

EXTERN CRITICISM OF HADITH *THAIFAH MANSHURAH* IN THE BOOK OF SHAHIH IBNU HIBBAN

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Abstract

The term *Thaifah Manshurah* (the victorious group) has been adopted by certain extremist violent groups. Previously, since the 1980s, they more commonly referred to themselves as *mujahidin* (those who engage in jihad). The issue of contradictions among various hadith has long been a subject of discussion in hadith studies, especially in the context of confronting enemies of Islam who attempt to fabricate hadith with the aim of dividing the Muslim community. Therefore, it is crucial to understand the authenticity and classification of hadith, particularly in educational contexts. The addition of this designation is intended to motivate and sustain a spirit of struggle. They claim to be the group foretold to always prevail in struggle and combat, as mentioned in the saying of the Prophet Muhammad (peace be upon him): “Thaifah Manshurah is the victorious group.” However, hadith scholars differ in their interpretations regarding who exactly constitutes this victorious group. In reality, the term *Thaifah Manshurah* does not only refer to those engaged in warfare, but also encompasses individuals who consistently uphold righteousness and virtue. This study is a library research employing the method of *takhrij al-hadith*. The object of this research is the hadith found in *Sahih Ibn Hibban*, narrated by Muhammad ibn Hibban al-Busti, concerning *Thaifah Manshurah*, understood as the victorious or striving group. The findings of this study indicate that the hadith is *muttashil* (having an unbroken chain) reaching back to the Prophet Muhammad (peace be upon him). Its narrators are regarded as *‘adl* (upright) and *dhabit* (precise in transmission), and its matn (text) falls into the category of *ghayr shadh* (non-anomalous) and *ghayr ‘illah* (free from hidden defects).

Keywords: Ibn Hibban, Thaifah Manshurah, Takhrij Analysis

Abstrak

Beberapa kelompok kekerasan ekstrim menyebut dirinya *Thaifah Manshurah* (kaum pemenang). Sebelumnya, sejak tahun 80-an, mereka lebih sering menyebut diri sebagai *mujahidin* (kaum pejuang), dan kontradiksi antara beberapa hadis dengan hadis yang lainnya merupakan permasalahan yang lama terjadi dalam pembahasan hadis, belum lagi dalam menghadapi musuh-musuh Islam yang berusaha memalsukan hadis dengan tujuan agar umat Islam terpecah belah, untuk itu begitu penting mengetahui derajat sebuah hadis, lebih-lebih dalam pembelajaran. Penambahan sebutan ini bertujuan memberi motivasi agar semangat berperang senantiasa menyala dalam dada. Dimana mereka adalah golongan yang diramalkan akan selalu menang dalam perjuangan dan pertempuran sebagaimana disebutkan dalam sabda Nabi Muhammad saw; “*Thaifah Manshurah adalah anggota pemenang*”. Namun, para ulama hadist tidak sependapat tentang siapa pemenangnya. Apa sebenarnya yang dimaksud dengan para pemenang dalam hadist Nabi Muhammad? *Thaifah Manshurah* tidak hanya mencakup orang-orang di medan perang, tetapi juga orang-orang yang selalu baik hati. Penelitian ini merupakan penelitian kepustakaan (*library research*) dengan menggunakan metode pendekatan takhrij. Obyek dalam penelitian ini adalah Kitab Hadist Sohih Ibnu Hibban yang diriwayatkan oleh Muhammad bin Hibban Al-Busti juga dikenal dengan Ibnu Hibban,

tentang *Thaifah Manshurah* yaitu kaum pemenang atau sering juga disebut dengan kaum pejuang. Hasil dari Penelitian ini menunjukkan bahwa hadist tersebut bersifat *muttashil* (bersambung) hingga Rasulullah. dan para pengikutnya memiliki predikat 'Adil dan *dlobit*. Serta matannya termasuk dalam kategori matan hadist yang *ghoiru syadz* dan *ghoiru 'illat*.

Kata Kunci: Ibnu Hibban, Thaifah Manshurah, Analisis Takhrij

INTRODUCTION

The instructions given by Allah SWT to the Prophet Muhammad SAW in interpreting the Qur'an, made hadith occupy a special position after the Qur'an. This was marked by the high enthusiasm of the companions of the Prophet SAW to narrate as many hadiths as possible, memorize them, practice them and try to pass them on to other friends. At that time, hadith transmission was carried out through an oral process or word of mouth transmission. High memorization and great love for the person of the Prophet SAW became the basic capital for the companions to cover, memorize and practice as many hadiths as possible.¹ So "If there were no sunnah, then no one would be able to understand the Koran", this short statement is an expression from Imam Abu Hanifah regarding the importance of the role of the Sunnah (Hadith) in understanding the Koran contextually and even in practicing the Islamic religion. intact. Bearing in mind that the validity of Hadith is an important instrument for the foundation of every Muslim's religion, scholars have long devoted time and thought to collecting and studying studies of the Prophet's Hadith.²

Takhrij al-hadîts has an important meaning because there are times when the hadith that is received or found is a fragment of a hadith, not a complete *matan* and sometimes it does not use a *sanad*, and the narrator is not even mentioned. Likewise, even though a hadith has been found in the hadith book that contains it, often the quality of its proof is not explained. Without carrying out takhrij activities, a hadith researcher will lose insight into knowing the existence of hadith from various angles. The important aspects that a hadith researcher needs to pay attention to related to takhrij include the study of the origins of the history of a hadith, the various sanads that narrate the hadith, and the existence of martyrs and *muttabi'* in the hadith sanads being studied.³

Aware of the importance of hadith in Islam, classical scholars, even before the mass codification of hadith, have carried out intensive selection of hadith. They attempted to formulate a concept that could be used as a guide in selecting hadith. With this formula,

¹ Mustadrak wa Mustakhraj, "Mustadrak Dan Mustakhraj," 2023, 14–16.

² Yulian Purnama, "Beberapa Fawaid Seputar Ilmu Hadist," *Muslim.or.Id*, 2021, 1–9.

³ Nining Khurrotul Aini, "Metode Takhrij Al-Hadîts Kajian Ilmu Hadist," *Tamaddun* 1, no. 2 (2017): 134–44.

which we later came to know as 'Ulumul Hadith (science of hadith), hadith scholars can determine truly authentic hadith from the Prophet and those whose association validation is weak (*dha'if*) or which are not valid at all (*mawdu'*). One of the hadith books that will collect the Sunnah of the Apostle is the hadith book Sahih Ibn Hibban compiled by Muhammad bin Hibban Al-Busti or commonly known as Ibn Hibban. Before it was known as Sahih Ibnu Hibban, the original title of this book was *at -Taqaṣim wa al - Anwa*. As written by the author is, "*al - Musnad ash - Sahih ala at - Taqaṣim wa al - Anwa min Ghairi Wujud Qath'in Fi Sanadiha wa La Tsubut Jarhin Fi Naqiliha*".⁴

Thaifah Manshurah or the group helped by Ahlus Sunnah wal Jamaah, followers of Salafus Pious. They love because of Allah wherever they are. Either in his country or other than his country. Cooperate with each other in goodness and piety and help each other in the religion of Allah Ta'ala.⁵ In this discussion there is a related hadith regarding the *Thaifah Manshurah* group which was narrated by several sanad, namely At-Tabrani in his book *Al-Mu'jamul Kabir*, Ibnu Majah in his book *Sunan Ibnu Majah*, Abu Daud in his book *Sunan Abu Daud*, Imam Muslim in his book *Shohih Muslim*, and Ibn Hibban in his book *Shohih Ibnu Hibban*.

This discussion is very important to know which hadith path shows whether this hadith is included in the degree of *sahih*, *hasan* or even *dha'if* which influences the application of the contents of the hadith in everyday life. In this paper, we will explain in depth the book of Ibn Hibban and the method of writing hadith in the book of Shohih Ibnu Hibban. Takhrij analysis regarding this hadith and the results obtained regarding whether the hadith is authentic or not.

METHODS

This study is a library research employing the method of takhrij al-hadith. The *takhrij al-hadith* research method is a process of tracing the original source of a hadith to identify where it is narrated, its chain of transmission (*sanad*), and its authenticity level. In research, takhrij helps determine whether the hadith has an unbroken chain, who the narrators are, and whether its classification is *sahih* (authentic), *hasan* (good), or *da'if* (weak). Practically, takhrij al-hadith can be conducted through several approaches, such as using the first word of

⁴ Alauddin Ali bin Balban, "Kitab Shahih Ibnu Hibban," 1997, 18 jilid.

⁵ Muhammad Sholih, *Sifat Kelompok Yang Ditolong (Thaifah Manshurah) Dan Ahlus Sunah Wal Jamaah* (Yogyakarta: Kalimedia, 2017), 8.

the matn (text), key phrases in the text, the name of the first narrator, the topic or theme of the hadith, or the type of hadith. After locating the hadith in its source, the researcher analyzes both the sanad and matn to assess the hadith's authenticity and to detect any hidden defects (*'illah*) or anomalies (*shadh*) in its transmission. The object of this research is the hadith found in Sahih Ibn Hibban, narrated by Muhammad ibn Hibban al-Busti, concerning Thaifah Manshurah, understood as the victorious or striving group.

RESULTS AND DISCUSSION

1. Methods of Compiling Hadith Collections

The book of Sahih Ibn Hibban was compiled using a new method, it is not based on the order of the chapters, nor is it based on the order of the Musnad book. Therefore, this book is called at-Taqasim wa al-Anwaa'. And to reveal the hadith in this book is very difficult. Some recent (current) scholars have sorted their composition based on the order of the chapters. And the compiler (Ibnu Hibban) was mutasaahil in authenticating the hadith, but he was better than Imam al-Hakim.⁶

Amir Ala'uddin al-Farisi conducted a study of the sanad with the aim of finding out how far it complies with the requirements of authentic hadith according to the majority of scholars, one of which is the requirements set by Imam al-Bukhari and Imam Muslim.⁷ Amir Ala'uddin al-Farisi also provides information in his book such as the expression, *Sanadnya* is authentic according to the conditions of al-Bukhari and Muslim, Based on the conditions of al-Bukhari, or based on the conditions of Muslim.⁸

In the systematic preparation of his book, Ibn Hibban applied a foreign method resulting from his reasoning power which was characterized by the ability to compose and create, and was programmed with the science of ushul and kalam science. Each qism includes *nau'* (types) and each section includes hadiths. The meaning in this case is to follow the arrangement of the Al-Quran, because each Al-Quran consists of juz-juz.⁹

Each juz includes surahs. And each surah includes verses. Just as it is difficult for someone to know the place of a particular verse in the Qur'an except by memorizing it, so all the verses will be before their eyes. So it is also difficult for him to know certain hadiths in his book if that person never intended to memorize them.¹⁰ Amir 'Ala`uddin al-Farisi

⁶ Sijistani, "Kitab Shahih Ibnu Hibban (Literatur Hadis Dan Ulumul Hadis)," 2023, 1–2.

⁷ Sulaifi Memurnikan Pemahaman Keislaman, "Https://Sulaifi.Wordpress.Com" 2023, 1–9.

⁸ Sijistani, "Kitab Shahih Ibnu Hibban (Literatur Hadis Dan Ulumul Hadis)." 2023, hlm. 2.

⁹ Alauddin Ali bin Balban, "Kitab Shahih Ibnu Hibban."

¹⁰ Aini, "Metode Takhrîj Al-Hadîts Kajian Ilmu Hadist."

responded that the uniqueness of its workmanship and the strength of its composition made it difficult, so many people avoided it. Therefore, the need for authentic hadith in the book is very much needed, the imams (hadith experts) make various strategies to make the path closer and easier, and open the doors so that it is easy to understand.¹¹ They took two ways, namely:

a) First, create an index based on the mention of the ends of the hadith.

b) Second, reorganize it based on the chapters of fiqh, so that the shape becomes the shape of other sunnah books, where it is easy to find any hadith in them.¹²

The short comings contained in this book, namely; The compilation carried out by Ibn Hibban was strange and strange and was never used by other hadith scholars, so finding hadith in it became difficult.¹³ In doing istinbath, Ibn Hibban sometimes did strange and unfamiliar things regarding what he concluded and looked at, so that he found in the text something that no one had crossed his mind. The advantage is that it can be seen from the history (in the hadith) that there is no discontinuity in the sanad and there is no permanent disgrace to the people who narrated it and it contains rare benefits.¹⁴

1.1 Hadith Analysis: Thaifah Manshurah in the book of Shohih Ibnu Hibban

Thaifah Manshurah is a group of Ahlus Sunnah wal Jamaah. This group adheres to the correct and authentic understanding that comes from the Salaf and the Imams, then takes all the reasons for victory and all the correct prerequisites so that Allah 'Azza wa Jalla helps them.¹⁵ Therefore, anyone who disagrees with him will not be able to cause harm to him and neither will those who abandon him. Shaykhul Islam Ibn Taimiyah Rahimahullah emphasized about Thaifah Manshurah in his time by saying, "As for the groups in Syria and Egypt and those like them, they are the ones at this time, the people who are fighting to defend the Islamic religion. They are the people who have the most right to enter the Thaifah Mansurah mentioned by the Prophet."¹⁶ Imam Bukhori said, "They are scientific experts. Most scholars say that Taifah Manshurah is a hadith expert. An-Nawawi (may Allah have mercy on him)

¹¹ M. Hafil Birbik, "Takhrij Hadis (Metode Penelitian Sumber-Sumber Hadis Untuk Meminimalisir Pengutipan Hadis Secara Sepihak)."

¹² Muhammad Qomarullah, "Metode Takhrij Hadis Dalam Menakar Hadis Nabi, STAI Bumi Silampari Lubuklinggau." Oleh: Muhammad Qomarullah Dosen STAI Bumi Silampari Lubuklinggau," *STAI Bumi Silampari Lubuklinggau* XI, no. 02 (2016): 23.

¹³ Download Full and P D F Package, "Kajian Kitab Hadis (Kitab Shahih Ibnu Hibban)," n.d., 1–25.

¹⁴ Balban, "Kitab Shahih Ibnu Hibban."

¹⁵ Wahai Sejarah, Kami Telah Kembali, and Wahdah Islamiyah, "Wahai Sejarah Kami Telah Kembali! Wahdah Islamiyah <https://wahdah.or.id/wahai-sejarah-kami-telah-kembali/>," 2023, 1–10.

¹⁶ Ahl As-Sunnah et al., "Ahl As-Sunnah Wa Al-Jamaah Dalam Perspektif Hadis," *AN NUR: Jurnal Studi Islam* 6, no. 1 (2014): 1–20.

said, "It is possible that this group is scattered among the believers, among them there are brave warriors, among them fiqh experts, hadith experts, ascetics, advocates of good and preventers of evil, among them there are other groups of good."¹⁷

He also said, "This group may also include various groups of believers, including brave people and war strategists, experts in jurisprudence, hadith, tafsir, practitioners of good and forbidding evil, ascetics and experts in worship. Ibn Hajar Rahimahullah said as a decision maker in this matter, "You don't have to gather in one country, you can even gather in one area and scatter in different parts of the world. It is also permissible to gather in one country, where some of them are among themselves and not others. It could also be that the whole earth is empty of some of them little by little. Until there is nothing left but one group in one country. When it is finished, then Allah's command (decision) comes".¹⁸

The understanding that can be captured from Thaifah Manshurah's understanding of the words of the scholars regarding this group, is not specific to certain groups of people, as it is not determined by certain countries. There is no doubt that they are people who are busy with religious knowledge, both faith, fiqh, hadith, tafsir, commanding what is right and preventing evil, refuting experts in heresy.

1.2 Characteristics of Thaifah Manshurah

The characteristics of Thaifah Manshurah that can be told from various hadiths that mention Thaifah Manshurah are: First, they are very firm and steadfast in their faith in al-haq, namely the Islamic religion. Secondly, they always firmly carry out God's commands. The word steadfast means that in carrying out Allah's commands, they are superior to most humans, because they always raise the banner of preaching to Allah. The next meaning is that they always carry out their duties of amar makruf and renounce evil. Third, they are always victorious and superior. This glory and excellence includes being clear and clear and not hidden. So they are known, prominent and superior. Then they stood firm on the truth and the religion they believed in, were istiqamah and adhered to Allah's law and fought jihad against Allah's enemies. Fourth, they are patient and continuously patient.¹⁹

1.3 Supporting Hadith

¹⁷ Ade Wahidin, "Ahlussunnah Wal Jamaah Dalam Tinjauan Hadist Iftiroq," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 03 (2017): 123–45, <https://doi.org/10.30868/at.v2i03.200>.

¹⁸ Muhammad Qomarullah, "Metode Takhrij Hadis Dalam Menakar Hadis Nabi, STAI Bumi Silampari Lubuklinggau."

¹⁹They And And What Are Their Characteristics, "Hadith About Thaifah Manshurah, ," 2023, 1–9.

The hadith regarding Thaifah Al-Mansurah is also found in several other sanad lines. Among others are:

a) **Al-mu'ajmul Kabir At-Tabrani**

حَدَّثَنَا طَالِبُ بْنُ قُرَّةَ الْأَذَنِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ الطَّبَّاعِ، حَدَّثَنَا الْقَاسِمُ بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، أَنَّ عُمَيْرَ بْنَ هَانِيٍّ، حَدَّثَنَا أَنَّهُ سَمِعَ مُعَاوِيَةَ، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: "لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ."²⁰

Tholib bin Qurrotul Adzani told us, Muhammad bin 'Isa bin Atthoba'i told us, Alqosim bin Musa told us, Abdurrohman bin Yazid bin Jabir told me, that Umar bin Ha'i told the truth that he heard from Mu'awiyah saying : I heard the Prophet SAW say: "There will always be a group of my people who uphold Allah's commands, not harming those who deny them and those who violate them until Allah's decision comes, while they remain in that state."

b) **Sunan Ibnu Majah**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ."²¹

Muhammad bin Bassyar told us, Muhammad bin Ja'far told us, Syu'bah told us, from Mu'awiyyah bin Qurroh from his father said: Rasulullah SAW said: "There will always be among my Ummah a group of people who are won (in defending truth), will not shake (harm) the actions of those who hurt them until the Day of Resurrection."

c) **Sunan Abu Daud**

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَادٌ، عَنْ قَتَادَةَ، عَنِ مُطَرِّفٍ عَنْ عِمْرَانَ بْنِ حَصِينٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ حَتَّى يُقَاتِلَ آخِرُهُمُ الْمَسِيحَ الدَّجَالَ."²²

Musa bin Isma'il told us, Humad told us, from qotadah from muthorrif from "Imron bin Hushoin said, Rasulullah SAW said: "There will always be a group of my people who fight in truth. They will win against people who are hostile to them. Until the end, they will fight the Messiah Dajjal."

d) **Shohih ibnu Hibban**

²⁰ Imam Tabrani, *Al-Mu'ajmul Kabir Atthabrani*, jilid 19, 383.

²¹ Ibnu Majah, *Sunan Ibnu Majah*, jilid 1, 5.

²² Abu Daud, *Sunan Abu Daud*, jilid 7, 347.

أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ خِذْلَانٌ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ.²³

Umar bin Muhammad Al Hamdani told us, he said: Muhannad bin Bassyar told us, Muhammad bin Ja'far told us, Syu'bah told us from Mu'awiyah bin Qurrah, from his father he said: Rasulullah SAW said: "A group of my people will always receive help, the actions of those who do not help them will not harm them until the Day of Judgment."

e) **Shahih Muslim**

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مَرْجَمٍ، حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، أَنَّ عُمَيْرَ بْنَ هَانِيٍّ، حَدَّثَهُ، قَالَ: سَمِعْتُ مُعَاوِيَةَ، عَلَى الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ.²⁴

"Mansur bin Abin Muzahim told us, Yahya bin Hamzah told us, from Abdurrohman bin Yazid bin Jabir, that Umair bin Hai told us that Rasulullah SAW said: "There will always be a group of my people who uphold the religion of Allah, and will not be an obstacle to they are those who challenge them and they remain firm among people until the affairs of Allah (the Day of Judgment) come."

And there are many more hadith books that include similar hadiths, such as the hadith contained in the book *Mustadrak 'ala al-Shahihain li al-Hakim* by Muhammad bin Abdullah Abu Abdullah al-Hakim al-Naisaburi²⁵ *Mu'jam al-Shaghir al-Thabrani*²⁶, *Mu'jam al-Awsath al-Thabrani*²⁷, *Syarh Ma'ani al-Atsar* Ahmad bin Muhammad bin Salamah bin Abdul Malik Abu Ja'far al-Thahawi²⁸, and others.

From the description above, it can be concluded that even though there are various different types of editors, they still have the same purpose, namely the group of people who will get help from hadith experts until the Day of Judgment. The lesson that can be taken from the hadith above is that Rasulullah SAW has guaranteed that one group in this ummah will remain in the truth and always fight for the truth until the Day of Judgment comes. Meanwhile, the meaning of this term is "that this people is in slumber and complacency.

²³ Hibban, *Shohih Ibnu Hibban*, jilid 1, 261.

²⁴ Muslim, *Shohih Muslim*, jilid 3, 1524.

²⁵ Muhammad bin Abdullah al-Hakim al-Naisaburi, *Al-Mustadrak 'ala al-Shahihain*, ed. Musthafa Abdul Qadir 'Atha, vol. 4 (Bairut: Dar al-Kutub al-Ilmiyah, 1411), 271.

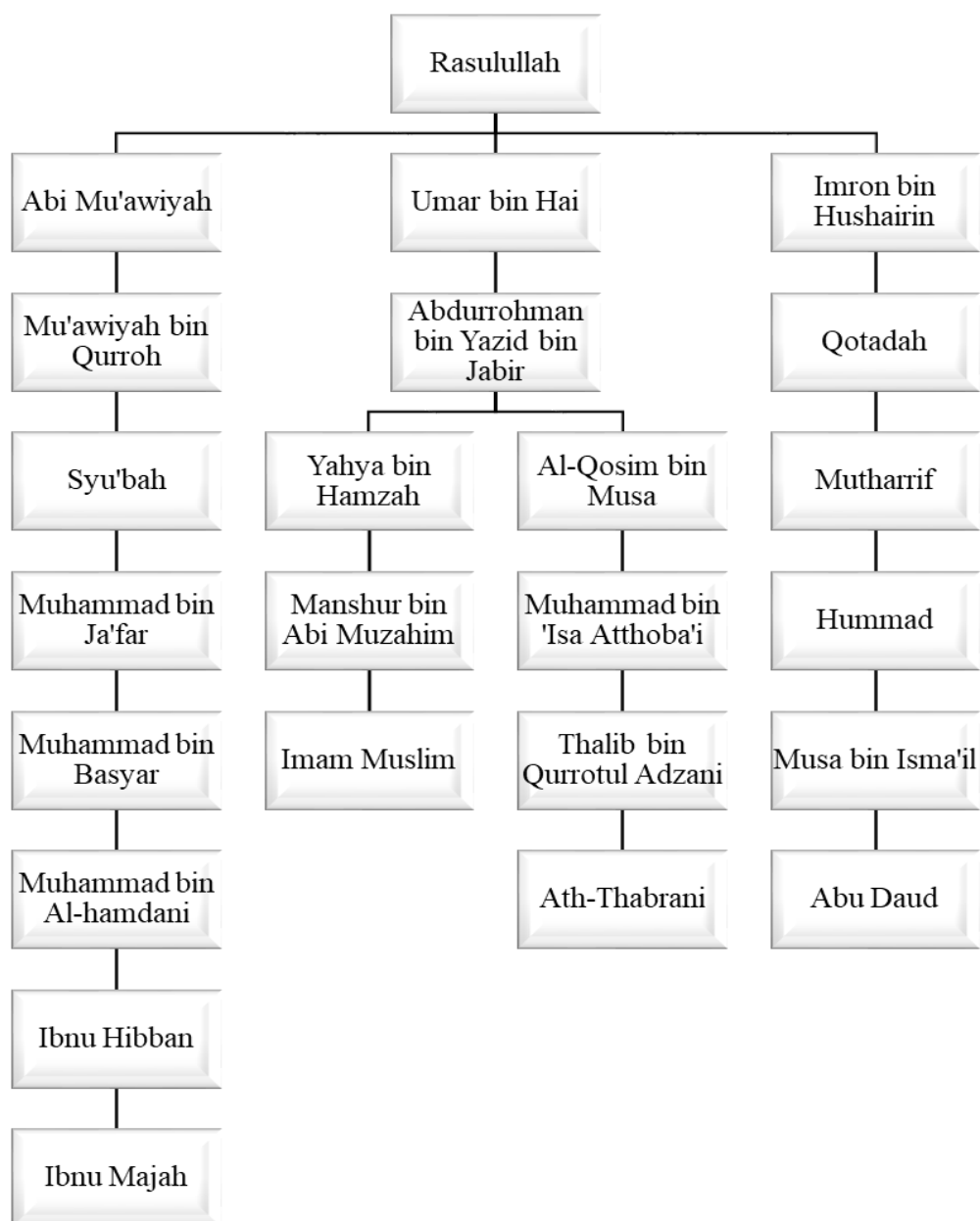
²⁶ Sulaiman bin Ahmad bin Ayyub Abu al-Qasim al-Thabrani, *Al-Mu'jam al-Shaghir*, ed. Muhammad Syukur Mahmud al-Haj, vol. 1 (Bairut: al-Maktab al-Islamiy, 1405), 66.

²⁷ Sulaiman bin Ahmad bin Ayyub Abu al-Qasim al-Thabrani, *Al-Mu'jam al-Awsath*, ed. Thariq bin Awwadhullah bin Muhammad and Abdul Muhsin bin Ibrahim al-Husaini, vol. 7 (al-Qahirah: Dar al-Haramain, 1415), 44.

²⁸ Ahmad bin Muhammad bin Salamah bin Abdul Malik Abu Ja'far al-Thahawi, *Syarh Ma'ani al-Atsar*, ed. Muhammad Zuhri al-Najjar, vol. 4 (Bairut: Dar al-Kutub al-Ilmiyah, 1399), 291.

2. Analysis of *Takhrij Hadis: Thaifah Manshurah*

2.1 Hadits Narration



From the chart above it can be concluded that Abi Mu'awiyah, Umar bin Hai, Imron bin Hushairin were shawahids²⁹ In this hadith transmission line, there is one hadith narrator from the same friend, namely Abdurrohman bin Yazid bin Jabir. However, in the hadith narration there is tawabi'³⁰ at every level of hadith narrators after the time of the Companions.

²⁹ Syawahid: Two or more companions who narrated the same hadith.

³⁰ Tawabi': every thabaqat after 2 or more good friends who narrated the same hadith.

2.2 Biographical Table of Narrators Hadist

No	Nama	Masa Hidup	Keterangan
1	Abi Mu'awiyah	W: 64 H	Sahabat Nabi ³¹
2	Mu'awiyah bin Qurroh	W: 113 H	Tsiqqah ³²
3	Syu'bah	W: 160 H	Tsiqqah ³³
4	Muhammad bin Ja'far	W: 293/294 H	Tsiqqah ³⁴
5	Muhammad bin Basyar	W: 252 H	Tsiqqah ³⁵
6	Umar bin Muhammad Al hamdani	W: 311 H	Tsiqqah ³⁶
7	Umar bin Ha'i	W: 127 H	Tsiqqah ³⁷
8	Adurrohman Yazid bin Jabir	W: 133/134H	Tsiqqah ³⁸
9	Yahya bin Hamzah	W: 183H	Tsiqqah ³⁹
10	Ibn Majah	W: 209-273H	Tsiqqah ⁴⁰
11	Ibn Hibban	W: 354H	Tsiqqah ⁴¹
12	Manshur bin Abi Muzahim	W: 235H	Tsiqqah ⁴²
13	Imam Muslim	W: 204-261 H	Tsiqqah ⁴³
14	Al-Qosim bin Musa	-	Tsiqqah
15	Muhammad bin 'Isa At-Thoba'i	W:224 H	Tsiqqah ⁴⁴
16	Tholib bin Qurrotul Adzani	W: 291-300 H	Tsiqqah ⁴⁵
17	Imam Thabroni	W:260-360 H	Tsiqqah ⁴⁶
18	Imron bin Hushain	W: 52 H	Sahabat Nabi ⁴⁷
19	Muthorrif	W: 141 H	Tsiqqah ⁴⁸
20	Qotadah	W: 100 H	Tsiqqah ⁴⁹

³¹ Ahmad bin 'Aly bin Hajar Al-'Atsqolani, *Taqrib At- Tahdzib*, 1 (Darul 'Ashimah, n.d.), 117.

³² Al-'Atsqolani, 956.

³³ Al-'Atsqolani, 44.

³⁴ Al-'Atsqolani, 832.

³⁵ Al-'Atsqolani, 828.

³⁶ Al-'Atsqolani, 726.

³⁷ Al-'Atsqolani, 754.

³⁸ Al-'Atsqolani, 522.

³⁹ Al-'Atsqolani, 1052.

⁴⁰ Yusuf bin al-Zakkiy Abdurrahman Abu al-Hajjaj al-Mizzi, *Tahdzib Al-Kamal Fi Asma al-Rijal*, ed. Basyar Awwad Ma'ruf, vol. 27 (Bairut: Muassasah ar-Risalah, 1400), 41.

⁴¹ Abu al-Fada Ismail bin Umar bin Katsir, *Thabaqat Al-Syafi'iyyin*, ed. Ahmad Umar Hasyim and Muhammad Zainahum Muhammad Uzb, vol. 1 (Maktabah al-Tsaqafah al-Diniyah, 1413), 290.

⁴² Al-'Atsqolani, *Taqrib At- Tahdzib*, 973.

⁴³ Al-'Atsqolani, 1.

⁴⁴ Ibnu Hajar Al-Atsqolani, *Tahdzibu At-Tahdzib*, n.d., 144.

⁴⁵ Abdurrahman Abu al-Hajjaj al-Mizzi, *Tahdzib Al-Kamal Fi Asma al-Rijal*, 27:142.

⁴⁶ Al-'Atsqolani, *Taqrib At- Tahdzib*, 29.

⁴⁷ Abdurrahman Abu al-Hajjaj al-Mizzi, *Tahdzib Al-Kamal Fi Asma al-Rijal*, 27:319.

⁴⁸ Yusuf bin Abdurrohman bin Yusuf, *Tahdzibul Kamal Fiasmai Ar-Rijal* (Beirut: Muassasatu Ar-Risalah, n.d.), 62.

21	Hummad	W: 201 H	Tsiqqah ⁵⁰
22	Musa bin Isma'il	W: 223 H	Tsiqqah ⁵¹
23	Abu Daud	W: 244 H	Tsiqqah ⁵²

3. The Benefits of Takhrij Knowledge From Hadith Regret

3.1 The Benefit of Takhrij Science:

No.	The Benefits of Sanad	Found	Not Found
1	Understand the condition of the sanad	☑	
2	Understand the condition of the sanad	☑	
3	Know the degree of hadith	☑	
4	Can differentiate between the <i>Muhmal</i> ⁵³	☑	
5	Can differentiate between the <i>Mubham</i> ⁵⁴		☑
6	Remove <i>Tadlis</i> ⁵⁵		☑
7	Remove <i>Mukhtalith</i> ⁵⁶		☑

No.	The Benefits of Matan	Found	Not Found
1	Find out the editorial of the hadith	☑	
2	To Know <i>asbabul wurud</i> in hadith		☑

No.	The Benefits of Mata and Sanad	Found	Not Found
1	To Know the reference of hadist	☑	

⁴⁹ Yusuf bin Abdurrohman bin Yusuf, *Tahdzibul Kamal Fiasmai Ar-Rijal* (Beirut: Muassasatu Ar-Rijal.), 498.

⁵⁰ Yusuf, 217.

⁵¹ Al-'Atsqolani, *Taqrib At- Tahdzib*, 977.

⁵² Al-'Atsqolani, 11.

⁵³ Muhmal: Hadith narrated by a narrator from a teacher who happens to have the same name.

⁵⁴ Mubham: An unnamed figure in the hadith sanad

⁵⁵ Tadlis: A narrator who does not hear or see directly from the gurunys the hadith that is narrated.

⁵⁶ Mukhtalith: It has one of the characteristics of ikhtilath, such as memory confusion resulting in sometimes mixing up one hadith with another hadith. One of the reasons is due to advanced age.

2	Know the defects that damage the hadith		✓
3	Knowing the causes of defects in hadith with the science of takhrij which are caused by misuse		✓

It can be seen from the table above, the fawaid sanad that has been obtained in the discussion of the hadith above is, we can understand the situation and know the quality of the hadith sanad which is found that the majority of the hadith sanad above can be trusted (tsiqqah), and with four other supporting hadiths the degree of this hadith is confirmed. that this hadith is an authentic hadith. Of the five hadiths above, no sanad mubham, tadtis, or mukhtalith were found.

Fawaid Matan from the discussion of the hadith above is that we can see that the editorial of the hadith discusses Thaifah Manshurah, namely the group or groups who receive Allah's help on the Day of Judgment, namely Ahlu Sunnah wal Jamaah, and we can find the absence of asbabul wurud in the hadith. Apart from that, there were also differences and similarities between the hadith matan in Imam Ibnu Hibban's hadith and the hadith matan found in the hadith of Shohih Muslim, Abu Daud, and Tabrani. According to Fawaid Matan and Sanad, we can find out the sources of the hadith above by referring to a reliable book. There were no defects found in this hadith, either sanad or matan.

CONCLUSION

From the hadith above, it can be concluded that Rasulullah SAW has guaranteed that one group in this ummah will remain in the truth and always fight for the truth until the day of judgment comes. Meanwhile, the meaning of this term is "that this people is in slumber and complacency. It has been expressed by Syehk Sholeh al-Fauzan: "That this term implies the meaning of denying the efforts and struggles of the ulama throughout the ages, as well as denying that there are still pious people in the midst of this people, whom this earth will never escape from." until doomsday.

Through the analysis of the Takhrij Hadith we find that the degree of the hadith that has been discussed is hasan shahih, there is no syad or 'illah in the matan, the degree of the narrator of most of the tsiqqah strengthens this hadith so it can be concluded that this hadith is authentic and acceptable. This hadith is included in the marfu' hadith because it is

attributed directly to Rasulullah SAW, and is a qauli hadith or words of the Prophet to a friend, namely Abi Mu'awiyah and Imron bin Hushain who were shawahid. But there is tawabi' in the transmission line because Imam Muslim conveyed it to two of his students, namely Yahya bin Hamzah and Al-Qosim bin Musa as well as the multaqa of Abdurrohman bin Yazid bin Jabir.

There were no mubham, tadlis, and mukhtalith narrators found in the discussion of the hadith above, and there were no asbabul wurud accompanying the hadith. There is no conflicting hadith between the narrators regarding matan, there is only the addition of matan in the hadith of Imam Tabrani, Abu Daud, and Imam Muslim, but it still has the same meaning and intent.

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