COMPONENTS OF HADITH.
Every hadith has two parts; Isnad (chain) and Matn (text).

- **Isnad**: Isnad is the chain or series of persons who reported or transmitted the hadith until it reaches the companion who heard it directly from the holy prophet (p.b.u.h.) and each reporter mentions the name of the person from who he heard the hadith.

  Examples;
  On the authority of A who was told by B who heard from C who was told by D that the messenger of Allah (p.b.u.h.) said “……..”.

  Also;
  Ali bin Muhammad told us that Wakia told him that Yunus bin Abi Ishaq heard Mujahid who heard from Abu Hurairah that the messenger of Allah said “……..”.

In Isnad, each reporter or transmitter of the hadith mentions the name of the person from whom he heard the hadith. The Isnad given in most books nowadays is in shortened form showing only the name of the person who is reported to have heard the word directly from the prophet (p.b.u.h.). Example;

  On the authority of Abu Hurairah (may Allah be pleased with him) said the messenger of Allah (p.b.u.h.) said “……..”.

- **Matn (Actual Text)**: Matn is the main text or message of the hadith. It is the words that the prophet (p.b.u.h.) is reported to have said.

  Examples of Matn.
  “…….. the messenger of Allah (p.b.u.h.) said …….”. Jibril kept enjoining good treatment to neighbours to the extent that he (p.b.u.h.) thought he would make the neighbour an heir”.

  Also;
  The messenger of Allah (p.b.u.h.) said; “if the Iqamah is pronounced then do not stand for prayer until you see me (in front of you) and do it calmly”.

AUTHENTICITY OF HADITH.
The holy prophet (p.b.u.h.) discouraged the writing down of hadith so as not to confuse it with the holy Qur’an and most hadiths were in the memories of the companions (Sahabas).

CRITERIA FOR THE AUTHENTICITY OF HADITH.
- **Genuity of Isnad (Chain of Transmitters and Narrators)**:
The hadith scholars investigate their reliability and truthfulness. If they are not people of sound faith, the hadith they narrated will not be regarded as sound hadith. Their means of livelihood were also examined. The science of the study of the names of men of hadith is known as “Asma-ul-Rijal”.

- **Soundness of memory**: The transmitters must be of sound heart and good memory. Hadiths with names of persons known with bad memory, unbalanced mind and heart would not be accepted as authentic hadith.

- **Contemporary of the holy prophet (S.A.W.)**: The person reported to have heard the Prophet (S.A.W.) must truly be a contemporary of the prophet (S.A.W.).

- **Connectivity of chain of narrators and link to the prophet (S.A.W.)**: The prophetic era and time of hadith collection consisted of three generations. Sahabahs (Companions) were the first generation. Tabi’un or followers of the Sahabahs were the second generation and Tabi’in were the followers of the followers of the Sahabahs. Any hadith without “Tabi’in” but straight to “Tabi’un” will not be accepted as authentic.

- **Chain of transmitters**: Hadith transmitted by only one transmitter stands to be rejected. Only that of Aisha (R.A.) the wife of the prophet (S.A.W.) could have heard him alone.
• GENUITY OF MATN.
• Soundness of the Matn (Actual Text): The text of the hadith must not oppose any portion of the holy Qur’an or go against any teachings or principles of Islam.
• Discriminatory: Any text that discriminates on the basis of tribe, race or colour is rejected.
• The text must not go against any human or natural phenomena e.g. if text of hadith reports that the height of any human being to be one hundred feet.
• The text must be free from defects or irregularities.

IMPORTANCE OF ESTABLISHING THE AUTHENTICITY OF HADITH.
➢ To avoid the mixing of true religious teachings with human ideas and inventions which can be attributed to God.
➢ To enable in distinguishing between the values and basic Islamic teachings because hadith was acceptable as the second source of Islamic law.
➢ To sort out the true hadith from the false hadiths.

CLASSIFICATION OF HADITH.
Acceptable hadith falls into three categories. They are;
1) SAHIH (Sound or Genuine Hadith): This class of hadith have passed tests applying to both its Isnad and Matn. Examples are hadiths reported by rightful companions with high integrity and its Matn is not opposed to any portions or teachings of the holy Qur’an.
2) HASAN (Good): It is good hadith but less in degree with Sahih when used for legal decisions.
3) DA’IF (Weak): This class of hadith is less reliable in legal decisions. Its chain or Matn is incomplete or questionable. They include fabricated (Maudu) hadith.

ARRANGEMENT OF HADITH.
A. MUSNAD: This format is in accordance to the name of the transmitter of the hadith. It is the method used by earlier scholars. Examples list number of hadith by Abu Bakr (R.A.) then that of Umar (R.A.) then that of Uthman (R.A.) then that of Ahmad then the book is Musnad of Abu Bakr, Umar e.t.c. This arrangement was abandoned later by researches because of the difficulty involved.
B. MUSANNAF: This format is in accordance to the subject matter of the hadith. Examples are hadiths on Zakat would be written together. This method was adopted by later researchers. It helped them in locating any hadith easily.

HADITH TERMINOLOGIES.
1) MUTAWATTIR: Hadith transmitted by large and rightful companions with integrity. This confirms the authenticity of the hadith.
2) MUNQATI: Hadith with disconnected or interrupted chain of transmission at a point.
3) MUNGATI: Hadith with broken chain of transmitters.
4) MAUDU: Fabricated hadith.
5) MUTTASIL: Hadith with one transmitter or narrator missing.