

أَيَّامَ ضَبْحِ الْكَثِيرِ مِنَ الْأُمُورِ
الَّتِي تَتَغَلَّغِلُ فِيْنَا أَكْثَرَ
أَكْثَرٍ، يَجِبُ أَنْ نَضَعِ حَدًّا، وَأَنْ
نَقُولَ بِوُضُوحٍ: «تَوَقَّفْ»!

السُّؤَالُ هُوَ: مَا الَّذِي هُوَ
مُهْمٌ حَقًّا؟

لَا يُمَكِّنُ أَنْ يَكُونَ الْمُهْمُ إِلَّا
مَا لَا يَفْقِدُ أَهْمِيَّتَهُ بَعْدَ
بَعْضِ الدَّقَاقِ أَوْ عَدًّا، بَلْ يَبْقَى
دَائِمًا وَأَبَدًا

نَقُولُ: «يَا اللَّهُ!»، وَبِذَلِكَ
نَرْتَبُ بِالْأَبَدِيَّةِ

يَا اللَّهُ! — إِنَّهُ لَا مَرَّ عَجِيبٌ
وَيُعَبِّرُ عَنْ مَحَبَّتِكَ
إِلَّا مَتْنَاهُ لَنَا أَنْكَ أَذْنَتْ لَنَا
أَنْ نَقُولَ: «يَا اللَّهُ!»، وَنَرْتَبُ
بِكَ مِنْ خِلَالِ ذَلِكَ: نَشْكُرُكَ
عَلَى ذَلِكَ، وَنُحِبُّكَ

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

إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ

وهذا يعني

نَحْنُ مِنْكَ
وَإِلَيْكَ رَاجِعُونَ

مَنْ يَقُولُ: «يَا اللَّهُ!»، لَا يَسْتَطِيعُ
أَنْ يَفْعَلَ ذَلِكَ إِلَّا وَهُوَ سَعِيدٌ
وَشَاكِرٌ!

الْفَرْقُ بَيْنَ اسْمِ اللَّهِ
وَمَفْهُومِ لِلَّهِ هُوَ
هَذَا

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 yafqidu
aḥammiyyatahu ba‘da ba‘ḍi 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 adhinta lanā an
naqūla: „Yā Allāh!“, wa-nartabita
bika min khilālī dhālīka:
nashkuruka ‘alā dhālīka, wa-
nuḥibbuka.

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!

al-farq bayna ismi Allāhi
wa-mafḥūmin li-l-ilāhi huwa
hādḥā.

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 signi-
ficance a few minutes later or by
tomorrow, but remains meaning-
ful 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!

This is the difference between the
Name of Allah and a concept of
God.