

OBSERVE YOUR NEGATIVE FEELINGS

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English translation

Whether we know it or not, whether we understand it or not, whether it enters our consciousness or not — we trust. We have nothing left but the trust in Allah, the trust in the Prophet, *sallallahu alayhi wa sallam*, and the trust directly in our Sheikh, that he corrects us.

That is what the Tariqat is for. That's what life is for, for every person, and explicitly for Muslims — that they can develop and improve, just as the Prophet, *sallallahu alayhi wa sallam*, taught us. For that, the Tariqat is responsible. For that, one must place oneself in the hands of a Murshid, of a soul doctor and expert, who knows the path from beginning to end — and the end is woven into the beginning. When someone enters the path, then the

end is already predestined, so to speak — it is already included in the beginning.

And then there's the work. Earlier, we called that *work*. When we first came into contact with Sufism, with our first Sheikh, in his Tariqat, they said, when someone was initiated, "He comes to work." That is interesting. That has always been the case. "He was initiated into the order" was called, "He comes to work." Work is foreign to us. Being unemployed is our goal. Hartz IV and V and VI, InshaAllah. Work — that sounds like work. It is work. It is work. It is work on ourselves.

Each individual has a task, a serious action — just to be aware of it. And the more one becomes aware of it — and one must become aware of it, to increase that and to ensure that it is properly guided, in the right proportion — the more the Sheikh, the companion, the trainer is there. Therefore, the coach is there, who trains us, who gives us advice — "ad-Din an-Nasihah", according to the word of the Prophet ﷺ —, who gives us sincere advice in his sohbat, which are spread throughout the world every day and about which we are notified in all languages. And even if you have personal concerns, one can and should — sometimes one must go to the Sheikh, go to the Murshid and ask him about decisions.

And the most important thing is that he works on the heart, which one often does not notice or mostly does not notice. And we — what does our work consist of? Observing ourselves. The first command, so to speak — or the recommendation, or order, from this first Sheikh, whom I just mentioned, at that time, 1973,

1974, when one came to work, was taken on, initiated into the order — the first command was: "Observe your negative feelings." That's it — first of all. A statement from the Sheikh.

Observe your negative feelings. So, observing oneself, is an important factor — and then putting it into perspective. And then the Sheikh works on it. There is no reason to follow negative feelings, to nurture them, to make them bigger, to develop them and always become more negative. The entire Quran, the holy Quran, is full of it — of the opposite. And as we said, the greatest gift is *Iman*. There is no reason to fear anything — except the fear of Allah, that is something else —, to fear anyone or anything, that happens or doesn't happen in this life, in this material life.

And there is also no reason to be sad. Because there are endless reasons to be happy — to be endlessly happy. And your being and your soul are here, on this journey towards happiness without end, to connect with the bliss without end. There is no end to it, and there is only an increase within it. This is how Akhira is described — there is only an increase. But this should already happen here. This can already happen here. The Sheikh and the Saints are our examples. The Prophets and the Saints are our examples, that this already can happen in life.

And to achieve this, one must give up their pride. Their pride, their envy, their resentment, their negativity — in every respect there are many bad character traits, and one must observe them. And when you observe them, most of the time, when you see them, when you actually see through them, then the process of overcoming that bad character trait already begins. When one

truly recognizes it, and then recognizes the evil, and the futility, recognizes all this negativity, then the dissolution begins, the overcoming of this bad character, the overcoming of this bad smell, so to speak, that one carries with oneself when one has a bad character — it already begins to transform and dissolve, when one observes it.

And then the good deeds that the Sheikh encourages us to do every day help us. And the good deeds are those in which you follow the Prophet ﷺ. His life consists of good deeds, one might say. His entire life consists exclusively of good deeds. So what do you want? What do you want? It is perfect.

And it is also not necessarily necessary to search for old religions, because that is complicated. It is complicated. There is only Allah. Everyone must agree on that. Even old religions agree that there is only one God — a Lord, a Creator — the rest is creation. And it pleased Him, Allah *subhana wa ta'ala*, to send the last prophet ﷺ, whom He created first and sent into the world last — as the seal of all prophethood, He sent him into the world. With what? With perfection. He corrected it and made it perfect. Allah himself says it: "I have given it to you now. Perfect."

Why do I have to look there now, go to India and lose myself, and search there, all of a sudden? "No, I am a seeker, and it's more trendy, traveling to India is trendy, Islam is not so trendy, it's not so fashionable. On the contrary, Islam is actually quite terrible. You're not supposed to say that out loud — when you say 'Islam', it's terrible. So I'm better off going to get lost in India, that's okay. Hippie, happy, hippy — and then I'll look for it there."

No, no, it's right in front of you. It lies before you. It lies clearly before you — the beauty, the clarity, the strength, the light, the truth of all things, your development, your love for Allah. What do you want, human being? What do you want? You die. That is certain. That is the only thing that is certain. Whether tomorrow there will still be Hartz IV and whether my job still exists and whether I will travel, whether I am healthy, whether I have food to eat, whether I have something to drink, everything is uncertain — it might be, it might not be. One thing is certain: Your life ends. Your material life ends — the shell, in which you are now trapped, in which your soul is now imprisoned. And it is already waiting to be freed — the soul —, it is already happy about it. It is already looking forward to the cage being opened, so that the bird can fly out. It is already waiting for that — this liberation. And it takes place. We haven't seen anyone yet for whom this hasn't happened. So that's something that's certain.

And then? And then, where do you want to go? You return to your Creator, to that One. And He has shown you the best way. And He has given you perfection, He has given you everything — everything. He didn't say, "I'm keeping something back, and so on. No, no, I am giving you riddles — not only crossword puzzles, but puzzles in general. We are doing a riddle game in the computer. Come on. I am Allah, I can do things like that ..."

No, Allah has given us everything, in His generosity. Everything. Don't say: "No, but..." No. Don't say "no" and don't say "but". Say "Thank you". Say "Thank you". Especially for the fact that He forgives us and gives us chances always, despite our disobedience;

that He forgives us and gives us a second chance — one more day, one more opportunity, once again, more and more.

And you don't forgive the other person, you don't forgive your brother, you don't forgive this person, who did something to you at some point, who stepped on your tie — ah, we don't have ties, on the toe —, the one who stepped on your toe, will you not forgive him? And he is from Allah. Every human being is from Allah. Everyone is created by Allah, and you won't forgive that one, that creature? Why not? Why? Why? That is the reason. That would free you, to forgive someone, to forgive everyone. That would free you, that would free your heart. "No, no, I can't forgive him, no." Yes, yes, of course, your ego can't forgive that, your pride, your offense, your hurt, that's very simple.

And Allah forgives you. But you do not forgive him (that brother). And you should be like Allah. "*Be Rabbani*," our Sheikh said.

"Be Rabbani"

(Quran 3:79)

What does that mean? Be like your Lord. That is what Allah, *subhana wa ta'ala*, Himself says: "Be Rabbani, be like Me. Be like Me, come to Me. Be like Me. Be My friend. I don't want you to (suffer). I want to love you. I love you. And you should love Me ..." — we should be friends, even be in love — "Come, be Rabbani. Reflect in your heart My attributes, My manifestation, My beautiful 99 names and endless names."

What a joyful message. What a glorious message. *Herrlich* (lordly) — that is a beautiful word in German. May Allah give us insight and put us in a position to follow the Sheikh and to take from him — from heart to heart, InshaAllah.

Wa min-Allahi at-taufiq, bi hurmati

Al-Fatiha.