

Episode 6 - The Man God Sent to Teach His Prophet

In the pyramid of religion, there is no one higher than the Prophet who speaks directly with God. But what if their own holy book contained a story that shatters that entire pyramid? This episode dives deep into one of the most explosive and unexplained stories in the Quran: the journey of Moses, the "Speaker with God," as he becomes a student to a mysterious figure whose wisdom he cannot comprehend. We analyze the Quranic verses where this master, the true Sufi, commits acts that seem sinful to the Prophet, proving that the laws of religion do not apply to those who understand the secret reality of the universe. This story is the master key to Rumi's code and the undeniable proof that a power exists above and beyond prophetic law.

This isn't just a story; it is a direct challenge to 1400 years of clerical authority. If a prophet of Moses's stature was told "You will never be able to bear with me," what does that say about those who merely claim to interpret his words today? We reveal that this mysterious figure—the Perfect Human—represents the 73rd Path, the destination that all prophets must seek before their mission can begin. This episode explains why true mysticism (Erfan) is not a branch of religion, but the very root from which religion grows, and why the journey to God requires leaving the familiar world of rules and embarking on Noah's Ark into the unknown sea of the soul.

#restart #hosseini #universalrestart #mysticism #mystics #restartyourlife #godspromise #sufism
#lifequotes #rumi #spirituality #universalrestart #sufis #hosseini #rumi #newbeginning

It's 11:17. I am Hosseini. I hope that this program, at least Re-Start, will continue for the future, God willing. It's 11:17 in California. This is the sixth episode of ReStart.

In the past five episodes, we explained that there is a very important topic at hand. We started with a poem from (Rumi) about the elephant, and through it, we explained the nature of religions. We then dragged a perspective called **Sufism** into the discussion. All of this was done so that we could eventually finish interpreting this poem.

There are three verses of poetry from Molavi that we have now reached. Meaning, we went through fifteen or twenty verses to get to these three. There is a word in the third verse that prompted us to provide a series of explanations.

I will now read Molavi's three verses. His perspective was aimed at all the preachers and speakers, and Molavi is telling all the people of the world:

"Hold your breath, to hear from the breathers of life,"

This means, stop talking so you can hear from those who understand.

"That which comes not to tongue or in expression."

Meaning this thing that Molavi wants to talk about cannot be contained in language or speech.

"Hold your breath, to hear from that sun,"

"That which comes not in books or in address."

This thing that Molavi says 'I want to make you understand' isn't in any book; it's nowhere in the world.

"Hold your breath, so the Spirit may breathe for you,"

"Leave the swimmer in Noah's ark."

The word **Spirit** is a crucial point in Molavi's worldview.

We also explained many other things. For example, mysticism, or Sufism, does not evolve; it was complete and evolved from the very beginning. It is religion that must reach completion, and science too must reach completion.

Perhaps a hundred questions have come from a hundred different people, and it's very interesting that people from all religions have asked, "Sir, what was the original religion then? What are you explaining?" I once mentioned that since ninety-seven or ninety-eight percent of Iranians are Muslims, I have based my references for now on the Quran and the holy book of the Muslims regarding Christianity...

There's a reason for this, because if I were to try to do this, meaning to speak from all three perspectives, the discussion would become very long and it would confuse the subject matter. For instance, Christians say Jesus didn't speak in the cradle, while Muslims say he did. A Jew might say Solomon was an infidel, a sinner, while another says no, he wasn't a sinner. Then we get into religious law and different schools of thought. For this reason, my approach is to speak more from the perspective of Islam, meaning to explain all the ideas of Islam to you, both for this reason and because ninety percent of Iranians are Muslims.

However, some of the questions that have been asked apply to all religions. For example, let me explain the issue with a very simple example: Was Jesus an Orthodox, a Protestant, or a Catholic? This indicates that Jesus was neither Catholic, nor Protestant, nor Orthodox. Mr. Muhammad son of Abdullah, was he a Sunni or a Shia? Was he Hanbali, Shafi'i, Mu'tazila, or Maliki? What was he? So this shows that neither Maliki, nor Hanbali, nor Shia, nor Sunni has anything to do with Muhammad.

Our question over the past few weeks, which we are slowly answering, has been very clear. I think in another two or three weeks we will continue with Molavi's poem, and then we will explain another poem from Molavi with a different ocean, a different depth, a different centimeter.

In any case, our question was really very simple. A Zoroastrian could answer this question. What was Mr. Zoroaster's religion? They can answer this. A Jew can answer it, a Hindu, a Buddhist... Therefore, the fifty sects of Islam have nothing to do with Muhammad. The fifty sects of Christianity have nothing to do with Jesus. The fifty sects of Judaism also have nothing to do with Moses. This is the reasoning I have explained very clearly. Otherwise, the clergy of Shia, Sunni, Christianity, Judaism, and Zoroastrianism would have to tell us what the religion of their

founder was. It's very simple; they could just say, "Sir, he was Orthodox," and we would fall silent.

The second question, regarding Jesus... because about seven or eight Christians messaged me asking, "Sir, when you are talking about Jesus, does your question apply to us too?" Yes, this question is precisely for you. Our question is, what was the religion of this Jesus, whom you call the son of God or God himself, and we respect that? His father is God or the Holy Spirit, his mother is Mary—what was this man's religion? Such that at the age of twenty-seven in my view, and thirty in the Christian view, he is compelled to go to John the Baptist. Either his own religion was questionable, or he was searching for something, or John's religion was a new one.

From Hosseini's perspective, Molavi's view is that John is a **Sufi**; he has nothing to do with religion at all. The person Muhammad son of Abdullah goes to, who tells him to go to the cave of Hira, is a **Sufi**. And the honorable Mr. Moses's father-in-law, (*Shu'ayb*), is also a **Sufi**.

What religion did these people have? What were their ideas? We are opening this up.

Fifteen or twenty years ago, I was about to publish a book titled *God Is Not a Real Being!* God willing, if I find an investor, I will publish this book soon. In that book, I explained two topics—now it contains many more—one of which was about the God of religions... I explained that there is a God that religions haven't even caught a whiff of. And there is a God that ninety-nine percent of the world's people do not know; in that book, I described that a God exists. I said there that, "Sir, a God exists that is scientific, mystical, it is **Sufism**. And it has nothing to do with the God that religions introduce to the world."

Another point I made in that book, which is very important, was a theory I proposed that is perhaps different from the view of ninety-nine percent of the world's people. In that book, I explained that the child chooses the parents, not the parents.

Now we want to connect this, because we want to talk about the **Spirit**, this must be explained. Meaning, in that book, I said that parents don't just find each other and have a child. A child is supposed to be born, and it applies pressure for you to become a boyfriend-girlfriend with this girl, for that other one to become your wife, so you can have a child. Meaning, the child is applying pressure in the DNA for the parents to come together. This is a completely different subject!

Pay close attention.

"Where have you come? For what purpose were you coming?"

"Where are you going in the end... without showing me my home?"

You see... religion, I want to explain it this simply: religions talk about Hosseini *after* his birth. Now, after Hosseini's birth, whose child was he? Who were his mom and dad? And, uh, what was his religion, what was his car, who was his aunt, who was his uncle—this is all *after* Hosseini.

But Hosseini is talking about a religion that is in his mother's womb. Because a child in its mother's womb doesn't know who its parents are. What does this mean? It means the DNA knows which parents it has chosen, but it doesn't recognize their faces. It comes out of the grave of the mother's womb. We are saying that before Muhammad saw Gabriel, he was in his mother's womb. There was a womb, and Muhammad was in that womb. Look, how was I born? My mother and father found each other, they gave each other a couple of kisses, and I was born. No! I was in the womb for nine months, then I was born. Meaning, I came out of the grave of my mother's womb. Where did I come from? The grave of my mother's womb. And I didn't know if I was the son of a king or the son of a beggar. When I came out, I realized I was a beggar. The religion you define starts from the moment I came out as a beggar. "Oh, why is this one disabled, why is that one like that?"

The religion I am talking to you about, about you, is the religion that I have while I am in my mother's womb. Before Muhammad saw Gabriel, he did something to reach this (*mysticism*) level, to be able to speak directly with God, for Gabriel to come, or whatever else. The same goes for Moses, and the same for Jesus. And this has nothing to do with... but religions are talking about what happened *after* Jesus saw God. And they say these are the issues.

Today, we are supposed to give another small explanation. Has a **Sufi** ever existed in the world? Sir, who is this Sufi? When we say mystics, when Molavi says mystics... I'm not saying it, Molavi is. I myself have nothing to offer you, the listener. I am just echoing the words of Molavi and Attar... I am speaking their words. Is it possible that Attar, Molavi, Sanai Ghaznavi, Junayd of Baghdad—is it possible that all of them are talking about one type of person whom they call a **Sufi**?

Who is this? Who is this that they speak of in such a way? What problem do they see in him? What is in this person? Pay close attention. Who is this person anyway?

For you to know the power of this person and understand who he is, I will give a simple example from the Holy Quran of the Muslims. Dear Muslim listeners, pay attention! God willing, in another seven or eight programs, I will also explain from the Torah, the Old Testament, so everyone will understand.

Pay close attention. To understand who this person is, we go to the time of Moses. Now, aside from the fact that Pharaoh had some information—like knowing when the seed of a child who would become Moses was conceived, which was knowledge of the unseen, sorcery, fortune-telling, whatever you want to call it—aside from that, there is a man mentioned in the Old Testament named Balaam son of Beor. This man's prayers are answered. Whatever crosses his mind, happens. At one point, he even challenges Moses, which is a story I will tell next week, God willing.

But for you to understand, sir, that the Da Vinci Code, that Molavi is talking about a person's eyes, eyebrows, nose, and mouth, who they call a **Sufi**, or a mystic, or a **Complete Human**. Who is this **Complete Human**? Or who is the mystic? Or who is the **Sufi**? To help you understand who this is, I'll explain with a story from the Quran.

In the time of Moses—Moses(the one who spoke to God)—Moses has spoken with God, has been to Mount Tur, he is a prophet of great resolve. All religions certainly accept him. A Jew accepts everyone before him, a Christian accepts everyone before him, and a Muslim does the same. All religions are like this, even Buddhism. All religions share this common ground.

Pay attention. At the time of Moses—this story I'm telling you is also in Molavi, meaning Molavi has explained it beautifully—there lived a man. And it's strange. Without any further ado, let me... because many have said, "Sir, give a source!" I don't know, really... First of all, I would have to go and search, but for example, I know many of these by heart and I'm reciting them. Today, I said I'll give the source so that those Iranians who want to check it can go and check.

Dear Muslim, verses 65 to 82 of Surah Al-Kahf in the Quran say: "There they found one of Our servants, on whom We had bestowed Mercy from Ourselves and We had taught him knowledge from Our own Presence." The topic of knowledge here is not literacy, remember that. Anything that helps your body, that helps your knowledge, is literacy. *Knowledge* is something else. It says, "and We had taught him abundant knowledge from Our own perspective. Moses said to him: 'May I follow you, so that you may teach me something of that which you have been taught of(growth and righteousness)?"

Great secrets are thrown out into the open in the Holy Quran of the Muslims. A major prophet, Moses, speaks directly with God. He has brought a religion. According to the Jews, he brought the religion, and according to Muslims too. This man, with such greatness and power, becomes the disciple of another man. Meaning, Moses went and saw Jethro, pay attention, this is in the Torah as well. He went to Midian, saw Jethro, and renewed his faith there. The Da Vinci Code must be opened; it hasn't been opened yet because it takes time to open. Many say, "Just say it quickly!" Man, what's this "say it quickly"? You have to understand these things.

For example, I come and tell you that I am a billionaire. In one scenario, you might say, "Okay, this guy is Trump," or "That one is Rockefeller." In another scenario, Rockefeller comes and kisses my big toe and says, "Sir, my wealth compared to this Hosseini is like a fly in the ocean." Then, you can no longer just think about me in the same way. You have to understand the **Sufi** or the **Complete Human**. I am presenting evidence from the Quran for which no Shia or Sunni has an answer. They'll just say, "I don't know."

Here you have the great prophet of the Jews, Moses, who speaks with God. This man destroyed Pharaoh, saved his nation the Children of Israel , right? *Sayyid* Israel, the children of Jacob, they are *Sayyids*. He took these *Sayyids* and saved them. He did all this. According to all religions—Muslims, Christians, Jews, etc.—they believe, this is the minimum belief, that he is a major prophet, one of the giants of history.

The story begins when Moses turns to God and says, "O God, is there anyone in this world better than me?" And God's smile leaves him stunned and speechless. He gives a smile that is earth-shattering. And in the Holy Quran of the Muslims, He officially tells him, "I will introduce you to someone so that you may learn." Sir, dear listener, who could this possibly be? Moses, who has been so intimate with God they were just short of being under a blanket together, has

kissed Him, had a love affair, threw his staff and it became a dragon, he totally screwed Pharaoh over. He has done everything you can imagine. If you want to read about his miracles, go read the New and Old Testaments; they're in many places. Go read them in the Quran. Everywhere it says he is one of the big shots.

God tells Moses, "For you to understand something, you must go to so-and-so. If you want to understand something, you must go to him."

Moses goes, and to make a long story short, he finds that individual. The first sentence that this **Sufi**, this mystic, this **Complete Human** says to Moses is shocking.

He says, "You will **never**," pay close attention, the word "never" is a huge insult in conversation. Look, it's one thing if I go to my professor here at Oxford and say, "Professor, I've come to learn from you," and he says, "You will **never** amount to anything!" That is very different from him saying, "Well, study, maybe you'll get somewhere. I'll help you." His word is like a rock, and there is a deep point within it.

He says, "You can **never** have patience with me." Meaning, in their first encounter, he tells Moses, "You can't walk with me, you can't accompany me. What I understand, you can't understand at all." Quran, Surah Al-Kahf, verses 65 to 82. "And how can you have patience for what you do not encompass in knowledge?"

And so that Moses doesn't get upset, pay attention, so that Moses doesn't get upset... man, a major prophet has gone and said, "Sir, I want to be your student," and that person tells Moses, "You can't understand anything by my side." And so that Moses doesn't get upset, he says, "My dear Moses, my beautiful one, it's because you are not aware of its inner secrets, and you don't know its code at all. How do you expect to have patience and understand? You can't be patient because you don't understand the codes." So, this man is speaking of secrets to Moses, who is so close to God that they kiss morning, noon, and night, and he tells him, "You can't understand."

In your opinion, Mr. Shia and Sunni cleric, shouldn't you open this subject up for the people? For once, after fourteen hundred years, shouldn't a Hosseini challenge you and ask, "Who is this man?" Is it possible that alongside a major prophet, there lives a man whom Moses cannot find? And when Moses finds him, he doesn't understand him? He can't comprehend him? These are the verses of the Quran. Who is this?

"Who is this, that the whole world is mad for him?"

Who is this person who makes Molavi into Molavi, who sends Shams and turns his world upside down? Who is this person that Molavi writes several thousand verses of poetry about, that old man? The way Molavi writes poetry is such that if these modern folks were to say he was a homosexual—because they claim Molavi was a homosexual, this is the world we live in!—which homosexual can recite four verses of Molavi? First, find me a homosexual who can even read four verses of Molavi from a page. These are the ridiculous jokes they make. When the name Molavi is mentioned, you should stand up, man.

Now, he said, "You will never be able to do this." Moses said, "If God wills, ha ha ha!..." The Quran challenges the universe. And besides the fact that the Shia and Sunni clergy, these five hundred thousand to one million clerics with all their mosques, will not have an answer for Hosseini, God, with great subtlety, poses another question whose answer is even worse. Moses says, "If God wills." What does this mean? It means, "If God wants it," he's taking a jab at this man... Now, some say this man was **Khidr**. It doesn't matter what his name was. In the Quran, it says he was one of the righteous. You can call him Khidr, you can call him Hosseini.

Moses says, "If God wills, you will find me patient." He's throwing shade. He's saying, "You can be sure that since I asked God to come and be your student, He Himself will help me. And I will not disobey your command in any matter."

Khidr, or that Sufi, says, "Then if you are to follow me, ask me not about anything until I myself mention it to you." You have no right to question. Look at the power! Imagine someone coming up to Jesus and saying, "If you walk with me, you don't speak."

"Hold your breath, to hear from the breathers of life, that which comes not to tongue or in expression."

It's as if **Khidr** is saying these words to whom? To Moses. Now you understand why I mentioned this.

"Hold your breath, to hear from that sun, that which comes not in books or in address."

"Moses, the things I want to make you understand today, they aren't even in books, man."

"Hold your breath, so the Spirit may breathe for you..."

Just think about it. You, a Muslim listener, many of whom have now opened the Quran and are looking at it, think about it. Is it possible for someone of such greatness to go and become the student of a man who insults him so much? Has the level of this man's knowledge and spiritual path reached such a degree that Moses, in this story I've brought you, Moses does not object at all? Meaning, he doesn't take it as an insult. He accepts that he knows nothing compared to this man.

These are the verses of the Quran, dear listener. It's not from a book that says, "So-and-so said." It's not from a book written by some professor in Tehran. It's not from some website like "Religions News" and that kind of bullshit, man. It's not from the books that have been written over these 1400 years; it's from the Quran, dear listener. Are you paying attention, Mr. Muslim?

Meaning, Moses doesn't get it, let alone you, you idiot, who opens a website and talks bullshit. Do you want to understand the **Sufi**? What do you want to understand? You idiot! Moses doesn't understand. The man tells him, "You can't take two steps with me. You understand nothing, Moses. Nothing. Why? Because of the codes and secrets I want to talk to you about, you understand nothing." And then four little piss-ant clerics sit around talking nonsense. You moron. That man, **Khidr**, tells Moses, "You understand nothing." Then you, you moron, open a

website for me, talk bullshit, and interpret Molavi for me over there. If you saw a **Complete Human**, you would shit your pants, kid. You understand nothing. The peak for you would be to reach the level of Moses! It will take five billion years after Hosseini's death for you to get there. Then you, you idiot, come and give theories about *mysticism*... What if I stick you in a toilet and pull you out? You have a problem even with the Quran.

Dear listener, I am speaking from the Holy Quran, verses sixty-five to eighty-something... He tells him, "You walk with me and you don't talk, Mr. Moses!"

The story continues. He does three things. The first time, Mr. **Khidr**, or whoever that man is—I call him a **Sufi**, so it has nothing to do with Christianity or Islam. I'm explaining that a **Sufi** can be a hundred thousand years old, an important point. Mr. **Sufi** and Moses get on a boat. The issue starts when they want to cross a river. They wait and wait, and they have no money. No matter how long they wait, no one gives them a ride. No one lets them on their boat. They are stranded for three or four days, hungry and helpless. After three or four days of this, a handsome young man comes and says, "What do you want to do?" They say, "We want to get to the other side of the water." He says, "Oh, from your faces, it's clear you are good people."

Khidr says, "Yeah... we're not bad." He asks who they are. He says, "Sir, this man is a prophet, a major prophet, he has a secret, hush-hush relationship with God." He says, "Okay then..." He gives these two a ride on his boat. On the way, this young man gives them food and shows them kindness. At that very moment, Mr. **Khidr** turns to Moses and says, "Moses." He says, "Yes?" "Come here." Moses says, "Yes, my master?" "Let's go down below, I have something for you to do." "What is it?" "Come and I'll show you."

Mr. **Khidr** takes out a massive nail, places it on the floor of the boat, and tells Moses, "Take that mallet and hit this. Pierce a hole." Moses says, "Master, for three days we've been waiting here to cross the river and no one gave us the time of day, my king. This man has shown us such kindness, given us water, food... he gave us a ride for free and is taking us to the other side, and you're telling us to scuttle it? As our friends would say, 'We should make a hole?'" "Master, are you kidding me? We've been stuck here for three and a half days. Why should we damage this person's boat?" Moses says—I'm reading the verse—"Have you scuttled it to drown its people? Truly you have done a grievous thing!" Meaning, you're making a hole in it to do such-and-such? And what a terrible thing you've done. **Khidr** says, "I am ashamed, Mr. Moses. I told you not to talk!"

"Hold your breath to hear from the breathers of life, that which comes not to tongue or in expression."

"But you were hasty, my dear. Go to your God, my love. Go do your propheting. Go on with your work. Go!" Moses remembered that he had promised him not to speak. He said, "Sir, I'm sorry, I truly made a mistake. I got distracted. Satan deceived me." That man tells Moses, "I do not accept your apology. Go, my dear. Go be a prophet. Stick to your prophethood. You're living your life, you're having fun, you have so many followers. What do you have to do with **Sufism**? Why do you need to understand something from behind the perspective of the spiritual path?"

This religious law that you are proclaiming, God loves you, and God willing, you'll be in paradise and you'll have a great time. There are houris, so beautiful, the houris are gorgeous. Gardens and all that..." Moses said, "No, I don't want houris and paradise. I don't want these things, master. I want to be with you, to learn. Forgive me." **Khidr** tells him, "If you ask a question next time, I will say goodbye to you, Moses."

The second time is the same. For seven days, **Khidr** makes Moses walk on foot through the desert without food. They just walk, hungry, so hungry. I'm telling the story very briefly. Then they find a very noble, good, and magnanimous family. He looks at them... an old man takes them to his house, gives them food, tea, fruit, strawberries, dates. He gives them more tea, then more tea. He kisses their feet. That family kisses Khidr's feet and Moses's feet. They ask who he is, and **Khidr** says, "This gentleman is a major prophet, he has secret relations with God and is a very important person."

At two o'clock, whether at night or in the afternoon, **Khidr** calls Moses. Moses says, "Yes?" He says, "Let's go behind that hill." Moses says, "Behind that hill? Master, for what?" He says, "Come, I'll tell you." This family also had a beautiful child. **Khidr** and Moses come out, **Khidr** jumps, grabs the child by both legs and both hands, and takes him behind the hill. He pulls out a two-meter knife from behind his back. He turns to Moses and says, "Hold the child's mouth and his hands and feet, let's cut his head off!" Moses says, "What? Cut his head off? Master, we haven't eaten in six days. We came here, we were wretched, penniless. We came here and these people fed us, master. They showed us so much kindness. And now you want us to cut their child's head off?" **Khidr** says, "I am ashamed, my dear! I told you not to ask questions... You haven't seen the movie *The Matrix*, Moses. You don't know what zero and one mean! You understand sin in your own virtual world, but you still don't know what this zero-and-one matrix is. Watch the first and second *Matrix movies*. They made them, and they made them very well. Sit and watch. Then you'll see that if you 'Open the eye of your heart to see the soul, you will see that which is unseen.'" You're still chasing religious law, whether your robe has been touched by something from the toilet or not, whether your camel is registered in your name, whether a dog is impure or not, should we eat pork or not? Let's eat it, let's not eat it. Whether the pig eats you or you eat the pig! It doesn't have that much of an effect, Hosseini!

"Go on, Mr. Moses. Go on and attend to your prophethood..." This isn't a fairy tale, dear listener, these are verses from the Holy Quran. "Go on with your life, Mr. Moses." Tears well up in Moses's eyes. He says, "Can you forgive me?" He says, "My pretty one, Moses, you'll go, God loves you, you'll go to paradise, the houris are there. There are some really nice scenes in paradise. You'll watch movies, you'll enjoy it." Moses cries, his eyes are full of tears. He begs for forgiveness one more time, and **Khidr** tells him, "Alright. I'll forgive you this time. But I swear, if you ask another question and speak up again, then I will leave you. I told you from the beginning to stick to your prophethood; you cannot find your way into **Sufism**. It's difficult." Moses says, "I understand."

So they move on. Moses had said, "You have slain an innocent person without his having slain anyone!" They arrive in a village. In that village, they are again hungry for eight days. They have no food. They wander around, there's nobody there. There are only three or four alleys. There is

a house there. They go and knock. The guy puts the food that was in front of his dog in front of them and says, "Shove it down your throats." **Khidr** says, "Master, this man is a major prophet. He has a secret connection with God... you won't even give us some food to eat?" He says, "No, we won't! We won't!" And he is very rude and insulting. It starts to rain. As it rains, the wall of the house of the people who insulted them is about to collapse. **Khidr** gets up and says, "Moses!" Moses is weak, he hasn't eaten in eight days and has collapsed in a corner, poor guy is stuck! He says, "Yes, master?" He says, "Get up, let's fix this wall." Moses says, "Do what, master?" "Let's fix the wall. The people's wall is collapsing, it's a sin." He says, "A sin? These sons of bitches didn't give us food, and on top of that, they insulted us. At least let's ring their doorbell and tell them, 'Hey, give us some money to fix the wall...' so we can go buy something to eat with the money." Yes, it is here that Mr. **Khidr** says, "Goodbye, good boy. I told you we couldn't walk the same path. This was the secret of my actions" (he explains the secrets to him). He says, "And unfortunately, these secrets and insistence... this is the insistence of the spiritual path "

Moses, saddened, parts from him...

Behind this verse, in verse 82, there is a very important point. Right after this story, God tells Muhammad in the Quran, "They ask you concerning (ذو القرنين). Say, 'I will rehearse to you something of his story.'" The reason he mentions ذو القرنين right after is a very important point. ذو القرنين is, in a way, Cyrus the Great of the Achaemenid Empire. Many in that era considered him to be **Khidr**. **Khidr** is the son of Shem, son of Noah. Shem, son of Noah, is Iranian. Ninety-five percent of the world's prophets were Iranian, according to their ancestry. Shem, son of Noah, is Iranian. **Khidr** is Cyrus's cousin. If ذو القرنين is Cyrus the Great... Molavi and others have explained a lot about him being a prophet. But ذو القرنين would be the cousin of Mr. **Khidr**, this same man who is in *mysticism*. Perhaps he wanted to allude to the family relationship between **Khidr** and this man. Meaning that righteous one—the Quran doesn't say mystic, it says righteous. Whatever his name may be, it's not important. What's important is for you to understand what a **Sufi** is. What the power of a **Sufi** is!

Meaning, in a world where a major prophet is alive and introducing a religion, the Quran introduces a man for whom no Shia or Sunni has an answer.

So with this story, I came to make you understand that, sir, there are beings in the world, according to this Quranic verse—for now, I'm explaining to the Muslims, although the Torah is full of this, the Old and New Testaments are full of it, sir, absolutely full. There are many places I don't want to talk about, but here I've explained with just one verse from the Quran. So we conclude, Mr. Muslim, that alongside the religion of Moses, there exists a man who is not a prophet. So who is he??

What is the religion of this Mr. **Khidr**, or this man who is one of God's righteous servants? What is this man's religion? Why did this man not become a prophet? This shows that there may be many who do not want to become prophets. Or what? You must give me the answer. If he is so much higher than Moses, why did he not become the prophet? Is prophethood like management? Meaning, is the CEO of Samsung a man who is different from the board of

directors? Is there a board of trustees in the world? Is something like Freemasonry correct? Does **Sufism** have anything to do with religion?

The proof is right here: if religion was not supposed to be a branch of *mysticism* and **Sufism**—meaning, if **Sufism** was a branch of religion, in your opinion, shouldn't **Khidr**, instead of saying these things and making these insults, have grabbed the cuff of Moses's pants, kissed it, and converted to his religion? And the God of religion at that time, in the name of Moses, goes and connects him to this man. And this was the story I promised to tell you last week, because it's very important.

Next week, I will open the Da Vinci Code of Molavi even further.

"Hold your breath, so Noah may breathe for you."

Mawlana Jalal ad-Din Muhammad Rumi Balkhi Khorasani...

