



The Teachings of Sattariyah Tariqa in Islamic Manuscripts in The National Library of Republic of Indonesia: Study of Text and Translation

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Abstract. The Sattariyah order was originally spread in Aceh by a Sufi named Abdurrauf bin Ali al-Jawi al-Sinkli (d. 1693) in the 17th century, and in the following century the Sattariyah order spread from Aceh to Java. The objectives of this study include (1) To find out how philological studies are carried out on the texts of the teachings of the Sattariyah order contained in the national library, (2) To find out how the Sufi teachings contained in the texts of the Sattariyah order teachings. This study uses a qualitative data analysis method with philological theory and hermenological theory. The method is carried out through several stages, namely collecting text data, presenting data, reducing text, and drawing conclusions. The results of this study stated that the teachings of the sattariyah tarekat contained in the PNRI 628 manuscript contained the intention of prayer and other worship. Readings in prayer and after prayer, genealogy of the Sattariyah tariyah order, dhikr and intention of sunnah prayer, Wirid prayer, procedures for dhikr, various disciples, shahada problems, spirit, benefits of reading bismillah, praise and prayer problems, and self-problems.

Keywords: *manuscript, teaching sattariyah, prayer, dhikr*

INTRODUCTION

Handwritten manuscripts or manuscripts are written relics containing information and knowledge that are passed down from one generation to the next. The existence of manuscripts in Indonesia can be said to be very numerous. This is because the Indonesian people have long had a fairly advanced writing tradition. So it is not surprising that manuscripts can be easily found in storage places both in museums, libraries, and people's private deposits. In fact, the manuscript is not only stored domestically, but also abroad (Lubis, 2007). There are at least 26 countries that also store manuscripts from Indonesia, such as Malaysia, Singapore, Brunei, Sri Lanka, Thailand, the United Kingdom, Russia, Sweden, the Netherlands, Spain, South Africa, France, America, Belgium, Germany, Austria, Hungary, and Italy (Husein, 1974).

In Indonesia, one of the important texts in Islamic studies is the manuscript of the Sattariyah tarekat. Therefore, many researchers are interested in conducting a study of the manuscripts of the Sattariyah order. Some of the studies related to the manuscript of the Sattariyah order include: research on the manuscript of *Nazam Qusyasyi* (Wahyuni, 2018), the manuscript of *the*

Shattariyyah Gresik Treatise (Fanani, 2012), the manuscript of *Dedalan Syatariah* (Mujib, 2000), the manuscript of *the Genealogy of the Syattariyah Order* in Cirebon (El-Mawa, 2011), the manuscript of *Tanbih al-Mashi, Kifayat al-Muhtajin, al-Simt al-Majid, Ithaf al-Dhaki* (Fathurrahman, 2008).

From several studies of the Sattariyah tarekat manuscript, the difference with this manuscript research lies in the study of the manuscript itself, where the manuscript studied in this study is the manuscript of the teachings of the Sattariyah tarekat order, so that this research provides a new contribution to the treasures of Islam, especially for the study of the Sattariyah tarekat manuscript. The study of the texts of the Sattariyah order is important for three reasons. First, that the text of the teachings of the Sattariyah order can provide a complete picture of the teachings of the order, especially those that apply in Java, which is different from the teachings of the Sattariyah order in other regions. Second, that this manuscript provides an explanation of the teachings of the Sattariyah order in accordance with Islamic law, unlike what has been debated by scholars in Aceh such as Nuruddin al-Raniri w. 1658), who consider that the teachings of the dignity of the seven Sattariyah orders have deviated from Islamic law (Rohmana, 2021). Third, in modern times like today, the strengthening of the character and morals of al-karimah as well as the Islamic mental revolution can be carried out through the understanding of Islamic teachings, one of which is through the Sufi Sufism teachings of the Sattariyah order.

LITERATUR REVIEW

There have been many studies conducted on the Sattariyah tarekat as a socio-religious movement, including those by Nur Syam (2013), Merita Dian Erina et al. (2022), Muhamad Khamdi (2009), and Roni Faslah et al. (2020). These studies share a common focus on the Sattariyah tarekat itself without delving into the textual or manuscript-based teachings of the Sattariyah tarekat. Substantially, all these studies differ from this research. However, several studies appear to share similarities with this research, including those by Oman (2008), Yuyun (2018), Ahwan (2012), Pramono (2009), Mujib (2000), and Mahruz (2011).

Oman (2008) study utilized Sattariyah manuscripts from Minangkabau, Sumatra. Ten manuscripts were used as references, including *Tanbih al-Mashi, Kifayat al-Muhtajin, al-Simt al-Majid, Ithaf al-Dhaki*, and three Sattariyah tarekat manuscripts from Kuningan, Cirebon, and Giriloyo. Fathurrahman's research was comprehensive, explaining the Sattariyah tarekat in Minangkabau, from its origins and development, key scholars, teachings, to its rituals. The difference between Fathurrahman's research and this study lies in the manuscripts used, as the manuscripts analyzed by Fathurrahman differ from those used in this research.

Yuyun (2018) study examined one of the texts associated with the Sattariyah tarekat, namely *Nazam Qusyasyi*. Wahyuni concluded that although *Nazam Qusyasyi* is an Arabic text similar to other *nazam* compositions, it has unique characteristics with localized elements, using Arabic script in the Malay (Jawi) language and not strictly adhering to rhyme schemes. The clear difference between Wahyuni's study and this research lies in the manuscript used; Wahyuni focused on *Nazam Qusyasyi*, while this research employs manuscripts of Sattariyah teachings housed in the National Library.

Ahwan (2012) study examined the *Risālah Shattariyyah* manuscript stored in the postgraduate library of UIN Sunan Ampel Surabaya. This manuscript, originating from Gresik, was authored by Abu Arfani, a relatively unknown figure in the Sattariyah tarekat. Fanani concluded that *Risālah Shattariyyah* contains information on the foundational aspects of the Sattariyah tarekat, such as the etiquette of *dzikr*, human spiritual states (*maqām*), levels of prayer, classifications of the heart, and stages of discipleship. The difference between Fanani's study and this research is the manuscripts used, as each study relies on different texts.

Pramono (2009) research concluded that traditionalist scholars (*ulama kaum tua*) in Minangkabau played roles not only in religious but also in socio-cultural and political domains. These scholars provided moral examples for their disciples, encouraging simplicity (*zuhud*) and contentment (*qanā'ah*). The distinction between Pramono's study and this research lies in the geographic focus (Pramono's study focuses on Minangkabau, while this study focuses on Java) and the manuscripts used (Pramono used Minangkabau manuscripts, while this research uses manuscripts of Sattariyah teachings in Java).

Mujib (2000) study analyzed the *Dedalan Tarekat Syattariyah* manuscript. Mujib concluded that this manuscript sheds light on the scholarly networks of Sattariyah tarekat clerics in Java, particularly in Giriloyo, Yogyakarta. It also elaborates on the teachings of the Sattariyah tarekat. The difference between Mujib's study and this research lies in the manuscripts used. While Mujib examined the *Dedalan Tarekat Syattariyah* manuscript from Giriloyo, this research uses manuscripts housed in the National Library. Although Mujib's manuscript shares some content with the manuscript studied in this research regarding the *Dedalan Tarekat Syattariyah*, most of its content is different. This variation is unsurprising, given that many Sattariyah manuscripts explain the genealogy or origins of the Sattariyah tarekat in Java, often referred to as *dedalan*.

Mahruz (2011) study explored the genealogy of the Sattariyah tarekat in Cirebon and its connection to the development of Islam in the Nusantara, using a manuscript titled *Syattariyah from Gerilyawan Cirebon*. This manuscript is considered an authentic Sattariyah manuscript from Cirebon. El-Mawa concluded that the manuscript contains prayers, teachings, genealogies, and symbols of the Sattariyah tarekat. While this manuscript has some similarities with the manuscript examined in this research, the two are fundamentally different. Based on the aforementioned studies, it is evident that this research, which focuses on manuscripts of Sattariyah teachings housed in the National Library, differs from previous studies, particularly in its use of manuscripts as the primary object of analysis.

METHOD

This study uses a qualitative data analysis method. Philological studies are in principle to make efforts to understand the manuscript as clearly as possible. Therefore, the use of this qualitative data analysis method is carried out in order to obtain explanations in the text directly. The stages in the analysis of text data are carried out with 4 processes (Rohidi, 1992). First, collecting text data, namely the texts of the Sattariyah order teachings stored at the National Library of the Republic of Indonesia in Jakarta. Second, the presentation of data, which is carried out after the interpretation or interpretation of the text, in this case the text of the teachings of the

Sattariyah order. Third, the text is reduced or selected and then compared with texts similar to the texts of the Sattariyah order teachings contained in the catalog of Nusantara Manuscripts as well as the manuscript storage area in the Radya Pustaka Surakarta library, the library of the Sanabudaya Museum in Yogyakarta, as well as the private collections of the general public.

Philological analysis of this research by collecting the texts of the teachings of the Sattariyah order stored in the National Library of the Republic of Indonesia as well as other manuscript collections in places such as Radya Pustaka Surakarta, Sanabudaya Museum, and private collections of the general public. Philological analysis plays an important role here to ensure that the collected text is the original text or at least closest to its original form. Philologists will seek to find and identify the original manuscript, whether it is in the form of a manuscript or an older copy, and ensure that there are no changes or additions that could affect the meaning of the original text. Hermeneutic analysis carried out by general researchers does not participate directly because this process focuses more on finding and collecting authentic texts. However, the hermeneutic perspective may have already begun to engage in an initial understanding of the texts found, for example by thinking about what context is relevant to interpret the text. Hermeneutic analysis at the stage of data presentation is very important where once the texts are discovered and selected, the interpretation of the texts begins. The texts of the Sattariyah order teachings will have the potential to reveal the meanings contained in them, taking into account the historical, social, and theological context of the text. Here, hermeneutics plays a role in understanding the message that the author of the Sattariyah tarekat manuscript wants to convey to the reader, as well as how these teachings are relevant to spiritual and social conditions.

RESULT AND DISCUSSION

A. INVENTORY AND DESCRIPTION OF SATTARIYAH MANUSCRIPTS

The first step in manuscript research is to conduct an inventory of a number of manuscripts with the same title, the manuscripts can be searched in manuscript catalogs, museums, mosques, surau, libraries, and private collections of the community (Almakki, 2017). After the inventory is completed, the next step is to describe the manuscript in detail and in an orderly manner, as well as illustrate the condition of the manuscript (Siti Wibianti Rofiahtul Ana & Parmin, 2021: 57). The Sattariyah tarekat manuscript used in this study is a manuscript owned or collected by the National Library of the Republic of Indonesia (PNRI) with the KGB code 628. This manuscript is contained in the Main Catalogue of Nusantara Manuscripts Volume 4 which was compiled and edited by T.E. Behrend (Behrend et al., 1998). In addition to these manuscripts, PNRI also stores other manuscripts related to the Sattariyah tarekat, namely manuscripts with the code NB 1768.

The existence of the Sattariyah tarekat manuscript is not limited to these two manuscripts. Similar manuscripts or related to the Sattariyah order are also found in the Main Catalog of Nusantara Manuscripts Volume 5A compiled by Edi S. Ekadjati and Undang A. Darsa, one of which is a manuscript with the code 1277 EFEO/KBN-802, the manuscript contains the

teachings of the Sattariyah order related to dhikr, do'a-do'a, and also about explanations related to the attributes of Allah, and the pillars of Islam in accordance with the teachings of the Sattariyah order (Ekadjati & Darsa, 1999). A search by el-Mawa related to manuscripts related to the Sattariyah order in the manuscript catalog of the archipelago Edi S. Ekadjati and Undang A. Darsa also explains the existence of several manuscripts as follows: (eL-Mawa, 2010).

Manuscript 1244 KKSC/-17 is the manuscript of the Book of Descent of Dadalan Satariyah (according to the writing on the first page of the manuscript). In general, this manuscript contains an explanation of Islamic concepts in accordance with the teachings of the Sattariyah order. The text of this manuscript also contains ten main descriptions, one of which is related to the teachings of the seven dignity of the Sattariyah order. Manuscript 1245 KKSC/- is the manuscript of the Spiritual Essence (according to the writing on the cover), containing an explanation of the teachings of monotheism from the Sattariyah tarekat Manuscript 1246 EFEO/EJ-19 is the manuscript of Taraykat Syathariyah (according to the writing on the cover). The text in this manuscript contains the genealogy of the successor or mursyid of Sattariyah from the beginning to the last mursyid (Kiyai Bagus Aliyaman) along with the prayers and wirids taught by the mursyid. In addition, the text of this manuscript also contains the Islamic teachings of shariat, tarekat, hakekat, and makrifat.

Manuscript 1252 KKSC/-15 is a manuscript that contains the teachings of monotheism, the nature of Allah, dhikr, and is related to the teachings of the Sattariyah tarekat Manuscript 1254 KKSC/- is a manuscript that contains a discussion of Islamic concepts, especially the issue of monotheism. This manuscript also contains the interpretation of certain verses, prayers, and the teachings of the seven dignity of the Sattariyah order. Manuscript 1255 KKSC/- is a manuscript that contains the teachings of monotheism, namely related to the attributes of Allah and also the understanding of the concept of the Sattariyah tarekat. Manuscript 1258 KKSC/-36 contains an explanation of the divine nature, the stages or paths in the tarekat so that it succeeds in achieving makrifat, and also the seventh dignity teaching of the Sattariyah tarekat. Manuscript 1259 KKSC/- is a manuscript that contains discussions related to the concepts of the seven dignity in the teachings of the Sattariyah order. Manuscript 1260 KKSC/- is a manuscript that contains an explanation related to the concept of dignity of the seven teachings of the Sattariyah order. The text of this manuscript also contains interpretations of verses of the Qur'an and certain prayers such as the prayer of performing the hajj. Manuscript 1263 KKSC/- is a manuscript that contains an understanding of the Islamic concept of the Sattariyah order.

Physically, the KGB 628 manuscript has a thickness of 94 pages and a size of 33.3 x 16 cm, the entire text is written using black ink, wearing a thick brown cover which is still in good condition, the type of paper used is European paper and does not have a *watermark*, some of the initial sheets are damaged and cannot be read clearly because the ink has faded. At the top and carry the manuscript there is a hole that penetrates from the beginning to the end of the page, which is likely to be eaten by termites, the hole at the top is quite disturbing to the writing, especially in the first and second lines of writing, the hole in the carry part does not interfere

with the writing so much, except for a few pages. The verso page or the back of the manuscript does not have writing, it's just that the ink on the text of the *recto* page or the front is translucent in the *verso*, so that the writing appears vague.

This manuscript contains three parts, the first part is the part used in this study, namely the part containing Javanese writing and pegon Arabic script (pages 1-35), the second part in Arabic (pages 36-52), and the third part in Javanese and pegon Arabic script (pages 53-94). The number of rows on each page is inconsistent, some are 11 lines, 12 lines, and at least 1 line. The type of khat used in all three parts is the same and there is no difference between the Arabic and Javanese parts, namely khat naskhi.

Philological Analysis includes Manuscript Inventory and Collection. At this stage, Philology plays a role in inventorying manuscripts that have similar titles. In this study, the texts of the teachings of the Sattariyah order stored at the National Library of the Republic of Indonesia (PNRI), Radya Pustaka Surakarta, Sanabudaya Museum, and private collections of the general public have been identified. Philology ensures that the manuscripts collected come from trustworthy sources and are as close as possible to the original text. The process also includes identifying the original manuscript, whether it is in the form of an ancient manuscript or a younger copy. Description and Condition of the manuscript in philology is used to describe the physical condition of the manuscript, which includes the number of pages, size, paper material, ink, and general condition of the manuscript. In this study, the physical description of KGB 628 shows that the manuscript has a thickness of 94 pages and a size of 33.3 x 16 cm, with black ink and a thick brown cover that is still in good condition. The use of philology is also important to note any damage to the manuscript, such as faded ink and holes that may have been caused by termite infestation, which interfere with the beginning and end of the writing on the manuscript. In Coding and Grouping Manuscripts philology is also involved in grouping manuscripts that have the same characteristics or themes, as seen in the recording of various manuscript codes (e.g. KGB 628, NB 1768, 1244 KKSC/-17) related to the teachings of the Sattariyah order. - Comparison of related manuscripts as done in the Nusantara Manuscript Catalogue Volume 4 and 5A (Behrend et al., 1998; Ekadjati & Darsa, 1999) is part of the philological method to identify the diversity and authenticity of existing texts.

Hermeneutics analysis includes Interpretation and Comprehension of Texts where after the manuscript is collected and its physical description is carried out, hermeneutics participates in the next stage, namely the interpretation of the meaning of the text. The texts of the teachings of the Sattariyah order will be understood in its historical, social, and theological contexts. For example, the interpretation of teachings related to dhikr, prayers, and the attributes of Allah, as well as the pillars of Islam in the teachings of the order. Hermeneutics helps to understand the meaning of the teachings contained in these texts, taking into account the relevant spiritual context at the time the text was written. Understanding the teachings of the Sattariyah order plays a role in analyzing the part of the text that contains the basic teachings of the Sattariyah order, such as the seven dignity in the teachings of the order. His interpretation will look at

how these teachings are related to the concepts of Sufism, as well as how these teachings were taught by murshids in the history of this order. The texts in the KGB 628 manuscript, which contain writings in Jawi and Pegon and Arabic scripts, provide a deeper context on how the teachings of the Sattariyah order are communicated and understood in Muslim societies in Indonesia, especially in the context of Javanese culture. Interpretation of Texts Based on Social and Historical Context is also used to explore the deeper meaning of the teachings in the manuscript, taking into account the social context and history of writing the manuscript. For example, in related texts such as the 1244 KKSC/-17 Manuscript and those that discuss the teachings of monotheism and spirituality of the Sattariyah order, hermeneutics is used to understand how these teachings are relevant to the understanding of religion and social life at the time. This text also explores the relationship between the teachings delivered by the mursyid and the society receiving the teachings.

B. TRANSCRIPT AND TRANSLATION OF SATTARIYAH MANUSCRIPT TEXTS

1. Intention of Prayer and Other Worship

Puniko niyate prayer laughter "usolli sunnatan liduhuli fi thoriqi sholihin rakataini sunnatan alaiya lillahi ta'ala Allahu akbar". Puniko niyate manjeng sattariyah "nawaitu an yadhula fi thoriqi sholihina sunnatan alaiya lillahi ta'ala". Puniko niyate adus "nawaitu guslal khuruji minal ghoflati ilal khuduri sunnatan alaiya lillahi ta'ala". Puniko niyate fasting "nawaitu sowma ghodi an yadhula fi thoriqi sholihin sunnatan alaiya lillahi ta'ala". Translation: This is the intention of the laughter prayer *"usolli sunnatan liduhuli fi thoriqi sholihin rakataini sunnatan alaiya lillahi ta'ala Allahu akbar"*. This is the intention to enter the Sattariyah tarekat *"nawaitu an yadhula fi thoriqi sholihina sunnatan alaiya lillahi ta'ala"*. This is the intention of bathing *"nawaitu guslal khuruji minal ghoflati ilal khuduri sunnatan alaiya lillahi ta'ala"*. This is the intention of fasting *"nawaitu sowma ghodi an yadhula fi thoriqi sholihin sunnatan alaiya lillahi ta'ala"*.

2. Reading in Prayer and After

The first day of the first day of the first And 1 rakaat at the beginning of the ayte qul ya ayyuhal kafirun ping limo. And the people who are at the end of the qulya ayyuhal kafirun ping three. And the rakaat at the beginning of the verse qul huwa ping pat. And the rakaat kan the end of the verse qul huwa ping kale, and the prayer which is haunted by the agaturi and the apostle is called he jeng the apostle of my brother to thank the reward of my prayer kakaat rakaat my greeting my amuri muri maring your past. My worship is all your blessing and may Allah be pleased with his blessing and Allah's revelation. He poro messenger of friendship sedoyo my blessing of prayer when rakaat greetings me anedi safaat your blessings my brotherhood in your past may I pray for the blessing of Allah and the opening of Allah. He guruguru, my teacher, my teacher, am thankful for my prayers, when rakaat salam me, amuri muri in your past, you are so good, you are good, you are good, you are good, you are good, you are The address of the prayer is the occurrence of the sunnah

asolat amocoho istigfar ping satus and the dhikr la ilaha illallah ping sewu the dhikr la ilaha illallah ping sewu the dhikr la ilaha illallah ambaleni amoco sholawat ping satus. Ikulah niyate prayer awaabin, "usholli sunnatan minal awwabina ma'ah khifdil Imani rakataini sunnatan alaiyya lillahi ta'ala Allahu akbar".

Translation: And the first rakaat recites the verse *inna anjalna* six times, and the second rakaat recites *the verse inna anjalna* seven times, and the first rakaat recites the verse *qul ya ayyuhal kafirun* five times, and the final rakaat recites the verse *qul ya ayyuhal kafirun* three times, and the first rakaat recites the verse *qul huwa* four times, and the final rakaat recites *the qulya ayyuhal kafirun* three times. And the first rakaat recited the verse of *Qul Huwa* four times, and the final rakaat recited the verse of *Qul Huwa* twice twice, and the prayer was offered to Kanjeng Prophet by saying. Kanjeng Prophet I offer the reward of my prayer two rak'ahs of greetings solely following your path. My worship is to ask for your intercession, may you get Allah's help and the door of Allah's forgiveness, apostles and companions, all of you I offer the reward of my prayer, two words of greeting, to ask for your intercession, I am solely following the path of all of you, may I get Allah's help and the door of Allah's forgiveness, teachers of my teachers, I offer the reward of prayer of two rak'ahs, my greetings are solely following your path, all of me hoping for your prayers all to get Allah's help and the opening of the door of Allah's forgiveness. The time to start the prayer is done after the sunnah prayer by reciting *istigfar* one hundred times and the prayer of the Prophet one hundred times and *dhikr la ilaha illallah* a thousand times, after *dhikr la ilaha illallah* re-reading the prayer one hundred times, this is the intention of the awaabin prayer *"usholli sunnatan minal awwabina ma'ah khifdil Imani rakataini sunnatan alaiyya lillahi ta'ala Allahu akbar"*.

3. Genealogy of the Sattariyah Tariqa

Bismillahirrahmanirrohim. This is the book of the Ingdalem in the land of the Prophet (peace and blessings of Allaah be upon him) descended from the Prophet (peace and blessings of Allaah be upon him) of the Prophet (peace and blessings of Allaah be upon him) of Sayyidina Ali who was the son of Abi Tholib Radiyahhu anhu and iyo is amuruni iyo maring sayyidina husein shayid lahu and iyo is amuruni iyo maring sayyidina Zainal abdin and iyo is amuruni iyo maring imam Muhammad Baqir and iyo is amuruni iyo imam maring spiritual syah sultan Arifin abu yazin al bustomi and iyo is amuruni iyo maring sheikh muhammed of Morocco and iyo is amuruni iyo is maring Shaykh Arbi bin Yasin as-Sakiy and iyo is amuruni iyo maring qutib Abu Mafakir maulana Ihram Tusi and iyo is amuruni iyo maring katib abi khasasi kharqani and iyo is amuruni iyo maring shaykh khadaqoli maduri an nahari and iyo is amuruni iyo is maring sayyid asyiq muhammd asyiq and iyo is amuruni iyo maring sayid muhammad arif and iyo is amuruni iyo This is the time to go to the top of the road is the The abbas in Syasyaweni negorone and this is the amurune iyo maring sheikh ahmad who is the son of Muhammad in Madinah negorone no podo which is famous against Shaykh Ahmad Qasyasi and this is the amurune iyo maring Shaykh

Abdurrauf who puta ali who is the youngest sheikh hamzah fansuri in the singkel negorone and this is the amurune maring Shaykh Haji Abdul Muhyi in karak desone and in Safarwadi padukuhane and this is the amurune iyo maring which shaykh is noujumuddin in karak desone and this is the amurune iyo maring which shaykh is noujumuddin in karak desone and in the safarwadi of the kingdom and this is the amurune iyo maring which putu kanjeng kiyahi haji muhammad Yunus in the village of Desone and in the safarwadi of the village and this is the amurune iyo maring kiyai good Muhammad asyiq in the battle of the village and in the cisarua of the village and this is the amurune maring good Muhammad ihrami in the caruban negorone in the babaqan of the kingdom of the people who may love Allah ta'ala in the land and in the hereafter.

Translation: *Bismillahirrahmanirrahim* is a book containing the genealogy of the Sattariyah order which started from Kanjeng the Prophet PBUH was revealed to Sayyidina Ali Putera from Abi Tholib RA and was revealed to Sayyidina Husein the martyr and was revealed to Sayyidina Zainal Abidin and was revealed to Imam Muhammad Baqir and was revealed to a spiritual imam Shah Sultan Arifin Abu Yazid Al Bustomi and was revealed to Sheikh Muhammad Magribi and Revealed to Shaykh Arbi bin Yasin As-Sakiy and revealed to Qutib Abu Mufakir Maulana Ihram Tusi and revealed to Khatib Abi Khasasi Kharqani and revealed to Shaykh Khadaqoli Maduri An Nahari and revealed to Sayyid Asyiq Muhammad Asyiq and revealed to Sayyid Muhammad Arif and revealed to Sayyid Hidayatullah Sarmatain and Shaykh Hidayatullah Sarmatain and Shaykh Haji Haji Khudhori and Sayyid Muhammad Ghous who had a son of Sayyid Khatibuddin and was passed down to Sayyid Sighatullah who was the son of Sayyid Rauhullah and was handed down to Sayyidina Abi Muhaib Abdullah Ahmad son of Abbas in the city of Syasyaweni and was passed down to Sheikh Abdurrauf who had the son of Ali such as Sheikh Hamzah Al-Fansuri in the city of Singkel and was handed down to Sheikh Haji Abdul Muhyi in the village of Karak and in the village of Safarwadi and was handed down to Sheikh Nujumuddin in the village of Karak and the village of Karak and the village of Safarwadi and passed down to a grandson named Kanjeng Kiyai Haji Muhammad Yunus in Karak village of Safarwadi village and passed down to Kiyai Bagus Muhammad Asyiq in Tarju village of Cisarua village and passed down to Bagus Muhammad Ibrahim in Caruban district of Babaqan district may Allah give his love in this world and in the hereafter.

4. Dhikr and Sunnah Prayer Intentions

Pray minwitri and rak'atal witri. ushalli sunnatan minalwitri rakataini sunnatan alallah ta'ala Allahu akbar. usalli sunnatan rakatal witri sunnatan alallahi ta'ala alleahu akbar. and the tahazud prayer of this greeting is the intention of usalli sunnatan minattajud rakataini sunnatan alallah ta'ala Allahu akbar and amaco yes sawuse prayer tahajud is it because of the time of the prayer of isha ' still going to observe the opponent of amaco qulhu ping ten years ago Amoco fatihah ping tigo and prayer duhah alalam is the intention of usolli sunnatad duhah rakataini sunnatan alallahi ta'ala Allahu akbar 0 and Amoco so

prayer of suhur and ashar is the day of some magreb prayers but going to Kelawan Amaco Qulhu sadurungi amaco fatihah ping tigo and aposo poso sunnat wirid adu'a saben2 by tigang dino itu niyate nawaitu sauma ghodi ghodi an ada'I sunnatal watiri ma wal bidi aw ali isnini awil khamisi awis sawwali awiltarawiyiyati sunnatan alaiya awil arofati sunnatan ala allahi ta'ala.

Translation: then continue by reading after the Maghrib prayer and the sunnah of *awwabin* until the salam, namely reciting *the recitation of astagfirullah* ten times and shalawat ten times and dhikr *la ilaha illallah* a hundred times and then repeated again reciting shalawat ten times and reciting qul huwa ten times and al-fatihah three times. The intention of the *awwabin* prayer is "usolli sunnatan minal awwabin ma'a khifdil iman rakataini sunnatan alallahi ta'ala allahu akbar", "usalli sunnatan minal awwabin faqod rakataini sunnatan alallah ta'ala allahu akbar", "usalli sunnatan alallahi ta'ala allahu akbar", and recite it after the isha prayer and its sunnah, sunnah sunnah minalwitri, and rakaat awil witri, by reciting *astagfirullah* ten times, and prayat ten times, *Dzikiri la ilaha illallah* three hundred times and repeat the prayer ten times and al-fatihah three times, that is the intention of the min witri prayer and the rak'atal witri prayer "ushalli sunnatan minalwitri rakataini sunnatan alallah ta'ala Allahu akbar", "usalli sunnatan rakatal witri sunnatan alallahi ta'ala Allahu akbar". and the tahajud prayer of two rak'ahs of salam with the intention of "usalli sunnatan minattajud rakataini sunnatan alallah ta'ala Allahu akbar", and reciting after the tahajud prayer two recitations after the isha prayer while still paying attention to the recitation of the Qur' Huwa ten times before reciting al-Fatihah three times and the dhuhah prayer of two salams, with the intention of "usolli sunnatad duhah rakataini sunnatan alallahi ta'ala Allahu akbar", And reciting after the Dhuhur and Ashar prayers, the recitation after the Maghrib prayer by paying attention to the recitation of the Qur'an Huwa before reciting Al-Fatihah three times and fasting the Sunnah by reciting the Wirid prayer every three days thereafter with the intention of "Nawaitu Sauma Ghodi An Ada'i Sunnatal Watari Ma Wal Bidi Aw Ali Isnini Awil Khamisis Awis Sawwali Awiltarawiyiyati Sunnatan Alaiya Awil Arofati Sunnatan Ala Allahi Ta'ala".

5. Wirid Prayer

Utawi kang wenage sawuse wiride all "lailaha illallah muhammdar Messenger of Allah (peace and blessings of Allaah be upon him) nahya walaiha namutu walaiha nub asu inshaAllah ta'ala mina laminin birohmatillah wakaramah jazallah anna sayyidana wanabiyyina Muhammad sallallahu alaihi wasallama ma huwa hu lahu". "Allah ya nur ya khaqqu ya mubin ya nuru qulubana binuri wa aiqitna syuhudi wa arafna toriqo ilaika wa huwa naha alaina bifadlika wa adina baina yadaika walbabna taqwa minka wailaka anka ala kulli syaiin qadir". "Ya na'ma alwali wa ya na'ma nasir ghufira naka rabbana wailaikal masir wahasbunallah dakwaihimi fiha subhanakallahumma watahiyyatihimi fiha salam wa akhira dakwaihimi anilhamdulillahi robbil alamiin". Utawi ini winaco sadri nabi amaco fatihah "wa ila arwahi sayyidina saihona waila arwahi asmirati asmelah asma'a ajmaiin

syaiun lillah alfatihah wa special wakhusu siyah ila arwahi sayyidina abi bakar assidiq wa umar wautsman wa ali wabaqiyyati shahabat ajma'in saiun lillahi al-fatihah "wa khatimi biha ila khadratin nabi almusthofa sallallahu alaihi wasallam saiun lillahi" al-fatihah.

Bismillahirrohmanirrohim, or the time of the person who is the one who is from dhikr is still in the prayer of monotheism and karomane in the inner monotheism so that the abale siro in the law of the early form is the behavior of the ademira in the law of this is the time of the act of the god of Allah ta'ala then when wes tumeka siroh maring maqam which is this, then the wes tumeko siro maring tauhe deng dat which is the time of the day from the dignity of monotheism khali no ono iyo rung burine Allah ta'ala is the right Amandang or the giver says that it is the beginning of the nono iyo kaprahe anging sawuse of the dzikri who in the expectation of the whole dhikr then in the whole of the dhikr is the siro is going to be the siro of the beginning of the ceremony in the dhikr and from the whole of the sirah so that (lumakune) in the siro of the whole of the cukule and the whole of the faidahe which wes siro call this the opposite of the idining of Allah the almighty.

Translation: This is the recommendation after reading all the wirids "lailaha illallah muhammdar Messenger of Allah (peace and blessings of Allaah be upon him) nahya walaiha namutu walaiha nub asu insyaAllah ta'ala mina laminin birohmatillah wakaramah jazallah anna sayyidana wanabiyyina Muhammad sallallahu alaihi wasallama ma huwa hu lahu", "O Allah ya nur ya khaqqu ya mubin ya nuru qulubana binuri wa aiqitna syuhudi wa arafna toriqo ilaika wa huwa naha alaina bifadlika wa adina baina yadaika walbabna taqwa minka wailaka anka ala kulli syaiin qadir". "Ya na'ma alwali wa ya na'ma nasir ghufira naka rabbana wailaikal masir wahasbunallah dakwaihim fiha subhanakallahumma watahiyyatihim fiha salam wa akhira dakwaihim anilhamdulillahi robbil alamiin". This is the recitation of the Prophet reciting al-fatihah "waila arwahi sayyidina saihona waila arwahi asmirati asmir asma'a ajmaiin syaiun lillah alfatihah wa special wakhusu siyah ila arwahi sayyidina abi bakar assidiq wa umar wautsman wa ali wabaqiyyati shahabat ajma'in saiun lillahi al-fatihah "wa khatimi biha ila khadratin nabi almusthofa sallallahu alaihi wasallam saiun lillahi" alfatihah. Bismillahirrohmanirrohim, this is the true mandate of dhikr, which is to stick to the prayer of tawhid and karomah in the prayer of tawhid so that it returns again to the law of existence related to your deeds, which is a mandate in doing charity to Allah Ta'ala, then when you have received this maqam/level, then your soul will know that this substance is the mandate of all the dignity of monotheism, there is no view and deed other than to Allah Ta'ala after receiving the karomah of dhikr from the dhikr that Most importantly, in every behavior of those of you who want to know the beginning of all deeds and of all behaviors can be known from dhikr so that with the permission of Allah Almighty with the dhikr can be embedded and beneficial in you.

6. Procedures for Dhikr

Or if there is a dhikr tatkramaning this dhikr iyo this lilimo which is humiliated by the light of dhikr and rolas in the midst of the dhikr which is the dhikr that is the dhikr then repentance is hi from the whole dosohane and the two times and the second time of the prayer or ablution and the third time the day of the prayer of the day and the third time of the day of the prayer of the day of the shayq, and the third time of the day of the shay, and the time of this limo is going to be a different kind of iyo, one hune is the place where the head of the shaykh is the head of the shaykh e this is the first time to go to the head of the prophet Sallallahu alaihi wasalam keronon this is the change. Or there is a point of dhikr which is in the place of dhikr which is in the place of dhikr that is in the place of the dhikr that is holy and the third time is going to be in the place of the dhikr and the third time is going to be in the place of the dhikr and the fifth is going to be in the dark and the seventh is going to be in the place of the shaykh and the seventh is going to be in the place of the shaykh The feeling of the katune in the respite and the eighth time is going to be sidiq in the dhikr and the tenth time is going to be sincere and the tenth time is going to choose to be sincere and the tenth time is going to choose to be sincere in the meaning of dhikr and the eighth time is going to be in the meaning of dhikr and the eighth time is going to be in the heart of the dhikr and the eighth time is going to be sincere in the heart of Allah Ta'ala from the bottom of his heart. As long as there is a recitation of dhikr is the third of the holy dhikr, then it is disgraced to say that the word is not to be taken away from the world and the third time is to take the next step from drinking the water that is in the dhikr is to release the siro saying it is against Allah who is the one who is the one who is going to do the thing that is not going to be the one who is going to do it and the third time that he is going to take the other step of the water that is in the dhikr that is the third time that he is going to let go of the water that is in the dhikr that he is going to say, it is against Allah who is the one who is the one who is supreme.

Translation: There are five procedures in dhikr and there are twelve before dhikr is carried out, namely first, one should repent of all sins and mistakes, the second is bathing or ablution, the third is khusyu', the fourth is to ask for guidance from the teacher/sheikh, and the fifth is to continue to strengthen oneself while asking for guidance from the teacher/sheikh while still asking for intercession from the Prophet PBUH because the teacher/sheikh is his successor. The procedures for dhikr which are divided into twelve are, the first is dhikr in a holy place, the second is in a quiet place, the third is dhikr in a shady place with fragrance, the fourth is dhikr in a fragrant place, the fifth is choosing a dark place, the sixth is closing the eyes, the seventh is imagining the face of the teacher/shaykh as if it were visible in front of the eyes, the eighth is khusyu', The ninth heart is sincere, the tenth dhikr is by reciting the words la ilaha ilallah, the eleventh knows the meaning of dhikr, the twelfth in dhikr denies everything and presents Allah Ta'ala in his heart. As for the procedure for dhikr, there are three, the first is to be silent when reciting the wirid, the

second is to regulate the breath properly, and the third is to prevent from drinking water during the dhikr because it is able to release you from Allah who gives help.

7. Types of Students

Bismillahirrohmanirrohim or the disciple sifateing is the fourth quarter of the disciple and the second disciple is the fourth disciple of the mubāṣṣa and the third disciple of the disciple of the priest and the third disciple of the priest is the disciple of the priest who is the disciple of the disciple who (mekeh) is worried about the other of the other from Allah Ta'ala so that it is the knowledge of the one who is not the one who is The faith of the ghoib is so unceasing and the absence of the dining khadire and the worship of the worship means that you are dedicated, because you are in the heart of Allah ta'ala and dzikire mubearlier, it is the lyrics of Allah ilaha illallah and the heart of the soul is not the one who worships the eternal life of Allah mortal' in afal maqame is maqam faraq and alam is the nature of the nasut it is that it is the person who is a member of the tariqat or there is a disciple of mutawasitha who is a disciple who is pure in his heart from the fact that he is a disciple of the heart Tawajuh from the edge of the direction of the ilinge of Allah ta'ala and his knowledge is the knowledge of ngainul yaqin from not including the dining khatire and the faith is the faith that is present from the ono jumawine and the ubudiyah word of ubudiyah means that the faith is the same as the love of Allah and the ephemeral in the nature of Allah and the maqome is the maqam jama' from ono not including the dining khatire and the nature is the nature of the maqam from the ono the enumeration of the enumeration of the hatire and the nature is the nature of the maqat from the ono tete tepepe to the enumeration of everything This angel is a person who is a master of thoriqat. Or if there is a disciple of kamil who has a clean heart from the whole of the world and the knowledge is haqqul yaqin not to the makhluq of the makhluq of the makhluq of the makhluq of the haqqul yaqin of the makhluq of the makhluq of the haqqul yaqin of the maring majaz of the haqqul yaqin of the makhluq of the makhluq of the makhluq of the makhluq of the haqqul yaqin of the maring majaz of the holy spirit of the holy spirit of the holy Majazi in Allah the binding in worship means angabekti because the anarimi of Allah and dzikire is the same as the one who is against Allah and the one who is against Allah and the end and the end and the end and the end and the opposition to Allah the pattern against Allah and the end and the end and the end and the opposition to Allah and the end and the end and the end and the opposition to Allah and the end and the opposition to Allah and the death and the death of the pattern and the pattern which is good and the love of the pattern which is good and the love of the soul in the dzating Allah and the maqome jamiul Jama' is not alone in the presence of Allah Ta'ala in that he is the expert of the essence. Or if there is a disciple of Kamil Mukamil who is a disciple who is very nuhud e (zuhud e) and kareme in the dzating of Allah Ta'ala then in the heart of Rabbani from the heart of Rabbani from the time of the dining of Allah Ta'ala and the knowledge of the truth is confident and faith is the faith of the kamil mukamil, the place of the deceased and the

dhisithari is the name of the child who comes out from the other la ilaha illallah atawi illallah atawi allah huw Allah huw Allah Atawi huw huw aor la la atawi aaa atawi illa atawi aaa atawi uh uh atawi ih ih ih atawi other from saying it is like crying elan trembling and annoying e and anetepi sekabehe iyo is dhikr e and pujine khali who amuji is still kareme indating in the dzating Allah ta'ala no angaweru in the whole creature of the sekabehe even maring awe ake poso no longer amageran mageran puan no longer so ara wes sirno suih Maring adame and fanane are fanaul fana' and maqame is maqam baqa' and the realm of nature is the realm of lahut illah is a person who is an expert in ma'rifat, wallahu a'lam.

Translation: Bismillahirrohmanirrohim, there are four qualities of disciples, the first disciple of mubtadi, the second disciple of mutawasitho, the third disciple of kamil, the fourth disciple of kamil mukamil, the disciple of mubpada is a disciple who has a lot of worries in his heart about something that can lead him to Allah Ta'ala, then it can be said that his heart is safe from shirk and hypocrisy, and the knowledge he has is the knowledge of yaqin from the knowledge of his knowledge. for he has adhered to hadith and evidence, and his faith is faith that avoids forgetfulness and negligence in deeds of worship, which means only devotion to Allah the Almighty, and his dhikr is by saying the words la ilaha illallah, and in his heart he also says that there is nothing to worship except Allah alone, which is the eternal substance, maqam or its level is maqam faraq. And the realm is the realm of nasut, which is a person who is an expert in the tarekat. As for the muatawsitha disciple who cleans his heart from all stains, then his heart is called the heart of tawajuh who always remembers Allah Ta'ala, and his knowledge is the knowledge of anul yaqin which there is never an obstacle, and his faith is faith that is always present in every word and act of worship, namely servitude because of the love of Allah, and dhikr mutawashit, which is the word that mentions Allah and the mortal nature in the nature of Allah. And the maqam or level is the maqam jama' from error, and the realm is the realm of malakut from the memory of all the angels, he is a person who is a member of the tarekat. As for the disciple of Kamil is a disciple whose heart has been cleansed from all the impurities that hinder him from Allah, in fact Allah is dwelling in all His creatures, so his heart is called the heart of mujarod from the sight of Allah, so Allah is present in every one of His servants, and his knowledge is haqqul yaqin which there is no majaz. Majaz from Allah is bound by carrying out worship, that is, servicing the presence of Allah, and the dhikr is through the mouth by saying la ilaha ilallah and in his heart saying that there is no god but Allah, therefore praying only to Allah, to Allah, and remaining to Allah, mind and heart only to Allah, also following wise deeds. and firm in following the substance of Allah, and the maqam or level is maqam jamiul jama' from the absence of the ally of Allah the Almighty, and it includes those who are experts in the truth. As for the disciple of Kamil Mukamil is a disciple who is very zuhud and his love for the substance of Allah Ta'ala, then his heart is the day of Rabbani in which the presence of Allah Ta'ala is always in it, and his knowledge is akmalul yaqin, and his faith is the faith of kamil muakamil, the

pronunciation is according to his deeds and the dhikr is to use the word by saying la ilaha illallah or illallah illallah or allah allah or allah huw allah or huw allah huw or la la Or aaa or illa illa or aaa atawu uh uh or ih ih ih or any other of them that can stir up the heart to weep, and the mind, and all dhikr and praise, while still praising the substance of Allah the Almighty, and not to others, and also fasting many times so that the heart is pure and peaceful from the ephemerality of fanaul fana', and the maqam or level is maqam baqa'. And the realm is the realm of Allah, it is a person who is a member of ma'rifat, wallahu a'lam.

8. About the Shahada

Bismillahirrohmanirrohim, ilah the book anyatakaken lampah the word shahadat rawi-rawi utawi sasakane (songkone) shahadat is amaco qur'an meaning shahadat is asmaning spirit. And that means knowledge is not the soul. And it means that worship is spiritual. And it means devotion is like a spirit. Even if the heart is intentional. And that means that the intention is to be awakened and the heart is faith. And the memory in the heart is makrifat. And it means that the definition is a matter of conscience, then the name is very serious. And his writing is heartfelt. It means that the mind is the acceptance of the heart of wallahu a'lam.

Translation: Bismillahirrohmanirrohim, this is a book that discusses the practice in the word shahada, the beginning or origin of shahada is reading the Qur'an, that is, shahada is the name of the spirit. Knowledge is the revelation of the spirit. Worship is the presence of the spirit. Devotion is the return of the spirit. The deeds of the heart are intentions. Intention is the will, and the ornament of the heart is faith. The eyes of the heart are makrifat. Makrifat is knowing the contents of the heart, so it is said to remember its origin, and writing the heart is the mind. Budi is the acceptance of the heart, wallahu a'lam.

9. The Soul

As far as the knowledge of spirituality is that the teacher is to dine poro scholars of all the scholars, then Allah is the end of the edge of the child of the dead is maliki and the end of the maliki is the chest and there is a heart and the heart is the heart and the heart is the heart and the heart is the heart and the heart is the heart and Isun ends wallahu a'lam.

Translation: The knowledge of the spirit is the teaching of the scholars, therefore, Allah said to the son of Adam who is a maliki, and what is called maliki is the chest, and in the chest is the heart, and in the heart is the heart, and in the heart is the heart, and in the heart there is the heart, and in the heart there is the mind, and in the mind there is mass. And in the mass there is sukma, and in the sukma there is the spirit, and in the spirit there is isun ora ono pengeran anging isun, tending, wallahu a'lam.

10. Benefits of Reading Bismillah

This is the number of benefits of amaco bismillah which are 4 percent of the benefits of the enthronement in the obligatory land and the benefits in the absence of Allah and the benefits of the blessings of the Messenger of Allah and the benefits of blessings in the bismillah. It is punishable that amaco bismillah is the four days of obligatory and haram and sunnah and makruh and makruh is amaco bismillah which is obligatory is in fatihah in the place of prayer and haram amaco bismillah is in the land of the builder which is haram and the sunnah is in the land of the builder who is authorized and makruh is in the place of the builder who is makruh.

Translation: The benefits of reading bismillah are four, first, remembering the obligatory substances, second, no one can give success except Allah, third, following the guidance of the Prophet, and fourth, the blessings of the reading of bismillah itself. There are four rulings for reading bismillah, namely mandatory, haram, sunnah, and makruh. Reciting the obligatory bismillah is in Surah al-Fatihah during prayer, reciting the haram bismillah is when doing an unlawful act, reciting the sunnah bismillah is when doing the permissible deed, and reciting the makruh bismillah is when doing the makruh deed.

11. Praise and Prayer Problems

The first time the pujini is the four days of the pujini which Qadim calls la ilaha illa there and the mortality of the form of which Qadim maring which ira mentions ni'mal abdu awabun means that the sabajik virtuous vows of the deceased are repentant and the third time the praise which is the ira maring ira is called dika niku good friends to do dika niku and the second pat pujine which is iro maring which is Qadim who is not aware of the kalam in the words of qaul or the companionship of Allah is and it is the one who the title of the pilgrim Moses in turabi. Ikilah niyate the anelataken person in the dead body who is in the wewetepe "usalli fardan alal janazahi khadiran bihada itfali khaban qat an nariyati arbau takbiratin lillahi ta'ala alleahu akbar". "Wa yazibu qunut fis subhi an yarfa'al yadaini inda qauluhu Allahumhdina fiman hadait ila akhirihi wayanjilul yadaini inda qaulu fainnaka taqdi ila akhiri mustahal".

Translation: There are four praises. First, praise the Qadim by saying la ilaha illa ana. Second, praise the ephemeral of the form of Qadim called ni'mal abdu awabun, which is as good as the servant, that is, the one who repents. Third, praise from man to man with the saying "what a good thing you have done". Fourth, praise to the Qadim, the Qadim has no saying, there is no saying that equals Allah, and that is what Haji Moses said. This is the intention of the person who prays the janazah that is in front of him, "usalli fardan alal janazahi khadiran bihada itfali khaban qat an nariyati arbau takbiratin lillahi ta'ala alleahu akbar". "Wa yazibu qunut fis subhi an yarfa'al yadaini inda qauluhu Allahumhdina fiman hadait ila akhirihi wayanjilul yadaini inda qaulu fainnaka taqdi ila akhiri mustahal".

12. Self-Problems

The whole thing is that it is the second that is sariroh the turob anan, it is the skin and the flesh and the root and the bone and the second is the sariroh latif that is the milk and the shoulders and the shoulders and the head and the third time it is the sarirah, it means that it is the color of the amber rahi and the second time it is the spirit of the Qalam aqal nur. And the fifth time it is the soul of the whole because it is gathering apart from the agusik meneng end the question of the body means that the body is going to disappear and the person who is going to be the one who is going to be there and the person who is going to be there and the person who is going to be there and the person who is going to be there and the person who is going to be there and the person who is going to be there and the person who is going to be there and the person who is going to be there and the person who is going to be there is a person who is going to be there and the person who is going to be there is a person who is going to be there and the person who is going to be there is a person who is going to be in the house of his wife Pati is pustine and awe and awe who are engaged in pati (dead) this is the love of the wallahu a'lam.

Translation: There are two numbers of essences in one. First, the turob essence consists of skin, meat, teeth, and bones. Second, the sarirah latif consists of milk, shoulders, geger to the head. Third, the sarirah maknawi consists of calves. Fourth, the spirit of latif consists of spirit, qalam, intellect, nur. Fifth, sarirah suwaid is the name for jima'. This is our state when we are in junub, namely those who have lost their sight, those who have lost their speech, those who have lost their supervision, those who have lost their behavior, because as servants we have nothing, the only provision is prayer and the most important provision is to remember the coming of death, and to know that death is Allah. Wallahu a'lam.

CONCLUSION

The philological study carried out on the teaching manuscripts of the Sattariyah tarekat collection of PNRI with code 628 was carried out using philology, namely conducting manuscript inventory, manuscript description, transliteration of texts, and translating texts. The inventory of this manuscript is traced through existing catalogs, one of which is the Main Catalog of Nusantara Manuscripts, where in the catalog there are several manuscripts that have similarities or similarities to this manuscript, including manuscripts with code 1277 EFEO/KBN-802 code 1244 KKSC/-17, code 1245 KKSC/-, code 1246 EFEO/EJ-19, code 1252 KKSC/-15, code 1254 KKSC/-, code 1255 KKSC/-, code 1258 KKSC/-36, code 1259 KKSC/-, code 1260 KKSC/-, code 1263 KKSC/-, and code 1265 KKSC/-, and PNRI with code NB 1768. The description of this manuscript is that this manuscript has a thickness of 94 pages, written using Javanese and Arabic languages, using Arabic script, the identity of the manuscript cannot be known for sure, but this manuscript was written in the 18th century by a student or follower of the Sattariyah order from a teacher/sheikh named Tuan Haji Musa. This manuscript was written using European paper that does not have a watermark (watermark) using khat naskhi with black ink all over. The first sentence reads "is rosoh or Angatine fiha wallahu laka tohuru birahmatika ya arhamar rahimin" and the

last sentence reads "*Ilam annal hadith ala nauinil hadith haqiqi*". The transliteration, and translation are carried out according to the grouping of the content of the manuscript.

The teachings of the Sattariyah tarekat in the PNRI 628 manuscript are about the intention of prayer and other worship, readings in prayer and after prayer, the genealogy of the Sattariyah tarekat tarekat, dhikr and the intention of sunnah prayer, wirid prayer, the procedure for dhikr, various types of disciples, shahada problems, spirit, the benefits of reading bismillah, praise and prayer problems, and self-problems.

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