Techniques of Practicing *Muraqaba* by Sufis in Malay Archipelago

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Abstract

Muraqaba is one of the meditation's methods in Sufism that is practiced by those who wish to attain *ma`rifa* Allah (God's gnosis). This article aims to identify some similarities and differences in the techniques of practising *muraqaba* recommended by two different Malay religious figures in the 19th century, namely Shaykh Wan Sulaiman Wan Sidek and Sayyid Abdul Rahman al-Aydarus. This study used content analysis method by examining their primary manuscripts which are *Ma`arij al-Lahfan Fi al-Taraqqi Ila al-`Irfan* for the former and *Risala Nihaya al-Matlub Li Tasfiyya al-Qulub* for the latter. It is found that an obvious similarity in the use of aspects of *muraqaba* at the stage of *dhikr nafy ithbat* (negation-affirmation remembrance) meanwhile an explicit difference found in the classifications of *muraqaba*. The former mentioned three sections which are *muraqaba ahadiyya* (contemplation of the Oneness of Allah), *muraqaba ma`iyya* (contemplation of Divine togetherness) and *muraqaba aqrabiyya*, (contemplation of Divine nearness) while the latter mentioned only the first two sections.

Keywords: Malay Scholars, Sufism, *Muraqaba*, Wan Sulaiman Wan Sidek, Tokku Paloh

Introduction

Muraqaba (meditation or contemplation) is one of the practices found in the discipline of *Tasawwuf*, practised by someone in his or her daily life in order to achieve the best level of gnosis (*ma`rifa*) of Allah. The practice of *muraqaba* is a continuous process to develop confidence in a believer (*mukmin*) about the existence of Allah's monitoring and observation over every single deed committed at every second of the day and any places, either in private or public (al-Makki, 1991; al-Ghazali, 2011). It is a matter of fact that the Qur'an had

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introduced the concept of *muraqaba* should be applied by each and every *mukallaf* (a Muslim who has come of age) in order to achieve *ma`rifa* Allah as the God who created them. The Qur'an often uses the term *tafakkur* (thinking) refering to this concept as stated 18 times in several Quránic verses which 13 of them are in *Makkiyya* verses and 5 are *Madaniyya* verses. These verses invite people to think, more than that it speaks about the outcomes, care and recourses of thinking (Tape & Eshghi, 2015), such as verse 19, *Surah* (chapter) *al-Mulk* and verse 17, *Surah al-Ghashiyah*, as exhorted by Him;

> *"Do they not observe the birds above them spreading their wings and folding them? None could hold them except the Compassionate (Allah), surely it is He Who watches over all things."* (al-Mulk, 19)

Again, He mentions:

> *"Do they not look at the camels, how they were created?"* (al-Ghashiyah, 17)

From Muslim historical experiences, it is found that many religious scholars have practised the method of *muraqaba* in their daily life such as Ibrahim Adham (d.161H), al-Harith al-Muhasibi (d.243H), Abu Talib al-Makki (d.388H), al-Qusyairi (d.465H), Abu Hamid al-Ghazali (d.505H), Shihab al-Din al-Suhrawardi (d.632H) dan Ibn `Ata' Allah al-Sakandari (d.709H) and to name a few (al-Sulami, 2003). Nothwithstanding, the Quran and by Muslim religious scholars mention about *muraqaba*, it is just about its basic concept and the techniques of practicing *muraqaba* are not mentioned in detail. Thus, far only one study has touched upon the aspect of comparing contemplation applied by al-Ghazali (d. 505H) and Mahasi Sayadaw (d. 1982) (Taqiyudin, 2009). In another study on comparative analysis, specifically on the practice of *dhikr ism al-dhat* that was adduced by al-Qushayri and al-Ghazali (Omar et al., 2010). However, undeniably there have been studies on both these scholars but the studies only focused on their leadership qualities in spearheading the propagation of religious studies to the society during their era besides touching on a few general aspects of the literary works (Yusuf, 1996; Saman, 1993; Abdullah, 2004). Thus, it is necessary to examine the practises of some religious scholars in the Malay Archipelago such as Shaykh Wan Sulaiman bin Wan Sidek (d.1935) in his work entitled *Nihaya al-Matlub Li Tasfiyya al-Qulub* and Sayyid Abdul Rahman bin Sayyid Muhammad (d.1817) in *Ma`arij al-Lahfan Li al-Taraqqi al-`Irfan*. Both manuscripts have successfully given a detailed description regarding the method *muraqaba* and its techniques as an effective instrument in the attempt of achieving the aim of gnosis of Allah at the highest level. Therefore, this article attempts to make comparative analysis regarding the techniques of practising *muraqaba* introduced by both scholars in their respective works. Hence, this article will focus on analyzing the similarities and differences in the technique of practising *muraqaba* that is understood and applied by two religious scholars from the Malay Archipelago, which has not yet been elaborated on in any academic study associated with the topic. This study uses the content analysis method that made the manuscripts as its primary source in order to achieve its objectives.

Research Methodology
This is a qualitative research, using the content analysis framework based on their primary manuscripts which are *Ma`arij al-Lahfan Fi al-Taraqqi Ila al-`Irfan* for the former and *Risala Nihaya al-Matlub Li Tasfiyya al-Qulub* for the latter.

Findings And Discussion
A Brief Biography of The Scholars and Their Manuscripts
Wan Sulaiman Wan Sidek and Sayyid Abdul Rahman Sayyid Muhammad were two famous Malay Nusantara religious scholars who were active in the states of Kedah and Terengganu around the 19th century. Shaykh Wan Sulaiman was born in 1874 (1291H) in Kampung Pulau Tengah in the Mukim of Padang Kerbau situated in the district of Kota Setar. He met his demise on 2 May 1935 (28 Muharam 1354) and was buried in Makam Diraja Langgar in Kedah (Abdullah, 2004). Meanwhile, Sayyid Abdul Rahman Sayyid Muhammad or popularly known as Tokku Paloh, was born in 1817 (1236H) at Kampung Cabang Tiga in Kuala Terengganu. He departed in 1917 (1335H) and was buried at Kampong Paloh in Kuala Terengganu (Alwi, 2007). In fact, the former was much younger than the latter.

Regarding educational background, Shaykh Wan Sulaiman obtained his early education from his mother, Wan Jamilah, since his father passed away when he was still young. Later, he was guided by Tuan Guru Haji Ismail al-Kelantani, from Pasir Pekan, Pasir Mas in Kelantan. He learnt the basic knowledge of al-Qur'an and Islam (Saman, 1993). In 1891, when he was 17 years old, he continued his studies in Makkah, a tenure that lasted for almost 20 years. Fortunately, he had a golden opportunity to learn from several distinguished religious scholars such as Shaykh Muhammad Khayyat and Shaykh Faqir Muhammad Andakhawi al-Bukhari. He returned home in 1911 (Yusuf, 1996; Mahyuddin, 2013). On the other hand, Tokku Paloh, from a very young age, received his early education from his father, Sayyid Muhammad al-`Aydarus in various fields of religious knowledge in order to prepare him to becoming a religious scholar. He was being educated by some distinguished religious scholars from the Malay Archipelago such as Haji Wan Abd Allah bin Muhammad al-Amin and also Shaykh `Abd al-Qadir Bukit Bayas. He took a long time to acquire the religious knowledge in his homeland, up to 55 years. Hence, around 1872, it was reported that Tokku Paloh continued his journey of knowledge to Mekkah for another 10 years and returned to his homeland in 1882. While in Mekkah he managed to command different branches of knowledge comprising the Arabic language, *Tafsir* (Qur'anic exegesis), the *Hadith*, *Tawhid* (Monotheism) and *Tasawwuf* from several *mashaykh* such as Sayyid Ahmad Zayn al-Dahlan, Sayyid Salih al-Zawawi, Sayyid `Abd Allah al-Zawawi and Shaykh Muhammad Mazhar al-Ahmadi (Bakar, 1991).

Due to the knowledge possessed by Wan Sulaiman, the state government of Kedah was compelled to use his service in an important capacity such as the Shaykh al-Islam for five years beginning 1911 until 1916, replacing Shaykh Muhammad Khayat who had retired. Similarly, in the case of Sayyid Abdul Rahman, who after the demise of his father, Tokku Tuan Besar in 1889, was given some responsibilities and positions such as *Shaykh al-`Ulama* (Omar et. al., 2014) with the role of the Head of the House of Religious Scholars of Terengganu, Administrator of the area of Paloh and Hulu Terengganu, member of the State Executive Council and he also got the title of "Raja Anak Sungai" (king of the brook) conferred at the time of Sultan Zainal Abidin III (Bakar, 1991; Ahmad, 2014).

In term of literary work aspect, Shaykh Wan Sulaiman is seen as more prolific writer compared to Sayyid Abdul Rahman because he had produced more than ten literary works. Among his works were *Tanwir al-Basirah, Futuh al-Qadahiyah, Mizan al-cUqala' wa al-Udaba', Hawd al-Mawrud* including an essay that was impressive in the field of *Tasawuf* entitled *Risalah*

Nihayah al-Matlub Li Tasfiyah al-Qulub published in 1919. Whereas, Tokku Paloh only managed to produce a single piece of literary work during his 100 years, which is the *Maarij al-Lahfan ila Haqa'iq al-Irfan* published in 1882 (1300H). Pertaning to the quantity of literary works produced, Shaykh Wan Sulaiman has produced more than Sayyid Abdul Rahman, who had produced only one. It is found that Shaykh Wan Sulaiman has more literary works because he segregated certain topics into a specific work, for example the discussions regarding the manual on practices of Sufism were written in a specific piece of work entitled *Risalah Nihayah al-Matlub Li Tasfiyah al-Qulub*. In contrast to Sayyid Abdul Rahman, he did not segregate the topics in the field of *aqidah* (Islamic doctrine) and *Tasawwuf* (sufism) into specific literary works but rather combined both these topics in his literary work. Notwithstanding the quantity of literary works produced is vital in manifesting one's understanding in a particular field it is not a sole criterion in this matter. In sum, no matter how many literary works produced, both of them are considered to give a great impact on the development of knowledge.

The Concept of Practising *Muraqaba*
In explaining the concept of *muraqaba*, Shaykh Wan Sulaiman Wan Sidek had elucidated the important definition related to the practice of *muraqaba* as stated in the *Risalah Nihayah Matlub Li Tasfiyah al-Qulub*:

"Guarding the heart from khawatir (thinking other than Allah) and awaiting for *fayd ilahi*, which means God's blessing, as sitting under the *mizab* (water chimney) waiting for the flowing of rain water" (Sidek, 1919).

Regarding the definition, Shaykh Wan Sulaiman has outlined two important basic outcomes when practising the *muraqaba*, which is, firstly: safeguarding the thoughts (*khawatir*) passing through the heart that might impede a person from remembering Allah and secondly, to wait for the grace of Allah as a consequence of practicing the *muraqaba*. In reference to the first aspect, khawatir according to Shaykh Wan Sulaiman is a "passing thought" that exist in the heart of a person. Clearly, a person, whether intentionally or otherwise, will experience "passing thoughts" depending on his desired intentions. For example, if someone wishes to become rich, then surely the "passing thoughts" in his heart would be related to the richness that he wishes. Shaykh Wan Sulaiman was aware and understood this aspect, hence made the aspect of controlling *khawatir* as an important basic element when implementing the practice of *muraqaba.* In other words, without controlling *khawatir*, besides that (passing thoughts) of Allah, a person might not achieve the aim from practicing *muraqaba*. In reference to the second aspect, which is awaiting the grace of Allah (*fayd ilahi*), it is also a basic element in realising the practice of *muraqaba*. In this matter, Shaykh Wan Sulaiman made an analogy that the grace of Allah is like rain water flowing through a channel (*mizab*) and falling on a person below the channel. This analogy draws a picture of a person below the channel of rainwater and is completely drenched by the falling rainwater just like the practitioner who practices *muraqaba* (Mahyuddin, 2013a). This means that the practitioner only has to wait for the grace of Allah upon him just like the person who waits below the water channel for the water to drench him.

 It could not be denied that the numerous unmeasured bounties from Allah incumbent on a practitioner of *muraqaba* are not in a physical form that is visible or audible as assumed by

some quarters. This is because the aim of practicing *muraqaba* is towards the realization of appreciating *tawhid* ("oneness" or monotheism) of Allah. Therefore, it is worth to mention that the intention of gaining elements that are *hissi* (physical or tangible) in nature should not be made a priority when seeking this aim but rather what is meant by *fayd ilahi* according to Shaykh Wan Sulaiman are the various meanings of greatness and supremacy of Allah that He makes the practitioner of *muraqaba* feel in his heart. For example, when a person is bestowed with the realization of the existence of Allah and the meaning of this existence in his heart, hence that meaning is clear in his heart so much so that the existence of anything else in front of him has no meaning without the existence of Allah. This means that only Allah owns the truth about its existence even though the existence besides that of Allah is an existence that needs and depends on the existence of Allah. Thus, the realization that is bestowed on a practitioner by way of *dhawqi* (experience) is what is meant as the bestowal of fayd ilahi found in the definition of *muraqaba* by Shaykh Wan Sulaiman in his literary work.

Hence, in explaining the definition of the *muraqaba* practices, Sayyid Abdul Rahman had stated an important definition related to the practice of *muraqaba* as mentioned in *the Ma`arij al-Lahfan ila Haqa'iq al-`Irfan*, which is:

Remembering, hoping and awaiting the arrival of grace and the bestowal from Allah *Subhanahu wa Ta'ala* upon his real subtle (*latifah*) heart (Muhammad, 1882).

Based on this definition, Sayyid Abdul Rahman had outlined two important fundamentals that occur during the practice of *muraqaba*, first; to sustain the hearts continuous thought and hope to Allah and second; to await Allah's blessing. Referring to the first aspect, thoughts according to Sayyid Abdul Rahman can be compared to a situation whereby a person thinks about Allah as he is doing a tangible act such as shopping, eating, drinking, meanwhile hope refers to a situation where a person hopes for blessings only from Allah. The analogy of thoughts and hope was adduced by Tokku Paloh to picture a state of someone practicing *muraqaba.* It means that a person who is practicing *muraqaba* would feel the thoughts and hope solely on Allah after his heart has been emptied from 'passing thoughts' other than that of Allah. Obviously, anyone who wishes to have a heart that always thinks and hopes on Allah has to protect his heart from being corrupted by 'passing thoughts' because these 'passing thoughts' are capable of influencing the quality of a person's thoughts and hopes on Allah. Provided a person is capable of protecting the heart from 'passing thoughts' besides that of Allah, then the thoughts and hopes on Allah would be much stronger and perfect in condition since other 'passing thoughts' would corrupt the level and quality of thoughts and hopes, just as what Sayyid Abdul Rahman had visualized.

Referring to the second aspect, which is the awaiting of help and grace of Allah, it is like someone waiting for a gift without knowing the contents and form of that gift. This causes the person receiving the gift eager to know and wonder about the contents of that gift. This was what Sayyid Abdul Rahman meant by saying that a person in *muraqaba* would be eagerly awaiting the help and gift from Allah without knowing what he is going to receive because that help and gift would differ from one person to another. For example, a child who has done well in his exams would be given a gift whereby the child would not know the form or nature of that gift. Hence, the child would be eagerly awaiting the gift and thinking that whatever is given to him would be good for him because it could be that the gift may come in the form of

money, tangible items, a prayer and so forth. Thus, this was what was meant as 'eagerly awaiting' the help and grace as stated in the definition of *muraqaba* written by Sayyid Abdul Rahman in his literary work.

The concept of *muraqaba* in the view of Shaykh Wan Sulaiman and Sayyid Abdul Rahman can be assumed to be is capable of shaping a person to be in a position to think of Allah more than any other thought and at the same time to hope for something only from Allah. However, in order to achieve the level of thinking about Allah as proposed by both scholars, a person has to practice two other practices, which are the *rabitah* (connectedness) and *dhikr* (remembrance of Allah), as a condition to achieve the aspect of *muraqaba*. *Rabitah* is a close relationship between two individuals which are the mentor (*shaykh*) and the mentee (disciple). The *shaykh* has the duty to monitor and control the disciple's heart so that he can concentrate on the practices (*dhikr*) given by the *shaykh* without thinking of other matters. Meanwhile, *dhikr* is the instrument or the main form of practice received by the disciple and is initiated by thinking of Allah according to the number of recitations. *Dhikr* is aimed to discard passing thoughts other than Allah.

This means that *rabitah* plays the role of helping a disciple to be proactive and to be fully dedicated in implementing the practice of *dhikr* because when the disciple is practicing *dhikr* the *shaykh* will control the disciple's emotions so that he is able to achieve his aim in discarding 'passing thoughts' other than Allah. This is because only the heart that is successfully controlled by the disciple from being corrupted by passing thoughts besides that of Allah will move to the level of *muraqaba*. Evidently, in order to discard the undesirable passing thoughts the disciple needs help and guidance from a *shaykh* so that the *dhikr* practiced will help the disciple to achieve the level of *muraqaba*. This shows the significant role of *rabitah* in a spiritual journey for the disciple to perform the *dhikr* properly and to discard the passing thoughts other than Allah, and subsequently bring the disciple into *muraqaba*. It is found some differences regarding the pre-requisites of achieving *muraqaba* as mentioned by both scholars in their respective literary works in the aspects of its concept, number, sequencing and apportionment.

A Comparative Analysis of The *Muraqaba* Practices

Referring to the discussion on the techniques of practising *muraqaba* that was presented by Shaykh Wan Sulaiman Wan Sidek and Tokku Paloh, there were some similarities and differences found among them. This is because the concept of *muraqaba* as understood by Shaykh Wan Sulaiman was in tandem with what was understood by Tokku Paloh. The striking similarity was that *muraqaba* was the last form of practice that needs to be achieved by a disciple on his spiritual journey towards Allah by safeguarding the heart from matters that might impede him from remembering Allah and hoping for assistance and grace from Allah. Hence, both of them have agreed that to arrive at a level of *muraqaba* a disciple needs to successfully complete a few extra practices as a pre-condition before the disciple can be permitted to move to the *muraqaba* level as shown in Table 1.

Table 1:
The Pre-condition to *Muraqaba* practices according to Shaykh Wan Sulaiman bin Wan Sidek and Shaykh Sayyid Abdul Rahman bin Sayyid Muhammad (Tokku Paloh)

Level	Shaykh Wan Sulaiman	Tokku Paloh
Start	*Suhbah* or *Rabitah*	*Bay^{c}ah*
Intermediary	*Dhikr Sirr*	*Dhikr Allah, Allah*
	Dhikr Khafi or *Dhikr nafy Ithbat*	*Dhikr Nafy Ithbat*
	Tahlil	*Wuquf qalbi*
Finish	*Muraqaba*	*Muraqaba*

As shown in Table 1, the pre-condition practices adduced by both have similarities at the intermediary level, which is the practice of *dhikr sirr* and the *dhikr nafy ithbat* and at the advance level in the practice of *muraqaba*. Actually, the practice of *dhikr sirr* and *dhikr Allah, Allah* are practices that use the same method but the only difference is in the terminology. This is because *dhikr sirr*, a term used by Shaykh Wan Sulaiman, refers to the *dhikr* that utters the proclamation *Allah, Allah*, just as what Tokku Paloh used in his literary work by terming the *dhikr* directly as *dhikr Allah, Allah.* Touching on the practice of *dhikr nafy ithbat,* both these literary figures agreed on the proclamation used during the *dhikr*, which is *la ilaha illa Allah, Muhammad Rasulullah* and to make the *muraqaba* the last practice that needs to be achieved by a disciple on his spiritual journey towards Allah. As such, the pre-condition practices stated in Table 1 have some differences in reference to the beginning level, which is between the practice of *suhbah* (gathering or association) and *bay`ah* (allegiance) and also at the intermediary level, between the practice of *tahlil* and *wuquf qalbi.*

Suhbah and *bay`ah* have differences in the annotated writing; this refers to beginning discussions in both their literary works whereby Shaykh Wan Sulaiman began his *risalah* with discussions on *suhbah* while Tokku Paloh began his scripture by touching on the procedures of *bay`ah*. Although Shaykh Wan Sulaiman did not mention the procedures of *bay`ah* in his *risalah* it does not mean that he does not lay emphasis on that matter. This may be because the concept of *suhbah* in itself pictures the meaning of *bay`ah,* which needs to be carried out by a disciple to his *shaykh* because the disciple will not have a *shaykh* if he does not convey his wishes of wanting a *shaykh* and the *shaykh* accepts and permits him to be his disciple. Hence, this is the meaning enshrined in the concept of *bay`ah*. On the contrary, Tokku Paloh had listed step-by-step as to what needed to be done by a disciple who wishes to carry out the *bay`ah* procedures and at the same time to safeguard the four mannerisms mentioned earlier, read the surah *al-Fatihah* and surah *al-Ikhlas* three times. The blessings obtained by reading these *surah(s)* should be solemnly offered or gifted to Rasulullah *Salallahualaihi Wassalam* and the guidance *shaykh*.

Referring to the table 1 above, the practice of *tahlil* according to Shaykh Wan Sulaiman and the *wuquf qalbi* according to Tokku Paloh are applied before reaching the practice of *muraqaba*. However, Tokku Paloh did not specifically touch upon the practice of *tahlil* in his work, though it was prioritized by Shaykh Wan Sulaiman, because he had elaborated it under the context of *dhikr nafy ithbat*. Subsequently, the practice of *wuquf qalbi,* which was the main aspect carried by Tokku Paloh was not specifically mentioned by Shaykh Wan Sulaiman except for a brief mention in *dhikr sirr.*

After considering the similarities and differences in the pre-condition that needed to be implemented by a disciple, next is the differences in the number of *dhikr Allah, Allah, dhikr nafy ithbat a*nd *tahlil,* as shown in Table 2.

Table 2:
Differences in the number of dhikr

Num	Technique of Practicing	Shaykh Wan Sulaiman	Tokku Paloh
1	*Dhikr Allah, Allah*	3000 times Every *latifah* (Proclamation: Allah)	1000 times During every compulsory prayer (Proclamation: Allah)
2	*Dhikr Nafy Ithbat*	1300 times (Proclamation: *La Ilaha Illa Allah, Muhammad Rasulullah*)	111 times (Proclamation: *La Ilaha Illa Allah, Muhammad Rasulullah*)
3	*Tahlil*	5000 times (Proclamation: *La Ilaha Illa Allah*)	-None-

Table 2 shows the number of *dhikr Allah, Allah, dhikr nafy ithbat* and *tahlil* that needs to be repeated by a disciple according to Shaykh Wan Sulaiman and Tokku Paloh. The number of *dhikr Allah, Allah* that needs to be repeated by a disciple according to Shaykh Wan Sulaiman is 3000 times for each *latifah* found on the body, while Tokku Paloh had stated 1000 times and to be repeated at every compulsory prayer time. The same goes for the number of *dhikr nafy ithbat,* whereby Shaykh Wan Sulaiman had indicated a repetition of 1300 times while Tokku Paloh had set the figure at 111. The number *of dhikr Allah, Allah* and *dhikr nafy ithbat* emphasised by both literary figures differs because the source of their knowledge on the practice of *dhikr* and its genealogy differs as well. This is because Shaykh Wan Sulaiman obtained his from Shaykh Faqir Muhammad Andakhawi al-Bukhari while Tokku Paloh obtained his from Shaykh Muhammad Mazhar. However, looking at the practice of the *tahlil*, the number of repetitions is not mentioned in the work of Tokku Paloh but when referring to the work by Shaykh Wan Sulaiman, the *tahlil,* as suggested to a disciple, is to be repeated 5000 times while proclaiming *la ilaha illa Allah.*

The dhikr that is contained in the pre-condition for practicing *muraqaba* not only differs on the number of repetitions but also in the apportionment, as emphasised by both the literary figures. This is shown in Table 3.

Table 3:
Different Apportionment of Practices

Num	Technique	Shaykh Wan Sulaiman	Tokku Paloh
1	*Dhikr Allah, Allah*	*latifah al-qalb, latifah al-ruh, latifah al-sirr, latifah al-khafi,latifah al-akhfa* (*ᶜalam al-amr*)	*latifah al-qalb, latifah al-ruh, latifah al-sirr, latifah al-khafi, latifah al-akhfa, latifah al-nafs*dan *latifah al-qalib*

		Latifah al-khalq, latifah al-nafs, latifah al-qalib (*ᶜalam al-Khalq*)	
2	*Muraqaba*	*Muraqaba Ahadiyyah* *Muraqaba Maᶜiyyah* *Muraqaba Aqrabiyyah*	*Muraqaba Ahadiyyah* *Muraqaba Maᶜiyyah*

Table 3 shows the difference from the aspect of the apportionment of practices such as *dhikr Allah, Allah* and *muraqaba*. According to Shaykh Wan Sulaiman, the *dhikr Allah, Allah* is divided into two domains, which are the *`alam al-amr* (world of creation) and *`alam al-Khalq* (world of command). The *`alam al-amr* (world of creation) comprises five *lata'if*, which are *latifah al-qalb, latifah al-ruh, latifah al-sirr, latifah al-khafi, latifah al-akhfa,* meanwhile the *`alam al-khalq* (world of command) comprises three *lata'if,* which are *latifah al-khalq, latifah al-nafs, latifah al-qalib*. However, the *dhikr Allah, Allah* propagated by Tokku Paloh is divided into seven lata'if, which are *latifah al-qalb, latifah al-ruh, latifah al-sirr, latifah al-khafi, latifah al-akhfa, latifah al-nafs* and *latifah al-qalib*. Referring to the apportionment of the *dhikr Allah, Allah*, both the literary figures have made the *latifah* the focal point when practicing the dhikr with the sole intention of cleansing oneself of traits of *mazmumah* (blameworthy deeds) towards traits of *mahmudah* (praiseworthy deeds).

Besides that, a vivid difference is seen in the context of apportioning the practices of *muraqaba.* When referring to the understanding of the *muraqaba* concept of both the literary figures, there are specific blessings from Allah that would be given to the disciple through several apportionments. Thus, according to Shaykh Wan Sulaiman these blessings of Allah are given through three apportionments, which are the *muraqaba ahadiyyah, muraqaba ma'iyyah* and *muraqaba aqrabiyyah,* meanwhile according to Tokku Paloh, the blessings would be given through two apportionments, which are the *muraqaba ahadiyyah* and *muraqaba ma'iyyah.*

Conclusion
The practice of *muraqaba* is the final stage that needs to be achieved by a disciple preceded by several pre-conditions such as the procedures on *bay'ah, dhikr sirr, dhikr nafy ithbat, tahlil* and *muraqaba*. These pre-conditions show the technique of practising that have been systematically arranged by Shaykh Wan Sulaiman and Sayyid Abdul Rahman in their respective literary works. However, when referring to these techniques of practise there were some similarities found among both, pertaining to the understanding of the concept related to *dhikr Allah, Allah, dhikr nafy ithbat* and *muraqaba*. Meanwhile, the differences found involved the number of repetitions and apportionment that were understood and emphasised by Shaykh Wan Sulaiman in his *risalah* and Tokku Paloh in his scripture. The techniques of the practise mentioned by Shaykh Wan Sulaiman started with the *suhbah, dhikr sirr, dhikr khafi* or *dhikr nafy ithbat*, which was applied in the *muraqaba ahadiyyah*; the *tahlil* was applied in the *muraqaba ma'iyyah* and finally with the *muraqaba aqrabiyyah*. Meanwhile, the techniques of practicing mentioned by Tokku Paloh started with the procedures of the *bay'ah, dhikr Allah, Allah, dhikr nafy ithbat, wuquf qalbi*, and finished with two categories of the *muraqaba,* which were the *muraqaba ahadiyyah* and *muraqaba ma'iyyah.*

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