone has enough to eat.

In the sections that follow, we'll dive deeper into what food security means, how the Quran views the earth as a blessing, and why agriculture is so central to human survival. We'll also explore the concept of "reviving dead land" and how it connects to both spiritual and practical goals. By the end, you'll see that the Quran's teachings about land and food are not just ancient wisdom—they're a guide for creating a sustainable, food-secure world today.

2.2 Definition of food security

Food security has many definitions, all of which boil down to the ability to provide food needs that enable society and individuals to live healthy and safely (Madi, 2023, P.173).

Food security is the ability of a society to provide the basic needs of food to citizens, and to ensure a minimum of those needs regularly, through the production of food goods locally, and to provide sufficient proceeds from export revenues to be used to import what is necessary to fill the shortage of self-food production, without any complications or pressures from any source (Mahil, 2019, P.33).

These needs vary from one society to another. If the economic situation of the society is severe and poverty is present, the usual level is by maintaining the necessary level of sustenance and food, and if the economic situation is more advanced, the usual food is a degree higher than the necessary level; it is above the minimum level, i.e. by maintaining both needs and necessities (Yusuf, 2021, P. 85).

2.3 The Earth is a blessing from the grace of Allah

The land on which people live is one of the great blessings that Allah Almighty has bestowed upon people, he has made it extended to them as the Almighty said:

"وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيَّدُونَ" [سورة الذاريات: 48]

“And We spread out the earth. How well did We smooth it out” [Adh-Dhāriyāt: 48], The earth was spread out to accommodate the creatures. Its spherical shape is mentioned in 39:5, Allah Almighty said:

"خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ" [سورة

الزمر: 5]

“He created the heavens and earth for a true purpose. He wraps the night over the day and wraps the day over the night. He has subjected the sun and the moon,” [Az-Zumar:5], and Allah Almighty said:

"الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا" [سورة البقرة: 22]

“He Who made the earth a resting place for you, and the sky a canopy; and sends down rain from the sky and brings forth fruits thereby as a provision for you. So do not set up rivals to Allah while you know” [Al-Baqarah:22], Means: Do not set up rivals to Allah (in worship), Who has provided you with all these things, and you know that He alone is worthy of worship.

Allah has also made ways on earth that help man, as Allah Almighty said:

"الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَّكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى،
كُلُوا وَارْزُقُوا أَنْعَمْنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى، مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى" [سورة طه:
55-53]

“It is He Who spread out the earth for you and made therein pathways for you and sent down rain from the sky; and We brought forth thereby several types of plants, Eat and graze your livestock. Indeed, there are signs in this for people of sound intellect, from this [earth] We created you, and to it We will return you, and from it We will raise you once again” [Tā-ha:53-55].

Then Allah fixed the earth with mountains, as Allah Almighty said:

"وَجَعَلْنَا فِيهَا رُوسًا شَامِخَاتٍ" [سورة المرسلات: 27]

“And placed therein firm towering mountains, and given you fresh water to drink?” [Al-Mursalāt:27], and Allah Almighty said:

"وَالْجِبَالَ أَرْسَلْنَا" [النازعات: 32]

“and set the mountains firmly” [An-Nāzi‘āt:32], and Allah Almighty said:

Then water sprang from the eyes of the earth, as the Almighty said:

"وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ" [سورة يس: 34]

“And We have made therein gardens of palm trees and grapevines, and caused springs to gush forth” [Yā-Sīn:34], Rivers have flowed in the earth, as Allah Almighty said:

"أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خُلُوفًا أَنْهَارًا" [سورة النمل: 61]

“Is He [not better] Who made the earth a stable place to live, and caused rivers to flow through it ...” [An-Naml:61], And Allah sent down water from heaven, and the crops and fruits sprouted, as Allah Almighty said:

"وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا" [سورة النحل: 65]

“Allah sends down rain from the sky and revives thereby the earth after its death. Indeed, there is a sign in this for people who listen” [An-Nahl:65], i.e., those who listen and reflect on such evidence of Allah’s ability over the resurrection, and Allah Almighty said:

"وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ
الَّتِخْلِ مِنْ طَلْحٍ قِثْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ" [سورة الأنعام: 99]

“It is He Who sends down water from the sky and We produce thereby vegetation of all kinds. We produce from its greenery from which We bring forth clustered grains.

From the spathes of palm trees emerge clusters of dates hanging within reach and gardens of grapevines, olives, and pomegranates – similar [in shape] yet different [in taste]. Look at their fruit when they bear fruit and ripen. Indeed, there are signs in these for people who believe” [Al-An‘ām:99], and Allah Almighty said:

"أَمَّنْ خَلَقَ السَّمُوتِ وَالْأَرْضِ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَإِلَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ" [سورة النمل: 60]

“Is He [not better] Who created the heavens and earth, and sent down for you rain from the sky, by which We caused to grow gardens of cheerful beauty? You could never cause their trees to grow. Is there any god besides Allah? No, but they are people who ascribe equals [to Allah]” [An-Naml:60].

And Allah saved the people the water under the earth, as Allah Almighty said:

"وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ" [سورة المؤمنون: 18]

“We send down water from the sky in due measure and cause it to stay in the earth, and We are surely able to take it away” [Al-Mu‘minūn:18], And Allah preserved for people the water above the Earth, so that they might benefit from it later, as Allah Almighty said:

"وَالْأَرْضِ بَعْدَ ذَلِكَ دَحَاهَا، أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا" [سورة النازعات: 30-31]

“And thereafter He spread out the earth, brought forth from it its water and its pasture” [An-Nāzi‘āt:30-31], And Allah made this water righteous, pure in himself, purifying everything, as Allah Almighty said:

"وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا، لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسِيًا كَثِيرًا" [الفرقان: 48-49].

“It is He Who sends the winds as harbingers before His mercy, and We send down from the sky pure water, so that We may revive therewith a dead land, and quench the thirst of countless beasts and humans We have created” [Al-Furqān:48-49].

Almighty Allah did not create people in this world in vain, he did not leave them only for fun and play, as Allah Almighty said:

"أَفَحَسِبْتُمْ أَنْمَّا خَلَقْنَاكُمْ عَبَثًا" [سورة المؤمنون: 115]

“Did you think that We created you with no purpose and that you would not be brought back to Us?” [Al-Mu‘minūn:115], and Allah Almighty said:

"أَلَيْحَسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى" [سورة القيامة: 36]

“Does man think that he will be left neglected?” [Al-Qiyāmah:36], i.e., without purpose and responsibility, or without returning to Allah for account.

Allah has favored man over other creatures by reason, as Allah Almighty said:
 "وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا"
 [سورة الإسراء: 70]،

“We have honored the children of Adam, carried them on land and sea, provided for them good things and favored them above many of those whom We have created” [Al-Isrā’:70], i.e., By bestowing them with intellectual abilities and making angels prostrate to their father, Adam. Furthermore, Allah subjected other creatures to them, as they mount with dignity their means of transportation both on land and in the sea. Allah also provided them with good food, drinks, and spouses, etc.

Allah has placed man in the Earth and ordered him to rebuild the earth, as Allah Almighty said:

"وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً" [سورة البقرة: 30]

“And [remember] when your Lord said to the angels, “I am going to appoint a vicegerent on earth” [Al-Baqarah:30], and Allah Almighty said:

"هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا" [سورة هود: 61]

“It is He Who brought you into being from the earth and settled you therein” [Hūd:61], And Allah commanded people to preserve the goods of the Earth and invest what comes out of its interior of sustenance and fruits, as Allah Almighty said:

"الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ" [سورة البقرة: 22]

“He Who made the earth a resting place for you, and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you” [Al-Baqarah:22], and Allah Almighty said:

"فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ" [سورة الأعراف: 57]

“We send down rain from it, producing thereby every kind of fruit” [Al-A‘rāf:57], and Allah Almighty said:

"أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا" [سورة فاطر: 27]

“Do you not see that Allah sends down rain from the sky, then We bring forth thereby fruits of various colors” [Fātir:27], And Allah Almighty made this out of the Earth from it food for them, and from it food and their Animals, as Allah Almighty said:

"الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى،
 كُلُوا وَارْعَوْا أَنْعَمَكُمُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ" [سورة طه: 53-54]

“It is He Who spread out the earth for you and made therein pathways for you and sent down rain from the sky; and We brought forth thereby various types of plants, Eat and graze your livestock. Indeed, there are signs in this for people of sound intellect” [Tā-ha:53- 54].

Allah has decreed that people should settle on this earth and live on it forever, as the Almighty said:

"وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْعٌ إِلَىٰ جِينٍ" [سورة الأعراف: 24]

“You will find a dwelling place on earth and provision for an appointed time” [Al-A‘rāf:24], and Allah Almighty said:

"وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَىٰ اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ" [سورة هود:

[6

“There is no moving creature on earth but upon Allah is its provision. He knows its place of dwelling and its place of rest; everything is [written] in a clear Record” [Hūd:6].

The Holy Qur'an has spoken about the blessings of Allah that he has created for man in the Earth, so he must benefit from them and work to satisfy the hunger of himself and others, as the Almighty said:

"الَّذِينَ نَجَعَلِ الْأَرْضَ مَهْدًا، وَالْجِبَالَ أَوْتَادًا، وَخَلَقْنَاكُمْ أَزْوَاجًا، وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا، وَجَعَلْنَا اللَّيْلَ لِبَاسًا، وَجَعَلْنَا النَّهَارَ مَعَاشًا، وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا، وَجَعَلْنَا سِرَاجًا وَهَاجًا، وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً ثَجَّاجًا، لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا، وَجَبْنَتِ السُّفُوفُ" [سورة النبا: 6-16]

“Have We not made the earth a resting place, And the mountains as stakes, and created you in pairs, and made your sleep for rest, and made the night a covering, and made the day for seeking a livelihood, and built above you seven mighty heavens, and made therein a blazing lamp, and sent down from the rainclouds abundant water, so that We may produce thereby grains and vegetation, and gardens with dense foliage?, so that We may produce thereby grains and vegetation” [An-Naba’:6-16].

In the Quran: “And the mountains as stakes,” i.e., Mountains go deep below the surface like pegs and icebergs, stabilizing the earth and slowing tectonic movement.

In the Quran: “and made the night a covering,” i.e., Covering you in its darkness as garments cover you.

It is not fair that Allah Almighty honors people by taking advantage of the land and taking responsibility for reconstruction and living on top of this land, and then they do not do the work that qualifies them to live in it, knowing that people can only live by

continuous hard work to extract the treasures of the land, search for its goods and exploit its wealth, in addition to that the first point of work that leads a person to reach these goods is planting and planting diligently and actively.

2.4 The importance of agriculture in the Holy Quran

Agriculture is one of the most important economic pillars of any society that aspires to economic prosperity, increase national income, and obtain food security, so the Holy Quran has guided to the cultivation and reclamation of the land, and luxuriate with its goods, and the Quran has spoken about the blessings that Allah has created for people in this land, including that the land has sprouted for them, as the Almighty said:

"فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ، أَنَا صَبَبْنَا الْمَاءَ صَبًّا، ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا، فَأَنْبَتْنَا فِيهَا حَبًّا، وَعَنْبًا وَقَضْبًا، وَرَيْثُونًا وَنَحْلًا، وَحَدَائِقَ غُلْبًا، وَفُكَيْهًا وَأَبًّا، مَتَّعًا لَكُمْ وَلِأَنْعَامِكُمْ" [سورة عبس: 24-32].

“Let man consider the food he eats: How We pour down rainwater in torrents, and cause the soil to split open [for sprouts], and cause grains to grow in it, as well as grapes and fodder, and olive trees and date palms, and dense orchards, and fruits and grass, as provision for you and your livestock” [‘Abasa:24-32].

Since Allah Almighty has created for people a good land, he invited them to work in it and directed them to agriculture and achieve food security, as the Almighty said:

"وَأَيُّ لَّهُمُ الْأَرْضُ الْمَيْتَةَ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ، وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ، لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ" [يس: 33-35]

“There is a sign for them in the dead land: We give it life and produce from it grain for them to eat. And We have made therein gardens of palm trees and grapevines, and caused springs to gush forth, so that they may eat of its fruit that was not made by their hands. Will they not then give thanks?” [Yā-Sīn:32-35], i.e., that which Allah has produced for them without labor on their part. So, Allah made rivers for people so that many crops could benefit from them, and then Allah asked people to thank him and not disbelieve in him (Ibn Kathir, 1999, 6/575; al-Maraghi, 1946, 23/7; al-Harari, 2001, 24/21).

May Allah, may he be exalted, prefer people to make a living from the subsoil of the earth, whether from their work with their hands, or even from what their hands did not work with planting and planting, as some foods come out of the Earth and people eat them without planting them themselves (al-Tabari, 2001, 19/ 432- 433).

One of the verses from which agriculture can be deduced is the saying of Allah Almighty:

"وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيِّدُونَ" [سورة الذاريات: 48]

“And We spread out the earth. How well did We smooth it out” [Adh-Dhāriyāt:48], i.e., The earth was spread out to accommodate the creatures. Its spherical shape is mentioned in Another place in the Holy Quran, as Allah Almighty said:

"خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ" [سورة الزمر: 5]

“He created the heavens and earth for a true purpose. He wraps the night over the day and wraps the day over the night” [Az-Zumar:5].

Imam Al-Mawardi stated that the origins of the famous gains are four types: agriculture, animal production, commercial gains, and industrial gains (al-Mawardi, 1984, p. 210), and that the need for gains is a call for what Allah Almighty has decreed for people from the need for food, drink, and clothing for himself and his family, and that the origins of the known gains are three: agriculture, and trade, and industry... The scholars differed on the best of them, and some of the scholars said: These are the crops, and this is the most powerful, because in them man is dependent on Allah, in his giving, surrendering to his judgment ... There is little Haram in agriculture, and many of them are halal, and this indicates that they are the best gains (al-Mawardi, 1999, 15/153). Imam Al-Mawardi pointed out that agriculture is the best of all gains, because man is more reliable in acquiring it, more faithful, and more delegated and surrendered to the command of Allaah (al-Mawardi, 1999, 5/11).

Imam al-Nawawi also tended to prefer agriculture over others, because it is a work of the hand, and because of its benefits that are beyond the human and others, and the general need for it (al-Nawawi, 1991, 3/281).

2.5 Reclamation of dead land

This is what Islamic jurisprudence expresses as (*Ihya'ul Mawat*), and it has different definitions from sect to sect among scholars, but they all refer to motivating work to carry out the reclamation of dead lands according to what is stated in the words of the Prophet Muhammad (peace and blessings of Allaah be upon him).

The holy verse in Surah Yā-Sīn has guided to the resurrection of the dead land, as Allah Almighty said:

"وَأَيُّ لَّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْتُهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ" [سورة يس: 33]

“There is a sign for them in the dead land: We give it life and produce from it grain for them to eat” [Yā-Sīn:33], If it is clear from the verse that the revival of the Earth is from Allah, then this revival is mentioned in the Holy prophetic Sunnah, As it was reported about SA'id Ibn Zayd, about the Prophet (peace and blessings of Allaah be upon him), he said: “whoever revives a dead land, it is for him” (Abu Dawud, N. D., H: 3073, 3/178), which is a true Hadith, Indeed, it was said in the *Hadith* that whoever revives this dead land, eats a bird from it, so whoever revives it has charity and reward, as it was said about Jabir ibn Abdullah about the prophet of Allaah Muhammad (peace and blessings of Allaah be upon him (Al-Daremi, 2015, H: 2626, 2/857), *Hadith Hasan Sahih*, About Jaber he said: the prophet of Allah Muhammad (peace and blessings of Allah be upon him) said: “if a Muslim plants a plant, he has charity with it, especially if a bird or a human eats from it” (Muslim, 2013, H: 1552, 5/27).

As for the companions, they imitated the Prophet Muhammad, and cultivated their land themselves, as Abdul Rahman Ibn Yasar said: a man entered on Uthman ibn Affan, and Uthman was planting a plant, and the man marveled at that, and Uthman ibn Affan said: to be a reformer is better than to be a spoiler (Al-Muttaqi al-Hindi, 1981, H: 9137, 3/909).

The companions also guided people to this, Umara Ibn khuzaymah ibn Thabit said: I heard Umar ibn al-Khattab say to my father: why did you not plant your land? My father said: I am old and I will die soon, so Umar ibn al-Khattab ordered him to instill it (Al-Suyuti, 2005, H: 3318, 16/530).

Allah Almighty said:

"وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ" [سورة يس: 33]

“We give it life and produce from it grain for them to eat” [Yā-Sīn:33], In the Holy Verse, there is a nice reference to the correctness of using what comes out of the Earth in the human diet, without human hands interfering with it-often -, Most of the fruits, fruits and vegetables that come out of the ground are healthy, and doctors recommend them, unlike foods in which appliances and factories interfere and ingredients, preservatives and others are added to them, and the researcher of sustainable diets finds most of them recommend making sure to eat what comes out of the ground-without extravagance - and that this gives a person strength in the body and.

Allah Almighty said:

"وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ" [سورة يس: 34]

“And We have made therein gardens of palm trees and grapevines, and caused springs to gush forth” [Yā-Sīn:34], In the Holy Verse, there is a nice reference to The importance of finding water in the process of Agriculture and reclamation of dead land, whether through natural or artificial wells, and even the jurists pointed out that the dead land is not achieved by those who revive it until they dig a well or a river to run water to it (The Kuwaiti Fiqh encyclopedia, 1984, 2/249), There is also another health nice in this verse, as it refers to the importance of water for every living being, water may be overlooked from drinking a lot, especially in humid places, where a person does not feel thirsty, but water is a very important factor for human health, it is the only drink that the more a person drinks – without extravagance – the stronger his health.

3 CONCLUSIONS

After talking about the role of land in improving food security, several results emerged, the most important of which are:

1. There are many innumerable blessings of Allah, and these blessings consist in harnessing everything to man, and one of these blessings is the grace of the Earth.
2. Land is one of the most important economic pillars from which food security is achieved, and that is why the Qur'an paid great attention to it and called for its restoration.
3. The most important benefit that humans derive from the land in the process of achieving food security is agriculture through its reclamation and the revival of dead land.

In the last of this study, it recommends tracking the benefits of the land mentioned in the Holy Quran and how to benefit from it in a way that leads to the sustainability of benefiting from the land now and in the future.

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