

It is eleven fourteen. I am still Hosseini.

Welcome to the fifth episode of Restart. In the fourth episode, a question was asked, and besides a few audience members of the "Goodnight Iran" program who had seen it—about fifteen to twenty percent of whom were able to answer correctly—no one else gave the correct answer. For those who are listening to this program, let me tell you, if a question is asked here—and I am going to ask a hundred questions here on the Restart program—these hundred questions will transform your life. And if anyone thinks they know the answers to these questions, they can come on Facebook and Telegram and state their case. Any Rabbi, any priest, any cleric, any Mullah, whether you are Sunni, Shia, Buddhist, or an atheist—whoever thinks they understand these hundred questions, in the name of God (Bismillah), we are at their service. Now, some have said... and I mentioned this today in the program "Pharaoh," in the program called "We Are Also an Idiot" that was broadcast today and which I'll put on Telegram in a day or two, I said that only in organized religions do women never attain a high religious rank. The exception is in Sufism—that is, in mysticism (Erfan) and Sufism, or as a Sufi—where over these tens of thousands of years, women have also reached mystical states and become Sufis. As Baba Taher says so simply, "Blessed are those who are eternally in prayer." This means women, even if they are sick or menstruating, are in a state of prayer. It has nothing to do with the ritual prayer that you perform. In your religious law (Shari'at), ladies, when you are sick, you cannot perform ritual prayer. But in the spiritual path (Tariqat) and in mysticism and Sufism, wherever you go—even if you go into a bathhouse—you are in a state of mysticism. Whatever you do, you are in a state of mysticism. And now, if anyone truly thinks they know something, they can share their knowledge with me and the other listeners of this program. Let them come and state their case on Facebook. When the Big Bang happens... the Big Bang is, in fact, Gabriel... Our question was this: Before Muhammad saw Gabriel, what was his religion? What had he done? What action had he taken? Where had he gone? What had he understood that led to Gabriel being revealed to him? The established religions—meaning Islam, Shia and Sunni, and the various sects of Islam—all of them only talk about the period *after* Gabriel. Meaning, they talk about the religion of Islam where Muhammad said, "Fast, give religious tax (Khums), give alms (Zakat), do this, do that." We asked them a question: Before Gabriel came, what had Muhammad done? What had Jesus done? What had Moses done? And the answer to this lies only with the mystics (Orafa) and in Sufism. This means you shouldn't attach the Sufi to Islam. The Sufi has existed for 108,000 years. And this Sufism varies across different metrics. So, a hundred important questions will be asked. Anyone who thinks they understand, we are at their service. And we will explain our question once more, very clearly. For two weeks, nobody could answer it. And for me to give the answer to this question, I think you will grasp the complete conclusion in another one or two programs. Dear listener, for us to better understand the question, let's look at a very simple point. We look at Christ. We see whose child Christ is. We see he is the child of Mary. Who is Mary? The daughter of Imran. Who is Imran? They say he is a prophet. Hosseini's question is very clear and specific. Christ spoke in the cradle, and we are devoted to Christ, okay, we accept that. Christ is the child of Imran's line, meaning a girl named Mary who they say was a very pious and good girl. Okay, fine, we accept that. The question is this: Why did Christ, who already has a religion—meaning his parents have a religion, they are

prophets, he comes from a family of prophets—why does he go to John the Baptist at the age of twenty-nine? Does this mean Christ changed his religion there?

What does baptism mean? It means you go and say again, "Hello sir, I have come to believe." In whom does he come to believe? All Christians say this. All Christians say Christ came to believe in John. John baptized him. So, baptism existed *before* Christianity. Dear listener, his mother is Mary, one of the greatest women in history, known for her connection to Sufism, meaning she was a Sufi. Mary's father is Imran. Read the Old Testament; read the New one too. If his religion was already correct, if he had a clear religion, how did he take on another religion? Why does he go to John? Looking at it this way, we see that in Jesus's history, three religions existed. One, the religion of Jesus's mother (the religion of Imran). Two, the religion of Jesus himself, which was either the religion of Imran or... something else. In any case, Christians have no information about this person who spoke in the cradle until he was thirty years old. The mystics have it; Christians don't. The Mullahs have absolutely no information about Muhammad before his prophethood. Note: So, the religion of Jesus's mother is one religion. The religion of the Rabbis who crucified Jesus is another religion. This means the government, the state, and the people had a religion, which was the religion of the Rabbis. And the Rabbis said, "We follow the religion of Moses!" Isn't that strange? Jesus's mother would say, "We follow the religion of Imran." And John was doing something else entirely. In total, only about 500 people knew of John, and Jesus goes to John to be baptized. Who tells Jesus to go to John? Why must Jesus go to John? After seeing John somewhere at the age of twenty-seven, he spends two or three years doing something that leads him, at the age of thirty, to say, "I am from God." We move on to Moses. We see Moses was the same way. Who is Moses? His mother had a religion, and when the baby is born and cast into the Nile, Asiya (Pharaoh's wife) takes the child. All Muslims believe this, as do Christians—that Asiya was an important woman.

So what was Asiya's religion? That's another question...

Asiya saves Moses, and Asiya chooses the name Moses. Moses's mother did not choose his name.

Dear listener: "Moses" means "taken from the water." Asiya said, "I have taken this infant from the water," and so his name became Moses.

- So what was Asiya's religion?
- What religion did Moses himself follow?

Then we see that at the age of 38, I'm reading the exact verse from the Muslims' Quran, which says Moses wept, he killed a man! He is a murderer. He is among the first prophets who was also a murderer and still became a prophet! Very interesting. It says Moses killed a man, then turned to God and said, "Guide us to the straight path." ("Ihdinā aṣ-Ṣirāṭ al-Mustaqīm"). This shows that Moses was not on the straight path. Dear listener, the question is very simple. It means Moses had a religion, but what was it? Was it his mother's religion? Or Asiya's religion? If Asiya had a religion, why didn't she raise this child to be religious? "When I speak to you, I

speak from your own authentic books." I'm not just saying 'so-and-so said this or that' . (I am speaking directly from the middle of your own book so you can't dodge me.)

Was he of the religion of Abraham? At the age of thirty-nine or forty, he says, "Guide us to the straight path," a verse from the Muslim Quran. "Guide me to the right path." Following this verse is the story of two girls drawing water from a well, and Moses goes to help them. These two girls say, "Moses, we have important news for you." Moses asks, "What news?" They say, "Moses, the religion of your father, your mother, your clan, and all the people is worthless and futile."

"Should we give you some important news?" Moses says, "Please do." This verse is from the Quran. "They say, 'Our father is from among the righteous (Salihin).'" He is one of the Sufi mystics. The Muslims say this was Shu'ayb in "Madyan," the city of Midian, and the Torah also says "Midian." This means that at thirty-nine years old, Moses is first guided towards a person named Shu'ayb. After seven years of shepherding and farming for Shu'ayb, under his guidance, he attains something, after which Zipporah (Shu'ayb's daughter) marries him. And then one night, when Zipporah is pregnant...

- I am speaking from their history, from the religions.

Zipporah is pregnant, and her father (Shu'ayb) comes and says, "Moses, take my daughter and her child and leave this place." Moses says, "She is due to give birth in two or three days. Can we go in three or four days?" Shu'ayb says, "No, the order is that you must go now." And as you all know, Moses leaves with his wife Zipporah, child in her womb, the weather is cold, the woman is screaming, and Moses needs to find a fire to warm them. He sees a fire from a distance and goes towards it. The fire says to him, "I am your God." And Moses says, "You, a fire, are my God?" It says, "Yes, I am your God." He asks, "Then who am I?" The fire says, "You have become a prophet." In your opinion, during those seven years he was with Shu'ayb, mustn't he have done *something* to reach this station?

- Who was Shu'ayb? If you look at that era, the government and the people's religion was oriented towards Abraham. They had some ridiculous Abrahamic religion—whatever their religion was is a whole other discussion.

Asiya kept her religion a secret. It's written in the holy books themselves that Asiya hid her religion. She wouldn't say where she was from, because she was a Sufi, you see. She couldn't say where she took her orders from, and for this reason, Asiya hid her religion from the Pharaoh. If the Pharaoh had known her religion, he wouldn't have let her save Moses. Then, at the age of forty, Moses finally finds a Shu'ayb.

"Set aside the seventy-two nations' war as an excuse, Since they did not see the truth, they took the path of fables." Moses abandons seventy-two nations all at once and clings to the seventy-third path! Meaning, a human being named Shu'ayb. Here again is a question, a very important one. Why must he go towards Shu'ayb? Who is Shu'ayb? Why must he go towards a Sufi at all? Why Sufism? Didn't he have the religion of Abraham? It's like a person who is a Muslim, a Christian, a Buddhist, a Jew—they all have a religion. Then imagine that a person

takes all the religions of his mother and father and flushes them down the toilet. This is documented according to a Quranic verse. I am telling you this from the Quran, that the first thing Abraham does is tell his parents, "I am disgusted with your religion." Well, "disgusted" is an insult, isn't it? Meaning this religion you practice—I am a Muslim, I am a Jew, I am a Buddhist, I am a Christian, I am a Zoroastrian—it's all a joke.

A hidden secret! One that the codes of Rumi and Da Vinci unlock. Rumi, Attar, Saadi—five hundred people speaking from the eyes, lips, mouth, and ears of one person. In the seventh century, there were several great mystics, and Rumi among them is a Sufi. He says, "We have come in the wake of Attar and Sanai," which shows that Attar and Sanai are also Sufis. The Da Vinci Code and Mawlana Jalal-ud-Din Balkhi (Rumi) are going to wreck the world. Rumi officially calls the other seventy-two religions into question. We chose a poem, and we are interpreting three of its couplets over two programs. Rumi says, "The path to humanity's salvation is not religion." First and foremost, it is finding that Perfect Human (Ensan-e Kamel). And to challenge the established religions completely, he shatters the whole system with a single couplet. And he (Mawlana Jalal-ud-Din Muhammad Rumi Balkhi) says:

"Thus in every age, a saintly guide (Wali) is present; the trial is perpetual until the Day of Judgment."

This means he is referencing the Da Vinci code, our dear Mawlana is, that at any time we are sitting, wherever we are, a 'guide' (Wali) is among us. By 'guide,' he doesn't mean the Supreme Jurist (Wali Faqih)! By 'guide,' he doesn't mean Mr. Mullah or the priest or the rabbi. In fact, it is incumbent upon the priest, the rabbi, and the mullah to find *this* person. We must read about Rumi's 'guide' in his poetry. Rumi's 'guide' is a person who is not on the path of any religion. The religion *belongs* to that person; the religion is *inside* that person.

Who is this person? Restart is the program that is showing you the seventy-third path. Restart is not a program for Hosseini to spout his own bullshit. Rather, in this program, Hosseini will present to you the perspectives of Rumi, Attar, Plato, Galen, Hegel, and Nietzsche. In the Restart program, Hosseini, like a parrot, will only relay the views of these individuals for you. Since the number of Muslims is larger, I am addressing the Muslims once again. In Islam, we have two parts. One part is called the Principles of Religion (Usul al-Din), and the other is the Branches of Religion (Furu al-Din). A Source of Emulation means... a Source of Emulation is someone whom people must imitate. And the role of the Source of Emulation begins with the Branches of Religion. Pay close attention. Why? Because all the Shia and Sunni scholars constantly repeat a famous sentence, left and right, without understanding it themselves. And it is this: The Principles of Religion are a matter of investigation, while the Branches of Religion are a matter of imitation! The Principles of Religion are a matter of investigation—what does that mean? It means religion itself is investigative, not imitative. This means Abraham was seeking the Principles of Religion; it was investigative. Moses was the same, Jesus was the same. That's why Jesus had no religion until he met John. John made him understand religion, meaning, he *investigated*. What are the Principles of Religion? Monotheism (Tawhid). Sunnis accept three (Monotheism, Prophethood (Nubuwwat), and the Hereafter (Ma'ad)). The Shia say there are five (Monotheism, Divine Justice ('Adl), Prophethood (Nubuwwat), Imamate (Imamat),

and the Hereafter (Ma'ad)). These are investigative. I'm telling you this to get it through your head...The scholars... even 'science' (elm) itself has a definition, since the name of my program is 'Scientific Mysticism', science has its own definition. The preachers, the worshippers, and the ascetics all tell you, "Sir, the Principles of Religion are investigative." Listener, not imitative! That is why they named the revered scholars "Sources of Emulation" (Maraje' Taqlid)...It means you must *imitate* them. What must you imitate? Prayer and fasting and the religious taxes (Khums and Zakat). Therefore, a Source of Emulation has no right to meddle or interfere in the first five principles—or the first three principles—of the Principles of Religion. I said this so calmly and simply that even a four-year-old child listening to Hosseini would understand it. The Principles of Religion are investigative. Therefore, since the Branches of Religion are imitative, the Source of Emulation has no right to interfere in the Principles of Religion. What does that mean? A Source of Emulation cannot speak about Monotheism. Your Source of Emulation cannot lead you to Monotheism. Meaning, he cannot make you understand God. Monotheism means the worship of one God. The Source of Emulation has no right to interfere and meddle in Monotheism. Why? Because Monotheism is a Principle of Religion for Muslims. This means they must *investigate* it; they cannot *imitate* it. It means no little goat... you've seen the lead goat that walks at the front, and the rest of the sheep follow behind it. Those fools don't know that this little goat is leading the sheep to the slaughterhouse! Rumi says this. He says this goat is leading the sheep to the slaughterhouse and thinks it's a good leader, when in fact this goat is not a good leader; it's an idiot. It doesn't know it will soon be killed itself, and the sheep don't know either. So, a Source of Emulation means imitative principles. The Principles of Religion are investigative. So what's the conclusion? It's very clear. Finished. Of course, this applies to other religions too. Christians have the same thing, Jews have it too... Therefore, in the Shia and Sunni clergy, none of the clerics have the right to meddle and interfere in Monotheism. They have no right regarding Prophethood either. Meaning, they are incapable of it. They have no right to interfere with and interpret the thoughts of Muhammad—pay attention—regarding Prophethood. He cannot speak about Prophethood because Prophethood is investigative. So, in their lectures and speeches, they cannot use Muhammad, Moses, and Jesus as subjects. He can't just come up and say who Moses was, because it is investigative. Understanding Prophethood—the prophet—is investigative. It's a Principle of Religion, not a Branch of Religion. It's not prayer, fasting, khums, and zakat. They cannot interfere in the Hereafter (Ma'ad); the Hereafter is investigative. What does that mean? It means they cannot tell you, "Do this and you will return to God." They cannot speak about the other world. That is why a great mystic appears during the Christian era and buys Hell entirely. He says, "People, go enjoy yourselves. I'm not selling Hell to anyone, and I'm not letting anyone in." A mystic does this. So no priest, rabbi, or, in principle, Shia or Sunni cleric can talk to you about the Hereafter, because the Hereafter is investigative. They themselves have said this. And in Shi'ism, they cannot speak about Imamate. This means that none of the Shia clergy have the right to speak about Hussein ibn Ali. Because they themselves say it. They say Imamate is investigative. This means you cannot talk about Hussein ibn Ali. Why? Because Hussein ibn Ali is part of the Imamate, which is a Principle of Religion, not a Branch of Religion. If people were supposed to imitate a Source of Emulation regarding Hussein ibn Ali, it would have been placed in the Branches of Religion. It would have become: prayer, fasting, khums, Imamate, zakat, hajj, and pilgrimage. Therefore, no cleric, apart from the mystics and Sufis, has the right to speak about any of the Imams. This means if one says a word about Ali, you can

smack him in the mouth. They cannot speak. He can't say who Ali was, what Ali was, what Ali did, what Ali thought. Let alone write a book about it! He can't speak about Monotheism, so no cleric can speak about God at all. He can't speak about Prophethood, because it is investigative. You yourself must understand Prophethood. You yourself must understand Monotheism. It is investigative. Dear listener: (Investigative). He cannot speak about the Hereafter. He cannot speak about Divine Justice. "I am just, I am just!!!" He can't speak...

Okay, so excuse me, Mr. Hosseini, my sweet dear, what are all these Shia and Sunni clerics supposed to do?

Imam Ja'far al-Sadiq states: For you to understand what they must do, they must do what Moses did. They must do exactly what Jesus did. It is incumbent upon all priests and rabbis... because in Christianity there is this comical branch of seventy-two nations, of which only one is right. Judaism, unfortunately, is the same; it has seventy-two ridiculous religions, and damn it, one of them is the right one.... For one to find that right one... this is very interesting. Why is it right? Because it is not like the other religions. It is the same among Muslims.

Pay attention: This is an important point. So, these clergy whom you say cannot interfere in the Principles of Religion, yes, that's correct. They know this themselves. They themselves say, "Imitate us," meaning, "We are your source, you are our emulators." In what can you imitate? In prayer and fasting. How many cycles is the prayer, how is the fast performed, what should we do—these are the questions they should be asked. Go ahead and ask, it's not even that important. But Imam Ja'far al-Sadiq of the Shias... Mr. Muslim, whatever your position is, whatever your job is—doctor, dentist, engineer, Basiji, university student, whatever you are—pay attention. If you perform the ritual prayer, pay attention... He says Imam Ja'far al-Sadiq said this, and Imam Hasan al-Askari, the father of your Imam of the Age, my dear, they said this sentence three times in different ways. For you to imitate a Source of Emulation, that Source of Emulation must meet four conditions. One: Be obedient to the command of the Master!

You don't even need to read the rest. It means this person must go and find "Shu'ayb."

did Jesus become Jesus? How? He was obedient to the command of the Master. Meaning, who was his Master? It was John, John the Baptist. What was John's religion? In total, only about five hundred people knew John. not like that. Even if he spoke in the cradle, according to the Christians' own words (the Gospels), Jesus, at the age of twenty-seven, goes and finds John again. And he professes faith in him. What does John tell him to do? Someone tells Muhammad, "Go sit in the cave of Hira." What was Muhammad's religion? Did Muhammad know Gabriel was going to be revealed? Because on the very day Gabriel was revealed, the Muslims themselves say that Mr. Muhammad fainted and collapsed. When Moses let go of the staff, he fled. They themselves say God asked, "Sir, where are you fleeing?" He said, "Sir, look how huge that thing is! What a dragon!" and he took off. They themselves were afraid. The Muslims themselves say that for more than twenty days, this happened to Muhammad twenty, thirty times a day—he would faint, lose consciousness, and come to again. The reason is the verse "O you who is enshrouded" ("Ya Ayyuha al-Muddaththir"), this very verse from the Quran of you revered Muslims. It says, "O you wrapped in a cloak." Meaning, "O you who is scared, why are you

afraid? Why are you stressed? What has happened?"Now, I still haven't said anything. I haven't answered the question yet. I have only alluded to what happened in history.

So, for a Source of Emulation to find his way to the Principles of Religion, he himself must investigate. This means a Source of Emulation must be "obedient to the command of the Master." We say Jesus said the same thing. Jesus said, "O Rabbi, are you obedient to the command of the Master?" They said, "Yes, we had a Moses." He said, "Dude, Moses was from ages ago, man, four hundred and seventy years ago. You're still clinging to him? Who is your Master *now*?" They said, "We don't have a Master now!" Then we see that Jesus goes to his own Master, named John, and receives baptism. Moses says, "Hey you, are you obedient to the command of the Master?" Ninety-nine percent of the people in Moses's time had a religion. "Yes, our master is Abraham. We have the religion of Abraham." Everyone was crying for Abraham, beating their chests, shedding tears, and mourning for sixteen days. "Abraham, Abraham!" Then they celebrated for Abraham. "Abraham broke the idols, Abraham!"

Then Moses said, "You are not obedient to the command of the Master. Sir, I asked God to guide me to the straight path, and He showed me my Master." They asked, "Who is your Master?" He said, "Shu'ayb." They asked, "Who is Shu'ayb?" In total, not even four people knew Shu'ayb. Only about sixteen people knew him. Dear listener, what religion did all the people follow? The religion of Abraham. So what religion did Shu'ayb follow? We see in history, according to the verses of the Quran, the Torah, and the Gospel...Look, I didn't quote from Nietzsche's book to scare the hell out of you. I didn't quote from Hegel. I swear to God, remember this, I didn't quote from these learned atheists. I am speaking from your own book. We see that even in the Book of Exodus in Judaism, there are four very authentic books, and dear listeners should know that even Sufi sects exist there, like the *Kalabeha* and others. I don't want to open that discussion now. According to these verses, it is written that Muhammad saw a man. That man told him, "Go sit up there." Or maybe he saw a woman. Muhammad saw someone who told him, "Go sit in the cave of Hira." What was Muhammad doing when he went to the cave of Hira? That is the topic of my discussion next week... What was he doing that led to what he saw? According to the Quranic verse, Moses had seen Shu'ayb. According to the Torah, he also sees Shu'ayb. Only sixteen people know Shu'ayb. He becomes "obedient to the command of the Master." He moves from being a follower of imitation and thought into the Principles of Religion. He is just beginning to understand religion. What is Shu'ayb's religion? If Shu'ayb's religion is the religion of Abraham, then why does Moses have to go and believe in him all over again? If Jesus's religion is the religion of Moses... Imran is the same. If he follows the religion of Moses, just as we are now Muslims who follow the religion of Muhammad... if he follows the religion of Moses, why does he go and get baptized again by John? Into what religion is John initiating him? The guy was a baby, man! Jesus's mother, Mary, had baptized him three times, performed ritual washing (Ghusl) on him sixty times, read two thousand Verse of the Throne (Ayat al-Kursi) into his ear, said the call to prayer (Adhan) in his left ear, and said the second call (Iqama) in his right ear. My sweet dear! This same Mary, Mary did this. Mary, the daughter of Imran, did all these things. This Jesus had all the Islamic things done for him that your mom and dad did to make you a Muslim. He was the god of these rituals. He probably even burned wild rue at the end for good luck. But Mr. Jesus, according to the verses of the Torah, the Gospel, and the Quran, goes to Mr. John the Baptist. He says to John, "Baptize me."

John says, "You should be baptizing me." He says, "For now, it is your turn." He becomes disgusted with the religion of his parents. He finds a new religion. What was John's religion? And the same thing happens to Muhammad, when he is told to go to the cave of Hira. He goes there, and then he sees Gabriel. The interesting thing is that all these people, when they go and find that mystic or that great Sufi or that Perfect Human, after a while, they see a UFO.

Is Gabriel something other than a UFO? Do parallel universes and UFOs exist? Do neutron stars have a particular consciousness? When a person enters their own soul (nafs), do they, like a neutron star, devour everything within themselves? These are the many questions that will be presented to you in the Restart program. Our time is up. The noteworthy point is that we asked a simple question. You can continue to think about this question until next week, when we will explain the very profound and deep Sufism of the era of Moses, so you will know who Moses was, what happened in his time, and why the Jews don't want this story to be told. And why don't the Muslims want you to know the reality about Moses! What is Moses? That is our topic for next week. Of course, the question is not for you; the question is the same as before. We are still defining Rumi's poem. "Be silent, that you may hear from the silent ones, what has not come into language and into expression. Be silent, that you may hear from that sun, what has not come into the book and into the discourse." If you, like a bat, can perceive things that are not in books and that a preacher cannot say, then:

"Be silent, that the ocean of your soul may breathe," meaning Gabriel, "Leave the familiar and embark on Noah's ark. "We are interpreting these three couplets, and God willing, our interpretation will be complete next week.