

**Al-Hikam**  
**of Ibn Atta'illah**

*English Translation & Arabic Text*

### **English translation of selected wisdoms from Al-Hikam of Ibn Atta'illah**

1. One of the signs of relying on one's own deeds is the loss of hope when a downfall occurs
2. Your striving for what has already been guaranteed to you, and your remissness in what is demanded of you, are signs of the blurring of your intellect
3. If in spite of intense supplication, there is delay in the timing of the Gift, let that not be the cause for your despairing. For He has guaranteed you a response in what He chooses for you, not in what you choose for yourself, and at the time He desires, not the time you desire
4. Actions differ because the inspirations of the states of being differ
5. Actions are lifeless forms, but the presence of an inner reality of sincerity within them is what endows them with life-giving Spirit
6. He who wishes that there appear, at a given moment, other than what God has manifested in it, has not left ignorance behind at all!
7. Your postponement of deeds till the time when you are free is one of the frivolities of the ego
8. Do not request Him to get you out of a state so as to make use of you in a different one; for, were He to desire so, He could make use of you as you are, without taking you out!
9. So long as you are in this world, be not surprised at the existence of sorrows. For, truly, it manifests nothing but what is in keeping with its character or its inevitable nature
10. No search pursued with the help of your Lord remains at a standstill, but any search pursued by yourself will not be fruitful
11. Your being on the lookout for the vices hidden within you is better than your being on the lookout for the invisible realities veiled from you
12. Among the attributes of your human nature, draw away from every one that is incompatible with your servant hood, so that you may be responsive to the call of God and near His Presence.
13. The source of every disobedience, indifference, and passion is self-satisfaction. The source of every obedience, vigilance, and virtue is dissatisfaction with one's self. It is better for you to keep company with an ignorant man dissatisfied with

himself than to keep company with a learned man satisfied with himself. For what knowledge is there in a self-satisfied scholar? And what ignorance is there in an unlearned man dissatisfied with himself?

14. Appeal to none but Him to relieve you of a pressing need that He Himself has brought upon you. For how can someone else remove what He has imposed? And how can he who is unable to free himself of a pressing need free someone else of one?
15. If you have not improved your thinking of Him because of His ineffable nature, improve it because of His treatment of you. For has He accustomed you to anything but what is good? And has He conferred upon you anything but His favors?
16. How astonishing is he who flees from what is inescapable and searches for what is evanescent! "For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts."
17. Do not keep company with anyone whose state does not inspire you and whose speech does not lead you to God
18. You might be in a bad state; then, associating with one who is in a worse state, you see virtue in yourself
19. Do not abandon the Invocation because you do not feel the Presence of God therein. For your forgetfulness of the Invocation of Him is worse than your forgetfulness in the Invocation of Him. Perhaps He will take you from an Invocation with forgetfulness to one with vigilance, and from one with vigilance to one with the Presence of God, and from one with the Presence of God to one wherein everything but the invoked is absent. "And that is not difficult for God."
20. A sign of the heart's death is the absence of sadness over the acts of obedience you have neglected and the abandonment of regret over the mistakes you have made
21. Let no sin reach such proportions in your eyes that it cuts you off from having a good opinion of God, for, indeed, whoever knows his Lord considers his sin as paltry next to his generosity
22. Let not obedience make you joyous because it comes from you; but rather, be joyous over it because it comes from God to you. "Say: In the grace of God and in His mercy, in that they should rejoice. It is better than that which they hoard."
23. In your despairing, you are a free man; but in your coveting, you are a slave

24. Be fearful lest the existence of His generosity toward you and the persistence of your bad behavior toward Him not lead you step by step to ruin. "We shall lead them to ruin step by step from whence they know not."
25. Infer the presence of ignorance in anyone whom you see answering all that he is asked or giving expression to all that he witnesses or mentioning all that he knows.
26. He made the Hereafter an abode to reward his believing servants only because this world cannot contain what He wishes to bestow upon them and because He deemed their worth too high to reward them in a world without permanence
27. If you want to know your standing with Him, look at the state He has put you in now
28. When He gives you obedience, making you unaware of it because of Him, then know that He has showered you liberally with His graces both inwardly and outwardly
29. The best that you can seek from Him is that which He seeks from you
30. One of the signs of delusion is sadness over the loss of obedience coupled with an absence of resolve to bring it back to life
31. Hope goes hand in hand with deeds; otherwise, it is just wishful thinking
32. Sometimes He gives while depriving you, and sometimes He deprives you in giving
33. When he opens up your understanding of deprivation, deprivation becomes the same as giving
34. If you want a glory that does not vanish, then do not glory in a glory that vanishes
35. A gift from man is deprivation; but deprivation from God is beneficence
36. Whoever worships Him for something he hopes for from Him, or in order to stave off the arrival of chastisement, has not concerned himself with the true nature of His Attributes
37. When He gives, He shows you His kindness; when He deprives, He shows you His power; and in all that, He is making Himself known to you and coming to you with His gentleness
38. Deprivation hurts you only because of your incomprehension of God in it

39. Sometimes He opens the door of obedience for you, but not the door of acceptance; or sometimes He condemns you to sin, and it turns out to be a cause for union with God
40. A disobedience that bequeaths humiliation and extreme need is better than an obedience that bequeaths self-infatuation and pride
41. Do not press claims against your Lord because your request has been delayed; instead, press claims against yourself for slackening in your behavior
42. When the forgetful man gets up in the morning, he reflects on what he is going to do, whereas the intelligent man sees what God is doing with him
43. No one is a friend of yours except the one who, while knowing your defects, is your companion, and that is only your generous Master. The best one to have as a friend is He who does not seek you out for the sake of something coming from you to Him
44. People praise you for what they suppose is in you; but you must blame your soul for what you know is in it
45. When the believer is praised, he is ashamed before God that he should be lauded for an attribute he does not see in himself
46. The most ignorant of all people is the one who abandons the certitude he has for an opinion people have
47. In order that your sadness over anything be little, let your joy over it be little
48. He who attributes humility to himself is really proud, for humility arises only out of a loftiness; so, when you attribute humility to yourself, then you are proud

## حكم الإمام ابن عطاء الله السكندر

- ١ من علامت الإعتماد على العمل نقصان الرجاء عند وجود الزلل
- ٢ إجتهادك فيما ضمن لك و تقصيرك فيما طلب منك دليل على انطماس البصيرة منك
- ٣ لا يكون تأخر امد العطاء مع الالاح في الدعاء موجبا لياسك فهو ضمن لك الاجابة فيما يختاره لك لا فيما تختاره لنفسك و في الوقت الذي يريد لا في الوقت الذي تريد
- ٤ تنوعت اجناس الاعمال لتنوع واردات الاحوال
- ٥ الاعمال صور قائمة و ارواحها وجود سر الاخلاص فيها
- ٦ ما ترك من الجهل شيا من اراد ان يحدث في الوقت غير ما اظهره الله فيه
- ٧ إحالتك الاعمال على وجود الفراغ من رعونات النفس
- ٨ لا تطلب منه ان يخرجك من حالة ليستعملك فيما سواها فلو ارادك لاستعملك من غير اخراج
- ٩ لا تستغرب وقوع الاكدار ما دمت في هذه الدار فانها ما ابرزت الا ما هو مستحق وصفها و واجب نعتها
- ١٠ ما توفق مطلب انت طالبه بربك و لا تيسر مطلب انت طالبه بنفسك
- ١١ تشوفك الى ما بطن فيك من العيوب خير من تشوفك الى ما حجب عنك من الغيوب
- ١٢ اخرج من اوصاف بشريتك عن كل وصف مناقض لعبوديتك لتكون لنداء الحق مجيبا و من حضرته قريبا
- ١٣ اصل كل معصية و غفلة و شهوة الرضا عن النفس و اصل كل طاعة و يقظة و عفة عدم الرضا منك عنها و لأن تصحب جاهلا لا يرضى عن نفسه خير لك من ان تصحب عالما يرضى عن نفسه فأي علم لعالم يرضى عن نفسه و أي جهل لجاهل لا يرضى عن نفسه
- ١٤ لا ترفعن الى غيره حاجة هو موردها عليك فكيف يرفع غيره ما كان هو له واضعا من لا يستطيع ان يرفع حاجة عن نفسه فكيف يستطيع ان يكون لها عن غيره رافعا
- ١٥ ان لم تحسن ظنك بهل لأجل وصفه فحسن ظنك به لأجل معاملتك معك فهل عودك الاحسنا و هل اسدى اليك الا مننا
- ١٦ العجب كل العجب ممن يهرب مما لا انفكاك له عنها و يطلب ما لا بقاء معه فانها لا تعمي الابصار و لكن تعمي القلوب التي في الصدور
- ١٧ لا تصحب ما لا ينهضك حاله و لا يدلك على الله مقاله
- ١٨ ربما كنت مسينا فاراك الاحسان منك صحبتك الى من هو أسوأ حالا منك

١٩ لا تترك الذكر لعدم حضورك مع الله فيه لأن غفلتك عن وجود ذكره اشد من غفلتك في وجود ذكره فعسى ان يرفعك من ذكره مع وجود غفلة الى ذكره مع وجود يقظة و من ذكر مع وجود يقظة الى ذكر مع وجود حضور و من ذكر مع وجود حضور الى ذكر مع غيبة عما سوى المذكور و ما ذلك على الله بعزير

٢٠ من علامات موت القلب عدم الحزن على ما فاتك من الموافقات و ترك الندم على ما فعلته من وجود الزلات

٢١ لا يعظم الذنب عندك عظمة تصدك عن حسن الظن بالله تعالى فان من عرف ربه استصغر في جنب كرمه ذنبه

٢٢ لا تفرحك الطاعة انها برزت منك و افرح بها لانها برزت من الله اليك ((قل بفضل الله و برحمته فبذل فليفرحوا هو خير مما يجمعون))

٢٣ انت حر مما انت عنه آيس و عبد لما انت له طامع

٢٤ خف من وجود احسانه اليك و دوام اساءتك معه ان يكون ذلك استدراجا لك (( سنستدرجهم من حيث لا يعلمون ))

٢٥ من رأيته مجيبا عن كل ما سئل و معبرا عن كل ما شهد و ذاكرا كل ما علم فاستدل بذلك على وجود جهله

٢٦ انما خعل الدار الآخرة محلا لجزاء عبادته المؤمنين لأن هذه الدار لا تسع ما يريد ان يعطيهم و لانه اجل اقدارهم عن ان يجازيهم في دار لا بقاء لها

٢٧ اذا اردت ان تعرف قدرك عنده فانظر فيماذا يقيمك

٢٨ متى رزقت الطاعة و الغنى به عنها فاعلم انه قد اسبغ عليك نعمه ظاهرة و باطنة

٢٩ خير ما تطلبه منه ما هو طالبه منك

٣٠ الحزن على فقدان الطاعة مع عدم النهوض اليها من علامات الاغترار

٣١ الرجاء ما قارنه عمل و الا فهو امنية

٣٢ ربما اعطاك فمنعك و ربما منعك فاعطاك

٣٣ متى فتح لك باب الفهم في المنع عاد المنع عين العطاء

٣٤ ان اردت ان يكون لك عز لا يفنى فلا تستعز بجز يفنى

٣٥ العطاء من الخلق حرمان و المنع من الله احسان

٣٦ من عبده لشيء يرجوه منه او ليدفع بطاعته و رود العقوبة عنه فما قام بحق اوصاف

٣٧ متى اعطاك اشهدك بربه و متى منعك اشهدك قهره فهو في كل ذلك متعرف اليك و مقبل بوجود لطفه عليك

٣٨ انما يؤلمك المنع لعدم فهمك عن الله فيه

٣٩ ربما فتح لك باب الطاعة و ما فتح لك باب القبول و ربما قضى عليك بالذنب فكان سبب في الوصول