

University of Nebraska - Lincoln

DigitalCommons@University of Nebraska - Lincoln

---

Library Philosophy and Practice (e-journal)

Libraries at University of Nebraska-Lincoln

---

3-31-2021

## Madrasah Libraries: A Study of Khyber Pakhtunkhwa, Pakistan

Muhammad Shehryar

*Department of Library and Information Science, Khushal Khan Khattak University, Karak,*  
mshehryar020@gmail.com

Ghalib Khan Dr.

*Department of Library and Information Science Khushal Khan Khattak University, Karak,*  
ghalibkhan1@yahoo.com

Saeed Ullah Jan Dr.

*Department of Library and Information Science Khushal Khan Khattak University, Karak,*  
dr.saeedullah@kkkuk.edu.pk

Usman Ali Shah

*Department of Library and Information Science, Khushal Khan Khattak University, Karak,*  
uas833@gmail.com

Follow this and additional works at: <https://digitalcommons.unl.edu/libphilprac>



Part of the [Library and Information Science Commons](#)

---

Shehryar, Muhammad; Khan, Ghalib Dr.; Jan, Saeed Ullah Dr.; and Ali Shah, Usman, "Madrasah Libraries: A Study of Khyber Pakhtunkhwa, Pakistan" (2021). *Library Philosophy and Practice (e-journal)*. 5382.  
<https://digitalcommons.unl.edu/libphilprac/5382>

## **Madrasah Libraries: A Study of Khyber Pakhtunkhwa, Pakistan**

**Muhammad Shehryar<sup>1</sup>, Ghalib Khan<sup>2</sup>, Saeed Ullah Jan<sup>3</sup>, Usman Ali Shah<sup>4</sup>**

### **Abstract**

This study tends to explore the current scenario of madrasah`s libraries in District Karak, Khyber Pakhtunkhwa, Pakistan. A total number of six madrasah libraries were surveyed to identify their number of collections, building, selection of materials, acquisition, cataloging, classification, preservation of materials, types of users, the timing of the library, staff, source of income, and problems facing by these libraries. The researchers personally visited the libraries and collected data from in charge librarians through questionnaires and informal discussions. The study finds that few libraries have rich and large collections. The majority of the libraries are stored in a single large room. The selection of materials is based on the requirements of students and teachers which is predominantly carried out by the teachers. The maximum collection was built through purchase. No proper system of cataloging and classification was found in these libraries. The study identified that some traditional methods of preservation and conservation are adopted to protect their collections. The majority of the libraries provide open access to every type of

---

<sup>1</sup> Research Scholar, Department of Library & Information Science, Khushal Khan Khattak University, Karak, Khyber Pakhtunkhwa, Pakistan

<sup>2</sup> Assistant Professor. Department of Library & Information Science, Khushal Khan Khattak University, Karak, Khyber Pakhtunkhwa, Pakistan

<sup>3</sup> Chairman, Department of Library & Information Science, Khushal Khan Khattak University, Karak, Khyber Pakhtunkhwa, Pakistan

<sup>4</sup> Research Scholar, Department of Library & Information Science, Khushal Khan Khattak University, Karak, Khyber Pakhtunkhwa, Pakistan

user. Almost, all the libraries provide access to the users on a 24/7 basis. There is no professional librarian in any of the libraries. Furthermore, Zakat and Charity are the main sources of income for the maintenance of these libraries. The study also determines the problems being faced by these libraries. The suggestions were made upon the findings of the study.

**Key Words:** Madrasah, Libraries, Khyber Pakhtunkhwa, Pakistan

## **1. Introduction**

A church is central to the Christianity faith, and it is where the community comes together to worship and praise God. In Judaism, Synagogue is a community house of worship that serves as a place used for public worship and religious instruction. Hindus believe that Temple or Mandir is god`s home on earth and often decorate with the figures of god and goddesses. There is no set schedule for visits to a temple and worshippers go when they want. Mosques are special places of worship for Muslims. Five times, every day Muslims meet in the mosque and pray together, standing before God, bowing and prostrating to Him. A Muslim does not belong to a mosque in the way other religions might belong to a specific place and can pray other than the mosque as well. The building used as a mosque and everything inside it is consecrated in the name of God and its owner should not be vested in any individual or organization. It signifies a place where Muslims pray and worship ((Sabai, 1987). Masjid-e-Quba is the first mosque in the history of Islam (Shalaby, 1963). It was built by Prophet Muhammad (SAW) in Madina after Hijrat from Makkah (Sabai, 1987). This mosque was a simple building with a portico`s courtyard. It was covered with a roof supported by pillars and an open courtyard usually surrounded by arcades (Ismail, 1993). The most important aspect concerning this mosque

is probably the fact that it set the basic pattern in design and arrangement for all the future mosques up-to the present day.

Madrassas known as "Madaris-e-Deeniya" (Urdu) are the schools of Islamic Teachings that taught Islamic subjects and Arabic language which enables the students to understand the religious ones. Madrasah is a name of an institution where the Islamic Sciences are studied (Encyclopedia of Islam, 1913-38). According to Shahkar Islami Encyclopedia (1964), Madrasah is an institution usually situated in the mosque, where the students are taught about the religion, "Islam". The curriculums followed by madrassas are Memorization of Holy Quran, Tafseer (Interpretation of Quran), Hadith (Sayings of Muhammad SAW) and Usul ul Hadith (Rules of Hadith), Fiqah and Usul ul Fiqah (Islamic Jurisprudence and its Principles), Sarf and Nahw (branches Arabic grammar), Arabic language, Islamic finance, Mantiq (Logic), Philosophy and classic Arabic literature. And the mastery of these subjects qualifies a student to become an Islamic scholar or cleric/Maulvi or Maulana (Malik, 1996).

The first book to find its place in the Mosque was the Holy Quran. The embodiment of all, that Islam stands for, the Holy Quran was zealously, wisely, and authentically collected and copied, and when the time is right, eagerly deposited in Mosque by the Muslim. As the Muslims mastered the art of calligraphy and the skills of writing and with the rapid increase and material affluence and cultural awareness, larger and varied book collections slowly found their way in the mosques. Such collections gradually grew in size and prestige and in time became the precursors of many a mosque library (Ismail, 1993). Mosque libraries are an important segment of the Muslim librarianship. Throughout the Muslim golden age, the Muslim scholars were the founder of knowledge and built a lot of personal collections and libraries in different corners of the Islamic world. They established libraries mostly in public spheres i.e. in mosques,

monasteries, and madrasahs. They opened the doors of knowledge to explore the universe and contributed by writing many books on behalf of their knowledge, experiments, and observation (Kumar, 1987). From historical pieces of evidence, it was proved that mosque was considered to be the important and central place of educational activities of the Muslims. There is also strong evidence that the first libraries in the Islamic period of history were those which were connected with mosques. Being an integral part of their parent institutions, Mosque libraries were not merely storehouses or reading rooms but complete libraries in the full sense of the word (Qazi, 1991).

## **2. Background of Mosque Libraries**

Muslim-majority regions produce a disproportionately small share of world scientific output today. During the medieval period, however, Islamic societies witnessed a spectacular flowering of scientific and technological production. For years, scholars have pointed to this “Golden Age” (Chaney, 2016). “The scholars agree that for the much of the medieval period Islamic societies led the World in both technology and science” (Huff, 2003). The libraries in the Islamic golden era have rich and magnificent history regarding collection and development. During the early Islamic period, most libraries were situated in mosques and madrasahs. Some of the most famous mosque madrasah libraries are mentioned which are found in the early Islamic period and the middle ages. Spain is the first European territory occupied by the armies of Daulah Bani Umayyiah (Ismail, 1993). The other territory is around Andalusia, Spain under Muslim ruler Tariq were Barcelona, Cordova, Seville, Granada, Gijon, and others. During the lengthy stay in Spain, the Muslims founded many mosques and libraries. Some of them contained book collections that were used by the people who had no private library of their own (Sabai, 1987). Grand Mosque of Cordova was considered the largest and most prestigious mosque founded in

786 A.D by Abdul Rehman. The library of this mosque has a large number of rich Islamic collections. Besides this, he established more than twenty madrasahs in the capital of Andalusia. The first educational institution, the University of Cordova was also founded by him. This university runs a library having 4,00,000 books and manuscripts of Alexandria and from other countries of the world. Furthermore, he established around a hundred libraries in Spain. Khalifa al-Hakim library in Cordova was the best library in the Islamic world at that time. This library contained about 600,000 copies. The collection of books was selected by experts and book suppliers. The library staff was also hired for the first time in this library which is known to be the first librarians in the Islamic world (Ismail, 1993).

The first Madrassa in the Muslim world was established by Fatima al Fihri in the ninth century in the city of Fas (Fez) in Morocco. The syllabi of earlier madrassas included the teaching of the Qur'an and Hadith with increasing emphasis on Fiqah over time (Ali, 2002). Three separate libraries were established and attached with the Qarayyin mosque in Fez. In these libraries, Almia Library was the most prestigious. Meknes Library, Yousafia Library, and Sheikh Baraka Library were amongst the top-ranked libraries with considerable collection in the state of Morocco (Sabai, 1987). Tunisia is also one of the most important countries in this regard. Qayarawan mosque library, Zaitunia mosque library, and Aatifa library were the famous libraries in Tunisia (Ismail, 1993).

According to Brentjes (2009), there were “two major periods for the patronage of scientific knowledge, the first spanning roughly the eighth to the twelfth and the second running from the twelfth to the nineteenth”. Famous libraries and Islamic educational institutions were founded in Egypt having renowned historical backgrounds regarding collections and buildings. Fatimid Caliph Al Aziz (975-996 A.D) established Al Azhar Mosque Library. Afterward, Caliph Al-

Hakim (996-1021) founded Darul Hikmah and Darul Al-Ihm, the center of teaching medicine and astronomy. This library contains no less than 100,000 volumes, including 2,400 pieces of the Qur'an decorated with gold and silver which are stored in separate rooms. This library has 40 cabinets that each cabinet can contain up to 18,000 books. Besides, this library also provided everything that needed such as ink, pen, paper, and ink holder. The most important mosque library in Egypt is the library of Jamia Sheikh Ibrahim Pasha, founded by Sheikh Ibrahim, who was a great scholar and philanthropist of Moroccan origin. This mosque which is popularly called "Al Anwar" or Enlightener, was once the school ground for more than 600 students. Alexandria's Azhar mosque had a large library that contained a considerable number of printed books as well as manuscripts on various subjects. Much of this library's collection was destroyed by a bomb that fell directly on the mosque during World War II. Alexandria had another important mosque library with a large and valuable book collection, located at the mosque of Abi Al-Abbas Al-mursi. Jamia Rashidia Mosque Library was also built by Al-Hakim in 1012 A.D. This mosque was destroyed by the earth quack which struck Cairo in 1302 A.D. It was rebuilt by Sultan Rukh Al-Din Baibars Al Jushankir. The sultan set up a school (madrasah) in this mosque and endowed it with adequate provision for the teaching of the Quran and the subject of fiqh (jurisprudence). Al Zahir Baibars al bandaqdaria (1260-1277 A.D.) built a large Jamia outside Cairo known as Afia Mosque. This mosque had a library with a considerable book collection. The history also tells us about many mosques libraries in Egypt which were of great importance such as; Caliph Al-Hakim Mosque Library in Maqs District, Khatri Mosque Library established by Mumluke Potentate at Bulaq, Abyad Mosque Library by Sultan Faraj bin Barakat Qalat Al Jabal, Azbak Mantatkh Mosque Library, Jamia Qalat Mosque Library, Muayid Sheikh Mosque

Library, Muhammad Mosque Library, Al Fakhani Mosque Library, Muhib al-Din al Waqif Mosque Library near Al Marislan al Mansuri (Ismail, 1993).

Iraq was considered the center for Islamic scholars and scientists in the field of scientific innovations. Baghdad grew quickly with encouragement from the Abbasid state, and it was soon the largest city in the World. “Scientists during this period made important advances in fields as varied astronomy, mathematics, medicines and optics” (Kennedy, 1970). This land gave birth to the famous persons such as, Al-Kindi, Al-Biruni, Abu Nasr Mansur, and Al-Khwarizmi who introduced a new outlook to the creation of knowledge. The history was evident that most of the famous and important mosques, madrasahs, and libraries were established by the Abbasid Caliphs on behalf of their great love and attachment to learn nature. “Abbasid Caliphs over the century sponsored a translation movement aimed at rendering every available scientific text into Arabic” (Gutas, 1998). The significant works done by the fifth Abbasid Khalifah Haroon al-Rasheed (789-809 A.D) and his son Khalifah al-Ma'mun (813-833 A.D), opened avenues to the field to libraries and librarianship. Bait-ul-Hikmah was built by Caliph Haroon al-Rasheed which about 500 thousand books on various types of knowledge, such as; Deepening the Qur'an, literature, and philosophy of astronomy, grammar, lexicography, and medicine (GoldenageofIslam.com). Nizamia Madrasah Library was the most famous, magnificent, first recognized, and oldest madrasah of Baghdad, founded by Nizamul Mulk Tusi in 1064-66 A.D. He gained the public support of the Ulama (Scholars) and the greatest scholars of Islamic history were the members of the teaching staff. They were paid with fixed salaries. It is difficult to find that how and when the college was destroyed (Ismail, 1993).

Khizant Al Kutub Fi Mashiad Abu Hanifa Library was situated three miles north of Baghdad nearly at the tomb of Al-Imam Abu Hanifa. It was allocated with a madrasah founded by

Muhammad Ibn-e-Mansoor al Amid al Khawarzimi in 1066 A.D. This library contained a very magnificent collection. The Library of Mustansiria Madrasah was established by Abbasid Caliph Al Mustansir (1226-42) in 1230 on the east side of River Tigris (Dijlah). The library was in a separate building and collected about 80,000 volumes. This library was well arranged and free access to every student. It had also lecture rooms for teaching (Qasmi, 1958). Al Najaf Mosque Library was also known as the "Hyderia Library" and the oldest and largest library of the Grand Mosque of Al Najaf in Iraq. The name of this library was taken from the word "Haider" which is the call to Imam Ali Ibn Abi Talib. This library contained a large number of manuscripts. The library was badly damaged by the fire which engulfed the mosque in 1345 A.D (Qasmi, 1958). Madrasah has already been the center of social activities and the formal schools, colleges, and universities throughout Muslim educational history. Besides the above libraries, other oldest and important mosque libraries found in Iraq are given as, Zaidi Mosque Library, Mustajad Mosque Library, Murjaniya Mosque Library, Jamia Al Kahya Mosque Library, Al Ihsan Naila Khatoon Mosque Library, Al Junaid Mosque Library, Al Bajajo Mosque Library, Haider Khana Library, Al Asafia Library and Al Masrif Mosque Library (Encyclopedia of Islam, 1913-38).

Before the arrival of Islam in the subcontinent, in India, the acquisition of knowledge was limited only to the elite and nobles of the society. There were great centers of learning at various places. There were authoritative and source full materials available on medicines, literature, politics, and geometry. Among these centers, notable was those established by the "Gupta Dynasty". The classic extant at that time were famous as "Chankia Nite", "Shakuntala" and "Sudhanat" (Zubair, 1978). From the historical perspective, the arrival of Muslims in the subcontinent started the beginning of an establishment era of libraries. The Muslims launched a movement to establish libraries in different places. With the invasion and resettlement of the

young General Muhammad bin Qasim in Sindh in 712 A.D., all sort of caste system and monopoly on gaining knowledge and education was given an end. Slowly and steadily he laid the foundation of Maktab Madrasahs. In the same period libraries were also opened (Samdani, 1977). After the invasion of Mithra by Muhammad of Ghazna, he founded many madrasahs and libraries in Indo Pak. He established Masjid-e-Ghazna at Ghazna and also a library having thousands of precious collections in different languages (Samdani, 1977). Muhammad of Ghor (1176-1193 A.D.) established many mosques and colleges with libraries (Ahmed, 1983). Muhammad Bin Tughluk was a book-loved person. He founded one thousand madrasahs and libraries in Delhi and other parts of the country (Zubair, 1978). In his rule, Kutub Khana (Library) was a regular institution and Kitabdar (Librarian) was a permanent officer attached to the Royal House. Muslims Kings and other men used to collect rich stores of literature for their use and built up big libraries which figured prominently among their proud possessions (Jafar, 1939). Sultan Sikander Lodhi was a good poet, book lover, and learned man. He encouraged education and literature. He founded madrasahs in different parts of the country. It is said, that libraries were also established in these madrasahs (Khan, 1988).

The period of Mughals in the history of the subcontinent of Indo Pak is known as the "Golden age". They established many notable libraries and madrasahs. The Mughal Emperor Babur opened several madrasahs in various parts of his country. His son Humayun has died at the foot of the library`s stairs. He founded some mosques, madrasahs, and libraries in Delhi and Agra. During the rule of Akbar, the whole Mughal Empire was full of madrasahs and libraries. Akbar had also a personal library and it is said that a librarian was also appointed here. During that period many schools` madrasahs were opened which were always attached to the mosques. Shah Jahan founded Imperial College in Delhi in the vicinity of the famous known as Jamia Masjid.

He also opened many madrasahs in Gujrat and other places of the country. He also established "Moti Masjid" in Agra from 1648-55 A.D (Tayyeb, 1971) Aurang Zeb had founded a mosque in "Lal Qila". It is said that it was the most beautiful mosque in the world (Tayyeb, 1971).

British came to the subcontinent according to a definite plan, through the East India Company and settled in their separate colonies. British brought books with them from which no one could be benefited except their people. This policy of the British failed badly. They later on singled with Indians and tried to learn Urdu and Hindi. The British finally seized power in the subcontinent of Indo Pak in 1857 A.D (Siddiqi 1986). and established government and missionary schools to produce an army of clerks. The Muslims refused to send their children to these schools to get them westernized. The Muslims set up a Darul Uloom of their own in 1867 A.D. Many other mosques were also opened at that time. The investigator found no references that whether there were libraries attached to these mosques and madrasahs or not. By the end of the 20th century A.D., none of the great Muslim libraries were still in existence (Qasmi, 1958). Many of its collections were either scattered or burnt and destroyed by the invaders. The main causes of this destruction were;

1. Sectarian conflicts among the Muslims.
2. Conquest of the great empire of Abbasid by Mongols.
3. Invasions of Christian power (Ismail. 1993).

The great libraries of Islamic World were destroyed by the Mongols in 1258 A.D. According to Mr. Padover, "The great Muslim civilization in the East was finally crushed by the invading

hordes of Mongols and Tatars, culminating in 1258, when Hulaqu Khan sacked Baghdad. They stabled their horses in mosques and burned libraries" (Ismail, 1993).

Most of these libraries were burnt or thrown in the rivers by the invaders. It should also be noted that the great part of these treasuries was destroyed by the Muslims themselves, Abu Hafs Umar Ibn-e- Ali is known as Ibn-e- Ali Mulaqin died in 1401 A.D. was a great scholar and book loved person. It is said that he was the author of about 300 books. Before his death, he burnt his whole collection of books for some reasons not yet explained (Qasmi, 1958). Another famous author, AbuTauhidi burnt his whole collection of books, because he thought that no one else would be able to understand his books after his death (Qasmi, 1958). The Spanish cardinal, Ximenez died in 1517 A.D. ordered the burning of 80,000 Arabic books in the public square of Grenada (Sabai, 1987). Regarding the historian, Ibn Ibi Dinar Al Munumi wrote that during the Spanish conquest of Tunis in 1572 A.D., the venerable Zaitunia mosque was desecrated and most of its book collections were either scattered and destroyed or carried off by the invader (Sabai, 1987).

Although many libraries and books were destroyed still some of those are in existence. For example, in Iraq, the oldest center of Muslim libraries has still some precious treasuries. In Turkey, the library of Constantinople is usable to some extent. In Istanbul, there are at least 15 libraries that are rich in rare and old manuscripts. The national library of Egypt with its large number of rare and precious manuscripts is so well arranged that it abstracts scholars from all over the World. Pakistan and India under Muslim rule for about 300 years were rich with libraries that have old Arabic and Persian manuscripts. The largest collection was in the state of Hyderabad (Deccan). The richest collection of manuscripts was also found in a small valley of Pirjhandra (Hyderabad), Punjab University Library, and Islamia College Libraries (Qasmi, 1958).

From the above discussion, one can see that despite great disaster, literature of the Muslim period of history is still available (Ismail, 1993).

### **3. Statement of the Problem**

The role of madrassas is quite significant because of the most frequent motivations for Pakistani families to their children to madrassas instead of schools. It provides free room and board to poor students and shelter from the privations of poverty to ensure social mobility, social bonding, and obedience. The students of madrassas belong to families having emotional attachment with a particular school of thought and send their children to the madrassa of the same Fiqah (Hussain, 2002). Wifaq-ul-Madaris Al-Arabia Pakistan was established in 1959 A.D. in the era of General Ayub Khan. Presently, there are 21,565 religious' institutions in Pakistan with 2,866,559 enrolled students in different kinds of religious studies. Khyber Pakhtunkhwa as the third most populated province in Pakistan has the highest number of 998,273 enrolled students in 6,828 religious' institutions (Wifaq-ul-Madaris Al-Arabia Pakistan, 2020).

In the present knowledge era, the library is considered an important center and is the heart of any institute. It is a collection of information, sources, resources, books, and services. Madrassa's libraries are libraries attached with Madrassas for learning, teaching, and research activities. These libraries play an important role in the institution and fulfill their academic information. This study explores the libraries of madrasahs in District Karak, Khyber Pakhtunkhwa.

### **4. Research Methodology**

This study is an exploratory study and based on a qualitative research design. The researchers personally visited each library and collected data through questionnaires and informal

discussions. The analysis of the data was framed in descriptive form to explore the different areas of Madrassa libraries.

## **5. Delimitation**

The scope of the study is only limited to the libraries situated in District Karak, Khyber Pakhtunkhwa.

## **6. District Karak; an Overview**

District Karak is the district in the Kohat Division of Khyber Pakhtunkhwa province in Pakistan. It is situated to the south of Kohat District and on the north side of Bannu and Lakki Marwat districts on the main Indus Highway between Peshawar and Karachi. It is 123 km from the provincial capital Peshawar. It has gained a district status in 1982, before which it was part of Kohat District. According to the 2017 census, the total population in District Karak was 706,299. The people of this district belong to the same caste, language, and sect i.e. Khattak, Pashtu, and Sunni respectively. There are 30 large madrasahs where more than five thousand students get Islamic education. Apart from madrassas local mosques also impart religious education including Nazara (Learning of Holy Quran) and Hifaz (Memorization of Holy Quran) to the students.

## **7. Data Analysis**

### **7.1. The Library of Jamia Madina-tul-Uloom**

It was established by Maulana Shaheed Ahmed in 1956 A.D. The library was established in 1961 A.D. after five years of the establishment of the Madrasah. The library has hundreds of books during the established but the number increased slowly with time. Presently the total

collection of the library is about 8,000 volumes. Currently, this madrasah is administered by Maulana Shah Abdul Aziz. The madrasah is located 20 Km at the North West side of the Indus Highway from Peshawar to Karachi in District Karak. The library is on the south side of the madrasah near the main gate. The building of the library is about 45 x 29 square feet. The books are kept on wooden made closed shelves. The library is also working as a staff room for the teachers of the madrasah. Earlier the books were selected by the Founder of the madrasah. But currently, the book selection is framed by the teachers' committee according to the syllabus and requirements of students and teachers. Most of the materials of the library have been purchased using a large amount of money. Many books have been presented by scholars as well as donations from book agencies and rich persons. Classification is considered as a key to the library materials. Without classification, no library can work effectively. This library has been classified in a helpful order. The scheme of classification for this library has been worked out by the Teachers` Committee. The main classes are Quran, Fiqah, Hadith, Fatwa, Astronomy, Philosophy, History, Literature, and Mathematics. Cataloging plays an important role to find the location of materials in the library. This library is no proper cataloging. The books were just entered in the accession register and the users consult the accession register to know about the availability of the book, not their location. The books need fresh air and sunlight as well as rebinding. The library`s administrator uses chemical powder and sprays to kill harmful insects. This library is an academic library and the acquisition of collection is based on the interest of students. Therefore, students and teachers are the main patrons of this library, although it provides open access to the members of another madrasah`s library. The timing of the madrasah and the library is the same. It is from 6.30 a.m. to 9.00 p.m. There is no proper source of income with this library. The expanses of the library are met by the aids, charity, and Zakat. The library

is administered by one of the teachers since 2005. This teacher is not a professional librarian. However, he organized the collection of the library according to the subjects taught in the madrasah. The librarian has also good soft skills while interacting with their users. This madrasah is a registered institution working under the supervision of Wifaqul Madaris. It is one of the famous and top-ranked madrasahs in Khyber Pakhtunkhwa. The library has a very rich number of Islamic collections. There is no limit time of issuing books for the students of this madrasah. The students issue all his course books at the start of the year and kept with him for a complete academic year. The library has facing multiple problems such as; financial problems, lack of professionals, lack of space, readers room, cataloging, and classification.

## **7.2. The Library of Madrasah Tafseer-ul-Quran**

This madrasah was founded by Hafiz Muhammad Karim in 1980 A.D. The library was established in 1986 A.D, the total number of the collection is about 8,000 books. Currently, the madrasah is headed by Maulana Farman Ullah. This madrasah is situated in the village of Ghundi Kalla, Takht-e-Nasrati, District Karak. The library has two rooms and is used as a staff room. The selection of the books was done by the faculties of the madrasah. More preference was given to the requirements of the students. The library had acquired the majority of the books by itself. Also, they received books through donations from scholars and organizations. The library has no proper scheme of classification. However, the library was classified based on subjects i.e. Quran, Fiqah, Hadith, Fatwa, Astronomy, Philosophy, History, and Literature. Cataloging plays an important role to find the location of materials in the library. This library is no proper cataloging. The books were just entered in the accession register and the users consult the accession register to know about the availability of the book, not their location. The books need fresh air and sunlight as well as rebinding. The library`s administrator uses chemical

powder and sprays to kill harmful insects. This library is an academic library and the acquisition of collection is based on the interest of students. Therefore, students and teachers are the main patrons of this library, although it provides open access to the members of another madrasah`s library. The timing of the madrasah and the library is the same. It is from 6.30 a.m. to 9.00 p.m. There is no proper source of income with this library. The expanses of the library are met by the aids, charity, and Zakat. The library is administered by one of the teachers since 2005. This teacher is not a professional librarian. However, he organized the collection of the library according to the subjects taught in the madrasah. The librarian has also good soft skills while interacting with their users. This madrasah is a registered institution working under the supervision of Wifaqul Madaris. It is one of the famous and top-ranked madrasahs in Khyber Pakhtunkhwa. The library has a very rich number of Islamic collections. There is no limit time of issuing books for the students of this madrasah. The students issue all his course books at the start of the year and kept with him for a complete academic year. There are certain problems faced by the library for several years i.e. financial problems, lack of professionals, lack of space, readers room, cataloging, and classification

### **7.3. The Library of Darul Uloom Shams Madaras**

This madrasah was established in 1985. The library has a rich Islamic collection of about 6,500 books and other materials. The madrasah is located 5km to the right side of the Indus Highway from Peshawar to Karachi in the village of Latamber, Tehsil Takhti-e-Nasrati District Karak. The library has stored in one hall of about 60x35 square feet. The library is also used as a classroom and meeting hall. The selection of books is based on the interest of students and teachers. The library acquires materials from different aspects such as donations, charity and purchased by the Muhtamem of the madrasah. The library has no proper cataloging system. The

materials are entered in the register with their bibliographic entries. This register is used as a catalog of the library. The books were classified into the following subject areas; Quran, Tafseer-ul-Quran, Hadith, Usool-ul-Hadith, Fiqah, Qeerat, Islamic History, Philosophy, and Islamic Literature. The library`s staff used chemical powder and sprays to kill the infected insects. However, there is a lack of proper awareness of the preservation of materials. This library provides open access to the students and staff members of their madrasah. Also, they provide services of Inter-Library Loan to other madrasah`s libraries. The library has a 24/7 hours service. Anybody in the madrasah used it anytime. There is no permanent source of income for the library. The expanses of the library are met with donations, charity, and Zakat. There is no professional librarian in the library. The library was managed and controlled by three teachers of this madrasah. This madrasah provides education of Holy Quran such as Nazara (Learning of Holy Quran), Hifaz (Memorization of Holy Quran), Qeerat (Voices of Holy Quran), and Aelaam (8-years of complete courses equal to graduation). The problems facing by the library are; lack of professional librarian, lack of budget, absence of computer and lack of proper management of the library.

#### **7.4. The Library of Madrasah Babal Khel**

In 1989, this madrasah was built by Maulana Mir Shehzada, and also presently the madrasah was administrated by the founder of the madrasah. The library was created after three years in 1992. A total number of 3,500 books are present in this library. The madrasah is located on the foot side of Indus Highway from Peshawar to Karachi in a small village of Babal Khel, Tehsil Takhti-e-Nasrati District Karak. The library has comprised only one room having different sections. The selection of the materials was framed by the most experienced teachers according to the requirement of students and the syllabus of the studies. Most of the books were donated to

this library by different books` agencies, rich personnel, and Islamic scholars. However, the library acquired the books by itself through purchase. The library has no proper system of cataloging. They maintain the record of books in the register as a catalog for searching the required materials for their users. The library has classified books according to the subjects` contents. Following are the sections of the library based on the nature of materials; Quran, Hadith, Tafseer, Rasayel, Fatwajaat, Islamic History, and Dictionaries. The books are kept on mirror-made closed shelves. They preserve books in a very proper way by using different things to protect the materials from harmful insects and humidity. This library is used by the members of the madrasah. The library also provides open access to other public. The timing of the library is from 7.00 a.m. to 8.00 p.m. The library was funded by the head of the madrasah and public donations. No separate budget was allocated from the government authorities. The library is administered by two Islamic teachers in charge of the library. The library has to face the following problems; space, qualified librarian, cataloging, and ICT-based services.

#### **7.5. The Library of Madrasah Jahangiri Karak**

This madrasah was established by Maulana Abdul Ghafoor in 1996. The library was established in 1997 after one year of the establishment of the madrasah. The library has a collection of more than 3000 books. The madrasah is located on the foot side of Indus Highway from Peshawar to Karachi in the small village of Hamidan, Tehsil Takhti-e-Nasrati District Karak. The library is located east corner of the madrasah. The library has comprised only one large room having different sections. The selection of the materials was framed by the most experienced teachers according to the requirement of students and the syllabus of the studies. Most of the books were donated to this library by different books` agencies, rich personnel, and Islamic scholars. However, the library acquired the books by itself through purchase. The library

has no proper system of cataloging. They maintain the record of books in the register as a catalog for searching the required materials for their users. The library has classified books according to the subjects` contents. Following are the sections of the library based on the nature of materials; Quran section, Hadith section, Tafseer section, Rasayel section, Fatwajaat section, Kutb-e-Hajj section, Kutb-e-Tabligh section, Sahastah, Dars-e-Nizami, Islamic History, and Dictionaries. The books are kept on the mirror-made closed shelves. They preserve books in a very proper way by using different things to protect the materials from harmful insects and humidity. This library is used by the members of the madrasah. The library also provides open access to other public. The timing of the library is from 7.00 a.m. to 8.00 p.m. The library was funded by the head of the madrasah and public donations. No separate budget was allocated from the government authorities. The library is administered by two Islamic teachers in charge of the library. The main problems being faced by the library were insufficient space, qualified librarian, cataloging, and ICT-based services.

#### **7.6. The Library of Jamia Ashrafiya**

This madrasah was established in 2004. The founder of this madrasah was Maulana Saeed Ur Rehman. Presently, the madrasah is administrated by Maulana Muhammad Ghafoor. The library was established in the same year of establishment. The total number of the collection is about 2,600 volumes. This madrasah is situated on the right side of the Indus Highway from Peshawar to Karachi at Ambiri Kalli Chowk, Tehsil Takhti-e-Nasrati District Karak. The library is located north side of the madrasah. Books are stored in one room. This room was also used as a guest room. Books were selected by the teachers` committee according to the syllabus taught in the madrasah. The students also take an active part in the selection of the materials. Most of the books for the library had been acquired by the madrasah itself. However, the public`s donations

are also the source of acquisition. Materials in the library were recorded in the acquisition register and there is no proper system of cataloging. The users of the library consult accession register to identify the presence of the book in the library. Classification of this library is based on fields of study.

The materials of the library were classified upon the subject area as; Uloom-ul-Quran, Uloom-ul-Hadith, Tafseer-ul-Quran, Masal-e-Musalman, Uloom-ul-Falsafa, Alme-Fiqah, Fatwajaat, and Dictionaries. The books are kept on wooden made closed shelves. They used chemical powder and insecticides to protect the materials from harmful insects and humidity. This library is used by the members of the madrasah as well as provides open access to other public. The timing of the library is from 7.00 a.m. to 7.00 p.m. The library was funded by the founder of the madrasah and public donations. The library is administered by two faculty members in charge of the library. The main problems being faced by the library were insufficient collection, qualified librarian, cataloging, and ICT-based services.

## **8. Conclusion**

The majority of the madrasahs were built before the 21st century and the least number of them were founded after 2000 A.D. It was found that a large number of high-ranked madrasahs was found in Tehsil Takht-e-Nasrati than the other two tehsils of District Karak. The study revealed that the least number of the libraries had a huge number of rich Islamic collections on different subjects i.e. Holy Quran, Hadith, and Fiqah. However, the majority of the libraries had a small number of materials related to Islamic Studies. The findings of the study demonstrated that almost in every library, the selection of materials was framed by the teachers' committee based on the syllabus of the studies and the requirements of the students. This study also

identified that in these libraries, a large number of the collections were acquired by the libraries themselves through purchase. However, writers, scholars, and other organizations donate books and other materials to these libraries. The study determined that majority of the libraries used an accession register to find the availability of the books. These libraries used the field of studies as classification codes such as Quran, Hadith, Fiqah, Islamic History, Fitwajat, literature, etc. The reading materials of these libraries were used by the students and faculty staff of the madrasahs and also the majority of them provide open access to the public for reference purposes. The libraries provide open access to the students and faculties at any time and there is no bounded timetable of the libraries. The library is a growing organism. It may have many problems. These madrasahs` libraries are also facing some problems which are determined by the study. These libraries are facing acute problems of the building. The building of the library is used as a staff room or classroom for the students. The difficulties arise when a search is made for a certain quick title and need. These libraries have a shortage of furniture. The almaries are not sufficient according to the need for the materials. Therefore, books have been stored in wooden and iron boxes which may cause damage to the valuable books. There is no concept of cataloging in these libraries, even the library staff have less knowledge about the cataloging of the materials. The libraries have no proper schemes of classification. The library in-charge classified the books on the subjects of the books. The libraries have no proper method to preserve the books from dust and insects harmful to them. Therefore, they cause damage to the books. Also, many books have no proper binding and they are facing the danger of deterioration. These libraries have no permanent source of income. All the expenses of these libraries depend upon the Charities and Zakat of well-to-do persons.

## **9. Suggestions**

To organize these libraries on sounder infrastructure, the study would recommend the following suggestions, if implemented practically. The study suggests that the libraries with the least amount of collection need to increase the number of materials. Every library needs a separate room/building for keeping materials in a very organized and protective manner. The library should acquire more shelves to accommodate the newly acquired collection. The libraries should need to record the newly arrived books in the accession register. A proper system of the catalog should be the frame to make easier the process of finding the required documents. The study suggests that every library should adopt the newly introduced classification scheme for Islamic literature. The libraries should avail the modern means of preservation and cleanliness of the materials to protect the books from damages. Furthermore, the libraries should provide issue and return service to other public in time of need based on the identity of their return well in time. Wifaq-ul-Madaris Al-Arabia Pakistan should allot a proper budget for the maintenance of the libraries in all the religious institutions.

## **References**

1. Ahmed N. (1983). Structure of education and libraries in developing society. *Sung-e-Meel; Lahore.*
2. Brentjes, S. (2009). Patronage of the mathematical sciences in the Islamic. *The Oxford Handbook of the History of Mathematics, Oxford University Press.*
3. Chaney, E. (2016). Religion and the Rise and the Fall of Islamic State. *Harvard University Press.*
4. Encyclopedia of Islam (1913-38). *Brill, London.*

5. Gutas, D. (1998). Greek thought, Arabic Culture: the Gracco-Arabic translation movement in Baghdad and early Abbasid society. *New York: Routledge.*
6. Huff, T. (2003). The Rise of Early Modern Science: Islam, China and the West, Cambridge. *Cambridge University Press.*
7. Ismail, M. (1993). Mosque Madrasah Libraries in District Peshawar. *Unpublished Master`s Thesis.*
8. Jafar S. M. (1939). Some cultural aspects of Muslim`s rule in India. *Unpublished Master`s thesis, University of Peshawar.*
9. Khan F. M. (1988). History of Libraries; From start to Mughal`s Era. *Bacon books Gulgusht, Multan.*
10. Kumar K. (1987). Library`s Organization. *Vikas Publication, New Delhi.*
11. Malik J. (1996). Colonization of Islam: Dissolution of Traditional Institutions of Learning. *New Delhi, Manohar.*
12. Qasim M. S. (1964). Shahkar Islami encyclopedia. *Shahkar Book Foundation, Karachi.*
13. Qasmi S. A. (1958). Libraries in the early Islamic period. *Journal of the University of Peshawar, Annual No. 06.*
14. Qazi S. (1991). Islam or Fundamentalism. *Research Journal; Vol. 1, No. 03.*
15. Sabai M. M. (1987). Mosque`s Libraries; an historical study. *Mansel, London.*
16. Samadani R. A. (1977). Kutub Khanay Tareekh ki Roshni Main. *Qamar Kitab Ghar, Karachi.*
17. Siddiqi B. H. (1986). Education: an Islamic perspective. *University Grand Commission, Islamabad.*

18. Shalaby A. (1963). History of Muslim`s education, translated by Muhammad Hussain Zubair. *Idara-e-Sadafat-e-Islamia, Lahore.*
19. Tayeb G. M. (1971). Islamic art and infrastructure. *Feroze sons, Lahore.*
20. Zubair M. A. (1978). Islami Khutub Khanay. *H.M. Saeed Company, Karachi.*
21. [www.islamicgoldenage.com](http://www.islamicgoldenage.com).
22. [www.Wifaq-ul-madrisAl-ArabiaPakistan.com](http://www.Wifaq-ul-madrisAl-ArabiaPakistan.com). (2020).