

## Analyzing the Narrative Function of Narrator Character in Hadith

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### ABSTRACT

*The study explores the narrative of Narrator Character in Hadith. The focus of the study was to explore the structural and functional aspects of the content of the Hadith in which the narrator is acted as character. The researcher uses Barthes model for Structural and functional Analysis of the selected Hadiths and for exploring the narrative phenomenon of narrator character in the Hadiths. Data was collected from the Bukhari Sharif (An Authentic Book of Hadith). The researcher analyzed the Hadiths and explored the role of narrator, spatial features, Mood, Discourse, Cardinal functions, catalyst, indices, setting and point of view in the Hadiths. The Analysis of the study shows the Hadiths in which Prophet (PBUH) acts as the narrator character and I-narrator 1st person objective makes it as Homodiegetic narratives. The data shows that in the Hadiths the narrator is given the role of Homodiegetic narrator. The setting of the Hadiths is formal and serious due to the theme under discussion. The study also reflects that in the Hadiths the I- narrator makes the narrative more authentic and narrator character in the Hadiths is an inspiration for the narrates as well. Moreover, the discourse is direct in the narrator character Hadiths and as far as functions are concerned both cardinal and catalysis functions are performed represent the actions in an effective manner.*

**Keywords:** Narrator, Character, Discourse, Cardinal functions, catalyst, indices

### INTRODUCTION

In the past many works have been done on Qur'an and Hadiths by many Asian and Western Scholars<sup>1</sup> and discussed the different narratives perspectives in both Quran and Hadith but no work is carried out on the narrator character as part of the action represented in narrative of Hadiths. The current paper shall endeavor in this aspect and specifically exploring the form and function of narrator character in the Hadith. It is anticipated that the current research work will shed light on the aspect of narrator character in Hadith which is not yet been much explored and will surely be an addition to the existing literature. The current paper begins with the brief introduction of the literature produced on hadiths and specifically on the topic of narrator character. Moreover, it discusses the Barthes' Structural Analysis Model and then the analysis of the Hadiths is discussed in the light of Barthes Model. Moreover, the study explores the structure and sequence of the narrator character narrative and type of discourse used in the Hadiths by the narrator.

### LITERATURE REVIEW

The Hadiths is the saying of the Holy Prophet PBUH. Azmi (2014) states that Hadiths are saying of the Prophet PBUH and these consists of life events and speeches of the prophet acknowledged by all sects of

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<sup>1</sup> Ayaz Afsar (2006) A Discourse and Linguistic Approach to Biblical and Quranic Narrative Vol 45. No.4 IRI IIU, Islamabad; Todd Lawson the Quran and Epic (Edinburg Press Published in 2014); Angelika Neuwirth, Quran and History (Edinburgh University Press, published 2003); Amer Latif, Quranic Narrative (Stony University, Published 2009)

Muslims and Hadiths are good source to determine the Sunnah. The Hadiths consists of two parts the Matn (متن) and the chronological list of the people who narrated it. In the current paper I will only focus on the structural analysis of first part of Hadith, narrative texts (Matan متن) and specifically narrator character. The narrative is the point of view which a narrator implies or intend to convey to the narrates and Ball (1985) states that in any narrative the most vital role is of narrator as the identity of the narrator, the degree to which that identity is included in the narrative and the way the narrator includes him or her in any narrative contribute to meaning. Furthermore, he also states that the characters which are introduced in the narrative also plays vital role in representing an event or state. In addition, Ball (1985) also discusses two types of narrators one who is involve in narrative and the other one who doesn't. he says that the narrative in which narrator is involve is first person narrative and in which narrator is not involve is third person narrative. The same idea is also explained by many narratologists in literature. Furthermore, Prince (1984) distinguishes between the signs of first person narration<sup>2</sup>, second person and third person and in addition he also categorizes the narrator as one who is part of action and one is not the part of the action in the narrative. Moreover, he discusses the features of a narrator like intrusiveness, self-consciousness and reliability. Prince (1984) also briefly discusses that those narratives in which narrator is character can be assigned major, minor, observer or protagonist roles in the narratives and the narrator can be part of one event or situation but not in the other. On the other hand, the idea of narrator and its typology was briefly discussed by Genette (1993) who coins the terms Homodiegetic and Heterodiegetic and intra and extra diegetic for the same concepts which Ball discusses. Moreover, O'Neill (1994) also discusses the concept of narrator and he says that there can be single narrator or multiple narrator of a narrative. Booth (1988) discusses the reliability of a narrator and unreliability and he says that if the narrator actions are compatible to reader then he is reliable otherwise he is unreliable. Conrad (1994) also discusses the features of extradiegetic and intradiegetic narrator and says that and says that voice of narrator in any narrative is important and plays role in meaning. Phelan (2005) states that the way any narrator present a narrative has an impact on its narrates. The current paper analyzes the Hadiths in which narrator is part of actions which are being narrated and discusses the form and functions of the narrative of narrator character in Hadiths. Furthermore, the study explores the linguistic features, setting which contribute in the meaning of the narrative

### **Research Questions**

The study aims to explore the following research question:

1. How does the narrator character is represented in the Hadiths ?
2. What is the narrative of Narrator character in the actions represented in Hadiths?.
3. What type of form and function is there in the narrative of narrator character in Hadiths ?

### **Research Objectives**

The study aims to :

1. Find the narrator character representation in the Hadiths.
2. Role of Narrator character in the actions represented in Hadiths.
3. To elaborate the form and function in the narrative of narrator character in Hadiths.

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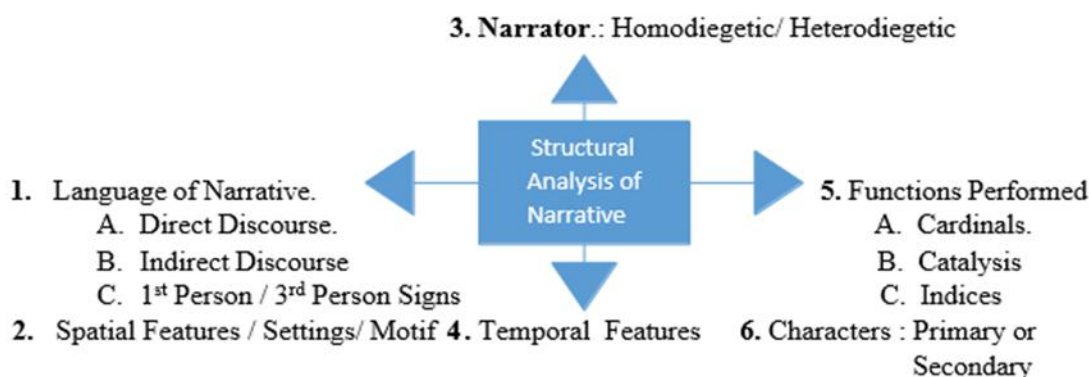
<sup>2</sup> by an 'I' and whether or not he is intrusive, self-conscious or reliable, the narrator may or may not be a participant in the events he recounts. When he is, we usually speak of a first-person narrative because the first person narrates Prince (1984) P. 13-14

<sup>3</sup>Genette (1980) Homodiegetic character of Narrative, Heterodiegetic one who is not character of narrative.

## METHODOLOGY AND THEORETICAL MODEL

The current study analyzes the selected Hadiths from Bukhari. There are many models. The study uses the Ronald Barthes (1975) Structural Analysis Model of narrative for analysis of the form and functions in the narrative of narrator character Hadiths. Azmi (2014) states that there are seven famous collections of Hadith's books which consists of large collections of Hadiths; Sahih of Bukhari (7397); Sahih of Muslim (12000); Sunan of Abu Daud (5274); Sunan of Tirmizi (3956); Sunan of Nasa'i (5758) and Sunan of Ibn Majah (4341). For the current study the researcher collected the narrator character Hadiths from Sahih of Bukhari as it is considered the most authentic collection of Hadiths.

In the light of the model the current study discusses the elements of structural analysis like language of narrative, Levels of meanings, Functions and classes of functions and he further discusses the difference between cardinal and catalyzes functions, Functional Syntax for sequencing the functions, structural status of characters, communication of narration (Giver and Receiver) and the narrative situation in the Hadiths in which narrator is character. Barthes (1975) discusses the language of narratives and differentiates the sentence from discourse and says that linguistics ends with sentences whereas narrative discourse is usually first person or third person depending on different contexts represented in the narratives. As far as functions are concerned he discusses there are cardinal, catalyzes and indices functions in a narrative and he states that Cardinal functions are important for any narratives and he calls cardinal functions as nuclei and he further discusses that progress of the story depends upon the cardinal functions.



**Fig. 1. Structural Analysis Model Ronald Barthes**

In the above model the elements of form and functions are given which are being explored in the Narrative of Narrator Character and these elements in the narrative of Hadiths are helpful in enhancing the understanding of the motif of the Hadiths and the role of Narrator Character in the narrative under discussion and the study explored these elements in the narrative of narrator character.

## DATA ANALYSIS

In this section the data analysis is presented. The analysis focused to explore the structural elements like linguistic signs of discourse, Role of Narrator, type of setting, Type of discourse, Functions performed, purpose, subject, reference, mood of narrator.

<sup>4</sup> Barthes (1975) narrative discourse is actor-oriented, while 'procedural' is goal-oriented, 'expository' is subject-matter oriented and 'hortatory' is addressee oriented. P.8

**Table 1: ( Hadith is attached in Appendix A-1)**

<b>Category</b>	<b>Information</b>	<b>Example</b>
Character/s	<b>Primary</b> The Prophet PBUH <b>Secondary</b> Allah, Women, Husbands	The Prophet Said..... Women who were..... Disbelieve in Allah..... Ungrateful to their husbands.....
Narrators	Primary Explicit	Homodiagetic
Narrator in Actions	Participant	I was shown .....
Information Presented	Explicit	Metaphysical
Linguistic Signs	Explicit	I, You, They ,She ,it
Spatial Features	Personal Deixis	<b>I, You, They, Their</b>
Temporal Features		<b>Ed- form is used / distant past.</b>
Anaphoric Reference	Explicit	<b>Majority of its.....</b>
Type of Discourse	Direct Discourse Indirect Discourse	The Prophet said: I was shown the Hell-fire.
Role of Narrator Character	Main (Hero) Participant	I was.....
Setting	Explicitly mentioned	Serious (Hell)
Character Thoughts	Neutral	No Personal Opinion
Narrator Mood	Serious	Subject/Theme is Serious
Role of Narratee/s	Indirect /Implicitly given	You
Purpose	Awareness / Warning	Ungratefulness of women
Subject	Ungratefulness of Women	
Cardinal Functions	Implicit	Visit of Hell , Seeing the Women in Hell fire
Sequence	Logical	Linear Sequence
Indices	Implicitly used	Women's ungratefulness
Catalyst Function	Meeting the Angel and Visiting the Hell .....	Meeting the Angel and Visiting the Hell .....
Informants	Implicit	Angel

The data given table 1 shows that in the Hadith the narrator is also a character and represented as character involved in action as well. The data given in table 1 also represents that the narrative is in linear order and the narrator is Homodiagetic but 1<sup>st</sup> person objective. The data also shows that the setting is serious and highly formal in which the narrative took place and the purpose is to give awareness to the narrates for whom the narrative is narrated. Moreover, the functional aspects show that in the above narrative the narrator also performs some catalyst functions which are like meeting the angel and observing the conditions of women in the hell where areas the Cardinal functions are also performed by the character which are necessary in a narrative and these functions are Visiting the Hell, Meeting the Angel, Seeing the Conditions of Ungrateful women. The data also shows that there are some spatial features which are used in the narrative like 1<sup>st</sup> Person pronouns like I, Me, and 2<sup>nd</sup> Person You and 3<sup>rd</sup> person They and time features past tense ed- form is used which shows distant time in past. The data also shows that in the above narrative the narrative goes in a linear order and the discourse is direct and indirect for conveying certain functions of direct and indirect discourse like authoritative.

**Table 2: (Hadith is attached in Appendix A-2)**

<b>Category</b>	<b>Information</b>	<b>Example</b>
Character/s	<b>Primary</b> The Prophet PBUH	The Prophet Said.....
Narrators	Primary Explicit	The Prophet PBUH Homodiagetic
Narrator in Actions	Participant	I have been given... ..
Information Presented	Implicit	Metaphysical
Linguistic Signs	Explicit	<b>I , me, they , my</b>
Spatial Features	Personal Deixis	<b>I, me, they , my</b>
Temporal Features	Temporal Deixis	<b>Last Night</b>
Role of Narrator Character	Main (Hero) Participant	I have been given, in My hands, Brought to me etc.
Setting	Implicit	Not specified
Narrator Mood	Serious	Subject/Theme is Serious
Role of Narratee/s	Indirect /Implicitly given	Enemies
Type of Discourse	Direct discourse Indirect Discourse	The Prophet (ﷺ) said, "I have been given the key.....
Purpose	Awareness	Victory and cast into the hearts of Enemies
Subject	Knowledge	Key of speech .....
Cardinal Functions	Implicit	the keys of the treasures of the earth were brought to me they were put in my hand
Sequence	Logical	Linear Sequence
Indices	Implicitly used	
Catalyst Function	Implicit	Bringing the Keys, Put in my hands
Informants	Implicit	God

The data given table 2 shows that in the Hadith the narrator is also a character and represented as character involved in action as well. The data given in table 2 also represents that the narrative is in linear order and the narrator is homodiagetic but 1<sup>st</sup> person objective. The data also shows that the setting is serious and highly formal in which the narrative took place and the purpose is to give awareness to the narrates for whom the narrative is narrated. Moreover, the functional aspects show that in the above narrative the narrator also performs some catalyst functions which are like meeting the angel and observing the conditions of women in the hell where areas the Cardinal functions are also performed by the character which are necessary in a narrative and these functions are explicit in the above narrative. The data also shows that there are some spatial features which are used in the narrative like 1<sup>st</sup> Person pronouns like I, Me, and 2<sup>nd</sup> Person You and 3<sup>rd</sup> person They and time features past tense ed- form is used which shows distant time in past. The data also shows that the subject of the narrative is serious and because of which the narrator is also in serious mood. The above given data also shows that in the

narrative the Cardinal functions are also performed by the character along with the indices and catalyst functions.

**Table 3: (Hadith is attached in Appendix A-3)**

Category	Information	Example
Character/s	<b>Primary</b> The Prophet PBUH Secondary Messiah ( Son of Mary) Messiah Ad-Dajjal	The Prophet Said..... I saw myself  I asked .....who is this man?
Narrators	Primary Explicit	The Prophet PBUH Homodiagetic
Narrator in Actions	Participant	I saw myself... ..
Information Presented	Explicit	Future prophecy
Linguistic Signs	Explicit	<b>I , you, he, his, this , who, somebody</b>
Spatial Features	Personal Dixis Place Diexis	<b>I , you, he, his, Somebody</b>  <b>This , it , Right</b>
Temporal Features	Temporal Diexis	<b>Last Night</b>
Role of Narrator Character	Main (Hero) Participant	I saw myself .....
Setting	Implicit	Ka'aba
Type of Discourse	Direct Discourse Indirect Discourse	Allah's Messenger (ﷺ) said, "I saw myself (in a dream) near the Ka'b.....
Narrator Mood	Serious	Subject/Theme is Serious
Role of Narratee/s	Indirect /Implicitly given	Masiah Son of Mary and False Masiah

Purpose	Awareness /Warning	Between Right Masiah and Wrong one
Subject	Distinction between Right Masiah and False one	Future Prediction about end times....
Cardinal Functions	Implicit	I asked who is this man Then I saw another man
Sequence	Logical	Linear Sequence
Informants	Implicit	Somebody

The data given table 3 shows that in the Hadith the narrator is also a character and represented as character involved in action as well. The data given in table 3 also represents that the narrative is in linear order and the narrator is homodiagetic but 1<sup>st</sup> person objective. The above narrative also shows that in the Narrative the narrator is describing two different future happenings one is arrival of Prophet Christ and the second is about the False Masiah Ad Dajjal. The narrator also describes physical features of both the



personalities and have vast contrast but the place where they were seen is same near Ka'aba. The data also shows that the setting is serious and highly formal in which the narrative took place and the purpose is to give awareness to the narrates for whom the narrative is narrated. Moreover, the functional aspects show that in the above narrative the narrator also performs some catalyst functions which are like meeting the angel and observing the conditions of women in the hell where areas the Cardinal functions are also performed by the character which are necessary in a narrative and these functions are implicitly mentioned in the above Hadith. The data also shows that there are some spatial features which are used in the narrative like 1<sup>st</sup> Person pronouns like I, Me, and 2<sup>nd</sup> Person You and 3<sup>rd</sup> person They and time features past tense ed- form is used which shows distant time in past. The data also shows that the subject of the narrative is serious and because of which the narrator is also in serious mood. The above given data also shows that in the narrative the Cardinal functions are also performed by the character along with the indices and catalyst functions.

**Table 4: (Hadith is attached in Appendix A-4)**

Category	Information	Example
Character/s	<b>Primary</b> The Prophet PBUH <b>Secondary</b> They, Umer RA	I was Sleeping. I was Given , I drank of it, I gave rest of it .....
Narrators	Primary Explicit	Homodiagetic
Narrator in Actions	Participant	I was given, I drank .....
Information Presented	Explicit	Knowledge of Religion
Linguistic Signs	Explicit	I , my, they, you
Spatial Features	Personal diexis	I, You, They,
Anaphoric Reference	Explicit	It, its
Type of Discourse	Direct Discourse Indirect Discourse	Allah's Messenger (ﷺ) saying, "While I was sleeping....."
Role of Narrator Character	Main (Hero) Participant	I was.....

Setting	Explicitly mentioned	Serious
Character Thoughts	Neutral	No Personal Opinion
Narrator Mood	Serious	Subject/Theme is Serious
Role of Narratee/s	Indirect /Implicitly given	Implicit
Purpose	Awareness	Religious Knowledge awareness
Subject	Imparting the Knowledge	Knowledge inheritance...
Cardinal Functions	Implicit	Given a bowl, I drank milk of it
Sequence	Logical	Linear Sequence
Indices	Implicitly used	
Catalyst Function	Drinking the milk ..... Milk coming out of nails .....	

The data given table 4 shows that in the Hadith the narrator is also a character and represented as character involved in action as well. The data given in table 4 also represents that the narrative is in linear order and the narrator is homodiagetic but 1<sup>st</sup> person objective. The above narrative also shows that in the Narrative the narrator is describing a very significant event of the life that Religious knowledge is

primarily given by the Prophet (PBUH) and after the Prophet Allah has blessed Hazrat Umer (RA) with religious knowledge who later became the 2<sup>nd</sup> Caliph of Islam. The data also shows that the setting is serious and highly formal in which the narrative took place and the purpose is to give awareness to the narrates for whom the narrative is narrated. Moreover, the functional aspects show that in the above narrative the narrator also performs some catalyst functions which are like meeting the angel and observing the conditions of women in the hell where areas the Cardinal functions are also performed by the character which are necessary in a narrative and these functions are implicitly mentioned in the above Hadith. The data also shows that there are some spatial features which are used in the narrative like 1<sup>st</sup> Person pronouns like I, Me, and 2<sup>nd</sup> Person You and 3<sup>rd</sup> person They and time features past tense ed- form is used which shows distant time in past. The data also shows that the subject of the narrative is serious and because of which the narrator is also in serious mood. The above given data also shows that in the narrative the Cardinal functions are also performed by the character along with the indices and catalyst functions.

**Table 5: (Hadith is attached in Appendix A-5)**

Category	Information	Example
Character/s	<b>Primary</b> The Prophet PBUH <b>Secondary</b> Hazrat Abu Bakar RA , Hazrat Umer RA	I saw in a dream.....  Abu Bakr and `Umar came to me.
Narrators	Primary Explicit	Homodiagetic
Narrator in Actions	Participant	I was standing , I was drawing water.....
Information Presented	Explicit	Power of God/Belief in Allah
Linguistic Signs	Explicit	<b>I</b> , his, him, their, they
Spatial Features	Personal Dixis	<b>I, They, his,him</b>

Anaphoric Reference	Explicit	<b>Their</b>
Role of Narrator Character	Main (Hero) Participant	I was standing
Setting	Explicitly mentioned	Near a Well ....
Character Thoughts	Neutral	No Personal Opinion 1 <sup>st</sup> Person Objective
Type of Discourse	Direct Discourse Indirect Discourse	while I was standing at a well.....
Narrator Mood	Serious	Subject/Theme is Serious
Role of Narratee/s	Indirect /Implicitly given	Implicit
Purpose	Awareness	Allah Has power to bless strength
Subject /Theme	Barkat of Faith	
Cardinal Functions	Implicit	Standing near well Drawing water from well
Sequence	Logical	Linear Sequence
Indices	Implicitly used	Standing near well.
Catalyst Function	Standing , observing both while withdrawing water	Took the bucket from me



The data given table 5 shows that in the Hadith the narrator is also a character and represented as character involved in action as well. The data given in table 5 also represents that the narrative is in linear order and the narrator is homodialogic but 1<sup>st</sup> person objective. The above narrative also shows that in the Narrative the narrator is describing a very significant event of the life that The narrator is standing at a well and in the dream the Prophet (PBUH) saw his two Companions Hazrat Umer (RA) and Hazrat Abu Bakr (RA) came to him. The Narrator Prophet (PBUH) was withdrawing water from the well but Hazrat Abu Bakr (RA) took the basket and tried to withdraw water then Hazrat Umer (RA) did and basket became bigger and everyone drank the water even animals become full and this shows that Allah blessed strength through Hazrat Umer (RA) to Islam. . The data also shows that the setting is serious and highly formal in which the narrative took place and the purpose is to give awareness to the narrates for whom the narrative is narrated. Moreover, the functional aspects show that in the above narrative the narrator also performs some catalyst functions which are like meeting the angel and observing the conditions of women in the hell where areas the Cardinal functions are also performed by the character which are necessary in a narrative and these functions are implicitly mentioned in the above Hadith. The data also shows that there are some spatial features which are used in the narrative like 1<sup>st</sup> Person pronouns like I, Me, and 2<sup>nd</sup> Person You and 3<sup>rd</sup> person They and time features past tense ed- form is used which shows distant time in past. The data also shows that the subject of the narrative is serious and because of which the narrator is also in serious mood. The above given data also shows that in the narrative the Cardinal functions are also performed by the character along with the indices and catalyst functions.

**Table 6: (Hadith is attached in Appendix A-6)**

Category	Information	Example
Character/s	<b>Primary</b> The Prophet PBUH	I married you .....
	<b>Secondary</b> Hazrat Ayesha RA, Angel	
Narrators	Primary Explicit	Homodialogic
Narrator in Actions	Participant	I married you .....ii said to myself
Information Presented	Explicit	Marriage of Holy Prophet PBHM and Hazrat Ayesha RA.
Linguistic Signs	Explicit	I , You, Him, Her, myself , Then ,me,it, this
Spatial Features	Personal Dixis	I ,You, him, her,
Anaphoric Reference	Explicit	Myself.
Role of Narrator Character	Main (Hero) Participant	I married you.....
Type of Discourse	Direct Discourse Indirect Discourse	Allah's Messenger (ﷺ) said to me, "You were shown to me twice (in my dream.....
Setting	Explicitly mentioned	Dream ....not specified
Character Thoughts	Neutral	No Personal Opinion 1 <sup>st</sup> Person Objective
Narrator Mood	Serious	Subject/Theme is happiness
Role of Narratee/s	Indirect /Implicitly given	Implicit
Purpose	Happiness	Allah gave good news of

		marriage of Holy Prophet PBUH and Hazrat Ayesha RA
Subject /Theme	Marriage	Marriage of Prophet PBUH
Cardinal Functions	Implicit	I married you....
Sequence	Logical	Linear Sequence
Indices	Implicitly used	I saw you.....
Catalyst Function	I behold you .....	All the things before and after be holding

The data given table 6 shows that in the Hadith the narrator is also a character and represented as character involved in action as well. The data given in table 6 also represents that the narrative is in linear order and the narrator is homodiagetic but 1<sup>st</sup> person objective. The above narrative also shows that in the Narrative the narrator is describing that the good news of getting married with Hazrat Ayesha (RA) which Allah has revealed to him in Dream. The Prophet (PBUH) said that as in a dream an Angel brought Hazrat Ayesha (RA) in a silk cloth and asked Prophet (PBUH) sees Hazrat Ayesha (RA). The data also shows that the setting is serious and highly formal in which the narrative took place and the purpose is to give awareness to the narrates for whom the narrative is narrated. Moreover, the functional aspects show that in the above narrative the narrator also performs some catalyst functions which are like meeting the angel and observing the conditions of women in the hell where areas the Cardinal functions are also performed by the character which are necessary in a narrative and these functions are implicitly mentioned in the above Hadith. The data also shows that there are some spatial features which are used in the narrative like 1<sup>st</sup> Person pronouns like I, Me, and 2<sup>nd</sup> Person You and 3<sup>rd</sup> person They and time features past tense ed-form is used which shows distant time in past. The data also shows that the subject of the narrative is serious and because of which the narrator is also in serious mood. The above given data also shows that in the narrative the Cardinal functions are also performed by the character along with the indices and catalyst functions. Moreover, in the above narrative it is seen that the Hero/Character is neutral and not intervening the narrative through his personal opinion.

**Table 7: (Hadith is attached in Appendix A-7)**

<b>Category</b>	<b>Information</b>	<b>Example</b>
Character/s	<b>Primary</b> The Prophet PBUH <b>Secondary</b> Hazrat Abu Bakar RA , Hazrat Umer RA	I saw in a dream.....  Abu Bakr and 'Umar came to me.
Narrators	Primary Explicit	Homodiagetic
Narrator in Actions	Participant	I was standing , I was drawing water.....
Information Presented	Explicit	Power of God/Belief in Allah
Linguistic Signs	Explicit	<b>I</b> , his, him, their, they
Spatial Features	Personal Dixis	<b>I, They, his,him</b>
Anaphoric Reference	Explicit	<b>Their</b>
Role of Narrator Character	Main (Hero) Participant	I was standing
Setting	Explicitly mentioned	Near a Well ....
Character Thoughts	Neutral	No Personal Opinion 1 <sup>st</sup> Person Objective
Type of Discourse	Direct Discourse Indirect	The Prophet (ﷺ) said, "I saw in a

	Discourse	dream that I was migrating.....
Narrator Mood	Serious	Subject/Theme is Serious
Role of Narratee/s	Indirect /Implicitly given	Implicit
Purpose	Awareness	Allah Has power to bless Strength
Subject /Theme	Barkat of Faith	Migration/Faith in God
Cardinal Functions	Implicit	Standing near well Drawing water from well
Sequence	Logical	Linear Sequence
Indices	Implicitly used	Standing near well.
Catalyst Function	Standing , observing both while withdrawing water	Took the bucket from me

The data given table 7 shows that in the Hadith the narrator is also a character and represented as character involved in action as well. The data given in table 7 also represents that the narrative is in linear order and the narrator is homodiagetic but 1<sup>st</sup> person objective. The above narrative also shows that in the Narrative the narrator is describing that the migration to a land in a dream and Allah gave the Prophet (PBUH) some good news about the future victories in the land of Madina and about the victories of Udh, Khaiber and Victory of Mecca and sacrifices of Muslims. The data also shows that the setting is serious and highly formal in which the narrative took place and the purpose is to give awareness to the narrates for whom the narrative is narrated. Moreover, the functional aspects show that in the above narrative the narrator also performs some catalyst functions which are like meeting the angel and observing the conditions of women in the hell where areas the Cardinal functions are also performed by the character which are necessary in a narrative and these functions are implicitly mentioned in the above Hadith. The data also shows that there are some spatial features which are used in the narrative like 1<sup>st</sup> Person pronouns like I, Me, and 2<sup>nd</sup> Person You and 3<sup>rd</sup> person They and time features past tense ed- form is used which shows distant time in past. The data also shows that the subject of the narrative is serious and because of which the narrator is also in serious mood. The above given data also shows that in the narrative the Cardinal functions are also performed by the character along with the indices and catalyst functions. Moreover, in the above narrative it is seen that the Hero/Character is neutral and not intervening the narrative through his personal opinion. The narrative goes in a linear sequence.

## CONCLUSION

The study shows that in the Hadith the Narrator is also represented as character and involved in action as well. The Character is called I-narrator 1<sup>st</sup> person objective. The data analysis shows that in the Hadith the characters are primary and secondary but the narrator The Prophet (PBUH) is always primary and I-narrator part of the action described in the narrative. The data also represents that in the narrative there are some linguistic signs which shows that narrator is part of the action e.g. the frequent use of 1<sup>st</sup> person pronoun I shows that that narrator is also part of the action which is represented. Moreover, the structural analysis of the above discussed Hadiths show that the narrative is in linear order and the direct and indirect speech both are used to refer to other characters and situations. The study shows that the above mentioned narratives are Homodiagetic narratives as the narrator Prophet (PBUH) is also one of the characters of the narrative. Moreover, the Analysis of the data shows that the character performs both Cardinal and catalyst functions in the narratives and indices are also represented in the above discussed Hadiths. The data shows that in the above Hadiths spatial features and Personal diexis are used to refer to time, place and persons other than the narrator character. The Analysis of the data also shows that the mood remains serious in all the above discussed narratives due to the seriousness of the theme discussed in the

Hadith. The data also concludes that the setting in the dreams mentioned are formal e.g. Kaabaa and mosque etc. which also significant and shows the seriousness of the narrative and in some narratives the setting or place name is not explicitly mentioned. Moreover, the content of the above discussed narratives shows that the narrator character uses both direct and indirect discourse to represent certain thoughts. To sum up the above discussion it is concluded that the Prophet (PBUH) is also I-narrator who is homodiagetic narrator/narrator character in the Hadith. The Haddiths in which narrator works as character enhances its significance and becomes more appealing and source of inspiration for its followers and narrates or readers.

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## APPENDIX A

1. Narrated Ibn 'Abbas: The Prophet said: I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful. It was asked, do they disbelieve in Allah? (or are they ungrateful to Allah?) He replied, they are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.
2. The Prophet (ﷺ) said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." . Sahih al-Bukhari 6998
3. Allah's Messenger (ﷺ) said, "I saw myself (in a dream) near the Ka'ba last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawaf around the Ka'ba while he was leaning on two men or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied,

'(He is) Messiah, son of Mary.' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) Messiah, Ad-Dajjal.'"

4. I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to `Umar." They (the people) asked, "What have you interpreted (about the dream)? O Allah's Apostle?" He said, "(It is Religious) knowledge." Sahih al- Bukhari 7006
5. Allah's Messenger (ﷺ) said, "(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abu Bakr and `Umar came to me. Abu Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allah forgave him. Then Ibn Al- Khattab took the bucket from Abu Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as `Umar did, till (the people drank to their satisfaction) and water their camels to their fill and they sat near the water."
6. Allah's Messenger (ﷺ) said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her), and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' "
7. The Prophet (ﷺ) said, "I saw in a dream that I was migrating from Mecca to a land where there were date palm trees. I thought that it might be the land of Al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e. Medina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allah bestowed upon us after the Badr battle. (or the Battle of Uhud) and that was the victory bestowed by Allah in the Battle of Khaibar and the conquest of Mecca).