



# QAYS AL-BISHR

## CHIVALRY AND NOBILITY



Among the adornments of travel is meeting noble people, and among the traits of the noble is that visiting them gives a journey a distinctive flavor and meanings that go beyond mere sight. It has even been said of them that a visit is not complete unless one sits with them, draws from their character and knowledge, and departs with eyes enriched by the encounter.



Yet when you meet him, you discover that his “thick beard” is rooted in the core of his pure heart, even if absent from his kindly face—so I think, and Allah is his reckoner. His true wealth surpasses money: it is breadth of heart, cheerfulness of countenance, rare generosity in hospitality and gift-giving, and a network of relationships so extensive that it surpasses what even the most skilled PR teams could manage. Purity of origin and goodness of upbringing reveal themselves in spontaneity and enduring nobility; such traits cannot be purchased with wealth or status. Among the distinguishing qualities of Abū Nāṣir and Yūsuf is their eagerness to invite anyone whose virtue they hear of—even if only to offer a prayer on behalf of someone absent or deceased in the Sacred Precinct.

Among such men is the gallant and generous nobleman Qays ibn Nāṣir ibn Bishr ibn ‘Uthmān ibn Ibrāhīm ibn Muḥammad ibn ‘Uthmān ibn Muḥammad ibn Ḥamad ibn Bishr, who has been described—truthfully, as stated by the historian Shaykh ‘Abd al-‘Azīz al-‘Uwayd—as “the fourth tower of Kuwait.” Qays belongs to the family of the famous Najdi historian ‘Uthmān ibn Bishr رحمه الله. They are from Banū Zayd of Jalājil in Sudayr, later spreading across various regions; the family of our subject was among those who settled in al-Zubayr and Kuwait. When one first hears about Qays al-Bishr and the remarkable reports associated with him, the mind may conjure the image of a man with a long, thick beard, vast wealth, or a large public-relations team working on his behalf.





# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ



**H**e invites those whom Allah has delivered from the hardships of years and the caves of disappearance, as happened with an elderly Syrian who spent much of his life in unjust and dark prisons. He receives his visitors as though they were the ones doing him a favor, and they sense this from him naturally, not artificially. He meets them continuously in his diwaniyyah in Kaifan within Kuwait City, or at his farm in al-'Abdali near the Iraqi border. He publicly posts his schedule on WhatsApp so that he may better prepare for those who honor him with their visit, so others may know where the gathering will be held and who among notable figures and others will be present, and so that he himself may know in advance, as far as possible, who will be coming. The Bishr gathering is unique in that it convenes for long, continuous, fixed hours. Whenever you arrive at the appointed time, you will find someone there to welcome, honor, and benefit you. A visitor will notice that the flow of arrivals and departures continues like fresh springs to which people constantly come and from which they depart, while others remain in the assembly. Generosity with one's time is among the most precious forms of generosity.

As for food and drink, they do not cease—whether in the main meal, which may be repeated more than once, or in tea, coffee, fruit, and sweets, along with continuous hospitality and the circulation of incense and perfume. All this is done without extravagance, ostentation, or display—a lofty and noble quality.

The diwaniyyah and the Bishr farm are also distinguished by the fact that their visitors come from many countries; it is an international and diverse gathering. A notable characteristic is that their meetings are free of classism, even while giving people their due respect. The host, Bishr, makes a special effort to honor those present, paying extra attention to the broken-hearted, to those with little share of worldly fortune, and to the sincere and humble.



# هذا من فضل ربي



**H**e elevates his companions by mentioning their achievements, projects, and the abilities and talents Allah has granted them. Thus, alongside companionship, food, and incense, a person leaves with a rich and refined array of benefits across various fields, without delving into matters unsuitable for any reason. The diwaniyyah and the farm have surpassed the description of limited physical spaces; they have become platforms of coexistence and broad-minded schools with radiant influence and praiseworthy impact. Abū Nāṣir possesses an extraordinary insight into the personalities of his visitors that astonishes even those who know them well, despite having no longstanding or deep connection with them to explain such analytical ability. His perceptiveness and accurate, penetrating observations have thus become striking examples. Among his many virtues is his constant supplication for those he knows and for their parents, and his efforts to connect virtuous and good people with one another, creating bonds of affection even without prior meetings or acquaintance. In his loyalty, he preserves photographs of his visitors, displays them for others to see, praises them in their absence, and remembers those who have passed away, praying for them and their parents.

Bishr also strives to serve others, whether he knows them personally or not. In these charitable services, he invests his wide-ranging network of friendships and cross-border relationships. Many times Allah has relieved distress through him, aided the afflicted, and helped those in need. Benefiting people is more beloved to the Most Merciful Lord than secluding oneself in the Prophet's Mosque for a month. What a virtue Abū Nāṣir has drawn from, by Allah's grace and assistance. His phone rarely ceases ringing or receiving messages, many of them requests for mediation, charitable gifts, or emergency aid. Our noble friend also strives to ensure the comfort of his guests, checking on their needs and preparing the place for their short or long stays. His blessed places have thus become homes for a young Austrian who embraced Islam, mastered Arabic, and came to know people through Qays's gatherings; for another from Iran or India who can scarcely leave without soon returning; for a third from Libya or Palestine who heads there directly from the airport; and for a fourth from South Africa who refuses a job contract with higher pay in order to remain near Qays. There are many others with endless stories. Were they to be recorded, they would fill delightful volumes proving that noble virtues still exist in our age.



**F**or this reason, Qays ibn Nāṣir al-Bishr, his diwaniyyah in Kaifan, and his farm in al-‘Abdali have become destinations for distinguished and upright people, refuges for those seeking benefit and hospitality, and means for introducing goodness, good people, and worthy initiatives. Because of this blessed reputation that has spread among people, many honorable members of society hastened to contact and thank him even without having been his guests. Owing to this rare quality, the cemetery was filled with mourners at the time of his mother’s passing, even though the burial was at night and the news was not widely announced; yet people arrived by plane and car. Those crowds were evidence of Qays’s chivalry, nobility, and graciousness. This article—O people—will not please Qays. What pleases him and fills his heart with joy is not these words, nor what people have said or will say. What truly brings him happiness is that the reader and listener supplicate for Qays al-Bishr—for acceptance and mercy—for his father, his mother Fāṭimah bint Jāsim al-Bassām al-Subayṭyah from al-‘Aṭṭār in Sudayr, for his uncle ‘Abd al-Raḥmān, for his aunt Nūrah, for his noble and supportive wife, for his two sons, for all who have entered his home, diwaniyyah, and farm as believers, for the believing men and women, and for the author himself. This is the ultimate aim behind recording and publishing this reflection, and the justification by which I dare to do what does not please our Najdi, Kuwaiti, Arab, Muslim Qays. So do not withhold, dear reader and listener—noble descendant of the noble—these supplications. May Allah accept and answer. Let me say plainly in closing: this text is not praise of a man; rather, it is a reminder that rooted nobility is still alive in souls and societies, and that love of goodness and its people is an innate disposition that has not vanished—and will not.

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