

The existence of Islamic Libraries in the Classical Century in Eastern and Western States & the Role of Libraries in the Era of Islamic Civilization: A Case Study of Baghdad (Daula Abbasiyah) and Spanish (Bani Umaiyah II)

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Abstract

Islamic library has been exist in the classical era, precisely during the reign of Umayyad dynasty. The type of library in this era is private library and owned by Khalid Ibnu Yazaid, a semi-public library owned by Khalifah and official, the public libraries is mosque library. The civilization is the result of a genius nation's. This has been generally recognized. Islamic civilization is the result of Muslims, as well as Western civilization which now shows its glory as well as the result of Western genius. The genius of a nation does not seem to be born and developed without support, hard effort and adequate means, one of the most important tools in this regard is the library. The establishment of the library is a re actualization the awareness of Islamic scientist in improving the intellectual potential of Muslims, especially among students and observers of science. This article tries to explain about the relevance of Islamic library development in classical century, the causal development of Islamic literature between East and West and the role of libraries in the delivery of information.

Keywords: *Library, Islamic library, Islamic civilization*

Background

Library in Islam has stood in the classical era, precisely during the reign of the Umayyad dynasty. The type of library in this time is a private library who owned by Khalid ibnu Yazid, a semi- public library is owned by khalifah and official, the public library is mosque library. The civilization is the result of a nation's genius. This has been generally recognized. The Islamic civilization is the result of Muslim, as well as Western civilization which now shows its glory as well as the result of Western genius. The genius of a nation does not seem to be born and developed without support, hard effort and adequate means, one of the most important tools in this regard is the library. The establishment of the library is a re actualization the awareness of Islamic scientist in improving the intellectual potential of Muslims, especially among students and observers of science.

The Islamic library with its collection of books plays an important role in the development of science. Beside that the library is a driving machine that can lift the greatness of Islamic civilization. Moreover, the library also one of the medium which has enough power contribution for giving knowledge and development the intellectual genius of Muslims who subsequently bequeathed civilization so that Islam has been a world leader in a long time before the western civilization took over leadership in modern times now.

The emerge of Islamic library originated from the establishment of Islamic society. An indication that can provide the early description of Islamic library is collections of students' notes or claimants of science and other studies that can be described as letter or books, which are then placed in the mosque or in the student's home or claimant as a private collection or can be found in Khalifah's collection. Nevertheless, it has been believed that Islamic libraries existed from the very beginning of Islam.

Where Muslims keep Al-Qur'an and books about Islam in mosque. Intended, the main task of researcher in investigation the existence of Islamic library in the early period when the mosque was established as a place of learning, because there is not learning without books, therefore the first

library in Islamic society is Mosque library¹.

The writing culture is initiated by Arab before Islam comes greatly influence the development of literacy among Muslim. It is known that the first verse which verse revealed to the Prophet Muhammad is a command to read that can also be understood that there is something to read, convinced in narrow sense there is writing, and in broadest sense is there is a readable writing².

In the letter of Al-Alaq 96: 1-5 is mentioned:

Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, Teacheth man that which he knew not. (Al-Alaq 96: 1-5)

This is one of proof that Islam has a great attention for writing from the beginning.

Based on narration above, it can be conclude that emerge of Islamic library originated from Muslims' love to science and education which emerge a library until 2nd H, hundreds or even thousands library began to appear both private and public library. It is sustainable until the entire territory of the empire or the power of Islam. Therefore, this article tries to explain the relevance of Islamic libraries development in the classical century, the causal development of Islamic libraries between East and West as well as the role of libraries in the distribution of information.

The Classical Library of Daulah Abbasiyah

In the Islamic government system, the government is more popular predicate with Khalifah, who is the leader of a country, the ruler of Daulah Islam (Islamic Kingdom) as a general rule is showed to lead and is chosen based on lineage. Daulah Islam is a center of kingdom not only for sake of power and government but also as a center of culture and civilization.

¹ Anis Masruri, dkk. *Sejarah Perpustakaan Islam*, (pokja akademik), (Yogyakarta: Fakultas Adab, 2005), hlm 61

² Suali Fuad. *Perpustakaan Islam Masa Lalu*. Dalam Bunga Rampai: Aksentuasi Perpustakaan dan Pustakawan (Jakarta: Sagung Seto, 2006), hlm. 87

According to Hak³, said that Khilafah in Daulah Abbasiyah in Iraq such as Khalifah al- Mansur, Khalifah Harun al-Rasyid (789-809 M.) and his son Khalifah al-Ma'mun (813-833 M.) as well as his prime minister has same significant interest and political will to the field of culture, especially science that has goal for science development as well as the development of Daulah political.

In the reign of Khalifah Harun al-Rasyid, one of the policies which has the greatest influence was the establishment of Bat al-Hikmah, which was originally intended as the center of Islamic literature and scholarship. The building of Bait al-Hikmah has historical process, culture and also politic. Historically and geographically, Baghdad has powerful tradition of science and culture since ancient times, that was Babylonian empire thousands years BC.

The number of Islamic literature in Bait al-Hikmah library, beside suppose by the massive tradition of translation of books and also the science from outside of Arab, also emerge many writer from various discipline science such as religious science for example Tafsir al-Qur'an, Hadits, Fiqih dan Ushul Fiqih etc. The various types of discipline science become source of reference that has been collected. The collection is based on the type of science with call the cluster and its discipline science, it also include the translation of foreign language (non Arab) such as books from Greek which dominant with the translation of philosophy. There are four classification of science that manages by Bait al-Himah, there are Arabic, Persian, Greek, and Syria science.

Bait al-Hikmah also called with public library in Baghdad. According to Said al-Darimi cited in Masruri that Bait al- Hikmah library came from Mua'awiyah bin Abi Sufyan's libarary, then move to Khalid bin Yazid bin Mua'awiyah⁴. It has been narrated that the library has been inherited from one caliph to another to the time of Harun al-Rashid and al-Makmun, known

³ Nurul Hak. *Bahan Ajar Sejarah Kepustakaan dalam Konteks Islam*. (Yogyakarta: Prodi IIS, Konsentrasi IPI, 2013), hlm. 79.

⁴ Ibid, hlm. 77

as the most famous inventor of the Bait al-Hikmah. At this time, based on historian Bait al-Hikmah has been transformed from Kingdom Library become State Library and also given status as an academy, which has been believe as the first institution in high-level scientific study among the Arabs.

Bait al-Hikmah also provides the various types of services; it's related about library, academy, translation agencies, laboratories, transcription and observations. Bait al-Hikmah is rich with manuscripts from Byzantine kingdom, and it has been reported that Khalifah Al-Makmum has relationship with the kings of Constantinople who has sent his works which written by Plato, Aristoteles, Hippocrates, Galen, Euclid, Ptolemi etc. The various scarce books has been collected from many place such as Egypt, Syria, Iran and India.

The relevance with the title as the center of science, Baghdad in heyday in some decades before it was destroyed by Mongol, there were 36 libraries and it was a very large number at that time (except Bait al-hikmah). They are as follows:

- a. Al-Waqidi library, which has a collection carried by 120 camels.
- b. Dar al-alm
- c. Al-Nizamiyah, it has quite large collection and have birth an expert law he is al-Tusi with his works *Siyar al-Muluk*.
- d. Al-Mustansiriyah
- e. Al-Baiqani, whose the number of collection needs 63 baskets and 2 suitcases to carry that.
- f. Muhammad Ibn Husayn library, whose the collection is in the form of rare manuscripts.
- g. Ibnu Kamil library the number of collection is 10.000.

The decline of Islamic library is caused by several causes, such as a waste action (vandalism) committed by dishonest librarians at last cause the broke of the collections. However, this situation is not single phenomenon, it is because related with the general decline for government system, science and the education of Muslims themselves. Many historians agree that when Europe reached the Renaissance, Muslim Arab under Turkish Ottoman rule,

gradually fell into an intellectual vacuum situation⁵.

The Classical Library of Bani Umaiyah II

Andalusia, Spain is the first European territory occupied by the armies of Daulah Bani Umaiyah. The other territory is around Andalusia, Spain under Muslims rule Tariq is Barcelona, Cordova, Seville, Granada, Gijon and others. According to Fuad (2006)⁶ in Andalusia and Spain territory there are more 70 libraries, including Khalifah al-Hakim library in Cordova built by Abd al-Rahman al-Dakhil. It was the best library in the Islamic world at that time. Collect about 600,000 copies, in the form of selected books based on selection from experts and book supplier. This library is managed by big organization, which consists of librarian, copyists and binders.

The new power of Daulah Bani Umayah II in Andalusia in 756 AD which has been seen since that territory is Andalusia territory become independent from Daulah Abbasiyah in Baghdad and Iraq. Although it is known that Daulah Bani Umayah period is the starting point of Islamic library.

Khizanah al-Kutub has limit scope but it has enough collection of religious books, literature, philosophy, chemistry etc. Based on merit Khalid bin Yazid who has paid Greek book translator and foreign language books into Arabic.

In addition, in terms of Islamic literature, Andalusia has close relationship with Shiria and the other east country (Arab) such as Baghdad and Iraq. Many literature books in Andalusia imported from Syiria and Iraq. Although, Shiria plays more than Baghdad and Iraq in enrichment and treasury literary books of Andalusia. This signifies that Daulah bani Umaiyah in Spain, Andalusia more focus on the enrichment of Arabic literature books than outside literature, such as Greek, Persian, Roman and Indian. It seems that literature books imported from east, especially from Shiria and Iraq to

⁵ Nurdin Laugu, *Refleksi Historis Atas Peran Perpustakaan Masjid dalam Perkembangan Peradaban Islam*. hlm.228.

⁶ Ibid, hlm. 99.

Andalusia are books translated into Arabic., so the translation process of foreign books in Cordova and Andalusia did not develop such as Khalifa Harun al-Rasyid and Khalifah al-Ma'mun period. The government of Bani Umaiyah II took many books, scientists from east and on the contrary.

At this time, Islamic literature not only exist in palace but also in every cities in Cordova that show the development and progress in Islamic literature. Although many private libraries is built especially in the capital city of Daulah Bani Umaiyah II in Cordova. This Daulah's library is built by Khalifa al-Hakam II, in the last decade of 10th century located in the center of Cordova, so the name of the library was known as the Khalifah al-Hakam II library. The greatness and completeness of this library is influenced by Bait al Hikmah in Baghdad. Iraq that formerly stood and develop became center of science, translation and research development.

On the other side it is also become a rival in the term of imaging Islamic government between east and west. The number of collections reached 400,000 books collection.

Originally this library is a private library owned by Daulah family, then merged into a big library by Khalifah al-Hakam II. With this merger Khalifah al-Hakam library become the biggest and most completes library in Spain. Khalifah al-hakam II has conducted a library management system by recruiting large numbers of library staff to introduce, manage, and massively increase the number of library collections⁷

The Development of Classical Library in Various Countries

1. Sumer and Babylonia

The library has been known since 3000 years ago. The excavation in the former Sumerian show that the Sumerians around 3000 BC have copied accounts, activity schedules, knowledge which they get in the form of clay tables. The transcript is in the form of pictograph then change to Sumerian script. The Sumerian culture include in beliefs, religious practice

⁷ Ibid, hlm.111

and Sumerian transcript, then reserve by Babylonia who conquered it. The Sumerian transcripts then change into nail script (cuncifrom) because similar with nails. During the reign of King Ashurbanipal of Assyria (c. 668-626 BC) a royal library was built in the Nineveh capital city, contains tens of thousands of clay plates collected from all corners of the kingdom.

2. Egypt

At almost the same time, the Ancient Egyptian civilization also developed. The written text in Egypt library comes from about 4000 BC, but the manuscript style is different with Sumerian transcript. The Egyptians use manuscript which called hieroglyph. The goal of hieroglyph is is to keep the last message on the monument to glorify the king.

While the manuscript on the wall and monument is intended to give impression to the world. The library in Egypt is grew fast it because the use of papyrus grass around 1200 BC. To make papyrus sheet, the contents of the papyrus rod are cut into thin sheets, then stretched one by one and stacked. Both layers are then attached with glue, pressed, flattened, and hit so that the surface is flat. Thus, the surface of the papyrus sheet can be used as a writing material, while the stationery is a broom and ink pen. The development of the Egyptian library took place during the king Khufu, Khafre, dan Ramses II around 1250 AD. King Ramses's library has collection around 20.000 books.

3. Greece

Greek civilization recognizes the type of writing called mycena around 1500 BC. But then, that manuscript disappeared and replace by 22 alphabets found by Phoenicia, then develop into 26 alphabets as we know this time. The Greeks began to recognize the library of Peistratus's (from Athena) and Polyerratus (from Samos) around 5th and 6th century and Pericies around 5th century BC. At that time, reading was a filter in free time and the beginning of commerce books. The philosopher Aristotle was regarded as the first person who collect, store, and utilize the past culture. Aristotle's collection would later be brought to Rome.

The development of ancient Greece library reached its peak during the Hellenism century, which marked by teaching spread and Greek culture. This happened because the conquest of Alexander Agung and his successor. The establishment of new Greek and development of monarchy government. The main library is located in Alexandria Egypt stand a museum, which one of the main part is library with the goal to collect Greek's manuscript and all manuscript from all directions. The Demertrius of Phalerum, Alexandria library grow fast with the first collection achieve 200.000 papyrus rolls until it later reached 700,000 scrolls in the first century BC.

The second library is called Serapeum. The collection is 42.800 selected rolls, then develop into 100.000 rolls. All of these papyrus scrolls were edited, arranged based on the form and given a note to arrange become a bibliography of Greek literature. All librarians of Alexandria library are excellent scientists, including Callimachus poet who composes 120 volumes of Greek literary bibliography.

In the 2nd century BC, Eemenes built a library and began to collect all manuscripts moreover if needed also made the copy of other manuscript. For the copying, is used large number of papyrus imported from Egypt. Egyptian king felt afraid and jealous that the papyrus would run out so he stopped to export the papyrus to Pergamun. As a result, Pergamun library should look for other writing materials except Papyrus. So, appear a new writing material called parchment or animal skin especially sheep or calves.

Actually, this writing material has been known Greek long time ago, but the price is more expensive then papyrus, so many people prefer papyrus. Parchement is developed and eventually replaced papyrus until the invention of the printing press in the Middle of age. The collection of Pergamun's library will be send to Alexandria library so that it become the greatest library at that time.

4. Byzantium

Great Constantine Emperor became King of West and East Rome in 324. He chose the capital city in Byzantium, then change into Constantinople.

He built a royal library suppressed Latin works, because Latin is an official language until 6th century. The collections then add with Christian and non-Christian works, both in Greek and Latin. The collection recorded up to 120,000 books. At that time church was the most institution.

Because of the provision that a bishop should have a library so church library develop. Byzantium kingdom is rich with the population, culture, intellectual and political mature enough which is rich with Greek and East tradition and also influenced by Roman government. This kingdom lasted until the 15th century.

5. Arabic

Islamic religion emerged in the 7th century, and began to spread around the Arab region. Soon, Islamic armies dominate Syria, Babylonia, Mesopotamia, Persia, Egypt, all of northern Africa, and crossed into Spain. The Arabs succeeded in the field of libraries and have great contribution to spread of science and mathematics to Europe. In the 8th and 9th century, when Constantinople suffered a stalemate in cellular work, Baghdad developed and became the center of Greek's study works. Scientist Muslim start to comprehend Aristotle's mind. Scientist Muslim studied and translated philosophical, knowledge and medical works of Greek into Arabic.; sometimes from Syriac or Aramaic versions. The golden peak occurred during the reign of Abbasid Al-Makmun, who built "house of policy" (Bait al-Hikmah) is a institution study that merge libraries elements, academy, translation agencies in 810. During 8th century science, mathematic and medicine are really studied. Plato's, Aristotle's, Hippocrates's, and Galen's works are also translated into Arabic, including original research in the field of astrology, alchemy, and magic.

Types of Islamic Library in Classical Period

In Islamic history, the penchant for collecting books not only infects to the bourgeoisie and the ruler, but also the common people. Perhaps the Islamic treatise that begins with the decline of Surah Iqra has inspired the

caliph and his people to echo the culture of reading. So, they are like 'avid' to collect books, which he considered it was unique and high quality. Even when the Roman army was driven from the area of Constantinople and its surroundings, the first condition of prisoner release by the caliph of that time was by bartering Greek books, which had only adorned the private place of kings or kept on church bookcases. In this civilization period there are various libraries as follows:

1. Public Library

Public library, which is a library, built by the State that funding of subsidies from the State and society. The location of library is usually in the Mosque, Madrasah (School), hospitals and other institutions. This library is promoted by rulers and scientists. The facilities of book are more numerous and widely. This type of library is open to all layers of society without any exception. The rules of borrowing are not really strict, to the borrower only reminded to be careful in using and maintaining the condition of the book, it is not justified to make strokes on the library books. There are many public libraries, to find a mosque or schools that do not have a library with ready-to-read and have a collection for students and researchers who are conducting research. Which includes public libraries are as follows:

a. Baitul Hikmah

The largest library in the Islamic world is bayth al hikmah. This library was built by Caliph Harun Al Rasyid. It is based on the history of Ibn Nadim who told about Abi Sahl, mentioning that Abi Sahl had worked under Harun Al Rasyid on khizanah Al-Hikmah. The fame of this library is not only at the time of Harun Al-Rasyid, but also at the time of Al Ma'mun's who famous of his intelligence. Because of he took a lot of benefits from the library.

In those days, libraries seemed to resemble a university rather than a reading place. People came to the library to read, wrote, and discussed. In addition, the library also served as a translation center. The most notable activities were the books of medicine, philosophy, mathematics,

chemistry, astronomy and the natural sciences. In later times, Islamic scientists even were able developed and innovated and their inventions. Here in lies the contribution of Islam to the science and civilization of the world.

This library was directly supervised by the Caliph. In addition to foreign works, books by their Muslim scientists also existed in this Baghdad Library. The book collection of Baghdad Library amounts 400 to 500 thousand volumes. According to the narrations, the Caliph Al Makmun Al Rasyid, has employed renowned scholars in this library, they were Al-Kindi-philosopher, to translate the works of Aristotle into Arabic. Al Kindi wrote nearly three hundred books of medical matters, philosophy, also music that stored in Bayt Al-hikmah. Musa Alkhawarizmi, renowned mathematician and inventor of algebra also worked in this place and wrote his famous book Al-jabr wa'al-muqabilah.

In this library the Islamic scholars and intellectuals performed various activities. So do Islamic students, they came to the library to expand and explore various types of knowledge, such as; Deepening the Qur'an, literature and philosophy of astronomy, grammar, lexicography and medicine.

However, the library that was built with difficulty during the time of the Abbasid dynasty was destroyed instantly by the Mongol army (1258). They burned or dumped the books collection of Baghdad Library into the Tigris River.

b. Al-Haidariyah in An-Najaf

This library still exists today. The name of this library was taken from the word "haidar" which is the call to Imam Ali Ibn Abi Talib. According to Haidar it was echoed by the Syiah (Shiites) in the various ceremonies that they performed.

c. Darul Hikamah and Daar Al -Ilm in Cairo

A caliph from the Fatimid dynasty, al-Hakim (996-1021) founded Darul Hikmah, the center of teaching medicine and astronomy. At

this time appeared Ibnu Yunus (348-399 H./958-1009 AD) was a great astronomer and Ibnu Haitam (354-430 H./965-1039 AD) was a physicist and optician. In addition he founded Daar al-'Ilm, a library that provides millions of books in various branches of science. In 1013 al-Hakim formed the Science Council (Seminar Institute) in his palace, a gathering place of scientists to discuss various branches of science. This scientific activity turned out to bring up a number of great Egyptian scientists whose minds and works influenced the entire Islamic world. The establishment of the Darul Hikamah library aims to obliterate from people's minds about the greatness of the baitul hikmah that founded by Harun al-Rasyid in the city of Baghdad.

This library contains no less than 100,000 volumes, including 2,400 pieces of the Qur'an decorated with gold and silver which stored in separate rooms. This library has 40 cabinets that each cabinet can contains up to 18,000 books. In addition, in this library also provided everything that needed such as ink, pen, paper and ink holder.

d. School Libraries

This library is so important in these times. It is because many people are difficult to get schools (madrasah) which do not have a library. One of the famous school libraries is Nizamiyah school library in Baghdad. At that time the existence of the library is very strong because this library is supported by rulers and intellectuals also the public society.

e. Nabawi Mosque Library

One of the great Islamic libraries that exist today is the Nabawi Mosque Library. The library was established in the mid of 14th century. Its construction was led by Sayid Ahmad Yasin Al-Khiyari (d. 1380 H). His collection of books until now has increased to reach 60 thousand titles. The collection of books consist of: the book of monotheism (tauhid), the interpretation of the Qur'an (tafsir), tajwid, qiraat, the sciences of the Qur'an, Shahih Bukhari, Shahih Muslim, Syarah Nawawi, book of Islamic history, history of Mecca, history of Madinah, books of Arabic,

The juristic/ Fikih books of the four schools/ mazhab (Shafi'i, Hanafi, Maliki, and Hambali), as well as the jurisprudence books of other schools, ushul fikih books, and morals (akhlak).

From the description above, the public library in that period of civilization was more inclined to mosques and schools. Because beside there were books to read or to translate, there was also allowed to discuss. And there are still many libraries in that time of civilization.

2. The Semi-Public Library

This library is a library owned by the caliph or kings who also provide various kinds of science books in various disciplines. The fund of this library is independently located in palaces, government officials' houses, and bookstores. The promoters are caliph, government officials and scientists. The available collections are also numerous, while the lender is limited to a particular group. The semi-public library was founded by caliphs and kings to draw closer to science. Intakes of semi-public libraries are:

a. An-Nashir Li Dinillah Library

Founder of this library is the caliph An Nashir lidinillah. He is considered a man who capable of restoring the majesty and grandeur of the Caliphate. Among the most noteworthy is the progress of science. So he really cares about library.

b. Al-Muzta'sim billah Library

Founder of this library is as the last caliph of the Abasiyah. He ascended the throne in 1211 AD and was killed by the Moghul in 1237 AD after the fall of Baghdad. But he succeeded in contributing knowledge with one of his share.

c. The caliphs of fathimiyah Library

In this period, the high officials of Caliphate and community had concern for science. Therefore they collected manuscripts containing the knowledge stored in their libraries diligently.

3. The Private Library

Sulistiyo-Basuki⁸, said that Private libraries are libraries who managed by private or private parties in order to serve the needs of references for groups, families, and certain individuals. The library was founded by Islamic scholars and writers, especially for their own interests. This library is numerous because almost all Islamic scholars and writers have a library to be a source and reference for discussion and their research. These types of libraries are:

a. Al-Fathu Ibnu Haqam Library

Al-Fathu Ibnu Haqam Library is a vizier of Al Mutawakkil Al Abbasi. He was murdered together with Caliph Al-Mutawakkil in Samura in 818 AD. He was a pious that liked reading very much with great insight⁹.

b. Ibn Ishaq Library

Hunain Ibn Ishaq's library is a doctor and a prominent translator in the time of Al Ma'mun. His intelligence and proclamation of languages like Greek, Syria, and Persian. And he has been recognized by the society of his era.

c. Ibnul Harsyab Library

Abdullah ibn Ahmad Al Harsyab Al Baghdad (d. 1138 AD) is the most intelligent Arabic and is considered an expert in the field of nahwu, language, tafsir, hadith and nasab.

d. Al Muwaffaq Ibnul Mathran Library

The founder of this library is Muwaffaquq Din Ibnul mathran Al-Dimasyqi (died in 1158 AD). He is known as an intelligent and diligent while his expertise is the science of medicine.

e. Al-Mubasysir Library Ibn Fatik

Al Mubasysir is a prominent Egyptian prince and is known as Islamic scholar who is proficient in astronomy, exact, philosophy, and medical

⁸ Sulistiyo-Basuki. *Pengantar Ilmu Perpustakaan*. (Jakarta:Gramedia Pustaka Utama, 1991) Hal.49

⁹ Masruri, Anis dkk.*Sejarah Perpustakaan Islam*. (Yogyakarta:Pokja Akademi UIN Sunan Kalijaga, 2006) Hal 101

science. He was known as accomplished person in his era.

f. Jamaluddin Al Qifthi Library

Jamaluddin al-Qifthi (d. 64 H), he collected a book that could not be described. His library is always aimed by people from all over the world for his generosity and charity. He did not love other than his books. He dedicated himself to books. He dedicated his library of fifty dinars to An-Nashir¹⁰.

The Role of Library in The Civilization of Islamic Society

The development of the art of book production is a manifestation of the enthusiastic interest of the wealthy person towards the book. And we also can see how important the scholars and writers who founded the library. Al Qalqasyandi said that there are three major libraries in Islam, the Abbasiah Library in Baghdad, the Fathimiyyah library in Cairo, and the Umayyad Library in Cordova¹¹. Historically, Islamic libraries have contributed a great deal in the history of civilization and science development, especially among Muslims.

The main point of the analysis in this discussion is how the role of libraries that exist in the lifetime of Islamic civilization. Various existing references can be seen that the role of libraries in this period is as follows:

1. Learning Center

After the time of Khulafaur Rashidin, Islamic civilization revealed very significant development in Islamic society. These developments are on the educational process that occurred in the middle of society, especially which can be seen in the Umayyah and Abbasiah period. These two periods showed brilliance in the development of science.

¹⁰ Masruri, Anis dkk. *Sejarah Perpustakaan Islam*. (Yogyakarta: Pokja Akademi UIN Sunan Kalijaga, 2006) Hal 101

¹¹ Dalam J. Pedersen dijelaskan mengenai perpustakaan, lihat F. Krenkow dan W. Heffening, "Kitabkhana, *encyclopedia of Islam* edisi I. O. Pinto, "The Library of the Arabs during the time of the Abbasids, dalam *Islamic Culture* 3 (1929) hal. 211 – 43 dan J. Pedersen dalam "Some Aspects of the History of madrasa" dalam *Islamic Culture* 3 (1929), hal. 525-37.

2. Research center

The role of research conducted by libraries in the early days of Islam is very significant. This can be seen from various events, such as envoys of caliphs or kings to discuss a particular field of knowledge in libraries that are known to have large and complete collections such as Baitul Hikmah and Darul Hikmah. In addition, researchers and scholars who try to develop a science related to his expertise. Many of them travel from libraries to other libraries to formulate and make new discoveries. Of course this kind of activity never stops until now and so does the future as long as the library performs its function as a source of information.

3. Translation Center

A very interesting thing is where the libraries of that era became the bridges of culture. For example, the culture and science of Ancient Greece was translated into Arabic for study by the people. In this context the library becomes sponsor of all these activities. This kind of activity has received a positive response so that translators get a good status in society. This situation began at the time of the establishment of the first library in the Islamic world. According to Kurd Ali, the first person who pursue this field is Chalid Ibn Jazid (died 656 AD). In other sources it is said that Ibn Jazid has devoted his attention to the old book, especially in chemistry, medicine and stellar science.

4. Copying Center

One of the things that Muslims can be proud is that from the Middle Ages has been felt the importance of the printing and publishing in a library. Therefore the printing tools as we look in this modern era have not existed in those days, so to overcome this, they had copy selection in each library. The copying of the book was organized by copyists who well-known in their work's tidiness and writing.

Conclusions

The Abbasids in Iraq, such as the Caliph Harun al-Rasyid (789-809 AD) and his son Khalifah al-Ma'mun (813-833 AD) and his prime minister who both had a big significant interest and political will in the Culture field, especially the science, both for the purpose of scientific development, or the development imaging politics of their power. During the reign of the Caliph Harun al-Rasyid, one of the policies and greatest influence was the establishment of Bait al-Hikmah, the frequency of Islamic literature books in Bait al-Hikmah library, in addition to the increasingly massive tradition of books translation and science from outside of Arabia, also many emerging writers from various scientific disciplines, for example in the religious sciences such as Tafsir al-Qur'an, Hadith, Fiqh and Ushul Fiqih, and so on. The library has been inherited from one caliph to another to the time of Harun al-Rasyid and al-Makmun, known as the most famous inventor of the Bait al-Hikmah. At this time, historians claim that Bait al-Hikmah has been transformed from the palace library into the State library and also granted the status of an academy, which has been regarded as the first institution in high-level scientific study among the Arabs. In addition, Bait al-Hikmah provides a variety of services, both related to its library, academy, translation bureau, laboratory, transcription and observation services. Bait al-Hikmah is rich with manuscripts from The Byzantine Empire, and it has been reported that the Caliph of Al-Ma'mun had relation to the kings of Constantinople who have sent him works by Plato, Aristotle, Hippocrates, Galen, Euclid, Ptolemy, and so on. Various rare books have been gathered from various places, such as Egypt, Syria, Iran and India.

Spain is the first European region that was occupied by soldiers of Daulah Bani Umaiyah. Region of Andalusia, there are more than 70 libraries in Spain, including the Caliph al-Hakim library in Cordova built by Abd al-Rahman al-Dakhil. It is the best library in the Islamic world at that time. Collect about 600.000 copies, there are selected books of selection from experts and book dealers. The library is managed by a large organization,

consisting of librarians, copyists and binders. Daulah Bani Umaiyah I, is the beginning of the Islamic literature development. Khizanah al-Pole although it is limited to surroundings of Daulah Banu Umaiyah palace that has been quite a lot of collecting religion books, literature, philosophy, chemistry and so forth. A cause of services of Khalid bin Yazid who has paid the Greek books translators and other foreign language books into Arabic.

Daula Umaiyah in Spain, Andalusia is more heavily involved in the enrichment of Arabic literature books than literary books from outside of Arabia, such as Greek, Persian, Roman and Indian. It seems that the literature books imported from the East, especially from Syria and Iraq to Andalusia, are books translated into Arabic, so that the translation of foreign books in Cordova, Andalusia did not develop as it did in the time of Khalifa Harun al-Rasyid and Khalifah al-Ma'mun. The government of Bani Umaiyah II took many books, scientists from the East, and vice versa.

Khalifah al-Hakam II library. The greatness and completeness of this library clearly cannot be separated from the influence of Bait al-Hikmah in Baghdad, Iraq that first stood and developed into a center of scholarship, translation and research development. On the other hand it also becomes a rivalry in terms of imaging the Islamic government between East and West.

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