



**ADDIN**

<https://journal.iainkudus.ac.id/index.php/Addin>

ISSN: 0854-0594; E-ISSN: 2476-9479

Volume 18, Number 1, June 2024: 91-110

DOI: <http://dx.doi.org/10.21043/addin.v18i1.25961>

## **Nutritional of *at-Talbinah* in Depression's Management: Analysis from the Classic and Contemporary Muslim Scholars**

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### **Abstract**

Depression is a common mental disorder that affects various aspects of life. The increasing prevalence of depression has led to excessive use of medication, which can have negative impacts on the body. Islam emphasizes the significance of Sunnah food, which is scientifically proven to be a natural and harmless remedy for the body. The objective of this article is to examine the nutritional benefits of *at-talbinah* and to highlight the importance of using diet to manage depression, thereby reducing the use, cost, and side effects

of antidepressant medications. The significance of this qualitative study necessitated the systematic collection of comprehensive and detailed data from the six canonical books of hadith, significant books of interpretations, and scientific findings. The study discovered that regular intake of *at-talbinah* positively impacts mood and depression, as it can rejuvenate and strengthen the heart, as stated in hadiths. This effect is attributed to substances in *at-talbinah* that can control blood pressure, preventing feelings of depression. Studies concluded that the chemical elements in *at-talbinah* positively affect the connection between nerve cells, which helps relieve sadness and elevate a sense of satisfaction, relief, and happiness, as mentioned in the hadiths.

**Keywords:** *Depression, Hadith, Prophetic Medicine, at-Talbinah, Barley Broth.*

## **A. Introduction**

Depressive disorder (also known as depression) is a worldwide mental disorder. It encompasses a depressed mood or loss of pleasure or interest in activities for extended periods of time. Depression is different from regular mood changes and feelings about everyday life.

Anyone can experience depression. People who have experienced abuse, severe losses or other stressful events are more likely to develop depression. Depression is more prevalent among women than among men.

In fact, an estimated 3.8% of the population experience depression, including 5% of adults (4% among men and 6% among women), and 5.7% of adults older than 60 years. Approximately 280 million people in the world have depression. Depression is about 50% more common among women than among men. Globally, more than 10% of pregnant women and women who have just given birth experience depression. More than 700,000 people

die due to suicide every year. Suicide is the fourth leading cause of death in 15–29-year-olds.<sup>1</sup>

In 2001, the World Health Organization (WHO) acknowledged for the first time the worldwide issue of mental health among the global population. At present, it is known that one out of every four people in the world encounter a mental health disorder at various points in their lives. As a result of a WHO study involving 28 countries of the world, it was demonstrated that in all countries participating in the study, mental disorders of the population were noted as up to 36% prevalent during life. In 2013, the WHO reported that depression is a common cause of disability worldwide (the third leading cause of disability globally). Moreover, women are more susceptible to it. In 2015, scientists proved the rapid progress of this disease. Since 1990 statistical studies have confirmed the highest rates of depression in the world's adult population among non-communicable diseases. This problem is compounded by the fact that children of different age groups are also prone to depression.<sup>2</sup> A person in the modern world is subject to increased psycho-emotional stress, as a result of which there is an amelioration in cognitive and mental disorders in the population of developed countries. Despite the availability of effective treatments for mental disorders, more than 75% of individuals in low and middle income countries fail to receive any treatment. Effective care is hindered by a lack of investment in mental health care, a lack

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<sup>1</sup>Damian Santomauro, "Depressive Disorder (Depression)". *World Health Organization Website* (2021), retrieved on February 26, 2024, <https://www.who.int/news-room/fact-sheets/detail/depression>; Lund C., Brooke-Sumner C., and Baingana F., "Global Prevalence and Burden of Depressive and Anxiety Disorders in 204 Countries and Territories in 2020 Due to the Covid-19 Pandemic", *Lancet* (2018); Vikram Patel, Dan Chisholm, and Rachana Parikh, "Social Determinants of Mental Disorders and the Sustainable Development Goals: a Systematic Review of Reviews", *Lancet* (2016); Yang Wu, Lu Wang, Mengjun Tao, Huiru Cao, and Hui Yuan, "Addressing the Burden of Mental, Neurological, and Substance Use Disorders: Key Messages from Disease Control Priorities", *Lancet* (2023).

<sup>2</sup>Liudmila Nadtochii, Denis Baranenko, Alena Proskura, Mariam Muradova, Dam Sao Mai, and Diana Bogueva, "Prospects of Using Biologically Active Substances to Prevent Depression. Nutrition Science, Marketing Nutrition, Health Claims, and Public Policy" (2023).

of trained health-care providers, and social stigma associated with mental disorders.<sup>3</sup> As depression prevalence and antidepressant medication usage have recently increased, the global scientific community has become increasingly concerned about how to prevent or manage mental health complications, including through the lens of nutritious food intake.<sup>4</sup>

In Islamic teachings, remedies for illness are explicitly delineated as *asy-syifa* in both Al-Qur'an and the Hadith of Prophet Muhammad (Peace Be Upon Him). It is incumbent upon Muslims to continue scholarly inquiry and practical application of these natural remedies, as they are believed to positively impact both the physical and spiritual dimensions of health (Q.S. Yunus [10]: 57). Esteemed Islamic scholars, exemplified by Ibn Sina (Avicenna), have historically supported the importance of natural remedies in advancing human well-being through their pioneering contributions to medicine. Traditional Sunnah foods such as black seed (*habbatussauda*), olive oil, dates, and barley are widely recognized for their therapeutic properties, rooted in their endorsement and consumption by Prophet Muhammad as exemplified in the hadiths.

Therefore, this article aims to study the nutritional implications of *at-talbinah* (barley broth) as a prophetic evidence-based complementary medicine for depression and to emphasize the importance of using diet in managing depression to reduce the use, cost and the side effects of antidepressant medication.

This article is designed as a qualitative study to collect data. The primary sources for data collection include the Al-Qur'an and Sunnah, which serve as the main references for the concept of Sunnah food, especially *at-talbinah*. The researchers will take several steps

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<sup>3</sup>Damian Santomauro, "Depressive Disorder (Depression)". *World Health Organization Website* (2021), retrieved on February 26, 2024, <https://www.who.int/news-room/fact-sheets/detail/depression>.

<sup>4</sup>Nahlaa A. Khalifa, "The Effect of Barley Broth (*at-Talbinah*) in Management of Depression", *International Journal of Food, Nutrition, and Public Health* (2017).

in the study. *First*, collecting and studying only authentic (*sahih*) and agreeable (*hasan*) hadiths on *at-talbinah* in the six canonical books of hadith. *Second*, analysing the collected interpretations of the hadiths according to the understanding, narration and practices of Muslim scholars. *Third*, discussing the advantage of *at-talbinah* to be a nutritious food based on scientific. Additionally, secondary sources such as articles, journals, and seminar proceedings related to Sunnah food were utilized. To obtain comprehensive findings, the data was analysed using the inductive method to develop a specific theory and appropriate guidelines for the consumption of barley broth. Comparative analysis of the data was employed to draw conclusive findings on the benefits of barley broth as a natural remedy for depression.

## B. Discussion

### 1. Treatment in Islam

In Islam diseases are cured in two ways: *first*, the cure of souls through prayers; *second*, the cure of ailments through medicines and remedies. Al-Qur'an is one of the significant primary references describing the significance of fruits used for different ailments. Based on the prophetic Sunnah, the Prophet Muhammad saw. consumed certain herbs and he suggested a range of medicinal plants as well as fruits like barley as natural cures for common diseases.

The Prophet's medicine is not like the medicine of physicians, for prophetic medicine is certain, definitive, emanating from divine revelation, and is a symbol of his prophethood and perfect wisdom. As for the medicine of others, most of it is uncertain, conjecture, experimentation, and presumptions. Allah swt. says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

“Nor does he speak of (his own) desire. It is only a Revelation revealed.” (Q.S. an-Najm [53]: 3-4)

Prophetic food or medicine refers to common, simple, healthy food consumed by the Prophet Muhammad saw. as shown by the hadith. *Ath-Thibb an-Nabawi* (Prophetic Medicine) means curative or therapeutic treatments (*ath-thibb al-ilaji*) and preventive medicine (*ath-thibb al-wiqa'i*) reported in Prophetic guidance and practice, mainly as a result of the Prophet's healthy dietary habits.

Dieting is discussed extensively in Al-Qur'an, and good or healthy food is mentioned eighteen times as *ath-thayyibat*<sup>5</sup> or four times as *halalan thayyiban*<sup>6</sup> as a general principle in Islam. For instance, Allah swt. says:

وَوَضَّلْنَا عَلَيْكُمْ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۗ كُلُوا مِنْ طَيِّبَاتِ  
مَا رَزَقْنَاكُمْ ۗ وَمَا ظَلَمْنَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

“And We shaded you with clouds and send down on you *al-manna* and the quail (saying), ‘Eat of the good, lawful things We have provided for you,’ (but they rebelled). And they did not wrong Us but they wronged themselves.” (Q.S. al-Baqarah [2]: 57)

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلْالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O mankind! Eat of that which is lawful and good on the earth and follow not the footsteps of *syaitan* (satan). Verily, he is to you an open enemy.” (Q.S. al-Baqarah [2]: 168)

<sup>5</sup>Q.S. al-Baqarah [2]: 57, 172, 267; Q.S. an-Nisa' [4]: 160; Q.S. al-Ma'idah [5]: 4, 5, 87; Q.S. al-A'raf [7]: 32, 157, 160; Q.S. al-Anfal [8]: 26; Q.S. Yunus [10]: 93; Q.S. an-Nahl [16]: 72; Q.S. al-Isra' [17]: 70; Q.S. Taha [20]: 81; Q.S. al-Mu'minun [23]: 64, and Q.S. al-Jathiyah [45]: 16. Muhammad Hasan al-Himsi, *Al-Qur'an Al-Karim Faharis Kamilah li al-Mawadi' wa al-Alfaz* (Beirut: Dar ar-Rasyid, n.d.), 139.

<sup>6</sup>Q.S. al-Baqarah [2]: 168; Q.S. al-Ma'idah [5]: 88; Q.S. al-Anfal [8]: 69, and Q.S. an-Nahl [16]: 114. Muhammad Hasan al-Himsi, *Al-Qur'an Al-Karim Faharis Kamilah li al-Mawadi' wa al-Alfaz*, 139.

According to az-Zuhaili, *ath-thayyibat* refers to good provision<sup>7</sup> or foods that are allowed by Allah swt., not doubtful, pure and not other's and anything that is delicious, tasty, well-liked by the human soul, beneficial and does not harm the body.<sup>8</sup>

Food in Islam is given its rightful place. In Al-Qur'an, *ath-thayyibat* (the good things) generally refers to food and Muslims are enjoined to enjoy it. Thus, lawful and good food can be derived from animals like milk, butter, and other dairy products as well as plants, like barley which is perceived as healthy food. Healthy food like barley plays an essential role in an individual's life, as it is required for the survival and sustainability of a human being and the nourishment of the body and mind. It is worth mentioning that in Islam, everything that harms a person's physical or mental health (e.g., smoking and alcohol) is forbidden.

## **2. Giving Rest to a Patient's Heart, Rejuvenating It and Relieving Grief and Sorrow, Cleansing the Ailing Heart and Cleansing the Belly via *at-Talbinah/al-Hasa'***

As mentioned earlier, depression is one of the most prevalent mental disorders worldwide, and its prevalence has increased during the past decades. Literature shows that some lifestyle factors contribute to this increase and treatment of depression. It seems that lifestyle modifications can significantly improve depression. There are many lifestyle elements whose modification can lead to depression improvement. Besides physical activity, exercise,<sup>9</sup>

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<sup>7</sup>Wahbah az-Zuhaili, *at-Tafsir al-Munir fi al-Aqidah wa asy-Syari'ah wa al-Manhaj* (Qahirah: Dar al-Hadith, 2003), Volume 5, 677.

<sup>8</sup>Az-Zuhaili, *at-Tafsir al-Munir*, Volume 2, 75; Abi 'Abd Allah Muhammad bin Ahmad al-Ansari al-Qurtubi. *Al-Jami' li Ahkam Al-Qur'an*, ed. 'Imad Zaki al-Barudi and Khawri Sa'id (Qahirah: al-Maktabah at-Tawfiqiyah, n.d.), Volume 1, 184 -391.

<sup>9</sup>Pareja-Galeano H., Mayero S., Perales M., Garatachea N., Santos-Lozano A., and Fiuza-Luces C., "Biological Rationale for Regular Physical Exercise as an Effective Intervention for the Prevention and Treatment of Depressive Disorders", *Curr Pharm Des* (2016).

and social relationships,<sup>10</sup> dietary modification could also be an effective cure for depression.

The use of dietary modification has been shown to have a protective and therapeutic effect against mental health disorders.<sup>11</sup> Poor nutrition can be a risk factor for the development of depression, and a healthy diet is a clinically essential for improving depression.<sup>12</sup> Several studies have shown a relationship between poor diet and depression.<sup>13</sup> Several major elements of diet modification for depressed patients should be considered, including eating multi-colored fruits and vegetables.<sup>14</sup> Thus, the article attempts to propose *at-talbinah* as an alternative therapeutic treatment for depression and stress, as prescribed by the Prophet.

Al-Asma'i says that *at-talbinah* refers to the milk like soup made from flour or bran and is often sweetened with honey or milk.<sup>15</sup> It is regarded as one of the best therapeutic soups in Prophetic medicine.

عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّبْلِينِ  
إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّ لِلْمَرِيضِ وَالْمَحْزُونِ عَلَى الْهَالِكِ وَكَانَتْ تَقُولُ  
وَتَذْهَبُ بِبَعْضِ الْحُزْنِ. بُجْمٌ هُوَ أَدَاةُ الْمَرِيضِ النَّبِيَّةِ.

'Urwah r.a. narrated: 'Aisyah used to recommend *at-talbinah* for the sick and for a grieving person who had lost a loved one.

<sup>10</sup>Min J., Ailshire J., and Crimmins E.M., "Social Engagement and Depressive Symptoms: Do Baseline Depression Status and Type of Social Activities Make a Difference?", *Age Ageing* (2016).

<sup>11</sup>Lang U.E., Beglinger C., Schweinfurth N., Walter M., and Borgwardt S., "Nutritional Aspects of Depression", *Cell Physiol Biochem* (2015).

<sup>12</sup>Sarris J., O'Neil A., Coulson C.E., Schweitzer I., and Berk M., "Lifestyle Medicine for Depression", *BMC Psychiatry* (2014).

<sup>13</sup>Sarandol A., Sarandol E., Eker S.S., Erdinc S., Vatansever E., and Kirli S., "Major Depressive Disorder is Accompanied with Oxidative Stress: Short-Term Antidepressant Treatment Does not Alter Oxidative-Antioxidative Systems", *Hum Psychopharmacol* (2007).

<sup>14</sup>Oddy W.H., Robinson M., Ambrosini G.L., O'Sullivan T.A., De Klerk N.H., and Beilin L.J., "The Association Between Dietary Patterns and Mental Health in Early Adolescence", *Prev Med* (2009).

<sup>15</sup>Al-Qurtubi, *al-Jami' li Ahkam Al-Qur'an*, Volume 16, 200.



She used to say, "I heard Allah's Messenger saw. saying, *at-talbinah* gives rest to the heart of the patient and rejuvenates it while relieving some of his sorrow and grief." (Hadith al-Bukhari, Kitab ath-Thibb, Bab at-Talbinah li al-Marid, Juz 17, Number 5257)

Ibn Hajar in his commentary on the Hadith says, عَلَيْكُمْ بِالتَّيْبِنَةِ فَإِنَّهَا تَجْمُ is derived from *jamma* and *ajamma* which means giving rest to a patient's heart and relieving some of his sorrow and grief. The word *al-jamm* is similar to *al-mustarih* which means relaxing. The nouns are *al-jamam* and *al-ijmam*. It has been said that *jamm al-fars* means giving rest to a mare. The word *ujimma* which is similar to *uriha* connotes no riding thus, requesting a ride is a way to activate it.<sup>16</sup>

عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّيْبِنَةِ، وَتَقُولُ: هُوَ الْبَغِيضُ النَّافِعُ.

Hisham's father narrated: 'Aisyah used to recommend *at-talbinah* and say, "It is abhorred (by the patient) although it is beneficial." (Hadith al-Bukhari, Kitab ath-Thibb, Bab at-Talbinah li al-Marid, Juz 17, Number 5258)

Ibn Hajar believes that the word *al-baghid* in the line أَنَّهَا كَانَتْ is derived from *al-bughd* which means it is disliked by the patient although it is beneficial as medicine. Al-Muwaffaq al-Baghdadi says that if anyone wishes to measure the value of *at-talbinah* then he should measure the value of barley water especially when it is combined with bran. *At-talbinah* revives people as it permeates rapidly throughout the body. Moreover, it provides delicious nourishment, especially when consumed hot, in which case its benefits are even greater. In fact, its tonic action is more rapid and its uplifting effect is boosted. It fortifies the body and strengthens the natural temperature of the body.

<sup>16</sup>Ibn Hajar al-Asqalani, *Fath al-Bari*, ed. Muhammad Fu'ad al-Baqi and Muhib ad-Din al-Khatib (Beirut: Dar al-Ma'rifah, 1379), Volume 16, 201.

The word *al-fu'ad* in the Hadih refers to the cardia of the stomach. Sadness or grief dehydrates the body, especially the stomach when there is scarcity of food. Therefore, *al-hasa'* or the broth moistens, feeds, and strengthens the stomach. In addition, the broth also purges cholecystic, phlegmatic, and purulent from the patient's stomach. It is called *al-baghid an-nafi'* because it is disagreeable but beneficial for the patient.

In addition, al-Muwaffaq al-Baghdadi says that nothing is more beneficial than *at-talbinah* especially for those who predominantly consume barley in their diet. In contrast, those who hardly consume barley in their diet, barley broth will cause illness. However, *at-talbinah* is more beneficial than other types of broth. Made from ground barley flour, its bran is more nutritious making the soup stronger and more potent. Doctors recommend the intake of whole barley grains although the soup is easier and finer for the patient. In fact, the effects depend on the patient. The benefits might be different depending on the custom of the country as well as the property of the barley. For instance, barley water is overwhelming for an ailing person if it is cooked using whole barley grains. However, it is good for relieving grief and sadness if it is cooked using ground barley flour with its bran.<sup>17</sup>

As mentioned earlier, *at-talbinah* or the milk like soup is made from flour or bran and is often sweetened with honey or milk. It is called *at-talbinah* as it resembles *laban* which means milk in its whiteness and tenderness. Ibn Qutaibah says that it is called *at-talbinah* because the broth is mixed with milk. Abu Nu'aim asserts that the word *at-talbinah* signifies pure flour. Some people claim that it is mixed with grease. Ad-Dawudi adds that it is made from pure non-fermented dough in which its water has been removed, thus it has several benefits. Al-Muwaffaq al-Baghdadi says that

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<sup>17</sup>Al-'Asqalani, *Fath al-Bari*, Volume 16, 202.

*at-talbinah* broth resembles milk in strength and it refers to fine cooked flour, not the thick uncooked dish.<sup>18</sup>

عَنْ عَائِشَةَ -رُؤُوسِ النَّبِيِّ- أَتَتْهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا،  
فَاجْتَمَعَ لِدَلِكِ النَّسَاءِ، ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَحَاصَّتْهَا أَمَرَتْ بِبِرْمَةٍ مِنْ تَلْبِينَةٍ،  
فَطَبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ، فَصَبَّتِ التَّلْبِينَةَ عَلَيْهَا، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا فَإِنِّي  
سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ:  
الَّتَلْبِينَةُ مُحَمَّةٌ لِفُرَادِ الْمَرِيضِ تُذْهِبُ بَعْضَ الْحُزَنِ.

'Aisyah—the wife of Allah's Messenger saw.—said, "When there was any bereavement in her family the women gathered there for condolence and they departed except the members of the family and some selected persons. She asked to prepare *at-talbinah* in a small pot and it was cooked and then *ath-tharid* was prepared and it was poured over *at-talbinah*, then she said: eat it, for I heard Allah's Messenger saw. as saying: '*at-talbinah* gives comfort to the aggrieved heart and it lessens grief.'" (Hadith Muslim, Kitab as-Salam, Bab at-Talbinah Mujammah li Fu'ad li al-Marid, Juz 11, Number 4106)

An-Nawawi asserts that the word *majammah* in the hadith means that the broth relieves the heart, removes the grief and stimulates it. *Al-jamam* is similar to *al-mustarih* (relaxing). *At-talbinah* refers to soup made from flour or bran. It could be mixed with honey. Al-Harawi says that it resembles milk in whiteness and tenderness. The hadith shows the desirability of *at-talbinah* consumption for someone who is overwhelmed with sorrow and grief.<sup>19</sup>

Zaghlul Najjar stresses that the words *tudzhibu ba'dla al-huzni* indicate the nutritional implication of *at-talbinah* as it has a

<sup>18</sup>Al-'Asqalani, *Fath al-Bari*, Volume 16, 200.

<sup>19</sup>Muhy ad-Din Abu Zakariyya Yahya bin Sharf an-Nawawi, *al-Minhaj bi Syarh Shahih Muslim bin Hajjaj* (Beirut: Bait al-Afkar ad-Dawliyyah, 2004), Volume 7, 362.

special quality to make a person happy because of the nutritional content or elements in it. It also helps new nerve cells to grow healthily. Barley porridge can also quench thirst, is a diuretic, facilitates digestion and is beneficial for coughs, scratchy throat, and shortness of breath. It removes anything that is in the stomach including gas, and it reduces body heat in general while boosting the body's immune system.

Research conducted by Mahir Mahram Muhammad, Sahr Mustafa Kamil, 'Abdul Karim at-Tajuri (the Ministry of Agriculture of Egypt and the Faculty of Agriculture, Cairo University), and Zenia Hawrysh (University of Alberta, Canada) shows that barley contains some chemical compounds that can reduce cholesterol in the blood like beta-glucan, vitamin A, B, C, D, and H (tocotriends). Barley also has substances that can control blood pressure and prevent diseases such as potassium, magnesium, calcium, phosphorus, sodium, iron, copper, cobalt, zinc, and anti-oxidizing agents. The lack of these elements in the human body can cause a person to become irritable, hot tempered, depressed, and stressed out besides lowering the body's resistance to many diseases and illnesses.

Recent studies have also concluded that the chemical elements either separately or collectively have a positive effect for the connection between nerve cells that help relieve sadness, and at the same time elevate a sense of satisfaction, relief, as well as happiness as indicated in the hadith.

Recently, negative emotions such as depression and grief have been diagnosed as a result of an imbalance of chemical elements in the human body. Therefore, the consumption of foods such as barley porridge can resolve this imbalance as barley porridge is rich in useful substances and can be regarded as therapeutic.<sup>20</sup>

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<sup>20</sup>Zaghlul Raghیب Muhammad Najjar, *al-I'jaz al-'Ilmi fi as-Sunnah an-Nabawiyyah* (Mesir: Syirkah Nahdah Misr, 2007), 388-391.

Due to their high nutritional and therapeutic properties, barley broth and related products are ranked first among healthy foods, which can help with depression and stress relief and have high antioxidant activity and anti-inflammatory properties. Its consumption regularly proves to be an effective and safe strategy for treating different chronic diseases. It is a rich source of different essential nutrients and antimicrobials, both of which have been linked to a reduction in chronic disease.<sup>21</sup>

The studies on barley strongly indicate that prophetic medicine is holistic in nature. It provides remedies not only for the physical body but also psychologically as the disorders of the later trigger the diseases of the former. It is well known that the main reason for mental illnesses is sadness, especially grief caused by losing loved ones. Besides the prescription to seek help from Allah swt. the All Mighty and establishment of *salah* (prayers), *at-talbinah* can also be good healing for sorrow and grief.

عَنْ عَائِشَةَ، قَالَتْ: قَالَ النَّبِيُّ: عَلَيْكُمْ بِالْبَغِيضِ النَّافِعِ التَّيِّبَةِ يَعْنِي الْحَسَاءَ، قَالَتْ: وَكَانَ رَسُولُ اللَّهِ إِذَا اشْتَكَى أَحَدٌ مِنْ أَهْلِهِ لَمْ تَزَلِ الْبُرْمَةُ عَلَى النَّارِ حَتَّى يَنْتَهِيَ أَحَدٌ طَرَفَيْهِ؛ يَعْنِي: يَبْرَأُ أَوْ يَمُوتُ.

It was narrated from 'Aisyah that the Prophet saw. said, "You should eat the beneficial thing that is unpleasant to eat: *at-talbinah*," meaning broth. If any member of the family of the Messenger of Allah saw. was sick, the cooking pot would remain on the fire until one of two things happened, either the person recovered or died. (Hadith Ibn Majah, Kitab ath-Thibb, Bab at-Talbinah, Juz 3, Number 3446)

The word *al-baghid* is similar to *al-makruh* which means abominable. As aforesaid, *at-talbinah* refers to a soup made from

<sup>21</sup> Muhammad Afzaal, Farhan Saeed, Umber Shahzadi, Muzammal Hussain, Muhammad Waleed, and Shahzad Hussain, "Nutritional and Therapeutic Properties of Barley Broth (*Talbinah*): Recent Updates", *International Journal of Food Properties* (2021).

flour or bran. It could be mixed with honey. *Al-burmah* refers to a stone cooking pot.

عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ إِذَا أَخَذَ أَهْلَهُ الْوَعَكُ أَمَرَ بِالْحَسَاءِ فَصَبَّعَ، ثُمَّ أَمَرَهُمْ فَحَسَّوْا مِنْهُ، وَكَانَ يَقُولُ: إِنَّهُ لَيَرْتُقُ فَوَّادَ الْحَزِينِ، وَيَسْرُو عَنْ فَوَّادِ السَّقِيمِ كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا.

'Aisyah narrated, "Whenever one of the wives of the Messenger of Allah saw. became (feverish) ill, he would order that some broth be prepared. Then he would tell them to take some of the broth. And he would say, 'It firms the heart of the grieved and it rids the worries from the heart of the ill just as one of you removes dirt from her face with water.'" (Hadith at-Tirmidzi, Kitab ath-Thibb 'an Rasulillah saw, Bab Ma Ja'a Ma Yut'im al-Marid, Juz 4, Number 2039)<sup>22</sup>

The word *al-wa'k* connotes feverishly ill. It might also imply an ailment. The word *al-hasa'* in the phrase بِالْحَسَاءِ means cooked food which is made from flour, water, and fat. It could be sweetened and softened thus, becomes *al-hasa'* (broth). Al-Qari says that some people mention that butter could be used instead of fat and the people of Makkah called it *al-harirah*. The words فَحَسَّوْا مِنْهُ connote an act of drinking (in one or smaller amounts or by spoonful) surplus gravy which is taken over and over again. The words إِنَّهُ لَيَرْتُقُ signifying the act of revitalizing and strengthening the heart. The words وَيَسْرُو عَنْ فَوَّادِ السَّقِيمِ illustrate the act of disclosing one's pain and removing it.<sup>23</sup>

There have been other scientific studies which determine the effect of *at-talbinah* on mood and depression. A study done by a group of researchers suggests that *at-talbinah* has the potential to

<sup>22</sup>Abu 'Isa says that the hadith is *hasan sahih*. It was also narrated by Ibn al-Mubarak from Yunus, from az-Zuhri from 'Aisyah.

<sup>23</sup>Muhammad 'Abd ar-Rahman Ibn 'Abd ar-Rahim Abi al-'Ula al-Mubarakfuri, *Tuhfah al-Ahwadzi*, ed. 'Isam as-Sababiti (Qahirah: Dar al-Hadith, 2001), Volume 5, 304.

reduce depression and enhance mood among the institutionalized elderly. The high carbohydrate composition, zinc content, and high trap: BCAA ratio may be the reasons underlying these effects.<sup>24</sup>

Other studies attempt to explore the effects of *at-talbinah* on health. For instance, a study<sup>25</sup> indicates that *at-talbinah* has high levels of minerals, vitamins E, nicotinic acid, and pyridoxine as well as a good balance of essential amino acid composition required for human nutrition. *At-talbinah* is also prescribed for the following seven diseases: grief, high cholesterol levels, heart disease, treatment of cancer, effects of aging, diabetes, and hypertension.<sup>26</sup> Miller<sup>27</sup> confirms these facts, while Majchrzak<sup>28</sup> adds that barley contains a number of antioxidants that can reduce the incidence of chronic diseases, including cancer due to the fact that dairy products provide the ideal food system for delivery of probiotic and intestinal bacteria.<sup>29</sup> In addition, another study strongly suggests that *at-talbinah* has beneficial effects on male reproductive activity.<sup>30</sup>

### C. Conclusion

Currently, there is an increase in awareness of the importance of a healthy lifestyle in treating diseases including mental illness,

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<sup>24</sup>Manal M. Badrasawi, Suzana Shahar, Zahara Abd Manaf, and Hasnah Haron, "Effect of *Talbinah* Food Consumption on Depressive Symptoms among Elderly Individuals in Long Term Care Facilities: Randomized Clinical Trial", *Clinical Investigation in Aging* (2013): 279-285.

<sup>25</sup>Youssef M.K.E.S., El-Fishawy F.A.E.K., Ramadhan E.A.E.N., and Abd El-Rahman A.M., "Nutritional Assessment of Barley, *Talbina*, and their Germinated Products", *Scientific Journal of Crop Science* (2013): 8-19.

<sup>26</sup>S. Hathout Amal and Soher E. Aly, "Role of Lactic Acid Bacteria as a Biopreservative Agent of *Talbina*", *Journal of American Science* (2010): 889-898.

<sup>27</sup>Miller H.E., Rigelhof F., Marquat L., Prak-Ash A., and Kanter M., "Whole Grain Products and Antioxidants", *Cereal Foods World* (2000): 59-63.

<sup>28</sup>Majchrzak D., Mitter S., and Elmadfi I., "The Effect of Ascorbic Acid on Total Antioxidant Activity of Black and Green Teas", *Food Chemistry* (2004): 447-451.

<sup>29</sup>S. Barakat, Abd El-Tawab, I. Abd El-Moez, F. Masoud Sherein, and M. Hagag, "Supplementation of Some Fruit Nectars with Technological Barley Preparations as Prebiotic Sources", *Journal of Life Sciences and Technologies* (2013): 38-43.

<sup>30</sup>A.E. Bawazir, "Investigations on the Chronic Effect of *Talbina* (Barley Water) on Hormone (Cortisol and Testosterone): Reproductive System and Some Neurotransmitter Contents in Different Brain Areas of Male Albino Rats", *American-Eurasian J. Agric and Environ Sci* (2010): 134-142.

in society. People are seeking additional health benefits from their diet, aiming to use food as their medicine. Thus, functional foods with supplemented components that promote wellness like barley broth are becoming popular.

To sum up, *at-talbinah* (barley broth) is an effective, cost-effective, and prophetic evidence-based complementary medicine for depression that can decrease the use, expense, and the side effects of antidepressant medication. The study found that the constant intake of *at-talbinah* gives a good effect on mood and depression as it is capable of revitalizing and strengthening the heart as exemplified in various hadiths. The reason for this is that barley has substances that can control blood pressure and prevent diseases. Depression and stress can be triggered by the absence of these elements in the human body. The chemical elements have been found to have a positive influence on the connection between nerve cells, according to current studies, which can aid in reducing sadness, and lead to a sense of satisfaction, relief, as well as happiness as suggested by the hadith.



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