

The Role of Women and the Contextualization of Peace in Modern Times: Analysis on Hadith Perspective

Nur Saadah Hamisan@Khair*, Siti Fatimah Mohd Tawil, Norhasnira Ibrahim

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, 71800, Nilai, N. Sembilan, Malaysia

*Corresponding author: saadabkhair@usim.edu.my

Article history

Received: 2022-07-21 Received in revised form: 2023-03-02 Accepted: 2023-03-24 Published online: 2023-10-31

Abstract

Muslim women have been acknowledged for their huge contributions in building community, serving society, and promoting peace as reported in Hadith literature and *Sirah Nabawiyah*. This study aims to highlight related Hadiths concerning women and their roles in promoting peace, particularly from two authentic Hadith collections: *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. This study also intends to present ontology visualisation of the collected Hadiths concerning women and peace. It focuses on how the Hadith describes the concept of peace in relation to women, and how women can practice her rights in building and maintaining peace. As a qualitative study, there are different approaches applied in determining the relationship between women and peace. First, gathering Hadiths into several themes related to peace by applying the thematic approach. Second, is the ontological mapping approach which aims in building and exhibit the relationship between women and peace, from the Hadith perspective. Third, an analytical approach is applied in order to analyze historical, logical, and contextual aspects of the related Hadiths. The finding shows that though the number of Hadiths concerning women and peace might be limited, those related Hadiths give a massive impact, particularly on women, and all mankind.

Keywords: Woman, Peace, Hadith, Prophet, Ontology Visualisation

1.0 INTRODUCTION

In Islam, maintaining peace is a part of Muslim's responsibility. Numerous commands, stories and examples of peacebuilding were asserted in the Qur'an, and the Prophet is practically the best role model in maintaining peace throughout his life. Both the Qur'an and Hadith; as the prime Islamic legal sources, have discussed peace in four important contexts: 1) metaphysical-spiritual context in which peace is seen as one of the names of God, 2) philosophical-theological context in terms of distinguishing good and bad, 3) political-legal context in discussing war and political order which engages debate in the Muslim world, and 4) socio-cultural context in promoting peaceful coexistence of religious and cultural diversity (Kalin, 2005).

Specifically in the Quran, the concept of peace comes in many ways. It is explicable from many of the Quranic verses that emphasize peace, mutual-co-existence and tolerance are the summon bonum of Islam (Islam, Sharma & Ganai, 2014). The Quran was designed by Allah to call to the abode of peace (10: 26), to disclose that peace is one of His names (59: 23), to guide in the establishment of peace (5: 3), to encourage peace, righteousness and justice (4: 135), to speak with the words of peace (25: 63), to practice peace and to perform good deeds (2: 208), to have good behaviour towards non-believers (10: 99), to settle disputes (49: 9), to know and respect each other (49: 13), and to cooperate in goodness not enmity (41: 34).

Simultaneously, peace is one of the important messages that the Prophet always reminded, to not only his family members and friends, but even to his enemies. On the authority of Abu Huraira reported: The Prophet said, "You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace among yourselves" (*Ṣaḥīḥ Muslim* 1: 96).

At the time of the Prophet, peace was introduced as a goal in all his mission and vision. It is cardinal in the notion of enjoining what is good and forbidding what is wrong. The hadith has reported many encouragements for all including both men and women that they have their own role and responsibility in building and promoting peace among the society. In one of the hadiths, the Prophet PBUH said: "The true Muslim is the one with whom the others feel in peace and do not fear his tongue and hand" (*Ṣaḥīḥ al-Bukhārī & Muslim*). There is no distinction between gender in practicing and promoting peace.

In many hadiths, peace is not only regarded as a moral principle, but also a way of life as introduced by the Prophet who taught the people around him to inculcate the culture of peace (Khanam, 2013). It is also not merely the absence of war, because peace is important to build an orderly and just society (Yazdani, 2020). Peace can be built within individuals either male and female; young and old; where all have the opportunity and responsibility to adhere the principles of justice (*'adl*), beneficence (*iḥsān*), wisdom (*ḥikmah*) and dignity (*karāmah*); and to emphasize the social cohesion such as mediation (*wasāṭa*), reconciliation (*ṣulḥ*), dialogue (*ḥiwār*), consultation (*shūrā*) and truce (*ḥudna*) in order to create a society of peace and harmony (Abadi, 2021).

Although men participate directly in building peace of a society at the time of the Prophet, women also were not left behind in contributing to peace. Therefore, it is interesting to discover how women around the Prophet applied peacefulness and maintaining peace in their daily life. Women at that time were not only have been acknowledged as the transmitters of Hadith, but they have become a part of the history around the Prophet, and their contributions have been considered as important as men's. This current research aims to highlight related Hadiths concerning women and their roles in promoting peace, particularly from two authentic Hadith collections: *Ṣaḥīḥ al-*

Bukhāri and *Ṣaḥīḥ Muslim*. This study also intends to present ontology visualisation of the collected Hadiths concerning women and peace. It focuses on how the Hadith describes the concept of peace in relation to women, and how women can practice her rights in building and maintaining peace. The finding from this research attempts to highlight the importance and contributions of Muslim women and peace in the past and the present.

Thus, the research is guided by the following three questions: 1) How many hadiths can be found in *Ṣaḥīḥ al-Bukhāri* and *Ṣaḥīḥ Muslim* which related to women and peace? 2) How to produce the ontology visualisation from the selected hadiths which revealed the different roles of women in different occasions? 3) How Muslim women in the past could be the role model of women in the present in maintaining peace?

The paper is structured as follow. The next section describes the literature related to brief information on the context of women and peace from the perspective of Hadith. This is followed by the explanation on materials and method that used in this study. The last section is result and discussion in achieving the research objectives, then the paper ended by conclusion.

2.0 THE CONTEXT OF WOMEN AND PEACE FROM HADITH PERSPECTIVE

Undeniably, women play a big role in maintaining peace and dignity of her home and family. They also have bigger responsibility in promoting peace outside her private affairs, which allows her to engage with the public and society. Based on the Hadith literature, women during the Prophet's time played remarkable roles, and have shown their huge contributions in both domestic and public spheres (Keddie, 1990).

Domestically, the Prophet managed to ensure peace among his wives despite the understood jealousy among them (Stowasser, 1992). His wives have also shown their tolerance and cooperation in order to maintain happiness in their big family. Khadija, the first wife of the Prophet, was the first woman who believed in him when others refused to. She was the one who offered sought and comfort when the Prophet received revelation, and the only wife who gave birth to their children.

After Khadija's passing, the Prophet married other women who were mostly widows except 'Aisha and Zaynab. 'Aisha was the only virgin that the Prophet married, and amongst the Prophet's wives was a divorcee, Zaynab bint Jahsh. All of these women had good attitudes towards the Prophet and among each other. Each of them had their own turn to spend with the Prophet, except Sawdah bint Zam'a who gave up her turn to 'Aisha (*Ṣaḥīḥ al-Bukhāri* 7: 62: 139; *Ṣaḥīḥ Muslim* 8: 3451) because of her kind-hearted and loving character. There was no single report saying that the Prophet's wives bad-mouthed or acted badly towards each other, since maintaining peace is the ultimate aim of their marriage.

In the public sphere, women at the time of the Prophet were also directly involved in their own significant ways in promoting peace for the improvement of various aspects. Their roles can be in diverse aspects including intellectual, economy, social and politics.

Intellectually, 'Aisha was among the most intelligent woman at the time of the Prophet. Even after the Prophet's passing, she became a reference among the Companions and Successors, both male and female. Her characteristics and knowledge were praised by the Prophet himself (*Ṣaḥīḥ al-Bukhāri* 7: 65: 339) and acknowledged by many scholars (Siddiqi, 1993b). Other than 'Aisha, Asma' bint Abu Bakr was also considered very intelligent. She was given the responsibility to bring food

to her father and the Prophet when they stayed in the Cave of Thūr (*Ṣaḥīḥ al-Bukhārī* 5: 58: 245, 7: 72: 698).

Besides that, is Umm Salamah, who narrated many Hadiths, and became one of the reasons Qur'anic verses revealed (The Qur'an 33: 35, 9: 102, 9: 118) are pertaining to women. Women of Anṣār have also been acknowledged and praised by 'Aisha for their courage in seeking knowledge and asking questions (*Ṣaḥīḥ Muslim* 3: 649). Additional to that, Shifa' bint Abdullah was requested by the Prophet to teach writing to his wife, Hafsa (*Sunan Abī Dāwūd* 28: 3878). Shifa' was also appointed as inspector of the market in Medina by 'Umar (Sayeed, 2011). Being knowledgeable is one of the most important factors that made these women capable of promoting peace and practice a moderate life.

Economically, there were a few women who were financially strong and actively involved in charity works. The best example was Khadija who was known as the successful and wealthy businesswoman trading between Mecca and Syria. She spent her wealth by providing food and financial support to the community before and after her marriage with the Prophet (Stowasser, 1992). Another example was Zaynab, the wife of 'Abdullah ibn Mas'ud who used to spend money on her own husband, orphans and needy family members (*Ṣaḥīḥ Muslim* 5: 2188). It was also reported that women at the time of the Prophet were charitable since they donated their adornments; earrings and necklaces, right after the Prophet advised them in the Khutba (sermon) after 'Eid prayer (*Ṣaḥīḥ al-Bukhārī* 7: 72: 768, 769, 771, 2: 15: 81). The dedication of wealth to the cause of God and for the betterment of the society is another way of promoting peace.

Women also have the right to ask freedom and make decisions. The story of Barira is an example of a slave woman searching for freedom, who was eventually given peace and freed by 'Aisha (*Ṣaḥīḥ Muslim* 9: 3585, 3587, 3589, 3594). 'Aisha made the decision with the guidance of the Prophet, and Barira's case even established three principles following her manumission (*Ṣaḥīḥ al-Bukhārī* 7: 62: 34, 7: 65: 341, 7, 63: 20, 8: 80: 746, 750). Based on this example, we can see that the act of allowing and gaining freedom is also considered as promoting peace.

Politically, there were several occasions where women involved directly and indirectly in politics. As an example, in the event before Hijra in the Second Pledge of 'Aqabah, there were sixty-two men and two women from the Medinan tribe of Bani Khazraj who went to Mecca. The tribe pledged to not only declare their faith in Islam but also to offer political support and military protection to the Prophet. Those two women were Nusayba bint Ka'ab (also known as Umm 'Ammara) and her sister (Al-'Asqalani, 2013). During Hijra, 'Aisha and Asma' were among those who participated in the migration to Medina. After Hijra, there were 349 women who took the pledge of allegiance with the Prophet in Medina (Roded, 1994). Among them were Umm Sulaim, Umm Al-'Ala', the daughter of Abi Sabra (the wife of Mu'adh), Umm Salit and women from Anṣār (*Ṣaḥīḥ al-Bukhārī* 2: 23: 393, 9: 89: 322). All pledges that occurred during the Prophet's time had political and spiritual implications, which aim to build peace in the society, and women's position should not be underestimated.

Moreover, 'Aisha's leadership role is another example that women have the right to propose peace against war. Due to diversity of opinions, many have regarded 'Aisha as a political leader who led the battle. However, it is best to describe 'Aisha as the best candidate in demanding justice, rather than as the leader of 'Ali's opposition (Spellberg, 1991, 1994). Undeniably, 'Aisha was given a powerful memory, religious authority, good personality, and most importantly energy and enthusiasm; to move forward and promote truth and peace, which proves that women should not be oppressed and secluded. She is the best example and her contributions have been discussed

numerously in the past and present research conducted by Muslim as well as the Western scholars. This shows that Muslim women can promote peace in various aspects, covering both private and public life.

3.0 MATERIALS AND METHODS

A qualitative method is applied in this study, which is based on data collections obtained from two authorised and authentic books of Hadith; *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Since they hold the highest position in terms of reliability and authenticity compared to any other collections of Hadith, these two are known as *Ṣaḥīḥayn* (Two *Ṣaḥīḥs*) and interchangeably regarded as *muttafaq ‘alayh* (jointly narrated and agreed upon) and *mā rawāhu al-shaykhān* (narrated by two syeikhs: Imam al-Bukhari and Imam Muslim) (Wahyu et. al, 2017). The scholars have acknowledged that the most authoritative of all *Ṣaḥīḥ* is recorded by both al-Bukhari and Muslim (Kamali, 2009), thus, the hadiths from these two sources are authentic and there is no need to doubt its authenticity.

Due to the reason that these two sources as the main materials used in this study contain authentic hadiths only, this study also focuses on collecting and analysing authentic hadiths only without the need to differentiate the status of hadith. A hadith can be classified as *Ṣaḥīḥ* (sound or authentic) if it consists of words that the Prophet has truly said, and if it describes an action of the Prophet or a tacit approval on his part, that he actually did what is reported (Kamali, 2009). But to prove the authenticity of any hadith, the hadith must fulfil these conditions: continuity in the chain of narrators; integrity of character; infallible retention; freedom from any hidden defect; and safety from any aberrance (Khan, 2012).

In addition to the materials that used in this study, data will be collected and analysed by applying three approaches in order to determine the relationship between women and peace from the Hadith perspective, they are thematic approach, ontological approach, and analytical approach.

3.1 Thematic Approach

This approach is used in the process of identifying patterns or themes within the collected data from the chosen materials. The Hadith from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* are categorised into several themes concerning women and peace. These themes were selected based on the broad meaning of peace and the contribution of women at the time of the Prophet, which can be found in the authentic Hadiths from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. There were Hadiths which were directly narrated by women and specifically involved women. Thus, these Hadiths were organised in these themes: peace-making, kindness, taking the pledge of allegiance, participation in battle, emancipation of slave, migration, learning and seeking knowledge, giving charity, and practicing peace in polygamy.

Based on the Hadiths found in the themes mentioned previously, there are several women who should be acknowledged for their contribution in promoting peace. Their names were specifically highlighted either as the narrator of the Hadith, or the person who was involved in a particular occasion. Among the narrators of Hadiths were ‘Aisha, Umm Kulthum bint ‘Uqba, Umm ‘Atiyya, Asma bint Abu Bakr, Umm Salama, and Zaynab (the wife of Abdullah ibn Mas‘ud). Meanwhile, others names include Zaynab bint Jahsh, Umm al-‘Ala, Umaimah bint Ruqaiqah, Umm Salit, Umm Sulaym, Barirah, Sawdah bint Zam‘ah, Hafsa, Umm Al-‘Ala', the daughter of Abi Sabra (the wife of Mu‘adh), daughter of Abi Sabra and the wife of Mu‘adh, and other woman involved in special occasions at the time of the Prophet, of which their stories were recorded in those Hadiths from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

Moreover, there were also women who had not been called by their specific names but being called by the Prophet as member of a tribe. For example, “women of Quraysh” and “women of Anṣār”; as mentioned in the Hadiths. These women were highly important in contributing to build, to maintain and to promote peace in their own respective way.

On the other hand, there were also Hadiths narrated by men, which contained specific orders or issues concerning women. These Hadiths which have neither been narrated by women nor involved by women, had been classified into two themes: kindness to women, and disapproval of killing women. They even contained commands and advice on how to treat women. The Prophet emphasised to be kind to women and treat them without harshness and violence. Women have been described as fragile as glass and need to be handled gently. The fragility of women is not only based on their physical appearance, but also emotionally and psychologically. In addition, the Prophet ordered not to kill non-combatants which include women, children and the elderly during war or battle.

3.2 Ontological Approach

In specific, the ontological approach was applied on the ontology visualisation part in this research. Ontology visualisation is the mapping of information to a graphical representation in order to facilitate data interpretation (Mikhailov, Petrov & Lantow, 2016). Visualisation of ontologies are needed to show the contents and relations between the elements. Visualisation refers to image generation, which are used to assist humans’ understanding of the underlying data (Ward, Grinstein & Keim, 2010). For the analysis of vast hadith data, ontology visualisation can offer numerous advantages, such as improved comprehension, effective navigation, and enhanced analysis. It can be a powerful tool for exploring, understanding, and analyzing massive hadith datasets, and can assist researchers and scholars unlock new insights and discoveries from this rich source of information (Munir & Anjum, 2018; Alsanad, Chikh & Mirza, 2019). Ontology visualization provides a more dynamic and interactive way to explore and understand the relationships between different hadiths, as well as the broader concepts and themes that underpin them.

Before the ontology visualisation can be portrayed, the ontology contents need to first be constructed. In this research, three main elements of ontology were created: Classes and Subclasses; Individuals; and Relationship. The list of classes was derived from the 11 themes on women and peace found in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Meanwhile, subclasses were extracted from the women figures and their roles as mentioned specifically or generally in the Hadith. Element of individuals referred to the data on the number of Hadiths related to the themes. The data included Book Number and the Number of Hadith. The final element, which is relationship, focused on the hierarchical relationship of women’s position in the Hadith.

The ontology was constructed in the latest Protégé version 5.2. The Protégé was chosen since it is an open-source software which is free to be modified and utilised based on users’ needs. It is among the most stable, robust software, which is mostly used in ontology development (Alani, Hara & Shadbolt, 2005; Gašević, Djurić & Devedžić, 2009; Ramakrishnan & Vijayan, 2012). Protégé, as shown in Figure 1 is an OWL-based ontology editor used for the ontology modelling task.

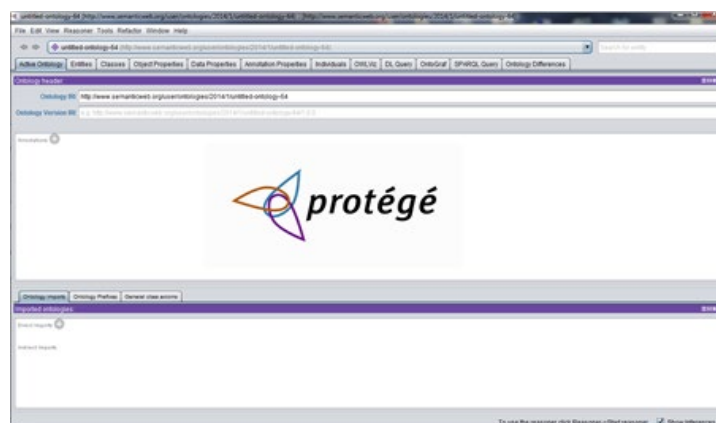


Figure 1: Protégé Ontology Editor

The use of graphical representation is essential in facilitating and presenting a clear view on the developed ontology, as well as assisting in analysing some knowledge in a specific domain (Mohd Tawil, 2017). In order to depict the results of the constructed ontology elements, all the visualisation uses the built-in tool inside Protégé namely OntoGraf. The ontology content could be visualized in OntoGraf to observe its overall navigation and visualisation quality. In this research, OntoGraf is the built-in visualisation tool in Protégé, which is used to visualize all the ontology content of women and peace extracted from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Its arrangement is dynamic and can be customised according to the users' preferences. This Protégé plugin permits visual and interactive navigation of the relationships in the ontology. Figure 2 shows the interface of OntoGraf visualisation tool.

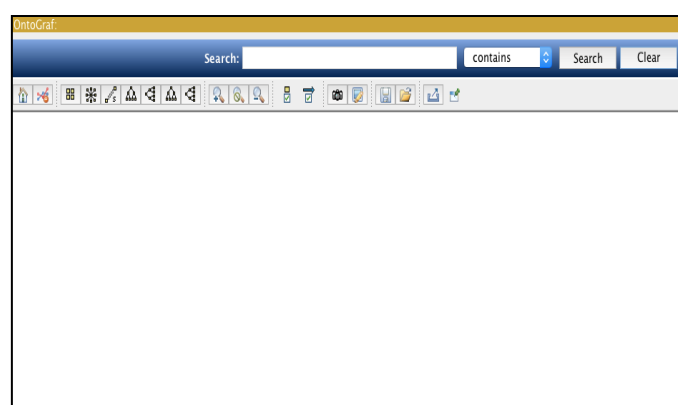


Figure 2: OntoGraf Visualisation Tool

3.3 Analytical Approach

This approach is applied to analyse the importance of women's role at the time of the Prophet, of which in the Hadiths they are specifically mentioned as the best example. This approach was conducted after the completion of the first and second approaches. It helps to analyse the situation occurred at time of the Prophet, where women were directly and indirectly involved. Then, this study aims to investigate whether their similar role can be applied into the current modern-day context.

Referring to the selected Hadiths, women's roles were not only restricted to private affairs. Women actively participated in the public sphere such as Umm Sulaym who supplied water and treated the wounded in the battle; Umm al-`Ala' who gave the pledge of allegiance to the Prophet; Asma who voluntarily involved in missionary; and many other exemplary women who managed to contribute to promoting peace in their own ways. Women nowadays have also actively contributed as

important to men in many fields, to show their capability and credibility to be peacemaker in helping and serving others. Further analysis on women’s contributions will be discussed in the findings.

4.0 RESULTS AND DISCUSSION

Women were not secluded at the time of the Prophet. On the contrary, they had contributed to in building the community, promoting peace, and distributing the message that Islam is a religion of peace. Their contributions had been reported in Hadith literature, and many other references. The Hadith have acknowledged women as a peacebuilder, and not anti-women as claimed by some feminists (Ali, 2004, 2006, Hassan, 1991, 1996; Mernissi, 1991; Stowasser, 1994). These claims of Islam being anti-women were refuted by the fact that Muslim women were given equal rights in Islam, but factors such as culture and folk traditions (Barlas, 2002; Ilyas, Sodik & Rohmaniyah, 2005); blind imitation of religious leaders (Fahham, 2007; Suyatno, 2009); and other social reasons have led to the misinterpretation or patriarchal interpretation of the particular Hadith.

Based on the materials mentioned above and the methods applied in this study, three findings were discovered which can be summarised as: 1) number of Hadiths and themes found in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, 2) ontological visualisation of the collected Hadiths, and 3) the contributions of Muslim women and peace in the past and the present.

4.1 Number of Hadiths and Themes on Women and Peace

Based on data collection from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, the precise total number of Hadiths concerning women and peace, are 102 Hadiths: 67 Hadiths from *Ṣaḥīḥ al-Bukhārī* and 35 Hadiths from *Ṣaḥīḥ Muslim*. All of these hadiths are *Ṣaḥīḥ* for the sources referred to have compiled the authentic hadiths only. These Hadiths were classified into 11 themes respectively, as shown in Figure 3. The eleven themes of Hadiths concerning women and peace are: peace-making, kindness, taking the pledge of allegiance, participation in battle, emancipation of slave, migration, learning and seeking knowledge, giving charity, and practicing peace in polygamy. There are probably more Hadiths that can be included, but this study is limited to these two collections of Hadith with the related themes, which particularly addressed the contribution of women in promoting peace.

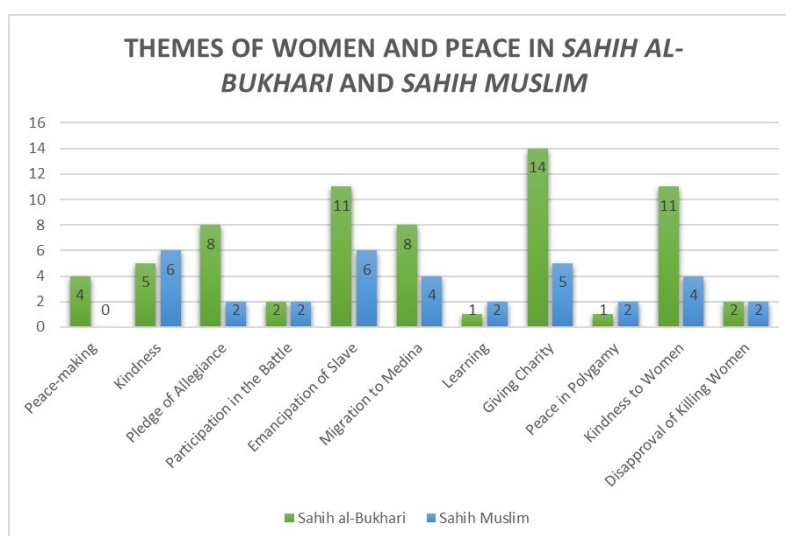


Figure 3: Number of Hadith based on Themes on Women and Peace in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

4.2 Ontology Visualisation of the Collected Hadiths

Results shown are based on the ontological approach which were explained previously. The ontology created in Protégé software produced the ontology visualisation in OntoGraf. The created ontology content is extracted from the details supplemented from the first approach. The results shown below are the ontology visualisation produced from the constructed ontology on women and peace which were derived from the *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Figure 4 illustrates the visualisation of 11 themes on women and peace produced by OntoGraf. The figure obviously visualizes the main category of the themes.

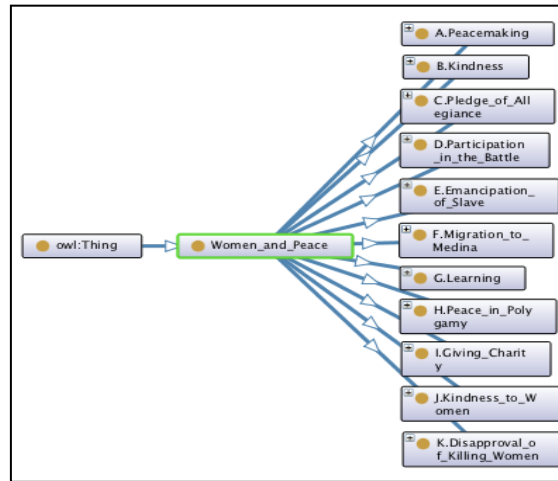


Figure 4: Ontology Visualisation of Themes on Women and Peace

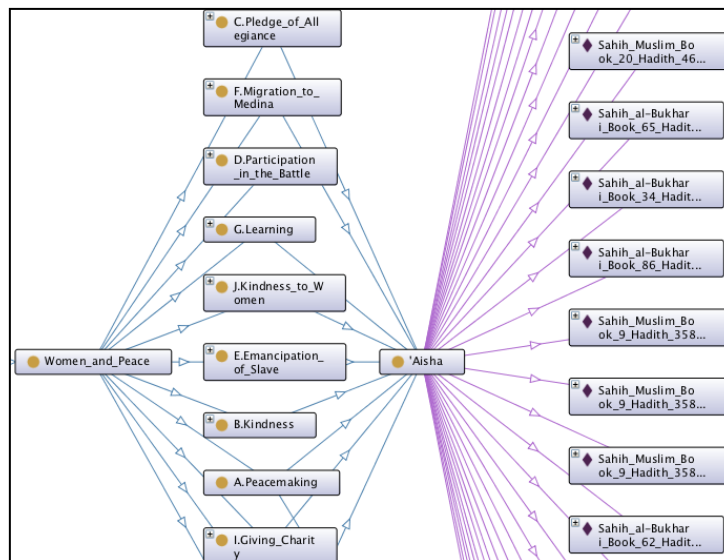


Figure 5: Ontology Visualisation depicts the Most Highly Contributed Woman Role existed in the Hadith: 'Aisha (Individual)

Figure 5 depicts the role of women that repeatedly appears in many Hadiths related to women and peace. It can be inferred that 'Aisha had played important roles in bringing and rising the element of peace as stated in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. 'Aisha not only performed a role as the Hadith narrator but had also involved directly in the event. According to the constructed ontology, 'Aisha involved in nine main themes out of the eleven themes.

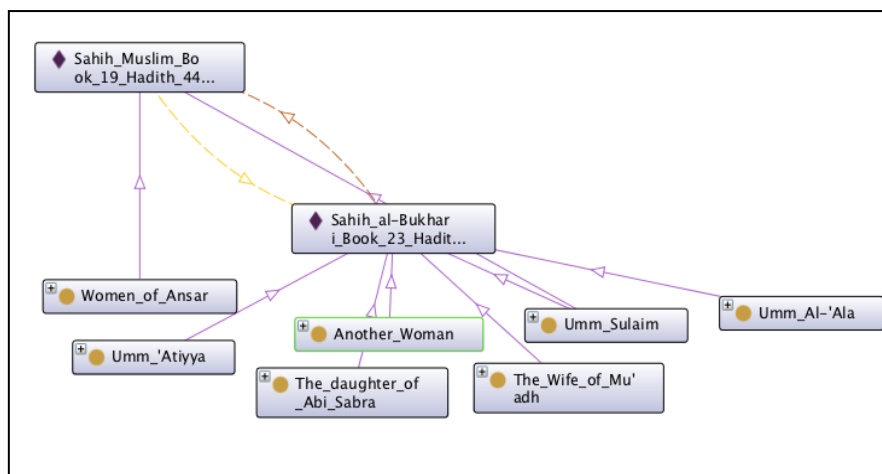


Figure 6: Ontology Visualisation of Women between related Hadith

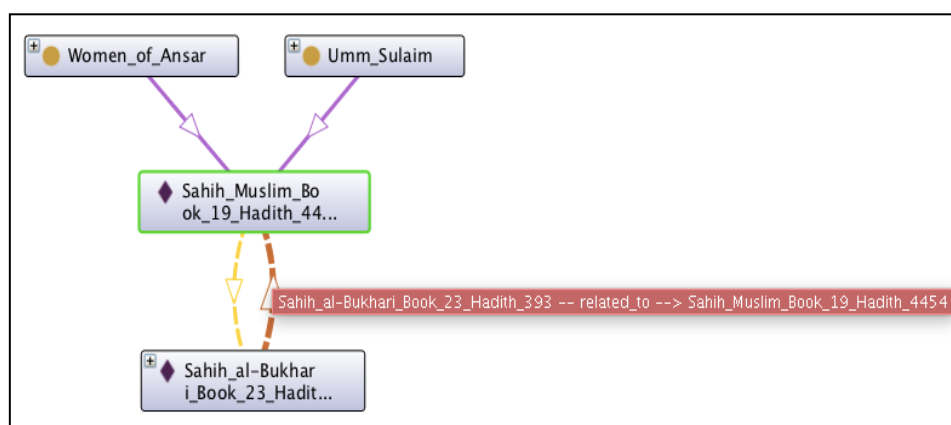


Figure 7: Specific Picture on the Ontology of Relationship Visualisation

Figure 6 has shown a sample that each Hadith collected might involve numbers of women with different roles in different occasions. As shown in Figure 7, if arrow is hovered to the maroon line, the explanation on the relationship will appear. It tells that the Hadith of *Ṣaḥīḥ al-Bukhārī* Book 23 is-related-to the Hadith in Book 19 from *Ṣaḥīḥ Muslim*. Figure 7 also serves as an example to indicate that there is a relationship between two or many different revealed Hadiths and there is also connection within the 11 themes of women and peace.

4.3 The Contextualization of Women and Peace in Modern Time

This study found that the active participation of Muslim women in the past has become an inspiration for Muslim women in present day. The character of Khadija, ‘Aisha, Asma, Umm Salamah and many other female companions could be found in today’s world with the appearance of many Muslim women who applied their kindness, knowledgeable, wealthiness, courageous in order to promote peace and maintain justice in society; both locally and internationally. Based on the themes of Hadiths concerning women and peace, this study attempts to analyze the role of women at the time of the Prophet and apply their roles in today’s modern world, simultaneously discover the achievements of Muslim women in present day.

One of the themes from the hadith on peace and women is peace-making or peacebuilding. It refers to any efforts to prevent conflicts by promoting sustainable peace, delegitimizing violence,

managing disputes, and reducing triggers that may spark violence (Hossen, 2016). In a hadith narrated by Umm Kulthum bint ‘Uqba, she heard the Prophet says, “He who makes peace between the people by inventing good information or saying good things, is not a liar” (*Ṣaḥīḥ al-Bukhārī*). This hadith was narrated by a woman who was originally an outspoken opponent to the Prophet because his father humiliated the Prophet, but later accepted Islam. A Quranic verse revealed because of her, and she also was known as a woman who made hijrah alone from Mecca to Medina. She is a pious woman, and her commitment to Islam is admirable by emphasizing that Islam is a religion of peace.

In present days, those who participated in peacebuilding usually are among those in politics. Politically, the movements of Muslim women to seek roles in national leadership have increased rapidly. The number of Muslim women appointed as leaders around the world also are increasing. Muslim women are not staying behind the stage anymore, they move forward, they develop their skills, and they lead others. The Arab World recorded many female leaders such as Shajar al-Durr who hold the position as Head of State in the Arab world and became the Sultana of Egypt (Schröter, 2008); Zainab al-Ghazali who was renowned as an Islamist activist, advocated for women’s rights and contributed as a woman leader in the Muslim Brotherhood (Bauer, 2014); Benazir Bhutto who was elected as Prime Minister from 1988 to 1990, and then again from 1993 to 1996 (Marri, 2011); Najah Al-Attar was the first Arab woman to have held the post of Vice President of Syria, in 2006; Begum Khaleda Zia was the first female Prime Minister of Bangladesh from 1991 to 1996; and appointed again from 2001 to 2006. Meanwhile in Southeast Asia, there has been a bloom in Muslim women leaders, amongst them was Megawati Sukarnoputri, who was Indonesia’s first female leader and president from 2001 to 2004; Halimah Yacob was the first Muslim woman appointed president in Singapore’s history; and Wan Azizah Wan Ismail was formerly elected as the first female Deputy Prime Minister of Malaysia.

In addition, peacebuilding also can be accomplished in philanthropy, charity and humanitarian work. It is also a part of the theme found in the hadith that related to the charity giving which was actively performed by the Muslim women at the time of the Prophet. They were generous in donating their wealth, adornments, and anything that they had to help the Prophet and the development of Islam. For example, Zaynab was well known for being the most generous of all the wives of the Prophet. She was called as ‘the Mother of the Orphan’, ‘the Mother of the Poor’, and later was known as ‘the ongest hand’. It is because the Prophet says: “The one amongst you with the longest hand will be the first to meet me” (*Ṣaḥīḥ al-Bukhārī and Muslim*). Eventually, Zaynab was the first to die after the death of the Prophet and understood that she has the longest hand not in a physical form, but metaphorically because she was the one who spends the most for the sake of God.

Today, Muslim women have also played a huge responsibility to develop and improve the quality of the Muslim community. Merve Kavakçı, a Turkish Muslim woman who was actively involved in social and political affairs, (Tomac, 2011) had been recognised among the World's Most Influential 500 Muslims (Ahmed, 2014). Dr. Jemilah Mahmood founded MERCY (Malaysian Medical Relief Society) in 1999 and led several humanitarian works in many countries by taking initiative to help reconstruct medical facilities, homes, and orphanages. Dr. Fauziah Hasan, on the other hand, was the first Malaysian woman who was arrested by the Israeli regime with other 13 women humanitarian aid to Gaza. She has also participated in various campaigns to protect women and children’s victims, of wars and disasters in many conflicted countries. Sabariah Hussein is another Malaysian icon who has devoted her life in social work by helping others in Montreal City, Canada. Another figure recorded recently was Razan Asyraf al-Najjar who was the first female

paramedic and medical volunteer in Gaza but was fatally shot by Israeli soldiers while trying to help a wounded protester at the Gaza-Israel border fence.

Another theme is learning and seeking knowledge as a part of seeking and maintaining peace. In a hadith, Abu Sa'id Al-Khudri reported that there were “some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments...” (*Ṣaḥīḥ al-Bukhārī*). The hadith shows that women at that time did not stay quiet and wait for their time, but they make a demand and ask for their rights to learn directly from the Prophet. It is recorded in Muslim history that there are excellent and intelligent women who used their brilliant minds to promote peace and justice by emphasizing the importance of knowledge and education.

It is a fact that the oldest institution of higher education in the world was founded by a woman known as Fatima al-Fihri who opened al-Qarawiyyin University in Fez, Morocco in 859AD. Munira al-Qubaysi was the founder of al-Qubaysiat, a female only Sufi movement that originated in Syria and offered Islamic education exclusively to girls and women (Hammer & Spielhaus, 2013). Queen Rania of Jordan was also among the list of influential Muslims in the world who promotes global education, health and community empowerment (Marques & Ghazi, 2009). Begum Rokeya Sakhawat Hossain was well known as an educationist of Muslim Bengal who worked for women's education and freedom (Hossen, 2017). There are many other examples of educated Muslim women like Aishah Bridget Lemu, Muna Abusulayman, Ingrid Mattson, Jackie Yi-Ru Ying, Malala Yousafzai, and many others who continuously fight for educational freedom for women.

In addition, another theme is regarding the participation of women in taking the pledge of allegiance as reported in the Prophetic hadiths. An example of a pledge taken by women can be found in Surah al-Mumtahanah, verse 12. This pledge was known as *bay'ah al-nisa'* (pledge of women) which was abided by Umm Sulaim, Umm Al-'Ala', and the daughter of Abi Sabra, the wife of Al-Mu'adh, and the wife of Mu'adh. The content of the pledge had no relation with war, but asked to not associate anything with Allah, not to steal, not to commit unlawful sexual intercourse, not to kill their children, not to bring forth slander, and not to disobey the Prophet (Wan Cik et.al, 2017). 'Aisha reported in the hadith from *Ṣaḥīḥ al-Bukhārī* that the loyalty of these women was based on their verbal pledge of allegiance, without hand shaking as in the custom performed to prove the men's loyalty. Other than this pledge, there are other women who participated in different pledges which were participated by both men and women. Based on this, women were encouraged to involve in implementing Islamic teaching.

The process of spreading Islam and practicing its teaching must be continuous, and fortunately, Muslim women today also engaged in missionary works through *da'wah* (Islamic preaching) activities to ensure peace and tolerance, particularly in the multi-religious society. For example, Sheila Musahi has written many articles about Islam, and she is the founder of The American Muslim; an online publication that lists hundreds of articles about Islam and Muslims. The same goes to Tayyibah Taylor who is the founder, publisher, and editor in chief of Azizah magazine which provides a popular voice for Muslim women. Another figure is Yasmin Mogahed, an Egyptian Muslim woman who was known as a skilled creative writer, who managed to spread Islamic messages through her outstanding publication. There are many other Muslim women who are working hard to show the beauty of Islam as a religion of peace, and they used many mediums of *da'wah* either lecture, media, publication, and others.

Muslim women around the world have actively contributed to the public and private domains. They were not only taking part in the struggle for their country's independence, but they also been

working in educational establishments, hospitals, and municipalities. They are also concerned about the welfare of their kith and kin, as well as the needy. They have played positive roles in the awakening of society and self-expression, without sacrificing or compromising their religious values and principles. Their huge contributions in promoting peace in their respective ways are undeniable, and Muslim women will continuously apply their rights to perform their roles in ensuring peace and harmony.

From these women, it shows that Muslim women will always strive hard to distribute goodness around the society. Although there are many criticisms that Muslim women are oppressed and discriminated, the success of Muslim women today has proven that they also can contribute to the society and become a peacemaker. It also shows that being a Muslim is not only obliged to perform mandatory worship but also responsible to incorporate Islamic values in various aspects like social, political, economic, educational and any other aspects. The values are not limited to peace but could be in many ways such as mutual respect, unity, cooperation, tolerance, respect, righteousness, justice and compassionate (Nursita & Sahide, 2019).

Therefore, despite of many challenges in today's world, Muslim women have a huge responsibility to ensure peace is taken seriously domestically and publicly as had been done by Muslim women in the past who opened the path and showed their great achievements in the peace-making process.

5.0 CONCLUSION

As a conclusion, this study found that the Hadith highlighted that women have significant roles in promoting, building, and maintaining peace. The hadiths that have been collected from two authentic Hadith collections: *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* might be few, but those Hadiths could be referred to as the primary references for women in the present day because peace is a fundamental aspect to live in a better world. Muslim women particularly, should be proud of their status and position as a believer and a woman. It is also essential to emphasise that women have rights as important as men to serve the community and ensure peace and harmony, locally and globally.

This study also discovered that the Hadith literature has full of records of women who can be a perfect example of maintaining peace, and it is also found that Muslim women are continuously contributing to building peace since the early female generations of Muslims until the present day. The ontology visualisation shown in the finding corroborates that the relationship between women and peace found in the Hadith literature is intensely significant.

Undeniably, the responsibility to search for peacefulness is everyone's regardless of race, religion, and gender. As a Muslim, the concept of peace should be interlinked to three important dimensions: peace with self (inner peace), peace with God (Allah), and peace with other creatures (human, animal, and the whole environment). Then, the ultimate peace can be achieved.

Acknowledgement

The authors wish to express gratitudes to Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia (USIM) for all the moral support.

List of Reference

Abadi, H. (2021). *Seeking and Islamic Framework towards Peacebuilding and Women's Inclusion*. London: The London School of Economics and Political Science.

- Ahmed, A. (2014). *The 500 Most Influential Muslims in the World - 2014/2015*. Amman, Jordan: The Royal Islamic Strategic Studies Centre.
- Al-'Asqalani, I. H. (1960). *Fatḥ al-Bārī Sharḥ Saḥīḥ al-Bukhārī*. (M. F. 'Abd al-Baqi, Ed.). Beirut: Dar al-Ma'rifah.
- Al-'Asqalani, I. H. (2013). *Al-Isābah fī Tamayyūz al-Saḥābah* (2nd edition). Riyadh: Dar 'Aalim al-Kutub.
- Al-Bukhari, M. I. (1997). *The Translation of Saḥīḥ al-Bukhārī*. (Muhsin Khan (Trans.), Ed.). Riyadh: Darussalam.
- Al-Siba'i, M. (1985). *al-Sunnah wa Makānatuhā fī al-Tashrī' al-Islāmī*. Beirut: al-Maktab al-Islami.
- Alsanad, A. A., Chikh, A., & Mirza, A. (2019). A Domain Ontology For Software Requirements Change Management in Global Software Development Environment. *IEEE Access*, 7, 49352-49361.
- Ali, K. (2004). "A Beautiful Example": The Prophet Muhammad Model for Muslim Husbands. *Islamic Studies*, 43(2), 273–291.
- Ali, K. (2006). *Sexual Ethics and Islam: Feminist Reflections on Quran, Hadith and Jurisprudence*. Oxford: Oneworld Publications.
- Aydin, H. (2011). Comprehending Peace in Religious Propagation in Islam. *GJAT*, 1(1), 37–42. <https://doi.org/10.7187/GJAT042011.01.01>
- Azami, M. M. (1977). *Studies in Hadith Methodology and Literature*. Kuala Lumpur: Islamic Book Trust.
- Barazangi, N. H. (2008). The Absence of Muslim Women in Shaping Islamic Thought: In Shaping Foundations of Muslims' Peaceful and Just Co-Existence. *Journal of Law and Religion*, 24(2), 403–432.
- Barlas, A. (2002). *"Believing Women" in Islam: Unreading Patriarchal Interpretations of the Quran*. Austin: University of Texas Press.
- Bauer, M. (2014). When Sisters Become Brothers: The Inclusion of Women in Egypt's Muslim Brotherhood. *Universite de Montreal*. Retrieved 25 March 2015 from <https://papyrus.bib.umontreal.ca/xmlui/handle/1866/11531>
- Fahham, A. M. (2007). Pemahaman Pengasuh Pondok Pesantren Terhadap Hadits-Hadits Misoginis. *Egalita*, 2(1), 31–47.
- Hammer, J., & Spielhaus, R. (2013). Muslim Women and the Challenge of Authority: An Introduction. *Muslim World*, 103(3), 287–294. <https://doi.org/10.1111/muwo.12013>
- Hassan, R. (1991). The Issue of Woman-Man Equality in the Islamic Tradition. In L. Grob, R. Hassan, & H. Gordon (Eds.), *Women's and Men's Liberation: Testimonies of Spirit*. 65–82. New York: Greenwood Press.
- Hassan, R. (1996). Feminist theology: The challenges for Muslim women. *Critique: A Worldwide Journal of Politics*, 5(9), 53–65. <https://doi.org/10.1080/10669929608720092>
- Hossen, B. (2017). Peace-building: Role of Muslim Women in the Twenty-first Century. In *Muslim Women's Contributions to Society*. 117–143. Kuala Lumpur: Center for Muslim World Affairs.
- Ibn al-Ṣalāḥ, U. 'Abd al-R. (1986). *Muqaddimah Ibn al-Ṣalāḥ*. (Nur al-Dīn 'Itr, Ed.). Syria: Dar al-Fikr.
- Ilyas, H., Sodik, M., & Rohmaniyah, I. (2005). *Perempuan Tertindas?: Kajian Hadis-Hadis Misoginis*. Yogyakarta: eLSAQ Press.
- Islam, N., Sharma, G. K., Ganai, R. A. (2014). Peace in the light of Qran and Traditions of Prophet Muhammad. *Asian Journal of Multidisciplinary Studies*, 2(1), 27-33.
- Kalin, I. (2005). Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition. *Islamic Studies*, 44(3), 327–362.

- Kamali, M. H. (2009). *A Textbook of Hadith Studies: Authenticity, Compilation, Classification and Criticism of Hadith*. United Kingdom: Kube Publishing Ltd.
- Kamaruddin, Z., & Moten, A. R. (2016). *Muslim Women Promoting Peace*. Kuala Lumpur: IIUM Press.
- Keddie, N. R. (1990). The Past and Present of Women in the Muslim World. *Journal of World History*, 1(1), 77–108.
- Khan, I. A. (2012). *Authentication of Hadith: Redefining the Criteria*. Herndon: International Institute of Islamic Thought.
- Khanam, Farida. (2013). *Peace-Building through Learning and Understanding* (paper presentation). International Programmes (OUCIP), Osmania University, Hyderabad [November 29, 2013]. <https://cpsglobal.org/content/peace-building-through-learning-islamic-perspective>
- Marques, E., & Ghazi, U. (2009). *The 500 Most Influential Muslims in the World - 2009*. Washington, D.C.: The Royal Islamic Starategic Studies Centre.
- Marri, M. (2011). *Muslim Female Leadership*. Pepperdine University. Retrieved 7 December 2017 from <http://search.proquest.com/docview/874962995?accountid=33993>. (874962995).
- Mernissi, F. (1991). *Women and Islam: An Historical and Theological Enquiry*. Oxford: Basil Blackwell.
- Munir, K., & Anjum, M. S. (2018). The Use of Ontologies For Effective Knowledge Modelling and Information Retrieval. *Applied Computing and Informatics*, 14(2), 116-126.
- Muslim, A. al-H. (2007). *English Translation of Sahih Muslim*. (N. al-Khattab (Trans.), Ed.). Darussalam.
- Nursita, R. D. & Sahide, A. (2019). The Concept of Peace in Islam and Its Relevance to International Relations. *Al-Albab*, 8(2), 211-224.
- Ramakrishnan, S., & Vijayan, A. (2012). A study on development of cognitive support features in recent ontology visualisation tools. *Artificial Intelligence Review*. <https://doi.org/10.1007/s10462-012-9326-2>
- Roded, R. (1994). *Women in Islamic Biographical Collections: From Ibn Sa'd to Who's Who*. Boulder & London: Lynne Rienner Publishers.
- Sayeed, A. (2011). Muslim Women's Religious Education in Early and Classical Islam. *Religion Compass*, 5(3), 94–103. <https://doi.org/10.1111/j.1749-8171.2011.00263.x>
- Schröter, S. (2008). Female Leadership in Islamic Societies Past and Present. In D. Hellmann-Rajanayagam & A. Fleschenberg (Eds.), *Goddesses, Heroes, Sacrifices: Female Political Power in Asia Volume 8 of Southeast Asian Modernities Series*, 52–73 .Illustrate., Berlin: Lit.
- Spellberg, D. A. (1991). Political Action and Public Example: 'A'isha and the Battle of Camel. In N. R. Keddie & B. Baron (Eds.), *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*. 45–57. New Haven and London: Yale University Press.
- Spellberg, D. A. (1994). *Politics, Gender, and the Islamic Past: The Legacy of A'isha bint Abi Bakr*. New York: Columbia University Press.
- Stowasser, B. (1992). The Mothers of the Believers in the Hadith. *The Muslim World*, 82(1), 1–13.
- Stowasser, B. (1994). *Women in the Qur'an, Traditions, and Interpretation*. New York: Oxford University Press.
- Suyatno. (2009). Menggugat Hadits Misogini. *Muwazab*, 1(1), 33–40.
- Tomac, A. (2011). *Debating "Islamic Feminism": Between Turkish Secular Feminist And North American Academic Critiques*. Kingston: Queen's University.
- Wahyu, H. A., M. Mustaqim, M.Z., Borham, A. H. & Hashim, A (2017). The Influence of al-Sahihayn on Popular Hadith Literatures: The Case of Khazinah al-Asrar/Jalilah al-Adhkar. *Global Journal Al Thaqafah (GJAT)*, 7 (1), 29-37. doi: 10.7187/GJAT12420170701

- Wan Cik, W.M.Y., Moktar, M.S., Ismail, A.F., Mohamad, M.Z., Salleh, A.W. (2017). A Comparative Analysis of Bay'ah during the Time of the Prophet SAW. *International Journal of Academic Research in Business and Social Science*, 7(8), 325-339.
- Yazdani, A. (2020). The Culture of Peace and Religious Tolerance from an Islamic Perspective. *Veritas*, 47, 151-168. <http://dx.doi.org/10.4067/S0718-92732020000300151>