

## Episode 34

The story of Imam Hussein is not what you think. This episode of RESTART moves beyond the tears and rituals to ask the one forbidden question: If Hussein was a Muslim, why was he brutally killed by an army of pious, praying Muslims in an Islamic empire? The answer is the secret that dismantles 1400 years of religious dogma: Hussein was not a "Muslim" in the institutional sense; he was a Sufi, the living Perfect Human of his era. He was murdered because the living, breathing truth is always a threat to the dead, static religion of the state.

We reveal the political and theological trap set by the government of Yazid, which used the sacred laws of the Hajj pilgrimage to legally declare Hussein an apostate. Discover why his killers were not monsters, but ordinary religious people—the "mosque kids" of their time—who were deluded by their clergy into believing they were defending their faith. The tragedy of Karbala is not just a story from the past. Rumi's law is eternal: "In every era, a saint is standing." This episode is a warning that the test is happening *now*, and it forces you to ask: who is the Hussein of your time, and are you standing with him, or are you one of the pious followers unknowingly sharpening your sword against him?

#RestartPodcast #The73rdPath #ImamHussein #Karbala #Muharram #Sufism #Mysticism  
#Theology #Deconstruction #SpiritualAwakening #Gnosticism #HiddenKnowledge  
#HosseiniRestart #ThePerfectHuman #ReligiousHistory #IslamicHistory #ArkOfSalvation #Shia

For the legitimacy of the Restart program, it's enough that after all these episodes—meaning the thirty-fourth one that will be presented to you today—no one has said a word, and they remain silent. Of course, Mr. Ahmadinejad was kind enough to announce in Gorgan the night before last that the path to humanity's salvation is reaching the Perfect Human. Since Restart began, two words have been circulating a lot: one is perfect Human, and the other is Sufi. And thank God, a thousand Perfect Humans have appeared, and next week, God willing, a Sufi will appear in the world. But remember that your only reliable source on this subject is this very Restart program, the most dangerous program after "Haft" [a popular, often controversial TV show], presented to you, our esteemed listeners. Then the *بُر طَبِيل* (a type of long-form rhythmic prose) begins, and it's logical that they're scared. If Restart spreads among the people, it will change a lot of things. We did some fundraising this past week, thank you very much for your kindness and the money you sent and all the favors you did. Inside Iran, we still haven't found an account, and we are absolutely not willing to announce an account to the people of Iran that could later cause problems for them, for even one dollar to come from the people of Iran in a way that the account could be checked to see who donated and all that. We just don't do things like that. We are probably leaving Hotbird for Hotbird, and thank God we have no money left. We gave it all for Hotbird; it's going up. This is the last thing this program will present to you, the thirty-fourth Restart program.

"Let's start from the beginning, become like the Simurgh, let's open up that very thing, go to the city of lovers, unite the hearts, put an end to winter, and revive the spring. Let's become Attar's Simurgh, become companions to each other, and go to the seven valleys."

"On the page of life, although we fight, we are companions on the path; in the end, we are of one color." On the page of life, although we fight. We had a lot of requests, "Sir, could you please talk about Muharram and this story of Imam Hussein for the Muslims, what is this all about?" Let us explain, at your service... At your service, in my opinion and in yours if you look a little closer, the story of Imam Hussein is like the story of Noah. Because Muslims now say that Hussein is سفينة النجاة (the Ark of Salvation). The whole story goes back to this very Restart. It means that "in every era, a guardian) is present." Now, how does the story of Jesus help? Suppose the story of Jesus is a lie or true, how does it help you? Suppose that in the story of Moses, he was sent and the sea parted or the sea didn't part, what difference does it make? If we consider this a story, then we must learn a lesson from it. The lesson that can be learned from Hussein ibn Ali, there are seven or eight very clear and obvious things written throughout history. One is, what was Hussein's religion? Was he a Muslim? No. If he were a Muslim, he wouldn't have been killed. It's such a fantasy. In an Islamic country, the Islamic Republic, Arab... why is Hussein ibn Ali killed? If Hussein ibn Ali were a Muslim... When Abu Sufyan came to Muhammad ibn Abdullah in the room, let me tell you two things, one is Abu Sufyan, the other is that slave, the black slave who killed Hamza. When he killed Hamza, Muhammad ibn Abdullah announced—he said my back was broken by the fact that Hamza, the champion of that Arab era, was killed—and for this reason, Muhammad ibn Abdullah announced that wherever I see his killer, I will kill him. He was that upset. And that didn't happen, dear listener. Meaning, this gentleman, this slave of Hind the Liver-Eater—who later cut open Hamza's chest and ate his liver—at your service, he later, some say by Salman, some say by Ali ibn Abi Talib, covered his face, like wearing armor on his face, and came to Muhammad ibn Abdullah. He announced to Muhammad that someone has come who wants to accept Islam. And Muhammad ibn Abdullah said okay, let him accept Islam. He came and accepted Islam. When he accepted Islam, he said, "أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَمَحَمُودٌ رَسُولُ اللَّهِ" (I bear witness that there is no god but God and Muhammad is His messenger). Then he uncovered his face. Muhammad ibn Abdullah saw that it was none other than the gentleman who killed Hamza.

He forgave him. He said because you just said "أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَمَحَمُودٌ رَسُولُ اللَّهِ" I can no longer kill you. You are within the circle of Islam and have accepted it. Just go, the people here are angry, if they find out you are the one, they will kill you. He even helped him escape. Meaning, not only did he not kill him, he helped him escape. The other one is Abu Sufyan. In the movies about Muhammad the Messenger of God, you saw at the end when they take Mecca, meaning the conquest of Mecca, Abu Sufyan comes out beforehand and says, "أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَمَحَمُودٌ رَسُولُ اللَّهِ" Then they came in there, those who were in exile for fifteen, twenty, thirty, thirty-nine years, in California, in Italy, in Japan, in France, they had come to take revenge. This time the conquest of Mecca was for revenge and all these, four hundred thousand people, three hundred thousand people came to take Mecca, to ruin Abu Sufyan and his clan, to kill them. Abu Sufyan came out and said, "وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" (, and I bear witness that Muhammad is the messenger of God). And Muhammad announced that his family is safe, his money, his property, his honor, his reputation. Mr.idiot, Makarem, listen here, listen. Why don't you tell these things to the people? You, who for a path you've shown everyone, you ruin their father [a curse meaning

to make their life hell]. In an Islamic country, can you tell someone "your pillow is higher than your eyebrow" [an idiom for finding fault in anything]? Can you kill someone for their religious beliefs or put someone in exile? Me and you, everyone, because of their beliefs and their thoughts and for thinking differently, like a Hosseini, like others, are outside the country. Every second that I am outside my country means that all the officials are, filth).

Don't even doubt it. How is it possible that in a country, Iran, with several thousand years of history of thought, intellect, and wisdom, people who oppose the thoughts of others are in exile? To be in exile means that whatever bread that dear official eats in that house, that bread is now filth. This is the Sufi way of thinking. It means you are allowed, everyone can speak, with any religion, with any thought. This is what Rumi says, this is what Hafez says, this is what Saadi says. This is a very important point for you to know what Hussein's religion was. Was Hussein a Muslim? Then why did they kill him? This itself shows Hussein was not a Muslim at all. Good girl, good boy, we explained in the ( Valley of Quest) what Hafez, Saadi, and Rumi say. In the Valley of Quest, when you first enter, the first path of the quest is the path of disbelief. Meaning, you must first understand that this religion the Islamists talk about is not religion. You have to throw it out.

Why? Because it's from a book, it's all talk, gossip, empty words. He's memorized fifty thousand hadiths, five hundred thousand this and that, and thinks he understands something. So the condition for being "Restarted" is that if you're a Christian, you're just completely clueless. Now if there are one or two priests who are in contact with Jesus, or in other words, are from the perfect Human, how are you going to find those two people among these several million priests? They exist, they exist among Muslims too, they existed in all religions, we even had them among the Mayans. Mysticism, my beauty, has nothing to do with distance, with  $x = \sqrt{1+2}$ . Mysticism has nothing to do with  $x = \sqrt{1+2}at^2$ . It has nothing to do with velocity, nothing to do with initial velocity, nothing to do with distance, nothing to do with time.

It has nothing to do with acceleration, with the acceleration of gravity. My beauty, the Sufi back then, if fifty years ago, two hundred years ago we said that a Sufi is someone who is around the perfect Human—forget about the perfect Human for now, it's better not to talk about it. Man, the Sufi who is around the perfect Human, this is a black hole. Don't look at it as if a Sufi is just sitting somewhere. A Sufi doesn't even need to speak. To show your devotion, you don't have to kiss his hand, or scream. Just by sitting there, the power is transferred to you. Just that, just his silence, and you've profited billions of dollars. Love is something that comes, my beauty, not something that is learned. Now if fifty years ago we said if a black, for example, such-and-such black hole exists, that in one square centimeter the entire Milky Way galaxy can go into it, everyone would have laughed. Everyone would have laughed in my face and yours.

Now it's science. This very same apparent science, meaning the proof of science, not its stability, has shown that this is really how it is. The gravitational field of the Sufi who is around your perfect Human is so powerful that whoever you send into it, it dissolves them. Not me, not you, not a mullah, not a priest, not a rabbi, it takes any idiot) and makes them a god unto themselves. That same Sufi around the perfect Human. An example is Shams Tabrizi; the old man crushed Rumi, crushed the god of mullah-ism, put him into a magnetic field, and delivered a different Rumi. An example is Sheikh Bahai, an example is Fayz Kashani. A source of emulation, Sheikh Bahai was a source of emulation, Fayz Kashani. This proves it. An example is William Shakespeare, an example is Anton Chekhov. Goethe's love for Hafez will drive you

mad. What is proof? The proof is the very thing that Mr. Darwin stole from five hundred years ago. My dear sir, he put out half a theory that has neither a head nor a tail. Because he didn't read the book well, he doesn't have the original book. He put something out, he himself doesn't know whose pawn he is, or who's who.

He gave some crooked explanations to define it for people. Yes. In the quest, Gabriel descends. In the Quest, through the perfect Human, Sufism, the perfect Human, Sufism, Mahdi, Hadi, Qutb, Pir, Imam-e Zaman, Prophet, Nabi, Rasul—it's all one person. And in every era, this one person exists. This is very simple and clear. We explained the Valley of Quest completely last week. We said, sir, what events are happening in the valley of quest. This time I want to open it up so we can read the Valley of Love from Attar. "After this, the Valley of Love appeared, anyone who arrived there was drowned in fire. It is for lovers who are like fire, fast-moving, burning, and rebellious. Not thinking of the consequences for a moment." I think these two verses are enough. We shouldn't even enter the valley of Love. In the valley of Love, they'll cut your head off. If we want to explain the valley of Love, from Attar's perspective, they'll cut your head off.

Clean off, from ear to ear. The entry into the valley, the valley of quest begins with supplication until Gabriel descends, Moses sees the staff, understands what the staff is and so on. The valley, at your service, of love, as Hafez says, "Love seemed easy at first, but difficulties arose." All of them are in the valley of Love. The first thing the valley of Love does is cut your head off. Mr. Jalal Khaleghi, so this "cuts your head off" belongs to them? Yes. It cuts your head off, from side to side, and places it on your chest. The valley of Eshgh is difficult. The valley of Love is for seeing. Once you pass the valley of quest, everything is for seeing. Look, in the valley of Quest, the staff became a dragon, meaning both the staff was visible to Moses, and the dragon, and Gabriel, whatever we want to call him.

In the valley of Eshgh, it's only about seeing. There's no explanation or anything. Hafez says that love seemed easy, "لا يا ايها الساقى ادر كاسا و ناولها، كه عشق آسان نمود اول ولی افتاد مشکلها" "O Saki, pass around a cup and hand it to me, for love seemed easy at first, but difficulties arose."). "به می سجاده رنگین کن گرت پیر مغان گوید", "For the scent of musk that the morning breeze might finally waft from that curl, what blood has fallen into hearts from the twist of her musky locks."). He's talking about that beautiful one. "جرس فریاد می دارد که بر بندید محملها مرا در منزل جانان چه امن عیش چون هردم،" "What security of pleasure is there for me in the beloved's abode when every moment the caravan bell cries out, 'Pack up the loads!'"). He's saying I have no pleasure in this valley, in the valley of Eshgh. "به می سجاده رنگین کن گرت پیر مغان گوید", "Stain your prayer rug with wine if the Magician elder tells you to."). He says if the Magian Elder), the Imam-e Zaman, the perfect Human, the Sufi tells you to put wine, put a strong homemade moonshine in it, do a tequila shot with lime, shut your mouth and listen. He says it. Hafez says: "به می سجاده رنگین کن گرت پیر مغان گوید، که سالک بی خبر نبود ز راه و رسم منزلها ...for the traveler is not unaware of the ways and customs of the stations.").

He's saying that he knows what he's doing. He's your doctor, your physician. The honorable Mr. Rumi says the same thing about the valley of Love. What does he say about the valley of Love? "Die, die." It just starts like that. "Die in this love; when you have died in this love, you will all receive the soul." In the valley of Love, this valley isn't about "In the name of God, the Most Gracious, the Most Merciful, Hajj Agha Hosseini, Bihar al-Anwar, page two, verse so-and-so," you're talking like an idiot. You're talking nonsense in the valley of quest. Not you, I mean in

general. In the valley of Eshgh, you just have to see. "Die, die in this love." It's the valley of Love. "Die in this love; when you have died in this love, you will all receive the soul. Die, die, and do not be afraid of this death, for from this earth you shall arise and seize the heavens." When you come out of this earth, this "earth" means from the self. That's why Rumi says we die before we die. Look, Rumi died something like several thousand times. There is no Sufi around the perfect Human...

There is no Sufi who has not passed the valley of Love. In the valley of Love, the entire universe begins from here. In the valley of quest, Matrix, Neo comes and does his things, a message comes for him. The message is a miracle. A message appears on his computer, I don't know what happens. When he wants to enter the valley of Love, they ask which pill he'll take? The red one or the blue one? He says what's the difference? They say the difference is that the world completely changes. The Matrix opens up. "Die, die before the beautiful king; when you have died before the king, you will all be kings and sovereigns." So Rumi says, for whom must you die? For the King. Sir, is the king the Queen of England? No, man. What does she understand? The King is not a monarch. The monarchs of the two worlds are little children.

And a five-month, four-month-old baby. Now what is the Sufi's perspective? What is a Sufi? It's someone who is looking at the entire universe with a microscope. Then you say, Mr. Hosseini, why don't you give this microscope to this four-month-old baby? What is a four-month-old baby going to do with a microscope? Either it will gnaw on it—it doesn't even have teeth—or it will gnaw on it or it will break the microscope. It's not going to do anything important. It's just a child. It's all child's play. I am a child, you are a child, all seven billion of us are children. And there is no such valley. Well, now we want to define the valley of Love. We go to "Romeo and Juliet" by William Shakespeare. He explains the valley of Love. There, too, everyone dies. The story is very short, concise, and to the point. Very clear. Romeo, his friend tells him, "My dear, my beauty, if you want to reach this beloved, Juliet—Majnun and Layla, meaning Layla is that beautiful one. These are stories. Juliet is a combination like Sheikh San'an and the Christian girl. If there's a chance today I'll tell that story." "Love from the first was rebellious and bloody, so that he who is an outsider might flee," says Rumi. He says love, the valley of Love, is a valley that is rebellious and bloody from the start. It pulls you into a black hole and crushes you. It cuts your head clean off and puts it on your chest. Why does it do this? So that you, the coward, do not enter this valley. And William Shakespeare, a Sufi, a very dear one, explains it beautifully. Then he tells her [Juliet], I'll give you something to drink, and you will die. Then tomorrow morning you'll wake up alive in the grave, in your coffin, and Romeo and I will come and pull you out of here. He [Romeo] drinks it, he dies. It starts with a joke in the valley of Quest. He drinks it, he dies. His quest of love is to see that beautiful one. He goes there and lies down. The girl comes and sees that he's dead. She gets upset. Juliet has a vial of poison, she chugs it. The last little bit is left in the vial for her to drink the poison and finish it, when Romeo wakes up. He says I'm alive. She says it's too late, my beauty. The lover sent a message to the beloved. That famous poem where he threw the flower in the water, saying we've already drunk this. Romeo also drinks the last of this poison and they both die. Now do you understand what story Shakespeare is telling? Well, now if Restart is only supposed to be broadcast in England, well, obviously the person who wants to explain Restart can easily explain it using William Shakespeare, Anton Chekhov, these guys explain Restart beautifully. Where is it? In the valley

of Love. What events happened in the valley of Love? The entire story of Layla and Majnun is in the valley of Love. He was killed.

You've heard of a Rostam, an Afrasiab, a Sohrab. It's the same in that story. Meaning Zoroaster kills Isaac, kills Abraham, kills, uh, Ishmael. Zoroaster is the same as Abraham. Sir, this question... so really Abraham who, according to our friends—or Zoroaster as we call him—beheaded Ishmail, he did it in the valley of Love, my dear. The valley of Love is not the real world, it's the true world. And everyone, remember if you listened to the "Charitable Nights" before, I'll explain. The real world is my world and yours. It's the world of zeros and ones and it's the world that you and I are seeing now. A nested, semi-virtual world. The true world refers to a world that is not the real world. There, the number pi has an end. All shapes of a circle exist in the true world. In this world that we see, it doesn't exist, they still haven't found it. In this valley of Love, the sage Abul-Qasem Ferdowsi explains beautifully that he kills his son. The most tragic story in the entire book of Shahnameh by Ferdowsi is this story of Sohrab being killed by his father. The killing of the child, the killing of Ishmael by Abraham. It's that simple. Meaning it explains the perspective of love.

"Abandon trickery, O lover." Rumi is always in the valley of Love. So this entity was this as well. Yes. The killing of that child by Khidr, whose story we told, is in this same valley. And many other things. "Abandon trickery, O lover, become mad, become mad, and enter the heart of the fire, become a moth, become a moth." He says, Mr. Lover, you must put aside trickery. You are mad, mad. Then you must come into the fire like a moth. The moth circles the flame until it dies. This is the valley of Love. "Make yourself a stranger, make the house a ruin, and then come with the lovers, become a housemate, become a housemate." So in the valley of Love, you must first kill yourself. You must kill your attachments and affections. Cut away from "me." Whatever you love, your mother, your child, your wife, your money, your property, your position, your post, let it all be shat on every day in this valley. This is the beginning of the valley of Love. Now we want to just begin reading Attar.

"Go, like chests, wash your chest with seven waters from grudges, and then become a goblet for the wine of love." "You must become all souls to be worthy of the Beloved, if you go towards the mystics, become a mystic, become a mystic." You and I are not worthy. Rumi says: "You must become all souls to be worthy of the Beloved. When your soul is in the air, from our sweet tale, become annihilated like lovers, become a tale, become a tale." There are very deep points in the valley of Love that, at your service, I don't want to get into. The valley of Love is only for the Sufi, I said all this so we would know. Let me read a couple more verses from Attar. I want to close this. Read the valley of Love from Attar and then say that this valley is not a valley for you and me to understand. It's exactly like a microscope, like a telescope. Imagine you were born five thousand years ago, and they tell you, "Sir, you can call your mom on the phone," you'd say, "You're joking," you'd laugh, you'd mock. This valley is a valley of seeing. Neither I understand it, nor do you. Only the Sufi around the perfect Human can define this valley. Why? Because he has seen it. And until he has seen it, he cannot speak. He can't lie either.

"It is for lovers who are like fire." Now it's clear. "He pounds on his path, he and his love are one, he was neither this nor that. O foxy one, this talk is not for you, you are an apostate, this is not for your teeth." He says, "O foxy one," meaning me and you, "this talk is not for you, you are an apostate, this is not for your teeth." This isn't meat for your teeth, it's not prey for your teeth. You... and in the end, he says: "Love requires a man of action, love requires a free man. You

are neither a man of action, nor a lover, you are dead. How are you worthy of love?" "A hundred thousand living hearts are needed on this path." So again here he declares that the valley of Love is a hundred thousand. It has a hundred thousand things that, at your service, it has parts, each of which is distinct. "In the slaughterhouse or the valley of Love it is the same. In the slaughterhouse of love or the valley of Love, they only kill the beautiful ones, they don't kill the ugly-natured fox-like ones. If you are a sincere lover, a point to this, it's better for a carcass that they don't kill it." Okay.

So I closed the valley of Love right here so you would know that in my opinion, only an idiot enters this valley. If I told you to enter a cave where there are 25 million tigers and lions and such, and then you have a knife in your hand, and they say, "Put it down, enter, close your eyes and go in." Then you'd say, "You are very shameless, you are an idiot." You'd say it directly to me. "And I had one knife and he took it from me." Then tomorrow morning I tell you to bring your mother so we can behead you together, behead her on the radio, then you would roar with laughter and make fun of it. So that I don't get ridiculed, so you don't get ridiculed, so it doesn't get ridiculed, and so that no gossip comes up later, for this reason the best thing is for whoever has seen this valley to come and speak. Neither you nor I understand the valley of Love.

The valley of Love, I swear that out of these seven billion people, it's under forty-five, fifty people. And any bullshit that I spout about the valley of Love is first-rate, straight-up bullshit. I've closed the valley of Love from here. From here on until the next valley, well, I will give some explanations later in future programs. In general, what Attar intended from the valley of Quest onwards, reading it has no meaning, because we don't understand it. Let's go to (Muharram). "Excuse the war of seventy-two nations," as Hafez would say. I interpreted this poem once, now we present the new interpretation to you. "Excuse the war of seventy-two nations, since they did not see the truth, they took the path of fable." This is a direct reference to the seventy-two martyrs of Karbala. He's saying, do you see these idiots beating their chests? Do you see these morons hitting themselves with chains? Do you see them striking themselves with daggers? Do you see these oxen, these pack-donkeys doing this? Hafez says because they didn't see the truth, they created fables. They didn't understand this was a story for you to understand. "So in every era, a saint is present now."

For this reason, the honorable Mr. Rumi says: "On the day of (Ashura), all the people of Aleppo, at the Antioch gate until night, a great crowd of men and women gathers, mourning for that family. Wailing and lamenting in tears, the Shia for Karbala on . عاشورا ." He says the people of Iran, these people are all beating their heads and chests, kicking themselves in the ear, "Oh, Imam Hussein! Oh, Imam Hussein! Crying and wailing!" A poet was passing by, I mentioned this in "Charitable Nights," I'll pass over it quickly to get through the story. He asked, what's going on? They said, they killed Hussein, they killed Hussein, don't you know? He said no, by God, what would we know? We are poets, we came here from another city, we see it's crowded. They killed Hussein? Show me Hussein's house so I can go say a poem for him, give my condolences to his mom and dad and get some money. The city falls into absolute silence. Rumi says everyone is bewildered, these idiots look at each other and turn to the poet and say, "Are you a Sunni?" He says, "No, by God." "You're not a Shia?" He says, "I don't know what Shia is."

"I'm not Sunni, not Shia..., Shia is my ass. "I write poetry. I'm a little bit into this mysticism stuff. A little bit. Please tell me what's going on." They said, "You mean you don't know why we are

mourning, are you making fun? Hussein ibn Ali... so I can go to his house and get some money?" He said, "Well no, tell me the story." They said Hussein died seven hundred, nine hundred years ago. Now I say seven hundred because I'm speaking from Rumi's time. They killed Hussein seven hundred years ago. He said, "By God, I didn't know. Why did the news reach you so late? If they killed him, did it take 700 blows for it to reach you?" And then Rumi completely sends عاشورا محرم to hell. And then the mullahs say, "Oh, Rumi who... the six authentic books..." and they scream. Well, now do you want me to tell the story of Hussein ibn Ali? Then in the time of Hussein ibn Ali, the cow-like people of that era were watching Gem TV [a popular satellite channel]. These idiots were after women and sex and such in that same period.

And at your service, they traveled a lot and would come and say it's none of our business. And the financial situation was getting relatively good and they were distributing subsidies in that era. I'm telling the story of Hussein ibn Ali from 1400 years ago. They were also distributing subsidies and these guys were having a great time and living their lives. And in every era when someone was killed or beaten or whatever, in that same era of Hussein ibn Ali, none of them spoke up. This must have been a filthy way of life. Surely shameless, it must have had a reason. He was probably a... beggar. No, man, this guy's a trafficker, they were killing them one by one in the street, and they said nothing. Hajj and pilgrimage were a good source of income in that era. Now Saudi Arabia, another one that won't get involved itself, and everyone... for example, it wasn't like now that someone wouldn't go to Hajj. Anyway, the honorable Mr. Muawiyah ibn Abi Sufyan, at your service, he really believed in Hajj and pilgrimage. He loved Hajj and pilgrimage. He had also memorized the Quran. Muawiyah was very godly, he knew it well, well. Meaning he had heard all the hadiths and had worked very hard. In that era, more than Allama Majlisi's Bihar al-Anwar—because Allama Majlisi published eighty books, it's been announced up to 45 books. Thank God, I heard news it goes up to 380. Meaning it's the first book that gives birth like this even after Allama Majlisi's death. It's very interesting that the author has passed away... at your service, Mr. Muawiyah had produced Hajj and pilgrimage and people were going to Hajj. These idiots were going around the house of Zoroaster that he had built and performing Hajj that year. And they had laws too. Because the people were very, very, very... at that time, they didn't know this Hajj was before Muhammad. They didn't know. They'd ring a bell and say it's for Islam, they'd say only Islam, only Islam. They'd scream. All the people were idiots. Thank God we don't have all these things in the world now but at that time they were idiots. Well, what can we do? They think Hajj is theirs, prayer is theirs. From up there a slaughter has happened, something called a slaughter-hole has opened up, a morning prayer and a night. All the pulpits of Muawiyah's era were full: "O people, reform yourselves! O people, do this! People should not lie! Women should become such-and-such! Whoever's hair is out, they'll hang her in the next world! Whoever's eyes are out, women are this and that!" And the shameless women were silent. Everyone was just having a good time. They also watched other networks a little, TV Persia and others. Don't think they only watched Gem. No. They watched other networks and Restart hadn't been broadcast yet for anyone to know. But intellect was a stranger in that era. Yes. Hussein ibn Ali also said let's go to Hajj. Well, he had heard from his father and others that out of all these ninety-nine, out of one hundred percent of those who go to Hajj, ninety-nine, ninety-nine, ninety-nine, ninety-nine, ninety-nine percent are dishonorable, donkey foals. He doesn't have it himself. Please, nobody should think

I'm saying these things, I'm explaining the history of Islam. He had also seen through his fingers that his father and others were watching. The, donkey-like nation just circles the house of God and his father and others had said that one or two people... there were also some laws specified in Hajj. The first law of Hajj was, dear listener, which you don't know. It was that whoever on the eighth of ذى الحجه , ninth of احرام , has put on the pilgrimage garments in the house of God, and leaves the house of God, "اعوذ بالله من الشيطان الرجيم" I seek refuge in God from the accursed Satan, is an, apostate and his execution order is issued. This was the law of Hajj. People didn't know and knew nothing. Muawiyah, or rather in effect, Yazid, made very good use of this. You explain that Muawiyah is his father. His son was also very dumb. An idiot from Sabzevar, he would drink at night. These things. But whatever his father said, "Sir, until you've memorized the Quran, you idiot, you can't rule, you shameless cow. You must have the hadiths memorized. Bihar al-Anwar, you must... suffer Majlisi, you must know the path, you donkey. If you don't know, the people are, donkeys, they'll sit and figure out you went for the two-rakat morning prayer and prayed six rakats. You're Yazid, man, have some sense. You drink at night, drink, take the women at night, take them. Then, go to sleep, so you can do the morning prayer." So Yazid was also one of those kids, a child of an official. A child of an official who had probably seen America, had fun, knew he had to eat and enjoy, and he didn't want to be like his dad, didn't want to live in one place like his dad. He was a child of an official and had a Lamborghini and his situation was like that. Chasing girls and these things, he enjoys the newer stuff. And for this reason, to show off, he really did memorize the Quran. They say he had eighty-five surahs memorized on the surface. The rest of it, he was taught a lot. The teacher had read it to him 700 times. Come on, you idiot, he taught him. Anyway, Yazid devised a very simple plan, and that was to announce, "Go to the house of God," meaning the house of Zoroaster, the house of the perfect Human whose key is in the hands of the heavens, you shouldn't go to Hajj without permission. He said, "Go there, put red cloaks on your waists and when Hussein ibn Ali comes, kill him." Someone from there said, "Your highness, if we kill him, it's very bad for us to do this." He said, "Hussein probably won't come." They said to do it. They said, He said the eighth, ninth of ذى الحجه . The intelligence organization gathered and everyone, with the Rastkhun website and four or five TV sites, announced that, "Sir, we are all going to Hajj," and Hajj and pilgrimage all became one. And the, idiot people, instead of "the beloved is right here, come, come," these idiots packed their bags, from all corners of the world for Hajj, God willing, praise be to God, they were going to attack the, motherfucker of every sheep to kill them, do the sacrifice and be done with it.

It was decided to do this on the ninth of ذى الحجه . Yazid sends a spy to Hussein ibn Ali, and they inform Hussein ibn Ali, "Sir, in the middle of ذى الحجه , on the ninth of ذى الحجه , in the middle of the house of God, they will kill you." He asked, "What's the sign?" He said, "The sign is that five hundred soldiers have come with red cloaks," which is why you see them wear red cloaks in محرم . This is all a story to understand the opening verse. At your service, they say, okay. So they are moving and, at your service, on the eighth of ذى الحجه they inform him through an intermediary that you will be killed. They will kill you tomorrow. On the ninth of ذى الحجه , they see there is no Hosseini. The night before, on the seventh of ذى الحجه , a very beautiful girl, a flirty, dolled-up girl who now has sex sites—and now in the world's governments there are sex sites produced under the supervision of intelligence organizations—one of these girls who was produced under the supervision of the intelligence organization, went to Hosseini and said,

"Your highness, can you be with me tonight?" Someone just randomly in the middle of the crowd screamed, "Can you be with me tonight?"

He laughed and said, "God willing, all of us, we are all together." He left. Now all this happened on the seventh. On the night of the ninth, he learned he would be killed. On the ninth, he turned his horse's head and went towards Iran with a number of companions. His wife was also Iranian and, at your service, Bibi Shahrbanu, Yazdegerd's daughter, was his wife. Now they had problems with that too. The people, as they say, first of all, she spoke Farsi, prayed in Farsi, and as they say, she was without a hijab. God was completely up in the air. She had no outward appearance. His wife was also very special, very something. He realized the situation was more serious. He moved towards Iran to gather an army or to go and... there, or to flee and live there. It's not outside these two possibilities. Either he fled to Iran because Yazdegerd's daughter was his wife to go gather an army there and attack, or he was planning to go live for himself. This is the whole story in two lines. Midway, Hurr ibn Yazid Riyahi catches him. He says wait. Yazid sends a message to all, all the mullahs, he summons Makarem, they say Makarem summons the mullahs, "Hajj Agha, your legal question?" "Yes." "Did you see Hussein on the ninth?" He said, "No, by God, we didn't see him." "Sir, did you see Hussein?" "No." "Sir, did Hussein come?" "No." "No, the night before last a lady came and said maybe he couldn't sleep. Maybe the poor guy couldn't sleep. We don't know, maybe he overslept. But a lady came last night." They twisted that story there too. "Sir, haven't you seen Hussein? Sir, haven't you seen Hussein?" No one, until the end of the ninth, let's see if he comes at night. He didn't come. Yazid's order was announced right there. "Everyone sit." They said, "Yes." He said, "Sit and sign this scroll." "If someone doesn't come on the night of the ninth, whatever happens." They said, "He is an apostate." "Sir, Hajj Agha, he is an apostate." He said, "Okay, then let's go kill them." Terrorism began. It was even there before and in the heavens there was a terrorist. Thank God, when the Islam of these friends started, terrorism started. What they say is true. But it has nothing to do with Muhammad ibn Abdullah because Muhammad ibn Abdullah is not Islamic, he is a slave. Islam existed before. According to our friends, Muhammad Abdullah didn't become anything. He didn't write a book, didn't sign anything under it, didn't put a seal on it. Yes, the honorable Mr. Hussein ibn Ali, at your service, Hurr ibn Yazid Riyahi, a man who, after all, had fifty-two daughters and his financial situation was good and he was a commander and he would kiss this one and drink alcohol with that one. Now he took him with him. First of all, this event happened in the winter. They say for you to know, the lunar calendar is eleven days off from ours. As you go back, go back, عاشوراء falls in the winter. So this itself becomes very important. The rest of it, now this thirst and the two hands of Fazl and certainly they took Ruqayyah up there—when there was no Ruqayyah at all—and all this goes up in the air. Eighty-something of the stories, thank God, are gone. Yazid ibn Muawiyah, the Imam-e Zaman of that era according to our friends and the Commander of the Faithful, announced that Hussein ibn Ali must be stopped. They stopped him and wrote a scroll. Seventy-seven thousand mullahs from all over the world declared that whoever is not there on the ninth of ذي الحجه or the eighth and ninth, and leaves the house of God, is an apostate, and they signed his sentence. Seventy-seven thousand signatures were collected. Did you notice? Yes. Hussein's army at that time was a thousand people. Hurr ibn Yazid Riyahi with two hundred and fifty men stopped Hussein. Two or three times from the sides of Hussein ibn Ali's army they announced, "Sir, let's go destroy their fathers, let's attack." He said, "No, in the month of محرم, war is forbidden in the

month of محرم . " It's not from Islam, dear listener. Before the appearance of Muhammad ibn Abdullah, two months were sacred, some say four months. Then because for two months, meaning محرم , before that the Arabs had forbidden war. He said nothing will happen to us in محرم . That's why he moved towards Iran. Someone said if they catch me, I can't kill them. No one kills anyone in محرم . It hasn't gotten that bad. After all, they are all Muslim kids, they all go to the mosque, they pray, they pray the night prayer. Then they release films. I have some that they send to festivals such as "The Salesman" and so-and-so. Everything, Hajj Agha, the intelligence thought well... the week they signed the execution order of Hussein ibn Ali on Women's Week. And from the perspective of Islam, the Islam that these friends talk about, his sentence was truly execution. Because someone who abandons the Hajj, according to the fatwa of the jurists, is to be executed. They get his execution order and go towards the army of Hurr ibn Yazid Riyahi. He can't believe they would kill Hussein. But the army arrived there and, at your service, meaning the number of 250, 300 men of the honorable Mr. Hurr ibn Yazid Riyahi suddenly became 50-60. Shimr ibn Dhil-Jawshan, one of the commanders of that era, comes and enters with a governmental decree.

Behind him were all those who beat their chests for Muhammad, who cried, who mourned for Ali. All of them are just like that. They were all in the mosques. All mosque kids, Basiji, Basiji, Basiji, Basiji. They were all the children of that era. The government of that era had done the same thing and for this reason, they were very clear with each other. So the Muslim kids, the religious kids, the praying kids, the night-praying kids gathered, a very large number came and stood before a family that was leaving with women and children to go out of their country. He was saying, "Sir, hit me, I'll be a refugee, at least don't kill me. Haji, I'm not with you, I'm not Zayn al Abidin or Ja'far Sadiq, you haven't seen me in the lap of Muhammad ibn Abdullah, that I'm his grandson. Now you say I'm an infidel, I'm a bad person, I'm a worthless person, whatever you say is right. You say I should pledge allegiance. With the Commander of the Faithful, I do not accept him as the perfect Human. My beauty, he is not Sufism. He is neither the perfect Human, nor is he Sufism. I will not recite it. You want governmental allegiance, I am at your service. Say he is the ruler, the king, I am at your service."

"The perfect Human and Shia... nothing, don't joke. Wherever the name of the perfect Human comes up and someone claims to be the perfect Human, then jihad will be declared and killing will begin. Because then the perfect Human will be forced to do completely new things." No matter how much Hussein cried, his children cried, Lady Zaynab came and cried, "Man, don't do it." Ruqayyah, who didn't even exist, they made her up, but, "Sir, don't kill, it's a sin. Man, this is the grandson of the Messenger of God. Let him pass and go out and he promises not to do anything. Man, he'll go sit in a corner and live his life." No one would listen. Shimr ibn Dhil-Jawshan said, "I have a governmental letter." The intelligence guys came and talked to him, guided him. "You must be in the religion of Muhammad." Man, whatever the argument, "In every era a guardian saint is present, this test is eternal until the Day of Judgment." He said, "No, you must say you accept 'أشهد أن لا إله إلا الله و محمد رسول الله'." Hussein said, "Man, I don't accept it, I don't know what you're saying." In short, "In the slaughterhouse of love, they only kill the beautiful ones, they don't kill the ugly-natured fox-like ones."

In summary, they took them and dealt with the whole family and killed them one by one. A number of them who were taken captive came out and that itself has many stories. Afterwards, the mosque kids and the religious kids went and prayed their prayers after killing him. Don't

think they were bad people. By God, they were good kids. They said their prayers and their fasts and a typo for performing their ablutions and carried out their tasks. The intelligence kids went back to their lives and did their work and the body of Hussein ibn Ali was there. They say that over eleven thousand swords struck him. Meaning that the people, old women, old men, because they arrived at the army later, came and stood in line so that each could strike Hussein with a sword so that maybe God would forgive them in the next world. Eleven thousand, some say from three, four, five thousand up to eleven thousand swords to the face and body of Hussein ibn Ali, to the corpse, they were standing so that he would be killed as an infidel, and his story is entirely along this line. The people went back to watching Gem TV again and the TV network programs. Everyone prays, everyone fasts. A group was also chasing girls like me and you, who drank our hand made drink, we didn't care about these things and it wasn't important at all what was happening and they were killed too. Nobody understood and the subject was closed. Later, the Iranians rose up for the blood revenge of Hussein and Mahdi because the child of Hussein and Mahdi would in fact be Iranian-born. The rest is historical evidence. And this time they rose up in the name of Iran to expel the Arabs from Iran. This didn't happen until Shah Ismail I of the Safavids, which will later be in your "Shaskool Plus Haghghi." Anyway, we created a problem. So from the valley of Love onwards, we should not read the supplications. It's useless, forbidden, bastardly, worthless. And this too from the story, because I had promised, and they had raised many issues, was presented to you. We shall return. We are grateful. Until next week, the 35th episode, farewell. I entrust you to the beautiful one and the Sufis around the beautiful one.



# Restart