

Episode 53 - The Secrets of Ayn al-Quzat

The history of mysticism is a history of persecution. This episode of RESTART dives into the tragic and triumphant story of the great Sufi mystic Ayn al-Quzat Hamadani, whose life serves as the ultimate proof of why the living truth is the greatest threat to a dead religion. When the son of the powerful Seljuk king dies, the clergy are given an impossible command: revive him or be killed. The Ulema, helpless and terrified, turn to the one person with true spiritual power—Ayn al-Quzat, a saint they themselves had imprisoned.

We reveal the full story of the miracle that followed, which, by bringing the prince back to life, shattered the authority of the Ulema and caused a spiritual revolution. However, the jealous clergy, seeing their power base crumble, concocted a vile lie that led to Ayn al-Quzat's martyrdom. This is a timeless lesson on why the pious of every era have been the ones to persecute and kill the saints. Ayn al-Quzat's self-foretold death by "fire, oil, and a reed mat" was not a tragedy, but a final act of spiritual defiance that proved the mystical truth is a fire that no amount of religious dogma can ever extinguish.

#RestartPodcast #The73rdPath #AynAlQuzat #Sufism #Mysticism #Rumi #Attar #Gnosticism
#Theology #Philosophy #Deconstruction #SpiritualAwakening #HosseiniRestart
#ReligiousHistory #Martyrdom #Seljuk #ForbiddenKnowledge #HiddenHistory

When does a Perfect Human truly help the people of a country? Truly, if people cry, if they beg, will the Perfect Human help them, or will he say, "People get what they deserve"? Today, I will reveal a great secret to you. Sufism, Mysticism, and the Perfect Human help a nation not when they cry, not when they beg, but when their wisdom has been shaken. When the great "Restart" antivirus within you starts to stir and kills all the viruses, your wisdom is shaken, and that is when the Perfect Human in Sufism and Mysticism comes to the aid of that wise nation.

Welcome to 53, welcome to Restart, the most dangerous program in 700 years. Welcome to the Restart Antivirus. You're hearing our voice from Radio Pastoo. You're hearing our voice from Neauphle-le-chateau, California. This is the voice of Abu Muslim Khorasani plunging into your malleus bone. This is Ya'qub-i Layth, the voice of Sufism that you are hearing.

Anyway, we explained the Valleys up to the Valley of Bewilderment. The reason for explaining these valleys is so that we know the secrets that exist within them and the very deep questions. Why has a program like this not been broadcast for 700 years? Why have governments and the clergy of religions tried to change the stories over these 700 years? Why did they distort them? Why did they even try to release TV series and films about the great figures of mysticism and Sufism to distort their image? Why have billions of dollars really been spent over these 700 years so that you would not understand something?

For example, the book The Relations of Shams and Rumi. One of the things governments have done throughout history is play tricks. Because they don't dare to directly confront Rumi, to confront Shams, to confront people with popularity and big ideas. Then, there's this group of

Sufis and mystics in the world who rise up. How do they want to destroy them? They always explain it like this: "Look at Shams and Rumi from another angle." Then they publish a book, saying he's gay, they were gay. They look from another angle. Or they say they were great mystics, important Sufis. Rumi had married a woman at the age of fourteen. He would beat his wife, he beat her so much that Rumi's daughter committed suicide by the age of twenty-four. Why? Because when we declare that you should be mindful of the domain of women in religions, only Sufism respects women. For this very reason, they set aside all of Shams's sayings. The important point is to convince people that, "Sir, this guy was a womanizer, he used to beat these women." This is a very important point, isn't it? Meaning, to distort one of the most important secrets. He doesn't care at all if Nafiseh, who was a Sufi and a great man, is questioned. He distorts it; he was a great man, but yeah, he beat women. Whereas if the authorities were to say about me: "Sir, everything about him is good, he really wakes up for morning prayers, but he's in love with girls under sixteen or eighteen, he rapes them." Well, you'd be completely finished. Why do they do this?

Today I want to explain a secret so that later, when we get back to Restart 1, 2, 3, 4, whose history and books I mentioned, you won't sacrifice the movement out of fear. Why? Because the source of history is right here. Because we have no history. History is not being written. Governments and the clergy of religions—that becomes history. Being a tool. What is Hallaj? Nobody knows. Yes, "Hallaj said," "Hallaj said," "Hallaj's verse," "Hallaj from another perspective"; this is all a joke, a farce. Why did Hallaj die? They don't know. Distorting the story isn't about them coming and saying, "Sir, Husayn, for example, Husayn ibn Ali didn't go to Karbala and wasn't killed." They don't say that, but in the middle of it, they say: "Yeah, they went there because they would have gained power afterward." They make it political. When they make it political, they bring down the character of that person.

"Yeah, Jesus was a very good man, but he was a carpenter's son." Let's ask why he was a carpenter's son. A carpenter must have a shop, he must settle somewhere. Their trick with carpentry is this. When you say that Jesus was a carpenter and knew carpentry, what does that mean? It means he had to be settled in one place, to stay in a city to be able to do carpentry. Now if you said, for example, that he was a merchant, it would mean he went from city to city. They say this because we ask how this Jesus, son of Mary, went to so many different cities. These are the tricks that have been used to distort history. The topics I want to explain today are all in the Valley of Unity and Bewilderment. We explained the valleys so that you would know why Hallaj was killed, in which place he was killed, by whose order he was killed, and in which valley he was killed. In previous programs, when I explained the valleys, I said that a person who enters Sufism and mysticism reaches a point where they can raise the dead, the same thing Peter used to do.

But by the order of the Perfect Human. At one point, they tell Muhammad: "O Muhammad, do not say anything from yourself. Why do you speak from yourself? Say Insha'Allah, if the Perfect Human wills it." At another time, they say: "That's right, say this. Whatever you have, whatever your heart desires, say it." Which valley, where, which valley has he passed? This is a very important point. We explained the valleys to see these matters. How is it possible that a government comes and dedicates all its time to what they can do to the artistic figures? What can they do to the artistic figures inside Iran? Their entire job is that now that Restart is exploding, they have no choice but to promote the mullahs. Meaning, they had it in their old

project too, a couple of mullahs. And what are their words? So that people will like it. "Yes, the officials are thieves, there is widespread corruption among officials. Islam is in danger." "We must cling to Islam." Well, people hear these words and say: "Masha'Allah, what good words!" They are not good words at all. Seven hundred different interpretations of Rumi have come out from governments over seven hundred years. How is it that a sentence like the one we mentioned in our 24th and 25th programs wasn't in any of them? How is it that Rumi's main point, that "He is hidden in every era, but he is present, the test is permanent until the Resurrection," that a Perfect Human exists at all times—how is it that no one interpreted this? They focused on all of Rumi's other beauties. Because the government, through the interpreters it produces and sends abroad with huge sums of money for education so they can return, their goal is that it's not important for you to grasp that Rumi was such-and-such, what's important is that you don't say what Rumi is actually saying. And for this reason, they interpret poems from Rumi that are obscure to everyone.

And then in such-and-such valley, he recites a Friday poem, and then they promote Friday to destroy it, and then they write books, and then maybe the director says, or for example he himself says, for instance, Ayn al-Quzat publishes a book for himself. This was both a cinematic project and it's irrelevant. Because Restart changes history. Restart is always what the Sufis say, and only they are correct, because we are the family of Sufis, my son and I, we know what's going on in the house. My wife knows what's going on in the house. The neighbor heard us exchange a couple of "sister-mother" insults; it doesn't mean anything. He's a neighbor. When these Perfect Humans existed throughout history in succession like the Sufis, whatever he said about Jesus is correct. The tradition belongs only to the people of Sufism and mysticism. The companions, history—it doesn't exist. There is no history at all.

Regarding Ayn al-Quzat, whom I want to explain today, Ayn al-Quzat Hamadani. On the matter of Ayn al-Quzat, they changed history six times so that the main secret of Ayn al-Quzat Hamadani would not get out. Now, a person who is a philosopher... they don't write "philosopher" anymore. Meaning, a person of Sufism and mysticism. And to bring their rank down a bit—not just a bit, 18,000 worlds down. When I say a bit, I mean 18,000 worlds down—they attach the word "philosopher" to them. "Look what a philosopher he is." This "philosopher" is an insult. A vulgar insult. The word... whereas "philosopher" is very good. A philosopher is five million times better than the clergy of religions, whether an atheist philosopher or a theist one. In a minute of thought, much of them is shaken. The difference between a philosopher and a Sufi is the difference between the sensory world and your mom's chicken. In comparison, he understands nothing. We don't have such a philosopher.

A Sufi and a person of Sufism and mysticism means Ayn al-Quzat. Then he is a poet, and after that Ayn al-Quzat Hamadani published four books. There is a very deep point in his books. Well, the government knows, do people have the patience to sit and read the books of Ayn al-Quzat Hamadani in English, Arabic, and Farsi—to sit and read all these books? No. It creates websites, starts promoting Ayn al-Quzat Hamadani, and says exactly the things that, if one day the Restart program is broadcast and wants to announce its theory, the government's viruses will be present in people's inner beings, and they will subconsciously doubt, saying: "This Restart program is different from everywhere else in the world." Well, the Restart program says Abraham is Zoroaster. What does that mean? Well, a very... right now all religions will be turned upside down by this one sentence from Restart. What does it mean? When we say Abraham is

Zoroaster, it means that everything Muhammad ibn Abdullah has said until now, "I am a descendant of Abraham," means "I am a descendant of Zoroaster." Everything is turned upside down. Then the Kaaba belongs to Zoroaster. Then the story... so the father of religions becomes... it's not important now if the father of religions is Iranian or Japanese, it's not that important.

Wherever he may be from, he belongs to the real world. But of course, it's clear that another religion will never, ever allow Iranians to understand that, sir, the father of religions is Zoroaster. They create a fictional story about Abraham. The stories of Zoroaster are the same. They released two characters. One of these characters is lost in history; we know nothing about him. Well, it's obvious that if I now say Zechariah is a Perfect Human, two religions will get upset. Look, whatever I say here, some group will get upset. Why? Why Zechariah? The Mandeans will be happy. I want to give an example. I'll give this simple example. Right now, all Jews will probably get upset, even orthodox Jews. To the sentence "Zechariah is a Perfect Human," they would say: "Mr. Hosseini, say your mom is a Perfect Human, we'll accept that. Don't drag Zechariah into this." Why? Because the Mandeans are a group who are the Sabians. They were star-worshippers, the North Star, whatever. They consider Zechariah to be the Perfect Human. But if we say Zechariah is the Perfect Human, the missing link in Darwin's theory of religions is disrupted and one group of religions, meaning one religion, will be astonished. The Jews will say: "Well, if that's the case, these ancestors, everything falls apart. This hierarchy that we've arranged falls apart." And it is indeed so. Whatever is discussed here, some people will get upset. That's for sure and it makes no difference. Restart's programs and explanations are clear.

We also explained it in the Valley of Unity. We should know that the principles of religion begin from the Valley of Unity. Then we see that Ayn al-Quzat reveals an important secret that existed before, then was lost. Now in his book Tamhidat, or wherever in his other books which I don't want to explain for now, there we see that he comes and explains the principles of religion. The principles of religion in a way belong to the people of Sufism and mysticism, and nobody knew this, just as really the (عجل علی) and so-and-so, for example, the dear religious military kids or the dear Revolutionary Guard kids or friends whose ears are their eyes, and their eyes are... they are very good people, if you ask them, "Where did you hear this (عجل علی ظهورک) and so on?" They don't know. Then you tell them: "Sir, before Shah Ismail Safavi, what did you even understand of عجل علی ظهورک and so on?"

At one time there was a government or a religion or something else. How did we suddenly become so "Lover of Mahdi, come, Mahdi, come" that now that Restart has come, you're all upset? Weren't you saying "Mahdi, come, Mahdi, come"? Restart is coming. Or can 15 million listeners be shut down with one or two speeches on the internet? It's not the internet at all. Which institution is behind it? Now why are you upset? After Shah Ismail Safavi, what was your religion? Aside from a small number who were Sufis and mystics, what was your religion? You had no master. You have to, you were Sunni. Now, all Sunnis, it doesn't matter. So governments come and produce things so that important secrets are hidden. They create mullahs. And they say it seriously. Every word of it strikes my heart, it clutches at me. They don't tell you the main point. This very mullah, the first three sentences of any mullah you find on the internet, which is a virtual world in the hands of the Islamic Republic—meaning they have over

500 websites—any mullah who did not say the sentences I'm about to say, you should just abandon the whole movement.

He must speak of the Unity of Being. He must say all of Islam is Sufism and mysticism. Christianity is Sufism and mysticism. Number three, without the permission of the Perfect Human, no living being, no Mahdi, no Hadi... Right now, even I do not have the right to speak. If he says these things, then it's valid. Just saying "Yeah, such-and-such official should do such-and-such" is normal. It's not important at all. Now the Islamic Republic itself is turning on the officials of the regime, so you turning on an official or a mullah is not the benchmark. This is a project.

What made the Seljuks extinct? Ayn al-Quzat Hamadani. What gave the Seljuks legitimacy? Ayn al-Quzat Hamadani. Mr. Hosseini, excuse me, you mean Ayn al-Quzat Hamadani threw a very large regime into chaos? That's exactly his thing. Many in Sufism and mysticism consider Ayn al-Quzat Hamadani to be somewhat similar to Christ. I'm saying this for a reason. Why? Whereas in Sufism and mysticism, he is like John. Hallaj is John the Baptist. Similar to Ayn al-Quzat. So Ayn al-Quzat is a regime-changer, but we don't read in any book that he eliminated a regime. Because the regime was eliminated on top of him. No, you don't know. You don't know what Ayn al-Quzat did. Why did he make a move like this? We need to know the valleys. In which valley was Ayn al-Quzat killed? In the Valley of Bewilderment.

It began in the Valley of Unity, his death was set in motion, until the Valley of Bewilderment where he was killed. We don't see this anywhere. We don't see sentences like this anywhere. The government has always looked at Ayn al-Quzat from another perspective. From below Ayn al-Quzat, from a second-degree angle, in Lagrangian equations, layers of chromodynamics, from above Ayn al-Quzat, from below Ayn al-Quzat... all like this. The government has published books, they've put it on their websites: "Great mystic, Sufi, blah blah blah." Why did he die? "For the sake of love." An angle of Ayn al-Quzat's love. Then look at the words of the religion-sellers. Now the government, look how interesting, says "religion-selling clergy." At that time, sir, the entire clergy of that era, the time of Ayn al-Quzat, was the greatest clergy in history. All prayerful, all fasting, all giving religious tax, all fanatics. All the products of the religious military, the products of the religious military kids, the products of the religious military mothers, all were produced at that time.

We need to see what history was like. What was it? We look, and alongside Ayn al-Quzat Hamadani, around that time, there is Ahmad Ghazali, Imam Muhammad Ghazali. Pay attention, two brothers. One in the service of a powerful sultan, named Muhammad Ghazali. I will explain about him too. When the ministry of intelligence raided Imam Muhammad Ghazali's house, they published a book from him so that it could be cited. Imagine if tomorrow a program comes out from me where it only says allegiance to religion, death to... it's cut, gone. From all the...

Muhammad Ghazali's Arabic works were completely reversed. But what is the story of Ayn al-Quzat? At 24 years old, Ayn al-Quzat Hamadani was an expert in everything the clergy of that era was saying. Khayyam was also in this period, all were in the 4th and 5th centuries, the Seljuk era. The great secret is that the distortion of history has reached a point where Amir Khan, the son of Sanjar Seljuk, has been erased from history. The last Seljuk king is spoken of in a way that suggests he had no children, had a girlfriend, one son.

The story in simple terms is this: before Ayn al-Quzat Hamadani, in terms of jurisprudence and level of knowledge, he was at the top. A very genius person. At 24, you can imagine, he

published books that two hundred, three hundred, five hundred years later were sensational. All of them. In this era, Sufism is held in special respect in some places. There are also infiltrators as ministers within Sufism. Meaning, there are ministers during the reign of kings who are Sufis. A strange event happens. This event that I want to explain, in the last hundred thousand years, has maybe happened fifteen times. Later we'll open up the corners of it. A very simple event happens: the Seljuk government was paying bribes to the Ulema—that's what they called the clergy of that era—to the clergy and these people. For example, let's say, such-and-such tribe, the tribe... they are getting money, for example, taking bribes from the king. The king's son, he only had one son.

Now some say he had a dog, because of the dogs... that's not important, the main point is what matters. He only had one son. This son gets sick. The doctors come to the son's bedside and say: "Sir, there's no way." Whatever his illness was. "He will not survive." This means the Seljuk dynasty no longer has a son to put forth. And at that time we have two Seljuk empires, the eastern Seljuks and the western Seljuks. There's conflict. Iran is divided into two parts. The entire eastern side is in this man's hands. He, meaning the king of that era, the Seljuk era, announces: "Sir, look, see the clergy there. For example, go to the priests, go to the clergy and plead with them, because they have a connection with God after all."

"They have good relations, mysticism and such, they have something, and so on." "Please ask them to pray for my son to get well." They invite the Ulema, give them sweets, give them dinner. They come, and it's right in the middle of a time when this man also has a minister who is a staunch opponent of Sufism and mysticism. Meaning, a Saeed Emami was also produced in that history, imagine it like that. And he had crushed many of the Sufis and mystics and thrown them in prison, meaning, like, over 60, 70 people are in prison. The story begins here. They invite the Ulema, and the Ulema come one by one to the child's bedside and they read prayers that, God willing, he will get well and so on. And three days later, his child dies.

A rare event in the universe occurs. The last Seljuk king issues a decree: "Arrest all the mullahs and bring them here. Ayatollah, Hujjat al-Islam, whoever receives a salary, bring them all." They bring them all. He says: "You claim so much to have a connection with God, you've published books, you're Hujjat al-Islam, you're Ayatollah, you are with God, you're constantly taking bribes from us, taking money, telling the people that the path to salvation is this, from us, come to us, we will save you. My child died. The prince died." He summons them all down into a very large hall. They draw their swords. The Seljuk king's command is issued. This event has happened a few other times. Hold on, I'll go back and tell you where. One was at the time of Pharaoh.

Meaning, Pharaoh invited all the sorcerers and said there are two options on the table. They asked: "What are they?" He said: "Option one is that a certain Moses has come, claiming to be a prophet. If you defeat him, I will give you huge sums of money. If you are defeated by him, I will kill you." Meaning, all the sorcerers, I don't know, magicians, spell-casters, illusionists, sleight-of-hand artists, world forces, hidden forces, known forces, ascetics, he gathered them all. Moses, one by one... he dealt with each of them. They said: "Yes, Mr. Seljuk King, what is your command?" He said: "You have three days to bring my child back to life. If he is revived, he is revived. If he is not revived, I will kill you all." The story began here.

The Ulema are sitting in the hall, and he had two ministers. If I were to read the names of the ministers, you could probably find them in history. He had two ministers. One was Abu al-Qasim Qawam al-Din Dargazini, one of the Seljuk ministers, who was a great enemy of the people of

Sufism and mysticism. Another was Aziz al-Din Mustawfi Isfahani, who was a supporter of the people of Sufism and mysticism but had been weakened. Other ministers were attacking the mystical and Sufi perspective. The news spreads throughout Iran at that time: "Sir, a Restart program has come out." They say: "What is the program?" He says, "The Beloved's promise has struck." It spread throughout Iran. All the current Shia and Sunni mullahs know the story, but if you search for "Ayn al-Quzat" in Arabic on Wikipedia, you won't find more than three lines of the story.

Ayn al-Quzat Hamadani, the master of the intelligent, the genius of his age. Is it possible for no one to write about Ayn al-Quzat Hamadani? Restart has been broadcast. "Sir, what happened? Why Restart-y?" The king says: "Are you Ayatollahs or not?" They say: "Yes." He says: "Don't you say you are the Proof of Restart?" He says: "Yes." He says: "Don't you say that we, you have a connection with God?" He says: "Yes." He says: "Good, you have three days to bring my son back to life." He's got the mullahs. Imagine tomorrow morning I come to Iran, the country of Sufism is established, in the morning I announce I will bring all the mullahs, I'll put a sword on the table in front of them, and I'll say: "Either you revive this cat..." Whoever claims to have a connection with God, stay. I have a test of judgment. Whoever doesn't claim it, go to the other side. Then you there, when the cameras are on, you know they will all go to the other side. There will be no sheikh there. It's death. The moment the sword touches your neck, the moment you place it, your bile rises to your eyes.

Then you will understand what the difference is between your Sufism and mysticism and theirs. If you'd like, God willing when we come to Iran, if you enjoy this kind of entertainment, tell me, I'll blow everyone's mind. One day I'll announce that I'll pay a salary of 55 million tomans a month to every cleric, but I have one tiny condition. I'll turn on the cameras, I'll put a chicken on the ground, and we'll cut its head off. Any mullah who brings it back to life gets 55 million a month. I myself will kiss his feet and give it to him. Then we'll see they all leave. This has happened a few times throughout history. The news spreads through the whole city. Iran becomes confused. People's faith in Islam is completely shaken, they doubt. The minister who was on good terms with Sufism, the Ulema knew, just like now. The world's Ulema know. The Ulema, the Pope, knows that Restart is the truth. He knows it completely. Just like now, the Ulema, all the high-ranking clergy of the Iranian regime also know that it is the truth. The Ulema, the king of Saudi Arabia, they definitely know Restart is the truth. They know that the only way to salvation, the only religion, is this Restart. He knows full well that in every era, among the Ulema, a Perfect Human exists.

Because the Seljuk king had also arrested priests and rabbis. They come up with a trick. They go to the good minister and say: "Sir, we screwed up. We issued one or two fatwas, we threw these people in prison and all that." "In your opinion, who can do this? We have to bring him back to life. He will destroy us, sir." This one is the problem-solver. The good minister says: "The only person who can do this is Ayn al-Quzat Hamadani." He says: "But we threw him in prison!" He says: "Yes, exactly, he's in prison now." He tells the king. That prisoner whose father is now... it becomes a mess. They come up with a trick. They say: "Sir, we promise not to interfere with Sufism and mysticism. We give you our promise." For example, imagine if tomorrow the regime officials come and say: "Sir, we screwed up." The same thing happened during the Bush era. Meaning, now, later it will be revealed that the regime officials said: "Sir, we screwed up, forgive us." Well, "O Lord, avert this calamity." We went through the events of

Saeed Emami, we said Saeed Emami... I explained the door, you'll understand. "Forgive us." Everything happened there. We said: "Sir, forgive us and we screwed up."

"For the preservation of Islam, say that Ayn al-Quzat is also a Muslim, so that at least now that this is happening, we also promise not to issue bogus fatwas anymore, we swear an oath, at least so we won't be shamed in front of the Christians and Jews." Whereas the Christians and Jews themselves at that time had priests and rabbis who were outside the circle of the Perfect Human. They didn't know this. Say that, sir... they said: "Alright." That good-for-nothing minister, excuse me, Abu al-Qasim Qawam al-Din, went to the king and said: "Your Majesty, the Ulema say that this task you've given us to revive him and so on, it's a bit unseemly, it is not befitting the dignity of the Ulema of Islam. If you permit, we have a student, we can tell him to come and he will revive him." "Alright, it makes no difference. No problem, let him come and revive him." Friends, just as I'm saying, they pull Ayn al-Quzat out of prison. Ayn al-Quzat comes to the bedside of the son of the honorable Seljuk king and says: "By my leave, arise!" How can such a sentence and such a story truly be erased from history? Now let's assume, from Iran, we say: "By my leave, O man, arise!" How can such a thing be erased from history? The Seljuk king's son comes back to life. The story begins here.

Why? Because in the Valley of Gnosis, you to powers... you explained. Now yes, let me just say this. You have to know the valleys, he places them. A person reaches degrees where, in terms of control, he can do anything, but he cannot do it by his own leave. He must say by my own leave or by whose leave? When you say that such-and-such ascetic stops a train, yes, he can stop it. I told you last time that right now there are people who can sit and look at you and read your entire brain. Where is your brain... what is the brain? The brain is a specific virtual space, a hard drive behind the hypothalamus. Even if your brain were a wire, they could read it from the sides. Like an X-ray. An X-ray means a mystic. It didn't exist in the old days. How is an X-ray supposed to see my liver? My kidney is inside me. But now they want to, they take an X-ray and take such a picture of you that they understand what your kidney is, what's behind it, what's on this side, what's on that side.

There are people who can see the inside. It's nothing at all. It's been decided that I'll explain later. The story of Ayn al-Quzat begins from here. They celebrate, they are joyous, everyone is happy, and Ayn al-Quzat becomes the most famous person of that era, and to this day, we still have no one more famous than Hallaj and Ayn al-Quzat for these reasons. One month, two months, three months, four months, the people of Iran become Restart-y, they flee from religion in droves, they no longer believe in religion. They say: "Sir, what is this? You all call yourselves Hujjat al-Islam, do you seminary students know how to do anything?" You... a rumor spreads. Slowly, now I want to talk about Iran for later. Slowly, the Perfect Human of that era is exposed. The Perfect Human is unintentionally exposed. Iran is thrown into chaos, it becomes dangerous. The Ulema sit together and say: "Well, Islam is completely... we wanted to save Islam... it's lost. Islam is completely lost."

"This guy is gone too, everyone has become Restart-y. Overnight with two speeches, fifteen million, twenty million are listening to Restart. And the Sufi has also been exposed, one Sufi who has now been exposed named Ayn al-Quzat. Now the Perfect Human has been exposed too. We're completely up in the air. We don't even want to take money anymore. Our reputation is ruined. What should we do? Should we kill him?" This is a very important point. The king is not aware of this matter. Why not? Because Qawam al-Din, that idiot minister, Abu al-Qasim

Qawam al-Din, explained in the king's ear that... I mean he secretly went and explained in the king's ear that: "The student of these Ulema will come. It is not befitting the Ulema's dignity." He had told him this. He says: "I'll handle it." The Ulema sit down, pay attention to this point, they sit down, and over fifteen thousand signatures from the clergy are put on Ayn al-Quzat's death warrant. Fifteen thousand Hujjat al-Islams and Ayatollahs sign. Hallaj's death is also of a similar kind.

Where should they light the spark? This is very interesting. Qawam al-Din goes to the Seljuk king and says: "Your son, praise be to God, is alive, but the Ulema are upset." They say that: "The blessing will probably leave this country." The Seljuk says: "Why?" He says: "This Mr. Sufi made a mistake..." They don't say Sufi, they say: "This student of the Ulema," meaning the student of, for example, Ayatollah so-and-so who is now such-and-such in Iran. "This student of his made a mistake and they fear that God's wrath will descend." The Seljuk king asks: "What is it?" He says: "At the moment of reviving your child, he said 'By my leave'. Look, he didn't say 'By God's leave'. Because he said 'By my leave,' this is blasphemy." They kill him over "By my leave." The execution order is issued. Ayn al-Quzat Hamadani, the great mystic and Sufi of history who passed through the Valley of Bewilderment in such a way at the age of thirty, twenty-nine, that Sufis of the world still register his name in their minds, is taken to be killed. It is written very well in Ayn al-Quzat's own poem before his death. All the clergy know this poem.

"We asked God for death and martyrdom"

This is a poem by Ayn al-Quzat Hamadani, seven months before his death.

"We asked God for death and martyrdom / And we asked for it with three cheap things
If the Friend does as we have asked / We have asked for fire, oil, and a reed mat"

The poem is by Ayn al-Quzat Hamadani himself. The poem is by Ayn al-Quzat Hamadani himself. Dear listener, the poem is from right here.

"We asked God for death and martyrdom / And we asked for it with three cheap things
If the Friend does as we have asked / We have asked for fire, oil, and a reed mat"

They take Ayn al-Quzat and exactly as Ayn al-Quzat Hamadani said, so it is in history. They pour oil on him, wrap a mat around him, and set the mat on fire, and Ayn al-Quzat burns in the reed mat with oil and fire.

A few years later, the son of Sultan Sanjar Seljuk dies. The Ulema, having turned into vultures who only eat and sleep and lie and change the true path of religion, which is this Restart, can do nothing. Ayn al-Quzat dies. Ayn al-Quzat dies, dear listener, according to what he himself said in his poem, and everyone knows this poem. The son of the Seljuk Sultan dies, the mullahs cannot save him. The Seljuk dynasty ends, and after that, the people of Iran pay the price for killing Ayn al-Quzat, and the Iranian nation suffers such hardship that they should remember that when Restart is broadcast, it is the final word, when the command is issued, a nation, a country, has no more than two choices: either it becomes Restart-y, or a calamity will befall them for which there is no way, no path to salvation, no path to salvation. All the Sufis know the real story of Ayn al-Quzat. The Seljuk king's reign ends, but the mullahs continue to be a virus that is woven into your brain. After 700 years, Restart was broadcast to be an antivirus that kills all the foolish viruses inside you and me. Because when we ourselves are in the process of changing, we will change everything.

We entrust you to the Perfect Human of the era of Ayn al-Quzat, the great Sufi, and know that the real story is that when you pass the Valley of Unity, whatever one wants to do in the world, it is God who... no, the Sufis around him do the same thing. That is why Christians try to make sure you don't understand that Peter also used to raise the dead. We entrust you to the fire, oil, and reed mat of Ayn al-Quzat.

