

The Whirling Ecstasy



by Aflaki

Jelal-ed-din Rumi was born at Balkh, Persia, in 1207, and died at Konya, Turkey, in 1273. He founded the order of *Mevlevi* or whirling dervishes, and his chief work is the *Mathnawi*, an epic poem which expresses their mystical path. It was translated into English by Reynold Nicholson (6 volumes, London, 1926). This booklet is a selection from 'The Lives of the Gnostics' by Aflaki, disciple of the poet's grandson, written between 1318 and 1335. It was translated into French by C. Huart under the title 'Les Saints des Derviches Tourneurs' (Paris 1918-22).

*The heart is like a grain, we resemble the mill;
does the latter know why it turns?*

*The body is like the mill, thoughts are the water
which makes it turn; the mill creaks and
the water recognises its movement.*

*The water says: Ask the miller, who sends this
water down the mill-stream?*

*And the miller will tell thee: O eater of bread,
if the mill turned not, who would be baker?*

Many strange things will happen: silence!

Ask God to inform thee.

JELAL-ED-DIN RUMI





I

The story of Shems-ed-din begins in the city of Tabriz as disciple of Sheikh Abu Bakr who was called the Thresher. This great man was unique in his time for holiness and the examination of hearts. But Shems-ed-din had reached a stage where he sought ever higher levels even to absolute perfection. In this pursuit he travelled so long and far that, acquiring the power of perceiving this earth spread out below, he earned the name of Shems-ed-din the Flying.

At last, when the development of his mystic instruction and his ecstasies passed all limit, he set out in search of the most perfect and excellent teachers. He visited retreats and hermits, both hidden sages and public masters of idea and form. He made of spiritual teachers his servants and disciples. He journeyed, seeking everywhere the desired and beloved goal.

II

Wherever he went, Shems-ed-din dressed in a garment of black felt and lodged in a caravanserai. When, stage by stage, this dervish had completed the circuit of the world, he arrived at last at Baghdad. It is told how the Sheikh Ahead-ed-din of Kerman encountered him there.

"What are you doing?" asked Shems-ed-din.

"I am looking at the moon in a basin of water."

"Unless there's a boil on your neck, why not look at the sky? Go find a doctor to care for you, so that you may see the true object in all you contemplate."

The sheikh replied with ardour: "Henceforth I would be in your service."

"You have not the strength to bear my company."

"Indeed I have," answered the sheikh gravely, "accept me with you."

"On condition," said the dervish, "that you drink wine with me in public in the Baghdad market."

"I cannot."

"Well, you can bring me wine."

"I cannot."

"When I drink, you can keep me company."

"Impossible."

Then shouted Shems-ed-din:

"Get away from me! Didn't I say you were too timid for us? You haven't the strength to be of the intimate friends of God. It's not your business to keep me company. For the sake of a glass of wine you would sell my disciples and all the honour in the world. Know that I take no one for disciple: I seek only a spiritual teacher who knows how to reach truth."

III

One night, in the midst of his supplication, Shems-ed-din was bitterly troubled. In the intoxication of prayer, he cried:

"Oh Lord, reveal to me one of thy beloved and hidden beings!"

And a voice came:

"The hidden truth which you desire is Jelal-ed-din Rumi."

"God!" he cried, "show me his beloved face!"

"What will you give?"

He replied:

"My head."

IV

One day, Master Jelal-ed-din was walking in the great square at Damascus. Among the crowd he encountered a curious individual dressed in black felt and wearing a black hat. Coming face to face with Jelal-ed-din, he kissed his hand and said.

"Know that I am the money-changer of the world!"

It was Shems-ed-din of Tabriz. Our Master turned, but he had disappeared in the crowd.

However, long after, on a morning in November 1244, when Shems-ed-din reached Konya upon his travels, he put up at the caravanserai of the sugar-merchants. An old mat, a broken jug and a brick for pillow were his furniture. Once a week he broke his fast with a crust and broth of bones.

At this time Master Jelal-ed-din was teaching science as professor of four colleges. Students walked at his stirrup. One day he had left the cotton-merchants' college with a brilliant throng, and was passing the inn of the sugar-merchants. Shems-ed-din rose, came forward, and grasping the bridle of his horse, shouted:

"O teacher of Muslims, was Abu Yezid or Muhammed the greater?"

The shock of this question, our Master said, was as if the seven separate heavens fell upon the earth. A great fire mounted through his body to the top of his skull, whence he saw a window open and a thin smoke rise to the foot of the celestial throne.

Master Jelal-ed-din replied:

"Muhammed, God's envoy, is the greatest of mortals. What of Abu Yezid?"

"Then," said Shems-ed-din, "what does it mean that Muhammed said: 'We have not known Thee as Thou shouldst be known,' while Abu Yezid said: 'I am exalted, my dignity is upraised, I am the sultan of sultans?'"

Our Master replied: "Abu Yezid's thirst had been quenched at one gulp; the jar of his understanding was filled with this little quantity; light was limited to the size of his window. But God's Elect would drink and drink, for him it was thirst upon thirst. When Abu Yezid managed to reach God, he was satisfied: God's Elect sought each day further, and from hour to hour and day to day saw light and power and divine wisdom increase. This is why he said: "We have not known Thee as Thou shouldst be known."

Shems-ed-din gave a cry and fell. Our Master got down from his mule, sent the imams away, and gave orders to raise the sheikh. Until he came to himself, our Master held the head of Shems-ed-din upon his knees. Then he took him by the hand, and returned to the college on foot. Thereafter none had access to them.

V

It is told how for three whole months the two remained day and night in a cell, occupied with the vigil of awakening. This they never left, and none had the audacity or will to violate their retreat. Our Master, freed from lecturing, direction and rituals, busied himself only with the initiation of this greatest saint. The nobles and scien-

tists of Konya fretted and rebelled, asking what kind of situation it was what kind of man this could be, who he was and whence he came, that he should cause the Master to renounce his old friends, his family and academic superiors? How could it happen that a great man, himself the son of a great saint, could be spirited away and seduced by this individual? In their confusion, the people repeated every kind of rumour, but could verify nothing. Even the intimate disciples knew nothing of who he was.

It was during this same revelation in retreat that Shems-ed-din exchanged a hundred questions and answers, received marvellous proofs, and gave honour to his examiner for such ecstasy and discourse as before had been neither seen nor imagined.

VI

The older companions tell how our Master said:

"When Shems-ed-din came to see me and have talk with me, suddenly the fire of mystic love shot a flame into my heart. With complete authority he said:

"Read no more devout books."

"At this order, I ceased to read for some time. Then he said to me: 'Speak to no one.' For a while I did not fail to keep silence. But as my words were the spiritual bread and wine of the pure, these fell athirsting, and from the influence of their regrets and thoughts, Shems-ed-din was touched by the evil eye."

Sometimes our Master added:

"Shems-ed-din was without equal in the science of alchemy. It was said of him that there was no one on earth who had his mastery' of astrology, mathematics, theology, philosophy, astronomy, logic and dialectic. But when he talked with men of God, he counted all this as nothing. Casting away the details and deductions, he spoke only of the world of principles and unity."

VII

One day Shems-ed-din said: "A disciple can come to us by three paths — by his fortune, by his position in life, or by his desire and supplication."

The Shelebi Hosam-ed-din in his first youth served Shems-ed-din with great humility. One day the latter said to him: "Sheikh Hosam-ed-din, it can't go on like this. Religion needs money. Give something and serve us, if you want to be accepted."

The other rose at once, returned to his house, took in one load all he had of furniture, valuables, merchandise, money, even household utensils and women's ornaments, and brought it to Shems-ed-din. In the village of Filaras, he had a garden like paradise: this he sold and threw the money under the feet of the sheikh, prostrating himself and thanking him that such a prince had deigned to ask something of him.

"Yes," said Shems-ed-din, "I hope by the grace of God and the goodness of men, that from today you will attain that place envied by the saints and longed for by the brothers of purity. Although men of God have need of nothing and are detached from the goods of the two worlds, the first proof the adept must undergo is to abandon worldly goods. The second is to renounce every being but God. In nowise can a disciple enter the way by his own desire, unless he gives service and yields his wealth."

A pupil who can throw his money in the path of his teacher, may also throw his head. True friends remain attached neither to the world nor to religion. Despite what he was offered, Shems-ed-din accepted only a dirhem, showing every favour to Hosam-ed-din, who attained such a level that the twenty-six thousand verses of the Mathnawi are but a commentary on his soul.

VIII

"My insults," said Shems-ed-din, "can turn a cynical old gaffer into a believer, and a believer into a saint entering paradise. Somebody asked me who the Devil was. I answered: 'It is thou, because at this moment thou art swallowed up in illusion. If thou art not the Devil, why shouldst thou be swallowed in illusion? Yet being tainted with illusion, what canst thou know of the Devil? — But if thou hadst asked me who is the Angel Gabriel, I would also have replied, 'It is thou.' "

IX

Beha-ed-din Weled, the son of Jelal-ed-din, had a disciple named Qotb-ed-din Ibrahim, an affectionate man and of clear mind. One day Shems-ed-din became angry with him: the orifice of his ears swelled till he could hear nothing. After some time the Master once again bestowed his favour. The deafness disappeared, but in his heart some trace of contraction still remained.

Shems-ed-din said to him: "My friend, I pardoned you a while ago, and I am happy. Why are you sad? Rather rejoice."

Still the situation did not improve. Then suddenly he met Shems-ed-din in the market. In all sincerity he bowed and made profession of faith:

"There is no God but God, and Shems-ed-din is his prophet."
A crowd gathered, murmuring, "Beat the blasphemer! Beat him!"
One man came forward and struck him. Shems-ed-din gave such a cry that the man fell dead. The people of the bazaar, troubled and frightened, bowed before him. Then Shems-ed-din took Qotb-ed-din by the hand and drew him away.

"My name is Muhammed," he said, "you should say, 'Muhammed is God's prophet,' for men can't recognise gold unless it is minted into familiar coin."

X

One day Shems-ed-din said:

"I will tell you a secret, so that our Master Jelal-ed-din shall not hear. A single farthing of his is worth a hundred thousand dinars to me. Whoever comes to me, is submitted to him, for a door was shut and he has opened it. To know our Master, I am imperfect: I know him imperfectly, for each day I observe in him some state, action or quality which was not there before. Understand our Master a little better than hitherto, if you wish to gain peace. He is the very form of truth. He pronounces fine words: don't be satisfied with them, for behind each is something you should ask him."

XI

One night Shems-ed-din was having a private conversation with our Master in a pavilion on the terrace of the college. It was bright moonlight: people were sleeping on the roofs of the houses. Shems-ed-din, turning to our Master, said to him:

"These wretches are all dead. They neither know nor care about the Lord. I desire that in your infinite favour, you wake them, so that they may share even a little in the grace of this night."

Our Master turned his face to Mecca and thus prayed:

"O Sovereign of heaven and earth, in consideration of the mystery of our Master Shems-ed-din, let them be wakened!"

At once appeared a great cloud; lightning, thunder broke loose; down came the rain so that those upon the roof-tops snatched each the nearest garment and fled incontinent. Shems-ed-din smiled gently and seemed satisfied.

XII

One day Shems-ed-din spoke of mysticism in the college of our Master:

"The Lord," he said, "has required three things from all his creation — first, submission; second, satisfaction; third, remembrance. Submission means devotion; satisfaction signifies the state of service in which man must be towards God; remembrance is gnosis. Take thy burden from another, and carry his: take from him his greed, and make bare thy own. He seeks riches, thou poverty; he honour and glory, thou humiliation."

Someone asked Shems-ed-din: What is gnosis?

"It is the life of the heart through God," he answered. "What is living, make die — thy body I mean: what is dead, vivify — thy heart I refer to. What is present, hide — it is this world: what is absent, invite — it is the world future life. What exists, annihilate — passion: what does not exist, produce — intention. True knowledge is in the heart, while profession of faith is on the tongue. Service is at the expense of body: if thou wouldst escape hell, serve; if thou wouldst attain paradise, obey God; if thou wishest help, offer up thy intention; if thou desirest the Master, turn thy face towards him, for thou



wilt at once find him. Whoever has heard of me, let him prepare to come and see me; whoever desires me, let him search for me. He will find me — then let him choose none other but I."

Someone asked him: What should I do to attain thee?

"Leave thy body and come. The veil which prevents man from attaining God is the body, which is composed of four things — the sexual parts, the stomach fortune and dignities. This is the veil which prevents us from perceiving obedience, from perceiving reward, from perceiving miracles."

XIII

He continued:

"Three signs distinguish the mystic — his heart is occupied with thought, his body with service, his eye with the presence of God. A further sign is that the world has no importance for him, future life does not impress him, and for him the Master can be replaced by no one.

"True knowledge comes of three things — a tongue which repeats the name of God, a heart which is grateful, a patient body. A body which is not abstinent, is like a tree which bears no fruit; a body without shame is like a stew without salt; a body which makes no effort is like a useless slave.

"He who seeks worldly wealth cannot dispense with commerce and profit; he who seeks that of the future life cannot dispense with obedience and service; he who seeks the Master cannot avoid tests and suffering. He who seeks true knowledge is vowed to shame and exile. He who seeks comfort from this knowledge will remain suffering, but he who suffers in patience will attain comfort.

"Supplication takes away shame, pride drives out religion. A greedy man has the nature of the devil. Where greed enters, there follows identification; where identification is produced, an obstacle is created; where an obstacle is interposed, work is interrupted; where interruption occurs, there follows infidelity and hell-fire.

"Carrying cummin to Kirman — what kind of business is this? Of

what value to take something to a place where there is plenty? But God has no needs, so present him with thine, for he who has none loves him who has. Through this need, thou wilt escape accident; and from the Eternal something will come to thee — it is love."

XIV

"When the lustful soul has been overcome, man becomes witness to the Muslim faith and fights the holy war in this very life. The sign of true Muslim faith is opposition to passion, infidelity is to fall in with it. In the first case, man has believed: he says, 'I have undertaken to struggle against the passions.' The infidel says: 'It's not my business; what can I do? I pay my taxes and live my life.' The other answers: 'I am a believer, I am disgusted with passion. I have no white, but only black. I am no falcon, but a crow.'

"It is the duty of the believer to rejoice that he is not an infidel, the duty of the infidel to thank God he is not a hypocrite. For in the last resort, the hypocrite is worse than the infidel.

"A strange tradition says that one day hell will be empty, all save the lowest pit. Its gates will be opened, like those of a ruined and empty house. Then will be revealed the lowest pit of hell, and the groans of the hypocrites will be heard.

"'What manner of men are you?' it will be asked, 'the house is empty, and you still remain.' 'We are the hypocrites,' they will answer, 'we have no hope of salvation.'"

XV

A meeting discussed the eternity of the earth in the past.

"What has the eternity of the earth to do with you?" said Shems-din. "Know your own eternity. Are you eternal or but just created? Use the portion of life given you to discover your situation, not the eternity of the earth. What one must seek on earth is what will help with good works, for each good work is a means of quiet for the soul, and this quiet is what we need from God."

XVI

"One day," said Shems-ed-din, "Omar hit Satan in the eye and blinded him. This is an idea and a mystery that few understand. Satan flows among men as blood flows in the veins. He appeared one day saying: 'Come, o Omar, I will show thee marvels.' And by a chink in the mosque he showed him one man sleeping, another standing in prayer. Satan said: 'For fear of divine love, I dare not enter the breast of the sleeping man, but I can enter the one who prays, do my work in him, and destroy him.'

"The only thing which can consume this demon is man's love for God, for all the mortifications to which man can subject himself give Satan the more force, since he is created from the fire of carnal passions. But light extinguishes fire. And if light did not radiate from the presence of the sage, how could the thing be done? It could not be accomplished by a thousand years' effort. If twenty lives were placed end to end it could not be.

"Each man," said Shems-ed-din, "has a sin appropriate to him. One has the sin of debauchery, as belonging to his state: for another sin is to be absent from the presence of God. Happy is he whose eye sleeps but not his heart! Woe to him whose eye is wakeful, but whose heart slumbers."

XVII

Shems-ed-din said again: "I put this question to the sheikhs — 'When the prophet said, 'I am with God at moments,' were these moments lasting?' The idiots answered, 'No, they are not lasting.'

"So I told them — Someone prayed on behalf of a dervish, 'God give him peace!' 'Oh!' shouted the dervish, 'don't pray like that, rather ask God to take away all peace. Great God, give me trouble, for I am become powerless and stagnant in my peace.' "



XVIII

Shems-ed-din told this to Jelal-ed-din

"When I was a child, I saw God, I saw angels, I watched the mysteries of the higher and lower worlds I thought all men saw the same. At last I realised that they did not see Then Sheikh Abu Bakr forbid me to speak of it "

Master Jelal-ed-din said later

"This was of Shems-ed-din himself It came to him from eternity, not from his austerities and devotion "

XIX

At a gathering of sheikhs, Shems-ed-din spoke such mysteries as these:

"If you have some business to do, why are you doing nothing? And if you have none, what are you worried about? You play the cymbals, and no noise is heard; you work, but no one draws any profit.

"If you follow the path of religion, for a long time you reach no village nor inn. You see no sign. No bark of dog or crowing of cock reaches your ears. It is a strange path: you march so long, yet stay always in the same place — like the bullock and the ass.

"The foolish man who works for wages, counts up his day's earnings and says: 'I will be paid tomorrow.' If he is, then he sees no farthing of it today. You wag your tail so long round the table of the rich and noble, and in the end you get neither crumb nor bone for all your trouble.

"You say: 'The glance of the saints is the philosopher's stone, he on whom it falls is surely transformed; he emerges from bitterness, suffering and blindness.' You say again: 'So-and-so is truly a saint of this kind, a great saint whose miracles are such and such.' Well, I have seen such a person and understood him — but in you I see the same bitterness and blindness as ever, perhaps worse. You tell me: 'I have seen such a person, I have drunk at the fountain of wisdom, I have polished the mirror, I have made efforts and carried out retreats for years.' Yet when I consider you, your situation seems darker than ever.

"One of you is proud towards the poor. He is hostile towards them and says: 'I have knowledge, dignity, nobility, wealth which they have not.' May dust settle in his head and on his ten thousand sciences and dictionaries! One piece of ice is companion of another piece of ice, one saddle-bag of another saddle-bag. With all my eyes

and ears, I see no trace nor breath of life in him. God save us from such! They feel how contrary to them is fervent desire, and they are afraid of it. How can such seek the path and ask to drink of the same cup as Abu Yezid?

"What a wonderful saying it is:

"'God made some men for war, others for mutton-broth!'"



XX

Soon after this, it is said, Shems-ed-din departed for Syria, driven by the hatred of the jealous and the lies of unbelievers. After a long absence he returned at the request of our Master Jelal-ed-din. He honoured Konya with his presence, and stayed there some months in a small circle. Then once more this vast world began to seem narrow to some faithless ones, and again Shems-ed-din went away.

XXI

Whenever Shems-ed-din, in his exile, was overwhelmed by the frequency and duration of divine presence, and becoming lost in perfect ecstasy, felt that human strength could no longer bear this beauty, he would undertake menial tasks to ease his situation. Hiring himself out as a labourer, he would work far into the night. Then when it was time to receive his wages, he would find some excuse, saying:

"Save it up for me, for I have a debt I want to repay."

Yet all the while he gave himself up to invocation.

"Among the intimate friends of God," he would cry out, "is there one who would have the patience to bear with me?"

A voice from the mysterious world answered:

"For thee there is but one noble companion among all those who exist — the Master Jelal-ed-din Rumi."

XXII

Close companions tell how one day our Master called to him his son, Sultan Weled, and said:

"Go to Damascus with some friends to seek Shems-ed-din. Take two thousand ashrafi and throw them beneath the feet of this sultan of Tabriz. Greet him lovingly from me, and turn his steps towards Asia Minor again.

"When you reach Damascus safely, go to the caravanserai on Salihyé Mountain. There you will see Shems-ed-din playing dice with a young French boy for his wages. When it is over he will take the boy's money. The boy will then hit him. So that you may not be deceived, know that this youth is a sage, though he himself is not aware of it. By the companionship and help of Shems-ed-din, he will become his disciple and be raised to his full perfection."

So Sultan Weled prepared to leave, and set off with twenty serene and worthy friends. Reaching Damascus, they found the caravanserai serail, dismounted from their horses, and remained respectfully standing at the doorway. It was just as our Master had foretold. All bowed and made such gestures of humility that the French boy, turning pale, was filled with fear and said to himself: "With all this magnificence, how could I have been so rude?"

Then Shems-ed-din embraced Sultan Weled, and enquiring after Master Jelal-ed-din, was given his salutations while two thousand pieces of gold were thrown beneath his feet. Sultan Weled ordered all the friends in Asia Minor to bow down in real sincerity, to ask pardon and repent of their evil actions. He vowed that henceforth they would no longer be disrespectful nor allow envy place among them. The young French boy, baring his head, did penance and offered his fortune. But Shems-ed-din would not permit it, and said to him:

"Return again to Europe. Visit the friends there, be the sage of that gathering, and do not forget us in your prayers."

When the friends were ready to leave, Sultan Weled led out a horse and setting Shems-ed-din upon it, began walking at his stirrup. Shems-ed-din said: "Mount, o Beha-ed-din." But the latter bowed and said: "That both king and slave should ride is not admissible." And from Damascus to Konya he ran on foot, full of love and service towards Shems-ed-din.

After many marvels and miracles upon the way, arriving at the inn of Zindjirli, they sent a dervish ahead to announce the Master's arrival. Shems-ed-din gave the messenger a turban and all the clothes he had, and this crier rode on to Konya, so that small and great, sages, saints, dervishes and emirs might come to welcome him. Such numbers gathered that none could count them. When Shems-ed-din found himself face to face with our Master, he gave a cry and leapt



from his horse. They embraced and were beside themselves for a lone time. The Sultan's army, having furled the imperial banners, gave a roll of drums; singers recited strange poetry; the friends marched to the sound of music, and falling into the ritual dance, could not contain their joy.

Surrounded by the great of Konya, and in the presence of Master Jelal-ed-din, Shems-ed-din told of the greeting he had received from Sultan Weled. He was overjoyed and said:

"Now, by the grace of God, I have two things — the first is my head, the second is the mystery. My head I sacrifice in all sincerity for our Master's path: my mystery I give to Beha-ed-din, so that our Master may be witness of it. May he become a great sheikh, please God."

XXIII

But as our Master grew more deeply devoted to Shems-ed-din, and his agitation and ecstasy became a hundred times greater than before, some disciples grew rebellious. It was shortly after that the terrible event occurred.

Old companions, whose heart is God's temple, tell us that Shems-ed-din sat constantly at the door of his cell at the college, and taking our Master in, would say to friends who enquired after him:

"What hast thou brought, and what present wilt thou give, that I may show him to thee?"

One day a caller asked: "And thou, what hast thou brought, to ask something of us?"

"I have brought myself," he replied, "and I have sacrificed my head for the path."

And he did even as he said.

XXIV

The clearest story is that of Sultan Weled. In early days Shems-ed-din had constantly begged the Lord, with every kind of prayer and austerity, to reveal to him one of those beings who are veiled by his jealousy. At last a voice had spoken to him: "Since thou art seriously insistent and with a violent passion, what gift wilt thou offer for this?" He replied: "My head."

Now at the end of his life, having obtained this favour of the divine beauty and having been rendered most joyful by the company he sought, he was seated one night serving our Master in retreat. From outside, someone gently bid him come. He rose at once and said to our Master:

"I am called to the torture."

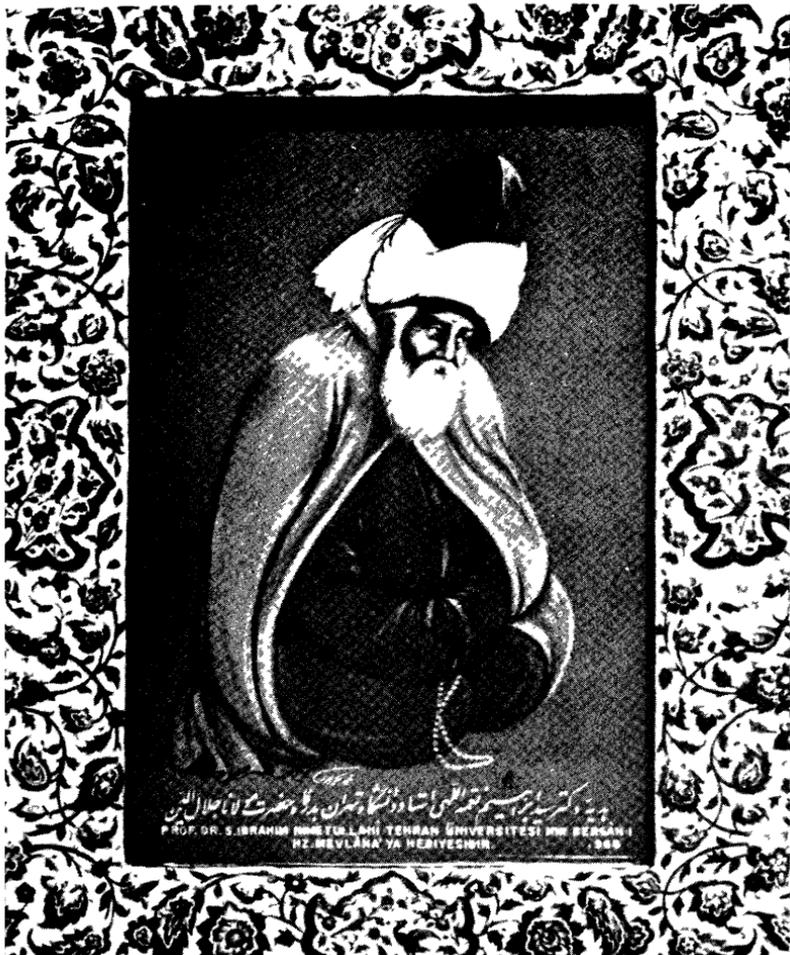
Having waited a long time, Jelal-ed-din said:

"Is it not to him that creation and the right to command belong? It is profitable."

They say that seven wretches had plotted to ambush him in the Ismaelian manner. When the chance came, they struck him with daggers, Shems-ed-din uttered such a cry that the conspirators fell unconscious. When they came to themselves, there was nothing to be seen but a few drops of blood. From that moment to this, no mark nor trace of this prince of wisdom was ever seen.

"God does as he wills," cried our Master Jelal-ed-din, "he judges according to his good pleasure. Why should we be horrified? He had made his vow and pledged himself for this moment. He had put his head in pawn for our mystery. Inexorably, divine fate took the man who had so disposed of himself. The pen which traces destiny does not err. And thus it was written."

The martyrdom of Shems-ed-din occurred on a Tuesday in May 1247. In his bitter sorrow, our Master went alone into the garden, and was not present at the funeral.



پروفیسر ڈاکٹر سید ابراہیم نجات لہامی صاحب اور ان کی خدمت میں حاضر ہونے والا صاحب الزین
P. PROF. DR. S. İBRAHİM NİHA TULAMI ZENHAN, ÜNİVERSİTESİ İMİ BEĞANLI
KZ. BEVLANKA VA NEHİYESİMİR, 388

They searched for his body for nearly a month, without finding any trace. On the fortieth day our Master Jelal-ed-din ordered mourning robes of striped Arabian cloth, and a honey-coloured fez in place of the white turban. He put on a shirt open at the chest, and on his feet the rough sandals called *maulevi*. □

Then he had made a hexagonal guitar, saying:

"The six angles of this guitar explain the mystery of the six corners of the world; its string explains the hierarchy of spirits unto Allah."

It was now that he founded the concert and the whirling dance. The flame of divine love spread to the different corners of the earth, whose dwellers turned their faces towards our Master. All men busied themselves ceaselessly with worship, music and mutual love.

Only here and there the jealous began to grumble:

"A fine thing indeed! Too bad that this wonderful man should suddenly go mad! Music and fasting have deranged his mind. That and the bad luck brought by Shems-ed-din of Tabriz."



