

**SAYYID MUHSIN ALI-AL-MUSAWA AL-PALEMBANI ULAMA
NUSANTARA ON THE WORLD STAGE: A STUDY OF MOVEMENTS
AND THEIR THOUGHTS**

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Abstract

Article History

Received :23-03-2025

Revised :01-09-2025

Accepted :15-09-2025

Keywords:

Sayyid Muhsin
Musawa,
Nusantara Scholars,
Ulema Movement,
Islamic Thought,
Madrasah
Dar al-Ulum,

An interesting background to this study is the important role of Sayyid Muhsin bin Ali Al-Musawa Al-Palembani (1905–1935 AD) as a transnational scientific bridge connecting the authentic Islamic tradition of the Hijaz with Southeast Asia. His uniqueness lies in his massive institutional and intellectual contributions despite his death at a young age, making him a key figure worthy of study. The purpose of this research is to analyze the movement of da'wah and Sayyid Muhsin's thoughts on the global stage and to examine the legacy he left behind. The research method used is qualitative with a character study (biography) approach, involving historical analysis, tracing of scientific sanad networks, and studies of his works that focus on the sciences of ulum al-Qur'an and ushul fiqh. The results of the study confirm that Sayyid Muhsin is the central figure. His greatest contribution was the establishment of the Madrasah Dar al-Ulum Ad-Diniyah in Mecca in 1353 H, which succeeded in becoming the main incubator for the archipelago's scholars, including Sheikh Muhammad Yasin al-Fadani and K.H. Maimun Zubair. In the field of thought, he left behind important methodological works, such as Nahj al-Taisir Syarh Mandzumah al-Zamzami fi Ushul al-Tafsir and Madkhal al-Wushul ila 'Ilm al-Ushul. In addition, he is active as a crucial link in the sanad of Hadith. In conclusion, Sayyid Muhsin Al-Musawa succeeded in affirming the role of Nusantara scholars on the world stage as heirs of authentic Islamic scientific traditions.

Introduction

Nusantara Ulama have played an important role in shaping and advancing Islamic civilization since the entry of this religion into the Southeast Asian region. (Azra, 2004:23) They not only spread the teachings of Islam, but also contributed in various fields such as education, social, and politics. Nusantara scholars such as Sunan Bonang, Sunan Kalijaga, and the next generation such as Hamka and

Sayyid Muhsin bin Ali Al-Musawa, introduced an inclusive and accommodating approach to local culture. This approach makes Islam widely accepted and able to take root in the archipelago.

In the field of education, the ulama established Islamic boarding schools that functioned as centers of religious and cultural learning. (Steenbrink, 1986:2) Social and national values that are indispensable in people's lives are an integral part of education in Islamic boarding schools, not limited to religious science materials. (Al-Attas, 1981:1) In the political field, the scholars participated in the struggle for independence against colonialism. They use the teachings of Islam to motivate the ummah to fight for justice and independence. Thus, Nusantara scholars are not only religious spreaders, but also influential social leaders and civilization makers.

In the context of Islamic intellectual history, there is a fundamental dichotomy in kalam (theology) thought which is divided into two patterns, rational and traditional. The rational pattern places reason as the primary instrument in understanding God's will, emphasizes the freedom of man's will, and utilizes contextual or metaphorical (*majâzi*) interpretations of sacred verses. Meanwhile, traditional approaches limit interpretation to the literal meaning of the text, thus reducing the space for freedom of reason in interpreting theological teachings. (Yusuf Yunan, 2004)

The essence of Islam's contribution is the framework of kalam and faith that places God as the starting point and orientation of all aspects of human life, from civilization to the development of science. To solve the problem of spiritual emptiness and the moral-ethical crisis that accompanies the advancement of modern science and technology, an active role is needed from the kalam thought system and the foundation of the Muslim faith. Knowledge is a gift that comes from God, so its use must be aimed at serving Him. In addition, human beings must be repositioned in their natural consciousness as a creation entrusted with the role of caliph. (Komaruddin Hidayat, 2002)

A figure named Sayyid Muhsin bin Ali al-Musawa was born in Palembang in 1905 AD or 18 Muharram 1323 H. He is part of a family that holds a direct lineage (*sayyid/sharifah*) from the Prophet Muhammad SAW. (Rafly, 2021:30). Regarding his educational background, Muhsin bin Ali Al-Musawa has succeeded in mastering the basic sciences of Islam. His education was then continued gradually at two important institutions, namely Madrasah Nur al-Islam in Jambi and the Sa'adah al-Darin Islamic Boarding School. His educational experience also included schools run by the Dutch government, such as the Volk School and MULO, which he attended around 1922. While performing Hajj, Al-Musawa continued his studies in Haramain. At Madrasah al-Shaulatiyah, he continued his education and studied for five years. During this period, he specifically learned from great scholars, including Shaykh Hasan al-Masyath and Shaykh Dawud ad-Dahan al-Makki.

Based on its history, many Indonesians have studied haramian, Mecca due to the arrival of Arabs in Indonesia in general and especially from hadhramaut which is now a province in the Republic of Yemen today. Based on the name of the region, they are known as the Hadrami or Hadrim ethnicity. The Hadarim ethnic group is a descendant of the Arab tribe that lives in the region. They have arrived in the archipelago gradually since the 13th century. (Alkatiri & Karim

Hayaze, 2022:18) Many Hadrami people have migrated to various parts of the world, especially Southeast Asia, including Indonesia, Malaysia, and Singapore, since the 19th century. In Indonesia, they assimilate with the local population but still maintain Hadrami's culture, traditions, and identity. The descendants of the Hadrami (especially Alawiyyin) were influential spreaders of Islam in Indonesia, whose intensity of arrival peaked in the late 1800s to the early 1900s. They generally worked as religious leaders and merchants in coastal cities. The colonial policy of the *wijkenstelsel* required them to live in the site of a special settlement called an Arab village, under the leadership of a Dutch-appointed captain.

The rapid development of Nusantara scholars is driven by the status of the Hijaz as the main center of Islamic scholarship. Therefore, many Nusantara figures choose to study there. Among them, Muhsin al-Musawa stands out as a scholar who graduated from the Hijaz who left an important contribution in the form of essays in the science of interpretation. (Rafly, 2021:35)

Information about the biodata and works of Shaykh al-Musawa is listed in the writings of Umar 'Abd al-Jabbar (pages 331–333). In addition, the paragraph also discusses Sheikh Nawawi al-Bantani from Banten, Indonesia who was very famous in the 19th century. Sheikh Nawawi is widely known for his contributions to the science of interpretation, jurisprudence, and Sufism, as well as his role as a teacher in the Grand Mosque." Among the most famous works of Shaykh Nawawi al-Bantani are *Tafsir al-Munir* and *Nihayat al-Zain*. This data is in line with various other sources that review his life history and contributions. (Rifaldi, 2024:19) Muhsin ibn Ali ibn Abdurrahman al-Musawa al-Hadhrami, an archipelago scholar with blood descendants of the Prophet, was born in Palembang on 18 Muharram 1323 H (March 22, 1905 AD). Since childhood, he had received a basic religious education directly from his father, Ali ibn Abdurrahman al-Musawa. Muhsin al-Musawa's contribution proves his expertise in various Islamic sciences, making him a scholar of the archipelago that should be reckoned with.

The Ulama of the archipelago, Sayyid Muhsin bin Ali al-Musawa made a significant contribution to Islamic education and science. Work (Rafly, 2021:37) Showing multidisciplinary mastery, including: Nahwu science, Ushul Fiqh, Ushul Tafsir and even Astronomy/Manzilah of the Moon. Al-Musawa also has several manuscripts that have not had time to be printed or completed. These works show the wide scope of his scholarship, including: jurisprudence (*Al-Judad Syarh Mandzumah al-Zubad*), compilations of shalawat (*Zubdah al-Shalawah 'ala Khair al-Bariyyah*), discussion of the definition of logic (*Al-Nushuh al-Jauhariyah fi Ta'arif al-Manthiqiyah*), theological arguments rejecting heresy (*Adillah Ahl al-Sunnah wa al-Jama'ah fi Daf' al-Syubhat al-Firaq al-Dhallah wa al-Mubtadi'ah*), and the record of rihlah to Hadramaut (*Al-Rihlah al-'Aliyah ila al-Diyar al-Hadhramiyah li Ziyarah Aslafina al-'Alawiyyah*)

His history, thoughts, and works became important objects of study on the movement and its contribution to Islamic education. Studying the works of Nusantara scholars proves their persistent efforts to pass on religious knowledge based on the understanding of Ahlussunah wal Jama'ah (Aswaja). This evidence is evident from the breadth of scope and the diversity of disciplines carried out in all their work.

This article aims to conduct an in-depth analysis of Sayyid Muhsin bin Ali al-Musawa's thoughts, movements, and contributions to Islamic education. This study is important because he was a prominent scholar of the archipelago who played a crucial role in building the Islamic scientific network in Haramain in the first half of the 20th century. Although his work in Indonesia may not be as famous as his students, his intellectual contributions became an important foundation for the transmission of religious knowledge, bridging the classical tradition with the needs of Southeast Asian da'wah. This article will focus on his legacy of thought in the fields of the Qur'an, Hadith, and Fiqh.

Reasearch Methods

This article uses a qualitative approach (Jhon W. Creswell, 2016) with a type of literature study approach by recording and exploring the biography, thoughts, movements and works of Sayyid Muhsin bin Ali al-Musawa in the context of Islamic education. Aggregate primary and secondary data, (Nursapia Harahap, 2014) Collect data from books, articles, Malacca, magazines, international seminars, international journals and various related internet sources. In his thoughts, Sayyid Muhsin Al-Musawa is not known as the author of monumental hadith books, his contribution to the science of hadith is very significant, especially in the aspects of transmission and methodology. He is one of the important links that connects the sanad of hadith from the scholars of the Hijaz to the scholars of the archipelago.

Discussion

Clarification of Names and Figures: A Critical Review

Before continuing the discussion, it is necessary to make a fundamental clarification because the available data shows significant ambiguity regarding the name 'Muhsin bin Ali' or 'Muhsin Al-Musawa'. This is because the majority of automatic search results refer to Muhsin ibn Ali ibn Abi Talib, the youngest son of Fatimah bint Muhammad and Ali ibn Abi Talib. This historical ocha is the grandson of the Prophet Muhammad who died while still an infant or in the womb. Some Shia sources say that she died of a miscarriage as a result of an attack by Caliph Abu Bakr's followers on Fatimah's house. On the contrary, Sunni sources state that he died of natural causes. Thus, this figure who died at a very young age could not have had the intellectual work that is the focus of this paper. Therefore, all information about Muhsin ibn Ali, including the controversy over his death in Shia and Sunni views, as well as the modern "Musawah" movement, is expressly ignored in the main analysis of this report. This report will focus on Sayyid Muhsin bin Ali bin Abdurrahman Al-Musawa from Palembang, South Sumatra, who was born in 1905. After devoting himself to the ummah, Al-Musawa died at a young age (around 31 years Hijri) on 10 Jumadi al-Tsani 1354 H / 28 September 1935 AD. (Akbar, 2024; Laduni.id, t.t.). His body was prayed at the Grand Mosque and buried in the Ma'la Cemetery, Mecca. This approach ensures the accuracy and relevance of the study and provides a solid basis for the analysis to be delivered.

Traces of Life, Education, and Institutional Contributions

Genealogical Roots and Early Life

Sayyid Muhsin has the full name Muhsin bin Ali bin Abdurrahman Al-Musawa. He was born in Palembang, South Sumatra, on March 24, 1905 AD or 18 Muharram 1323 H. He was the son of Sayyid Ali al-Musawa, a figure known for his persistence in spreading Islamic teachings in the Jambi region and establishing various educational institutions there. (Akbar, 2024: 2995) He received his basic religious upbringing directly from his father. However, his life journey in early youth underwent a significant change when his father died in 1919 AD, when Sayyid Muhsin was only 14 years old. After that, he continued his education at several Islamic institutions in Jambi, such as Madrasah Nur al-Islam and the Sa'adah al-Darain Islamic Boarding School, while also attending Dutch schools, such as Volk School and MULO. In the field of religious knowledge, he studied from Kiai Idrus and memorized the Qur'an under the guidance of Kiai Syamsudin. (Laduni.id)

Precisely in the middle of 1341 H, he was accepted into Madrasah al-Shaulatiyah, a very prominent educational institution at that time. In this madrasah, he had the opportunity to gain direct knowledge from a number of great scholars, including Sheikh Hasan Muhammad al-Masysyath, Sheikh Dawud Dihan, Sheikh 'Abd Allah b. Hasan al-Kawhiji, Sheikh Habib al-Syinqiti, and Sheikh Mahmud b. 'Abd al-Rahman Zuhdi. During his studies at al-Shaulatiyah, he explored various disciplines, including tafsir, usul al-din, astronomy, and faraid. Then, in 1348 H, this prominent scholar from Palembang continued his journey to Hadhramaut. (Akbar, 2024: 2) This visit gave him the opportunity to meet with the sayyids 'Alawiyyin and attend their various assemblies of knowledge in Seyulan and Tarim. He spent three months there learning from Yemen's famous people. After completing his scientific activities in Yemen, he returned to Makkah and then accepted an offer to become a lecturer at Madrasah al-Shaulatiyah.

Despite having been a teacher at Madrasah al-Shaulatiyah in Makkah, Sheikh al-Masawi remained persistent in pursuing knowledge. He actively attended the recitation of the sanad at the Grand Mosque, studied with figures such as Sheikh 'Umar Ba Junayd and Sheikh Muhammad al-Yamani al-Khulaydi, and obtained diplomas from other great scholars including Sheikh Muhammad 'Ali Maliki and Sheikh 'Imran Hamdan. Feeling that knowledge was not enough, he continued his search for knowledge in Medina and studied with Sheikh 'Abd al-Qadir al-Syalabi and Sayyid Zakki Barzanji, in addition to other prominent scholars such as Sharif 'Abd al-Hayy al-Kattani. In 1353 AH, he and Syeikh Zubir Ahmad founded Madrasah Dar al-'Ulum al-Diniyyah. This madrasah soon became an educational center for students from Southeast Asia and succeeded in producing many great Malay scholars, such as Sheikh Muhammad Yasin and Dato Mursyid Diraja Sheikh Tajuddin. Syeikh Muhsin al-Masawi died in Makkah in 1354 AH at the age of 31. (Bruinessen, 2015: 125) After his departure, the leadership of the madrasah was continued by Sheikh Zubir for five years before he returned to Perak.

His educational experience in Haramain was enriched by interactions with a number of great scholars. Among his prominent teachers were Shaykh Hasan ibn Muhammad al-Masyath, Shaykh Dawud ad-Dahan al-Makki, Shaykh Habibullah

as-Syinqithi, Shaykh Umar ibn Abi Bakar Bajunaid al-Makki, Shaykh Said ibn Muhammad al-Yamani, Shaykh Muhammad Ali ibn Husain al-Maliki al-Makki, Shaykh Khalifah ibn Hamad an-Nabhani, Shaykh Umar Hamdan al-Mahrusi, and Shaykh Abdullah ibn Muhammad al-Ghazi al-Makki. From Shaykh Abdullah al-Ghazi, he even received a degree in the discipline of hadith al-musalsalat. In addition, Sayyid Muhsin also made a scientific trip to his ancestral hometown of Hadramaut, Yemen, for three months to explore various branches of Islamic science in scientific halaqahs nurtured by scholars in the Seiwn area. (Akbar, 2024:3)

Table 1.1:
Education and Teachers of Sayyid Muhsin Al-Musawa

Period	Institution/Location	Head Teacher	Scientific Field
Youth	Palembang & Jambi	Sayyid Ali al-Musawa, Kiai Idrus, Kiai Syamsudin	Fundamentals of Religion, Memorizing the Qur'an
1923-1928	Madrasah al-Shaulatiyah, Mekah	Syaikh Hasan al-Masyath, Syaikh Dawud ad-Dahan, Syaikh Abdullah al-Kuhi, Syaikh Habibullah as-Syinqithi, Syaikh Mahmud Zuhdi	Various religious disciplines
Pasca-1928	Hadramaut, Yaman	Ulama di halaqah-halaqah ilmiah Seiwn	Deepening of religious knowledge
Pasca-1929	Madrasah al-Shaulatiyah, Mekah & Halaqah Masjidil Haram	Syaikh Umar Bajunaid, Syaikh Said al-Yamani, Syaikh Muhammad Ali al-Maliki, Syaikh Khalifah al-Nabhani, Syaikh Umar Hamdan al-Mahrusi, Syaikh Abdullah al-Ghazi	Various disciplines, including Hadith al-musalsalat

Nusantara Scholars in the Early 20th Century

It shows a group of Nusantara scholars studying or teaching in Haramain (Mecca and Medina), most likely in the early 20th century. Its scholars are part of a transnational scientific network that connects Islamic centers in the Middle East with the Malay-Nusantara world (Indonesia, Malaysia, Southern Thailand). They are figures who returned to their homeland and became the main driving force of Islamic education in the archipelago.



Figure1. Nusantara Scholars

The caption below the image (written in Latin and Arabic) identifies their names. Based on this information, the people in this photo are:

Standing Row (from Left to Right): These figures generally came from different regions in Indonesia and Malaysia today:

1. Sheikh Abdullah Kedah (from Kedah, Malaysia)
2. Sheikh Muhyiddin Al Kelantenyi (from Kelantan, Malaysia)
3. Sheikh Mukhtar Al Palembang (from Palembang, Indonesia)
4. Sheikh Kholid Al Ampenawy (from Ampenan, Lombok, Indonesia)
5. Sheikh Yusuf Al Palembang (from Palembang, Indonesia)
6. Sheikh Abd Rahim Al Kelantenyi Al Doody (from Kelantan, Malaysia)
7. Sheikh Abd Rahim Al Pilpalany (Origin of Pilpala, possible place name)
8. Sheikh Harun Al Lahaty (Asal Lahat, South Sumatra, Indonesia)

Sitting Row (from Left to Right):

1. Sheikh Nurudin Al Palembang (from Palembang, Indonesia)
2. Sheikh Arsyad Bawean (from Bawean, East Java, Indonesia)
3. Sheikh Moh. Noor Kedah (from Kedah, Malaysia)
4. Sheikh Muhammad Yasin bin Isa Al Padany (a prominent Hadith scholar from Padang, West Sumatra, Indonesia)
5. Sheikh Moh. Muhajirin Ansar (Its origin and role need to be explored further)
6. Sheikh Amrun Banjar (from Banjarmasin/Banjar, South Kalimantan, Indonesia)
7. Sheikh Ibrahim Pathony (from Pattani, Southern Thailand)

The above scholars as a whole, having contributed as Nusantara scholars in Haramain in that period were the intellectual foundations that connected the classical Islamic tradition with modern needs, shaped the Islamic scientific identity of the archipelago, and strengthened the network of scholars across generations.

Institutional Contribution: Establishment of Madrasah Dar al-Ulum

Sayyid Muhsin Al-Musawa's most monumental contribution was his role in establishing the Madrasah Dar al-Ulum Ad-Diniyah in Mecca. This formal educational institution was established in 1353 H or 1935 AD. The establishment of this madrasah did not just happen, but was a strategic and bold response to a discriminatory incident.

An important event that became the background for the establishment of Dar al-Ulum was the conflict in Madrasah al-Shaulatiyah. (Martin Van Bruinessen, 2015:11) According to anthropologist Martin Van Bruinessen, there was an incident where a teacher damaged an Indonesian (Malay) newspaper that was being read by one of the students from the archipelago. Later, the teacher mocked the nationalist aspirations of the Indonesian people by declaring that they were "a stupid nation that will not be able to achieve independence". This incident triggered the anger of the students and scholars of the archipelago, who finally flocked out of al-Shaulatiyah.

It was in this momentum that Sayyid Muhsin Al-Musawa together with Sheikh Muhaimin bin Abdul Aziz Lasem and other scholars took the initiative to establish a new madrasah as a forum for students of the archipelago. (Azra, 2004:23) Sayyid Muhsin was appointed as the first rector of this madrasah, assisted by Sheikh Zubair al-Mandaili, Abdul Rasyid al-Falimbani, Tengku Amir Mukhtar, Abdul Wahid Jambi, Ya'qub Firaq Abdul Majid, and Raden Setyo Atmojo. The establishment of Dar al-Ulum was an important turning point, creating an independent educational institution oriented to the needs and identity of the Muslim community of the archipelago. Sayyid Muhsin's leadership in pioneering this madrasah proves that he is not only a scholar, but also a leader who has a vision to protect and advance his people in the international arena.

Intellectual Contributions in the Field of Qur'an Science

Work Analysis: Nahj al-Taisir Syarh Mandzumah al-Zamzami fi Ushul al-Tafsir

One of the most significant intellectual contributions of Sayyid Muhsin Al-Musawa is his work in the field of Qur'anic science, namely a book entitled Nahj al-Taisir Syarh Mandzumah al-Zamzami fi Ushul al-Tafsir. (Rafly, 2021: 27) Although the available documents do not provide specific details about his content or his deep thoughts, the title of the work does provide valuable clues about the approach and methodology he used. The word "Syarh" in the title indicates that this work is a syarah or commentary on another text, namely Mandzumah al-Zamzami fi Ushul al-Tafsir. The tradition of writing syarah is very common in the world of Islamic science, where prominent scholars elaborate on concise texts (matan) or poems (mandhumah) to make it easier for students to understand. This shows that Sayyid Muhsin is not trying to create new theories in the interpretation of the Qur'an, but rather trying to preserve and disseminate an established methodology, making it more accessible to a Malay-Indonesian audience. (Akbar, 2024: 41)

The selection of topics of ushul tafsir of the basic principles that govern the interpretation of the Qur'an confirms his approach which focuses on a solid scientific foundation. He realized that to produce the correct interpretation, a student must first master the methodology and guidelines set by previous scholars. Thus, although we do not have direct examples of his interpretation of a particular verse, his contribution lies in the pedagogical effort to equip the next generation with the necessary tools to interpret correctly and responsibly. (Ramadhani, 2021: 61) Modern theses and dissertations also identify his work as part of the intellectual tradition of Indonesian scholars in commenting on Manzhûmah at-Tafsîr Az-Zamzamî.

A Lasting Legacy: A Study of the Scriptures in the Modern Era

Although Sayyid Muhsin's works were written in the early 20th century, his intellectual legacy is evident to be alive today. An online study video shows that the book of Nahj al-Taisir is still being studied in detail by scholars in Indonesia. (Rafly, 2021: 48) For example, K.H. Sholahuddin Munshif, the caretaker of the Ali Ba'alawy Islamic Boarding School, regularly studies this book. (K.H. Sholahuddin Munshif, 2023 <https://www.youtube.com/watch?v=DOsbv-D4rk8>) This proves that Sayyid Muhsin's pedagogical thinking and approach remain relevant and become an important reference for religious science students in the modern era.

Mastery of Al-Musalalat Knowledge

One of the important facts in his educational history is that he received a diploma in the discipline of al-musalsalat from his teacher, Shaykh 'Abdullah bin Muhammad Ghazi. The science of al-musalsalat is a branch of hadith science that focuses on hadiths that have special characteristics and a consistent chain among each narrator. (Akbar, 2024) These characteristics can be that each narrator narrates it while swearing, holding the hand of the previous narrator, or even all of the narrator is a merchant. His mastery of this discipline shows his meticulousness in maintaining the authenticity and authoritation of the narration of hadith through the sanad route. In the Islamic scientific tradition, sanad (chain of transmission) serves as the basis for the legitimacy of the truth of a science. (Azyumardi, 2013:29) Meanwhile, a diploma is a formal authority given by a teacher to his students to narrate hadiths.

Influence on Eminent Disciples: Sheikh Yasin Al-Fadani

There is a strong correlation between Sayyid Muhsin's focus on sanad and one of his most prominent disciples, Shaykh Yasin al-Fadani. (Fadhil Muhammad, t.t) Sheikh Yasin was later widely known by the title Musnid al-Dudu, which means "expert of the sanad of the world" due to his wealth in possessing and memorizing thousands of hadith sanad. He studied with more than 700 teachers. Sheikh Yasin was the first batch at Madrasah Dar al-Ulum, where he completed his education and was appointed as a teacher there. (Sayyid Muhsin B. Ali Al Musawa (1323-1354H) This shows that Sayyid Muhsin not only taught knowledge, but also instilled a deep love and appreciation for authenticity and the transmission of knowledge through connected paths. His contribution in the field of hadith, therefore, is not only limited to writings, but especially to his role as a vital link that transmits authentic hadith traditions from prominent scholars in Haramain to the next generation in the archipelago.

In the field of writing, Muhsin al-Musawa is known as a scholar who is very diligent in recording and documenting the knowledge he has acquired from his teachers. He was so enthusiastic that when he wanted to have a book but was short of money, he would voluntarily copy the entire contents of the book manually. Some of the important books that have been copied by al-Musawa include: Fath al-Fattah Syarh al-Idhah, Hulul Syarh Jam' al-Jawami', Syarh Khalid al-Azhari, and Hasyiyah al-Syanwani 'ala al-Minhaj. (Akbar, 2024: 10)

This deep habit of writing has resulted in a number of original writings by Muhsin al-Musawa himself, which cover various disciplines, ranging from fiqh,

ushul fiqh, tafsir, faraid, and others. Among his completed and famous works are: al-Nafhah al-Hasiniyah Syarh al-Tuhfah al-Tsaniyah, Madkhal al-Wushul ila 'Ilm al-Ushul, Nahj al-Taisir Syarh Mandzumah al-Zamzami fi Ushul al-Tafsir, Jam' al-Tsamar Ta'liq 'ala Mandzumah Manazil al-Qamar. (Rafly, 2021:31)

In addition, there are several books by al-Musawa that have not been completed and have not had time to be printed, namely: al-Judad Syarh Mandzumah al-Zubad, Zubdah al-Shalawah 'ala Khair al-Bariyyat, al-Nushuh al-Jauhariyah fi Ta'arif al-Manthiqiyah, Adillah Ahl al-Sunnah wa al-Jama'ah fi Daf' al-Syubhat al-Firaq al-Dhallah wa al-Mubtadi'ah, al-Rihlal al-'Aliyah ila al-Diyar al-Hadhramiyah li Ziyarah Aslafina al-'Alawiyyah. (Laduni.id)

The Depth of Fiqh and the Contribution of Ushul Fiqh

Sayyid Muhsin's contribution in the field of jurisprudence can also be seen from his two main works. The first is the book Madkhal al-Wushul ila 'Ilm al-Ushul and the second is al-Nafhah al-Hasiniyah Syarh al-Tuhfah al-Tsaniyah which discusses the science of faraid or inheritance.

An analysis of these titles provides clues to his pedagogical approach. The title of Madkhal al-Wushul literally means "Introduction to the Science of Ushul Fiqh." This implies that the work is designed as a basic guide for students who are just beginning the study of the methodology of Islamic law. (Al-Zuhayli, 2005:2). The selection of the topic of ushul fiqh shows Sayyid Muhsin's priority on the formation of a systematic and methodological understanding of law. (Syamsuddin, 2022:31) He not only wanted to teach the laws of jurisprudence in detail, but also wanted to equip his students with the tools to understand how they were formulated.

Meanwhile, the book al-Nafhah al-Hasiniyah focuses on the science of faraid, a very complex branch of jurisprudence but having a vital practical role in Muslim life. (ARL Ridwan Institute, 2023) The choice to write a book on this highly technical topic shows that he has a deep competence in the field of jurisprudence and seeks to present practical knowledge that is urgently needed by society. Just like his commentary, the available research documents do not detail the specific content of these two books. However, the fact that these works focus on foundations (ushul) and practical application (faraid) provides clear evidence that Sayyid Muhsin had a structured and systematic approach to teaching Islamic sciences. (Voice of Islam, 2025:12)

This book is one of the heirlooms inherited to Muslims, especially in Indonesia, written by a scholar who has a succession to the Prophet through the path of Siti Fatimah, Sayyidina Ali's wife. (Yellow Book Gallery, 2022; Profile of Ulama Nusantara Center, 2022) That is written as a commentary on the book Al Tuhfah al Saniyyah by Shaykh Hasan bin Muhammad Masyath. Abidin, 2023:27) All of them use Arabic like Middle Eastern fiqh books. As a result, to be able to read and understand it, mastery of the science of nahwu and sharaf is needed. Two disciplines that are absolute requirements to be able to read bare Arabic texts like this book. (NU Online, 2021)

This book is very special because it specifically discusses one study that is a rare material for now in fiqh. Namely, the discussion of the science of faraidh. A chapter in fiqh that regulates the laws regarding the distribution of inheritance. Those who master the science of faraidh today are also very rare. It is natural that

there are words that say that the science of faraidh is the science that will be the first to be revoked by Allah. For the pesantren itself, the science of faraidh is almost the same level of difficulty as mathematics. Because indeed the science of faraidh also uses complicated and difficult calculation formulas. It takes expertise in reading and careful in understanding the formulas of inheritance. (Sayyid Muhsin b. Ali Al Musawa, 1323-1354H)

Thus, we can know that Sayyid Muhsin Ali al Musawa al Falimbani is a alim al 'allamah in the field of jurisprudence. (Ulama Nusantara Center, 2022:11) If the science of faraidh can be described clearly and in detail as in this book he wrote, it is certain that other chapters in fiqh have also been perfectly mastered by him. This book begins by discussing the definition of faraidh science from the dimension of language and fiqh first. Then the uses and benefits of learning about it. Even more interestingly, so that this book is very easy to master even for beginners, he made charts that became formulas to determine the number of shares of each heir in many varieties and conditions. (Abidin, 2023:50) Of course this is easier.

It is important for the current generation not to forget the science of faraidh. Because no matter how and whenever, this knowledge will still be needed when someone dies and leaves an inheritance. If it is not divided based on the knowledge of faraidh, it is the same as ignoring the laws of Islam. Therefore, this book and also such books, are the best solution to understand the science of faraidh. It is very risky for Muslims in the archipelago, especially religious science activists, if they do not collect and study this very important book.

Field of Ushul/ and fiqh

Sayyid Muhsin bin Ali Al-Musawa is a great scholar from Palembang who was born on March 24, 1905 AD / 18 Muharram 1323 H. Since his youth, he studied in Makkah and Hadramaut, especially at Madrasah Shaulatiyah, and obtained diplomas from great scholars such as Shaykh Abdul Hayyi Al-Kattani and Shaykh Ali Awwad Al-Maghribi (Laduni.id, 2020; Suara Islam, 2021). The scientific fields he mastered were very broad, including tafsir, fiqh, ushul fiqh, balaghah, and hadith (Ridwan Institute, 2022). In the field of ushul fiqh, his important contribution can be seen through the work *Madkhol al-Wushul ila Ma'rifati Ilmi al-Ushul*, a book that affirms his expertise in Islamic legal theory (Suara Islam, 2021). He also actively teaches fiqh, qawaid fiqhiyah, and falak at Madrasah Shaulatiyah so that he plays a big role in producing influential students in the Islamic world (Ridwan Institute, 2022).

Heritage and Enduring Scientific Networks

Sayyid Muhsin Al-Musawa's greatest legacy lies not only in his writings, but also in his enduring influence through the disciples he educated. Madrasah Dar al-Ulum which he pioneered became an incubator for many great scholars from the archipelago. Two of his most prominent students and later became central figures in the world of Islamic science were Sheikh Yasin al-Fadani and K.H. Maimun Zubair.

Sheikh Yasin al-Fadani, nicknamed Musnid al-Dunya, became a global authority on the science of hadith, collecting the sanad of hundreds of scholars. (Laduni.id, 2019) Meanwhile, K.H. Maimun Zubair became one of the most

respected scholars in Indonesia and the leader of the Al-Anwar Islamic Boarding School which was very influential. The fact that Sayyid Muhsin succeeded in educating and forming two figures of such caliber shows the depth of his knowledge and his ability to teach. He served as a vital node in the scientific network that connected the Hijaz tradition with the archipelago, ensuring that the sciences he mastered were not interrupted, but continued to flow through generations of his students.

His intellectual legacy is also proven to be alive today. Despite his death at a relatively young age (about 31 years old), his works continued to be studied. An online video study shows that the book of *Nahj al-Taisir* is still studied in detail by scholars in Indonesia, such as K.H. Sholahuddin Munshif, who read the *muqaddimah* (introduction) of the book at the Ali Ba'alawy Islamic Boarding School. This proves that Sayyid Muhsin's pedagogical thinking and approach remain relevant and become an important reference for religious science students in the modern era.

Table 1.2:
Sayyid Muhsin Al-Musawa's Teacher-Pupil

Relationship	Character Name	Science	Significance
Teacher	Syaikh Muhammad Ali al-Maliki, Syaikh Umar Hamdan al-Mahrusi	Hadis, Fiqh	Prominent scholars in Haramain, high sanads
Teacher	Syaikh Abdullah bin Muhammad Ghazi	Hadis, History	Scholar of al-musalsalat who gave a diploma to Sayyid Muhsin
Students	Syekh Yasin al-Fadani	Hadis, Fiqh, Falak	Known as Musnid al-Dunya (World Sanad Expert), one of the greatest scholars of the 20th century M
Students	K.H. Maimun Zubair	Fiqh	Prominent Indonesian scholars, pesantren leaders, and influential figures

Hadith Field

Meanwhile, in the field of hadith, Sayyid Muhsin is known to have great attention to sanad. He obtained many hadith diplomas from scholars in Makkah and was trusted to teach the main hadith books such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, *Sunan Tirmidhi*, and *Muwatta* in the Grand Mosque after going through the official selection of the Grand Mosque Ulema Council (Almarwadi, 2012; Dergipark, 2021). This shows his authority as a recognized hadith expert.

In addition, he also founded *Madrasah Dar al-Ulum al-Diniyyah* in Makkah in 1934 AD and served as *Mudir 'Am*. Although he only led for about nine months before his death on September 9, 1935 AD/10 Jumadil Akhir 1354 H, this madrasah became an important educational center for students of the archipelago and the Islamic world, as well as a forum for the dissemination of the teachings of

Ahlus Sunnah wal Jamaah Ash'ariyah–Maturidiyah (Dawuhguru, 2023; Ridwan Institute, 2022). With the synergy of knowledge in the fields of ushul, fiqh, and hadith, Sayyid Muhsin succeeded in affirming the role of Nusantara scholars in the international Islamic scientific network.

Conclusion

Sayyid Muhsin bin Ali bin Abdurrahman Al-Musawa (born 1905 AD in Palembang and died 1935 AD in Mecca) was a prominent scholar of the archipelago who played an important role as a node in the international Islamic scientific network in the first half of the 20th century. Despite his relatively short life, his institutional contributions were monumental: he was the founder and first Rector of the Madrasah Dar al-Ulum Ad-Diniyah in Mecca in 1353 AH (1935 AD). The establishment of this madrasah is a strategic response to discriminatory incidents at Madrasah al-Shaulatiyah and becomes an independent educational forum oriented to the needs of the Muslim community of the archipelago. The institution he pioneered succeeded in becoming an incubator that gave birth to great scholars, such as Sheikh Muhammad Yasin al-Fadani (nicknamed Musnid al-Dunya) and K.H. Maimun Zubair.

Intellectually, Sayyid Muhsin is known for his multidisciplinary mastery and structured and systematic approach to teaching. In the field of Qur'an/Ushul Tafsir, his most significant work is *Nahj al-Taisir Syarh Mandzumah al-Zamzami fi Ushul al-Tafsir*. This work proves his efforts to preserve and disseminate an established interpretation methodology, and is still studied by scholars in Indonesia. While in the field of fiqh, he wrote *Madkhal al-Wushul ila 'Ilm al-Ushul*, which is a basic guide to the methodology of Islamic law, and *al-Nafhah al-Hasiniyah Syarh al-Tuhfah al-Tsaniyah*, a book that focuses on the science of faraid (inheritance), a very technical branch of fiqh.

Sayyid Muhsin's main contribution in the field of Hadith is his role as a vital link in the sanad chain, connecting the leading scholars of the Hijaz with the next generation in the archipelago. His authority as a hadith expert is evident from the receipt of a diploma of al-musalalat from his teacher, Shaykh Abdullah bin Muhammad Ghazi, as well as his trust to teach the main hadith books (such as *Sahih al-Bukhari* and *Sahih Muslim*) at the Grand Mosque. Through a combination of roles as an educator, institutional leader, and author of foundational works, Sayyid Muhsin succeeded in affirming the role of the archipelago's scholars in the international Islamic scientific network and ensuring that authentic Islamic scientific traditions continue to flow to Southeast Asia. Recommendations on digitization and critical edition of manuscripts: Relevant institutions (such as Islamic archives institutions or universities) need to urgently document, digitize, and publish unprinted manuscripts of Sayyid Muhsin (such as *Adillah Ahl al-Sunnah wa al-Jama'ah*). Critical editions are necessary to ensure the accuracy and accessibility of all intellectual property for researchers and students.

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