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Fall 12-13-2021

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Rusydiana, Aam Slamet; As-Salafiyah, Aisyah; and Rahmi, Dewi, "History of Libraries in the Islamic Period" (2021). *Library Philosophy and Practice (e-journal)*. 6607.

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# History of Libraries in the Islamic Period

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## Abstract

The purpose of this study is to chart the evolution of libraries in Islamic civilization from the period of the Khulafaur-Rashidun to the Ottoman Caliphate. Using a qualitative historical approach, this study delves into the history of Islamic libraries throughout various periods of Islamic authority. The findings of this study reveal that the development of Islamic library civilization can be separated into numerous distinct phases, some of which correspond to the caliphate period. Almost all libraries in the Islamic era were waqf-based. This study is divided into thirteen periods, with each period explaining the history of Islamic libraries through a connection to the personalities who played a role in it and to the specific year. This is a fundamental study that demonstrates how Islamic libraries evolved over time to become the cornerstone to a flourishing civilization during Islam's heyday.

**Keywords:** Library in Islam, History, Islamic civilization

## INTRODUCTION

Libraries in Islamic period occupy an important role. Its existence is very difficult to separate from the development and progress of science and Islamic civilization, especially in the 8-10 century AD (Antonio et al., 2021). 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. At that time, libraries and other educational institutions were mostly waqf-based (Rusydia et al., 2021).

In terms of the artificial periodization schemata used to describe the history of libraries in Islamic civilization, a very popular one divides cultural stages into the following categories: an age of traditional Arab culture (up to the 1st/7th century); a transitional century of Arab-Islamic culture assimilating Hellenistic and Syro-Persian civilisations (from the mid-1st/7th to the mid-2nd/8th centuries); and a classical age of Arab-Islamic culture (Gianni, 2016).

This method of periodization promotes rigid and stagnant paradigms drawn from the culturally established labels "classical," "medieval," "premodern," and "modern." This labeling process had significant ramifications for the field of library history in the Islamic world, including the enormous disparity in the amount of research available for popular periods (i.e. the early, classical, and medieval periods) and regions (the Middle East) compared to underrated ones (particularly the pre-modern period), as well as the encouragement of the use of very different methodologies to approach each period (Fitriana, 2019; Hajiri, 2021; Mustofa, 2018; Nurmasari, 2017; Rodin & Zara, 2020; Setyaningsih, 2019).

The term *maktabah* is the modern Arabic term for library; however, it is a relatively recent term, and a variety of alternative appellatives have been used in the past, including *bayt al-hikma* (house of wisdom); *khizanat al-hikma* (repository/storehouse of wisdom); *dar al-hikma* (house/complex of wisdom); *dar al-ilm* (house of science); *dar al-kutub* (house/com (house of books). Additionally, terminology from other languages (Persian, Turkish, Urdu, etc.) have been adopted to refer to libraries in non-Arabic speaking areas (Absor, 2017; Saepuddin, 2016; Samsuddin, 2015; Ulumi, 2016; Yanto, 2015).

This multiplicity of appellations reflects the existence of several sorts of libraries throughout the Islamic world's history. All sorts existed in close proximity to one another. The principal types of libraries were palace or royal libraries; private collections; independent libraries; and libraries attached to other institutions, such as mosques, madrasas, caravanserais (*rib*), hospitals (*bimaristan*), mausoleums (*mashhad*), and any other public structure. It is critical to note that the majority of palaces and private libraries were semi-public in nature, since it was customary to allow intellectuals, students, and members of the court or urban elite access to royal libraries or

the libraries of prominent families (Agus Rifai, 2006; H. Fuad Riyadi, 2014; Idrees, 2012; Sulaiman & Dollah, 2011; Wasserstein, 1990).

## **METHOD**

This type of qualitative research focuses on understanding social processes descriptively from the literature. In other words, this type of qualitative research places a premium on research that paints an accurate picture and is consistent with the realities on the ground. The second type of study is quantitative research, which is distinguished for its ability to offer an overview of an item via the use of certain analytical techniques. In comparison to qualitative research, this type of quantitative research often incorporates more analytical processes.

Qualitative research differs from quantitative research in several ways. Qualitative research is frequently used in the cultural sciences, which include the humanities, history, and other social sciences, with the goal of elucidating unique or distinctive phenomena, rather than seeking universal principles, as is the case in scientific sciences.

This study takes a qualitative method to conducting basic research. The Historical Method or History is used in this study. The historical method is a systematic set of principles and procedures for properly collecting historical resources, critically evaluating them, and synthesizing the results gained, which are often published.

The term "historical research technique" (or "Historical Method") refers to the activity of meticulously reviewing and studying historical data and relics. Additionally, this strategy is a systematic collection of principles and rules that are aimed to effectively create and assess sources critically, as well as provide a synthesis (usually written) of the results obtained. This study specifically refers to Gianni (2016) which classifies the period of library development in the era of Islamic civilization.

## **ANALYSIS**

### **The First Four Caliphs (10/632 - 40/661)**

Between 14/609 and 10/632, the Qur'an was revealed as a miracle that is the source of all knowledge, precisely until the prophet Muhammad Shallallahu Alaihi Wasallam's demise. Then, from 10/632 to 40/661, the era of the four Rashidun Caliphs began: Abu Bakar, Umar bin Khattab, Utsman bin Affan, and Ali bin Abi Thalib. According to history, the Caliph Uthman (d. 36/656) created the Quran's official text in the first/7th centuries.

### **The Umayyad Caliphate (40/661 - 132/750)**

Additionally, Muawiyah I (d. 60/680) created the first semi-public library in Damascus, which was inherited by Khalid bin Yaziz bin Muawiyah (d. 85/704). Additionally, a private library was established in Madinah (Bayt al-Jumahi) in the house of Abd al-Hakam bin Amr bin Abd Allah bin Safwan al-Jumahi in the first/7th century, and another in Madinah (Bayt Ibn Abi Layla) in the house of Abd al-Rahman bin Abi Layla in 85/704, until the Great Mosque of Damascus

Following that, in the 2nd/8th centuries, the earliest libraries were constructed, consisting of collections of hadith, legal papers, notes, and poetry, such as those of Urwah bin al-Zubayr (d. 9/712) and al-Zuhri (d. 124/742). In the second/8th centuries, private libraries were established in Madinah, Damascus, Basra, Kufa, and Egypt. These libraries contained Quran copies, hadith, sirat Muhammad, maghazi, khussas, poetries, public records, legal texts, biblical accounts or Israiliyat, pre-Islamic desert literature such as proverbs and sayings, muallaqat, early grammar and language studies, early exegesis of the Qu

### **The 'Abbasid Caliphate 132/750 - 656/1258**

The Abbasid Caliphate started in 132/750 with the defeat of the Umayyads in the Battle of the Zab by Abu al-Abbas al-Saffah. Baghdad was founded after that year in 145/762. In 173/789, the Qubbat al-Khaznah was added to the Great Mosque of Damascus. It once housed endowment deeds, legal papers, and manuscripts written in a variety of languages, including Greek, Latin, Syriac, Coptic, Hebrew, Aramaic, Georgian, and Arabic. In the 3rd/9th centuries, the caliphs Harun al-Rashid (reigned 170/786-193/809) and his son, the caliph al-Mamun (reigned 198/813-218/833) founded and expanded the royal library in Baghdad, dubbed "Bayt al-Hikmah." Other palace libraries are discovered in Baghdad throughout that century by al-Hasan bin Mirar al-Dabbi, Said bin Harun, Salman, and Ahmad bin Muhammad, among others. The translators Yuhanna bin Masawayh and Abu Zakariyya Yahya bin al-Batriq, the copyist Illan al-Shuubi, the mathematician and astronomer Muhammad bin Musa al-Khawarizmi, the astronomer Yahya bin Abi Mansur, and the scientist Hunayn bin Ishaq all served in the Abbasid court.

Additionally, Ali bin Yahya al-Munajjim's (d. 275/888) royal library in Baghdad was opened to students and academics, while Al-Fath bin Khaqan, secretary to Caliph al-Mutawakkil (reigned 232/847 to 247/861), offered his palace library to other Baghdad intellectuals. Three brothers of the Iranian family Banu al-Munajjim, who served the Abbasid caliphs in the 3rd/9th and 4th/10th centuries, opened their library in Baghdad to students and scholars, and Abu al-Qasim Jafar bin Muhammad bin Hamdan al-Mawsili al-Shahham (240/854-323/934) founded the Dar al-Ilm in Mosul. All of this demonstrates that Baghdad was the birthplace of Islamic libraries.

Following that, in the 4th/10th centuries, the first waqfiyyah was formed for the purpose of donating books to the Umayyad Mosque library in Damascus, and the private library of Ali bin Ahmad al-Umrani al-Mawsili (d. 344/955) in Mosul was accessible to academics.

Numerous events occurred in the sixth/12th centuries, including the establishment of a madrasah in dar dinar in Baghdad to which he endowed a collection of 340 titles in multiple volumes, the

establishment of a library known as Sur al-Halawiyyin in Baghdad, the establishment of the madrasah "al-Badriyyah" in Basra (Iraq), founded by the faqih Imad al-

Waqf in this scholarly subject persisted until the 7th/13th centuries, when Al-Hasan bin Muhammad bin Abu Sad al-Katib (d. 615/1218) gave his private library for the benefit of Baghdad's public. Additionally, in 625/1227, the Abbasid caliph al-Mustansir established the madrasah "al-Mustansiriyya" on the eastern side of Baghdad's Palace. The madrasah had a sizable library. Shaykh Abd al-Aziz bin Dalaf and his son, Diya al-Din Ahmad, inventoried and classified the books. It was a visit to a public library by several prominent intellectuals. The library employed a librarian, a conservator, and a visitor attendant. In 626/1228, the mosque "al-Mustajadd" (al-Qamriyya) was founded in western Baghdad. Additionally, it held a library.

Following that, in the 7th/13th centuries, the mother of Caliph Abu Ahmad Abd Allah al-Mustasim Billah established a madrasah in Shari Ibn Rizq Allah in Baghdad and endowed some books for a library; Caliph al-Nasir (d. 622/1225) established the mausoleum "Ubayd Allah" in Baghdad, which served as a madrasah and housed It was home to a library. He also founded the Baghdad ribat "al-Akhlatiyy," which contained a collection of Quran copies and other valuable literature.

In the same century, the 7th/13th century, Al-Amir Abu al-Muzafar Batkin bin Abd Allah al-Rumi al-Nasiri (d. 640/1242) established two ribats in Baghdad, one of which housed a library, and Abu al-Muzaffar Abd Allah al-Rumi (d. 640/1242) restored the central Mosque in Basra (Iraq) and endowed many

### **Islamic Dynasties in Spain and North Africa**

This dynasty's scientific civilisation began in 137/754, when Umayyad prince Abd al-Rahman I fled the Abbasids and created a new caliphate in Spain. Then, in the 4th/10th centuries, al-Hakam II (302/915 – 366/976), the Umayyad caliph of Spain, created "al-Maktabah al-Mustansiriyah" in Cordova, followed by Abu Jafar bin Abbas in 419/1028, who established a huge library in Almeria for King Zuhayr.

Later in the fifth/11th centuries, Abu Bakr Muhammad bin Abd Allah al-Muzaffar (d. 460/1068) founded a library (al-Aftasida) in Almeria's taifa. The qadi Abu Mutrif (d. 420/1011) possessed a huge private library in the 6th/12th centuries, and in 245/859, the mosque "al-Qarawiyyin" was erected in Kairouan. Likewise In the 4th/10th century, Sultan Yahya bin Idris bin Umar bin Idris (d. 309/921) founded a royal library in Fez, while Yusuf bin Tashfin in 462/1096 established the "Madrasat al-Sabirin al-Murabitin al-Lamtuniyya" - including a library - in Fez.

Ali bin Yusuf bin Tashfin had a private library in his palace in Marrakesh in the 5th/11th centuries, while Ibrahim bin Yusuf bin Tashfin also had a private library at Fez. Then, in the sixth/12th centuries, Ibn Tumart (d. 524/1130), founder of the Almohad dynasty, owned a private library and was an author, while Sultan Abu al-Hasan Ali bin Yusuf bin Tashfin (d. 537/1143) erected the mosque Ibn Yusuf in Marrakesh. It survived the several dynasties and added to its huge book

collection. Abd al-Mumin bin Ali (d. 558/1163) also created a private library in Marrakesh for royal academics, a madrasah in Marrakesh with the assistance of the philosopher Ibn Rushd, and a library in Seville for court scholars. Similarly, in the 6th/12th centuries, the zawiyah "al-Qanadisa" in Bishar (Algeria) possessed a sizable book collection.

Later in the 7th/13th centuries, at Bu Saada (Algeria), the Abd Allah bin Masud mosque was erected, which included a public library. Sultan Abu Yaqub Yusuf (d. 580/1184) extended the royal libraries in Marrakesh and Seville; Sultan Abu Hafs Umar al-Murtada (d. 665/1266) reestablished a major palace library in Marrakesh; and Abu al-Hasan al-Shari (d. 649/1251) founded a public library at Ceuta's madrasah "al-Shari."

Meanwhile, in 747/1346, Marinid Sultan Abu al-Hasan Ali founded a madrasah adjacent to the Ibn Yusuf mosque. The fourth Marinid Sultan, Abu Inan, then erected a library within the Kairouan mosque in 750/1350. At the 11th/17th centuries, Saadian King Ahmad al-Mansur (d. 1012/1603) and his family offered extensive private collections to academics and visitors to their courts in Marrakesh, Fez, and other towns during their rule. He constructed a magnificent library in his Marrakesh palace, employing librarians, calligraphers, and intellectuals. Additionally, the Alawite dynasty created extensive royal libraries during their reign.

### **Samanids (204/819–389/999), Ghaznavids (366/977–558/1163), and Safavids (906/1501–1148/1736)**

From the 4th/10th centuries, Sultan uh II bin Mansur had a private library at his Bukhara palace, which was utilized by academics visiting his court, including Ibn Sina. He left various reports of the library, in which he indicated that the collection was organized into topic areas, with each area having its own room and catalogue, and that librarians worked in the library. Then, around the fifth/tenth centuries According to the philosopher Ibn Sina's autobiographical tales, libraries existed in the cities of Gurganj, Jurjan, Rayy, Hamadan, and Isfahan.

Additionally, in the 4th/10th centuries, Sultan Mahmud (d. 421/1030) constructed a university at Ghazna that housed various collections of books, while the Safavids maintained a library in their Qazvin palace in the 10th/16th centuries. Shah Ismail staffed the library with librarians, calligraphers, miniaturists, gilders, binders, founders, and goldbeaters.

### **The Buyids (378/988 - 403/1012)**

Abu Ali bin Siwar al-Katib bequeathed his own collection in the 4th/10th centuries for the benefit of a public library to be created in Basra, and Basra had a town library until 483/1090. Then, in 352/963, the Buyid king Muizz al-Dawlah stole al-(d. Muhallabi's 352/963) library. Ibn Mistakayh (d. 421/1030) was the librarian. Later that year, in 381/991, Sabur, the minister of the Buyid Amir Bahaal-Dawlah, established the Dar al-Ilm in Baghdad through the waqf donation of books. Sabur prepared the library's catalogue, adhering to a particular system of scientific classification. It remained a Shiite institution until 447/1055.

Meanwhile, Sayf al-Dawla (d. 356/966) established a library in the Emirate of Aleppo using books endowed by waqf donations in the 4th/10th centuries. Al-Sharif al-Radi existed until the fifth/11th centuries. Abu al-Hasan Muhammad bin al-Husayn (359/970-406/1016) founded a public library in Baghdad; the wazir Bahram (d. 433/1042) founded a library in Firuzabad; Abu Mansur bin Shah Maridam, vizir of al-Malik Abu Kalinjar, founded a Dar al-Kutub in Basra; and Abu al-Abbas Ahmad al-Dubbi founded a mosque in Is This library has a three-volume catalogue.

In 452/1060, Abu al-Hasan Muhammad bin Hilal bin al-Muhassin bin Ibrahim al-Sabi, also known as Jars al-Nima, established a library in western Baghdad through a waqf grant (in Ibn Abi Awf road). The sources (Ibn al-Jawzi, Sibt binal-Jawzi, and Ibn Kathir) disagree on the number of books included in this library.

### **The Seljuks (429/1037 - 590/1194)**

In 452/1060, Abu al-Hasan Muhammad bin Hilal bin al-Muhassin bin Ibrahim al-Sabi created a library (Dar al-Kutub) in Baghdad, according to Shari Ibn Abi Awf. Continued in 457/1064, Nizam al-Mulk Abu Ali al-Hasan bin Ali bin Ishaq al-Tusi, a Persian scholar and vizir of the Seljuk Empire, constructed the madrasah "alNizamiyya" in east Baghdad, near the Caliph's palace. The madrasah had a library, which was administered by librarians such as faqih Abu Yusuf al-Asfarani Yaqub bin Sulayman bin Dawud (d. 488/1095) and Abu al-Muzaffar Muhammad bin Ahmad al-Abiwardi (d. 507/1113). The madrasah was damaged by fire in 510/1116, but was restored in 589/1193 by al-Nasir li-Din Allah (34th Abbasid Caliph).

Additionally, in the 5th/11th centuries, Nizam al-Mulk founded the Nizamiyyah madrasah at Merv, which included a library. Ahmad bin Ali bin Thabit al-Khatib al-Baghdadi (d. 563/1070) also bequeathed his own collection for the benefit of the Baghdad community during that century. Later that year, in 459/1066, Baghdad built the tomb of Abu Hanifa. It comprised a madrasah and, most likely, a separate library, which housed Yahya bin Isa bin Jazla's collection of medical literature. Among the librarians were the faqih Abd al-Aziz bin Ali bin Abi Said al-Khwarizmi (d. 568/1172) and Ibn al-Ahwazi (d. 569-1173). A catalogue of the library's collection was redacted.

Then, in the fifth/11th centuries, the faqih Muhammad bin Futuh al-Humaydi (d. 488/1095) bequeathed his personal collection for the benefit of Baghdad's population. Abu al-Faraj bin Abi al-Baqa al-Basri Muhammad bin Ubayd Allah bin al-Hasan (d. 499/1105) created a public library (Dar al-Ilm) in Basra in the late fifth/early twelfth centuries. From the 5th/11th through the 8th/14th century, various madrasas and ribats in the Syrian town of Hama possessed rich collections of priceless books.

At the 6th/12th centuries, Abu al-Najm Hibat Allah bin Badi, vizir of al-Malik Ridwan (488/1095-507/1113), reestablished the library in Aleppo Mosque, while Amir Fakhr al-Mulk built a Shiite institute that included a public library in 507/1113. Additionally, in the 6th/12th centuries, Abu al-Hasan Muntakhab bin Abd Allah al-Darimi al-Mustazhari (d. 509/1115) gave his private collection to assist the Baghdad community. Aziz al-Din established the Aziziyah library in Merv,



and Baghdad's madrasah "Al-Jiliyyah" included a library. Abu al-Fadl bin Nasir and Abu al-Hasan al-Bataihi donated two waqfs to the collection.

Following that, in 517/1113, Al-Taghlubi bin al-Khashshab transformed Aleppo's cathedral into a mosque. Nur al-Din Zanki constructed a madrasah adjacent to it in 543/1148, complete with a separate library. Following that, in 557/1161, Ibn Hubayra built a madrasah in Baghdad that housed an endowed book collection in its library. Additionally, in the 6th/12th centuries, Ahmad bin Muhammad bin Ahmad al-Isfahani Abu Hamid al-Balkhi al-Sufi endowed a library for the ribat "al-Shawnizi," and Abu al-Hasan Ali bin Ahmad al-Zaydi (d. 576/1180) founded the "Dinar al-Sajir" mosque in Baghdad and endowed a large collection of books for the mosque's

In the sixth/12th century, Ali bin Abi Talib's mashhad in Najaf had a library, while Baghdad founded the ribat "al-Mamuniyyah." Umar al-Suhrawardi was appointed director by al-Nasir li-Din Allah in 579/1183. The ribat was home to a sizable library. Then, in 590/1194, in western Baghdad, the ribat "al-Harim al-Tahiri" was created. It was home to a library. The librarian was Abd al-Aziz bin Dalaf al-Nasikh (d. 637-1239). In the 6th/12th centuries, Baghdad's ribat "al-Zawzani" also held a library. In 592/1195, Ali bin Ahmad bin Abi al-Hasan served as its librarian.

Additionally, in the seventh/thirteenth centuries, Ubayd Allah bin Ali bin Nasr bin al-Maristani (541/1146-599/1202) created a public library in Baghdad called "al-Maristaniyah." The ribat "al-Mutajadd" (or ribat "al-Marzubaniyyah") was built in Baghdad in 599/1202 under the reign of al-Nasir li-Din Allah. It had a library, with Fakhr al-Din Sulayman bin Ahmad as librarian (in Baghdad since 646/1248). Still in the 7th/13th centuries, a library was created in Musa bin Jafar's tomb in Baghdad (now known as Kazimiyyah) with the waqf donation of books by vizir Abu al-Muzaffar Ali bin Ali bin Rozbahar al-Katib al-Baghdadi (d. 601/1204).

Imam al-Kazim also founded a library (al-Kazimayn) in Kufa (waqf al-Tahir) in the 7th/13th centuries, the al-Turki madrasah in Wasit had a library called al-Hafiziyyah, and the scholar Radi al-Din Ibn Tawus (d. 664/1266) had a vast library in Baghdad with over 1500 volumes.

### **The Fatimids (296/909 - 566/1171)**

The Fatimid era started in 358/969 with the conquest of Egypt and the establishment of Cairo. In 361/972, Cairo's al-Azhar Mosque is founded, and it quickly develops into a center for academic conferences and, subsequently, a university. In the 4th/10th centuries, Yaqub bin Killis, a Jewish convert and Fatimid wazir, hosted weekly secret gatherings of intellectuals and poets in his private library. The Fatimide Caliph al-Hakim created the Dar al-Ilm library in Cairo in 395/1004; it is often regarded as the world's first public autonomous library.

Additionally, in 402/1011, Caliph al-Hakim established the Hakimi Mosque in Cairo. It was home to a sizable collection of Quran copies and other significant works. In the fifth/11th centuries, a library was situated in the mosque in Thaghr (Alexandria). Muhammad bin Hasan bin Zarzara Abu Abd Allah al-Tai served as its librarian, and Dar al-Ilm in Cairo became the center of Ismailite propaganda in 513/1020.

In the late fifth/early twelfth centuries, the Shiite Ahmad bin Ali bin al-Fadl bin al-Furat (d. 494/1100) endows the Great Mosque of Damascus with a khizanat al-kutub. Later in the sixth/twelfth centuries, wazir al-Afdal bin Badr al-Jamali (d. 515/1121) possessed a sizable private collection. Additionally, from 513/1119 until 717/1123, Dar al-Ilm in Cairo was closed due to its Ismailite association, while al-Hakim (reigned 386/996-412/1021) created a public library (Dar al-Ilm) in Jerusalem in the 6th/12th century.

Following that, in 472/1080, the Banu Ammar's Qadi Jalal al-Mulk (d. 492/1098) created a public library (Dar al-Ilm) in Tripoli (Lebanon), and another in Fustat in the 5th/11th centuries. It remained functioning throughout the eighth/fourteenth centuries. Then, in the sixth/twelfth centuries, Umayya bin Abd al-Aziz bin Abi al-Salt al-Dani (d. 529/1134) established in Alexandria a public library devoted to philosophy and medicine called "Dar al-Kutub al-Hakim Aristote."

### **The Ayyubids (566/1171 - 658/1260)**

Al-Qadi al-Fadil Abu Ali Abd al-Rahim bin Ali bin Muhammad al-Lakhami al-Baysani al-Asqalani (d. 596/1200) established the madrasah al-Fadiliyya in Cairo in 580/1184. It had a substantial library, which incorporated a portion of the destroyed Fatimid palace library's treasures. One of its librarians was al-Qadi al-Fadil. Then, in the sixth/twelfth centuries, the mosque "Darb al-Madaniyyin" had a modest library, and Nur al-Din al-Zanki (d. 569/1173) established a hospital in Damascus (al-Bimaristan al-Nuri) and endowed it with his collection of medicinal and scientific works. One of Damascus's largest ribats (al-Khanqa al-Shumaysatiyyah) also had a library, which was augmented by endowment donations of several volumes, including those made by the grammarian Muhammad bin Abd al-Rahman bin Masud al-Banjadihi (d. 584/1118); the Sufi mystic Safi al-Din Mahmud bin Muhammad al-Armawi

Following that, in the 6th/12th centuries, Sultan Nur al-Din Mahmud bin Zanki (d. 569-1174) created in Damascus the Dar al-Hadith al-Nuriyya, a library dedicated to the study of hadith with a dedicated librarian. Additionally, the library received endowments from Ahmad bin Muhammad bin al-Jawhari (643/1245), Abd Allah bin Ahmad bin Al-Hulwaniyya Shams al-Din Abu Sad (675/1276), and others. In the late sixth/twelfth centuries, Qutb al-Din al-Nisaburi Masud bin Muhammad (d. 578/1182) donated his private library to Damascus's madrasah "al-Adliyyah."

Following that, in the seventh/thirteenth centuries, Al-Malik al-Zahir Ghazi al-Ayyubi (d. 613-1215) founded the madrasah al-Zahiriyyah in Aleppo, which included a library, and the wazir Abu al-Hasan Ali al-Kifti (d. 646/1248) maintained a sizable private library at his Aleppo mansion. Meanwhile, in 615/1218, al-Malik al-Aziz Uthman bin Salah al-Din al-Ayyubi's collection at his Cairo residence went lost following his death. Additionally, in the 7th/13th centuries, Sharaf al-Din Muhammad bin Urwa al-Mawsili (d. 620/1223) held a library comprised of his endowed book collection. Al-Malik al-Muazzam Isa bin al-Adil (d. 656/1258) assembled several collections of texts distributed across the mosque in this tomb.

Later that year, in 621/1224, Sultan al-Kamil Muhammad bin al-Adil (d. 635/1237) established the Dar al-Hadith al-Kamiliyyah in Cairo, which had a library. Muhammad bin Ibrahim bin Inan (d. 683/1284) was the librarian. In the 7th/13th centuries, Al-Sahib Safi al-Din Abd Allah bin Ali bin Shakir (d. 622/1225) created the "al-Sahibiyyah" madrasah in Cairo, which included a library. It was repaired in 758/1356 and remained standing at the time of al-Maqrizi. Then, in 621/1224, Abd al-Rahman bin Ali al-Dakhwar al-Muhadhdhab (d. 628/1230) created a madrasah in Damascus dedicated to medical studies, endowing it with his own library.

Following that, in the seventh/thirteenth centuries, Sayf al-Din Baktamar (d. 624/1226) founded the madrasah al-Sayfiyyah in Damascus. It later housed Shihab al-Din Dawud bin Sulayman al-endowed Kurani's library. Kafur bin Abd Allah al-Husami Shibl al-Dawla (d. 623/1226) also founds the hanafite madrasa al-Shibliyyah in Damascus, which includes a designated space for his endowed library. In the same century, the wazir al-Majd al-Bahnasi (d. 628/1230) gave his private collection to the tomb he built in Qasyun (Damascus), and Zaki al-Din Abu al-Qasim Hibat Allah, also known as Ibn Rawaha (d. 623/1226), established in Damascus a shafiite madrasah –

Al-Ashraf Musa bin Abi Bakr bin Ayyub (d. 635/1237) founded the "Dar al-Hadith al-Ashrafiyyah" in Damascus, endowing it with his personal library. Additional collections were eventually endowed to this institution. Muhammad bin Abd al-Wahid Diya al-Din al-Maqdisi (d. 643/1245) established a madrasa in Damascus during the period, which included a Dar al-Hadith. Several manuscripts from this collection were endowed by Muwaffaq al-Din Abd Allah bin Muhammad bin Qudama al-Maqdisi (d. 620/1223); Izz al-Din bin al-Hajib Umar bin Muhammad bin Mansur (d. 630/1232); and Muhammad bin al-Hasan bin Salim bin Sallam (d. 630/1232).

It is also recorded that in this century, Ahmad bin Abd al-Rahim bin al-Qadi al-Fadil al-Bayqani, also known as al-Qadi al-Ashraf (d. 643/1245), established a library known as Khizanat alFadiliyyah on the north side of Damascus's Great Mosque, as well as the turbah "al-Ashra A catalogue of the library's holdings was preserved.

### **The Mamluks (470/1077 – 923/1517)**

In 654/1256, the wazir al-Sahib Baha al-Din Ali bin Muhammad bin Salim bin Hanna (d. 677/1278) established the al-Sabahiyyah al-Bahaiyyah madrasah in Cairo, which included a library. Then, in the 7th/13th centuries, Najm al-Din al-Badrai Abu Muhammad Abd Allah bin Abi Muhammad (d. 655/1257) constructed in Damascus the madrasah "al-Badraiyyah," which included a library. Simultaneously, Sharaf al-Din al-Shaykh Abd al-Rahman al-Ajami (d. 658/1259) founded a madrasah in Aleppo that included a library, while Yahya bin Ali Rashid al-Din al-Umawi al-Nabulsi (d. 662/1263) bequeathed his book collection for the benefit of Cairo's Muslim population. Muhammad bin Ahmad al-Sufi al-Shafii (d. 667/1268) of Zayn al-Din al-Anburadi bequeathed his book collection for the benefit of the Muslim community in Cairo as well.

Additionally, Al-Zahir Baybars (d. 675/1276) built the al-Zahiriyya madrasah in Cairo in 662/1263. The library was possibly located in two locations throughout the structure. The madrasah was still standing at the time of the historian al-Maqrizi, and Muhammad bin Muhammad al-Jamal (d. 877/1472) oversaw the library. Then, in the seventh/thirteenth centuries, Sultan Kalaun founded the maristan "Kalaun" in Cairo, complete with library. Al-Malik al-Mansur Qalawun al-Salihi (d. 689/1290) was also responsible for the establishment of the al-Mansuri hospital (bimaristan). It had a substantial library and a madrasah, both of which were staffed by specialists (librarians, teachers, etc.).

Following that, the al-Mankutamariyyah madrasah in Cairo established a library in 969/1296. Sayf al-Din Mankutamar al-Husami established the madrasah for Hanafite and Malikite academics. Continued in the eighth/fourth centuries, Al-Sahib Taj al-Din Muhammad bin Fakhr al-Din Muhammad (d. 707/1307) established the ribat al-Athar in Cairo, which included a library. Ala al-Din Taybars al-Khazandari (d. 719/1319) also established the al-Taybarisiyyah madrasah and library in Cairo. Al-Amir Baktamar al-Saqi established the al-Baktamari khanqa in Cairo in 726/1325, with a sizable book collection. The books, furniture, and other valuables included in this ribat were lost during the 806/1403 famine.

Between the 7th/13th and 8th/14th centuries, several private collections were bestowed by waqf donations to the Great Mosque in Damascus. They were displayed in numerous cupboards strewn across the mosque's walls (probably around 5000 volumes). Among them are the collection of the Hanbalites' circle; the collection of Taqi al-Din Abu Tahir Ismail bin Abd Allah al-Anmati (d. 618/1221); the collection of Yaqub bin Abd Allah (d. 623/1226) inherited from Taj al-Dinal-Kindi bin al-Hasan (d. 613/1216), including its catalogue; the collection of Muhammad bin Umar bin Abd al-Karim al-F

Following that, in the eighth/fourteenth centuries, the exegete Ibrahim bin Isa bin Abd al-Salam (d. 739/1338) bequeathed his private collection for the benefit of Maarrah's population (Syria). Later that year, in 760/1358, Al-Janab al-Ali al-Nasiri Muhammad bin al-Sayfi Arghun Shah gave his family collection to his father's tomb in Damascus (al-Sayfiyyah). Sad al-Din Bashir al-Jamdar al-Nasiri created the al-Bashiriyyah madrasah in Cairo in 761/1359, which had a library, and Al-Husayn bin Muhammad al-Lukalani (d. 762/1360) founded the al-Lukalaniyyah madrasah in Cairo in the 8th/14th century, which included a library.

Following that, in 767/1365, Mankuli Bugha constructed a mosque in Aleppo and gifted it with his private library for public use. Then, in 768/1366, Sayf al-Din al-Jay established the al-Jay madrasah in Cairo, complete with a library comprised entirely of his literature. Following that, in the 8th/14th centuries, Hamza bin Musa bin Shaykh al-Salama (d. 769/1367) endowed his library and deposited it in his Damascus mausoleum. Additionally, he employed a librarian.

Additionally, in the eighth/fourth centuries, Subayq al-Din Mithqal (d. 776/1374) offered his private library in Cairo to Shafiite academics, and Al-Malik al-Ashraf Shaban bin Husayn bin Muhammad bin Qalawun (d. 778/1376) created the al-Ashrafiyya madrasah in Cairo. It was home

to a sizable library. The al-Salahiyyah khanqah (ribat) in Cairo had a library in the same century. Jamal ak-Din Abd Allah bin Ali bin Ahmad al-Ansari bin Hadida (d. 783/1381) was one of its librarians.

Later same year, in 737/1386, Al-Amir Izz al-Din Aydamar al-Khatiri (d. 737/1386) opened the Khatiri mosque in Cairo, which had a vast library, and in 797/1394, Jamal al-Din Mahmud bin Ali al-Ustadar constructed the al-Mahmudiyya madrasah. It had a sizable and well-stocked library. In the eighth/fourth centuries, Jamal al-Din al-Ustadar Mahmud bin Ali (d. 799/1396) established the al-Jamaliyyah madrasah in Cairo, near Bab Zuwayla. It possessed a thriving library, which comprised Ibn Jamaa's (d. 790/1388) endowed collection.

### **After the Mongol Invasion 8th - 9th/14th - 15th centuries**

At the late seventh/early thirteenth centuries, the Sufi ribat (khaniqah) in Mardin (now in Turkey) had a library supported by waqf gifts, including one by Shams al-Din Abu al-Ala Mahmud bin Abi Bakr al-Hanafi (d. 700/1300). Then, in the 8th/14th centuries, a library was established in the town of Balabakk (its ruins now in Lebanon). Following that, in 714/1314, librarian Fakhr al-Din Ibrahim bin Hasan created a catalogue for the al-Bashiriyyah madrasah's library in Baghdad.

Additionally, in the 8th/14th centuries, the lexicographer and faqih Muhammad bin Muhammad bin Harith (d.722/1322) established a private collection of books in Baghdad through a waqf bequest. Amin al-Din Mirjan, wali of Baghdad under the Jalayirid dynasty, founded the al-Mirjaniyyah madrasah in 758/1357. There is no dedicated area for a library, although the founder endowed several collections of literature. Later in the ninth/15th centuries, Khwaja Muhammad Parsa (d. 822/1420) created a sizable family library in Bukhara, which was frequently visited by notable intellectuals. The volumes in this library are all stamped with the family seal, dating all the way back to the 13th/19th centuries.

### **The Mogul Empire (932/1526 – 1273/1857)**

At the ninth/15th centuries, during the Sharqi dynasty's dominance over Jaunpur (796/1394–884/1479), the Maulvi Maashuq Ali amassed a library of about 5000 volumes, and prior to the Moguls, the Bahmani Sultan Muhammad Shah (d. 887/1482) founded a college and madrasah in Bidar. The madrasah had a library with around 3000 volumes. During the same century, the Sultans of the Faruqi Sultanate (784/1382-1009/1601) of Khandesh maintained a sizable Royal Library, while the Sultans of the Adilshahi Sultanate (895/1490-1097/1686) of Bijapur maintained a sizable Royal Library with approximately 60 employees appointed as copyists, calligraphers, painters, binders, and gilders.

Babur, the founder of the Mogul Empire, was a writer and poet. He was a bibliophile and possessed a private library that accompanied him on his conquests from 932/1526 to 938/1530, from Kabul to India. He also funded the restoration of madrasahs and mosques – the majority of which contained libraries – as well as the building of libraries. Following that, in the tenth/16th centuries, Humayun (d. 963/1556), the second Mogul Emperor, possessed a sizable personal

library. He also turned Sher Shah's pleasure palace at Purana Qila into a library. Humayun died as a result of a fall from the library's stairwell. Sultan Ahmad Shah I and Sultan Muhammad Shhh had already created a royal library and numerous madrasas before the Moguls took Gujarat.

The Emperor Akbar (d. 1014/1605) was one of the greatest rulers of the Moguls of the time. He was also a scholar with an extensive library. He founded multiple libraries and a translation agency for Turki and Arabic to Persian. Agra was the location of his Royal Library. It had 24000 volumes, including Shaikh Fazi's collection of 4300 volumes collected before to his death in 1003/1595. Also in the tenth/16th centuries, Salima Sultan Begun (d. 1021/1612), the Emperor Akbar's wife, was a scholar and poetess with a sizable private library, as did the nobility Abdur Rahim Khan Khanan (d. 1036/1627). He employed a total of 95 people, including scribes, calligraphers, painters, bookbinders, gilders, and librarians.

Following that, Munim Khan (d. 983/1575), the governor of Jaunpur, also possessed a sizable private library. Shaikh Faizi, a poet and scholar, worked in Akbar's court. He also possessed a private library of 4300 volumes. Later in the 11th/17th centuries, Emperor Jahangir (d. 1036/1627) possessed a private library that accompanied him on war journeys. He entrusted it to a sizable crew. Nur Jahan (d. 1055/1645), the Emperor Jahangir's wife, with a sizable private library. Zeb-un-Nisa (d. 1114/1702) amassed a sizable private library during her imprisonment for her role in a revolt.

### **The Ottoman Empire (698/1299 - 1341/1923) up to the 12th/18th century**

There were numerous colleges in Bursa (now in Turkey) beginning in the 8th/14th centuries. The college of Eyne Bey Subasi featured a library. Then, in the 9th/15th centuries, under the reign of Beyezid I, a library was founded within the Eyne Bey Subasi college in Balkesir, and Mehmed I's Merzifon college also featured a library. Additionally, Gazi Mihal Bey established a mosque library at Edirne in 825/1422, complete with an assigned librarian. In 838/1435, Murad II established a Daru 'l-Hadis college in Edirne. The college maintained a library and employed a librarian. The library, which was available to students and instructors, comprised 71 volumes, all of which were written in Arabic.

Meanwhile, Murad II constructed the Saatli Medrese at Edirne in the 9th/15th centuries. The college maintained a library and employed a librarian. A library has been established at Skopje's Ishak Bey college (now in Macedonia). Umur Bey gifted his college in Bergama and his mosque in Bursa with books, totaling more than 300 titles. In Gelibolu, the poet Yazcolu Mehmed Efendi's tomb had a library that included the poet's written manuscripts.

Mehmed the Conqueror took Istanbul in 857/1453, converting existing churches and monasteries into mosques and madrasas. The Eyub Complex was founded in Istanbul around 863/1459. It had a library, and Mehmed the Conqueror finished his Istanbul complex in 874/1470, which comprised a madrasah and a mosque. Each of them possessed a library. Both libraries retained

their endowment deeds and catalogues. Muezzin Ali Fakih also established a library at his Edirne home, which was available to his family, pupils, and intellectuals and served as a community library.

In 884/1479, Istanbul established the Mahmud Pasa college. It was home to a library. Mesud Halife created a library in 885/1480 in his tekke in Edirne. Then, in 893/1488, Bayezid II established the Galata Palace, which had an extensive library. He also established a complex in Amasya, complete with a library and librarian. Ishak Pasa established a library and employed a librarian at his complex in Inegöl in 894/1489, while Husnu ah, Bayezid II's wife, established a mosque in Manisa in 895/1490 that included a library with a collection of 140 volumes.

Mehmed the Conqueror later erected the Palace complex in Istanbul, as well as a palace library, in the 9th/15th centuries. Book collections were relocated from the former capital, Edirne. A librarian has been hired. The library was developed further during Bayezid II's reign. eyh Vefa established a tekke complete with a library overseen by a librarian. Additionally, andarlzâde Brahim Pasa established a complex in Edirne that featured a college with a huge library that was overseen by a librarian, and Molla Yegân established a library in Bursa that included around 2900 volumes. At the period, Kssahan Muslihiddin, Bayezid II's storyteller, established a library in his hamlet of avl Hac with a sizable collection (Izmit). 23

Mevlânâ Bâli afterwards established a mosque in Istanbul in 925/1519 and contributed 620 volumes to its library. In 935/1529, Miliana founded the mosque Sidi Ahmad bin Yusuf al-Miliyani (Algeria). The mosque included a public library. Gazi Huzrev then produced an endowment deed for a library to be constructed in his Sarajevo complex in 944/1537.

As a result, Hadm Suleyman Pasa constructed a college in Cairo in 950/1543 that featured a library. The founding document for Sultan Suleyman I's compound in 964/1557 contained a library, the Suleymaniye. Since 1583, the library has had an assigned librarian and assistant, and in 969/1562, Kad Alâaddin b. Abdurrahman gave his Istanbul home with books and an amount of money so that an Imam might reside there and recite the Quran in addition to maintaining the library, which was accessible to the public.

In the tenth/16th centuries, a library was created in Caliph Ali and Musa Kazm's tomb in Baghdad, while the Zawiyat Batiwa (al-Mahdi al-Buabdali) in Wahran (Algeria) had a sizable collection of literature. In Bishar, the Zawiyat Kazzaz was also established (Algeria). When the school was founded, it had a sizable book collection. Still in the tenth/16th centuries, Muhammad bin Abd al-Karim al-Maghili founded a zawiyah in Kunta (Algeria) following his return from Sudan and endowed it with over 300 manuscripts.

Additionally, from the 10th/16th to the 11th/17th centuries, reigning Sultans and statesmen continued to establish complexes in their names and endow them with book collections for the benefit of libraries to be built within those complexes, including the college library in Istanbul founded by Ismihan Sultan, Selim II's daughter, the three libraries founded by Gran Vizier

Sokollu Mehmed Pasa in his tekke and two colleges in Istanbul, the college library established by Selim II Then, in 1017/1608, Tamantit founded the zawiyah al-Bakriyah (Algeria). The school's library has a sizable collection of books. In 1074/1664, Buda founded a zawiyah (Algeria). Its library had around 300 volumes.

Following that, in 1089/1678, Istanbul's first autonomous library is built: the Köprulu. The Zawiyat Bani Ibrahim and the Zawiyat Bani Wafin were founded in Warjalan in the 11th/17th centuries (Algeria). Each school had a tiny library. In Jerusalem, the al-Husayni family library was created. Simultaneously, the Khalili family built in Jerusalem the Shaykh Muhammad al-Khalil library. Following that, Amcazâde Huseyin Pasa created a college in Istanbul in 1111/1700, endowing it with 500 volumes and appointing a librarian to handle the collection.

Following that, in 1114-1142/1703-1730, during the Tulip Period (rule of Sultan Ahmed III), fewer libraries were created, but those that were founded were more independent. In 1127/1715, ehid Ali Pasa built an autonomous library in Istanbul, with a collection of over 2000 works, while in the 12th/18th centuries, Timi constructed the private library Khizanat Kusan (Algeria). Its collection totaled around 300 volumes. Following the conclusion of the war with Austria (1718), a period of cultural resurgence began in the Ottoman Empire in the 12th/18th centuries, beginning with the reorganization of the Palace Library in Istanbul.

In the 12th/18th centuries, Acre (Palestine) erected the Ahmad al-Jazzar Pasha Mosque, which had a library, while the Budayri family established a family library in Jerusalem. Grand Vizier Brahim Pasa constructed a library in the college he founded in ehzâdebasi in the 12th/18th centuries. Later in 1140/1728, Brahim Pasa established a complex in his hometown of Nevsehir with a library and named himself librarian, while Mahmut I's reign from 1142/1730 to 1167/1754 was the apogee for the growth of the Ottoman Empire's library system.

Continued in 1150/1738, Grand Vizier Hekimolu Ali Pasa established a library in Istanbul adjacent to his mosque and recruited three librarians and other personnel. The Sultan signed the foundation document for the Ayasofya library in Istanbul in 1153/1740. Classes will be held at the library, and 2000 volumes will be donated. By 1167/1754, the collection had grown to almost 5500 volumes.

### **The Ottoman Empire (698/1299 - 1341/1923) from 12th/18th to the 14th/20th century**

Following that, in 1155/1742, Mahmut I created another library in Istanbul's Fatih Complex, transferring the previous library's holdings to the new one. In the 12th/18th centuries, Mahmut I expanded the Suleymaniye Library's area and collection, and Haci Besir Aga, the head eunuch of the Palace, created a college in Istanbul that held a library with three appointed librarians and one assistant. Then, in 1158/1745, Haci Besir Aga established a complex in Istanbul that included a mosque, a college, a tekke, a school, and a library. The library has been assigned four librarians.

Haci Besir Aga created a college with a library in Madinah in the 12th/18th centuries. Throughout his life, he continued to donate books to this organization. He provided volumes to numerous



Imperial libraries, notably the library at Imam Azam's tomb in Baghdad. He also provided support for a librarian at al-library Azhar's in Cairo. Mahmut I signed an endowment deed in 1167/1754 for the construction of a college, a school, a public fountain, and a library in Cairo. Mahmut I also donated other libraries across the Empire, notably the Selamet Giray Han library in Crimea and the library of the mosque constructed by Ahmed III's mother in Chios, where the Defterdar Atif Mustafa Efendi formed an independent library in Istanbul. Its collection included over 2000 volumes, which were given in phases.

Osman III finished Mahmut I's structure in Istanbul in 1167/1754, renaming it the Nuruosmaniye. It was opened to the public in 1168/1755 and held a library with a collection of over 5000 works. In 1176/1763, Grand Vizier Ragip Pasa bequeathed his private library to fund the establishment of an autonomous library in downtown Istanbul, while Mehmed Murad Efendi endowed his private collection and appointed five librarians in 1189/1775. The catalogue of Amir al-Hajj Muhammad Basha's library in Damascus was then prepared in 1190/1776.

Mustafa III founded two significant libraries during his reign in the 12th/18th centuries. With appointed librarians, the Laleli Mosque Library and the Bostancilar Ocagi Library. Veliyuddin Efendi created a library in Istanbul near the Beyazit Mosque. He provided the library with around 1700 volumes, including some rare manuscripts. Between the 12th/18th and early 13th/19th centuries, the Empire was on the verge of collapse during the reigns of Abdulhamid I and Selim III. The Empire reduced his grants for public institutions like as libraries in favor of western-style institutions, which were mostly used for military objectives. There was, however, a growth in the number of libraries constructed by individual endowments from statesmen, such as Silahdar Seyyit Mehmed Pasa's foundation of a library in Arabsun; Grand Vizier Halil Hamid Pasa's establishment of two libraries in Isparta and Burdur; and several others.

Ahmed Aga built a library at Rhodes in 1207/1793. Yusuf Aga then built a library at Konya in 1208/1794, with a collection of around 1000 volumes. Later in 1211/1797, Mehmed Râsid Efendi created a library in Kayseri, with a collection of over 1000 volumes. Haci Mehmed Again Antalya created a library in 1211/1797, while Yusuf Ziya Pasa started a library in Keban in 1212/1798.

Ahmad al-Rabbat maintained a private library in Damascus from the 12th/18th centuries through the 13th/19th centuries. It had about 174 works. He lent or sold his manuscripts on a regular basis, and his collection was continually increasing. Kiliç Ali Pasa endowed a library in Istanbul in 1215/1801 with 753 works. Then, in 1219/1804, Zeynelzâde Haci Ali Efendi built a library in Akhisar, followed by Mehmed Pasa in 1220/1805. In 1221/1806, Karaosmanoglu Haci Huseyin Aga also constructed a library in Manisa. Following that, in 1223/1808, Abdulkadir Bey endowed a collection of jurisprudence works for the Istanbul court of law.

Continuing in the 13th/19th centuries, Mehmed Pasa founded a library in Jerusalem's Grand Mosque, and the Jawhari dynasty founded a family library in Nablus (Palestine). In Warkalan, the Zawiyat Ajjajah was founded (Algeria). Its library included around 100 manuscripts, whereas Shaykh Abd al-Qadir al-private Uthmani's collection at Tulqa (Algeria) contained approximately

500 manuscripts. Later in the thirteenth/19th centuries, Mahmud II established a complex at Madinah that included a college, a library, and housing for librarians. The collection included over 4000 volumes, and catalogues were often published.

Following that, Mehmed Ali Pasa created a library in Kavala (North Greece) in 1228/1813, and the Jalili family library in Mosul in 1241/1825 via the endowment (waqfiyyah) of over 400 volumes. The Ministry of Endowments was formed in 1241/1826. The Ministry oversaw the management of all charity organizations, including libraries. Following that, in 1255/1839, the Ministry of Education was appointed to administer the libraries. The Ministry's primary challenges with foundation libraries were the widely scattered tiny collections of books in various sorts of organizations and a lack of funding to sustain them.

Husrev Pasa founded a library in Eyup in 1255/1839, and the Esad Efendi Library in Sultanahmet in 1262/1846. Then, in 1270/1854, the waqfiyyah and inventory of Shaykh Khalid al-Shahrazuri al-private Naqshbandi's collection were prepared. In 1271/1855, Madinah founded the Seyhulislam Arif Hikmet Bey Library. Later that year, in 1287/1870, the catalogue of Ahmadiyah madrasa in Aleppo was created, and Egypt's Khedive Ismail Pasa built Dar al-Kutub al-Qawmiya (the Egyptian national library), which was first housed in Darb al-Jamamiz. Later years saw the incorporation of a number of private libraries into this library, which resulted in its relocation to Bab al-Khalq in 1322/1904.

Following that, in 1297/1879, the catalogue of Shaykh al-Islam Ahmad Arif Hakamat's library in Madinah was produced. Then, in 1300/1882, the Kashif al-Ghita al-Ammah library in Najaf (Iraq) was established through the endowment (waqfiyyah) of approximately 1800 books; in Burqayn (Palestine), a mosque with a library was established; and in Alexandria, the public library "Maktabat Baladiyat al-Iskandariya" was established. While the catalogue of Ibrahim Halim Basha's library in Cairo was written in the 13th/19th centuries, the al-Mahad al-Dini in Damietta (Egypt) was established. It also included a library with over 3000 volumes 1401/1894. In 1404/1897, the al-Azhar University's official library was created in Cairo, until the Ottoman ruler Namiq Pasa constructed the Maktabat al-Awqaf al-Ammah in Tripoli in 1405/1898. (Libya).

## CONCLUSION

Not only have the Islamic territories housed great political and military forces, but they have also welcomed some of the most literate and bookish communities, dating all the way back to the early days of Islam. Libraries have always been a part of this vibrant cultural setting, and throughout this large region's history, they have undergone several structural and social transformations while remaining vital centers of cultural activity, whether as autonomous libraries or as part of specialized organizations (such as universities, madrasas, mosques, etc.).

The variety of library kinds and the abundance of these institutions throughout the Islamic world attest to the robust and continual cultural and intellectual activities that have occurred

throughout this wide territory and at various historical phases. By incorporating these critical observations and acquired references, it is feasible to develop and strengthen the area of Islamic library history.

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