



ABSTRACT

The paper covers the historical review that discusses the development of libraries in Muslim societies during the spread of Islam, it further explain the conversion of information materials of some notable scholars and other transaction of personalities of that time. The

THE ROLES OF ISLAM IN THE DEVELOPMENT OF LIBRARIES: A HISTORICAL REVIEW

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Introduction

Islam as a doctrine gives a distinctive concept of knowledge and the dissemination of knowledge for its believers. The whole concept of the science shapes insights of Muslims live since the beginning of the spread of Islam. Islam really makes the acquisition of knowledge as a religious liability; by definition, be a Muslim means to be actively involved in the delivery, processing, and dissemination of knowledge. Anyway, the concept of knowledge is not an idea that is limited and elitist, and knowledge in view of Islam is knowledge disseminated and distributed should belong to everyone; not only for the individual, group, class, or gender; knowledge is not just for the few individuals so that the majority of people liberated from that;



paper also explains the services of libraries in translation of scientific information materials so as to be preserved for future usage. In addition it reviews the development of the library that is supported by the principle of seeking and dissemination of knowledge that was practiced directly by the Muslim community at that time. In addition, it is also influenced by other economic, social and cultural conditions that developed during this period.

Keywords: Libraries, Islam, Services, Center

the knowledge that Muslims are also not limited to a particular field. (Aman. 2018)

The necessity of preserving the Quran and the Traditions (Hadith) awakened the spirit of collecting such writings in various forms, which paved the way for the establishment of the earliest libraries in the Muslim world. The mosques which, during the early decades of Islam formed the nerve centers of all political, social, religious, and educational activities, housed valuable libraries comprising books on religion, philosophy, and science. Muslims, who distinguished themselves as patrons of learning, established some of the biggest libraries of medieval times. (Umar,2008)

Library with its rich collection of books, journals and documents, the library is widely recognized as among the largest private Islamic libraries in the world. The library has a large selection of very valuable, wide-ranging titles on the major branches of Islamic knowledge as well as books on Islam and the West and inter-faith dialogue. This collection includes a number of important works in Arabic and other world languages.

It can be argued that the rise and development of sciences in the Islamic world is followed by libraries. Beside its function as a



storehouse where Islamic knowledge and sciences were kept and preserved, the Islamic libraries have become learning institutions where people gathered for study in all branches of sciences, not only religious sciences but also secular sciences as well. (Muhammad, 2018) mentioned that in the early Islamic history there were several institutions that function as a means of disseminating knowledge such as mosques, kuttab, madrasas, libraries, Dar al-hikmah, and hospitals. In this case, there was a close relationship between the development of sciences and libraries in the Islamic world. The development of knowledge and science is in great need to the libraries to keep and preserve, and the libraries, otherwise, will grow up widely in the society with high respect to the knowledge.

Providing Library Services

Like library in general, Islamic Library provides and offers library services to their users. The Islamic libraries collect literature and works from different disciplines, and organize it in a systematic organization system. According to (Sardar, 2016), several people seek for different literature for library collection, to organize the literature, (Amin, 1998) and (Siba'i, 1992) stated that library collections are organized and stored based on the subject or subject matter. The literatures were classified based on their subject or the classification of science. The literature, then, were kept in a place or room such as a room for fiqh books, a room for medical books, a room for literary books, and so on. According to Ahmad in (Syalabi, 2014) that library collection were placed on shelves or storage cabinets, and a list of titles of books was attached to the shelves indicating the its contents. The list contains the titles of books and the total items, and other information about pages or other parts of the missing book, or parts of books that have been lost. In providing library services, according to (Nakosteen, 2016)



Islamic libraries offered a check-in check-out service enabling its users to borrow books from the library with particular requirements. In addition, (Nakosteen,2016) added that for particular users such as scientists, they were allowed to check out the books for the total of a hundred items. However, according to (Syalabi, 2014), the users of library were suggested to maintain and threaten properly the book borrowed from the library, not allowed to make comments or notes on the book, and may not lend a loan book to others, or use it as collateral for anything. (Nakosteen, 2016) added that all books must be returned immediately in accordance with the provisions in a certain time. The library will send a regard to its users by saying thank you for all returned books and their use. The descriptions above indicated that Islamic libraries pay a great appreciation of the books or literature as the part of knowledge. They collect, organize, preserve, and provide service to literature on sciences.

Translation of Ancient or Classical Heritage

The history of Islamic libraries cannot be excluded from the translation efforts of the classical literature heritages particularly from Greek heritages. The objective of the establishment of the Islamic library by Khalid ibn Yazid that was considered as the first library was purposed as the place for the kept of Arabic translation from the Greek heritages. This translation that conducted by Khalid from Umayyad Caliphates was argued as the first attempt of translation in the Islamic world. However, this attempt of scientific translation has not supported by religious caliphs.

The translation of literature on sciences was widely conducted during Abbasid rule. According to Muhammad Ali Abu (Rayyan, 2013), translation activities during the Abbasid caliphates are divided into three periods. The first period is from the year 136-198 AH, or since the



time of Caliph al-Mansur to the Caliph Harun al-Rashid. At this time there are such names as al-Bathriq Yuhan, Abdullah Ibn alMuqaffa, and Ibn Yuhana Masawih. The second period was of 198-300 AH. or the caliph al-Ma'mun with the names of such well-known translator Hunain Ibn Ishaq, Ibn Ishaq Hunain, Yuhana al-Bathriq, and Qust Ibn Luqa al-Ba'labaki. The third period was lasted for fifty years, from 300-350 AH which were the names of translators Basyar Mata Ibn Abu Yunus (Ibn Yunan, Ibn Zakariya Yahya Ibn Adi, Abu Sulaiman al-Sajastani, Abu Uthman al-Dimasyqi, and Abu Ali Isa Ibn Ishaq Ibn Zur'ah.

For the translation purposes, the Abbasid caliph, Harun al-Rasyid founded khizanah al-hikmah that then was well known as Bayt al-Hikmah (House of Wisdom) in the period of chaliph Al-Ma'mun, alRasyid's son. This institution was regarded to be the first library that was open for public. The library was consisted of an astronomical observatory. In addition, the library has functioned as a center for study of sciences and translation of ancient literature as well as a place of manuscript preservation (Ahmad Amin, 1998, Syalabi, 1954). (Stanton, 1994) stated that in Bayt al-Hikmah, Hunain Ibn Ishaq almost translated the entire works of Galen, Aristotle's works such as Categories, Physics, Magna Moralia, and Hermenuetics, Plato's works such as the Republic, Timaeus, and the Laws, and Aphorisms works of Hippocrates, Dioscorides Materia Medica work, four astronomical work of Ptolemy, and translated the old Testament.

Literatures Copying and Duplication

In spite of the translation, the copying or duplicating of literature was the famous traditions during the Islamic classical periods. There was a popular profession that was called copy writer or warraq in these



periods. The main task of copy writer was to copy or duplicate the literature, the original or the translated literature.

Moreover, (Pedersen, 2014) asserted that this copying activities were rapidly growing in the early Abbasid rules, especially after the founding of Bayt al-Hikmah in Baghdad. Numbers of copyists were employed here to copy the literature of science, especially during the translation efforts of foreign works. For example, In the library Bayt al-Hikmah, copying activities are handled by specialized staff who are responsible for copying literary tasks. the copying literature has become the department in the library. the department was responsible in copying and disseminating knowledge. Among the names of the copyists in Bayt al-Hikmah, there was a name such Syu'ubi Allan, a Persian. He was in charge of the books copied during the reign of Caliph Harun alRashid and al-Ma'mun Amin, 1998, Syalabi, 1954). Al-Farra, an expert in philology, was given the task by al-Ma'mun to write a work about the language. For this purpose, he provided the living facilities and two copyists that Salama ibn Asim and Abu Nasr Ibn al-Jahm will help him in copying activities. This effort was done in the library Bayt alHikmah. In addition, In addition, according to Pedersen (1984), the translators who worked at the Bayt al-Hikmah such as Yuhana Ibn Masawih, Hunain Ibn Ishaq, Muhammad ibn Musa alKhwarizmi, Sa'id Ibn Harun, Thabit Ibn Qurra, and Umar Ibn Farrakhan were also the copyists.

Libraries as the Community Learning Centers

The most important of the function of Islamic libraries was for community learning center. the libraries have become the place where people can read and learn all branches of sciences. the public libraries in the Islamic classical periods were intended to provide public services. the large public libraries were open to all people without



distinction; upon this fact the sources continually saying that anyone who could read, write or learn a subject was admitted. Such was the free admission in the libraries of Tripoli, Cairo, Shiraz, and Mosel, to facilitate in every way the use of books by students and scholars, public libraries permitted their loan sometimes against a deposit of money, at others, even without such deposit. An example of the latter is the Damiriyah library at Merv from which Yakut Al-Hamawi had borrowed 200 books. (Elayyan, 1990). As the center for learning, the Islamic libraries have a unique characteristic. According to (Bassam, 1990), the ways of the Islamic libraries were named by Bayt al-Hikmah, or Khizanah al-hikmah, it was the theses words bayt, khizanah, and dar alhikmah indicated to the place where many foreign or secular sciences were taught and assessed. The Islamic libraries became the institute that was different from the madrasah or special schools that were the high level teaching institution for the religion.

The Advance Studies of Sciences

As mentioned above, the emergence of Islamic libraries has been coloring the models of learning institutions in the early periods. The libraries played its roles to provide library services as well as to facilitate an advance study of sciences. (George, 2003) mentioned in his book of the Rise of College that libraries were institutions for studies of foreign sciences. In addition, according to (Majid, 2008) and (Hitti,2013), Islamic libraries such as Bayt al-Hikmah in the golden age of Islam served as a storage facility for scientific literature with various types of subjects and languages, a place for the translation of foreign works, a place to copy various scientific literature, as well as a center for study and research institution. That is why many historians viewed that bayt al-Hikmah was as a university-level higher education institution. In the Islamic history there are many libraries that have



function as an institution for human civilization such as Bayt al-Hikmah in Baghdad, Dar al-Hikmah in Cairo, and Dar al-Ilm in Naishabur. The Islamic libraries, in this case, were not only as community learning center, but also as the advance studies of sciences. All branches of sciences, religious sciences and secular sciences were studied in advance. According to (Bassam, 1990), and (Ahmad Amin, 1998) explained the why of the islamic libraries were named by Bayt al-Hikmah, or Khizanah al-hikmah, it was because the these words bayt, khizanah, and dar al-hikmah indicated to the place where many foreign or secular sciences were taught and assessed.

The Islamic libraries, therefore, became the institute that was different from the madrasah or special schools that were the high-level teaching institution for the religious sciences. According to (Stanton, 1994), disciplines such as Greek philosophy, science, etc. were studied in the Islamic libraries. As the advance studies, the Islamic libraries were considered as the higher institution for learning. (Sardar, 2019) stated that Bayt al-Hikmah in the Abbasid period has transformed to be the center for study that opened to public and also has conducted an intensive research and the advance studies such as meetings of scientists, scholarly discussion, lectures, debates and others.

Conclusion

A library is a service provider institution and a spring of knowledge and information provided will always be valued at a premium. In the modern significantly and socially vigilant society, especially when the grains of right to information are gaining much currency, libraries are sanguinely expected to be more responsive and interactive with their users. The library service which brings the staff in contact with users to provide the right information at the right time and to help them in



finding out resources and providing required information should be emphasized.

Recommendations

1. Library should work on establishing an online interface of its catalogue, and a digital library
2. Library should work also in progress to establish distance learning facilities to its clients.
3. Library also makes an excellent selection of journals and periodicals on Islam, the Muslim world and other faiths and cultures.
4. Library should houses a rich slide bank of ancient and modern Islamic architecture from around the world, and a video and audio collection.

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