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Investigating the Experiential Meanings in Prophet Muhammad's (PBUH) Discourse on Women: Gender Roles within the Islamic Teachings

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ABSTRACT

This mixed-method research study investigated the roles and representations of women in Prophet Muhammad's (peace be upon him) recorded sayings (or hadiths), employing transitivity analysis of Systemic Functional Linguistics. It aimed to unveil the underlying linguistic experiential resources that influence perceptions of gender roles within Islamic teachings by investigating the most common processes in hadith texts. The analysis revealed a notable emphasis on material and verbal processes, highlighting the practical and communicative aspects of gender interactions and challenging prevailing notions of a patriarchal bias in Islamic texts. The findings emphasize a Progressive depiction of women, focusing on ethical behavior, mutual respect, and dignity. This study enhances scholarly comprehension of hadith and contributes to broader discussions on gender equality in Islam, demonstrating the relevance of Islamic teachings in contemporary gender discourse. The application of Halliday's transitivity system offers valuable insights into how agency and gender roles are linguistically constructed, advocating for a balanced and respectful portrayal of women in religious contexts.

| **KEYWORDS** | Feminist Linguistics, Gender Roles, Hadith Literature, Islamic Teachings, Prophet Muhammad (PBUH), Religious Texts Analysis, Systemic Functional Linguistics (SFL), Transitivity Analysis |

Introduction

The portrayal of women in religious texts has been a subject of ongoing debate and scholarly inquiry. The recorded sayings (or hadiths) of Prophet Muhammad (peace be upon him, hereafter PBUH), serve as a fundamental aspect of Islamic tradition, offering guidance on various subjects. Hadiths are secondary sources of Islamic law after the Qu'ran. However, the specific roles and positions attributed to Muslim women within hadith literature remain an area ripe for deeper understanding and analysis. Halliday (2014) argues that language goes beyond being a mere reflection of reality; it actively shapes our perception of the world through language choices.

The present mixed-method research study aimed to examine the utilization of language strategies in prophetic hadiths on women, particularly focusing on how these strategies construct meaning. It employed a transitivity analysis of Systemic Functional Linguistics (SFL). Transitivity analysis, a core concept within SFL, provides a powerful lens for this investigation, delving into the grammatical structures used to depict actions and processes within a text. By analyzing these structures, one can move beyond simply comprehending the surface-level content of hadiths on women and, instead, analyze the deeper mechanisms by which messages about women's roles and positions are conveyed through hadith. This study utilized transitivity analysis to investigate the extent to which hadith discourse acknowledges and includes women. By systematically analyzing the

grammatical structures employed in hadiths, we can explore the roles attributed to women in hadiths, the characteristics associated with these roles, and the factors influencing the selection and use of specific hadiths.

Previous studies have highlighted women's diverse and significant responsibilities within hadith discussions, encompassing roles related to humanity, societal well-being, leadership, and ethical conduct. While these findings offer a potentially positive portrayal of women in hadith, a more nuanced understanding requires a deeper analysis of the linguistic choices employed, particularly through the lens of agency and empowerment. The findings of this research may hold significant implications for pedagogy and future research on Muslim women. By understanding how language shapes the representation of women in hadith, we can gain valuable insights into the historical and ongoing conversation about women's roles within Islamic societies. This can inform more inclusive educational approaches and pave the way for further exploration of the evolving understanding of gender roles within Islamic discourse.

The study aimed to achieve the following objectives: 1) explore the representation of the experiential meanings in hadiths on women using SFL's transitivity system; 2) identifying recurring patterns and trends in how hadiths depict women's roles and agency through transitivity choices (e.g., participants, processes, and circumstances); and 3) exploring how these transitivity patterns contribute to the overall construction of gender roles within the hadiths.

Literature Review

Theoretical framework

Language functions can be categorized into three main types: ideational, textual, and interpersonal (Halliday, 2014). Three of these entities are commonly referred to as metafunctions. The concept of ideational meaning pertains to the clause's role as a representation through the Transitivity system and the logical relations between clauses. The concept of interpersonal meaning pertains to the interchange of meaning inside a phrase through MOOD and modality, whereas the textual meaning is related to the output where the ideational and the interpersonal meanings are interwoven into a textual whole through the system of Theme/Rheme, i.e. the message conveyed by the clause. The ideational function refers to the utilization of language as a means to convey experiential meanings and facilitate the exchange of information. When the primary focus is on these meanings, the primary objective is to convey information through the Transitivity system in a manner that facilitates rapid and effortless comprehension (Halliday, 2014). In terms of the definition of transitivity, Halliday (2014, p. 181) defines it as "a system of the clause, affecting not only the verb serving as Process but also participants and circumstances." Transitivity is recognized as a system that focuses on the process of encoding and decoding the experience and knowledge of individuals (Zheng et al., 2014). The transitivity system includes six core process (or verb) types (Halliday, 2014). These processes categorize the way clauses represent actions, events, and states of being:

1. Material Process: This process focuses on actions and events, typically involving an actor and an object being acted upon. (e.g., The woman **cooked** dinner).
2. Mental Process: This process deals with mental states and experiences. (e.g., She **felt** happy).

3. Relational Process: This process describes states of being (e.g., He **is** a teacher) or attribution (e.g., The teacher **is** kind).
4. Behavioral Process: This process focuses on human behavior, with the participant behaving in a certain way (e.g., He **smiled**).
5. Verbal Process: This process deals with communication and saying things (e.g., The man **spoke** to the people).
6. Existential Process: This process simply indicates existence (e.g., **There is** a man over there).

By analyzing process types in Prophet Muhammad's (PBUH) hadiths concerning women, researchers will gain insights into how language is used to represent women's roles and agency in Islam and how different participants are positioned within the text.

Additionally, Eggins (2004) describes one of the structural components of the phrase through transitivity analysis. Transitivity provides clarity regarding the manner, agent, and object of an activity. It also highlights the substance of the language. The content itself can be a potent representation in the language of reality, encompassing ongoing activities, events, emotions, and existence. The aforementioned events are organized within the semantic framework of language and conveyed through the grammatical structure of the clause. This study focused on the analysis of sentence structure, specifically examining the representation of processes, participants, and circumstances within these processes. By analyzing the transitivity system, one can decipher the construction of the situation's field, i.e., what is going on? The consideration of the type of process within the transitivity system is crucial, as the process itself serves as the primary means of analyzing transitivity.

Integrating Halliday's (2014) Transitivity and Agency in hadith Analysis reveals that Halliday's framework is particularly valuable for feminist analysis due to its emphasis on agency, a core concept in feminist ideology (Canning, 2023). It serves as a methodological tool for dissecting how texts construct subjects as active or passive entities, illuminating the power dynamics and gender roles embedded within discourse. This is especially relevant for analyzing religious texts such as hadiths. According to Eggins (2004), circumstances provide additional details that accompany the main process in a clause or a sentence through the use of adverbial or prepositional phrases. The circumstantial elements provide context about action or state of being, enhancing our understanding of both physical actions and internal experiences. They may refer to time (when), place (where), cause (why), matter (about what), accompaniment (with whom) beneficiary (to whom), and agent (by whom). For the purpose of the study agents are relevant to be investigated in terms of circumstances.

Researchers have thoroughly examined the primary sacred text of Islam, the Qur'an (2020, 2022; Alamiri & Mickan, 2016; Alamiri & Alyousef, 2014), and translated religious texts (Malik et al., 2021), employing SFL as a theoretical framework to gain insights into its use of linguistic features. For instance, Alamiri's (2020, 2022) and Alamiri and Alyousef's (2014) studies investigated the textual features of the Qur'an through SFL, challenging traditional interpretations and highlighting its coherence through cohesive devices. explored narrative registers, ellipsis, and the broader textuality of the Qur'an, offering insights into its meaning-making processes within linguistic frameworks. Alamiri (2022) and Alamiri and Alyousef (2014) investigated the textual features of the Qur'an through SFL, challenging traditional interpretations and emphasizing its coherence through the use of cohesive devices. The researchers explored ellipsis within the Qur'anic narratives as a dialogue controlled by grammatical and lexical devices. Alamiri (2020) argues that the Qur'an, like any other literary text, possesses textuality, a

network of semantic relations that bind its parts together and imbue it with meaning (Halliday & Hasan, 2014). He critiques the limitations of existing scholarship, which often prioritizes religious interpretations over the Qur'an's inherent textual features (Alamiri, 2020). Along similar lines, Alamiri and Mickan (2016) examined Qur'anic narratives through the analytical lens of SFL. The article focuses on a specific passage from the Qur'an (Surah 19, verses 41-50) that narrates the story of Abraham. The authors argue that this passage is a prime example of the narrative register within the Qur'an. SFL offers a framework for analyzing language by considering various aspects of the communication. These include the context surrounding the communication and the three language metafunctions. By analyzing the language choices in the Qur'an through this framework, the authors aimed to unlock a deeper understanding of how the text constructs meaning and interacts with its readers. Alamiri's (2022) study challenged the traditional Arabic view of ellipsis (omission of words) in the Qur'an. Typically, scholars focus on reconstructing missing elements within sentences ("taqdīr"). Alamiri argues this approach highlights the role of ellipsis in connecting ideas across the Qur'an's text, a concept absent in traditional linguistics. He employed SFL in the analysis of ellipsis. Alamiri suggests that ellipsis may not be as critical for cohesion in the Qur'an as traditionally believed. The Qur'an might rely more on referencing and stylistic techniques. Ultimately, Alamiri argues that SFL offers a deeper understanding of the Qur'an's meaning-making and could contribute to the overall theory of ellipsis in Arabic.

However, there is a noticeable lack of research studies that apply SFL to the recorded sayings and practices (hadiths) of Prophet Muhammad (PBUH). The research gap emphasizes the importance of conducting a more comprehensive linguistic analysis on how hadith employs language to shape gender roles and the ways in which women engage with Islamic tradition. SFL was employed in the present study because it is capable of providing us with a more profound understanding of how hadith influences our perception of women's empowerment and role in Islamic discourse. As stated earlier, Halliday's (2014) system of Transitivity stands out as a valuable tool for detecting feminist ideology, as it focuses on the concept of agency, which is a central tenet in feminism (Canning, 2023). In addition, Burton (1982) suggests that the Transitivity system can be helpful in understanding how messages are linguistically decoded and the underlying ideological messages they convey.

Sultan's (2023) study addressed this gap by employing a feminist stylistic analysis of the Prophet's hadiths on women, utilizing speech act theory, semantic field analysis, and Halliday's (2014) SFL Transitivity system to reveal how language constructs gender within these religious texts. The findings related to transitivity analysis revealed that the processes found in the Prophet's hadiths are behavioral, relational, material, and mental. The parallelism involved in the Prophet's statements indicates the equality between men and women, invalidating the claim of male-dominated Islamic society. However, as the study's data comprised only 18 hadiths (1088) words, the findings cannot be generalized. This research contributes to the ongoing discussion about women's representation in Islam by offering a linguistic analysis that challenges prevailing stereotypes. It highlights the importance of examining religious texts through a feminist lens to uncover potentially hidden messages of empowerment.

Furthermore, Islamic texts beyond the hadith and Qur'anic texts have also been subjected to SFL analysis, as demonstrated by Malik et al. (2021) and Jabeen et al. (2022). Malik et al. (2021) investigated the construction of meaning across translated religious texts, specifically focusing on the translation of Muhammad Iqbal's "The Reconstruction of Religious Thought in Islam." They employed transitivity analysis to investigate how grammatical choices impact the transfer of ideational meaning in the translation process.

Their study highlights the applicability of SFL in analyzing a diverse range of Islamic texts beyond the hadith literature, providing insights into the linguistic nuances and implications of translation within religious discourse. Transitivity, in this context, refers to the analysis of clause structure, focusing on participants, processes (actions or states), and circumstantial elements. The findings reveal a higher frequency of relational processes (focusing on states of being) in the target text (Urdu translation) compared to the source text (English), which employed more existential processes (processes of existence). This difference in process types suggests a potential shift in conveyed meaning, possibly due to the translator's interpretation, stylistic preferences, or limitations of the Urdu language. The study highlights the importance of transitivity analysis in understanding how meaning is constructed in translations, particularly religious texts where cultural specificity plays a crucial role. Jabeen et al. (2022) analyzed the Last Sermon of Prophet Muhammad (PBUH), employing Halliday's Transitivity system to reveal the sermon's linguistic structures and functions. The findings revealed the predominance of relational processes, emphasizing the role of establishing relationships and defining attributes. Additionally, findings identified a significance presence of mental processes, indicating the prophet's focus on cognition and consciousness. While less frequent, material processes, are also present in the prophet's Last Sermon, reflecting the description of actions and events. Jabeen et al.'s (2022) study provides a unique perspective on the Prophet's final message and its linguistic construction.

To sum up, the reviewed literature indicates the pertinence of investigating the extent to which hadith discourse acknowledges and includes women to explore the roles attributed to them in hadiths, the characteristics associated with these roles, and the factors influencing the selection and use of specific hadiths.

Material and Methods

Research Design

The current investigation utilized a mixed-method research design, incorporating both quantitative and qualitative aspects for data analysis. The quantitative analysis was employed to determine the frequencies and percentages of the six process kinds, namely material, mental, relational, behavioral, verbal, and existential. Following the quantitative analysis, a qualitative approach was employed by investigating how the various processes are used to convey specific messages, depicting relationships, and revealing underlying sociocultural norms.

Data

The data in the corpus consisted of 9,000 words from online hadith websites. A collection of hadiths on women were collected from two reliable Islamic sources, Sunnah and Durrar Sunnah websites, which exclusively provide English translations of the teachings of Prophet Muhammad (PBUH) regarding women, i.e. women taking different social roles such as wives, daughters, mothers, and sisters. This involved consulting prominent hadith collections like Sahih Bukhari and Sahih Muslim, and scholarly compilations focusing specifically on hadiths on women.

Data Analysis

Since the research involves analyzing religious texts, careful consideration was given to respecting Islamic sensitivities. The hadiths were treated with reverence and

were analyzed within their proper context. The focus was on understanding the linguistic construction of meaning, avoiding any interpretations that could be disrespectful to Islamic traditions. The UAM Corpus Tool (O'Donnell, 2011) was employed to facilitate large-scale analysis and enhance the robustness of findings. This tool allows for the efficient coding and identification of transitivity patterns within the selected hadiths. The UAM offers functionalities specifically suited for annotating transitivity patterns in texts in terms of participants, processes, and circumstances. By examining these patterns through the lens of SFL and with the aid of the UAM Corpus Tool, we can gain valuable insights into how hadiths linguistically construct meaning about gender roles and relations.

Validity and Reliability

To ensure the validity and reliability of the findings, the following measures were implemented. The frequencies of each transitivity process were calculated per 100 words of hadiths. This method normalizes the data for comparison and allows for more reliable claims about the prevalence of certain process types. By employing a quantitative approach, utilizing the UAM tool, and implementing measures to ensure validity and reliability, this study aimed to gain valuable insights into how hadith discourse constructs meaning about the roles and positions of women within the Islamic teachings.

Results and Discussions

Based on Halliday's (2014) transitivity system, the selected hadiths of Prophet Muhammed (PBUH) contain processes that hold ideological significance, emphasizing a progressive perspective on women (Table 1). The selected hadiths illustrate the important positions that women hold within the Islamic community, specifically as spouses and mothers.

Table 1
Frequency distribution of transitivity processes in Prophet Mohammad's hadiths on women.

Clause Type	Occurrences in speech	Percentage (%)
Material Processes	619	47.80
Verbal Processes	289	22.32
Relational Processes	253	19.54
Mental Processes	121	9.34
Existential	13	1.00
TOTAL:	1295	100%

The most frequently used processes in the collected hadiths on women refer to material processes (47.80%), illustrating the actions prescribed or described in various scenarios and emphasizing the practical aspects of the teachings of prophet Mohammad (PBUH). Verbal processes were the second most frequently used processes (22.32%), highlighting the importance of communication and speech in the roles of women within the Islamic teachings. Additionally, the Prophet Muhammad's (PBUH) speech made extensive use of relational processes, which are characterized by a concentration on the roles, states, and interactions that exist between individuals (19.54%). This reflects the social and ethical issues that the Prophet Muhammad (PBUH) emphasized in the teachings of Islam. Mental processes, however, were less frequent (9.34%), indicating a focus on physical actions and behaviors rather than internal thoughts or emotions. Existential processes were minimally represented, constituting just (1.00%) of the processes, and thus will not be a primary focus of our analysis in this section.

Overall, the prevalence of material and verbal processes emphasizes the importance of interpersonal dynamics and practical application of Islamic teachings in women's discourse. Additionally, the emphasis on relational processes suggests the significance of community and relationships in Islamic teachings. This focus on practical application and interpersonal dynamics reflects the holistic approach to spirituality and daily life in Islam.

Material Processes

The findings revealed that men are consistently directed by the Prophet (PBUH) to adopt positive behaviors towards women through the use of imperative statements (Table 2).

Table 2
Examples of material processes

Clause	Process Type	Participants
"To **feed** her when you have your food, to **give** her clothes to **dress her** when you wear clothes, not to slap the face."	Material	**Actor**: The one providing care (implicitly a husband or caregiver) **Affected**: The one receiving care (implicitly a wife or dependent)
"They (women) have rights over you (the men) to **provide** them with their sustenance and clothing in a reasonable manner."	Material	**Actor**: The men (providers) **Affected**: Women (receivers of care)
"When someone **spends** on his family seeking his reward for it from God, it counts to him as sadaqa."	Material	**Actor**: Someone (the person spending) **Beneficiary**: His family **Goal**: Seeking reward from God **Result**: It counts as sadaqa (benevolence)

The material processes found in the hadiths of Prophet Muhammad (PBUH) showcase his progressive stance on women's issues. The Prophet (PBUH) instructs husbands to attend to their wives' material needs by ensuring they have sustenance and clothing, and to treat them with respect, explicitly discouraging any form of physical violence. The importance of upholding women's rights is emphasized in various hadiths through the repetition of these instructions.

This combination of material and psychological guidance forms a comprehensive framework for ensuring the rights and respectful treatment of women, thereby challenging the prevailing perceptions of a patriarchal Islamic society. Additionally, men are depicted as actors, and women as beneficiaries of the actions (Table 2). This representation underscores men's duties towards their partners. By emphasizing the importance of treating women with respect and providing for their needs, the Prophet (PBUH) aimed to establish a more equitable and compassionate society. This approach reflects a deep commitment to upholding women's rights and promoting gender equality within the Islamic community. Directives for men to provide for women materially, such as feeding and clothing, exemplify material processes where men are agents and women are often beneficiaries. This setup not only reflects traditional gender roles but also highlights a protective and caring aspect of male agency. The ethical weight attached to these actions underscores an empowered form of agency that supports dignity and justice, aligning with feminist principles advocating for fairness and equality.

Verbal Processes

The verbal processes derived from the hadiths, provide significant insights into the nuanced communication dynamics between Prophet Muhammad (PBUH) and his wife (Table 3). These exchanges are not merely informational but also deeply

interpersonal, reflecting a sophisticated level of emotional intelligence and mutual understanding within their relationship, setting a great example for Muslims.

Table 3
Examples of verbal processes

Clause/Statement	Process Type	Participants
She **told** that Allah's Messenger (PBUH) said to her, "I know when you are pleased with me and when you are angry with me."	Verbal	**Sayer**: Prophet Muhammad (PBUH) **Receiver**: His wife
She **asked** how he knew that? He replied that when she was pleased with him she said, 'No, by the Lord of Muhammad,' but when she was angry with him she said, 'No, by the Lord of Abraham'.	Verbal	**Sayer**: His wife **Receiver**: Prophet Muhammad (PBUH) **Content:** Inquiry about the method of knowing her emotional state
"She then **said**, 'I swear by Allah, Messenger of Allah, that that is so; it is only your name that I omit."	Verbal	**Sayer**: His wife **Receiver**: Prophet Muhammad (PBUH) **Content**: Affirmation of the Prophet's observation

The first clause- She told that Allah's Messenger (PBUH) said to her, "I know when you are pleased with me and when you are angry with me."- highlights the Prophet's ability to recognize his wife's emotional states. This indicates a high degree of empathy and attentiveness, qualities essential for maintaining strong personal relationships. The Prophet Muhammad (PBUH) used this knowledge not to manipulate but to maintain open lines of communication and to address any concerns proactively.

In the second clause, "She asked how he knew that and he replied that when she was pleased with him she said, 'No, by the Lord of Muhammad,' but when she was angry with him she said, 'No, by the Lord of Abraham.' This interaction shows active engagement from both parties. The wife's inquiry and the Prophet's response demonstrate a healthy relationship where both parties feel comfortable discussing their feelings openly. This openness fosters trust and deeper understanding, reducing assumptions and misconceptions.

The final clause, "She then said, 'I swear by Allah, Messenger of Allah, that that is so; it is only your name that I omit'." serves as an affirmation of the Prophet's observations. This affirmation not only validates the Prophet's perceptiveness but also reinforces the wife's agency in choosing how to express her emotions. The exchange of discursive roles between the Prophet and his wife indicates a balance of power and respect within their communication, where both individuals' perceptions and expressions are valued.

These verbal interactions in the hadiths underscore the importance of communication in building and sustaining a healthy marriage based on mutual respect and understanding. They reflect a progressive approach to gender dynamics, where both partners are seen as active participants in managing their relationship. The Prophet's role in these dialogues exemplifies a model of respect and emotional engagement that contradicts common stereotypes of gender roles in traditional societies. This analysis not only enriches our understanding of the hadiths but also contributes to broader discussions on gender equality and the dynamics of marital communication in religious contexts. These examples illustrate the verbal interactions and communication dynamics present in hadith literature, showcasing the dialogues and exchanges between Prophet Muhammad (PBUH) and individuals, particularly his wife, as recorded in the hadiths.

Relational Process

The relational processes in the analyzed hadiths include both relational identifying and attributive processes (Table 4). They reflect an intricate portrayal of social roles, moral values, and interpersonal dynamics within the Islamic community. The hadiths frequently characterize women, particularly virtuous women, as valuable and esteemed within society. The phrase "a virtuous woman (wife)" elevates the status of women by aligning their value with cherished and esteemed qualities. These relational identifying processes not only define a woman's role but also underscore the respect and admiration they command, rooted in the community's ethical and spiritual values. Moreover, the relational process highlights the significant impact of a woman's character on household and societal happiness or misery, as seen in the fifth hadith (Table 4): "Four things contribute to happiness: a virtuous woman, a spacious home, a good neighbor, and a comfortable ride. Four things contribute to misery: a bad neighbor, a wicked woman, a bad ride, and a cramped home." This demonstrates the belief that women play a crucial role in influencing the well-being of their households and communities. It emphasizes the idea that the moral and ethical constitution of women directly affects the broader community's well-being.

Table 4
Examples of relational processes

Clause/Statement	Process Type	Participants and Attributes
"The most precious thing in the world **is** a virtuous woman (wife)."	Relational Identifying	**Token**: A virtuous woman (wife) **Value:** The most precious thing in the world
"A woman **is** married for four things, i.e., her wealth, her family status, her beauty and her religion. So, you should marry the religious woman (otherwise) you will be a loser."	Relational Identifying	**Token: a woman** **Value:** her wealth, her family status, her beauty and her religion.
The Prophet (PBUH) said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."	Relational Identifying	**Token:** The best women **Value:** are the riders of the camels and the righteous among the women of Quraish Token: They Value: the kindest women to their children in their childhood and the more careful women of the property of their husbands
"A woman who has been previously married should not be married until her permission is asked."	Relational Identifying	**Token:** her permission Value: asked
"Four things contribute to happiness: (are implied) a virtuous woman, a spacious home, a good neighbor, and a comfortable ride. Four things contribute to misery: a bad neighbor, a wicked woman, a bad ride, and a cramped home."	Relational Attributive	**Carrier**: A virtuous woman (wife) / an unrighteous woman (wife **Attribute**: From (the signs of) happiness (prosperity) / from (the signs of) misery
"All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman **is** the shepherd of the house of her husband and she **is** responsible. Each of you is a shepherd and each is responsible for his flock."	Relational Attributive	**Carrier:** A woman (wife) **Attribute:** A shepherd (guardian) over her husband's house and is responsible for it

"The believers who show the most perfect Faith **are** those who have the best behavior, and the best of you **are** those who are the best to their wives."	Relational Attributive	**Carrier:** The best of you **Attribute:** Those who are the best to their wives

The sixth hadith states that every married woman (wife) is a shepherd (guardian) of her husband's house and she is responsible for her flock. This portrays women as key figures in managing household affairs, entrusted with significant responsibilities. This relational process highlights women's proactive and managerial roles within the family, aligning their role with that of a guardian. Another aspect of relational processes in the collected hadiths is how they set standards for male behavior towards women. The relational attribute process in the last example, "And the best of you are those who are the best to their wives," sets an ethical standard for men, indicating that their moral excellence is judged by their treatment of their wives. This hadith encourages men to treat their wives with fairness, promoting gender equity and respectful relationships.

Mental Process

The investigation of mental processes reveals the intricate methods via which Islamic doctrines promote ethical conduct, respect, and impartiality (Table 5). These moral and ethical imperatives are entrenched inside the writings, going beyond just linguistic form.

Table 5
Example of a mental process

"A believing man **must not hate** a believing woman."	Mental	**Sensor**: A believing man **Phenomenon:** A believing woman

The imperative structures found in the hadith, such as the command against enmity, have a twofold purpose. First and foremost, they expressly guide behavior by establishing unambiguous expectations for the conduct of believers. Furthermore, they emphasize the ethical significance of these expectations. Imperatives are straightforward and therefore employed to authoritatively order or forbid particular behaviors, effectively portraying the significance of the instructed conduct within the religious and societal frameworks of Islam.

The explicit instruction for a male believer to refrain from harboring hatred towards a female believer serves as a prime example of the wider Islamic principles about the treatment of women. This instruction not only helps to avoid bad emotions, but also promotes a mindset of respect and decency towards women. It not only opposes explicit acts of injustice, but also discourages the nurturing of internal negativity, which could lead to detrimental actions.

This directive is a component of a broader discourse found in Islamic teachings that highlight the importance of showing respect for the rights of others and upholding fair relationships. The hadith implicitly encourages justice and equity in interpersonal relationships by advocating the non-hatred of women. This method to conflict resolution is proactive, aiming to avert conflicts by directly addressing the underlying emotional attitudes that can give rise to injustice or disrespect.

The application of this hadith is not restricted to individual emotions but encompasses a wide range of life circumstances involving interactions between men and women. By establishing a norm of emotional behavior, it provides guidance to adherents in matters of domestic life, interpersonal relationships, and engagement with the

community. The Prophet's utilization of this imperative structure functions as a directive for appropriate behavior that is under the fundamental principles of compassion and fairness promoted by Islam. By admonishing men against cultivating negative feelings like animosity towards women, these teachings foster the development of a more cohesive and nurturing community. This directive aims to remove any societal conventions that may condone or even promote unfavorable attitudes towards women, instead fostering a culture of mutual respect and comprehension.

The verbal exchanges, analyzed through Halliday's lens, revealed a nuanced use of language that affects how agency is distributed. The Prophet's perceptiveness and his wife's ability to articulate her emotional state through changes in her speech illustrate verbal processes deeply entwined with personal agency. These interactions convey information and shape relational dynamics, showcasing an egalitarian form of communication where both parties exercise agency. Such dynamics are seen through a feminist perspective as promoting mutual respect and understanding—key tenets of gender equality. The Prophet's engagement in meaningful dialogue and his respectful acknowledgment of his wife's feelings reflect a progressive stance on women's autonomy and voice.

To summarize, examining this hadith using the concept of transitivity and its emphasis on mental processes reveals the text's grammatical complexities and highlights the significant moral and ethical ideas it expresses. These teachings play a crucial role in influencing the behavior of individuals and, consequently, the wider Islamic community, promoting fair and respectful interactions. The depiction of agency in these narratives often revolves around mutual respect and understanding within relationships, crucial for feminist interpretations that value equitable interpersonal dynamics. The material and verbal processes underscore ethical obligations that align with feminist advocacy for rights and responsibilities, challenging patriarchal norms and promoting a more balanced portrayal of gender roles. Effective communication, highlighted in the hadiths through Halliday's transitivity system, reinforces the importance of voice and dialogue in establishing and maintaining healthy relationships, a core aspect of feminist ideology.

In conclusion, employing Halliday's transitivity system as a lens for analyzing the hadiths uncovers deeper insights into how agency is portrayed and its implications for understanding gender roles within Islamic teachings. This analysis not only enriches our understanding of the texts but also contributes to broader discussions on gender equality and feminism in religious contexts.

Conclusion

The utilization of Halliday's (2014) transitivity system to analyze hadiths provides a nuanced understanding of gender dynamics within Islamic texts. By categorizing interactions into material, verbal, relational, mental, and existential processes, this analysis reveals how Prophet Muhammad (PBUH) not only advocated ethical behavior but also actively promoted a culture of respect and dignity towards women. These findings challenge common misconceptions of a patriarchal bias in Islamic teachings, highlighting a progressive stance on gender equality and mutual respect instead.

The quantitative and qualitative analyses of these texts demonstrate a predominant emphasis on material and verbal processes, which facilitate practical and communicative actions fostering equitable relationships between genders. Specifically, material processes emphasize the provision of necessities and care, aligning with

feminist principles advocating for the protection and empowerment of women. Meanwhile, verbal processes underscore the importance of communication in understanding and respecting women's roles and emotions.

This comprehensive approach illustrates the potential of linguistic tools to uncover deeper meanings within religious texts and to provide insights that support broader discussions on gender equality. The findings from this study contribute significantly to the discourse on women's rights and roles within Islam, offering a balanced view that encourages further exploration and understanding.

In essence, the application of SFL through Halliday's approach to language enriches our interpretation of hadiths, demonstrating that the teachings of Islam, as articulated by Prophet Muhammad (PBUH), align inherently with principles of fairness, respect, and justice for all, regardless of gender. This alignment with contemporary movements towards gender equality reinforces the relevance of Islamic teachings in modern discussions about gender relations.

Furthermore, the Prophet's speeches emphasize collaboration with women's male counterparts and support the belief in women's capacities and significance. Contrary to the perception that Islamic texts limit women's agency, the Prophet's speeches consistently present women as equals, employing discursive techniques to establish this perception. His discourse is characterized by a complete rejection of anti-feminist directives, promoting gender equality and condemning oppressive practices and beliefs. This emphasis on gender equity and advocacy for women's rights demonstrates a clear lack of gender bias and a strong stance in favor of empowering women within the Islamic community.

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