

# Allah ki panaah, Shaytan mardud se

# ميجرلانا طيشلا نم هلااب ذوعأ

# A'uzu billahi min ash-shaytaan-ir-rajeem



Aap jab kalima "**A'ūdhu billāhi min ash-shayṭān-ir-rajīm**" ada karte hain, to yeh sirf alfaz nahi hain—yeh ek gehra izhar hai jo aap Allah ke samne karte hain. Yeh kalima ek dua hai, ek iltija hai jo aap us hasti se karte hain jo har taqat aur quwat ka asal maalik hai. Is mein ek azeem ma'ni chhupi hai jo aapki rooh ko burai ke asar se mehfooz rakhne ka zariya banti hai.

**A'ūdhu (دُعَا):** iska matlab hai “Main panaah maangta hoon.” Is lafz mein ek shiddat hai, ek yaqeen hai ke sirf Allah hi hai jo humein mehfooz rakh sakta hai. Jab aap yeh alfaz kehte hain, aap dar asal yeh maan rahe hote hain ke Allah ke siwa koi aur hasti mujhe shaitaan ke asar se nahi bacha sakti.

**Billāhi (بِاللّٰهِ):** iska matlab hai “Allah ke saath.” Yeh lafz humein yeh yaad dilata hai ke hamari asal madad sirf Allah hi se hai. Aap kisi aur ke paas nahi ja rahe, balke usi Allah se dua kar rahe hain jo rahim hai, jo har cheez par qadir hai, aur jo hamesha apne bandon ka hami-o-nasir hai.

**Min (من):** iska matlab hai “se.” Yeh humein batata hai ke humein kiske khilaf hifazat chahiye.

**Ash-Shayṭān (الشَّيْطَانُ):** Shaitaan, woh dushman hai jo insaan ke dil mein bure khayalat dalta hai, jo aapko Allah ke raste se door karne ki koshish karta hai, aur jo har waqt chahata hai ke aapka dil shakk aur gumrahi ka shikar ho. Shaitaan ka kaam hai ke woh insaan ko aise raste par dal de jo Allah ki narazgi ka sabab bane.

**Ir-Rajīm (ميرجيم):** iska matlab hai “Woh jo mal’oon aur Allah ki rehmat se mehroom hai.” Shaitaan Allah ki rahmat se hamesha ke liye door kar diya gaya hai, aur uska asal maqsad yeh hai ke woh aapko bhi us rahmat se door kar de.

Aap sochiye, is kalima ka matlab hai: **“Main Allah ki panaah maangta hoon us shaitaan se jo mal’oon hai aur Allah ki rehmat se mehroom hai.”** Yeh alfaz ek aisi roohani hifazat ban jaate hain jo aapko shaitaan ke har bure asar se mehfooz rakhte hain.

Ab sochiye, is kalima ko ada karne ka asal maqsad kya hai. Jab aap Qur’an ki tilawat shuru karte hain, Allah ka hukm hai ke aap pehle is kalima ko padhein. Allah Qur’an mein farmata hai:

**“To jab tum Qur’an padho, to shaitaan jo Allah ki rehmat se door kar diya gaya hai, us se Allah ki panaah maango.”** (Surah An-Nahl 16:98)

Yeh kalima sirf Qur’an ki tilawat tak mehdood nahi. Jab kabhi gussa aaye, ya aap mehsoos karein ke aap apne jazbat par qaabu nahi pa rahe, to is kalima ko padhein. Ek waqia hai ke ek shakhs gusse se laal ho gaya tha, aur uski gardan ki ragen ubhar aayi theen. Nabi-y-e-Kareem ﷺ ne farmaya ke agar yeh shakhs yeh kalima padhe, to uski gussa thanda ho jayega. Yeh kalima aapke dil ko tasalli aur sukoon dene ka ek azim zariya hai.

Aur agar aap kabhi ibadat ke dauran mehsoos karein ke aapka dhyan idhar-udhar ja raha hai, ya shaitani soch aapke zehan ko mashghool kar rahi hai, to is kalima ko yaqeen ke saath padhein. Yeh alfaz aapke dil ko mazboot karenge aur aapko Allah ki taraf wapas le aayenge.

Lekin yaad rahe, is kalima ko sirf ek maamooli alfaz ke taur par nahi ada karna. Yeh dua tabhi asar karti hai jab aapka dil Allah ki taraf mukhlis ho, aur aap yakeen ke saath yeh kahen ke Allah hi meri madad karega. Agar aap isse sirf yeh jaan’ne ke liye padhein ke kya yeh kaam karta hai, to yeh yaqeen ki kamzori hogi. Allah yaqeen aur imaan ko pasand karta hai, aur jab aap pure yaqeen ke saath is kalima ko padhein, tabhi iska asal asar aapke dil aur rooh par hoga.

Har mushkil, har shakk, aur har shaitani saazish ke khilaf yeh kalima aapka sabse mazboot hathiyaar hai. Jab bhi aap yeh padhein, is yaqeen ke saath padhein ke Allah ne mujhe apne hifazat mein le liya hai, aur shaitaan ab mujhe nuqsan nahi pahuncha sakta. Allah ka yeh wada hai ke jo uski panaah talash karega, woh kabhi tanha nahi chhoda jayega.

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