

Episode 52 - The Realm of Bewilderment, Cyrus the Great, Khayam (The great Persian Poet)

What if all the certainty you've ever held—from science to scripture—must be lost before you can find true knowledge? Welcome to the "Valley of Bewilderment," the sixth of Attar's seven valleys, where everything you thought you knew dissolves. We explore this mind-bending state of consciousness using the code hidden in the poetry of Khayyam and Socrates, who, as great mystics, found the ultimate truth not in knowing, but in realizing they "know nothing."

But this bewilderment is not an end; it is the beginning of a higher understanding. The episode unveils the supreme law of all mysticism: the "Rope of God" is an uncut chain of living Perfect Humans. The Mahdi, the Messiah, the true Guide—they are not in the past; they are, as Rumi says, "in every age, standing." This program is your sign that the test is happening now. It is a call to abandon the comfort of a religion that looks to the past and begin the terrifying but necessary journey to find the living Imam of your own time.

#RestartPodcast #The73rdPath #ValleyOfBewilderment #Sufism #Mysticism #Rumi #Attar
#Gnosticism #Theology #Philosophy #Deconstruction #SpiritualAwakening #HosseiniRestart
#LivingImam #Khayyam #Oneness #DivineUnity #UncutRope #KnowNothing

Hand over the country as you would the conquest of Mecca, and then even Abu Sufyan will be safe. Let's not allow the sharp blade of the lion's sword on the Lion and Sun flag to be unsheathed; because if it comes out, it will have mercy on no one. The job of the lion and sword on the Lion and Sun flag is to defend the Perfect Human, which is the sun behind it. Let's not let the sharp blade of the lion's sword on the Lion and Sun flag be unsheathed. Let the people see the other blade of the sword, which is peace and sincerity. This is the voice of the Abu Muslim Khorasanis that you are hearing. Welcome to Restart, welcome.

Perhaps this version can be 5-6 minutes long. Set an alarm with a photo of Restart sessions, so when the alarm goes off, you know that this is the hour. An hour in which very important messages may be given to you in the future. Why are we explaining the "valleys" in program Restart, episode 52, which is being presented to you? Because the distance between a Sufi and the rest of the clergy in the world is meant to be clarified. These valleys, the valleys that we are supposed to know, not understand. Understanding these valleys isn't something that can be determined with four lines of poetry and such. In essence, it is the traversing of these valleys that has happened throughout history. Meaning, for the Sufis who have traversed these valleys, like a fingerprint, it is uniquely their own. Not even another Sufi can go by this path. Each person's path is their own.

And it is the absorption of the Divine Laws. When they speak of the Divine Law, it means that which is in the heart of the Sufi, and because all Sufis look only to the Perfect Human, their Divine Law is within themselves. Now, Attar has written some of these down so that we can read and know them, not understand them. This is a very important point that I am repeating several times. In any case, in the Valley of the Quest, those who are listening to the Restart program, the effort is mostly made in the Valley of the Quest to find the path of the spiritual

journey. To see which path it is, and which path is the right one among these 72 nations. I gave this little explanation so you are aware of why we even talk about these valleys. On Thursday, an important topic... meaning these very valleys, they all must be done in order. There are things we must know in order to understand certain things we want to say in the future. And just like this Thursday, we want to talk about a topic that all the Shia and Sunni clergy know, all the people of Sufism and Mysticism know it, and we must see why it has not been expressed until now. What on earth happened in those eras that such things occurred and they distorted the histories? What is the purpose of distorting this history anyway? Why is Abu Muslim Khorasani distorted? Why are great people throughout history distorted? For what reason? Wasn't Cyrus, the great Sufi, who was under the gaze of his own Perfect Human until he reached perfection... Well, when his turn comes, we will explain, he reached high perfection and the world is still amazed and bewildered by Cyrus. Or Shah Ismail Safavi who, after becoming king, attained Sufism, meaning he became a Sufi. One very interesting point is, when I drink alcohol, have you heard this expression? They say, "Go rinse your mouth" .

But there's another sentence, another kind of rinsing. When a Hosseini brings the name of a Sufi to his lips, he too must rinse his mouth. But this time, not because using the word Sufi is like using the word alcohol, no. This time, because he is uttering a word so pure and strange, you have to rinse yourself. This mouth-rinsing has two different branches. One time a dirty substance enters your mouth, and you rinse your mouth. Another time, this Hosseini is such scum that when he utters the name Sufi, he must rinse his mouth. He must rinse himself. We have rinsing and we have rinsing. We can't just open our mouths and talk about a Sufi. And it may be that after this, a Sufi might want a God, meaning might want "Hu" (هو), might want a Perfect Human, and you want to find him but we don't have the merit. The world must rinse its mouth again. If this program was meant for foreign countries to understand Restart, I would have definitely become completely fluent in English.

This indicates that this is a divine gift only for the people of Iran and I... meaning for this very reason, Persian speakers—Afghanistan, Tajikistan, anyone who is a Persian speaker—this gift has been given to them by the Perfect Human. Otherwise, if it were to be broadcast in English, I would have had to become fluent in English, which I am not. This itself is an indicator... this is a very important point for you to know, pay attention to it. I'm not doing anything special either. I am precisely reading the poems of the mystics and people of Sufism and precisely stating the ambiguous points behind these poems that have been distorted throughout history. Whatever is behind the hypothalamic thinking of a great Sufi's brain, like Attar's. And you will understand that for several hundred years now, they have been lying to our nation, and for this reason, the perspective of Sufism and Mysticism is completely clear, and unfortunately, we can't do anything about it. The next valley in Attar.

The Valley of Bewilderment

It is the Valley of Bewilderment. "After this, the Valley of Bewilderment comes, its work is in constant pain and sorrow. When the bewildered man reaches this place, he remains in perplexity, having lost his way. Whatever mark Oneness has stamped upon his soul, is all lost from him, and loss itself is also lost." He explains it so beautifully, so that we may know. He says after you pass the Valley of Oneness, the Valley of Bewilderment begins. Everything you understood from these eighteen thousand worlds, from everything that has existed in the universe, gets lost. And in order for you to understand, Hosseini, loss itself gets lost again.

Meaning, everything goes into one thing, and that one thing also goes. "Is all lost from him, and loss itself is also lost. Whatever mark Oneness has stamped upon his soul, is all lost from him, and loss itself is also lost. Is all lost from him, and loss itself is also lost."

He explains it beautifully. Loss itself gets lost. Meaning its explanation is that everything falls apart. "If they ask him, 'Are you drunk or not? Do you not exist? Or do you exist or not? Are you in the middle or outside the middle? Are you on the side, or hidden, or apparent? Are you annihilated or eternal, or both? Or are you neither? Are you you, or not you?' He says, 'I know absolutely nothing, and that I-don't-know, I don't know that either.'" See, if you misplace one word, one accent, one dot, you won't understand the poem's entire meaning. "He says, 'I know absolutely nothing, and that I-don't-know, I don't know that either.'" Meaning, I don't even know "I don't know" again. Meaning, the same getting lost, again. Here, one realizes how the great Sufi has passed this valley. In the name of Socrates: "I know only that I know nothing." So anywhere in a poem, any of the world's writers who stated the phrase "I know that I know nothing"...

It means they have passed Attar's sixth valley. It's that simple. With this code, you can distinguish the difference between the adherents of the Unity of Being and the people of Sufism from the rest, and understand it simply. Sometimes the rest... I give some codes that if you just write these codes down, the problem is solved. Now, if you are a Basiji or whatever you are, I kiss your hand. My dear. Your eyes to your ears, your ears to your eyes, your ears in your eyes, my kiss to your eyes, I kiss your eye. Pretty boy, I'm not gonna give it to you! We're speaking politely here. Pretty boy! Pretty boy! I'm giving a code. Either you want to understand yourself, or you want to play dumb. That's your problem. We said, ask all these Shia and Sunni mullahs where the Principles of Religion came from. They have no answer. Just as mathematicians can't say where zero came from, but they say if there is no zero, mathematics falls apart, but we don't know who put it there. In the same way, if there are no Principles of Religion, we no longer have Shia or Sunni.

Where do the Principles of Religion come from? They have no answer. From the first day the Restart began, I've said it until now. I gave the answer last week. I said the Principles of Religion start from Attar's fifth valley. Where does it start? We are all stuck in valley one, thank God. Our understanding, our thoughts, everything. The questions are very simple. You must understand these Principles of Religion. When you don't understand the Principles of Religion, it's problematic. Now, the second question for the Shia and Sunni clergy. Then you ask, what does it have to do with me? I'm the ignorant one, the foolish one. Listen to my throat, listen. The second question, you go to a cleric, whoever he is, Shia or Sunni, you ask: Sir, are the Principles of Religion based on research or imitation? His answer is this, if he is a cleric who is connected, he will say the Principles of Religion are based on research. What does "based on research" mean? It means you can't just read it from a book anymore. "Based on research" means you shouldn't go after narrations and ridiculous hadiths that have all been distorted. It's very simple. And it means you have to do your own research. That's it! That's enough my friend. You have to do your own research, pretty boy. You have to do your own research. Number three: a religious government is not for money. What does that mean? Does it mean the future government of Iran is Sufism? Whether you like it or not? Yes. It's simple. There's nothing they can do. If they could do something, we told MI6 the same thing. Come on, do whatever you want to do. Don't joke around. We are telling you beforehand so you know. Research... We are

all being educated together. It's very important. Sufism is not religious. Sufism is not a religious government. That's why it aligns all the youth for collective wisdom. Meaning, in Sufism, the government is collective wisdom. What does that mean? It means Turkish, Lori, Kurdish, northern, southern languages—two units will be added to middle school. Kids who go to school must also learn one of these languages. This is to preserve our languages.

To preserve our ethnicities, to preserve our tribes. This is collective wisdom. Now, it has a two-dimensional aspect in that someone wants to learn Kurdish... let them learn Kurdish. Someone wants to say... I don't know... well, it's okay, let's understand what he's saying. Its poetry is beautiful too. Let's understand. It is Sufism. Sufism is not religious, it is collective wisdom. The collective decides what must be done. The country is based on the Path, not based on religious Law. The country of Cyrus was a country of the Path. What does that mean? It means whoever has whatever religion, has it. And whoever insults any religion, we grab them by the collar. The Bahá'í temple must be built in the middle of Iran. Who is impure? What? Impure is my mouth and yours. An Iranian is an Iranian. Wherever they are in the world... on the great street that I long for and will certainly see, on the Avenue of Religions, the Bahá'í temple must be built there. Impure is the one who thinks he is closer to God. He is the most impure of all. "A sip of wine is better than the kingdom of Kavus, better than the throne of Qobad and the dominion of Tus. Every moan a rend makes at dawn, is better than the obedience of hypocritical ascetics." Khayyam says it. He says rend, Sufi. Rend means simply a Sufi. Rend means... the end... something that can't be said. It means the end of everything. The end... It has so many messages in it. Khayyam says that every moan a rend makes at dawn... the word dawn is... the word down itself belongs to the people of Sufism. The name Sahar came up, it belongs to the people of Sufism. He says in the mornings that when a rend wakes up and makes a moan, it is equal to all the worship of all the ascetics of the universe. "Every moan a rend makes at dawn, is better than the obedience of hypocritical ascetics." We don't have a fight with anyone. The stance of the country of Sufism is clear and we must prepare you too. You too must be ready for this matter. In your own religious book, my good boy, my pretty one, listen to my throat, my kiss to your eye, your eye in your ear, listen. It is very important. This isn't a hypothesis, is it? huh? In your book it is written that this Muhammad...

All the Perfect Men throughout history were the same. From Jesus, a beauty named Jesus who asks, "Whose picture is on this coin?" They say, "The picture of such-and-such king." He says, "Give it to that same bastard. Give my money to me, give the money of this son-of-a-bitch oppressive ruler to him." Whose picture is on it? Give me the money that has my picture on it. It's a huge message. I don't want a banana. I went from city to city. Now, in the Gospel of Luke it is written that he was a carpenter. No problem. Let's say he was a carpenter. Let's say you're right. The people of Sufism, what I said about him washing clothes, the people of Sufism said this. The people of Sufism are never wrong. The people of Sufism, from Prophet Adam until now as I sit here, are a bead, a rosary, that are stuck together. They all hold secrets. It is coming from heart to heart and chest to chest. Yes. That's it. The book is not important. The book... the production of the book of Quran, Torah, and the Gospel was the meddling of governments. Of course, some things in that same Gospel are correct. They can't write nonsense all the time. They write some of these correct things in it so that you listen. That's what they say. Now, he was a carpenter, he worked from dawn to dawn. Where did he get money to eat? You know absolutely nothing about him under the age of thirty. What do you know about Jesus under

thirty? What was Jesus doing until he was thirty? What was his job? What was his work? Okay, he was a carpenter. I am your servant. A carpenter. A carpenter who went to every city, carpentry... searching for the Perfect Human... where does it say he went? Why did he go? From... no... from Iran, pretty boy. Where was he going? What was his job? You say Ali ibn Abi Talib speaks well. He used to dig wells. It's his job.

Religious Governance and Livelihood

When a religious government is formed, the ruler of that country must also work. Because you yourself have read in your own Quran: "O Muhammad, say I do not ask for a wage for my preaching." So a religious government, it can't... the king... meaning right now you should be seeing the officials of the Islamic Republic of Iran regime working as taxi drivers. No, you should see them in the street. Where do they get all this to eat from? They have no right to eat from the public treasury. The religious tax, the spoils of war that they used to talk about... I am a Sayyid, which they later said the Sayyids have also forgiven this... those two thousand, two thousand, three hundred, four, three thousand Sayyids inside Iran, which isn't more than that, where does it go? You eat it? How? Grandma, my dear grandma, before you pass away, listen to my pretty one. How did Solomon form a religious government? This is the same Mr. Solomon. What is your question? You say, "Mr. Hosseini." I say, "My dear." You say, "Right now, for example, if a certain high-ranking official of the regime comes and works as a taxi driver, the very act of him running the country is a job." No, in a religious government, it is not a job. If the government is secular, it is a job. Meaning if the country is run by accounting, it's a job. I must receive a salary as the king of Iran.

And take money. Why? Because the government is not religious. Yes. When the name "religious" comes up, "Islamic Republic," it means our government is religious. We want to export it to the world. Is it about money anymore? It's not about money anymore. He has to go and work. The proof? The religious government of Solomon. Wasn't Solomon running a kingdom? He worked from morning till night. Work here, work there. To the jinn... just making these idiots understand took a long time. The rest... are we humans all supposed to be stupid? Some of us... no, my dear. In the... in the donkey too... in the cow too... all of these... Wasn't there a hoopoe bird? It would sneak away, it liked a girl, another hoopoe, they liked... it would ditch Solomon in a flash, go behind there, kiss them, and come back. It would spin around in a flash and come back... "No, no, I saw the Queen of Sheba there and they also..." It has a job. That hoopoe wasn't single its whole life, my dear father. The donkey colt that was with Solomon, wanted a wife. It has to... it gets married. All animals get married. They had jobs. To go in the morning and hold their child to pee, to change the child's diaper. They do all this work. Mr. Solomon himself was also a leader, a king who had formed a religious government.

It's written in your own religious books. Because when the name of a religious government comes up, the officials of that government no longer have the right... two problems arise. Number one: they must prove they are on God's side. Meaning they must say "We are Sufis." We must find out that they are Sufis. Meaning they must be under a Perfect Human. Number two: they can no longer take money. Because there is no wage for divine preaching. These are all very simple. If your own dear mother, whom I don't understand what she is reading, and you yourself who understand what you are reading, read it and see what has happened in it. If the government is not religious, can't one take money? One can take money. It doesn't matter at all. Right now in America, its president gets a salary. No problem. He took money.

He is governing. His job becomes governing. Everyone... he announces... on Thursday he takes an oath: "From today, I am the president of the United States." Trump says, "I am the president of the United States." They say, "Okay." He says, "Leave all your other jobs, only this job." "As you wish." He must do his job. He doesn't say one word like, "In the name of Jesus, let's attack Iran." In the name of Jesus. He doesn't even mention the name of Jesus. Jesus belongs to the people themselves, in the hearts of the people. Religion is personal. No one has the right in the future to ask what your religion is. No child has the right to ask another child what his dad's religion is. Religion means personal, it is inside people themselves. These are very important points that we must know. Like Zoroaster. Zoroaster is the same as Abraham. Their stations are seen in the valleys. Otherwise, we can know, I say again, not understand. We can't understand, but we can know that Mr. Zoroaster...

They are about to throw him from a catapult into the fire. From the Perfect Human, a being—now they say Gabriel, it doesn't matter—appears. He says, "You are a very good person. Do you have a request? An order? A command? I will obey." Zoroaster's answer is very important. Zoroaster was a very proud person. In the valleys, he was among the rare examples of pride. He turns to Gabriel and says, "That pretty one, the Perfect Human, that pretty one of ours knows that I am falling into the fire, right?" "Yes." He said, "Then why did he send you? I'm not taking help from you, my dear. Our face is turned only to him, to no one else. Please leave."

This same person, meaning Abraham, this same Zoroaster, and before him Abraham, this same person who is on the mighty catapult, they know they are putting him in the fire, which later the Zoroastrians became fire-worshippers... not that they became fire-worshippers, no. Because the fire did not kill him, it became cherished in the world. Only Zoroastrians are this way about fire. It's important. This Olympics that they have, they carry the torch back and forth, they attribute this to Greece... Greece had no information, nothing, pretty boy.

The reason Greece did this was because the Zoroastrian worldview, meaning the Abrahamic one, was in it. This very act of carrying the torch... this same Abraham, this same Zoroaster who speaks this way, when he commands for the people of Lot... at that time he becomes the Perfect Human... when they want to destroy the people of Lot, he starts to cry. He starts brown-nosing. Look at the greatness. For several days he argues with "Hu" (هو). "Let's forgive them, maybe it's a mistake, maybe it's a sin, maybe they did something, maybe something..." "Why should... then why did you create them? Why did you create them just to kill them now?" This potter of the age, as Khayyam says, why do you smash it on the ground? You keep making a pot, then you smash it on the ground and break it. Then what's the point of this? Maybe there was a fool among them, maybe they ate dirt, maybe they were something. He argues so much that the command comes: "Sir, don't argue anymore. They are finished. It's the command." Because you have to get permission from the Perfect Human. An earthquake comes, you have to get permission from him. Does an earthquake just happen out of the blue? Does a calamity just happen out of the blue?

Nothing comes until he wants it. Nothing comes. In short, the points that are in this, will become clear in the valleys, so that we know in what path they have moved. "If they ask him, 'Are you drunk or not? Do you not exist? Or do you exist or not? Are you in the middle or outside the middle? Are you on the side, or hidden, or apparent? Are you annihilated or eternal, or both? Or are you neither? Are you you, or not you?' He says, 'I know absolutely nothing, and that I don't know, I don't know that either. I am a lover, but I don't know who. I am not a Muslim, nor an

infidel, so what am I?" Go to the Valley of Bewilderment. Its name is also the Valley of Bewilderment. It's obvious. "I am a lover." He just says, "I am a lover." "This celestial sphere in which we are bewildered, we know it to be a lantern of imagination. The sun is the candle holder and the world is the lantern, we are like the figures that are bewildered within it." Khayyam says it. Khayyam. This great Sufi, Khayyam. Now his scientific and mathematical genius has destroyed the world. He explains the Valley of Bewilderment beautifully.

He says, "I am a lover." A lover doesn't understand Muslim and infidelity. When a lover falls in love, if they have passed the Valley of Love very well, it doesn't matter at all who that person is, who they themselves are, what they are, what that person is. Love makes a person blind. That's the whole point. That love is a vine that exists in Iran too, if you go to Tehran it's there, it wraps around the pine tree, it dries it out. That is love. That is love. It wraps, it kills, it doesn't let go. "I am a lover, but I don't know who." Now the interesting thing is, he has fallen in love but doesn't know with whom. It's very difficult. You fall in love, you know who you are in love with. For example, imagine someone is delivering curtains to your house, your dad is crying or maybe your brother... "What happened?" "I fell in love." "In love with whom?" "I don't know!" You would laugh, right? You see, it's funny. He's saying, "I'm in love with my cousin," or "I'm in love with my other cousin," or "I'm in love with that girl," "I'm in love with kabab koubideh with rice," "I'm in love with the television," "I'm in love with money," "I'm in love with status," "I'm in love with my position."

In love with what? "I don't know." It's very bad when you don't know who you're in love with. "No, I don't know." See what a bewildering valley it is. That he is in love, he cries, he has become thin, he doesn't eat, he screams, he shouts. He doesn't understand. He doesn't know. He is suspended in mid-air. They ask him, "Why are you crying?" He hits himself. They say, "He's in love." They say, "In love with whom?" They say, "I don't know!" It's very amusing. The first question of the person opposite him is, "Sir, we want to help you." But the concept of help also disappears here. No one can help anyone in this valley. This is the meaning. This is it. Attar says it. He says, a person can help another when we know what they want. "Mr. so-and-so?" "Yes." "I want a house." We understand he wants a house, we help give him a house. "Sir, I want this girl." We try, mom and dad also go to propose, we do something about it. "Sir, I want a car." It's clear. "Sir, I want to become president." It's clear. "Sir, I want plutonium." It's clear. "I want a cow." It's clear. The worst... kids, kids, I have to explain the valley so we understand. Children, at the age when they are born, meaning from seven months old until... five or six months after being born, they traverse all these valleys very quickly. The baby cries, it doesn't know what it wants. The interesting thing is, it itself doesn't know what it wants. It is in love but doesn't know what it wants. Sometimes even the mother's breast is of no use to it. It loves its mom, it is there, it doesn't know what it wants. Where was it in love? In a valley in the mother's womb. It saw something, now it has come out, it doesn't understand. It doesn't know. There in one place, something in the mother's womb was making a sound, it was turning and it was enjoying itself with it. It's a harmony, a... five million sounds have been added. The baby is confused. Why? Because in another valley... At seven months, the baby slowly starts to journey in these valleys. All of it happens in the body. All these valleys must definitely happen for it to happen in the soul. It comes out, it cries. What does it want? I don't know. Sometimes we understand, it puts its mother's breast in its mouth, drinks milk, becomes quiet. We understand.

But sometimes even the mother doesn't understand what it wants. It drives a person crazy. "I am a lover, but I don't know who. I am not a Muslim, nor an infidel, so what am I? But of my love, I have no awareness; I have a heart both full of love and empty." Let me read the line again and come back. "But of my love, I have no awareness; I have a heart both full of love and empty." A heart both... I have a heart both full of love and empty. Meaning I also have an empty heart. Bravo! The stomach... the bewildered valley, the Valley of Bewilderment, the valley of being dazed and confused. Everything they gave you in Oneness, in the Valley of Oneness, gets lost there. When it gets lost, there is still hope. In the lost thing, he sees that it is getting lost. Meaning when you are separating from me and leaving, I am still seeing this getting lost. You ask, "Seeing what?" I say, "It got lost and went." And I am seeing this lost thing. The time I no longer see you is when you turn the corner, go down the hill, I don't see you anymore. He says everything he saw, Oneness got lost. He also saw the loss, he watched until the loss got lost. Loss itself also got lost.

"Since what is not, and all that is, is but wind in the hand, since in all that is, there is deficiency and failure. Assume that all that is in the world, is not; Imagine that all that is not in the world, is." Khayyam! I just came today and attacked with Khayyams, so you know. "Assume that all that is in the world, is not." Khayyam says: "Imagine that all that is not in the world is." It both is, and is not. All the poems are completely clear and their stance is also clear. Therefore, these are all questions that are in this valley. Now the next valley is also the Valley of Poverty and Annihilation. In any case, understanding these valleys is very rare, people rarely understand. That's why I'm just saying I gave an example. We gave this little explanation so that we know, Hosseini, at least you understand what a distance there is between understanding and not understanding, between a Sufi and a mullah. When you bring up the name of a mullah, you have to rinse your mouth. Why? Because the little mullah itself is impure. But when you bring up the name of a Sufi, you have to rinse yourself, because it is a very great name. We wanted to understand this in this space so we know that these... If you don't understand these valleys, you can't even talk about Cyrus. I don't even know how you open your mouth to talk about Cyrus. You open this impure mouth of yours and keep talking about Cyrus. I'm talking about Hosseini, I called myself impure, otherwise you, whose eye I would kiss, I would kiss everything of yours... you and I are good with each other. Hosseini opens his impure mouth and talks about Cyrus, Cyrus... Have they traversed the valleys? Were they able to? Do you understand the valley that you talk about Cyrus? What do you understand about Cyrus? Where on Cyrus's ass was there a mole? You should be talking about these things. We don't know anything about Jesus either. We don't know anything about Muhammad either. They have passed all these valleys.

By their own method. And it's the end of the valleys. When one becomes a Perfect Human, they have passed the end of these valleys. The end, the end. Otherwise, like the Perfect Human himself, there are seven or eight others, my pretty one. On the globe... look at what Jesus is. See what an end this was that the other five couldn't reach this station. Everyone, everyone avoids a great Sufi like Cyrus. This same mouth, completely. And then "Cyrus said this, Cyrus said that." Four books about Cyrus, written by four morons, and you give your opinion about Cyrus. Like the hadiths, like these same things you talk about now. Then you want the secrets to be revealed and then you mess everything up and mix it together. You've clung to that same

book... What book? When the Perfect Human exists, there is no book. I am giving a program right now. A book doesn't need to be published.

If I am running the program, which I am running right now... let's say after me Tom Cruise is supposed to run this program. Well, Tom Cruise will run it. Why should you think that I have to write this down? The Quran was the spiritual state of Muhammad ibn Abdullah in that state. "O Muhammad, make the camel sit down there." Now do we really have to make this camel sit down? Think about it yourself. Sir, it was from the imaginings of Muhammad. And besides, many other things from this Quran that you read there, it's just paper. And really, you don't even ask yourself. Do you know why you don't ask? Because I see myself as very big. I see myself, myself as big. I think all the people of the past were idiots except for me. The first person to strike the Quran with a sword is Ilya, son of Imran. Now you say Ali ibn Abi Talib, meaning Muhammad.

I'm giving your data... I am like Mustafa, I am mistaken for him... to fight... should I say Muhammad ibn Mushtaba? Should I say Muhammad, son of the father of Mustafa? I am very comedic. We don't have such a name in history. For example, it says Muawiyah ibn Abi Sufyan. We understand Muawiyah is the son of Abu Sufyan. Muhammad ibn Abdullah. We understand... Muhammad, son of Abdullah. What is Abdullah? Abd-Allah. Muhammad, slave of Allah. Which Allah? The Perfect Human. Meaning that Abdullah, they gave him that name for this very reason. So the Allah you say belongs to the Arabs, existed before Muhammad. The proof is his father. Like Imran. Imran is a word that is from four thousand years before Ali ibn Abi Talib. And wasn't it a question for you to ask this little mullah that, sir, what does Ali ibn Abi Talib mean? Well, he also gives an answer. He says Ali ibn Abi Talib means Ali, son of the father of Talib. His brother.

These are interesting, we have to ask. The Principles of Religion are based on research. We have to ask them. "Can we perform the daily prayer?" He says, "No, the prayer is the pillar of religion, it's in the branches of religion." You say, "After that, when can I perform the daily prayer?" The mullah... just cut the program, my dear Basiji boy. Cut it. Go right now and find the first mullah, let's ask. Say, "Sir, I want to perform the daily prayer. Do I have to accept the Principles of Religion?" He says, "Yes." We say, "Well, you define the Principles of Religion for me." He says, "No, I only know Oneness and Justice and Prophethood... and the five... is with the Sunni version." "Are the Principles of Religion based on research?" He says, "Yes." You say, "Where should I research from?" You go away confused and bewildered again. You have to go... you have to listen to Restart again. Ask people. Ask him. Ask him, brother. "Sir, didn't Muhammad, in the Quran that you've put under your arm and you walk around with so stiffly, didn't he say 'I don't want a wage for preaching'?" He says, "Yes, he did." You say, "Then why do you want money?" He says, "Listening to Hosseini's program..." he slaps you in the mouth. He says, "You've been listening to Hosseini's program? Have you gone crazy? How was it before, you used to not give your money? You used to eat. Now you're playing money games with me? You won't give your money for me to eat?" He's right. He has a point.

Everything has gone up in the air. So I don't have a fight with you. I'm saying to you too, do your research, pretty boy. Investigate a little. Think a little. Ask questions. Then you will see that really what we said, yes, it is correct. And it is nothing but what we said that is correct. And it is nothing at all besides what we said that is correct. The world means the Sufi and the Perfect Human and the Perfect Men in an era. So Socrates was a Sufi who said: "I do not know, I only

know that I know nothing." Who was this Socrates? He was one of the Sufis in the era of his own Perfect Human. Who is Mahdi? This Mahdi is the future Perfect Human who comes. If you'd like it to be him, that same Mahdi will come. You'd like the same previous Mahdi to come? That same Mahdi will come. To you, it's about what you're used to.

The last Perfect Human on planet Earth, his name is Mahdi. Let him be Christ, the same way he comes, he will also come. Wait for that one. The last bead of this rosary is named Mahdi. Are you used to that? Your bead is now, pretty boy. Your bead is now. This bead, you must "hold firmly to the rope of Allah" (واعتصموا بحبل الله) and "be not divided" (لا تفرقوا). Pretty boy. When they said "When the victory of Allah has come..." (إذا جاء نصر الله), it is truly this. "...And you see the people entering..." Restart "...in multitudes" (ورأيت الناس يدخلون في... أفواجا). And Jamshid... the same. And let's wait for these scenes. Next week we want to explain the Valley of Annihilation. And in essence its name is Poverty and Annihilation. We want to explain this so that the topic we want to express and explain before the Valley of Annihilation, which is very important, and we will explain the Valley of Annihilation in two, three lines and after that, I will entrust you to the rinsed mouths that can utter the name of a Sufi. Only those who can utter the name of the Perfect Human are Sufis, because they have purified themselves and are not scum like Hosseini. I entrust you to the tongue, to the lip, to the tooth, to the mouth of the Sufis that if they utter the name of the Perfect Human, they understand... I don't know... I entrust you to him. To the teeth and lips, to the beautiful, mesmerizing eyes, to the very lovely eyebrows that we don't know if they are joined or separate, I entrust you to my beautiful Sufis. Farewell.

