Stations (*maqamat*) and states (*ahwāl*) in the context of humanity studies: dialogical encounter of spirituality and the psychology of religion

Aris Widodo  
UIN Raden Mas Said Surakarta, Indonesia  
Email: aris13saja@gmail.com

Sidik  
UIN Raden Mas Said Surakarta, Indonesia  
Email: sidikhasan76@gmail.com

Akh. Kholis Hayatuddin  
UIN Raden Mas Said Surakarta, Indonesia  
Email: kholishayatuddin69@gmail.com

Cintami Farmawati  
UIN K.H. Abdurrahman Wahid Pekalongan, Indonesia  
Email: cintami@iainpekalongan.ac.id

Abstract

Grounding on Ian Graeme Barbour’s (1923-2013) typology of relationships between science and religion, this article addresses the issue of the spiritual journey, with special reference to the discourse of stations (*maqāmāt*) and states (*ahwāl*), in the context of humanity study, that is, psychology of religion. According to Barbour, there are four types of relations between science and religion, namely conflict, independence, dialogue, and integration. Following the tendency of the third and the fourth relationships of science and religion, this study argues that there exists a melting point of spirituality, in this regard
stations and states of spiritual journey, on the one hand, and psychology of religion, on the other. In this light, this article strengthens the illustrative studies on dialogical encounters between spirituality, in the field of mystical philosophy, and the psychology of religion, in the context of humanity studies.

Berpijak pada tipologi hubungan sains dan agama dari Ian Graeme Barbour (1923-2013), artikel ini membahas masalah perjalanan spiritual, dengan referensi khusus pada wacana tahapan kejiwaan (maqamat) dan kondisi kejiwaan (ahwāl), dalam konteks studi kemanusiaan, yaitu psikologi agama. Menurut Barbour, ada empat jenis hubungan antara sains dan agama, yaitu konflik, kemandirian, dialog, dan integrasi. Mengikuti kecenderungan hubungan sains dan agama yang ketiga dan keempat, studi ini berpendapat bahwa ada titik leleh spiritualitas, dalam hal ini tahapan kejiwaan dan kondisi kejiwaan dari perjalanan spiritual, di satu sisi, dan psikologi agama, di sisi lain. Dalam hal ini, artikel ini memperkuat studi ilustratif tentang pertemuan dialogis antara spiritualitas, di bidang filsafat mistik, dan psikologi agama, dalam konteks studi kemanusiaan.

**Keywords:** Dialogical encounter, Spirituality, Psychology of religion, Spiritual journey, Stations (maqamat), States (ahwāl).

**How to cite this article:**

**Introduction**
In 2000, a physicist and theologian, Ian Graeme Barbour (1923-2013), published his famous work, *When Science Meets Religion*. In his introduction to this book, which has been translated into fourteen languages, Barbour makes a typology of the relationship between science and religion, an issue he has been working on since the publication of his first work in 1966, *Issues in Science and Religion*. According to his typology (Barbour, 2000: 2-3), there are four types of relations between science and religion, namely conflict, independence, dialogue, and integration.
Regarding the first type, the relationship between science and religion will experience conflict when the two are diametrically opposed. This kind of relationship is marked by the existence of two conflicting groups, for example, as Barbour illustrates, the Bible literalist group, and the atheistic scientist group, in response to the theory of evolution (Barbour, 2000: 2). Regarding the second type, the relationship between science and religion is marked by the opinion that science and religion can sit side by side, but must keep a safe distance. Thus, science and religion will not experience conflict, but neither will they interact with each other because the two are indeed not touching; each with its language and problems (Barbour, 2000: 2).

Related to the third type, the relationship between science and religion is in the form of dialogue when scientists and theologians become partners in solving various problems while respecting the integrity of each field, both science and religion (Barbour, 2000: 2-3). When this dialogue becomes more intense, a fourth type emerges namely integration, in which scientists and theologians increasingly crisscross each other in reflecting on something (Barbour, 2000: 3).

Of the four types described above, Barbour himself claims to be more inclined (sympathizes) towards the third and fourth types, namely dialogue and integration (Barbour, 2000: 3). In the context of Islamic studies, there are currently many works dedicated to strengthening the nuances of interdisciplinary dialogue and integration between science, values, and religion. Muzaffar Iqbal (2007), for example, describes how the phases in Islamic history, from classical to contemporary times, are always intertwined with the development of science. Another Muslim intellectual, Ziauddin Sardar (1984) also emphasized that there is no conflict between science and values in Islam Islamic values uphold and encourage the development of science for the benefit of humans. Meanwhile, Indonesian Muslim intellectuals, Abdullah & Kertanegara (2003) also emphasized the need to have a dialogue and reintegrate
the two fields that have so far experienced a dichotomy, namely “profane” knowledge, including science, and religious knowledge.

In this context, this article follows the trend espoused by Barbour and the Muslim intellectuals above, by having a dialogue and integrating one of the Islamic disciplines, namely Sufism, with humanities disciplines, namely the psychology of religion. In this light, one of the human phenomena as religious beings will be delved into the psychology of religion.

**Maqamat and ahwal in three sufi books**

Humans can be called homo religiosus or "religious beings" (Amstrong, 2011: 47), because humans have a sensus religiosus or "sense of religion" (Dister, 1994: 27), or a "sense of the holy" (Diamond, 1974: 80). This sense of religion is possessed by humans because of the existence of a “cosmic transcendental sense” (cosmic transcendental sense; ḥāsah muta’āliyyah kauniyyah) within themselves ('Afifi, 1963: 20), which is variously referred to as the "inner eye" (‘a‘īn al-baṣīrah), or “heart” (al-qalb), or “secret” (as-sīr) ('Afifi, 1963: 22). This transcendental cosmic sense allows humans to have a “religious experience” (Diamond, 1974: 80), or a “mystical experience” (Spilka (et.al), 1985: 182) to “meet” with The Most Holy (the encounter with holiness) (Diamond (1974: 76).

This potential to be able to "meet" with the Most Holy One in turn triggers humans to devise ways to actualize this potential. Ninian Smart (1995: 58) suggests that various paths to "encounter" with God have been laid out in various holy books, including the Qur’an. In the Qur’an itself, there are terms which refer to “encounter with God” namely liqā‘u rabbih (al-Kahfī/18: 110) and mulāqū rabbih (al-Baqarah/2: 45). In a more specific context, the way to experience the "encounter" with God has also been laid out in al-Hadith.

In a hadith qudsi, the Prophet Muhammad gave information that the most beloved human activity to draw closer to Him (taqarrub) to Him is to
carry out the obligations (fard) imposed on him; and if these humans continue to draw closer to Him with additional practices (nawāfīl), then God will love them; and when God has loved them, then God will “become the hearing (sam‘a-hu) that they use to hear, become the sight (baṣara-hu) that they use to see, become the hands (yada-hu) that they use to hold, and become feet (rijla-hu) that they use to walk” (Bukhari, V: 2384).

The hadith above, among other things, has inspired Sufis to design a road map regarding, using William Chittick's term (1983), a "path of love" to get closer to God, even to "unite" with Him. In the context of Sufism, the path to being able to "meet" with the Most Holy One consists of various stations, which are often given the term "maqāmāt," which culminate in the arrival (wuṣūl) of the traveller (sālik) to the Most Holy One, which is the main goal (al-gāyah al-quswā) in living the life of Sufism ('Afifi, 1963: 199). The term wuṣūl, a concise term from al-wuṣūl ilā Allāh, etymologically means "to reach, arrive at, or arrive" (Solihin, in Faridi et al, 2008: 1475). In the world of Sufism, this term is then used to refer to the condition of "spiritual connection" (al-ittisāl ar-rūhī) between humans and God ('Afifi, 1963: 18). Furthermore, when humans have arrived and "meet" with the Most Holy, they will receive gifts (al-mawāhib) and emanations (al-fuyūdāt) from the Most Holy. In terms of Sufism, these gifts and emanations are often referred to as psychological conditions (al-ahwāl).

According to the perspective of "attributional theory" Bernard Spilka (1985: 182), various religious experiences or human mystical experiences related to the condition of "spiritual connection" with the Most Holy One can be described in terms of the psychology of religion. Within the framework of Spilka's attribution theory (1985: 181), religious experience or mystical experience can be ranked into four levels, namely factual experience that occurs at a certain moment (raw experience); the experience was reported by the party experiencing it (reflexive experience); the experience report is interpreted according to a certain doctrine (incorporated experience); and the experience
report is then interpreted again in predetermined categories (attributed experience). By using Spilka’s theoretical framework, this article will refer to the second, third, and fourth level of religious experience, by examining how the *maqāmāt* and *ahwāl* theories have been formulated in several Sufi books, and then examine them from the perspective of religious psychology.

The focus of this article is a religious experience, especially *maqāmāt* and *ahwāl*, which have been formulated in Sufism books. According to as-Sahrawardi or as-Suhrawardi (1983: 469), Sufi figures have various theories regarding *maqāmāt* and *ahwāl*. Therefore, to limit the scope of this article, a study will be conducted on three classical books which are standard in the study of Sufism, namely *Kasyf al-Mahjub*, then *ar-Risālah al-Qusyairiyah*, and finally *'Awarif al-Ma‘arif*. After describing the theories of *maqāmāt* and *ahwāl* in the three books, and formulating a synthesis, this research will try to dialogue them with the psychological theories of religion.

There have been several studies that have tried to dialogue and integrate Sufism with the discipline of psychology. Studies such as those conducted by Wulandari (2017), Umam & Suryadi (2019), and Wahyudi et.al (2020), which present issues of Sufism associated with the sciences of humanities, especially the psychology of religion, needs to be strengthened and developed. Nonetheless, the above studies do not cope especially with the theory of stations and states in the three books of Sufism heretofore mentioned. In such a context, it is hoped that this article can further complement, endorse and stimulate similar studies so that efforts to integrate Islamic sciences and science-technology as well as social sciences and humanities will be strengthened and open a wider path.

*Maqamat and ahwal in Suhrawardi’s awarif al-ma‘arif*

In the study of Sufism, there are differences of opinion regarding *maqāmāt* and *ahwāl*. This, according to Suhrawardi (1983: 469), is because there are indeed
similarities between the two (li makāni tasyābuhi-hima fi nafsīhā), and overlapping between the two (tadākhuli-hima), so that a state is sometimes considered to be in the ahwāl category, but sometimes it is considered to be in the maqāmāt criteria. Nevertheless, continued Suhrawardi, the difference between the two must be clearly and distinctly stated (zikr dābīt yufarriqu baina-humā), bearing in mind that the two terms imply differences.

According to Suhrawardi (1983: 469), ḥāl (singular form of ahwāl) is so named, because its circumstances are still changing (li-tahāwuli-hī), while maqām (singular form from maqāmāt), so-called, given its stable and fixed state (li-šubūt-hi wa istiqrār-hī). So, a state is essentially a ḥāl, but then the situation can turn into a maqām. Suhrawardi gives an example of the emergence of a desire in oneself to do self-evaluation (muḥāsabah): when the desire still arises and disappears (taʿūdu šumma tazulū) due to a struggle with the nature of lust (bi-galabati ʿifāt al- nafs), then it is called ḥāl; but if that desire, after the submission of lust (tanqahiru al-nafs) after the struggle with it, and receiving help (maʿūnah) from God, becomes permanent, then that desire becomes maqām.

According to Suhrawardi (1983: 487-502), maqāmāt consists of ten levels as follows. By referring to the words of Ẓun-Nūn al-Miṣrī, according to Suhrawardi (1983: 487), the first maqām, namely al-tawbah, consists of three levels, namely, from the lowest, 1) the repentance of ordinary people (tawbah al-ʿawām), 2) the repentance of special people (tawbah al-khawāṣ), and 3) the repentance of the prophets (tawbah al-anbiyā). The repentance of ordinary people is from sin (al-ʿẓunūb), while the repentance of special people is from negligence (al-gaflah), while the repentance of the prophets is from seeing their weaknesses from achieving what other than them achieved.

The second maqām, namely al-warāʾ, Suhrawardi (1983: 489) is the beginning of zuhud, just as qanāʾah is the beginning from ṭaḍā. On the other hand, Suhrawardi also refers to the words of Al-Khawāṣ, that warāʾ is an indication of the existence of al-khawf, and khawf is an indication of the
existence of *ma'rifah*, while *ma'rifah* is an indication of the existence of *al-qurbah*. Thus, *warāʾ* is a form of prudence and self-sufficiency, so that, on the other hand, Suhrawardi also refers to the words of *Yahyā ibn Mu'āẓ*, that *warāʾ* is to stop at the limits of knowledge, without giving *tawil*.

Concerning the third *maqām*, namely *al-zuhd*, Suhrawardi (1983: 490) among others refers to the statement of Al-Sarri al-Saqati, that *zuhd* is leaving the desires of the soul (*tarku ḥuẓūzī al-nafs*) of everything in the world, including matters of wealth (*al-ḥuẓūz al-māliyah*), honor (*al-jāhiyāh*), position in the eyes of humans (*al-manzilah 'inda al-nās*), and praise and flattery (*al-maḥmadah wa al-šanā').

Furthermore, regarding the fourth *maqām*, namely *al-ṣabr*, Suhrawardi (1983: 491) states two conditions, namely as mentioned by Sahl al-Tustari, that *al-ṣabr* is waiting for a way out from Allah (*intīz ār al-fāraj min Allāh*), or that *al-ṣabr* is actually "patient in patience" (*an ṭasbira fi al-ṣabr*), that is, not looking for a way out. Suhrawardi added (1983: 493), referring to the words of Abu Al-Ḥasan ibn Sālim, that there are three levels of patient people, namely *mutaṣabbir*, *ṣābir*, and *ṣabbār*. *Mutaṣabbir* is a person who is patient in Allah (*man sabara fī-illāh*), so sometimes he is patient, sometimes he is restless (*yajza*), while *ṣābir* is people who are patient in and for Allah (*man ṣabara fī-illāh wa li-illāh*) and don't feel restless, but sometimes they still feel complaints (*al-syakwā*), so that occasionally they are restless-anxious, while *al-ṣabbaṭr* is a person whose patience is in, because of, and with Allah (*fī-illāh, wa li-illāh, wa bi-illāh*), so whatever the circumstances, the form and nature of patience does not change.

The next *maqām* is *al-faqr*. To explain this fifth *maqām*, Suhrawardi (1983: 494) refers to the words of *al-Nūrī*, who said the sign of *al-faqr* is "calm when there is none and take advantage of when there is"; or “anxious when there is.” Suhrawardi also referred to *Al-Kattāni*’s statement that the true sign of a person's faqir is if his wealth (feeling of sufficiency) is true with Allah (*al-ginā bī-illāh*), so that it can also be said as in the statement of ibn *Al-Jalāʾ*, that *al-faqr* is
"nothing belongs to you, and if anything belongs to you, it because you inherit it." At another level, *al-faqr* is "stopping and eliminating the needs of the heart from other than God".

Furthermore, the sixth *maqām* is al-syukr. According to Suhrawardi (1983: 496), al-syukr is "revealing and showing" (*al-kasyf wa al-izhār*), so that it spreads various pleasures (*nasyara al-ni'am*) and mentions it verbally including grateful, while the essence of gratitude is "you utilize various pleasures in terms of obedience, and do not abuse it in terms of immorality". In this context, *al-syukr* is "acknowledgement of various pleasures, by heart and verbally". (Suhrawardi, 1983: 497). At a higher level, *al-syukr* is "not looking at favours, but looking at the Giver of favours."

Next, *maqām al-khawf wa al-raja‘*. These two *maqām* are sometimes separated, sometimes coupled, because between the two, according to Suhrawardi, by referring to the words of Sahl *al-Tustārī*, "*al-khawf* is male, and *al-raja‘* is female, which from both of them is born the essence of faith". To explain this *maqām*, Suhrawardi (1983: 497) refers to the words of the Prophet peace be upon him, that "the peak of all wisdom is the fear of Allah" (*ra’s al-ḥikmah, makhfātu-llāh*). On the one hand, "fearing Allah" means "not fearing other than Allah" (*la yakha>f u gaira-ll>h*), and on the other hand, it is not wiping tears after sinning, but leaving what which is the cause of the torment, namely that sin.

Still related to this *al-khawf*, Suhrawardi (1983: 498) refers to Sahl *al-Tustārī*, that "the perfect faith is with knowledge, and the perfect knowledge with khawf" (*kamāl al-īmān bi al-‘ilm, wa kamāl al-‘ilm bi al-khawf*), and refers to the words of Ẓū Al-Nūn al-Miṣrī, that "a lover is not given a glass of love to drink, unless a sense of khawf has entered his heart." This pair of *maqām* is al-raja‘, as mentioned above.

*Al-raja‘* is "seeing the Mighty One, with the Most Beautiful Eyes" (*ru’yah al-jalāl, bi ‘ayn al-jamāl*), or "close of the heart to the Divine tenderness" (*qurb
al-qalb, *min mulātah al-rabb*), or “satisfied heart, to see the expected generosity”. The sign of *al-rajā'i*, according to *Syāh al-Kirmānī*, as quoted by Suhrawardi on the same page, is "good obedience" (*ḥusn al-tā'ah*). If according to Sahl al-Tustārī, between *al-khabf* and *al-rajā'i* is like a man and a woman, then for *Abū ʿAli al-Ružbārī*, “*al-khabf* and *al-rajā'i* is like the two wings of a bird: if it is balanced between the two wings, then the bird is balanced, and its flight is perfect.”

Next *maqām, al-tawakkul*, is under his knowledge of *al-Wakīl* (The Representative): the more perfect his knowledge (*maʿrifat*), the more perfect his *tawakkul*, and if his *tawakkul* is perfect, then he no longer looks at his *tawakkul*, but instead looks at the Representative (*man kamila tawakkulu-hu, gāba fi ru'yah al-wakīl, *an ru'yah tawakkul-hi*). It is at this point that one can understand the words of Žū al-Nūn al-Miṣrī, that *tawakkul* is "abandoning self-effort, and letting go of circumstances and strength." At this level, a person who puts his trust in God is "like a corpse in the hands of a person who washes him, which moves wherever the person washing him moves it, without any movement or resistance from the corpse" (Suhrawardi, 1983: 500).

The last *maqām, al-riḍā*, is "calmness of heart in the application of law" (*sukūn al-qalb taḥta jaryān al-ḥukm*), also the words of Žū al-Nūn, that *al-riḍā* is "happy heart, with bitter provisions" (*surūr al-qalb bi murri al-qadā*), or "calmness of heart to what Allah has chosen for him, because that choice is more important, so that he is pleased with Him, and leaves his wrath" In short, *al-riḍā* is “whatever the Beloved does, he likes” (*wa kullu ma>yaf'alu al-maḥbūbu, maḥbūb*).

Apart from *maqāmāt*, Suhrawardi also discusses *ahwāl*, but not in an orderly manner (*ʿalā al-tartīb*), such as his discussion of *maqāmāt*. In his discussion, Suhrawardi implicitly mentions it in two details. In the first discussion, namely *fi syarḥ al-ḥāl wa al-maqām wa al-fārṣ bayna-humā, Suhrwardi* (1983: 469-470) mentions that *ahwāl*, among others: *muḥāsabah,*

With two discussions like that, the first discussion can become a framework for the second discussion. So, al-muḥāsābah can "accommodate" al-maḥabbah, and al-syawq; discussion of al-murāqabah can "frame" al-uns, al-qurb, al-ḥayā‘; discussion of al-musyāhadah "framing" al-ittiṣāl, al-qabd wa al-bast, al-fana‘ wa al-baqā‘. In other words, through al-muḥāsābah about God as Beauty (al-Jamāl), a feeling of love (al-maḥabbah) and longing (al-syawq) will emerge; through al-murāqabah will bring up a sense of contempt (al-uns), closeness (al-qurb), and shame (al-ḥayā‘); and through al-musyāhadah will bring out a sense of connectedness (al-ittiṣāl), embrace and detachment (al-qabd wa al-bast), annihilation and eternity (al-fana‘ wa al-baqā‘).

If maqāmāt and aḥwāl according to Suhrawardi above are combined, then they can be arranged in the following. Within humans, there is a seed of love (al-maḥabbah) for God, as an "Object" of Beauty (al-Jamāl), or in "fascinans" in Rudolf Otto's mysterium tremendum et fascinans terms. If the seeds of love are continuously watered through the activity of "evaluation" or "seeing oneself" (al-muḥāsābah), a longing (al-syawq) will appear for the Beloved. At that moment, the path of love begins to do "repentance" (al-tawbah), or "return" to the object that should be loved.

When the traveller on the Way of Love has found his "true love" through al-tawbah, it will be "very easy" and he will "automatically" turn away from "pseudo-love" or "false love". In this context, gradually he will begin to enter and climb the following maqāmāt levels: al-warā‘, al-zuhd, al-faqr, because he has had enough of his "true love", namely Allah (al-gīnā bi-llāh). So, what needs to
be done next is \textit{al-murāqabah}, namely "presenting" the Beloved in the awareness of the path of Love, so that feelings of intimacy, closeness, and "shame" will appear (\textit{al-uns, al-qurb, al-ḥayā‘}). When the Beloved begins to be present in the feelings of the walker of the Way of Love, it becomes easy for him to start climbing the following \textit{maqāmāt}: \textit{al-ṣabr, al-syukr, al-riḍā}, because whatever the Beloved does, he will like, so that he can be patient, grateful, and willing. When he was at this \textit{maqāmāt}, in fact, he was also at \textit{maqām al-tawakkul}, because he surrendered everything to the Beloved.

If the traveller on the path of love has surrendered himself (\textit{al-tawakkul}) and loves whatever the Beloved does (\textit{al-riḍā}), then the Beloved will increasingly "show" his true beauty so that the traveller on the path of love will be able to witness (\textit{al-musyāḥadah}) The Object of Beauty, which has an impact on the astonishment (\textit{al-ḥanā‘}) of the first on the Second (\textit{al-baqa‘}). At this point, the traveler on the path of love merges (\textit{al-ittiṣāl}) with the Beloved, so that his \textit{tawakkul} becomes more perfect, because it is accompanied by '\textit{ayn al-yaqīn} and \textit{ḥaqq al-yaqīn} after integration \textit{al-ittiṣāl}, preoccupation with \textit{al-ḥanā‘}, and unity-eternity (\textit{al-baqa‘}) with the Representative (\textit{al-Wakīl}).

The process of the path of love (\textit{al-sālik}) from \textit{maqāmāt} and \textit{ahlwāl} in Suhrawardi’s thought above can be described in the following table.
After explaining *maqāmāt* and *ahwāl* according to Suhrawardi, the next sub-heading will be devoted to elucidating the notion of *maqāmāt* and *ahwāl* according to al-Qusyairi.

**Maqamat and ahwal in al-Qusyairi’s *al-risalah al-qusyairiyyah***

According to al-Qusyairi (n.d.: 57), *ahwāl* is a gift, while *maqāmāt* is the effort (*al-ahwāl mawāhib, wa al-maqāmāt makāsib*): *ahwāl* comes from *al-wujūd* itself, while *maqāmāt* is produced by hard effort (*bi bazāl al-majhūd*). *Ahwāl* itself means "what happens to the heart", while *maqāmāt* is "ādāb" position that is realized by a servant, who conveys himself to Him.”

Al-Qusyairi discusses *maqāmāt* and *ahwāl* in two separate sections: the first is discussed in the chapter *sharḥ al-maqāmāt aw madārij arbāb al-sulūk*, while the second discussed in the chapter *al-ahwāl wa al-karāmāt*. However, if one examines the definitions of *maqāmāt* and *ahwāl* given above, the chapter

<table>
<thead>
<tr>
<th>No</th>
<th><em>Maqāmāt</em> (Stations)</th>
<th><em>Ahwāl</em> (States)</th>
<th>Effect</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Al-muhāsabah</em> (<em>‘an al-Ḥabīb</em>)</td>
<td><em>Al-maḥābbah, Al-syawq</em></td>
<td>God as “fascinans” or Objects of Beauty (<em>al-Jamāl</em>)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td><em>Al-warā’, Al-zuhd, Al-faqr</em></td>
<td></td>
<td><em>Al-ginā bi-Ilāh, wa al-istignā’ ‘an mā siwā Allāh</em></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td><em>Al-murāqabah</em></td>
<td><em>Al-uns, Al-qurba, Al-ḥayā’</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td><em>Al-tawakkul, Al-shāb, Al-syukr, Al-rida</em></td>
<td><em>Al-ītīṣāl, Al-fānā’ wa al-baqā’</em></td>
<td><em>Wā kullu mā yaf’alu al-maḥbūb, maḥbūb</em></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td><em>Al-musyāhadah</em></td>
<td><em>Ayn al-yaqīn Ḥaqq al-yaqīn</em></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Al-Qusyairi discusses *maqāmāt* and *ahwāl* in two separate sections: the first is discussed in the chapter *sharḥ al-maqāmāt aw madārij arbāb al-sulūk*, while the second discussed in the chapter *al-ahwāl wa al-karāmāt*. However, if one examines the definitions of *maqāmāt* and *ahwāl* given above, the chapter
that discusses \textit{maqāmāt} also includes a section on \textit{ahwāl}, and the discussion about \textit{ahwāl} is mostly given in the chapter \textit{muṣṭalāḥāt al-taṣawwuf}.

As \textit{maqāmāt} and \textit{ahwāl} are described in the previous sub-chapter of the book \textit{'Awarif al-Ma'ārif}, in Sufism, God is seen through the lens of Beauty (\textit{al-Jamāl}), so that the walkers of the path to God (\textit{arbāb al-sulūk}) consider God more as a Beloved (\textit{al-Maḥbūb}). Likewise is the description in the book \textit{al-Risālah al-Qusyairiyyah}. Thus, the terms used refer more to the relationship with the Beloved.

The journey of the travellers on the path to God in \textit{al-Risālah al-Qusyairiyyah} can be divided into four frameworks, the four of which then give rise to their respective attitudes, feelings, and effects. The four frameworks are \textit{al-murāqabah}, \textit{al-muhādarah}, \textit{al-mukāsyafah}, and \textit{al-musyāhada}. The journey of the path walkers towards God as the Beloved, with these four frameworks, can be schematized as follows:

In the beginning, the \textit{sālik} imagined the Beloved, in \textit{al-murāqabah} activities. Initially, the imagination still rises and falls, so that the Beloved sometimes feels close, but sometimes still feels far away (\textit{al-qurb wa al-bu'd}). Next, when continuous \textit{al-murāqabah} (\textit{al-istiqāmah}) and hard effort (\textit{al-mujāhadah}) are performed, the intensity of the imagination about the Beauty (\textit{al-Jamāl}) of the Beloved begins to remain constant and increases, so that the feeling of "missing" (\textit{al-syawq}) arises.

When the longing for the Beloved becomes more passionate, and the \textit{sālik} continues to do that imagination, then he enters the second activity, in which the Beloved feels present in his mind (\textit{al-muḥādarah}). Flashes of shadows about the Beloved gradually begin to appear real (\textit{al-mukāsyafah}), at first in fleeting duration (\textit{al-lawā'ih}), then longer (\textit{al-tawāli}), and finally long duration (\textit{al-lawāmi}), so that the \textit{sālik} feels "unfavourable" (\textit{al-badāwah wa al-hujūm}). When the veil (\textit{al-satr, al-ḥijāb}) that covers the Beloved begins to open, the lover begins to see Him (\textit{al-musyāhada}). Next, when the vision begins to
become more real (al-tajallī), then the lover begins to be "intoxicated" (al-sukr), and finally stunned by "self-annihilation" (al-fanā') to see Him, and in the end “drown” (al-baqā’) in the Beauty of the Beloved.

The journey above actually begins when the sālik begins to realize his "true love," that what has been the object of his love so far is only "apparent love" or "false love", because the object of love will perish, and not last forever. So, when he became aware of the "true love" that had been instilled in humans (alastu bi-rabbi-kum), the seeker finally began to turn back (al-tawbah) to Him. After that, he went through a series of programs, as a form of journey to find and prove his true love. The series of programs, after al-tawbah, is to leave other pseudo-loves, in the form of "self-isolation and retreat" (al-khalwah wa al-'uzlah), "careful and unwilling" (al-warā' wa al-zuhd), while " anxiously hopeful" (al-khawf wa al-raja’), and "concentration" (al-khusyū’ wa al-tawā‘du’) hoping for love from Him. In that context, he will be "patient" (al-ṣabr), "grateful" (al-syukr), and "willing" (al-ridā) for whatever the coveted Beloved does, and to purify (al-ikhlās) his love for Him.

When the seeker of love (al-murīd) has passed the "test of love" as Abraham received a test from God (wa iz-ibtala ibrahima rabbu-hū), then just as Abraham has become a "lover" of Allah (khalil al-raḥmān), so does the sālik receive love from the Coveted One (al-Murād), and the Beloved begins to "open Himself" (al-mukāsya’afah) to the sālik. The scheme of the sālik’s journey to the Beloved can be made in the following table.
<table>
<thead>
<tr>
<th>No</th>
<th>Activity/Situation</th>
<th>Attitude</th>
<th>Feeling</th>
<th>Effect</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Al-murāqabah</td>
<td></td>
<td>Al-syawq</td>
<td>Al-qurb wa al-bu'd</td>
<td>'an al-Jamāl</td>
</tr>
<tr>
<td></td>
<td>Al-tawbah,</td>
<td></td>
<td>Al-tawādū'</td>
<td>Al-ginā bi-llāh, wa al-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Al-khalwah,</td>
<td></td>
<td>wa al-khusyū‘</td>
<td>istignā ‘an ma siwā-Ilāh</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Al-‘uzlah,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Al-faqr,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Al-zuhd,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Al-wara’,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Al-ikhlāṣ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Al-muḥāḍarah</td>
<td></td>
<td>Al-tawājud,</td>
<td>Al-satr wa al-tajallī</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>wa al-wajd,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>wa al-wujūd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Al-mukāsyafah</td>
<td></td>
<td></td>
<td>Al-lawā‘ih wa al-tawālīḥ wa</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>al-lawāmi‘</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Al-musyāḥadah</td>
<td></td>
<td></td>
<td>Al-ṣahw wa al-sukr</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Al-fanā’ wa al-baqā‘</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Al-talwin wa al-tamkīn</td>
<td>‘ilm al-yaqīn, ‘ayn al-yaqīn, ḥaqq</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>al-yaqīn</td>
</tr>
</tbody>
</table>

From the above scheme, it can be concluded that the *maqāmāt* in the book *al-Risālah al-Qusayiriyah* are embracing such stations as *al-murāqabah, al-tawbah, al-faqr, al-wara’, al-zuhd, al-khalwah, al-‘uzlah, al-tawādū’ wa al-khusyū‘, al-muḥāḍarah, al-tawājud wa al-wajd wa al-wujūd*, al-mukāsyafah, al-musyāḥadah. And those included in *ahwāl* are the following: *al-syawq, al-qurb wa al-bu’d, al-satr wa al-tajāli, Al-lawā‘iḥ wa al-tawālīḥ wa al-lawāmi’, al-ṣahw wa al-sukr, al-fanā’ wa al-baqā‘, al-talwī n wa al-tamkīn.*
Maqamat and ahwal in al-Hujwiri’s kasyf al-mahjub

According to Al-Hujwiri (1996: 181), by referring to the teachings of al-Muhāṣibi, maqām is "a person's position on the Way to God, and the fulfilment of his obligations in that position, and his continuous efforts so that he understands perfection to the best of his human ability." Whereas ḥāl, still on the same page, is "something that descends from God to the human heart, without being able to resist when it comes, or pull it so that it comes, with its efforts." Thus, maqāmat refers to a person's position on the way to God with his hard work (al-makāsib), while ahwāl is a gift and mercy bestowed by God (al-mawāhib).

Al-Hujwiri does not specify what is included in maqāmat, and what is included in ahwāl. Even so, he discusses what is usually included as maqāmat and ahwāl in discussing the doctrines of the Sufis. He admits that there are differences of opinion among Sufis about the details and which parts are maqāmat, and which are ahwāl. For example, al-Muhāṣibi considers that ahwāl can be permanent, so al-ridā as an example, is included in ahwāl, while al-Junaid considers that ahwāl is not permanent, and only flashes of the lower soul's suggestion (nafs). Al-Hujwiri himself argues that al-ridā is the end of maqām and the beginning of ḥāl, because the beginning is obtained by effort, and finally it is obtained as a gift from God (al-Hujwiri, 1996: 181-182).

The doctrines discussed by al-Hujwiri in Kasyf al-Mahjūb are about al-faqr, al-mujāhadah, al-fana’ wa al-baqā’, al-muḥāḍ arah wa al-mukāsyafah, al-jam’ wa al-fārq, al-qabḍ wa al-baṣṭ, al-uns wa al-haybah, al-qahr wa al-lutf, ’ilm al-yaqīn wa ’ayn al-yaqīn wa ḥaqq al-yaqīn. As implicit in the title of his book, the main concern of his book is mukāsyafah, that is, uncovering (kasyf) objects that are covered by a veil (al-mahjūb) to reach al-ma’rifah. That is why the "object" that wants to be revealed first is al-ma’rifah, followed by al-tawḥīd, al-īmān, tazkiyah al-nafs, then continued with the Islamic pillars of prayer, zakat, fasting, and Hajj, and the sama’ tradition in Sufi.
Maqa'amat and ahwāl in the lens of the psychology of religion

If we look closely, maqa'amat and ahwāl in Sufism are endeavors for a journey to God, and to "arrive" (wusūl) at Him. Both the versions of Suhrawardi, al-Qusyairi, and al-Hujwiri all show that to worship God, one must go through a series of journey struggles. Of the three versions, at least the journey goes through: tawbat, faqr, 'uzlah, šabr, syukr, riḍā. Through this attitude, you will get an abundance of peace from God, in the form of ahwāl, including qurb, uns, syawq, mahābbah, haqq al-yaqīn, and ʿayn al-yaqīn, as also mentioned by Taufik Pasiak (2012: xxxi, xxxv).

This, when viewed from the perspective of the Psychology of Religion, especially Abraham Maslow's theory, as quoted by Hasyim Muhammad (2002: 100-106), is close to what is referred to as a "peak experience", which is characterized by: a feeling of being at the top strength (fully functioning), so there is no need to try too hard; the feeling of being whole himself; be creative; they are more poetic, mystical, and soulful; has a good quality of humour, and a burst of joy.

However, there is a point of difference between Sufism and the psychology of religion: if the psychology of religion looks more at efforts towards a "peak experience" through a process of "self-fulfilment" after biological needs and psychological needs, then Sufism is more through "self-negation". It's like if the Psychology of Religion sees the way to "peak experience" through the fulfilment of the self's "cup", then in Sufism it is through the "breaking of the glass" itself so that nothing needs to be fulfilled.

Conclusion

From the previous discussion, the following conclusions can be drawn. maqa'amat (stations) and ahwāl (states) in Sufism are endeavors to travel to God, and to "arrive" (wusūl) at Him. Both the versions of Suhrawardi, al-Qusyairi, and al-Hujwiri all show that to be wusūl to God, one must go through a series
of journey struggles. Of the three versions, at least the journey goes through, namely repentance (tawbat), poverty (faqr), seclusion (‘uzlah), patience (sabr), gratitude (syukr), contentment (ridâ). Through this attitude, you will get an abundance of peace from God, in the form of ahwal, including nearness (qurb), intimacy (uns), yearning (syawq), love (mahabbah), the truth of certainty (haqq al-yaqîn), and vision of certainty (‘ayn al-yaqîn).

When viewed from the perspective of the Psychology of Religion, especially Abraham Maslow’s theory, maqâmât and ahwâl approach what is referred to as a journey to a "peak experience". However, there is a point of difference between Sufism and the psychology of religion: if the psychology of religion looks more at efforts towards a "peak experience" through a process of "self-fulfilment" after biological needs and psychological needs, then Sufism is more through "self-negation".

Bibliography


