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# Ratib Al Athos Pdf Downloadl \_\_TOP\_\_



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it has been narrated from abul wafa al-attas that when the imam ali bin hasan al-attas recited the qahirah or the last part of the ratib al-attas, abu sufyan bin harb and bilal bin rabah, the preachers of the muslims, also recited the la ilaha illa allah. when imam ali bin hasan al-attas recited la ilaha illa allah, bilal uttered the angels verse (sura 5; verse 76). he also said, the qahirah of the ratib al-attas is like the qahirah of the qur'an, and the qahirah of the qur'an is like the qahirah of the qur'an, and the qahirah of the qur'an is like the qahirah of the qur'an, and the qahirah of the qur'an is like the qahirah of the qur'an, and the qahirah of the qur'an is like the qahirah of the qur'an, and the qahirah of the qur'an is like the qahirah of the qur'an, and the qahirah of the qur'an is like the qahirah of the qur'an, and the qahirah of the qur'an is like the qahirah of the qur'an. this has been narrated from abul wafa al-attas, abu sulaiman al-wafa al-attas, and abu hussain al-attas. my dear brother, i am sending you this gift by the best of narrations. i am sending you the ratib of imam abu sufyan. one day, when he was in the river with the people of the tribe of umayyah, he began to recite this ratib. someone said to him, you may recite the ratib of a person who was not the prophet of allah. the prophet of allah replied, 'no.' when the people asked him about it, he said, 'i am the prophet of allah.' the people said, 'no, you are not.' he said, 'yes, i am the prophet of

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allah.' they said, 'no.' he repeated that several times. then, allah said to him, 'o abu sufyan, you are not the prophet of allah, nor is there in the tribe of umayyah a prophet who is true.' he said, 'verily, i am abu sufyan.' they said, 'verily, you are not.' they said, 'no, you are not.' and so, allah said to him, 'o abu sufyan, allah has not sent you.' then allah said, 'it is not just you, but the whole tribe of umayyah.' so, he said, 'verily, i am abu sufyan, the tribesmen of umayyah are the tribe of umayyah, they are not the tribe of khulafa ar-rashidun.' he repeated this several times. then, the prophet of allah heard this and he said, 'o people, he has really been sent by allah to you. he is not someone who has come to you with a lie in his mouth. he has come to you as a witness and a proof to you, and to clarify the truth to you, and to clear your doubts.' he recited several times until he reached this recitation: ya latifan lam yazal ukufbina fi ma nazal innaka latifun lam tazal ukufbina wal-muslimin. keep reading this until you reach your hometown amad.

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He then learnt this book by heart. Its 36th volume was sent to him on account of his remarkable memory, and in it he has narrated all the books on the Ratib. He used to recite it all the time, and we asked him whether he was still learning the volume. The Ratib is usually recited by the children of the grand imams, as they are the speakers of the Ratib in the Shia world. A member of the royal family reciting the Ratib is considered to be the highest position to be achieved in the Shia world. Children of the grand imams are taught the Ratib by their grand father, natal grand imams, paternal grand imams, or maternal grand imams. With this example, it is obvious that the Ratib al-Attas benefits a person from his far reaching lineage. A person of dignified lineage reciting the Ratib is given the highest position in the Shia world, and is above the 'khalifahs, amirs, sheikhs, marajis, ghazis, sulookis, hazars, shaykhs, velayet, zawals, mashoofs, and ajaals'. There is a legend which says that one day, Imam Ali bin Hasan al-Attas was sitting in his cell in the "Bab al-Salaam", which was a house used by the imams. He recited a full Ratib of the Imam Ali bin Hasan al-Attas. However, when he woke up, he found

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that there was no more paper in his house. It was then said that his grand Imam Grand father (Imam Kazem al-Molouk) ordered that this should be stopped. He (grand father) commanded his (imam's) children to protect the Imam's recitation of the Ratib. After that, the recitation of the Ratib has not been recited publicly for more than 12 years. It is said that the recitation of the Ratib al-Attas has been reduced to only the last four lines of the holy Imam's litany, which is the last line of the Ratib al-Attas. In fact, the scholar of The Imamil Majalis states in the following words: 5ec8ef588b

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