



# Robert De Beaugrande's Textual Standards and Its Impact on Understanding the Hadith of Prophetic Medicine of Talbīna

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## ABSTRACT

This study analyzed the text structure from the perspective of modern linguistics by applying Robert de Beaugrand's textual standards to the hadith of prophetic medicine on the therapeutic quality of a type of food known as Talbīna. The textual standards proposed by De Beaugrand are among the essential linguistic tools that are significant in dissecting the construction of a text, achieving its textual coherence, conceptual interdependence, and communicativeness. The study aims to uncover the textual elements: cohesion, coherence, intentionality, acceptability, situationally, informativity, and intertextuality, besides their impact on the understanding of Prophetic discourse. The approach of this study is qualitative and based on textual analysis. This approach addresses the description, analysis, and explanation of the hadith in the light of text linguistics, highlighting the elements of the textual standards and identifying their importance for ensuring the coherence and interdependence of the hadith and their impact on its understanding. The results indicate that this hadith has those seven elements of the textual standards, starting with the cohesion, which consists of the aspects of availability; reference, ellipsis, and conjunction, and the criterion of coherence and its elements such as situation, context, metaphor and correlation, and the manifestations of intentionality and acceptability in the hadith are revealed, as well as the criteria of situationality, informativity, and intertextuality. All these elements help maintain the coherence, conceptual interdependence, and communicativeness of the hadith and their impact on its interpretation and understanding by the receptors.

**Keywords:** text linguistics, textual standards, textual measures, Robert De Beaugrande, prophetic medicine, hadith of *Talbīna*.

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## 1. INTRODUCTION

Text has been attracting the attention of contemporary scholars and linguists over the final decades of the 20<sup>th</sup> century. They discovered that a text plays a significant role as the highest unit of a language, which consists of integrated semantic values that constitute the basis for its understanding and interpreting. In the same vein, they recognized the importance of textual analysis in explaining what other linguistic tools could

not. This importance is manifested through the process of producing the semantics and understanding the meaning deduced from the textual linguistics method.

Textual Linguistics is also known as Text Grammar, Text Linguistics, Linguistic Discourse, or Discourse Analysis. It is also considered the newest linguistics approach that extends from the sentence's syntax. Anis (n.d) stated that the concept of a sentence is the smallest number of words that are



informative to the listener, whether it is composed of one or more words. In this perspective, the textual linguistics approach is derived from the textual components but surpasses its limitations and focuses on studying the text, regarded as the biggest linguistic unit. This is done by focusing on several aspects, chief among them being cohesion, coherence, and their elements, as well as the textual context and the roles of participants in the text (sender and receptor). These aspects constitute a set of standards and relations which connect the text with the linguistic system, its sender, and its receiver. Therefore, the study equally explores the text and context in both spoken and written form (al-Faqi, 2000).

## 2. PROBLEM STATEMENT

The previous scholars have extensively studied Arabic sentences by focusing on their grammar and patterns in the study of Islamic and Arab heritage from the Holy Quran, Prophetic Hadith, poetry, and prose. The text from their perspective is not to be taught exclusively as an independent piece of knowledge, as it has also been their methodology to rely on the evidence examples. Consequently, sentence grammar occupies a crucial position, and it has been flooding linguistic studies for such a long time because of its significance in understanding the intended meaning and explaining the ideal eloquent of linguistic expressions. Nonetheless, the limitation of sentence grammar would still miss out on the connection and interpretation between the other linguistic aspects. (Hasan, 1994).

On the textual level, the prophetic hadith is considered a literary text. The hadith that reaches us today was originally a spoken text. It is a living product resulting from the interaction of the Prophet SAW that revolves around his daily life and his social contacts

with Muslims and polytheists. It was produced at different times with other recipients on various occasions and situations. The interpretation and understanding of this social production of spoken text might not be realized solely on the linguistic elements at the sentence level.

Thus, a study of the text of hadith in light of textual standards is required to achieve a more comprehensive understanding of the text based on the interdependence through coherence and consistency and the context of the situation and occasion. In a larger context, it means that the producer of the text is a messenger and a prophet, and the text is intended for a specific group of Muslims or to address some to in order to gain a precise understanding of the significance and purposes of the hadith (Al-Bari, n.d).

In light of this, the study is a combination of the traditional content of the hadith of the Prophetic medicine on the therapeutic potential of the *Talbīna* and the perspective of the modern linguistic study on standards of textuality. This would be conducted by identifying the textual characteristics of the hadith through the observation of cohesion elements by which consistency is achieved in the structure of a text, as well as the semantic coherence and content consistency that is realized through the elements of cohesion, along with the study of cultural and social settings of the hadith to construct a more integrated understanding and interpretation of its meaning.

## 3. BACKGROUND STUDY

There are several textual standards proposed by Robert de Beaugrande (1998) in the field of textual linguistics. He views the text as a communicative event. Thus, as a text, it must conform to seven combined textual criteria, namely: cohesion, coherence, intentionality,



informativity, situationality, acceptability, and intertextuality.

The principle of a communicative event laid out by De Beaugrande asserts to associate the different text characteristics and the readers to achieve effective communication. The objective of this association is to convey the information and knowledge to the recipient interactively as a communicative activity. This requires the presence of three essential elements, namely: the sender/transmitter, the addressee, and the subject of the text (Jakobson, 1988). The text that composes a communicative event can achieve its textuality if it meets these seven standards. The seven textual standards are:

### 3.1. Cohesion

Cohesion is a textual standard that connects the content of the text verbally. It is a semantic concept referring to the relations between meanings within the text (Halliday & Hasan, 1976). As defined by de Beaugrande (1998), they are procedures by which the surface components appear in the form of realities that lead the former to the latter so that the grammatical interconnection can be achieved and the correlation can be resolved. Cohesion refers to the text's formal or surface components, such as words, sentences, paragraphs, and syllables; or it is the method of interconnection between textual parts; or how the text's formal components are interconnected; thus, it is referred to as grammatical, syntactic, and linguistic interconnection. This interconnection depends on a causal relationship within the text (Afifi, 2001).

Previous Arab grammarians, rhetoricians, and commentators placed a high value on reference. They dealt with its issues in specific chapters in their works, just as modern scholars in modern linguistic studies cover topics such as pronouns, denotative nouns,

and relative nouns. They also described those topics broadly by highlighting their types and implications for achieving the intended meaning. Thus, they differentiated between pronouns for the first, second, and third person. They discussed the pronoun reference in utterance as part of the semantics of pronouns, which are determined by their functional reference. This indicates their awareness of the indispensable existence of cohesion and coherence in texts (Al-Faqi, 2000).

In a recent study, Halliday and Ruqaiya Hasan (1976) divided cohesion into two main parts: the first is grammatical cohesion, which can be attained through the grammatical components, namely reference, substitution, deletion, and dependents; and the second is lexical cohesion, which can be actualized through the vocabulary, by applying means of repetition and conjunction (Ali, 2013). The following is an explanation of those components:

#### i. Reference

It is intended to return the linguistic components to what they refer to, as they are not self-explanatory. These components are called referring components, such as pronouns, demonstrative pronouns, and relative pronouns, and comparison tools such as similes and comparative words such as more and less (Faraj, 2009).

#### ii. Substitution

From a terminological perspective, substitution is defined as substituting one component in the text with another (Khitabi, 1991). According to Halliday and Ruqaiya Hasan (1976), it has three parts: nominal substitution, verbal substitution, and clausal substitution.



### iii. Ellipsis

It is an elliptical construction where the content of an expression can be excluded due to its possible understanding in mind. It can therefore be expanded or modified through incomplete expressions (De Beaugrande, 1998). Halliday and Ruqaiya Hasan (1976) divided ellipsis into three sections: nominal ellipsis, verbal ellipsis, and clausal ellipsis.

### iv. Connection and separation (conjunction)

De Beaugrande (1998) clarifies that the connection refers to the relations between the spaces or between the things in these spaces. He also affirms that the pictures in the text are interconnected by utilizing absolute combination, separation, and deduction. Meanwhile, Halliday and Ruqaiya (1976) indicate that the relation of connection relationship is determined by how the latter is interconnected with the former in an orderly fashion. These tools are classified into four main components depending on their semantic dimensions (Khitabi, 1991). They are additive conjunction, adversative conjunction, causal conjunction, and temporal conjunction.

On the other hand, the separation is also known by the term "connection". Western linguists study the aspects of the existing relationships between sentences without the presence of verbal tools linking them. In this context, the connection is divided into two connections; the first connects with a visual tool, and the second is an estimated connection. The structure is semantically related by itself and is considered the strongest. The separation leaves out the linking tools between the two sentences. Thus, it represents a close grammatical-contextual relationship between two meanings without verbal mediation, as the relationship needs no tools. (Hamidah, 1997).

v.

### vi. Recurrence

Recurrence is a type of lexical cohesion because it links two or more words within textual sequences without any grammatical meaning. However, lexical relations exist between the text's vocabulary and the units of a sentence (Khitabi, 1991). Therefore, de Beaugrande, Halliday, and Ruqaiya indicate that recurrence has several types. As clarified by Azza Shebl (2009), they are (1) recurrence with the unit of reference or with some differences or changes, (2) partial recurrence, namely etymological repetition, i.e., using the morphological root of the word and transferring it to another category, (3) synonymy, (4) semi-recurrence, (5) recurrence of a complete word, and (6) recurrence of a general word.

### vii. Collocation

Linguistic association, or collocation, is the second means of lexical cohesion. It means the presence of a pair of words by action or force due to their association with the rules of this or that relationship (Khitabi, 1991). There are pairs of words that are always associated with each other. This means that indicating one of them will imply mentioning the other. Hence, it works on the consistency of meaning through the presence of a group of words that are frequently used in similar contexts (Azza Shebl, 2009).

### 3.2. Coherence

Coherence is the second standard of the textuality developed by Robert de Beaugrande. It is a phenomenon related to the reader's interaction with the text. Coherence is considered a part of the process of understanding the text because it is related to the conceptual interconnection that emphasizes semantic continuity through its means within the text. In this perspective, coherence is related to intellectual or conceptual interconnection, where this characteristic is linked to the meaning and the



chain of concepts and the relationship between them. ('Afifi, 2001).

According to Halliday and Ruqaiya, coherence is a semantic concept that refers to the relations of meanings within the text. The relations appear when we interpret a discourse component with another by connecting their meanings because one presupposes and requires the other (Al-Murtaji, 1987). De Beaugrande (1998) denotes that coherence requires the procedures that can activate the cognitive components to create and retrieve conceptual coherence, and he also specifies the components that assist in achieving the textual coherence, namely, logical components such as causation, generality, particularity, and information about the organization of events, actions, topics, and situations, and realization of coherence that is related to the human experience. Coherence is supported by the interaction of information presented in the text with a previous cognitive worldview. The availability of these components constitutes the semantic relations between the parts of the text that can achieve coherence. This coherence will lead to intellectual and conceptual interconnection.

The Arab traditional scholars of rhetoric and critics have defined coherence by using the term 'al-ḥabk', which means "intertwine". Their concern with coherence was evident in their interest in the miracles of the Noble Qur'an and the means that produced coherence and binding in utterance, be it in prose or poetry. In this regard, rhetoricians and critics have pointed out that the quality of poetry is determined by two factors: first, its structural constituents, and second, the extent of its semantic coherence and consistency with one another. In this sense, the structural constituents express the integration between the linguistic structure

and the artistic form, whereby all the components interact with participating in the signification of meaning and exemplifying them artistically, creatively, and expressively. ('Abdullah et al., 2018).

### 3.3. Intentionality

De Beaugrande (1998) views intentionality as a position of the text creator regarding a specific form of language by which the speaker intends a text that carries a specific meaning and applies cohesion and coherence. The text is a means to accomplish an objective that can achieve the creator's intention. Thus, intentionality aims to identify the goals and objectives of the text. This explains that each discourse producer has a goal to be achieved, such as the speaker's refusal to speak with others unless he has a certain intention in the utterance (Nahlah, 2002).

In applying the principle of intentionality, the theory of speech acts was crystallized among the modernists, for it is one of the most essential concepts of intentionality that concerns the linguistic communication and achievement of power in the light of the speaker's intentionality. This theory indicates that linguistic use is not only a manifestation of a linguistic utterance but is also associated with a specific social event at the same time. The event represents a synthesis between an intention and an action (Faraj, 2009). The spoken thing is a linguistic utterance, while the events that are accomplished in the meantime are known as linguistic events or actions. Thus, this theory asserts the function of discourse in a particular context, as it contributes to explaining the relations between form and function, i.e., between the expression (spoken) and the accomplished action (Azza Shebl, 2009).

In the Arab scholarly tradition, intentionality has significant relationships with many fields of knowledge, including philosophy,



etymology, syntax, and rhetoric. They draw the necessity of having intention in the text or speech because the text or speech would have no value without the intention. Therefore, the previous linguists stipulated the presence or existence of intention in semantics because they affirm that what is understood without the speaker's intention is not denoted in the utterance (Al-Tahanawi, 2009). This indicates that the meaning of the text is related to the will and the purpose of the text's author. In this regard, the traditional scholars' position, particularly rhetoricians' concern for intentionality, is evident in their studies of the purposes of utterance, rhetoric, and the effect of phrasing on intentionality, utterance, and meaning, as well as the apparent and hidden intentions as manifested in meaning, the meaning of meaning, truth, metaphor, and intonation. (Al-Jahiz, 1988).

### 3.4. Acceptability

The standard of acceptability is related to the preference of the recipients in terms of cognitive and formulation of common concepts in the text. In this sense, it represents the extent of the recipient's acceptance and response to the text. As de Beaugrand and Dressler (1992) expressed, "the nature of the recipient's reception of the text depends on its interconnection and consistency that can benefit him/her in the future or has certain relations with him/her". The level of acceptability of the recipient in the text increases and decreases. This is due to the extent of the recipient's response to it and his/her observation of its coherence, which includes the criteria of interconnection and consistency. Both these criteria contribute to the semantic consistency within the text. The more the text is interconnected and consistent, the greater the chances of influencing the recipient, and the degree of its acceptance increases. This process is accomplished through the recipient's

cognition of the world and his previous experiences and background knowledge in general ('Abdullah et al., 2018). In addition, several factors affect the recipient's acceptance of the text, such as type of text, cultural and social status, and the preferred goals or goals preference (De Beaugrande & Dressler, 1992).

The interest of the earlier Arabs from among poets, orators, and rhetoricians was attracted to the concepts of acceptability that appeared in several features. As for the poets and orators, the features of acceptability become evident in their interest at the beginning of the poem, characterized by the swift transference from one idea to another in the text. Their interest is also prevalent in the poem's ending to avoid structural inconsistency with the preceding lines. In other situations, acceptability may still be possible with a defect at the beginning of the poem or lack of connection between ideas, and so on. However, it may lead to the unacceptance of the poem or the turning away of the listener. The earlier rhetoricians and critics had great concern to the acceptability, as it was perceptible in their focus on the necessity of taking into account the recipients' conditions. This is because these conditions affect the efforts of poets in their methods of winning over the listeners and their eagerness towards the poem to reach the levels of acceptance and appreciation.

### 3.5. Situationality

Some scholars define the standard of situationality as occasionality. De Beaugrande (1998) views it as the factor that links the text to a prevailing situation that can be retrieved, and the text appears in the form of a work that can observe and change the situation. Wolfgang (1996) regards situationality as a set of factors that create a certain text close to the communicative situation. Therefore,





situationality relates to the surrounding circumstances in creation and reception because the psychological and social factors have a huge role in the text production and creativity process. In this context, De Beaugrande opines that the text should relate to a situation that has the interaction of a set of foundations and expectations, and this common environment is called the context of the situation (Wolfgang & Dieter, 1996).

Earlier Arab scholars, on the other hand, claim that linguists, rhetoricians, and Quranic commentators all emphasize situationality in the same context. This is regarding cognitive context as a method of extrapolating the meanings and connotations where the production of meaning at the functional level (phonetic, morphological, syntactic) and the lexical level contribute only to the meaning of the text or the meaning of text appearance. Thus, it needs presupposition to determine the appropriate meaning (Hasan, 1994). The earlier scholars also point out the necessity of situationality during the discourse process, i.e., the elements that are related to the discourse process in terms of conditions and circumstances, namely the nature of the text, the condition of the context, the recipient's situation, and so on (Zafir al-Shahri, 2003). The previous scholars address the occasion because of its prominent importance in understanding the intended meaning, and its features and indications/references are abundant in their heritage books.

### 3.6. Informativity

The standard of informativity relates to the extent of expectation and non-expectation toward elements or facts presented in the text to the recipient and how those elements and facts affect the recipient. According to De Beaugrande (1998:152), the influencing factor of the uncertainty in judging the textual facts or the facts of the textual realm in contrast to possible alternatives is the informativity that

has a high degree of capacity in (providing) alternatives and the actual choice of alternative from external possibility. Furthermore, it is found that every text at least has a minimum level of informativity, meaning that its facts are based on the exchange of non-facts.

The informativity monitors the textual components that enhance the efficiency of text depending on: (1) the extent of the novelty of textual elements and (2) their disposal within the scope of the recipient's expectations, which arouse the element of surprise that would motivate the recipient, (3) motivating his/her interest to continue reading and interacting with the text. Informativity has three levels, namely, informative competence in those three levels, as it works to explain the easy and difficult levels in conducting the text and the extent of the possibility to expect or not the facts of the text (De Beaugrande, 1998).

There are terms stated in the traditional Arabic books, such as excitement, amazement, astonishment, extravagance, surprise, and provocation, that illustrate the concept of informativity among contemporary scholars, which refer to both previous and contemporary scholars and their attention to everything that contradicts the horizon of the recipient's expectations. This is established by presenting textual elements characterized by strangeness and paradox to acquire the recipient's attention and ensure a high degree of informativeness in the text (Ibrahim, 2010). It has been demonstrated that previous Arab scholars emphasized the importance of including benefit and understanding in the discourse to achieve benefit and enjoyment for the recipient. If the benefit is presented creatively based on novelty and originality, it arouses the recipient's enthusiasm and enjoyment. In this sense, it is considered a creative discourse (Shahin & Mubdir, 2012).



### 3.7. Intertextuality

Intertextuality is related to the physical and cultural context of the text producer. It is accomplished through the relationship of textual interference, which the text producer applies in forming a new text. Therefore, the manifestations of influence and textual correlation between texts are apparent, and they are essential elements that constitute the text and are considered characteristic of textuality. Meanwhile, De Beaugrande (1998:104) states that intertextuality: "includes the relations between a text and other related texts." These relations occur within the limits of previous experience, with or without the medium. Thus, contemporary scholars view that the intertextuality represents the reformation and production of previous texts in the new text by being a part of those texts or one of their components. This is established effectively and positively to bring out the old ideas and draw them innovatively.

The earlier Arab scholars realized the concepts of intertextuality even though they did not use this term. Their use of the term is evident in the critical and rhetorical tradition using many terms, including poetic plagiarism, obtaining, quotation, embodiment, opposition, contradiction, plagiarism,

generation, approach, subversion, adoption, and others (Azza Shebl, 2009). The use of these terms refers to intertextual rays in the poetry and prose of the previous scholars and their interest in the transmission of words and meaning. The intention of the earlier rhetoricians and critics was "to determine the extent of the originality of literary works attributed to their owners and the amount hovered between the novelty and innovation, or the amount owed by the authors to their predecessors through imitating their works, who were among the distinguished members of the literary circle" (Lu'ur, 2009: 47).

### 4. METHODOLOGY

The approach adopted in this study is qualitative by applying the content analysis method. This approach deals with the description and analysis of the hadith of Prophetic Medicine, the *Talbīna*, in the light of the textual linguistics method. This is accomplished by examining its effects on the recipient by highlighting the elements of the textual standards, namely cohesion, coherence, intentionality, situationality, informativity, and intertextuality.

The following are the procedures for analyzing the text of the hadith as illustrated in the figure below:

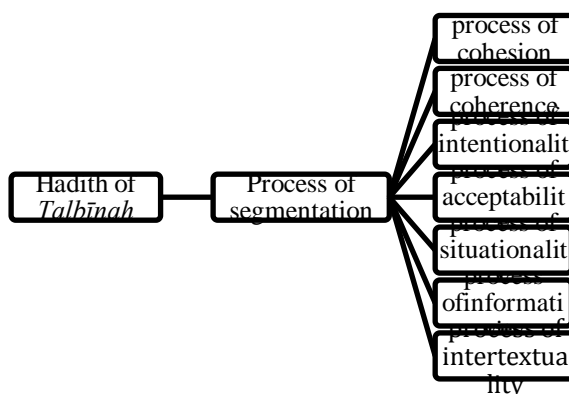


Figure (1): the procedures for analyzing the text of the hadith





The analysis, according to the methodology of textual linguistics (Jamil Hamdawi, 2015), suggests that the analysis begins with the process of segmentation; that is, segmentizing the macro text into small forms of texts that are acceptable for analysis and explanation, then grouping them into segments or arranged sequences. This segmentation is conducted to establish an accurate description of the linguistic phenomenon. Later, it is followed by the analysis process at the level of textual standards. The first level is the process of cohesion, which includes identifying the various cohesive devices that link the sentences of the text, such as reference devices, deletion devices, substitution devices, and connected devices. The second level is the process of coherence, which is established by identifying the methodological strategies used by the recipient to understand and interpret the text. Those strategies are occasion, metaphor, simile, indication, and context. The third level is the process of intentionality, which determines the position of the text producer and his intention towards the production of text by considering that he is a doer in the language, influencing its formation and composition. The process of intentionality is related to speech acts that include the locutionary act (utterance of the message), illocutionary act (action in the process of pronouncing), and perlocutionary act (exercise of influence on the addressee), whereby the process of stating the function of each element of cohesion and coherence comes at the end and contributes to the coherence of the Prophetic discourse.

The fourth level is the process of acceptability by clarifying the position of the text recipient towards the certain description of language forms whereby the text consists of the elements of cohesion and coherence. The fifth level is the situationality process, which identifies the relevant factors. Those factors

establish a connection between the text and the situation of a fact, whether it is a situation present or acceptable for retrieval. The sixth level is the process of informativity, which is accomplished by identifying the factors affecting the uncertainty in judging textual facts or facts of the text world in contrast to possible alternatives. Finally is the seventh level, namely the process of intertextuality. This process is established by clarifying the relations between a text and other related texts, which occur within the limits of previous experience, with or without the medium.

## 5. FINDINGS

The text of the Hadith came as follows:

حَدَّثَنَا جَبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُوسُفُ بْنُ يَزِيدَ، عَنْ عَقِيلِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -، أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينِ لِلْمَرِيضِ وَبِالْمَحْزُونِ عَلَى الْهَالِكِ، وَكَانَتْ تَقُولُ لِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّ التَّلْبِينَةَ تُجِمُّ فُؤَادَ الْمَرِيضِ، وَتُدْهَبُ بِبَعْضِ الْحُزْنِ".

Hibban bin Musa narrated to us, 'Abdullah reported to us, Yunus bin Yazid reported to us, from 'Uqail, From ibn Syihab, from 'Urwah, from 'Aisyah RA she requested to feed the sick and afflicted with the destruction with the *talbīnah*. She said that she heard the Prophet saying: "The *talbīnah* comforts the heart of the patient and relieves it from some sadness." (Al-Bukhari, 2002)

### 5.1 General meaning

This hadith points out the feeding of Talbīna, which was prepared with barley flour with its bran by Umm al-Mu'minin, 'Aisyah RA for the sick and the afflicted. She also encourages following the guidance of the Prophet SAW in the treatment of patients with depression and sadness. This is due to the benefits of the valuable Talbīna in reducing and comforting some of the sadness by relieving the discomfort of the patient's heart (Al-'Asqalani, 2004).



## 5.2 The elements of the seven standards and their impact on the understanding of hadith

### i. Grammatical and lexical cohesion

The elements of grammatical cohesion found in the hadith are as follows:

#### a. Reference:

In this hadith, there is a pronoun reference. It is used in the form of the present tense *تُجَمِّمُ* (appeases/comforts) and *تَذْهَبُ* (relieves). These two pronouns refer to the word Talbīna with an internal reference (anaphoric) and a post-reference (exophoric). Using this reference, the recipient can understand the importance and great benefits of Talbīna, especially for patients and people with sadness and depression. The verbs (*تُجَمِّمُ*) and (*تَذْهَبُ*) express this type of food that is enriched with important benefits to relieve sadness and depression. Therefore, the reference and its cohesion in the text provide a better understanding of its work for the recipient at every time and place.

#### b. Ellipsis:

This ellipsis is apparent in the hadith where is stated in the sentence: "*comfort the heart of the patient and relieve it from some sadness*". The omitted element here is a predicate of the noun for particle *فِي*; that is the phrase "it useful in". It is the type of structural ellipsis whereby the utterance would be: "The Talbīna is useful in comforting the patient's heart and relieving some sadness". The recipient can comprehend the omitted element by looking at the meaning of the contextual connotation of the hadith. The Prophet SAW does not state the phrase "*comfort the heart of the patient and relieve it from some sadness*" except to explain the benefits of Talbīna. This ellipsis leads to conciseness and abridgement for the clarity of its purpose. Hence, the recipient directly pays

attention to the benefits, resulting in the coherence of text achieved during the process.

#### c. Conjunction:

It is noticeable in the hadith that the sentence "*relieves it with some sadness*" is connected with the sentence "*comfort the heart of patient*" by using the cohesive device "الواو" (particle "and"). This article is a type of additional conjunction which appears in the sentence to provide the meaning of full participation in the ruling. Therefore, the first sentence is mentioned to explain the benefits of Talbīna. In this sense, the recipient can understand from the speech that the second sentence also includes the same purpose through the cohesive device "and".

### ii. Coherence

The elements of coherence accessible in the hadith are as follows:

#### a. Situation

Based on the observation of this brief hadith, it is evident that it appears in the situation of guidance and instruction for humanitarian work. It emphasizes treating those who are depressed and sad and taking care of them by providing some food that can relieve them from this affliction. Therefore, depression and sadness are considered the most hurtful things that can affect a person's life. It is an emotional state reflected by a change in mood and health, and it usually continues until the cause is disappeared (Mansur Mazru'ah, 2016).

Sadness has synonyms in the Arabic language, including sorrow, despondency, distress, gloom, regret, and loss (Muslih al-Sunaidi, 2021). Sadness represents a painful feeling included in the types of psychological diseases that affect the human soul for various reasons, such as the loss of a loved one from family or friends, something dear to oneself,



or something desired. In other words, the inability to achieve what one aspires to (Mansur Mazru'ah, 2016).

For those suffering from sadness, this sadness may sometimes lead to the destruction of the soul and life due to the unbearable burden. This situation urges him to seek support from relatives and friends around him and carry out the treatment to relieve this affliction of sadness and depression. Thus, the Prophet SAW guides the person to relieve the affliction with *Talbīna* that can appease the heart, strengthen it, and relieve the sadness. This will motivate him to become more enduring, in control of his feelings, relieved, and patient towards the affliction.

#### b. Context

The context of the hadith indicates the affirmation of the Prophet SAW in applying the method of treating the patient and the afflicted with *Talbīna* as a therapy, relieving the afflicted from the sadness and revitalizing the heart through its comforting ability. *Talbīnah* is a soup made of flour or bran mixed with honey or milk. It is called *Talbīna* in analogy to milk in its white and liquid, as it has been said that it is due to its mixture with milk (Al-'Asqalani, 2004). *Talbīna* is made of barley flour, a herbal/grassy plant and is mainly eaten among the people of Hijaz because wheat is a precious item to them (al-Haj Ahmad, 2003). As a result, the value of Zakat al-Fitr is estimated based on the value of barley since it is one of the main categories in the nourishment of the country's food (Musa 'Afanah, 2007).

As for the benefits of *Talbīna*, it appeases the heart (referring to the verbs *حَمَّ* and *أَجَمَّ*) that indicate the meaning of relieving the heart, eliminating the discomfort, and revitalizing the heart, which means being relaxed (Al-'Asqalani, 2004). What is meant by the heart here is the head of the stomach (al-Haj

Ahmad, 2003); it is a muscular part located in the area below the ribs or the upper abdomen. The meaning of the phrase *تَذْهَبُ* "تَذْهَبُ بِبَعْضِ الْحَزْنِ" is "relieves it (with) some sadness", refers to a portion of food enriched with nutrition, or the nutrition is in some of its components by producing good nerve cells (al-Najjar, 2012), that manages to relieve the sadness of the heart. As for the phrase "بِبَعْضٍ" that means "with some"; the preposition "بِ" (ba') here is transitive, which indicates that the intransitive verb requires the object, and this preposition takes the function and the place of *hamzah* (i) (Isa al-Rummani, n.d). As a result, the meaning of the sentence "تَذْهَبُ بِبَعْضِ الْحَزْنِ" carries the meaning of "تَذْهَبُ بِبَعْضِ الْحَزْنِ". With these contextual meanings, the recipient pays attention to the benefits of *Talbīna* for his accurate understanding of the hadith with its cohesion, coherence, and firm certainty and confidence in its positive effects.

#### c. Indication

The indication refers to semantic indication in the relation of predication between a noun and its predicate, whereby the predicate (الخبر) is to complete the meaning of the particle "إِنَّ". The sentence "comforts the patient's heart and relieves it of some sadness" is a predicate that takes the place of "المسند إليه" (rheme/predicate) for the subject "إن التلبينة" namely "المسند" (theme/subject). This sentence constitutes a complete linguistic structure where the recipient can understand the meaning correctly and comprehensively. As a result, he can carry it out by himself and apply it to others.

#### iii. Intentionality

*Talbīna* acquires great importance, and its appearance at the beginning of the text signifies both hidden and apparent intentions



that can be noticed upon closer observation. The hadith is stated in the form of an indirect speech act in its informative nature for implementation to inform the Companions and all recipients, particularly Muslim people, regarding the treatment using natural substances. The intended treatment is *Talbīna* which can benefit the sick and the sad. Hence, the obvious intentions are evident in the hadith when the Prophet SAW clarifies the benefits of *Talbīna*. The purpose of mentioning the benefits is to feed the patients and depressed people with *Talbīna*, a kind of soup that can give them the aforementioned benefits. Another hadith indicates this meaning; as it was said to the Prophet SAW, there was a person who felt pain in the stomach because he had not eaten food. Then, the Prophet SAW said:

عَلَيْكُمْ بِالتَّالِبِيَّةِ فَحَسُوهُ إِذَاهَا، ويقول □: "قَوْلَ الَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا " لِتَغْسِيلِ بَطْنِ أَحَدِكُمْ، كَمَا يَغْسِيلُ أَحَدَكُمْ وَجْهَهُ بِالْمَاءِ مِنَ الْوَسْخِ"

Translation: "You must take the *Talbīna*, then feed him (with it)". He said: "I swear (with the Owner of my soul), that *Talbīna* surely cleanses your stomach as such situation of someone washing dirt from his face with water" (Muhammad Hanbal, 1995).

The verb "حَسُوهُ" which means "so let him have a taste of it/ let him taste it", indicates the *Talbīna* must be taken in potion by a potion, and it is an act conducted indulgently (Mas'ud, 1992).

On the other hand, the manifestations of the hidden intentions in this hadith came in several forms. First, this hadith signifies guidance to the recipient to adopt appropriate measures in dealing with situations related to sick people and those afflicted with sadness. Therefore, the relatives and friends should not leave their family or friends alone and not give in to their sadness or illness, but make an effort to ward it off

from them as much as possible or reduce the burden. This can be accomplished by applying all the methods to help them bear the calamity and strengthen their soul and heart. In addition to speaking through advice, supplication, and encouraging them to be patient that can benefit them spiritually, other methods can be applied that can benefit and support them physically, and the are nutrition methods such as *Talbīna*.

Second, the Prophet SAW describes the *Talbīna* as a means of comforting the patient's heart, and it is suggested as a diet for the patient. A diet is divided into two types, according to Ibn al-Qayyim (1998): a diet that prevents the disease and a diet that increases it. The former is a diet for healthy people, and the latter is a diet for sick people. The patient is in the phase of recovery, his condition is not as strong as when he was healthy. Its digestive power is weak. What protects him if the desire intensifies is taking something simple and soft that does not surpass the digestive ability whereby the stomach and nature can tolerate it (al-Haj Ahmad, 2003). Moreover, the description of *Talbīna* is clarified by the Prophet SAW due to its nature, which is easy to digest and soft to feed. This will bring comfort to the stomach, strengthening its digestion and relieving the effects of sadness, whereas solid food may cause indigestion in patients (al-Haj Ahmad, 2003). In many cases, diet becomes a part of the treatment. Preparing the *Talbīna* for the patient is like a special dietary measure to remind him of the importance of diet, especially during the recovery phase.

Third, modern studies have indicated that cases of sadness and depression are diagnosed based on the chemical imbalance resulting from the lack of elements needed by the human body, such as potassium, magnesium, vitamin B, and antioxidants (al-Tajuri, n.d). Potassium and magnesium are



two minerals that can increase sadness and depression if the body lacks them, and it can also induce the patient to become nervous and irritated. Thus, consuming enough potassium and magnesium can affect some neurotransmitters that can reduce sadness and depression. This is a similar case where the lack of vitamin B can lead to a person feeling depressed because there is a delay in the physiological process of electrical nerve impulses (al-Tajuri, n.d). Therefore, the selection of *Talbīna* by the Prophet SAW, which is made from barley flour and its bran for the sick and the sad, has a solid foundation due to the body's internal condition (chemical imbalance). As affirmed by the current study, barley contains some chemical substances and compounds that can control blood pressure and prevent disorders. Those substances and compounds in the human body are potassium, magnesium, calcium, phosphorus, iron, copper, vitamins, and antioxidants. They have positive effects as conductors for neuron cells. They can also help reduce sadness and depression and motivate them to contentment, openness, patience, and serenity. The doctors define these positive effects as "reducing the depression". In this sense, this definition is similar to what has been encouraged by the Prophet in the hadith with the phrase "relieves (with) some sadness" (al-Najjar, 2012). In conclusion, the *Talbīna*, with the ingredients of barley flour and its bran, is nourishing food, prevention, and medicine simultaneously.

#### iv. Acceptability

The hadith is generally accepted among the recipients. That acceptance is evident in the behaviour of 'Aisyah RA, wife of the Prophet SAW, where she requires the deceased's family to cook a pot of *Talbīna*. This pot is made of stone or copper. The *Talbīna* is eaten with a slice of bread or a small piece of bread. This meal is presented to the family members

of the deceased so that they can obtain its benefits in relieving their sadness. The *Talbīna* is enriched with the nutrition characteristic of relaxing food. The context of the hadith is understood accurately and well-accepted among the Companions. They could also apply it with the hadith of the Prophet SAW regarding his commands to prepare the *Talbīna* from barley flour until it becomes one of the customs during the mourning of a deceased. The barley has become one of the common foods among them.

Recently, we can see that people have started accepting barley as a part of their diets in different ways. Several companies in the West have produced bottles of barley water called "barley water," whereas other companies have produced medicines by manufacturing capsules containing barley oil (al-Haj Ahmad, 2003). What makes them accept the barley is its great nutrition, especially in relieving sadness and broken hearts (grief).

#### v. Situationality

Despite the intention of the text producer in this hadith to inform Muslims about the *Talbīna*, by emphasizing its benefits for some cases of illness and sadness, some important situations are noticeable through the observation of this Prophetic text. This is because situationality is related to the factors that make the text relevant to its current or recoverable situation. In this context, based on the understanding of the hadith, the recipient can interact with those who are sick, sad, and depressed. From these interactions, the responsibility towards Muslims becomes apparent, particularly among relatives and friends, in addition to overcoming scourges and calamities. They use these methods to calm their hearts with serenity and relieve their emotions until they feel that there are people who still support them and are always with them. This is the purpose that





companions among women were accustomed to when they met with the deceased's family.

Among other similar situations to this hadith is that the Prophet SAW chose *Talbīna* from barley flour to represent the most appropriate nutrition for the sick and the sad. This signifies the act that is supposed to be accomplished among those who treat or manage those afflicted by providing them with the best nutrition that suits their physical and spiritual conditions. This approach has also been applied in hospitals and health centres. This means that they are only provided with special nutrition according to the cases of their illness because providing improper nutrition will put them at greater risk and disrupt the healing process. Each person must pay attention to this important situation, especially those who take care of the patient in his home personally without supervision from hospitals or doctors. He must consult a nutritionist who can provide them with the information on healthy food and how to obtain and prepare it accordingly.

#### vi. Informativity

This hadith is categorized at the second or intermediate degree of informativity based on the elements presented in the text to the recipient and how it affects him/her. The first impression of the recipient on the hadith, he/she would find that *Talbīna*, which is made of barley flour with its bran, is a typical food and available all over the countries. People eat this food regardless of the occasion and situation, without knowing its nutrition. However, the information exposed in the hadith of the Prophet SAW has changed the recipient's view and knowledge due to the specification of the *Talbīna* as a treatment for specific types of patients and those afflicted with sadness and depression. In addition to the specification of its benefits drawn obviously by the Prophet SAW, the *Talbīna* also calms the patient's heart and removes

some sadness from him. Therefore, this information is considered something new to the recipient as it would surprise the recipient and spark his/her interest to explore it more.

On the other hand, the recipient may wonder about preparing the *Talbīna* and its necessary amount to obtain its benefits in calming the heart and removing some sadness since the information on this matter is not explicitly stated in the hadith. Thus, the recipient can only depend on the external reduction process of informativity by referring to the authentic culture of *Talbīna* and those who are experts in preparing this food to obtain the information on its method of preparation with the necessary and appropriate amount. With the elements presented in the text to the recipient as novel and unpredictable, this hadith has ascended to the second or intermediate degree of informativity.

#### vii. Intertextuality

This hadith intertwined with the Qur'anic text internally by articulating the meaning which is not stated explicitly in words such as:

وَأَلْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (الرحمن: الآية 12)

Translation: "And grain having husks and scented plants".

Allah Taala mentioned the type of grassy plant that benefits humans. The word grain means a plant with a stem cut for harvest, such as wheat, barley, corn, rice, millet, and so on (Nasir al-Si'di, 2002). Allah Taala has given His servants food and sustenance from what He has created on the earth so that humans can benefit from them. This intertextuality confirms what has been indicated by the Prophet SAW from the benefits of barley, particularly treating the sick and the sad, comforting their hearts, and relieving them from some of their sadness.





## CONCLUSION

This study was conducted by applying the method of textual linguistics with the analysis that goes beyond the sentence level to the text. Hence, the textual standards and components are evident in the hadith of *Talbīna*, starting from the standards of cohesion with its components, namely reference, ellipsis, and conjunction. Conversely, the standards of coherence and its components are apparent in the hadith, such as the position, context, and indication. It can be concluded that the hadith has achieved both the standards of cohesion and coherence through textual interconnection and conceptual correlation.

There are manifestations of intentionality and acceptability in the hadith that confirm the relations of the text with the text producer and the recipient. The study also reveals the presence of acceptability, informativity, and intertextuality standards in the hadith. The meanings of those standards highlight the relationship between the hadith and the related material and cultural context. Furthermore, the study affirms that the analysis of the Prophetic hadith is established by applying the standards of textuality. It achieved that in several ways, as found in the connection of relations that existed in the sentence and the continuity of their meaning, besides taking into account the spatial and temporal dimensions and cultural and social factors. The study manages to demonstrate the explicit and hidden intentions of the Prophet SAW in the hadith. In another context, the study helps the recipient accurately understand the hadith within its context. This, in turn, contributes to the importance of reading and understanding the Prophetic discourse from the perspective of seven standards of textuality.

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