

CHAPTER 4

FINDINGS

4.1 Introduction

In this chapter, the focus is to answer all questions in this research and this study will cover the list of hadith that is related with the Prophet's (PBUH) non-verbal communication approach in educating women based on hadith in *Ṣaḥīḥ al-Bukhārī*. There are 24 hadiths which contained non-verbal communication between the Prophet (PBUH) and women in *Ṣaḥīḥ al-Bukhārī*. Furthermore, this section also discusses the effect of non-verbal communication of the Prophet (PBUH) in psychology of women. Finally, the Prophet's (PBUH) non-verbal communication approach in educating women will be critically discussed.

4.2 The Prophet's Non-Verbal Communication Toward Women

In this section, the hadiths will be divided by five types of non-verbal communication according to the Danijela Kozić et al. model. The following channels of the Prophet's (PBUH) non-verbal communication were observed in the study: eye contact, movements within a communication, use of paralanguage, facial expressions of Prophet's and Prophet's relationship towards women.

From the hadith in *Ṣaḥīḥ al-Bukhārī*, the Prophet's (PBUH) non-verbal communication was observed by exploring the keywords of hadith translation. The results

obtained show that the Prophet (PBUH) also used non-verbal communication when dealing with women as shown in table 4. Additionally, individuals frequently believe what they see from a person's actions rather than what they can hear from verbal conversations. If verbal and non-verbal cues are in conflict, then non-verbal cues carry as many as 13 times the weight verbal content does.¹⁹⁴ In fact, science advancements have shown that human beings are subconsciously influenced by non-verbal signals.¹⁹⁵ Consequently, the Prophet (PBUH) also did what ordinary people did in his life.

From *Ṣaḥīḥ al-Bukhārī*, there are two hadiths which show the Prophet's (PBUH) eye contact, nine hadiths that show the Prophet's (PBUH) body movement, five hadiths on the Prophet's paralinguistic such as silence and repetition, six hadiths on the Prophet's (PBUH) facial expressions, and two hadiths on the Prophet's (PBUH) touch approach toward women.

Table 4: The Prophet's Non-Verbal Communication Channels

The Prophet's Non-Verbal Communication Channels	Result
Movement	9 Hadith
Facial Expressions	6 Hadith
Paralanguage	5 Hadith
Eye Contact	2 Hadith
Touch	2 Hadith

¹⁹⁴Mehrabian, A. 1971 'Silent messages' description and ordering information.

¹⁹⁵Ngo Tuan Anh. 2017. *The importance of awareness of nonverbal communication in leadership success*. Finland: Aalto University School of Business. p.9-10.

4.2.1 Eye contact

The eye contact is one of the Prophet's non-verbal communication channels and it plays a special role in human interaction. This is because, every eye movement has a different meaning. For example, an individual who smile with wide eyes and perk their eyebrows portrays confidence and happiness; while frowns, narrowed eyebrows, and flared nostrils communicates anger or sadness.¹⁹⁶ Also, in different gender, men generally prefer face to face conversation, and maintain direct eye contact longer. It is the opposite situation for women as they prefer to talk closely together by standing side by side compared to the generic men.¹⁹⁷

Furthermore, visual contact plays an important role in communication both men or women. The eye has been regarded as the gate to the soul since the earliest human civilization. The Prophet (PBUH) was sent to perfect the nobility of conduct, gave the righteous example of lowering the gaze and modesty. Allah said to his Messenger: "Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of the disbelievers, and do not grieve over them. And lower your wing to the believers." (Qur'an 15:88). Based on Tafseer Ibn Kathir stated:

"Allah is saying to His Prophet: Since We have given you the Grand Qur'an, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their rejection of you and their opposition to your religion."

¹⁹⁶Noel Otu. 2015. "Decoding Nonverbal Communication in Law Enforcement". *Salus Journal Issue 3*, No. 2. p. 7.

¹⁹⁷Saurabh Kaushal. 2016. "Different Aspects of Intercultural Nonverbal Communication: A Study". *CPUH-Research Journal*: 2016. 1(1). p. 17.

From the verse before, it shows that Allah ordered the Prophet (PBUH) to avoid from looking at world's attraction. Besides, there are 269 words related with looks in the holy books al-Quran.¹⁹⁸ Therefore, visual contact is one of the most important things in human life especially in manner of education. Hence, eye contact in manner of educating in the class environment are such as looking at the class, looking at the pupils, looking into the distance, or looking at the board or papers. However, this study is only looking for the Prophet's (PBUH) eye contact communication with women in his era. In *Ṣaḥīḥ al-Bukhārī* there are two hadiths which contained the Prophet's (PBUH) eye contact. First hadith is about looking women before marrying them, and the second hadith is about looking a wife's face. Overall, the following hadiths show the Prophet (PBUH) used his eye gaze in interacting with women.

4.2.1.1 Looking at Woman Before Marrying

Islam commands us to lower our gaze and forbids looking at non-*mahrām* women. The reason behind it is to guard an individual's honour and to cleanse their souls. However, there are a few exemptions where men are allowed to look a non-*mahrām* woman out of necessity such as marriage proposal. This is because it is the basis on which a very important decision affecting a person's life will be taken. The Prophet (PBUH) used his eye contact when the woman presented herself for marriage to him. This matter can be found in the following hadith.

حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ، كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ فَحَفَّضَ فِيهَا النَّظَرَ وَرَفَعَهُ (nv1) فَلَمْ يُرِدْهَا، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ زَوَّجْنِيهَا يَا رَسُولَ اللَّهِ. قَالَ " أَعِنْدَكَ مِنْ شَيْءٍ

¹⁹⁸Quran corpus. <http://corpus.quran.com/search.jsp?t=2&q=see>

" قَالَ مَا عِنْدِي مِنْ شَيْءٍ. قَالَ " وَلَا خَاتَمًا مِنْ حَدِيدٍ " . قَالَ وَلَا خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ أَشُقُّ بُرْدِي هَذِهِ فَأُعْطِيهَا الْبَصْفَ، وَأَخْذُ الْبَصْفَ. قَالَ " لَا، هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ " . قَالَ نَعَمْ. قَالَ " اذْهَبْ فَقَدْ رَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ " .¹⁹⁹

Hadith translations:

Narrated Sahl bin Sa`d: While we were sitting in the company of the Prophet (PBUH) a woman came to him and presented herself (for marriage) to him. The Prophet (PBUH) looked at her, lowering his eyes and raising them (nv1), but did not give a reply. One of his companions said, "Marry her to me O Allah's Messenger (PBUH)!" The Prophet (PBUH) asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet (PBUH) said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Qur'an (by heart)?" He said, "Yes." The Prophet (PBUH)said, "Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)." .²⁰⁰

Hadith 5132 was narrated by Sahl bin Sa`ad (RA) and has been repeated several times in *Ṣaḥīḥ al-Bukhārī* as hadith numbered 5126, 5030 and 5087. The hadith enlightened the story of a woman who presented herself to marry the Prophet (PBUH). The biography of the woman was not stated in the hadith and several *sharḥ* hadith. So, this study assumed that the woman is not from the group of the Prophet's (PBUH) wives. The reason being that in the hadith it shows that the Prophet (PBUH) did not accept her proposal by using non-verbal communication. Part of this hadith indicates the movement of the Prophet's (PBUH) eyes gazed to that woman in the sentence *فَحَفَّضَ فِيهَا النَّظَرَ وَرَفَعَهُ* nv1. The Prophet (PBUH) looked at her, lowered his eyes and then raising them.

¹⁹⁹Al-Bukhārīyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb An-Nikāh. Bāb Izā Kāna Al-waliyyu huwa al-khātib. #5132.

²⁰⁰All English translations of Hadith in this thesis is referred to Sunnah.com website

This sentence shows how the Prophet (PBUH) responded to a woman's proposal, first, the Prophet (PBUH) looked at the women directly and then lowered his eyes which could be a signal of submission. It can also show that the individual is guilt-ridden. In some of the cultures, making eye contact is considered as inappropriate or showing dominance which is why people will lower their heads when talking as a sign of respect. There are past studies which stated one of the results of exploring some of the Prophet's non-verbal behaviour from the perspective of public relations can be represented as expressing politeness through eye contact.²⁰¹ In this hadith it also shows how the Prophet (PBUH) showed respect to women. He did not use a direct word to respond to the proposal from the woman. This is because in psychology, women are easily hurt, depressed and are more emotional than men.

In manner of hukum, *Jumhūr 'Ulamā'* said it is not a problem to any man who wishes to see the woman they are marrying, but they cannot see other parts of the body except the face and the two hands.²⁰² *Imām al-Nawāwī* said: "When (a man) wants to marry (a woman), it is preferable (*mustahabb*) for him to look at her so that he will have no regrets. According to another perspective, it is permissible but it is not preferred. The first perspective is accurate as there is a hadith which allows a man to look repeatedly, with or without the woman's consent. However, if it is not convenient for a man to see the woman himself, he can send another woman to view his potential bride to be described to him.

²⁰¹Mohamed Elamin Musa Ahmed Ibrahim. 2017. *Prophet Muhammad (s.a.w.) as the Ideal PR Practitioner: A Nonverbal Communication Perspective*. p.305.

²⁰²Al-*c*Asqalānī, Ahmad bin *c*Alī bin Ḥajar. *Fathul Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. (trans.) Amiruddin. 2010. *Fathul Bārī: Penjelasan Kitab Shahih Al Bukhari*. Jakarta: Pustaka Azam. vol. 25. p. 276.

Similarly, a woman can also examine the man to see if they like each other. The man should not look at any parts of the woman's body except their face and the hands.²⁰³

According to Al Auzai it is permissible to see what he wants except her *‘aurāt*. While according to *Ibn Hazm*, a man can only see what is facing and retreating to him. A number of reports were narrated from *Imām Aḥmad* (RA), one of which stated that he may look at the face and forearms. A second statement said that a man may view the body parts that are usually in sight such as the calves, neck and others. This was quoted by *Ibn Qudāmah* in *al-Mughnī* (7/454), *Imām Ibn al-Qayyim al-Jawziyyah* in *Tahdhīb al-Sunan* (3/25-26), and *al-Hāfiẓ Ibn Ḥajar* in *Fath al-Bārī* (11/78). The reliable opinion in the books of the Hanbalis is the second opinion.

From the statements above, it is evident that majority of the scholars stated that a man is permitted to view his fiancé's hands and face. This is because the hands represent slimness or plumpness of the body which is another word for fertility while the face represents the beauty of a woman. In the next section, it will look at another hadith related to Prophet's (PBUH) eye contact when he is looking at his wife.

4.2.1.2 Looking at wife

It is allowed for a woman to view every inch of her husband's body and vice versa as Allah says: “And those who guard their chastity (i.e., private parts, from illegal sexual acts), except from their wives or (the captives and slaves) that their right hands possess, for

²⁰³Al-Nawāwī, Imām Muhiyidīn Yahya. 1991. *Rawdāt al-Ṭālibīn wa ‘Umdat al-Muftīn*. Beirut: Maktab Al-Islāmī. Vol. 7. pp. 19-20.

then, they are free from blame; but whoever seeks beyond that, then those are the transgressors.”²⁰⁴. This matter can be found in the following hadith.

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . أَنَّ نِسَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ حَزِينِينَ فَحَزِبَتْ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ، وَالْحَزْبُ الْآخِرُ أُمَّ سَلَمَةَ وَسَائِرِ نِسَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ الْمُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةً يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْرَجَهَا، حَتَّى إِذَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ عَائِشَةَ بَعَثَ صَاحِبَ الْهَدِيَّةِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ عَائِشَةَ، فَكَلَّمَ حَزْبُ أُمَّ سَلَمَةَ، فَقُلْنَ لَهَا كَلِمِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ النَّاسَ، فَيَقُولُ مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً فَلْيُهْدِهِ إِلَيْهِ حَيْثُ كَانَ مِنْ بُيُوتِ نِسَائِهِ، فَكَلَّمَتْهُ أُمَّ سَلَمَةَ بِمَا قُلْنَ، فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلَتْهَا. فَقَالَتْ مَا قَالَ لِي شَيْئًا. فَقُلْنَ لَهَا فَكَلِّمِي. قَالَتْ فَكَلَّمْتُهُ حِينَ دَارَ إِلَيْهَا أَيْضًا، فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلَتْهَا. فَقَالَتْ مَا قَالَ لِي شَيْئًا. فَقُلْنَ لَهَا كَلِمِي حَتَّى يُكَلِّمَكَ. فَدَارَ إِلَيْهَا فَكَلَّمَتْهُ. فَقَالَ لَهَا " لَا تُؤْذِنِي فِي عَائِشَةَ، فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي، وَأَنَا فِي ثَوْبِ امْرَأَةٍ إِلَّا عَائِشَةَ ". قَالَتْ فَقَالَتْ أَتُوبُ إِلَى اللَّهِ مِنْ أَدَاكَ يَا رَسُولَ اللَّهِ. ثُمَّ إِهَنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلْنَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهُ الْعَدْلَ فِي بِنْتِ أَبِي بَكْرٍ. فَكَلَّمَتْهُ. فَقَالَ " يَا بِنْتِي، أَلَا تُحِبِينَ مَا أَحَبُّ ". قَالَتْ بَلَى. فَرَجَعَتْ إِلَيْهِنَّ، فَأَخْبَرَتْهُنَّ. فَقُلْنَ ارْجِعِي إِلَيْهِ. فَأَبَتْ أَنْ تَرْجِعَ، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ، فَأَتَتْهُ فَأَغْلَطَتْ، وَقَالَتْ إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهُ الْعَدْلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ. فَرَفَعَتْ صَوَّهَا، حَتَّى تَقَاوَلَتْ عَائِشَةَ. وَهِيَ قَاعِدَةٌ، فَسَبَّتْهَا حَتَّى إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَنْظُرُ إِلَى عَائِشَةَ هَلْ تَكَلَّمُ قَالَ فَتَكَلَّمَتْ عَائِشَةُ تَرُدُّ عَلَى زَيْنَبَ، حَتَّى أَسَكَّتَتْهَا. قَالَتْ فَنَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَائِشَةَ (nv2)، وَقَالَ " إِنَّمَا بِنْتُ أَبِي بَكْرٍ ". قَالَ الْبُخَارِيُّ الْكَلَامُ الْأَخِيرُ قِصَّةُ فَاطِمَةَ يُذَكِّرُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ رَجُلٍ عَنِ الرَّهْرِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ. وَقَالَ أَبُو مَرْوَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ كَانَ النَّاسُ يَتَحَرَّوْنَ مَهْدَايَاهُمْ يَوْمَ عَائِشَةَ. وَعَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ رَجُلٍ مِنْ قُرَيْشٍ، وَرَجُلٍ مِنَ الْمَوَالِي، عَنِ الرَّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ قَالَتْ عَائِشَةَ كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنْتُ فَاطِمَةَ.²⁰⁵

Hadith translations:

²⁰⁴Al-Quran. Al-Mu'minūn 23:5-7.

²⁰⁵Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-ḥibbāh. Bāb Man Ahda Ilā Ṣāhibihī wa Taharrā Ba'da Nisā'ihī dūna Ba'd. #2581.

Narrated `Urwa from `Aishah: The wives of Allah's Messenger (PBUH) were in two groups. One group consisted of `Aishah, Hafsa, Safiyyah and Saudah; and the other group consisted of Um Salamah and the other wives of Allah's Messenger (PBUH). The Muslims knew that Allah's Messenger (PBUH) loved `Aishah, so if any of them had a gift and wished to give to Allah's Messenger (PBUH), he would delay it, till Allah's Messenger (PBUH) had come to `Aishah's home and then he would send his gift to Allah's Messenger (PBUH) in her home. The group of Um Salamah discussed the matter together and decided that Um Salamah should request Allah's Messenger (PBUH) to tell the people to send their gifts to him in whatever wife's house he was. Um Salamah told Allah's Messenger (PBUH) of what they had said, but he did not reply. Then they (those wives) asked Um Salamah about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding `Aishah, as the Divine Inspirations do not come to me on any of the beds except that of `Aishah." On that Um Salamah said, "I repent to Allah for hurting you." Then the group of Um Salamah called Fātimah, the daughter of Allah's Messenger (PBUH) and sent her to Allah's Messenger (PBUH) to say to him, "Your wives request to treat them and the daughter of Abū Bakr on equal terms." Then Fātimah conveyed the message to him. The Prophet (PBUH) said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zaynab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abū Quhafa on equal terms." On that she raised her voice and abused `Aishah to her face so much so that Allah's Messenger (PBUH) looked at `Aishah to see whether she would retort. `Aishah started replying to Zaynab till she silenced her. **The Prophet (PBUH) then looked at `Aishah (my2) and said, "She is really the daughter of Abu Bakr."**

Hadith 2581 was narrated by `Urwa from `Aishah (RA). The hadith narrated was about Muslims who had a gift and wished to give it to the Prophet (PBUH), would delay it,

until the Prophet (PBUH) had come to 'Aishah's home and then they would send gift to the Prophet (PBUH) in her home. But *Um Salamah*, *Zaynab binti Jaḥsy Al Asādiyyah*, *Um Habībah Al-Umawiyah*, *Juwayriyah bint al Harīts Al Khuza'iyah* and *Maimūnah bint Al Harīts Al Hilāliyah* discussed the matter together and decided that *Um Salamah* should request the Prophet (PBUH) to tell people to send their gifts to him in whichever wife's house he was. Unfortunately, the Prophet (PBUH) did not respond to Ummu Salama's request.

However, this study will focus on the part of this hadith which indicates the movement of the Prophet's (PBUH) eye gazes to his wife 'Aishah (RA) in the sentence “فَنَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَائِشَةَ”^{nv2}. It means that the Prophet (PBUH) then looked at his beloved wife 'Aishah (RA). The bond between a husband and wife is strong which should be cultivated with compassion, love and kindness in Islam. It is so significant that Allah Almighty mentions it in the Qur'an as one of His great signs in the world:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought”²⁰⁶

Furthermore, *Ibn 'Abbās* (RA) narrated that the Prophet (PBUH) said: “The best among you is the best towards his wife, and I am the best of you to my wives.”²⁰⁷ (*Ibn Majāh* and authenticated by *Al-Albānī*). The Prophet (PBUH) loved his wife 'Aishah (RA) and he treated her with love and mercy.

²⁰⁶Al-Quran. Ar-Rum 30:21.

²⁰⁷Ibn Mājah, Muḥammad bin Yazīd Al-Qazwīnī. n.d. *Sunan Ibn Mājah*. (Internet). Kitāb An-Nikāh. <https://sunnah.com/urn/1262960>

‘*Aishah bint Abū Bakr Al Siddīq* (RA) was the youngest and favourite wife of the Prophet (PBUH). ‘*Aishah* (RA) was a great Muslim lady. She was a Muslim scholar who is credited with the narration of more than two thousand hadith and memorized a lot of Surahs in the Qur’an which shows that she had a wonderful memory and was a very talented woman. ‘*Aishah* (RA) also had the passion of learning and was known for her intelligence and her keen judgement. Her father was also a man of learning hence she inherited his love of knowledge for the good of this world. Matched with the hadith that the Prophet (PBUH) has said “She is really the daughter of Abū Bakr.” This proved that she is a noble, intelligent and wise woman like her father.²⁰⁸ It happened when *Zaynab binti Jahsh Al Asādiyyah* blasted ‘*Aishah* (RA) in front of the Prophet (PBUH).

In a nutshell, the priorities in this hadith are the explanation of significance of ‘*Aishah* (RA) in the Prophet’s (PBUH) life, a husband who is silent when his wives are mumbling, and a husband who did not defend some of his wives.

4.2.2 Movement

The next channel of the Prophet’s (PBUH) non-verbal communication is his body movement when dealing with women. Body movement such as movement and placement of the head, back to front, left to right, side to side including the shaking of hair, leg and feet placement, body proximity, hand and finger gestures.²⁰⁹ In addition, body movement in manner of educating in the class environment are walking in front of the class, walking

²⁰⁸ Al-‘Asqalānī, Ahmad bin ‘Alī bin Ḥajar. *Faḥḥul Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. (trans.) Amiruddin. 2010. *Faḥḥul Bārī: Penjelasan Kitab Shahih Al Bukhari*. Jakarta: Pustaka Azam.vol. 14. p. 359.

²⁰⁹ Haya Bint Ali Bin Hassan Al Noaimi. n.d. *The Body Language*. Bahrain: University of Bahrain. p.1.

through the class, waving arms, swinging at the standing point or walking back and forth as well as sitting.²¹⁰ Besides, body movement has pivotal roles to play in both lesson delivery and classroom management.²¹¹

The goal in this study is to synthesize findings in the Prophet's (PBUH) body movement when communicating with women in his era. In *Sahīh al-Bukhāri* there are ten hadiths which contained the Prophet's (PBUH) body movement communication. The hadiths are about finger, hand, and head movement of the Prophet (PBUH). Thus, there are hadiths which show how the Prophet (PBUH) used his body movement in interacting with women.

4.2.2.1 Making A Circle with Thumb and Index Finger

This section explains on the ring gesture or generally known as the "OK" sign which is demonstrated by linking the index finger with the thumb into a circle shape while the other fingers are pointed away from the palm in a straight or relaxed manner. In Japan the one-handed ring gesture is used to symbolize money; and in this context the fingers' circular shape represents a coin.²¹² Furthermore, records of the gesture being used as a remark on a person's wealth or status are documented as practiced in Mexico during the late 19th century.²¹³ In American Sign Language, the OK gesture represents the number nine when

²¹⁰Danijela Kožić, Ana Globočnik Žunac² and Ljubica Bakić-Tomić. 2013. "Use of Non-verbal Communication Channels in the Classroom". *Croatian Journal of Education*. vol. 15. p.145.

²¹¹Stella Muchemwa. 2013. "Use of Nonverbal Communication in the Classroom as a Way of Enhancing Classroom Teaching: A Case Study of Solusi High School, Zimbabwe". *Procedia - Social and Behavioral Sciences* 103. p. 1282.

²¹²Parhizgar, Kamal Dean. 2002. *Multicultural Behavior and Global Business Environments*. New York: Routledge. p. 382.

²¹³Iglehart, by Fanny Chambers Gooch. 1997. "VII. The Mexicans in their Homes". *Face to Face with the Mexicans*. New York: Fords, Howard, & Hulbert. p. 211.

held in a stationary position with the palm facing away from the signer. Everyone's fingers can provide a natural and readily available way to represent numerical information and reflect numerical concepts.²¹⁴ This matter could be found in the following hadith.

عَنْ زَيْنَبِ ابْنَةِ جَحْشٍ . رَضِيَ اللَّهُ عَنْهُنَّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَرَعَا يُقُولُ " لَا إِلَهَ إِلَّا اللَّهُ، وَإِلَّا لِلْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجُ وَمَأْجُوجَ مِثْلُ هَذِهِ " . وَحَلَّقَ بِإِصْبَعِهِ الْإِبْهَامَ وَالَّتِي تَلِيهَا (nv3). قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَهْلُكَ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ، إِذَا كَثُرَ الْخُبْثُ " .²¹⁵

Hadith Translations:

Narrated by Zaynab bint Jahsh: That the Prophet (PBUH) once came to her in a state of fear and said, "None has the right to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Ya'jūj and Ma'jūj like this," making a circle with his thumb and index finger (nv3). Zaynab bint Jahsh said, "O Allah's Messenger (PBUH)! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the evil person will increase."

Hadith 3346 was narrated by *Zaynab bint Jahsh Al-Asādiyah*. She was the daughter of 'Umamah bint 'Abdul Muṭṭalib bin Hāshīm, the Prophet's (PBUH) paternal aunt. *Zaynab*, who was given the title "*Ummul Hakam*," is among the first female companions of the Prophet (PBUH) to have migrated to Medina. She is a woman who is most respectful to Allah, most truthful, most mindful of relatives and most generous in giving charity. *Zaynab* really made the other wives of the Prophet envious with her beauty and grace in addition to her other qualities. After the death of the Prophet (PBUH), she never moved out

²¹⁴Kim Calder Stegemann & Matthias Grünke. 2014. "Revisiting an Old Methodology for Teaching Counting, Computation, and Place Value: The Effectiveness of the Finger Calculation Method for At-Risk Children". *Canada: Learning Disabilities: A Contemporary Journal*. vol. 12. no. 2. p.194.

²¹⁵Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Ahādith Nabi. Bāb Qiṣah Ya'jūj wa Ma'jūj. #3346

of Medina again and remained as a widow for nine years where she narrated eleven hadiths during the period.²¹⁶

One of her hadith literally tells about the action of the Prophet (PBUH) when he came to her in a state of fear to tell about the wall of *Ya'jūj* and *Ma'jūj* which has been opened. This could be an indication of the opening of gates of evil and turmoil and the possibility of *Ya'jūj* and *Ma'jūj* invading with the permission of Allah Almighty.

The story of *Ya'jūj* and *Ma'jūj* is stated both in the Quran and hadith. With the arrival of *Ya'jūj* and *Ma'jūj*, it is said that it will be marked as the sign of the times. These events will transpire after the arrival of *Dajjāl*, Mehdi and Eesaa (AS) as stated in the Quran and hadith where it talked about their forms, arrival and the result of their appearance. As mentioned in the Quran, *Ya'jūj* and *Ma'jūj* will be released just before the Day of Judgment as Allah Almighty has mentioned:

﴿حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُؤْيَلْنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ﴾²¹⁷

Meaning: “Until, when *Ya'jūj* and *Ma'jūj* are let loose (from their barrier), and they swiftly swarm from every mound. And the true promise (Day of Resurrection) shall draw near (to fulfillment)...”

In order to explain his wife Zaynab bint Jahsh (RA) about the opening in the wall of *Ya'jūj* and *Ma'jūj*, the Prophet (PBUH) used his finger gesture to express information.

²¹⁶Al-Dhahabī, Imām Shamsudīn Muhammad b Ahmed. 1982. *Siyar A'lām al-Nubala'*. Beirut: Muassasah Al-Risalah. Vol. 2. p.112.

²¹⁷Al-Quran. Al-Anbiya' 21:96-97.

Additionally, the next hadith discussed that the Prophet (PBUH) rub the small girl's shirt with his hands.

4.2.2.2 Rub the Marks with Hand

The Prophet was very kind to children and loved them. This matter can be found in the following hadith.

عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدٍ، قَالَتْ قَدِمْتُ مِنْ أَرْضِ الْحَبَشَةِ وَأَنَا جُوَيْرِيَّةٌ، فَكَسَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمِيصَةً لَهَا أَعْلَامٌ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ الْأَعْلَامَ بِيَدِهِ (nv4) وَيَقُولُ " سَنَاهُ، سَنَاهُ " . قَالَ الْحُمَيْدِيُّ يَعْنِي حَسَنٌ حَسَنٌ.²¹⁸

Hadith Translations:

Narrated Um Khālid bint Khālid: When I came from Ethiopia (to Medina), I was a young girl. Allah's Messenger (PBUH) made me wear a sheet having marks on it. Allah's Messenger (PBUH) was rubbing those marks with his hands (nv4) saying, "Sanāh! Sanāh!" (i.e. good, good).

Hadith 3874 was narrated by *Um Khālid bint Khālid*. This hadith has been repeated several times in *Ṣaḥīḥ al-Bukhārī* as hadith numbered 5823, 5845 and 5993 with addition in *matan*. It is a narration of the time when the Prophet (PBUH) was gifted with some green or pale designs shirt from small girl named Amah or also known as *Um Khālid*. The Prophet (PBUH) was rubbing those marks with his hands in sentence “يَمْسَحُ الْأَعْلَامَ بِيَدِهِ” (nv4) and said “*sanāh*” means beautiful in the Ethiopian language. In this sentence, it shows the

²¹⁸Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Manāqib Al-Anṣār. Bāb Hijrati Al-Habsyah. #3874.

Prophet's (PBUH) non-verbal communication by rubbing the marks on *Um Khālid's* shirt. This action indirectly shows the love and kindness to the small girl named Amah.

In other *matan* of hadith, it said that the Prophet (PBUH) took the *Khamīsa* in his hands and made *Um Khālid* wear it and said, "May you live so long that your dress will wear out and you will mend it many times."²¹⁹ Furthermore, there is no female *ṣaḥābiyyah* who lived past the age of *Um Khālid*. *Imām adh-Dhaḥabī* mentioned in the book of *Siyār*, "She lived almost 90 years, I think *Amah bint Khālid* is the last *ṣaḥābiyyah* died because she lived until the era of *Sahl bin Sa'ad*."

Furthermore, this hadith also shows the Prophet's (PBUH) love to children. This is because the shirt was actually presented to the Prophet (PBUH) as a gift and the fabric of the shirt was silk or wool called *Khamīshah* and has a picture on it.²²⁰ The Prophet gift it to daughter of *Khālid bin Sa'id bin Al Ash bin 'Umayyah* and *Humainah bint Khalaf Al Khuza'iyah*.²²¹ One day, when *Um Khālid* and his father came to see the Prophet (PBUH), and the Prophet said to *Um Khālid*: "*sanāh, sanāh*", and then she played with the seal of Prophethood as mentioned in hadith 5993 narrated by *Sa'id*: *Um Khālid bint Khālid bin Sa'id* said, "I came to Allah's Messenger (PBUH) along with my father and I was wearing a yellow shirt. Allah's Messenger (PBUH) said, "*Sanāh Sanāh!*" (*'Abdullāh*, the sub-narrator said, "It means, 'Nice, nice!' in the Ethiopian language.") *Um Khālid* added, "Then I started playing with the seal of Prophethood. My father admonished me. But Allah's

²¹⁹Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Libās. Bāb Al-Khamīṣatu Assawda'. #5823.

²²⁰Al-Asqalānī, Ahmad bin 'Alī bin Hajar. *Fathul Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. (trans.) Amiruddin. 2010. *Fathul Bārī: Penjelasan Kitab Shahih Al Bukhari*. Jakarta: Pustaka Azam.vol. 28. p. 566.

²²¹ibid. vol. 19. p. 262.

Messenger (PBUH) said (to my father), "Leave her," Allah's Messenger (PBUH) (then addressing me) said, "May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e. May Allah prolong your life)." (The sub-narrator, 'Abdullāh aid, "That garment (which she was wearing remained usable for a long period)".²²²

In addition, hadith 5996 also shows the Prophet's (PBUH) loving expression towards a small girl named *Umāmah binti Abū Al-ʿāṣ*, daughter of *Zaynab bint Muhammad* (PBUH). Narrated by *Abu Qatāda*: "The Prophet (PBUH) came out towards us, while carrying *Umāmah*, the daughter of *Abī Al-ʿĀṣ* (his granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up"²²³. Some scholars concluded in this hadith about the Prophet's (PBUH) love of children is immense because he comforted a child during prayer time there was a hardship and seriousness in keeping the *khusyū'*. In this situation the Prophet (PBUH) prioritized the child's feelings before his prayer. Then, the next hadith is about the Prophet (PBUH) romantic approach towards his wife.

4.2.2.3 Took Wife under the Woolen Sheet Together

The Prophet (PBUH) tells us that a husband's treatment of his wife reflects a Muslim's good character, which in turn is a reflection of the man's faith. A Muslim husband can be good to his wife by smiling, taking care of the wife emotionally, protecting her from any harm, treating her gently and be patient with her. Being nice includes having

²²²English translations of Hadith Sahih Al- Bukharī #5993 referred to Sunnah.com website

²²³English translations of Hadith Sahih Al- Bukharī #5996 referred to Sunnah.com website

good communication; either in verbal communication as well as non-verbal communication. This matter can be found in the following hadith.

عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ قَالَتْ حِضْتُ وَأَنَا مَعَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَمِيلَةِ، فَانْسَلَلْتُ فَخَرَجْتُ مِنْهَا، فَأَخَذْتُ ثِيَابَ حِيضَتِي فَلَبِسْتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْفَسْتِ " . قُلْتُ نَعَمْ، فَدَعَانِي فَأَدْخَلَنِي مَعَهُ فِي الْحَمِيلَةِ (nv5). قَالَتْ وَحَدَّثَنِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقْبِلُهَا وَهُوَ صَائِمٌ، وَكُنْتُ أَعْتَسِلُ أَنَا وَالنَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.²²⁴

Hadith Translations:

Narrated Zaynab bint Abi Salama: Um Salamah said, "I got my menses while I was lying with the Prophet (PBUH) under a woolen sheet. So I slipped away; took the clothes for menses and put them on. Allah's Messenger (PBUH) said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet (nv5)" Um Salamah further said, "The Prophet (PBUH) used to kiss me while he was fasting. The Prophet (PBUH) and I used to take the bath of Janābah from a single pot."

Hadith 322 was narrated by *Zaynab bint Abi Salamah* the daughter of *Abū Salamah* and the niece of the Prophet (PBUH). Besides, she was the Prophet's (PBUH) step daughter as well as niece when her mother *Um Salamah* was married to the Prophet (PBUH). This hadith was repeated in *Ṣaḥīḥ al-Bukhārī* as hadiths numbered 294 and 323. This hadith described vividly how a husband can sleep with a wife during her menses and lie in a blanket together. In addition, in this hadith the Prophet (PBUH) used his non-verbal communication approach in sentence *فَدَعَانِي فَأَدْخَلَنِي مَعَهُ فِي الْحَمِيلَةِ* (nv5); which is when the Prophet (PBUH) called *Um Salamah* and took her with him under the blanket.

²²⁴Al-Bukhārīyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Haid. Bāb Al-Naum ma'a Al-Hā'id wahya fī thiyābihā. #322.

Um Salamah was one of the Prophet's (PBUH) wives. In the fourth year following the migration to Medina (4AH), *Um Salamah* accepted a marriage proposal from the Prophet (PBUH). She is also known as beautiful, knowledgeable and wise. *Um Salamah* held a prominent role in the house of Prophet and society. She was a good wife of the Prophet (PBUH) in her belief and principles. As a woman, she carried out and completed all of her religious duties. During her marriage to the Prophet (PBUH), she strived to keep him happy.

Furthermore, the hadith above shows the communication between the Prophet (PBUH) and his wife happened when *Um Salamah* got her menses. In fact, medical science has investigated the complex interplay of the hormones which influence the women's menstrual cycle and their interdependent influence on the mind and body, it is becoming clear that the fluctuating levels of these hormones affect both physiological and psychological processes.²²⁵ Besides, negative moods such as irritability, restlessness, tension and mood lability is significantly greater during the premenstrual and menstrual phases of the monthly cycle.²²⁶ Therefore, the Prophet's (PBUH) gestures may seem trivial by taking his wife *Um Salamah* under the blanket but it is the act which bring their hearts closer. The wife can sense and see the love of her husband for her in such actions. The next hadith is another romantic approach between Prophet (PBUH) and his wife.

²²⁵Miranda A. Farage & Allan B. MacLean. 2008. *Cognitive, sensory, and emotional changes associated with the menstrual cycle: a review*. © Springer-Verlag 2008. p.9.

²²⁶Gregory J. Boyle. 1997. "Effects of menstrual cycle moods and symptoms on academic performance: A study of senior secondary school students". *British Journal of Educational Psychology*. vol. 67. no. 1. p.3.

4.2.2.4 Let Wife Stand behind Him

Apart from looking at his wife and taking her under the blanket together, the Prophet (PBUH) also allowed his small wife to stand behind him. This matter can be found in the following hadith.

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي جَارِيَتَانِ تُغْنِيَانِ بَعْثَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَيَّ الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ مِزْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " دَعُهُمَا " . فَلَمَّا عَقَلَ عَمَزُهُمَا فَحَرَجَتَا . قَالَتْ وَكَانَ يَوْمَ عِيدِ يَلْعَبُ السُّودَانُ بِالْذَّرَقِ وَالْحِرَابِ، فَأَمَّا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا قَالَ " تَشْتَهَيْنِ نَنْظُرِينَ " . فَقَالَتْ نَعَمْ . فَأَقَامَنِي وَرَاءَهُ (nv6) خَدِّي عَلَى خَدِّهِ وَيَقُولُ " دُونَكُمْ بَنِي أَرْفَدَةَ " . حَتَّى إِذَا مَلَلْتُ قَالَ " حَسْبُكَ " . قُلْتُ نَعَمْ . قَالَ " فَادْهِي " . قَالَ أَحْمَدُ عَنِ ابْنِ وَهْبٍ، فَلَمَّا عَقَلَ.²²⁷

Hadith Translations:

Narrated 'Aishah: Allah's Messenger (PBUH) came to my house while two girls were singing beside me the songs of Bu'āth (a story about the war between the two tribes of the Anṣār, i.e. Khazrāj and 'Aus, before Islam.) The Prophet (PBUH) reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Messenger (PBUH)?" Allah's Messenger (PBUH) turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I waved the two girls to go away and they left. It was the day of 'Īd when negroes used to play with leather shields and spears. Either I requested Allah's Messenger (PBUH) or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him (nv6) and my cheek was touching his cheek and he was saying, "Carry on, O Banī Arfīdah (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

²²⁷Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Jihād. Bāb Ad-Daraqī. #2906,2907.

Hadith 2906 and 2907 was narrated by ‘*Aishah bint Abī Bakr*. This hadith was repeated in *Ṣaḥīḥ al-Bukhārī* as the hadith numbered 949 and 950. This hadith accurately shows how the Prophet (PBUH) used his non-verbal communication approach in sentence *فَأَقَامَنِي وَرَاءَهُ* (nv6). It means the Prophet let ‘*Aishah* (RA) stood behind him during the day of ‘*Īd*.

It is obvious from the narration above that the Prophet (PBUH) was completely relaxed on the day of ‘*Īd* while he was with his young wife ‘*Aishah* (RA). Besides, this hadith shows that the Prophet (PBUH) turned himself away from looking and listening them, but he did not object minor-aged girls singing and beating the duff in his company.²²⁸ In addition, this hadith also shows that the Prophet (PBUH) stayed for a long time with ‘*Aishah* (RA), let her stood behind him, watched the show of the Abyssinians and listened to the girls singing with her. This proves that it is better to be good-humored in pleasing women and children with games than to disapprove of such amusements out of a sense of harsh piety and asceticism. In addition, other than the Prophet (PBUH) romantic approach toward his wife, he also uses movement approach to his daughter as the next hadith.

4.2.2.5 Let Daughter Sits Beside

Daughters are no doubt a great gift from Almighty Allah to all parents. Parents should appreciate their children and view them as treasures that cannot be compared to all the wealth in the world. The Prophet (PBUH) has stated that “When a boy is born, then he brings one Noor (light) and when a girl is born, then she brings two Noors.” In order to

²²⁸Al-‘Asqalānī, Ahmad bin ‘Alī bin Ḥajar. *Faḥṣul Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. (trans.) Amiruddin. 2010. *Faḥṣul Bārī: Penjelasan Kitab Shahih Al Bukhari*. Jakarta: Pustaka Azam.vol. 5. p.262.

make good relationship with wives, the Prophet (PBUH) also cares for his daughter. This matter could be found in the following hadith.

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ أَقْبَلْتُ فَاطِمَةَ تَمْشِي، كَأَنَّ مِشْيَتَهَا مَشَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَرْحَبًا بِابْنَتِي " . ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ (nv7)، ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا، فَبَكَتْ فَقُلْتُ لَهَا لِمَ تَبْكِينَ ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا فَضَحِكْتُ فَقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ . فَقَالَتْ مَا كُنْتُ لِأُفْشِي سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى فُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهَا فَقَالَتْ أَسَرَّ إِلَيَّ " إِنَّ جِبْرِيْلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ، وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِي " . فَبَكَيْتُ فَقَالَ " أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ . أَوْ نِسَاءِ الْمُؤْمِنِينَ " . فَضَحِكْتُ لِذَلِكَ.²²⁹

Hadith Translations:

Narrated 'Aishah: Once Fātimah came walking and her gait resembled the gait of the Prophet (PBUH). The Prophet (PBUH) said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side (nv7), and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet (PBUH) had told her. She said, "I would never disclose the secret of Allah's Messenger (PBUH)." When the Prophet (PBUH) died, I asked her about it. She replied. "The Prophet (PBUH) said: 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said. 'Don't you like to be the chief of all the ladies of Paradise or the chief of the believing women? So I laughed for that."

Hadith 3623 and 3624 was narrated by 'Aishah bint Abī Bakr and this hadith was repeated in *Ṣaḥīḥ al-Bukhārī* as hadith numbered 6285 and 6286. The hadith is about

²²⁹Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Manāqib. Bāb 'alāmāti Al-Nubuwwati fil Islām. #3623,3624

Fāṭimah bint Muhammad. She was the youngest daughter of the Prophet (PBUH) with *Khadījah* and was born in Makkah a few years before her father was granted Prophethood. Though both Prophet (PBUH) and *Khadījah* already had three daughters before her they expressed great happiness at her birth. *Fāṭimah* is also known by another beautiful name: *Az-Zahra*. This name refers to the blooming glow of *Fāṭimah*'s countenance. She spent her early years under the loving and tender care of her parents until she walked in the same manner of the Prophet (PBUH).²³⁰

Furthermore, in this hadith the Prophet (PBUH) used his lovely verbal communication in sentence *مَرْحَبًا بِابْنَتِي* which means "Welcome, O my daughter". The Prophet (PBUH) also used non-verbal communication approach with his beloved daughter. However, this study focuses on the Prophet's (PBUH) non-verbal communication in sentence *ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ* (nv7); which was when the Prophet (PBUH) made her sit on his right or on his left side to told her a secret. Besides, the Prophet (PBUH) express His emotional energy on his faces, in voices, and in the way he moves and let her daughter sit beside. Non-verbal communication imparted children with connection, feelings, and later the words that will follow them. In addition, this matter can be found also in the following hadith:

حَدَّثَنَا عَلِيُّ، أَنَّ فَاطِمَةَ، عَلَيْهَا السَّلَامُ شَكَتْ مَا تَلْفَى مِنْ أَثَرِ الرَّحَا، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعًا، فَاِنْطَلَقَتْ فَلَمْ يَجِدْهُ، فَوَجَدَتْ عَائِشَةَ، فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا، وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ لِأَقُومَ فَقَالَ " عَلَى مَكَانِكُمْمَا " .

²³⁰Al-Bukhāriyy, Muhammad ibn Ismail. n.d. *Al-Adāb Al-Mufrād*. Beirut: Dār Ibnu Kathīr. #1030.

فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي (nv8) وَقَالَ " أَلَا أَعْلَمُكُمْمَا خَيْرًا مِمَّا سَأَلْتُمَانِي إِذَا أَحَدْتُمَا مَضَاجِعَكُمْمَا تَكْبِيرًا أَرْبَعًا وَثَلَاثِينَ، وَتُسْبِيحًا ثَلَاثًا وَثَلَاثِينَ، وَتَحْمِيدًا ثَلَاثَةَ وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمْمَا مِنْ خَادِمٍ ".

Hadith Translation:

*Narrated `Ali: Fātimah complained of the suffering caused to her by the hand mill. Some Captives were brought to the Prophet, she came to him but did not find him at home ` was present there to whom she told (of her desire for a servant). When the Prophet (PBUH) came, informed him about Fātimah's visit. `Ali added "So the Prophet (PBUH) came to us, while we had gone to our bed I wanted to get up but the Prophet (PBUH) said, "Remain at your place". Then **he sat down between us till I found the coolness of his feet on my chest (nv8)**. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allahu-Akbar' thirty-four times, and 'Subhan Allah thirty-three times, and 'Al hamdu-li l-lah thirty-three times for that is better for you both than a servant."*

One piece of evidence that the Prophet (PBUH) used to take care of *Fātimah's* education and the hadith was narrated from *‘Alī ibn Abī Ṭālib* the cousin and son-in-law of the Prophet (PBUH). The Prophet (PBUH) wanted her to relieve her pains by becoming busy with Islamic values and propagating them to people. The most important aspect of the research focuses on Prophet’s approach in his non-verbal communication in sentence فَقَعَدَ حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي (nv12) which means he used non-verbal way of communication by sitting down near to his daughter and his son-in-law in order to teach *Fātimah*. Psychologically, father-daughter attachment influence on daughter’s development, they have communication satisfaction, communication adaptability, higher self-esteem, social competence, social understanding, interpersonal differentiation, and emotional regulation.²³¹ From the hadith, it proves that the Prophet (PBUH) attachment

²³¹Naina Jain. 2015. “Father-Daughter Attachment Pattern and its Influence on Daughter’s Development”. *The International Journal of Indian Psychology*. Volume 2, Issue 2. January to March. p.81.

with his daughter are achieved through verbal and non-verbal approach. Additionally, the next hadith discusses the Prophet (PBUH) who brings his head to his wife as one of the non-verbal communications.

4.2.2.6 Bringing Head Near to Wife

In Islam, the bond between a husband and wife is strong which should be cultivated with compassion, love and kindness. It is so significant that Allah Almighty mentions it in the Qur'an as one of His great signs in the world:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

Meaning: “And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.”²³²

The Prophet (PBUH) is the role model for every Muslim in all aspects of life. This matter can be found in the following hadith.

عَنْ عُرْوَةَ، أَنَّهَا سُئِلَتْ أَخْتَدُمُنِي الْحَائِضُ أَوْ تَدْنُو مِنِّي الْمَرْأَةُ وَهِيَ جُنُبٌ فَقَالَ عُرْوَةُ كُلُّ ذَلِكَ عَلَى هَيْئٍ، وَكُلُّ ذَلِكَ تَخْدُمُنِي، وَلَيْسَ عَلَى أَحَدٍ فِي ذَلِكَ بَأْسٌ، أَحْبَبْتَنِي عَائِشَةُ أَهْمًا كَانَتْ تُرَجِّلُ. تَعْنِي. رَأْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حَائِضٌ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَئِذٍ مُجَاوِرٌ فِي الْمَسْجِدِ، يُدْنِي لَهَا رَأْسَهُ (nv9) وَهِيَ فِي حُجْرَتِهَا، فَتُرَجِّلُهُ وَهِيَ حَائِضٌ.²³³

Hadith Taranslations:

Narrated 'Urwah: A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve

²³²Al-Quran. Ar-Rūm 30:21

²³³Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Haid. Bāb Ghasli Al-Hā'id Ra'sa Zawjihā wa Tarjihih. #296

me, and there is no harm for any other person to do the same. ` told me that she used to comb the hair of Allah's Messenger (PBUH) while she was in her menses, and he was in I'tikaf (in the mosque). **He would bring his head near her (nv9)** in her room and she would comb his hair, while she used to be in her menses."

Hadith 296 was narrated by 'Urwah Ibn Abī Al-Ja'ad Al-Bāriq. He was a governor of Kufa and was involved in the early Muslim conquests of Persia and this hadith repeated in *Ṣaḥīḥ al-Bukhārī* as hadith numbered 2046 in a same *sanad* and different *matan*: "during her menses used to comb and oil the hair of the Prophet (PBUH) while he used to be in I'tikaf in the mosque. He would stretch out his head towards her while she was in her chamber." ²³⁴

This hadith is about the Prophet (PBUH) who asked his beloved wife 'Aishah bint Abī Bakr to comb and oil his hair. Besides, the hadith shows how close a couple has to be and love evolves to such extent that a spouse yearns to do everything for the other spouse even if it is simply with combing their hair. Thus, in this hadith, the Prophet (PBUH) used his non-verbal communication approach in sentence يُدْنِي لَهَا رَأْسَهُ (nv8) where the Prophet (PBUH) brought his head to his wife 'Aishah (RA). Furthermore, this non-verbal approach is to maintain a high intensity of love by doing the little things for his spouse as it will have an effective impact on the psychological mind of the spouse.

According to the hadith stated, 'Aishah (RA) was in her menses and this situation has been discussed in chapter 4.2.2.3 where the Prophet (PBUH) took his wife under the woolen sheet together.

²³⁴Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. #2046.

In addition, there is another narration which stated the Prophet (PBUH) laid his head on his wife's lap and slept on it. It has proved that the Prophet (PBUH) was a loving and caring husband and did not hesitate to carry out little acts of kindness which showed his affection toward his wives. Furthermore, 'Aishah (RA) informed us about several other simple acts of love and affection that the Prophet (PBUH) would do on a regular basis. Examples include kissing her, asking her to groom his hair, and laying his head on her lap. This matter can be found also in the following hadith.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا . سَقَطَتْ قِلَادَةٌ لِي بِالْبَيْدَاءِ وَخُنْتُ دَاخِلُونَ الْمَدِينَةَ، فَأَنَاخَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَزَلَ، فَتَنَى رَأْسَهُ فِي حَجْرِي رَاقِدًا (nv10)، أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكْرَةً شَدِيدَةً وَقَالَ حَبَسْتَ النَّاسَ فِي قِلَادَةٍ . فِي الْمَوْتِ لِمَكَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَوْجَعَنِي، ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَيْقَظَ وَحَضَرَتِ الصُّبْحُ فَالْتُمَسَ الْمَاءَ فَلَمْ يُوْجَدْ فَتَزَلَّتْ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ } الْآيَةَ . فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ لَقَدْ بَارَكَ اللَّهُ لِلنَّاسِ فِيكُمْ يَا آلَ أَبِي بَكْرٍ، مَا أَنْتُمْ إِلَّا بَرَكَةٌ لَهُمْ.²³⁵

Hadith Translations:

*Narrated 'Aishah: A necklace of mine was lost at Al-Baida' and we were on our way to Medina. The Prophet (PBUH) made his camel kneel down and dismounted and **laid his head on my lap and slept (nv10)**. Abu Bakr came to me and hit me violently on the chest and said, "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allah's Messenger (PBUH); (on my lap) although Abu Bakr had hurt me (with the slap). Then the Prophet (PBUH) woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:-- "O you who believe! When you intend to offer prayer.." (5.6) 'Usaid bin Hudair said, "Allah has blessed the people for your sake, O the family of Abu Bakr. You are but a blessing for them."*

²³⁵Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Tafsīr. #Tafsīr Al-Ma'idah 5:6.

The hadith was narrated by ‘*Aishah* (RA), this hadith was about the necklace which belonged to ‘*Aishah* (RA) that was lost. Everybody started searching for it while they were on a journey. Besides, they did not have any water left. *Abū Bakr* came while the Prophet (PBUH) was sleeping with his head on ‘*Aishah* (RA) thigh, He said, to ‘*Aishah* (RA): “You have detained Prophet (PBUH) and the people where there is no water and they have no water with them.” So, he admonished ‘*Aishah* (RA) and said what Allah wished him to say and hit ‘*Aishah* (RA) on her flank with his hand. Nothing prevented her from moving (because of pain) and the position of the Prophet (PBH) on her thigh. Prophet (PBUH) got up when and it was the time for the Subh prayer and there was no water. Thus, Allah revealed the Divine Verses of *Tayammum* and therefore, they all performed *Tayammum*.

However, the focus of this study is in this sentence “فَنَنَى رَأْسَهُ فِي حَجْرِي رَاقِدًا” which means “laid his head on my lap and slept”. This non-verbal act proved that the Prophet (PBUH) is the best example to follow. He also expressed his love to his wives in unique ways. When the necklace got lost, the Prophet (PBUH) stayed there and searched for it and didn’t say anything to ‘*Aishah* (RA). Even though ‘*Aishah* (RA) has been a hassle to him, Prophet (PBUH) still wanted to lay his head on her lap and sleep on it. The Prophet (PBUH) demonstrated the perfect character of a spouse who follows the guidance of Allah (SWT). The next hadith is about the Prophet (PBUH) lowered his head when showing his rejection to the proposal.

4.2.2.7 Lowered head

The positions of the head tell a lot about what feelings are present which might alarm others. It is similar to facial expressions which can convey a human’s emotion and

information without any verbal indicator. Every head movement such as a nod, shake, bobble, lowered, tilt, duck, or dropped back can carry different meaning to a person. However, lowered head body movement shows negative feelings. Besides, the characteristics for lowered head position is considered as a threat, both physically and psychologically to others. In addition, lowering head towards the ground relays a message that a person is timid, shy, or insecure. Lowered heads are not only a sign of submissive body language but it could also convey that they are hiding something. This matter can be found in the following hadith.

عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، قَالَ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ جِئْتُ أَهْبُ لَكَ نَفْسِي قَالَ فَتَطَّرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَاطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ (nv11) فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَفْضِ فِيهَا شَيْئًا جَلَسَتْ فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَرَوْحِيهَا. فَقَالَ " وَهَلْ عِنْدَكَ مِنْ شَيْءٍ " . قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ. فَقَالَ " اذْهَبِي إِلَى أَهْلِكَ فَانظُرِي هَلْ نَجِدُ شَيْئًا " . فَذَهَبَتْ ثُمَّ رَجَعَتْ فَقَالَ لَا وَاللَّهِ مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " انظُرِي وَلَوْ خَاتَمًا مِنْ حَدِيدٍ " . فَذَهَبَتْ ثُمَّ رَجَعَتْ فَقَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي . قَالَ سَهْلٌ مَا لَهُ رِذَاءٌ فَلَهَا نِصْفُهُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا تَصْنَعُ بِإِزَارِكِ إِنْ لَيْسَتْ لَهُ مِنْهُ شَيْءٌ وَإِنْ لَيْسَتْ لَهُ مِنْكَ شَيْءٌ " . فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ فَلَمَّا جَاءَ قَالَ " مَاذَا مَعَكَ مِنَ الْقُرْآنِ " . قَالَ مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا عَدَدَهَا. فَقَالَ " تَقْرُؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ " . قَالَ نَعَمْ. قَالَ " اذْهَبِي فَقَدْ مَلَكْتُكِهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ " .²³⁶

Hadith Translations:

Narrated Sahl bin Sa`d As-Sa`idi: A woman came to Allah's Messenger (PBUH) and said, "O Allah's Messenger (PBUH)! I have come to give you myself in marriage (without Mahr)." Allah's Messenger (PBUH) looked at her. He looked at her carefully and fixed his glance on her and then lowered his head (nv11). When the lady saw that he did not say

²³⁶Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb An-Nikāh. Bāb Tazwījil Mu'sir. #5087

anything, she sat down. A man from his companions got up and said, "O Allah's Messenger (PBUH)! If you are not in need of her, then marry her to me." The Prophet (PBUH) said, "Have you got anything to offer?" The man said, "No, by Allah, O Allah's Messenger (PBUH)!" The Prophet (PBUH) said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Messenger (PBUH)! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Messenger (PBUH) said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allah's Messenger (PBUH) saw him going, he ordered that he be called back. When he came, the Prophet (PBUH) said, "How much of the Qur'an do you know?" He said, "I know such Sura and such Sura," counting them. The Prophet (PBUH) said, "Do you know them by heart?" He replied, "Yes." The Prophet (PBUH) said, "Go, I marry her to you for that much of the Qur'an which you have."

Hadith 5126 was narrated by Sahl bin Sa'ad (RA) and was also repeated several times in *Ṣaḥīḥ al-Bukhārī* as in hadiths numbered 5030 and 5087. The hadith enlightened the story of a woman who presented herself to marry the Prophet (PBUH). Furthermore, this hadith has been discussed in chapter 4.2.1.1 examining a woman before marrying. Nevertheless, this part focus on the Prophet's (PBUH) head movement in sentence طَأَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ (nv9) which means he lowered his head (nv9). In this hadith, it shows the politeness the Prophet in communicating with women. That way he lowered his head for showing his rejection to the proposal will not hurt the woman's feelings. Rejecting a proposal is all about using situation, circumstances and white lies to say no without ignoring and hurting someone's feelings. The Prophet (PBUH) used his non-verbal

action by looking as discussed in chapter 4.2.1.1. where he lowered his head and did not say anything to avoid sounding bad, rude or uptight by being nice and firm.

4.2.3 Paralanguage

Paralanguage is the third channel of the Prophet's (PBUH) non-verbal communication approach and it consists of vocal cues used in communication such as loudness of voice, silences, pauses, repetition, hesitations, rate of speech, and inflection.²³⁷ Paralanguage accounts for at least 60% of what is communicated when talking directly to others. Paralanguage is the area of non-verbal communication that emphasizes body language and voice nuances as means of expressing thoughts and feelings. We use paralanguage numerous times in a day and we might not be aware of it. For a person to be able to infer this type of communication accurately in both personal and professional settings is considered as having a high level of competency. It is important to note that body language sends just as much meanings as spoken words.

Therefore, a good communicator must possess the ability to know how their own paralanguage affects others and to adapt it according to situations to build confidence in one's self and gaining others' trust. As for voice qualities, the pitch range, vocal lip control, articulation control, rhythm control, resonance and tempo should be considered. For vocal characteristics, the laughing, crying, whispering, snoring, yelling, moaning, groaning, yawning, whining, sucking, sneezing, sighing, belches and hiccups are considered in the paralanguage. Based on hadiths in *Ṣaḥīḥ al-Bukhārī*, there are two paralanguage ways that

²³⁷Serina M.R. Tetenov. 2019. *Missing Cues: An Exploration of Nonverbal Communication among Dyads in Constructivist Clinical Supervision*. (Ph.D Thesis). New York: University of Rochester Rochester. p.27.

the Prophet (PBUH) used in dealing and communicating with women which are silence and by repeating his word. Thus, there are following hadith which shows how the Prophet (PBUH) used his paralanguage in interacting with women.

4.2.3.1 Silent

In communicating, it has been shown that words account for 10% of what is expressed, vocal tone and pace are accounted for 35%, while non-verbal communication is a whopping 55%. Silence is a critical aspect of non-verbal communication and silence can be a very effective communication tool. However, silence is vastly underutilized in communication. Besides, communication is merely about transmitting a message and more often than not, silence can be more powerful than speaking. This matter can be found in the following hadiths.

عَنْ أُمِّ عَطِيَّةَ، قَالَتْ بَايَعَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيَّ {أَنْ لَا يُشْرِكَنَ بِاللَّهِ شَيْئًا} وَهَنَا عَنِ النَّيَاحَةِ، فَقَبَضَتْ امْرَأَةٌ مِنَّا يَدَهَا فَقَالَتْ فَلَانَهُ أَسْعِدَنِي وَأَنَا أُرِيدُ أَنْ أَجْزِيَهَا، فَلَمْ يَقُلْ شَيْئًا (nv12)، ثُمَّ رَجَعَتْ، فَمَا وَفَّتِ امْرَأَةٌ إِلَّا أُمَّ سُلَيْمٍ وَأُمَّ الْعَلَاءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةٌ مُعَاذٍ أَوْ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةٌ مُعَاذٍ.²³⁸

Hadith Translations:

*Narrated Um 'Aṭīyah: We gave the Pledge of allegiance to the Prophet (PBUH) and he recited to me the verse (60.12). That they will not associate anything in worship with Allah (60.12). And he also prevented us from wailing and lamenting over the dead. A woman from us held her hand out and said, "Such-and-such a woman cried over a dead person belonging to my family and I want to compensate her for that crying" **The Prophet did not say anything in reply (nv12)** and she left. None of those women abided by her pledge*

²³⁸Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Ahkām. Bāb Bai'ati An-Nisā'. #7215.

except *Um Sulaim*, *Um Al-'Ala'*, and the daughter of *Abī Sabrah*, the wife of *Al-Mu`adh* or the daughter of *Abī Sabrah*, and the wife of *Mu`adh*.

Hadith 7215 was narrated by *Um 'Aṭiyyah* (RA) and was also repeated several times in *Ṣaḥīḥ al-Bukhārī* as hadith numbered 1306 and 4892. This hadith is about *Bai'ah*. *Bai'ah* which is translated as pledge of obedience. *Bai'ah* is an established practice in Islam. The Quran says:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَنَّا أَجْرًا عَظِيمًا﴾²³⁹

Meaning: “Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.”

In the hadith, it shows how the Prophet (PBUH) prevented *ṣahābiyyah* from wailing and lamenting over the dead in his *Bai'ah*. According to the scholars, wailing involves sounds and words made from the woman or man who is wailing. Besides, lamenting means to raise one's voice by wailing and mentioning the good traits of the dead. It is also said that it means to weep over the dead by mentioning his good traits. This action in *ḥukm taklīfī* is *Mandūb*; technically *mandūb* has been defined by *Al-Amidī*, and he said²⁴⁰:

“*Mandūd* is an act whose performance is required unconditionally by *shariah* without putting any blame for its omission”.²⁴¹

²³⁹Al-Quran. Al-Fath 48:10.

²⁴⁰Abdirahman Muse Abdi. 2013. *Discuss the classification of defining Law (Ḥukm Taklīfī) according to the Hanafī Fiqh School and majority of the fiqh schools*. Kuala Lumpur: INCEIF. p. 11.

²⁴¹Al-Amidi. 1914. *Al-Ahkām fi Usūl Al-Ahkām*. Cairo: Matba'at al-Maarif. p.170.

The scholars said it is not allowed to raise voice when weeping. As for weeping over the dead without wailing or loud lamenting, it is not forbidden.²⁴² In *syarh Fathul Bārī*, Ibnu Ḥajar al-ʿAsqalānī explained this hadith in several different books. First, in book of Judgments (*Al-Ahkām*) it has explained about the *sanad* of this hadith. The scholar told the all *sanad* this hadith are from Basrah, an Iraqi city located on the Shatt al-Arab between Kuwait and Iran.²⁴³ Second, in book of Funerals (*Al-Janāʿiz*) in the chapter of forbiddance in wailing and crying aloud, Ibnu Hajar explained that this hadith was cited during the Prophet's (PBUH) *bai'ah* to women when they converted to Islam.²⁴⁴ Furthermore, the meaning of this hadith was that none of those women fulfilled the promise (*bai'ah*) to the Prophet (PBUH), except those who were mentioned in hadith; *Um Sulaim*, *Um Al-ʿAla'*, and the daughter of *Abī Sabrah*, the wife of *Al-Mu'adh* or the daughter of *Abī Sabrah*, and the wife of *Mu'adh*.

This study focused on the Prophet's (PBUH) non-verbal communication approach in sentence *فَلَمْ يَقُلْ شَيْئًا* (nv13), which means the Prophet (PBUH) did not say anything in reply. This non-verbal action is the impression from the woman's wail and lament over the dead when the Prophet (PBUH) had just given a *bai'ah*. *Abū Hurairah* (RA) reported:

« مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيَصِلْ رَحْمَةً ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ » . مُتَّفَقٌ عَلَيْهِ.²⁴⁵

²⁴²Imam Shamsu ed-Dīn Dhahabi. n.d. *Major Sins*. Distributed by: <http://www.islambasics.com>.

²⁴³Al-ʿAsqalānī, Ahmad bin ʿAlī bin Ḥajar. *Fathul Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. (trans.) Amiruddin. 2010. *Fathul Bārī: Penjelasan Kitab Shahih Al Bukhari*. Jakarta: Pustaka Azam.vol. 35. p. 709-710.

²⁴⁴ibid. vol.7. p. 206-208.

²⁴⁵Al-Nawāwī, Imām Muhiyidīn Yahya. *Riyād as-Ṣāliḥīn*. The Book of Miscellany. Book 1, Hadith 314 referred sunnah.com.

Meaning: “Who believes in Allah and the Last Day, let him be hospitable to his guest; and he who believes in Allah and the Last Day, let him maintain good the ties of blood relationship; and he who believes in Allah and the Last Day, must speak good or remain silent.”

Also, the Prophet (PBUH) was asked about who was as good as a Muslim, then he replied:

“الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ”²⁴⁶

Meaning: “A Muslim is the one who avoids harming Muslims with his tongue or his hands.”

In this hadith, it shows how the Prophet (PBUH) chose to be silent rather than treating the woman's wail and lament or scold her for breaking the *bai'ah* which had just been mentioned previously. Then, there are also another hadith which shows how the Prophet (PBUH) used the same channel of non-verbal communication. Next hadith is about the jealousy of women and how the husband can be silent when they talk to each other in his presence.

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . أَنَّ نِسَاءَ ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ حَزِينِينَ فَحَزِبُ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسُودَةُ ، وَالْحَزْبُ الْآخِرُ أُمَّ سَلَمَةَ وَسَائِرِ نِسَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ الْمُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَائِشَةَ ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةً يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْرَهَا ، حَتَّى إِذَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ عَائِشَةَ بَعَثَ صَاحِبُ الْهَدِيَّةِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ عَائِشَةَ ، فَكَلَّمَ حَزْبُ أُمَّ سَلَمَةَ ، فَقُلْنَ هَا كَلِمِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ النَّاسَ ، فَيَقُولُ مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً فَلْيُهْدِهِ إِلَيْهِ حَيْثُ كَانَ مِنْ بُيُوتِ نِسَائِهِ ، فَكَلَّمَتْهُ أُمَّ سَلَمَةَ بِمَا قُلْنَ ، فَلَمْ يَقُلْ هَا شَيْئًا ، فَسَأَلَتْهَا . فَقَالَتْ مَا قَالَ لِي شَيْئًا . فَقُلْنَ هَا كَلِمِي . قَالَتْ فَكَلَّمْتُهُ حِينَ دَارَ إِلَيْهَا أَيْضًا ، فَلَمْ يَقُلْ هَا شَيْئًا (nv13) ، فَسَأَلَتْهَا . فَقَالَتْ مَا قَالَ لِي شَيْئًا .

²⁴⁶ Al-Bukhārīyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Ar-Riqāq. Bāb Al-Intihā' 'Ani Al-Ma'āsī. #6484.

فَقُلْنَ لَهَا كَلِمِيهِ حَتَّى يُكَلِّمَكَ. فَدَارَ إِلَيْهَا فَكَلَّمَتْهُ. فَقَالَ لَهَا " لَا تُؤْذِنِي فِي عَائِشَةَ، فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي، وَأَنَا فِي ثَوْبِ امْرَأَةٍ إِلَّا عَائِشَةَ ". قَالَتْ فَقَالَتْ أَتُوبُ إِلَى اللَّهِ مِنْ أَدَاكَ يَا رَسُولَ اللَّهِ. ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلْنَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ إِنَّ نِسَاءَكَ يَنْشُدُنَكَ اللَّهُ الْعَدْلَ فِي بِنْتِ أَبِي بَكْرٍ. فَكَلَّمَتْهُ. فَقَالَ " يَا بِنْتِي، أَلَا تُحِبِّينَ مَا أُحِبُّ ". قَالَتْ بَلَى. فَرَجَعَتْ إِلَيْهِنَّ، فَأَخْبَرَهُنَّ. فَقُلْنَ ارْجِعِي إِلَيْهِ. فَأَبَتْ أَنْ تَرْجِعَ، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ، فَأَتَتْهُ فَأَغْلَطَتْ، وَقَالَتْ إِنَّ نِسَاءَكَ يَنْشُدُنَكَ اللَّهُ الْعَدْلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ. فَزَعَمَتْ صَوْتَهَا، حَتَّى تَنَاوَلَتْ عَائِشَةَ. وَهِيَ قَاعِدَةٌ، فَسَبَّتْهَا حَتَّى إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَنْظُرُ إِلَى عَائِشَةَ هَلْ تَكَلَّمَ قَالَ فَتَكَلَّمَتْ عَائِشَةُ تَرُدُّ عَلَى زَيْنَبَ، حَتَّى أَسْكَنْتَهَا. قَالَتْ فَظَنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَائِشَةَ، وَقَالَ " إِنَّهَا بِنْتُ أَبِي بَكْرٍ ". قَالَ الْبُخَارِيُّ الْكَلَامُ الْأَخِيرُ قِصَّةُ فَاطِمَةَ يُدْكَرُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ رَجُلٍ عَنِ الرَّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ. وَقَالَ أَبُو مَرْوَانَ عَنْ هِشَامِ عَنْ عُرْوَةَ كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ. وَعَنْ هِشَامِ عَنْ رَجُلٍ مِنْ قُرَيْشٍ، وَرَجُلٍ مِنَ الْمَوَالِي، عَنِ الرَّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ قَالَتْ عَائِشَةُ كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنْتُ فَاطِمَةَ.²⁴⁷

Hadith Translations:

“Narrated ‘Urwa from `: The wives of Allah's Messenger (PBUH) were in two groups. One group consisted of ` , Hafṣah, Ṣafiyyah and Saudah; and the other group consisted of Um Salamah and the other wives of Allah's Messenger (PBUH). The Muslims knew that Allah's Messenger (PBUH) loved ` , so if any of them had a gift and wished to give to Allah's Messenger (PBUH) , he would delay it, till Allah's Messenger (PBUH) had come to `s home and then he would send his gift to Allah's Messenger (PBUH) in her home. The group of Um Salamah discussed the matter together and decided that Um Salama should request Allah's Messenger (PBUH) to tell the people to send their gifts to him in whatever wife's house he was. Um Salamah told Allah's Messenger (PBUH) of what they had said, **but he did not reply (nv13)**. Then they (those wives) asked Um Salamah about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was

²⁴⁷Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-ḥibbāh. Bāb Man Ahda Ilā Ṣāhibihī wa Taharrā Ba‘da Nisā’ihī dūna Ba‘d. #2581.

her turn, she talked to him again. He then said to her, "Do not hurt me regarding, as the Divine Inspirations do not come to me on any of the beds except that of." On that Um Salamah said, "I repent to Allah for hurting you." Then the group of Um Salamah called Fātimah, the daughter of Allah's Messenger (PBUH) and sent her to Allah's Messenger (PBUH) to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fātimah conveyed the message to him. The Prophet (PBUH) said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zaynab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abū Quhafa on equal terms." On that she raised her voice and abused ` to her face so much so that Allah's Messenger (PBUH) looked at ` to see whether she would retort. ` started replying to Zaynab till she silenced her. The Prophet (PBUH) then looked at ` and said, "She is really the daughter of Abu Bakr."

Hadith 2581 was narrated by `Urwa (RA). The hadith enlightened the way the apostle faced a jealous wife. Furthermore, this hadith has been discussed in chapter 4.2.1.2 looking at wife. Nevertheless, this part focuses on the Prophet's (PBUH) paralanguage approach in sentence **فَلَمْ يَقُلْ لَهَا شَيْئًا** which means **but he did not reply (nv13)**. In this hadith, it shows how the Prophet responded with his jealous wife *Um Salamah* (RA) when she asked him to instruct the people who sent their gifts to him in whichever wife's house he was (the group of *Um Salamah*). In simpler words, jealousy is a normal emotion, complex, and normal controls. In the major areas of pathology, jealousy is also explained to be one of them in interpersonal relationships such as marriage.²⁴⁸ Besides, jealousy is a complex affective emotion which is akin to the very human nature in intimate relationships.²⁴⁹

²⁴⁸Dr. R. Khojasteh Mehr, Z. Abbaspour, A. Koraei, P. Mohseni, Pa. Mohseni, S. Moradi. 2014. *Morbid Jealousy in Relation to Marital*. J. Appl. Sci. & Agric. vol. 9(2). p.662.

²⁴⁹Nancy Consuelo Martínez-León & etc. al. 2017. *A Systematic Review of Romantic Jealousy in Relationships*. terapia psicológica. vol. 35. no. 2. p.203.

Therefore, in Islam jealousy is not against any principle, given that it does not exceed the normal limits. In other words, jealousy is rejected only when it turns into an obsession, as this may destroy the marriage and lead to an eventual divorce.²⁵⁰

Furthermore, the way the Prophet (PBUH) kept his silence and did not reply the request from his wife *Um Salamah* was for showing his dissatisfaction to the request by using non-verbal rather than using directly verbal communication. Nevertheless, this situation was repeated two times between *Um Salamah* and the Prophet (PBUH). But then came to the third time *Um Salamah* request the same thing, the Prophet (PBUH) used his verbal approach. Besides, there is also another hadith which shows how the Prophet (PBUH) used the same approach to communicate with women.

سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ، يَقُولُ لِي لَفِي الْقَوْمِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَامَتِ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيُكَ فَلَمْ يُجِبْهَا شَيْئًا (nv14) ثُمَّ قَامَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيُكَ فَلَمْ يُجِبْهَا شَيْئًا ثُمَّ قَامَتِ الثَّلَاثَةُ فَقَالَتْ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيُكَ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَنْكِحْنِيهَا. قَالَ " هَلْ عِنْدَكَ مِنْ شَيْءٍ ". قَالَ لَا. قَالَ " اذْهَبْ فَاطْلُبْ وَلَوْ حَاتِمًا مِنْ حَدِيدٍ ". فَذَهَبَ فَطَلَبَ ثُمَّ جَاءَ فَقَالَ مَا وَجَدْتُ شَيْئًا وَلَا حَاتِمًا مِنْ حَدِيدٍ. فَقَالَ " هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ ". قَالَ مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا. قَالَ " اذْهَبْ فَقَدْ أَنْكِحْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".²⁵¹

Hadith Translations:

“Narrated Sahl bin Sa’d As-Sa’idiyy: While I was (sitting) among the people in the company of Allah’s Messenger (PBUH) a woman stood up and said, “O Allah’s Messenger (PBUH)! She has given herself in marriage to you; please give your opinion of her.” The Prophet did not give her any reply (nv14). She again stood up and said, “O Allah’s

²⁵⁰Mastora R. H. Al-Mutairi. 2004. *A Study of The Wife's Rights In Islamic Fiqh*. (Ph.D Thesis). The University of Birmingham. p.191.

²⁵¹Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb An-Nikāh. Bāb At-Tazwīj ‘alā Al-Quran wa Bighairī Ṣadāq. #5149

Messenger (PBUH)! She has given herself (in marriage) to you; so please give your opinion of her. The Prophet (PBUH) did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her." So a man stood up and said, "O Allah's Messenger (PBUH)! Marry her to me." The Prophet asked him, "Have you got anything?" He said, "No." The Prophet (PBUH) said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet (PBUH) said, "Do you know something of the Qur'an (by heart)?" He replied, "I know (by heart) such Sura and such Sura." The Prophet (PBUH) said, "Go! I have married her to you for what you know of the Qur'an (by heart)."

Hadith 5149 was discussed in chapter 4.2.1.1. Nevertheless, this *matan* focuses on the Prophet's (PBUH) paralanguage approach in sentence *قَلَّمَ يُجِبُّهَا شَيْئًا* which means that the Prophet did not give her any reply (nv14). In this *matan* it shows how the Prophet (PBUH) used a silent approach to reject the proposal. As past study stated that the Prophet (PBUH) silence shows an uneasy expression of feeling and an indication that the conversation between him and his addressee is not going smoothly, the if-clauses is predominantly used by him, which hints at the possibility of politeness, avoiding rudeness and avoiding coercion.²⁵² Additionally, the next hadith is about Prophet repeating his word.

4.2.3.2 Repeating his word

In communicating with women, the Prophet (PBUH) also repeated his word. Repetition of word helps reminding the receiver of the message of its prior occurrence,

²⁵²Jamilin, A.K. & Kasmani, Faizal & Hashim, N & Mohd Ghazali, Norzulaili & Muhamad, Nurul & Jaafar, Nur. 2017. *Prophetic approaches in communication: A pilot analysis of hadith prophet muhammad*. *Advanced Science Letters* 23. p. 4876.

which prompts retrieving the previous presentation of the item, a process that enhances memory.²⁵³ This matter can be found in the following hadith.

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِيهِمْ صَفِيَّةُ، مُرْدِفَهَا عَلَى راحِلَتِهِ، فَلَمَّا كَانُوا يَبْعُضُ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فَصُرِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمَرْأَةُ، وَأَنَّ أَبَا طَلْحَةَ . قَالَ أَحْسِبُ . افْتَحَمَ عَنْ بَعِيرِهِ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا نَبِيَّ اللَّهُ جَعَلَنِي اللَّهُ فِدَاكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ. قَالَ " لَا وَلَكِنْ عَلَيَّ بِالْمَرْأَةِ " . فَأَلْقَى أَبُو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَفَصَدَ فَصَدَهَا، فَأَلْقَى ثَوْبَهُ عَلَيْهَا فَفَقَامَتِ الْمَرْأَةُ، فَشَدَّ هُمَا عَلَى راحِلَتَيْهِمَا فَرَكَبَا، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ . أَوْ قَالَ أَشْرَفُوا عَلَى الْمَدِينَةِ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ " . فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ (nv15).²⁵⁴

Hadith Translations:

*“Narrated Anas bin Mālik: That he and Abū Ṭalḥah were coming in the company of the Prophet (towards Medina), while Ṣafīyyah (the Prophet's wife) was riding behind him on his she-camel. After they had covered a portion of the way suddenly the foot of the she-camel slipped and both the Prophet (PBUH) and the woman (i.e., his wife, Ṣafīyyah) fell down. Abū Ṭalḥah jumped quickly off his camel and came to the Prophet (saying.) "O Allah's Messenger (PBUH)! Let Allah sacrifice me for you! Have you received any injury?" The Prophet (PBUH) said, "No, but take care of the woman (my wife)." Abū Ṭalḥah covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abū Ṭalḥah prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet (PBUH) and Safiya) mounted it. Then all of them proceeded and when they approached near Medina, or saw Medina, the Prophet (PBUH) said, "Āyībūn, tā'ibūn, ʿābidūn, liRabbīnā hāmidūn (We are coming back (to Medina) with repentance, worshipping (our Lord) and celebrating His (our Lord's) praises". The **Prophet (PBUH) continued repeating these words (nv15) till he entered the city of Medina.**”*

²⁵³Sean H. K. Kang. 2016. *Spaced Repetition Promotes Efficient and Effective Learning: Policy Implications for Instruction*. Policy Insights from the Behavioral and Brain Sciences. vol. 3(1). p.13.

²⁵⁴Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Jihād. Bāb Mā Yaquḷu Izā Rajaʿā Mīna Al-Ghazwī. #6185.

Hadith 6185 was narrated by *Anas bin Mālik* (RA) and was repeated several time in *Ṣaḥīḥ al-Bukhārī* no. 3085 and 3086. The *do‘a* that was recited by the Prophet (PBUH) was the *do‘a* of people returning from hajj, ‘*umrah* and *jihād*. The Prophet (PBUH) would not stop praying until he entered Medina.²⁵⁵ Another opinion says that the Prophet (PBUH) recited this *do‘a* repeatedly to glorify the land of Medina.

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا " مُرِّي أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ " . قَالَتْ إِنَّهُ رَجُلٌ أَسِيفٌ، مَتَى بَقِيَ مَقَامَكَ رَقٌّ . فَعَادَ (nv16) فَعَادَتْ، قَالَ شُعْبَةُ فَقَالَ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ " إِنَّكَ نَصَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ " .²⁵⁶

Hadith Translations:

Narrated ‘Aishah: “That the Prophet (PBUH) said (to her). “Order Abū Bakr to lead the people in prayer.” She replied, “Abū Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the prayer).” The Prophet (PBUH) repeated the same order (nv16) and she gave the same reply. The narrator, Shu‘bah said that the Prophet (PBUH) said on the third or fourth time. “You are (like) the female companions of Joseph. Order Abū Bakr to lead the prayer.”

Hadith 3384 was narrated by ‘*Aishah* (RA) tells the story when the Prophet (PBUH) asked *Abū Bakr* to offer up a prayer for the people. As instructed by Allah Almighty, prayer should be the second most important pillar of Islam and it is compulsory for Muslims to abide to the rules. Muslim men are encouraged to offer as many of the five daily prayers in the mosque as possible, as the reward for doing so is at least 27 times greater than offering the prayer alone at home. Narrated ‘*Abdullāh bin ‘Umar*: the Prophet (PBUH) said: "The prayer in congregation is twenty seven times superior to the prayer offered by one person

²⁵⁵Syai‘ bin Muhammad ghabishi. 2016. *Riyadh al-Hajj*. www.alukah.net.

²⁵⁶Al-Bukhārīyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Ahādith Al-Anbiyā’. #3384.

alone."²⁵⁷ Furthermore, when praying in congregation (*jama'ah*), individuals should stand behind the *imām* in straight parallel rows while facing the qibla. The *imām*, who will be leading the prayer is often selected from a scholar or someone who has the best knowledge of the Qur'an especially a *ḥāfiẓ* who has memorized the entire Quran.

Besides, in this hadith, the Prophet (PBUH) was unable to attend the public prayers because of his illness, he ordered *Abū Bakr* to lead the congregational prayers. However his wife, *ʿAishah* (RA), said that her father was a very tenderhearted man, and if he saw the Prophet's place in the mosque was empty, he (*Abū Bakr*) would cry, and no one would be able to hear his voice. However, the Prophet (PBUH) is convinced that *Abū Bakr* should lead the prayer. *Abū Bakr* was known for his honesty and kindness as well as successful. *Saidinā Abū Bakr's* high personality also proved that he was the best person to become the *Imām* and Leader of the Muslims after the Prophet (PBUH).

However, the sentence also means “The Prophet (PBUH) repeated the same order” (nv16). This sentence shows that the Prophet's (PBUH) non-verbal approach to his wife *ʿAishah* (RA); he repeated the same order to *ʿAishah* (RA) three or four times while she gave the same response. Then the Prophet (PBUH) used his analogy approach in the last sentence of the hadith.

4.2.4 Facial Expressions

A non-verbal communication mostly stems from an individual's facial expressions. Imagine the amount of information which can be taken from a smile or a frown. The first

²⁵⁷Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. #646.

thing that is noticed on someone's face is usually the first impression that is received even before they speak. The face speaks volume on the state of one's own emotions and there are strong social and cultural messages involved behind suppressing or expressing those emotions.²⁵⁸ Thus, there are hadiths which show how the Prophet (PBUH) used his facial expressions in interacting with women.

4.2.4.1 Smiling

The feeling of joy is often linked to smiling which is something that humans do naturally. This matter can be found in the following hadith:

أَنَسَ بَنَ مَالِكٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَيَّ أُمَّ حَرَامِ بِنْتِ مِلْحَانَ، وَكَانَتْ تَحْتُ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطْعَمْتُهُ، وَجَعَلَتْ تَقْلِبِي رَأْسَهُ، فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ (nv17). قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ، غَزَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ ". شَكَ إِسْحَاقُ. قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ، غَزَاةً فِي سَبِيلِ اللَّهِ كَمَا قَالَ فِي الْأَوَّلَى. قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " أَنْتِ مِنَ الْأَوَّلِينَ ". فَرَكِبَتْ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ حَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.²⁵⁹

Hadith Translations:

"Narrated Anas bin Mālik: Allah's Messenger (PBUH) used to visit Um Harām bint Milhān she was the wife of Ubada bin Aṣ-Ṣāmit. One day the Prophet (PBUH) visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (PBUH) slept and afterwards woke up smiling (nv17). Um Harām asked, "What makes you smile, O Allah's Messenger (PBUH)?" He said, "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the seas like

²⁵⁸Baden Ian Eunson. 2012. *Non-verbal communication*. Australia: Monash University Publisher. p.261.

²⁵⁹Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb At-Ta'bir. Bāb Ar-Ru'yā bi Nahāri. #7001, 7002.

kings on the thrones or like kings sitting on their thrones." (The narrator 'Is-hāq is not sure as to which expression was correct). *Um Harām* added, 'I said, "O Allah's Messenger (PBUH)! Invoke Allah, to make me one of them;" So Allah's Messenger (PBUH) invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). (*Um Haram* added): I said, "What makes you smile, O Allah's Messenger (PBUH)?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allah's Cause." He said the same as he had said before. I said, "O Allah's Messenger (PBUH)! Invoke Allah to make me from them." He said, "You are among the first ones." Then *Um Harām* sailed over the sea during the Caliphate of *Mu'āwiyah bin Abu Sufyān*, and she fell down from her riding animal after coming ashore and died."

The hadith was narrated by *Anas bin Malik* and was also repeated for several times in *Ṣaḥīḥ al-Bukhārī* as the hadiths numbered 2788 and 2894, 6282 and 6283. In this hadith, it shows the conversation between the Prophet (PBUH) and *Um Harām bint Milhān*. She was an *Anṣāri* woman (from Madinah) and she was the sister of *Um Sulaym*, the mother of *Anas ibn Mālik*.²⁶⁰ She was one of the *Anṣār* who embraced Islam before Hijra. *Um Harām* and her husband *ʿUbādah* lived on a large, beautiful date palm plantation in the city of Quba, which was right outside of Madinah.²⁶¹ This was the city that the Prophet (PBUH) stopped by on his hijra (migration) to Madinah for the first time. It reserved a special spot in his heart, and he would frequently visit the city. When he did so, one of the houses that he always stopped by and often napped in was *Um Harām's* house. The first time he went was to console *Um Harām* and *Um Sulaym* on the loss of their brothers, who died for the sake of Islam. Then he started to make a point to visit them more often and *Um Malhān* used to serve Prophet (PBUH) his favourite foods and he would take naps in a special area

²⁶⁰Al-ʿAsqalānī, Ahmad bin ʿAlī bin Ḥajar. *Faḥṭul Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. (trans.) Amiruddin. 2010. *Faḥṭul Bārī: Penjelasan Kitab Shahih Al Bukhari*. Jakarta: Pustaka Azam. vol. 30. p.246.

²⁶¹ibid.

they had made just for him. The Ansar (people of Madinah) are known for their hospitality, generosity and sacrifice. There is even a verse in the Quran that talks about this:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾²⁶²

Meaning: “And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

An-Nawāwī (RA) said: “The scholars agreed that *Um Harām* was a *maḥram* of the Prophet (PBUH), but they differed as to how that came about. She was one of his maternal aunts according to Ibn ‘*Abd al-Barr* and others through *radā’ah* which translates to breastfeeding. Other scholars stated that *Um Harām* was the maternal aunt of his father or his grandfather as ‘*Abd al-Muṭṭalib*’s mother came from Banu *al-Najjār*”²⁶³. He also mentioned that she was the sister of *Um Sulaym* either through *radā’ah* or through blood and they were maternal aunts of the Prophet (PBUH) and his *maḥrams*.²⁶⁴ Thus, it was allowed for him to be alone with them and to see them on his own aside from his wives.

Therefore, the Prophet (PBUH) showed non-verbal reaction in the hadith in sentence (nv17) وهو يضحك which means he was smiling when woke up from nap. This reaction was because of his dream about some of his followers in his dream as fighters in

²⁶² Al-Quran. Al-Hasyr 59:9.

²⁶³ Al-Nawāwī, Imām Muhiyidīn Yahya. 1930. *Sahīh Muslim Bisyarhi Nawāwī*. Egypt: Islam Kutub.vol. 13. p.57.

²⁶⁴ *ibid*.

Allah's cause. Then he told *Um Harām* verbally and she asked him to invoke Allah, to make her one of them. The Prophet (PBUH) also showed his sensitivity and appreciation towards *Um Harām* by fulfilling her wish to pray for her so that she could be part of the people whom the Prophet saw in his dream. After that, the Prophet (PBUH) again smiled when he woke up from his nap for the second time; and told *Um Harām* that she was among the first fighters in Allah's cause. In contrast, the next hadith will focus on the Prophet's unhappy facial expressions.

4.2.4.2 Red Face

When an individual displays a red face, it usually signals that they are either angry or shy. This matter can be found in the following hadiths.

عَنْ زَيْنَبِ ابْنَةِ جَحْشٍ . رَضِيَ اللَّهُ عَنْهُنَّ . أَهَّا قَالَتْ اسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّوْمِ مُحْمَرًا وَجْهَهُ (nv18) يَقُولُ " لَا إِلَهَ إِلَّا اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجُ وَمَأْجُوجٍ مِثْلُ هَذِهِ " . وَعَقَدَ سُفْيَانُ تِسْعِينَ أَوْ مِائَةً . قِيلَ أَهْلَكَ وَفِينَا الصَّاحُونَ قَالَ " نَعَمْ، إِذَا كَثُرَ الْحُبْتُ " .²⁶⁵

Hadith Translation:

"Narrated Zaynab bint Jahsh: The Prophet (PBUH) got up from his sleep with a **flushed red face (nv18)** and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyān illustrated by this forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed though there are righteous people among us?" The Prophet (PBUH) said, "Yes, if evil increased.""

²⁶⁵Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Fitan. Bāb Qauluhu Ta'ālā: Wailun lil 'Arāb Min Syarrin Qadi Qtaraba. #7059

Hadith 7059 was narrated by *Zaynab bint Jaḥsh*, this hadith shows the conversation between the Prophet (PBUH) and his wife *Zaynab bint Jaḥsh*. Before she gets married to Prophet (PBUH), her name was *Barrāh* which means obedience. Then after her marriage to the Prophet (PBUH), the Prophet changed her name to *Zaynab*, which means beautiful and fragrant tree. Her nickname was *Um Hikām*, her full name was *Zaynab* son of *Jaḥsh bin Rubāh*. She was the grandson of ‘*Abd al-Muṭṭalib*, whose mother was *Ummah*, the daughter of ‘*Abd al-Muṭṭalib*. She was known as a bloodthirsty woman for being a direct descendant of the Prophet. Her figure was beautiful, attractive, gentle and charming. *Zaynab* was a very diligent and devout woman of worship, and she was a kindhearted and generous woman, she did whatever she could with her own hands to give to the poor.²⁶⁶

This hadith is about the Prophet (PBUH) who got up from his sleep with red face and went to see his wife *Zaynab* (RA) in a hurry and anxious. This situation was the result of the revelation of God which He received concerning the creatures of *Yakjūj* and *Makjūj* which the door of the fortress was opened by Allah (SWT) (as He promised in the last days). This creature has been locked up for a long time in an area surrounded by bulls built by *Dhūlqarnayn*. They tried to get out of this fort by digging a bit and achieving success in the end. *Imām Al-Alūsi* stated that *Yakjūj* and *Makjūj* had the longest life. *Ibn Kathīr* said that their numbers could not be determined, but their numbers were very large.

Abu Hurayrah reported Allah's Apostle (PBUH) as saying “Today the wall (barrier) of *Yakjūj* and *Makjūj* has been opened so much, and *Wuhayb* (in order to explain it) made

²⁶⁶Abdul Munim Al-Hashimi. 2011. *The Days of The Prophet Muhammad with His Wives*. Saudi Arabi: Dār Al-‘Alamiyyah lil Kitāb Islāmi. p.45.

the figure of ninety with the help of his hand.”²⁶⁷ Also, this can be seen in the verse of Allah (SWT):

﴿حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۗ قَالُوا يَدِينَا
الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا
وَبَيْنَهُمْ سَدًّا ۗ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۗ
ءَاتُونِي زُبَرَ الْحَدِيدِ ۗ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ أَنْفِخُوا ۗ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي
أُفْرِعَ عَلَيْهِ قِطْرًا ۗ فَمَا أَسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ۗ قَالَ هَذَا رَحْمَةٌ مِّنْ
رَّبِّي ۗ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۗ وَكَانَ وَعْدُ رَبِّي حَقًّا ۗ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي
بَعْضٍ ۗ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ۗ﴾²⁶⁸

Quran translation:

“93. Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech. 94. They said, "O Dhūlqarnayn, indeed Yakjūj and Makjūj are [great] corrupters in the land. So, may we assign for you an expenditure that you might make between us and them a barrier?" 95. He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam. 96. Bring me sheets of iron" - until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper." 97. So, Yakjūj and Makjūj were unable to pass over it, nor were they able [to effect] in it any penetration. 98. [Dhūlqarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true." 99. And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly.”

²⁶⁷Al-Naysābūrī, Abī Al-Ḥusayn Muslim bin Al-Ḥajjāj Al-Qushayrī. 2009. *Ṣaḥīḥ Muslim*. Beirut: Dār Al-Kitāb Al-ʿArabī. #2881.

²⁶⁸Al-Quran. Al-Kahf 18:93-99.

This verse says *Dhūlqarnayn* continued his way until he reached between two mountains. He found a group of individuals who are very much different from others in that place as they could not speak his language nor understand him. This means he met a group of people who were in a very low level from the point of civilization, because one of the clearest signs of civilization is language. An Islamic tradition *Tafsīr-i-Nur-uth-Thaqalayn*, narrated from *Amīrul Mu'minīn 'Alī (AS)*, denotes that he said *Dhūlqarnayn* found a person who told him: "The *Yakjūj* and *Makjūj* tribe are behind this mountain. This tribe attacks during the harvest season and destroyed their foods.". The person also asked if he should task a yearly tribute to destroy the barrier. During the conversation between *Dhūlqarnayn* and the person, it is believed to be done using a non-verbal way of communication through signs such as nods or winks as they could not understand him at all.

Afterwards, *Dhūlqarnayn* instructed them to bring pieces of iron and when it was ready, he ordered them to arrange it on top of each other. The verse then continues with *Dhūlqarnayn* instructing the tribe to leveled the gap between the two cliff and to bring wood which could be burn and to place them on both sides of the barrier. Next, with all their might, they had to blow the in the fire to melt the pieces of iron as *Dhūlqarnayn* intended to make a solid barrier which is known as welding in today's modern word. Lastly, when everything was melted, the barrier was strong enough that the *Yakjūj* and *Makjūj* could not climb or make a hole to escape.

However, this hadith stated that a gap has been made in the wall of *Yakjūj* and *Makjūj*. Therefore, the Prophet (PBUH) was awaken from his sleep with a red face. This

non-verbal act was spontaneous reaction from his dream. Spontaneous communication is defined as the nonintentional communication of motivational-emotional states based upon biologically shared non-propositional signal systems, with information transmitted via displays.²⁶⁹ Consequently, this red face reaction was not related with embarrassment, anger, or shame with his wife *Zaynab bint Jahsh*. In contrast, next hadith is about the angry face expression caused by his wife.

4.2.4.3 Anger Face Expression

Facial expressions, physiological responses, body language or public acts of violence are described as the external expression of anger. This matter can be found in following hadith.

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ حَشَوْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَادَةً فِيهَا تَمَائِيلُ كَأَنَّهَا مُرْقَةٌ، فَجَاءَ فَقَامَ بَيْنَ الْبَابَيْنِ وَجَعَلَ يَتَغَيَّرُ وَجْهَهُ (nv19)، فَقُلْتُ مَا لَنَا يَا رَسُولَ اللَّهِ. قَالَ " مَا بَأَلْ هَذِهِ الْوَسَادَةِ ". قَالَتْ وَسَادَةٌ جَعَلْتَهَا لَكَ لِتَضْطَجِعَ عَلَيْهَا. قَالَ " أَمَا عَلِمْتَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، وَأَنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ الْقِيَامَةِ يَقُولُ أَحْيُوا مَا خَلَقْتُمْ " .²⁷⁰

Hadith Translation:

"Narrated 'Aishah: I stuffed for the Prophet (PBUH) a pillow decorated with pictures (of animals) which looked like a *Namruqah* (i.e. a small cushion). He came and stood among the people with **excitement apparent on his face (nv19)**. I said, "O Allah's Messenger (PBUH)! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished

²⁶⁹Ross Buck, C. Arthur VanLear. 2002. *Verbal and Nonverbal Communication: Distinguishing Symbolic, Spontaneous, and Pseudo-Spontaneous Nonverbal Behavior*. Journal of Communication. vol. 52. Issue 3. September. p. 522.

²⁷⁰Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Bad'ul Khuluq. Bāb Iza Qāla Ahadukum Āmīn. #3224.

on the Day of Resurrection and will be asked to give life to (what he has created)?"Relationship toward Pupils"

The hadith was narrated by 'Aishah (RA) and there was a dialogue between the Prophet (PBUH) and his wife 'Aishah (RA) about the pillow decorated with the pictures of animals. The communication that took place in this incident began with the non-verbal communication of the Prophet which was reflected in his angry facial expression with what he saw. The desire to get into the house was stagnated. This situation was immediately understood by 'Aishah (RA) and she immediately asked the Prophet (PBUH) about what she did wrong.

Furthermore, another hadith narrated that is closely related with this situation is: "The Prophet (PBUH) returned from a journey when I had hung a thick curtain having pictures (in front of a door). He ordered me to remove it and I removed it."²⁷¹ Another hadith narrated by *Al-Qāssim*: "said that she hung a curtain decorated with pictures (of animals) on a cupboard. The Prophet (PBUH) tore that curtain and she turned it into two cushions which remained in the house for the Prophet (PBUH) to sit on."²⁷²

Al-Ḥāfiẓ Ibn Ḥajar said, "It has the word *tamāthil* which is the plural of *timthāl* and refers to something whose image is made; and it is more general than to be limited to *shakhis* (that which has body like a statue) or *naqsh* (engraved), *dahn* (painting), or *nasaj* (weaved) in a cloth."²⁷³

²⁷¹ibid. #5955.

²⁷²Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Mazālim. Bāb Hal Tuksaru Ad-Dinānu Allatī Fihā Al-Khamru Aw Tulharraqu Az-Ziqāqu. #2479.

²⁷³Al-ʿAsqalānī, Ahmad bin ʿAlī bin Ḥajar. *Fathul Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. (trans.) Amiruddin. 2010. *Fathul Bārī: Penjelasan Kitab Shahih Al Bukhari*. Jakarta: Pustaka Azam. vol. 10. p.401.

Besides, *Al-Ḥāfiẓ* says another possible explanation for reconciliation between the two hadiths is that when the curtain was cut up, the cutting could have been, for example, in the middle of the image, thereby changing it from its original form. For this reason, he began to use it to lean on.

However, the hadith narrated by *al-Qāssim* does not mention how the Prophet (PBUH) began to use the pillow and even this hadith narrated by *‘Aishah* (RA) proved that the Prophet (PBUH) showed his angry face when he looked at the pillow or cushion. This reaction is related with the hadith below:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ تَمَائِمٌ أَوْ تَصَاوِيرٌ " ²⁷⁴.

Meaning: *Abū Hurayrah* reported Allah's Messenger (PBUH) as saying: Angels do not enter the house in which there are portrayals or pictures.

Also, the hadith narrated by *Abū Hurayrah* (RA): The Prophet (PBUH) said: Gabriel came to me and said: I came to you last night and was prevented from entering simply because there were visuals at the door with a dog picture on the curtain in the house. Thus, he ordered the head of the image which is in the house to be cut off so that it resembles the form of a tree by cutting the curtain in two so it would be made into two cushions that does not resemble a picture of a dog.

In a nutshell, the Prophet's (PBUH) angry face expression to *‘Aishah* (RA) was because of the angels did not enter the house when there are portrayals or pictures. Then,

²⁷⁴Al-Naysābūrī, Abī Al-Ḥusayn Muslim bin Al-Ḥajjāj Al-Qushayrī. 2009. *Ṣaḥīḥ Muslim*. Beirut: Dār Al-Kitāb Al-‘Arabī. #2112.

the reason of the reaction was to prevent his wife from buying any item that has animal pictures. The next hadith is how the Prophet (PBUH) turned his face to other side when he heard two girls singing the songs of Bu'ath beside 'Aishah (RA).

4.2.4.4 Turn Face

Turning one's body, the face in particular, towards a person or object is natural human behavior. Turning one's face away expresses disregard or disapproval.²⁷⁵ This matter can be found in the following hadith:

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَيَّ الْفِرَاشِ وَحَوَّلَ وَجْهَهُ (nv20)، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ مِرْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " دَعُهُمَا " . فَلَمَّا غَفَلَ عَمَرُهُمَا فَحَرَجَتَا. قَالَتْ وَكَانَ يَوْمَ عِيدِ يَلْعَبُ السُّودَانُ بِاللِّدْرِقِ وَالْحِرَابِ، فِيمَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا قَالَ " تَشْتَهَيْنَ تَنْظُرِينَ " . فَقَالَتْ نَعَمْ. فَأَقَامَنِي وَرَاءَهُ حُدِّي عَلَى خَدِّهِ وَيَقُولُ " دُونَكُمْ بَنِي أَرْفَدَةَ " . حَتَّى إِذَا مَلَلْتُ قَالَ " حَسْبُكَ " . قُلْتُ نَعَمْ. قَالَ " فَادْهِي " . قَالَ أَحْمَدُ عَنِ ابْنِ وَهْبٍ، فَلَمَّا غَفَلَ.²⁷⁶

Hadith Translation:

Narrated 'Aishah: Allah's Messenger (PBUH) came to my house while two girls were singing beside me the songs of Bu'āth (a story about the war between the two tribes of the Anṣār, i.e. Khazrāj and Aus, before Islam.) The Prophet (PBUH) reclined on the bed and turned his face to the other side (nv20). Abū Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Messenger (PBUH)?" Allah's Messenger (PBUH) turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I waved the two girls to go away and they left. It was the day of 'Īd when negroes used to play with leather shields and spears. Either I requested Allah's Messenger (PBUH) or he himself asked me whether I would like to see the display. I replied

²⁷⁵Mohr Siebeck. 2004. *The Nonverbal Language of Prayer*. Tubingen: Gulde-Druck. p.73.

²⁷⁶Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Jihād. Bāb Ad-Daraqī. #2906, 2907.

in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Banī Arfīdah (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

Hadith 2906 and 2907 were narrated by ‘Aishah (RA) and this hadith was discussed in chapter 4.2.2.4. However, this section focuses on how the Prophet’s (PBUH) facial expression when two girls were singing the songs of *Bu‘āth* beside his wife ‘Aishah (RA) in sentence وَحَوَّلَ وَجْهَهُ (nv20) which means the Prophet (PBUH) turned his face to the other side. From the hadith, the Prophet (PBUH) made a simple reaction when saw and heard the song of *Bu‘āth* then turned his face to the other side and reclined on the bed relaxing. In the following hadith, it also shows the Prophet (PBUH) turned his face, but this hadith is in a different situation and the reaction was a reason of the Prophet’s (PBUH) shyness.

عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، مِنَ الْأَنْصَارِ، قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَعْتَسِلُ مِنَ الْمَحِيضِ قَالَ " خُذِي فُرْصَةً مُسَكَّةً، فَتَوَضَّئِي ثَلَاثًا ". ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَحْيَا فَأَعْرَضَ بِوَجْهِهِ (nv21) أَوْ قَالَ " تَوَضَّئِي بِهَا " فَأَخَذْتُهَا فَجَدَّبْتُهَا فَأَخْبَرْتُهَا بِمَا يُرِيدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.²⁷⁷

Hadith Translation:

“Narrated ‘Aishah: An Ansāri woman asked the Prophet (PBUH) how to take a bath after finishing from the menses. He replied, "Take a piece a cloth perfumed with musk and clean the private parts with it thrice." The Prophet (PBUH) felt shy and turned his face (nv21). So I pulled her to me and told her what the Prophet (PBUH) meant.”

Hadith 315 was narrated by ‘Aishah (RA) which explained how the Prophet (PBUH) taught an *Ansāri* woman the method to take a bath after the menses ended. In Islam it is obligatory upon a menstruating woman to take a bath at the end of her menses. The

²⁷⁷Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Al-Haid. Bāb Ghusliḥ Mahīdh. #315.

least to do while taking a bath is to wash off all of the body including the scalp of the head.²⁷⁸ In other related narration described by the Prophet (PBUH) when *Asmā'* (Anṣārī woman), the daughter of *Shakl*, inquired about washing after menstruation. He (PBUH) said: “Everyone amongst you should use water (mixed with the leaves of) the lote-tree and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards she should take a piece of cotton smeared with musk and cleanse herself with it. *Asmā'* said: How should she cleanse herself with the help of that? Upon this he (PBUH) observed: Praise be to Allah, she should cleanse herself. ‘*Aishah* said in a subdued tone that she should apply it to the trace of blood.”²⁷⁹

Generally, women are shy from discussing the knowledge of menstruation. However, based on the hadith it shows that the Ansari women are prioritizing the pursuit of knowledge rather than feeling shameful and ignorant. Therefore, ‘*Aishah* (RA) mentioned it in the last sentence of the hadith muslim no. 332c as below:

"نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ لَمْ يَكُنْ يَمْنَعُهُنَّ الْحِيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ ."²⁸⁰

Meaning: “How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion.”

²⁷⁸Shayekh Muhammed bin Salih Al-Utheimeen. 1996. *Natural Blood Of Women*. Translated & Researched by Dr. Saleh S. As-Saleh. Saudi Arabi: Dar Al-Bukhari. p.32.

²⁷⁹Al-Naysābūrī, Abī Al-Ḥusayn Muslim bin Al-Ḥajjāj Al-Qushayrī. 2009. *Ṣaḥīḥ Muslim*. Beirut: Dār Al-Kitāb Al-‘Arabī. #332c.

²⁸⁰Al-Naysābūrī, Abī Al-Ḥusayn Muslim bin Al-Ḥajjāj Al-Qushayrī. 2009. *Ṣaḥīḥ Muslim*. Beirut: Dār Al-Kitāb Al-‘Arabī. Kitāb Al-Ḥaid. Bāb Istihāb Isti‘mālī Al-Mughtasilati Mina Al-Ḥaid Firṣatin Min Miskin Fi Mauḍi‘i Dām. #332c.

But, when she sought details about cleansing the private part, the Prophet (PBUH) turned his face because he felt shy and 'Aishah (RA) helped him by pulling the *Anṣārī* women to herself and told her what the Prophet (PBUH) meant. Furthermore, the *sunnah* method of washing after menstruation are: Firstly, is to wash the hands up to the wrists. Then, wash private parts ensuring that all uncleanliness is removed. Also, wash any other areas of body which has dirt on it. Then, perform complete *Wuḍū* and finally wash the whole body 3 times.²⁸¹ Additionally, the next hadith discussed Prophet's (PBUH) face expression when he saw clouds.

4.2.4.5 Change in the Colour of Face

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى مَحِيلَةً فِي السَّمَاءِ أَقْبَلَ وَأَدْبَرَ وَدَخَلَ وَخَرَجَ وَتَغَيَّرَ وَجْهُهُ (nv22)، فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيَ عَنْهُ، فَعَرَفْتُهُ عَائِشَةُ ذَلِكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَذْرِي لَعَلَّهُ كَمَا قَالَ قَوْمٌ (فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ) { . الْآيَةَ . }²⁸² .

Hadith Translation:

"Narrated 'Aishah: said If the Prophet (PBUH) saw a cloud In the sky, he would walk to and fro in agitation, go out and come in, and the **colour of his face would change (nv22)**, and if it rained, he would feel relaxed." So ` knew that state of his. So the Prophet (PBUH) said, I don't know (am afraid), it may be similar to what happened to some people referred to in the Holy Qur'an in the following Verse: -- "Then when they saw it as a dense cloud coming towards their valleys, they said, This is a cloud bringing us rain!' Nay, but, it is that (torment) which you were asking to be hastened a wind wherein is severe torment." (46.24)"

²⁸¹Maulānā Ebrahim Noor. 2017. *Female Hygiene from an Islamic Perspective*. 3rd Edition. Cambridge Street: Islamic Academy of Coventry. p.24.

²⁸²Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Bad'ul Khuluq. Bāb Mā Jā'a Fī Qaulihi: Wa Huwal Lazī Arsala Riyāha Nusyuran Baina Yadaī Rahmatihī. #3206.

The hadith was narrated by 'Aishah (RA) was about the reaction of the Prophet's face to the cloudy weather with strong winds in the sentence *وَتَغَيَّرَ وَجْهَهُ* means the color of his face would change. Usually when people see clouds, they are happy and hope that it will rain. This happened because of the Prophet's (PBUH) fear in the case of cloudy clouds or hurricanes, he was reminded of the ancient people whom Allah has ordained. In another hadith narrated by the Muslim, *Imām of Atha bin Abū Rabah* of 'Aishah the wife of the Prophet (PBUH), he said: when it was cloudy and windy, the face of the Prophet (PBUH) would look pale because of fear to Allah (SWT) and he walked into the mosque, agitated to go out and come in and recited the following *do'ā'*:

"اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُزِيلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُزِيلَتْ بِهِ"²⁸³

Meaning: "O Allah, indeed, I ask You for its good, the good of what is in it, and the good of what it has been sent with. And I seek refuge in You from its evil, the evil of what is in it, and the evil of what it has been sent with"

'Aishah (RA) added, when the rain starts to fall, then the face of the Prophet (PBUH) will be cheerful. She asked the Prophet (PBUH): "O Prophet (PBUH)! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face?." The Prophet (PBUH) said "O 'Aishah! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the

²⁸³Tirmidhī, Muḥammad ibn 'Īsā. 1900. *Jami' al-Tirmidhi*. Karachi: Karkhana Tijarat Kutab. Kitāb Ad-Da'wāt 'an Rasūlillah. Bāb Mā Yaqūlu Izā Hājati Rīhu. #3449.

punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.' This can be seen in the verse of Allah s.w.t:

﴿فَلَمَّا رَأَوْهُ غَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا غَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ﴾²⁸⁴

Meaning: “And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment.”

Although Surah al-Ahqāf's was revealed in Makkah, this hadith is expected to be narrated in Medina. Because in Makkah, the Prophet was focused on more the preaching of people to worship Allah (SWT) and abandoned the worship of idols, and the Prophet (PBUH) was often threatened by Muslims. According to the geographical nature in the city of Medina, it is surrounded by mountains and hills and climatic desert. The highest temperatures range from 30 ° C to 45 ° C in summer, and average temperatures range from 10 ° C to 25 ° C. Dessert climates typically experience less than 250 mm (10 inches) of rainfall a year, let alone some years of low rainfall. Occasionally, the desert climate can exceed 250 mm of rainfall a year. Therefore, they were very happy when they see cloudy weather hoping for rain.

Furthermore, this hadith shows communication between the Prophet (PBUH) and his wife 'Aishah (RA). She was a very intelligent and observant young girl with an extremely sharp inner vision to the extent of wanting to know the Prophet's (PBUH) non-verbal reaction. Therefore, 'Aishah (RA) took her place among Muslim 'ulamā', as a

²⁸⁴Al-Quran. Al-Ahqaf 46:24.

successful educator and scholar, who held both bold and firm views in all the fundamental areas of major Islamic sciences, such as hadith and fiqh. Furthermore, she was the one of the greatest authorities on the Prophetic tradition, an excellent interpreter on the sacred scripture of Islam, and a distinguished and knowledgeable expert in Islamic law. She truly represented the inward and outward characteristics of the Prophet (PBUH) through her unique intelligence and scholarship.²⁸⁵

Also, this hadith shows how the Prophet (PBUH) communicates with his wife verbally and non-verbally. In a non-verbal part, the first reaction during the communication was when the colour of the Prophet's (PBUH) face changed and looked agitated. Then, when 'Aishah (RA) asked for a face reaction, he used a non-verbal approach to explain his feelings. Then the Prophet (PBUH) continued with his approach to tell about the people whom Allah had ordained. The next hadith will focus on the Prophet's (PBUH) touch approach.

4.2.5 Touch

Touch is essential for human social development, and it can be welcoming, threatening, or persuasive. There are numerous types of touch, including functional-professional, social-polite, friendship-warmth, love-intimacy, and sexual-arousal touch. Touch is also important at more intimate levels. Touch is more significant and ambiguous at a friendship-warmth level compared to a social-polite level. At this level, touch

²⁸⁵Fatih Harpci. 2015. "Ā'isha, Mother of The Faithful". *Al-Jāmi'ah Journal of Islamic Studies*. vol. 53. no. 1. pp.160-161.

communications are important because they serve a relational maintenance purpose and communicate closeness, liking, care, and concern.²⁸⁶

4.2.5.1 Kiss

This type of touch can be classified to a hand touch or non-hand touch. Hand touching is defined as a touch that was initiated by one spouse's hand to any part of the other spouse's body. However, non-hand touching is defined as contact of any body part of one spouse's body, except the hand, to any part of the spouse's body. Examples of non-hand touching include touching from shoulder to shoulder, hugging, and kissing.²⁸⁷ This matter can be found in the following hadith.

عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنِ أُمِّهَا. رَضِيَ اللَّهُ عَنْهُمَا. قَالَتْ بَيْنَمَا أَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَمِيلَةِ إِذْ حِضْتُ فَأَنْسَلْتُ، فَأَخَذْتُ ثِيَابَ حِيضَتِي فَقَالَ " مَا لَكَ أَنْفَسْتِ " . قُلْتُ نَعَمْ. فَدَخَلْتُ مَعَهُ فِي الْحَمِيلَةِ، وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ يُقَبِّلُهَا (nv23) وَهُوَ صَائِمٌ.²⁸⁸

Hadith Translation:

Narrated Zaynab: (daughter of Um Salama) that her mother said, "While I was (lying) with Allah's Messenger (PBUH) underneath a woolen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woolen sheet. I and Allah's Messenger (PBUH) used to take a bath from one water pot and he used to kiss (nv23) me while he was fasting."

²⁸⁶Anjali Hans & Emmanuel Hans. 2015. "Kinesics, Haptics and Proxemics: Aspects of Non -Verbal Communication". *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*. vol. 20. Issue 2, Ver. IV. February. p.48.

²⁸⁷Joann C. Seeman Smith, David L. Vogel, Stephanie Madon, and Sarah R. Edwards. 2011. "The Power of Touch: Nonverbal Communication Within Married Dyads". *The Counseling Psychologist*. vol. 39(5). p.772.

²⁸⁸Al-Bukhāriyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Tuq al-Najāh. Kitāb Aṣ-Ṣaum. Bāb Al-Qublati liṣ Ṣā'im. #1929.

Hadith 1929 was narrated by Zaynab (RA) and the hadith enlightened that the Prophet (PBUH) took a bath from one water pot and he used to kiss his wife even on her menses. Furthermore, this hadith has been discussed in chapter 4.2.2.3 where the Prophet (PBUH) took his wife under the woolen sheet together. Nevertheless, this section focuses on Prophet's touch approach in sentence *وَكَانَ يُقَبِّلُهَا* (nv23) which means he used to kiss Um Salamah. Furthermore, 'Aishah (RA) said: The Prophet (PBUH) used to kiss and embrace (his wives) while he was fasting.²⁸⁹ Besides, there is another narration with same *matan* with adding sentence *ثُمَّ ضَحِكْتُ* and then 'Aishah (RA) smiled. It shows how romantic the Prophet (PBUH) communicate with his wife. The Prophet (PBUH) accomplished the happiness to every one of his wives, that is because he knew how to deal with women. Consequently, the next hadith also show the Prophet's (PBUH) non-hand touching approach to his wife.

4.2.5.2 Cheek Touching His Wife's Cheek

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَيَّ الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَأَنْتَهَرَنِي وَقَالَ مِزْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " دَعَهُمَا " . فَلَمَّا عَقَلَ عَمَزُهُمَا فَخَرَجَتَا. قَالَتْ وَكَانَ يَوْمٌ عِيدٌ يَلْعَبُ السُّودَانُ بِالْذَّرَقِ وَالْحِرَابِ، فَأَمَّا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا قَالَ " تَشْتَهَيْنِ نَنْظُرِينَ " . فَقَالَتْ نَعَمْ. فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ (nv24) وَيَقُولُ " دُونَكُمْ بَنِي أَرْفَدَةَ " . حَتَّى إِذَا مَلَلْتُ قَالَ " حَسْبُكَ " . قُلْتُ نَعَمْ. قَالَ " فَادْهِي " . قَالَ أَحْمَدُ عَنِ ابْنِ وَهْبٍ، فَلَمَّا عَقَلَ.²⁹⁰

Hadith Translation:

Narrated 'Aishah: Allah's Messenger (PBUH) came to my house while two girls were singing beside me the songs of Bu'āth (a story about the war between the two tribes of the

²⁸⁹ibid. #1927.

²⁹⁰ibid. Kitāb Al-‘īdīn. Bāb Al-Hirābi wa Daraqi Yauma ‘īd. #949,950.

*Anṣār, i.e. Khazrāj and ‘Aus, before Islam.) The Prophet (PBUH) reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Messenger (PBUH) ?" Allah's Messenger (PBUH) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of `Id when negroes used to play with leather shields and spears. Either I requested Allah's Messenger (PBUH) or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and **my cheek was touching his cheek (nv24)** and he was saying, "Carry on, O Banī Arfidah (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.*

Hadith number 949 and 950 was narrated by ‘Aishah (RA) and the hadith factually enlightened that ‘Aishah (RA) asked permission to watch the show from the *Banī Arfidah* and the Prophet (PBUH) allowed and used non-verbal approach by letting his wife ‘Aishah (RA) to stand behind him and his cheek was touching her cheek. The sentence فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ (he let me stand behind him and my cheek was touching his cheek) means both cheeks were touching each other.²⁹¹

Furthermore, touching and hugging has its beneficial effects. For example, during a brief hug and 10 minutes hand-holding with a romantic partner it can greatly reduce the harmful physical effects of stress.²⁹² Besides, a brief episode of warm touch and contact was linked to higher magnitudes of plasma oxytocin, norepinephrine, cortisol, and blood pressure and that these effects may be greater for women than for men. Moreover, the other beneficial effects of a hug including increased production of endorphins which strengthen

²⁹¹Al-‘Asqalānī, Ahmad bin ‘Alī bin Ḥajar. *Faḥḥul Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. (trans.) Amiruddin. 2010. *Faḥḥul Bārī: Penjelasan Kitab Shahih Al Bukhari*. Jakarta: Pustaka Azam. vol. 5. p. 266.

²⁹²Forsell, L. M., & Åström, J. A. 2012. "Meanings of hugging: from greeting behavior to touching implications". *Comprehensive Psychology*. vol. 1. Article 13. p.4.

the body's immune system and the consequences of too little touch for socio-emotional and physical well-being in childhood and adulthood.²⁹³

From the findings which have been presented, it could be concluded that there are 24 hadiths pertaining Prophet's (PBUH) non-verbal communication towards women which was categorized by non-verbal communication channels according to Danijela Kožić et al. (2013) based on hadith found in *Sahīh al-Bukhārī*. The following phase is the part of this study where it will be discussing the effect of non-verbal communication of Prophet (PBUH) in the psychology of women.

4.3 Effect of Non-Verbal Communication of Prophet in Psychology of Women

Psychology of women in Islam and Western perspective are totally different. Psychology of women in Islam asserts the equality of men and women in their creation. The Qur'an states that God has created all mankind from a single soul; and from it He created its mate, and from the two of them He spread abroad so many men and women.²⁹⁴ He also says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾²⁹⁵

Meaning: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."

In the Qur'an, there is not a single verse which indicates that God has created women from low-grade material compared to men. In the Qur'an also there is not a single verse

²⁹³ ibid. p.4.

²⁹⁴ Al-Quran. An-Nisa' 4:1.

²⁹⁵ Al-Quran. Al-Hujurat 49:3.

which indicates that dignity, and female grades are parasitic and lower than males. In addition, there is not one verse in the Quran that underestimates women in relation to differences in its physiological character and structure.

However, the Western perceptive on psychology of women is different than Islamic perspective. In Western perspective, women are generally portrayed as being emotional, easy to give up, passive, subjective, very easily influenced, physically weak and their feelings are easily hurt. Apart from that women are also unable to separate feelings from ideas, very dependent, very talkative, very tactful, very gentle, very aware of feelings of others, very religious, very interested in own appearance, very neat in habits, very quiet, very strong need for security, enjoys art and literature, and easily expresses tender feelings. Men are characterized as rational, logical, independent, aggressive, competitive, adventurous, active, very ambitious, easily able to separate feelings from ideas, not at all dependent and never conceited about appearance. They are also physically strong, not at all talkative, very blunt, very rough, not at all aware of feelings of others, not at all religious, not at all interested in own appearance, very loud, very little need for security, does not enjoy art and literature at all, and does not express tender feelings at all easily.²⁹⁶

Nevertheless, the descriptions have some biases in the Western perceptive on psychological appearance of women which was deliberated and discussed by Eti Nurhayati in her article entitled “*Memahami Psikologis Perempuan*”²⁹⁷. Besides, the author also

²⁹⁶Jaftiyatur Rohaniyah. 2013. “Socio-Pragmatic Study; The Obscurity Of Gricean Maxims (Cooperative Principle Rules)”. *OKARA: Jurnal Bahasa dan Sastra or Journal of Languages and Literature*. Madura: Center of Language development of Institut Agama Islam Negeri (IAIN) Madura. vol. 2. November. p.9.

²⁹⁷Eti Nurhayati. 2016. “Memahami Psikologis Perempuan (Integrasi & Intercomplementer Perspektif Psikologi dan Islam)”. *Batusangkar International Conference I*. 15-16 October.

highlighted both perspectives between Islamic and Western which can be mutually complementary and more comprehensive.²⁹⁸

Furthermore, among the content of her article, there is a significant part to this study where she mentioned that “the women's psychology is more sensitive to non-verbal communication”. Based on the past study observations, women have the ability to express and understand non-verbal messages. Women are better able to understand temperament face or gesture and more able to express non-verbal messages precisely, especially facial expressions, such as eyes, smiles, eyebrows movement, lips, eyebrows, and a blank, friendly look, happy, sad, surprised, hate, or angry with others.²⁹⁹

The power of non-verbal communication is tremendous, so it is important not only to learn how to accurately use it, it is also critical to know what the effect of it are. Therefore, based on the findings which were presented in chapter 4.2, there is also another important and crucial part of this study; the effects of non-verbal communication on psychology of women as the table shown below:

Table 5: The Effects of Non-Verbal Communication on Psychology of Women

Prophet Non-Verbal Communication Approach	The Effect in Psychology of Women.	Result	REFERENCE
Eye contact, Body Movement	Feeling respected ³⁰⁰	2 Hadith	Fatma Osman Ibnouf, 2015. p.2.

²⁹⁸Ibid. p.257.

²⁹⁹Ibid. p.251.

³⁰⁰ Fatma Osman Ibnouf. 2015. *The Gender Equality and Women's Human Rights in Islamic Texts (Quran and Hadith)*. Sudan: University of Khartoum Publisher. p.2.

Eye contact, Body Movement, Touch	Feeling loved ³⁰¹	6 Hadith	Norsaadah binti Din @ Mohamad Nasirudin et al. 2014. p. 184.
Body Movement, Facial Expression	Feeling happy ³⁰²	5 Hadith	Mohd Norzi bin Nasir. 2018. p.6.
Paralanguage, Facial Expression	Feeling guilty and encouraged to think a subtle message ³⁰³	6 Hadith	Stephanos P. Vassilopoulos & Georgios Konstantinidis. 2012. p.91.
Paralanguage	Enhancing the accessibility of memory ³⁰⁴	2 Hadith	Michael C. W et al. 2013. p.1026.

Table 5 shows that there are two situations when the Prophet (PBUH) used his eye contact. First, when the Prophet (PBUH) rejected the proposal by using his eye gaze to look at the women directly and then lowering his eyes to the woman who presented herself to marry him, and he did not use a direct word to reject the proposal and that reaction made the woman feel respected psychologically. Second, the Prophet looked at his wife 'Aishah (RA) when she defended herself from Zaynab bint Jahsh (RA) in a state of jealousy, and

³⁰¹Norsaadah binti Din @ Mohamad Nasirudin et al. 2014. "Membina Perkahwinan Berdaya Tahan Sepanjang Hayat Melalui Pendekatan Al-Quran Dan Al-Sunnah". *Jurnal Pengajian Islam, Akademi Islam Kuis*. p.184.

³⁰²Mohd Norzi bin Nasir. 2018. "Refleksi Komunikasi Berkesan Dalam Peribadi Rasulullah S.A.W". *Proceeding of The International Conference on Contemporary Issues in Al-Quran And Hadith 2018* (Thiqah). 7 March. Selangor: Ilim, Bangi. p.6.

³⁰³Stephanos P. Vassilopoulos & Georgios Konstantinidis. 2012. "Teacher Use of Silence in Elementary Education". *Journal of Teaching and Learning*, 2012, vol. 8 no. 1. p.91.

³⁰⁴Michael C. W et al. 2013. "Exploring the repetition paradox: The effects of learning context and massed repetition on memory". *Psychon Bulletin and Review* 21. p.1026.

he did not interrupt and prevented her to defend herself and that reaction made the wife feel loved psychologically.

Furthermore, table 5 also shows five situations when the Prophet used his body movement to communicate with women. First, when the Prophet used his finger gesture to express information made the woman psychologically feel happy and comfortable because she gained information clearly and this is proven when she was even able to ask questions back to the Prophet (PBUH). Second, when the Prophet (PBUH) used his hand to rub the small girl's shirt thus psychologically the small girl felt happy to the reaction given by him. Third, when Prophet's romantic acts had a huge psychological impact on the mind of the spouse and made them feel loved. Fourth, he also used his non-verbal communication to his daughter by welcoming and letting her sit beside him, the combination of verbal and non-verbal made the situation better and his daughter felt appreciated towards his gestures. Fifth, apart from using his eye gaze to the woman who presented herself to marry him, Prophet also lowered his head and the reaction made the woman feel respected.

Apart from that, table 5 also shows two situations when the Prophet (PBUH) used his paralanguage approach. First, when the Prophet (PBUH) did not say anything in reply and chose to be silent to the women, and that response made the women psychologically felt guilty and encouraged them to think of the meaning behind his silence. Second, when the Prophet (PBUH) kept repeating his words to the women and it enhanced the accessibility of their memory. Therefore, non-verbal communication is one of a successful methods of memorizing information and stressing important points.

Besides that, table 5 shows two situations when the Prophet (PBUH) used his facial expression to communicate with women. First, when the Prophet (PBUH) smiled, he made the women feel happy psychologically while they gained their spirit and soul. Second, when Prophet (PBUH) suddenly showed his angry and red face to the women because of their fault and that reaction made them psychologically feel guilty.

Last but not least, table 5 shows Prophet (PBUH) used touch approach to his wives such as kissing and touching his cheek with his wife. Hence, the reaction and act made women feel loved psychologically. Besides, basically, men use touch approach to their spouse for several reasons, such as to express kindness and love, closeness, emotional expression, support, or to exert power.³⁰⁵ Basically, a man's nature dictates on him a certain way of expressing his feelings, and it is different from a woman. A woman expresses her love with words like, I love you, I miss you, I need you, and so on. In contrast, a man expresses love in action and production, and rarely with words.

The above explanation shows the stature of the Prophet (PBUH). Even though he was busy with preparing the army, teaching the religion, and guiding the Muslim generation, it did not make him complacent in fulfilling the rights of his wives, his daughter, his women companions, and other women. Mostly the Prophet's (PBUH) non-verbal communication are supposed to make women feel loved, precious, happy, appreciated, and respected. In the next phase of this chapter, it will discuss the Prophet's (PBUH) non-verbal communication approach in educating women.

³⁰⁵Joann C. Seeman Smith et. al. 2011. "The Power of Touch: Nonverbal Communication Within Married Dyads". *The Counseling Psychologist* 39(5). p. 768.

4.4 The Prophet's Non-Verbal Communication Approach in Educating Women

Recently, Muslim women had to expose themselves to the wider social context either to school, college, university or workplace. Islam has strongly emphasized the importance of learning for the development of one's soul, mind and body without any gender discrimination between boys and girls.³⁰⁶ Educating women does not have to mean the end of her faith and her family's life; in fact, her education should be a path that strengthens her faith and supports her family in order to increase the general standard of living of society.

Religion suggests that men and women both seek and pursue knowledge. Prophet said in the hadith: "The acquisition of knowledge is compulsory for every Muslim (whether male or female)"³⁰⁷; therefore, we can assume that seeking education is a responsibility and not only a right for every Muslim for both men and women. Another example of the Prophet's (PBUH) invitation to women in applying knowledge is clear from the following incident. It is narrated by Shifa bint Abdullah that, the Prophet (PBUH) entered when I was with Hafsa (RA), and he said to me: "Why do you not teach this one the spell for skin eruptions as you taught her writing"³⁰⁸. Therefore, this scenario demands the best techniques and methods to educating them, especially in the form of communication.

The Prophet (PBUH) used a variety of methodologies in delivering his message to mankind with Quran and hadith as the main reference and this should be emulated

³⁰⁶Mohammad Saiful Islam. 2016. *Importance of Girls' Education as Right: A Legal Study from Islamic Approach*. Beijing Law Review. vol.7. p. 2.

³⁰⁷Ibn Mājah, Muḥammad bin Yazīd Al-Qazwīnī. 2008. *Sunan Ibn Mājah*. 2nd. Riyadh: Maktabah Al-Macārif Linnashar wa Al-Tawzīc. #224.

³⁰⁸Abū Dā'ūd Sulaymān ibn al-Ash'ath al-Sijistānī. 1984. *Sunan Abu Dawud*. Lahore: Sh. M. Ashraf. #3887.

throughout the ages. Besides, one of his methodologies in educating Muslims are by using non-verbal communication.³⁰⁹ In an interaction only 7% of the meaning is transmitted through words, 38% is transmitted by paralinguistic signs, and that 55% is transmitted by body language, hence its importance.³¹⁰

In educating the Muslim, the Prophet (PBUH) combined verbal and non-verbal communication that simultaneously provide information and knowledge while using hand signals, eye gaze, gesture, facial expression to reinforce the message and point.³¹¹ Furthermore, there is past study concluding his study about the effect of non-verbal communication by three suggestions³¹². Firstly, teachers should acquire the knowledge of non-verbal communication to use upon their students in order to build a good rapport between students and teachers. Secondly, teachers should make use of non-verbal communication to build a better learning and teaching setting. Lastly, teachers should consider the benefits of non-verbal communication to achieve the best outcome in teaching and learning. Therefore, based on the past studies, this study investigated deep into the approaches used by the Prophet (PBUH) as a supreme example in approaching women, especially in the context of education as the figure below:

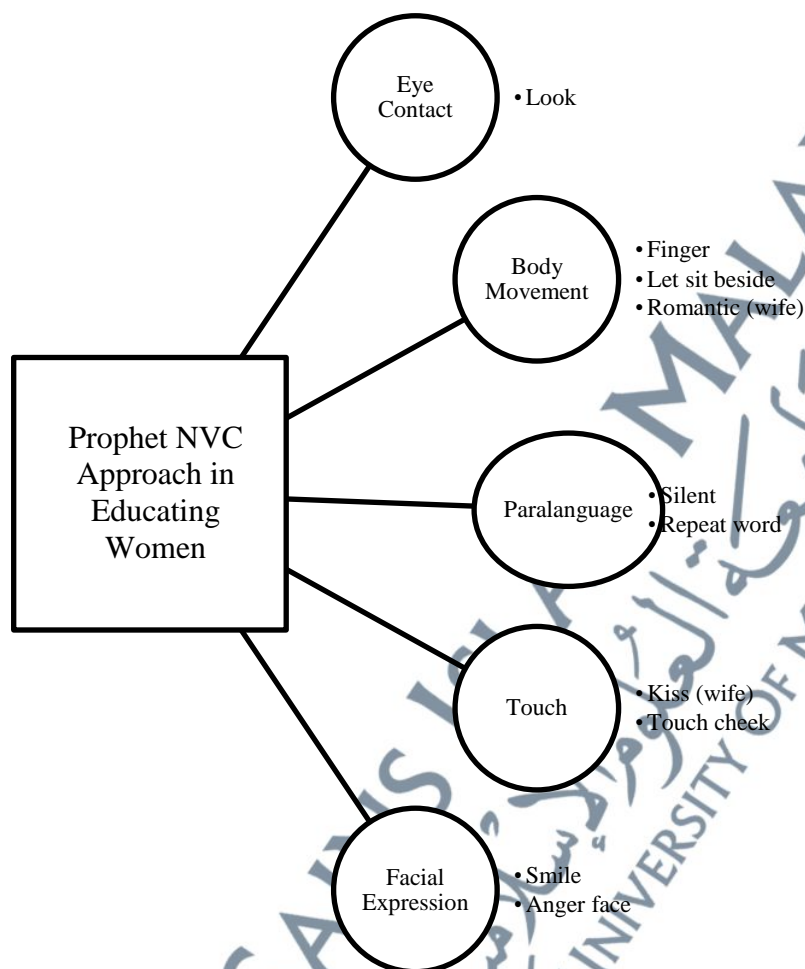
³⁰⁹Noornajihan Ja'afar et al. 2017. "Prophetic communication styles in teaching". *Advanced Science Letters* 23. p. 3.

³¹⁰Rosely Kalil de Freitas Castro Carrari de Amorim & Maria Júlia Paes da Silva. 2014. "Effective/Efficacious Nonverbal Communication In The Classroom: The Perception Of The Nursing Lecturer". *Text Context Nursing, Florianópolis*. October-December. vol. 23(4). p.863.

³¹¹Noornajihan Ja'afar et al. 2017. p.4.

³¹²PENG Hong-li. 2011. "Effects of Non-verbal Communication on College English Classroom Teaching". *US-China Foreign Language*. August. Vol. 9. No. 8. p. 514.

Figure 12: The Prophet's Non-Verbal Communication Approach in Educating Women



4.4.1 Educational Applications of Eye Contact

One aspect of non-verbal communication is the use of eyes to convey messages. The eye is a powerful tool for both the educator and the learner in the learning process. The educators who could attract and maintain their eye contact, they are able to increase the learner's attention.³¹³ In hadith *Ṣaḥīḥ al-Bukhārī* it reported that the Prophet (PBUH) used his eye contact in educating the women who presented herself for marriage to him. This is

³¹³Leila Barati. 2015. "The Impact of Eye-contact between Teacher and Student on L2 Learning". *Journal of Applied Linguistics and Language Research*. Volume 2. Issue 7. p.224.

because the application of eye contact to the woman could provide a better understanding between them.³¹⁴ The woman got the answer from the Prophet's eye contact. This matter can be found in sentence nv1 “فَحَفَّضَ فِيهَا النَّظَرَ وَرَفَعَهُ” which means the Prophet (PBUH) looked at her, lowered his eyes and then raising them.

Besides, when it comes to educating women, eye contact plays a very significant role. It can often be the main indicator of how women feel. Another instance where the Prophet's (PBUH) used eye contact in educating his wife can be found in sentence nv2 “فَنَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَائِشَةَ” which means that the Prophet (PBUH) looked at 'Aishah (RA). Moreover, the use of eye contact while communicating will give positive effect and can draw learners' attention.³¹⁵ Specifically, an educator should break eye contact every 5 seconds by looking up or to the side (not down) in the educating process. An educator can also use the “triangle method,” which involves looking at one eye for about 5 seconds, then the other eye for 5 seconds, so this way concentration, discipline and interest can be developed within the students.³¹⁶

³¹⁴Jasminka Kochoska & Biljana Gramatkovski. 2016. “Eye Contact as The Most Powerful Way for Classroom Management”. *Third International Conference “Education across Borders”, Education and Research across Time and Space*. October. p.2.

³¹⁵Mohd Nasri Abdullah & Kamarul Azmi Jasmi. 2016. “Communication Style towards Student by Excellent Islamic Education Lecturers in Teaching Education Institute of Malaysia”. *International Journal of Academic Research in Progressive Education and Development*. July 2016. Vol. 5. No. 3. p.25.

³¹⁶Malik Amer Atta & Muhammad Ayaz. 2014. “Use of Teachers' Eye Contact In The Classroom And Its Effect On The Speculative Execution Of Students At Primary School Level: A Gender Based Study”. *Gomal University Journal of Research*, 30(1) June. p.93.

4.4.2 Educational Applications of Body Movement

The body movement plays an important role in educating women. It can express how one is feeling by the way one moves better than words. If educators can use body language efficiently, it can help to improve the relationship between educators and students.³¹⁷ In educating the women, the Prophet (PBUH) used finger movement to provide information and to reinforce the message as reported by al-Bukhari in code nv3 sentence “وَحَلَّقَ بِإِصْبَعِهِ الْإِهْمَامَ وَالَّتِي تَلِيهَا” which means making a circle with his thumb and index finger.

The educator can use the finger as an instructional medium in the class for moral representation which helps to consolidate what the student is learning. Finger movement is a method that attracts learner’s attention and explains picture, portrait, sketch, even counting in mathematic studies.³¹⁸

Moreover, it can be seen in the way of the Prophet (PBUH) educating his daughter by letting them sit near beside him. This is as reported by *al-Bukhārī* in code nv7 and nv8 in sentence “ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ” which means he made her sit on his right or on his left side. Additionally, the sentence “فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي” means that “he sat down between us until I found the coolness of his feet on my chest”.

³¹⁷Hui Yang. 2016. “On the Effective Way of Body Language in the Primary English Teaching”. *2nd International Conference on Economy, Management and Education Technology (ICEMET 2016)*. p.711.

³¹⁸Mai Mohammed Abdul Aziz Al-Ajlan. 2014. *Uslūb al-Harkāt wal Ishārāt al-Jasmiyyah fī al-Sunnah al-Nabawiyyah wa taṭbīqātahu at-tarbawiyyah al-mu’soroh*. (Master Thesis). Al Imam Mohammed Bin Saud Islamic university in Riyadh – Social Sciences Collage- Islamic Education Fundamentals. p.142.

Furthermore, in educating his wives he used Romantic Movement approaches such as in code nv5, nv6, nv9, and nv10. From the romantic movement the Prophet (PBUH) taught his wives the Islamic law such as in the sentence “فَدَعَانِي فَأَدْخَلَنِي مَعَهُ فِي الْحَمِيلَةِ” which means it is permissible for menses women to sleep under the woolen sheet together with husband.

4.4.3 Educational Applications of Paralanguage

In educating women, the Prophet (PBUH) used silent approach either to his wives or women companion and other women. The sentences are shown below:

Table 6: The Prophet’s (PBUH) Silent Approach

Non-verbal code	Text of Hadith	Translation	Who are involved in communication
nv12	فَلَمْ يَقُلْ شَيْئًا	The Prophet did not say anything in reply	Woman Companion
nv13	فَلَمْ يَقُلْ لَهَا شَيْئًا	he did not reply	The Prophet’s Wives
nv14	فَلَمْ يُجِبْهَا شَيْئًا	The Prophet did not give her any reply	Other woman

The purpose of implementing silent approach in educating women is to build the learners’ personality in becoming individuals who are autonomous, independent and responsible and become involved actively in the learning process.³¹⁹ Besides, in educating women, the Prophet (PBUH) also repeated the word such as reported by ‘Aishah (RA) when the Prophet (PBUH) ordered *Abū Bakr* (RA) to lead the people in prayer and she refused to follow the instruction because *Abū Bakr* (RA) is a soft-hearted person. Then, the

³¹⁹Agus Budiharto. 2018. “The Role of Silent Way Method to English Teaching in a Private Islamic Middle School”. *Jurnal SOLMA*. vol. 7(2). pp. 161-167.

Prophet (PBUH) repeated the same order for three times in sentence nv16 “فَعَادَ”.

Furthermore, repetition of words in educating learners is an effective way to foster learning that is long lasting.³²⁰

4.4.4 Educational Applications of Facial Expression

The type of emotions experienced by educators depends on their appraisal of the situation. In educating women, the Prophet (PBUH) changes his face expressions when his wives practiced something that is forbidden in Islam. From his face's expressions women learned what is permissible and what is forbidden. Based on the findings, Prophet (PBUH) only used his angry face in educating his wives where it can be found in following table:

Table 7: The Prophet's (PBUH) Facial Expression Approach

Non-verbal code	Text of Hadith	Translation	Who are involved in communication
nv18	مُحْمَرًا وَجْهَهُ	flushed red face	The Prophet's Wives
nv19	يَتَعَبَّرُ وَجْهَهُ	excitement apparent on his face	The Prophet's Wives
nv20	وَحَوَّلَ وَجْهَهُ	turned his face to the other side	The Prophet's Wives
nv22	وَتَغَيَّرَ وَجْهَهُ	colour of his face would change	The Prophet's Wives

Furthermore, in educating women the Prophet (PBUH) also used the smile approach and combined it with verbal communication that simultaneously provide information and knowledge.

³²⁰Sean H. K. Kang, 2016. “Spaced Repetition Promotes Efficient and Effective Learning: Policy Implications for Instruction”. *Behavioral and Brain Sciences* 2016. vol. 3(1). p.13.

4.4.5 Educational Applications of Touch

In general, physical touch forms a fundamental part of relationship and a way of communicating attention, sympathy, closeness and encouragement.³²¹ In educating his wives, the Prophet (PBUH) used touch approach as code nv23 and nv24 in sentence “يُقَبِّلُهَا” which means kiss and “حَدَّيْ عَلَى حَدِّهِ” which translates to the Prophet’s (PBUH) cheek touching his wife’s cheek. Furthermore, studies have shown that touch approach can reduce stress, brings benefits to physical health and has a positive impact on human well-being.³²²

4.5 Conclusion

This chapter answered all the research questions and this study cover the list of hadith that are related with the Prophet’s (PBUH) non-verbal communication approach in educating women based on hadiths in *Ṣaḥīḥ al-Bukhārī*. Furthermore, this chapter also discussed the effect of non-verbal communication of the Prophet (PBUH) in psychology of women as well as the Prophet’s (PBUH) non-verbal communication approach in educating women.

³²¹Caroline Johansson and Maria Hedlin. 2018. “A touch of touch: Preschool teacher education students’ reflections about physical touch”. *Issues in Educational Research*. vol. 28(4). p.953.

³²²ibid.