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

1 من علامات الاعتماد على العمل نقصان الرجاء عند وجود الزلزل
2 إجتهادك فيما ضمنك وتقصيرك فيما طلب منك لدليل على أنفسك البصرة ملك
3 لا يكون تأخر امداد الطعام مع الألحان في الدعاء الموجبة لياسك فهو ضمنك للاجابة فيما يختاره لك
4 فيما تختاره لنفسك في الوقت الذي يريد لا في الوقت الذي تريد
5 تنويع الأعمال لتنوع واردات الأحوال
6 الأعمال صور قائمة وارواجها وجود سر الإخلاص فيها
7 ما ترك من الجهل بشؤون اراد أن يحدث في الوقت غير ما أظهره الله فيه
8 إجتاحت الأعمال على وجود الفراغ من رعونات النفس
9 لا تطلب منه أن يخرجك من حالة لاستمتعك فيما سواها فلو ارتكب ذلك لاستمتعك من غير اخراج
10 ما ترغب ووقوع الإكراه ما ندت في هذه الدار فإنها ما ابزرت إلا ما هو مستحق وصنه وواجب نعتها
11 ما توقع مطلب انت طالب بريك ولا تيسر مطلب انت طالب بنسك
12 تتسوفك الى ما بطن فيك من العيب خير من تشوفك الى ما حجب علك من الغيوب
13 اختار من اوصاف شريكك عن كل وصف مناقض لعوبينك لتكون لنداء الحق محبباً من حضرته قرباً
14 إن كل محبة وغزوة وشوق الرضا عن النفس واملا كل طاعة وفعل غذاء عدد الرضا ملك عنك فلا
15 تصحب جاهل لا يرضى عن نفسه خير لك من أن تصحب عالم يرضى عن نفسه فأي علم لعالم يرضى عن
16 نفسه وأي جهل لاجهل لا يرضى عن نفس
17 لا ترتفع الى غيره حاجة هو موردها عليك كيف يرفع غيره ما كان هو له واضعاً من لا يستطيع أن يرفع حاجة
18 عن نفسه كيف يستطيع أن يكون لها عن غيره رافعاً
19 إن لم تحسن ذلك بلجل وصفه فحسن ذلك بلجل معاشتك معك فهل عودك الا حسناً و هل اسدى الياك الا
20 مثناً
21 العجب كل العجب من ينهر مما لا انفكاك له عنها و يطلب ما لا بقاء معه فانها لا تعمى الإبصار ولكن تعمي
22 القلوب التي في الصدور
23 لا تصحب ما لا ينهضك حاله ولا يليك على الله مقاله
24 ربما كنت مسنا فاراك الاحسان ملك صحبتكي الى من هو أسواً حالاً ملك
لا تترك الذكر لعدم حضورك في صحبته في الوجود نفسه. فعسى أن يرفعك من ذكره، من وجود يقظة إلى ذكره، من وجود حضور، فما ذلك على الله عززاً.

من علامات موته الظلم في على ما فعله من المواقات، تركه الندم على ما فعله من وجود الزولات.

لا يعمّن الذنب عندك عظمة تضحك عند رحمه فان من عرف رمته أستصغر في جنب كرمه ذنباً.

لا تنزعج الطاعة نبرت منك، و ازحز بها لأنها بردت من الله البقل (أكل بفضل الله و برحمته فتول فليفروا هو خير مما يجمعون)

انت حر مما انت عنه ليس وعبد لما انت له طامع.

خف من وجود احسانه البقل و دوام اسانته مهما ان يكون ذلك استراجاً لك (منصبر في من حيث لا يعلمون)

من رأيته مجيباً عن كل ما سأل و معيراً عن كل ما شهد و ذكرها كل ما عان فاستدل بذلك و وجود جله.

انما خال الدار الآخرة محاوا لجزاء عبده المؤمنين، ان هذه الدار لا تسعى ما يجده ان يعطيه، و لانه اجل الفدارهم.

إذا اردت ان تعرف قدراً عندك فانظر فيما يقيمك.

بقي رزقك الطاعة و الغني به انها فالانه قد استغلك عميزة ظاهرة و باطنة.

خير ما تطلبه منه ما هو طالبه منك.

الحزن على فقدان الطاعة،ركز الغاد من عدوم الموتاء إليها من علامات الاضرار.

الزجاج ما قارنها عمل و الا فهو امنية.

ربما سرعك فينفق و ربما سرعك فاعطاك.

تفر تثب باب الفهم في المنع أعاد المنع عين العطاء.

إذا اردت ان يكون لك عز لا يفني فليس تستعن بعز فين.

العطاء من الخلق حرمان و المنع من الله احسن.

من عده لم يره وجهه نأ، أليد ذا بطاعة، و قد العقوبة عنه، فما قال بحق اوصاف.

تفرت مساندك شبه، و تفرت مساندك شبه فوه في كل ذلك مصارف البقل و مقبل بوجود وصفي على الله.

انما يؤملك المنع لعدم فهمك عن الله فيه.

ربما فتح لك باب الطاعتا و مافتح للك بابقبول و ربما قضي عليك بالذنب فسبي في الوصول.