عِندَ ذِكرِ الصَّالِحِينَ تَنزِلُ الرَّحمَةُ

Caravan *of* *Glory*

Reflections on Some Exemplary
Islamic Personalities

Mawlana Abdullah Kapodrawi رحمه الله

madinaacademy
registered charity no. 1138772
knowledge - wisdom - purification

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بسم الله الرحمن الرحيم

Foreword

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

Allah, the Exalted, sent His beloved Prophet Muhammad صلی اللہ علیہ وسلم as a perfect example of character, noble manners and excellent conduct for all humanity. In the Quran, He declared the Prophet ﷺ as the best example for all mankind, saying: "Indeed in the Messenger of Allah you have a good example..." [Quran 33:21].

The followers and lovers of the Holy Prophet ﷺ clearly reflect his Prophetic qualities, manners and character. Among these fortunate individuals are our esteemed scholars of Deoband, through whom Allah has carried out and continues to carry out the great work of spreading and propagating His religion and reviving and promoting the traditions of His beloved

Prophet ﷺ. By reading about the lives of these blessed individuals, one can clearly see that they are in every respect the bearers and inheritors of Prophetic knowledge and true followers and lovers of the guiding traditions. In the words of the Poet of the East, Iqbal:

"It is their honor to be adorned with the inheritance of Prophethood,

It is their duty to safeguard the rituals of faith."

This booklet contains those delightful and soul-stirring accounts and events of these noble individuals, which were personally witnessed by the esteemed scholar, Mawlana Abdullah Kapodrawi رحمه الله (1935–2018/1354–1439).

He narrated these accounts in 1437/2015 during his visit to Britain, at the weekly reformative gathering held at the Islamic Da'wah Academy in Leicester, an institution founded by our respected teacher, Mawlana Muhammad Saleem Dhorat دامت برکاتهم. The audience consisted of Ulama, students and a large number of Muslims.

By the grace of Allah and the encouragement of the esteemed Mawlana Ismail Kapodrawi دامت برکاتهم, the son and successor of the distinguished scholar and a true emobodiment of "a worthy successor to a worthy predecessor," this enlightening

speech has been compiled and published in the form of a booklet. He has further graced this booklet by writing a few supplications at the beginning. May Allah reward him with the best!

Finally, I pray that Allah Almighty accepts the services of the great scholars of Deoband and the Ummah continues to benefit with their blessings and grace until the Day of Judgment.

And that is certainly easy for Allah.

Mawlana Khalil Ahmad Kazi
Madina Academy, Dewsbury
15th Rabi' al-Awwal 1443 AH
22nd October 2021 CE

Introduction

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

My respected father, Mawlana Abdullah Kapodrawi رحمه الله, possessed a profound passion for seeking the company of elders and spiritual guides. These positive influences deeply shaped his character and actions, aligning them with the noble ways of the pious predecessors. His heart served as a repository of their spiritual states, and his tongue eloquently narrated their remarkable biographies.

May Allah reward Mawlana Khalil Ahmad Kazi دامت برکاتهم for advancing my father's mission. Through the compilation and publication of this enlightening sermon delivered at the Islamic Dawah Academy in Leicester, England, before a

large gathering, he has played a pivotal role in disseminating my father's message. By the grace of Allah, this invaluable sermon, delivered in 1437 AH/2015 CE, is now available to readers. We earnestly pray that Allah accept this effort, benefit many through it, and grant Mawlana Khalil Ahmad Kazi دامت برکاتهم continued success and the opportunity to render further services.

Mawlana Ismail Kapodrawi[1]
21st Rabi' al-Awwal 1443 AH
28th October 2021 CE

1 Son and disciple of *Thinker of the Nation*, Mawlana Abdullah Kapodrawi رحمه الله. He has highlighted his esteemed father's profound nature and receptive heart.

Caravan *of* Glory

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ، والصَّلَاةُ والسَّلَامُ عَلٰى اَشْرَفِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ سَيِدِنا ومَولانَا محمد
وَعَلٰى آلِهٖ وأَصْحَابِهٖ وَأَتْبَاعِهٖ وَعُلَمَاءِ أُمَّتِهٖ اَجْمَعِيْنَ إلى يَوْمِ الدِّيْن، أما بعد!

In the name of Allah, the Most Gracious, the Most Merciful

All praise is for Allah, the Lord of all worlds, and peace and blessings be upon the most honorable of the Prophets and Messengers, our leader and master Muhammad ﷺ, and upon his family, his companions, his followers and the scholars of his nation until the Day of Judgment.

Mention of the Pious

Respected Ulama, elders and my dear friends! I have learned that this gathering takes place every Friday after the Friday

prayer. It is an immensely beneficial gathering. In any gathering where the remembrance of the righteous occurs, the mercy of Allah descends upon those present. "Mercy descends where the pious are remembered"[2]. Wherever the mention of the pious takes place, Allah's mercy is present, although very few people truly realise this. It is indeed a remarkable matter.

Feeling of Illumination

When Mawlana Muhammad Masihullah Khan Jalalabadi ﵀, also known as Masihul Ummah (1911–1992/1329–1413), visited Gujarat, we extended an invitation for him to visit our village, Kapodra. We humbly said, "Hazrat[3],it is a small village, but we sincerely wish for you to come." He graciously accepted the invitation. After the Asr prayer, Masihul Ummah ﵀ delivered a speech in the Masjid and people from the surrounding areas also came. After the prayer, when we walked out and passed through the neighborhood, he stopped with an unusual expression and said, "This is a spacious village, and I feel like engaging in Dhikr (remembrance of Allah)."

I was astonished and said, "Hazrat, this house [here] was

2 Narrated by Abdullah ibn Ahmad ﵀ in *Kitab al-Zuhd* (page 328) from his father Imam Ahmad bin Hanbal ﵀ who narrates from Sufyan ibn Uyaynah ﵀.

3 *Hazrat* is a title used to honour a person.

my uncle's house, and he had an association with Hakimul Ummah[4] رحمۃ اللہ علیہ. Although he was not a scholar, he knew Urdu very well. His routine was that after the Dhuhr prayer, he would sit outside his house on a platform, and my father, along with five to ten others who were also connected with Hakimul Ummah رحمۃ اللہ علیہ, would gather there. They would read Hakimul Ummah's discourses, and this practice continued for many years in that house. My uncle was able to read and explain the Masnawi Sharif[5] beautifully."

I mentioned this to Masihul Ummah رحمۃ اللہ علیہ as we passed by that house, where Hakimul Ummah's discourses had been read for many years. He remarked, "Yes! Now I understand. I was wondering where this illumination came from."

We also lived in the same village; many people would come, but we never felt anything special. However, when Mawlana Muhammad Masihullah Khan Jalalabadi رحمۃ اللہ علیہ arrived, he immediately sensed the spiritual illumination and said that he felt like engaging in Dhikr here.

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4 His full name was Mawlana Ashraf Ali Thanwi رحمۃ اللہ علیہ, also known as Hakimul Ummah (1863–1943/1280–1362).

5 Masnawi is an extensive poem written by Jalal al Din Muhammad Rumi رحمۃ اللہ علیہ (1207–1273/603–672), who is also known as Rumi.

Removing Rust

This is precisely the message I wish to convey: gatherings where the pious are remembered hold a unique and extraordinary significance. These gatherings bring down the mercy of Allah and they are very much needed today. This is because our hearts have become overwhelmed by the love of the world; they constantly rush towards worldly possessions and material desires, which creates a rust on our hearts. The best way to remove this rust is to remember the pious from time to time. May Allah grant us the ability to listen to their stories and reflect on our own lives. We should think about how lofty and elevated their states were and where we stand in comparison.

Personal Request

Once, I went to Reunion Island where Hafiz Pir Ghulam Habib Naqshbandi رحمۃ اللہ علیہ (1904–1989/1322–1410), who is also the spiritual mentor of Pir Zulfiqar Ahmad Naqshbandi دامت برکاتہم, was present. Pir Zulfiqar Ahmad Naqshbandi دامت برکاتہم travels to various countries and is renowned throughout the world. During a conversation, I respectfully requested Hafiz Pir Ghulam Habib Naqshbandi رحمۃ اللہ علیہ, "Hazrat, we wish for you to visit India as well." He replied, "Insha'Allah!" People assumed he said it as a common phrase without serious intent.

Visit to India

However, Hafiz Pir Ghulam Habib Naqshbandi رحمه الله remembered this and made a plan without us even knowing. We had an annual event at our our Madrasa (Darul Uloom Falah-e-Darain, Tadkeshwar), attended by respected figures like Shaikhul Hadith Mawlana Muhammad Raza Ajmeri رحمه الله (1912–1994/1330–1415), Allamah Rafiq Ahmad Jalalabadi رحمه الله (1925–1990/1343–1411) and other notable elders. The Masjid was packed with people. A child came running to me and said, "Haji Yusuf Rawat's uncle has arrived." I told him, "I am in the middle of the gathering. Bring Haji Yusuf's uncle to the event." The child left and returned again, saying, "There is someone else with him." I knew Haji Yusuf had no uncle because I had visited Reunion and was familiar with their family. The child was simply confused; it was actually Haji Yusuf's nephew who had come with Hafiz Pir Ghulam Habib Naqshbandi رحمه الله.

Respect for Ulama

The child then said, "There is an elder with him, holding a large staff in his hand." Hearing this, I realised it must be Hafiz Pir Ghulam Habib Naqshbandi رحمه الله, as he was known to carry a large stick. He was a dignified man who wore a

turban on his head. When I looked outside, I saw him standing near the back door. Without wearing shoes, I rushed to greet him and embraced him. I said, "Hazrat, please have some refreshment. I will then accompany you to the gathering with a couple of people." But Hafiz Pir Ghulam Habib Naqshbandi رحمۃ اللہ علیہ replied, "No, the gathering has already started. The elders (senior Ulama) are seated. We will not have refreshments; we will join the gathering."

Look at how much respect he had for Ulama! He attended the gathering and I observed him sitting in a very respectful posture for three hours in the presence of Shaikhul Hadith Mawlana Muhammad Raza Ajmeri رحمۃ اللہ علیہ and Allamah Rafiq Ahmad Jalalabadi رحمۃ اللہ علیہ amongst others. Hafiz Pir Ghulam Habib Naqshbandi رحمۃ اللہ علیہ commented, "These are the people of Hadith." I witnessed Hafiz Pir Ghulam Habib Naqshbandi رحمۃ اللہ علیہ sitting with his legs folded for the entire three hours, just as one sits in the final sitting (Tashahud) of prayer. This was his level of respect for Ulama.

Respect for Students

The gathering concluded with Hafiz Pir Ghulam Habib Naqshbandi رحمۃ اللہ علیہ delivering a remarkable speech whilst holding the Quran in his hand. Afterwards, we decided to take him

to visit various Darul Ulooms in the area, including Jamiah Islamiah Talimuddin in Dahbel.

Upon arriving at the Madrasa, as we climbed the Masjid stairs, there were many shoes of students scattered around. Hafiz Pir Ghulam Habib Naqshbandi رحمه الله was accompanied by four or five attendants, and one of them moved forward and pushed the shoes aside with his foot to make space for his shoes. I noticed that Hafiz Pir Ghulam Habib Naqshbandi's face turned red, and in a state of anger, he said, "Good man! Do you move the shoes of the guests of the Messenger ﷺ with your foot? These shoes are worthy of being placed on one's head; don't you realise!"

Hearing this, my heart trembled, and I thought, "Oh Allah! How much reverence do these elders have for the Messenger of Allah ﷺ!" They considered the students studying Hadith in the school as the guests of the Prophet ﷺ, and this association was so significant in Hafiz Pir Ghulam Habib Naqshbandi's heart that he could not bear the shoes being pushed aside with a foot. He said, "The shoes you push away with your foot are worthy of being placed on one's head." Such was the reverence they held for the students of Hadith.

Respect for Association

The people of Allah had this unique trait: they highly valued even the slightest association with the Prophet or anything connected to him. We cannot comprehend how they viewed such things. Unfortunately, our hearts have lost this sense of respect, which is why we do not receive the same blessings that these elders did.

What was mentioned earlier was from our time, and I witnessed the incident with my own eyes.

Adherence to the Sunnah

We have also seen Shaikhul Islam Mawlana Sayyid Hussain Ahmad Madani ﵀ (1879–1957/1296–1377), also known as Shaikhul Islam Mawlana Madani, who never abandoned even the smallest Sunnah of the Messenger of Allah ﷺ.

He once came to visit a village called Kosadi in Gujarat. At that time, there was no electricity. He was brought from the station to Kosadi in an ox cart. Upon hearing Shaikhul Islam Mawlana Madani's name, many people from the surrounding areas came to Kosadi. The gathering took place and continued until late at night, possibly until quarter past one. Shaikhul Islam Mawlana Madani ﵀ was elderly, around eighty

years old at that time, and he suffered from severe knee pain. After the gathering, he returned to his quarters. Many people accompanied him, offering their services, but Shaikhul Islam Mawlana Madani رحمه الله kept refusing, saying, "Why do you make me feel embarrassed? Please, go." After a while, the host, Hafiz Sahib, told the people to leave, so that the guest could rest.

I am an eyewitness to this event and I am recounting what I saw. I asked Hafiz Sahib, "Please, let me stay in this room." Hafiz Sahib initially replied, "No, Shaikhul Islam Mawlana Madani رحمه الله will be displeased." I said, "I will just stay in a corner." At the time, I was a young student of Mishkat al Masabih at Jamiah Islamiah Talimuddin in Dabhel. Hafiz Sahib's heart softened, and he said, "Alright, sleep in the corner, but don't cough." Then he adjusted the lantern, and everyone left the room.

Now I observed Shaikhul Islam Mawlana Madani's routine. The first thing he did was say, "Hafiz Ji, roll up this bedding and put it aside." A mattress was laid out with a fine sheet over it, as is done when guests arrive. Soft pillows were placed as well, which is a common practice, especially among the people of Gujarat who take particular pride in it. Shaikhul Islam Mawlana Madani رحمه الله instructed, "Hafiz Ji, roll up this bedding and put it aside." Hafiz Sahib rolled up the mattress and removed the pillows.

Then Shaikhul Islam Mawlana Madani رحمه الله said, "Bring the bedding I brought from Deoband." What was this bedding? It was a thick sheet known in Urdu as a *dotai* and a small leather pillow filled with date palm fibers. He laid out the sheet, placed the pillow on it, and then took out his kohl container and applied kohl to his eyes, which is a Sunnah before sleeping.

Allahu Akbar! This was an eighty-year-old man — weak and frail, yet resolute. Despite being on a journey and having every reason to prefer the comfort of a warm bed, he instead chose the simplicity of a thin *dotai* and a leather pillow.

I was asleep when a sound woke me at around half past three in the morning. I asked myself, "Where is this noise coming from?" At first, I didn't pay much attention. But then the sound came again, prompting me to sit up.

What did I witness? Shaikhul Islam Mawlana Madani رحمه الله was quietly weeping in prostration, a distinct sound emanating from his chest.

By contrast, we often deliver speeches, but these Awliya lived their words through their deeds. These were the saints we were blessed to witness in our times.

As I observed Shaikhul Islam Mawlana Madani رحمه الله that night, a Hadith about the Messenger of Allah ﷺ came to mind:

"His chest would make a sound like the boiling of a pot due to excessive weeping."[6] When water boils in a pot over the stove, it produces a distinct bubbling sound. That was the very sound described in the Hadith, and though I had read those words many times before, I had never fully grasped what such a sound might be like — until that night.

In that sacred moment, as I watched Shaikhul Islam Mawlana Madani رحمه الله, I thought to myself, "This is the sound, like the boiling of a pot."

Such was the devotion of this eighty-year-old man, who, after concluding a religious programme at one o'clock in the morning, would rest briefly before forsaking the comfort of soft bedding to stand on the prayer mat. In the stillness of the pre-dawn hours at half past three, he wept for the Ummah.

Comparing Ourselves

My dear friends, these are our esteemed elders, whose remembrance has the power to transform our hearts. They are the ones whose mention compels us to reflect on our own condition and appreciate the lofty status they attained. By recalling their lives, we gain the opportunity to assess ourselves,

6 Narrated by Abu Dawud in his *Sunan*, Hadith number: 904, and by al-Tirmidhi in *al-Shama'il al-Muhammadiyah*, Hadith number: 33.

recognising where we stand in comparison to where they once stood.

Respect of Mawlana Muhammad Masihullah Khan Jalalabadi رحمه الله

The conduct of Mawlana Muhammad Masihullah Khan Jalalabadi رحمه الله was also extraordinary. If even one person was in the room, he would not sleep out of respect. Mawlana Safiullah Khan Jalalabadi رحمه الله (1940–2012/1359–1433) (known as Bhai Jaan), mentioned that even if there was a single person present in the room his father, Masihul Ummah رحمه الله would not lie down. Only after everyone had left would he rest for a short while.

Such is the nature of the people of Allah that when we are with them, we become conscious of our own faults, which is why it is said, "Mercy descends when the pious are mentioned."

Rust Accumulates

These gatherings, where the pious are remembered, are invaluable for their ability to transform hearts. As the Messenger of Allah ﷺ said in a Hadith: "These hearts become rusty just

as iron becomes rusty when it is exposed to water."[7] The heart, too, accumulates rust, just as iron gathers rust when it comes into contact with water. To remove this rust, iron must be polished and scrubbed with sandpaper until the rust is gone.

In the same way, rust accumulates on our hearts; if we go to the market, the rust forms, and if we sit in a worldly gathering, a stain may appear on the heart. Hazrat Ji Mawlana Muhammad Ilyas Kandhlawi ﷺ (1884–1944/1303–1363) was the revivalist of this century, and through him, Allah strengthened the faith of millions. We travel to many corners of the world and see the positive effects of his work. I once attended a gathering in America where the far-reaching impact of Hazrat Ji Mawlana Muhammad Ilyas Kandhlawi's Tablighi efforts were evident. There was an audience of five thousand people. I noticed a man walking back and forth barefoot, with a turban on his head. I thought to myself that he must be a teacher at a Madrasa or an Imam at a Masjid. I asked someone about him, "Who is this man who has been moving around from here to there for so long?" He replied, "He is a well-known surgeon here, and his dedication to the mission of Dawah (preaching) has brought him to this state." At that moment, I realised that the work started by Hazrat Ji Mawlana Muhammad Ilyas Kandhlawi ﷺ in Delhi had spread thousands of miles away.

7 Narrated by al-Bayhaqi in *Shu'ab al-Iman*, Hadith No: 1859.

Company of the Righteous

But Hazrat Ji Mawlana Muhammad Ilyas Kandhlawi رحمه الله was deeply conscious of maintaining the purity of his heart. Sometimes, he would go on preaching tours in places like Mewat, and after ten or fifteen days, he would say, "Brother, let's go to Saharanpur to visit Shaikhul Hadith Mawlana Muhammad Zakariyya [Kandhlawi]" رحمه الله (1898–1980/1315–1402), or sometimes he would say, "Let's go to Raipur to visit Mawlana Shah Abdul Qadir Raipuri" رحمه الله (1878–1962/1295–1382), because he felt that some impurity had gathered in his heart. Although he would be travelling for the cause of dawah, moving from place to place and meeting various types of people, he believed that some level of impurity had accumulated on his heart. To cleanse this, he would go to the Raipur Khanqah and stay there for two or three days until his heart was purified and the rust was removed.

Transforming Lives

It becomes evident that such gatherings are essential for removing the rust from our hearts. Those who distance themselves from such gatherings and remain deprived of them are truly unfortunate. Especially in today's era, where there is an abundance of things that attract us to the world and distract

us from thoughts of the hereafter, the importance of these gatherings increases manifold. By participating in them and remembering the pious, we cleanse our hearts of the filth of worldly desires. Listening to the stories of these righteous people makes us realise that they were human beings like us, yet they led lives of such asceticism and detachment from the world.

Humility of Shaikhul Islam Mawlana Sayyid Hussain Ahmad Madani رحمه الله

Shaikhul Islam Mawlana Madani رحمه الله never liked anyone to fan him and would strictly prohibit it. He would say, "Why are you fanning?" This incident occurred when he came to Gujarat during the intense heat of summer. A man began fanning him, and he asked, "Why are you fanning?" The man replied, "Hazrat, it is very hot, so I am fanning you." Shaikhul Islam Mawlana Madani رحمه الله responded, "All these people sitting here - are they not human? Do they not feel the heat?" He continued, "Fan each of them first and then fan me," and thus he stopped him. Such was his life of severe discipline; he wished for Muslims to live in such a way that they remain at peace in any condition and do not become dependent on anyone.

He would not even allow anyone to open a door for him.

Whether it was the door of a building or a gate, when an important person arrived, people would often rush forward to open the gate for them. Shaikhul Islam Mawlana Madani رحمه الله did not like this for himself. If anyone moved ahead to open the door for him, he would stop and not proceed further, saying, "Do you think I am so weak that I cannot open the door myself?" Such were the people of Allah, and their lives are truly exemplary for us.

Pious of Our Time

Sometimes we think that the stories of the Sahaba (companions) رضي الله عنهم, the Tabi'un (successors), the Muhadetheen (scholars of Hadith) and the Fuqaha (great jurists) رحمهم الله are from a long-gone era, making it difficult for us to follow them. This is why I am sharing the stories of the saints of our time, so that we do not have the excuse that these are the tales of the best generations and cannot be emulated. These are the stories of those elders whom we have seen with our own eyes.

Mawlana Qari Siddiq Ahmad Bandwi رحمه الله

Mawlana Qari Siddiq Ahmad Bandwi رحمه الله (1923–1997/1341–1418) was an extraordinary personality. Once, we travelled with him from Veraval. It was the 15th of Sha'ban. Mawlana

Ghulam Vastanvi دامت برکاتہم was also with us. Although it was the 15th of Sha'ban, we were exhausted from a day spent at a religious gathering, and the train to Ahmedabad had left late. Mawlana Qari Siddiq Ahmad Bandwi رحمہ اللہ went to the restroom, performed ablution using a tub, and came out to start praying. When it was time for Tahajjud, he came to us and said, "Brothers, get up and pray two or four rak'ahs and make dua." We immediately got up, performed ablution, prayed, and then Mawlana Qari Siddiq Ahmad Bandwi رحمہ اللہ called us and said, "Come, let us make dua together."

These were the elders who, despite being tired from the day's activities, would stand at night before Allah, praying, weeping and supplicating. There was never any deviation from their routine.

When it came to food, even when the best of dishes were laid out, they paid no heed to it. There was a wedding in the village, and food from the wedding household was brought, consisting of a variety of dishes, including lentils and rice. Mawlana Qari Siddiq Ahmad Bandwi رحمہ اللہ took a bowl of lentils, dipped his finger in it without even tasting a morsel, brought it to his mouth, and said, "Mawlvi Sahib, my meal is complete. Now you all eat; this is for you." These are the kinds of people the Arabic poet spoke about: "Those are my forefathers, so

bring me their equals when we gather, O Jarir, in our assemblies."[8] These are our forefathers; show us someone like them. They are our role models and it is our shortcoming that we do not read about their lives. We must study the lives of Shah Waliullah Muhaddith Dehlawi (1703–1762/1115–1174), Shah Abdul Aziz Dehlawi (1746–1823/1149–1238), Shah Muhammad Ishaq Dehlawi (1783–1846/1196–1262), Sayyid Ahmad Shaheed (1786–1831/1199–1246), Shah Ismail Shaheed (1779–1831/1193–1246) رحمهم الله and others.

Struggle of Shah Ismail Shaheed رحمه الله

I read in a book that Shah Ismail Shaheed رحمه الله used to walk barefoot on the scorching stones of Delhi's Jama Masjid during the heat of summer. This was in preparation for jihad. The red stones there would become extremely hot, and he would do this to accustom himself to walking on hot ground and stones during battles.

I once visited Delhi and was eager to try walking on those same stones that Shah Ismail Shaheed رحمه الله had walked on. When I stepped onto them, they were so intensely hot that I feared my feet might blister. I ran to a nearby pool and put my

8 This was said by Abu Firas Hammam bin Ghalib al-Tamimi, famous for al-Farazdaq (d. 110AH).

feet in it, thinking, "O Allah! How did those people manage to walk barefoot on such hot stones?" They lived a life full of hardships and maintained a strong relationship with Allah. Their connection with Allah was constant and unwavering. This is why their words had such an impact; when they spoke, people were influenced. For us, it's often just words with little action behind them.

Therefore, my dear friends, and especially my student brothers, I urge you to read about the lives of our pious predecessors and strive to bring our lives in line with their path.

And our final supplication is that all praise is for Allah, the Lord of the worlds.

Closing Supplication

After praising Almighty Allah and sending salutations on the blessed Prophet ﷺ:

O Allah! Forgive all our sins, big and small. Our hearts have been overwhelmed by the love of this world. O Allah! Purify our hearts, grant us Your love and instill in us concern for the hereafter. O Allah! Grant us the ability to follow in the footsteps of the Prophet ﷺ and the Pious. O Allah! Protect all the religious institutions established in various places in every way. O Allah! These are the centres of religion, the fortresses of Islam. O Allah! Create the means for their protection and progress. O Allah! Reward those who build them and support them with the best reward. O Allah! Accept the efforts of the teachers here. O Allah! Grant sincerity in the intentions of those who study. O Allah! Do not let us seek knowledge for material gain; grant us the ability to seek knowledge for Your pleasure and recognition. O Allah! Show mercy and compassion to the entire Ummah. O Allah! The Ummah is entangled in various trials at this time. O Allah! Show Your mercy, have compassion and grant us the ability to perform righteous deeds. O Allah! Open the doors of guidance. All creation is Your creation, grant guidance to all. O Allah! Establish an atmosphere of peace and security. O Allah! Those who spread corruption on earth and whom You know, in Your

knowledge, will not be guided, eliminate them one by one. O Allah! Protect us. Protect our generations. O Allah! Protect our children, enrich them with the knowledge of religion. O Allah! Grant us a life of piety and adorn us with a life of righteousness. O Allah! Instill in our hearts concern for the hereafter. Ameen.

All praise belongs to Allah, the Lord of the worlds.



CARAVAN OF GLORY In this soul-stirring speech by Mawlana Abdullah Kapodrawi رَحِمَهُ اللهِ عَلَيْهِ, delivered at the Islamic Dawah Academy, Leicester in 2015, he reflects on his personal interactions and relationships with exemplary Islamic personalities of his time, including Shaikhul Islam Mawlana Sayyid Husain Ahmad Madani (1879–1957/1296–1377), Mawlana Masihullah Khan Jalalabadi (1911–1992/1329–1413), Hafiz Pir Ghulam Habib Naqshbandi (1904–1989/1322–1410) and Mawlana Qari Siddiq Ahmad Bandwi (1923–1997/1341–1418) رَحِمَهُمُ اللهِ عَلَيْهِم.

He discusses their piety, the benefits of their companionship, their love for and dedication to Islamic knowledge, their steadfast adherence to the Sunnah and their efforts to uplift the Ummah. He highlights the qualities that made them unique and invaluable to the Muslim community.

This booklet will inspire readers to benefit from the teachings of our pious predecessors.

MAWLANA ABDULLAH KAPODRAWI رَحِمَهُ اللهِ عَلَيْهِ (1935–2018/1354–1439) was born in Burma and raised in Kapodra, Gujarat, India. He studied at Jami'ah Islamiah Ta'limuddin, Dabhel, and specialised in Hadith at Darul Uloom Deoband, where he achieved distinction in his studies. His distinguished teachers included, among others, Shaikhul Islam Mawlana Sayyid Husain Ahmad Madani, Mawlana Muhammad Ibrahim Balyawi (1886–1967/1304–1387) and Mawlana Fakhr al-Din Muradabadi (1889–1972/1306–1392) رَحِمَهُمُ اللهِ عَلَيْهِم.

After graduating, he served as a teacher at various institutes and as chancellor for over three decades at Darul 'Uloom Falah-e-Darain, Tadkeshwar. His books in Arabic and Urdu include *Adhwa 'Ala al-Harkat al-'Ilmiyyah fi Gujarat* (Shedding Light on the Educational Renaissance in Gujarat) and *Afkar-e-Pareshan* (Scattered Thoughts). He will be best remembered for his reformative efforts, encouraging Muslims to cultivate good character, excel in education and contribute to the betterment of the Ummah.

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