

Ratib Al Athos Pdf Downloadl BEST



to the Prophet and his Sahabah, 'Abdullah ibn 'Umar said, 'The Messenger of Allah has said, " Verily, whoever amuses himself except with the Quran has failed, " The Sahaba would find amusement in other things than the Quran." When I saw the Messenger of Allah being more amused with this recitation than with [any other], I asked him, "O Messenger of Allah! For what is it that you are laughing?. As long as I have heard the Prophet do that, I have done the same, never laughing.' (Ibn Majah > The Prophet s.a.w.t. quoted the Prophet s.a.w.t. as saying. And there is no doubt on that, there is no doubt as to that with other scholars.") 'It is unlawful for a slave to misquote the Messenger of Allah, and it is the same as quarrelling with him. It will not benefit him one bit in the next world. ', 'Abdullah ibn Umar bin al-Zubayr reported, 'Verily, we were at the mosque, and al-Bara bin Sufyan said, 'I will recite al-Ratib at the end of the session, and I was about to recite it.' Then, while we were sitting, the Messenger of Allah said: 'The Prophet said, 'There is no doubt with respect to this.' Al-Bara bin Sufyan said, 'Well, if this is this case, then I will not recite.'"(Ibn Majah, Bukhari, Muslim, Narrated by Bukhari and Muslim and Abdul Jabbar and Ahmad. And I have never heard anyone more surprised than in the following incident that Imam ad-Din Al-Busiri mentioned in his Tadhkirah, of the newly born daughter of the Prophet who said at the age of seven days, (I heard the voice of Allah saying), " May Allah swallow all deeds, what is in your minds except the knowledge of the Quran." This was also reported in the sources from the Companions of the Prophet, he mentioned it in his Tadhkirah for the first time in the end of the 7th volume. Answering to another person, he said,' I was standing there and the Prophet looked at me and I could not read and I knew that if I did not know the Quran, I would not be standing there." Al-Bara bin Sufyan said, "If you still insist in reciting, then it is a good deed, whoever says it more than that is lucky and whoever recites it less than that is unlucky.' Then he recited it, it was recited, he recited from the beginning of Allah's oath on the cosmos and in the Throne up until the verse (verse), (The Apostle of Allah, and there is no doubt concerning him), (the Messenger of Allah,)and that was the end of it. ', Ibn Abbas said, "The Prophet said, " Verily, if you say it to the Prophet s.a.w.t., it will be enough for you.' (Sahih Al-Bukhari). (In the same hadith and in other sources, there are also hadiths narrating the conditions under which he recited it again.)', (Usool al-Sunan Al-Kubra), (Hudaibah Al-Saghir), and (Humaayyim Al-Saghir)).

This Ratib is a gift to the people, bestowed by Allah through this great Imam. Islam, a religion of deep truths, is not contradictory to reason. The rationale for any interpretation of the Quranic verses has to consider the needs, the wisdom, the ethical and religious sensibilities of the specific culture that has adopted this religion. Any straightforward reading of the Quranic verses reveals that Islam, a religion of deep truths is not contradictory to reason. Islam is a complete way of life not a mere belief system. The commentary of Ratib al-Attas draws a beautiful and concurring relationship between the Allah of all the mystics and the Alladhi Allah. In the commentary, Imam Ali bin Hasan al-Attas mentions that the Allah Alladhi is far beyond the Allah of the Quranic text, otherwise the latter would be unable to accept Him! This Allah is the fulfilment of His eternal promise that He will reunite all the past with the present and the future. If one recites this Ratib in the morning, it protects the honour and dignity of the family. The day begins auspiciously. If one recites in the evening, the household is protected from evil, the family enjoys protection and a long life. The reciter enjoys the protection of the unseen, and through the recitation of this Ratib, people benefit from his/her protection. No one will have any worries in his/her life as long as he/she recites it. The reciter is protected from ailments, disease, accidents, etc. The purpose of this book is to teach the ignorant, and not those who have taken the Islamic religion for granted. People asked him whether he had prepared a book on the Ratib, but he replied that he was still busy learning it. He read the first book on the subject and said to the Imam of the time, "Why is this book not included among the three? I have not yet got to the place where I can teach you about it and will do so only after I have finished with others." The Imam said, 'How will you be able to describe it in writing?' 'I will be able to, as it is written with the tongue,' answered Sayyid. 'At the moment, my tongue has not been trained.' The Imam said, 'Then we will ask the author of this book to prepare a teaching manual for you. All praise is due to Allah for your knowledge, Sayyid al-Shaykh.' 5ec8ef588b

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