Islamic Library: History, Classification, and Waqf Role

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Islamic Library: History, Classification, and Waqf Role

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Abstract

Islam provides a great impetus for humans to pursue knowledge. The first verse revealed from the Prophet Muhammad (PBUH) is Iqra, which means "to read". The Qur'an uses repetition to instill certain concepts in the consciousness of its listeners. Allah (God) and Rab (Sustainer) are repeated 2,800 and 950 times, respectively, in the Alquran and Ilm (knowledge) 750 times. The need to preserve the Alqur'an aroused a passion for compiling writings in various forms, which paved the way for establishing the earliest libraries in the Muslim world. Libraries in Islamic history occupy an important position. Its existence is very difficult to separate from the development and progress of science and Islamic civilization, especially in the 8-10 century AD. This study aims to determine Islamic library research trends published by leading journals. The data analyzed consisted of 663 indexed research publications. The data is then processed and analyzed using the VoS viewer application to determine the bibliometric map of the development of Islamic research libraries. There were at least 7 types of Islamic libraries in the golden age of Islamic civilization: independent library, public library, mosque library, palace library, university library, ribat library, and bimartisan or hospital library. The seven types of Islamic libraries are almost entirely waqf-based.

Keywords: *Islamic Library, Bibliometric, VoS Viewer, Waqf-based institution*

INTRODUCTION

Islam provides a great impetus for humans to pursue knowledge. The first verse revealed from the Prophet Muhammad (PBUH) is Iqra, which means "to read," opening the door to reading, writing, and contemplating. The Qur'an encourages humankind to think, reflect on, and acquire knowledge that will bring them closer to His Creator. The Qur'an uses repetition to instill certain concepts in the consciousness of its listeners. Allah (God) and Rab (Sustainer) are repeated 2,800 and 950 times, respectively, in the Alquran and Ilm (knowledge) 750 times. The need to preserve the Alqurn'an aroused the enthusiasm for collecting such writings in various forms, which paved the way for establishing the earliest libraries in the Muslim world. During the early decades of Islam, mosques formed the center of all political, social, religious, and educational activity, house valuable libraries of books on religion, philosophy, and science (Wani & Tabasun, 2012).

Libraries in Islamic history occupy an important position. Its existence is very difficult to separate from the development and progress of science and Islamic civilization, especially in the 8-10 century AD. Hypothetically, it can be argued that science and civilization would not have progressed if there was no library at that time. Or at least the development of science will run very slowly and haltingly if there is no library. The wealth of classical Islamic intellectual treasures comes from two sources: first, from translations of ancient manuscripts from various pre-Islamic civilizations and comments given by Muslim scholars; second, sourced from the original works of Muslim scientists themselves from various kinds of scientific traditions.

Muslim scholar figures were amazingly creative in creating scientific works. Generally, these Muslim scholars produced hundreds of scientific works of various types of science during their lifetime as if they lived only reading, researching, and writing. Ibn Hazm, for example, is reported to have written 400 volumes totaling 80,000 pages.

This Muslim scholar's scientific spirit and writing tradition were then poured, among other things, into the library buildings. Many of the libraries were built in the mosques of the ruling palace, the homes of Muslim scientists, and even in the underground houses of the rich. Pedersen (1996) wrote the results of his historical research that the development of the art of book production, which is second to none in Islam, is due to the enthusiastic interest of journalists in books. The world of science has enjoyed such a high position that it is only natural for people to participate and make efforts for its progress. We have seen how important dignitaries were to writers, and many of them co-founded libraries.

According to Nasr (1986), libraries are the main educational centers for Muslims. The first important center specifically dealing with natural philosophy and science and mathematics was the Bayt al-Hikmah. This library also contained an observatory, built-in Baghdad by the Caliph al-Ma'mun around 200 H / 815M. Supported by the state treasury, Bayt alHikmah has become a gathering place for many scientists and scholars.

It was also here that competent translation experts were assembled who translated almost all Greek scientific and philosophical literature into Arabic and formed the basis for absorbing this literature into Islam. According to Nasr, S.H. (1986), the number of translations of Greek, Syrian, Pahlavi, and Sanskrit during the 9th and 10th centuries is such that today more

manuscripts from these pre-Islamic civilizations exist Arabic than in any modern European language.

According to Pedersen J. (1996), the brilliance of Islamic libraries occurred during the Fathimiyah caliphate in Cairo. In 1005, Caliph al-Hakim built Dar al-'Ilm in Cairo. The Fatimid dynasty, which claimed to be the descendants of the Prophet's daughter, Fatima, built a completely new Cairo on the side of the old Cairo, with a magnificent palace and a mosque, al-Azhar, which has since been the center of the Islamic world. They established libraries in the palace, as well as in other mosques.

Caliph al-Hakim founded an academy equipped with a library in the basement of Fathimiyah's palace. Books from all branches of knowledge that existed at that time were collected in the Dar al-Ilm library. It is reported that the library building was decorated with carpets on the floors and walls, and apart from books, paper, pen, and ink are provided for the public. Anyone can enter, and the institution is visited by various social classes who want to read, write and receive teaching. Researchers, assistants, and laborers are hired regularly, and scientists are also paid a high standard for conducting studies at the institute.

According to K Ajram, in the 13th century, the Fathimiyah library in Cairo had two book titles. There are also libraries in Tripoli. In general, in the 13th century, there were about five million book titles available: a very large number for the measurement of time. This can be compared, for example, to the number of books available in America's largest library today, namely the New York Public Library, which is recorded at around seven million books.

When the Fatimid dynasty raised the image of Egypt as the world's leading center of Islamic civilization, there was an Umayyad ruler in Cordova, al-Hakam, who at the end of the 10th century founded a large library. He brought together scientists and mosque leaders, and the large mosque in Cordoba was made the center of study. The library, located within the Cordova palace, was maintained by librarians, who also employed copyists and bookbinders. AlHakam has agents in each province who provide books for him by way of buying and copying. The library is open to the general public.

Unfortunately, when the Caliph al-Mansur was influenced by orthodox religious scholars who were less or displeased with scientific books such as philosophy, astronomy, and other general sciences considered secular, many books of these sciences were burned. The burning or destruction of these books was the beginning of a catastrophe in the ethos of Islamic scholarship. We have now felt the result of, namely, the low scientific enthusiasm in Muslim countries.

LITERATURE REVIEW

The function of the library in Islamic history is first, a place to look for reference material for knowledge claimants at various levels of education; second, the material for the study of Islamic intellectuals; third, a storage center for valuable books and manuscripts by scientists, fourth, as a meeting place for scientific discussion and intellectual debate, and fifth, to become a symbol of the development of the caliphate and local authorities (Saepudin, D. 2016)

Meanwhile, according to Al-Sirjani R (2009), Islamic libraries consist of five types: academy libraries, special libraries, public libraries, school libraries, and mosque libraries.

1. The Academy's Library is the most famous in Islamic civilization. Among the most famous is the Baghdad library (Baitul Hikmah). We will discuss this in a future discussion.

2. Special Libraries. Libraries of this type have spread throughout the Islamic country in a wide and good form. Among the libraries are the Caliph al-Muntashir Library, the al-Fatah bin Khaqan Library, the Ibn al-Amid Library, the famous minister Ali Baweh. Ibn Maskawiyah, a famous historian, states that he was a librarian at Ibn Amid's library. Ibn Amid filled his library with a large number of books. It is thought that some of them were stolen. From the reality of this happening, we can see that the libraries are very large contributions. As told by Ibn Maskawiyah, "I was busy flipping through the list (rows) of Minister Ibn al-Amid's books, none of which is greater than this library. There are so many books. There are all kinds of fields of science in the library, such as law and manners, which number nearly a hundred wiqr. Also, the al-Qadhi Abu Matraf library contains books that any of his contemporaries in Andalusia have never collected.

3. Public Libraries. Among the examples of this library is the Cordova library, founded by Caliph Al-Umawi al-Hakam al-Muntasir in 350 H / 961 AD in Cordova. In the library, special employees are employed to maintain books, collect manuscripts, and serve users looking for referrals. Europeans have also sent their students to gain knowledge and deepen it, compete for scientific supremacy. There is also a Bani Imar library in Tripoli, Sham.

4. School Libraries. Islamic civilization has prioritized its attention to establishing schools so that all people can study. A library must be established in every school as something obligatory to support the smooth teaching and learning process. Schools in the Islamic world spread widely to almost all corners of the country, from Iraq, Syria, Egypt, etc. All Islamic schools are equipped with libraries. Nuruddin Mahmud built a school in Damascus and founded a library. Likewise, what Saladin did. Meanwhile, Qadhi al-Fadhil, Minister Shalahudin, built a school in Cairo, which was named al-Fadhilah. He also gave the school a gift of 200,000 volumes taken from the book collection at al-Abidiyina. Yakud al-Himawi mentioned several schools in Marwa, which at that time were very magnificent libraries, the doors of which were open to all people.

5. Mosque and University Libraries. This type of library is designated as the first library in Islam. Libraries grew in Islamic history with the growth and construction of mosques. Among these libraries are: Maktabah of al-Azhar university and Maktabah of al-Kabir university in Qarawain.

RESEARCH METHOD

This study uses paper publication data sourced from various journals from 1921-2021 with research on the theme of Islamic libraries. The data was collected by searching for articles indexed by Scopus database. The search was carried out by typing the keyword 'Islamic library,' then selecting papers relevant to the Islamic library research theme, for the criteria of journals filtered and processed in the software indexed by Scopus, only journals equipped with DOI. From the search results, there were 663 articles published from 1921-2021. Data in the form of topics used in Islamic library-themed papers and analyzed using Microsoft Excel

2010. The trend of publication development on the theme of Islamic libraries was analyzed using VOSViewer software.

The computer program that was introduced was called VOSviewer. VOSviewer is a program developed for creating and viewing bibliometric maps. This program is available free of charge to the bibliometric research community (see www.vosviewer.com). VOSviewer can create author maps or journals based on co-citation data or create keyword maps based on shared incident data. The program offers a viewer that allows the bibliometric map to be examined in detail.

To build maps, VOSviewer uses the VOS mapping technique, where VOS stands for visualization similarity. For previous studies where the VOS mapping technique was used. VOSviewer can display maps built using suitable mapping techniques. Therefore, this program can display maps built using the VOS mapping technique and display maps built using multidimensional scaling techniques. VOSviewer runs on many hardware and operating system platforms and can be started directly from the internet. VOSviewer firstly developed by van Eck & Waltman (2010).

Many researches using this bibliometric method have been carried out. For the example, research on the issue of Islamic economics and finance, in general, have been done by Laila et al. (2021), Rusydiana et al. (2021), Marlina et al. (2021), Srisusilawati et al. (2021), Rusydiana (2021), and As-salafiyah et al. (2021). Rusydiana et al. (2021), for example, tries to map research on the topic of math modeling in Islamic economics and finance. Meanwhile, Marlina et al. (2021) made a mapping related to the development of the Islamic banking industry in Indonesia over the last 20 years; to what extent and what are the trends in the topic related to this issue.

RESULTS AND DISCUSSION

The following is a table showing a collection of documents used in research with the theme of an Islamic library in Islamic economic research. The total documents used are divided into 4 types of documents, including journal articles (506 documents), book chapters (28 documents), Conference Papers (56 documents), and Reviews (73 documents). This brings the total number of articles to 663.

Table 1: Document Types

No	Document Types	Number of Articles
1	Journal article	506
2	Book chapter	28
3	Conference Paper	56
4	Review	73
	TOTAL	663

Based on the results of the grouping of document types above, the type of document that is most widely used as a research subject with the Islamic library theme is a document in the form of a journal with a percentage of 76.31% or as many as 506 documents. Meanwhile, the documents used were in book chapters of 4.22% or as many as 28 documents. This shows that

the references used are valid because most of them come from documents in scientific journals.

Bibliometric Graph Analysis

Bibliometrics are based on calculations and statistical analysis of scientific outputs in articles, publications, citations, patents, and other complex indicators. It is an important tool in evaluating research activities, laboratories, scientists, scientific specialization, and country performance. After establishing the background for bibliometric development, the report presents the database on which the bibliometrics are generated and the main indicators used and elaborated.

This section presents a visual mapping chart of 663 journals published by Islamic libraries to explore the meta-analysis results. The results of the keyword mapping analysis form the basis for mapping together important or unique terms contained in certain articles. Mapping is a process that enables a person to recognize elements of knowledge and configuration, their dynamics, interdependencies, and interactions. This mapping is actually a small part of text mining and text analytics.

Regarding bibliometrics, mapping science is a method of visualizing the field of science. This visualization is done by making a landscape map that can display topics from science (Royani et al., 2013). The results of the network visualization of 663-word map journals with the Islamic library theme can be seen:

Co-Authorship Analysis

Furthermore, the bibliometric results will be displayed based on sub-themes, namely authors, organizations, and countries.

1. Co-authorship Authors

Using the VOSViewer software, we find the author's bibliometric mapping as in the following image. The bigger the shape and the brighter the color, the author is publishing more and more writings related to the Islamic library. Co-authorship also shows whether the authors research independently or write together. The following is an image of the author's mapping on VOSViewer software.

Figure 1: Co-authorship Authors
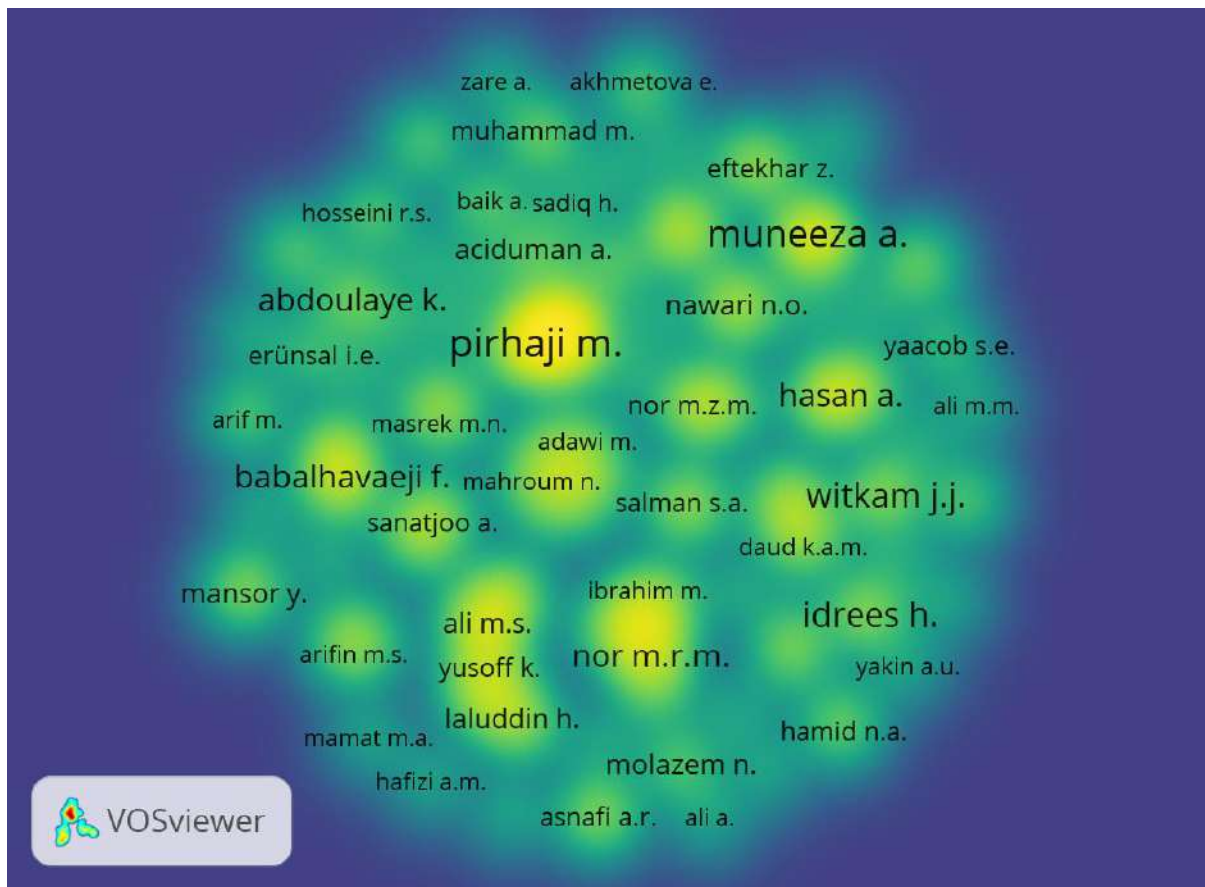
The display of cluster density depends on the brightness level of the yellow light. It identifies that the yellow color on the map depends on the number of items associated with other items. This section is useful for obtaining an overview of the general structure of the bibliometric map by considering which parts of the light are considered important to be analyzed. From this map, we can interpret the authors who do the most publications.

In general, every researcher has a different tendency. Some writings are indexed as a single author, others co-author with other researchers so that several clusters appear with different densities. However, the authors whose density is large enough show that they publish more research on the theme of Islamic libraries than those with lower densities. These results can be used as a reference for future researchers.

Based on these results, the bigger and brighter the author's name, the more papers he publishes. Most authors published publications related to the theme of the Islamic library based on bibliometric mapping, namely Pirhaji M.

2. Co-authorship Institution (Co-citation)

In bibliometric analysis, the author's institution can be seen from which institution they come from. Through these results, we can interpret the institutions that write the most publications.

Figure 2: Co-authorship Institution (Co-citation)
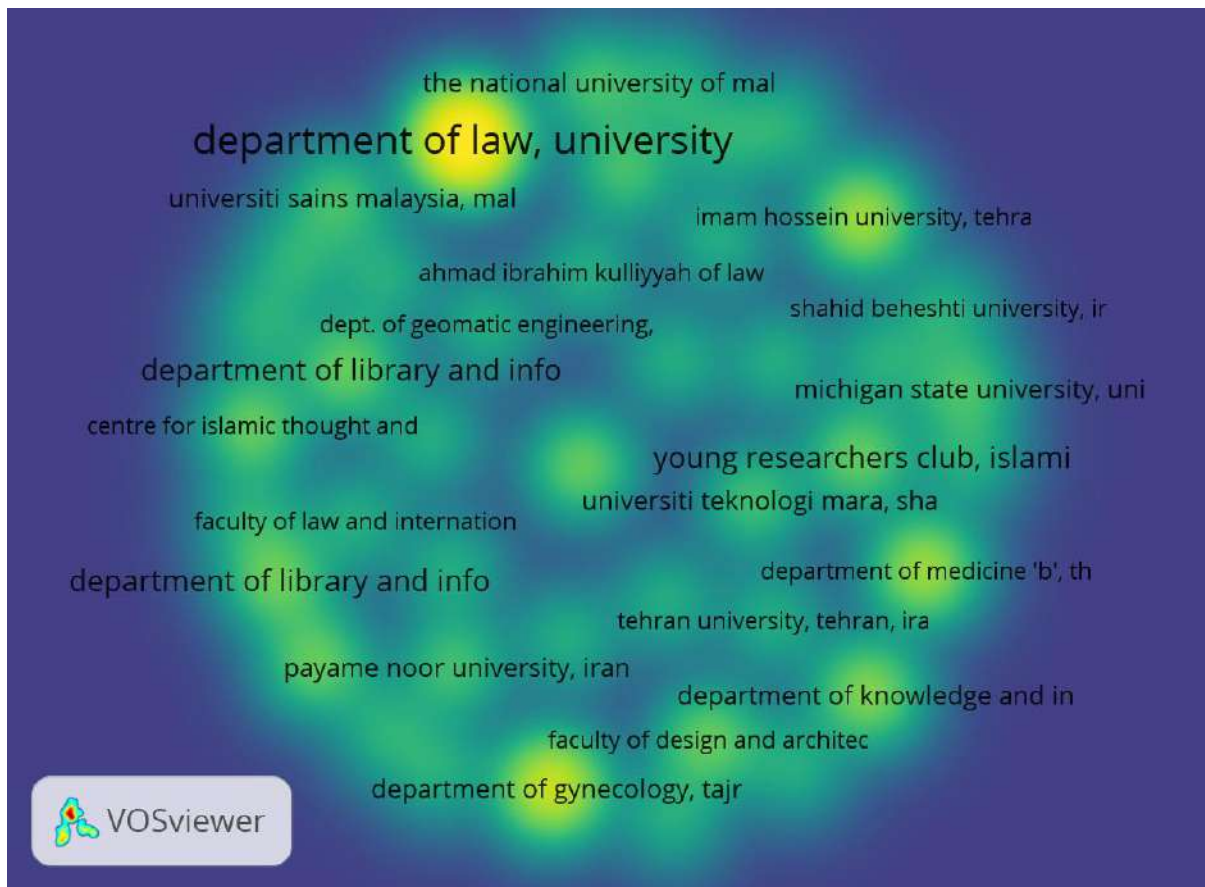
Based on the following picture, the institutional cluster, which is visible with a glowing circle, shows how productively the institution contributes in publishing papers with the theme of the Islamic library. The largest number of institutions is calculated from publications and links to other institutions, where an author can write many papers in different journals.

The most popular institutions are calculated based on the number of publications and links to other institutions, where a paper writer can write multiple papers in different journals. The ranking of the most famous institutions shown by the results of the bibliometric mapping is the Department of Law, University of Isfahan, Isfahan, Iran.

3. Co-authorship Country

Furthermore, the visualization of the mapping of journal publishers is depicted in the bibliometric image of the journal sources below. Based on this figure, it can be seen that several country clusters that appear have mostly published articles with the Islamic library theme.

Figure 3: Co-authorship Country
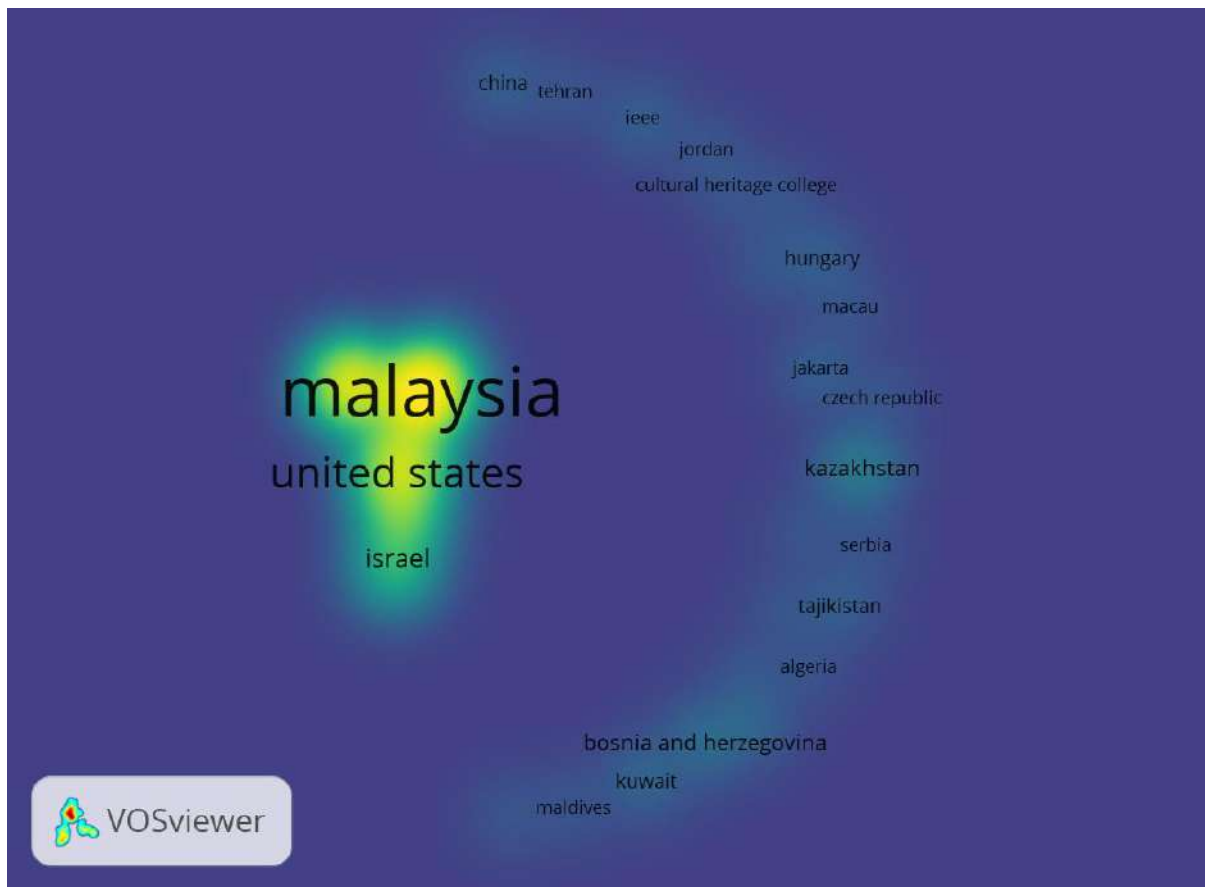
The larger the circle of publishing countries, the more papers the country publishes based on the picture above. It appears that Malaysia has the brightest light. This means that Malaysia publishes the largest number of papers on the theme of Islamic libraries compared to other countries.

Co-occurrence Analysis

Furthermore, the bibliometric results will be displayed based on the sub-themes, namely all keywords, author keywords, and index keywords.

1. **Co-occurrence All Key Word**

VOSViewer can also find the most used bibliometric keyword mapping in Islamic library themes related to Islamic economics. The bibliometric mapping of the keywords used can be seen in the image below. Keywords with a larger shape indicate that the word is more widely used in journals related to Islamic libraries.

Figure 4: Co-occurrence All Key Word
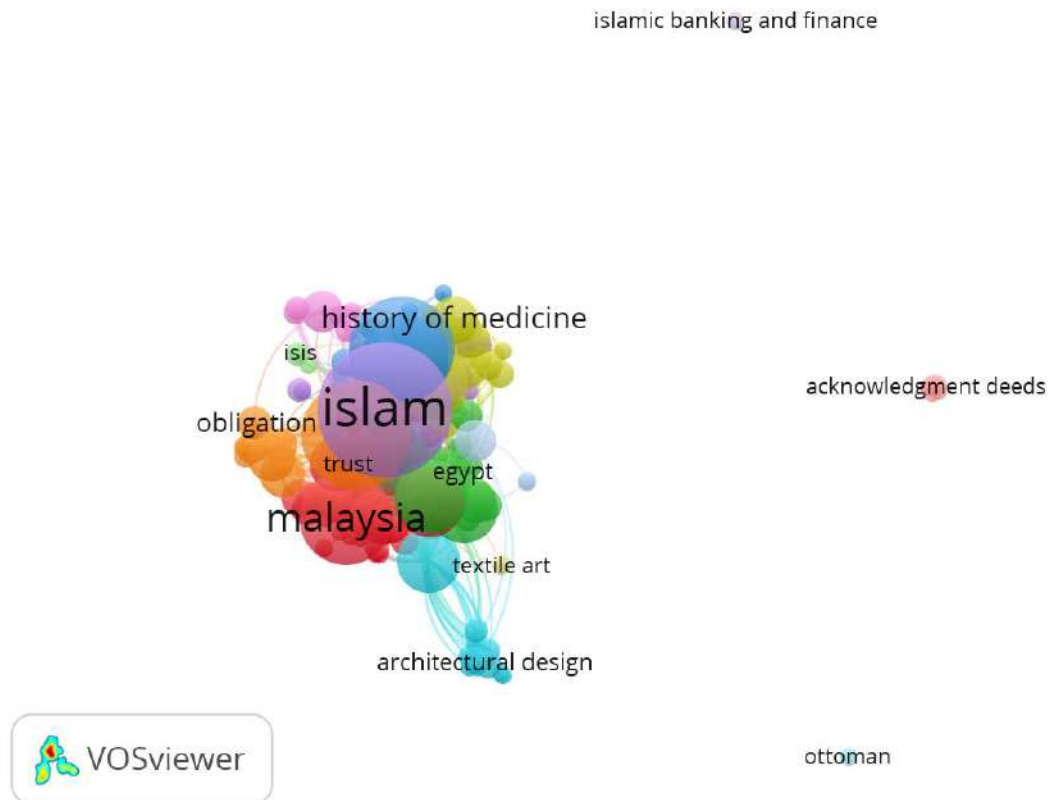
This data can be used to determine the trend of keywords in the last few years. Bibliometric analysis shows several keywords that are widely used in papers that are the object of research. The more keywords that appear, the wider the indication of the most circles. Meanwhile, the line relationship between keywords shows how much they are related to other keywords.

Based on the results of the analysis using VOSviewer for keywords with the theme of Islamic library, many clusters and related to other keywords. Keywords that have the same color indicate a very close relationship. The keyword most used in Islamic-themed journals is Islam.

2. **Co-occurrence Authors Key Word**

VOSViewer can also find the bibliometric mapping of keywords most used by authors in Islamic library themes related to Islamic economics. The bibliometric mapping of the keywords used can be seen in the image below. Keywords with a larger shape indicate that writers use the word in journals related to Islamic libraries more widely.

Figure 5: Co-occurrence Authors Key Word
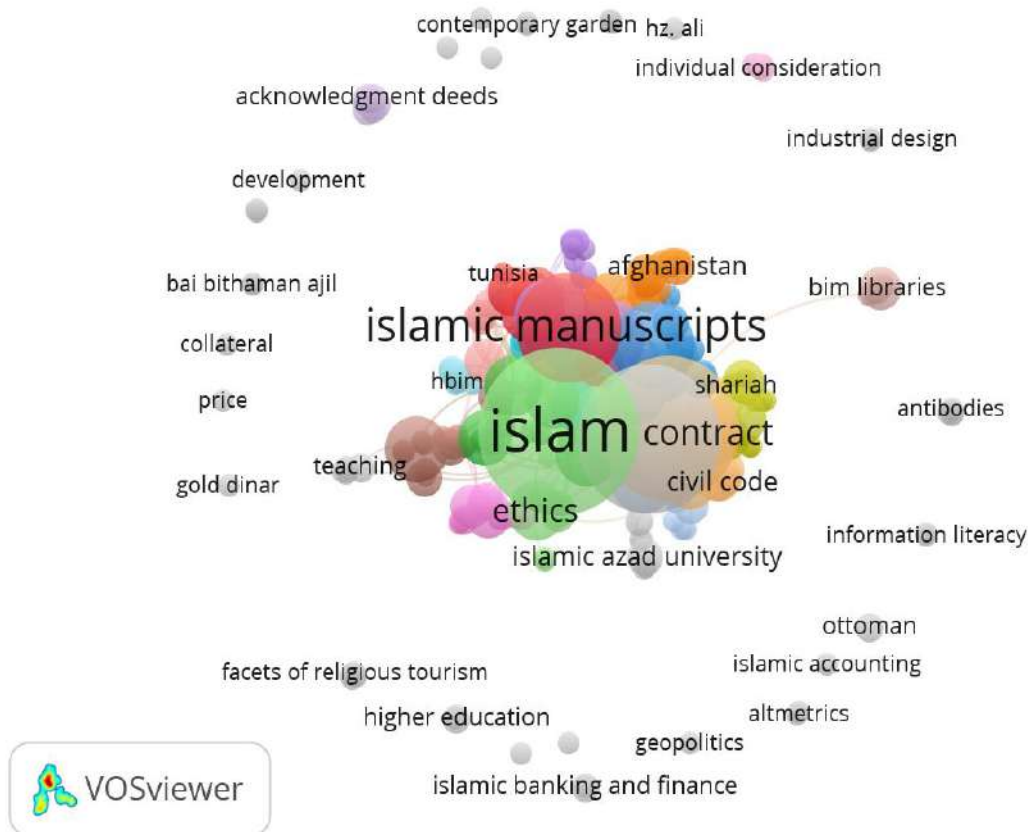
Based on the analysis results using VOSviewer on keywords that writers widely use in Islamic library-themed journals, many clusters are related to other keywords. Keywords that have the same color indicate a very close relationship. The keyword most used by writers are Islam and Islamic manuscripts.

3. Co-occurrence Index

This study also gets results in the form of an index often used by the author. It is interrelated in the Islamic library theme, as shown in the figure below. The index which has the same color indicates a very close relationship.

Figure 6: Co-occurrence Index
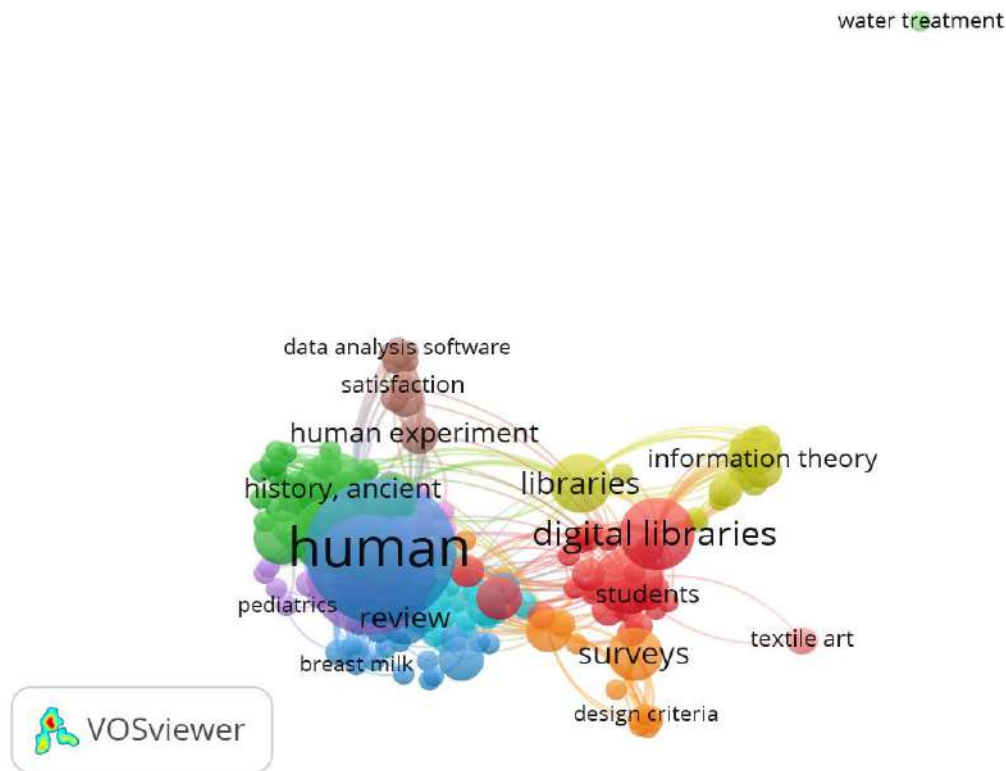
Based on the results obtained, the brighter the color, the more recent the index is used. In the index of words for papers with the theme of Islamic libraries related to Islamic economics, several words are most widely used, namely human, digital libraries, libraries and history. Following are the most occurrence keywords, authors, and the institution with the highest publication.

Table 2: Keywords, authors, and institutions

Rank	Keyword by Occurrence	Authors with The Highest Publication	An institution with The Highest Publication
1.	Islam	Pirhaji M.	Department of Law, University of Isfahan, Isfahan, Iran
2.	Iran	Muneeza A.	Department of Library and Information Science, International Islamic University, Malaysia
3.	Human	Isa S.M.	Department of Library and Information Science, Science and Research Branch, Islamic Azad University, Tehran, Iran
4.	Malaysia	Jalaji M.	Young Researchers Club, Islamic Azad University, Hamadan Branch, Hamadan, Iran
5.	Article	Witkam J.J	Department of Gynecology, Tajrish Shohada Hospital, Shahid Beheshti

			University of Medical Sciences, Tehran, Iran
6.	Libraries	Idrees H.	Shahid Beheshti University of Medical Sciences, Tehran, Iran
7.	History	Abdoulaye K.	Michigan State University, United States
8.	Education	Babalhavaeji F.	The National University of Malaysia, Malaysia
9.	Islamic Manuscripts	Hasan A.	Department of Law, University of Isfahan, Isfahan, Iran
10.	Digital Libraries	Nor M.R.M	Universiti Kebangsaan Malaysia, Bangi, Selangor, Malaysia

FINDINGS

Islam is a religion that pays great attention to science. Active writing proves this since the early period. This involvement also encouraged the rapid spread of Islam to areas rich in ancient books and libraries. They found papyrus (lontar) from Egypt and excavated ancient texts in Telloh, Ur, Warka, Nineveh. Ugarit and, most recently Ebla is located in the region of Mesopotamia and Egypt.

They also found the Great Library in Alexandria, which was the most famous at that time. The love for books also became a characteristic of the Islamic world because they considered this act accompanied by establishing many libraries as a commendable act of good deeds. Based on this, it can be said that libraries in Islam have grown since the beginning. However, it is very unfortunate that the evidence in the early years of Islam was not widely found until the introduction of paper from China.

After Muslims became acquainted with paper, libraries in Islam began to be established by the rich, the nobility, and the rulers' palaces. Since the Qur'an requires individuals to teach knowledge and provide their wealth to others who are less fortunate, the wealthy finance the construction of libraries and often open them to scientists and sometimes to the public.

According to experts, the first library in Islam was a private library, namely Khalid ibn Yazid bin Muawiyah (w704). He was a writer and book collector. This library was born during the reign of the Umayyad dynasty (661-750 AD), which is an Islamic dynasty after the reign of khulafuraysyidin. This dynasty has made several changes not only in the system of government but also in the field of civilization, especially in the life of science and reason.

What prompted Yazid to establish a library was entertaining himself after being disappointed because he did not get the caliphate (Pederson 1996). Besides Khalid's library, other collections are owned by the Caliphate mosques, educational institutions, and public libraries. In the period of the Abbasid dynasty, the library showed encouraging developments. This can be seen after the caliph al Mansur (754-775), the second caliph of the Abbasid dynasty, established a translation bureau in Baghdad. Then during the reign of Harun Al Rashid this institution was named khizanah al wisdom (treasury of wisdom) which functioned as a library and research center). Shiriac and Sanskrit, and listed in the catalogs named Fibrist by Ibn Al Nadim and Kasyif by Haji caliph.

In general, libraries in Islam are waqf-based. Waqf in the early days of Islam was dominant in infrastructure development, both physical and non-physical. In the social aspect, waqf institutions have provided many social welfare services worldwide (Sadeq, 2002). The establishment of waqf institutions worldwide has encouraged economic sustainability and poverty reduction (Khan, 2014). At the time of the Ottoman Caliphate, many free public facilities covered the people's basic needs on a waqf basis. In the field of education, there are Kuttab (elementary schools), Madrasa (middle and high schools), Bayt wisdom (libraries), and Zawiya (religious schools) institutions, all of which are waqf-based and free of charge. In the health sector, the Bimaristan institution is known as an Islamic hospital which is entirely free of charge. In addition, there are many social facilities provided by the state and fully utilized to benefit the people.

There were at least 7 types of Islamic libraries in the golden age of Islamic civilization: independent library, public library, mosque library, palace library, university library, ribat library, and bimaristan or hospital library. The seven types of Islamic libraries are almost entirely waqf-based, both from the results of the waqf of the sultan/caliph and other intellectual figures in general.

Table 3: Waqf-based library in Islamic history

No	Type	Waqf-based Library [Cases]	References
1	Independent [private] library	A private library was established in Medina (Bayt al-Jumaḥī), in the house of Abd al-Ḥakam bin Amr bin Abd Allāh bin afwān al-Jumaḥī (7th C, Umayyad).	Gianni (2016)
		A private library was established in Medina (Bayt Ibn Abī Laylā) in the house of Abd al-Raḥmān bin Abī Laylā (704, Umayyad).	Gianni (2016)
2	Public library	The first semi-public library was founded by Muʿāwiyah I and inherited by Khalīd bin Yazīd bin Muʿāwiyah in Damascus.	Eche (1967)
		Private libraries in Medina, Damascus, Basra, Kufa and Egypt including copies of the Qurʾān, ḥadīth, sirāt Muḥammad, maghāzī, khuṣṣas, poetry, public records, legal texts, Israiliyāt, pre-Islamic literature including proverbs, muʿallaqāt, grammar studies, early interpretations Qurʾān, early theological and philosophical studies, and translations of Greek philosophical texts (8th C, Umayyad).	Mackensen (1937); Gianni (2016)
		The public library, Dār al-ʿIlm in Mosul was built by Abū al-Qāsim Jaʿfar bin Muḥammad bin amdan al-Mawṣīlī al-Shaḥḥām (854-934, Abbasid).	Eche (1967)
3	Mosque library	Qubbat al-Khaznah was built in the Great Mosque of Damascus. Contains waqf deeds, legal documents, and several manuscripts in various languages, including Greek, Latin, Syriac, Coptic, Hebrew, Aramaic, Georgian, and Arabic (789, Abbasid).	Gianni (2016)
		Sultan Abū al-Ḥasan Alī bin Yūsuf bin Tashfīn (1143) caliph of Andalus, founded the Ibn Yūsuf mosque in Marrakesh with his large collection of books.	Benjelloun-Laroui (1990)

		The "al-Mustajadd" (al-Qamriyya) mosque was built on the west side of Baghdad, which was also a library (1228, Abbasid).	Eche (1967)
4	Palace library	Caliph Hārūn al-Rashd and his son, Caliph al-Maʾmūn founded and enlarged the palace library named "Bayt al-Ḥikmah" in Baghdad.	Algeriani & Mohadi (2019)
		In Baghdad, the palace library of Alī bin Yaḥyá al-Munajjim (d. 888) was opened to students and scholars (9th C, Abbasids).	Eche (1967)
		Al-Fatḥ bin Khāqān, secretary of Caliph al-Mutawakkil (reign 847-861), opened his palace library to other scholars in Baghdad.	Eche (1967)
5	*Madrasah* [university] library	Niẓām al-Mulk the Seljuk vizier, founded the "al-Niẓāmiyya" madrasa in east Baghdad, near the caliph's palace. Madrasas have libraries. In 1116, a fire destroyed the madrasa, and it was rebuilt by al-Nasir li-Din Allāh, the Abbasid Caliph, in 1193.	Kohlberg (1992); Gianni (2016)
		Madrasa al-Badriyyah in Baṣra (Iraq), built by faqīh Imād al-Dīn Hibāt Allāh al-Mawṣilī (1179), also has a library.	Eche (1967)
		The Abbasid Caliph al-Mustanṣir built the madrasa "al-Mustanṣiriyya" on the east side of the Palace in Baghdad. This madrasa includes a large library. The inventory and classification of the work were carried out by Shaykh Abd al-ʿAzīz bin Dalaf (1227).	Eche (1967)
6	*Khanqah/ribat* library	Under the leadership of the Artuqid dynasty in Mārdīn (now Turkey), the philosopher usām al-Dīn bin Arṭuq built a mausoleum containing a collection of books in the form of waqf (12th C, Abbasid).	Eche (1967)
		Caliph Abbasid al-Nāṣir (d. 1225) founded the mausoleum "ʿUbayd Allāh" in Baghdad which served as a madrasa and library, as well as the ribat of Zumurrud Khatun and al-Akhlatiyy.	Eche (1967)
7	Bimaristan library	Nūr al-Dīn al-Zankī (1173) founded a hospital (Bīmāristān al-Nūrī) in Damascus with a collection of medical-scientific books.	Gianni (2016)
		Sultan Kalāʿūn founded the māristān "Qalawun" in Cairo, with a collection of medical libraries (13th C, Mamluk).	Pourhadi (1994)

CONCLUSION

This research aims to determine Islamic library research trends published by leading journals, history and its classification. The results show that there has been an increase in the number of published articles on Islamic library-themed since 1921. Islamic library research has been carried out in many countries. An increase in the score of the Islamic library in a country will be positively related to economic growth in that country which makes economists do a lot of research related to Islamic libraries. Based on research using the bibliometric method, it was found that Pirhaji M. wrote the most about the Islamic library. The institutions that publish the most papers related to Islamic libraries are the Department of Law, University of Isfahan,

Isfahan, Iran. And the country that publishes the most papers related to Islamic libraries is Malaysia. All the keywords and keywords most used by writers in Islamic-themed journals are Islam. Libraries, History, and Education. And the word Article is the word most used in index papers on the theme of Islamic libraries.

There were at least 7 types of Islamic libraries in the golden age of Islamic civilization: independent library, public library, mosque library, palace library, university library, ribat library, and bimaristan or hospital library. The seven types of Islamic libraries are almost entirely waqf-based.

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