

Ahmad Al-Sirhindi's Stations of *Muraqabah* in the Naqshabandi Order Taught by Wan Sulaiman Wan Siddik, A 19th Century Malay Scholar in the Malay World

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Abstract

The Naqshabandi Order's lineages in the Malay world are identified as aspiring from Ahmad al-Sirhindi's revival. In 19th century, it is transmitted from Central Asia to the Malay world throughout India and Mecca by the Malay adherents who domiciled in Mecca and pilgrimage travellers. Ahmad al-Sirhindi's late legacies in the 19th century in the Malay world are discovered coming from Khalid b. Ahmad and Ahmad Sa'id b Abi Sa'id's lines. Even both are sharing similar fundamental in the Naqshabandi Mujaddidi's rite, but the Malay adherents of both lines exercise dissimilar stations of muraqabah known as al-maqamat al-mujaddidiyyah taught by Ahmad al-Sirhindi. The history and content study are utilized to scrutinize the practice of muraqabah's stations and to identify the factor compels to the different applications. The study focuses basically on Wan Sulaiman Wan Siddik, a 19th century Malay scholar as his intellectual vicinity to Ahmad al-Sirhindi is noticed from his spiritual lineage consisting of his late biological descendent and his Malay Jawi scripts transmitting al-Sirhindi's notion. At the end, the study singles out that al-maqamat al-mujaddidiyyah are still being adept by the Malay adherents of both lines in some diverse applications, but the difference only lies in the summarization and terminologies.

Key word: Ahmad al-Sirhindi, Wan Sulaiman, *muraqabah*, *al-maqamat al-mujaddidiyyah*, Naqshabandi,

Introduction

The origin of the Naqshabandi order carried out by the Malay society nowadays came from the impact of Ahmad al-Sirhindi's revival and the effort of his serial outstanding heirs. Thus, the Naqshabandi order originally from the Central Asia was founded in the Malay World transmitted from India, then to Mecca and then arrived in the Malay World taught by the Malay adherents. They learned it during their domicile in Mecca for study and in pilgrimage season. In the Malay World, Naqshabandi Mujaddidi was identified to be dominated by two major lines; the first from Khalid Ahmad (1779M-1827M), afterward recognised as Naqshabandi Mujaddidi Khalidi and the second from Ahmad Said Abi Sa'id (1802-1871M), later known as Naqshabandi Mujaddidi Ahmadi. Both were the late Ahmad Sirhindi's legacies sharing mostly similar basic Mujaddidi's principles and rites with a little difference in approach such as *al-Araba'inat* (forty days psychological seclusion). Both successfully established the Naqshabandi Mujaddidi Order to be the most prominent among the Malay adherents in the early 19th century until now (Muhammad Khairi et al., 2013). Among Khalid Husain's heirs engaging major role in teaching the Malays into his Order were Ismail Abdullah al-Minangkabaw, Sulaiman Hasan al-Qarimi, Yahya al-Daghistani, Khalil Parsha, Ali Reda and Sulaiman al-Zuhdi Hasan al-Mikhaliji.

Those were the chief masters dispersing the Naqshabandi Mujaddidi Khalidi to the Malay world throughout their Malay representatives such as Abdul Wahab al-Rokan, Ahmad Muhammad Baqir, Muhammad Tayyib Abdullah and Muhammad Hashim Buayan (Abdul Manam, 2003). These Malay figures were engaged greatly in spreading Naqshabandi Mujadidi Khalidi in many parts of Malay World, including Indonesia. However, the most dominant Khalid's heir in diffusing the Naqshabandi Mujadidi Khalidi's rite among the Malay masters is Sulaiman Zuhdi through his Arabic collective letters, *Majmu'at al-Rasa'il 'ala Usul al-Khalidiyyah al-Diya'iyah al-Mujadidiyyah al-Naqshabandiyyah*. Meanwhile among Ahmad Sa'id's heirs were Muhammad Umar, Muhammad Mazhar, Abdul Hamid Shirwani, Muhammad Saleh al-Zawawi and Muhammad Murad al-Qazani (b. 1272H), Abdullah al-Zawawi, Muhammad Jan al-Makki and Muhammad Andakhawi al-Bukhari. They were liable grand masters in disseminating the Naqshabandi Mujadidi Ahmadi's rite in the Malay world to their Malay successors such as Raja Muhammad Yusuf al-Ahmadi, Sayyid Yusuf Ali al-Zawawi and Sayyid Abdul Rahman b. Sayyid Muhammad Idrus known as Tokku Paloh (1817M-1917M), Abdul Rahman Limbong, Sultan Zainal Abidin III in Terengganu, Ismail Jabal, Sayyid Ja'far b. Muhammad al-Saqqaf, Sayyid Ja'far bin Abdul Rahman al-Qadri, Haji Abdul Aziz, Sayyid Abdul Azim al-Maduri, Kiyai Haji Zainal Abidin Kwanjar, Ahmad Khatib al-Sambas and Wan Sulaiman Wan Siddik (Muhammad Khairi et al., 2013).

Among these Malay figures, Wan Sulaiman Wan Siddik was identified as having more dominion in fitting Ahmad al-Sirhindi's teaching through Naqshabandi Mujaddidi Ahmadi. This is noticeable in his writing in the Malay Jawi scripts about the Naqshabandi Mujadidi's principles and rites such as '*Inilah Risalah Bernama Nihayah al-Matlub litasfiyyah al-Qulub*', completed in 30 Jamad al-Akhir 1337H/ 2 April 1919 and '*Nur Sati' wa Sayf Qati' wa Hujjah Qawiyyah fi Bayan Tariqah calaihi Naqshabandiyyah Mujaddiyyah*', completed in 28 Shawal 1345H/ 30 April 1927. Furthermore, during his domicile in Mecca for study from 1887 until 1906, his scholarly adjacencies to Ahmad al-Sirhindi comes through his participation in the Naqshabandi Mujaddidi Ahmadi taught by Muhammad Andakhawi al-Bukhari. He took the Order from Muhammad Umar al-Umari al-Ahmadi, then he got from his father, Ahmad Sa'id al-Umari al-Ahmadi. The title of al-Umari and al-Ahmadi was used by both masters to signify their descendant proceeds to Ahmad al-Sirhindi (1563M-1624M), notable as Imam al-Rabbani and Mujaddid Li-Alf al-Thani. Ahmad al-Sirhindi's descendant elapses to the second caliph of Islam Umar al-Khattab (al-Qazani, n.d.; al-Bakini, 1991).

Wan Sulaiman strong inheritance in al-Sirhindi's thought and spirituality through his biological descendants was also demonstrated in his written silsilah. It was written the word al-Ahmadi after his teacher's name and him as well such as Muhammad Andakhawi al-Bukhari al-Ahmadi and Wan Sulaiman Wan Siddik al-Ahmadi (Abdul Manan, 1375H). In addition, Wan Sulaiman also studied Arabic translation *al-maktubat* by Muhammad Murad al-Qazani (b. 1272H). It was published by *al-Matba'ah al-Miriyyah al-kaninah bi Makkah al-Mahmiyyah* in 1899M (Muhammad Khairi et al, 2013) Wan Sulaiman Wan Siddik (1872M or 1874M-1935M) was born from a highly influential noble aristocratic family of the Kedah's Sultan. The title of 'Wan' in the head of his name indicates his descendent. Wan Hanafi Wan Long in '*Mengenal Asal Usul Keturunan dan Keluarga*' describes the 'Wan's group in Kedah's history played a significant and influential function in the royal palace and occupied great positions such as Bendahara, Laksamana, Temenggong, Maha Menteri (Called Menteri Empat, Delapan and Enam Belas) Shahbandar, Hakim, Bendahari, Kadi and given certain title as honor such as Dato' Seri Maharaja, Dato' Seri Paduka and others. There are several theories suggesting the origin of the title 'Wan'.

The first, it was created by the word of '*pahlawan*' (warrior) for a group of people from the warrior descendants. It is abbreviated as '*Wan*' when they are called by the Sultan. The second, it was the inspiration of the Sultans in the Kedah's state. The third, it was not a title but a descendent which was existed earlier than 531H/1150M. The fourth, *Wan's* group was originated from a mixture marriage between *Wan's* Family and Arab such as a woman called Wan Emas, great-grandchild of Dato Seraja Wang, who married to an Arab from Hijaz named Syarif Aman in 1011H/1546M. The fifth, it was originated from the Rudrawana's descendant, a final Funan's King. The name was abridged as Wan from the Warman. The last, *Wan's* groups were originated from Negara Champaka Tua (Old Champaka State) (Wan Hanafi et al., n.d.). It is hard to determine the truth of the theories. But, the important fact is that the *Wan's* groups engaged a pivotal role and direct involvement in the administration of the state of Kedah and Kedah's royal family. This fact was proven from his father's side, the third ancestor of Wan Su was called Temenggong Kolot Bukit Lada, an aristocratic person from Pattani domiciling in Mukim Padang Kerbau.

The word of 'Kolot' was derived from Siamese word that meant walking under the falling tree (Wan Shamsuddin, 1991). Besides Wan Sulaiman was an aristocratic family from his father's side, he also had a blood relation to Kedah royal family from his mother's side, Wan Tam binti Wan Abu Bakar. She was known as Wan Tam Kecil. She was a cousin to Wan Hajar binti Wan Ismail bin Dato' Seri Paduka Raja Laksamana (1841M-1909M). She was identified as Mak Wan Besar, a sister to Dato' Wan Muhammad Saman bin Wan Ismail (1830-1898), a Kedah Prime Minister from 1870 until 1898 appointed by the 23th Kedah's Sultanate, Sultan Ahmad Tajuddin Mukarram Shah III. She also was a wife to Sultan Ahmad Tajuddin Mukarram Shah II. Later, she was honoured as Paduka Wan Hajar. She was a mother to Tunku Abdul Hamid Halim Shah (b. 1864M), Tunku Abdul Aziz (b.1870M), Tunku Muhammad Jiwa (b. 1876M) and Tunku Mahmud (b. 1876M) (Ibrahim Ismail, 1987).

This explanation indicates that the 'Wan' family from his mother's side actually plays a great role and exerts great influence upon Kedah's royal family and the stability of the state. It occurred when Sultan Zainal Rashid Muazzam Shah I demised in 13 Jamad al-Akhir 1270H/ 13 Mac 1854M. His son in Law, Raja Muda Tunku Muhammad Said attempted to replace Sultan Zainal Rashid instead of his real blood son, Tunku Ahmad Tajuddin III. However, Raja Muda Tunku Muhammad Said's trial was objected harshly by Wan Ismail bin Dato' Seri Paduka Raja Laksamana. He confronted with those attempted to disapprove of Sultan Ahmad Tajuddin's appointment as the new Sultan at Balai Besar. He uttered before Tunku Muhammad Said and his followers by expressing a courageous remark that whoever desired to disparage Tunku Ahmad Tajuddin III's declaration as new sultan, they must challenge his authority first. No one came forward, and the declaration ran peacefully by the Nobat, a type of Malay band played during a royal ceremony, and twenty one cannon shots were fired as a signal the ceremony was succeeded. If such crisis and dispute were unsolved, it would cause to the civil war between the royal families. Among the supporters of Sultan Ahmad Tajuddin appointed as a new Sultan were Wan Ismail (Laksamana), Wan Ibrahim (Temenggung), Wan Muhammad Taib (Bendahara), Syed Abdullah al-Jafri, Haji Muhammad Taib al-Mas'udi (Kedah's Mufti) and Haji Muhammad Saleh Penaga (religious scholar).

The appointment of Sultan Ahmad Tajuddin III as a new Sultan of Kedah was also authorized by the Siam Government. From this era, Kedah was developed drastically. Alor Setar was extended and turned to be Kedah's capital where many roads and constructions were built (Muhammad Hassan, 1968; Ibrahim Ismail, 1987; Muhammad Isa, 1990). After returning to Kedah in 1906, Wan Sulaiman was appointed by several posts starting as a district Kadi, then Chief Kadi, acting Shaykh Islam (two years) and the third Shaykh Islam (fifteen years). He was an active Sufi scholar in enhancing the society and aristocrat class to be a good Muslim. He had a lot of contributions in social religious political aspect to improve the society and state such as modernization of the Islamic educational system, religion administration, issuing the fatwa, establishing zakat's institution, and others. The climax of his effort is the teaching of the Naqshabandi Mujadidi Ahmadi to the local and aristocrat class. Among aristocratic people joining in the Order under his instruction were Sultan Abdul Hamid and Tengku Mahmud. (Muhammad Khairi et al., 2010). Wan Sulaiman categorizes the Naqshabandi basic rite into five: *dhikr sirr* in seven subtitles, *nafi wa ithbat*, *tahlil lisan*, *rabitah* and *muraqabah*. He looks at the *muraqabah* as the highest, and the climax ritual in the Naqshabandi Mujadidi Ahmadi's rite.

The practice of *muraqabah* can be realized by the permission of shaykh based on his insight observation and the preparation of the disciples. It is exercised after they have efficiently accomplished *dhikr sirr* in the entire *latifahs*. In English, the term *muraqabah* is derived from Arabic word '*raqaba*'. It is defined literally as contemplation, meditation, observation, supervisions, surveillance, control, watchfulness (Cowan, 1976). Technically, it has been described by Sufi scholars in various definitions and meanings generally. However, it connotes similar core idea in numerous vocabularies the perpetual presence of Allah in the heart. It affects the entire action, minds and feelings observe His existence alone in all circumstances. However, in Naqshabandi Order, the *muraqabah* has more specific meaning. Wan Sulaiman defines it from Naqshabandi's outlook with the allegorical remarks as he perceives as,

“The term *muraqabah* from the people of the order's insight is to preserve the heart from all pass-thought and to wait for the overflow of divine's spiritual flood. It is likened as one sitting under a pipeline ready to receive raining water abundances from it. At that time of *muraqabah*, all *dhikr* and *rabitah al-shaykh* are no longer required to be exercised” (Wan Sulaiman, 1337H).

This indicates that *muraqabah* is the ultimate purpose and the end ritual consists of the total presence of Allah and preparation to receive His flood.

The readiness of heart to obtain divine's spiritual flood occurs when it is successfully purified from the darkness of material attraction, pass thought, blameworthy qualities by *dhikr sir* in the entire subtitles (plural, *lata'if*) in the body and *rabitah*. These negative elements are the veiled for the clean heart. It is identical with the soul or spirit in different words to obtain the constant presence of Allah and absorbing His flood.

In Naqshabandi's terminology, the *fiyad ilahi* (divine's spiritual flood) in the context of *muraqabah* alludes to the appearance of *Iman, ma'rifah*, all perfection qualities of Sainthood and Prophethood (al-Sirhindi, n.d.). It can be said that God's spiritual flood is a type of direct comprehension and certitude granted by God's clear lesson and blessing. It does not mean that God dwells in the heart. It is similar to the other Sufis terminologies such as *nafahat ilahiyyah* or *nur ilahi* or *jadhbah ilahiyyah*. Thus, in the station of *muraqabah*, recollecting *dhikr sirr* by the alphabet Allah, its form, its movement in heart and *rabitah* to the *shaykh* are not required. This is because *muraqabah* is the end and the real essence remembrance of Allah. It has only been exercised by contemplating deeply its meaning by waiting God's flood overflows gradually in the bottom of heart. This is similar to Ala' al-Din Muhammad al-Attar's viewpoint that it is necessary at the beginning stage to have a heart binding to the Shaykh. The emotional bond to the shaykh is identical to bind with other than Allah by presenting his existence and getting his pleasure because the shaykh is a causal entry to attain the end. However, the binding with the *shaykh* at the end stage is obligated to be repealed. It is only instructed to observe totally the presence of Allah alone. The revocation to the shaykh in its improper stage makes the journey to God's presence is fruitless (al-Qazani, n.d.). This indicates *dhikr sir*, and *rabitah* have limitation as an instrument to obtain *muraqabah*. The *muraqabah* is the genuine presence of Allah by evacuation all forms and alphabets. This indicates that *muraqabah* is final rite in the Naqshabandi Mujaddidi Ahmadi Order taught by Wan Sulaiman. In this issue, Wan Sulaiman uses the ruling principle as saying:

“When one obtains the station of *muraqabah*), so that the *rabitah* is no longer to be exercised based on the ruling principle: *idha zaharat al-haqiqat irtafa'at al-wasilah* (when the reality is attained, the mean is discharged)” (Wan Sulaiman, 1345H)

He explains *muraqabah* as the ultimate substance of remembrance of Allah has three important components; *al-Ihsan* (excellent deed), *al-tafakkur* (contemplation) and *al-intizar* (waiting) (Wan Sulaiman, 1345H). It is an act with full patience waiting for a moment by withdrawal all things, material ties and hectic with the created elements existed in the heart. Then, the clean heart fixes to establish a constant presence of Allah alone in the aspect of His transcendent self-sufficient essence. The waiting for divine's spiritual flood is identical to the act of preparing to undertake of God's presence and His immaterial flood. The intolerance by not waiting in *muraqabah* to receive divine's spiritual flood is similar to one sits under a roof and the barrier during raining moment that results in nothing. The bestowal of divine's spiritual flood is perfected in God. However, the defection comes from the side of the receptor, not God. The consequence of *muraqabah* results in disciples a definite presence, glory and fear to Allah. It contains all goodness in the world and hereafter as it affects a constant presence and direct consciousness of Allah in the tasted manner. It also resembles the strict preservation of the *shari'ah* law internally and externally with full courtesy. By this meaning, Wan Sulaiman illustrates a Sufi figure's trait to elaborate the idea of *muraqabah's* impact to Allah. He says:

“During the *muraqabah*, a disciple must keep remembering constantly his God. He believes that God sees him and knows all his actions. A disciple also must bear in mind that he presents before his God. Thus at the time, he conducts himself with a definite shyness and courtesy before his God who constantly sees him. He must preserve himself and seriously fear that if God sees him in the misdeed action, it causes him to be distant from His door as narrated from Sirr al-Saqati may Allah blesses him. He never locates his two legs toward the niche direction for forty years. During the time, he only sits by placing his two legs under the posterior. This happens because of strong certainty effects from his contemplation. In the reality, we sit before our King in this world, so we sit with the highest respect and glory as he is visible before our eyes. However, as analogised in the matter, we are unconscious to the real Lord because we lost courtesy to Him. In fact, he is forever visible in front of us. Therefore, the contemplation is much recommended in this order” (Wan Sulaiman, 1337H).

Wan Sulaiman adopts eighteen stations of *muraqabah* as taught from his master, Muhammad Andkhawi al-Bukhari. He elucidates the hierarchy stations of *muraqabah* in the Naqshabandi Order. It begins with (1) *muraqabah al-ahadiyyah* (contemplation of Oneness), (2) *muraqabah al-ma'iyah* (contemplation of company) and (3) *muraqabah al-aqrabiyyah* (contemplation of the nearest). These three stations of *muraqabah* are the end lesson taught by Muhammad Baha al-Din al-Naqshabandi. Whereas the rest detailed *muraqabah* are taught by Ahmad Sirhindi and his heirs. It is famously known as *al-maqamat al-mujaddidiyyah* (mujaddidiyyah stations) such as *mahabbah al-ula* (first love) and *al-thaniyyah* (second love) until to *al-la tacyyun* (non determination). The *mahabbah al-ula* and *al-thaniyyah* are calculated as one within *muraqabah al-aqrabiyyah* as both are subdivisions in it.

The *mahabbah al-ula* and *al-thaniyyah* consist of fourteen details ascending transition stations of *muraqabah* such as (4) *qaws wilayah al-ulya* (bow of the highest sphere), (5) *wilayah al-malaikah* (angelic sphere), (6) *kamalat al-nubuwwah* (perfections of the Prophethood), (7) *kamalat al-risalah* (perfections of Risalah), (8) *kamalat 'ulu al-azmi* (perfections of the prophets *ulu al-azm*), (9) *haqiqah al-ka'bah* (reality of the Ka'bah), (10) *haqiqah al-quran* (reality of Quran), (11) *haqiqah al-solat* (reality of the prayer), (12) *ma'budiyah al-sarfah* (pure worshipped), (13) *haqiqah ibrahimiyyah* (reality of Ibrahim), (14) *haqiqah musawiyyah* (reality of Musa), (15) *haqiqah muhammadiyyah* (reality of Muhammad), (16) *haqiqah ahmadiyyah* (reality of Ahmad), (17) *hubb al-sarf* (pure love) and (18) *la ta'ayyun* (non determination). All these stations are indications to empty the observation to the creation and self-portion but Allah alone. It teaches disciples experiencing and tasting the connotation of tawhid in heart. Wan Sulaiman explains the technique to perform stations of *muraqabah* as:

“Contemplation in this order starts with, *muraqabah ahadiyyah*. It is exercised by preparing to absorb the flood from God's Essence with attending its Quranic meaning: Say He is Allah, the One (112:1). And at this station, one is requested to perform *nafi wa ithbat* by controlling the breath. Next the second contemplation is performed by the shaykh's authorization. It is a *muraqabah al-ma'iyah* by attending its Quranic meaning: “He is with you wheresoever you may be” (57:4). The both stations are exercised by contemplating in *latifah al-qalb*. It is a manifestation of *wilayah al-suqra* for the *al-awliya'* (the lower sainthood immaterial territory). At this station, one is required to exercise verbally *tahlil lisan* daily five thousand times. The third contemplation is, *muraqabah al-aqrabiyyah* by tending its Quranic meaning: “We are nearer to him than his jugular vein” (50:16). It is done in *latifah al-nafs* by waiting divine's spiritual flood overflows from the Essence of God. It is obligated for one at this *muraqabah* to recite salutation of the Prophet Muhammad SAW one thousand five hundred times daily. By this third *muraqabah*, one enters to the *wilayah al-Kubra* for the *al-anbiya'* (the higher prophetic immaterial territory). These three *muraqabah* are the final lesson in the Naqshabandi Order taught by Muhammad Baha al-Din. The rest detail stations taught by Imam al-Rabbani” (Wan Sulaiman, 1337H)

For *mahabbah al-'ula* and *mahabbah al-thaniyyah*, both are contemplated in the *latifah al-nafs*. It is similar to be adept in *muraqabah al-aqrabiyyah* by exhibiting its sense from Quranic verse: “People whom He will love and they will love Him”. (5:54). It is contemplated in *latifah al-nafs* until to the station of *la ta'ayyun*. It can be concluded that the stations of *muraqabah* including *al-maqamat al-mujaddidiyyah* in Wan Sulaiman's practice are exercised in two *latifahs*: *latifah -al-qalb* (the heart located two fingers below the left breast) and *latifah al-nafs* (on the centre of the forehead). It begins with *muraqabah al-ahadiyyah* and *al-ma'iyah* in *latifah al-qalb*.

It proceeds gradually within *muraqabah al-aqrabiyyah*, *mahabbah al-Allah* and *al-thaniyyah* until to the station of *la tacyyun* in *latifah al-nafs*. Wan Sulaiman's hierarchy of *muraqabah* is identical to the adoption of the reputable Mujadidi master, Muhammad Murad al-Qazani in his *dhayl al-rashahat* where al-Sirhindi's major doctrine briefly defined from *al-maktubat*. The application of *mahabbah* is very significant in *muraqabah*. It is the chief of all the emergences of praiseworthy qualities and spiritual stations. Al-Ghazzali says that *mahabbah* of Allah is the ultimate station and a crucial seed of all stations. No station beyond it as it upshots the coming out of all spiritual stations such as intimacy, pleasure, passionate and all commendable qualities. No station as well before it unless it turns out to be the starting of all spiritual stations such as repentance, patience, ascetics and all admirable stations. The *mahabbah* cannot be conceived respectably unless one possesses clear gnosis and understanding of what entity he recognizes to idolize (al-Ghazzali, 1995).

Moreover, the *mahabbah* in respect to the theological prospect connotes annihilation in *tawhid*. The meaning of Quranic verses: People whom He will love and they will love Him, it does not indicate literally that only God loves them, and they love Him (5:54). However, it deeply alludes to a deeper sense that God loves Himself as the creation being is the impact of His action. Figuratively, the position between the creation and God is similar to the position of writer and book. The creation is the God's book (*tasnifullah*), when He loves His book, in reality, He loves Himself as the book is the end-product of His action (al-Ghazzali, 1995). It alludes in insight vision that Allah is the real source of one's deed where his action is nothing in the real impact except by the Will and Power of Allah. Likewise, in the apprehension of *al-ahadiyah*, *al-ma'iyah* (company) and *al-aqrabiyyah*, it refers to the transcendental Essence of God neither to His qualities nor His names as confirmed by verification people. In contrast to the theologians in *'ilm al-Kalam* (dialectic theology), they believe *al-ahadiyyah*, *al-ma'iyah*, and *al-aqrabiyyah* by His qualities not by His essence.

The belief that all the said qualities qualified by His essence held by many Sufis such as Sa'ad al-Din al-Kashigiri, Allaudin al-Abizi, Ibn Arabi, Ahmad al-Sirhindi, al-Sha'rani (al-Sirhindi, n.d; al-Qazani, n.d; al-Sha'rani, 2009). All the stations from *al-ahadiyyah* to *al-aqrabiyyah*, *mahabbah al-ula* and *mahabbah al-thaniyyah* become a bridge to ascend one into the final station of *la ta'ayyun*. It is identical with *dhat al-buht* (the utmost essence) that it is imperceptible by the senses. It only can be experienced by an insight vision with a connotation of incapability to perceive His outmost reality in the most transcendental sense as pronounced by Abu Bakar: "the incapability to apprehend His outmost Essence is a real recognition". Ali b Abi Talib also says: "the discovery to apprehend God's utmost essence is polytheistic". This is because the vision of God's essence in this material world by eyes in head and heart is impossible unless in the hereafter as confirmed by a majority of Ahl al-Sunnah wa al-Jama'ah's school (al-Alusi, 2011).

Al-maqamat al-mujaddidiyyah introduced by Ahmad al-Sirhindi does not imply that he is superior than his predecessor, Muhammad Baha al-Din. However, it is more as a detail station clarifying general connotation in three basic *muraqabah* by Muhammad Bah al-Din. *Al-maqamat al-mujaddidiyyah* is transmitted at the level of *tawatir* (uninterrupted transmission) and got a strong verification of thousand prominent scholars from Ahmad al-Sirhindi's serial heirs over the Muslim world (al-Qazani, n.d.) However, the application of *al-maqamat al-mujaddidiyyah* is diverse among his late heirs. It occurs after the period of Khalid b. Ahmad and Ahmad Sa'id among the Malay or non Malay adherents. It relies upon predecessor masters effort in transmitting *al-maqamat al-mujaddidiyyah* over the period to their current disciples.

Some masters in Naqshabandi Mujadidi Ahmadi whose their lineage associates to Ahmad Sa'id such as Muhammad Azim al-Maduri, Muhammad Salih Abdul Rahman al-Zawawi, Ahmad Khatib al-Sambas and Uwais Abdullah al-Mujtabi al-Husayni, they practice similar situations of *muraqabah* with Wan Sulaiman. However Muhammad Azim in *Inilah kayfiyyat berzikir Tariqat Naqshabandiyyah* and Muhammad Saleh in *Kayfiyyat al-Dhikr 'ala Tariqat al-Naqshabandiyyah al-Mujaddidiyyah al-Ahmadiyyah* do not further describe *al-maqamat al-mujaddidiyyah* in their epistles. Ahmad Khatib al-Sambas in *Fath al-'Arifin* enlists *al-maqamat al-mujaddidiyyah* into twenty *muraqabah*. But he locates the other stations after the station of *la ta'ayyun* such as *haqiqah al-ka'bah*, *haqiqah al-quran*, *haqiqah al-salah*, *ma'budiyyah al-sarfah*. Similarly to Uwais Abdullah al-Mujtabi', but he puts the other stations in different terminologies above the station of *la ta'ayyun* such as *al-sayf al-qati'* and *al-qayyumiyyah* (Muhammad Naquib, 1963; al-Mujtabi', 2002).

Similarly to masters in Naqshabandi Mujadidi Khalidi, they are also abided by carrying out Ahmad Sirhindi's principles and *al-maqamat al-mujaddidiyyah*. This is affirmed by Muhammad Asad Sahib Zadah, a master in Naqshabadi Khalidi as well as a trusted cousin and heir of mawlana Khalid Ahmad al-Shahruti in *Bughyah al-Wajid fi Maktubat Hadrah Mawlana Khalid*. He describes similar stations of *muraqabah* until *la ta'ayyun* as did by Wan Sulaiman with little different terminology. He also confirms that all the detail stations of *muraqabah* in the Naqshabandi Order must refer to al-Sirhindi's *al-Maktubat* in order to get its ultimate end (Muhammad As'ad, 1334H). Sayfullah Husin Bachlar from Dagestan, his lineage goes to Khalid Ahmad through Ismail al-Shirwani al-Kurdimiri, he also carries out similar *al-maqamat al-mujaddidiyyah* as Wan Sulaiman's practise. But he still put above the station of *la ta'ayyun* the other stations such as *al-sayf al-qati'*, *al-qayyumiyyah* and *haqiqah al-sawm* as practiced as well by Uwais Abdullah al-Mujtabi' (Sayfullah, 1998). In fact, the station of *la ta'ayyun* is the most ultimate and final station in the Naqshabandi Mujaddidi Order.

No other stations are reliable beyond it. It refers to Allah in the state of the pure transcendental self-sufficient essence. It means His utmost essence is exempted from all conditions including conditional and all relativity to other beings. It is identical to the other terminologies such as *dhat al-buht*, *dhat al-mutlaq*, *ghaib al-mutlaq*.

No other stations are experienced beyond it (al-Nablusi, 2006). The stations such as *haqiqah al-ka'bah*, *haqiqah al-quran*, *haqiqah salat*, *ma'budiyah al-sarfah* actually they are located before the *la ta'ayyun*. Meanwhile the other stations such as *al-sayf al-qati'*, *al-qayyumiyyah* and *haqiqah al-sawm* are not famous as well as no longer practiced by many reputable masters from Ahmad al-Sirhindi's legacies (al-Qazani, n.d.). This fact is affirmed by Ahmad al-Sirhindi himself by saying that it is not permissible and impossible for one to escalate above the station of the Muhammad's reality, a possible and reality of all realities as above it is the station of *la ta'ayyun*. In fact, it is at the station of *wujub* (necessary), *qidam* (eternity) and *ilahiyyah* (Divinity). No one even the Prophet Muhammad SAW arrives beyond the station of *la ta'ayyun* as he forever in possible station never transgress the boundary of eternity station. This indicates *la ta'ayyun* is experienced within the reality of Muhammad as it is a shadow of *la ta'ayyun*. One associates experiencing the station of reality of Muhammad with the Prophet Muhammad SAW by mean of *tufayli* (hang on) and *wirathah* (inheritance) or *khadim Bi al-makhdum* (servant to master) by the mercy and blessing of Allah (al-Sirhindi, n.d.).

Meanwhile some Malay masters from Indonesia such as Abdul Wahab Rokan, Jalaluddin and Muhammad Hashim whose their spiritual lineage to Khalid Husain through Sulaiman al-Zuhdi, they mostly exercise *al-maqamat al-mujaddidiyyah* based on Sulaiman al-Zuhdi's succinct idea in *Majmu'ah al-Rasail*. His succinct description of the entire basic stations of *muraqabah* including *al-maqamat al-mujaddidiyyah* begins with *muraqabah al-ahadiyyah al-af' al wa al-mutlaq*, *muraqabah al-ma'iyah*, *muraqabah al-aqrabiyyah* and *muraqabah al-dhat al-sarf wa al-buht*. In the *muraqabah al-dhat al-sarf wa al-buht* contains precisely *kamalat al-nubuwwah*, *kamalat al-risalah*, *kamalat ulu al-'azmi*. It also contains *maqam al-khullah wa al-uns* for *haqiqah ibrahimiyyah*, *maqam al-muhibiyyah al-sarfah* for *haqiqat musa* and *harun* and *maqam al-takhayyur fi al-muhibiyyah* for *haqiqat Isa*, *maqam al-muhibiyyah al-mumtaziyyah* for *haqiqah muhammadiyah*, *maqam al-muhibiyyah al-sarfah* for *haqiqah ahmadiyyah*. It also includes *hubb al-sarf*, and *haqiqah al-ka'bah*, *haqiqah al-quran*, *haqiqah al-solat*, *al-ma'budiyah al-sarfah* are realities contain in *haqiqat al-ilahi* until to *martabah al-dhat al-mutlaqah* (al-Zuhdi, n.d.)

His succinct notion is approximately similar to Muhammad Murad al-Qazani with some differences in the idea and terminologies. The difference is Sulaiman al-Zuhdi summarizes major notion of *al-maqamat al-mujaddidiyyah*. He makes the critical summary coincides with different idea arrangement, clarification, amalgamation among stations and putting extra stations such as after *haqiqah Musa* with *haqiqah Harun* and *haqiqah Isa*. Consequently, his summarization causes diverse applications by his Malay heirs and adherents. For instance, Abdul Wahab Rokan and his late successors such as Ishak Muhammad Arif in Pahang and Muhammad Yatim in Kedah apply simple *muraqabah*, namely *muraqabah al-ahadiyyah*, *al-ma'iyah* and then finally *tahlil lisan* (Abdul Manam, 2003 ; Rosnaaini, 1997).

However the other Abdul Wahab Rokan's late successor such as Yahya bin Abdullah Sani (also known as Yahya Laksamana), a prolific writer in Naqshabandi perceives *muraqabah* into twenty five stations. It fundamentally starts with *ahadiyyah*, *ma'iyah*, *aqrabiyyah*, *'ubudiyyah*, *mahabbah*, *dhat al-sarf wal-baht* and *dhat al-mutlaq*. He also adds terminologies as upshot from the said basic such as *al-asma' al-Husna*, *al-Bayt al-ma'mur*, *Sidra al-muntaha* and others (Yahya, 1980). However, Jalaludin and Muhammad Hashim as well as his disciple Kadirun Yahya whose their lineage meets to Sulaiman al-Zuhdi through Ali Reda, they exercise similar summarization version as did exactly by Sulaiman al-Zuhdi in *Majmu'at al-al-Rasa'il*. But Jalaluddin adds some subdivision stations such as *maqam mukashafah*, *maqam muqabalah* *maqam fana fillah* and *maqam baqabillah* (Jalaluddin, 1971; Djmaan Nur, 2004). As analysed from Jalaluddin and Yahya extra upshot terminologies, they are only subdivisions idea of their own efforts. It actually is generated from basic eighteen *al-maqamat al-mujaddidiyyah*, nothing new inventions.

Sulaiman al-Zuhdi admits that he makes summarization on Naqshabandi Mujaddidi Khalidi's rite with the highest degree summary due to his disciples devote in the limited pilgrimage time. Sulaiman al-Zuhdi says clearly at the end of his writing about the naqshabandi' Khalidi's rite: "*Walakin ikhtasarna bighayah al-ikhtisar lidayyiqi waqt al-hajj wa suluk al-ikhwan fi hazih al-ayyam wa kastrah ishqal al-awan*"

(but we abridge it in the highest degree of summary due to the limited pilgrimage time and brotherhood fast devotion at this time and many current occupations done) (al-Zuhdi, n.d.). Nevertheless that whatever pattern of summary stations of *muraqabah* and its terminologies practiced by Malay adherents in Naqshabandi Khalidi, it is originally derived from the basis of *al-maqamat al-mujaddidiyyah* of Ahmad al-Sirhindi in his *al-maktubat*.

The different versions in exercising *al-maqamat al-mujaddidiyyah* among the Malay adherents in Khalidi's line does not only come from Sulaiman al-Zuhdi's summarization but also from their lack opportunity reading and revising the idea of *al-maqamat al-mujaddidiyyah* from its original text, *al-maktubat*. This is strengthened by the fact that even the most prolific writers in Naqshabandi rite such as *Jalaluddin in Rahsia Mutiara al-Tariqah al-Naqshabandiyyah* and Yahya Abdullah Sani in *Risalah Tariqat Naqshabandiyyah Jalan Makrifah* published in several volumes. No citation from their writing mentions Ahmad al-Sirhindi or *al-maktubat* as their authentic reference. They almost rely upon basically on Sulaiman al-Zuhdi's description in his *majmu'ah al-rasa'il* and the other references. This indicates *al-maktubat* of Ahmad al-Sirhindi is not familiar among the Malay adherents in Naqshabandi Khalidi in Indonesia and Malaysia in the early nineteen century. This is due to the fact that many Malay Naqshabandi adherents in Malaysia are disciples to their grand masters in Indonesia.

This fact is affirmed by Martin Van Bruinessen's study on Naqshabandi rite, its literatures, intellectual and influences, particularly in Indonesia, and some parts in Malaysia. He concludes that even *al-maktubat* is largely learnt in many Muslim worlds but in Indonesia, *al-maktubat* is not recognized by Indonesian masters. Most of them refer to many moderate Arabic Naqshabandi books published in nineteen and earlier twenty centuries (Bruinessen, 1992). In comparison to Wan Sulaiman, he can be considered as among the pioneer Malay Naqshabandi master in the early nineteen century read and understand *al-maktubat* of Ahmad al-Sirhindi translated by Muhammad Murad al-Qazani in Mecca. Since Wan Sulaiman understands well the doctrine of Ahmad al-Sirhindi in *al-maktubat*., so his teaching in the stations of *muraqabah* is clearer in the aspect of its hierarchy and idea. His teaching is identical to some Naqshabandi Khalidi masters such as Muhammad As'ad Sahib Zadah in Syria as he also recites and refer to *al-maktubat*.

This is proven from Wan Sulaiman's writing about Naqshabandi's rite in his epistles. He refers Naqshabandi's rites to the authentic Naqshabandi reference such as *al-maktubat*, *Rashahat*, *Rahmah al-Habitah* and letters of Muhammad Murad al-Qazani. Wan Sulaiman's reference to Muhammad Murad al-Qazani's writings signifies he has a trust to his authority. This is because he is a learned scholar who is well proficient in Persian as well as Arabic language. Based on this skill he is looked as having expertise in clarifying Ahmad al-Sirhindi's doctrine from *al-maktubat* in a sound manner. Moreover, Wan Sulaiman says at the end of his writing about the Naqshabandi's rite:

“At the end of my writing in this epistle, I had collected and had cited from the authentic Naqshabandi's literatures such as *Rashahat*, *al-Maktubat* of Imam Rabbani, *Rahmah al-Habitah* of Husayn al-Dawsari and collective letters of Shaykh Muhammad Murad al-Qazani and lessons I had received from my master's tongue” (Wan Sulaiman, 1345H)

The stations of *muraqabah* and *al-maqamat al-mujaddidiyyah* taught by Wan Sulaiman are clear and detail in the Naqshabandi Mujaddidi Ahmadi. It is not against with the principle in the Islamic theology as confirmed by Ahl al-Sunnah wa al-Jama'ah's school. It contributes to help disciples grasping the meaning of tawhid in tasted manner. So, it is discovered assertively that the stations of *muraqabah* taught by Ahmad al-Sirhindi is exercised, until now by the Malay adherents from both Khalid Ahmad and Ahmad Sa'id's lines with some differences applications. The difference happens because of the predecessor master, Sulaiman al-Zuhdi is identified as a responsible master who makes the supreme summarization in *al-maqamat al-mujaddidiyyah*. His effort is looked as a pedagogical approach to help his Malay adherents exercising the entire stations of *muraqabah* in an easy manner. It is driven by the factor of his disciples' hectic devotion in the limited pilgrimage time during his period. His succinct clarification is not wrong but still applicable as a way to attain the presence of Allah. This indicates the master's wise in training his disciples by taking into account circumstances and their state of affairs by summarizing the complex ideas in the stations of *muraqabah* into the simpler and more precise. In sum, it is identified that the different practice of the stations of *muraqabah* between the adherents of Naqshabandi Mujaddidi Ahmadi and Naqshabandi Mujadidi Khalidi in the Malay world today lies only in the idea's arrangement, terminologies and pattern of summarization. It does not alter major changes in its main doctrine as an effective way to attain the presence of Allah in the transcendental manner.

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