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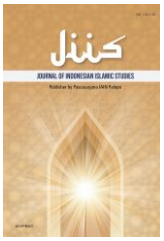

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# KH Luthfi Yusuf and the Transmission of Hadith Knowledge within Jamaah Tabligh in Indonesia: A Study on the Utilization of Hayatus Sahabah

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**Abstract**

This research discusses the role of KH Muhammad Luthfi Yusuf in the delivery of hadith knowledge through the reading of the book of Hayatus Sahabah in the activities of the Tabligh Congregation, especially in the agenda of the Markaz night. This research is motivated by the importance of understanding how hadith is not only learned through formal educational institutions, but also conveyed through da'wah activities and regular reading of the book in the community. This research aims to explain the history and development of the Tabligh Congregation, describe the role of KH Muhammad Luthfi Yusuf in da'wah activities, and examine the position of the book of Hayatus Sahabah in shaping the religious understanding and practice of Tabligh Jamaah activists. The research uses a qualitative method with a library, historical, and descriptive-analytical approach. Data was obtained from books, journal articles, and various written sources related to the Tabligh Congregation, KH Muhammad Luthfi Yusuf, and the book Hayatus Sahabah. The results of the discussion showed that the book Hayatus Sahabah by Maulana Muhammad Yusuf al-Kandahlawi had an important role in the religious development of the Tabligh Congregation. Through the preparation of history based on the theme, this book presents the story of the life of the Prophet Muhammad (saw) and his companions related to faith, sacrifice, da'wah, worship, and morals. The reading of the book on the night of markaz is one of the means of conveying hadith knowledge to the congregation. In this activity, KH Muhammad Luthfi Yusuf acted as a reader as well as a presenter of the explanation of the book. Thus, the reading of Hayatus Sahabah shows the relationship between hadith learning, da'wah activities, and the formation of religious behavior in the life of the Tabligh Jamaah.

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## Introduction

In the development of Islam, the delivery of hadith does not always take place in educational institutions that have a formal curriculum. Some religious knowledge also develops through da'wah activities and community gatherings. Mosques are one of the important places to read the Qur'an, study hadiths, and talk about the life of the Prophet Muhammad (saw). In these activities, a teacher or preacher can convey certain histories to explain the virtues of worship and the importance of improving morals. The participants then remember the material presented and try to apply it in their lives. The habit of reading books repeatedly can help shape one's religious understanding. The repetition can also affect the way a person sees the relationship between religious knowledge and daily actions. Therefore, research on hadith needs to pay attention not only to the content of the book, but also to the way the book is studied and used by the community (Ahmad, 2008)

One of the da'wah movements that makes learning and practicing religious teachings an important part of its activities is the Tabligh Congregation. This movement grew in India in the early 20th century through the da'wah efforts of Maulana Muhammad Ilyas al-Kandahlawi. Although officially the Tabligh Jamaah is not tied to the institutional structure of the Sufi order, the religious practices carried out on a daily basis show a pattern of spiritual formation that resembles an indirect order. This can be seen in various congregational activities, such as daily routines, taklim assemblies (majlis taʿlīm), dhikr (dhikr), going out to da'wah (khurūj), and manners in congregational life. These various activities slowly form the customs and religious character that are characteristic of the Tabligh Jamaah. (Anshori, A Y; Abdurrahman, L T, Tamtowi, M; Mussafa, 2025) After they return home they will be asked about what they experienced while preaching (khurūj) Barbara D. Metcalf wrote an article about the experience report known as karguzari, in her article she wrote about how people who are khurūj interpret the journey of da'wah, spiritual experiences, the struggle to improve themselves, and their relationship with fellow members. Metcalf, 2003) The Tabligh Jamaah is related to four traditions of the Sufi order, namely Jistiyah, Qadiriyah, Suhrawardiyah, and Naqsyabandiyah. The four tarekats became the basis of spiritual practices that also influenced the pattern of coaching of Tabligh Jamaah members. During the leadership of the second Amir, In'amul Hasan, the practice of baiat was given to a number of followers who were considered to have met the eligibility to receive it. Thus, the sufistic pattern in the Tabligh Jamaah can be seen through the use of the Sufism approach in religious training, including the practice of baiat to the Amir and some sheikhs who have positions in the movement.

The movement then spread to various countries, including Indonesia. The Tabligh Jamaah is known through activities such as khuruj, jaulah, deliberation, and taklim. The da'wah of the Tabligh Jamaah is an activity to invite people to perform prayers, read the Qur'an, or live the sunnah of the Prophet and more than that, da'wah is understood as a way for a Muslim to build a direct relationship with Allah while breaking free from social restrictions based on descent, caste, class, and ethnic identity. (Khan, 2026) These various studies provide an idea that the Tabligh Congregation can be researched through historical approaches, religious sociology, and da'wah studies. However, the discussion of this movement also needs to pay attention to the books read by its members. The books used in taklim activities can help explain how a teaching is chosen, explained, and connected to the life of the congregation. The stories of the companions have an important place in

religious development because they are seen as the generation that received Islamic teachings directly from the Prophet Muhammad (saw). Through these stories, readers are invited to get to know the way the companions understand and practice religious teachings. Their stories can also be used as material to explain the spirit of preaching, patience, and seriousness in worship. In taklim activities, material like this can be conveyed through reading the text, explaining the content, and delivering examples that are considered appropriate to the life of the congregation

Khuruj is an activity to go out to preach for a certain period of time. Jaulah is an activity to visit the community to invite them to do good. Taklim is an activity to learn and convey religious teachings through the reading of the book and explanations from the participants who lead the recitation. Deliberation is used to discuss da'wah activities and regulate their implementation. These various activities form a learning environment that connects the reading of the book with daily religious experiences. (Hasanah, 2017) Razin Sahab researched by focusing on two main sources that are often used in Jamaah Tabligh activities, namely the book of Faza'il-e-A'mal and religious lectures known as bayan. These two sources have an important role in encouraging members to pay more attention to worship, improve themselves, and take part in da'wah activities. (Sahib, 2022).

Among the books known in the Tabligh Jamaah is Hayat Sahabah, by Maulana Muhammad Yusuf al-Kandahlawi. The name of the book can be translated as the life of the companions. This book contains history and stories related to the life of the Prophet Muhammad (saw) and his companions. The stories of the companions have an important place in religious development because they are seen as the generation that received Islamic teachings directly from the Prophet Muhammad. Through these stories, readers are invited to get to know how the companions understand and practice religious teachings. Their stories can also be used as material to explain the spirit of preaching, patience, and seriousness in worship. In taklim activities, material like this can be conveyed through reading the text, explaining the content, and delivering examples that are considered in accordance with the life of the congregation. (Yusuf, 2001)

Previous studies on the Tablighi Jamaat have examined the movement from various perspectives, particularly religious experience, hadith practices, religious education, and the formation of Islamic identity. Barbara D. Metcalf (1993), in Living Hadith in the Tablighi Jamaat, explores how hadith-based literature contributes to shaping religious practices among Tablighi members. In another study, Travelers' Tales in the Tablighi Jamaat (2003), she focuses on members' spiritual experiences during missionary journeys through accounts known as karguzari. Eva F. Nisa (2014) examines the role of pesantren in transmitting religious knowledge among Indonesian female Tablighi members. Meanwhile, Aan Supian and Ahmad Farhan (2021) investigate the relationship between hadith understanding and everyday religious practices through a living hadith approach in Bengkulu. Sukron Ma'mun (2023), in his doctoral thesis Madinah Van Java, analyzes the formation of religious identity, ideology, and knowledge transmission within the Tablighi community in Temboro, Indonesia. More recently, Landy Trisna Abdurrahman (2026) examines the relationship between textual traditions, religious practices, and the formation of embodied fiqh among Tablighi members in Indonesia. These studies provide important insights into the relationship between religious texts, knowledge transmission, and the everyday practices of the Tablighi Jamaat. However, their primary concerns differ from the

specific focus of the present study. Metcalf emphasizes the use of hadith literature and spiritual experiences, Nisa focuses on religious education through pesantren, Supian and Farhan investigate hadith understanding and its practical implications, while Ma'mun and Abdurrahman examine broader processes of identity formation and religious practices. Although these studies have addressed aspects of religious knowledge transmission, the relationship between the reading of Hayatus Sahabah, the activities of the markaz, and the role of a specific religious figure has not been examined in sufficient detail within the context of Indonesian Tablighi Jamaat.

Therefore, this study focuses on the reading of Hayatus Sahabah during markaz gatherings and the role of KH Muhammad Luthfi Yusuf in transmitting hadith knowledge among Tablighi Jamaat members in Indonesia. Rather than claiming an entirely unexplored subject, this research offers a more specific perspective by examining the relationship between the religious text, the figure who conveys its teachings, and the institutional setting in which religious knowledge is transmitted and understood. In this way, the study seeks to contribute to a more detailed understanding of how hadith knowledge is communicated, taught, and incorporated into the religious life of the Tablighi Jamaat. In the movement of tabligh congregations, the book is usually read by every gathering of them on Thursday night and Friday in designated mosques. And usually the people who read this book are people who are knowledgeable and scholars, one of the scholars who must read the book on the night of markaz is KH Muhammad luthi Yusuf. In this study, the attention to KH Luthfi Yusuf is not intended to place him only as a biographical figure but more importantly to examine how the role of a preacher can help pass on the knowledge contained in the book to the community. This question is important because a preacher not only reads the text, but also chooses the parts that are considered to be in accordance with the needs of the congregation. The explanations conveyed can help the congregation understand the terms, the background of the story, and the message contained in it. At the same time, the congregation can bring this understanding into their worship, family, and social activities. In this way, the relationship between the book and religious practice can be examined more realistically.

## Method

This research uses a qualitative method with a type of library research. This method is used to examine the history and development of the Tabligh Jamaah, the biography and da'wah role of KH Muhammad Luthfi Yusuf, and the position of the book Hayatus Sahabah in the religious development activities of Jamaah Tabligh activists. The source of research data consists of primary and secondary sources. Primary sources include the book Hayatus Sahabah by Maulana Muhammad Yusuf al-Kandahlawi and works directly related to the figures and movements of the Tabligh Jamaah. The secondary sources are obtained from books, scientific journal articles, dissertations, and previous research that are relevant to the research theme.

This study employs a historical and descriptive-analytical approach to examine the transmission of hadith knowledge within the Tablighi Jamaat in Indonesia, particularly through the use of *Hayatus Sahabah* and the role of KH Muhammad Luthfi Yusuf. The historical approach is used to investigate the establishment and development of the Tablighi Jamaat, as well as the educational background and da'wah activities of KH

Muhammad Luthfi Yusuf. Historical sources are collected from books, academic articles, biographical writings, and relevant documents concerning the movement and its religious activities.

The historical analysis involves external and internal source criticism. External criticism is conducted to examine the authenticity, authorship, publication information, and historical context of the sources. Internal criticism is used to assess the credibility of their contents, particularly statements concerning historical events, biographical information, and the development of religious activities. Chronological examination is applied to establish the sequence of events related to the development of the Tablighi Jamaat and the educational and da'wah experiences of KH Muhammad Luthfi Yusuf. When different accounts provide conflicting information, their contents are compared by considering the authorship, publication context, and available supporting evidence. Biographical interpretation is limited to information supported by identifiable sources, and personal experiences or activities are not generalized beyond the available evidence. The descriptive-analytical approach is used to examine the content and structure of Hayatus Sahaba, particularly its discussions of faith, da'wah, sacrifice, worship, and the lives of the Companions. The analysis considers how these themes are presented and how the book is used as a source of religious instruction within the Tablighi Jamaat. Particular attention is given to the relationship between the book, its reading during markaz gatherings, and the role of KH Muhammad Luthfi Yusuf in conveying religious knowledge. The analysis distinguishes between the historical contents of the book, the religious interpretations conveyed by the reader, and the practices attributed to the members of the movement.

The study is primarily based on library research and published sources. Therefore, its findings are limited to the historical information and textual evidence available in the sources examined. The analysis does not claim to represent the experiences of all Tablighi Jamaat members or to establish the direct influence of *Hayatus Sahabah* on their religious practices without sufficient supporting evidence. Instead, it seeks to explain how the book functions as a medium of religious knowledge transmission and how the role of KH Muhammad Luthfi Yusuf can be understood within the historical and educational context of the Tablighi Jamaat in Indonesia. Data collection was conducted through documentation and literature searches involving 20 bibliographic references consisting of books, academic journal articles, and a doctoral dissertation. The literature was obtained from academic publications, institutional repositories, and published works relevant to the research topic. The sources were selected based on their relevance to three main research areas: the history and development of the Tablighi Jamaat, the biographical background and da'wah activities of KH Muhammad Luthfi Yusuf, and the use of *Hayatus Sahabah* in the transmission of hadith knowledge.

The collected literature was classified into five thematic categories: (1) the history and development of the Tablighi Jamaat; (2) the biographies and da'wah experiences of influential figures within the movement; (3) hadith literature and the use of *Hayatus Sahabah*; (4) religious practices, da'wah activities, and knowledge transmission.This classification helped identify the contribution of each source to the research questions and distinguish between historical information, biographical accounts, textual materials, and descriptions of religious practices.

Data analysis was carried out through thematic coding and descriptive-analytical examination. The coding process involved identifying relevant information, grouping similar discussions, comparing accounts from different sources, and interpreting their relationships with the research objectives. The analysis focused on three principal themes: the historical development of the Tablighi Jamaat, the role of KH Muhammad Luthfi Yusuf in its da'wah activities in Indonesia, and the content and use of *Hayatus Sahabah* in religious gatherings, particularly during markaz activities.

Particular attention was given to the relationship between the book's textual content, the role of the person conveying its teachings, and the religious setting in which the reading takes place. The historical and biographical information was examined by comparing available accounts, while the book's contents were analyzed thematically, especially its discussions of faith, worship, da'wah, sacrifice, and the lives of the Companions. These findings were then brought together to explain how *Hayatus Sahabah* functions as a medium for conveying hadith-related knowledge and religious teachings within the Tablighi Jamaat in Indonesia.

Since this research primarily relies on documentary and published sources, its findings are limited to the information available in the selected literature. In particular, claims concerning the direct influence of the book on members' religious beliefs and practices are interpreted cautiously and are not generalized beyond the available documentary evidence.

# Results

## *Book of Hayatu as-Sahabah and Hadith Knowledge in the Tabligh Congregation Movement*

As we already know that Maulana Yusuf al-Kandahlawi wrote the book Hayatu as-Sahabah with the aim of increasing the faith and spirit of da'wah of the ummah and especially the da'wah workers of the tabligh community based on the hadiths of the prophet, while not all ummah and da'wah workers are experts in the Arabic language, this cannot be realized unless there is an association where the book is read to the public, so with the purpose of the author the book is recited every night of markaz or commonly called shab-e jumma which is held every Friday night in mosques that have been used by the da'wah activists of the tabligh community as a place for them to gather. It should be realized that with books in Arabic, it is necessary for someone who is an expert to read the book, so that the reading is in accordance with what the Prophet wanted as a source of hadith and the author of the book, so it is not permissible for anyone who reads the book at night to marzaz, it must be a scholar or scholar and qualified in Arabic, and also the shuro require that the reader has been out / khuruj for 4 months. As is known from the biography of KH Luthfi Yusuf is the person in charge of da'wah wa tabligh efforts with the background of Al-Azhar education so that he is the one who often reads the book of Hayatu as-Sahabah every night of the headquarters. In the dissertation Medina Van Java: The Identity and Ideology of Tablighi Jamaat in Temboro, Magetan, Indonesia, which is a research to understand the development of the Tabligh Jamaah in Indonesia, in the dissertation it is described with the influence of religious activities carried out by the tabligh Jama'ah to produce the identity of faith and religious practice, pesantren education, and social changes in society. (Ma'mun, 2023).

## *Definition, History, and Development of the Tabligh Congregation Movement*

### Maulana Ilyas al-Kandahlawi and the Beginning of the Establishment of the Tabgligh Jama'ah

Maulana Muhammad Ilyas al-Kandahlawi was born in 1885 in Kandhla, Muzaffarnagar region, British India, which now includes the state of Uttar Pradesh, India, his full name is Ilyas Akhtar. He came from a family known for having a strong tradition of Islamic science and piety. His father, Maulana Muhammad Ismail, was known as a diligent worshipper, teaching the Qur'an, providing religious education, and serving those who came to him. (Assirbuny, 2012) Muḥammad Ilyās early educationbegan at the ibtidā'iyyah school (elementary level). His family tradition of requiring the memorization of the Qur'ān made his learning process never exclude the activity of reading and memorizing the holy book. Entering the end of 1314 AH at the age of 10, he followed his brother, Muḥammad Yaḥya, to Gangoh (Sharanpur area, Uttarprades). There, he studied religion, cleansed his soul, and studied the Qur'ān, jurisprudence, and hadith under the guidance of Rasyīd Aḥmad al-Gangah ī. He lived and studied in Gangoh for a full decade until the teacher's death in 1323 AH, when he was 20 years old.

In order to deepen and complete his study of noble hadith, Muḥammad Ilyās traveled to Deoband in 1326 AH to study with Shaykh al-Hind Maḥmūd Ḥasan, who served as the chief teacher and teacher of hadith (especially Jami' al-Tirmidzī and Ṣaḥīḥ al-Bukharī) di Dār al-'Ulūm Deoband. In addition, he also had a close relationship with Khalīl Aḥmad al-Saharanpūrī—a scholar of hadith and author of the book Badzl al-Majhūd fī Ḥill Alfāẓi Abī Dāwud—and took baiat from him for spiritual guidance and purification of the heart. Thanks to the depth of his knowledge, in the month of Shawwal 1328 H / 1910 AD he was entrusted to teach at Madrasah Maẓahir al-'Ulūm Saharanpur, which was initially a temporary substitute teacher, before finally being appointed as a permanent teacher at the madrasah (Nadwi, 1979).

### History The Formation of the Tabligh Congregation

After he taught, there was concern in him about the faith of Muslims and how to live the sunnah among Muslims, the following are his worries and beginnings which are adapted from the book Jejak dakwah against fitnah (Assirbuny, 2018).

The Development of Da'wah of Maulana Ilyas al-Kandahlawi in the Period 1918–1934

1. Spiritual Experience and Strengthening of Da'wah Orientation (1926)

On April 29, 1926, Maulana Ilyas performed the Hajj for the second time to the Holy Land with Maulana Khalil Ahmad Saharanpuri and a number of other scholars. This trip was not only part of his spiritual devotion, but also related to the development of da'wah orientation which then became stronger in his life. Maulana Zakariyya al-Kandahlawi narrated Maulana Ilyas' spiritual experience when he was in Medina al-Munawwarah. In the narration, Maulana Ilyas is said to have come to make a pilgrimage to the tomb of the Prophet Muhammad (peace be upon him) and then entered Raudah to worship. After carrying out worship earnestly until he felt tired and asleep, he had a dream in the form of a voice coming from the direction of the Prophet's tomb. The voice conveyed a message for him to return to India because Allah would entrust him with a da'wah work.

2. Deliberation with Ulema and the Formation of the Foundation of Da'wah (1927)

In July 1927, Maulana Zakariyya al-Kandahlawi returned from Medina. After his return, Maulana Ilyas intensified discussions and deliberations with him regarding the implementation of da'wah and tabligh. The communication was also carried out with the community and other scholars. In carrying out his activities, Maulana Ilyas did not position himself as a figure who worked separately from the ulema environment, but always tried to obtain direction and consideration from religious experts. Among the scholars who are said to have had a consultative relationship with Maulana Ilyas were Mufti Kifayatullah, Maulana Husain Ahmad Madani, Maulana Mahmud Hasan Deobandi, Maulana Abdurrahim Raipuri, Maulana Abdur Rasyid Ganggohi, Maulana Abul Hasan Ali Nadwi, and Maulana Manzhur Nu'mani. The involvement of these scholars shows the importance of deliberation and religious guidance in the development of Maulana Ilyas' da'wah thought. Thus, Maulana Ilyas' da'wah efforts can be understood as a process that combines spiritual appreciation, social experience, and consultation with the Islamic scientific environment.

3. The Formation of the Da'wah Congregation from Mewat (1932)

In 1932, Maulana Ilyas' da'wah efforts entered a more real stage of organizing through the formation of congregations in the Mewat area. The historical records that are referenced mention that the first two congregations were formed in this period. The congregation is often called Khuruj, Khuruj means to go out to preach in the way of Allah by leaving family, children, wives, jobs, possessions and going to all corners of the world, meeting other Muslims and inviting them to do amar ma'ruf and bernahi mungkar. The congregation that performs khuruj fi sabilillah is divided into two, namely: Walking Congregation, and Ordinary Congregation (Kamaruddin, 2010).

The first congregation was led by Hafizh Maqbul Hasan and sent to Kandhla, while the second congregation was led by Mulwi Dawud Mewati and departed for Raipur, Saharanpur On August 2, 1934, Maulana Ilyas and Maulana Zakariyya held a major deliberation involving various elements of society, including scholars, community leaders, regional officials, Miyaji, Munsyi, and a number of other parties. The meeting aimed to discuss and formulate da'wah and tabligh programs so that their implementation would have a clearer direction of guidance. The deliberation then resulted in a decision on six core characteristics that were used as a basis for learning for people who carried out da'wah activities fi sabilillah, six characteristics were da'wah guidelines that were compiled to facilitate Muslims which were believed to be guidelines for practicing religious teachings.(Farida, & Tareen, 2025)

4. Dakwah ke kashmir dan menyebarnya perkembangan dakwah

In the following year, the opening of the da'wah area of the tabligh congregation was expanded in 1960 by a group to the khasmir led by the Bengali Sufi Uthman. This group carried out da'wah activities for 40 days in various regions of Kashmir, although they did not succeed in inviting the Kashmiri people to participate in da'wah activities to Nizamuddin, their presence received a fairly good reception (Bisati, A. A., & Gulzar, 2023).

## *Biography of KH Luthfi Yusuf Lc MA*

KH Muhammad Luthfi Yusuf, Lc., M.A., is an Indonesian Islamic scholar actively involved in the da'wah activities of the Tablighi Jamaat. According to M. Tahir (2022), whose work examines the history and networks of Islamic da'wah in Kalimantan, his full name is KH Muhammad Luthfi bin H. Muhammad Yusuf bin H. Matseman. He was born in

Banjarmasin on November 11, 1959 (10 Jumadil Awwal 1379 AH). According to his biographical account, he comes from a family of Amuntai descent that migrated to Banjarmasin and was engaged in the oil trading business. His formal education began at SDN Sungai Mesa, where he studied from 1968 to 1974, followed by SMIP Sungai Jingah from 1974 to 1977. He subsequently continued his studies at Pondok Modern Darussalam Gontor, Ponorogo, from 1977 to 1981. Seeking to deepen his knowledge of Islamic education, he enrolled at the Faculty of Tarbiyah, Al-Azhar University, Cairo, Egypt, from 1982 to 1988, where he obtained an Lc. degree. Between 1990 and 1992, he pursued further studies at Madrasah al-Jami'ah al-Asyrafiyah in Islamabad, Pakistan, where he received the title of Maulana. Subsequently, in 1993, he continued his academic studies at Jami'atul Ulum al-Islamiyah in Karachi, Pakistan, where he reportedly obtained a doctoral degree.

In his scientific journey, KH. Luthfi Yusuf also established close relationships with a number of scholars from South Kalimantan, including Shaykh Nuruddin Marbu from Amuntai. Their closeness has been established since their studies at Al-Azhar University. When Nuruddin Marbu came to Egypt to continue his education, KH. Luthfi Yusuf was the first person to welcome him at the airport. This is understandable because he had studied at Al-Azhar for about a year. In matters of Islamic law, Shaykh Nuruddin Marbu was also one of the references he asked for his views. In addition, KH. Luthfi Yusuf had a close relationship with Shaykh Sufyan Noor Marbu, the younger brother of Shaykh Nuruddin Marbu. The relationship then continued in the development of Islamic education, especially in the field of tahfiz of the Qur'an.

In 1996 with the active tabligh congregation made a grand tabligh in Reiwind Pakistan and it was proposed that the people in charge of the tabligh congregation in Indonesia, namely 13 people, were appointed and ratified in the ranks as Shura Indonesia, namely: H. Lt. Col. CPM Retired. Ahmad Zulfakar, H. Cecep Firdaus, H. dr. Andi Abdurrahman Noor Alydrus, H. Muslihuddin Jafar, H. Andi Aminuddin Noor, H. Syamsuddin, H. Hasan Basri, KH. Ahmad Mukhlisun, KH. Uzairon Thaifur, KH. Abdul Halim, H. Suaib Gani, KH. Luthfi Yusuf, H. Muhammad Jamil. After he was appointed as the person in charge, he was among the people who moved the da'wah business wa tabligh in South Kalimantan and generally the island of Kalimantan (Assirbuny, 2018).

In 1997, KH. Luthfi Yusuf established the Al-Ihsan Islamic Boarding School in Banjarmasin with the main focus on education and memorization of the Qur'an. In the management of the Islamic boarding school, he had entrusted the task of parenting to Ustadz Sufyan Noor Marbu. After Sufyan Noor Marbu moved to Malang, KH. Luthfi Yusuf took over the responsibility as a permanent caregiver. He then continued his efforts to develop Qur'an education by establishing the Tahfiz Al-Ihsan Islamic Boarding School in Bentok, Tanah Laut Regency, which was inaugurated on March 21, 2012. This work shows that his attention is not only focused on da'wah activities, but also on fostering the generation of Qur'an memorizers through Islamic boarding school educational institutions.

In addition to his work in Islamic education, KH. Luthfi Yusuf is known as one of the pioneers and movers of the da'wah of the Tabligh Jamaah in South Kalimantan. In his da'wah activities, he interacted and moved with a number of religious leaders who played a role in the development of the movement in this region. Among them are Dr. KH. Saberan Affandi from Paliwara, Amuntai; KH. Nur Salim Safran from Panyiuran, Amuntai; KH.

Masrani Hamdan from Muara Tapus, Amuntai; KH. Abdullah AA from Kotaraja, Amuntai; and KH. Hanafi Idar from Palimbangan, Amuntai.

In the da'wah movement there is a night called the marqz night, which is every Thursday night Friday and this is the same all over the world in the tabligh jama'ah movement, the agenda carried out on that night is after the maghrib ba'da sings religious lectures after which the isha prayer will be read the book of Hayatu as-Sahabah by Maulana Yusuf al-kandahlawi, and if he is present on the markaz night then he is the one who reads the book and is listened to by all the congregation present (Busral, B., Rambe, K. F., Gunawan, R., Jaafar, A., Habibi, U. A., & Engkizar, 2025). From here, the faith of the activists of the Tabligh Jamaah was formed following the hadiths that tell the faith and life of the companions, according to Zaki's description, this understanding is seen in a number of daily practices of Jamaah Tabligh members. In terms of dressing, for example, some members wear robes, maintain beards, avoid clothes that extend past the ankles, and use peci or turbans. In their daily habits, they also try to revive the use of miswak, follow the manners of eating and drinking attributed to the Prophet, and get used to congregational prayers. These practices are based on the belief that imitating the Prophet (saw) should be realized through behavior that can be practiced directly, not just through knowledge of hadith (Zaki, 2015). After we know a little da'wah and the learning pattern and role of KH Luthfi Yusuf, then we need to dive into what the book of Hayatu Sahabah.

### *Book of Hayatu as-Sahabah and Maulana Yusuf al-Kandahlawi*

The book of Hayatu as-Sahabah is a book written by Maulana Yusuf al-kandahlawi who wants Muslims to be able to read it and take da'wah proposals from this book, and adhere to the guidance of the prophet Muhammad PBUH in the practice of da'wah. The method used by the author in this book is the thematic method (al-manhaj al-mawḍū'ī). This means that the narrations about the lives of the companions are collected based on certain themes or issues, not based on the order of the names of the companions. For example, when discussing the sacrifices of the companions, the author collects various narrations about the sacrifices of Abu Bakr, Umar, Uthman, Ali, and other companions in one discussion. Similarly, when talking about da'wah, the author collects various events that show the efforts of the Prophet and his companions in conveying Islam. Maulana Yusuf also not only took the hadith of marfū' which was attributed to the Prophet, but also used the words and deeds of the companions as well as historical news that supported the discussion. An example of a hadith in the book *Hayatu As-Sahabah* regarding the *da'wah* of the companions, volume 1, page 80, concerning:

**The Handing Over of the Banner (Standard) of the Battle of Khaibar**

Narrated by Al-Bukhari from Sahl bin Sa'd *radhiyallahu 'anhuma*, that the Messenger of Allah *sallallahu 'alaihi wa sallam* said on the day of the Battle of Khaibar: "Indeed, I will give this banner tomorrow to a man whom Allah and His Messenger love, and who loves Allah and His Messenger. Allah will grant victory through his hands." Throughout that night, the companions discussed among themselves as to which of them would be given that honor. The next morning, all the companions went to the Prophet *sallallahu 'alaihi wa sallam*, and each of them hoped to be chosen. The Prophet *sallallahu 'alaihi wa sallam* then asked, "Where is Ali bin Abi Thalib?" The companions replied, "O Messenger of Allah, he

is suffering from an ailment in his eyes." The Prophet *sallallahu 'alaihi wa sallam* then sent someone to call Ali. When Ali arrived, the Messenger of Allah *sallallahu 'alaihi wa sallam* applied his saliva to Ali's eyes and prayed for him. Immediately, Ali was cured as if he had never experienced any pain in his eyes. The Messenger of Allah *sallallahu 'alaihi wa sallam* handed the banner to Ali, and Ali asked, "O Messenger of Allah, should I fight them until they become like us (Muslims)?" The Messenger of Allah *sallallahu 'alaihi wa sallam* said: "Proceed with calmness until you reach their courtyard, then invite them to Islam and inform them of their obligations regarding the rights of Allah the Exalted therein. By Allah, indeed, if Allah guides even a single person through you, it is better for you than red camels (the most valuable wealth for the Arabs)."

There are several arrangements of chapters in the book of Hayatu as-Sahabah: Da'wah to Allah and His Messenger, faith, sacrifice, patience, ijrah, help for religion, the struggle of the Prophet, sending companions, baiat, obedience to the Prophet, love for the Prophet, morality of the companions, worship. infak and almsgiving, zuhud, knowledge and teaching, dhikr and prayer, virtues and signs of the greatness of Allah, the death of the Prophet and the condition of the companions.

The Book of Hayatu as-Sahabah published by Maktabah al-barokah temboro consists of three volumes with the tahqiq of Sheikh Muhammad Ilyas al-Balabangkawi as the person who studied the book of Hayatu as-Sahabah directly to Maulana Yusuf al-kandahlawi and Maulana Inamul Hasan (Yusuf, 2001), the following is the overall table in the book of Hayatu as-Sahabah:

| Chapter Title | Penjelasan Singkat |
|---|---|
| *الدعوة إلى الله وإلى رسوله (Dakwah)* | *The story of the struggle of the Prophet and his companions in inviting people to Islam.* |
| *البيعة (Baiat)* | *The loyalty and commitment of the companions to the Prophet PBUH.* |
| *تحمل الشدائد في الله (Steadfastness)* | *Patience of friends faces tests in defending religion.* |
| *الهجرة (Hijrah)* | *The sacrifice of friends to leave their hometown for the sake of religion.* |
| *النصرة (Help)* | *The support of the Ansar to the Prophet and the Muhajirin.* |
| *الجهاد (Jihad)* | *The struggle and sacrifice of friends in the way of Allah.* |
| *اهتمام الصحابة باجتماع الكلمة* | *Friends' efforts to maintain the unity of Muslims.* |
| *إنفاق الصحابة في سبيل الله (Infak)* | *Generosity and sacrifice of friends' property.* |
| *خروج الصحابة عن الشهوات النفسانية (Self-Control)* | *Control of lust and love for the world.* |
| *أخلاق الصحابة وشمائلهم (The Morals of Friends)* | *Description of the morals and personality of the companions.* |
| *إيمان الصحابة بالغيب (Faith)* | *The companions' belief in the unseen.* |
| *اجتماع الصحابة على الصلوات (Salat)* | *Friends' attention to the implementation of prayers.* |
| *رغبة الصحابة في العلم وترغيبهم به (Ilmu)* | *The spirit of friends seeking and teaching knowledge.* |
| *رغبة الصحابة في الذكر وترغيبهم به (Zikir)* | *The habit of friends to dhikr and remember Allah.* |
| *دعوات الصحابة (Doa)* | *The habit of friends to dhikr and remember Allah.* |
| *خطب الصحابة (Khutbah)* | *Sermons and speeches of the companions containing religious teachings.* |
| *مواعظ الصحابة (Advice)* | *Advice from friends about faith and the hereafter.* |
| *التأييدات الغيبية للصحابة (Occult Help)* | *The event of Allah's help experienced by the companions.* |
| *أسباب النصرة الغيبية للصحابة (Because of Allah's Help)* | *The practice and nature of faith that is the reason for Allah's help.* |

## Discussion

The reading of Hayāt al-Ṣaḥābah during the evening markaz activity demonstrates that hadith transmission within the Tablighi Jamaat takes place not only through formal educational institutions but also through regular religious gatherings. This process involves several interconnected stages. First, the selection of Hayāt al-Ṣaḥābah reflects the importance attached to the narratives of the Prophet Muhammad and his Companions as sources of religious learning and moral guidance. Second, the reading of the Arabic text provides members with direct exposure to classical Islamic literature. Third, the explanation delivered by KH Muhammad Luthfi Yusuf helps the congregation understand the historical and religious messages contained in the narratives. His religious educational background and experience in da'wah contribute to his role as a mediator between the classical text and the congregation. In this context, his position is not merely that of a reader but also of an interpreter who connects the contents of the book with the religious lives of the members.

Furthermore, the transmission of hadith knowledge involves not only the delivery of textual information but also the process through which religious teachings are received and translated into everyday practices. The regular Friday night reading provides a setting in which the narratives of the Companions are presented as examples of faith, worship, sacrifice, and commitment to da'wah. These narratives are expected to encourage members to strengthen their religious commitment and follow the examples of the Companions. However, the extent to which the congregation understands, accepts, and applies these teachings requires further investigation through direct observation and interviews. Therefore, the educational function of the reading activity can be identified from its materials and teaching process, while its actual influence on members' religious behavior should not be assumed without additional empirical evidence.

This finding can be compared with Barbara D. Metcalf's study, Travelers' Tales in the Tablighi Jamaat (2003). Metcalf examines how travel narratives and karguzari (reports of missionary experiences) function as important means of religious learning and spiritual development among Tablighi Jamaat members. Her study shows that the experiences gained through khurūj are retold and shared to encourage self-discipline, moral improvement, and religious commitment. The present study shares this concern with the formative role of religious learning in the Tablighi Jamaat. However, there is an important difference in their objects of analysis. Metcalf focuses on the transmission of personal experiences through travel narratives, whereas this study examines the transmission of religious knowledge through the reading and explanation of a particular classical text, namely Hayāt al-Ṣaḥābah. Thus, the two studies reveal different but complementary channels of religious transmission within the Tablighi Jamaat: experiential learning through khurūj and textual learning through regular book readings.

Nevertheless, this study is based primarily on the examination of the reading activity and the role of Hayāt al-Ṣaḥābah as a medium of religious instruction. It does not establish the authenticity of every hadith contained in the book, nor does it comprehensively examine how individual members interpret and practice each narration. These aspects remain important areas for further research, particularly concerning the relationship between hadith transmission, religious reception, and the formation of religious practices within the Tablighi Jamaat.

These findings can be compared with Muhammad Zaki's research which looks at the tendency of the Tabligh Jamaah in understanding the hadith textually and trying to apply the sunnah of the Prophet in worship, appearance, and daily manners (Zaki, 2015)In this context, the reading of Hayāt al-Ṣaḥābah by KH Muhammad Luthfi Yusuf is a means of conveying the story of the struggle of the Prophet and his companions while encouraging pilgrims to emulate their lives, as a result of the markaz night activity bringing together hadith learning, da'wah experience, and habituation of religious practices.

## Conclusion

Based on the results of the research, the reading of the book Hayāt al-Ṣaḥābah in the evening activities of markaz is a form of conveying hadith knowledge in the Tabligh Congregation. The book written by Maulana Yusuf al-Kandahlawi contains various narrations about the life of the Prophet Muhammad (saw) and his companions. These narrations are not only studied as religious knowledge, but are also used as material to foster faith and encourage the practice of religion in daily life.

This study concludes that the reading of Hayāt al-Ṣaḥābah during the evening markaz activities represents one of the ways through which hadith knowledge is transmitted within the Tablighi Jamaat. The findings highlight the role of KH Luthfi Yusuf as a mediator in this process, particularly through reading and explaining the contents of the book to the congregation. His religious educational background and knowledge of Arabic provide important qualifications for presenting the classical text in a form that can be understood by the members.

Conceptually, this study identifies three interconnected elements in the transmission of hadith knowledge: the text of Hayāt al-Ṣaḥābah as the source of religious narratives, the role of the religious figure in reading and explaining the text, and the regular markaz gathering as a setting for religious learning. These findings indicate that hadith education within the Tablighi Jamaat is not limited to formal educational institutions but can also take place through routine religious activities in mosques and markaz. In this context, the narratives of the Prophet and his Companions function as teaching materials that provide religious and moral examples for the congregation.

This study contributes to contemporary hadith studies by highlighting the role of classical Islamic literature and religious figures in the informal transmission of hadith knowledge within a religious community. However, its findings are limited to the documented role of Hayāt al-Ṣaḥābah and the reading activities associated with KH Luthfi Yusuf. Since the research primarily relies on literature studies and available descriptions, it does not establish how individual members receive, interpret, or apply the narratives in their daily religious practices. Therefore, it cannot claim that participation in these activities directly produces changes in members' religious behavior or generalize the findings to all Tablighi Jamaat communities. Further research involving direct observation and interviews is needed to examine the congregation's reception of the readings and the relationship between hadith learning and religious practice.

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