

Abstract

This thesis aims to analyze the existential crisis of one's bio-social self and the ultimate process of spiritual awakening through Umera Ahmed's selected works i.e. *Pir-e-Kamil* and *Shehar-e-Zaat*, studied in the light of A. Reza Arasteh's works *Growth to Selfhood: A Sufi Contribution* and *Toward Final Personality Integration*. It intends to focus on Ahmed's writings as to how she addresses the problematic question of human existence within the paradigm of Sufi Psychology and generates possible connections between existentialism and Sufism for her dealing with the existential crisis of one's selfhood. This research work also endeavors to probe into A. Reza Arasteh's theory of personality development based on Sufism, which emphasizes on the need of a more universal stage, i.e. the final maturational stage, for achieving a final integration in an adult's personality. The purpose here then becomes to trace the impact of this developmental stage on the lives of Ahmed's protagonists in both *Pir-e-Kamil* and *Shehar-e-Zaat* as to how they attain that cultural-transcendence and wholeness for which they are struggling and meet their essential selves. It further tends to reject West's notion of 'objectified ego' as a way to attain transcendence and illustrates the nature of regression present in conventional-impulsive self. It also aims to unravel as to how the crisis of one's existential dread is answered through spiritual awakening in one's self and the journey of one's growth to selfhood and spiritual maturity gets accomplished. Hence, the scope this research as done through Sufism, is wide, it also sheds light on author's attempt in both *Pir-e-Kamil* and *Shehar-e-Zaat* to answer those who find 'reason' inadequate as an existential solution, and yearn to find a comprehensive way to give meaning to their lives.