

A CRITICAL ANALYSIS OF BABA MUHAMMAD YAHYA KHAN'S "PIYA RANG KALA" IN THE LIGHT OF THE ESSENTIALS OF MYSTICISM

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Abstract

This study analyses the essentials of mysticism and mystical characters in "Piya Rang Kala" (2011), written by a Pakistani Sufi writer Baba Muhammad Yahya Khan and translated in English Language by Ehsan Elahi Ehsan. For the critical analysis of discovering the main essentials of mysticism, this research takes the support from the theory of mysticism and its essentials are proposed by Jethmal Prasram Gulraj given in his book "Sind and its Sufis" (2016). This study explores five major essentials of mysticism e.g., purity, light, love, isolation and spirituality and five characters that foreground these essentials including Kaga, Aunt, Baba Rehmat Sain, Headman and Nasibo Bibi. The method of analysis has been conducted through the process of textual analysis of non-empirical research design followed by the technique of close reading. The study concludes that the essentials of mysticism in "Piya Rang Kala" are the basic fundamentals of the book and an in-depth understanding of mysticism and its essentials that would facilitate its readers, scholars and academics in the field of mysticism in modern Pakistani literature.

INTRODUCTION

This study provides an in-depth understanding of the essentials of mysticism in "Piya Rang Kala" came out of the pen of a modern Pakistani Sufi, Baba Muhammad Yahya Khan in 2008 in Urdu language and translated by another Pakistani writer Professor Ehsan Elahi Ehsan in 2011 in English Language. Baba Muhammad Yahya Khan is a spiritual leader because of his mysticism (Ahmad, 2014). He born to a religious family and belongs to the circle of Sufis and mystics. Due to the dominance of mystical dogmas and religious surroundings in his life, his novel (Piya Rang Kala) reflects a world of spiritualism, where he is a genie of mysticism (Qudsiya, 2008).

Piya Rang Kala (2011) is a novel of mysticism as it is a biographical novel which came from the pen

of a Sufi, Baba Muhammad Yahya Khan. It contains all the essentials elements of Mysticism including love, purity, struggle, truth, isolation, spirituality, tolerance, meditation, light etc. The book is about a mysterious journey which starts from the month of Ramadan where a drummer is beating his drum to awake the Muslims of his area to get them up for the preparation of Fast. From its first event to the last one, this book reveals countless mysteries that are hidden to the sight of a common man. Only a Sufi and a man of learning can understand the charms of mysticism hidden in the text of Piya Rang Kala. The selected novel is a perfect example of mysticism and its essentials. Baba writes this novel on the basis of his life experiences and

events. Here he mentions the fundamental essentials of mysticism including purity, light, Love, isolation and spirituality. Almost every major character appears as the forbearer of these essentials of mysticism where he is the narrator and a character that taps his readers to a mysterious world which is unknown to layman. For the understanding of mysticism and its essentials for the beginners and to discover a world behind the curtains of the universe, this study aims to critically analyze *Piya Rang Kala* (2011) through the lens of the theory of mysticism given by Jethmal Prasram Gulraj (2016). This research explores five essentials of mysticism and five mystical characters of the book. These features are assumed to reveal out the secrets and mysteries hidden in the novel.

1.1 Aims and Objectives

The purpose of this study is to sort out the ground realities of mysticism in “*Piya Rang Kala*” as this is a mysterious book of myths and memoirs. A modern writer who is a Sufi and spiritual leaders drags his readers into the world of mysticism. While Reading the book different characters appear, who go through a mysterious and horrible circumstances of their life and the protagonist resolves the queries with the help of mysticism. Following aims and objectives are intended to be achieved by this research study.

- To identify the main elements of Mysticism in *Piya Rang Kala* with the help of the theory of mysticism proposed by G. P. Gulraj
- To investigate the characters of *Piya Rang Kala* who are marked with the elements of mysticism.

1.2 Research Questions

Mysticism is a very important element of every believer of God and the hidden secrets of this world as well as divinity. The proposed study will seek out the answers of the following questions:

- 1: What are the major essentials of mysticism in *Piya Rang Kala*?
- 2: How do the characters in *Piya Rang Kala* help foreground the elements of mysticism?

1.3 Significance of Study

There are innumerable reasons to investigate the topic of mysticism in *Piya Rang Kala*, by Baba Muhammad Yahya Khan, it holds immense academic and social importance. This research unveils the hidden realities of mysticism before the audience. Exploring the elements of love, light, purity, isolation and spirituality; sheds light to the mysterious and religious topic of mysticism. The study, contributes to the religious as well as social importance of the characteristics of mysticism and the characters who foreground it in the life of a religious monk, a Sufi, a layman and those who are interested in the universal subject of mysticism.

Literature Review

The concept of mysticism emerges from the roots of religion as it is the gem of religion (Gulraj, 2016). Mysticism administers the emotional and inside life of a man (Isha, 2013). It is as old as the human history of religion and belief in God. The study and research on mysticism is not limited indeed. Number of writers and scholars has worked on this interesting topic since centuries. Mysticism consists of many essentials and stages but the concluding remark is always the same, unity with the God.

Timothy Schum (2018), has analysed Fariddu-din Attar’s “The conference of the Birds” in light of the essentials of mysticism that is a long journey taken from one place to another; a journey of vicissitudes that only few CAN reach the destination of the Truth. He starts his mystical journey with first essential that is purity which is attained by turning away from worldly affairs and attractions. This basic essentials to reach the Absolute is to burn one’s self and purify the soul so to reborn with perfection, guiltless and sinless. Life is a folly, a prison cell and a game of yes and no. A mystic Sufi ends this journey from no to yes and from nothing to everything. It is like a bat’s journey to the sun and ant’s journey to the moon, yet it is possible for those who have firm belief and trust in the Absolut Truth.

Master Showkat Ali (2017) and Abdul Waheed Jatoi (2017) believe that mysticism is a quest of knowledge. It is the source of everything resides

at the center of self and the Self realizing the Truth is the only goal of a mystic to see the real manifestation of God beyond the limits of this world

The study of Zaheer Ahmad (2016), Nancy La Greca (2015), Montgomery and Katherine F (2014), and Frederica R. Halligan (2001) have classified that spirituality is the most powerful element of mysticism which connects body with the soul. It is a beacon of light that gives wisdom, vision and knowledge of mysteries. Mysticism is so colourful where each colour has its beauty, charm, attraction and charisma. These colours consist of unity and togetherness to bring out spirituality. The first image of spirituality is that of imagination, where reality works as imagination and imagination is a link between knower and perceiver; the same applies to the creator (Creator) and created. The second image is of self-realization, self-realization manifests the birth of love for god and this matchless and measureless love of God brings out the image of divine before the mystic. They support finding God through the natural God-ship of living things. Where struggle is basic factor of success because without struggle nothing is possible in this world and in matters of God true and pure struggle is needed with pure love and intensions. As purity, love and spirituality are the basic essentials of reach the ultimate goal of mysticism. Muhammad Arslan Nawaz (2012), and Gunnell CLave (1982) highlight that mysticism is a purely religious process of action and a hidden treasure in which the soul submits itself wholly to God. This process of mysticism's journey consists of three stages: purgation: purity of soul, illumination: rebirth or awakening of consciousness and union where pure soul and conscious unites with the absolute. Mysticism is a darkness that is visible to a mystic only because world judges a person by its outer look while the world of mysticism embraces those who gives importance of the purity of soul, love of God and isolation where mystic go through the process of self-realization in order to seek the nature and the hidden treasures so that they see the unseen.

Rudolph P. Byrd (1996) and Clyde Enroth (1960) have revealed that Mysticism is a hidden reality

around us. It is a goal that only empty souls desire to achieve. Mysticism is best understood by a mystic only, a person who has experienced it by him/herself as mysticism denies the limits of Specific religion, region, language and personal identities. A Mystic has to live in a strange and unheard world to get rid of this pointless life and enjoy the pleasures of unending happiness and pleasures, which depend on the purity of heart and soul, spirituality, sacrifice of every beloved desire and positive intensions to get united with the Creator.

F. De Jong (1976) has analysed Martin Lings's "What is Sufism". According to his study mysticism is a Supreme Station where a mystic goes through a narrow gate by the help of spirituality and purity and the gate opens out at Divinity. This perfection is synthesizes with the qualities of Majesty and Beauty; Sufism is expressed it in putting the divine qualities of purity and prejudice-less, perfection and primordial nature that concludes the image of God into the mystic.

Mysticism, its essentials and Piya Rang Kala are like the different colours of a rainbow which are joined together in a single beauty with different shades. Piya Rang Kala has been formulated on the pillars of the essentials of mysticism profounded by G.P. Gulraj. The essentials Baba Muhammad Yahya Khan penned are directly linked with the essentials of mysticism given by Gulraj, and then the mystical characters of Piya Rang Kala are the carriers of the three stages and five major essentials of mysticism proposed by Gulraj in his theory of mysticism.

Research Methodology

In order to unveil the essentials of mysticism in Piya Rang Kala, this study is following the method of textual analysis by Alan McKee (2002). Textual analysis comes under the technique of non-empirical study and close reading process. Non- empirical study is a method that gives importance to personal observations and the theories as a valuable tool of knowledge to answer the question (Den, V. 2017). Donald Mc Miken (2018) believes that non-empirical research is actually thinking, thinking that could be applied

on novels and ideas to analyze it textually. Textual analysis in views of Alan McKee (2002) is a way of gathering information and data to understand the process of living in different cultures and very useful philosophy which involves both written and verbal language. According to Mite Allen (2017), textual analysis is a method of research that helps to gather data and information about the text and to interpret the text.

The technique that has been used in this research is of close reading. In the view of Grant Wiggins (2015), close reading is a type of research where researcher needs to find out what the text is saying explicitly and logically. It is re-reading of a text to unveil the layers of meaning which leads to comprehension in depth. Samantha Cleaver (2014), mirrors close reading as a deep engagement with the text. Its aim is to reflect new conclusions and best understanding of text's ideas and set outs. Professor Timothy Shanahan (2017), analyzed close reading as, readers' intent focus on text to examine it thoroughly for the purpose to get all possible meanings and information. Using above methods and technique, researcher aims to analyze, evaluate and understand the ideas, sentences and words of

mysticism and its essentials uttered by the narrator and other characters in Baba Muhammad Yahya Khan's novel *Piya Rang Kala*.

Theoretical Framework

The proposed study has critically analysed the selected essentials of mysticism under the theory of mysticism proposed by Jethmal Prasram Gulraj (1885-1948) in his book "Sind and its Sufis" (2016). J. P. Gulraj's framework proposes a method and philosophical way to understand mysticism which consists of three stages. The first one is affirmation of the idea of mysticism where mystic realizes that this world is nothing but reality is One True God. The second stage is the phase of struggle; where mystic goes through a number of tests of piety and patience, ignorance and imaginations, reality and realization etc. The final stage is the higher state of affirmation where mystic has become pure to identify The Self and unites with his creator. These three stages of mysticism are carrier of five essentials named as, purity, light, love, isolation and spirituality. Following table elaborates and classifies the meaning and importance of these essentials in mysticism.

Purity	Purity means, purity of heart, mind and soul. To attain heights place of mysticism his soul and body must be free of worldly desires, envy, prejudice, materialistic competitions etc. One has to purify itself from every find of physical, mental and spiritual dirt to see the light of mysticism.
Light	A light that is shown to God's chosen people and prophets. It could be in any form, in the darkness of Cave Hira, in the fire to ashes, in the belly of a fish etc. This light is visible to people of pure soul only and it leads its beholder to fall in love with his Creator.
Love	Love is the remembrance of God, day and night, morning and evening without any question. It is the submission of every beloved thing and idea towards One and Only God who loves us more than His other creatures and deserves to be loved so that man may reach the Truth.
Isolation	Prophet Muhammad (Peace Be Upon Him) isolated himself in the cave of Hira to find peace and prosperity so it is necessary for every mystic to go into isolation to reach the zenith of spirituality because it cannot be found in the doldrums of this world and worldly affairs.
Spirituality	Spirituality is a universal rule that compels and vibrates matter of dominance. It embraces only those who are pure and true in every form of their existence. It is the soul that is the trust of God and the final stage of mysticism where soul unites with The Soul.

Hence the essentials foregrounded by Gulraj's theory of mysticism are connected with the essentials of mysticism in "Piya Rang Kala" in different perspectives that will be discussed in data analysis. In this all-encompassing process of analysis, researcher digs to unveil and illustrate the essentials hidden in the epical novel *Piya Rang Kala* (2011) written by Baba Muhammad Yahya Khan and translated into English language by Ehsan Elahi Ehsan.

Data Analysis and Discussion

The topic of mysticism cannot be elaborated more perfect than a Sufi mystic himself. He knows the pros and cons and the best way to convey the message and ethics of mysticism. Autobiographical writing, using mysticism as a theme is one of the latest and unique form of writing in Pakistan because most of the Sufi writers use the genre of mysticism in form poetry. Like Shah Abdul Latif Bhittai, (2009), Allama Muhammad Iqbal (1990), Baba Bhuleh Shah (2012) etc. Mumtaz Mufti (1993), Qudratullah Shahab (1999) and many others used mysticism in their work that is limited to a particular event and chapter. On the other hand Baba Muhammad Yahya Khan's way of bringing out every essential and phase of mysticism achieved an immense fame at both national and international level.

People of different regions, religions and interests find an equal attraction in mysticism as it is a universal topic so when *Piya Rang Kala* appeared they attacked it like a hungry lion. "O God what is all this mystery? What is this secret world of wonders? I could not understand all this immediately" (Baba, 2011, p. 182). Baba puts light on every essential of mysticism expressly and explicitly through the characters and the events and situations occur in their lives. *Piya Rang Kala* consists of the life events of narrator (Kaga) who started the journey of mysticism as a young boy. As the time passes, different Sufis including men and women came in his life, taught him mysticism and he goes through every phase and essential to reach the zenith. Baba elaborates the same essentials of mysticism given by J. P. Gulraj in his *Piya Rang Kala*.

The essentials of Mysticism

Purity

Purity is the first and most important element of mysticism as without purity one cannot proceed to other stages of spiritualism. Purity stands not only for the purity of soul and heart but, in the light of mysticism; it is the basic fundamental of this journey towards the Ultimate. "These great and pure hearted persons, a glitter of the shining age, a valuable treasure" (Baba, 2011, p. 220). Author is talking about the pure souls who are free of hatred, envy, jealousy, prejudice, pride, worldly show-offs etc.

"These people apparently look intoxicated, negligent in worship, dirty, impure, ignorant and lazy but beware they are very wise with an inner light" (p. 237). The outer appearance and looks are nothing but deception for its beholders. The thing that matters is purity of inner self that brings wisdom and light (Jong, 1976). Mysticism tells us that outer appearance is nothing when the inner of a person is pure because God dwells in pure hearts only (Gulraj, 2016). Purity lies in heart, mind, soul, body, intentions, actions, words and wisdom of a person.

"For the pure and fairly earned food, man must follow the ways of religion practically and be able to differentiate between the pure and the impure" (p. 485) and "Then the pure and pious thoughts and manners" (p. 489). Pure life, pure livelihood and pure blood, end in a successful and happy life in this world and the world hereafter. As mentioned by Montgomery and Katherine (2014). It is impossible to reach the next world without purifying oneself from the dirt of this world as said by Clave (1982).

Light

In mysticism, light brightens the pure souls, the pious hearts and the hereafter of those who are considered as the successful. This light enters the body of a mystic as a fragrance that freshens it with a sweet smell of heaven. "Someone saw it in the form of glittering light on the mountain Sina and other one through his Messenger in the cave of Hira" (Baba, 2011, p. 372).

"There was a light, soaked and mysterious. (p. 181). There was a dim light though there was no

lamp” (p. 182). The light of mysticism has no physical form but it could be invisible as it gives brightness and shine to the soul so the soul sees and feels it. Same idea of light has been mentioned by Greca (2015) and Ali (2017) as, the road to mysticism contains a heavenly light from God and helps the mystic to see through the closed doors of wonders. Mystic has the habit of search for the light from every possible way first he/ she searches it from within body and soul, from every window and door, from the vast universe of God and then he/ she spread it to other people as an ambassador of light (p. 334). It is the purest form of light that could never be extinguished and it brightens everything that comes under its rays. “This light, this half-light spread all around in such a manner that everything was looking very vivid without any lamp or light” (p. 339).

Love

Feeling of affection; the feeling that is purely for a single existence is love. When one forgets everyone and everything and keeps himself/ herself in the remembrance of beloved without any result and return. The heart that bears the love of God is free of decoration, exhibition, pride and wealth. It doesn't desire any gifts, sweets or fruits but God's happiness. (p. 68). “Those who are the victims of true love are above all customs” (p. 112). True love is like the lust which is endless and measureless and lovers find eternal peace in it. Love has no limits and it is beyond all cultures and customs, love has no colour, shape and weight. It is measureless and limitless.

Ishq or love is like a zero when we see and try to measure this zero from any of its six directions, it results in zero. If we squeeze it, it will turn in a dot and finally every pen of the world whether religious or worldly makes a dot on page before the start of novels and epics. Everything and every knowledge of the noun of universe come out of this dot. And love starts and ends at this point of zero where lover surrenders everything for the beloved. As said by Shushtery (2006) and Clyde Enroth (1960) that everything and every knowledge of the noun of universe come out of

this dot. “In their love, there is ecstasy, surrender, truth and sincerity” (p. 187). Mystics are truthful in their words, sincere in their deeds and they surrender themselves for every good and positive thing that leads them to the love of God. Their love is eternal, full of intense and internal pleasure, where emotions reach the state of prophetic height. “When one is blindly in love then caste, profit or loss is all case aside. Only love counts and in order to gain it everything else can be sacrificed. Victory or defeat, disgrace, bad reputation, life and death everything becomes immaterial for him and he continues on his path” (p. 38). Because the love of God is endless and boundless, it has no angels and no forms, it cannot be measured in words even if the seven oceans of world become ink to express the love of God man will fail to express it. The only best way to express this everlasting and eternal love is to worship Him, to obey Him, to believe Him. God created love in the heart of human beings so that they love each other in order to find Him. (Leigh Hunt, 2010)

Isolation

Isolation is a condition of separation from the surroundings, other people and the oneness. But in the light of mysticism, it means the separation from the worldly desires, greed and being and getting best and to abandon every good and beloved thing for the love of God who is One and Only (Hesse, 2016).

“It requires that you are separated from the world and be devoted to it” (p. 51). Mysticism is the only bridge between the unity of soul with the soul and mystic cannot reach such unity without going through the stages of mysticism including isolation because, isolation is the boycott with the outer world, social gatherings and the twinkling of worldly doldrums.

“Their craze, their ambition, their curiosity, their activities and the religious and spiritual daily schedule of study and the nature of that study, all the things force them to remain isolated” (p. 210). Isolation is a power and one cannot preoccupy himself without this power because it strengthens the person to search and find the destination. Isolation is one of the hardest tests

of mysticism where mystic finds peace and rest. Isolation is the only essential of mysticism that helps the person to think, see and examine the purpose of his creation. Because, when one realizes the purpose of creation, he starts to search God and God could only be found through the road of mysticism as there is no alternative way. Isolation is the only way to go into meditation and the state of meditation has deep and different surroundings; a unique temperature of its own, amazing feelings and fragrances. When one is in mystical isolation, he goes through a span where heart and mind unite together, mystic feels very happy, very wise and safe from every evil and danger.

“In isolation man has to dive deep into his inner self, drown, swim and then come out he becomes aware of the pleasures and ecstasies of these experiences” (p. 336). Isolation is the only essential of mysticism that helps the person to think, see and examine the purpose of his creation (Nawaz, 2012), (Clave, 1982). Every stage (essential) of mysticism brings forth immeasurable pleasures with it after long and tough tests. Isolation has its own ecstasy and greatness. The experiences one enjoy while being in isolation brings out extreme control and power on the consciousness so that the mystic can control his mind and heart at a time and further control the contradiction between heart and mind and body and soul. When one starts to love his self, one's realize the love of God and to examine one's self leads the person to examine and to know God. These are the amazing pleasures that can be enjoyed through isolation.

Spirituality

Piya Rang Kala: “Tapping into the power of spiritual world” This single line shows that the whole book consists of spirituality and it traps its readers into the universe of spirituality that readers forget this world and fly in the world hidden to naked eye. Spirituality is the gateway to a higher galaxy beyond the reach of common human being. It is the stage of utmost purification of soul and heart that help the mystic to reach and find God within.

“Spirituality is the name of setting aside your wishes, will, demand and ambition. Whatever is ordered is to be followed without any hesitation. The worldly fear of loss and profit is for the worldly people” (p.68). To obey without knowing, without seeing and without any question and doubt is the core element of spirituality. It is like the gold hidden in the veils of copper and mystic identifies it in forty veils and finally avails the worth to see the beauty and litter of its shine in form of heavenly and hidden knowledge. Spirituality is a state of ecstasy and eternity which shake every cell of human body and every cell becomes completely electric and strong so that it starts doing unbelievable wonders that are no less than miracle for a layman as analyzed by Montgomery and Katherine (2014).

“Spirituality creates an ecstasy which seems to shake and break every limb of the person who undergoes its experiences but it combines the body with the eternal soul” (p. 148). Spirituality is the stage that is concerned with soul and soul belongs to God only. It is a state of ecstasy and eternity which shake every cell of human body and every cell becomes completely electric and strong so that it starts doing unbelievable wonders that are no less than miracle for a layman. One can feel the power of spirituality in the sound of ‘hoo’ when a mystic repeatedly and rapidly utters the sound of hoo he goes far into the land of spirituality and every drop of universe becomes visible to him/ her.

“Spirituality is a sea without shore” (p. 209). The depth of spirituality is measureless, it is a sea which has no bank and shore, the vastness is beyond the limits of human conscious and subconscious (Lings, 2011). Man is the incarnation of mysticism and wonders. The Creator of Nature has given man supplies to last him from the first to ending day of this life and universe. This includes the general understanding and awareness of law and arts, hidden and apparent, the blessings of exceptional power, the wisdom, the moving and the unmoving, everything included. Man has to do one thing; to dive deep down and connect his/ her inner self with great joy, happiness, steadfastness, obsession

and hard work. "This brings the traveler on the spiritual path closer to his destination than by aggression, absorption, patience, silence, stability and blessings are attained" (p 256).

The mystical characters

Kaga

"My existence was melting slowly into the limitless depths of the universe and changing itself into thousands of plasmas coming out of my body" (p 157).

"Khan, at such a young age where from have you learnt such wisdom? It seems as if there is somebody else within you who is speaking" (p 169).

"There is a proper time for knowing, understanding, opening and the undoing of the secret and mysteries" (p 285).

Kaga the most important character of Piya Rang Kala which portrays all five essentials of mysticism. Kaga gets the light of mysticism from his aunt and his baba and gets entry to walk on the road of mysticism. This entry honoured him to become one of the few chosen people of God who are the carriers of the essentials of mysticism. He learns the importance of purity from his mystic teacher Tatto Sain where he realised that the apparent condition of a mystic is nothing but purity of heart matters. (Schum, 2018). He learns love from the story of Kasturi and Mehboob. He learns the importance of isolation from Headman, and finally comes into the fold of isolation where he reach the stage of spirituality and utilizes this great gift of God by helping needy people as he can see behind the curtains of mysticism and serves the humanity and his religion (Ali, 2017).

Aunt

A Sufi who was witnessing this miracle of God asked one of his disciples to bring the young and beautiful pigeon to him safely and carefully. This mystic took the girl in his custody and guidance" (p.58).

"This guidance results in the devotion towards Islam and spirituality in her and she finally came in the fold of Islam. After becoming Muslim, her spiritual guide thought her the secrets of

mysticism and she was entitled as Barbaki Ashrafi name of a rare and superior kind of pigeon who can fly up to the point where other birds cannot reach. This Barbaki Ashrafi shines like a gold coin" (p. 59).

"This knowledge of unseen has been blessed to aunt and this inside knowledge is hidden in seven layers of veils and the seven depths of sea" (p. 73).

She is the first female character of Piya Rang Kala that appears to hold the essentials of mysticism and becomes the bird that is flying towards the divine journey. She is the carrier of Love, light, purity and spirituality. Her pure heart and soul finds pleasure in obedience and patience and this purity of mind blesses her with the forgiveness of God as said by Herman Hess (2016).

Baba Rehmat Sain

"He is not a common man" (p.152).

"There is a light that is visible on his face. His face is crystal clear, his smile is spiritual and his tone is pure, sacred and appealing that the man whom he addresses is filled with willingness and humanity and his light begins to feel the eternal light in his ecstasy" (p. 155).

Baba Rehmat Sain is a merciful person like his name. He is a "Life giving sense of calmness and spiritual satisfaction" (P. 157).

HE IS one of the mysterious characters of Piya Rang Kala who portrays the essential of purity, love, light and spirituality. He is kind to all and serves the humanity to please his God. He is as merciful as his name.

Headman

A perfect example of mystical isolation in Piya Rang Kala. The idea that mysticism does not see the caste and creed as said by Gulraj (216) and Qazi (1979) fits to the character of Headman, who belonged to an orthodox Sikh family who was raised up no less than a prince. His life was changed when he felt for a Muslim girl Shakeela. Who cursed him and that curses dragged him on the path of mysticism where he seeks isolation and spirituality. The spiritual Headman who cure people in such a mysterious, weird and his own way of treatment that is unbelievable; he diagnose

patient's disease by looking at the shadow in every way of postures. He does this behind a thin curtain. The patient moves his body in every way, the lifting up of arms, and the moving to legs and face, up, down. Right, left as if the patient is dancing and the Headman diagnose and cure "all his apparent and hidden diseases" (p. 369).

"What is this headman? A superman or what? And this act of his to sit hiding behind curtain and not to allow any body to see his face, all this is beyond my understanding" (p. 371).

"this is a better face specially since on the forehead of the face a light is also shining. In such a case how can this shape be bad? Don't let this light be extinguished" (p. 394).

He was a Hindu by name but inside he was a believer of One God and practiced all the manners and customs of Islam like a faithful Muslim as said by Zaheer Ahmad (2016).

Nasibo Bibi

"I was born in a house of a very pious man as a blessing and separated from him in the house of God" (p. 450).

"Whatever she is, she is a Muslim daughter and she is not for that purpose. She can be seated on some shrine but she is not to sit in the prostitution cell" (p. 450).

"She got up and prostrate before her Lord, the Creator, the Saviour, the Supporter, the Advocate and the Responding One to one's calls" (p. 509).

Nasibo, a well-built woman with whitish skin and big speaking eyes when didn't find any helper in the prostitution Bazar, she turned to her Creator and started the journey of mysticism. Her firm belief in One and Only God shade the light of mysticism on her life. Naseebo goes through many phases of mysticism including love, purity, piety and patience as it is said by Gulraj in his theory (2016).

Findings

There is another world hidden behind the curtains of curiosity and mysteries. The curtains can only be lifted up with the help of mysticism and Piya Rang Kala is a book that tempted us into the world of Spirituality. Mysticism is a path

of difficulties that tears and scratches the feet of its traveller. The person who travels on this road to the Unity is the mystic who has to go through number of phases. These phase are proposed by Gulraj in the three stages of his theory of mysticism and the analysis of Piya Rang Kala shows that the novel is based on those three stages consisting the five essentials of mysticism and Baba Muhammad Yahya Khan set Piya Rang Kala in the grounds on mysticism based on the theory of mysticism given by Jethmal Prasram Gulraj and the essentials he propound in his theory. Baba believes that Purity, light, love, isolation and spirituality are the phases of the journey towards God. The study also finds out that the characters of the novel are forbearer of these essentials

Conclusion

From the analysis of Piya Rang Kala in the light of the essentials of mysticism as foregrounded by Jethmal Prasram Gulraj. The novel is articulated upon five basic essentials of mysticism including purity, light, love, isolation and spirituality. The story is a purposeful spiritual journey rather than just a series of occurrences, with each crucial component painstakingly examined and embodied. The author, narrates these essentials through the voice of Kaga (the crow), to serve as a symbolic guide that symbolizes an initial condition of spiritual yearning and impurity.

The novel's diverse cast of characters, each of whom represents a distinct spiritual principle, further animates these mystical necessities. As mentors who light the way for others, the Aunt and Baba Rehmat Sian most likely show up as symbols of love and spiritual knowledge. Characters such as the unlucky Nasibo Bibi and the enigmatic Headman, on the other hand, represent the difficulties and outcomes associated with spiritual lightlessness, solitude, and purity. Their personal hardships and changes are not separate storylines; rather, they are essential to showing how these mystical principles are applied and confronted in the actual world.

Baba Muhammad Yahya Khan has to be applauded for his matchless endeavors to incorporate the essentials of mysticism and the

fundamental characters they stand for into the plot's central theme of mysticism. The book transforms into a vibrant spiritual environment in which the search for spiritual light transcends material pain, love serves as a catalyst for purification, and solitude brings about enlightenment. Thus, Piya Rang Kala accomplishes a remarkable synthesis, demonstrating that it is both an insightful treatise on the Sufi way and a gripping biographical narrative. Through the constant interaction of divine love, unshakable purity, and guided spiritual practice within the human experience, it proves that mysticism is not a distant theory but rather an actual process of interior alchemy.

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