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Man, His Nature

Human Cycle

Surah An – Nahl, 16:70

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

Wal-laahu khalaqa-kum thumma yatawaf-faakum wa min-kum-may-yurad-du 'ilaaa 'arzalil-'umuri li-kay laa ya 'alama ba'-da 'ilmin shay-aa: 'in-nal-laaha 'Aliimun-Qadiir.

70. And God has created you, and in time will cause you to die; and many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so well.

Verily, God is all-knowing, infinite in His Power!

Evolution of Man from Dust

Surah Al – Hajj, 22:5-6

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن

نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ
طِفْلًا ثُمَّ لَتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَتُوفَىٰ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ مِّن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ
هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

Yaa ay-yuhan naa-so in kun-tum fi rai-bim minal Ba'-thi fa-in-naa khalaq-naa-kum min turaabin thum-ma min nut-fatin thom-ma min 'ala-qatin thum-ma min muz-ghatim mukhal-laqatinw-wa ghairi mukhal-laqa-til li-nubay-yina lakum; wa nuqir-ru fil ar-haa-mi maa nashaa-u ilaa aja-lim musam-ma;

thum-ma nukh-rijukum tiflan thum-ma li-tab-lughuu ashud-dakum; wa min-kum may-yutawaf-fa waminkum may-yurad-du ilaa arzalil 'umuri li-kay-la y'alama mim b'adi 'il-min shay-aa; wa taral ar-za haamidatan faa-izaa anzalnaa alay-hal maa-ah-taz-zat wa rabat wa am-batat min kul-li zau-jim bahiiij.

5. *O Men! If you are in doubt as to the (truth of) resurrection, (remember that,) We have created (every one of) you out of dust, then out of a drop of sperm, then out of a germ-cell, then out of an embryonic lump complete (in itself) and yet incomplete, so that We might make (your origin) clear unto you. And whatever We will (to be born) We cause it to rest in the (mother's) wombs for a term set (by us), and then We bring you forth as infants and (allow you to live) so that (some of) you might attain to maturity: for among you are such as are caused to die (in childhood), just as many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so well. And (if, O man, thou art still in doubt as to resurrection, consider this:) thou canst see the earth dry and lifeless - and (suddenly,) when We send down waters upon it, it stirs and swells and puts forth every kind of lovely plant!*

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Zaalika bian-nal Laaha Huwal haq-qu wa an-nahu yoh-yil mau-taa wa an-nahu 'alaa kul-li shay-in qadiir.

6. *All this (happens) because God alone is the Ultimate Truth, and because He alone brings the dead to life, and because He has the power to will anything.*

Surah Al - Mu'minun, 23: 12-14

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ

Wa laqad khalaq-nal-'in-saana min-sulaa-latim-min-tiin;
12. *Now, indeed, We create man out of the essence of clay,*

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

Thum-ma ja-'alnaahu nutfa-tan-fii qaraarim-makiin;
13. *and then We cause him to remain as a drop of sperm in (the womb's) firm keeping,*

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا

الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Thum-ma khalaq-nan-nutfata ‘alaqatan-fa-khalaqnal-‘alaqata muz-ghatan fa-khalaqnal-muz-ghata
‘izaaman-fa-kasawnal-‘izaama lahmaa; thum-ma ‘an-sha’-naahu khalqan ‘aakhar. Fa-tabaa-rakal-
laahu ‘Ahsanul-khaaliqiin!

*14. and then We create out of the drop of sperm a germ-cell, and then We create out of the germ-cell
an embryonic lump bones, and then We clothe the bones with flesh – and then We bring (all) this into
being a new creation: hallowed, therefore, is God, the best of artisans!*

Those who doubt about God’s raising the dead for the requital, are invited to reflect upon the evolution in their own birth or in the world of the nature around. This verse in the least words refers to the various evolutionary stages through which human being passes during his formation in the womb of his mother. The matter has been dealt with marvellous subtlety and grace, with every expression consisting of profound wealth of higher meaning. From the drop of a liquid caused to pass from the back of a father, collected in the womb of the mother as the seed, the semi-liquid of the seed is fertilized into a ovum, the ovum is turned into a fetus, the fetus is given the shape of a child.

These stages itself are quite sufficient to speak to man of the Omnipotence of the Creator. Then at the Independent Will of the Omnipotent Lord, is decided the sex of the child and grants its stay in the womb until its prescribed period, the minimum extend being six months and the maximum being ten months. The Will here also refers to the knowledge of God as to the features of the issue, physical as well as mental, moral and spiritual. The child is brought forth from the mother’s womb as a weak and a helpless infant which is caused either to die while still young or allowed to live and reach old age.

The subtle and the graceful way and the comprehensive expressions in the finest possible words holding in them treasures of knowledge about the creation of a human being can be better admired as a marvel of the heavenly literature, only by intelligent ones, particularly the scholars of the biological science about the pre-genital evolutionary stages of the human life.

Men not created without a purpose

Surah Mu’minun, 23:115

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

‘Afa-hasib-tum ‘an-namaa khalaq-naakum ‘aba-thanw-wa ‘an-nakum ‘ilaynaa laa tur-ja-‘uun?

115. “What! Did you then think that We had created you in vain and that you shall not be returned to Us?”

Allah (swt) has granted Man free will to choose between good and evil

Surah Al – Muddaththir, 74:31

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ

Wa maa ja-‘alnaa ‘As-haabanaari ‘il-laa malaaa-‘i-ka. Wa maa ja-‘alnaa ‘id-data-hum ‘il-laa fitnatal-lil-laziina kafa-ru liyas-taiqinal laziina ‘uutul-Kitaaba wa yaz-daadal-laziina aa-manuu iyama-naw-wa laa yartaa-bal-laziina ‘uutul-Kitaaba wal-Mu‘minuuna wa li-yaquulal-laziina fii quluubi-him mara-zunw-wal-kaafiruuna maa-zaaa ‘araadal-laahu bi-haazaa mathalaa? Kazaalika yuzil-lul-laahu man-yashaaa’u wa yahdii may-yashaaa. Wa maa ya-‘lamu junuuda Rab-bika ‘il-laa Huu. Wa maa hiya ‘il-laa zikraa lil-bashar.

31. For We have caused none but angelic powers to lord over the fire (of hell): and We have not caused their number to be aught but a trial for those who are bent on denying the truth – to the end that they who have been granted revelation aforesaid might be convinced (of the truth of this divine writ); and that they who have attained to faith (in it) might grow yet more firm in their faith: and that (both) they who have been granted the earlier revelation and they who believe (in this one) might be freed of all doubt; and that they in whose hearts is disease and they who deny the truth outright might ask, “What does (your) God mean by this parable?”

In this way God lets go astray him that wills (to go astray), and guides aright him that wills (to be guided). And none can comprehend thy Sustainer’s forces save Him alone: and all this is but a reminder to mortal man.

In Hadith al Qudsi, Allah (swt) says:

“Oh! Sons of Adam! Obey Me to the extent of your needs towards Me. Disobey Me to the extent of your ability to tolerate the fire of Hell. Collect wealth in this world according to the length of your stay here. Collect for your Akhirat (hereafter) according to the length of your stay there. Do not think that your death is far and your bounties are available, or your sins are hidden.”

Man advised not to be pompous

Surah Al-Hadid, 57:23-24

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Li-kaylaa ta-saw 'alaa maa faatakum wa laa tafrahuu bimaa 'ataa-kum. Wal-laahu laa yuhib-bu kul-la mukh-taalin fakhuur,-

23. (Know this,) so that you may not despair over whatever (good) has escaped you nor exult (unduly) over whatever (good) has come to you: for, God does not love any of those who, out of self-conceit, act in a boastful manner -

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَنْوَلِّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

'Al-laziina yab-khaluuna wa ya-muruu-nan-naasa bil-bukhl. Wa man-yatawal-la fa-'in-nal-laaha Huwal-Ghaniy-yul-Hamiid.

24. those who are niggardly (with God's bounty) and bid others to be niggardly!
And he who turns his back (on this truth ought to know that) verily, God alone is self-sufficient, the One to whom all praise is due!

Man is himself accountable for his own actions

Surah Al-Isra', 17:15

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

Manih-tadaa fa-'in-namaa yah-tadii linafsi: wa man zal-la fa'in-namaa yazil-lu 'alay-haa: wa laa taziru waazira-tuw-wizra 'ukhraa: wa maa kun-naa mu - 'az-zibiina hat-taa nab-'atha rasuulaa.

15. Whoever chooses to follow the right path, for his own soul does he go aright; and whoever goes astray, to it's detriment only does he go astray; and no bearer of burdens shall be made to bear another's burden, nor do We chastise (any community) until We send an Apostle to them.

Man's selfish mentality

Surah Fussilat 41, 49:51

لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ

Laa yas-'amul-'insaanu min du-'aaa-'il-khayri wa 'im-mas-sa-hush-shar-ru fa-ya-'uusun-qanuut.
49. Man never tires of asking for the good (things of life); and if evil fortune touches him, he abandons all hope, giving himself up to despair.

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ

قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَى فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا

عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

Wa la-'in 'azaqnaahu Rah-matam-min-naa mim-ba'-di zar-raaa-'a mas-sat-hu layaquu-lan-na haazaa lii wa maaa 'azunnus-Saa-'ata qaaa-'imatanw-wa la-'ir-ruji'atu 'ilaa Rab-biii 'in-na lii 'indahuu lal-husnaa! Falanu-nab-bi-'an-nal-laziina kafaruu bimaa 'amiluu, wa lanuziiqan-nahum-min 'Azaabin ghaliiz.

50. yet whenever We let him taste some of Our grace after hardship has visited him, he is sure to say, "This is but my due!" – and, "I do not think that the Last Hour will ever come: but if (it should come, and) I should indeed be brought back unto my Sustainer, then, behold, the ultimate good awaits me with Him!"

But (on the Day of Judgement) We shall most certainly give those who were bent on denying the truth, full understanding of all that they ever did, and shall most certainly give them (thereby) a taste of suffering severe.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ

عَرِيضٍ

Wa 'izaaa 'an-'amnaa 'alal-'insaani 'a-'raza wa naa bi-jaanibi. Wa 'izaa mas-sahush-shar-ru fazuu du-'aaa-'in 'ariiz!

51. And, too, when We bestow Our blessings upon man, he tends to turn aside and keep aloof (from remembering Us); but as soon as evil fortune touches him, he is full of wordy prayers!

Man always makes hasty decisions

Surah Al-Isra', 17:11

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

Wa yad-'ul-'insaanu bish-shar-ri du-'aaa-'ahuu bil-khayr; wa kaanal-insaanu 'ajuulaa.

11. As it is, man (often) prays for things that are bad (for him) as if he were praying for something that is good (for him): for man is prone to be hasty (in his judgements).

This verse applies to the following occasions:

1. When one is worried or angry against himself or his people, in disgust, the individual starts cursing himself and his people in the same earnestness as he prays for good. If God only grants such prayers the individual will meet only perdition, which, God by His mercy does not do it.
2. Praying for immediate gains, neglecting the ultimate consequences.
3. Praying for things not allowed in the same way that he prays for things allowed.

Ungrateful nature of Man

Surah Az – Zumar, 39:8

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

Wa 'izaa mas-sal-'insaana zur-run-da-'aa Rab-bahuu mu-niiban 'ilayhi thum-ma 'izaa khaw-walahuu ni'-matam-min-hu nasiya maa kaana yad-'uuu 'ilayhi min qablu wa ja-'ala lil-laahi 'andaadal-liyuzil-la 'an Sabiilih. Qul tamat-ta' bikufri-ka qaliilan 'in-naka min 'As-haabin-Naar!

8. Now (thus it is:) when affliction befalls man, he is likely to cry out to his Sustainer, turning unto Him (for help); but as soon as He has bestowed upon him a boon by His grace, he forgets Him whom he invoked before, and claims that there are other powers that could rival God – and thus leads (others) astray from His path.

Say (unto him who sins in this way): “Enjoy thyself for a while in this thy denial of the truth: (yet,) verily, thou art those who are destined for the fire!

Surah Az – Zumar, 39:49

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ

عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Fa iza mas-sal in-saana zur-run da-'aa-na thum-ma iza khaw-wal-naahu ni'-ma-tam min-na qaa-la in-na-maa o-ti-tuhu 'ala 'il-min bal hiya fit-na-tonw-walaa-kin-na ak-tha-rahum la ya'-lamuun.

49. Now (thus it is:) when affliction befalls man, he cries out unto Us for help; but when We bestow upon him a boon by Our grace, he says (to himself), "I have been given (all) this by virtue of (my own) wisdom!"

Nay, this (bestowal of grace) is a trial: but most of them understand it not!

In Hadith al Qudsi, Allah (swt) says:

"Oh! Son of Adam! You eat My provision and still disobey Me; but when you call Me, I still answer you. I give you whatever you ask Me, but still you go on sinning. I hide these sins, one after the another, one evil deed after another. I am ashamed of you but you are not ashamed of Me? You forget Me, but I remember you. You are afraid of people, but you are careless of Me. You fear enmity of people, but do not fear My wrath."

Surah Ash – Shura, 42:48

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ

Fa-'in 'a'-razuu fama 'arsal-naaka 'alayhim hafiizaa. 'In 'alayka 'il-lal-balaagh. Wa 'in-naaa 'izaaa 'azaqnal-'insaana min-naa Rahmatan-fariha bihaa. Wa 'in-tusib-hum say-yi-'atum-bimaa qad-damat 'aydii-him fa-'in-nal-'insaanaa kafuur!

48. But if they turn away (from thee, O Prophet, know that) We have not sent thee to be their keeper: thou art not bound to do more than deliver the message (entrusted to thee).

And, behold, (such as turn away from Our messages are but compelled by the weakness and inconstancy of human nature: thus,) when We give man a taste of Our grace, he is prone to exult in it; but if misfortune befalls (any of) them in result of what their own hands have sent forth, then, behold, man shows how bereft he is of all gratitude.

Instead of remembering his past happiness with gratitude, he calls the very existence of God in question, arguing that if God really did exist, He "could not possibly have permitted" so much misfortune and unhappiness to prevail in the world: a fallacious argument inasmuch as it does not take the reality of the hereafter into account and is, moreover, based on a concept of God in terms of purely human feelings and expectations.

Most men are ungrateful, except for a few who have certain distinct qualities

Surah Al – Ma’arij, 70:19–35

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

'In-nal – 'Insaana khuliqa haluu-‘aa;-

19. *Verily, man is born with a restless disposition.*

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا

Wa 'izaa mas-sahush – shar-ru jazuu-‘aa;

20. *(As a rule,) whenever misfortune touches him, he is filled with self-pity,*

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

Wa 'izaa mas-sahul-khayru manuu-‘aa;-

21. *and whenever good fortune comes to him, he selfishly withholds it (from others).*

إِلَّا الْمُصَلِّينَ

'Il-lal-Musal-liin;-

22. *Not so, however, those who consciously turn towards God in prayer,*

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

'Al-laziina hum 'alaa Salaati-him daaa-'imuun;

23. *(and) who incessantly persevere in their prayer;*

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ

Wal-laziina fiii 'am-waa-lihim haq-qum-ma'-luum.

24. *and in whose possessions there is a due share, acknowledged (by them),*

لِّلسَّائِلِ وَالْمَحْرُومِ

Lis-saaa-'ili wal – mah-ruum;

25. for such as ask (for help) and such as are deprived (of what is good in, life);

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ

Wal-laziina yusad-diquuna bi-Yawmid-Diin;

26. and who accept as true the (coming of the) Day of Judgement;

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ

Wal-laziina-hum-min 'azaabi Rab-bihim mushfi-quun.

27. and who stand in dread of their Sustainer's chastisement

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

'In-na 'azaaba Rab-bihim ghayru ma'-muun; –

28. for, behold, of their Sustainer's chastisement none may ever feel (wholly) secure;

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

Wal-laziina hum li-furuuji-him haafizuun.

29. and who are mindful of their chastity,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

'Il-laa 'alaaa 'az-waa-jihim 'aw maa malakat 'aymaa-nuhum fa-'in-nahum ghayru maluumiin.

30. (not giving way to their desires) with any but their spouses – that is, those whom they rightfully possess (through wedlock) –: for then, behold they are free of all blame,

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

Fa-manib-taghaa waraaa-'a zaalika fa-'ulaaa-'ika humul-'aaduun; 31. whereas such as seek to go beyond that (limit) are truly transgressors;

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

Wal-laziina hum li-'amaa-naatihim wa 'ahdihim raa-'uun;
32. and who are faithful to their trusts and to their pledges;

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ

Wal-laziina hum-bi-shahaa-daatihim qaaa-'imuun;
33. and who stand firm whenever they bear witness;

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

Wal-laziina hum 'alaa Salaatihim yuhaa-fizuun;-
34. and who guard their prayers (from all worldly intent).

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ

'Ulaaa-'ika fii Jan-naatim-mukra-muun.
35. These it is who in the gardens (of paradise) shall be honoured!

The first three verses give in details what man does, when in distress or need and how the same individual acts when receiving a relief and bounty from God. In adversity, he is restless despair and in prosperity he becomes forgetful of his previous helplessness and becomes puffed up of his position and unmindful of the dues from him to the others.

None should feel himself secure against the wrath of God. People should never be confident or proud of their being prayerful or charitable. One should always be fearing the chastisement for going against the divine law or violating the prescribed limits.

The chaste are those who practice the due control of the sex urge, which is prescribed for both man and women.

The honourable ones in Paradise, are only those who fulfil the above conditions of faith and conduct.

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