

Rahman's Spiritualism And Personality Improvement Through Roger's Self Actualization

Bakht Bibi¹, Muhammad Afzal², Naz Khatoon³, Mohammad Mohsin Khan⁴

¹Lecturer, Department of English Balochistan University of Information Technology,
Engineering and Management Sciences, Quetta, Balochistan.

²Lecturer, Department of English Balochistan University of Information Technology,
Engineering and Management Sciences, Quetta, Balochistan.

³Lecturer, Department of English Balochistan University of Information Technology,
Engineering and Management Sciences, Quetta, Balochistan.

⁴Lecturer, Department of English Balochistan University of Information Technology,
Engineering and Management Sciences, Quetta, Balochistan.

Abstract

This paper aspires to represent the spiritualism leading to self-actualization through the exemplification of Rehman Baba's poetry. It primarily aims at interpreting spiritualism as source of human development, as reflected in the poetic contributions made by the forenamed poet. The theoretical frame work selected by the researchers to substantiate the overall analysis, centres on the theme of Self-actualization represented by Carl Rogers (1951) in his humanistic approach theory. The data has been analysed through thematic analysis which is based on Stirling's (2001) approach while revolving around an understanding developed on the basis of global, organizing and basic themes reflected through textual content. The data has been collected from the specific work of the poet Rehman baba's Poetry translated by Robert Sampson and Momin Khan (2005).

Keywords: Spiritualism, Self-Actualization, Personality

Introduction

Spiritualism in poetic language hypnotize the hearts of people. We observe many themes of life such as universal love, humility, purification, spirituality and humanity while truth of life is a vital lesson. Spiritual poets have represented their ideas through poetry where there is always a lesson for humanity and mankind. They teach mankind to negate their ego and self-pride which is considered the root of many evils in our life. Spirituality contributed to the guidance while achieving a higher level of spirituality which will produce a state where humanity will flourish and

once the lesson of humanity comes, it crosses the boundaries of language, religion, society and geography. Spiritual poetry is read and interpreted throughout the world by different people in their own context such as culture, religion and beliefs. Through spiritualism these poets teach the elements of humanistic approach (1951) by Carl Rogers such as self-actualization, self-efficacy contributing to the highest level of human beingness. Therefore, adopting humanistic approach and purify our heart and soul and be humane that when we adopt the humanly qualities through purification so peace will prevail all over the society. Whole humanity seeks guidance through their wisdom. These poets can play vital role in reawakening of humanity at large if one presents their teachings on regional, national and international level.

One of the themes of Carl Rogers' humanistic approach is self-actualization, a tendency in shaping and developing human personalities. Humans develop an ideal self and real self-based on the status of positive regard which is clearly shown the spiritual poetry depicted by these spiritual poetry. The reality of mundane life and positivity and many other themes can be derived from poetry to analyze the themes of humanistic approach particularly the theme of self-actualization.

So far, no significant study on contribution to spiritual poetry in the personality improvement in regard to humanistic approach, with special references to the three spiritual poets of different language, religion and society have been observed. No significant studies on different poets comparing them from a humanistic approach through spiritual point of view has been discovered. It is hypothesized that spiritual aspects regarding the improvement of mankind will be easily discovered in the works of these poets, but how many different points are there and whether there are similarities and differences as well in their works, shall be determined through a thorough analysis of the spiritual characteristics present in their works.

Rehman baba was mystic in guise of Pashto poet. He has been acknowledged across the subcontinent as a Sufi saint. Although his path of mysticism still academically contested. His musaliam is located Hazar khwani area in near proximity to Peshawar city, Khyber Pakhtunkhwa. His respect and fame is spread wide in subcontinent as a mystic and Sufi poet. Therefore, his poetry has a tinge of religiosity however, his poetry is not diluted of social realities that pre-existed in his consciousness. He is grouped among the poets who are socially well-informed and social critics. To understand Rehman baba, we need to contextualise him in his own time and space.

Historically it is witnessed that in the times of Rehman baba, there was a dire need for the brethren hood among the Pashtuns. As the tribal raptures has characterised Pashtun lineage and is at the centre of power-politics. Similarly, Pashtuns were plagued with inter-tribe wars on one hand and on the hand there was no central power which could govern and unite them. Accordingly, Rehman descended with his Diwan amongst Pashtuns so as to reform the wary social landscape his spiritual poetry. His poetry is usually observed as creating a sense of self and teaching certain ethical and social responsibilities. He was a keen observer of the social realities and evils therefore, his poetry is beset with a direction that leads to self-actualisation. But it be borne in mind that the "self" he

refers to is unlike a generic self. Rehman baba treats self as collective entity that is symbiotic and seeks to blur the lines of tribal enmities and so as to coalesce into a nation. Comprising through constructing self, Rehman baba tries to create a collective will among the nation that would lead to a real change in social scenarios.

Literature Review

According to Dr Maya Spencer (2012), Spirituality involves the recognition of a feeling or belief that there is something greater than myself. It means knowledge of the purposeful life in a context which is beyond mundane life. Spirituality explores certain universal values such as love, compassion, altruism, wisdom, truth, positivity leading to higher levels of development than an ordinary person. His spiritual journey involves healing first affirming the ego so that we can have belief in self-worth and capacity for love and generosity, resulting in a person becoming less constrained by ego defences. Opening of the heart is an essential aspect of true spirituality. And this spirituality improves us into a more positive and constructive human beings while adopting the true characteristics of humanistic approach such as self-efficacy and self-actualization.

Elkins, D.N. (2005) tells in his research A Humanistic approach to spiritually oriented psychotherapy that the human personality opens in spiritual realm. According to him, human personality is like a river and explores the deeper regions of the human mind and will eventually become moral. In researcher's point of view, spirituality and personality exist on the same platform and become more compact and contribute to the aspects of humanistic movement. In his research he discusses three major constructs of spirituality in which the soul is important which is nourished.

Carl Rogers (1951) described self-actualization through his humanistic theory, as the continuous lifelong process where an individual's self-concept is maintained and enhanced through reflection and the reinterpretation of various experiences which enable the individual to recover, change and develop. Being a humanistic psychologist, he supported the views of Maslow and added that an environment with genuineness, acceptance and empathy is needed for a person to grow. Rogers believed that a person reaches to self-actualization level when they achieve their goals, wishes and desires at all the stages of their life. Humanistic psychology emphasized the role of an individual in shaping their internal and external world. He was with view that humans are active and creative people who live in the present and are concerned with only relationships, perceptions and situations in the present. Rogers' theory of personality development was formed to highlight free will and human potential for goodness. According to his approach, everyone exists in a world full of experiences. These experiences shape our reactions that include external objects and people as well internal thoughts and emotions. Roger believed that a person's behaviour is a factor motivated by self-actualization tendencies to work and achieve the highest level of their potential and achievement. During this process, a person forms a structure of self or self-concept. A positive

self-concept is associated with feeling good and safe. If they have a negative self-concept, they may feel unhappy with who they are.

Rogers divided the self into two categories; ideal and real self. The ideal self is the person you would like to be and the real self is what you really are. In the real world, a person's ideal self is not consistent with what happens in life with a person. Incongruence is the difference between the ideal self and actual experiences. Congruence is when our thoughts about our real self and ideal self are very similar; i.e., our self-concept is very strong and accurate. High congruence leads to a greater sense of self-worth and a healthy, productive life.

Rogers elevated the importance of unconditional positive regard or unconditional love when developing self-concept. To fully actualize, people are raised in conditions of unconditional positive regard where no conditions of worth are present. When people are raised in an environment of conditional positive regard in which worth and love are only given under certain conditions they must match those conditions to receive positive regard. The ideal self is determined based on these conditions; this contributes to incongruence and gap between real and ideal self.

Eltica de jager(2010) Measuring Spirituality as a Universal Human Experience, Spirituality can help people to cope with the consequences of a serious disease. And it's a very important theme in improving our personality and getting knowledge about the characteristics of humanity.

Ryan M. Niemiec, Pninit Russo-Netzer(2020)The Decoding of the human spirit: A synergy of Spirituality and character strengths toward wholeness, spirituality is a method to communicate with the sacred to derive meaning and of living and there is an integral relationship between character and spirituality. It urges humans to improve their qualities in life. The strength of the character are also humility, love and forgiveness categorised as virtue as well. Spirituality promotes character called psycho-spiritual journey toward wholeness. Wholeness is a way of being in the world that involves a life affirming view of oneself and the world, a capacity to see and approach life with breadth and depth and the ability to organise the life journey into a cohesive whole.

Peterson and Seligman, (2004), Spirituality is a significant and universal aspect of human experience. It is the specific content of spiritual belief, practice, and experience varies. But after all it is a communion with the sacred. Character strength are also universal and can be defined as positive personality traits such as improved well-being, relationships, health, meaning, and achievement and contribute to the collective good involving a common humanity while observing the qualities of a full and meaningful life.

In a nutshell spirituality leads towards the important aspects of humanity such positivity, gratitude, forgiveness, reward and trust, gaining knowledge, kindness, altruistic love, inspiration of the Creator, royalty, spiritual leadership, task performance, hope and faith ethical behavior, acceptance, integrity, humility, courage, productivity, awareness, compassion. Spirituality is actually a source of contentment and trust. Through spirituality and the access to divine

unconsciousness we acknowledge our impermanence and immortality of soul which strengthens one's faith by actualizing one's self.

Research Methodology:

The current study is based on qualitative research design in which the spiritual poetry of Rehman baba is analyzed through thematic analysis. The extracts from the poetry of Rehman baba are collected from the translations of Sampson and Khan (2005) which offers a significant portion of data to explore the spiritual aspects of his poetry. As through spiritualism the researcher perceives a global theme such as divine love and here this theme through the lens of different aspects of humanistic approach has been observed. The main theme of this approach is self-actualization leading to the development of personality. Philosophy of love has been explained in a way that we can differentiate between spiritual love and egoistic love. The study is very helpful to distinguish love as divine attribute placed in the heart of mankind by God. The sacred connection that develops in our hearts regardless of cultural, religious or racial background is through manifestation of the most significant realities for understanding the nature of human beings. Therefore, every inch of the data ultimately leads to the concept of Roger's self-actualization.

Thematic analysis of the present research has been pursued through employing a tool such as Sterling's analytical tool for qualitative research. Sterling's (2001) approach revolves around an understanding developed on the basis of global, organizing and basic themes reflected through textual content. It is web-like networks that recapitulate the main themes instituting a portion of text. These thematic networks help us to pursue the understanding and implication of an idea. It is method of conducting thematic analysis of the textual data but another tool for the analysis can also be selected.

The study suggests the poetry of Rehman baba as a significant sample for research. The poetry of Rehman baba translated by Robert Simpson and Momin Khan (2005) has been included for analysis the themes under discussion. Carl Roger's theory of humanistic approach (1951) has been used as a tool or theoretical frame work to extract the themes from the text of the sample work of Rehman baba. The aspects of humanistic approach have been analysed in the spirituality while his poetry acting as a teacher to teach humanity, nourishing and polishing our personality.

Analysis of Data

This chapter sheds light on the data which is a collection of poems taken from the Diwan of Rehman baba. The chapter addresses four major themes that are present in the poetry of Rehman baba such as, knowledge of self, acceptance and rejection of the present world, human relation with the creator and other humans, humanity and self-actualisation. These four themes in the poetry of Rehman baba are usually used as a tool that leads the masses towards self-actualisation. Self-actualisation is concept which holds that how to achieve your ideal self. The path of the God

is achievable with the achievements of self-actualisation. In the chapter, the four themes are elaborated in sequence.

Knowledge of self

It is truth universally acknowledged that a person is usually born in upward mobility nature. Every person strives to make progress in life. To meet such end, it is pertinent to know yourself first of all and your position that you hold in society both morally and spiritually. Similarly, in the poetry of Rehman baba, it is often seen that baba tries to teach human beings the importance of knowing self and the ideal self. He also teaches through his poetry the purpose of life for which a man is born in society and the duties he has to perform in the world. He also focusses on unveiling the ways in which a person can live his own life with love and care and while knowing self-worth. Therefore, knowing your own self is the first step of the ladder that leads to creating a relation between humans and the creator and ultimately meet the final destiny that is self-actualization.

If you swallow the sugar of love,

You will spew out other sweets like poison. (p.215)

Sow flowers so your surroundings become a garden;

Don't sow thorns, for they will prick your feet. (p.767)

The heart that is safe in storm

Is the one that carries other people's burdens like a boat? (p.769)

Baba is strong supporter of unity and humane qualities. He summoned people to carry a soft heart for the sake of helping one another. He wishes that people should have sympathy for one another and should come out for the help of each other in mean time. He unveils that if a person takes the burden of another person in the world in order to help the other, you will be safe in the storms of the world. And he also claims to be at the service of other would bring you on the verge of success.

Love acts like a purifier to clean all the hatreds abiding in a person. A person in love will never question or take out the flaws around him. Through the lens of love all the angels seem erect and clear since positivity replaces negativity. As a positive experience can make us produce positive and good outputs in our vicinity and, we ourselves are the consumers of our own products in the end. Growing thorns will make us wounded and flowers will depart fragrance for our own ways. The poet confirms that our own deeds meet us in the end which can be dreadful or triumphant. Hate is a handicap while love is an implementer. We are burdened by hating others and through hosting abhorrence we have adopted many other diseases physically and spiritually. Love begets peace while through peace we can pour upon recognizing ourselves. Now the best use of time is taking about knowing ourselves. Our egos and flaws have to be admitted by us and the arrogance we have, has to be perished since it makes us shallow from within unconsciously.

Acceptance and rejection of the present world

When a person departs from the social world and takes refuge in seclusion, he/she makes a strong bond with the lord. He cuts off himself from the social world and focusses on how to make progress towards self-actualization. Baba views that in order to make spiritual progress it is pertinent to put yourself into seclusion so that a person makes a direct connection with the lord. When a person creates direct connection with the lord he/she rejects the norms of the present world in order to seek satisfaction. In this way baba says:

There is no satisfaction in the fount of the world;

Its thirsty ones are crying all alone (p.811)

If you have goal, be quick for the time is short;

Don't be fooled by the permanency of life. (p.766)

The best advice here by the poet is that nobody in this temporary world has found all his wishes and desires fulfilled, the more we find, the more we desire. Rehman baba has beautifully connected the idea of rejection with the temporary world. Here we can observe the shadows of religion, maturity, objectivity and sublime goal.

The friends of the world are all enemies;

There is no friend in this wide world. (p.73)

Without grace, abstinence will not get you to paradise,

Even then each man must fulfill his own duty. (p.77)

This world is a test where with good performance we can get the best destination in the everlasting world. Performance in this world can be made better with the support of a good company which has always has an effect on a person. The people who are in love with this world will never be able to get the peace of that world rather they will inspire others as well with this love for the wrong entity. Sincerity, honesty, kindness and truthfulness are counted as the pillars of all the good characteristics of human beings. Nobles will inspire people with their integrity which is ultimate true end of this life.

Human relation with the creator and other humans

According to the poetry of Rehman Baba, a person is usually formed with certain traits where one has to live in society with certain codes and values. While making right decisions in society, one needs to comply with the codes and values of that society so that a better life takes place. The society demands a moral excellence which is approachable by giving ear to his relation to God and human beings. Human are sent to the world with certain rights and obligations and complying with these duties one can reach the level of self-actualisation where one recognizes one's duties in society. A significant life in society is most probably the offshoot of showing respect to these relations guided by certain principles.

There is no worse calamity than self-centeredness;

Serve the selfless ones in their court. (p.219)

Narcissism and egotism are targeted in the above mentioned lines of Rehman baba's poetry because it is the root of all destruction regarding humanity. Selfishness, cruelty is taking birth due this negativity in our society. Baba plays the role of a preacher in his poetry as well. Humanity can flourish if we think for others selflessly. The relation among human beings has been made by the Creator that's why we have been blessed with all the inner softheartedness which we have only to polish to let humanity flourish in this world. In the context, our Creator promises to be there if we support others. Logically, here in this context, only to make us feel the pain of our fellow who is also in a test like we are by being an helping hand in the scenario.

Walking the path of love is hard without a guide;

Rather one should find a guide here. (p.277)

The deepest idea here is to be with a guide in the path of love. Why we are dependent on a guide is many folded. The wiser is who can differentiate between right and wrong and drips himself in struggle to adopt the right path. This struggle is triggered from our within and which is our conscience. It plays a vital role in making the person improved himself among many confusions. The training by our parents, teachers and preachers work when we are not mature, once we get matured, we have to be guided by our conscience. It never compels but just shows us the path with help of a lamp and give us time to think over and decide. Love is more a habit than a feeling. We adopt the habit of a person, action, place or objective. The absence of that specific entity is felt which is called love. Poet calls upon the importance of spiritual love with the creator since that is the only reason to improve our selves. Spiritual love leads to satisfaction and beauty in the way we shed all our flaws such as greed, ugliness of our soul, lie and dishonesty and opt the positive characteristics of humanity and then see it flourishing around us.

The author closely scanned through his Diwan (collection of the poetry) and reached at the conclusion that Rahman Baba both accepts and rejects this world. He accepts this world because success in the next world depends on the proper use of this world. He rejects this world because of its temporary, short, fleeting and uncertain nature.

Humanity and self-actualization

Here the poetry of baba portrays the idea that once a person becomes humane, he is nearer to self-actualization. He tells that how a person should behave in society. He also explains that how to live life and achieve self-actualization. He reminds a person of his real position in this world.

Without grace, abstinence won't get you to paradise,

Even then each man must fulfill his own duty. (p.97)

Though kings fashioned palaces,

I have laid the foundations of the buildings of love. (p.151)

Rehman baba was a poet of love as well. He was a mystic and was in view of the spiritual love with the creator. The love for this temporary world was a trivial thing in his view. According to baba taking time to beautify this world by building palaces which is not even everlasting, is a wastage of time rather the time can be wisely used by loving the humanity and being kind with them.

Take a grip on patience if you want to realize

You will achieve nothing quickly if you hurry. (p.217)

Here in these lines, poet tells the best rule of mankind which is to be patient. The difficult thing is to be patient. Life is a test and we will value happiness after we face the sadness and discomfort. Satisfaction and contentment are getting the eternal reward which is more important. The taste of the fruit of patience cannot be appreciated by an impatient person without going through the trauma of life or miseries of life. Source of contentment is the real and spiritual love when a person is broken inside.

In my search I found enlightenment;

Day and night I am walking on my path like the sun. (p.629)

Plant the tree of patience in your heart Rahman;

That you may always eat its fruit with joy (p.383)

None has found comfort without discomfort;

For sadness and joy are sister and brother in this world. (p.173)

We always get the destiny and lot which we search for. Poet is in search of light and ensures that he found it while acting as the sun. Enlightenment is found through meditation, patience, comfort after discomfort. Light is more valued after darkness.

Good deeds make paradise now: piety should be carried out

By anyone wanting heaven in this world. (p.83)

The crux of the matter in these lines of the poet is that good deeds in this world will never go vain. The Creator will reward us surely with a good destiny. In Rehman's poetry the importance of good deeds is highlighted and our destiny depends on it. He beautifully orients and connects the relation of nobleness with self-actualization. Knowledge of the Creator leads us to the love with Him and that real love makes us able to know ourselves. Rehman's spiritualism depicted in his poetry is a complete school of thought for us and codes of life are provided to improve ourselves and the life of this world to make the world hereafter comfortable for us.

Conclusion:

The point of this entire discussion is to drive home the idea that spiritual poetry created by these poets is rich in teaching aspects for mankind. These notions have individually been explored, and the validity of teaching humanity of the poets been established. However, using the circle of spirituality as a tool to analyse improving aspects in different writers' work is a rather new area. Furthermore, the present study intends to explore not just the spiritual elements, but the positive impact of their poetry on human personality for mankind. Once these themes are extracted from different texts of the mentioned poet, the study intends to analyse his positive influence on readers' mind while becoming the source of contentment, particularly the emotional response of the readers towards the specific texts under study. This will help build an understanding the rules and facts of life and human's reaction towards them while belonging to different societies, languages and religions.

References

- Corbett, L. (2019). undefined. *Psyche and the Sacred*, 75-106. <https://doi.org/10.4324/9781003011651-4>
- Davidman, J. (2015). *A naked tree: Love sonnets to C. S. Lewis and other poems*. Wm. B. Eerdmans Publishing.
- Emre, Y. (1992). *The city of the heart: Yunus Emre's verses of wisdom and love*. Element Books,.
- Humanistic values and democratic norms: Equal rights. (n.d.). *Group Work: A Humanistic and Skills Building Approach*, 3-28. <https://doi.org/10.4135/9781452275116.n1>
- Introducing an everyday spirituality. (n.d.). *Everyday Spirituality*. <https://doi.org/10.1057/9780230365308.0004>
- King, D. W. (2020). *The collected poems of C. S. Lewis: A critical edition*. Kent State University.
- Lerner, P. M. (2002). A humanistic psychoanalytic approach to Rorschach assessment. *The Humanistic Psychologist*, 30(3), 194-208. <https://doi.org/10.1080/08873267.2002.9977035>
- Patt, J., Warkentyne, M., & Till, B. (2010). *Haiku: Japanese art and poetry*. Pomegranate.
- Piedmont, R. L., Huguelet, P., & Koenig, H. G. (n.d.). Personality, spirituality, religiousness, and the personality disorders: Predictive relations and treatment implications. *Religion and Spirituality in Psychiatry*, 173-189. <https://doi.org/10.1017/cbo9780511576843.013>
- Rahmān, ' . A., & Enevoldsen, J. (1993). *The Nightingale of Peshawar: Selections from Rahman baba*.
- Rahmān, ' . A., Sampson, R., & Khan, M. (2005). *The poetry of Rahman baba: Poet of the Pukhtūns*.
- Rumi. (2012). *Rumi's little book of life: The garden of the soul, the heart, and the spirit*. Hampton Roads Publishing.
- Schaffer, J. P. (1999). A humanistic approach to mediation. *The Humanistic Psychologist*, 27(2), 213-220. <https://doi.org/10.1080/08873267.1999.9986905>

- Spiritual development of a personality as a process of spirit creation. (2013). *Spirituality: New Reflections on Theory, Praxis and Pedagogy*, 127-137. https://doi.org/10.1163/9781848881396_012
- Tabrīzī, S. (2004). *Me & Rumi: The autobiography of Shams-I Tabrizi*. Fons Vitae.
- Tahir, B., Azfal, B., Farid, B., & Baba, R. (2018). undefined. Createspace Independent Publishing Platform.
- undefined. (n.d.). *Group Work: A Humanistic and Skills Building Approach*, 29-54. <https://doi.org/10.4135/9781452275116.n2>
- Yasinskyi, V. (2020). Humanization of interpersonal relationships is a factor in the development of personality spirituality. *Innovate Pedagogy*, 3(22), 33-36. <https://doi.org/10.32843/2663-6085/2020/22-3.6>
- Young, J. E., & Biberman, J. (2016). The postconventional personality: Assessing, researching, and theorizing higher development. *Journal of Management, Spirituality & Religion*, 13(2), 167-172. <https://doi.org/10.1080/14766086.2015.1133152>
- Young, J. E., & Biberman, J. (2016). The postconventional personality: Assessing, researching, and theorizing higher development. *Journal of Management, Spirituality & Religion*, 13(2), 167-172. <https://doi.org/10.1080/14766086.2015.1133152>