

THE PHYSICAL TOUCH OF THE RASULULLAH SAW TO AISYAH BINT ABŪ BAKR R.A. IN THE LIGHT OF THE HADITH

Mochamad Varendy

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

Varendy5100@gmail.com

Abstract:

This study aims to determine the forms of physical touch carried out by Rasulullah ﷺ towards Aisyah bint Abu Bakar r.a, while fasting. The research method is literature study, the data sources obtained come from articles, books, and other readings. The result of the analysis in this study is that the physical touch carried out by the Messenger of Allah in the form of kissing aisyah r.a in a state of fasting according to the oendaoat of imam shafi'i is permissible, because the apostle of Allah once did it, but it becomes makruh for someone who cannot hold his lust, in the hadith narrated by aisyah r.a when it happened she smiled because she felt the tenderness and romance carried out by the Rasulullah.

Keywords: Physical touch, Rasulullah Saw, Aisyah r.a, Hadiths

INTRODUCTION

The verse of the Qur'an becomes the definition of the interpretation of a hadith, thus proving that the hadith can be assessed in great detail in providing understanding for the lives of muslims.¹ Hadith is everything that is attributed or attributed to the Rasulullah Saw, including his words, actions, Taqrir, and approval of all the problems faced by his people. With this, muslims are required to be able to understand the Rasulullah Manhaj because hadith is the second source of reference for muslims after the Qur'an.²

Some of the nicknames or positions of the Rasulullah Saw in certain conditions include the Rasulullah Saw as a leader, the Rasulullah Saw as a Messenger, the Rasulullah Saw as a mualif, the Rasulullah Saw as the head of the

¹ Yusuf Al-Qaradhawi, *How to Understand the Hadith of the Rasulullah, Terj. Muhammad Al-Baqir* (Karisma, 1993), 21.

² Şubhī Al-Şalih, 'Ulūm Al-Hadith Wa Mustalahuhu', in *I* (Dar al-Ilm lilmayin, 1988), 3.

household, the Rasulullah as a warlord and many more, this is due to the grace given by Allah Saw to the Rasulullah Saw in certain conditions experienced by Him. The Rasulullah Saw is known as a gentle and romantic husband and head of the household, this is evidenced by the many stories of the Rasulullah Saw family household in several Sirah Nabawiyah and hadith books that explain how the harmony of the Rasulullah Saw family and the romance he showed to his wives which can be used as a guide for muslims to build a household like the Rasulullah Saw.

In society, the household is something that is very important to maintain, because the household is the closest social environment of each individual and a place to determine how the individual is developing. Harmony in the household is something that is very necessary to pay attention to, because the importance of household integrity can be a driver of the growth of a great nation, if in the household harmony and integrity can be maintained then the goodness in a country will be safe and prosperous.³

As an example of the harmony of the Rasulullah Saw family with Aisyah r.a his third wife, Aisyah is the daughter of the Rasulullah Saw best friend Abū Bakr Ash Shiddiq who has a gentle nature, extraordinary intelligence and goodness of character. Aisyah r.a became a guide for muslims as an example of the only Rasulullah Saw wife who was married while still a virgin. She became a figure who was prepared to be the successor of the Rasulullah Saw mission after the Rasulullah Saw died, this is evident in the many traditions narrated by Aisyah r.a, one of which is the tradition about the gentle treatment of the Rasulullah Saw when he was kissing Aisyah while fasting, the tradition about combing the Rasulullah Saw hair, and many more traditions narrated by Aisyah r.a.⁴

³ Abu Ahmadi, *Social Psychology* (Rineka Cipta, 2009), 221.

⁴ Aisyah Abdurrahman Bintusy Shathi', *Terjemah of the Wives of the Messenger of Allah SAW* (Bulan Bintang, 1974), 65.

METHOD

This research uses a qualitative approach. The definition of a qualitative approach is an approach that pays more attention to the subjective aspects and complexities of social phenomena. This approach allows researchers to better understand the meaning and life experiences of research participants. This research method uses the literature study method or literature review, namely by collecting, analyzing, and evaluating various sources of literature or written materials related to a particular research topic. The purpose of this method is to better understand the research topic, find gaps or unresolved problems, and develop a solid theoretical basis for the research conducted. The data sources in this research come from primary sources and secondary sources, primary sources are from the book of Sahih Muslim, Syarah Shahih Muslim by Imam An-Nawawi and data related to research topics such as books, articles, and other documents.

FINDING AND DISCUSSION

A. A glimpse of Aisyah r.a

'Āishah was the daughter of the Rasulullah Saw companions Abu Bakr As-siddiq and Umm Ruman who was born in July 614 M in the city of Mecca born in Mecca in the month of Shawwal which coincided with the end of the fifth year after the Rasulullah became an apostle.⁵ Her full name is 'Āishah bint Abu Bakr al-Ṣiddīq bin Abu Quḥāfah 'Uthmān bin 'Āmir bin 'Amr bin Ka'ab bin Sa'd bin Tayim bin Murrah bin Ka'b who was the third wife of the Rasulullah. Her mother was 'Āishah bint Ummu Rūmān bint 'Umair bint Dahman bint al-Ḥarith bint Ghānim bint Malik bint Kinānah.⁶ In terms of lineage, 'Āishah had a lineage that extended back to the Messenger of Allah, from her father's line that extended back to the seventh Murrah ibn Ka'b, and from her mother Ummu Ruman's line that extended back to her eleventh/twelfth brother.

⁵ Abdul Mun'im Al-Hifni, *Mawsū'ah Umm Al-Mu'minīn 'Āishah Binti Abī Bakr* (Madbūlī, 2003), 85.

⁶ Sāmiyah Manisī, *Āishah Binti Abī Bakr Ra* (Al-Majlis al-A'lā li al-Shu'ūn al-Islāmiyyah), 17.

In addition, 'Āishah had a lineage from the famous Arab tribe of Quraysh (Ummu Ruman from Banu Kinanah and Abu Bakr from Banu Tayim). Bani Tayim, the extended family of Abu Bakr's father, came from the Quraish tribe, which was famous for its nobility, courage to defend one's honor and helpfulness. So, there are many stories about Aisyah who has a generous attitude, brave, gentle, firm and also patient. In addition, Aisyah was the wife of the Rasulullah who was very intelligent and loved by the Rasulullah who became a role model for all Muslim women in the world.

Rasulullah SAW married Aisyah when he was 6 years old and she lived in the house at the age of 9 years, at that time coincided with the death of his wife, Khadijah, who was 3 years old.⁷ The marriage of 'Āishah and the Messenger of Allah was carried out at the behest of Allah Swt at that time revealed through a dream, this was known to 'Āishah at the time when the Messenger of Allah said "I saw you coming in my dream for three days (before marrying you). An angel came to me and brought an image with a picture of your face covered with a piece of silk cloth, and the angel said "this is your wife" ". Then I opened the cloth covering your face and found that it was you ('Āishah). Then I said: 'If this dream is from Allah, then it will surely come true'." Hadith narrated by al-Bukhārī and Muslim.

'Āishah lived with the Rasulullah in a house made of a roof made of date palm fronds, walls made of bricks and bedding made of animal skins filled with dry grass. The curtains were made of animal hair and the seats were mats located in the compound of the Rasulullah Mosque. In spite of this, the modest house was secure and preserved 'Āishah's chastity and honor. Even during the heyday of the muslims, the Rasulullah (may Allah's peace and blessings be upon him) was given one dirham by a Companion, but he did not use it for himself but instead distributed it to all those in need, even though at that time 'Āishah was fasting without any food in her house.⁸

⁷ Al-Hifni. *Mawsū'ah Umm Al-Mu'minīn 'Āishah Binti Abī Bakr*, 95.

⁸ Mahmud Mahdi Al-Istanbuli, *Nisa' Haula Ar-Rasul (Wanita Teladan, Istri-Istri, Putri-Putri Dan Sahabat Wanita Rasulullah Saw)* (Irsyad Baitus Salam, 2005), 69-70.

B. Definition Physical touch

Physical touch is generally defined as a form of nonverbal communication through physical touch. This touch can be in the form of hugs, kisses, hand holding, or other forms that involve physical contact between individuals. In the context of interpersonal relationships, physical touch is often considered as a way to express affection, warmth, emotional support, and closeness.⁹

In the “Five Love Languages” theory introduced by Gary Chapman in his book “The Five Love Languages: How to Express Heartfelt Commitment to Your Mate”, physical touch is one of the five love languages used by a person to express and receive love. According to Chapman, individuals who have physical touch as their primary love language feel more valued and loved through physical contact, such as a hug or gentle touch.

Dr. Chapman explains that physical touch is one of the most powerful ways to communicate love. In romantic relationships, physical contact can strengthen emotional bonds and create feelings of comfort and security between partners. However, it is also important to understand that each individual has a different comfort level when it comes to touch, so in every relationship, communication regarding boundaries and preferences should be maintained.¹⁰

According to Matthew J. Hertenstein, Physical touch has a very important communicative function in human relationships. Physical touch can not only express feelings of affection or support, but can also convey various emotions, such as happiness, love, sympathy, and empathy, even without words. This shows how important physical touch is as a non-verbal communication tool in human interaction.¹¹

Tiffany Field says that physical touch plays an important role in human psychological and emotional development. Physical touch is considered important

⁹ Gerald Schoenewol, *Body Language: Understanding the Messages of the Body* (Routledge, 1997), 112.

¹⁰ Gary Chapman, *The Five Love Languages: How to Express Heartfelt Commitment to Your Mate* (Northfield Publishing, 1992), 35.

¹¹ Matthew J. Hertenstein, *The Communicative Functions of Touch in Humans* (Springer, 2011).

in lowering stress levels, improving emotional well-being, and building strong bonds between individuals. In her research, Field emphasizes that physical touch is a very important factor, especially in intimate relationships, to provide a feeling of comfort and security.¹²

C. Islamic views on physical touch in husband-and-wife relationships

Marriage is a form of sunnah from the Rasulullah for muslims to achieve happiness in life by forming a harmonious and beautiful family. According to Abdul Rahman Ghazali, marriage is one of the religious orders that must be fulfilled for muslims with the aim of forming a family that is *sakinah* (peaceful), *mawaddah* (love), *warahmah* (affection). *Sakinah mawaddah warahmah* means creating peace physically and mentally in the household by realizing happiness and affection that is harmonious and happy, then an obligation will be carried out in each family member.¹³

One of the concerns in Islam towards domestic life is the creation of rules and regulations that are fair, flexible and wise. If these rules are implemented faithfully and honestly, there will be no disputes. Life will be peaceful and serene. This peace is not only felt by the family concerned, but can also be enjoyed by members of the surrounding community.

Domestic harmony means conditions and situations in the family in which there is a strong religious life, mutual care, a warm atmosphere, understanding the shortcomings and strengths of each, mutual respect, mutual understanding, understanding and performing their respective rights and obligations and providing a sense of security, comfort and peace for each family member.¹⁴

Especially on the issue of physical touch, in Islam physical touch is very permissible and even recommended because it is a form of expression of affection between husband and wife. Physical touch is considered as one way to strengthen

¹² Tiffany Field, *Touch* (MIT Press, 2001), 23.

¹³ Abdul Rahman Ghazali, 'Fiqh Munakahat', in 3 (Kencana, 2008), 22.

¹⁴ Haikal Abduttawab, *Marriage Secrets of the Rasulullah Saw* (Pedoman Ilmu Jaya, 2008), 7.

the emotional and spiritual connection between husband and wife. Rasulullah SAW often showed physical touch to his wives in the form of physical touch, such as kisses, hugs, and gentle touches.¹⁵

In addition, according to Imam AL-Ghazali, Islam views physical touch between husband and wife as a form of worship if done in a good and respectful manner. In fact, this treatment will fulfill the biological needs of each partner so that it is worth alms for both.¹⁶

According to Ibn Qayyim Al-Jawziyyah, the book *Tuhfatul Wadud bi Ahkamil Maulud* emphasizes the importance of physical intimacy in marriage. He states that Islam commands husbands to be gentle with their wives, both through words and physical actions, including through affectionate physical touch. Such touch does not only include sexual intercourse, but also includes other forms of affection, such as hugging, kissing, and gentle touching. These are all regarded as means of creating tranquillity (*sakinah*) in the household, which is the ultimate goal of marriage in Islam.¹⁷

Meanwhile, according to Ibn Hajar Al-Asqalani in his book “*Fath al-Bari*” explains the hadith narrated by Aisyah r.a. regarding the Rasulullah ﷺ who kissed Aisyah while fasting. Ibn Hajar emphasized that this action shows that physical touch in the form of kissing or touching between husband and wife is permissible, even when in a state of worship, such as fasting, as long as it does not cause lust that invalidates worship. This shows that Islam recognizes the role of physical touch as a legitimate and recommended part of daily life between husband and wife.¹⁸

¹⁵ Yusuf Al-Qardhawi, *Al-Halal Wal Haram Fil Islam* (Pustaka Al-Kautsar, 2015), 272.

¹⁶ Imam Al-Ghazali, *Ihya Ulumuddin Translation: Reviving the Sciences of Religion* (Gema Insani, 1999), 45.

¹⁷ Ibn Qayyim Al-Jawziyyah, *Tuhfatul Wadud Bi Ahkamil Maulud* (Dar al-Salam, 2003), 172.

¹⁸ Ibnu Hajar Al-Asqalani, ‘*Fath Al-Bari*’, in *5* (Dar al-Ma’arif, 1959), p. 410.

D. Hadith about the Rasulullah physical touch to Aisyah

The Messenger of Allah kissed 'Aisyah while she was fasting. It was narrated by Sayyidah 'Aisyah ra. that she said :

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ إِحْدَى نِسَائِهِ وَهُوَ صَائِمٌ ثُمَّ تَضَحَكُ^{١٩}

'Ali ibn Hujr told us, Sufyan told us, from Hisham ibn Urwah, from his father, from 'Ā'isyah (Radhiyallahu Anha), who said: “The Messenger of Allah (peace and blessings of Allaah be upon him) kissed one of his wives while fasting.” Then she smiled.”

According to Imam al-Shaafa'i and some of the Companions, kissing one's wife while fasting is not prohibited, but only for those who are able to restrain their desire, but it is preferable to refrain from doing so. They did not say that it is makrooh, because it is preferable to refrain from it, and they still believe that it was done by the Rasulullah (peace and blessings of Allaah be upon him).

In this case, it is because the Rasulullah Daw was able to restrain his desire, so that it would not go beyond the limit, whereas if someone else did this action, it is feared that he would not be able to restrain his desire and would go beyond the limit, as 'Aa'ishah said, “He is the one who is more able to restrain his desire than you.” If this is done and there is someone who is unable to restrain his desire, then it is definitely haraam to do it, and some of the Companions were of the view that it is makrooh.

In the words of 'Ā'isyah Radhiyallahu Anha, she said: “The Messenger of Allah (peace and blessings of Allaah be upon him) once kissed one of his wives while fasting.” Then she (Aisyah) smiled.”

According to Al-Qadhi, 'Ā'isyah was smiling because she was surprised at the people who did not allow her to do this. Some of the Companions interpreted that 'Ā'isyah was smiling because she was proud that she had narrated a hadith about her romantic incident with the Rasulullah (peace and blessings of Allah be

¹⁹ Muslim bin Al-Hajjah Abu Hasan Al-Qusairi Al-Nisaburi, *Sahih Muslim*, in ٢, (Beirut: darah ikhya'ah tarasun Al-Aroy 261H), ٧٧٦.

upon him), especially this hadith about her that was narrated in front of men. However, due to the importance of conveying the hadith and religious knowledge, she felt that it should still be conveyed because it was something important. According to another opinion, 'A'ishah smiled because of her position at the Rasulullah side and the Rasulullah gentle and romantic attitude towards her.²⁰

Yusuf Al-Qardawi says in his book entitled "*Fiqh of Fasting*" explains that the ruling on kissing while fasting depends on individual circumstances. He also underlines that this hadith shows the affection of the Rasulullah ﷺ shown to one of his wives, Aisyah r.a, in their home life.²¹

E. Forms of "physical touch" that the Rasulullah ﷺ did to Aisyah

When reading the history of the journey and dynamics of the Rasulullah Household with his wives is like picking fresh and sweet fruits. Many things can be exemplified. For example, when the Rasulullah SAW wanted to perform the night prayer, he approached his wife, Sayyidah Aisyah, he said "in the middle of the night he approached me and when his skin came into contact with my skin he whispered", "O Aisyah, allow me to worship my Lord."²²

The physical touch performed by the Prophet Muhammad ﷺ towards Aisha radhiyallahu anha shows the closeness, tenderness, and affection in the relationship between husband and wife. The physical touch shows how the Rasulullah ﷺ respected and loved his wife in everyday life, Some forms of physical touch by the Rasulullah ﷺ towards Aisha are recorded in various sources of Islamic literature, including:

1. Kissing Aisyah before going to prayer

Rasulullah once kissed Aisyah when she was about to pray in the mosque, this treatment made Aisyah embarrassed and felt the love given directly by Rasulullah Saw.²³

²⁰ Imam AN-Nawawi, *Syarah Shahih Muslim* (Beirut: Dar Ihya al-Turath al-Arabi, 1995), 182-183.

²¹ Yusuf Al-Qaradhawi, *Fiqh Puasa* (Pustaka Al-Kautsar, 2004), 180.

²² Mariyatul Norhidayati Rahmah, 'The Romance of the Rasulullah Saw', *Jurnal Al-Hiwar*, Vol. 03, N.Januari-Juni (2015), p. 27.

²³ Jalaluddin As-Suyuthi, *Al-Jami' as-Shaghir* (Dar al-Fikr, 1993), 238.

2. Drink from the same glass

In a narration, 'Aisyah once recounted that the Rasulullah ﷺ often drank from the glass that 'Aisyah r.a drank from before, even deliberately placing his lips in the same place where 'Aisyah placed her lips when drinking.²⁴

3. Sleeping together in a narrow bed

There is a narration from Aisyah that tells that the Rasulullah slept with Aisyah r.a in a narrow place, after which the Rasulullah ﷺ gently touched or moved Aisyah r.a's feet to make room when he wanted to get up for the night prayer.²⁵

4. Leaning his head on the lap of Aisyah r.a.

When he felt tired because he was struggling to preach the Rasulullah ﷺ often rested his head on Aisyah's lap to unwind a little and give her that romance, even though at that time Aisyah was menstruating.²⁶

F. Relevance of the Rasulullah physical touch to Aisyah bint abū bakr r.a.

Physical touch by the Prophet ﷺ to Aisha bint Abu Bakar r.a. has a deep relevance in the Islamic context, especially in building healthy and harmonious relationships in the household. The family harmony of the Prophet ﷺ with Aisha was characterized by love and affection based on noble morals, mutual respect, and togetherness in carrying out religious values. The Prophet ﷺ treated Aisha with tenderness and care, always tried to understand her feelings, and showed warmth in their relationship. This harmony was also evident in the Prophet's willingness to listen to Aisha, provide a place for her in various aspects of life, and build a calm and happy household atmosphere, without neglecting the rights and obligations of both. The relationship between the Prophet ﷺ and Aisha is a prime example of how affection, respect, and physical intimacy can be part of a blessed married life. The relevance of these forms of physical touch can be seen from several aspects:

²⁴ Yahya ibn Sharaf Al-Nawawi, *Syarh Sahih Muslim* (Dar Ihya al-Turath al-Arabi, 1995), 235.

²⁵ Muhammad ibn Ismail Al-Bukhari, *Shahih Al-Bukhari* (Darussalam, 1997), 92.

²⁶ Ibnu Hajar Al-Asqalani, *Fath al-Bari*, (Beirut: Dar al-Ma'arif, 1959), 410.

1. An expression of love for his wife

Rasulullah ﷺ often showed affection to Aisyah through various forms of physical touch, such as kissing, combing hair, and touching gently. However, in this discussion, it is about the Hadith narrated by Aisyah r.a. mentioned that the Rasulallah ﷺ often kissed Aisyah even while fasting, which shows that the Rasulallah affection can be expressed even when he is worshipping and he can restrain his lust even when he is romantic with his wife Aisyah.

2. Showing a gentle attitude

The Rasulallah ﷺ gave a clear example of how a husband should treat his wife with gentleness. Rasulallah ﷺ did not only show affection through words, but through physical actions that were carried out with gentleness. As in a narration Aisyah recounted that the Messenger of Allah ﷺ kissed Aisyah while fasting, then Aisyah smiled, in this case Aisyah's expression enjoyed the touch of tenderness given by the Messenger of Allah through his kiss to Aisyah very subtly and gently.

3. Maintain the harmony of the household

Rasulullah ﷺ was known as a romantic and caring husband. He often did simple yet meaningful things, such as drinking from the same glass as Aisyah, playing run around, or kissing her. This shows that Rasulallah ﷺ tried to keep his household relationship harmonious and pleasant. In a narration Aisyah said that the Rasulallah ﷺ kissed Aisyah while fasting, in this case the Rasulallah really wanted and tried to maintain household harmony with his wife Aisyah to be maintained and harmonious, because in general if the age of marriage is getting higher / longer then the harmony is fading, here the Rasulallah shows his people how to maintain household harmony so that it remains intact and romantic.

4. Sincere Love and Attention

Rasulullah ﷺ showed great affection towards Aisha. He often called her by affectionate nicknames such as “Humaira” which means “the rosy one” because Aisha had a slightly rosy skin tone. The Rasulallah ﷺ always looked after Aisha lovingly and would often talk to her to calm her down or make her feel cared for.²⁷

5. Warmth and Physical Touch in the Household

One of the forms of harmony in the household of the Prophet ﷺ with Aisha was the warmth in the form of affectionate physical touch. The Prophet ﷺ

²⁷ Imam AN-Nawawi, “*Syarh Sahih Muslim*”, (Dar Ihya al-Turath al-‘Arabi, Beirut: 1972 M), 276.

often touched Aisha gently, such as kissing her, brushing her hair, or even bathing together, which illustrates how close their relationship was. It is narrated in a saheeh hadith that the Prophet ﷺ used to kiss Aisha before leaving the house, including before praying. This was not only a sign of affection, but also a way for the Prophet ﷺ to strengthen the emotional and physical connection with his wife.²⁸

6. Like to speak in daily life

In addition to seriousness in terms of worship and responsibility, the Prophet ﷺ also often showed humor in domestic life with Aisha. In some narrations, Aisha recounted how the Prophet ﷺ joked with her or even ran with her on a journey. This shows that the Prophet ﷺ understood the importance of happiness in the household and used humor as a way to maintain the happiness of his wife and family.²⁹

CONCLUSION

The forms of physical touch that the Rasulullah did to Asiyah r.a were numerous, including various forms, such as hugging, holding hands, kissing, and other actions involving the skin or body. In the Hadith narrated by Aisyah r.a, the Messenger of Allah PBUH did Physical touch in the form of kissing Asiyah r.a even though he was fasting, in this case Aisyah also said in the Hadith that even though the Messenger of Allah PBUH kissed his wife while fasting he was the strongest in lust, according to Imam Shafi'i and some companions kissing his wife while fasting is not forbidden, but only for those who are able to restrain their lust, it would still be preferable to leave the word. They did not say that it was makrooh, because it was preferable to disobey and still believe that the Rasulullah Muhammad had done it.

In this case, it is because the Prophet Muhammad (peace and blessings of Allaah be upon him) was able to restrain his desire, so that it would not go beyond the limit, whereas if someone else were to do this, it is feared that he would not be able to restrain his desire and would go beyond the limit, as 'Aa'ishah said: "He is more able to restrain his desire than you are." If this is done and there is someone

²⁸ Imam AN-Nawawi, 392.

²⁹ Imam An-Nasa'i, *Sunan Nasa'i* (Beirut: Dar al-Kutub al-Ilmiyyah, 1991M), 77.

who is unable to restrain his desire, then it is definitely haraam to do it, and some of the Companions were of the view that it is makrooh.

In the words of 'Ā'ishah Radhiyallahu Anha, she said: "The Messenger of Allah (peace and blessings of Allaah be upon him) once kissed one of his wives while fasting." Then she smiled." Aisha's smile when the Prophet kissed her while she was fasting shows that she felt the tenderness and love that the Prophet showed her. In addition, according to Al-Qadhi, Aisha smiled because she was surprised at those who did not allow this action. Some companions interpreted that Aisha smiled because she was proud that she had narrated a hadith that explained her romantic incident with the Prophet, especially this hadith about her that was narrated in front of men. However, due to the importance of conveying hadith and religious knowledge, she felt that it should still be conveyed because it was something important.

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