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MAQAMAT AND AHWAL (STATIONS AND STATES IN SUFI SPIRITUALITY)

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ABSTRACT

Maqamat and Ahwal: Maqams and States in Sufi Spirituality are fundamental concepts in the Sufism tradition that describe the spiritual journey of a Sufi pathfinder (salik). Maqamat (plural of maqam) refers to the stages or spiritual stations that a salik must pass through sequentially and intentionally through consistent spiritual effort and discipline. Meanwhile, ahwal (plural of hal) describes spiritual states that are temporary and a direct gift from Allah that come and go beyond a Sufi's control. Maqamat includes stages such as repentance, wara', zuhud, faqr, sabr, tawakkal, and ridha that must be cultivated, while ahwal includes spiritual experiences such as mahabbah, khauf, raja', shaq, and uns that are felt as divine gifts. Both are markers of spiritual progress in the effort to draw closer to Allah and achieve ma'rifat (true knowledge of Allah). An understanding of this concept is essential in the study of Sufism as it describes the spiritual methodology that Sufis have practiced for centuries in an effort to purify the soul and achieve closeness to the Almighty.

INTRODUCTION

Tasawwuf is one of the branches of Islamic studies that has its own appeal to be studied in depth. This field has long attracted the attention of many people, especially Muslim researchers, because of the rich spiritual values it contains. When discussing Sufism, one will not only understand the scientific aspect, but also be invited to contemplate the soft side, spiritual depth, and inner dimensions that are so subtle in the spiritual journey of a Muslim (Rusydi Muhammad, 2021, pp. 82-83).

Sufism is one of the studies in Islam that has a special appeal to many people. From the past until now, this theme has always managed to steal the attention, especially among Muslim researchers. Not without reason, Sufism offers a wealth of deep spiritual values. When a person begins to delve into the discussion of Sufism, he or she is not only studying the scientific side, but is also invited to touch the subtle aspects of the heart-from the tenderness of the heart, the tranquility of the soul, to the meaningful spiritual journey.

Spirituality in Maqam and Ahwal

In the world of Sufism, spirituality is not just a routine of worship or formal religious activity, but a deep and continuous inner journey. The two main concepts that describe the dynamics of this spiritual journey are maqam and ahwal. Both indicate the phases that a salik (spiritual seeker) goes through in getting closer to God, although they are different in essence.

Maqam (plural: maqamat) refers to the stages that a Sufi reaches through consistent self-effort and practice. Each maqam becomes a stepping stone that must be passed before advancing to the next stage. For example, a salik might start from the maqam of repentance, then advance to the maqam of wara', then to the maqam of zuhud, and so on. This process demands strong commitment and high spiritual discipline. In contrast, ahwal (plural: ahwal) is an inner state that comes suddenly and cannot be worked on by humans. Ahwal is considered a direct gift from God to His servant who is traveling the spiritual path. For example, a deep love for God (mahabbah), peace of mind (thuma'ninah), or ego-destroying fear (khauf) can just appear as a form of grace from Him.

In other words, maqam is the result of struggle, while ahwal is a divine gift. But they are closely related: the maqam paves the way for the ahwal to come, and the ahwal can be a strong impetus to the next maqam.

Sufis in Maqam and Ahwal

Sufis undergo maqam and ahwal as a path to makrifat, which is a direct and profound knowledge of God born out of inner experience, not mere theory. They realize that the spiritual journey is not instantaneous. In each maqam, they train their souls-either by increasing dhikr, purifying their intentions, avoiding the temporal world, or fighting their passions. However, despite the trainability of the maqam, Sufis are never arrogant.

They understand that success in the maqam does not guarantee the arrival of ahwal, because ahwal is a form of God's love given according to His will. This is where the humility of a Sufi is truly tested.

When a Sufi experiences ahwal, they do not make it a reason to stop striving. On the contrary, the inner conditions they experience become fuel to get closer to Allah. They are also not attached to the ahwal, because they realize that it is not a goal, but a means to know Allah more deeply. In essence, a true Sufi never feels that he has arrived. He continues to climb maqam after maqam, absorbing each ahwal that comes, while maintaining humility and continuing to depend on Allah. For them, spirituality is not just a process of getting closer, but a way of life that is fused with sincerity, patience and divine love.

METHOD RESEARCH

The research method carried out is library research (literature study), literature study is research that uses data from books as its data source, this literature study can be done by reading, examining, and analyzing various existing literature Sindy Sintiya (2025). The literature that can be used includes books, journals, scientific magazines, newspapers, and research results. Abdan

RESULT AN DISCUSSION

RESULT

Maqamat and Ahwal

Maqamat and Ahwal are two important terms that are key to understanding the core teachings of Sufism. Maqamat refers to the spiritual stages that a seeker (salik) must go through in his efforts to get closer to God. Meanwhile, ahwal describes the inner condition or spiritual experience experienced by the Sufi during the journey. The two are closely related, like two sides of one coin that cannot be separated and complement each other in forming a complete understanding of the spiritual journey of a Sufi. However, the sequence is not always the same between one Sufi and another. Maqamat is the plural form of the word maqam, which terminologically means level, position, station, location.

In terminology, Maqamat means spiritual position or Maqamat are stations that must be passed by spiritual travelers (salik) before they can reach the end of the journey. The term Maqamat is actually understood differently by Sufis. Terminologically, the word maqam can be traced from the opinions of Sufis, each of whose opinions differ from each other linguistically.

-Maqamat is the result of effort (makasib), while ahwal is the result of divine grace (mawaahib).

-Maqamat is obtained by exerting all efforts, such as mujahadah, worship, and riyadah. Ahwal, on the other hand, is obtained without going through such means, but rather through the generosity of Allah SWT.

-Maqamat is permanent and remains within a person, while ahwal is temporary and can disappear or change.

-Maqamat is active and requires action from a person, while ahwal is passive and does not require action from a person.

However, the substance has almost the same understanding. According to al-Qusyairi (d. 465 H) maqam is the stage of adab (ethics) of a servant in the framework of wushul (reaching) to Him with various efforts, realized with a search goal and task size. The understanding of maqam in the view of al-Sarraj (d. 378 H) is the position or level of a servant before Allah which is obtained through a series of devotion (worship), earnestness against lust and heart diseases (mujahadah), spiritual exercises (riyadhah) and directing all body and soul solely to Allah. Historically, the concept of maqamat is thought to have emerged in the first century of hijriyah when many of the prophet's companions were still alive, the figure who introduced the concept was the Prophet's son-in-law, Ali bin Abi Talib.

Similar to al-Qusyairi, al-Hujwiri (d. 465 AH) states that maqam is a person's existence in the path of Allah which is fulfilled by him fulfilling the obligations related to that maqam and maintaining it until he reaches its perfection. If we consider some of the Sufi opinions above, terminologically, all of them agree that Maqamat means the position of a spiritual traveler before Allah, which is obtained through hard work in worship, striving against lust and spiritual exercises so that in the end he can reach perfection. The form of maqamat are experiences felt and obtained by a Sufi through certain efforts; a long path of levels that must be traveled by a Sufi in order to be as close to Allah as possible.

Tasawwuf does aim for man (Sufi) to gain a direct relationship with God so that he realizes that he is as close to God as possible. However, a Sufi cannot simply be close to Allah. He must travel a long path that contains stages or stations. The number of maqams that a Sufi must pass through is relative. That is, between one Sufi and another has a different number of maqam. This is something that is natural considering that maqamat is closely related to the Sufi's own experience.

Ibn Qayyim al-Jauziyah (d. 750 AH) argues that Maqamat is divided into three stages. The first is awareness (yaqzah), the second is tafkir (thinking) and the third is musyahadah. Meanwhile, according to al-Sarraj, Maqamat consists of seven levels, namely repentance, wara', zuhd, faqr, shabr, tawakkal and ridha.

The examples of maqamat actions are:

Repentance.

The meaning of repentance is to remind us to re-organize and examine ourselves from sinful acts in repentance, which repentance is the first step that must be passed by a salik on the journey of longing for the presence of Allah SWT. While repentance itself will lead to acts of worship and the love of Allah Taala, we will be brought closer to Him. (Azman Khairul, 2019, pp. 24-25)

Conditions of Repentance

Repentance in the Shari'ah law of the core inclined to obedience does not have the opportunity for repentance to Allah s.w.t.. Based on the Taufiq of Allah Ta'ala, by becoming the target of the conditions as:

1. Half dead in the exhaustion of the sins committed.
2. There must be a reason to renew our repentance.

3. Abandoning the sinful deeds made.

Therefore, if none of the three conditions above are met, then the repentance is not valid. In the book Al-Jawahir As-Sufiyah, the author adds two more conditions for repentance, namely:
1) Returning to the essence (of the creature) that committed the sin, as it departed from the essence of being a creature.
2) Reciting the two testimonies of faith if one apostatized due to committing a major sin that caused the apostasy

Imam Abdullah bin Alwi Al-Haddad states in his book, Risalah Adab Suluk Al-Murid, “The valid conditions of repentance are: sincere regret for sins and a strong determination not to repeat them for the rest of one's life. One who repents from a sin but continues to commit it or intends to repeat it, their repentance will not be accepted.

Zuhud

Zuhud is the hatred of the world, so it is of a high dignity, which is even more close to the closer proximity of Allah taala, because the death of hatred of the world is the love of the hereafter and it is with the love of the hereafter that makes it close to Allah ta'ala. It was narrated from Sahal ibn Sa'd as-Saidi r.a that a man came to the Messenger of Allah s.a.w and said: "O Messenger of Allah, show me a job that if I do it, Allah and people will love me." The Messenger of Allah (s.a.w) said to him: "Abstain from the world, and Allah will love you. And abstain from the things of men, and they will love you." (HR.Ibn Majah)

Zuhud is a state of heart that is no longer attached to worldly things. It has no interest in the pleasures of the world, but rather tends to love the life of the hereafter. In this regard, zuhud is likened to knowledge that bears fruit, just as a tree bears fruit from its branches.

Next is charity, which is the concrete actions that reflect the condition of the heart. A zuhud person will abandon all things that are despicable and have no eternal value, and prefer to focus on worship and good deeds that provide benefits in the hereafter. In other words, charity is like fruit plucked directly from the tree-the result of a firm and mature belief and condition of the heart.
The Essence of Asceticism

Imam Ghazali said, “Know that asceticism in this world is one of the noble stations of the spiritual seeker, and the essence of this station of asceticism is comprised of three matters. First, knowledge that the worldly things one abandons are far inferior to the things of the hereafter that one will attain. Second, the state where one is ascetic in heart, meaning one has no desire for the world and inclines toward the hereafter. In this regard, it is likened to knowledge, like a fruit that grows from its tree. Third, action, which involves abandoning the lowly things of this world and prioritizing acts of worship over acts of kindness that are better and more beneficial in the hereafter. Thus, this action stems from what is in the heart. Therefore, he prefers to eat the fruit that is taken from the tree.

Patience

Patience is the ability to remain calm, steadfast, and unhurried in the face of trials, difficulties, and disappointments. It is not just restraint, but also a form of determination to keep walking on the right path, even though the situation feels heavy. A patient person is not easily swayed by emotions or circumstances, because in his heart there is a belief that everything must have its own time. Patience also reflects maturity in dealing with life - that not everything can be obtained immediately, and that trials are part of the process of growing into a stronger person.

The Essence of Patience

Imam Ghazali said, “Know that patience consists of three things: First, knowledge that patience is beneficial in religion and manners, and useful in this world and the hereafter. By understanding this, one fights with patience. Second, the state of the heart that is patient in the earnestness of worship, the difficulty of abandoning sin, and the difficulty of abstaining from excessive indulgence in permissible desires, as well as patience in enduring the pain of trials and hardships in life. Thus, because of this, it becomes easy to be patient and act without difficulty. Third, acting upon what has been cultivated with patience, and with that patience, the heart is prepared for every difficulty that comes. Trials and hardships come without being burdened by a sense of guilt regarding the second matter, which makes patience very meaningful.

Faqr

Faqr in Sufism is not simply interpreted as outward poverty, but rather an inner attitude that feels nothing before God. A Sufi who undergoes faqr fully realizes that everything in this world is only a trust, and he releases dependence on worldly things. In this condition, the heart becomes spacious because it is not bound by wealth, position, or praise. It is precisely by feeling "poor" before Allah that a servant finds true spiritual wealth - namely closeness to Him.

Sufis who have reached this stage have several characteristics:

First: freedom from the feeling of possessing or wanting something.

Second: freedom from self.

Third: generosity or magnanimity.

Fourth: having a clean soul.

Tawakkal

Imam al-Ghazali, states that tawakal consists of three levels: first, surrender to Allah swt, such as a person who hands over all power in a matter to his deputy, after he believes and believes in the truth, honesty, and sincerity of his deputy in that matter. This level can still show that there is hope and desire in him, even though everything has been represented to Allah. Second, surrendering to Allah, like a child who surrenders all the problems of his life to his mother.

At this level, hopes and desires are still visible, but they have diminished. Third, surrendering oneself to Allah is like a corpse that is in the hands of the one who bathes it. At this level, tawakal is total submission to Allah. (Azman Khairul, 2019, pp. 26-31)

Definition of Ahwal

In the context of Islamic studies, the term "ahwal" refers to the spectrum of spiritual

experiences or states that a salik (Sufi path traveler) experiences during his or her journey towards God. In contrast to maqamat (spiritual levels achieved through effort and discipline), ahwal tend to be divine gifts that come and go without being fully controlled. Ahwal is a subjectively felt manifestation of God's grace, such as a sense of calm (sakinah), a sense of longing (syauq), or even deep admiration (haybah). The existence of this ahwal marks the inner dynamics of an individual in relation to Absolute Reality.

Level of Ahwal

Muraqobah

Perpetuating the servant's knowledge that his Lord is always watching his treatment. Or there are those who say the meaning of Muraqobah is fana'kan (negating) the servant of his afa'al, nature and substance in the afa'al, nature and substance of Allah.

A slave is not free from three states: in obedience, in disobedience and in permissible matters. Muraqobah in obedience is by being sincere, perfecting, maintaining manners and protecting him from everything that defects him. Muraqobah in disobedience is to repent, let go, be ashamed and be busy doing tafakur. With regard to permissible things, the muraqobah is to maintain good manners, witness the blessing in the pleasure one receives, and be grateful for it. In fact, the sign that a person's heart is alive is that he can feel the attributes of Allah and feel that Allah sees and hears what he is saying even if only in his heart, this is the station of muraqobah.

Musyahadah

Musyahadah refers to the inner state in which a spiritual seeker reaches the level of direct witnessing of Divine truths. This is not seeing with the physical eyes, but rather with the "inner eye" or the eye of the heart (ain al-qalb). This experience involves the removal of the veil that has been blocking inner vision, so that the individual can feel the presence of God or the manifestation of His attributes intuitively and deeply. Musyahadah is a transformative moment where doubt disappears and belief in God becomes an undeniable reality.

Khauf

Khauf, or fear of Allah, is basically a feeling of uneasiness and pain in the heart due to the fear of facing something bad in the future. This fear can arise because a person is aware of his sins, feels guilty, and fears His retribution. But sometimes, the fear is present not because of sin, but because he knows Allah - His great and just attributes make the heart automatically feel reluctant and afraid of disappointing Him. This is the most perfect level of khauf. This is because whoever knows Allah will fear Him. In Qawa'id at-Tashawwuf, Ahmad Zaruq states, "Among the things that motivate charity is fear, which is reverence accompanied by awe, and khauf is the trembling of the heart because of Allah."

Khauf (fear) is not just an ordinary feeling of anxiety, but a deep and essential spiritual condition for a servant. For Al-Ghazali, khauf is the result of true knowledge about Allah SWT and about oneself. A person who has true knowledge of Allah's majesty, power and justice, and realizes how vulnerable and sinful he is, will automatically feel a proportionate sense of fear.

This fear is not a paralyzing fear or despair. Rather, it is a sense of trepidation that leads to

obedience and remorse. It is a reminder of the possible punishment for sins committed, or the fear of being deprived of grace and closeness to the Divine. It arises from an awareness of the nature of servitude and the greatness of God.

True khauf will result in preventive action (guarding oneself from sin) and self-improvement. A person who feels khauf will be motivated to stay away from sin, increase worship, and repent. This is a constructive fear, which purifies the heart and guides the individual towards the right path, not a fear that makes him lose hope. In essence, khauf for Al-Ghazali is a torch that illuminates the path to prudence and closeness to Allah, born from a deep understanding of reality.

DISCUSSION

Raja'

According to Ahmad Zaruq, the definition of raja' is belief in Allah's bounty as evidenced by charity. If it is not, then it is hopelessness. Raja' (hope) is different from tamanni (wishful thinking), because the one who hopes is the one who works on the cause, i.e. obedience, while expecting the pleasure and fulfillment of Allah, while the wishful thinker abandons the cause and effort.

Scholars divide hope into several types based on the object and condition of that hope:

Hope in Allah (Hope directed toward Allah). This is hope directed directly toward Allah, seeking only His pleasure and mercy. It reflects a servant's total dependence on his Lord without linking it to specific deeds.

Raja' Fi Sa'ah Rahmatillah (Hope for the Vastness of Allah's Mercy). This hope arises from the belief in the vastness of Allah's mercy, which encompasses everything. A servant hopes to receive a share of that mercy, especially during times of difficulty or after committing a sin and repenting.

Hope in the Reward from Allah. This hope is based on the righteous deeds that have been performed, with the belief that Allah will reward those efforts. This encourages a believer to continuously improve the quality and quantity of their worship.

Characteristics of True Hope

To ensure that the hope possessed by a believer is true and praiseworthy, there are several characteristics that must be considered:

Accompanied by Righteous Deeds. Hope must be accompanied by concrete efforts in the form of obedience to Allah. Hope without action will only be empty dreams that have no value.

Based on Knowledge. Such hope must be grounded in accurate knowledge of Allah's attributes, His promises, and His sharia. Thus, hope does not become a futile expectation or contradict Islamic teachings.

Not an Excuse for Sin. True hope is not used as an excuse to continue committing sins under the pretext of relying on Allah's mercy. On the contrary, hope encourages one to immediately repent and improve oneself.

Syauq

Shauq is a feeling of deep longing for God, which arises from true love and spiritual closeness. This feeling makes a person always want to be closer, even though they already feel His

presence mentally. This longing is not because of distance, but because of an insatiable love that wants to be one.

Sheikh Abu Ali al Daqqaq mentioned that longing is calmed by liqa' (meeting) and Shahadah (testimony). Sheikh al Nashr Abadzy said that servants have different stages of longing.

Sheikh Yahya bin Mu'adz said that one of the signs of longing (syauq) is the effort to free the body from desires. Sheikh Abu Utsman mentioned that the sign of longing is to love death with a light heart. This means that death is the door and the staircase to attaining longing for Allah the Most Noble.

In the Quran, Surah al-Ankabut, verse 5, Allah the Almighty states, “Whoever hopes for a meeting with Allah, then indeed, the time (promised) by Allah will surely come. And He is All-Hearing, All-Knowing.”

In a hadith narrated by Imam al-Bukhari from the companion Abu Hurairah, the Prophet Muhammad SAW said, “Whoever desires to meet Allah, then Allah also desires to meet him. Whoever does not desire to meet Allah, then Allah also does not desire to meet him.”

According to Imam al-Qusyairy, love (hubb) for Allah precedes longing (syauq) for Him, because longing arises from love (hubb).

Sheikh Abu Abdillah bin Khafif said, longing is the breath of the heart within the servants, due to the strength of the charm and love to meet Him, accompanied by the desire to always draw near to Him.

Sheikh al-Faris said, the hearts of the longing servants are illuminated by light (lawami'), the passion of longing burns brightly, and the light illuminates the inner sky of the lovers of Allah the Almighty.

Al-Sary states that longing (syauq) is the most noble station for the servants who are 'arif (enlightened). When the 'arif servants have attained longing (syauq), they will forget everything that distances them from what they long for.

Imam al-Qusyairy mentions that the longing of the servants for Allah SWT will make everything long for Him. The longing servants will taste the sweetness of death, for the soul of liqa' (meeting) has been revealed, whose taste surpasses the sweetness of syahadah (testimony).

The longing of the servants who are close to Him is more perfect than the longing of those who are veiled from Him. Let us cultivate our longing for Allah SWT by intensifying our closeness to Him.

Long for death, and do not forget to prepare for death, for death is the gateway back to the realm of eternity, where you will eventually meet Allah SWT in the promised paradise filled with glory.

Difference between Maqamat and Ahwal

The Sufis say, "Hal is grace (mawhab), and maqam is acquisition (kasb)." There is no maqam that hal does not enter and no hal that is separate from unity with maqam. Regarding hal

and maqam, the source of dispute is that some Sufi sheikhs call this hal, and some maqam. For the entire maqam is a thing, and its end is a maqam, such as repentance (al taubah), introspection (muhasabah), and reflection with fear (muraqabah). Initially, each is a thing that undergoes change and decline, when it approaches acquisition (kasb), it becomes a maqam, all things are illuminated by various acquisitions (makasib) and some maqams are various boons (mawahib). In matters, the boons are inward, while in maqam, the gains are outward, and the boons are inward. The difference between the two is that maqamat is acquired through worship and spiritual exercises, while ahwal is a gift from Allah alone.

Many authors limit the meaning of hal to its relationship and reversibility with maqam, so Imam AlGhazali writes further about it in the book of Ihya' that 'a requirement (wasf) is called a "rank" (maqam) if it remains and endures and it is called a "rank of soul" (hal) if it has passed and disappears without delay what does not remain is called a "rank of soul" which has disappeared giving its place to another (rank) immediately. This is the true of all the requirements of the heart. (Azman Khairul, 2019, pp. 54-57)

CONCLUSION

In the world of Sufism, maqam and ahwal are two important things that describe how a Sufi treads his spiritual journey. Maqam are stages that are pursued with effort and diligent self-training, while ahwal are inner conditions that come suddenly as a gift from God. The two complement each other: maqam shows the seriousness of a servant in getting closer to Allah ta'ala, while ahwal shows God's tenderness and compassion that cannot be predicted or regulated by humans

Sufis go through this process fully aware that each maqam is a ladder to be climbed, and each ahwal is a lamp that illuminates the path. Although they strive to subdue their desires and purify their hearts, they remain completely dependent on the will of Allah. They are not fixated on spiritual attainment alone, but make the entire process a form of constant servitude.In other words, spirituality in the Sufi view is not an end result, but a long process full of sacrifice, patience and love. And in this process, maqam and ahwal become a reflection of how a servant interacts with his Lord-with continuous effort and deep sincerity.

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