Allah subhana wa ta’ala makes 11 oaths in the beginning of this surah, the last one being the soul. Human beings consist of the body and soul. We do not know exactly where is the soul, your nafs. The nafs commands you do the good or do the bad. Allah subhana wa ta’ala perfected the creation of the soul. The soul can change due to our emotions.

Righteousness or wickedness is from your nafs.

Ayah 8

This nafs is so powerful – yourself and your intentions are in your nafs.

- What did Allah subhana wa ta’ala first say about your nafs?
Chapter (91) sūrat ʿal shams (The Sun)  

Ayat 8 - 10

Your nafs has determination to do good or bad.

fa-alhamah – from the verb ‘al ha ma’ – inspire. And Allah subhana wa ta’ala inspired it. ‘Ha’ is for the nafs.

- **What did Allah subhana wa ta’ala inspire to the soul?**

Allah subhana wa ta’ala inspired the nafs in two ways;

Fujuraha – wickedness

Wataqwah – righteousness

From this you would think Allah subhana wa ta’ala inspired a person to be good or bad – as if a person does not have a free will, but yet we have the intention.

In order to understand this ayah, when Allah subhana wa ta’ala will inspire a soul to be wicked and righteous, it is not random, it is according to what they have in their heart.

Allah is the Most Kind and the Most Just. If a person has an atom of intention to do good – only his heart is moving – Allah subhana wa ta’ala sees what is in your heart, Allah subhana wa ta’ala appreciates your feelings and Allah subhana wa ta’ala will inspire to you the way of good making all your actions righteous.

People who are bad may change at the end of their life – Allah subhana wa ta’ala makes them to change so NEVER JUDGE ANYONE, only Allah subhana wa ta’ala knows and sees what is in the heart. Allah subhana wa ta’ala inspires, opens the gates of good.

If a person has a little bit of good, which no one else knows or they don’t know themselves, Allah subhana wa ta’ala will open the gates of good.

Allah subhana wa ta’ala will inspire righteousness, Allah subhana wa ta’ala will open the door of guidance, through a book, through the TV, through the advice of someone etc.
• **How did Allah **subhana wa ta’ala** inspire someone to be wicked?**

Allah is Perfect and doesn’t want the people to be punished. The people themselves cause the punishment upon themselves. Allah **subhana wa ta’ala** by His mercy surrounds everybody with mercy, guides everyone and shows them the way. Everybody will not receive the guidance with a good heart.

Someone will have the intention to do bad even though Allah **subhana wa ta’ala** guides him. Righteousness only needs an atom of truthfulness to be inspired to the righteousness.

> **But if a person has the intention to do evil, Allah **subhana wa ta’ala** will stop him from doing the sin.**

Everything in the Universe happens by Allah **subhana wa ta’ala**’s permission. If a person has the intention to steal, the first time they have this intention Allah **subhana wa ta’ala** will put obstacles in their way.

When people sin, in the beginning they struggle, this is a mercy from Allah **subhana wa ta’ala** to make the person abstain from the sin. When the person resists, Allah **subhana wa ta’ala** will leave the person to sin continuously.

> **If you are a seeker of good, Allah **subhana wa ta’ala** will inspire you and quickly open the gates of guidance because Allah **subhana wa ta’ala** wants everyone to be in Paradise.**

If a person doesn’t want the good, but Allah **subhana wa ta’ala** brings the signs and he rejects them, Allah **subhana wa ta’ala** brings the signs and he doesn’t want to remember. You need to remember everything around you is a guidance from Allah **subhana wa ta’ala**.

  - but you need the insight
  - you need to believe Allah **subhana wa ta’ala** is the only One Who will never forsake you.

> **If you go to Allah **subhana wa ta’ala** no matter how many sins you have, still Allah **subhana wa ta’ala** will accommodate you.**

People may forsake you for one reason or another.

• **Why is wickedness mentioned before righteousness?**

Wickedness is mentioned first because the majority of people will choose fujurah. You have two types of people:

  - people of Paradise, are the people being guided
  - people misguided

If you compare the two, the guided ones are the minority. This is also in history from the time of Prophet Nur alaihi as-salaam to the Day of Judgement.

All the Messengers and Prophets, their followers were the minority, the minority are the ones guided. The majority don’t want to receive the guidance. That is why in Surat al Shams Allah **subhana wa ta’ala** swears by the nafs;

  - your nafs can take you to the best, best place in Paradise
  - your nafs can take you to the worst, worst place in Hellfire
Chapter (91) sūrat l-shams (The Sun)  

Ayat 8 - 10

The nafs, Allah subhana wa ta'ala says commands you so we need to strive against ourselves. We want the easiest way, not to pray, do as little as possible etc. But this is your destruction, if you want to be saved obey your Creator, ihdinas siratul mustaqeem.

On the Day of Judgement there will be so many people, but as we go through the different stages of the accounting people will be eliminated according to what they did in their lives.

“May Allah subhana wa ta’ala perfect our lives, may Allah subhana wa ta’ala perfect our guidance until the end. Ameen”

Even if you receive the guidance don’t say khalas, I’m fine, I’m guided, full stop. Full stop is when you enter Paradise.

When you receive the guidance;
- “Ya Rabbi, increase me in guidance
- Ya Rabbi, keep me on the way of guidance until the last moment of my life.”

“May Allah subhana wa ta’ala make us among the winners at the end. Ameen Rabbil Alameen.”

If you want the good way, that will not cost you anything. The ‘ayat al Qur’an’ are really reforming us. This is one ayah and you can relate so many things to it; so many things for you to base your life on. Any sign comes to you don’t deny it, don’t neglect it, because every sign is to guide you on the straight path, SubhanaAllah.

In your heart ask Allah subhana wa ta’ala for the guidance all the time. Some people are confused, they don’t know how to start. When you ask people you will be even more confused. In your heart ask Allah “Ya Rabbi you are the One, guide me to the right and best way”. And Allah subhana wa ta’ala will of course guide you.

Ayah 9

Now you have two choices.

You need to strive to do good.

Aflaha = success.
Man zakkaha - The one who succeeds is one who purifies himself and his heart. Purifies his heart from the shirk, from the disbelief, from thinking bad of Allah subhāna wa ta’ālā, from jealousy etc. You need to strive against yourself. The start is with you – if you want the success you need to purify yourself.

- **How can I purify myself?**
  - By acquiring the knowledge.
  - By knowing Allah subhāna wa ta’ālā
  - By knowing the Qur’ān

All of this is purifying your own self with Kalamul lah. When you know the Names of Allah this automatically purifies you. You need to purify yourself in order to get the success.

- **What is the opposite of success?**

**Ayah 10**

Dassaha – means he corrupted himself by committing sin. When you commit sin you spoil yourself.

When you abstain from the sin and do good you purify yourself.

Ya Rabbi, increase me in guidance and keep me on the way of guidance until the last moment of my life. This is a transcript of a lecture given by Sister Eman al Obaid. We ask Allah subhāna wa ta’ālā for His forgiveness and His Mercy. Anything that is good from these notes is from Allah subhāna wa ta’ālā. Any mistakes & misrepresentations are my own. I ask Allah subhāna wa ta’ālā for His forgiveness and to put forgiveness in the hearts of those who read them. JazakAllah Khairan.