

It's 11:17. I am still Hosseini. I hope this program, at least "Restart," continues in the future, God willing. It's 11:17 in California. This is the sixth episode of "Restart." In the past five episodes, we explained that there is a very important topic. We started with a poem by Rumi (Molavi) that was about an elephant, and in it, we explained religions. And we brought up a perspective called **Sufism**. All these discussions are so that we can finally interpret this poem. There are three couplets of Rumi's poetry that we have reached. Meaning, we passed fifteen to twenty couplets to arrive at these three. There's a word in this third couplet that prompted us to provide some explanations. I'll read Rumi's three couplets: "Be silent so you may hear from those who speak." His perspective was generally towards all preachers and orators, and to all people of the world, Rumi is saying, "Be silent so you may hear from those who speak." This means, don't talk so you can hear from those who understand. "That which did not come into speech and expression." Meaning, this word that Rumi will speak neither comes into speech nor into expression. "Be silent so you may hear from that Sun." "That which did not come into book and address." This thing that Rumi says I want to make you understand is not in books, it's nowhere in the world. "Be silent so that the Sea of your Soul (Ruh) may speak." "Leave the familiar in Noah's Ark." The word **soul** is a very important point that exists in Rumi's perspective. And we explained many other things as well. For example, that **mysticism** (Erfan) or that same **Sufism** does not evolve; it was evolved and completed from the beginning. Religion must evolve, and science must also evolve. Perhaps a hundred questions have come from a hundred people, and it's very interesting that people from all religions have asked this question: What was religion? So what are you explaining? At one point, I said that since ninety-seven percent of Iranian people are also Muslims, I have currently based my references on the Quran and the holy book of Muslims regarding Christianity... Which has a reason, because if I want to do that, meaning if I want to talk about all three, the discussion will become long, and also the topics will get mixed up. For example, Christians say Jesus didn't speak in the cradle, Muslims say he did. Jews say Solomon was an infidel, a sinful person, and the other says he wasn't sinful, and we go into **Sharia**(Shari'at) and **thought systems** and these things. For this reason, my approach is more to talk about Islam, meaning to explain all the ideas of Islam to you, for this reason and because ninety percent of Iranians are also Muslims. But the question that has been asked, some questions are for all religions. For example, I'll explain the topic with a very simple example: Was Jesus Orthodox, or Protestant, or Catholic? This indicates that Jesus was neither Catholic, nor Protestant, nor Orthodox. Was Mr. Muhammad ibn Abdullah (the Prophet of Islam) Sunni or Shia? Was he Hanbali, Shafi'i, Mu'tazili, Maliki? What was he? So this shows that neither Maliki, nor Hanbali, nor Shia, nor Sunni have any connection to Muhammad. Our question has been very clear in recent weeks, which we are gradually answering. I think in two or three more weeks, we will continue Rumi's poem, and then explain another poem by Rumi with another sea, with another

centimeter, and with another depth. Anyway, our question was really very simple. Truly, a Zoroastrian can also answer this question. What was Mr. Zoroaster's religion? A Zoroastrian can answer this question. A Jew can answer it, a Hindu, a Buddhist... So fifty sects of Islam have no connection to Muhammad. Fifty sects of Christianity have no connection to Muhammad. Fifty sects of Judaism also have no connection to Muhammad. This is the reason I explained very clearly. Otherwise, the Shiite and Sunni clergy, and Christian, Jewish, and Zoroastrian clergy, and so on, would have to say what their religion was. It's very simple to say, "He was Orthodox," and we'll be silent. The second question regarding Jesus... Because seven, eight Christians messaged asking, "Sir, when you're explaining about Jesus, does your question also apply to us?" Yes, this question is actually for you. Our question is: what was the religion of Jesus, whom you say is the son of God or God himself – we also respect that. His father is God or the Holy Spirit, his mother is Mary. What was this person's religion? That he had to go to John the Baptist, in my opinion, at twenty-seven, in your opinion as a Christian, at thirty. Either his religion was in question, or he was looking for something, or John's religion was a new religion. From Hosseini's perspective, Rumi's view is that John is a **Sufi**, completely unrelated to religion. Muhammad ibn Abdullah was a **Sufi** whom Muhammad goes to, and he says, "Go to the cave of Hira." And Shu'aib, Mr. Moses, was also a **Sufi**. What religion did these people have? What are their **thought systems**? And we are opening it up. I had a book fifteen to twenty years ago that I was publishing called "God Is Not a Real Being!" God willing, if I find an investor, I will release this book soon. In that book, I explained two topics. Now there are many topics in it. One is about the God of religions... I explained that there is a God, I was explaining that there is a God of whom religions have caught no scent. And there is a God whom ninety-nine percent of the people of the world do not know; in that book of mine, there is a God. Meaning, I also said there that there is a God who is **scientific-mystical**, is **Sufism**. And has no connection to this God whom religions introduce to the world. Another very important point I made in that book is that I presented a theory, a theory that perhaps differs from ninety-nine percent of the people of the world. In that book, I explained that the child chooses the parents, not the parents the child. Now we want to say what the connection is, because we want to talk about the **soul** (ruh), this must be explained. Meaning, in that book, I said that parents don't find each other to have a child; a child is going to be born, and it exerts pressure for you to be boyfriend and girlfriend with this girl, for her to become your wife and for you to have a child. Meaning the child is putting pressure in the **DNA** for the parents to get together. The topic is completely different! Please pay attention. "From where have you come, for what purpose was your coming?" "Where are you going ultimately, or where are you taking, from where are you taking ultimately?" "Do not show me my homeland." You... I want to explain religion so simply. Religion, you are talking about... Religions are talking about Hosseini's birth! Now, after Hosseini's birth, whose child was Hosseini? Who were his parents? And what was his

religion, what was his car, who was his aunt, who was his uncle—this becomes after Hosseini. But Hosseini is talking about a religion that is in his mother's womb. Because a child in the mother's womb doesn't know who their parents are. What does this mean? It means the **DNA** knows which parents it has chosen, but it doesn't recognize their appearance. It comes out of the tomb of the mother's womb. We are saying that Muhammad, before seeing Gabriel, was in his mother's womb, meaning there was a womb in which Muhammad was. Look, how was I born? My mother and father found each other, kissed twice, and I was born. No! I was in the womb for nine months, then I was born. Meaning I came out of the tomb of my mother's womb. Where did I come from? My mother's womb-tomb. And I didn't know if I was the son of a king or the son of a beggar. After I came out, I realized I was a beggar. The religion you define is from the time I, the beggar, came out. Yes, why is this incomplete, why is that like this?? The religion I am talking to you about, regarding you, is the religion I am in my mother's womb. Muhammad, before seeing Gabriel, did something to reach this **mystical degree**, he was able to speak directly with God, whether Gabriel came or anything else. Moses likewise, Jesus likewise, and this has no connection to... But religions are talking after Jesus saw God and saying that these issues exist. Today, we are going to give a small explanation and see: did **Sufism** exist in the world? Who is this **Sufism**? When we say **mystics**, when Rumi says **mystics**, we mean - I don't say it, Rumi says it. I myself have nothing to offer to you, the listener. I am performing Rumi and Attar... Meaning I am speaking their words. Is it possible that Attar, Rumi, Sana'i Ghaznavi, Junayd Baghdadi, is it possible that they all talk about one person whom they call **Sufism**?? Who is this? Who is this that they talk about such a thing? What problem do they have with this? What is in this? Please pay attention. Who is this person anyway? For you to know the power of this person and understand who this person is, I'll give a simple example from the Holy Quran of Muslims. Dear Muslim listeners, pay attention! God willing, in seven or eight more programs, I will explain from the Torah, the Old Testament, so that everyone understands. Please pay attention. For you to understand who this person is, let's go to the time of Moses. Now, besides Pharaoh having some information, the knowledge of when Moses' **sperm** would be conceived was information of **the science of the unseen**, witchcraft, divination, and so on—whatever you call it. Besides that, a person is also explained in the Old Testament, named **Balaam son of Beor**. This person's prayers are answered. Whatever comes to this person's mind happens. There's even a point where he questions Moses, which is also a story that I will explain next week, God willing. But for you to understand that, listen, **the Da Vinci Code**, Rumi is talking about a person... He's talking about the eyes, eyebrows, nose, and mouth of a person whom they call **Sufism**, Sufi, or **gnostic** (Aref), or the **perfect human**. Who is this **perfect human**? Or who is the **gnostic**? Or who is the Sufi? To help you understand who this is, I will explain with a story from the Quran. In the time of Moses, Moses "Speaker with God, Moses spoke with God. He went to Mount Tur. He is a **prophet of resolve**. All

religions definitely, all religions, do not accept the latter. The Jewish religion accepts all before it, Christianity accepts all before it, and Muslims too. All religions, even Buddhism, are like this. All religions share these things. Please pay attention. In the time of Moses, this poem I am telling you is from Rumi. Meaning, Rumi explained this beautifully. A man lived who was strange, without any words, let me give the first verse... Because many have also said, "Give us a source!" I don't know, really. First, I always have to go and look, but the fact is, many of them I know by heart and I am reciting them. Today, I said I would give the source so that those Iranians who want to check, can go check. Dear Muslims, verses 65 to 82 of **Surah Al-Kahf** in the Quran, it says that there, they found a servant from among Our servants to whom We had given mercy from Ourselves and knowledge. The topic of knowledge is exactly **literacy**, remember. Whatever helps your body is **literacy**, whatever helps your knowledge is **literacy**. **Knowledge** is something else. "And We had taught him a great knowledge from Our presence. Moses said to him, 'May I follow you so that you may teach me from what you have been taught and is a source of guidance and righteousness?'" Great secrets are being thrown out in the Holy Quran of Muslims. The **prophet of resolve**, Moses, speaks directly with God. He brought a religion. According to the Jewish religion, he brought the religion. According to Muslims, he also brought the religion. This person, with all this greatness and power, turns to another man, meaning Moses went and saw Shu'aib, pay attention, it's also in the Torah. He went to Midian, saw Shu'aib, and believed again. **The Da Vinci Code** must be opened, it hasn't been opened yet because it takes time to open. Many say, "Tell it quickly!" What's "tell it quickly," you have to understand these things. For example, I come and tell you that I am a billionaire. There's a place where you say, "This is Trump," "that's Rockefeller." There's a place where Rockefeller comes and kisses my big toe. He says, "My wealth compared to this Hosseini is a fly in this ocean." Then you can't think about me anymore. You have to understand the Sufi or the **perfect human**. I am presenting a document from the Quran for which no Shiite or Sunni has an answer, meaning they say, "I don't know." Please note that the **great prophet** of Judaism (Moses) speaks with God. This person destroyed Pharaoh, saved his nation (the Children of Israel), meaning the **Sayyids of Israel**, the children of Jacob, they are Sayyids. He saved the Sayyids, he did all this work. According to all religions, meaning Muslims, Christians, Jews, and so on, believe, this is the minimum belief, that he is an Olol Azm, meaning one of the giants of history. The story begins here: Moses turns to God and says, "O God, is there anyone better than me in this world?" And God's smile leaves him astonished, a smile that is shaking. And in the Holy Quran of Muslims, He officially tells him, "I introduce you to someone from whom you can learn." Who can this be, dear listener? Moses wasn't just under a blanket with God, he kissed, made love, threw his staff, it became a dragon, he "serviced" Pharaoh's mouth, he did everything you can imagine. If you want to read his miracles, go read them in the New and Old Testaments, there are many places. Go read

them in the Quran. Everywhere it says he is one of the greats. God tells Moses, "For you to understand something, you must go to so-and-so. If you want to understand something, you must go to him." Moses goes, now I don't want to explain, Moses goes and finally finds that person. The first sentence that this Sufi, or this **gnostic**, or **perfect human** says to Moses is shocking. He says, "You will never..." Pay attention, the word "never" is a very great insult in words. Look, sometimes I go to my professor here at Oxford, and I tell him, "Professor, I've come to learn from you." He says, "You will never get anywhere!" That's very different from "Now study, maybe you'll get somewhere. I'll help you." His word is like stone, there's a deep point in it. He says, "You will never be able to bear with me." Meaning, at the first encounter, he tells Moses, "You cannot come along with me, accompany me." "What I understand, you cannot understand at all." Quran, Surah Al-Kahf, verses 65 to 82. "And how can you be patient about that of which you have no comprehensive knowledge?" And so that Moses isn't upset, pay attention, so that Moses isn't upset... Look, a **prophet of resolve** has gone and says, "Sir, I want to be your student," and that person tells Moses, "You cannot understand anything next to me." And so that Moses isn't upset, he says, "My dear, my handsome Moses, because you are not aware of its secrets and do not know its secrets at all, how can you be patient and understand? You cannot be patient because you don't understand the secrets." So this person is talking to Moses about secrets that are so close to God that they are kissing each other morning, noon, and night. He tells Moses, "You cannot understand." In your opinion, Mr. Shiia and Sunni cleric, shouldn't you open this matter to the people? Shouldn't Hosseini challenge you for once after fourteen hundred years and say, who is this person? Is it possible that next to a **prophet of resolve**, there is a person living whom Moses cannot find? Moses finds him but doesn't understand him? Doesn't comprehend him? These are Quranic verses, who is this? "Who is this whose lover the whole world is?" Who is this person who makes Rumi Rumi and sends Shams and drives him crazy? Who is this person about whom thousands of verses of poetry are composed by Rumi in such a way that if these modern people say that he was homosexual, because they say Rumi was homosexual—this is the world now! Which homosexual can say four verses of Rumi? First, find a homosexual who can say four verses of Rumi, read them from it. These are ridiculous jokes they make. When Rumi's name comes up, you should stand up, Haji. Now, "He said, 'You will never be able to do this.'" Moses said, "By God's will, hahaha!!!"... The Quran challenges the universe, and besides that, Shiite and Sunni clerics, these five hundred thousand to one million clerics with all their mosques, will not answer Hosseini at all. And God, with great cunning, poses another question whose answer to the second question is much worse. Moses says, "By God's will," what does that mean? It means "if God wills," meaning he's being sarcastic to this person... Now some say this person was **Khidr**. Now, his name doesn't matter at all. The Quran says he's one of the **righteous ones**. You can say Khidr, you can say Hosseini. Moses says, "By God's will, you will find me patient." He's being

sarcastic. He says, "You be sure, because I asked God to come and be your student, He will help me." And "I will not disobey any of your commands." Khidr, with that same **Sufism**, says, "So if you want to accompany me, do not ask about anything until I myself explain it to you." You have no right to ask questions, see the power! Imagine someone coming before Jesus and saying, "If you come with me, you don't speak." "Be silent so you may hear from those who speak, that which did not come into speech and expression." It's as if Khidr is saying these sentences to whom? To Moses. Now you understand why I said this. "Be silent so you may hear from that Sun, that which did not come into book and address." Moses, these words that I want to make you understand today are not even in books, Haji. "Be silent so that the Sea of your Soul may speak..." Really, think about it, you Muslim listener, many of you have probably opened the Quran and are looking at it, think about it: Is it possible for someone of this greatness to become the student of a person who insults him so much? Has the **scientific** and **spiritual path** (tariqati) degree of this person reached such a level that Moses, in this story I brought for you, Moses makes no objection? Meaning he doesn't insult, he accepts that he knows nothing compared to this person. These are verses from the Quran, dear listener, not from the book of so-and-so said, not from the book of so-and-so professor written in Tehran. Not from some website like religion news and that nonsense, Haji, not from books written in these 1400 years, it's from the Quran, dear listener, pay attention, Mr. Muslim? Meaning Moses doesn't understand this, let alone you **idiot** who opens websites and talks nonsense. You want to understand a Sufi? What do you want to understand? You **fool**! Moses doesn't understand. The person tells him, "You can't come two steps with me, you understand nothing, Moses, nothing." Why? "Because you understand nothing of the codes and secrets I want to talk to you about." Then a few little **mullahs** sit together and talk nonsense. **Idiot**. Moses, that person, Khidr, tells Moses, "You understand nothing," then you **idiot** open a website and talk nonsense and interpret Rumi for me there. If you see the **perfect human**, you'll **shit yourself**, kid. You understand nothing. The highest you can reach is Moses! It will take five billion years, **by Hosseini's death**, for you to reach that. Then you **fool** come and sit and theorize about **mysticism** (Erfan)... Should I **dunk you in the toilet and pull you out**? You even have problems with the Quran. Dear listener, I am quoting from the Holy Quran, verses sixty-five to eighty-something... He tells him, "You don't talk, you just come along with me, Mr. Moses!" The story continues here. He does three things. The first time, Mr. Khidr, or that person, whom I call the Sufi, so it has no connection to Christianity or Islam. I am explaining that Sufi means a hundred thousand years. Important point. Mr. Sufi and Moses get on a boat. The story begins here. They want to cross the river. They wait and have no money. They wait and wait, but no one lets them on a boat. They are stranded for three or four days, and after three or four days of being stranded and hungry, a handsome young man comes and says, "What do you want to do?" They say, "We want to go across the water." He says, "Oh, from your faces, it's

clear you're good people." Khidr says, "Yes... we're not bad." He says, "Well, who are they?" He says, "They are prophets, **prophets of resolve**, they have secret and hidden connections with God." He says, "Okay, well..." This young man gives them a ride on his boat, and then on the way, he gives them food and shows kindness. At this moment, Khidr turns to Moses and says, "Moses." Moses says, "Yes?" He says, "Come." Moses says, "My life?" He says, "Let's go downstairs, I have something to tell you." Moses says, "What is it?" He says, "Come, I'll tell you." Mr. Khidr takes out a **big nail** and puts it on the floor of the boat and tells Moses, "Hit it with that hammer and make a hole." Moses says, "Sir, we have been waiting here for three days to cross the river, no one paid attention to us, King! Meaning, this person who has shown us so much kindness, given us water, food, provisions, gave us a ride without money, is taking us across. You're telling us to make a hole? As friends say, 'Should we make a hole?'" "Sir, you're kidding! We've been standing behind this for three and a half days, why should we damage people's boat?" Moses says, I'll read the verse: "Did you make a hole in it to drown its people? Indeed, you have done a grave thing." Meaning, you are making a hole in it to do so-and-so? And what a bad thing you have done! Khidr says, "I apologize, Mr. Moses, I told you not to talk!" "Be silent so you may hear from those who speak, that which did not come into speech and expression." But you hurried, my dear. Go to your God, bless you, go and do your prophethood, go and do your work. Go! Moses remembered that he had promised him not to talk. He said, "Sir, I'm really sorry, I made a mistake, my mind wandered, Satan tempted me." That person tells Moses, "I do not accept your apology." "Go, my dear. Go do your prophethood. Go stick to prophethood. You are living your life, enjoying yourself, you have so many followers. What do you have to do with **Sufism**? What do you have to do with understanding something from behind the **perspective of the spiritual path**? Even this **Sharia** you are declaring, God loves you too, and God willing, you are in paradise and enjoying yourself, and there are beautiful **houris**, and the houris are beautiful. Gardens and so on..." Moses said, "No, I don't want houris and paradise, I don't want these things, Sir. I want to be with you, to learn." "Forgive me." Khidr tells him, "If you ask again next time, I will say goodbye to you, Moses." The second time is the same. These two, for seven days, Khidr makes Moses walk without food in the desert. They just walk and are hungry, hungry. I am explaining the story very briefly, and then a very respectable, good, and generous family appears, and I mean to tell you, He looks at them He sees that they are old, he takes them home, gives them food, gives them tea, Gives them fruit, gives them strawberries, gives them dates, gives them tea again, gives them tea again, kisses their feet. That family kisses Khidr's feet, kisses Moses's feet. He says, "Who is this gentleman?" Khidr says, "This gentleman is an **Olol Azm**." He has hidden relations with God and is a very important person. At two o'clock at night, or two in the afternoon, or whenever, Khidr calls Moses. Moses says, "Yes, sir?" He says, "Let's go behind that hill." Moses says, "Go behind that hill? Sir, why?" He says, "Come, I'll tell you." This

family also had a beautiful child. Khidr and Moses come out. Khidr jumps, grabs the child's two legs, and grabs his two arms, takes him behind the hill, pulls out a two-meter knife from behind his back. He turns to Moses and says, "Cover the child's mouth, his hands and feet, let's cut off his head!" Moses says, "My life? Cut off his head?" "Sir, we haven't eaten for six days, sir, we came here, we were poor, we were penniless. We came here, they fed us, sir, they showed so much kindness. Now you want us to cut off their child's head?" Khidr says, "I apologize, my dear! I told you not to ask questions..." "You haven't seen the movie 'The Matrix,' Moses, you don't know what zero and one mean!" You understand sin in your virtual world, and you still don't know what this zero and one of the Matrix means. Watch the first and second Matrix movies. They made them, and they made them very well. Sit and watch, then you'll see that "Open the eye of your heart so you may see the soul, you may see what is invisible." Don't follow **Sharia** anymore about whether your robe went into the toilet or not, Whether your camel is registered or not, whether a dog is unclean or not, should we eat pork or not? Now, whether we eat it or not, Whether the pig eats you or you eat the pig!!! Hosseini, it's not that influential! Go ahead, Mr. Moses, go and attend to your prophethood... These are not stories, these are verses from the Holy Quran, dear listener. Go and live your life, Mr. Moses. Moses's eyes fill with tears. He says, "Can you forgive me?" He says, "My beautiful Moses, you will go. God loves you too. You will go to paradise, and there are houris there. There are very good scenes in paradise. You watch movies and enjoy yourself." Moses cries, his eyes are full of tears. He asks for forgiveness one more time, and Khidr tells him, "Okay. I forgive you this time. But I swear that if you ask another question and speak, then I will leave you. I told you from the beginning to stick to your prophethood; you will not find your way to **Sufism**." It's difficult. Moses says, "Understood." For this reason, they move on. Moses said, "At least you wanted to do this in return for..." They reach a village. In that village, they are hungry for eight days again. They have no food to eat, they just walk around, there's no one. There are only three or four streets. There's a house there, they go and knock. The person puts the food that's in front of his dog in front of them and says, "Eat this garbage." Khidr says, "Sir, this gentleman is an Olol Azm. He has a hidden connection with God..." "You won't give us some food to eat?" He says, "No, we won't, sir, we won't." He is also very rude and insulting. It starts to rain. When it rains, the wall of this house, which insulted them, the wall is about to collapse. Khidr stands up and says, "Moses." Moses, who is weak, hasn't eaten for eight days and is stuck in that corner, poor guy! He says, "Yes, sir." He says, "Get up, let's fix this wall." Moses says, "What should we do, sir?" He says, "Let's fix the wall. People's wall is collapsing, it's a shame." He says, "It's a shame! These bastards didn't give us food, and they insulted us too! At least let's ring their bell and tell them, 'Sir, give us some money to fix the wall...' So we can use this money to eat something." Yes, this is where Mr. Khidr says, "Goodbye, good boy." "And I told you that we cannot walk together. This was the secret of the deeds that..." (He explains the

secrets to him.) He says, "And unfortunately, these secrets and insistence, are the insistence of the **spiritual path** (Tariqat)." Moses parts from him sadly... Behind this verse, in verse eighty-two, a very important point is that right after this story, God tells Muhammad in the Quran that they ask you about Dhul Qarnayn, say that I will explain him soon. Dhul-Qarnayn, just so you know... Why does he mention Dhul-Qarnayn right after? It's a very important point. It says Dhul-Qarnayn is **Cyrus the Great** of the Achaemenid dynasty. In a way, many people at that time considered him Khidr. Khidr is the son of Sam ibn Nuh. Sam ibn Noah is Iranian. Ninety-five percent of the world's prophets were Iranian according to their ancestors. Sam ibn Noah is Iranian. Khidr is Cyrus's cousin. If Dhul-Qarnayn is Cyrus the Great... Rumi and others have explained much about him being a prophet. But Dhul-Qarnayn becomes the cousin of Mr. Khidr, this very person who is in **mysticism** (Erfan). Perhaps behind it, he wanted to refer to Khidr's family relationship and this person. Meaning that **righteous person**. The Quran doesn't say **gnostic**, it says **righteous person**. Now whatever his name wants to be, it doesn't matter. What matters is to know what a Sufi means! What the power of a Sufi means! Meaning, in a world where the **prophet of resolve** is alive and introducing religion, the Quran introduces a man for whom no Shiia or Sunni has an answer. So with this story, I came to make you understand that, listen, beings exist in the world according to the Quranic verse. Currently, I am explaining it for Muslims, but it's also full in the Torah, and the Old and New Testaments are full, full, full. There are many places where I don't want to talk, but here I have only explained with one verse from the Quran. So we conclude, Mr. Muslim, that next to the religion of Moses, there is a person who is not a prophet. So who is this? What is the religion of this Khidr, or this person who is one of God's **righteous servants**? Why hasn't this person become a prophet? This shows that many people might exist who don't want to be prophets. Or what? You have to tell me the answer to that. If this person is so much higher than Moses, why hasn't he become a prophet? Is prophethood similar to management? Meaning, is the manager of Samsung a man different from the board of directors? Does a **board of trustees** exist in the world? Is **Freemasonry** correct? Is **Sufism** related to religion? The sign of this is that if religion was not a branch of **mysticism** and **Sufism**, meaning if **Sufism** was a branch of religion, in your opinion? Shouldn't Khidr, instead of saying these things and making insults, grab Moses's trousers, kiss him, and embrace his religion? And the God of religion at that time, in the name of Moses, goes and brings this person to him. And this was the story I promised to tell you last week because it is very important. Next week, I will open Rumi's **Da Vinci Code** further. "Be silent so that Noah may speak for you..." "Molana Jalal al-Din Mohammad Rumi Balkhi Khorasani..."