

## **Align Self-Truth with Allah's Truth      July 31, 2026**

**wamā uberri-u nafsī. Inna n-nafsa la-ammāratun bis-sūi illā mā raḥima rabbī. inna rabbī ghafūrur raḥīmun - sadaqallah (Surah Yusuf 12:53)**

And yet, I am not trying to absolve myself: for, verily, man's inner self does incite [him] to evil

The modern world encourages individuals to promote and protect the self, insulating it from criticism and often allowing personal emotions, feelings from the self, to become the ultimate truth. Rather than seeking external verification to determine if an emotion is justifiable, many now choose to be led entirely by the self. Often when asked why they did what they did, they answer back saying, "Because I feel like it," as if their feelings point to the absolute truth. The feeling itself is treated as sufficient grounds; no further justification is required.

Historically, personal convictions and emotional impulses were restrained, and measured against external reality. A feeling was treated as a signal to be tested — not as truth itself. But in our time, the question has quietly shifted. We no longer ask whether our feelings are aligned with reality; we ask only whether they are honored by others. And so, instead of measuring actions against our duties and our responsibilities, a reluctance or misgiving that we momentarily feel has become reason enough to walk away and abandon a duty.

Can we really treat our inner feelings as the final word, without checking against reality? How are these feelings produced? Feelings such as fear, anger, jealousy, pride, and passion are the production of the self, the nafs, the lower self or ego. The nafs generates desires and strong dislikes, and must be trained and disciplined toward a reproaching self and eventually toward a peaceful, content, tranquil self. In our spiritual life, we must overcome a passing feeling of unwillingness to fulfill our obligations through spiritual discipline called mujahade.

If our feelings become our truth, rather than the Divine Truth, then the self insists that they be honored and protected as the only truth. And if the self is protected from all accountability, it begins to lead our lives. Because our feelings are so deeply intertwined with our identity, we often idolize them, accepting them as truth, wherever they pull us. Our likes and dislikes, our biases and prejudices, become our guides. And when we elevate our emotions and feelings to the level of absolute truth, we turn our lower self into a god, the one who directs our lives through fleeting emotion.

Allah-u Ta'ala says in Surah Yusuf: "*Verily, the self commands evil.*" This is the *nafs-i ammāra* — the evil-commanding self. It recognizes no truth but its own. It sits on its own throne, and answers to no one.

Our task is to align the truth of the self with the truth of Allah. Allah-u Ta'ala also says "*I swear by the self that reproaches itself.*" Allah swears on the self that blames itself, the self that turns inward, and holds itself accountable. This is a *different* self than the one before it. It has become an internal witness: watching itself, correcting itself; but more importantly, it does not exist to be consumed by itself. This is not about self-blame without end. This is not about drowning in our own flaws, replaying them over and over again, punishing ourselves over them again and again. No. This is about seeing the fault, and moving forward. Correcting it. Fixing it. And walking on.

Truth is absolute; there is no 'my truth' or 'your truth,' only objective reality. We are called to be led by Truth, not driven by Ego or Self. The self (ego) is not the source of truth; it is meant to be guided by it. To grow, we must hold ourselves accountable, embracing honest self-examination over comfort to protect our standing in the hereafter. While self-praise is sweet, it blinds us; self-reckoning, though bitter, opens our eyes. True clarity comes only when we align our hearts and minds with the word of Allah. Objective truth is rarely comfortable, but true healing comes from submitting to Allah, the Ultimate Truth, al Haqq. This submission is called Islam, and this is how we truly become Muslim.

When the self does not recognise any truth beyond its own desires, supplications often become requests for material comfort. We ask Allah to grant us something, remove a trial, or prolong a blessing, and there is nothing wrong with this. The Messenger of Allah (saws) said: 'Ask Allah of His bounty, for Allah loves to be asked.'

Yet, the Prophet (saws) taught us not only to ask Allah to change the world around us, but also to ask Him to transform the world within us. Allah is *Muqallib al-Qulūb*—the Turner of Hearts. When the wives of the Prophet (saws) were asked about his most frequent supplication, they revealed that it was: 'Oh Turner of hearts, keep my heart firm upon Your religion.' Of all that we hold—position, title, wealth, achievement—nothing compares to the gift we carry within: our faith. No career we build, no bond we cherish, no worldly measure of success can rival it. It is our greatest treasure and it is my deepest and most urgent supplication for all of us. This is precisely why Allah teaches us to return, again and again, to this prayer in Surah Imran (3:8): 'Our Lord! Do not let our hearts deviate after you have guided us.'

Notice what this du'a is NOT asking for. It is not asking Allah to change our circumstances, to remove our trials, or to alter the world around us. It is asking for something far more essential: the preservation of the gift we have already been given. It is not a prayer to change external circumstances that fit us better, but it is asking to transform what is inside us so that we can navigate the world around us with peace.

Oh Muqallibal qulub wal absar - Turner of the hearts and the eyes. Turn our hearts to the deeds that are pleasing to you, Enable us to do good, Make us be pleased with You and Your decree, If anything is not good for us in our worldly or spiritual life take it away from us and make us be pleased with it, guide us with what is best for us. We seek refuge in you from everything that displeases you.

**Yurdaer Al Latif Al Jerrahi**