

# Intellectual Discourse

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Volume 33

Number 3

2025



**International Islamic University Malaysia**  
<https://journals.iium.edu.my/intdiscourse/index.php/id>

# *Intellectual Discourse*

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Volume 33

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*Intellectual Discourse* is a highly respected, academic refereed journal of the International Islamic University Malaysia (IIUM). It is published twice a year by the IIUM Press, IIUM, and contains reflections, articles, research notes and review articles representing the disciplines, methods and viewpoints of the Muslim world.

*Intellectual Discourse* is abstracted in SCOPUS, WoS Emerging Sources Citation Index (ESCI), ProQuest, International Political Science Abstracts, Peace Research Abstracts Journal, Muslim World Book Review, Bibliography of Asian Studies, Index Islamicus, Religious and Theological Abstracts, ATLA Religion Database, MyCite, ISC and EBSCO.

ISSN 0128-4878 (Print); ISSN 2289-5639 (Online)

<https://journals.iium.edu.my/intdiscourse/index.php/id>

Email: [intdiscourse@iium.edu.my](mailto:intdiscourse@iium.edu.my); [intdiscourse@yahoo.com](mailto:intdiscourse@yahoo.com)

Published by:

IIUM Press, International Islamic University Malaysia

P.O. Box 10, 50728 Kuala Lumpur, Malaysia

Phone (+603) 6196-5014, Fax: (+603) 6196-6298

Website: <http://iiumpress.iium.edu.my/bookshop>

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### ***Book Reviews***

Gozde Hussian (2024). *Islamic Doctrines and  
Political Liberalism: Muslim’s Sincere Support.* 1101  
Palgrave MacMillan. pp. 253, ISBN 978-3-031-72266-0  
*Reviewer: Mohamed Fouz Mohamed Zacky,*

Asad, Muhammad & Asad, Pola-Hamida (2024). 1105  
*The Unpublished Letters of Muhammad Asad.*  
Kuala Lumpur, Islamic Renaissance Front &  
Islamic Book Trust. pp. 252, ISBN: 978-967-26388-4-1.  
*Reviewer: Ahmad Farouk Musa.*



## Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

## Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		اَ، اِيَّ	an
اُ	u		اُو	un
اِ	i		اِي	in
اَ، اِ، اِيَّ	ā		اَو	aw
اُو	ū		اَي	ay
اِي	ī		اُو	uww, ū (in final position)
			اَي	iyy, ī (in final position)

*Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>*



# Prophetic Model of Islamic Spiritual Care from Muslim Professional Practitioners' Perspectives: A Systematic Review within the *Ṭibb Nabawī* Genre

Zunaidah binti Mohd Marzuki\*  
Nurulhaniy binti Ahmad Fuad\*\*

**Abstract:** This study conducts a systematic literature review (SLR) to identify themes of Islamic spiritual care (ISC) within the literature of Muslim practitioners and their equivalent in *Ṭibb Nabawī* (TN) genre, by examining the *ḥadīths* used to derive a Prophetic framework for Islamic spiritual care. Reviewing 18 selected sources, this study adheres to PRISMA guidelines and employs the PICo framework to explore the Prophetic model from professional practitioners' perspectives. Findings indicate the use of approximately 75 *ḥadīths* across 16 sub-themes, with 14 of them aligning with *Ṭibb Nabawī* genre, highlighting the significance of *ḥadīth* in Islamic spiritual care. The study recommends further research to develop a comprehensive Prophetic framework by incorporating the element of physical medication, in addition to integrating all relevant *ḥadīths* and elements of *tasawuf*, offering a holistic approach to Islamic spiritual care. This research is a pioneering SLR in integrating ISC with TN.

**Keywords:** Islamic spiritual care, Muslims chaplain, *ḥadīth*, SLR, *Ṭibb Nabawī*

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**Abstrak:** Kajian ini menggunakan tinjauan literatur sistematis untuk merumuskan kerangka Nabawi bagi penjiagaan spiritual Islam dengan mengenal pasti tema-tema dalam literatur pengamal profesional Muslim berjajaran dengan tema dalam genre *Ṭibb Nabawī* melalui penelitian *ḥadīth* yang digunakan. Dengan mengkaji 18 sumber terpilih, kajian ini mematuhi garis panduan PRISMA dan PICO. Dapatan menunjukkan penggunaan sekitar 75 *ḥadīth* merentasi 16 sub-tema; 14 daripadanya adalah sejajar dengan genre *Ṭibb Nabawī*, membuktikan kepentingan *ḥadīth* dalam bidang penjiagaan kesihatan spiritual Islam. Kajian ini mencadangkan penyelidikan lanjut untuk membangunkan kerangka yang komprehensif dengan menggabungkan elemen perubatan fizikal, selain daripada mengintegrasikan semua *ḥadīth* yang relevan dan elemen *tasawuf*, bagi menawarkan pendekatan holistik kepada penjiagaan spiritual Islam. Kajian ini adalah perintis dalam mengintegrasikan bidang penjiagaan spiritual Islam dengan perubatan Nabawi.

**Kata kunci:** penjiagaan spiritual Islam, professional, *ḥadīth*, tinjauan literatur sistematis, *Ṭibb Nabawī*

## Introduction

Spiritual care—often referred to as pastoral care or chaplaincy—denotes religious services provided by trained professionals within institutional settings such as prisons, schools, hospitals, and the armed forces. It primarily addresses matters of spirituality, a core concern of religions, though each faith approaches it from its own worldview. Islamic spiritual care extends this concept by offering an Islamic framework that integrates psychology, theology, Islamic law, counselling, and philosophy. Although the institutional practice has Christian origins, Long and Ansari (2018) argue that it is nonetheless authentically Islamic.

In healthcare settings, a more concise definition for Islamic spiritual care, drawn from multiple studies (Shariff, 2021; Shafi et al., 2021; Baig Isgandarova, 2023) could possibly be “the professional provision of spiritual and religious support to Muslim patients and their families in clinical settings.” Grounded in Islamic theology, ethics and psychology, it integrates with medical care by facilitating worship, offering pastoral and moral guidance, and supporting patients’ meaning-making, dignity and hope—especially during illness and end-of-life—to promote holistic wellbeing.

On the other hand, Prophetic medicine (*Ṭibb Nabawī*, TN) is a distinct genre of *ḥadīth* literature focusing on health and medical issues

(Perho, 1995). This review explores the *ḥadīth* roots of Islamic spiritual care through the lens of TN to identify its potential contributions to contemporary healthcare - both physical and psychological. Given that research on Islamic spiritual care lags behind fields such as Islamic banking, finance, and education (Mohd. Marzuki et al., 2024), a systematic literature review linking it with the *ḥadīth* tradition, particularly the TN genre, represents a novel undertaking.

This study undertakes a systematic literature review to assess how *ḥadīth* is used in spiritual care literature, focusing on the *Ṭibb Nabawī* genre. It analyses existing studies to identify themes, perspectives, and insights on incorporating *ḥadīth* into spiritual care within this tradition, thereby clarifying the relationship between expert Islamic spiritual care literature and *Ṭibb Nabawī* specifically, as well as between Islamic teachings, Prophetic traditions, and contemporary healthcare more broadly. Given word-count limits, the discussion is necessarily focused and concise.

## **Methodology**

### ***The review protocol***

This systematic review adopted the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to achieve its objective and ensure a comprehensive and transparent review process. Based on this review protocol, the authors initiated the systematic literature review (SLR) by formulating appropriate research questions. They then detailed the systematic searching strategy, which consists of three main sub-processes: identification, screening (including inclusion and exclusion criteria), and eligibility. Finally, the authors described the data abstraction process and how the abstracted data were analysed and validated.

### ***Formulation of research questions***

In order to give direction and focus on the review topic, the main research question for this study was formulated based on the PICO framework. It is well-known grounded on three primary concepts: Population or Problem, Interest, and Context, consequently directed to the main question: *How do Muslim professional practitioners represent Ṭibb al-Nabawī in the Islamic Spiritual Care literature, and what model can*

*be drawn from the combined literature on Ṭibb al-Nabawī and Islamic Spiritual Care?*

Table 1: PICO Framework

P: Population or Problem	I: Interest	C: Context
<i>Ḥadīth</i> (Prophetic Model)	<i>Islamic Spiritual Care from Muslim Professional Practitioners' Perspectives</i>	<i>Ṭibb Nabawī Genre</i>

Based on PICO, research questions and objectives were developed as follows:

Table 2: Research Questions and Objectives

	Research Question	Research Objective
1	What themes of Islamic Spiritual Care (ISC) are incorporated from <i>ḥadīth</i> in the <i>Muslim Professional Practitioners'</i> literature? Are there equivalent themes in the <i>Ṭibb Nabawī</i> genre?	To identify the themes of Islamic Spiritual Care (ISC) that are incorporated in the <i>Muslim Professional Practitioners'</i> literature; and equivalent themes in the <i>Ṭibb Nabawī</i> genre.
2	Which <i>ḥadīths</i> are utilised by <i>Muslim Professional Practitioners</i> related to these themes in their literature?	To describe the <i>ḥadīths</i> that are utilised in relation to these identified themes by <i>Muslim Professional Practitioners</i> in their literature.
3	How can the Prophetic framework for Islamic Spiritual Care be derived from the themes and <i>ḥadīths</i> ?	To derive a Prophetic framework for Islamic Spiritual Care from the themes and <i>ḥadīths</i> .

The selection of works within the *Ṭibb Nabawī* genre in this study is guided by their status as primary sources and by Perho's (1995) analysis. *al-Dā' wa-al-Dawā'*, though different from the others, was chosen for its focus on spiritual maladies and its authorship by Ibn Qayyim—also the author of *al-Ṭibb al-Nabawī*—aligning it with the themes of spiritual care and chaplaincy. Nevertheless, given the breadth and historical development of the *Ṭibb Nabawī* corpus and its diverse authorship, the presence or absence of direct correspondences with Islamic Spiritual Care (ISC) themes remains inconclusive; this study thus offers only a preliminary exploration of the genre's congruence with ISC.

Table 3: List of books

No	List of Books
1.	<i>Ṣaḥīḥ al-Bukhārī</i> : “Kitāb al-Marḍā” and “Kitāb al-Ṭibb”
2.	<i>Ṣaḥīḥ Muslim</i> : “Bāb al-Ṭibb wa al-Maraḍ wa al-Ruqā” in “Kitāb al-Salām”
3.	<i>Sunan al-Nasā’i</i> : No relevant chapters
4.	<i>Sunan Abū Dāūd</i> : “Kitāb al-Ṭibb”
5.	<i>Sunan al-Tirmidhī</i> : “Kitāb al-Ṭibb”
6.	<i>Sunan Ibn Mājah</i> : “Kitāb al-Ṭibb”
7.	<i>Al-Ṭibb al-Nabawī</i> by Ibn Qayyim al-Jauziyyah
8.	<i>Al-Ṭibb al-Nabawī</i> by al-Dhahabi.
9.	<i>Al-Dā’ wa al-Dawā’</i> by Ibn Qayyim al-Jauziyyah.

**Systematic searching strategies**

The systematic searching strategy comprises three main processes: identification, screening, and eligibility.

*Identification*

Relevant studies were gathered using a search-string method with “Islamic Spiritual Care” as the main keyword, varied with related terms (see tables) to broaden retrieval. Searches were conducted in Dimensions AI, Scopus, and Google Scholar, limited to English, Malay/Indonesian, and Arabic publications from 2011 onward to capture recent research. The first identified ISC article appeared in 2011 (Marzuki et al., 2024). Across the three databases, 326 titles were found; *Mantle of Mercy: Islamic Chaplaincy in North America*—frequently cited in secondary sources—was manually added due to the authors’ extensive expertise, bringing the total to 327.

Table 4: Keywords and synonyms

Keywords	Synonyms (and equivalent)
Islamic	Muslim, Muslims
Spiritual Care	Chaplaincy, Health Care, Pastoral Care, Spiritual healthcare
<i>Ṭibb Nabawī</i>	Prophetic Medicine/medication.

Table 5: The search string

Database	Search string
Dimensions AI	Islamic spiritual care
Scopus	Islamic Spiritual Care AND Prophetic Medicine, Islamic Chaplaincy AND Prophetic Medicine, Islamic Spiritual Care, Islamic Chaplaincy  Islamic Pastoral Care
Google Scholar	Islamic spiritual care AND <i>ḥadīth</i> , spirituality.

### Screening

All 327 articles were screened using predefined criteria via database filters and manual checks based on Table 1 keywords. Of these, 239 were excluded and 30 duplicates removed, leaving 58 for further assessment. Only scholarly monographs, books, and journal articles were included; newspapers and bulletins were excluded.

Table 6: The Inclusion and Exclusion Screening Criteria

Criteria	Inclusion	Exclusion
Timeline	2010-2024	<2010
Document type	Article journal chapters in book, book series, book monograph	conference proceeding, newspapers and bulletins, unpublished
Language	English, Malay/Indonesia, Arabic	English, Malay/Indonesia, Arabic
Regions	Not specified	Not specified

### Eligibility

In the eligibility phase, all 58 sources were manually reviewed for compliance with selection criteria. Only works by Muslim practitioners citing *ḥadīth* with proper references were included, verified through author background, methodology, and citations. Eighteen met the criteria; 40 were excluded for lacking Muslim authorship or proper *ḥadīth* references.

Table 7: The Inclusion and Exclusion Eligibility Criteria

Criteria	Inclusion	Exclusion
Authors	Muslim professional practitioners	Non-Muslim, Non-professional practitioners
Content	With/indicating <i>ḥadīth</i> and reference	No <i>ḥadīth</i> , No reference

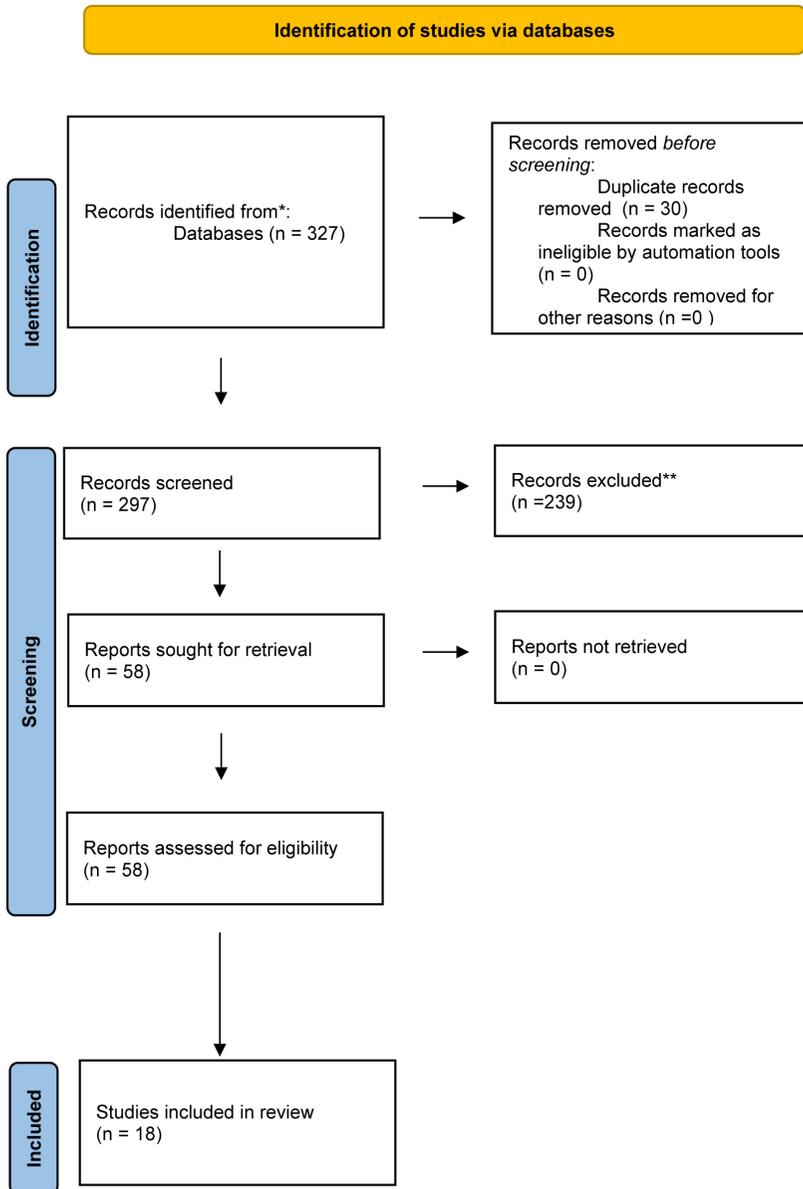


Figure 1: PRISMA 2020 Flow Diagram

Adapted with modification from [PRISMA 2020 flow diagram — PRISMA statement \(2020\)](#) Source: Page MJ, et al. *BMJ* 2021;372:n71. doi: 10.1136/bmj.n71

**Data abstraction and analysis**

Data abstraction followed the research questions, extracting relevant information from reviewed studies and organising it into tables. A thematic analysis identified key themes and subthemes using Hvidt et al.’s (2020) classification of spiritual care. Although not focused on Islamic or Muslim perspectives, its three themes—Spiritual Care as Part of Healthcare, Delivering Spiritual Care, and The Role of Spirituality—were adopted and all themes validated by two experts.

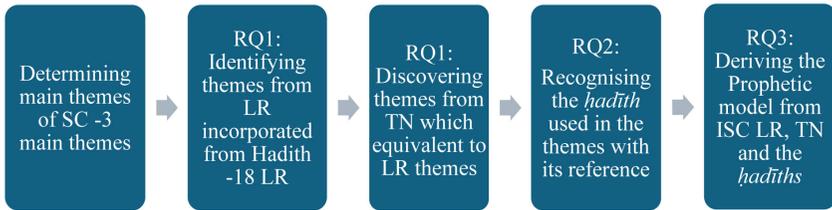


Figure 2: Flow Data Abstraction and Analysis Process

**RESULT**

**Background of the selected literature**

This review examines 18 selected literature according to the criteria – comprising articles, monographs, and book chapters – 17 in English and one in Indonesian, all appropriately referenced within the themes.

**The themes and the sub-themes**

The thematic analysis of the main themes follows the classification by Hvidt N.C. et al. (2020). However, the sub-themes were developed independently based on the data from the selected literature. This analysis produced two sub-themes for the first main theme, six for the second, and 14 for the third.

Table 8: Equivalency of Themes

Main Themes	Sub-Themes (from LR)	TN Theme
Spiritual care as an integral but underdeveloped part of healthcare	Visiting the sick (TN)	Yes
	Women as leaders and chaplains (No TN)	Yes

Delivering spiritual care	Emotional Intelligence	Yes
	The Importance of good company	No
	Being merciful and compassionate	Yes
	Having proper knowledge as healers/carers/ chaplains	Yes
	Fiqh of the sick/ill	Yes
	<i>Istiqāmah</i>	No
The role of spirituality	The illnesses of the heart	Yes
	For every sickness there is a cure	Yes
	The Prophet's life as the main source for Islamic Spiritual Care	Yes
	Repentance as a form of healing	Yes
	Spiritual Care as Shepherding	No
	The philosophy of sickness and health	Yes
	The reward of being patient with sickness	Yes
	All humans are equals in worldly status	No
	Collectivism	No
	The Centrality of the Heart	Yes
	The Status of Man/ <i>Insān</i>	No
	<i>Kashf-Inkishāf</i> (Mystical Unveiling and Manifestation)	No
	<i>Muraqabah</i> as a form of Healing	Yes
	Purifying Intentions	No

### *Spiritual Care as An Integral Part of Healthcare*

Hvidt et al. (2020) found that healthcare professionals—doctors, nurses, psychologists, and chaplains—often engage in existential discussions with patients, particularly in palliative care. The WHO (2020) identifies four pain dimensions—physical, psychological, psychosocial, and existential—highlighting spiritual care's role in addressing non-physical pain. Relevant *ḥadīth* subthemes here include visiting the sick and women as leaders or chaplains.

#### *A) Visiting the sick*

The Prophetic *ḥadīth* encouraging visiting the sick forms a key foundation of Islamic spiritual care and underpins the principle of

*khidmah* (hospitality) (Baig, 2022). This is reflected in Laird et al. (2021), who cite *ḥadīths* from *Ṣaḥīḥ Muslim*, no. 2569 and *Sunan al-Tirmidhī*, no. 969; Isgandarova (2012) from *Ṣaḥīḥ al-Bukhārī*, no. 3046; and Candir (2022) from *Ṣaḥīḥ Muslim*, no. 6551.

In the *Ṭibb Nabawī* genre, this theme appears in *Ṣaḥīḥ al-Bukhārī* in chapter(s) “Bāb wujūb ‘iyādat al-Marīd,” “Bāb ‘iyādat al-Mughmā ‘alayh,” “Bāb ‘iyādat al-Nisā’i al-Rijāla,” *Sunan al-Tirmidhī* in “Bāb mā jā’a fī ‘iyādat al-Marīd,” and Ibn Qayyim’s *al-Ṭibb al-Nabawī*, in chapter “Hadyuhu... fī ‘ilāj al-Marḍā bi tatyīb nufūsihim wa taqwiyyati qulūbihim.” It also appears indirectly in chapters emphasising empathy, such as “Bāb al-Marīd yashtahī al-Shay” in *Sunan Ibn Mājah* and “Bāb mā jā’a lā tukrihū marḍākum ‘alā al-Ṭa‘ām wa al-Sharāb” in *Sunan al-Tirmidhī*.

#### B) Women as leaders and chaplains

The second subtheme is uniquely addressed by Isgandarova (2022) in “Female Voices in Islamic Spiritual Care: Tensions and Achievements.” It centres on *ḥadīths* narrated by ‘Ā’ishah (PBUH) and Umm Salamah (PBUH), depicting women companions as imams leading prayer. These *ḥadīths* are recorded in *Musnad ‘Abd al-Razzāq*, no. 5086, *al-Dāruqutnī*, no. 404, *al-Bayḥaqī*, no. 131, and *Ibn Abī Shaybah*, no. 89. Another cited proof is the *ḥadīth* of Umm Waraqah, who had a male *mu’adhdhin* while leading prayer herself, recorded in *Sunan Abū Dāwūd*, nos. 591–592.

In TN, female roles as healers appear in *al-Bukhārī* in the chapter “Hal yudāwī al-Rajul al-Mar’ah wa al-Mar’ah al-Rajul” and in al-Dhahabī’s TN; “Fī ibāḥat mudāwat al-Nisā’ li al-Rajul ghayr dhāt al-Maḥārim wa al-Rijāl li al-Nisā’.”

#### *Delivering Spiritual Care*

According to Hvidt et al. (2020), the theme of “Delivering Spiritual Care” encompasses the values and qualities required of chaplains and healthcare workers when attending patients. *Ḥadīth*-based subthemes identified in the literature include emotional intelligence, good company, mercy and compassion, sound knowledge as healers or carers, *fiqh* of the sick, and *istiḳāmah*.

### A) Emotional Intelligence

The “Emotional Intelligence” theme covers aspects including regulating emotions, communication skills and empathy. The *ḥadīths* that are under this theme are the Prophet’s directives to ease difficulties, cited from *Ṣaḥīḥ al-Bukhārī*, no. 69 by Isgandarova (2022) and Bajwa (2022), and his response to his son’s death, cited from *Ṣaḥīḥ al-Bukhārī*, no. 1241 by Keshavarsi and Keshavarsi (2021) and Sultan (2022). Keshavarsi and Keshavarsi (2021) further cited *ḥadīths* on the Qur’an’s revelation with sorrow, cited from *Ibn Mājah*, no. 1337, the value of patience at calamity’s onset cited from *Ṣaḥīḥ al-Bukhārī*, no. 1283, cautions against excessive love that leads to blindness cited from *Sunan Abū Dāūd*, no. 5130, on a balanced love and hate cited from *Sunan al-Tirmidhī*, no. 1997, on love towards the Prophet cited from *Ṣaḥīḥ Muslim*, no.76, the *ḥadīth* of *jawāmi’ al-kalim* cited from *Sunan al-Tirmidhī*, no 215.

Additionally, Yusuf and Elhaddad (2021) highlight *ḥadīths* on the heart as moral compass from *Muslim*, no. 2553, disciplining the *nafs* from *al-Tirmidhī*, no. 2459, and the ‘happy’ and ‘wretched’ from *al-Bukhārī*, no. 3028. Finally, Pethic (2022) highlights the *ḥadīth* on planting even at the world’s end from *Musnad Aḥmad*, no. 12902, demonstrating the spirit of hope.

These perspectives, however, do not appear directly in the *Ṭibb Nabawī* genre or *Sunan* books but can be inferred indirectly from chapters that at first seem unrelated to emotional intelligence. In *Ṣaḥīḥ al-Bukhārī*, relevant themes include patience with sickness which appear in chapters titled “Bāb mā jā’a fī kaffārat al-Marīḍ,” “Bāb faḍl man yusra’u min al-Rīḥ,” “Bāb faḍli man dhahaba basaruhu,” and etiquette of visiting the sick under chapters “Bāb ‘iyādat al-Nisā’i al-Rijāla,” “Bāb ‘iyādat al-Ṣibyān,” “Bāb ‘iyādat al-A’rāb,” “Bāb ‘iyādat al-Mushrik,” “Bāb waḍ’ al-Yad ‘ala al-Marīḍ,” “Bāb mā yuqāl li al-Mariḍ wa mā yūjib,” “Bāb du’ā al-‘Ā’id li al-Marīḍ.” Similar themes appear in al-Dhahabī’s *al-Ṭibb al-Nabawī* on emotional control and the Prophet as bringer of cure, and in Ibn Qayyim’s *al-Ṭibb al-Nabawī* on understanding *Qaḍā’* and *Qadar* and following the Prophet’s sunnah. Ibn Qayyim’s *al-Dā’ wa al-Dawā’* further highlights supplication and God as the sole source of true happiness.

### B) *The Importance of good company*

This theme is noted to have appeared only once through the *ḥadīth* on the importance of having a good *khalīl* (close friend) cited from *Sunan Abū Dāwūd*, no. 4833, in a book chapter by Khan et al. (2021). This theme, however, is not found in neither of the *Sunan* books regarding medicine and illnesses nor the *Ṭibb Nabawī* books.

### C) *Being merciful and compassionate*

This theme is also one of the dominant themes in Islamic spiritual care. Isgandarova (2012) highlights the *ḥadīth* of the likeness of the Muslims to a body, cited from *Ṣaḥīḥ Muslim*, no 2586 and the *ḥadīth musalsal bi al-Raḥmah* cited from *Sunan Abū Dāwūd*, no. 4941, while Baig (2023) utilises the *ḥadīth* recorded by Ibn Ḥibbān, which says, “the servant does not reach the reality of faith until he loves for the people what he loves for himself of goodness.” In a book chapter titled “The Islamic Theology Behind Spiritual Care and Hospital Chaplaincy” by Baig (2022), the *ḥadīth* where the Prophet mentioned that the most beloved to God are those most caring to God’s creation, taken from *al-Mu‘jam al-Awsaṭ* by al-Ṭabarānī, no. 6026 was used, alongside a few other *ḥadīths*, which are the *ḥadīth* of *nughair*, cited from *al-Bukhārī*, no. 6129, the *ḥadīth* where the Prophet stood up during the presence of a Jewish corpse cited from *Ṣaḥīḥ al-Bukhārī*, no. 1250, and the *ḥadīth* on the tragedy of the Ṭā’if episode, cited from Mubarakfuri’s *al-Raḥīq al-Makhtūm*. Another *ḥadīth* is “none of you truly believes until he loves for his brother what he loves for himself” cited from *Ṣaḥīḥ al-Bukhārī* by Rassool (2015) while Khan et al. (2021) used the *ḥadīth* “whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens on the Day of Judgement...” which he cited from *Ṣaḥīḥ Muslim*. Additionally, Keshavarzi and Keshavarzi (2021) employed a few *ḥadīths* under this theme, where all of them depicted the Prophet’s state of deep empathy. They are the *ḥadīths* where the Prophet was described to have been continuously in a state of internal grief and concern, cited from *Sunan ‘al-Tirmidhī*, no. 215, another is the Prophet’s continuous prayers for the relief of the believers cited from *Ṣaḥīḥ al-Bukhārī*, no. 683, and the *ḥadīth* of when the Prophet himself shed tears upon hearing the pain inflicted on the believers, cited from *Ṣaḥīḥ al-Bukhārī*, no. 63. Finally, in the book *Mantle of Mercy*, two chapters by different authors highlighted *ḥadīths* under this theme, one

of them is the *ḥadīth Qudsi* where Allah SWT forbids injustice upon Himself cited from *Ṣaḥīḥ Muslim*, no. 2577, noted by Quraishi and Vajid (2022), while Shuayb (2022) noted the Prophet's way in dealing with the *mukhannath* as an example of his compassion, which he cited from *Sunan Abū Dāūd*, no. 4928.

In the TN genre, *Ṣaḥīḥ al-Bukhārī* presents two themes in line with the current one, both from *Kitāb al-Marḍā*, which are the encouragement to visit the sick, and the etiquette of visiting the sick. The former encompasses chapters such as “Bāb wujūbi ‘iyādat al-Marīḍ” while the latter, chapters such as “Bāb ‘iyādat al-Nisā’i al-Rijāla,” “Bāb ‘iyādat al-Ṣibyān,” “Bāb ‘iyādat al-A’rāb,” “Bāb ‘iyadat al-Mushrik,” “Bāb waḍ’ al-Yad ‘alā al-Marīḍ,” “Bāb mā yuqāl li al-Marīḍ wa mā yujīb,” and “Bāb du’a al-Ā’id li al-Marīḍ.” In *Sunan Ibn Mājah*, from *Kitāb al-Ṭibb*, this falls under the theme of appreciating the sick, in chapter titled “Bāb al-Marīḍ yashtahī al-Shay” and in *Sunan al-Tirmidhī* in the chapter titled “Bāb mā jā’a lā tukrihū marḍākum ‘alā al-Ṭa’ām wa al-Sharāb.”

#### *D) Having proper knowledge as healers/carers/chaplains*

This theme emphasises the importance of knowledge, further highlighting it as one of the key concepts of the Islamic worldview. Isgandarova (2014) in her paper titled “The Evolution of Islamic Spiritual Care and Counselling in Ontario” utilised the well-known *ḥadīth* of palm-tree fertilising whereupon the Prophet famously uttered the words “You know better than I on matters pertaining to this world” cited from *Ṣaḥīḥ Muslim*. Another prominent *ḥadīth* on wisdom where the Prophet describes it as the “lost commodity of the believers” which was cited from *Sunan al-Tirmidhī*, was also quoted by Khan et al. (2021) and Pethic (2022). Awaad et al. (2021) on the other hand, made use of the *ḥadīth* on the benefit of seeking knowledge taken from *Sunan al-Tirmidhī*, no. 2646, while the *ḥadīth* on the encouragement to speak to people according to their cognitive capacities, taken from *Ṣaḥīḥ al-Bukhārī*, no. 199 was quoted thrice; once by Keshavarsi and Nsour (2021), another one by Ali (2022) and also Ayyubi (2022), both in the same book titled *Mantle of Mercy*. Finally, Keshavarsi and Ali (2021) quoted the *ḥadīth* wherein the Prophet mentioned that “There are vessels from the inhabitants of the earth that are for Allah, and the vessel of your Lord is the hearts of His righteous slaves. The most beloved of

them to Him are the softest and most tender (hearted),” which they cited from *Mu'jam al-Ṭabrānī*.

This theme can be seen as present in TN literature albeit indirectly especially in the canonical *ḥadīth* books, like many others. In the books of Sunan, it can be on par with the theme on the rulings of seeking for doctors found in *Ṣaḥīḥ al-Bukhārī* in Kitāb al-Ṭibb, from the chapter titled “Hal yudāwī al-Rajul al-Mar’ah wa al-Mar’ah al-Rajul” while in *Sunan Ibn Mājah*, also in Kitāb al-Ṭibb, under the chapter titled “Bāb man taṭabbaba wa lam yu’lam minhu ṭibbun.” In *Ṭibb Nabawī* books proper, this subtheme is found to be directly present. In al-Dhahabī’s *al-Ṭibb al-Nabawī*, this falls under the theme of Being Ethical Doctors and The Importance of Learning Medicine which can be found in chapters titled “Fī naṣa’ih li al-Ṭabīb,” “Faṣḥun fī al-Ḥaṭṭh ‘alā ta’līm al-Ṭibb,” and “Ijtināb man la yaḥsun al-Ṭibb,” while in Ibn Qayyim’s *al-Ṭibb al-Nabawī*, it can be found in the chapter titled “Faṣḥun fī hadiyihī ṣallallāhu ‘alaihi wa sallam fī al-Irshādī ilā mu’ālajati aḥdhaqi al-Ṭabībiyyīn.”

#### E) *Fiqh of the sick/ill*

This theme primarily addresses Islamic legal matters concerning worship (*fiqh al-‘ibādah*). It includes the *ḥadīth* on how the sick perform *ṣalāt*, cited from *Sunan Abū Dāūd*, no. 952 (Ibin Hasani, 2018); the *ḥadīth* forbidding wishing for death, cited from *Ṣaḥīḥ al-Bukhārī*, no. 575, touching on euthanasia (Rassool, 2015); and the legal maxim “lā ḍarar wa lā ḍirār” from the *ḥadīth* recorded by al-Baihaqī, no. 11384 (Rassool, 2015). Also under this theme is the *ḥadīth* declaring the earth a place of prostration, cited from *al-Nasā’ī*, no. 736 (Ali, 2022), which serves as a principle for worship rulings.

In the TN genre, this theme is found in *Ṣaḥīḥ al-Bukhārī*, in Kitāb al-Marḍā, under the chapter titled “idha ‘āda mariḍan fa ḥaḍarat al-ṣalāt fa ṣallā bihim jamā’atan,” “Bāb tamannī al-Marīḍ al-Mawt,” and “Bāb wuḍū’ al-‘Ā’id li al-Marīḍ.” In *Sunan al-Tirmidhī*, it can be included under the chapter titled “Bāb mā jā’a fī man qatala nafsahu bi summin au ghayrihi,” “Bāb mā jā’a fī karahiyyati al-Tadāwī bi al-Muskir,” and “Bāb mā jā’a fī karahiyyati al-Tadāwī bi al-Kayyi,” under the theme of the rulings of medication, from *Kitāb al-Ṭibb*. In Ibn Qayyim’s *al-Ṭibb al-Nabawī*, this can be considered albeit indirectly, under the general theme that pervades the whole book which is of following the sunnah of the Prophet in times of sickness.

### F) *Istiqamah*

This theme only emerged once among the selected literature of Islamic spiritual care, in a book chapter by Keshavarsi and Nsour (2021). The authors, when discussing the patients' effort in healing themselves, highlighted the need to be consistent "on what is achievable with minimal effort," thus utilised the *ḥadīth* that "...the most beloved actions to Allah are those that are most consistent, even if they are few" cited from *Ṣaḥīḥ al-Bukhārī*. There is no mention of this theme in the TN books.

### *The Role of Spirituality*

This theme, according to Hvit et al. (2020), highlights the spirituality role which serves as the foundational strength that helps navigate and endure severe crises as spirituality emphasises the connection between an individual self (body, mind and spirit/soul) and that individual's dynamic dimensions of life.

### A) *The illnesses of the heart*

The exploration of the illnesses of the heart by Keshavarzi and Ali (2021), reveals the significance of avoiding spiritual "destroyers," and they affirmed that the integrated Islamic therapist is ever aware of the prophetic warnings regarding the three spiritual "destroyers:" avarice that is obeyed, material longing that is complied with, and self-admiration as they referred to *ḥadīth* in *al-Bazzār*, no. 729, and also by al-Mundhirī, no. 3943 in which he grades the *ḥadīth* as *ḥasan* (acceptable). They also highlighted the *ḥadīth* from *Ṣaḥīḥ Muslim*, that "he who has an atom's weight of arrogance in his heart will not enter the Jannah."

The similar theme that can be found in TN genre is through Ibn Qayyim al-Jauzi's *Al-Dā' wa al-Dawā'*, specifically in chapter(s): "al-Āfāt al-Māniyah min athar al-Duā'a," "A'zam al-Khalq ghururan man ightarra bi al-Dunyā wa ājilihā," "Kullu sharrin wa dā'in fi al-Dunyā sababuhū al-Dhunūb," "al-Waḥshah fi al-Āṣī bainahū wa bainaLlāh," "Zulmah fī al-Qalb," "al-Ma'āsī tūlid amthāluhā," "al-Ma'āsī tuḍ'ifu al-Qalb 'an irādatihī," "al-Ma'āsī tudhhibu min al-Qalb istiḳbāhuhā."

### B) *For every sickness there is a cure*

This theme can be found through the discussions by Isgandarova (2011, 2012, 2014, 2023) and Isgandarova and Baig (2023) based on the *ḥadīth*

by al-Bukhārī who mentioned that “There is no disease that Allah has created, except that He also has created its treatment.”

The similar theme addressing “For Every Sickness There is a Cure” can be found in the four Sunans i.e., *Ṣaḥīḥ al-Bukhārī*, *Sunan Abū Dāūd*, *Sunan Ibn Mājah*, and *Sunan al-Tirmidhī* as all contain sections in their respective Kitāb al-Ṭibb with different chapter title i.e. “Bāb mā anzala Llāhu dā’an illā anzala lahū shifā’an” in both *Ṣaḥīḥ al-Bukhārī* and *Sunan Ibn Mājah*, “Bāb fī al-Rajuli yatadāwā” in *Sunan Abū Dāūd*, and “Bāb mā jā’a fī al-Dawā’i wa al-Ḥaththi ‘alaihi” in *Sunan al-Tirmidhī*. Meanwhile, for both Ibn Qayyim’s *al-Ṭibb al-Nabawī* and *al-Dā’ wa al-Dawā’*, this theme is mainly addressed in introduction of the books, plus in scattered chapters in *al-Ṭibb al-Nabawī*.

#### C) *The Prophet’s life as the main source for Islamic Spiritual Care*

Keshavarzi and Nsour (2021) highlighted the *ḥadīth* “I was exclusively sent to perfect good character” cited from al-Bukhārī’s *al-Adab al-Mufrad*, in supporting the Prophet’s life as the main source for Islamic spiritual care.

The Prophet’s life as the main source for Islamic spiritual care as a theme can be found in the entire genre of *Ṭibb Nabawī*. Ibn al-Qayyim’s *al-Ṭibb al-Nabawī* emphasises the Prophet’s guidance in medication, as reflected in the chapter titles themselves “Faṣl fī hadiyihī ṣallallāhu ‘alaihi wasallam....” Similarly, al-Dhahabi’s *al-Ṭibb al-Nabawī* highlights this theme which mainly as acts of worship.

#### D) *Repentance as a form of healing*

Repentance as a form of healing is highlighted by Uyun et al. (2019) where they mentioned that the Prophet sought forgiveness from Allah at least one hundred times daily narrated by Muslim, no. 6523, and by sharing the psychological benefits of repentance through the *ḥadīth* “Whoever persists in asking for forgiveness, Allah will grant him relief from every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine” citing from *Sunan Ibn Mājah*. Additionally, prayer, described as worship by al-Tirmidhī no. 3247, is a core aspect of Islamic spiritual care, as discussed by Candir (2022) and Latif (2022).

Repentance as a form of healing reflectively can be seen in TN genre in al-Dhahabi's *al-Ṭibb al-Nabawī* in the theme Remembering Allah; which chapter(s) are scattered, and mainly in the medication that invoke the usage of *ruqyah* like reading *al-Fātihah* to those who were bitten by snakes, and the psychological illnesses like fear-inducing nightmares and obsessions. Meanwhile Ibn Qayyim's *Al-Dā' wa al-Dawā'* theme: God is the only way to attain true and real happiness consisting of Chapter(s): "al-Du'ā min anfa' al-Adwiyah," "li al-Du'ā ma'a al-Nubalā thalāthu maqāmāt," "al-Ilhāḥ fi al-Du'ā," "al-Āfāt al-Māniyah min athar al-Du'ā," "Shurūṭ qabūli al-Du'ā," and "al-Adwiyah allatī hiya miẓinnat al-Ijābah."

#### *E) Spiritual Care as Shepherding*

Long and Ansari (2018) as well as Bajwa (2022), have emphasised on Spiritual Care as Shepherding as according to them the metaphor of a shepherd (*rā'ī*) is used by the Prophet to illustrate everyone's duty in his *ḥadīth* "All of you are shepherds and each of you is responsible for his flock," emphasising that community leaders, husbands, and wives all have responsibilities for those in their care. They also asserted that Al-Abbas, the Prophet's uncle, reinforced this metaphor by likening the Prophet's exhaustive dedication to his community to a shepherd's hard work tending to sheep and goats. However, there is no theme from the TN genre on this.

#### *F) The philosophy of sickness and health*

Isgandarova (2011) mentioned that "... the theology of health starts with considering health to be one of the greatest blessings to have been given to human beings" citing al-Bukhārī, while Baig and Isgandarova (2023) highlighted the *ḥadīth* "God has not created a disease without also creating its cure" also citing from *al-Bukhārī*.

The attention to this subtheme can be seen as present in al-Dhahabi's work, where he highlights the condition of good health as the ultimate gift from Allah, under a chapter titled "Min ajzā' juz' al-'Ilm wa-aḥwāl badan al-Insān."

#### *G) The reward of being patient with sickness*

Rassool (2015) highlighted issue of the reward of being patient with sickness, through the *ḥadīth* "No calamity befalls a Muslim, but that

Allah expiates some of his sins because of it, even though it was the prick he receives from a thorn,” where he cited from *al-Bukhārī*. He also mentioned the *ḥadīth* “Patience is light” by Muslim and “No one has been given anything more excellent and more comprehensive than patience” by al-Bukhārī and Muslim. Shuayb (2022) also highlighted the reward of being patient with sickness, referring to the *ḥadīth* “No servant experiences a plague and remains in his town, being patient ... except his reward will be like that of the martyr” which he cited from *al-Bukhārī*.

There are two sources of TN genre which allocated specific theme regarding this; firstly *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Marḍā, “Bāb mā jā’a fī kaffārat al-Marīḍ,” “Bāb faḍl man yaṣra’u min al-Rīḥ,” “Bāb faḍl man dhahaba basaruhu,” and secondly *al-Ṭibb al-Nabawī* by Ibn Qayyim in chapters: “Faṣl fī hadyihī s.a.w fī ‘ilāj al-Ṣar’,” “Faṣl fī hadyihī s.a.w fī ‘ilāj al-Ḥarr,” “Faṣl fī hadyihī s.a.w fī ‘ilāji karbin,” and a special chapter on: harf ص on *ṣabr*.

#### H) *All humans are equals in worldly status*

Baig in his two different writings “The Islamic Theology Behind Spiritual Care and Hospital Chaplaincy” (2022), and “Islamic Spiritual Care and Negative Religious Coping: Islamic Practical Theology and Psychology of Religion at Crossroads” (2023) emphasised on the worldly equality of all humans by citing the *ḥadīth* saying that “You are all from Adam and Adam is from dust. There is no superiority of white over black, nor of Arab over non-Arab except for God-consciousness” from *Musnad Aḥmad*. Additionally, he (2023) also mentioned another *ḥadīth* that the Prophet stated in a narration, “The servant does not reach the reality of faith until he loves for the people what he loves for himself of goodness” by Ibn Ḥibbān, showing the importance of empathy and selflessness which are significant in spiritual care. However, there is no theme from the TN genre on this either.

#### I) *Collectivism*

Rassool (2015) mentioned two *ḥadīths* related to collectivism: The Prophet said: “None of you truly believes until he loves for his brother what he loves for himself” citing from IslamToday, and the *ḥadīth* “Can you tell us which kind of wealth is the best, so that we may strive to acquire it?” He said: “The best (wealth) is a remembering tongue (one

which always remembers Allah), a thankful heart, and a believing wife who will help you with your faith” by al-Tirmidhī. Meanwhile, Baig (2022) highlighted *khidmah* (service) as an integral culture, indicating from *Ṣaḥīḥ al-Bukhārī* but without mentioning the *ḥadīth*'s wording that the word womb, *rahm* in Arabic, is derived directly from God's name *al-Raḥmān*, the most compassionate. However, there is no theme from the TN genre on this too.

#### *J) The Centrality of the Heart*

Baig (2022) in “The Islamic Theology Behind Spiritual Care and Hospital Chaplaincy” highlighted that the purity of heart is central to one's overall well-being, as he cited the *ḥadīth* from *al-Bukhārī* and *Muslim*: “Surely in the breasts of humanity is a lump of flesh, if sound then the whole body is sound, and if corrupt then the whole body is corrupt. Is it not the heart?,” and the *ḥadīth* from *al-Baiḥaqī* “Verily, everything has a polish, and the polish of the heart is the remembrance of Allah Almighty.”

This theme appears indirectly in Ibn Qayyim's *al-Dā' wa-al-Dawā'*, where he stresses avoiding sin as it corrupts the heart. Relevant chapters from the book are mentioned under the subtheme The Illnesses of the Heart.

#### *K) The Status of Man*

In “Islamic Spiritual Care and Negative Religious Coping: Islamic Practical Theology and Psychology of Religion at Crossroads,” Baig (2023) stressed on the status of man as fashioned and honoured by God, mentioning a *ḥadīth* from *Ṣaḥīḥ al-Bukhārī* that the human being is not alone created by God but is shaped “in the image of God.”

In *al-Tibb al-Nabawi*, al-Dhahabi has specified a chapter: The Creation of Man and Anatomy of the Human Body, which comes under this theme.

#### *L) Kashf-Inkishāf (Mystical Unveiling and Manifestation)*

Khan, et al. (2021) put emphasis on the therapist's characteristics and the state of their own heart, citing the *ḥadīth* from *Ṣaḥīḥ al-Bukhārī*, and al-Bukhārī's *Al-Adab Al-Mufrad*: the Prophet Muhammad said, “A believer is the mirror of a fellow believer.” However, there is no theme from the TN genre on this too.

### M) *Muraqabah as a form of Healing*

This theme is explored in different book chapters in the two books: *Applying Islamic principles to clinical mental health care: Introducing traditional Islamically integrated psychotherapy* (2021), and *Mantle of Mercy: Islamic Chaplaincy in North America* (2022). Keshavarzi and Nsour (2021) highlighted the importance of drawing near to God through supererogatory works through the *ḥadīth*, “My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks” by al-Bukhārī.

Meanwhile, Keshavarzi et al. (2021) highlighted the spirituality of *dhikr* and its importance. They mentioned that the Prophet’s response to Ubay b. Kaab’s commitment to *ṣalawāt*: “If you do so, then all your worries and concerns will be relieved, and all your sins will be forgiven” recorded by al-Tirmidhī, as supportive argument to the calming effect of *dhikr* due to fact that *dhikr* may bring down *barakah* or divine blessings upon the heart of the believer. They also highlighted the Prophet’s emphasis on the transformative power of *dhikr* by stating, “The example of the one who does *dhikr* of Allah compared to the one who does not, is like the example of the dead person and the living” recorded in *Ṣaḥīḥ al-Bukhārī*. Again, through a *ḥadīth* in *Ṣaḥīḥ al-Bukhārī* also, they highlighted the importance of *dhikr* through deep and devotional prayer, particularly the *Sayyid al-Istighfār*, as a crucial aspect of repentance and spiritual cleansing.

Candir et al. (2022) emphasised that “prayer is worship” and that remembrance circles are akin to “meadows of paradise” both recorded by al-Tirmidhī. Sultan (2022), in the same book, discusses the Prophet’s guidance on charitable giving, referencing the *ḥadīth* where the Prophet advised Sa’ad b. Abi Waqqas that donating one-third of his wealth was still too much, quoting *al-Bukhārī*, no. 5039.

As for TN genre, in *al-Ṭibb al-Nabawī*, Ibn Qayyim emphasises themes of strong faith in Allah and adherence to His laws. Similarly, in *al-Ṭibb al-Nabawī*, al-Dhahabi has the theme on remembering Allah. In *al-Dā’ wa al-Dawā’*, Ibn Qayyim al-Jauzi has themes of *murāqabah* and *maḥabbatullāh* as the highest forms of love, asserting that true

happiness can only be attained through God, with significant focus on the *du'ā* in all chapters.

#### N) Purifying Intentions

Keshavarzi et al. (2021) in their chapter “Spiritually (Rūḥānī) Focused Psychotherapy” emphasised that intention—the reason or purpose behind a volitional mental process or behaviour—is crucial in determining whether an action will strengthen or weaken the spirit, as they supported this principle by the prophetic statement recorded by al-Bukhārī, “Indeed, actions (a‘māl) are only by intentions and each person will only attain that which he intended.” However, there is no specific theme in the TN genre.

### Discussion

The study identified subthemes from various *ḥadīths* in Muslim professional literature, categorising them under three main themes, with some aligning more closely with *Ṭibb Nabawī* (TN). In TN, spiritual care is approached within a model comprising three elements: caretaker and patient etiquettes (*adab*), holistic healing, and human ontology.

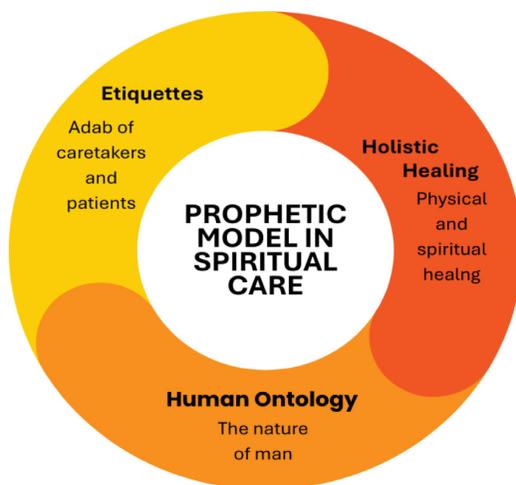


Figure 3: Prophetic model in spiritual care.

ISC stresses caretakers’ roles, whereas TN focuses on patient conduct during illness, marking a distinct approach to spiritual care. TN also integrates physical healing through prescribed foods, drinks, and medicines—an aspect less stressed in ISC. Although ISC covers broader

Islamic traditions, some TN elements remain overlooked. 75 *ḥadīths* met the inclusion criteria, mainly from nine canonical collections, with few from other sources. Additionally, a *ḥadīth*'s multidimensional nature permits varied interpretations, causing overlap across subthemes.

The findings reveal that Islamic spiritual care encompasses diverse knowledge, integrating the Islamic intellectual tradition—particularly *tasawwuf*—with TN. This suggests a framework for a Prophetic model of spiritual care, grounded in *ḥadīth*-based guidance. For instance, the subtheme “*Fiqh* of the sick” necessitates caretakers to understand Islamic law across various issues, including euthanasia, as addressed in TN literature.

This framework calls on physicians, caretakers, and chaplains to master ‘*aqīdah*, *fiqh*, and *tasawwuf*, which is the practice of *sharī‘ah* through the station of *iḥsān*. TN itself embodies this definition of *tasawwuf*, as it unites spiritual and practical care. While practitioners often stress the psychological aspects, the model also integrates physical medication and nutrition—one of the “*shahwatān*” (sexual and appetite) in Islamic guidance—as essential to a Prophetic approach to spiritual care. Al-Ghazzālī (1990) situates dietary practice spiritually, reflecting Sufi attention to nutrition (Salamah-Qudsi, 2019), making its inclusion vital to holistic healthcare.

## Conclusion and Further Research

The systematic review found that Muslim professionals’ use of various *ḥadīths* highlights the significance of the *ḥadīth* perspective in Islamic spiritual care. While the *ḥadīths* relate to different subthemes of Islamic spiritual care, not all align with the *Ṭibb Nabawī* (TN) genre, as ISC emphasises non-patient aspects while TN focuses on patient care. The study identifies three key points: (1) Islamic spiritual care spans multiple disciplines, (2) it includes the broader Islamic intellectual tradition, especially *tasawwuf*, with TN being part of this, and (3) some TN aspects are not included in Islamic spiritual care. The study recommends future research to create a comprehensive Prophetic framework, integrating relevant *ḥadīths* and *tasawwuf*, beyond just the TN genre.

## Acknowledgement

The team would like to thank The International Institute of Islamic Thought for providing a research grant (IIIT- SRP23-019-0019) for this

study. Special thanks to Prof. Datin Dr. Roslina Othman for her expert consultation on SLR and Dr. Jamilah Hanum Binti Abdul Khaiyom for endorsing the themes.

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(ii) Ibn Hanbal, vol. 1, p. 1

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(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.

(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

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ISSN 0128-4878 (Print)

ISSN 2289-5639 (Online)

