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See also → Descent into the Netherworld/Hell;

→ Gate, Gates; → Hades; → Hell; → Sheol

al-Ḥadīd (Sūra 57)

→ Iron (Sūra 57)

Hadid

Hadid (MT *Hādīd*, probably from a root attested in Arabic, meaning "to edge" or "to circumscribe") is a Benjaminite city in the Shephelah mentioned three times in the HB. In Ezra 2:33 (Gk. Αῤωδ) and Neh 7:37 (Αδὺδ) the name appears in a list of hometowns of returnees from the Babylonian exile together with the cities of Lod and Ono (according to Ezra 2:33 725 returnees, in Neh 7:37 the number is 721). In Neh 11:34 (Neh 11:31–35 are missing in LXX) Hadid is mentioned in a list of Benjaminite habitations in the time of Nehemiah.

The place is probably identical with Ἀδὶδα in 1 Macc 12:38 and 13:13. According to these texts Simeon fortified the city. Hadid also appears on the Madeba map and is mentioned by Josephus (*Ant.* 13.203) and Eusebius (*Onom.* 24.24), who locates it east of Lydda. This is indeed the location of the biblical city, which corresponds to the Palestinian village Al-Ḥadītha (depopulated in 1948), 5 km NE from Lydda. The Mishna claims that Hadid was already a fortified city since the time of Joshua (*mAr* 9:6; cf. Neubauer: 85–86) and it had sometimes been argued that it was already settled during the time of the monarchy. According to Alt, this settlement could have started under Josiah. The attempts to find the name Hadid in Egyptian lists are not convincing (Görg).

Salvage excavations at Tel Ḥadīd (Al-Ḥadītha) revealed remains dating to the late Iron Age (Brand; Yannai), and Persian and Hellenistic periods (Nagorsky; see as well Finkelstein: 3–4). The Iron Age remains date to the Iron Age IIA and IIB (9th–8th cent. BCE), and indicate that the site was part of the northern, Israelite kingdom. Especially noteworthy are two Neo-Assyrian economic documents from the first half of the 7th century BCE, listing mostly non-local names, most probably peoples who were

forcibly deported to this region by the Assyrians (Na'aman/Zadok).

Modern Hadid was founded 1949 as a kibbutz by Jewish immigrants from Yemen 2 km west of Al-Ḥadītha.

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Hadith

A great number of Arabic literary genres, including law, exegesis (*tafsīr*), *belles-lettres* (*adab*), and history (*ta'rikh*) are dependent on *ḥadīth* (pl. *aḥādīth*; "tradition" or "narration"). The *ḥadīth* has no real counterpart in Jewish or Christian biblical or literary traditions, although the collection of Jesus' sayings in the *Gospel of Thomas* bears some similarity to a *ḥadīth* compilation. A *ḥadīth* comprises two necessary parts: (1) a piece of information (*matn*), preceded by (2) a chain of authorities who have handed the saying down from the original speaker (usually Muḥammad, but not always) to the compiler (*isnād*). The *matn* can encompass any type of information from lexical meanings to statements about the nature of God. The *isnād* provides an account of the *matn*'s "history," and how the information was passed from one generation to another.

There is often a misconception that *ḥadīth* refer to sayings of the prophet Muḥammad; in reality *ḥadīth* can be transmitted by anyone. For example, *ḥadīth* providing explanations of lexical material in the Qur'ān are often attributed to companions of the prophet Muḥammad, especially Ibn 'Abbās (cf. Berg). However, in later Islam (from the 8th cent. CE) many compilations of *ḥadīth* were collected of statements given by Muḥammad. The most important collections are referred to as the "Six Books" (*kutub al-sitta*), and were compiled by al-Bukhārī, Muslim ibn al-Ḥajjāj, al-Tirmidhī, al-Nasā'ī, Abū Dā'ūd and Ibn Māja. The collections of al-Bukhārī and Muslim became preeminent and achieved "canonical" status; the contents and status of the four other collections are often considered as being less reliable (see Brown 2007). These collections are compilations of "sound" (*ṣaḥīḥ*) prophetic *ḥadīth*,