

# Stations (*maqamat*) and states (*ahwal*) 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](mailto:aris13saja@gmail.com)

**Sidik**

UIN Raden Mas Said Surakarta, Indonesia  
Email: [sidikhasan76@gmail.com](mailto:sidikhasan76@gmail.com)

**Akh. Kholis Hayatuddin**

UIN Raden Mas Said Surakarta, Indonesia  
Email: [kholishayatuddin69@gmail.com](mailto:kholishayatuddin69@gmail.com)

**Cintami Farmawati**

UIN K.H. Abdurrahman Wahid Pekalongan, Indonesia  
Email: [cintami@iainpekalongan.ac.id](mailto: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 (*maqāmāt*) 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 (ahwal).*

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#### **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; *ḥāssah muta’āliyah kauniyyah*) within themselves (‘Afifi, 1963: 20), which is variously referred to as the "inner eye" (*‘ain al-baṣīrah*), or “heart” (*al-qalb*), or “secret” (*as-sirr*) (‘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 rabbi-hi* (al-Kahfi/18: 110) and *mulāqū rabbi-him* (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 (*farḍu*) imposed on him; and if these humans continue to draw closer to Him with additional practices (*nawāfil*), 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-quṣwā*) 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-ittiṣāl 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-aḥwāl*).

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 *aḥwāl* 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 *aḥwāl*, which have been formulated in Sufism books. According to as-Sahrawardi or as-Suhrawardi (1983: 469), Sufi figures have various theories regarding *maqāmāt* and *aḥwāl*. 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-Mahjūb*, then *ar-Risālah al-Qusyairiyah*, and finally *'Awārif al-Ma'ārif*. After describing the theories of *maqāmāt* and *aḥwāl* 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 *aḥwāl*. This, according to Suhrawardi (1983: 469), is because there are indeed

similarities between the two (*li makāni tasyābuhi-hima fi nafsihā*), and overlapping between the two (*tadākhuli-hima*), so that a state is sometimes considered to be in the *aḥwāl* 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 (*ẓikr ḍābiṭ yufarriqu bainahuma*), bearing in mind that the two terms imply differences.

According to Suhrawardi (1983: 469), *ḥāl* (singular form of *aḥwāl*) is so named, because its circumstances are still changing (*li-taḥawwuli-hi*), while *maqām* (singular form from *maqāmāt*), so-called, given its stable and fixed state (*li-ṣubūti-hi wa istiqrāri-hi*). 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 (*ta'ūdu ṣumma tazūlu*) due to a struggle with the nature of lust (*bi-galabati ṣifāt al-nafs*), then it is called *ḥāl*; but if that desire, after the submission of lust (*tanqabiru al-nafs*) after the struggle with it, and receiving help (*ma'ūnah*) 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 *Zun-Nūn al-Miṣri*, 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-awām*), 2) the repentance of special people (*tawbah al-khawās*), and 3) the repentance of the prophets (*tawbah al-anbiyā*). The repentance of ordinary people is from sin (*al-ẓunūb*), 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-wara'*, Suhrawardi (1983: 489) is the beginning of *zuhud*, just as *qanā'ah* is the beginning from *riḍā*. On the other hand, Suhrawardi also refers to the words of *Al-Khawās*, that *wara'* 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, *wara'* is a form of prudence and self-sufficiency, so that, on the other hand, Suhrawardi also refers to the words of *Yahyā ibn Mu'āz*, that *warā'* is to stop at the limits of knowledge, without giving *ta'wīl*.

Concerning the third *maqām*, namely *al-ḡubd*, Suhrawardi (1983: 490) among others refers to the statement of Al-Sarri al-Saqati, that *ḡubud* is leaving the desires of the soul (*tarku ḡuḡūzi al-naf̄s*) of everything in the world, including matters of wealth (*al-ḡuḡūz al-māliyah*), honor (*al-jāhiyah*), position in the eyes of humans (*al-manzilah 'inda al-nās*), and praise and flattery (*al-maḡmadah wa al-ṣanā*).

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 (*intizār al-faraj min Allah*), or that *al-ṣabr* is actually "patient in patience" (*an taṣbira 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 ṣabara fi-llāh*), so sometimes he is patient, sometimes he is restless (*yajza'*), while *ṣābir* is people who are patient in and for Allah (*man ṣabara fi-llāh wa li-llāh*) and don't feel restless, but sometimes they still feel complaints (*al-syakwā*), so that occasionally they are restless-anxious, while *al-ṣabbār* is a person whose patience is in, because of, and with Allah (*fi-llāh, wa li-llāh, wa bi-llāh*), 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-Kattānī's* statement that the true sign of a person's *faqr* is if his wealth (feeling of sufficiency) is true with Allah (*al-ginā bi-llāh*), so that it can also be said as in the statement of ibn *Al-Jalā'*, 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-rajā'*. 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-rajā'* 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, makhāfatu-llāh*). On the one hand, "fearing Allah" means "not fearing other than Allah" (*lā yakhāfu gaira-llh*), 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-rajā'*, as mentioned above.

*Al-rajā'* 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 mulāṭafah al-rabb*), or “satisfied heart, to see the expected generosity”. The sign of *al-rajā'*, according to *Syāh al-Kirmānī*, as quoted by Suhrawardī on the same page, is "good obedience" (*ḥusn al-ṭā'ah*). If according to Sahl *al-Tustārī*, between *al-khawf* and *al-rajā'* is like a man and a woman, then for *Abū 'Ali al-Ruḏbārī*, “*al-khawf* and *al-rajā'* 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 (*ma'rifa*), 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 fī ru'yah al-wakīl, 'an ru 'yah tawakkul-hi*). It is at this point that one can understand the words of *Ẓū 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" (Suhrawardī, 1983: 500).

The last *maqām, al-riḍa*, is "calmness of heart in the application of law" (*sukūn al-qalb taḥta jaryān al-ḥukm*), also the words of *Ẓū al-Nūn*, that *al-riḍa* is "happy heart, with bitter provisions" (*surūr al-qalb bi murri al-qaḍā'*), 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-riḍa* is “whatever the Beloved does, he likes” (*wa kullu mā yaf'alu al-maḥbūbu, maḥbūb*).

Apart from *maqāmāt*, Suhrawardī also discusses *aḥwāl*, but not in an orderly manner (*'alā al-tartīb*), such as his discussion of *maqāmāt*. In his discussion, Suhrawardī implicitly mentions it in two details. In the first discussion, namely *fī syarḥ al-ḥāl wa al-maqām wa al-farq bayna-humā*, Suhrawardī (1983: 469-470) mentions that *aḥwāl*, among others : *muḥāsabah*,

*murāqabah*, and *musyāhadah*, which later this *musyāhadah* is further broken down into three, namely *al-taḥaqquq bi al-fanā'*, *al-taḥaqquq ilā al-baqā'*, and *al-taraqqi min 'ain al-yaqīn ilā ḥaqq al-yaqīn*. Meanwhile, in the second discussion, namely *fī ḏikr al-aḥwāl wa syarḥi-hā*, Suhrawardi (1983: 503-522) mentions *aḥwāl* as follows: *al-maḥabbah*, *al-syawq*, *al-uns*, *al-qurb*, *al-ḥayā'*, *al-ittiṣāl*, *al-qabḍ wa al-baṣṭ*, *al-fanā' wa al-baqā'*.

With two discussions like that, the first discussion can become a framework for the second discussion. So, *al-muḥāsabah* 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-qabḍ wa al-baṣṭ*, *al-fanā' wa al-baqā'*. In other words, through *al-muḥāsabah* 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-qabḍ wa al-baṣṭ*), annihilation and eternity (*al-fanā' 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-muḥāsabah*), 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-wara'*, *al-zuhd*, *al-faqr*, because he has had enough of his "true love", namely Allah (*al-ginā bi-llāh*). So, what needs to

be done next is *al-murāqabah*, namely "presenting" the Beloved in the awareness of the path of Love, so that feelings of intimacy, closeness, and "shame" will appear (*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 *maqāmāt*: *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 *maqāmāt*, in fact, he was also at *maqām al-tawakkul*, because he surrendered everything to the Beloved.

If the traveller on the path of love has surrendered himself (*al-tawakkul*) and loves whatever the Beloved does (*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 (*al-musyāhadah*) The Object of Beauty, which has an impact on the astonishment (*al-fanā'*) of the first on the Second (*al-baqā'*). At this point, the traveler on the path of love merges (*al-ittiṣāl*) with the Beloved, so that his *tawakkul* becomes more perfect, because it is accompanied by *'ayn al-yaqīn* and *ḥaqq al-yaqīn* after integration *al-ittiṣāl*, preoccupation with *al-fanā'*, and unity-eternity (*al-baqā'*) with the Representative (*al-Wakīl*).

The process of the path of love (*al-sālik*) from *maqāmāt* and *aḥwāl* in Suhrawardi's thought above can be described in the following table.

No	<i>Maqāmāt</i> (Stations)	<i>Aḥwāl</i> (States)	Effect	Note
1		<i>Al-muhāsabah</i> (‘an al- <i>Ḥabīb</i> )	<i>Al-maḥabbah,</i> <i>Al-syawq</i>	God as “fascinans” or Objects of Beauty ( <i>al-Jamāl</i> )
2	<i>Al-wara‘,</i> <i>Al-zuhd,</i> <i>Al-faqr</i>			<i>Al-ginā bi-llāh, wa al-istignā’</i> ‘an mā siwā <i>Allāh</i>
3		<i>Al-murāqabah</i>	<i>Al-uns,</i> <i>Al-qurb,</i> <i>Al-ḥayā’</i>	
4	<i>Al-tawakkul,</i> <i>Al-ṣḥabr,</i> <i>Al-syukr,</i> <i>Al-riḍa</i>			<i>Wa kullu mā yaf‘alu al-maḥbūb, maḥbūb</i>
5		<i>Al-musyāhadah</i>	<i>Al-ittiṣāl</i> <i>Al-fanā’ wa al-baqā’</i>	<i>‘Ayn al-yaqīn</i> <i>Ḥaqq al-yaqīn</i>

After explaining *maqāmāt* and *aḥwāl* according to Suhrawardi, the next sub-heading will be devoted to elucidating the notion of *maqāmāt* and *aḥwāl* according to al-Qusyairi.

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

According to al-Qusyairi (n.d.: 57), *aḥwāl* is a gift, while *maqāmāt* is the effort (*al-aḥwāl mawāhib, wa al-maqāmāt makāsib*): *aḥwāl* comes from *al-wujūd* itself, while *maqāmāt* is produced by hard effort (*bi baḥl al-majhūd*). *Aḥwāl* 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 *aḥwāl* 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-aḥwāl wa al-karāmāt*. However, if one examines the definitions of *maqāmāt* and *aḥwāl* given above, the chapter

that discusses *maqāmāt* also includes a section on *aḥwāl*, and the discussion about *aḥwāl* is mostly given in the chapter *muṣṭalahāt al-taṣawwuf*.

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

The journey of the travellers on the path to God in *al-Risālah al-Qusyairiyah* can be divided into four frameworks, the four of which then give rise to their respective attitudes, feelings, and effects. The four frameworks are *al-murāqabah*, *al-muḥāḍarah*, *al-mukāsyafah*, and *al-musyāhadah*. The journey of the path walkers towards God as the Beloved, with these four frameworks, can be schematized as follows:

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

When the longing for the Beloved becomes more passionate, and the *sālik* continues to do that imagination, then he enters the second activity, in which the Beloved feels present in his mind (*al-muḥāḍarah*). Flashes of shadows about the Beloved gradually begin to appear real (*al-mukāsyafah*), at first in fleeting duration (*al-lawā'ih*), then longer (*al-ṭawālīh*), and finally long duration (*al-lawāmi'*), so that the *sālik* feels "unfavourable" (*al-badāwah wa al-hujūm*). When the veil (*al-satr*, *al-ḥijāb*) that covers the Beloved begins to open, the lover begins to see Him (*al-musyāhadah*). 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-ḥabwah wa al-'uzlah*), "careful and unwilling" (*al-wara' wa al-zuhd*), while "anxiously hopeful" (*al-khawf wa al-rajā'*), and "concentration" (*al-khusyū' wa al-tawāḍu'*) hoping for love from Him. In that context, he will be "patient" (*al-ṣabr*), "grateful" (*al-ṣukr*), and "willing" (*al-riḍā'*) for whatever the coveted Beloved does, and to purify (*al-ikhlāṣ*) 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 iż-ibtalā' ibrahīma rabbu-hu*), then just as Abraham has become a "lover" of Allah (*khalīl al-raḥmān*), so does the *sālik* receive love from the Coveted One (*al-Murād*), and the Beloved begins to "open Himself" (*al-mukāsyafah*) to the *sālik*. The scheme of the *sālik's* journey to the Beloved can be made in the following table.

No	Activity/Situation	Attitude	Feeling	Effect	Information
1	<i>Al-muraqabah</i>		<i>Al-syawq</i>		<i>'an al-Jamāl</i>
			<i>Al-qurb wa al-bu'd</i>		
	<i>Al-tawbah, Al-khalwah, Al-'uzlah, Al-faqr, Al-zuhd, Al-wara', Al-ikhlas</i>	<i>Al-tawaḍu' wa al-khusyū'</i>			<i>Al-ginā bi-llāh, wa al-istignā 'an mā siwā-llāh</i>
2	<i>Al-muḥāḍarah</i>		<i>Al-tawājud, wa al-wajd, wa al-wujūd</i>	<i>Al-badāwah wa al-hujūm</i>	
3	<i>Al-mukāsyafah</i>			<i>Al-satr wa al-tajalli</i>	
				<i>Al-lawā'ih wa al-ṭawāliḥ wa al-lawāmi',</i>	
4	<i>Al-musyāhadah</i>			<i>Al-ṣaḥw wa al-sukr</i>	
				<i>Al-fanā' wa al-baqā'</i>	
				<i>Al-talwīn wa al-tamkīn</i>	<i>'ilm al-yaqīn, 'ayn al-yaqīn, ḥaqq al-yaqīn</i>

From the above scheme, it can be concluded that the *maqāmāt* in the book *al-Risālah al-Qusyairiyah* are embracing such stations as *al-muraqabah, al-tawbah, al-faqr, al-wara', al-zuhd, al-khalwah wa al-'uzlah, al-tawaḍu' wa al-khusyū', al-muḥāḍarah, al-tawājud wa al-wajd wa al-wujūd, al-mukāsyafah, al-musyāhadah*. And those included in *aḥwāl* are the following: *al-syawq, al-qurb wa al-bu'd, al-satr wa al-tajālī, Al-lawā'ih wa al-ṭawāliḥ wa al-lawāmi', al-ṣaḥw wa al-sukr, al-fanā' wa al-baqā', al-talwīn 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-Muḥāsibī*, *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, *maqāmāt* refers to a person's position on the way to God with his hard work (*al-makāsib*), while *aḥwāl* is a gift and mercy bestowed by God (*al-mawāhib*).

Al-Hujwiri does not specify what is included in *maqāmāt*, and what is included in *aḥwāl*. Even so, he discusses what is usually included as *maqāmāt* and *aḥwāl* in discussing the doctrines of the Sufis. He admits that there are differences of opinion among Sufis about the details and which parts are *maqāmāt*, and which are *aḥwāl*. For example, *al-Muḥāsibī* considers that *aḥwāl* can be permanent, so *al-riḍā* as an example, is included in *aḥwāl*, while al-Junaid considers that *aḥwāl* is not permanent, and only flashes of the lower soul's suggestion (*nafs*). *Al-Hujwiri* himself argues that *al-riḍā* 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-fanā' wa al-baqā'*, *al-muḥād'arah wa al-mukāsyafah*, *al-jam' wa al-farq*, *al-qabḍ wa al-bast*, *al-uns wa al-haybah*, *al-qahr wa al-luṭf*, *'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.

### ***Maqamat* and *ahwal* in the lens of the psychology of religion**

If we look closely, *maqāmāt* and *ahwāl* in Sufism are endeavors for a journey to God, and to "arrive" (*wuṣūl*) at Him. Both the versions of Suhrawardī, al-Qusyairī, 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*, *ṣabr*, *syukr*, *riḍā*. Through this attitude, you will get an abundance of peace from God, in the form of *ahwāl*, including *qurb*, *uns*, *syawq*, *maḥabbah*, *haqq al-yaqīn*, and *'ayn 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. *maqāmāt* (stations) and *ahwāl* (states) in Sufism are endeavors to travel to God, and to "arrive" (*wuṣūl*) at Him. Both the versions of Suhrawardī, al-Qusyairī, and al-Hujwiri all show that to be *wuṣūl* 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 (*ṣabr*), gratitude (*syukr*), contentment (*riḍā*). 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 (*maḥabbah*), the truth of certainty (*haqq al-yaqīn*), and vision of certainty (*'ayn al-yaqīn*).

When viewed from the perspective of the Psychology of Religion, especially Abraham Maslow's theory, *maqāmāt* and *ahwāl* 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".

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