



Maqamat in Sufism: Spiritual Stages Towards Peace of Mind

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Abstract

Peace of mind is a basic human need that can only be achieved through a spiritual process or stage. In the Sufi tradition, peace and closeness to Allah SWT are not obtained instantly, but through a gradual and continuous spiritual process. A servant is required to go through certain stages to cleanse the soul and achieve this peace. Therefore, this study aims to examine the concept of maqamat in Sufism as a spiritual path that leads humans to a deeper knowledge of Allah. The method used is a literature study, data collected from various written sources such as scientific journals, research reports, and other supporting literature relevant to the discussion of maqamat. The results of the study are that in Sufism, maqamat is the position of a servant in the sight of Allah which is achieved through earnest efforts in carrying out riyadhah, worship and mujahaddah. The efforts made follow what has been formulated by previous Sufis such as Taubat, Wara', Sabar, Faqir, Zuhud, Ridha, Tawakkal.

INTRODUCTION

In order to achieve a degree of perfection, a Sufi is required to go beyond spiritual stages, have a conception of the path (tarikat) to Allah SWT, this path begins with spiritual exercises (riyadhah) then gradually goes through various phases which in the Sufi tradition are known as maqam or maqamat. Maqamat is the plural form of the word maqam, which linguistically means rank or degree. In English, maqamat is called stations or stages (Raja Yusof, 2021). Meanwhile, according to the term Sufism, maqamat is the position of a servant before Allah, which is obtained through worship, mujahadat and others, spiritual training and (connection) that is not interrupted with Allah SWT. or technically magamat also means the activity and maximum effort of a Sufi to improve his spiritual quality and position (maqam) before Allah SWT with certain practices until there is guidance to change to concentration on other certain practices, which are believed to be practices of higher spiritual value before Allah SWT. Maqamat is one of the earliest Sufi concepts developed in the history of Islamic Sufism. The word maqamat itself is the plural of maqam, which literally means a standing place, station, place, location, position, or level (Idris, 2025).

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Sufis divide the Maqamat into stations, where a Sufi aspirant waits while striving to purify himself so he can continue his journey to the next station. Purification is pursued through worship, particularly fasting, prayer, reading the Quran, and dhikr. The goal of all worship in Islam is to draw closer to the self. Therefore, the self-purification of the Sufi aspirant occurs gradually (Fikri et al., 2025).

The journey to Allah SWT is a method of true spiritual (knowledge) of Allah SWT. Humans will not know their Creator until they embark on a journey toward Allah SWT, even if they are intellectually faithful. This is because there is a profound difference between intellectual or logical-theoretical faith (Al-Iman Al-Aqli An-Nazhori) and emotional faith (Al-Iman Asy-Syu'ri Adz-Dzauqi).

METHODS

This research uses a library research approach. Library research is a research method that involves collecting data, then interpreting and studying it from various literature sources related to the research. The data sources for this research were obtained from relevant literature, such as books, scientific articles, or journals related to the chosen topic. The data collection technique used in this literature study method or library research is to obtain research data based on things or variables in the form of articles, journals, notes, books, and so on (Lund & Wang, 2021).

A literature review involves a series of steps, including collecting, reading, recording, and processing literature. Data is collected by searching and compiling information from various sources, including books, journals, and previous research findings. Next, the obtained literature is critically and thoroughly analyzed. This is done to support the proposal and the ideas discussed in the article (Admiraal et al., 2021).

The method used in this research is a literature study. The literature study in this research is a series of activities involving the collection of library data, reading and recording, and managing research data objectively, systematically, analytically, and critically regarding the maqamat in Sufism as a spiritual stage towards peace of mind. This research with a literature study has the same preparation as other research, but the sources and methods of data collection are carried out by taking data from the library, reading, recording, and processing research materials from research articles on the variables in this study (Khoa et al., 2023).

This literature study conducted a thorough and in-depth analysis to obtain objective results regarding the concept of maqamat in Sufism and its role as a spiritual path to peace of mind in a person's life. The data collected and analyzed were secondary data consisting of research findings such as books, journals, articles, websites, and other sources relevant to the concept of maqamat and spiritual stages in the Sufism tradition. Furthermore, the data analysis technique used in this study was content analysis. Data analysis began by analyzing the research findings, starting with the most relevant, relevant, and moderately relevant. The researcher then read the abstracts of each study to evaluate whether the problems discussed were in line with those to be addressed in the study. Furthermore, important and relevant sections were noted.

RESULT AND DISCUSSION

A. Understanding Maqamat

Maqamat is one of the earliest Sufi concepts developed in the history of Islamic Sufism. The word maqamat itself is the plural of maqam, which literally means standing place, station, place, location, position, or level. In the Qur'an, this word maqam which means place is mentioned several times, both with abstract and concrete meanings. Among its mentions are in 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.

The word Maqam or its plural Maqāmāt in Arabic has several meanings, including "standing place" such as Maqam Ibrahim. It also means "position" or "rank" as the Arabs call it: "He is someone who has a position (dhu maqām) among his people". The word maqam also carries the meaning of "suitability" (munāsabah) as in the expression "li kulli maqam maqal" which means "in every situation or circumstance there are words or approaches that are suitable for it". Other meanings for this word are majlis, group of people and grave. This word is also called Muqam which carries the meaning of "determination" (iqamah) or "place of residence or time".

Maqam is a spiritual stage or level achieved by a Sufi. Abu Nasr al-Sarraj al-Tusi defines maqam as a servant's level in the sight of Allah SWT, achieved through worship, mujadah, riyadah, and the severance of ties with other than Allah. Maqam also means the result of sincerity and continuous struggle (Gürbüz, 2022). A person can only move and rise from one maqam to a higher maqam after undergoing training and instilling better skills and having also perfected the conditions that must exist in the maqam below it. According to Imam al-Qusyairi, maqam is the stage of a servant's adab (ethics) in ablution to Him with various efforts, realized with a purpose of search and a measure of duty. Each is in its own stage when in that condition, as well as the behavior of riyadah towards Him. The condition is that a servant will not ascend from one station to another until the laws of that station are fulfilled. Whoever has not fulfilled the requirements of gana'ah cannot achieve taslim. Whoever does not repent, his inabat is not valid. And whoever is not wara, his asceticism is not valid (Meerasahibu, 2024).

Al-maqam means iqamah, just as al-madkkal means idkhaal, and al-makhraj means al-ikhraj. No one is entitled to a stage of a station, except by testifying to the position of Allah SWT towards themselves in that station, with the structure of their spiritual building being correct according to a valid foundation. According to Abu al-Qasim al-Karim al-Quraysh, the maqamat are as follows: repentance, asceticism, renunciation, trust, patience, contentment." And Abu Bakar Muhammad a-Kalabadi as followed by Harun Nasution is: repentance, asceticism, patience, poverty, humility (tawadhu), piety, trust, contentment (contentment), love and enlightenment. But the maqam that can be mentioned according to Harun Nasution is: repentance, asceticism, patience, trust, contentment.

Maqamat is the plural of the word maqam, which means a place to stand, a noble rank, a position or level. In Sufi terminology: *The Mystical Language Of Islam*, Maqam is translated as spiritual position because a maqam is obtained through power and effort (mujadah) and sincerity in undertaking the spiritual journey. Meanwhile, in Sufism, maqamat refers to a servant's position in God's sight based on what he has striven for, whether through riyadhah, worship, or mujahaddah. Furthermore, maqamat refers to the long path or stages a Sufi must take to become as close as possible to God. A servant reaches a state through sincere effort in performing a number of obligations that must be completed within a certain period of time. A servant will not reach the next state before perfecting the previous state.

In the conclusion of Asnawiyah, that maqamat is the result of spiritual practice (riyadhah), while alhwal is a mental state that shows closeness to God, as a result of the riyadhah. Likewise, not much different from the conclusion given by Hana Widayani, as the latest research found by the author, he concluded that the characteristic of maqamat is that it is permanent. It can be understood that Maqamat is a spiritual level achieved by a prospective Sufi, where he does so through effort and through various levels to get closer to Allah SWT.

B. Stages of Maqamat

Sufis divide the Maqamat into stations, where a Sufi aspirant waits while striving to purify himself so he can continue on to the next station. Purification is pursued through worship, particularly fasting, prayer, reading the Quran, and dhikr. The goal of all worship in Islam is to draw closer to the self. Therefore, the self-purification of the Sufi aspirant occurs gradually (Mohabbat, 2024).

Regarding the number of stations or maqamat that a Sufi must go through to reach God, there is no consensus among Sufis. Muhammad al-Kalabazy in his book *al-Ta'arruf li Mazhab ahl al-Tasawwuf*, as quoted by Harun Nasution, for example, said that there are ten maqamat, namely al-taubah, al-zudud, al-shabr, al-faqr, al-tawadlu, al-taqwa, al-tawakkal, al-ridla, al-mahabbah and al-ma'rifah. Meanwhile, Abu Nasr al-Sarraj al-Tusi in the book *al-Luma* mentions the number of maqamat only seven, namely al-taubah, al-wara, al-zuhud, al-fagr, al-tawakkal and al-ridha. Meanwhile, Imam al-Ghazali in his book *Ihya' Ulum al-Din* said that there are eight maqamat, namely al-taubah, al-shabr, al-zuhud, al-tawakkal, al-mahabbah, al-ma'rifah, and al-ridha. Sufis differ on the levels or number of stations. According to Al-Qusyairi, there are seven stations: Repentance, Asceticism, Reliance, Patience, and Consent.

Al-Thusi has another opinion, namely: Repentance, Wara', Zuhud, Faqr, Sabar, Tawakkal and Rhida. Meanwhile, Al-Ghazali: Has a sequence of stations, namely: Repentance, Shabar, Syukur, Raja', Khauf, Zuhud, Mahabbah, Asyiq and Ridha.

Sufis usually use the stages of maqam; which are: repentance, asceticism, poverty, patience, gratitude, pleasure and trust.

1. Repentance

Etymologically, repentance is the root of *He repents* *Tubaw* which means return. Repentance in Sharia terminology is regretting with all your heart for past sins, asking for forgiveness (*istigfar*) verbally, stopping the sin from your body, and determining not to repeat it again in the future.

Sayyidina Ali said that repentance is made up of six elements, namely regret for past sins or carrying out obligatory things (if repentance is from leaving obligatory things), returning the property that was wronged to its owner, apologizing to the wronged party, resolving not to repeat the sin again, and committing to educate the lust in obedience to Allah as it once led the lust to sin (Adesokan et al., 2020).

Repentance is a term consisting of three components: knowledge, a state (condition), and an action. The knowledge referred to here is understanding the magnitude of the risk of a sin and also believing that sin stands between oneself and everything one loves. When a person deeply understands this knowledge, their heart will ache because they have lost everything they love.

If he realizes that the loss is the result of his actions, he will feel sad and troubled. This is what is called regret. If this pain grows and takes over his heart, he will resolve to do anything related to the present, past, and future. The present is, no matter what, he must immediately stop the sin he is committing. The future is determined to leave that sin behind until the end of his life. The past is about correcting past mistakes with good deeds and righteousness.

Imam Ali ibn Abi Thalib argued that repentance has six meanings: first,

feeling regret for what one has done previously. Second, ensuring one will never do it again. Third, giving back the rights of those one has taken. Fourth, fulfilling obligations one has missed. Fifth, melting the flesh attached to one's body of forbidden substances by regretting it and replacing it with halal substances. Sixth, making the body feel the pain of obedience as well as the sweetness of disobedience. Then, one should say "astagfirullah" (astagfirullah), asking for forgiveness, and repent to Allah SWT.

According to Qamar Kailani in his book "Fi At-Tasawwuf Al-Islami", repentance is a sincere feeling of regret in the heart accompanied by a request for forgiveness and abandoning all actions that cause sin. Meanwhile, Al Ghazali classifies repentance into three levels:

- a. Leaving evil in all its forms and turning to goodness because of fear of the punishment of Allah SWT.
- b. Moving from a good situation to an even better situation in Sufism, this state is often called "inabah".
- c. A feeling of regret that is done solely out of obedience and love for Allah SWT.

So, repentance is defined as a change in oneself to stop committing sins or disobedience, asking God for forgiveness for all sins that have been committed and not repeating them in the future.

2. Asceticism

Etymologically, *zuhud* means *advance in the law of the land*, meaning not being interested in something and leaving it. Whereas *Zahada fi al-dunya*, means emptying oneself from worldly pleasures for the sake of worship. Asceticism, as a Sufi teaching, is the awareness and direct communication between humans and God, a manifestation of *ihsan* (goodness), and a stage (*maqam*) toward knowledge of Allah SWT. Furthermore, asceticism, as Islamic morality, is the attitude a Muslim should adopt in understanding and responding to worldly affairs. These two concepts are essentially the same: asceticism is a prerequisite for a Muslim to attain Allah's approval. Imam al-Qusyairi defines asceticism as abandoning worldly pleasures and not caring about those who enjoy them. Not feeling proud of worldly pleasures and not complaining about losing them (Zulki et al., 2023).

Meanwhile, al-Junaid defines asceticism as emptying the hands and heart (soul) of possessions and their attendant greed. From these three opinions, it can be concluded that asceticism is the attitude of someone who loves the afterlife more than worldly affairs. They are uninterested in loving and enjoying worldly pleasures. Those who practice asceticism consider worldly material things to be lowly and a veil or barrier to gaining knowledge of God. The primary purpose of human life is not to compete for worldly material things, but to worship God. It can be understood that asceticism in Sufism means abandoning worldly pleasures, not feeling proud of them (Al-Kaisi, 2021).

3. Faqr

Literally, *faqr* (poor) is defined as someone who is in need, in need, or poor. According to the Sufi perspective, a poor person does not ask for more than what is already within us. He does not ask for sustenance, except only to fulfill obligations. He does not even ask sincerely, but if given, he accepts. He

does not ask, but does not refuse. The basis for this position of faqr, according to Imam al-Ghazali, is the behavior of the Prophet Muhammad (peace be upon him), when gold was not yet forbidden for men (Asadov, 2020).

Al-Faqr is not demanding more than what one already has and being content with what one already has, thus refraining from asking for more. A faqr mental attitude is a strong defense against the influences of material life. This mental attitude will prevent one from becoming greedy. Therefore, in principle, a faqr mental attitude is a series of ascetic attitudes. However, asceticism is more severe in facing worldly life, while faqr is merely an internal discipline in seeking and utilizing life's amenities.

Faqir according to the interpretation of Imam al-Junaid (as quoted by Muhammad Fauqi Hajjaj) is the jargon of those who approach Allah SWT with greater devotion in seclusion. It sometimes has outward indicators that can distinguish some people from others because they are those who need Allah SWT both spiritually and outwardly. Imam al-Junaid wanted every poor person to straighten out their relationship with God so that their outward appearance reflects what is in their heart, and their inner appearance confirms what is shown outwardly (Walker & Fitzgerald, 2022).

Faqr can mean a lack of the wealth one needs to survive in this world. The attitude of faqr is crucial for those on the path to Allah SWT, as wealth or an abundance of possessions can lead humans closer to evil and, at the very least, cause the soul to become attached to something other than Allah SWT.

Being poor can also mean lacking something a person needs to live life in this world. Wealth/possessions can lead people to evil and cause them to forget God. Therefore, it can be concluded that the poor are those who have turned away every thought and hope that would separate them from God, or have completely purified their hearts from anything that distances them from God. Imam Malik stated that a poor person is someone who has insufficient wealth to meet his living needs for one year. In everyday life, being fqkir can mean having no wealth. Because wealth or having too much wealth allows one to be closer to evil deeds and, at the very least, to place their souls in other than Him, those who walk toward Allah have a wealthy perspective.

4. Patience

Patience etymologically comes from Arabic *shabar* which means patient, not in a hurry, not responding, waiting calmly. In the Big Indonesian Dictionary, patience means being able to endure trials (not getting angry easily, not giving up easily, not being heartbroken easily, calm, not in a hurry, not being impetuous) (Suhefri & Adona, 2024).

Terminologically, patience means refraining from anything out of the hope of Allah SWT's pleasure, such as calamities, death, illness, hunger, and so on. Patience is also practiced in matters of pleasure. Patience, in this context, means restraining and restraining oneself from indulging in desires. Thus, patience is a mental state of controlling desires that arise from religious teachings.

According to M. Quraish Shihab, the definition of patience is "to restrain oneself or limit the soul from its desires in order to achieve something good or better (noble)". According to Ibnu Qayyim al-Jauziyyah, patience means to restrain oneself from anxiety, worry and anger; to restrain the tongue from

complaining; to restrain the limbs from chaos. According to Achmad Mubarak, the definition of patience is to be steadfast without complaining in the face of temptations and obstacles within a certain period of time in order to achieve goals (Solihin et al., 2020).

Examples of patience include the loss of a loved one, business failure, illness, and so on. Trials and tribulations often lead people to despair. As a result, they can become stressed and lose their minds, become angry, and ultimately commit suicide. All of these trials must be accepted patiently, while returning everything to God. In this regard, humans must be patient in facing life's trials. "The attitude of patience referred to is one that begins with effort and ends with acceptance and sincerity when someone is struck by a trial from Allah SWT."

5. Gratitude

Gratitude in terminology has several definitions, one of which according to Islamic law is an acknowledgment of the blessings that have been given by utilizing and using these blessings according to what Allah wants and not deviating from the commands and the Islamic religion (Shah & Parveen, 2020).

KH. Mustafa Bisri explained that the meaning of gratitude is utilizing God's blessings for the purpose of worship and glorifying His greatness. A grateful person is one who always remembers God, namely, one who always obeys and abandons sin, and one who frequently mentions and remembers Allah SWT.

According to Sheikh Abdul Qadir Al-Jailani, the essence of gratitude is acknowledging the blessings of Allah SWT because He is the Owner of grace and gifts, so that the heart acknowledges that all blessings come from Allah SWT, and also obeys His law. Sheikh Abdul Qadir Al-Jailani divides gratitude into three types: first, with the tongue, namely by acknowledging the blessings and feeling calm. Second, gratitude with the body and limbs, namely by carrying out worship according to His commands. Third, gratitude with the heart.

Gratitude in Sufism also has a definition of gratitude, which is a statement, attitude, and action in the form of a sincere and honest expression of gratitude to God for the blessings and gifts given by God. Therefore, various explanations of the word gratitude in terms of etymology, terminology, and understanding of Sufism, we can conclude that the word gratitude was adopted in Arabic Al-syukur or Al-syukru Masdar from a noun that has the meaning of thanks.

The benefits of gratitude itself make the pleasures received long-lasting and ever-increasing. Ibn 'Atha'illah explained that if a seeker is not grateful for the blessings he has received, he should be prepared to accept their disappearance. And if he is grateful, his gratitude will become a bond of that blessing (Clay & Stearns, 2020).

6. Ridha

Etymologically, ridha is a masdar isim from the word *Radhiya-Yardha-Ridhmānan* which means accepting a matter with an open heart without feeling disappointed or depressed. Meanwhile, according to the term, "ridha" is a

mental state or attitude that always accepts with an open heart all the gifts or blessings that are given or the disasters that befall them. They will always feel happy in every situation that surrounds them (Cruz-Neira et al., 2023).

According to Imam al-Ghazali, consent is the fruit of love (*mahābah*). If a servant's love for Allah SWT is strong and he is immersed in the ocean of his love, then he will be willing to accept anything his lover does.

Abdul Wahid bin Zaid said, "Consent is the widest door of Allah, paradise on earth, and the delight of those who worship Him abundantly. There is no higher rank in the hereafter than that of those who are pleased with Allah SWT, regardless of the circumstances. Whoever is bestowed with a gift has attained the highest rank."

The attitude of *al-Riddha* also means encouraging someone to strive with all their might to achieve what Allah and His Messenger are pleased with. However, in the process of achieving this, one must accept and accept the consequences, whatever the cost, for the sake of this *al-Riddha*. Once one has reached this level, one will be able to see the greatness, patience, and perfection of the One who is testing them, thus preventing them from easily complaining or despairing. Thus, only those who are experts in the knowledge of Allah and the love of God are able to accept and experience trials as a blessing, as their souls have become one with the One they love.

According to some Sufi figures such as Ruwayn, *al-Ridha* is accepting Allah's decrees for oneself with a happy heart. According to Ibnu Ujaibah *al-Ridha* is accepting destruction with a smiling face, meaning that when Allah's decrees occur, one is always open-minded and does not deny anything that comes from Allah. Al-Barkawi's opinion is that *al-Ridha* is a soul that is clean of everything that is lost without any change. Then al-Muhasibi's opinion is that *al-Ridha* is the calmness of the heart under the decrees of Allah that apply (Moulaei et al., 2023).

In this case, essentially, contentment is accepting everything that happens with joy because it is the will of Allah SWT. Someone who has reached the state of contentment will not challenge Allah's decree. Therefore, the heart of a contented person will feel calm, even when facing calamity. Contentment is the fruit of knowledge of Allah and proof that someone truly loves Allah SWT.

7. Trust

Linguistically, the word "*tawakkal*" is taken from the Arabic language. *trust* from the root word *agent* which means weak. As for *trust* means to hand over or delegate. For example, someone delegates an object or matter to another person. This means that he delegates a matter or matter and places his trust in that person regarding the matter or matter. The word (representative) *shighah* is the same as *do it*, meaning the party who carries out the orders of the person who is representing him. Terminologically, various definitions of *tawakkal* have been put forward by scholars (Ikram et al., 2025).

Ibn Qayyim al-Jauziyyah in his book *Madarij as-Salikin* said: "*Tawakkal* is a practice and servitude of the heart by relying on everything only on Allah SWT, believing in Him, covering only to Him and being content with something that befalls him, based on the belief that Allah will provide him with all the 'sufficiency for himself, by still doing the causes and hard work to

be able to obtain it. Tawakkal is part of religion and so on is inabah. Religion consists of help and worship, tawakkal is help while inabah is worship". Yusuf al-Qaradhawi said "Tawakkal is part of the most afdhal worship of the heart, it is also the greatest morals of the other morals of faith. Tawakkal is a request for help, while total surrender is one form of worship".

CONCLUSION

In Sufism, Maqamat is the position of a servant in the sight of Allah, achieved through earnest effort in performing riyadhah, worship, and mujahadah. Maqam also means the result of sincerity and continuous struggle. A person can only move and ascend from one maqam to a higher maqam after undergoing training and instilling better skills and having also perfected the conditions that must be present in the maqam below it.

On this spiritual journey, a devotee must undergo the various stages with patience and sincerity, ensuring that each station reached brings him greater closeness to God. The stations are not temporary achievements but are permanent in a Sufi, signifying steady and continuous progress in his spirituality.

The Sufis divide the Maqamat into stations, where the aspiring Sufi waits while striving to purify himself so he can continue on to the next station. Purification is pursued through worship, particularly fasting, prayer, reading the Quran, and dhikr. The goal of all worship in Islam is to draw closer to the self. Therefore, the aspiring Sufi gradually purifies himself.

There is disagreement among Sufis about the number of stations or maqamat a Sufi must go through to reach God. However, Sufis generally use a series of stages: Repentance, Asceticism, Neediness, Patience, Gratitude, Consent, and Reliance.

1. Repentance is a term consisting of three components: knowledge, a state (condition), and an action. The knowledge referred to here is understanding the magnitude of the risk of a sin and also believing that sin stands between oneself and everything one loves. When a person deeply understands this knowledge, their heart will ache because they have lost everything they love.
2. Asceticism as a teaching of Sufism is the existence of awareness and direct communication between humans and God as a manifestation of ihsan and is a stage (maqam) towards knowledge of Allah SWT.
3. Al-Faqr is not demanding more than what one already has and being content with what one already has, thus refraining from asking for more. A mental attitude of faqr is a strong defense against the influences of material life. This mental attitude will prevent one from becoming greedy.
4. Patience According to Ibnu Qayyim al-Jauziyyah, patience means refraining from feeling anxious, worried and angry; restraining the tongue from complaining; restraining the limbs from chaos. According to Achmad Mubarak, the meaning of patience is being steadfast without complaining in the face of temptations and obstacles within a certain period of time in order to achieve goals.
5. Gratitude in the science of Sufism also has a definition of gratitude which is a statement, attitude, and action in the form of a sincere and sincere expression of gratitude to Allah for the blessings and gifts given

by Allah.

6. Ridha According to Imam al-Ghazali, consent is the fruit of love (mahābah). If a servant's love for Allah SWT is strong and he is immersed in the ocean of his love, then he will be willing to accept anything his lover does.

7. Trust

Ibn Qayyim al-Jawziyyah in his book *Madarij as-Salikin* said: "Tawakkal is a practice and servitude of the heart by relying on everything only on Allah SWT, believing in Him, covering only with Him and being content with something that befalls him, based on the belief that Allah will provide him with all the 'sufficiency for himself, by still doing the causes and making hard efforts to be able to obtain it.

Consistent practice will help deepen your understanding and spiritual experience at each stage. Furthermore, it's helpful to continue learning and consulting with more experienced spiritual teachers, or sharing with fellow seekers to gain valuable insights and perspectives. Interaction with a spiritual community can provide crucial moral and intellectual support on this journey.

Remember that the maqamat is a process that requires time and patience, and each stage has profound meaning and lessons that need to be fully contemplated and internalized. This way, seekers of truth can better explore the maqamat and achieve greater closeness to the spiritual truth they seek.

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