

The Call of Return

A reply to “Rumi’s Darkest Lesson” — for a Daughter of Iran

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Dear Sara

This letter answers the video [Rumi’s Darkest Lesson: How We Become Our Own Worst Enemy](#) by Sara — *Daughter of Iran*: her telling of the tale of the king and the vizier from Book One of Rumi’s Masnavi. Every quotation of hers below is word-for-word from that video.

Thank you for the story. You told it beautifully and honestly: you read it during the war in your country, watching families tear themselves apart over words and titles, and you recognized Maulana’s minister in all of it. So do I. A charismatic insider, feigned suffering for credibility, secret whispers of succession, a flock devouring itself—this is not fiction. But here is what stopped me: the followers of Jesus were warned of exactly this man, in writing, twelve centuries before the Masnavi. Paul, saying farewell to the elders at Ephesus:

Acts 20:29-30, WEB · For I know that after my departure, vicious wolves will enter in among you, not sparing the flock. Men will arise from among your own selves, speaking perverse things, to draw away the disciples after them.

Rumi’s vizier is Paul’s wolf, drawn in Persian ink. And that raises a question about the story itself: if the transmission *foretold* the wolf, then the transmission was not the wolf’s work. A corrupted book does not warn you about its own corrupter.

Where the story turns on itself

Your remedy—and Maulana’s—is the inner ear. Here is how you put it:

What he means by putting cotton in the earthly ears is to stop relying on your five senses. You don’t need more data to find your way. Instead, sharpen that sense of your heart, because your heart already knows everything.

— Sara — *Daughter of Iran*, **Rumi's Darkest Lesson**

But look at the story you just told. Hundreds of thousands consulted their hearts for six years, and their hearts crowned him. The heart was not the fraud’s undoing; it was the door he walked through. The prophets of Israel knew this door:

Jeremiah 17:9, WEB · The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?

And yet, Rumi is not wrong that something in us hears a call of return. The reed cut from the reed-bed really does cry. Solomon wrote down the nature of that ache seventeen centuries before the Masnavi, and he used a specific word for it:

Ecclesiastes 3:11, WEB · He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can’t find out the work that God has done from the beginning even to the end.

Eternity—*olam* עולם^{H5769}—set in the heart. The longing is real, and it is God’s own planting. But read the verse to its end: the heart holds the *longing*, not the *map*—“yet so that man can’t find out.” The reed can cry, but it cannot carry itself back to the reed-bed. If the heart already knew everything, it would not ache.

Not one lamp among many — the Son

And near the end, you drew the conclusion the story was built to teach:

The truth is, the truth can be packaged differently and held by different people in different times. It’s never in the hands of one.

— Sara — *Daughter of Iran*, **Rumi's Darkest Lesson**

Here is the core, and I will not soften it. If truth is never in the hands of one, then Jesus was wrong about himself, because that is exactly where he said it stands. The story gives him a place he never accepted: "the age of Jesus, his turn to take the role; he was the soul of Moses"—one lamp in a succession of lamps. Scripture draws the line in the opposite place. Prophets, yes—many of them, at many times—but then something categorically different:

Hebrews 1:1-2, WEB · God, having in the past spoken to the fathers through the prophets at many times and in various ways, has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.

Not the next prophet. The Son—*through whom he made the worlds*. And when Jesus himself put the question to his followers—"who do you say that I am?"—listen to what he blessed, and listen to where he said such knowing comes from:

Matthew 16:16-17, WEB · Simon Peter answered, "You are the Christ, the Son of the living God." Jesus answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven."

Mark that second sentence, because it answers the Masnavi's epistemology directly: the truth about Jesus is not excavated from the higher self—*flesh and blood has not revealed this*—it is revealed by the Father. The inner ear does not produce this knowledge; it receives it. And what it receives is a claim no mere lamp may make:

John 14:6, WEB · Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me."

The testimony — the vizier, inverted

Now the hardest hit, and it is not an argument but a set of witnesses. Look again at how your vizier built his lie: he *staged* his own mutilation—fake wounds, manufactured suffering—to buy credibility for something he knew was false. Now set the apostles beside him, point for point, inverted. They did not stage their wounds; they received real ones—prison, flogging, execution—and they suffered them not for scrolls handed to them in private, but for what they saw with their own eyes and touched with their own hands:

First John 1:1-3, WEB · That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we saw, and our hands touched, concerning the Word of life (and the life was revealed, and we have seen, and testify, and declare to you the life, the eternal life, which was with the Father, and was revealed to us); that which we have seen and heard we declare to you, that you also may have fellowship with us. Yes, and our fellowship is with the Father, and with his Son, Jesus Christ.

Peter says it as bluntly as it can be said—and notice he names the vizier’s exact method, only to renounce it:

Second Peter 1:16, WEB · For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

Cunningly devised fables—that is the twelve scrolls. The vizier’s followers died for contradictions a liar whispered to them. The apostles died refusing to retract a testimony about a man they had breakfast with after his tomb was empty. Men will die for a lie they believe; the vizier proves it. Men do not die for a lie they *invented*—there was no throne, no money, no seclusion-mystique waiting for Peter, only a cross of his own. And the testimony they sealed in blood was not “a luminous teacher.” It was Thomas, on his knees, hands in the wounds:

John 20:28, WEB · Thomas answered him, “My Lord and my God!”

That is the test your story’s crowd almost used and set aside—“*wait, that is not what Jesus taught us.*” His followers were never told to measure a minister against the higher self. They were told to measure him against the received, public, eyewitness gospel—fixed, so that no whisperer could ever hand out twelve private versions of it:

Galatians 1:8, WEB · But even though we, or an angel from heaven, should preach to you any gospel other than that which we preached to you, let him be cursed.

The call has a Father in it

You closed with the verse about the call of return, and I believe you hear it—I believe Maulana heard it too. But the call of return is not an echo inside the self, and the truth is not scattered among everyone yet to be born. In the story Jesus told about the one

returning home, the Father does not wait on the road's far end for the wanderer to find the way alone:

Luke 15:20, WEB · He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

The truth ran down a road. It has a face, and wounds, and a name.

I have written a study on that one word Solomon used—*olam*, the eternity set in the heart, the very ache the Masnavi is made of: where it appears, what it seals, and the Way it points to. It is free to read, in English and in Persian: [Olam in English](#) · [Olam in Persian](#). Come and see.

How this was made

This is the author's own work. It was composed with [junifye](#) and an AI assistant, drawing its Scripture and original-language work (Greek, Hebrew, cross-references) from [Darash](#) (Hebrew *darash*, “to seek, inquire, study”), a tool and reference work for the Bible in its original languages.

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