Classification of Islamic literature in Pakistani libraries

A survey

Haroon Idrees
Islamic Research Institute, International Islamic University, Islamabad, Pakistan, and
Khalid Mahmood
Department of Library and Information Science, University of the Punjab, Lahore, Pakistan

Abstract
Purpose – The purpose of this paper is to draw an exact and accurate picture of classification problems being faced by libraries having a reasonable amount of collections on Islam. Different classification systems have been developed during the last two centuries to organize library materials. Where these systems provided libraries with better solution for organization of materials, the systems have also some limitations. Religious materials are one of the areas where these systems could not satisfy a reasonable number of libraries. The libraries that have rich collections on Islam are also facing such problems. This study has been conducted with the aim of addressing this problem.

Design/methodology/approach – The study comprises a precise review of literature relevant to this problem, along with the collection and analysis of data from such libraries from all the main cities of Pakistan. The data have been collected using the interview technique.

Findings – The review of literature and empirical data collected for this study show that the libraries are facing problems regarding the classification of materials where there are rich collections on Islam. The standard classification systems have not provided proper place and enumeration to Islamic topics in their schemes. There is no standard or uniform practice among the libraries to classify materials on Islam. Different libraries are using different systems, which has resulted placement of same materials at different locations. There is no coordination among libraries having rich collections on Islam for some common plan of action to resolve the problem in hand. No work on automated classification has been done in Pakistan so far and this is the area that needs working on in the future.

Research limitations/implications – The paper focusses on materials in libraries in one country only, however highlights issues relevant to other Islamic countries in organizing such materials.

Originality/value – The paper discusses an area of professional concern that has been discussed widely in Islamic countries, but only in a limited fashion outside of Islamic countries. Thus the paper should be of interest to researchers and practitioners interested in cataloging theory.

Keywords Cataloging, Classification schemes, Islam, Pakistan

Paper type Research paper

Introduction
The library is an organization that has played a vital role in the preservation and transmission of human knowledge from one race to another race and from one community to another. Libraries acquire different types of materials, process them, arrange them and make them available to the library users at their ease. Classification plays a significant role in the organization, physical arrangement, access and retrieval of the library materials. Different standard classification systems, e.g. DDC, LCC, UDC, CC and BC have been developed for this purpose. Most of these systems have been developed by western authors. The authors were of such a background that they provided sufficient provisions to the fields of western knowledge, but these schemes lack adequate room for eastern/oriental fields of knowledge, languages and literature.
Libraries that have a reasonable amount of literature on Islam and its related disciplines are facing problem, while using above-mentioned classification systems to classify and arrange the materials in such a way that could help and support the library users effectively and efficiently. Reason to this problem is the unavailability of a suitable classification system, which may cover all aspects of Islamic literature comprehensively. For example, DDC, the most widely used library classification scheme throughout the world (Chan, 1981) has provided only one notation out of 1,000 for Islam, i.e. 297, whereas almost 70 notations (220-289) have been specified for Christianity. This notation (297) has been provided with further extension, but that is insufficient and inconvenient for libraries that have rich collections on Islam. On the other hand, this fact cannot be denied that literature is being produced very extensively on Islam and its different aspects. Moreover, many new disciplines and topics are emerging in the body of knowledge of Islamic studies. This has created a substantial problem of classification for libraries that have built the collections on Islam at length. This study aims to draw an exact and accurate picture of classification problems being faced by libraries having a reasonable amount of collections on Islam. The effort has been made to discover the classification practices of such libraries, their ways to handle this problem and their level of satisfaction with classification systems. The librarians have also been consulted to get their opinion for the possible solution of the problem and its implementation.

Objectives and methods
This study was designed to achieve the following objectives:

1. To draw an accurate picture of the classification problems being faced by the libraries that have reasonably good collections on Islam.
2. To know classification practices of such libraries to overcome the problem.
3. To discover satisfaction level of the libraries with presently adopted classification systems.
4. To know the opinion of librarians of such libraries regarding the possible solution to the problem.

Literature relevant to the problem was collected and reviewed so that the better understanding of the problem could be developed and areas of exploration be found. The phenomenon is of social nature and there are not much quantifiable variables involved in this study. The problem was also related to exploration of subjective aspects of human experience. People perception of the potential solution of the problem was also to be found. Therefore, it was considered that the qualitative methods would be a better option for this study rather than the quantitative methods as indicated by Powell and Connaway (2004, p. 59). Interviewing technique for data collection was selected, keeping in view its benefits and suitability as mentioned by Gorman and Clayton, i.e.

- immediacy;
- mutual exploration;
- investigation of causation;
- personal contact; and
- speed.
There are three types of interview:

1. structured;
2. semistructured; and

Semistructured interviewing was selected. A structure of interview was prepared, but
was not strictly observed. New ideas or concepts evolved during the interviews were
also incorporated. Wording of questions was as per environment and circumstances. A
sample of 40 librarians from all major cities of Pakistan was drawn, while 35 of them
were successfully interviewed. Despite repeated efforts, five subjects could not be
contacted and made available for interview.

Review of literature
The Muslims have been fond of and attracted towards establishing libraries since early
periods of their history, even before the invention of printing press when preparation of
multiple copies was not an easy job. The library of Al-Sahib Ibn Ibad during the fourth
century of alhijrah, had a collection of 6,200 books, of which catalog was compiled in
ten volumes. Al-Aziz Fatimid had a collection of 1.6 million books in his library
(Dohaish, 1986). The establishment of world fame Darulhikma library during the
Abbasid era, Khazainulqusoor during Fatimid period with a collection of 1.6 million
books and Hakam II’s library with a collection of 400,000 books in Spain are
remarkable examples. This trend of public and many private libraries can be seen
throughout the Muslim history (Siddiqui, 1986, p. 36). Currently, a huge amount of
publishing and emergence of new topics in Islamic studies have been evidenced. When
a search on the books on Islam was made from an online bookseller, Amazon (2008), the
following data appeared as a result:

- Books published since September, 2001 to date were 50,436.
- Books published since September, 2002 to date were 42,185.
- Books published since September, 2003 to date were 36,523.
- Books published since September, 2004 to date were 26,370.
- Books published since September, 2005 to date were 18,631.
- Books published since September, 2006 to date were 9,858.

Brill (2008), one of the renowned publishers based in Leiden, The Netherlands is
currently publishing 20 journals on Islamic studies. They have published 39 book
series, 219 reference works, including world fame Encyclopaedias of Islam and Quran,
19 e-publications and 37 yearbooks on Islam. Currently available 406 out of 920 titles
on Islam have been published after 2001. This is noteworthy that all Brill publications
are thought to be research oriented. A search on the books available on Islam at Barnes
and Noble (2008), also an online bookseller, came with a result of 12,212 titles. Wide
ranging publications of many publishers in the Arab and other Muslim countries on
Islam are other than this. These data show that there is an extensive demand and
supply of books on Islam.

Ibrahim (1981, 1982), Rizwi (1975), and S.J.A. Rizwi (1996), Khan (2004), the devisers of
standard and internationally known library classification systems were from western
or non Muslim countries. They were of such background that they had either or both of two limitations. One, very limited awareness of the depth, variety and wide range of Islamic disciplines and literature being published on Islam. Second, they had some sort of bias. Therefore, they provided very limited space for Islam and organization or hierarchy of notations is also not proper. Example of DDC has been quoted where a wide space has been allocated to Christianity and a very limited space has been designated to Islam and other religions of the world. Figure 1 also supports this fact, where in the start; a very limited approach towards Islam was adopted. Later, it was evolved slowly, although it is still not comprehensive.

In response to the shortcomings of standard classification systems, many efforts have been made to solve the problem. These efforts are of three types. Some folks have made expansions in the given notation for Islam in DDC, i.e. 297. Shafi (1962), Hassan (1973), Shaukkat (1970), Qaisar (1974), Ibrahim, (1981, 1982), Riazuddin (2002), Eraqi (1985), TEBROC (1971) and Khan (2004) expansions are examples of this type of work. Efforts were also made to get some of these expansions incorporated in DDC, but they could not be successful. Some others amended the original organization of DDC’s class of religion and they used the notations for Islam, which were originally allocated to Christianity. Dr Shaniti (1960) of Egypt, King Abdul Aziz University of Saudi Arabia (1977), Gondal (n.d.) and Sabzwari (2007) from Pakistan used 210-260 and Quaid-e-Azam Library (n.d.) from Pakistan used 220-280 classes for this purpose. Indian Institute of Islamic Studies (1974) made the same type of amendments in UDC. The third type of works is that, which were done independently and they resulted either in the form of a classification system, i.e. Labhu Ram (n.d.), McGill University and Weryho (1979) as quoted by Gacek (2008), Islamic Research Institute (n.d.), Rehman et al. (2003), or provided a framework for the development of a system as did Sardar (1979). Some indigenous expansions and schemes have been given in Tables I-V for an example.

Sardar has invented a framework for the development of a scheme as per given in Table V.

The author used capital alphabets for main classes and small alphabets for subclasses. Pre-main class includes the pre Islamic religions, i.e. pre-Judaic religions, Judaism and Christianity. Main class includes 21 subclasses related to Islam and different relevant fields of knowledge. Post main class includes the minority views, i.e. Shia’ism, Ismailis, Bah’ism, Quadianism, etc., contemporary philosophies, i.e. secularism, materialism etc. and common attributes that include the common terms and can be synthesized with other main classes. While the auxiliary schedules include:

• time;
• geographical subdivisions;
• languages; and
• bibliographic form division.

Some authors have mentioned the problem and shortcomings of the standard systems with some analysis and comparison and have indicated for the further work at some good level in this regard. These authors are Chishti (1978, pp. 510-55), Bajwa (1969), Hina Khan (1999), Usmani (1982) and Sabzwari (1982).

Results and discussion
Results of data collected through interviews from the library practitioners, serving the libraries with collections on Islam are being presented in this section.
Type of libraries
In total, 35 libraries participated in the study. Academic libraries were in a majority (23, 66 percent). Other libraries included six special libraries (17 percent), five public libraries (14 percent) and a national library (3 percent). Frequency and percent statistics of the data have been shown in Table VI. The academic libraries included universities’ central, institutional and seminar libraries (18; 78 percent), in which 16 were public sector universities and two were private sector universities. Three were madrasa libraries (Religious schools) (13 percent) and two were college libraries (9 percent).

Total library collection and collection on Islam
There were book collections in different sizes in the participant libraries. These collections started from a minimum range of 8,000 and went up to a maximum of 500,000. There was only one library with a collection of less than 10,000 (3 percent). The libraries having collections between 10,000 and 29,999 were ten in number (29 percent), seven libraries (20 percent) had collections between 30,000 and 49,999. The libraries with collections between 50,000 and 99,999 were three (9 percent). The libraries with collections between 100,000 and 200,000 were ten (29 percent). Four libraries (11 percent) had collections of more than 200,000 (Table VII).

<table>
<thead>
<tr>
<th>Class no.</th>
<th>Original in DDC XVI</th>
<th>Proposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>297.13</td>
<td>Oral traditions</td>
<td>Science of Hadith</td>
</tr>
<tr>
<td>297.2</td>
<td>Doctrines and dogmas</td>
<td>Kalam</td>
</tr>
<tr>
<td>297.211</td>
<td>Allah</td>
<td>Tawhid</td>
</tr>
<tr>
<td>297.3</td>
<td>Forms of worship</td>
<td>Devotional and practical theology</td>
</tr>
<tr>
<td>297.38</td>
<td>Religious rites and ceremonies</td>
<td>Shifted to 297.31</td>
</tr>
<tr>
<td>297.5</td>
<td>Morals, ideals, duties, fast, alms giving</td>
<td>Used for morals and ideals, duties, fast and alms giving shifted to the class of devotional and practical theology, i.e. 297.3</td>
</tr>
<tr>
<td>297.6</td>
<td>Religious organization and leaders</td>
<td>Muslim movements</td>
</tr>
</tbody>
</table>

Qaisar’s proposed alterations in DDC XVI (1974)

Table II.
Scheme devised by Rehman et al. (2003)
## Classification of Islamic literature

### Table III.
Scheme devised by Gondal (n.d.)

<table>
<thead>
<tr>
<th>Sr.</th>
<th>Notation</th>
<th>Class description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>210</td>
<td>Islam and Islamic studies</td>
</tr>
<tr>
<td>2.</td>
<td>210.1-9</td>
<td>Standard subdivisions</td>
</tr>
<tr>
<td>3.</td>
<td>211</td>
<td>Philosophy and ideologies</td>
</tr>
<tr>
<td>4.</td>
<td>212</td>
<td>Islam and religions of the world</td>
</tr>
<tr>
<td>5.</td>
<td>213</td>
<td>Islamic morality</td>
</tr>
<tr>
<td>6.</td>
<td>214</td>
<td>Islam and other topics</td>
</tr>
<tr>
<td>7.</td>
<td>215</td>
<td>Sacred days, places, worships and shrines</td>
</tr>
<tr>
<td>8.</td>
<td>216</td>
<td>Islamic movements</td>
</tr>
<tr>
<td>9.</td>
<td>217</td>
<td>Propagation and spreading Islam</td>
</tr>
<tr>
<td>10.</td>
<td>218</td>
<td>Islamic literature</td>
</tr>
<tr>
<td>11.</td>
<td>219</td>
<td>Islamic biographies</td>
</tr>
<tr>
<td>12.</td>
<td>220</td>
<td>Quran and Quranic studies</td>
</tr>
<tr>
<td>13.</td>
<td>230</td>
<td>Hadith and Hadith studies</td>
</tr>
<tr>
<td>14.</td>
<td>240</td>
<td>Jurisprudence and studies</td>
</tr>
<tr>
<td>15.</td>
<td>250</td>
<td>Islamic government (Islamic organizations)</td>
</tr>
<tr>
<td>16.</td>
<td>260</td>
<td>Beliefs and sects</td>
</tr>
<tr>
<td>17.</td>
<td>270</td>
<td>Christianity</td>
</tr>
<tr>
<td>18.</td>
<td>280</td>
<td>Other religions</td>
</tr>
</tbody>
</table>

### Table IV.
Expansions devised by Eraqi (1985)

<table>
<thead>
<tr>
<th>Sr.</th>
<th>Notation</th>
<th>Class description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>297</td>
<td>Islam</td>
</tr>
<tr>
<td>2.</td>
<td>297.01-9</td>
<td>Subdivisions</td>
</tr>
<tr>
<td>3.</td>
<td>297.1</td>
<td>Qur’an</td>
</tr>
<tr>
<td>4.</td>
<td>297.2</td>
<td>Hadith</td>
</tr>
<tr>
<td>5.</td>
<td>297.3</td>
<td>Fiqh and Usul (Islamic law)</td>
</tr>
<tr>
<td>6.</td>
<td>297.4</td>
<td>Philosophy and beliefs</td>
</tr>
<tr>
<td>7.</td>
<td>297.5</td>
<td>Islamic sects and religions</td>
</tr>
<tr>
<td>8.</td>
<td>297.6</td>
<td>Islamic ethics</td>
</tr>
<tr>
<td>9.</td>
<td>297.7</td>
<td>Manners and Customs</td>
</tr>
<tr>
<td>10.</td>
<td>297.8</td>
<td>Sufism and mysticism</td>
</tr>
<tr>
<td>11.</td>
<td>297.9</td>
<td>Islamic history and geography</td>
</tr>
</tbody>
</table>

### Table V.
Framework devised by Sardar for a scheme

<table>
<thead>
<tr>
<th>Sr.</th>
<th>Class description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Pre-main class</td>
</tr>
<tr>
<td>2.</td>
<td>Main class</td>
</tr>
<tr>
<td>3.</td>
<td>Post main class</td>
</tr>
<tr>
<td>4.</td>
<td>Auxiliary schedules</td>
</tr>
</tbody>
</table>

### Table VI.
Types of libraries

<table>
<thead>
<tr>
<th>Rank</th>
<th>Type of library</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Academic</td>
<td>23</td>
<td>66</td>
</tr>
<tr>
<td>2.</td>
<td>Special</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>3.</td>
<td>Public</td>
<td>5</td>
<td>14</td>
</tr>
<tr>
<td>4.</td>
<td>National</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>
There were different sizes of collections on Islam in the participant libraries. The minimum collection on Islam was 2,000 and maximum was 150,000. There were five libraries with collections of less than 10,000 (14 percent). The libraries that had collections between 10,000 and 29,999 were 20 (57 percent). The libraries having collections between 30,000 and 49,999 were three (9 percent). There were four libraries with collections between 50,000 and 99,999 (11 percent). The libraries with collections of over 100,000 were three (9 percent) (Table VIII).

In the 35 libraries, of which data were collected the total collection was 3,699,000. The average per library/mean was 105,685.71. The collection on Islam in these libraries was 1,053,000, with a mean of 30,085.71, while a collection of 2,646,000 volumes was on other than Islamic topics. The percentage of collection on Islam in the total collection was 28.47 percent. The summary of average collection per library is shown in Table IX and ratio between collection on Islam and other collection is displayed in Figure 2.

<table>
<thead>
<tr>
<th>Library collection</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;10,000</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>10,000-29,999</td>
<td>10</td>
<td>29</td>
</tr>
<tr>
<td>30,000-49,999</td>
<td>7</td>
<td>20</td>
</tr>
<tr>
<td>50,000-99,999</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>100,000-200,000</td>
<td>10</td>
<td>29</td>
</tr>
<tr>
<td>&gt;200,000</td>
<td>4</td>
<td>11</td>
</tr>
</tbody>
</table>

**Table VII.**

<table>
<thead>
<tr>
<th>Library collection</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;10,000</td>
<td>5</td>
<td>14</td>
</tr>
<tr>
<td>10,000-29,999</td>
<td>20</td>
<td>57</td>
</tr>
<tr>
<td>30,000-49,999</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>50,000-99,999</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>≥100,000</td>
<td>3</td>
<td>9</td>
</tr>
</tbody>
</table>

**Table VIII.**

<table>
<thead>
<tr>
<th>Library collection</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total library collections</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Collection on Islam</td>
<td>35</td>
<td></td>
</tr>
</tbody>
</table>

**Table IX.**

<table>
<thead>
<tr>
<th>Collection</th>
<th>n</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total collection</td>
<td>3,699,000</td>
<td>35</td>
</tr>
<tr>
<td>Collection on Islam</td>
<td>1,053,000</td>
<td>35</td>
</tr>
</tbody>
</table>

**Figure 2.**

Ratio between collection on Islam and collections other than Islam
Classification of Islamic literature

Classification schemes in use

The libraries, included in the study were using various classification schemes and there was no uniformity among the libraries in this regard. A total of 21 (60 percent) libraries were using single scheme, whereas 14 libraries (40 percent) were using either multiple schemes or the local expansions along with the main scheme. Of 21 libraries, using single scheme, 13 were using Dewey Decimal Classification and eight were using indigenous schemes for classification of materials on Islam. Four libraries were using Quaid-e-Azam Library classification (QALC) scheme, two were using their in-house developed schemes, one was using Shaukkat’s and another was using Shafi expansions in DDC.

The 14 (40 percent) libraries that were using multiple systems can be subdivided into four categories. One group, comprised of five libraries was using Shafi expansions with DDC. Second group of these libraries, two in number, was using QALC along with DDC. Two libraries were using their own expansions with DDC. One library was using Shaukkat expansions with DDC. One library was using more than two systems. These systems include DDC, Shafi expansions, Gondal and Labhu Ram schemes.

The data collected from the libraries of Pakistan that have rich collections on Islam, shows that DDC is the only standard system which is being used by these libraries. Therefore, a brief comparison between indigenous expansions and DDC has been presented in Figure 1. This figure shows that in the early editions of DDC (Dewey, 1951), until the 16th edition (Dewey, 1958), only one notation was given for Islam without any further expansions and even given heading was Mohammedanism rather than Islam. In the later editions, the heading of Islam was adopted and further extension, standard subdivisions and number building instructions were included. In the 21st (Dewey, 1996) and 22nd (Dewey, 2003) editions, some radical expansions within notation 297 were made, which made the notation too lengthy. The surveyed libraries still think these expansions are not sufficient as local schemes and expansions have provided with more notations multiple times.

Suitability of classification systems

When the participants were asked the question whether the classification schemes were serving the purpose of classification adequately regarding library collection on Islam, the following was the response of those 23 who responded this question:

A dominant majority of the respondents, 20 (87 percent) was of the view that standard classification systems did not serve the purpose of classification adequately in library with rich collection on Islam. Two (9 percent) of them said that the standard systems were fulfilling needs, but, sometimes they felt problems. Only one (4 percent) said that the latest edition of DDC serves the purpose adequately. Talking about the locally developed classification systems, six out of 15 (40 percent) said that the local classification systems serve the purpose of classification properly, while nine (60 percent) did not agree with them as they were dissatisfied from these systems. This is noteworthy that five out of those six who were satisfied with local systems, said that there was a need for further work.

When the problems, shortcomings and inadequacies being faced in classification of Islamic literature were asked the responses were as follows:

- All respondents, except one, agreed that the standard classification systems had provided very limited and insufficient space for Islam.
- This was also agreed by all participants, except one that the topics of Islamic studies had not been comprehensively covered by standard classification systems.
Some participants said that the devisers of standard classification systems were biased, so they did not provide proper place to Islam in their systems.

Some respondents were also of the view that standard classification schemes had their own interests and they had least interest in Islamic literature, so they did not care how much knowledge was expanding in Islamic studies and how it should be catered in their schemes.

The respondents also mentioned that some times, using DDC, they wanted to include the book in Islamic collection, but, due to unavailability of number, they were compelled to classify it in some other class.

Participants also mentioned their concerns about lengthy notation, using DDC.

Some of the respondents said that the devisers of standard classification systems had such a background that they were not aware of structure, depth and variety of Islamic knowledge. So, they could not give proper place to Islam in their systems.

Regarding indigenous systems, the participants said that there was no standardization or uniformity in these systems.

Participants also mentioned that indigenous systems had no revision policy, so they were facing problems in classification of materials on newly evolved topics.

**Solution to the problems in classification of Islam**

The respondents, 35 in number, provided the following suggestions to resolve the problems of classification of materials on Islam. Figure 3 shows the summary of proposed solutions. Some of the participants suggested more than one option:

- A majority of the respondents (22, 63 percent) suggested that a new and comprehensive classification scheme should be devised for Islam. While 13 (37 percent) were in the favor of amendments and expansions in either standard or indigenous classification schemes, mainly in DDC. The breakdown of suggestions of the participants in favor of amendments and expansions has been given in the following lines.

- A total of 11 respondents were simply of the view that the amendments and expansions should be made in standard classification systems.

![Figure 3. Summary of proposed solutions for classification of materials on Islam](image-url)
• Three suggestions were in the favor of opting any of the local schemes or expansions as base and more work to be done in same direction for improvement.
• Four participants suggested for up gradation and more work on QAL scheme.
• Two were also of the view to develop a scheme locally and sending it for inclusion in DDC in main schedule or as addenda.
• One participant proposed to form a recognized committee with the coordination and approval of DDC, which may prepare a scheme and send it for incorporation.

Expansion, notation and placement in standard systems
The participants, who were of the view of amendments and expansions in existing schemes were asked whether the expansion in standard classification system, i.e. DDC as mentioned by them, should be made within originally designated notation, 297 or some other notations, e.g. designated for Christianity should be used. Seven out of 12 participants (58 percent) suggested to use alternative notations to broaden the base, while four (42 percent) were in favor of using the same notation. The argument in the favor of using the same notation was to maintain uniformity worldwide. There were some interesting arguments in the favor of alternative notations, like this practice being a source of avoiding Muslims’ inferiority complex. The other arguments were inclusive of providing some wideness and more accommodation and placement along side avoiding lengthy notations.

Incorporation of amendments and expansions in DDC
When the participants were asked whether the expansions could be included and incorporated successfully in DDC or not, the five were optimistic that DDC will accept expansions to be incorporated. Four were pessimistic in this regard. Four thought that the expansions could be incorporated if our viewpoint and stand would be solid and strong. Two said they should incorporate them if they were not biased, as they claim and preach to be. Two stated if they incorporate, well; but if they do not, no problem; we can use them at our own in our libraries. One said that they had not incorporated such expansions, despite the efforts in past, but, circumstances had got changed, so they would incorporate them. One of the participants proposed to get QAL classification scheme incorporated in DDC and if they do not do the same, it may be published and marketed for local use. When QAL people were asked whether they made an effort for incorporation of their scheme, their reply was, no. The reply of QAL to the question whether they marketed their scheme, was also negative. Nevertheless, they were open to all and whoever demanded for this scheme, they provided it to him. Four participants mentioned different practices and being no uniformity among the libraries to classify materials on Islam. They pointed out the need for a uniform practice in this regard.

An independent and comprehensive scheme for Islam
In this part, the data collected on an independent and comprehensive scheme for Islam have been analyzed.

Variety, depth and capacity of literature being produced on Islam. The question was asked whether there was such a variety, depth and capacity in Islamic topics and the literature was being published in such a volume that an independent classification scheme was a realistic need of the time. A dominant majority of participants were of
the view that there was such a variety, depth and capacity in the topics of Islamic
studies and literature was being published in such a volume that a new and
comprehensive scheme for Islam should be developed. They thought the existing
standard and local both schemes did not fulfill the needs of their collection on Islam
properly and adequately. One was of the view that the current needs were although
being fulfilled, but keeping the future needs in view, we should develop such a scheme.
Only one said that there was no need for such a scheme and current edition of DDC
fulfilled the classification needs of library materials on Islam.

Technical possibility of developing a scheme on Islam. In response to the question
whether developing an independent comprehensive scheme on Islam was possible, all
respondents replied, yes it was possible. However, two said that the process was
lengthy and would take long time.

Guiding literature for developing a scheme on Islam. All the interviewees claimed
that the literature was available. Five suggested that the guidance should be taken
from the indigenous schemes, while four said that the guidance should be taken from
standard classification systems.

Implementation of an independent scheme on Islam. In reply of a question, regarding
practical implementation of an, independent and comprehensive classification scheme
for in the presence of materials in the library on topics other than Islam, 20 participants
responded. A majority, 13 (65 percent) said that it could be done without any difficulty
as a number of libraries had already experienced a practice of multiple systems. Rest of
the respondents came with a distributed opinion. Three respondents (15 percent) said
that the implementation of such a scheme was possible, but was very difficult. Two
participants responded that such a scheme could not be implemented, so, there should
be only one scheme for a library. One respondent said that such a scheme could be
implemented easily if the notation was different from the other scheme. Another
opinion was to classify new books under this new scheme, while previous collection
may remain according to previously used system.

Who should work to devise a scheme? The participants were asked who should take
an initiative to work on the development of new, independent and comprehensive
classification scheme on Islam or making amendments and expansions in existing
standard classification systems. Seven respondents were of the view that a committee
comprising library professionals and the scholars of Islamic studies should be formed.
Six thought that professional organizations and library schools should collaborate and
form a committee for this purpose. Three said that professional organizations should
take the responsibility of this work. Three were in the favor of some individual to come
forward and take this project and complete the work. Three said that a committee
should work with coordination of Organization of Islamic Conference (OIC). Two were
in the favor of collaboration of professional organizations and government to form a
committee and provide it patronage. One said that the National Library of Pakistan
should take responsibility and work on this issue. One was of opinion that this work
should be done by library schools.

Structure of the scheme
The participants were asked about the structure of the proposed new, independent and
comprehensive scheme for materials on Islam. A majority of respondents (15 out of 21,
71 percent) was found in the favor of enumerative, where the maximum possible
subjects are included in the scheme in a pre-coordinated approach. Six (29 percent)
Classification of Islamic literature

Conclusion
The review of literature and empirical data collected for this study show that the libraries are facing problems regarding the classification of materials where there are rich collections on Islam. The standard classification systems have not provided proper place and enumeration to Islamic topics in their schemes. There is no standard or uniform practice among the libraries to classify materials on Islam. Different libraries are using different systems, which has resulted placement of same materials at different locations. There is no coordination among libraries having rich collections on Islam for some common plan of action to resolve the problem in hand. No work on automated classification has been done in Pakistan so far. This is the area that needs to work on in the coming days. Guidance from OCLC initiatives, Wolverhampton Web Library (WWLib) and Japanese initiative of using Nippon decimal classification can be taken in this regard. There is a difference of opinions among library professionals regarding the solution to the problem. Different options to resolve the problem in hand are as follows: devising an independent and comprehensive scheme for Islam; amendments and expansions in standard classification schemes; and reviewing indigenous systems extensively and developing one system based on all of them. Majority of the respondents prefer to develop an independent and comprehensive scheme for Islam. This has been agreed that developing a comprehensive classification scheme for Islam is technically possible. This has also been revealed that the guiding literature for the development of such a scheme is also available. The library schools, professional organizations, national library of Pakistan and scholars of Islamic studies should join their hands to proceed towards the development of a classification system for Islam. The new scheme should comprehensively cover all the topics of literature being produced on Islam. There should be a proper enumeration and hierarchical relationship among topics and sub topics in this scheme. This scheme should be revised on regular basis, so that the new developments and emerging trends would be incorporated in this scheme. The editorial board of such a scheme should consist of LIS professionals and scholars of Islamic studies from different countries of Muslim World. The action plan in the broader perspective to resolve the problem
can be development of a comprehensive classification scheme for Islam as an outcome of higher study research at first step. At the second step, the scheme can be sent to different relevant libraries and scholars of Islamic studies to get their input. Later, it can be presented in a national or international conference to develop a consensus. At the third step, it can be presented to OIC to make it accepted in the Muslim world.

References
Dickinson, A.D. (1916), The Punjab Library Primer, University of the Punjab, Lahore.
Gacek, A. (2008), email message to authors, March.
Ibrahim, S. (1981), Dewey Decimal Classification Scheme’s Addenda for Islam, Dr Mahmood Hussain Library, Karachi University, Karachi (in Urdu).
Ibrahim, S. (1982), Dewey’s Classification Scheme: Criticism and Suggestions, Dr Mahmood Hussain Library, Karachi University, Karachi (in Urdu).


King Abdul Aziz University (1977), *Al-Tasnif al-Ashri*, The University, Jeddah.


Quaid-e-Azam Library (n.d.), unpublished classification scheme for Islamic materials, literature, regional literature, Pakistan, etc.


**Corresponding author**
Haroon Idrees can be contacted at: h.haroonidrees@gmail.com