

Maps, Illustrations, and Bibliography

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Fig.2

This is an old picture of the “Royal Medical College Baghdad” which was founded in 1927 and inaugurated in 1930 during the British Mandate period. It played a key role in advancing medical education and health care in Iraq. It is now known as the “College of Medicine at the University of Baghdad”. It was established by Iraqi doctors who studied abroad to advance medical education in their home country.



Fig.5

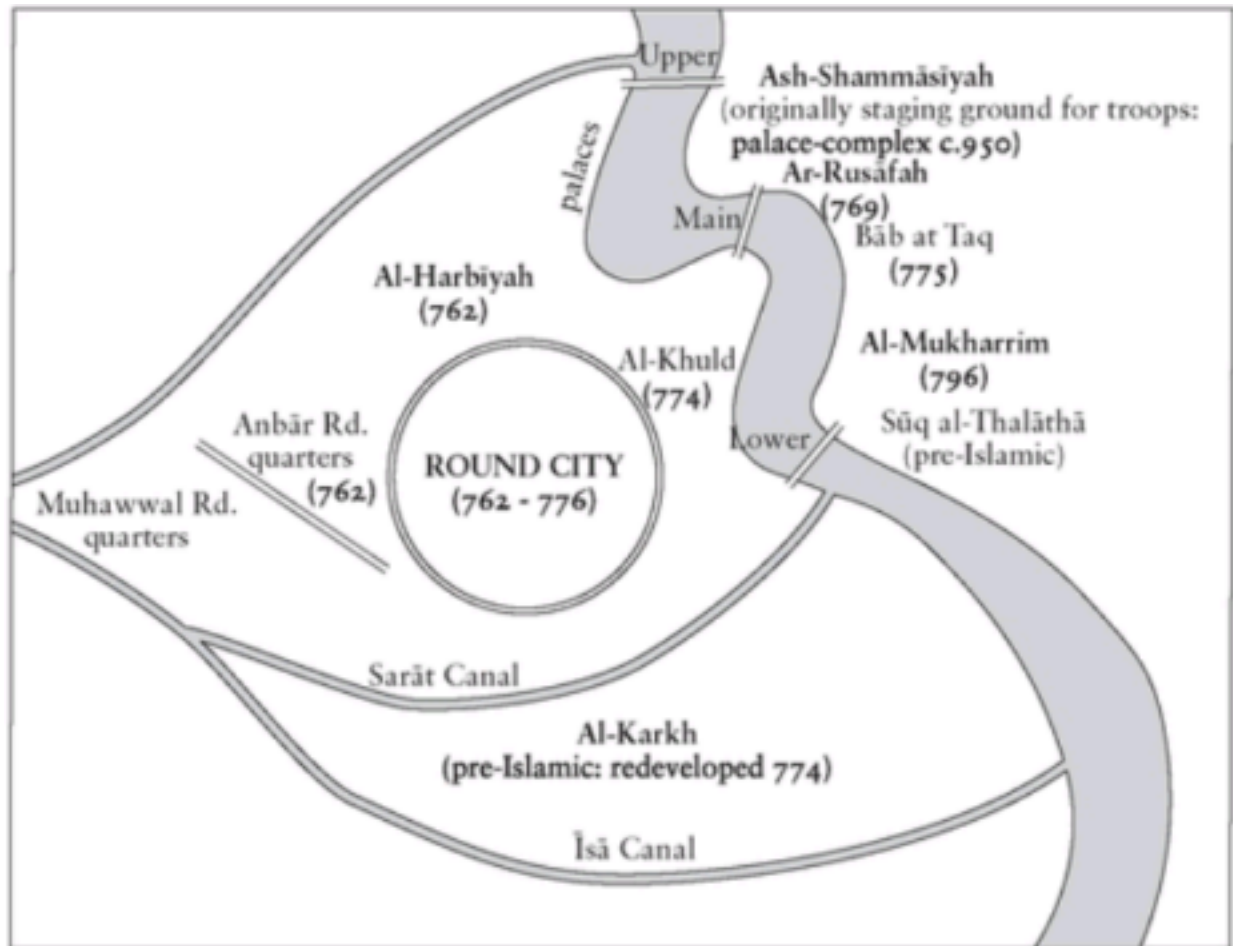
Iraq experienced rapid modernization in medical education and institutions during British administration. The establishment of the Royal Medical College in Baghdad in 1927 the

forerunner to the University of Baghdad College of Medicine—ushered in a new era in Western-style medical training. The historical photographs reproduced here give an idea of new classrooms, faculty training, and organized public health campaigns characteristic of the period.

2) The history of the Abbasid Caliphate (750-1258 CE)—including the reigns of Harun alRashid, al-Mansur, and al-Ma'mun

Map of the wider Abbasid empire

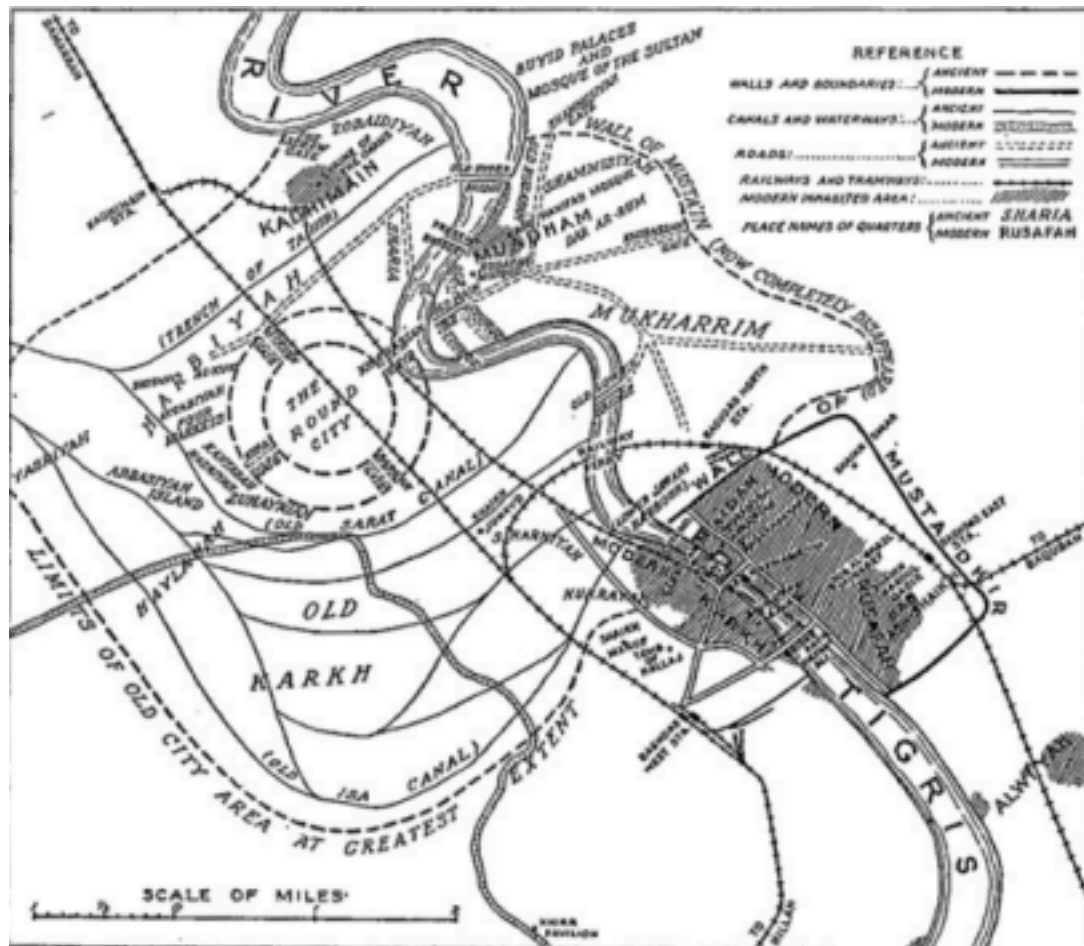




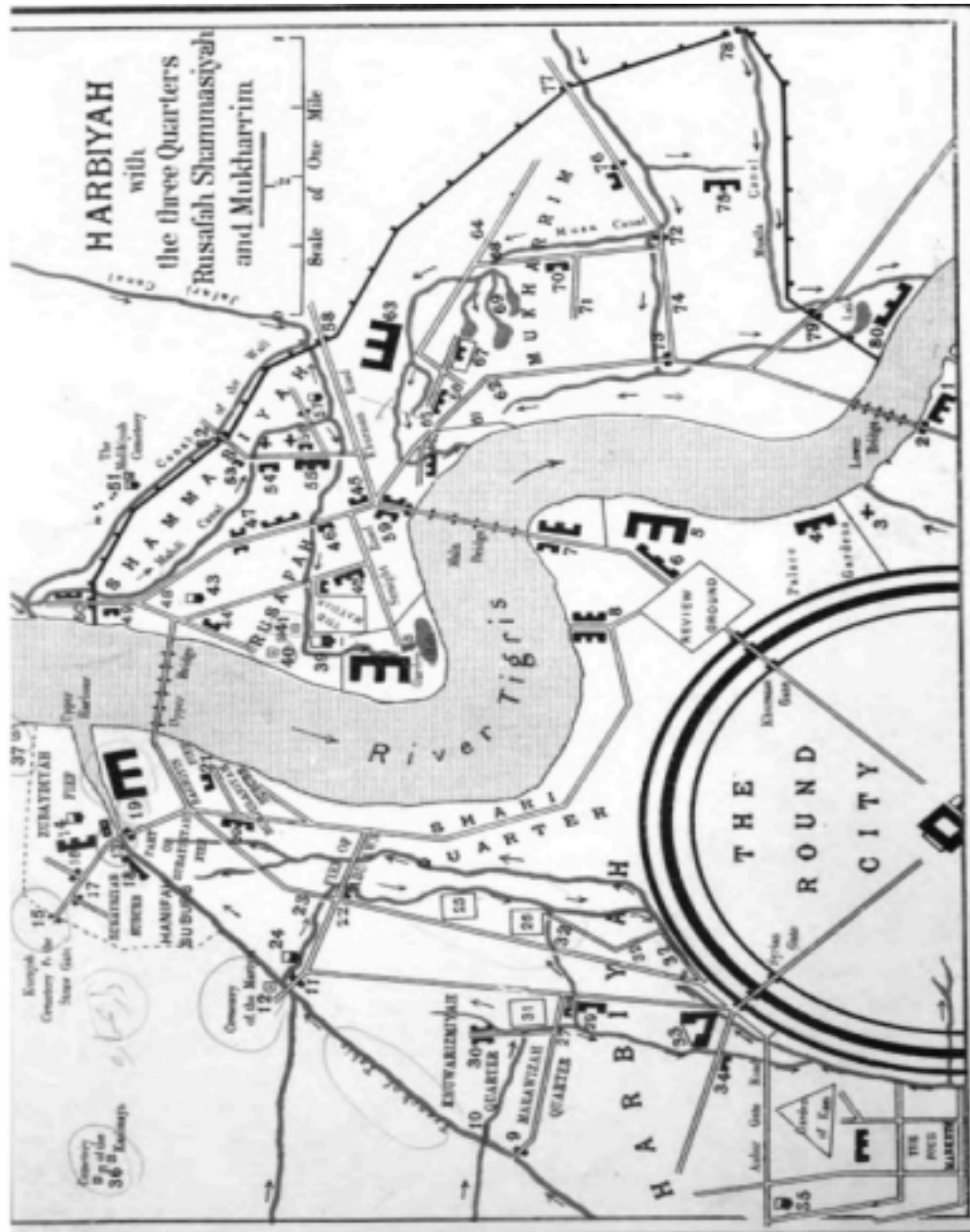
This diagram is a schematic map of early Abbasid Baghdad showing the Round City (built 762–776) at the center and the surrounding quarters, canals, and later expansions. It labels key districts such as al-Harbiyah, al-Karkh, and al-Khuld, along with major roads, canals, and the palace and palace-complex areas that would later become central to court and intellectual life in the time of caliphs like al-Ma'mun, whose patronage of scholarship and the House of Wisdom built directly on this urban layout.



[Harun al-Rashid](#) (r. 786–809) receiving a delegation sent by [Charlemagne](#) at his court in Baghdad. Painting by Julius Köckert (1827–1918), dated 1864. Oil on canvas.



Baghdad during the Abbasid Caliphate:



4) The history of the House of Wisdom (Bayt al-Hikmah)



"Scholars at an Abbasid library. Maqamat of al-Hariri Illustration by Yahyá al-Wasiti, 1237." This is, of course, an image drawn centuries after the House of Wisdom is supposed to have been founded. Note the unusual way that codices are shelved.



The Book of Ingenious Devices

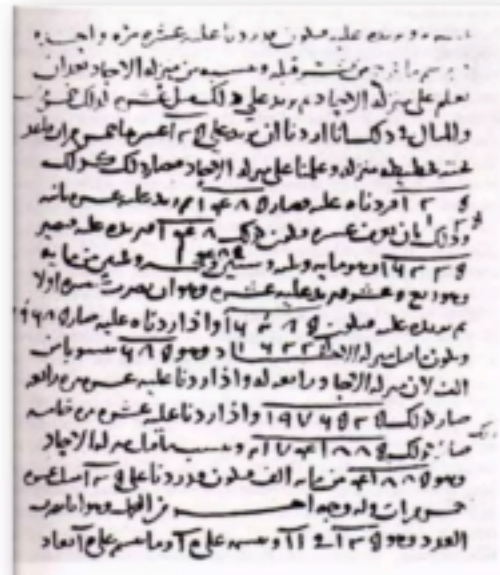
Pages from the *The Book of Ingenious Devices* (850 ce), an illustrated work about a variety of mechanical devices, written by the Banū Mūsā brothers, three Persian scholars who studied at Bayt al-Hikmah (“House of Wisdom”).

<https://www.britannica.com/topic/Abbasid-caliphate>

5) A detailed review of other (non-medical) scientific contributions of the House of Wisdom (mathematics, astronomy, physics, optics, geography)



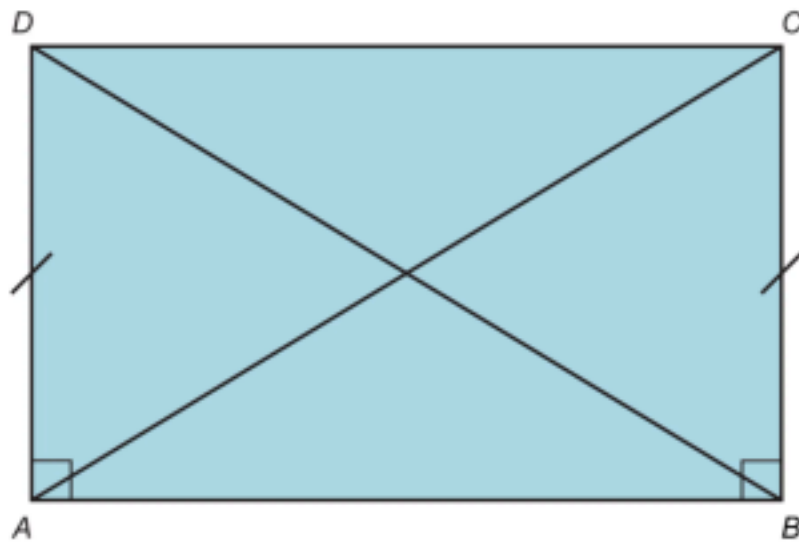
Al Khwarizmi Portrait



Al-Khwarizmi

Al-Khwarizmi, also known as “The Father of Algebra”, was one of the first founding directors of House of Wisdom in Baghdad, in the 9th century, He was a **Persian mathematician called Muhammad Al-Khwarizmi**. The word “**algorithm**” is derived from the Latinization of his name, and the word “**algebra**” is derived from the Latinization of “**al-jabr**”, part of the title of his most famous book, in which he introduced the fundamental algebraic methods and techniques for solving equations.

Quadrilateral of Omar Khayyam



$\triangle ABD$ is congruent to $\triangle BAC$ (because they have two sides and the included angle that are equal, respectively). Hence, $AC = BD$, so $\triangle ADC$ is congruent to $\triangle BCD$ (the two triangles having three equal sides). Therefore, $\angle ADC = \angle BCD$.

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[Omar Khayam's Autobiography](#)

quadrilateral of Omar Khayyam Omar Khayyam constructed the quadrilateral shown in the figure in an effort to prove that Euclid's fifth postulate, concerning parallel lines, is superfluous. He began by constructing line segments AD and BC of equal length perpendicular to the line segment AB . Omar recognized that if he could prove that the internal angles at the top of the quadrilateral, formed by connecting C and D , are right angles, then he would have proved that DC is parallel to AB . Although Omar showed that the internal angles at the top are equal (as shown by the proof demonstrated in the figure), he could not prove that they are right angles.

6) The Life and Career of Ibn Sina



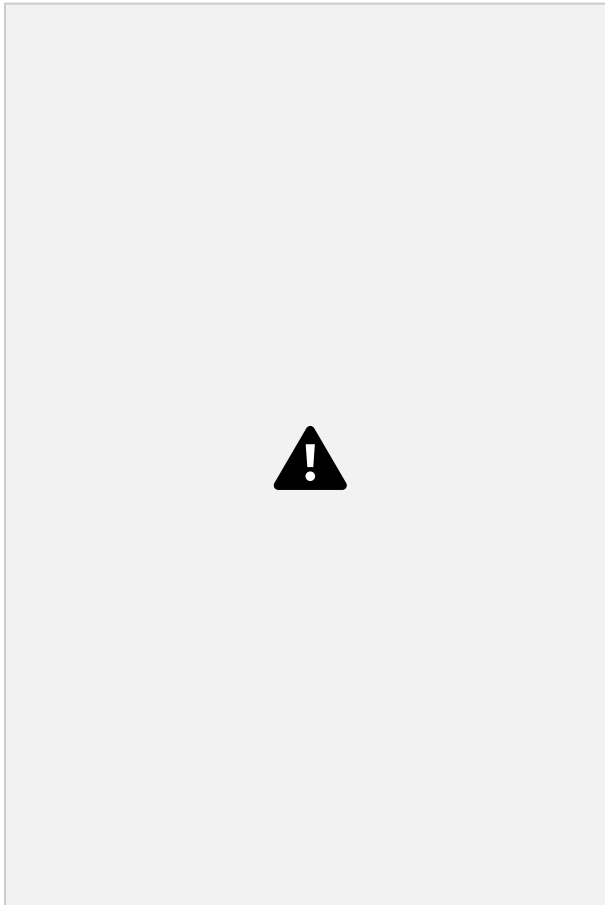
Ibn Sina, or Avicenna, was a genius from the Islamic Golden Age, born around 980 in what's now the country of Uzbekistan. As a kid, he was crazy smart he was mastering stuff like philosophy and medicine by his teens, and even treating patients by 16.

He bounced around in Persia as a doctor, scholar, and court advisor, dodging wars and jail time but still cranking out over 200 books on everything from medicine to math. His biggest hit being, *The Canon of Medicine*, was like the go-to textbook for doctors in the Muslim world and Europe for centuries, covering anatomy, diseases, and treatments based on real observation.

Even today, his mix of science and deep thinking shaped how we see medicine and the

body, this guy was ahead of his time.

7) Ibn Sina's Writing on: The Humors:



Book I – al Kulliyyat (“Generalities” or “Universals”) is the most complicated. It is the study of the four elements, four humors, forces, etiology, symptoms, hygiene, causes of sickness and inevitability of death, modes of therapy, treatment by regimes and general surgical treatments. In essence a systematic framework for medical practice.

8) Ibn Sina's writings on: Diseases, Their Causes, Symptoms and Signs:



The Canon of Medicine.” It contains sections 12 and 13, titled “The Treatment for Arresting Vomiting” and “The Advantages Obtained by (Therapeutic) Emesis,” discussing when and how induced vomiting can be used as a medical treatment, its procedure, and its benefits and risks according to Hippocratic and Avicennian medicine.

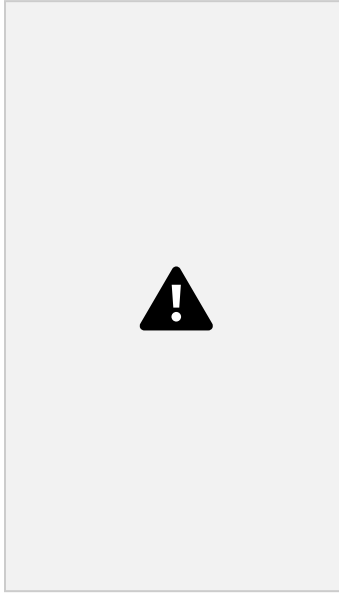


The table summarizes therapeutic cupping points on the body, their relation to traditional bloodletting, and the medical uses Avicenna associates with each site. It lists locations such as the nape of the neck, between the shoulder blades, over neck veins, legs, chin, loins, thighs, hips, popliteal space, malleoli, outer hip, and over the buttocks, and links each to specific conditions like head and eye complaints, throat and stomach pains, menstrual problems, inflammatory swellings, ulcers, aneurysms, sciatica, podagra, hernias, and systemic “humour” disorders.

9) Ibn Sina’s writings on: The Preservation of Health



“Page from the Canon of Medicine.” 15th century manuscript copy, volume 5. (2015, April 15).

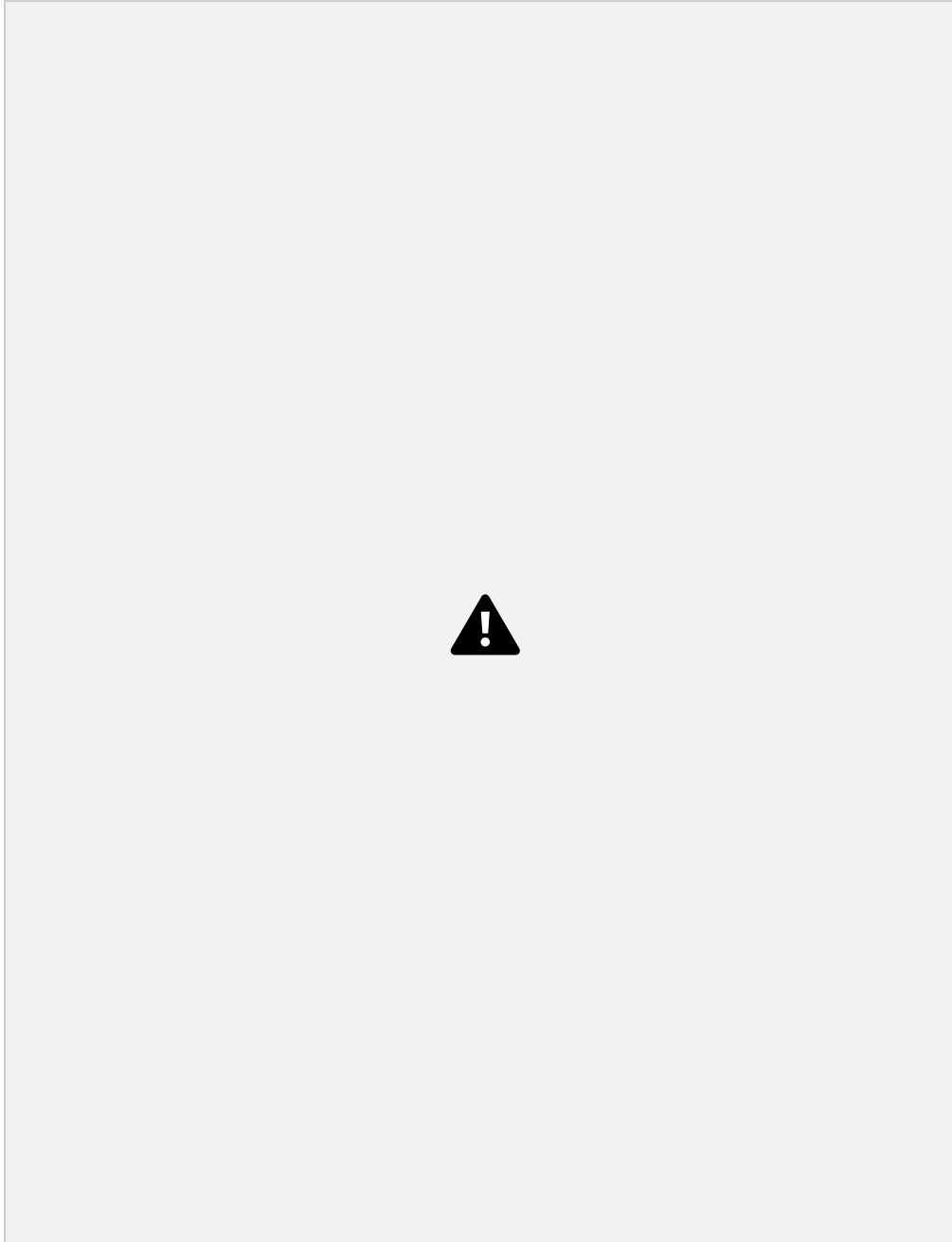


Page 75 of “Kitab al- Qanun fi al Tibb” (Canon) Volume 1 containing the description of “Amoor Saaba” (Seven Doctrines of Preservation of Health).* (2015, December).

10) Ibn Sina’s writings on: The Treatment of Diseases

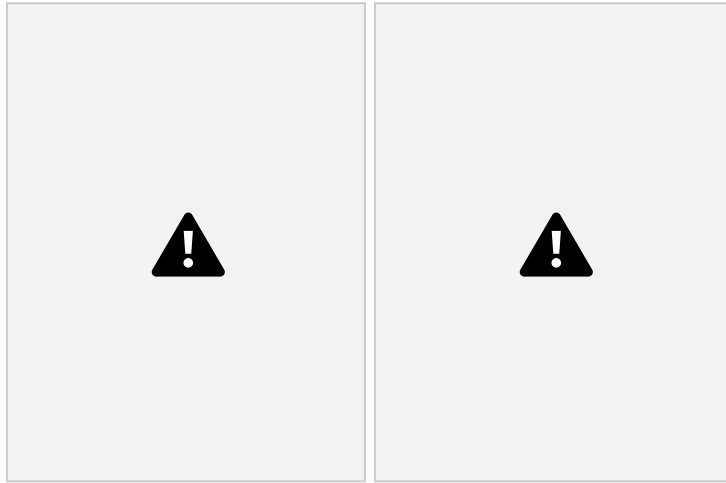






This manuscript page is a diagnostic chart from the Unani (Greco-Arabic) medical tradition, classifying different mental or psychic diseases in a grid. It combines Arabic text with small symbolic drawings of heads and organs to link each category of illness to its symptoms and bodily loci, illustrating how Unani physicians systematized diseases and their signs.

Medieval Islamic Hospitals:



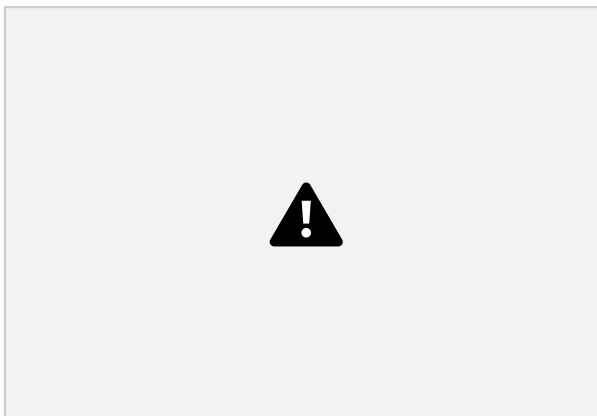
Medieval Islamic hospitals, called bimaristans, were way ahead of their time. Free clinics mixed with med schools. They'd treat anyone, no matter religion or class, with docs, nurses, and pharmacists from all backgrounds providing meds, meals, and beds all this for free.

These places had specialized wards for stuff like eyes, surgery, fevers, or even mental health, plus separated spots for men and women, libraries, lecture halls, and sometimes chapels. Students trained there by observing and taking notes, kinda like today's teaching in hospitals.

Funded by rulers or charities like waqfs, they focused on real care healing vibes with music or fresh air instead of just locking folks up like they used to do in Europe.

13) The practice of dentistry in the medieval Islamic

world:





Dentistry in the medieval Islamic world rocked in three main areas: preventive care with siwak sticks, surgical fixes by pros like Al-Zahrawi, and herbal treatments for pain and infections.

First off, siwak those natural tooth-cleaning twigs from the arak tree were a daily must, pushed by Prophet Muhammad's habits for fresh breath and healthy gums; folks chewed the end into bristles and used it before prayers. Second, surgery got real with Abū al-Qāsim al-Zahrāwī's *Al-Tasrif*, detailing tooth extractions, fillings from bone or gold, and custom tools still kinda like ours today. Third, docs like Akhawayni treated caries, ulcers, and abscesses with anatomy smarts gargles, pastes, cautery if needed, and extraction as last resort, skipping weird worm myths.

These practices, blending observation and logic, spread via translations and beat Europe's barber hacks by a mile.

14) The life and contributions of Ibn Rushd

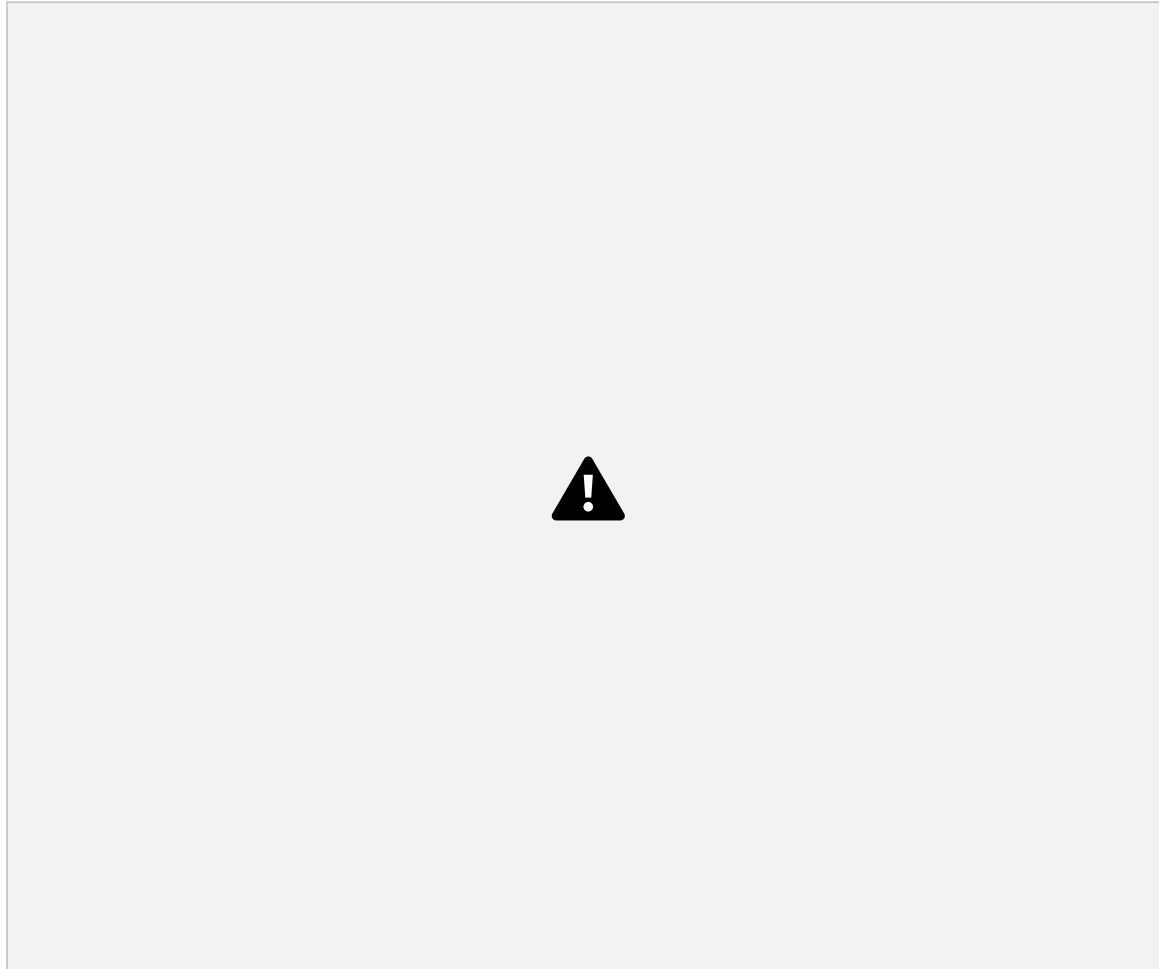


Fig. 14 Ibn Rushd

Ibn Rushd (Averroes) was a 12th-century Andalusian polymath, jurist, and physician best known for his philosophical commentaries on Aristotle, which integrated Aristotelian thought with Islamic tradition.

His life was spent as a judge and court physician, and he contributed to numerous fields, including medicine, astronomy, and law. His work bridged Islamic and Western philosophy, influencing medieval and Renaissance European scholars, while in the Islamic world, he was primarily celebrated for his contributions to Islamic law and jurisprudence.



15) The life and contributions of Al-Razi

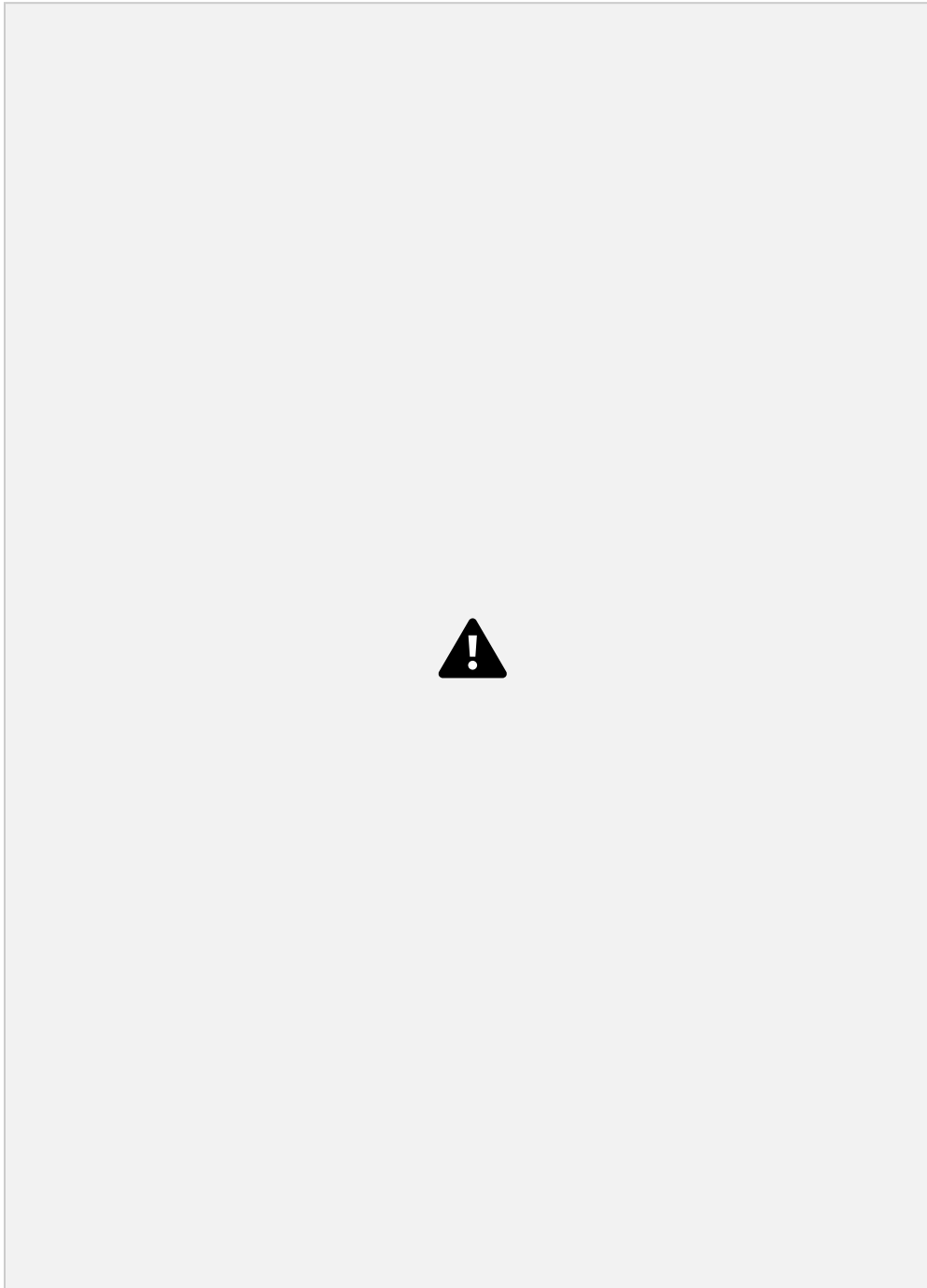
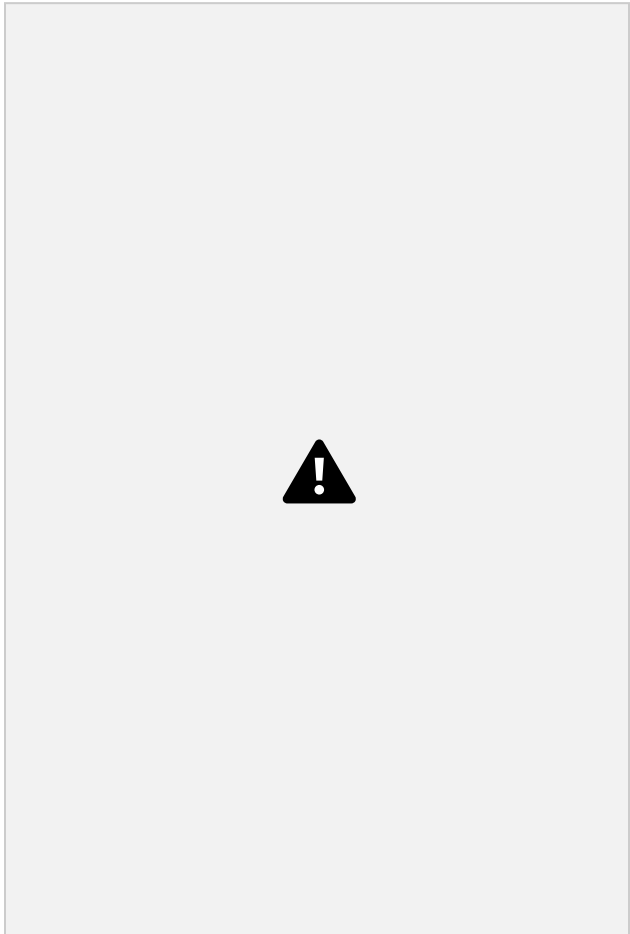
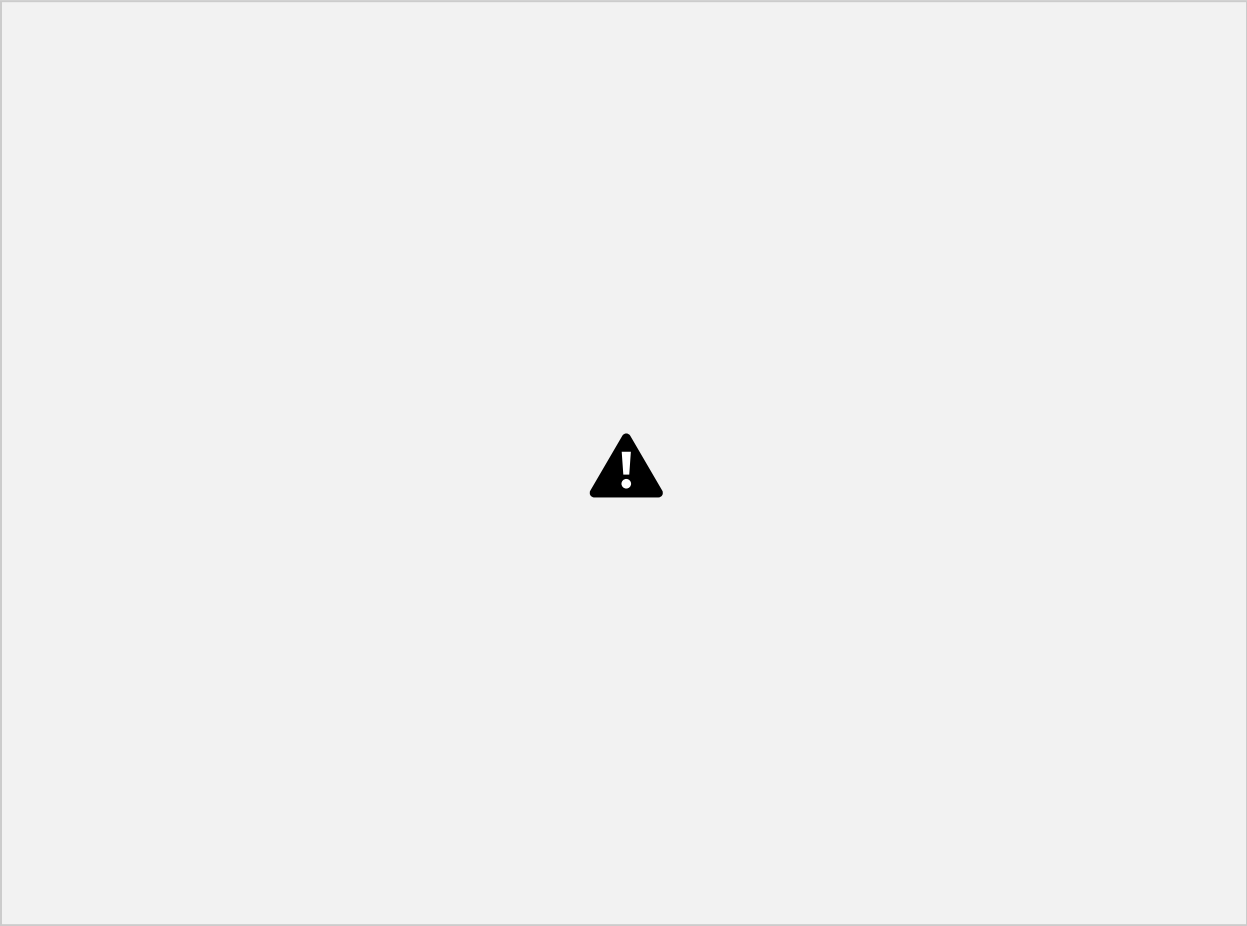


Fig.15 Al-Razi

Abu Bakr al-Razi, also known as Rhazes, 865-925CE, was a Persian physician, philosopher and alchemist who lived during the Islamic Golden Age. He is widely regarded as one of the most important figures in the history of medicine, and also wrote on logic, astronomy and grammar.



16) The life of Al-Asqalani and his views of the plague (you must also include a history of the plague in the Middle East during this period)

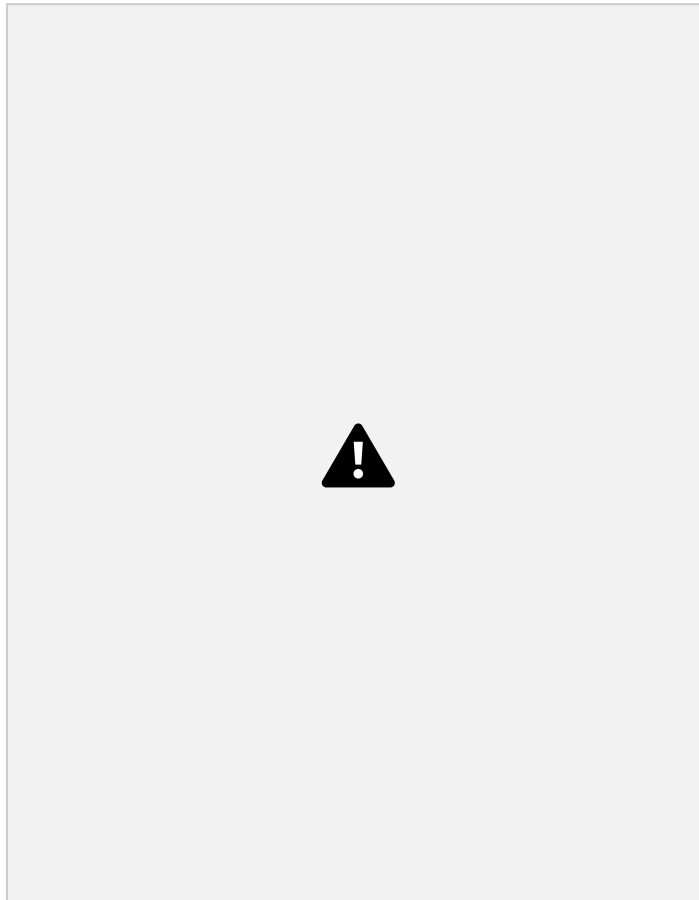


Fig. 16 Ibn Hajar Al Asqalani

Ibn Hajar al-Asqalani or simply Ibn Hajar (1372-1449), was classic Islamic scholar “whose life work constitutes the final summation of the science of hadith.” He authored some 150 works on hadith, history, biography, exegesis, poetry, and the Shafi’i school of jurisprudence, the most valued of which being his commentary of Sahih al-Bukhari, titled Fath al-Bari.

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