

Comparative Study of Quraish Shihab and Khalid Basalamah's Views on the Hell of the Prophet Muhammad

Muhammada Senul¹, SNasrulloh²

^{1, 2} Universitas Islam Negeri Maulana Malik Ibrahim, Malang

240201220025@student.uin-malang.ac.id, 240201220029@student.uin-malang.ac.id

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Abstract:

The debate concerning the fate of the Prophet Muhammad's (peace be upon him) father and uncle remains a classical issue that continues to emerge in Islamic scholarly discourse. The divergence in opinion stems from conflicting interpretations of prophetic traditions (hadith), particularly those narrated by Imam Muslim. This study raises the question of how the term "Abi" in the hadith should be understood by scholars and how two contemporary figures interpret the tradition differently. The objective of this research is to examine scholarly views regarding the status of the Prophet's father and to conduct a comparative analysis between the interpretations of Prof. Quraish Shihab and Ustaz Khalid Basalamah. Employing a qualitative method with a library research approach, this study analyzes primary and secondary sources related to the hadith in question. The findings indicate that the majority of scholars classify the Prophet's father as among the Ahl al-Fatrah—those who lived in a period devoid of prophetic messages and thus are not subject to divine punishment due to their ignorance. On the other hand, some scholars interpret the hadith literally, suggesting that the Prophet's father is condemned to Hell for not embracing faith. Prof. Quraish Shihab and Ustaz Khalid Basalamah apply differing methodological approaches to this hadith, resulting in contrasting conclusions. This study emphasizes the importance of contextual approaches in interpreting controversial prophetic traditions.

Keywords: Prophet's father, hadith, Ahl al-Fatrah, Quraish Shihab, Khalid Basalamah, Meaning of Abi.

Abstrak:

Perdebatan mengenai nasib ayah dan paman Nabi Muhammad saw. merupakan persoalan klasik yang masih menjadi kajian dalam khazanah keilmuan Islam hingga kini. Perbedaan pandangan ini muncul akibat adanya kontradiksi dalam penafsiran terhadap hadis Nabi, khususnya yang diriwayatkan oleh Imam Muslim. Rumusan masalah dalam penelitian ini adalah bagaimana makna kata "Abi" dalam hadis tersebut dipahami oleh para ulama, serta bagaimana perbedaan pendekatan antara dua tokoh kontemporer dalam menanggapi hadis ini. Tujuan penelitian ini adalah untuk menelaah pandangan para ulama terkait status ayah Nabi saw., serta menganalisis secara komparatif interpretasi Prof. Quraish Shihab dan Ustaz Khalid Basalamah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (library research), yakni menganalisis sumber-sumber literatur primer dan sekunder mengenai hadis terkait. Hasil penelitian menunjukkan bahwa mayoritas ulama mengklasifikasikan ayah

Nabi sebagai ahl al-fatrah yang tidak dikenai siksa karena tidak sampai dakwah kenabian kepadanya. Sementara itu, sebagian ulama lain memahami secara tekstual bahwa ayah Nabi masuk neraka karena tidak beriman. Prof. Quraish Shihab dan Ustaz Khalid Basalamah memiliki pendekatan metodologis yang berbeda dalam memahami hadis ini, yang menyebabkan perbedaan kesimpulan. Penelitian ini menegaskan pentingnya pendekatan kontekstual dalam memahami hadis-hadis yang berpotensi memicu kontroversi.

Kata Kunci: Ayah Nabi, hadis, Ahl al-Fatrah, Quraish Shihab, Khalid Basalamah, Makna Abi.

INTRODUCTION

This indicates that Prophet Muhammad's saw lineage is free from the illegitimate relations of the jahiliyyah period, meaning he was born only from legitimate Islamic marriages beginning with Prophet Adam AS and continuing until his own birth from his parents' legally valid union. It implies that it would not be possible for someone who was not Muslim to be described in such a way. Thus, it suggests that the Prophet's saw father and mother were among those saved from the disbelief of jahiliyyah. (keimanan-ayah-dan-ibu-nabi-muhammadsaw @ kitab-kuneng.blogspot.com n.d.)

The debate about the Prophet's parents has indeed become a heated debate among the Muslim community itself, the article that is the topic of discussion in it is very crucial, regarding the belief in whether Rosululla's parents will be safe or not in the afterlife. In this discussion, the focus is on the study of Sahih Muslim Hadith No. 203 which explains the statement of the Prophet which reads "Indeed, my father and your father are in hell". His statement caused a lot of debate among the Muslim community itself. Most scholars, including Imam Nawawi, are of the opinion that Rasulullah SAW's father will be safe from the torment of hell because he is classified as Ahli Fatrah (i.e. a person who does not receive Islamic da'wah because he lives in an era where there are no messengers). (Hakim and Alkosibati 2023)

There are not many other scholars, including Ibn Taimiyah, who hold the opposite opinion, namely saying that Rasulullah SAW's father would go to hell because he was not classified as a believer. The ulama' who hold this opinion are ulama' from among those who interpret hadith textually. They do not give other meanings to the hadith which is more directed towards the meaning of father, such as other Ulama' who interpret the word "Abi" to mean "uncle of Rasulullah saw".

The discussion of the previous article regarding the hadith about the fate of the prophet's father in the afterlife has actually been a subject of much debate, such as in the journal *Al-Maqasid*, Muhammad Sul-ton Mardia emphasized the importance of understanding the historical context of the hadith. He stated that this hadith emerged in a situation where a companion asked the Prophet about the fate of his deceased father. The Prophet replied that his father was in hell, and then added that his own father was also in hell. Mardia highlighted that understanding this hadith requires an in-depth study of the social and cultural context at that time, as well as the right method of hadith criticism. Second, in the journal *Reflektika*, Moh. Jufriyadi Sholeh examined the opinion of Yusuf al-Qaradlawi who doubted the validity of this hadith. Al-Qaradlawi questioned what sins Abdullah bin Abdul Muthalib had committed that he had to go to hell, considering that he was an expert fatrah, namely people who lived in a time of the emptiness

of the message and had not yet received Islamic preaching. This hermeneutic approach emphasizes the importance of understanding the hadith in the context of the entire teachings of Islam and the principle of divine justice.

Third, Dr. Shabir Ally, in his interview analyzed in the An-Nur International Journal of The Quran & Hadith, took a middle position. He did not explicitly state that the Prophet's father was in hell or was saved from it. Ally emphasized that understanding this hadith must take into account the methodology of hadith science and the opinions of experts regarding the true meaning contained in the hadith. Fourth, Dar Al-Ifta Egypt stated that the Prophet's parents were included in the category of ahl al-fatrah, namely people who lived in a time of the emptiness of the message and had not received the Islamic da'wah directly. Therefore, they cannot be judged as polytheists or infidels, and do not deserve to be punished in hell. This view is based on the principle that Allah will not punish a people before sending a messenger to them.

The contribution to the scientific treasury in this study is to provide a new study in the discussion of H.R. Muslim No. 203 concerning the fate of the father of the Prophet Muhammad in the afterlife, by comparing two different perspectives from contemporary scholars today, namely Prof. Quraish Shihab and Dr. Ustadz Khalid Basalamah. The selection of this study topic brings a new space for thought by trying to display the differences in perspective from the two figures.

RESEARCH METHODS

This study uses a qualitative method with a library research approach. This approach was chosen because it is relevant to the purpose of the study, namely to study and analyze the hadith in depth through primary references in the form of hadith books, tafsir books, and relevant scientific articles and journals. The focus of this study is to examine the meaning of the hadith related to the fate of the Prophet Muhammad's father by comparing two views of contemporary figures: Prof. Quraish Shihab and Ustadz Khalid Basalamah.

Prof. Quraish Shihab is known for his tawassuth (moderate) approach that emphasizes contextual and meaningful understanding in interpreting hadith, thus arguing that the Prophet's father is included in the group who will receive salvation. On the other hand, Ustadz Khalid Basalamah tends to use a textualist approach, by understanding the hadith literally according to the zhahir meaning without providing other contextual interpretations. The analysis in this study is descriptive-analytical, namely describing data from literature sources in depth, then studying and adjusting it to the methodological approach of each figure. Thus, this method is considered the most appropriate for understanding the dynamics of differences in views regarding the hadith that is the object of study.

RESULTS AND DISCUSSION

Narrated from Anas bin Malik RA:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ أَيْنَ أَبِي قَالَ " فِي النَّارِ " . فَلَمَّا قَفَى دَعَاهُ فَقَالَ " إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ

Meaning: *Has told us Abu Bakr bin Abi Syaibah, has told us 'Affan, has told us Hammad bin Salamah, from Thabit, from Anas " Verily a man said: 'O Messenger*

of Allah, where is my father?' He answered: '(He) is in hell.' When the man turned away, the Prophet called him back and said: 'Indeed, my father and your father are in hell' (HR Muslim, Buku al-Iman, no. 203).(muslim:203 @ sunnah.com n.d.)

This hadith is contained in Sahih Muslim, Buku al-Jana'iz, Chapter Ziyarat al-Qubur. In the context of asbāb al-wurūd, there is no special information in the main hadith sources. This hadith appears in the context of a man asking Rasulullah saw about the fate of his father, and Rasulullah saw answered that his father was in hell. After the man turned away, the Messenger of Allah called him back and stated that his father and the man's father were in hell.

This hadith has been the subject of discussion among scholars. Some scholars, such as Imam An-Nawawi, understand this hadith literally, stating that a person who dies in a state of disbelief will be in hell. However, other scholars argue that the Prophet's parents were included in the group of "Ahli Fatrah," namely people who lived during the period of the void of the prophetic message between Prophet Jesus and Prophet Muhammad, so they will not be punished because they have not received the Islamic call directly. Some scholars also interpret that the words "my father" in the hadith refer to the Prophet's uncle, Abu Thalib, considering that in Arabic, the word "ab" can be used to refer to an uncle.

Prof.'s view M. Quraish Shihab

Prof. Dr. Quraish Shihab is a contemporary Indonesian tafsir scholar with a strong and continuous chain of knowledge. He received his basic education from his father, Prof. Abdurrahman Shihab, then continued to the Darul-Hadis Al-Faqihyyah Islamic Boarding School in Malang. There, he studied with prominent scholars such as Habib Abdul Qadir Bilfaqih and Habib Muhsin Al-Atthas. @ Kalamkopi.Wordpress.Com' <<https://kalamkopi.wordpress.com/2017/11/03/quraish-shihab-jejak-sang-pembaharu>>. At the age of 14, he continued his studies at Al-Azhar University, Egypt, and obtained a License (Lc.) at the Faculty of Ushuluddin, Department of Tafsir and Hadith (1967). He obtained his doctoral degree at the same university in 1982 with a dissertation entitled *Nazhm ad-Durar li al-Biqā'ī: Tahqīq wa Dirāsah*, which received the predicate *mumtāz ma'a dignity al-syaraf al-'ūlā* (Summa Cum Laude).(biografi-prof-dr-ag-h-muhammad-quraish-shihab-lc-ma-pusat-studi-al-quran-tangerang-selatan @ www.laduni.id n.d.) In his biographical and historical work entitled *Membaca Sirah Nabi Muhammad SAW*, Prof. Quraish Shihab displays a careful and empathetic approach, especially in responding to controversial narrations concerning the family of the Prophet Muhammad SAW. He explicitly chooses not to elaborate in depth on the narration stating that the Prophet's parents are in hell. According to him, conveying such a narration could cause sadness for the Prophet SAW and ethically should not be disseminated. Therefore, he emphasizes the importance of caution in accepting and conveying narrations, especially those that have the potential to cause controversy or hurt the feelings of the community.(Rofiq, Ajhuri, and Qohar 2020)

Furthermore, in explaining the status of the faith of the parents of the Prophet Muhammad, Quraish Shihab stated that both of them were included in the category of Ahl al-Fatrah, namely those who lived during the period of prophetic

emptiness between the Prophet Jesus and the Prophet Muhammad. Because they did not receive the message directly, in his opinion, both of them cannot be classified as infidels or polytheists. This view is in line with the opinion of some classical scholars such as Imam Jalaluddin as-Suyuthi, who stated that the parents of the Prophet followed the teachings of the Hanif Prophet Ibrahim and were included in the group who received salvation..(Pokhrel 2024)

Analysis of the Hadith about the Prophet's Father from the Perspective of Prof. Quraish Shihab

This hadith narrated by Muslim, Kitab al-Iman, no. 203 is often used as a basis for stating that the father of the Prophet Muhammad SAW, namely Abdullah bin Abdul Muthalib, is included in the group of residents of hell. However, Prof. Quraish Shihab views that the meaning of this hadith cannot be separated from the historical, theological, and ethical context. In his book *Membaca Sirah Nabi Muhammad SAW*, he deliberately does not discuss this hadith in detail because he is worried that it can cause sadness for the Prophet Muhammad SAW and damage the image of Islamic compassion.(M. Quraish Shihab 2011)

According to Prof. Quraish, this hadith is ahad, not mutawatir, so it cannot be used as a basis for belief in matters of faith. He also highlighted the possibility that the Prophet's expression had a certain context, such as a moral teaching or warning, rather than an absolute verdict on a particular individual. Apart from that, the use of the words "my father" in this hadith can be understood in a social or tribal sense, not a biological one. The main foundation of Prof. Quraish is the word of Allah in QS. Al-Isra' verse 15: "And We will not punish him until We send a messenger."(Nidhom 2014)

By referring to this verse, he argued that the Prophet's parents belonged to the Ahlul Fatrah group, namely people who lived between the periods of prophethood, so they had not received the da'wah directly and could not be condemned as infidels. So, it is illogical if they are put into hell without any blasphemy reaching them.(Hakim and Alkosibati 2023)

Prof. Quraish also quoted the view of Imam Jalaluddin as-Suyuthi in his work *Masalik al-Hunafa fi Waliday al-Musthafa*, which stated that both of the Prophet's parents followed the Hanif religion of Prophet Ibrahim and would enter heaven. This opinion is taken from other narrations which show that Allah revived both of the Prophet's parents to believe in the message of Muhammad SAW before he died.(Mahardini 2024)

In addition, Prof. Quraish assessed that a literal approach to this kind of hadith could damage public perception of the Prophet's nobility. Therefore, within the framework of maqashid al-syari'ah, he put forward the principles of welfare, justice, and prophetic honor as benchmarks in assessing the validity of the meaning of a hadith.(Empat Macam Keadilan Menurut Prof. Quraish Shihab @ bincangsyariah.com n.d.)

Ustadz Khalid Basalamah's views

Ustadz Dr. Khalid Zeed Abdullah Basalamah, Lc., M.A., was born on May 1, 1975 in Makassar. He is the son of Ustadz Zeed Abdullah Basalamah, the founder of the Addaraen Mosque and Foundation, who became his first teacher in

understanding the basics of Islam. His chain of knowledge includes a number of great scholars such as Shaykh Abdul Muhsin al-'Abbad al-Badr, a direct teacher at the Islamic University of Medina; Shaykh Shalih al-Fauzan and Shaykh Ubaid al-Jabiri, whom he knew through their studies and works; and Shaykh Muhammad Nashiruddin al-Albani, who greatly influenced the methodology of hadith criticism that he adheres to. All of these chains strengthen his position in carrying the manhaj of Ahlus Sunnah wal Jama'ah with a Salafi orientation in every preaching and scientific study. (Khalid_Basalamah @ id.wikipedia.org n.d.)

Ustaz Dr. Khalid Basalamah, as a graduate of the Islamic University of Madinah and a follower of the Salafi school of thought, is known for being firm in distinguishing between true and false through emphasizing the integrity of authentic propositions and muttashil sanad, according to Al Albani's method of hadith criticism. This principle became the main framework for his understanding of the hadith "the Prophet's father is in hell."

Ustaz Khalid Basalamah still holds the principle that if a hadith is considered authentic according to sanad and matan, it is not appropriate to reject or bargain over its meaning (including those concerning the Prophet's father). He is known to be textual in understanding the existing hadiths, although other approaches show that through textual methods, context, and maqashid al syari'ah, there is room for ta'wil in order to maintain the honor of the Prophet and his family.

Analysis of the Hadith about the Prophet's Father from the Perspective of Ustadz Khalid Basalamah

Ustaz Dr. Khalid Zeed Abdullah Basalamah believes that the father of the Prophet Muhammad SAW, Abdullah bin Abdul Muttalib, died in a state of idolatry and is therefore classified as an inhabitant of hell. He based this opinion on the history of the hadith which he considered to be authentic in the sanad and strong in the eyes. One of the main hadiths that forms the basis of his opinion is the hadith narrated by Imam Muslim in Sahih Muslim, Buku al-Iman which states "Indeed, my father and your father are in hell." (HR. Muslim, no. 203). (Polemik Tentang Dimana Ayah Bunda Rasulullah di Akhirat. Surga atau Neraka @ alfahmu.id n.d.)

This hadith appeared in the context of a friend's question to the Prophet Muhammad SAW regarding his father who had died before Islam, and the Prophet answered with this statement. This hadith is classified as authentic li dzatihi, but it is only ahad (narrated by one narrator at each level of sanad), not mutawatir. However, in the methodology of hadith science according to Ahlus Sunnah wal Jama'ah (especially in the Salafi tradition), authentic Ahad hadith can be used as a basis for belief and law, if they meet the requirements for the validity of sanad, matan, and do not conflict with other qath'i propositions. (Hadits Ahad yang Shahih Sebagai Sumber Pengambilan Aqidahv@ alinshof.com n.d.)

Ustaz Khalid rejects the meaningful or contextual approach that tries to interpret the hadith on the grounds of saving the dignity of the Prophet's family or with the argument that they are included in Ahlul Fatrah (namely people who lived during the prophetic void between Prophet Jesus and Prophet Muhammad). He considers such an approach to have no strong textual basis and tends to be

speculative. He states that the rules of faith must be based on clear and authentic texts. (Mutiara Zuhud-Letakkan Dunia Pada Tanganmu dan Akhirat Pada Hatimu <https://www.youtube.com/watch?v=7fZadTPAt3M@mutiarazuhud.wordpress.com> n.d.)

In many of his studies, both directly in religious study forums, YouTube channels, and online literature, Ustaz Khalid emphasized that the hadith cannot be set aside just because it contradicts feelings or fanaticism towards the Prophet's family. In his theological logic, kinship is not a guarantee of salvation in the afterlife, as also shown in other stories such as the wife of the Prophet Noah and the wife of the Prophet Luth who are referred to as residents of hell in the Qur'an (QS. At-Tahrim [66]: 10). (Sinek 2011)

In one of the studies recorded and published by the "Ahlussunnah Kajian" channel, he said, "There is no special treatment in terms of faith in the family of the Prophet. If you do not believe, you will still go to hell, according to the justice of Allah and the explanation of the Prophet himself." With a textual-literal approach, Ustaz Khalid shows his commitment to the basic principles of Ahlus Sunnah wal Jama'ah in faith, namely prioritizing authentic evidence from the Qur'an and hadith, without following emotional pressure, speculative logic, or a spirit of compromise towards historical reality. (Nur et al. 2024)

Comparison of the Perspectives of Prof. Quraish Shihab and Ustaz Dr. Khalid Zeed Abdullah Basalamah

These differences of opinion reflect the diversity of interpretations in the Islamic scholarly tradition. Both views have their own basis of argument, and it is important for us to respect these differences and continue to learn to deepen our understanding. Prof. Quraish Shihab chooses a softer and more contextual interpretation. He does not deny the hadith, but does not draw a definitive conclusion that the Prophet's father was an infidel, and includes it in the realm of Ahlul Fatrah, based on the principle of caution and maintaining the dignity of prophecy. Meanwhile, Ustadz Khalid Basalamah still adheres to the authentic text. The authentic hadith is considered to literally mention the Prophet's father in hell, without providing a ta'wil interpretation or considering the emotional impact.

The differences between these two contemporary Muslim intellectuals can at least be seen from several aspects, such as responding to the status of the hadith, interpretation, combining it with other evidence, and responding to the social context in preaching.

The following is a comparative study table between the perspectives of Prof. Quraish Shihab and Dr. Ustadz Khalid Basalamah in interpreting the meaning of the Hadith narrated by Muslim, Book of Al-Iman, no. 203, and the attitude in using it in preaching:

No	Aspect	Prof. Quraish Shihab	Ustadz Khalid Basalamah
1	Status of Hadith HR. Muslim no. 203	Considering it as a hadith ahad, not mutawatir not sufficient for creed; care must be taken in conveying it.	Accepting the authentic hadith as a basis for belief/law if the sanad and matan are strong.

2	Interpretive Approach	Contextual and empathetic: considering ethics, the dignity of the Prophet, the possibility of conveying social/tribal meaning.	Textual-literal: the hadith is interpreted according to the wording, without interpretation in order to maintain the authority of the text.
3	Concept of Ahlul Fatrah & QS 17:15	Categorizing the Prophet's parents as Ahlul Fatrah (living without direct preaching), so that they would not be judged as infidels.	Reject the concept of Ahlul Fatrah; If the father does not believe, then he will be punished according to the hadith texts, without exception.
4	Additional Proposition	Quoting Imam as Suyuthi who stated that the Prophet's parents followed Hanif's teachings and were safe; referring to QS 17:15.	Emphasizing another textual example (Prophet Noah/Luth's wife going to hell) as proof of God's justice without exception because of relatives.
5	Impact on the Dignity of the Prophet and the Ummah	Avoiding the spread of anything that could hurt the people or damage the image of Islamic compassion; choosing not to discuss too deeply.	Rejects moralistic actions that reject the text; believes the text must still be conveyed, even if controversial.
6	Hermeneutic Principles	Maqashid sharia (benefit, honor of prophethood) becomes the benchmark for interpretation.	The literality of the text and the station of Allah's justice are the main foundation.

CONCLUSION

Prof. Dr. Quraish Shihab offers a contextual and theological approach to interpretation and is based on the principles of divine justice in responding to the hadith about the father of the Prophet Muhammad SAW. He did not deny the existence of this hadith, but emphasized that this hadith was not strong enough to be used as a theological basis without considering the maqashid of sharia, prophetic ethical values, and universal principles in the Koran. His view is a form of synthesis between rationality and respect for Islamic sources, which is in line with the spirit of preaching which is full of mercy.

In several of his lectures, Ustadz Khalid stated that the Prophet's father and mother died in a state of polytheism, based on a literal understanding of certain hadiths. For example, in a video, he mentioned that the Prophet's father was among those who were not saved because he died before the time of prophethood and in a state of not believing in Allah. Ustadz Khalid's approach is based on a textual understanding of the hadith and the principles of faith adopted by the

Salafis. He emphasized the importance of following the authentic evidence without adding contextual or ethical interpretations that are not supported by clear texts..(@ mutiarazuhud.wordpress.com n.d.)

Ustadz Dr. Khalid Basalamah has a different view from Prof. Dr. Quraish Shihab regarding the status of the Prophet Muhammad's father, which is more contextual and considers the maqashid sharia and the ethical values of prophecy. This difference in views reflects the diversity in the Islamic scientific tradition, where some scholars choose a textual approach, while others prioritize a contextual and ethical approach in understanding religious texts.

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