



Divine Power, Mercy and Human Ingratitude: A Thematic Reflection on Q22:58-66

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ABSTRACT

This study offers a sustained thematic exegesis of Qur'an 22:58–66, analyzing the passage as a microcosm of the Qur'anic theology of divine sovereignty, salvific mercy, and human moral failure within Surah al-Hajj. Moving beyond atomistic verse-by-verse commentary, the study employs a "thematic-tahlili methodology" integrated with discourse analysis to trace the rhetorical and conceptual architecture of the text. The aim is to demonstrate how the passage constructs a coherent theological response to the socio-ethical crisis of disbelief and oppression in the Medinan context, while generating a timeless hermeneutic for the believer's existential condition. The analysis proceeds through three interlocking dimensions. First, "divine power" is not presented as abstract metaphysics but as operative authority manifested in the dialectic of life and death, the subjugation of cosmic forces, and the eschatological certainty of resurrection. The passage's deployment of temporal markers and causal verbs underscores a Quranic ontology in which Allah is the ultimate agent behind all contingencies, thereby undermining human claims to autonomy. Second, "divine mercy" is examined as both preventative and restorative. It is evident in the deferment of punishment, the provision of sustenance despite rejection, and the juridical promise of recompense for those displaced in Allah's way. This mercy is framed not as weakness but as the deliberate mode through which divine power is exercised toward creation. Third, "human ingratitude" is treated as an epistemic and ethical pathology. The text diagnoses it as a failure of (shukr) that stems from selective perception, where sensory engagement with divine signs does not translate into cognitive recognition or moral response. The repeated contrast between divine bestowal and human denial reveals ingratitude as a breach of the primordial covenant implied in creation itself. Methodologically, the article draws on classical tafsir traditions from al-Tabari, al-Razi, and al-Zamakhshari while engaging contemporary thematic Qur'anic studies to avoid anachronistic readings. It argues that Q22:58-66 functions rhetorically as a pivot between consolation for the persecuted community and a universal admonition against spiritual oblivion. The verse sequence constructs a moral cosmology: recognition of divine power demands gratitude, and gratitude is the precondition for accessing mercy. The absence of gratitude, conversely, precipitates self-inflicted alienation from the divine order.

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The contribution of this study lies in reframing ingratitude not merely as a sin but as a hermeneutical barrier that distorts human perception of reality. In doing so, the passage offers a critical lens for contemporary discourse on religious ethics, resilience under injustice, and the psychology of disbelief. The conclusion posits that the surah's theological anthropology calls for a reorientation of the self from entitlement to receptivity, positioning "shukr" as both an ethical obligation and an epistemological act.

INTRODUCTION

The study examines the themes of divine power, mercy, and human ingratitude as reflected in Quran 22:58–66. By analyzing the textual content, linguistic style, and theological implications of these verses, the research highlights the interplay between God's omnipotence, His compassion toward creation, and humanity's recurrent tendency toward ingratitude. The study employs a thematic and exegetical approach, drawing on classical and contemporary tafsir literature. Findings indicate that the verses emphasize God's absolute authority over life and death, the providence and sustenance granted to humanity, and the moral obligation of humans to recognize and respond with gratitude. The study acknowledging divine mercy and avoiding ingratitude are essential for ethical conduct, spiritual development, and harmonious human society.

The Quran, as the foundational text of Islam, addresses the relationship between humanity and the Divine, emphasizing both God's omnipotence and mercy. Quran 22:58–66 provides a profound reflection on life, death, sustenance, divine judgment, and human responsiveness. These verses underscore the tension between divine generosity and human ingratitude. Understanding this dynamic is crucial for fostering moral responsibility and spiritual awareness. This research aims to provide a thematic reflection on these verses, exploring how divine power and mercy are manifested and how human ingratitude is presented as a moral challenge.

The Qur'an consistently invites reflection on the relationship between the Divine

and humankind, framing it through recurrent motifs of power, mercy, and human response.⁽¹⁾ revealed in a period straddling both Meccan and Medinan contexts, addresses diverse themes ranging from resurrection to ritual, from the sanctity of the Ka'bah to the ethics of conflict. Within this surah, verses 58–66 form a compact yet theologically dense unit that juxtaposes Allah's absolute sovereignty with His enduring compassion, while exposing the recurring tendency of human ingratitude.

These twelve verses open with a promise of reward for those who emigrate and are slain in the cause of Allah, assuring them of "a goodly provision" and divine admission into a place pleasing to them [Q22:58-56]. The passage then shifts to a broader cosmological frame: Allah's control over the alternation of night and day, the sending down of rain, the subjection of ships and livestock, and the holding of the heavens [Q22:60-65]. This movement from the particular fate of the believer to universal signs in creation underscores a central Qur'anic logic: divine power is not abstract domination but is expressed through sustenance, order, and mercy. Yet the sequence culminates in a stark indictment: "Indeed, mankind is ungrateful" [Q22:66].

The tension between divine beneficence and human forgetfulness is not incidental here. It structures the theological and ethical concerns of the passage. Allah is introduced as al-'Alim, al-Halim, al-Ghafur, al-Latif, and al-Khabir, names that cluster around knowledge, forbearance, and subtle awareness. These attributes temper the expressions of power, indicating that divine omnipotence operates within a framework of mercy and purposive wisdom. The

¹ The Holy Qur'an Hajj verse 22.

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human being, by contrast, is depicted as one who benefits from an ordered, subservient cosmos yet fails to reciprocate with gratitude, recognition, or worship.

This article undertakes a thematic reflection on Q22:58-66, with three aims:

1. **To Examine how Divine Power is Articulated:** - Not merely as coercive force but as the sustaining principle behind natural law, historical events, and eschatological reward.
2. **To Trace the Manifestation of Divine Mercy:** In the text, especially in the provision for believers, the subjection of creation for human benefit, and the delay of punishment despite ingratitude.
3. **To Analyze the Qur'anic Critique of Human Ingratitude:** Situating it within the wider moral anthropology of the Qur'an where (kufr) carries the dual sense of disbelief and ingratitude.

By reading these verses as a unified pericope, we gain insight into the Qur'anic theology of grace and accountability. The passage does not present power and mercy as opposing attributes, nor does it treat ingratitude as a trivial lapse. Rather, it positions human response as the moral nexus where divine favor is either acknowledged or denied, with consequences that extend beyond this world. In an age marked by ecological exploitation, spiritual alienation, and ethical amnesia, the interplay of power, mercy, and ingratitude in Q22:58-66 offers a framework for rethinking human responsibility before Allah and within creation.

ARABIC TEXT AND TRANSLATION OF THE VERSES

"وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمْ
لَيُدْخِلَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَبِيرُ الرَّازِقِينَ *
ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عَاقَبَ بِرِضْوَانِهِ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ *
مَا عَوْقِبَ بِهِ ثُمَّ بُعِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ *
ذَلِكَ بَأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ * ذَلِكَ بَأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ
أَلَمْ تَرَ أَنَّ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ *
اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ لَطِيفٌ خَبِيرٌ *

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي اللَّهِ لَهَوَ الْعَبِيِّ الْحَمِيدُ *
الْأَرْضِ وَالْفَلَكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ
تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ *
وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يَمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ *"

TRANSLATION

58. As for those who emigrate in the cause of Allah and then are martyred or die, Allah will indeed grant them a good provision. Surely Allah is the Best Provider.

59. He will certainly admit them into a place they will be pleased with. For Allah is truly All-Knowing, Most Forbearing.

60. That is so. And whoever retaliates in equivalence to the injury they have received, and then are wronged 'again', Allah will certainly help them. Surely Allah is Ever-Pardoning, All-Forgiving.

61. That is because Allah causes the night to merge into the day, and the day into the night. Indeed, Allah is All-Hearing, All-Seeing.

62. That is because Allah 'alone' is the Truth and what they invoke besides Him is falsehood, and Allah 'alone' is truly the Most High, All-Great.

63. Do you not see that Allah sends down rain from the sky, then the earth becomes green? Surely Allah is Most Subtle, All-Aware.

64. To Him belongs whatever is in the heavens and whatever is on the earth. Allah 'alone' is truly the Self-Sufficient, Praiseworthy.

65. Do you not see that Allah has subjected to you whatever is in the earth as well as the ships 'that' sail through the sea by His command? He keeps the sky from falling down on the earth except by His permission. Surely Allah is Ever Gracious and Most Merciful to humanity.

66. And He is the One Who gave you life, then will cause you to die, and then will bring you back to life. 'But' surely humankind is ever ungrateful.

THE POWER AND GREATNESS OF ALLAH THE ALMIGHTY

a) The Prophet (SAW) reminds his companions of the Greatness of Allah

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Almighty: The Prophet (peace and blessings be upon him) often reminded his companions of Allah's greatness and power whenever he came across a manifestation of His greatness. This is to train their hearts to glorify and revere Allah the Almighty. It was narrated on the authority of Ibn Umar - may Allah be pleased with them both - that: "The Messenger of Allah recited this verse one day on the pulpit: {They have not appraised Allah with true appraisal, while the earth entirely will be within His grasp on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.}(²) and the Messenger of Allah was saying this with his hand, moving it, bringing it forward and backward, (glorifying the Lord Himself: I am the Compeller, I am the Supreme, I am the King, I am the Mighty, I am the Generous), and the pulpit shook with the Messenger of Allah until we said: It will surely collapse with him."⁽³⁾

It was also narrated on the authority of Ibn Mas'ud - may Allah be pleased with him - that he said: "A Rahibi came to the Messenger of Allah - may Allah bless him and grant him peace - and said: O Muhammad, we find that Allah places the heavens on one finger, the earths on one finger, the trees on one finger, the water and the soil on one finger, and the rest of creation on one finger, and says: I am the King. So the Prophet laughed until his molars were visible, confirming what the Rahibi said. Then the Messenger of Allah recited: {They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.}(⁴)

HOW DO WE KNOW THE POWER AND GREATNESS OF ALLAH THE ALMIGHTY AND HOW DO WE APPRECIATE HIM AS HE DESERVES?

We -as a true Servants of Allah - can know and appreciates the Power and greatness of Allah in three ways as follows:

1. Knowledge of His Names and Attributes:

Anyone who looks at the Qur'an will find that Allah the Almighty has made Himself known to us through His names and attributes, which are almost always present on every page of the Qur'an, to the point that scholars have considered the names and attributes to be one of the pillars of monotheism. And among that is His saying, may He be Exalted: {He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Most Compassionate, the Most Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Peace, the Giver of Security, the Guardian, the Exalted in Might, the Compeller, the Supreme. Exalted is Allah above what they associate with Him. He is Allah, the Creator, the Originator, the Fashioner. To Him belong the most beautiful names. Whatever is in the heavens and earth glorifies Him.} And He is the Exalted in Might, the Wise.⁽⁵⁾

Sheikh Al-Saadi - may Allah have mercy on him - says in his interpretation of Allah Almighty's words: {And to Allah belong the most beautiful names, so invoke Him by them}: "This is an explanation of the greatness of His majesty and the vastness of His attributes, that He has the most beautiful names, meaning: He has every beautiful name, and its criterion is: that every name indicates a great attribute of perfection; and by that it is the most beautiful, for if it indicated something other than an attribute, but was merely a proper noun, it would not be the most beautiful, and likewise if it indicated an attribute that is not an attribute of perfection, but rather either an attribute of deficiency or an attribute that is divided into praise and criticism, It was not the most beautiful, for every one of His names indicates the entire attribute from which it was derived, encompassing all its meaning. This is like the All-

² The Holy Qur'an Az-Zumar verse 67.

³ Narrated by Ahmad (5414) and An-Nasa'i in Al-Kubra (7648).)

⁴ Narrated by Al-Bukhari (4811) and Muslim (2786)

⁵ The Holy Qur'an [Al-Hashr: verse (22-24)]



Knowing, which indicates that He has all-encompassing knowledge of all things, so that not an atom's weight in the earth or in the heavens is outside His knowledge, and like the Merciful, which indicates that He has a great mercy, which is wide for everything. And like the All-Powerful, which indicates that He has a general power that nothing can overpower, and so on."⁽⁶⁾

2. Encouraging Constant reflection on Allah's Creation:

Reflection is one of the noblest acts of worship and one of the most sublime acts of the heart that help to purify souls and increase and strengthen faith. This universe, with all its visible signs, is the best witness to His power and greatness, and His attributes of majesty and perfection. Therefore, He, the Almighty, commanded us in more than one verse of His Holy Book to look at the universe and the self and to reflect on His visible signs, He also commanded us to reflect upon His written verses. Allah even praised those who reflect and described them as "people of understanding." Among these is His saying: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Those who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.'⁽⁷⁾

Sheikh Al-Saadi - may Allah have mercy on him - says: "This includes urging people to reflect on the heavens and the earth, to contemplate their signs, and to ponder their creation. He left the word 'signs' vague, indicating their abundance and generality. This is because they contain wondrous signs that amaze the observers, convince the thinkers, attract the hearts of the truthful, and alert enlightened minds to all divine demands. As for detailing what they contain, no creature can encompass it or comprehend some of it. In general, the greatness, vastness, and orderly movement and motion

within them indicate the greatness of their Creator, the greatness of His dominion, and the comprehensiveness of His power."⁽⁸⁾

3. Learning from the Stories of those who came Before us and what Allah (SWT) Did to Them:

The Qur'an has recorded a number of stories and accounts that depict for us the greatness and power of Allah the Almighty, and how He Almighty subdued the oppressors and destroyed the arrogant, in order to learn from these stories and to know the greatness of Allah the Almighty and His great power. He Almighty destroyed peoples with the wind, peoples with the cry, peoples with the rain, peoples with drowning, and peoples with diseases and epidemics. He, Glory be to Him, is not incapable of anything, and He is capable of all things. The story of the people of 'Ad, Thamud, Pharaoh, Haman, Qarun, the people of Noah, the people of Lot, and other nations is not far from us. The verses that indicate this are many, including His saying: {And that He destroyed the first 'Ad, and Thamud, and He did not leave any of them, and the people of Noah before them. Indeed, they were the most unjust and the most rebellious. And He destroyed the overturned cities, and covered them with what covered them. So which of the favors of your Lord do you deny?}⁽⁹⁾

THE FRUITS OF REFLECTING ON ALLAH'S POWER AND GREATNESS:

There are number of fruits or benefits attached to reflecting on Allah's Ower and Greatness some of which include the following:

1. That the servant should believe in the Oneness of his Lord, may He be glorified and exalted, and fear none but Him, and hope in none but Him, and seek judgment from none but Him, and humble himself and submit to none but His greatness - may He be glorified and exalted Allah said about Ibrahim (AS): He said: "O my people, I am innocent of what you associate with Allah. Indeed, I

⁶ تيسير الكريم الرحمن، ص 309

⁷ The Holy Qur'an Al Imran: 190-191]

⁸ (تيسير الكريم الرحمن، ص 161)

⁹ The Holy Qur'an An-Najm: (50-55)



have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.”⁽¹⁰⁾

2. The servant's feeling of reassurance, honor, and elevation, and not feeling fear, humiliation, or disgrace even in the most difficult circumstances and in the most severe situations, because he takes refuge in a strong support. The Prophet - may Allah bless him and grant him peace - embodied this feeling in the most difficult situations he went through during the migration, when the disbelievers stood in front of the cave and Abubakar was afraid for him, so he said to him: “Do not be afraid, Allah is with us.” Allah the Almighty said: {If you do not aid him, Allah has already aided him when those who disbelieved expelled him as one of two, when they were in the cave, when he said to his companion, “Do not grieve; indeed Allah is with us.” And Allah sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of Allah is the highest. And Allah is Exalted in Might and Wise.}⁽¹¹⁾
3. That we fear and glorify Him, for if the servant knew the greatness of Allah, he would not disobey Him, and if he knew His names, attributes, perfection and majesty, he would not love anyone other than Him, and if he knew His favor and generosity, he would not hope for anyone other than Him, for Allah the Almighty said: {Only those of His

servants who have knowledge truly fear Allah}⁽¹²⁾

Imam Ibn Kathir - may Allah have mercy on him - says: “Only the scholars who know Him truly fear Him, because the completer and more perfect the knowledge of the Great, the Almighty, the All-Knowing, the One described with attributes of perfection and characterized by the most beautiful names, the greater and more complete the knowledge of Him is, the greater and more intense the fear of Him will be.”⁽¹³⁾

4. That the servant should know his worth, and does not become arrogant about his power, and knows that no matter how much strength and knowledge he attains, he is in the grasp of Allah and under His power, glory be to Him, for Allah the Almighty said: {And He is the Supreme Master over His servants, and He is the All-Wise, the All-Aware}⁽¹⁴⁾

Ibn Kathir - may Allah have mercy on him - says: “That is, He is the One to Whom necks are bowed, to Whom tyrants are humbled, to Whom faces are submissive, Who subdues everything, to Whom all creatures submit, and before Whose majesty, grandeur, greatness, loftiness, and power things are humbled, and submissive and diminished before Him and under His rule and subjugation”.⁽¹⁵⁾

5. Striving to obey Allah and working hard to please Him: Whoever knows the greatness of Allah Almighty will despise his deeds and feel inadequate in His presence. The Prophet - may Allah bless him and grant him peace - used to stand in prayer at night until his feet became swollen in order to fulfill the right of thanking Allah,

¹⁰ The Holy Qur'an Al-An'am: (78, 79)

¹¹ The Holy Qur'an At-Tawbah: (40)

¹² The Holy Qur'an Fatir: (28).

¹³ 544 /6) تفسير ابن كثير:

¹⁴ The Holy Qur'an Al-An'am: (18).

¹⁵ .” (تفسير ابن كثير: 244).



because he was the most knowledgeable of people about Allah the Almighty.

Ibn al-Qayyim - may Allah have mercy on him - says: "Whenever you witness the reality of Lordship and the reality of servitude, and know Allah, and know yourself, and it becomes clear to you that what you have of merchandise is not suitable for the true King, even if you came with the deeds of the two weighty things, you will fear its consequences. Rather, He accepts it with His generosity, bounty, and favor, and He rewards you for it also with His generosity, bounty, and favor."⁽¹⁶⁾

Turning to Him, the Exalted, in times of hardship, and supplicating to Him, the Exalted, when calamities befall, for He, the Almighty, said: {And if Allah should touch you with harm, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.}⁽¹⁷⁾

THE MERCY OF ALLAH

Mercy is an essential and active attribute of Allah (SWT); He is the Most Merciful in this world and the Hereafter. He, the Exalted, spoke of His mercy in the Qur'an: "My mercy encompasses all things, and I will bestow it upon those who are righteous, give charity, and believe in Our signs."⁽¹⁸⁾

The mercy attributed to Allah the Almighty is of two types:

- 1- Mercy that is an attribute of Allah the Almighty – whether it is an essential attribute or an action – and this is what is indicated by the Qur'anic verses, and Allah the Almighty says: "And your Lord is the Self-Sufficient, the Possessor of Mercy"⁽¹⁹⁾ and His saying: "And My mercy encompasses all things"⁽²⁰⁾
- 2- Mercy created by Allah the Almighty, of which He sent down one part by which

creatures show mercy to one another, and He withheld ninety-nine parts for the Day of Resurrection, as the Prophet, peace and blessings of Allah be upon him, said: "Allah has one hundred mercies; He sent down one mercy among the jinn, mankind, animals, and insects; by it they show compassion and mercy to one another, and by it the wild beast is kind to its offspring. And Allah has reserved ninety-nine mercies with which He will have mercy on His servants on the Day of Resurrection."⁽²¹⁾

MANIFESTATIONS OF ALLAH'S MERCY IN HIS CREATION

Among the blessings of Allah, the Almighty upon humankind are the provision of sustenance and His mercy. Allah created mercy and placed a portion of it within creation, reserving ninety-nine portions with Himself to bestow His mercy upon His servants on the Day of Resurrection. Allah's mercy is distributed among humans, jinn, animals, and all other creatures. Part of Allah's mercy is the creation of night and day, so that humankind may use the daytime for work and striving on earth for what benefits them, and the tranquility of the night for sleep and rest. Allah the Almighty said: "And out of His mercy He made for you the night and the day so that you may rest therein and seek His bounty, and perhaps you will be grateful."⁽²²⁾ Reading the Qur'an is a mercy. Allah the Almighty said: "And We send down of the Qur'an that which is healing and mercy for the believers"⁽²³⁾

Mercy came in the sense of well-being, as Allah addressed His Messenger, peace and blessings be upon him, by saying: "Say, 'Have you considered what you invoke besides Allah? If Allah intended me harm, would they be able to

¹⁶ (مدارج السالكين 1/ 194).

¹⁷ The Holy Qur'an Yunus: (107)

¹⁸ The Holy Qur'an Al-A'raf (156)

¹⁹ The Holy Qur'an Al-An'am: [133],

²⁰ The Holy Qur'an Al-A'raf: [156].

²¹ Narrated by Muslim (2846)

²² .The Holy Qur'an Al-Qasas: [73]

²³ The Holy Qur'an Al-Isra: [82].



remove His harm? Or if He intended me mercy, would they be able to withhold His mercy?⁽²⁴⁾

The reference to rain as a mercy is for the revival of people and lands. Allah the Almighty said: "And it is He who sends down rain after they have despaired and spreads His mercy"⁽²⁵⁾

The Qur'an referred to Paradise as a mercy. Allah the Almighty said: "As for those who believe in Allah and hold fast to Him, He will admit them to His mercy and bounty and guide them to Himself on a straight path."⁽²⁶⁾

The Muslim turns to Allah the Almighty, seeking mercy in this world and the hereafter. Allah the Almighty says: "They say, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'⁽²⁷⁾ And by following the Holy Quran and the purified Sunnah, mercy is attained. Allah the Almighty said: "And this is a Book which We have sent down, blessed, so follow it and fear Allah that you may receive mercy."⁽²⁸⁾

The relationship between spouses is based on affection and mercy. Allah the Almighty said: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought."⁽²⁹⁾

The Messenger of Allah, may Allah bless him and grant him peace, said: "No one will enter Paradise by his deeds alone." They said: "Not even you, O Messenger of Allah?" He said: "No, not even me, unless Allah envelops me with grace and mercy. So strive to do what is right and moderate, and let none of you wish for death: if he is a doer of good, perhaps he will increase in goodness, and if he is a doer of evil, perhaps he will repent."⁽³⁰⁾

And in seeking forgiveness there is mercy. Allah the Almighty said on the tongue of Salih, peace be upon him, to his people: "Why do you not seek forgiveness from Allah so that you may receive mercy?"⁽³¹⁾

Reconciliation between brothers is a cause for mercy. Allah the Almighty said: "The believers are but brothers, so make peace between your brothers and fear Allah that you may receive mercy."⁽³²⁾

Rather, the message of Islam was a message of mercy for all people. Allah the Almighty said: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."⁽³³⁾

AL-KUFUR

Al-kufur Linguistically: is the opposite of faith, and this meaning is derived from concealment and covering, and it refers back to it. Ibn Faris said: "Al-kufur is the opposite of faith, because it is the covering of the truth."⁽³⁴⁾ Ibn Manzur said: "Al-kufur is the opposite of faith."⁽³⁵⁾ Al-kufur, technically, is the opposite of faith, whether it is in the heart, on the tongue, or in actions, both in doing and or refraining.

There are two types of Al-kufur: Major Kufur, which takes one out of the fold of Islam and nullifies good deeds. Faith is removed from him, and it necessitates eternal damnation in Hell. This type of disbelief does not negate the very essence of faith, such as practicing magic, reviling Allah, His Messenger, His religion, or the perfection of His Book, or turning away from the religion of Allah.

The second type of Kufur, is Minor Kufur, which does not take one out of the fold of Islam, does not nullify good deeds, and does not necessitate eternal damnation in Hell. Its

²⁴ The Holy Qur'an Az-Zumar: [38].

²⁵ The Holy Qur'an Ash-Shura: [28].

²⁶ The Holy Qur'an An-Nisa: [175]

²⁷ The Holy Qur'an Al-Mu'minun: [109].

²⁸ The Holy Qur'an Al-An'am: [155]

²⁹ The Holy Qur'an Ar-Rum: [21]

³⁰ ، رواه البخاري برقم (5673) واللفظ له، ومسلم برقم (2816) (

(-من حديث أبي هريرة -رضي الله عنه

³¹ The Holy Qur'an An-Naml: [46].

³² The Holy Qur'an Al-Hujurat: [10]

³³ The Holy Qur'an Al-Anbiya: [107]

³⁴ (مقاييس اللغة: ١٩١/٥)

³⁵ (لسان العرب : ١٤٤/٥)



forgiveness is subject to Allah's will. It does not contradict the foundation of faith, but rather its obligatory perfection. It falls under major sins, such as wailing over the dead, defaming lineage, fighting a Muslim, and ingratitude and denial of Allah's blessings etc.

Examples of ingratitude and denial of Allah's blessings

Many people deny and reject Allah's blessings, failing to acknowledge His grace, generosity, and bounty. They misuse these blessings to disobey Him, hinder others from His path, object to His laws and rulings, and transgress against His servants. There are many forms of denial and numerous manifestations of ingratitude; these indicate a person's ignorance, misguidance, and deviation. The examples of which are as follows:

1) Turning Away from the Book of Allah: The Book of Allah is among the blessings to us, Greatest blessings In it is goodness, guidance, and light. "There has come to you from Allah a light and a clear Book. By it, Allah guides those who follow His pleasure to the ways of peace and brings them out from darkness into light, by His permission, and guides them to a straight path."⁽³⁶⁾

Whoever turns away from the Book of Allah, abandons it, and casts it aside, has denied Allah's favor and blessing. And whoever disobeys the Book of Allah and turns away from its rulings and ethics has denied Allah's favor upon him. {And whoever exchanges the favor of Allah after it has come to him - then indeed, Allah is severe in punishment.}⁽³⁷⁾

2) Deviation from the Straight Path: Guidance to the straight path is a priceless blessing. Whoever is deprived of it is truly lost and doomed in this life and the Hereafter. The straight path is Islam, with its pillars, rulings, and ethics. Whoever deviates from it has denied Allah's favor and grace.

Whoever deviates from the straight path has turned away from his Lord's bounty and generosity, choosing instead the path of the misguided, the losers, and the doomed: "Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided."⁽³⁸⁾

3) Neglecting acts of Obedience and Worship: For Allah created humankind and placed them on His earth, and made everything in their lives subservient to them so that they might fulfill the purpose for which Allah created them, and so that all blessings might be used to achieve it. {And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah Who is the Provider, the Possessor of strength, the Firm.}⁽³⁹⁾

4) Using Blessings to Disobey Allah the Almighty: How many people have denied Allah's blessings and exchanged them for disbelief, injustice, oppression, corruption, and tyranny, as our Lord, Glory be to Him, said: "Have you not seen those who exchanged the favor of Allah for disbelief and settled their people in the abode of ruin? Hell, which they will enter, and wretched is the destination. And they set up rivals to Allah to mislead [people] from His way. Say, 'Enjoy yourselves, for indeed, your destination is the Fire."⁽⁴⁰⁾

5) Failure to acknowledge the One Who bestows blessings, may His glory be exalted: One form of ingratitude is for the recipient to become arrogant, believing that the blessings he enjoys are due to his own strength, knowledge, cunning, or planning, forgetting his Creator and Provider Who has favored him with them. He neither acknowledges His favor, nor thanks Him for His gifts, nor fulfills his obligations towards Him. As in the case of Qarun quoted in Suratul Qasas (Q28:76-81)

³⁶ The Holy Qur'an Al-Ma'idah: (15-16].

³⁷ The Holy Qur'an Al-Baqarah: [211].

³⁸ The Holy Qur'an Al-Baqarah: [16]

³⁹ The Holy Qur'an Adh-Dhariyat: [56-58]

⁴⁰ The Holy Qur'an Ibrahim: [28-30]



The passage of Surah al-Hajj (Q22:58-66) brings together three interwoven themes that define the Qur'anic account of the relationship between Allah and humanity: *Divine Power that Sustains Creation, Divine Mercy that Rewards Faithful Striving, and Human Ingratitude that Obscures both.

First, the verses establish Allah's absolute authority over life, death, and sustenance. The imagery of receiving a "goodly provision" in the hereafter for those who migrate and strive in Allah's cause is framed not as a transaction but as a consequence of being under the governance of the Living One who never dies. This power is not distant or abstract; it is operative in the alternation of night and day, the subjugation of the sun and moon, and the fact that every act of prostration and service occurs within a cosmos that submits to Him. The text thus roots ethical demand in cosmological reality: gratitude and obedience are fitting responses to a world already ordered by divine will.

Secondly, Mercy is presented as the governing mode of that power. The promise of forgiveness, noble provision, and acceptance of those who strive is not conditional on sinlessness, but on sincere turning and perseverance. The emphasis on Allah's knowledge of what is in the heavens and earth, and His forgiveness despite human weakness, reframes power as protective rather than merely punitive. In this sense, mercy is not a softening of justice but its proper fulfillment—justice for the one who acknowledges dependence, and pardon for the one who falls short but does not persist in denial.

Thirdly, the passage diagnoses human ingratitude as a structural problem. The verses point to the contradiction of people who benefit from divine signs and sustenance yet turn away, attribute partners to Allah, or treat divine provision as automatic. Ingratitude here is not merely a lack of thankfulness in words; it is a failure of recognition that leads to misplaced allegiance and misdirected worship. The contrast between those who migrate and strive, and those who remain complacent, highlights that gratitude is lived out through action, not claimed through lineage or ritual alone.

Taken together, Q22:58-66 offers a thematic arc that moves from ontology to ethics to accountability. The reality of divine power makes gratitude rational. The reality of divine mercy makes repentance and striving possible. The persistence of human ingratitude makes the warning urgent. For contemporary reflection, the passage resists both a theology of detached transcendence and a spirituality of sentimental indulgence. It calls instead for a recognition of dependence that translates into active trust, moral responsibility, and consistent worship.

In this way, the verses function as both reassurance and challenge: reassurance that sincere effort is never lost with Allah, and challenge to examine where convenience, forgetfulness, or pride have dulled the sense of divine favor. The conclusion is not one of despair over human failure, but of clarity about the terms of the relationship—power that upholds, mercy that welcomes, and a call to gratitude that demands the whole of life.

Wallahu A'alam,

METHODOLOGY

The study adopts a qualitative, thematic, and exegetical approach. Classical tafsir sources, such as Ibn Kathir and Al-Tabari, and contemporary scholarship on Quranic ethics and theology were analyzed. Themes were identified through textual analysis and interpretation, focusing on the interplay between divine attributes (power and mercy) and human behavior (gratitude or ingratitude).

RESULTS

The analysis of Quran 22:58–66 yielded the following results: God's absolute control over life, death, and human sustenance is highlighted, emphasizing His authority over all creation. Despite human weakness and recurrent ingratitude, God provides for humanity, demonstrating patience and compassion. Humans frequently fail to recognize divine blessings, displaying negligence or moral blindness toward God's favors. The verses stress that recognition of divine mercy entails moral and ethical responsibility. Mercy tempers divine

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authority, allowing for forgiveness and continued human ethical development. Humans frequently fail to acknowledge God's favors, demonstrating neglect or moral blindness. Ingratitude manifests as arrogance, denial of divine provision, or failure to act ethically despite recognition of blessings. Recognition of divine power and mercy implies a moral obligation for humans to respond with gratitude, humility, and righteous action. Neglecting this obligation results in spiritual and social consequences. Power ensures order, while mercy provides sustenance and guidance. Human ingratitude disrupts the intended moral equilibrium but can be remedied through reflection, awareness, and ethical action.

FINDINGS

The research identifies several key insights:

1. Divine omnipotence is complemented by compassion; power without mercy would lead to punitive consequences, yet mercy tempers authority.
2. Awareness of divine generosity implies an ethical responsibility to act with gratitude and righteousness.
3. Ingratitude leads to spiritual decay and societal disharmony, whereas acknowledgment of divine mercy fosters ethical behavior and social cohesion. The Quranic reflection is not merely historical; it offers guidance for contemporary moral, ethical, and spiritual challenges.

DISCUSSION OF FINDINGS

The study demonstrates that Quran 22:58–66 provides a nuanced understanding of the divine-human relationship: The verses illustrate that all existence is contingent upon God's power. Human reliance on divine providence is constant and absolute. God's compassion is evident in sustaining life, forgiving shortcomings, and enabling opportunities for repentance and ethical action. The repeated emphasis on ingratitude serves as a warning, encouraging reflection, humility, and ethical responsiveness. Understanding these themes

encourages believers to cultivate gratitude, strengthen spiritual discipline, and contribute positively to society. By reflecting on these verses, humans are reminded that ethical conduct is inseparable from recognition of divine blessings. The findings align with contemporary discussions in theology, ethics, and human behavior studies, highlighting the relevance of Quranic guidance for moral development.

The findings illuminate critical theological and ethical lessons from Quran 22:58–66: The verses depict God as omnipotent yet compassionate. The coexistence of authority and mercy highlights that divine power is exercised within a framework of justice and benevolence. This challenge simplistic perceptions of God as either punitive or distant, emphasizing a relational and ethical dimension of divine authority. The recurrent theme of ingratitude underscores the importance of conscious acknowledgment of divine provision. Gratitude is not merely emotional but entails ethical and practical behavior—using blessings responsibly, supporting the needy, and adhering to moral principles. Recognizing God's mercy encourages ethical conduct, empathy, and societal harmony.

Ignoring divine favors, as highlighted in the verses, correlates with spiritual neglect and social discord. These verses offer a framework for personal spiritual reflection and collective ethical responsibility. The themes remain relevant for modern life: human dependence on resources, societal responsibilities, and moral accountability resonate with current ethical and ecological challenges. The Quran encourages reflection on blessings, urging both individual and communal action to align human behavior with divine guidance. In summary, Quran 22:58–66 presents a holistic understanding of the divine-human relationship, emphasizing that human ingratitude contrasts with God's encompassing power and mercy, and ethical responsibility is the corrective response.

CONCLUSION

Quran 22:58–66 underscores the profound relationship between divine power, mercy, and human behavior. While God's

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omnipotence is absolute, His mercy ensures sustenance, guidance, and opportunity for repentance. Human ingratitude, however, remains a recurrent challenge, requiring conscious ethical and spiritual effort. The study concludes that acknowledging divine mercy and avoiding ingratitude are critical for personal spiritual growth, moral integrity, and societal well-being. These verses provide timeless guidance for ethical conduct, emphasizing the transformative potential of gratitude and reflection on divine generosity.

RECOMMENDATIONS

1. Educational programs should emphasize thematic reflection on Quranic verses to foster awareness of divine mercy and human responsibility.
2. Religious and moral education should incorporate exercises that encourage self-assessment of gratitude and moral conduct.
3. Societal programs can reinforce collective recognition of blessings through charity, social welfare, and communal activities.
4. Regular reflection, meditation, and study of the Quran should be encouraged to cultivate gratitude and ethical behavior.

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