101 It was thanks to them that medicine spread throughout the world, by which every people and community benefited. Their fame was not confined just to the East alone. Their medical skill was acknowledged in the West also. A famous medical school which was established in Salerno was the dispenser of the musk of Arabia in the West.

102 Abu Bakr Razi, Ali Ibn Isa, the noble doctor Husain Ibn Sina, the learned priest Husain Ibn Ishaq, Ziya Ibn Baitar the chief of physicians, it is their names which everyone mentions in the East, and it was through them that the boat of the West got across.

103 In short, all those arts which are the basic stock of religious and worldly prosperity, the natural, divine and mathematical sciences, and philosophy, medicine, chemistry, geometry, astronomy, navigation, commerce, agriculture, architecture—wherever you go to track these down, you will find their footprints there.

104 Although the garden of the Arabs has been trampled, yet there is a whole world which lyrically recites their praises. The rain of the Arabs made everyone green. Black and white are under an obligation to the Arabs. Those nations which are today the masters of all will ever remain under obligation to the Arabs.

105 So long as the pillars of Islam remained standing, the ways of the faithful remained simple and unaffected. So long as the clear honey remained unpolluted by filth, the pure silver remained free of alloy, there was none to take the field against Islam, and there was but one standard gloriously flying over all the world.

106 Salerno is a famous Italian city in the province of Naples. There the Muslims had a famous university (medrese), in which theoretical and practical training in medicine was given, and where people came from all over Europe to learn medicine (Risala Kos-must by Hanbarr [?], vol.2).

107 Razi's writings numbered 113, most of which deal with medicine. He practised medicine for many years, first in Rayy, then in Baghdad. At the end of his life he became blind. He died in AH 320. Ali Ibn Isaac is reckoned among the most famous Muslim doctors in Chambers Encyclopedia. The Qawm of Abu Ali al-Husain Ibn Sina has been taught in the universities of Europe for hundreds of years. His writings on various sciences have been numbered at about 40, some of which are very substantial, including the Kitab al-talib wa-mahalli in 20 volumes, the Shi'at in 18 volumes, the Qawm in 14 volumes, the Kitab al-ansaf in 20 volumes and the Kitab al-arab in 10 volumes. He died in AH 428 at the age of 58, and is buried in Hamadan.

108 The Arabian Book of Knowledge: A. N. S.IDS, 1930. Islam was a Christian from Abadan and a very famous doctor. He has been counted as one of the doctors of Islam because he flourished under the Abbasid Caliphs, even becoming an officer in the translation department during the reign of Mutawakkil, and because he came from Iraq. Ziya al-Din Ibn Baitar was an outstanding botanist from Spain. In his botanical researches, he undertook distant journeys, and his works are the source of accounts of medicinal herbs. All the doctors of Egypt reckoned him their leader. He died in AH 642.

109 Famous European historians like Edward Gibbon, Henry Lewis, Dr Hailey, the Freeman Sadie [?], Alexander Humboldt, etc., etc., all admit that it was the Arabs who were the source of their excellence.
The decay of Islam

106 But when the spring of purity became muddied, the practice of the religion of right guidance was forsaken, and the shadow of the phoenix no longer shielded their heads, then God's covenant was fulfilled: 'We have never ruined anyone yet, until he ruined himself in the world.'

107 Now evil times came and befell them. After dwelling happily in the world, they began to be ruined now. Now their full assemblies began to be dispersed. When they were formed, it was as if they had begun to break up. After flourishing, their fields were burnt. Black clouds spread over the whole world and opened up.

108 Neither their wealth remained intact, nor their prestige. Their fortune and prosperity forsok them. Sciences and arts took leave of them one by one. All their virtues were destroyed by degrees. Neither religion nor Islam was left. Only the name of Islam was left.

Simile of the nations

109 If some hill could be found so high that from it the whole world might come into view, if then a wise sage were to climb up it to behold the spectacle of nature's amphitheatre, he would find such a difference among nations that he would find the whole world inverted.

110 There in every direction he would see thousands of gardens, many fresher like the garden of Rizvan, many humbler than these, but verdant and flourishing, and many dry and moistureless, but even so, although their plants have not put forth leaf and fruit, they do appear ready to bloom.

Simile of the community of Islam

111 Then he will see a garden utterly devastated, whence dust keeps flying in all directions, which in no way bears even the name of freshness, whose green sprays have been scorched and have fallen off, in which no flower or fruit could possible come, whose trees have become fit for burning,
Halil's Masnad

112 Where rain acts as a poison, where the cloud of spring comes and weeps,
Which by anxious cultivation becomes still more desolate, which is suited
neither by autumn nor spring.
There this cry is continually raised: 'This is the ruined garden of Islam!'

113 That fearless fleet of the religion of the Hijaz, whose mark reached the
extreme limits of the world,
Which no apprehension could obstruct, which did not hesitate in the Gulf
of Oman, or falter in the Red Sea,
Which traversed the seven seas—sank when it came to mouth of the
Ganges.

114* If those who are ready to be admonished listen carefully, from Ceylon to
Kashmir and Tibet,
The earth, trees, forests, flowers, fruits, deserts and mountains are all
lamenting in passionate regret,
'Those in whom all the peoples of the world took pride yesterday have
today brought disgrace upon India.'

Address to the poet's community

115 Government may have drawn aside from you, but you had no monopoly
over it.
Who possesses a remedy against the vicissitudes of fortune? Sometimes
one is an Alexander here, sometimes a Darius.
After all, kingship is hardly divinity. What one owns today is someone
else's tomorrow.

The secret of the Muslims' dominion

116 When God's wisdom demanded that the teaching of the Best of Scholars
be set in force,
And the religion of right guidance became famous in the world, He
bestowed world dominion upon you, saying,
'Spread the ordinances of the Holy Law throughout the world, and bring
to an end the Master's reasons for objecting to His creatures.'

Our present state

117 Now that government has performed its proper function, Islam has no
need for it left.
But alas, oh community of the Glory of Man, humanity departed together
with it.
Government was like a gilt covering upon you. As soon as it peeled off,
your innate capacity emerged.
118* There are many nations in the world who do not possess the special quality of empire. But nowhere can so great a calamity have come as here, where each house is overshadowed by abasement. The partridge and the falcon, all are high up in the sky, it is only we who lack wing and pinion.

119* That people who stood upon the firmament, whose standard was fixed in every quarter, That sect which was honoured on the horizons of the world, that community whose title was Best of Communities, Its trace only remains here to this extent that we do count ourselves Muslims.

120 Apart from this, in our veins and blood, in our intentions and ambitions, In our hearts, tongues and conversation, in temperament, nature, habit and custom, There is not an atom of nobility left, and if there is any in anyone, then it is by chance.

121 There is meanness in everything we do. Our ways are worse than those of the most base. Our forefathers' reputation has been eaten away by us. Our step makes our countrymen ashamed. We have thrown away our ancestors' credit, and sunk the nobility of the Arabs.

122 We have no honour among peoples, no prestige in assemblies, no love for our own people, no sense of community with others. We have sloth in our hearts, arrogance in our brains, baseness in our thoughts and hatred for all excellence. Bearing malice within, but friendship on the surface, our considerateness is selfish, our courtesy is selfish.

123 We are not in the confidence of our rulers, nor are we exalted among the courtiers. We are not worthy of honour in the sciences, nor illustrious in industry or craft. We do not attain any rank in service, nor do we have any share in trade.

118 These nations include the Parsees, Jews, Hindus, etc., while 'falcon' stands for the rulers.
124 Decay has brought us into an evil plight. Our adversity is far-reaching. Our prestige has vanished from the world, and there is no likelihood of our revival. We lie supported by just one hope. We all live in the expectation of paradise.

125 We do not seize the advantages of travel, nor are we intrepid voyagers. We are unaware of God's creation. These walls of our home which lie before our eyes are, in our opinion, the limits for mankind. We are like fish gathered in a tank, that is their world, that is their universe.

126 Paradise and Iram, Salsabil and Kausar, mountain and jungle, island and ocean, and many other such names, we have kept reading about in books, but without seeing them, who can be sure whether they exist in heaven or on earth?

127 That priceless capital which is real wealth, that noble treasure of decent folk, that substance of well-off people, that wealth which consists of time, has no value in our eyes, but is all dissipated uselessly and for nothing.

128 If someone asks us for a paisa, we shall have to be more or less careful about granting him it, but that capital of religion and of the world, whose every moment is without price, in squandering that, we show no meanness, in being prodigal with that, we are most generous.

129 If we reckon up all the breaths of day and night, then very few will be left to be gathered for the next day. Our days and nights are continually spent for nothing. It is as if no one among us was aware that these breaths will come to an end at some moment.