



The Role of Maqam and Ahwal in the Formation of Sufi Personality

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Abstract

The role of maqam and ahwal in the formation of a Sufi's personality, which is an important element in the spiritual journey towards God. This study aims to show the role of maqam and ahwal in the formation of a Sufi's personality, which is an important part of the spiritual journey towards God. This study uses the method Systematic Literature Review is a method that uses data collection techniques through collecting journals related to the title of this article and using keywords as the research outline. Research Results discovering by undergoing the journey of a Sufi by reaching the levels of maqam, then gaining ahwal, provides important experiences for *factor* experiencing a transformation towards the better, through several spiritual experiences such as restraining lust, avoiding things that smell of doubt and many more, which makes a Sufi have a very noble personality.

INTRODUCTION

Sufism is a scientific term describing the inner and spiritual dimensions of Islam, focusing on attaining a deeper closeness to God through purification of the heart, contemplation, and the development of good morals. Sufism teaches that a Muslim's life is not only about carrying out religious obligations outwardly, but also about experiencing God's presence in every aspect of life and cleansing oneself of negative traits that hinder closeness to Him. Sufism began to develop after the fall of the Abbasid dynasty, when Islam reached its golden age. Due to several challenges, such as the Crusades and the Mongols who destroyed the largest Muslim library, among other things, this led to the emergence of imitation (taqlid). Al-Ghazali and several other religious leaders expressed their opinions and thoughts on Sufism, returning to remembering the Creator. Since then, Sufism has developed over time, becoming more popular and rapidly developing as a path to achieving inner peace amidst the chaos of the external world. Many Sufi orders (tariqas) emerged and offered ways to attain closeness to Allah through the practices of dhikr, meditation, and total surrender to God.

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Moral Sufism is a Sufi teaching that focuses on the perfection and purification of the soul, emphasizing the importance of attitude, mentality, and discipline in behavior to achieve true happiness. To achieve this, one must first understand one's existence by recognizing divine attributes through a process of purification of the soul and body, which begins with the formation of a person with noble morals. In Sufism, this process is carried out through three stages: takhalli (cleansing oneself from bad traits), tahalli (adorning oneself with praiseworthy traits), and tajalli (the opening of divine light to those who have been cleansed). Thus, moral Sufism can be considered an approach whose teachings are based on the Qur'an and Sunnah (Hanifiyah, 2019).

In the Sufi tradition, the spiritual journey of a Sufi is a profound and meaningful process, aimed at achieving closeness to God. In this journey, two important and inseparable concepts are maqam and ahwal. Maqam refers to the spiritual levels attained by a Sufi, while ahwal relates to the inner states experienced throughout the journey. Both, although distinct in meaning, play a crucial role in shaping a Sufi's personality. Maqam are the stages a Sufi goes through through spiritual practice and self-purification (*taẓkiyah*), which brings him closer to God. Each station represents a deeper level of awareness and understanding of God's essence, as well as an improvement in morals and behavior. On the other hand, ahwal describes a more fluctuating or unstable inner state, consisting of spiritual experiences or states of mind that vary from feelings of love, submission, spiritual joy, to complete surrender to God's destiny. These ahwal can change as a Sufi's soul grows.

In the context of personality formation, the maqam and ahwal work together to mature a person in both the outer and inner aspects. Maqam provides a clear direction and purpose, while ahwal provides emotional color and depth to the journey. Therefore, a proper understanding of maqam and ahwal is crucial to understanding how they play a role in shaping the personality of a true Sufi. This article aims to explore how maqam and ahwal contribute to the formation of a Sufi's character, as well as how these two elements complement each other in the process of achieving spiritual perfection. By examining their roles, it is hoped that a deeper understanding of the dynamics of the spiritual journey in the Sufi tradition can be gained, as well as its implications for the formation of a noble personality close to God.

METHODS

This research uses the Literature Review method, a method with a data collection technique through collecting journals related to the title of this article and using keywords as a research outline. Research with this (SLR) method aims to identify, review, and evaluate all relevant research to answer a research question. This research consists of several stages: problem formulation, journal or reference search, template and web publishing search, journal or reference selection, data presentation, data processing and drawing conclusions as well as the presentation of what new theories are obtained from this research.

RESULT AND DISCUSSION

The Concept of Maqam and Ahwal

Maqam and ahwal are two important elements in the spiritual journey of a Sufi. They play a vital role in accompanying every step of a Sufi to attain knowledge. Maqam begins with the word *Maqamat*, which means the stages of the journey, or

known as the term "*station*" just like a train station that must be passed along the journey, gradually from the point "*start*" passing several stations until you get to "*finish*" as the final destination of the journey (Hanifiyah, 2019). Literally, it can also be referred to as a standing place, place, location, position, or level. Meanwhile, it can be found in several verses of the Qur'an, QS al-Baqarah verse 125, QS al-Isra verse 79, QS Maryam verse 73, QS as-Saffat verse 164, QS ad-Dukhan verse 51 and QS ar-Rahman verse 46 which means place (Farhan, 2016).

According to the terminology of Sufism, maqam is the position of a servant (salik) before Allah, which is obtained through worship, mujahadat and others, spiritual training (spirituality) and continuous contact with Allah SWT. or technically maqam also means the maximum activity and effort of a Sufi to improve his spiritual quality and position (maqam) before Allah SWT. with certain practices until there is guidance to shift to concentration on other practices, which are believed to be practices of higher spiritual value before Allah SWT (Yusril Nawir & Santalia, 2024). In the masterpiece *Ar-Risalah al-Qusyairiyah*, al-Qusyairi explained that maqam is a stage of manners or ethics that a servant must go through in his efforts to reach (wushul) Allah SWT. Each maqam reflects certain achievements obtained through various spiritual efforts, and these maqam must be passed sequentially by Sufis. Al-Qushayiri emphasized that a Sufi cannot pass one position before the previous position is well achieved. For example, a person cannot trust before reaching *Qona'ah*, and can't do *itinabah* before repenting. Another view comes from Abu Nasr as-Sarraj (d. 988 AD), a Sufi from Nisyapur, who has a more systematic and comprehensive understanding of the concept of maqam. For him, maqam is the position or spiritual level of a servant in front of Allah, which is achieved through a series of acts of worship, a hard struggle to fight lust and heart disease (mujahadah), spiritual exercises (riyadah), as well as complete surrender to Allah SWT by severing ties with everything other than Him (Farhan, 2016). So the author can conclude that maqam is the level of position and level that a servant (salik) must go through to get closer to Allah SWT trying to achieve *ma'rifat* (Sufi), which makes a person able to fulfill the requirements in making efforts to carry out various obligations and certain practices (as well as possible), in order to achieve perfection in worship.

Meanwhile, Ahwal, *times* plural form of "*matter*" is a condition experienced by a Sufi within himself or his inner self (Ardiyani, 2018). Mental state a Sufi who is obtained through a gift from Allah SWT, for a certain time. Ahwal is a condition of the soul that is obtained through purity of the soul. *Matter* is a gift from Allah SWT. Not something that is produced by human effort, unlike what is called *maqamat* (Asnawiyah, 2014). Thus, it can be explained that ahwal in the Sufi tradition refers to spiritual states or feelings experienced by an individual on their journey closer to God. The word "ahwal" in Arabic means "states" or "situations." In the context of Sufism, ahwal refers to changes in a Sufi's inner state, which arise as a result of a profound spiritual process. In general, ahwal describes inner changes or experiences that include various feelings and states of the heart that come directly from God. These ahwal are considered phases in a seeker's spiritual journey toward God, and are often temporary and cannot be forced. These states can vary greatly, and each individual may experience them differently.

Thus, stations and hal are means to achieve the ideal goal of the Sufis, namely through the process of purifying the soul from worldly tendencies to return to the light of God. On the other hand, ahwal are states given by God to a person during their spiritual journey through certain stations. When God reveals Himself in a pure soul and heart, whether in the form of His majesty or beauty, a person will feel love for that manifestation and experience certain joys, such as a sense of closeness (qurb), love (mahabbah), hope (raja'), tranquility, and confidence. These inner

conditions are called *ahwal* (Hanifiyah, 2019). *Ahwal* is not mixed with the influence of lust, just as oil is not mixed with water. Therefore, *ahwal* is considered a continuous state. If the condition does not occur continuously, then it is called the trajectories of the heart (*bawadir*), which is the beginning of *ahwal*, not *ahwal* itself (Bloom & Reenen, 2013). The special characteristics of *maqam* and *hal*, which include the characteristics of effort and blessing, as well as the characteristics of permanence and change, can be used to explain the difference between the two. According to Dr. 'Abd al-Halim Mahmud, this difference is generally accepted by scholars. *Maqam* is a more permanent and fixed level, which is achieved through the efforts and personal *mujahadah* of a Sufi. In contrast, *hal* is a condition or state that comes suddenly and quickly disappears or changes. This is a gift or abundance from Allah SWT, whose appearance and departure do not depend on human will.

In Sufism, as explained above, there is a journey that must be undertaken, focused solely on God, which also serves as a way of harmonizing life with a foundation of humanity. A Sufi must go through several levels of stations, where usually a Sufi sheikh (teacher) will provide guidance to his students. The number and order of stations differ according to several Sufis. This difference is due to the different spiritual experiences that each Sufi goes through. Al-Sarraj mentions seven *maqamat*, starting from *maqam taubah* and culminates in *maqam ridha*. However, al-Sarraj explained that his explanation is still incomplete, as there are still many disputes among Sufi masters. Therefore, I will only explain the seven commonly mentioned stations as follows (Jamaludin & Rahayu, 2022):

1. Repent

The first position in self-improvement in Sufism. A *salik* (spiritual traveler) must do *taubat nasuha*, which is serious repentance, which involves regretting past sins, stopping wrongdoing, and determining not to repeat it again. namely by regretting the sins that have been committed and being determined not to repeat them again. *Maqam taubat* is the initial place where a Sufi begins to cleanse his heart from the dirt of sin and return himself to purity and closeness to God. In Sufism, repentance is not just an acknowledgment of wrongdoing, but is a process of soul transformation that involves regret, behavior change, and a sincere determination to return to God with a clean heart. Quoting from Zunnun al-Mishri to strengthen the understanding of repentance, that repentance, as before, is divided into two parts, public repentance (*to open*), repentance done by the public (general society) usually focuses on external sins, such as major and minor sins that are clearly visible to the eye, such as adultery, stealing, and lying and *kbawash* (*al-muqarrabin*), where public repentance from sins, while private repentance from *ghoflah*. Therefore, *sin Almuqarrabin* is a good thing *for to open*. Repentance is carried out by a special group, namely people who have a higher spiritual awareness whose focus is on inner negligence or *ghafalah*, namely a state of the heart that is not fully aware or present in remembering Allah, even though he may have performed worship or good deeds (Jamaludin & Rahayu, 2022).

2. *after'*

After explaining the stages of repentance, al-Sarraj then closed his explanation by stating that repentance requires *wara'* (*al-taubah taqtadhi al-wara'*). Therefore, the next *maqam* is *Wara Wara* is the careful attitude of a Sufi in all his actions, *after'* is a joint (*malak*) from religion. This means, without *after'*, the foundations of religion are destroyed (Jamaludin & Rahayu, 2022). This is characterized by caution and high vigilance. Some Sufi circles

believe that a servant must avoid and abandon anything whose halal or haram (doubtful) is unclear (Ardiyani, 2018).

3. Asceticism

Zuhud comes from Arabic, *zabada*, *yazhudu*, *zuhdan* which means distancing oneself, not desiring, and not being interested. In Indonesian, zuhud means abandoning worldly affairs. This means striving to abandon worldly life (in terms of sin) and prioritizing happiness in the afterlife. *Asceticism* is a noble maqam and a foundation for *thing of pleasure*. Without *asceticism*, one will always be close to the world, and with *asceticism*, a person can free his heart from several things other than Allah. Because truly, love of the world is the source and core of all forms of error and suffering, and *asceticism* is the main thing of all forms of goodness and happiness (Jamaludin & Rahayu, 2022).

4. Faqr

In Arabic, *faqr* Literally means poverty or deprivation. This word refers to a person who does not have enough wealth or resources to meet their daily needs. According to the general interpretation of Sufi circles, it focuses on a lifestyle that is not greedy or forcing oneself to get something. Not wanting more than what is already owned or exceeding primary needs. In the Sufi view, fakir means not wanting more than what is already within us. He does not ask for sustenance except what is necessary to carry out obligations. Even though he is lacking, he will not ask, but if given, he will accept. Fakir means neither asking nor refusing. When Yahya bin Mu'adz was asked about the nature of poverty, he explained that a person who is poor needs nothing but Allah, and the main characteristic of poverty is the absence of material possessions (Arrasyid, 2020).

5. Be patient

The word patience comes from Arabic, *shabara*, *yashbiru*, *shabran*, meaning to bind, be patient, refrain from legal prohibitions, and restrain oneself from sadness. This word is mentioned in the Quran 103 times. In the Indonesian context, patience means facing trials (not being easily angered, not quickly despairing, not quickly broken hearted) and being steadfast, calm, and not rushing. means the ability to restrain oneself or endure, namely holding back feelings of restlessness, anxiety, and anger, keeping the tongue from complaining, and controlling the body from uncontrolled actions (Arrasyid, 2020).

6. Tawakal

Tawakkal means surrendering oneself completely to Allah and relying entirely on Him. This is a very noble state before Allah, where Allah equates tawakkal with faith. The main characteristic of tawakkal is forgetting physical needs during worship, a heart that is completely connected to Allah's divine nature, and feeling calm in a state of sufficiency. When given, one is grateful, and when not given, one is patient (Jamaludin & Rahayu, 2022).

7. Ridha

Ridha means the attitude of sincerely accepting everything that has been determined and destined by God. A person's willingness to accept is solely because of God's will. People who have the quality of ridha will not easily doubt or be disappointed by the sacrifices that have happened to them, do not feel regret for the shortcomings they experience, and do not feel jealous of the advantages that others have, because they firmly hold the belief that

everything that happens is part of God's destiny (Arrasyid, 2020). Ridha is the greatest door from Allah and the fortress of the world, where a person's heart will feel at ease under the protection of Allah's law (Jamaludin & Rahayu, 2022). The final maqam will not be able to stand perfectly unless it is built on the first foundation, namely sincerity and carried out according to the sunnah (Hanifiyah, 2019).

There are differing views among Sufis regarding whether contentment falls into the category of maqam or ahwal. Some Sufis, such as Al-Kalabadzi, Al-Ghazali, and Al-Qusyairi, consider contentment a maqam, while Abu Uthman Al-Hiri prefers to view it as ahwal. In addition to these differences in categorization, Sufis also have different views on how ahwal occurs. Some argue that some ahwal are like flashes that come suddenly, and if such a state is considered permanent, then according to Al-Qusyairi, it is merely the result of the whispers of the lust. On the other hand, Abu Uthman Al-Hiri argues that if a quality or condition is not eternal and cannot be continued, then it is only a flash and not a true spiritual state. According to him, only when the quality truly settles in a person is it called hal. These differences in views reflect the different subjective experiences of each Sufi on their spiritual journey (Hanifiyah, 2019).

Related to the concept *ahl*, there are several conditions that Sufis often experience on their journey towards Allah SWT. The following are some common issues encountered (Farhan, 2016):

1. *Al-Muhasabah & al-Muroqobah* (alert & self-aware):

Being alert means believing that Allah SWT knows every thought, action, and secret of one's heart. Therefore, someone who is alert will always pay attention to their every behavior, aware that Allah SWT is always watching them. Meanwhile, self-awareness is a state in which a person carefully evaluates every action they take daily, to determine whether it aligns with Allah SWT's commands. In this state, a Sufi will continuously strive to improve their behavior so that it always aligns with His guidance.

2. *Al-Tsyq* (miss):

Longing is a manifestation of deep love for Allah SWT. A Sufi who experiences this will always strive to draw closer to Allah SWT through various forms of worship. This intense longing makes a Sufi yearn to meet Allah SWT, even to the point where in some cases, Sufis often long for death as a way to reunite with God, whom they perceive as a barrier between them and Him.

3. *Al-Uns* (intimate)

In the Sufi view, *to the ones* It means feeling always close and intimate, never feeling alone. This trait demonstrates a Sufi's spiritual closeness to Allah SWT, where they feel constantly in His presence and never feel lonely, because Allah is always with them every step of their lives.

4. *love* (Love)

The spiritual condition of love for a servant is when he can witness with his eyes the blessings that God has bestowed upon him, while with his conscience, he feels the closeness of God, as well as feels His protection, care, and attention that is always poured over him.

5. *Khauf* (scared)

Khauf in Sufism is the emergence of a feeling of fear in a salik (who is going

towards God) due to the fear of sins and threats that may befall him. A person who is in a state of *khauf* tends to feel more afraid of himself, just like his fear of the enemy. When fear enveloped him, he felt peace and tranquility because his heart was getting closer to God.

6. *King'*(hope)

Raja' or hope is a focus on goodness and the desire to achieve it, witnessing various forms of Allah's love and blessings, and filling oneself with hope for the future and living to achieve these hopes (Arrasyid, 2020).

As with the *maqam* (ranks), there are also differences of opinion among Sufi scholars regarding their number and order. This is because the Prophet Muhammad (peace be upon him) did not explicitly mention the types or levels of *ahwal* in his hadiths. In other words, although *ahwal* can be found in the verses of the Quran and hadiths, the details regarding the highest and lowest ranks of *ahwal* are not specifically explained. Therefore, these ranks of *ahwal* are the result of *ijtihad* and the thoughts of Sufi scholars. Furthermore, *ahwal* also comes in various forms, each with distinct characteristics among Sufis (Yusril Nawir & Santalia, 2024).

The Role of Maqam and Ahwal in the Formation of Sufi Personality

Stations and stages are changes in the state of the soul experienced by a servant at a certain time, which are influenced by the level of worship and closeness to religion. A servant's heart can be haunted by various feelings such as sadness, happiness, longing, acceptance, and regret, according to the station he is experiencing, such as repentance, closeness to Allah, witnessing Him, or *fana'* (union with God). The heart will move from one state to another, along with the changes in the station that is passed, whether it is continuity within the station or a change to a different station. All these feelings are manifestations of the spiritual condition that continuously afflicts the heart of a servant, in line with the station he is experiencing (Syukri, 2019).

As explained above, the concept of *maqam* and *ahwal* can be analyzed in achieving *maqam* and obtaining *ahwal* will train a person to be accustomed to having a good and pure personality. In his masterpiece, *Ar-Risalah al-Qusyairiyah**, he explained that *maqam* is a stage in the *adab* or ethics of a servant that aims to achieve *wushul* (closeness) to Allah SWT. This stage is achieved through various efforts manifested in spiritual search and the implementation of certain tasks by Sufis (Yusril Nawir & Santalia, 2024). Such as through the levels of *maqam*, one of which is repentance. Repentance in Sufism teaches a person to continuously improve themselves from the mistakes they have made, by constantly asking for forgiveness and doing self-reflection. In a Sufi perspective, there are three conditions for repentance that must be met: first, a person must stop the sinful act he has committed. Second, he must regret the bad deeds he has done. Third, he must have a sincere and earnest intention not to repeat it again (Arrasyid, 2020). *Wara'* in Sufism teaches profound caution in every aspect of life, especially regarding matters of doubt (doubtful legal status). Anything that is forbidden or unclear in its legality is believed to affect a person's spiritual state. In this case, forbidden food and drink not only impact the physical body but can also damage a person's spiritual quality, one of which is reflected in a hardened heart. This concept reminds us of the importance of maintaining purity in all aspects of life, both externally and internally, to maintain a clean soul and draw closer to God. Thus, Sufism emphasizes that even seemingly trivial things, such as questionable food choices or activities, can have a significant impact on a person's spiritual journey, as they can hinder their closeness to God.

Wara' in the context of Sufism is not only avoiding things that are forbidden (haram), but also things that are doubtful, namely those whose permissibility is unclear. This shows the high level of spiritual awareness possessed by Sufis in maintaining their spiritual quality. They believe that maintaining physical and spiritual cleanliness is the foundation for achieving enlightenment and closeness to God. By avoiding all that is doubtful, a Sufi strives to keep his heart and soul sensitive to Divine revelation and unobstructed by negative worldly influences. Zuhud in Sufism is a lifestyle that teaches not to be bound or entangled by excessive love of worldly things. Muhasabah is a reflection on every action before doing or leaving one, so that one can clearly know what has been done or left behind. If the action seen is something hated by Allah SWT, then he must abandon it with strong determination (Syukri, 2019).

In contrast, asceticism directs one's heart and mind to focus more on spiritual life and one's closeness to God. From the perspective of Sufis, asceticism does not mean completely abandoning the world, but rather living life in a way that does not bind the soul to temporary or materialistic things. Asceticism is the rejection of excessive attachment to wealth, power, social status, or other worldly pleasures that can hinder the main goal of life, namely drawing closer to God and achieving eternal happiness in the afterlife. Asceticism teaches a balance between worldly life and the afterlife, not by neglecting worldly needs, but by not allowing the world to dominate the self. By practicing asceticism, a Sufi strives to keep his heart pure from excessive love for the world, because the world is considered something temporary and worthless compared to closeness to God. In practice, asceticism encourages a person to focus more on spiritual goals, such as improving the quality of worship, improving morals, and achieving purity of heart. This makes a Sufi more ready to accept God's destiny without depending on worldly comforts. Living as a zahid requires an understanding of true happiness, namely by prioritizing a more eternal and enjoyable afterlife. This asceticism plays a significant role in achieving victory, glory, and happiness. In living as a zahid, a person strives to fulfill his or her life's needs by drawing closer to Allah SWT, while postponing worldly interests in order to achieve high spirituality. The ascetic mentality, free from attachment to worldly matters, will produce relief, tranquility, and mental health. In its self-purification function, ascetic psychotherapy serves to prevent individuals from falling into negative traits that can disrupt the balance of the soul, thus creating high integrity within a person. Meanwhile, in its self-adorning function, ascetic psychotherapy serves to maintain a stable condition in terms of mental health and peace of mind (Rajab, 2008).

Then faqr in Sufism refers to "poverty" of a spiritual nature, namely a state in which a Sufi feels completely dependent on Allah and realizes that he has no power or ability without His help. Faqr in this case does not mean poverty in physical or material form, but rather poverty of the heart, namely an attitude that shows submission, humility, and full awareness of the helplessness of a servant before God. In the maqam faqr, a Sufi realizes that everything he has, whether wealth, knowledge, power, or social status is only a deposit and gift from Allah. All of that has no value or meaning without His will and destiny. This awareness leads a Sufi to live with an attitude that is not tied to the world, not trapped in excessive love of material things or social status, and always prioritizes the relationship with Allah above all else, thus forming an attitude of tawadhu (humility) and tawakkul (complete dependence) on Allah. By reaching the station of faqr, a Sufi acknowledges his limitations as a servant and lives with the full awareness that everything he has is a gift from God. This leads to an attitude of sincerity, namely living life without expecting worldly rewards, but solely for the sake of seeking God's pleasure.

Patience at the level of maqam is not merely enduring hardship or suffering,

but encompasses a deeper ability to remain steadfast, calm, and grateful despite facing all forms of life's trials and tribulations, both pleasant and painful. In this context, patience means refraining from complaining, not rushing to find a way out of difficulties, and continuing to face them with an open heart and complete submission to Allah. It teaches a Sufi to control himself in all aspects of life, especially in facing worldly temptations, the temptations of lust, and the urge to be impatient. Uncontrolled lust can hinder inner peace and tranquility of the soul.

Tawakkal is a spiritual attitude that demonstrates complete trust in God's destiny, where a servant realizes that everything that happens in life, both pleasant and unpleasant, is part of His will. In the perspective of Sufism, tawakkal does not mean surrender or resigning oneself without making any effort, but rather doing one's best while still leaving the results to God. A person who tawakkal strives to the maximum in every step of their life, yet remains aware that the final outcome of their efforts is entirely in God's control. Tawakkal teaches not to be attached to desired outcomes, because a Sufi who tawakkal knows that whatever happens is for the best according to God. Even when something does not go according to expectations or efforts that have been made, tawakkal teaches us to accept it with an open heart and trust that God has greater wisdom behind all His provisions. Thus, tawakkal gives rise to inner peace, because a servant does not feel pressured or worried about uncertain outcomes. He strives earnestly, but is not attached to the results, because he is confident that God, the All-Knowing, will provide the best according to His wisdom. This attitude also helps reduce the anxiety and restlessness that often arise from over-focusing on controlling outcomes, and strengthens the spiritual awareness that everything that happens in this world is part of a destiny predetermined by God. Similarly, pleasure (*ridha*) gives rise to inner peace, a spiritual quality that reflects a servant's complete acceptance of God's destiny, both in pleasant and trying circumstances. In the context of Sufism, pleasure (*ridha*) is not merely resignation, but also sincerity in accepting everything God gives with an open heart. This quality involves patience in the face of difficulties, humility in accepting all destiny, and gratitude for all gifts given, whether in the form of blessings or trials.

Furthermore, there is a condition that suddenly appears and settles in a person's heart as a result of the elevation of a servant's station. Theoretically, it can be understood that every time a servant tries to draw closer to Allah through good deeds, worship, *riyadhah*, and *mujadah*, Allah will reveal His closeness in that servant's heart. Such as self-awareness, longing, love, and so on, all of these things will make a person more careful in their attitudes and behavior to never fall into wrongdoing, because in essence, someone who has received *ahwal* has successfully passed through several levels of station that have trained their spirituality and attitudes. Sufis rely heavily on certain methodologies to develop their personality and maintain mental health. They often draw closer to Allah through practices such as repentance, patience, *tawakkul* (relief), asceticism, *mahabah* (relief), gratitude, pleasure, and so on. Initially, these behaviors were a form of obedience and piety of a Sufi who always strives to draw closer to God, which then brings them a sense of calm, happiness, and mental health. Upon further research, it turns out that these practitioners of Sufism have significantly better mental health and live in peace, feeling close to God (Rajab, 2008). This naturally gives rise to a pure and virtuous personality for the Sufis.

CONCLUSION

Maqam is the level of position and level that a servant (*salik*) must go through to get closer to Allah SWT trying to achieve *ma'rifat* (Sufi), which enables a person to

fulfill the requirements in carrying out efforts to carry out various obligations and certain practices (as well as possible), in order to achieve the perfection of worship. Meanwhile, ahwal describes changes or inner experiences that include various feelings and states of the heart that come directly from Allah. Through the journey and experience of reaching the level of maqam to obtain ahwal, both of these things play a significant role for the Sufis, giving birth to the true personality that comes from Allah SWT, so that they become servants with noble morals and a clean heart, as explained by the author above.

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