

أَيَّامَ ضَجِيجِ الْكَثِيرِ مِنَ الْأُمُورِ
الَّتِي تَتَغَلَّغَلُ فِيْنَا أَكْثَرَفٍ
أَكْثَرُ، يَجِبُ أَنْ نَضَعِ حَدًّا، وَأَنْ
نَقُولَ بِوُضُوحٍ: „تَوَقَّفْ!”

السُّؤَالُ هُوَ: مَا الَّذِي هُوَ
مُهْمٌّ حَقًّا؟

لَا يُمَكِّنُ أَنْ يَكُونَ الْمُهْمُّ إِلَّا
مَا لَا يَفْقِدُ أَهْمِيَّتَهُ بَعْدَ
بَعْضِ الدَّقَائِقِ أَوْ غَدًا، بَلْ يَبْقَى
دَائِمًا وَأَبَدًا

نَقُولُ: „يَا اللَّهُ!“, وَبِذَلِكَ
نُرَتِّبُ بِالْأَبَدِيَّةِ

يَا اللَّهُ! — إِنَّهُ لَا مَرَّةً عَجِيبَةً

وَيَعْبُرُ عَنْ مَحَبَّتِكَ
إِلَّا مَتْنَاهِيَةً لَنَا أَنْكَ أَدْنَتْ لَنَا
أَنْ نَقُولَ: „يَا اللَّهُ!“, وَنُرَتِّبُ
بِكَ مِنْ خِلَالِ ذَلِكَ: نَشْكُرُكَ
عَلَى ذَلِكَ، وَنُحِبُّكَ

وَسَيِّئًا لَكَ: أَنْ تَجْعَلَنَا دَائِمًا
نَذْكُرُ اسْمَكَ لِنَحْطِيَ بِالْبَقَاءِ
مَعَكَ فِي الْأَبَدِيَّةِ، وَهِيَ
مَقْصِدُنَا الْحَقِيقِيُّ

إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاغِبُونَ

وهذا يعني

نحن منك
واليك راجعون

مَنْ يَقُولُ: „يَا اللَّهُ!“, لَا يَسْتَطِيعُ
أَنْ يَفْعَلَ ذَلِكَ إِلَّا وَهُوَ سَعِيدٌ
وَشَاكِرٌ!

Amāma ḍajīj al-kathīri mina l-
umūri allātī tataghallaghalu fīnā
akthara fa-akthar, yajibu an naḍa‘a
ḥaddan, wa-an naqūla biwuḍūhin:
„Tawaqqaf!”

As-su‘ālu huwa: Mā l-ladhī huwa
muhimmun ḥaqqan?

Lā yumkinu an yakūna l-
muhimmu illā mā lā yafqīdu
aḥammiyyatahu ba‘da ba‘di d-
daqā‘iqi aw ghadān, bal yabqā
dā‘iman wa-abadan.

Naqūlu: „Yā Allāh!“, wa-
bidhālīka nartabitu bi-l-abadiyyah.

„Yā Allāh!“ — innahu la-amrun
‘ajībun wa-ta‘bīrun ‘an
maḥabbataka l-lāmatnāhiyyati
lanā annaka adhīnta lanā an
naqūla: „Yā Allāh!“, wa-nartabita
bika min khilālī dhālīka:
nashkuruka ‘alā dhālīka, wa-
nuḥibbukā.

Wa-nas’aluka: an taj‘alanā
dā‘iman nadhkuru ismak, li-naḥzā
bi-l-baqā‘i ma‘aka fī l-abadiyyah,
wa-hiya maqṣidunā l-ḥaqīqī:

Inna lillāhi,
wa inna ilaihi rāji‘ūn.

wa hadha ya‘nī:

Nahnu minka
wa-ilayka rāji‘ūn.

Man yaqūlu: „Yā Allāh!“, lā
yastaṭī‘u an yaf‘ala dhālīka illā
wa-huwa sa‘īdun wa-shākir!

In the face of the hustle and bustle
of countless things that
increasingly invade our lives, we
must pause and firmly say,
“Stop!”

The question is: What is truly
important?

Only what does not lose its
significance a few minutes later or
by tomorrow, but remains
meaningful always and forever,
can be considered truly
important.

We say, “Ya Allah!”, and we are
connected to eternity.

“Ya Allah!” — it is a true miracle
and an expression of Your infinite
love for us that You allow us to
say “Ya Allah!” and thus connect
with You.

We thank You for this, and
we love You.

And we ask You: Make it so that,
through the mention of Your
Name,
we can always be with You in
eternity, which is our true
destination.

We are from Allah,
And to Him we return. (2:156)

That means

We are from You,
and to You, we return.

Whoever says “Ya Allah!” cannot
do so without also feeling
happiness and gratitude!