

# My precious memories of a spiritual man

*In the loving memory of our  
dearest Rana Bisharat Sahib*

(may Allah have mercy on his soul)

by Youssef Ikhlaif

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillahir Rahmani Rahim  
In the name of Allah, the most Gracious, ever Mercifull*

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## Allah's pleasure and submission to His decree

The Messenger of Allah ﷺ said:

أصحابي كالنجوم، بأيهم اقتديتم اهتديتم

**“My Companions are like the stars; whoever among them you follow, you will be guided.”**

[Jâmi` Bayân al-`Ilm wa Fadlih (2/925 - 1760) and Ibn Hazm in al-Ihkâm (6/82)]

The Promised Messiah and Mahdi (peace be upon him) said:

### **Be like the Sahaba**

***“I wish to see that my followers have become like the companions of the Holy Prophet, peace and blessings of Allah be upon him, in giving preference to Allah's will. Nothing else should stand in their way (...) The companions faced heavy odds to win Allah's pleasure. If anyone of them was not tried for Allah's sake, he would feel sorry and worried. They had understood that the treasure of Allah's pleasure was hidden under trials and tribulation (...) The Sahaba never stooped to worldly gains that they live long, amass wealth and enjoy a carefree life. Whenever I look to their example, I cannot but admit the highly ennobling spiritual powers of the Holy Prophet. One wonders how he totally revolutionised their lives and made them to turn their faces towards Allah alone. In a nutshell, our only object should be to seek Allah's pleasure and should make every effort to get it; even though we are required to undergo hardships. For Allah's pleasure is far better than this world and much superior to all worldly pleasures.”*** [Malfoozat vol. 8, pg. 82-83]

After reading this extract of the Promised Messiah and Mahdi (peace be upon him), I can bear witness from my personal experience that Rana Bisharat Sahib always gave preference to Allah's will. He always sought Allah's pleasure, even under severe trials and tribulations.

Tahir Nathoe Sahib, an Ahmadi brother who used to live near Bisharat Sahib, said that Bisharat Sahib was patient throughout his illness. It never crossed his mind to make an end to his suffering, even though doctors proposed that option. He bowed down to the supreme will of Allah. He said that life and death are in the hands of Allah. As the Fourth Khalifa (may the mercy of Allah be upon him) used to say: ***“Allah is the rightful owner of life, it is upon Him to decide when a person has to leave the world”***. Allah was always on the forefront his mind.

His loving memory makes us grateful to Allah for bestowing upon us the opportunity to know this man who led such an exemplary life. What words can be better to say farewell than the blessed words of our Khalifa (aba):

***“Indeed our eyes are tear-filled and our hearts grieving and distressed, yet we submit to the Will of our Lord and bow down to His decree. Our hearts resound to the cries of our souls, in that, Inna lillahi wa inna alaihi raji’oon. We all are [consigned] trusts of God [on this earth] and accept this weighty trial that has come from Him.”***

## **Rana Bisharat Sahib**

Rana Bisharat Sahib was a very righteous person, especially a very spiritual Ahmadi Muslim! He lived in our neighborhood for many years until his demise. We all were like brothers of one mother. My brothers Ahmad Said sahib, and especially Mohammad Ibrahim sahib, had a strong relationship with him. The rest of my family members knew him and his family too. We grew up with his sons. Everyone who knew of Bisharat Sahib used to love and respect him dearly. He was my mentor, my brother. I have written a few words about him for his family, for my friends and for those who would like to know more about him, as an expression of gratitude for the deceased and an appeal for prayers. I humbly request everyone to remember him in your prayers.

As I recall my memories of Bisharat sahib, these words of Huzoor (aba) come to my mind:

*“(...) Most fortunate are those who try to spend their lives according to the wishes of Allah the Exalted and try their utmost to honor the pledges they make. Along with serving faith, they are ever keen to try and also serve humanity. These people are included among those whom the world praises and because of this according to the saying of the Holy Prophet (peace and blessings of Allah be on him) Paradise becomes obligatory for such people.”*

May God elevate his soul, and may Paradise become his abode, ameen.

## **Joining Islam Ahmadiyyat**

One day by the grace of Allah, together with my family, I accepted Islam Ahmadiyyat, the Community which believes and spreads the true teachings of Islam. We recognised through prayers, dreams and rationality the Haq, the truthfulness of the Holy Founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad (peace be on him). He was the Promised Messiah and Imam Mahdi whose advent was foretold by the Prophet of Islam, Muhammad (may peace and blessings of Allah be upon him). Our hearts are filled with gratitude to Allah, Al-Hadi, The Guide.

There were a few individuals who especially influenced me on a spiritual, moral and intellectual level. I was able to learn a lot by spending time with them. One of them was this great gentleman, Rana Bisharat Sahib. May Allah reward him abundantly.

## **Precious memories**

Abdul Haleem Sahib from Sri Lanka (now living in the UK) used to call him, “*my guru*” (my teacher), and he was very right in stating this.

### **A special type of passion for Tabligh**

As a Nau Mubaiee' I remember he was very kind to me. Some people are more inclined towards Tarbiyyat and others more to Tabligh. But he acquired both qualities. He was very strict on Tarbiyyati matters, but he also had a passion for the progress and propagation of Islam Ahmadiyyat. He was always busy with Tabligh.

It was very inspiring and motivating to see him involved in Tabligh. Visitors and friends frequently streamed into his house from diverse backgrounds. He used to give advices and instructions to ensure things kept improving.

### **Discussions about the holy attributes of Allah**

He was very kind to spend some of his precious time with us and to explain theological points, most often about Allah the Exalted, the system of Jama'at and how to behave as an Ahmadi Muslim. For example, I was introduced by him to the deeper meanings of Asma-ul-Husna i.e. the attributes of Allah. As Allah is unlimited, He could never be limited to 99 names. In another world, the Hereafter, Allah the Almighty will manifest other names/attributes which we are not aware of now. The attributes of God are unlimited like His being. He often spoke about the deeper meanings and the differences of the attributes of Allah. For instance, I still remember very vividly, once we visited him at his home and asked him different questions about the resemblance of some attributes of Allah. In this regard he referred to the second Khalifa (ra) who said<sup>1</sup>:

***“Some of these attributes appear to be repetitions but on consideration one finds fine distinctions between them. At first sight they appear to overlap but in fact they signify different aspects.”***

Bisharat Sahib taught me that '**Khaliq**' (Creator) means that God has arranged all things in their proper order and that the universe is controlled by a system. And '**Musawwir**' signifies that God has given each created thing a shape which is appropriate to its functions. And '**Rab**' signifies that God, after creating, goes on fostering the faculties of created things by stages and thus leads them to perfection. In this way I truly started to see the deeper meanings of Allah's attributes and the subtle differences between the attributes. I will always be grateful to him for this. This shows us the extent to which he studied the Holy Qur'an, the blessed word of Allah, which enhanced his spiritual insight.

May Allah reward you Bisharat sahib!

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<sup>1</sup> <http://www.alislam.org/library/books/Introduction-Study-Holy-Quran.pdf>

## **A spiritual man and a beautiful example**

I noticed that Bisharat sahib was an enlightened person, he loved Allah from the depths of his heart. Sometimes he used to tell us about his spiritual experiences. He didn't do this out of pride. It was his intention to enhance our faith and to enable us to achieve the nearness of Allah. One day he told us that he saw in a vision (or his respected wife saw in a vision) that Allah disclosed how old he would become. He also explained to us the different ways in which Allah communicates and reveals Himself to His true servants. When I was a Sunni Muslim, the non-Ahmadi Imams often said that Allah does not speak anymore. But I always used to think: how could Allah close the doors of revelation on His servants who are worshipping Him day and night? And why did Allah speak to Syed Abdul Qadir Jilani and even to a pious woman Rabia Basri? Whilst they lived after the Holy Prophet, and after the Quranic revelation was completed? Yes, the Quranic revelation has ended, but why could Allah not speak to His righteous and humble servants? My brothers and sisters used to question this too. The Imams just used to say: ***“be silent, you are asking too many questions! You are just kids, go away and play with other children!”***

In contrast, Bisharat sahib said that the Promised Messiah (peace be upon him) – who was al-Hakam, the judge, and al-'Adl, the arbiter of this age, as sent by Allah – explained to the world that Allah indeed speaks to His chosen servants, even to this day! The doors of revelation are certainly not closed. The Promised Messiah (peace be upon him) was the voice of God in this age. This proved us that we were right, even though we were young. Praise be to Allah who guided us from childhood and protected us from misinterpretations and wrong beliefs!

I really enjoyed these discussions with Bisharat sahib. It gave me a feeling of yearning to be closer to Allah, the Omnipresent, and it helped me in my personal religious journey.

## **Another example: being mindful of prayers**

What particularly impressed me was his spiritual refinement. When Bisharat sahib prayed, he prayed with full concentration and with great passion, reflecting on the blessed words of the Holy Qur'an. He didn't belong to those about whom Allah says in the Holy Qur'an<sup>2</sup>:

فَوَيْلٌ لِلْمُصَلِّينَ ۗ  
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۗ

***“So woe to those who pray, but are unmindful of their Prayer.”***

Instead, he was very mindful of his prayers.

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<sup>2</sup> Holy Quran, Al-Ma'un: chapter 107: 5-6

### **The importance of Khilafat and saying Istighfar**

He always emphasized, in his addresses, the importance of obeying Khilafat and the unity and brotherhood in the Jamaat. In order to become humble and to understand the value of a function in the Jamaat, he taught us to make it a habit to say Istighfaar (seeking forgiveness from Allah) and Durood (sending salutations to our beloved Prophet Mohammad peace and blessings of Allah be upon him). He appreciated our work, and this motivated us further.

### **His personal interest to build a local Mosque**

He created a 'Mosque commission' with the purpose to purchase a ground for a Mosque. This would of course be with the permission of Amir sahib and blessings from Huzoor (aba). He prayed a lot for this project.

Once, during these times, I saw a dream... Many cars following each other passed through a street, a long entourage (Kafila). In one of the cars, I saw his holiness, Hadrat Khalifatul Masih. I saw him from the back, I couldn't see which Khalifa it was. He was in a car in our place.

This probably means that one day Hadrat Khalifatul Masih will visit our place and future mosque, in sha'Allah!

It was the desire of Bisharat sahib to have a local mosque built. Whenever I mentioned the wish to build a mosque, Bisharat sahib recognized the importance of a Mosque. He tried his best to motivate all members and especially the members of the 'Mosque commission' to pray for this plan and to take action as well, according to the guidelines of Hadhrat Khalifatul Masih (aba).

May this wish to build a local mosque in our region be fulfilled one day! May the wish of Bisharat sahib be fulfilled with the grace of Allah the Almighty, the Provider of spiritual and material blessings, the One with whom nothing is impossible.

### **His hospitality**

He was always graciously asking about our wellbeing and inviting us to visit him regularly. He showed a great example of hospitality which can rarely be found elsewhere.

Regarding hospitality, the Promised Messiah (on whom be peace) said:

***“I am always mindful that no guest should be inconvenienced and this is why I always give instructions that as much as it is possible, guests should be afforded comfort. The heart of a guest is fragile like glass and is broken by the slightest of knocks (...).”***

This was another trait which I found in Bisharat sahib. He acted upon these words of the Promised Messiah (peace be upon him).

## A miracle

Once we had a meeting or an event, I don't remember where it took place. My brother Ahmad Said sahib was also present. The place was full with lots of people. We had the meeting and prayed. When we finished, we all prepared to eat together. There was just a little bit of rice, but a lot of people. However, when Bisharat sahib started to share the rice, all people ate to their fill and there was still rice left over. My brother observed this miracle too, unfolding before our eyes! This was very faith inspiring and a proof that Bisharat sahib was a blessed man. I recall having read about this phenomena in the Ahadith and also in the writings of the Promised Messiah (peace be upon him). Such occurrences happen at the hands of those who are appointed by Allah. But also at the hands of their true servants, as in this case; at the hands of Bisharat sahib.

By following the Holy Prophet (peace and blessings of Allah be upon him) we can achieve a part of these blessings, it has been narrated that these incidents also happened at the time of the Holy Prophet (peace and blessings of Allah be upon him), as we can read by the following examples.

Narrated by Abu Huraira:

*"By Allah except Whom none has the right to- be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet (ﷺ) and his companions) used to come out. When Abu Bakr passed by, I asked him about a Verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then `Umar passed by me and I asked him about a Verse from Allah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abu-l-Qasim (the Prophet (ﷺ)) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Aba Hurr (Abu Huraira)!" I replied, "Labbaik, O Allah's Messenger (ﷺ)!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Aba Hurr!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "Go and call \*the people of Suffa\* to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself, "How will this little milk be enough for the people of As- Suffa? though I was more entitled to drink from that milk in order to strengthen myself", but behold! The Prophet (ﷺ) came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle so I went to the people of As-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet (ﷺ) said, "O Aba-Hurr!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and*

*return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet (ﷺ) who took the bowl and put it on his hand, looked at me and smiled and said. "O Aba Hurr!" I replied, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "There remain you and I." I said, "You have said the truth, O Allah's Messenger (ﷺ)!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk."*

[Reference : Sahih al-Bukhari 6452. In-book reference : Book 81, Hadith 41]

The precise number of the Ashab us-Suffah is not known, but it is estimated that the suffah could hold up to three hundred people at any one time, and that roughly seventy people made up its' permanent residents. The initial inhabitants of the suffah were members who had migrated from Makkah and were without any accommodation.

Some of the companions who at one time were members of the Ashab us-Suffah were:

- Abu Huraira (may Allah be pleased with him)
- Abu Dhar al-Ghifari (may Allah be pleased with him)
- Ka'ab ibn Malik (may Allah be pleased with him)
- Salman al-Farsi (may Allah be pleased with him)
- Hanzalah bin Abi Amr (may Allah be pleased with him)
- Huzaifah bin Yaman (may Allah be pleased with him)
- Abdullah bin Mas'ood (may Allah be pleased with him)
- Suhaib bin Sanan Roomi (may Allah be pleased with him)
- Bilal bin Ribah (may Allah be pleased with him)

The Promised Messiah (peace be upon) him said about the Holy Prophet (peace and blessings of Allah be upon him):

*"(...) On many occasions, he multiplied water so much by dipping his fingers into a cup of water that the whole host and their camels and horses drank of it and yet the original quantity of the water was not diminished. On many occasions, by putting his hand upon three or four loaves of bread, he satisfied the hunger of thousands. On some occasions, he blessed a small quantity of milk with his lips and a company of people drank from it and were filled (...). In this way, he did many other things by his personal power behind which worked Divine Power."* [A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 65-67]

One thing should be kept in mind: According to the belief of the Promised Messiah (as), nothing in this mortal physical world can happen outside the laws of nature. Hazrat Mirza Tahir Ahmad (rh) said<sup>3</sup>: *"Hadhrat Mirza Ghulam Ahmad, the Promised Messiah, speaking on the same subject, has mentioned that laws have many tiers. Some laws are known to man and some other overriding laws also exist but are unknown to man. So, a miracle appears to be a miracle to the ordinary person when he knows only the superficial laws known to people of his time, but he does not know the other set of overriding laws which exist as laws without breaking the other set of laws. An example of this is the law of magnetism prior to its formal conceptualisation."*

<sup>3</sup> <https://www.alislam.org/library/links/Miracles-and-the-Law-of-Nature.html>

A murabbi who happened to share his view with me said: *“If it was literal, it happened according to chemical reactions which we as of now cannot comprehend. It either was that something made the milk become more or the people became satisfied with less. Either way, it was a miracle. Until now, no man of God, neither any waliyyullah or scholar before the Promised Messiah (peace be upon him), nor the Promised Messiah (peace be upon him) or his Khulafa themselves considered the possibility of it being a kashf, etc., which is why, if someone thinks that it might be a kashf, he should let it confirm by Khalifatul-Masih (aba), as he said that we should not engage in our own tafasir interpretations.”*

### **Being helpful**

Whenever we needed help, he would be ready! I noticed that this quality was exactly in accordance with the teachings of Islam and the instructions of the Promised Messiah (peace be on him) and the Khulafa.

### **Inspiring stories about obedience to Khilafat**

One day he said that his respected father related a story about Hadhrat Mirza Nasir Ahmad, Khalifatul Masih the Third (may Allah be pleased with him). The father of Bisharat sahib or a friend of his father was trying to start a tractor but the tractor failed. It didn't start. They almost gave up. Huzoor (may Allah be pleased with him) was walking nearby and he said:

*“Say bismillah!”*. Nothing happened, then he repeated more forcefully: *“say Bismillah and try again! Say Bismillah!”* All of a sudden the tractor started, subhan'Allah, Allahu Akbar! The words of the Khalifa attract the power of Allah which immediately came into operation.

### **The Promised Son**

Whenever we asked him: *“Bisharat sahib, you saw the second Khalifa, tell us, how was he?”* We were astonished about his reply, he knew the value of Khilafat. He was always awestruck about the revered Promised son (may Allah be pleased with him). Whenever he talked about the Promised son (may Allah be pleased with him), we could see his admiration in his way of expression. He also had a great love for the Khalifa Al-Waqt, the Khalifa of the time.

### **A story about Hadrat Mirza Tahir Ahmad, Khalifatul Masih the Fourth (rh)**

Another story he related during a Jamaat and a Majlis Amela meeting, was the obedience of Hazrat Mirza Tahir Ahmad (may Allah have mercy on him) at a time before his Khilafat, to Hazrat Khalifatul Masih the Third (may Allah have mercy on him). One day he was performing his 'Nawafil' prayers (voluntary prayers) in Masjid Mubarak, Rabwah. The uncle of Bisharat sahib - who may have been the private secretary of the Third Khalifa for a short period of time - was sent by the Third Khalifa to go and get Hazrat Mirza Tahir Ahmad. The uncle reported back that Hazrat Mirza Tahir Ahmad was praying, so it was difficult to disturb him. Huzoor said: *“no, go and get him.”* So the person came back and whispered in the ear of Hazrat Mirza Tahir Ahmad: *“Huzoor is calling you”*. Bisharat sahib who was present and watching closely what was happening, narrated that Hazrat Mirza Tahir Ahmad was praying in a very spiritual way, he was completely absorbed in the worship of Allah the Almighty, without making a display or showing off, Subhan'Allah. But, as soon as Hazrat Mirza Tahir

Ahmad heard those words, he swiftly ended his ‘*Nawafil*’ prayers, he ended it with ‘*Taslim*’ and immediately ran to Huzoor! This was a great example of obedience to Khilafat!

### **Jalsa Salana UK**

One day we went together to Jalsa Salana UK, there were some problems and we lost our way, we even slept in the car that night. He never became angry with us, after all it was a funny time, we enjoyed it.

### **His trust in Allah**

Our local Sadr and regional Ameer, respected Kawsar Ahmad sahib said about Bisharat sahib: **“he had complete trust in Allah.”** This was indeed a strong quality of Bisharat sahib. A few persons have such a level of ‘*tawakkul*’ in Allah. He demonstrated it time and time again.

### **Prayers in the words of Huzoor (aba)**

As his name is Bisharat, which means in Arabic, **“good news”** or **“glad tidings”**, we pray that may Allah give him the good news and glad tiding of His pleasure!

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ  
الَّذِي رَآكَ رَاضِيَةً مَرْضِيَةً  
قَدْ خُيِّنَ فِي عِبَادِي  
وَإَدْخُلِي جَنَّاتِي

**“And thou, O soul at peace!  
Return to thy Lord well pleased with Him and He well pleased with thee.  
So enter thou among My chosen servants,  
And enter thou My Garden.”<sup>4</sup>**

O God, write me down among the witnesses. Indeed I bear witness that due to his loving example, his kind treatment and his spiritual influence, Rana Bisharat Sahib changed my life as a nau Mubaiee’, and set an example for many others, and continued to do so during the years after that. May Allah bless you my mentor! May Allah have mercy on you!

When the Fourth Khalifa (rh) passed away, our beloved Huzoor [aba] prayed for him and for his family as well in the following words:

**“May Allah the Exalted be the Protector and Helper of his wife and children and also enable them to be strong in faith like their father and have a strong bond with Khilafat.”**

May this blessed prayer also be fulfilled for the family of Rana Bisharat sahib. Ameen.

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<sup>4</sup> Holy Quran, Al-Balad: chapter 89: 28-31

