ISLAMIC KNOWLEDGE CLASSIFICATION SCHEME IN ISLAMIC COUNTRIES' LIBRARIES

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الملخص

أعطى بعض علماء التصنيف الاسلامية في العصور الاولى انتباها كبيرا لعلم التصنيف المكتبى. والهدف منه هو تنظيم العلوم ونقلها الى الاجيال اللاحقة. هذا الجهود كانت من المفترض ان تعطى اسهامات لها مدلولها لدى المكتبات ومراكز المعلومات الاسلامية وخاصة لفن من الفنون. من ناحية اخرى فان خطط تصنيف المعارف التي انتجتها الغرب مثل تصنيف ديوي العشري، وتصنيف مكتبة الكونجريس، والتصنيف العشري العالمي تحكم على مراكز المعلومات بالبلدان الاسلامية من خلال تبنيها بمثل هذا النظم. واخيرا أدرك وانتبه المسلمون بان هياكل التصنيف المذكورة لا ترضاها المؤسسات الاعلامية الاسلامية لأن فيها عناصر الضعف والنقص فى تنظيم الوثائق فى جوانب الدراسات الاسلامية ليكون على بينة من امرها فى اطار التنظيم العلمى بصفة عامة. تحاول هذه المقالة القاء الضوء على بعض محاولات المكتبات في البلدان الاسلامية مثل السعودية، وايران، وباكستان، واندونيسيا، وماليزيا. وبجانب ذالك فان المقالة تبحث ايضا المشاكل والعقبات المستقبلية التي تواجهها تلك المكتبات نتيجة اختلاف التطبيق بين دولة واخرى على نظام التصنيف الاسلامى.

Abstrak

Beberapa sarjana Muslim pada periode Islam awal telah mencurahkan perhatian yang cukup besar dalam pengklasifikasian ilmu pengetahuan dengan tujuan mengorganisasikan pengetahuan yang dapat ditransmisikan dengan cara sistemik kepada generasi berikutnya. Upaya pengklasifikasian pengetahuan ini semestinya memberikan kontribusi yang cukup signifikan dalam lingkungan perpustakaan atau pusat informasi Islam, terutama

untuk menempatkan disiplin pengetahuan tertentu atas sebuah dokumen dari seluruh organisasi pengetahuan yang ada. Di sisi lain, skema klasifikasi pengetahuan yang dihasilkan sarjana-sarjana Barat seperti DDC, LCC, dan UDC telah mendominasi lembaga-lembaga informasi di seluruh dunia termasuk negara-negara Islam. Bagaimanapun, akhirnya disadari bahwa skema-skema klasifikasi tersebut tidak memuaskan institusi-institusi informasi Islam karena mempunyai beberapa kelemahan dan perlakuan yang kurang memadai untuk mengorganisasikan dokumen-dokumen dalam bidang studi ke-Islaman. Berkaitan dengan hal tersebut, tulisan ini berusaha mengkaji berbagai upaya yang telah dilakukan perpustakaan-perpustakaan beberapa negara Islam seperti Arab Saudi, Iran, Pakistan, Indonesia, dan Malaysia dalam mengembangkan skema klasifikasi pengetahuan Islam. Di samping itu, berbagai problem dan tantangan ke depan yang dihadapi perpustakaan-perpustakaan tersebut sebagai akibat sistem klasifikasi Islam yang diterapkan secara berbeda antara satu negara dengan lainnya juga dibahas dalam artikel ini.

Keywords: classification, libraries, DDC, UDC, LCC, Islamic Countries

A. Introduction

Library classification scheme is a major means to organize book collections with various knowledges contained. There are at least three classifications known as the most popular in librarianship world. They are *Dewey Decimal Classification* (DDC), *Library of Congress Classification* (LCC), and *Universal Decimal Classification* (UDC). DDC 21, for instance, has been used in more than 200,000 libraries worldwide in 135 countries, and has been translated into over 30 languages[1]. Having been used internationally, the three clasifications have some shortcomings and deficiencies to accommodate the needs of many cultures and countries, however.

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[1] DDC. Committee, "Dewey Decimal Classification System", http:// . www.oclc.org/dewey/default.htm, January 15, 2006. The first electronic versions of DDC 22 became available in WebDewey on June 15, 2003. Then, the four-volume print edition of DDC 22 was published in July 2003. It provides many new and updated numbers and topics, as well as tools to enhance classifier efficiency, all without major revisions to the schedules.

It is necessary to mention here some responses from both Muslim and non-Muslim scholars related to the shortcomings of the classification schemes. The following descriptions represent non-Muslim's viewpoints. First, Dong-Geun and Ji-Suk[2] made recommendations to adapt and expand the class Religion (200) of the DDC for libraries in certain nations, particularly Korea, where religion diversity predominates. They conclude that although there are good reasons for DDC to be used for over 120 years in library around the world, this classification system does have several unsolved problems such its bias toward Christianity and Anglo-Saxon culture.

In addition, Morgan[3] concludes that Judaism is not the only religion and culture that has problem in adapting the DDC for their collections. Even though the DDC has been widely used, it often fell short of meeting the needs of many cultures and countries. This problem, according to him, happens when a librarian attempts to classify large amounts of materials that were normally placed in only one or two classes.

Sweeney[4] states that there is obvious Western, Anglo-Saxon social and cultural bias of the English editions of the DDC, though in certain strains it attempts to accommodate different cultural backgrounds and languages. The fact that the overwhelming Christian bias in Class 200 Religion in the English edition is recognized obviously, so the Class (200) is unacceptable in the Arabic edition. He admits that is inevitable, in which the English-language edition will continue to reflect a basic Western view of the world. Although it may be possible to accommodate expansions in the DDC, it is much more difficult to accommodate entirely different culture or social organization. In brief, he implies that the content of the DDC is impossible to be free from bias.

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[2] Oh Dong-Geun and Yeo Ji-Suk, "Suggesting an Option for DDC Class Religion (200) for Nations in which Religious Diversity Predominates" in *Knowledge Organization*, Vol. 28, No. 2, 2001, pp. 82-83.

[3] C. B. Morgan, "Cultural and Religious Problems in Dewey Decimal Classification", http://home.usit.net/~cbmorgan/index.htm December 14, 2005.

[4] R. Sweeney, "The International Use of the Dewey Decimal Classification", in *International Cataloguing and Bibliographic Control*, Vol. 24, No. 4, 1995, p. 61.

Like their non-Muslim colleague, some Muslim scholars also evaluate that the classification schemes provide inadequately treatment of some fields, especially Islamic knowledge. First, according to Anees,[5] DDC and UDC produced by Western scholars are western technical hegemony in the field of information management and not conducive to the furtherance of the Muslim viewpoint. For Anees, the western approach to Islamic studies is more of contingency than a structured pursuit. Preference that he submits is to introduce a re-orientation of the entire corpus of classification of knowledge. Moreover, Khurshid[6] states that the classification systems like DDC and LCC are oriented towards Western languages and literature, cultures, custom, religions. As a result, DDC provides inadequate treatment of Islam. In the same way, LCC still lacks specificity even though it gives more space to Islam, language and literature, and history subjects. In this sense, these subjects covered on the classification schemes are very superficial. Finally, Soltani[7] reveals that LCC and DDC have deficiencies when topics are specifically related to religion, literature, history, language of individual countries. He further mentions pertaining to the libraries in Iran that the numbers assigned for religion, literature, history, language were too limited, and the diversity of topics was not recognized in the original editions.

Based on a variety of viewpoints mentioned above, the author concludes that both LC and DDC have a number of shortcomings and insufficiencies in accommodating the needs of many cultures and countries. In order to make the classification schemes purposeful, the libraries of the East have to pay attention to the problems and points related to their specific aspirations in undertaking of expansions, adaptations, or even modifications on the schemes.

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[5] M.A. Anees, "Information for Cultural Survival", in *Inquiry*, Vol. 3, No. 1, 1986, p. 47.

[6] Z. Khurshid, "Arabic Script Materials: Cataloging Issues and Problems", in *Cataloging and Classification Quarterly*, Vol. 34, No. 4, 2002, p. 74.

[7] P. Soltani, "Translation and Expansion of Classification Systems in the Arab Countries and Iran", http://www.ifla.org/IV/ifla61/61-solp.htm, January 5, 2006. The paper was presented to the 61st IFLA General Conferences on August 20-25, 1995.

Taking into account explanations above, the main problem of this study is to investigate to what extent the libraries in Islamic countries are necessary to expand and adapt the existing classification schemes in order to generating Islamic classification scheme in accordance with their specific needs. Islamic countries covered on this study are countries that have a significant or majority Muslim population, use the widely spoken Arabic, or have libraries in a considerable amount of literature on Islamic subjects. Some of the Islamic countries selected for this study are Saudi Arabia, Iran, Pakistan, Indonesia, and Malaysia.

The purpose of this study is to investigate the classification systems applied by the Islamic countries' libraries and to know how they treat their Islamic collections. Besides, it investigates how they expand, adapt, and arrange their Islamic classification scheme in catering their local needs. In this sense, the author assumes that the libraries in Islamic countries use their own classification in organizing Islamic-related subjects.

Keeping in view the importance of Islamic classification scheme as one of tools to organize library collection, particularly libraries in Islamic countries that have abundant information on Islam-related subjects, a study was designed. Through this study, the author expects to answer the following questions:

- What is point of view of the Muslim scholars regarding the three classification schemes like DDC, LCC, and UDC?
- What is the current practice in classifying Islamic resources in Islamic countries?
- What are the problems found in using the schemes?
- How did the Islamic countries' libraries develop their scheme in catering local needs?

Muslim Scholars' Views on the Western Classification Schemes

Emergence of the three editions of the DDC (edition 18 to edition 20) has shown a steady increase in the internalization of the Classification that accommodates many countries using Dewey and transmits their suggestions for changes and expansions. Even, just as mentioned earlier, in the next edition, DDC 21 has been used in more than 135 countries, and has been translated into over 30 languages.

However, Sweeney[8] admits that is inevitable, in which the English-language edition will continue to reflect a basic Western view of the world. He further says that is unreasonable not to expect. The emergence of the classification schemes produced by Western scholars is also responded by Muslim scholars carefully. Muslim scholars listed below are they who have written, contributed, or paid considerable attention to the Islamic classification scheme. In general, the views can be categorized as those of acceptance by notes, criticism, and refusing. Whatever opinions stated, this paper is not intended to support any one of them.

1. Ziauddin Sardar

In 1979, Sardar has written an Islamic classification scheme entitled *Islam: Outline of a Classification Scheme*. According to him,[9] the work has two objectives. First, it encourages debate and discussion on the acute need for contemporary classification schemes on Islam. Second, it presents a model, albeit a primitive one, for consideration and criticism. According to the author, the work is an effort to produce a classification scheme on Islam based on a general idea from *Ranganathan's Colon Classification*. However, according to Siddiqui,[10] this has been untried.

In the other part, Sardar also elucidates various problems associated with classifying material on Islam or in one of the many oriental languages using the three classifications aforementioned. He further states that the problem of classification for the Muslim scholars is not only how to arrange books on shelves but also how to organize knowledge so that it can be transferred in a systematic manner to the coming generation.[11]

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[8] R. Sweeney, "The International Use", p. 62.

[9] Z. Sardar, *Islam: Outline of a Classification Scheme* (London: Clive Bingley, 1979), p.7.

[10] R. Siddiqui, "The Intellectual Role of Islamic Librarianship", in *Seminar on the Islamization of Knowledge* organized by London Office of the Institute in co-operation with the Islamic Foundation, (London: University of Leicester, March 19, 1988), p. 2.

[11] Z. Sardar, *Islam*, p. 12.

His response to Western classifications is expressed in a question, "Is not the domination of certain Western classification schemes a sophisticated form of imperialism?"[12] Related to the question, he further answers that there is no reason why the world should be dominated by a handful of classification schemes devised by the intellectual elites of United Sates and Europe.

As solution to the problem, Sardar[13] recommends some valuable thoughts. First, Muslim librarians and information scientists need a general scheme for classification of Islamic resources throughout the Muslim world. Besides that, they also require more specialized schemes for material in local languages. A general classification scheme for Islam and the Muslim world and a number of local classifications would only enrich the poverty-stricken field librarianship and information science. In addition, more new scheme would open new channels for research and understanding.

Based on Sardar's suggestions above, there are two main points addressed to Islamic libraries. First, it is necessary to arrange an Islamic classification that can be used internationally. Second, at the same time, it is also necessary to make some classifications in accordance with their specific needs.

Still in relation with the Western classification schemes, he concludes that they, quite unwittingly, attack the essence of a Muslim being since they relegate the entire meaning of his/her existence into an insignificant sub-sub heading. Therefore, Muslim librarians and information scientists cannot rely on western classification schemes and they have to develop their own classification schemes to give emphasis and meaning to their culture and history.[14]

As the last note on Sardar's thought, he reminds Muslim librarians and information scientists that the most commonly schemes, DDC, LCC, and UDC, all suffer from the inherent influence of the ideology of the Christian West. He also states, this is why the Russians, who up to now used UDC, were forced to develop the *Bibliotechus-*

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[12] Z. Sardar, *Information and the Muslim World: a Strategy for the Twenty-first Century* (London: Mansell Publishing Limited, 1988), p.142.

[13] *Ibid.*, p.149.

[14] *Ibid.*, pp.148-149.

Bibliograficerishoya Klamifikatory (BBK) based on Marxist-Leninist classification of sciences and published in 25 volumes between 1960 and 1969.[15]

The following Table 1 shows the main classes outline arranged by Sardar[16] as quoted from the book above mentioned.

Table 1: The main class outline of Islamic classification scheme arranged by Sardar

CLASS OUTLINE							
Pre-Main Classes		**Main Classes**		**Post-Classes**		**Auxiliary Schedules**	
A.	Religion	E.	Islam	W.	Minority Views	.1	Time
B.	Judaism	F.	The Qur'an: Wahy	X.	Contemporary Philosophies	.2	Geographical Subdivision
C.	Pre-Judaic Religion	G.	Hadith	Y.	Common Attributes	.3	Languages
D.	Christianity	H.	Prophet Muhammad: *The Seerah*			.4	Bibliographic Form Division.
		J.	Muslim Faith				
		K.	Philosophy				
		L.	Ibadah				
		M.	Politics				
		N.	Law				
		P.	Economics				
		Q.	Educations and Learning				
		R.	History and People				
		S.	Civilization and Culture				
		T.	The Ummah				
		U.	Human Behavioral Characteristics				
		V.	Contemporary Issues				

2. Ahmad Tahiri Iraqi

Iraqi has arranged a work on Islamic classification scheme entitled *Islam: Dewey Decimal Classification and Relative Index*. The work has been published by the Institute for Research and Planning in Science and Education, Iran, in 1975. In his introduction, he reveals that DDC as a Western scholar's product was designed specifically for the libraries of the West. Accordingly, it has paid little attention to the problems and points to the specific cultural needs of other nations, especially those of the East.[17]

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[15] Z. Sardar, *Islam*, pp.16-17.

[16] *Ibid.*, pp.25-26.

[17] A. T. Iraqi, *Dewey Decimal Classification and Relative Index: Islam* (Tehran: Tehran Book Processing Centre, 1975), p.iii.

He concludes that DDC has not described with enough detail related to the Islamic World because there has been no need for it in Western libraries. First, the section on Islam covered on DDC is not only so laconic that it has very little usefulness for libraries in the East but it also contains mistakes and deficiencies. Second, the relation and succession of the topics are not in accordance with the tradition of Islamic classification, and so many vital subjects have been completely disregarded.[18]

Regarding the Islamic classification scheme arranged by Iraqi, he states that it remains within the framework set by the DDC. Even so, he has studied and used the ideas of the traditional Islamic classifications and at the same time kept in mind present book collections.[19] Briefly, the Iraqi's scheme is expansion of the DDC.

3. Younis Ahmad Ismail al-Shawabikah

He has arranged an adaptation in Arabic entitled *Ulūm al-Dīn al-Islāmy fi'l-Taṣnīf Maktabat al-Kungris: Tarjama 'Arabiyya Kāmila wa-Mu'ādala li-Jadāwil al-Qism al-Fariy BP ma'a Dirāsa Naqdiyya wa-Kashshāf Taḥlīly Shāmil*[20] in which he has adapted LCC subclass BP.[21] The work that has been accomplished in 2001 provides a special extension for Islamic Law (IL) by expanding classification number BP 144.[22] The following Table 2 illustrates an outline of the decimal divisions of BP144 of Shawabikah's adapted translation.

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[18] *Ibid.*, p. iii-iv.

[19] *Ibid.*, p. v.

[20] Unfortunately, Shawabikah does not jot down completely the work title in his both dissertation text and references.

[21] BP is code used by Library of Congress Classification for placing subjects under Islam.

[22] Y. A. I. Shawabikah, *Library of Congress Classification New Subclass KBP: a Study on its Perceived Usefulness and Suitability for Islamic Law* (Ph.D. Dissertation, International Islamic University Malaysia, 2005), pp. 79-80.

Table 2: Outline of IL in Shawabikah's adapted translation for Subclass BP

Notations	Subjects	Coverage
BP144.3	*Ibādat*	*Tahāra, Sāla, Sawm, Zaka, Hajj,* and related subjects
BP144.4	*al-Ahwāl al-Shakhsiya*	Family in Islam, Marriage, Divorce, *Idda,* Children rights, Parentage, Legitimacy, *Nafaqa,* Wills, *Wisāya, Waqf,* and Inheritance
BP144.5	*Mu'amalāt*	Comparative law of transactions, Sale, *Qard, Ijāra, Sharikat, Rahn,* Islamic banks, Property and real estate, Investment, and other types of transactions
BP144.6	*Hudūd and Jināyāt*	*Zina, Qadhf,* Wine-drinking, Theft, *Baghy, Ridah, Ta'zirat, Jinayat, Qisas, Diyah,* and related subjects
BP144.7	*Qadā'*	Judiciary system, Claims and judicial proceedings, Evidence, and related subjects
BP144.8	*al-Siyāsa al-Shar'iya*	Islamic constitutional law, Human rights in Islam, Political system and government, Legislative power in Islam, Executive power in Islam, Judicial power Islam, and Related subject
BP144.9	*Jihād and Foreign relations*	Doctrine of Jihad, Initiation of war in Islam, Civil war and rebellions in Islam, Financial aspects of war, Islamic International law, Treaties, Diplomatic relations in Islam, International economic relations in Islam, and Maritime law in Islam
BP145	*Usūl al-Fiqh*	History of *Usul al-Fiqh, Qur'an* as a source of *Fiqh, Hadith* as a source of *Fiqh, Ijma', Qiyas,* other sources, Linguistic aspects, *Maqasid al-Shari'ah,* Legal rules, *Ijtihad,* and *Taqlid*
BP150-159	Islamic legal school	*Hanafite* school, *Shafi'ite* school, *Malikite* school, *Hanbalite* school, *Shi'ite* school, *Kharijite* schools, Defunct schools, and other schools

In his dissertation, he investigated the perceived usefulness and suitability of LCC Subclass KBP[23] for Islamic Law in which he interviewed 30 catalogers from ten university libraries located in Jordan, Malaysia, and the United Arab Emirates. In addition, he stated in the dissertation that Muslim information scientists adopted, expanded, or devised special schemes for IL in which analysis of LCC Subclass BP for Islam showed that IL was inadequately treated. This caused some libraries to apply different in-house expansions.[24]

It is interesting enough when he quotes a paragraph from a source and put it on his dissertation motto's page pertaining to classification schemes created by Western scholars. The citation is as follows:

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[23] KBP is code used by Library of Congress Classification for placing subjects under Islamic Law.

[24] Y. A. I. Shawabikah, *Library of Congress Classification,* p.ii.

Library science as developed in the west is bound to reflect the image of Western civilization and ethos. Classification schemes, the rules of cataloguing, list of subject headings and other techniques of library science employed to exploit the available material; all reflect the Western way of life.[25]

The message behind the citation implies Shawabikah's views as to Western classification and cataloging. This is borne out by his conclusion of dissertation where he states that it is necessary to realize that LCC, as a Western classification scheme, has its own limitations regarding Islamic studies.[26]

C. Some of Perceived Difficulties

Just as mentioned earlier, the three widely-used Western classification schemes namely DDC, LCC, and UDC have inadequately provided in Islamic knowledge. This insufficient treatment is not only discovered on Islamic studies but also in history, geography, language, literature, and Roman alphabet issues. In this part, it is discussed on their general difficulties perceived by some libraries in Islamic countries pertaining to implementing of the three classification schemes.

1. Islamic Studies

The three classification schemes have provided insufficient treatment of Islam because Islamic subjects covered on the classification schemes have been very superficial. In this sense, the classification schemes do not give adequate details for accurate subject specification in Islamic studies. For a broader necessity, this problem poses one of impacts in which a unified development is very hard to achieve in the libraries.

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[25] Shawabikah has cited it from Mohammed Hani, *An Information Approach to Document and Intelligent Retrieval Systems* (Ph.D Dissertation, University of Wales, 1991), p.81.

[26] Y. A. I. Shawabikah, *Library of Congress Classification*, p.191.

2. History, Geography, Language, and Literature

Complications of the schemes also are discovered on history and geography. For instance, Shawabikah[27] passes on the shortcomings and deficiencies of LCC concerning the general history of the Arab countries. All countries in the Arabian Peninsula including Saudi Arabia were grouped and treated as if they are one country. In the same case, Soltani[28] signifies that the problems in the section on the history of Iran are very apparent. He further puts across that in LC, two letters, E and F are allocated for American history, a history only three hundred year old. The letter D is used for the history of all other countries. DS is used for Asia countries: China, India, Japan, and Iran, ones with long histories.[29]

Unlike in the history area, the problems that occur in geography field are actually simple. Both LC and DDC have provided instructions to expand class numbers for geography in accordance with individual countries' needs. In this case, it is not easy for both classifications to put in names of cities and towns around the globe. What the National Library of the Islamic Republic of Iran has done in publishing classification rules for geography in Persian, *Dewey Decimal Classification: Geography of Iran (Radah bandi-I duhadih-I Diwai-I: Gusrafiya-I Irani-I)* is an effort to solve the problems encountered in following DDC's instructions for use area notations.[30] Similarly, the library also has published DDC's expansion for language in 1988, *Dewey Decimal Classification: Iranian Languages (Radah bandi-I duhadih-I Diwai-I: Zubaanha-I Irani-I)* and for literature in 1985, *Dewey Decimal Classification: Iranian Literature (Radah bandi-I duhadih-I Diwai-I: Adabiyat Irani-I)*. The two works have been arranged in Persian.

Moreover, in the same way, Pakistan also has expanded in fields of language, literature, history, and geography to cope with the DDC's shortcomings for those areas. The expansions have been arranged in Mohammad Shafi's work entitled *Expansions of Dewey Decimal*

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[27] *Ibid.*, p.28.

[28] P. Soltani, "Translation and Expansion, p.5.

[29] *Ibid.*, p.1.

[30] F. Kashifi, *Dewey DecimalClassification: Geography of* Iran (Tehran: National Library of the Islamic Republic of Iran, 1993), p.131.

Classification Relating to Oriental Topics.[31]

3. Romanization

The structure of languages provided on the classification schemes raised problem pertaining to Romanization of the Arabic language and script, in particular Arabic countries' libraries.[32] The difficulties are perceived because there are some requirements needed for Romanizing. First, it requires knowledge of the language, not an ability to compare the letters with the Romanization tables. Second, it requires knowledge of the vocalization correctly. Incorrect vocalization can affect the meaning of the text, sometimes drastically. Third, it requires knowledge various calligraphic forms. Lastly, it requires knowledge of local usage. Within the Arab world, the local usages can change the values of the written letters.[33]

D. Some Efforts of Producing Islamic Classification

In this part, the author just focuses on two periods to describe to what extent Muslim scholars endeavor to produce Islamic classification i.e. Islamic classical period and twentieth century. There are two reasons why the efforts in producing Islamic classification are confined to the two periods. First, the author is quite difficult to find some sources that discuss on Islamic classification from fourteenth to nineteenth centuries. Second, the medieval century has been known as deterioration period in Islamic intellectual culture history.

Some Muslim scholars in early period have devoted their major preoccupation to create Islamic classification. They have tackled the problems of knowledge and the classification science.[34] For them, the problem of classification of knowledge was not just how to arrange

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[31] M. Shafi, *Expansions of Dewey Decimal Classification Relating to Oriental Topics* (Karachi: Department of Library Science, University of Karachi, 1962), pp.12-22.

[32] E. A. Jajko, "Cataloging of Middle Eastern Materials (Arabic, Persian, and Turkish)", in *Cataloging and Classification Quarterly*, Vol. 17, No. 1/2, 1993, p.136.

[33] *Ibid.*, pp.135-139.

[34] I. Charaf, "Conceptualization and Organization of Knowledge between the 10th and 14th Centuries in Arabic Culture", in *Knowledge Organization*, Vol. 3, No. 4, 2004, p.213.

books on shelves but also how to organize knowledge so that it could be transferred in a systematic manner to the coming generation. One of them is Al-Kindi (801-873 AD) who has made the first attempt to classify knowledge in the ninth century. He also was first Muslim philosopher and librarian that produced the organization of information, the arrangement of books on a shelf reflecting the ideology of the organizer.[35] However, it was al-Farabi, who produced one of the most used and widely influential schemes. This scheme is described in al-Farabi's *Enumeration of Sciences*, which is known to the west from the Latin translation by Gerald Cremona as *De Scientiis*.[36]

Even though al-Farabi wrote a massive treatise on alchemy, dreams, and related exoteric sciences, he does not seem to have included these in this scheme. Furthermore, Ibn Sina (980-1037 AD), in his two works *The Book of Healing* and *The Classification of Intellectual Sciences*, added these to al-Farabi's classification and elaborated on the scheme a great deal. As various sciences became more developed, classification scheme became broader and more detailed. In addition, al-Ghazali (1058-1111 AD), a professor at the Nizamiya Academy at Baghdad, considered being one of the original and encyclopedic minds, further extended al-Farabi's scheme.[37] Using the criteria of al-Ghazāly, Fakhr al-Dīn al-Rāzy (864-925 AD), a tenth century philosopher, expounded the classification of knowledge to sixty individual branches just as written in his work *The Book of Sixty Sciences*.[38]

Then, Ibn Khaldūn (1332-1406) who wrote *Introduction to History* outlined a classification scheme according to which arts and sciences were, in fact, studied in the Muslim world up to the seventeenth century. Because of its originality, and because it was much more than a simple repetition of earlier works, the classification system of Ibn Khaldun is considered to be definitive version of the division of sciences in Islamic thought. This system has been much studied in schools and in universities of the Arab world.[39]

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[35] Z. Sardar, *Information and the Muslim*, pp.147-148.

[36] Z. Sardar, *Islam*, pp.12-13.

[37] *Ibid.*, p.14.

[38] *Ibid.*, p.15.

[39] I. Charaf, "Conceptualization and Organization", p.220.

Producing the classification scheme in favor of the Islamic libraries or the libraries that are the most part for Islamic materials has been conducted by some libraries in Islamic countries in twentieth century. The libraries have arranged a variety of classification schedules intended to meet their respective needs. Just as earlier mentioned, one of main reasons why they have to design their own classification is because of some shortcomings put in the Western classifications. Most of them developed the classification referring to one or two of three most widely used classifications i.e. DDC, UDC, and LCC. Here will be discussed how far and to what extent the countries generated the classification.

In his paper, Munawar Anees reminds the readers that Muslim scholars have paid some attention to evolving a new classification scheme or synthesis of the existing ones. He further lists some Islamic classification schemes written by some Muslim scholars such as Sardar (1979), Mahmood Shanity (1960 and 1977), and Sabzwari (1982).[40] In particular for the latter, he mentions that Sabzwari has listed at least nine different schemes that have been either proposed or partially implemented in selected Muslim countries. However, he admits Sabzwari's conclusion that "none of these schemes could be adopted in toto by all the Islamic countries". [41]

1. Saudi Arabia

There are seven university libraries in Saudi Arabia and the classification scheme more commonly used is the DDC. Of the 7 libraries, 4 (57 per cent) use a single scheme and 3 (43 per cent) use combined schemes. Of the 4 using a single scheme, 2 use DDC and 2 use LC. All 3 using combined schemes, have adopted DDC as one of them.[42]

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[40] M. A. Anees, "Automated Information for Islamic Studies", in Z. Sardar (ed.), *Building Information System in the Islamic World* (Malaysia: Pelanduk Publications, 1988), pp. 93-94.

[41] *Ibid.*, p.94.

[42] H. M. Khalid and K. Mahmood, "Cataloguing Practice in University Libraries: a Comparison of Three Developing Countries (Pakistan, Malaysia, Saudi Arabia)", in *Asian Libraries*, Vol. 6, No. 3/4, 1997, p. 159.

Related to Islamic subjects' treatment, the university libraries' catalogers in Saudi Arabia, according to Khurshid,[43] pose a serious challenge in classifying thousands of books on Islam and in many languages when they wish to provide very specific numbers. He further passes on that the DDC presents inadequately treatment for Islamic knowledge that has forced librarians in the Arab to prepare local expansions of the DDC numbers, particularly 297, 494, and 892. However, he really deplores that the expansions have not been unified and adopted uniformly by all libraries. As a result, different numbers have been assigned to a single title in different libraries.

Although DDC has been more commonly used in Saudi Arabia, effort of expansion and adaptation of LCC for Islamic studies has developed more quickly than of DDC. For instance, the United Arab Emirates University Library has prepared an expansion of subclass BP and as its result was the work arranged by Shawabikah entitled *Ulūm al-Dīn al-Islāmy fi al-Taṣnīf Maktabat al-Kungrīs: Tarjama 'Arabiya Kāmila wa-Mu'ādala li-Jadāwil al-Qism al-Faryi BP ma'a Dirāsa Naqdiyya wa-Kashshāf Taḥlīly Shāmil.*[44] In the Table 2, the outline the decimal divisions of BP144 of Shawabikah's adapted translation was already illustrated previously.

Unlike Shawabikah's Islamic scheme expanded from LCC, Yusuf 'Ush, one of Arab scholars, has written an Islamic classification scheme in Arabic, in 1978, entitled *Taṣnīf al-'Ulūm wa'l-Ma'ārif 'alā Nasqi Yasri ma'a Mawāḍi' al-Kutub al-'Arabiya (Classification of Science with Alphabetical Index)* that has not referred to any classification scheme. The techniques and methods employed in organization of the subjects have been extremely different from classification schemes that have been in existence like DDC, LCC, or UDC. The following two tables, Table 3 and Table 4, show the Islamic classification scheme compiled by 'Ush.

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[43] Z. Khurshid, "Arabic Script Materials", p.75.
[44] *Ibid.*, p.77.

Table 3: The first summary divisions of 'Ush's Islamic classification scheme

Notations	Subjects
1,	Koran book – Readings-Explanation of Koran
2,	Explanations (Tafsir)
3,	Explanation of Traditions
4,	Traditions
5,	General Works on Theology (Tawhid)
6,	Other Kalam and Aqaid (Scholastic Theology)
7,	Works on Fiqh and Usul
8,	Ibadat (Ordinances of divine worship)
9,	Islamic Law
10,	Endowments, Legal opinion, Other Subjects
11,	Islamic Sects
12,	Sufism
13,	Non Islamic Religion

Table 4: The second summary divisions of 'Ush's Islamic classification scheme

Notations	Subjects
1,	Koran book – Readings-Explanation of Koran
1 -1	Koran words and verses, Indexing
1 - 2	Koran and Translations
1 - 3	History of Koran
1 - 4	Language of Koran
1 - 5	Reading, Form of Koran book
1 - 6	Koran Intonation
1 – 7	Explanation of Koran, Introductions: The Reveal and descend
1 - 8	Other Koran Studies

2. Iran

Most of libraries in Iran have used DCC as their classification scheme. As in the other Islamic countries, the libraries in Iran have also paid attention to the problems and points related to the specific local needs. This is in line with Iraqi's view that sections related to Iran and the Islamic world have not been described with enough detail in the DDC.[45]

In 1975, the Institute for Research and Planning in Science and Education has published an Islamic classification scheme entitled *Islam: Dewey Decimal Classification and Relative Index*. The work in English has been accomplished by Ahmad Taheri Iraqi. It is not only a mere

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[45] A. T. Iraqi, *Dewey Decimal Classification and Relative*...p. iii.

expansion but also a broad revision and more of a renovation of what has already existed in the DDC 18th edition at the time. Furthermore, in 1993, he also has arranged the same topic in Persian entitled *Dewey Decimal Classification: Islam (Radah bandi-I duhadih-I Diwai-I: Islam)*, third edition.[46] For the latter, he has not provided index like the previous work. The following Table 5 illustrates the first summary divisions of Islamic classification scheme employed in Iran based on Iraqi's work (1975).

Table 5: The first summary divisions of Islamic classification scheme employed in Iran

Notations	Subjects
297	Islam
297.1	Qur'an (Koran)
297.2	Hadith
297.3	Fiqh and Ushul (Islamic Law)
297.4	Kalam and 'Aqa'id (Scholastic Theology)
297.5	Islamic Sects and Religions
297.6	Islamic Ethics
297.7	Manners and Customs
297.8	Sufism and Mysticism
297.9	Islamic History and Geography

3. Pakistan

Most of the libraries in Pakistan have adopted the DDC for the organization of their collection.[47] Khalid and Mahmud also informed the same report when they surveyed 19 out of 23 university libraries in Pakistan; they more commonly used DDC as their classification scheme. Of the 19 libraries, 17 (89 per cent) use a single classification scheme and 2 (11 per cent) use combined schemes. Of the 17 using a single scheme, 16 use DDC while 1 uses another. The 2 using combined schemes have adopted DDC as one of them.[48]

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[46] A. T. Iraqi, *Dewey Decimal Classification: Islam*, 3rd edition (Tehran: National Library of the Islamic Republic of Iran, 1993), p.1.

[47] M. Shafi, *Expansions of Dewey Decimal Classification*, p.1.

[48] H. M. Khalid and K. Mahmood, "Cataloguing Practice in University", p.159.

In his several papers, Syed Jalaluddin Haider says that the classification schemes produced by Western are inadequate for classification of books on Islam and other Oriental topics. Just pick up an example, when he makes recommendations for Pakistan National Bibliography, he writes as, "DDC system adopted the Bibliography is inadequate for classification of books on Islam and other Oriental topics".[49] In the same way, the National Library of Pakistan also prefers the DDC for Islam and other related Oriental topics. However, the classification does not help the institution in maintaining uniformity because of use of different class numbers for the same subjects in various editions.[50]

Responding to the DDC's shortcomings and insufficiencies, Mohammad Shafi has compiled the expansion of DDC in his work entitled *Expansions of Dewey Decimal Classification Relating to Oriental Topics*. The work has been intended to develop in respect of certain oriental and Pakistani topics since there has been a growing need for the expansion of the DDC relating to some topics particularly Islamic knowledge.[51] In compiling the expansion, he has followed strictly the DDC techniques and methods. The notation has been purely numerical throughout the expansion and the use of alphabet deliberately has been avoided in order to maintain the international character of the scheme. By this way, he has hoped that the scheme would meet the need for the proper arrangement of various types of collections of books on oriental topics in small as well as big libraries in Pakistan and abroad.[52] The following Table 6 shows the first summary divisions of Islamic classification scheme compiled by Shafi.

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[49] S. J. Heider, "The Pakistan National Bibliography: An Historical and Critical Study", in *International Cataloguing and Bibliographic Control*, Vol. 27, No. 3, 1998, p.56.

[50] S. J. Heider, "The Pakistan National Bibliography p.56.

[51] M. Shafi, *Expansions of Dewey Decimal Classification*, p.i.

[52] *Ibid.*, p.ii.

Table 6: The first summary divisions of Islamic classification scheme
employed in Pakistan

Notations	Subjects
297.	Islam
297.1	Quran
297.2	Traditions (Hadith)
297.3	Islamic Jurisprudence: Fiqah
297.4	Kalam: Scholastic (Doctrinal) Theology
297.5	Devotional and Practical Theology
297.6	Sufism
297.7	Islamic Ethics
297.8	Islamic Sects
297.9	Islamic History

4. Indonesia

Based on visiting to some university libraries in Java, Sumatra, and Kalimantan (Borneo) few years ago, the author found that all of them have used DDC to classify their collections. Some of them especially Islamic universities both state and private have used adaptations and expansions of DDC in organizing Islamic materials. Some have still referred to DDC in any way, without using both adaptations and expansions. The different treatment in classifying Islamic sources is based on different needs in developing Islamic subject strength between public and Islamic university.

The emergence of Islamic classification scheme in Indonesia has long history to record. Here is just mentioned the most important decision pertaining to decree between Ministry of Religion Affair and Ministry of Education, no: 159/1987 and no: 0543C/U/1987 regarding adapted and expanded DDC in Islam section.[53] The decree emerged to respond in which the compilers of DDC inadequately treat in Islamic knowledge. Just as known, Islam is only provided with notation 297.

To provide Islamic knowledge in more detail, the notation 297 was changed to notation of 2 X 0 related to Islam in general. The following Table 7 provides the first summary divisions of Islamic

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[53] T. Septiantono and U. Sidik (eds.), *Dasar-dasar Ilmu Perpustakaan dan Informasi* (Yogyakarta: Jurusan Ilmu Perpustakaan dan Informasi, Fakultas Adab IAIN Sunan Kalijaga, 2003), p.180.

classification system recommended in Indonesia.

Table 7: The first summary divisions of Islam classification used in Indonesia

Notations	Subjects
2 X 0	Islam (general)
2 X 1	Qur'an and related subjects
2 X 2	Hadith and related subjects
2 X 3	'Ilm Kalam and 'Aqaid
2 X 4	Fiqh (Islamic Law)
2 X 5	Moral and Tasawuf
2 X 6	Social and Culture
2 X 7	Philosophy and its Development
2 X 8	Heresies and Sects
2 X 9	History, Islam, and Modernity

5. Malaysia

Based on research conducted by Khalid and Mahmud (1997), 6 out of 7 university libraries in Malaysia (86 per cent) most frequently used LCC as their classification. Of the 6 university libraries, 4 (67 per cent) use a single scheme and 2 (33 per cent) use combined schemes. Of the 4 using a single scheme, all have adopted the LCC. The 2 using combined schemes have adopted LC as one of them.

All of these university libraries used LCC subclass BP in processing their Islamic subject collection. However, the Cataloging and Arabic Processing Department at International Islamic University Malaysia (IIUM) Library expanded number BP158 of the LCC Subclass BP to cover some subjects of Islamic Law.[54] According to survey conducted by Shawabikah, of four university libraries in Malaysia considered providing adequate collections for Islamic studies, only IIUM library has done on expansions of LCC Subclass BP. The library developed an expansion for IL to help catalogers classify legal subject matters that have no places in Subclass BP.[55]

The following Table 8 shows the first summary divisions of Islamic classification scheme mostly used by university libraries in Malaysia.

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[54] Y. A. I. Shawabikah, *Library of Congress Classification*, p.79.
[55] *Ibid.*, p.82.

Table 8: The main classes of Islam in Subclass BP

Notations	Subjects
BP1-68	Form and facet subdivisions
BP70-89	Biography, Prophet Muhammad and Islamic literature
BP100-134	Sacred books, Quran
BP135-136.9	Hadith literature. Tradition. Sunna
BP140-157	Islamic law
BP160-173.2	General works on Islam, Theology. Works against and in defense of Islam. Islam and other religions
BP173.25-173.77	Islamic sociology
BP174-187	Practice of Islam
BP188-189	Islamic religious life (Descriptive works)
BP190.5.A-Z	Topics not otherwise provided, A-Z
BP191-253	Branches, sects and modifications
BP300-420	Bahai faith
BP500-610	Theosophy, Anthroposophy and other beliefs and movements

E. Some Points to be Highlighted

There are some important points to be highlighted in terms of study discussed earlier. First, most of the libraries in Islamic countries have employed DDC in organizing their collections. The Islamic countries' libraries that have used it are Pakistan, Saudi Arabia, Iran, and Indonesia, while LCC in Malaysia has been the most widely employed at university libraries.

Furthermore, all of the Islamic countries' libraries realize that the classification schemes produced Western scholars have some deficiencies and insufficiencies. To surmount the obstacles, they have expanded and adapted the existing classifications to produce an Islamic classification scheme that could be implemented in accordance with their local needs. The author supposes that the local enthusiasm is one of causal factors why the libraries in Islamic countries could not successfully adopt an Islamic classification scheme uniformly used.

Finally, overall, the Islamic countries' libraries have used Islamic classification scheme in various uniformly unusable adaptations and expansions. This proves that each of them made considerable effort the Islamic classification scheme based on the local needs. However, they could not produce an arrangement of Islamic classification scheme internationally used.

F. Challenges

Some of the main DDCs' editors actually have realized various shortcomings the classification scheme that they have arranged. This is in line with Mitchell's statement in his paper that "sometimes, even with the optional devices provided, it is necessary for a country and/ or language program group to produce its own licensed expansion or adaptation of the classification to provide for local needs".[56]

One of main challenges facing the Muslim librarians and information scientists is how to create classification schemes suitable for Islamic material. Sardar takes into account that the problem of producing appropriate classification schemes is a little more demanding.[57] Nevertheless, to classify Islamic materials in a uniformly treated way is more and more difficult to surmount.

Just as mentioned earlier, there is the ideology in producing classification since organization of information and knowledge is an ideological activity. In this case, Sardar stated that although this is not normally recognized, it is precisely why the major classification schemes, such as Dewey Decimal, Universal Decimal, and Library of Congress, do not fit world-views other than that of western civilization.[58] Therefore, producing an Islamic classification scheme also comes out ideologically challenge.

Based on the survey findings of university libraries in three Islamic countries conducted by Khalid and Mahmood,[59] they conclude that there is great potential in building any kind of co-operative activities in the libraries at an international level. They state that chances of cooperation are bit reasonable because there is overall uniformity in the use of cataloguing tools in university libraries in three Islamic countries so that expectation for international bibliographic control seems to be coming true in this era. However, cooperation in using Islamic classification scheme for Islamic related subjects is still far from reality.

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[56] J. S. Mitchell, "Option in the Dewey Decimal Classification System", p.100.

[57] Z. Sardar, *Information and the Muslim*, p.147.

[58] *Ibid.*, p.148.

[59] H. M. Khalid and K. Mahmood, "Cataloguing Practice in University," p.164.

G. Concluding Remarks

The Muslim scholars take into account that Western classification schemes like DDC, LCC, and UDC provide inadequately treatment for Islamic knowledge. Moreover, they also note that the schemes have various shortcomings and deficiencies, so that the Islamic countries' libraries should make expansions and adaptations in accordance with their specific needs.

All of the Islamic countries' libraries have developed their own Islamic classification in which DDC, LCC, or UDC is the basis to build the adaptations and expansions. Three Islamic countries i.e. Iran, Indonesia, and Pakistan employ an Islamic classification scheme expanded and adapted from DDC in organizing their Islamic collections. While other Islamic countries, Malaysia and Saudi Arabia, use LCC to expand and adapt their own Islamic classification scheme. It proves that the three classification schemes i.e. DDC, LCC, and UDC could not meet the needs of Islamic countries' libraries in classifying Islamic resources.

The main reason why the Islamic countries' libraries make expansions and adaptations for the three classification schemes is because of some perceived problems on those classifications. The problems include Islamic studies, history, geography, language, literature, and romanization.

Finally, the possibility to employ uniformly the Islamic classification scheme at international level will face various complex challenges because each of Islamic countries' libraries had the different scheme among them. The following suggestions may be considered. First, the Islamic countries' librarians are supposed to be initiating to appoint a committee that aims to monitor the developments of the most widely used classifications, such as DDC, UDC, and LC. The committee may be named International Muslim Library Association, which arranges a special committee of the classifications. This special committee will comment on major revisions and suggest modifications of the classifications to meet the needs of the Islamic countries' libraries. It is responsible for proposing revision in a number of areas, just for examples, in Islamic studies and Arabic language. Referring to DDC, such a committee has been in existence in a number of countries.

In the United States, the Decimal Classification Editorial Policy Committee consisted mainly of American librarians; in the United Kingdom, Library Association formed the Library Association's Dewey Decimal Classification Committee; and Australia librarians also appointed a committee named the Library Association of Australia's Dewey Decimal Classification Liaison Committee.

Second, it is necessary to conduct collective research among academicians or experts in Library and Information Science coming from various Islamic countries and to design practical concepts pertaining to co-operative activities among the libraries at an international level. One of its aims is to develop an Islamic classification scheme that will be treated uniformly.

Third, we can no longer blame or criticize the three Western-produced classification systems. We are supposed to be aware that the classifications were initially designed for collection in Western libraries. They were expanded to meet collection growth in these libraries. Besides that, the problems do not occur in all fields. In the fields of sciences, technology, and social sciences, for instance, classification is treated in a same way everywhere in the world. For religion, language and literature, and history fields, we still find some problems and we indeed have to endeavor to resolve them. However, the latest editions of the classifications provided possibilities for expansions and adaptations based on the local needs. Just as mentioned earlier, these steps have done by some libraries in Islamic countries such as Malaysia, Indonesia, Iran, and Pakistan.

Lastly, just as mentioned earlier, a considerable problem in Islamic countries' libraries is how to accommodate the varying differences within diverse adaptations and expansions of Islamic scheme. Using term stated by Geibelmann,[60] the Islamic countries' libraries may be possible to have a new Islamic Hyper-Classification scheme that shows the subtle distinctions among all available Islamic classification schemes. However, this will make it necessary to overhaul the whole concordance every time a new classification scheme is

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[60] F. Geibelmann, "National Problems and International Cooperation in Classification", in *International Cataloguing and Bibliographic Control*, Vol. 26, No. 1, 1997, p. 23.

incorporated into the concordance. Therefore, it makes sense to create the relationships cruder and to indicate the degree of relevance of a concordance at each level in the classification.

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