



## RECONSTRUCTION OF THE DECLINE OF CLASSICAL ISLAMIC LIBRARIES DURING THE Umayyad DAULAH PERIOD (680-750 M)

Irva Yunita<sup>1</sup>, Siti Mutmainah<sup>2</sup>, Ella Oktaviani<sup>3</sup>

<sup>1</sup> UIN Raden Intan Lampung, <sup>2</sup> Pustakawan MAN 2 OKI, <sup>3</sup> Forum Literasi Lampung  
[irva@radenintan.ac.id](mailto:irva@radenintan.ac.id)<sup>1</sup>, [mut5063@gmail.com](mailto:mut5063@gmail.com)<sup>2</sup>, [Octavianiella5@gmail.com](mailto:Octavianiella5@gmail.com)<sup>3</sup>

)\* Corresponding Author, Email: [irva@radenintan.ac.id](mailto:irva@radenintan.ac.id)

Received: Agustus 2024; Accepted: Oktober 2024; Published: Desember 2024

### Abstract

History covers the journey of human life in filling the world's development from time to time. Every history has meaning and value, so that humans can make their own history and history shapes humans. This research aims to analyze how the decline of Islamic libraries during the time of the Umayyah leadership in the Islamic context moved away from text traditions and context. The text tradition is earlier than the context tradition, which can be traced through the Islamic religious tradition. To study or examine a religion, there are at least five forms of religious symptoms that need to be considered, including literary texts that provide teaching sources. Islamic libraries are part of an Islamic civilization that emerged and experienced development since the beginning of Islam, namely during the prophetic period, the Khulafa al-Rashidin era, and during the Islamic daulahs. If we look at it in a historical context, the development of Islamic libraries experienced a significant increase during the daulahs, so this article focuses on the development of Islamic libraries during the Umayyad Daulah era. This is considered important because apart from the caliphs at that time being directly involved or contributing greatly to the development of libraries, there were caliphs who contributed or had a big role in it, as well as the factors that caused the decline of Islamic libraries, so that this becomes interesting to study exploratively with a historical approach. The decline and vacuum in the Islamic world began with the fall of Muslim regions after physical war against their enemies, and also among the Muslim community itself. Apart from human factors, the destruction of Islamic libraries was also caused by natural phenomena, such as earthquakes. There needs to be a collective awareness for society to reconstruct their thinking that progress cannot be achieved without mastery of science.

Keywords: Islamic Library; Classical Period; Umayyah Dynasty

### **REKONTRUKSI KEMUNDURAN PERPUSTAKAAN ISLAM KLASIK PADA MASA DAULAH UMAYYAH (680-750M)**

### Abstrak

Sejarah mencakup perjalanan hidup manusia dalam mengisi perkembangan dunia dari masa ke masa. Setiap sejarah mempunyai arti dan bernilai, sehingga manusia dapat membuat sejarah sendiri dan sejarahpun membentuk manusia. Penelitian ini bertujuan untuk menganalisis bagaimana masa

127

doi: <http://dx.doi.org/10.24042/el-pustaka.xxxx.xxxxx>

Copyright © 2022 Author(s). This is an open access article under the CC BY-SA license

Website: <http://ejournal.radenintan.ac.id/index.php/elpustaka/index>

kemunduran perpustakaan islam pada masa pimpinan Bani Ummayah dalam konteks Islam beranjak dari tradisi teks dan konteks. Tradisi teks lebih awal dari tradisi konteks, yang dapat ditelusuri melalui tradisi agama Islam. Untuk mempelajari ataupun mengkaji suatu agama, maka paling tidak ada lima bentuk gejala agama yang perlu diperhatikan diantaranya adalah naskah-naskah lliteratur sumber ajaran. Perpustakaan Islam merupakan bagian dari sebuah peradaban Islam yang muncul serta mengalami perkembangan sejak awal Islam, yakni pada masa kenabian, masa Khulafa al-Rashidin, serta pada masa daulah-daulah Islam. Jika melihat dalam konteks historis, perkembangan perpustakaan Islam mengalami peningkatan yang signifikan pada masa daulah-daulah, sehingga tulisan ini memfokuskan pada perkembangan perpustakaan Islam pada masa Daulah Bani Umaiyyah. Hal tersebut dianggap penting karena selain para khalifah pada masa tersebut terlibat secara langsung atau berkontribusi besar dalam perkembangan perpustakaan, yang di dalamnya terdapat khalifah-khalifah yang berkontribusi atau punya andil besar di dalamnya, serta faktor-faktor yang menyebabkan kemunduran perpustakaan Islam, sehingga hal tersebut menjadi menarik untuk dikaji secara eksploratif dengan pendekatan historis. Kemunduran dan kevakuman dalam dunia Islam diawali dengan jatuhnya wilayah-wilayah Muslim setelah terjadinya perang fisik saat melawan musuh-musuhnya, dan juga dari kalangan umat Islam itu sendiri. Selain faktor manusia, kehancuran perpustakaan Islam juga disebabkan oleh gejala alam, seperti gempa bumi. Perlu ada kesadaran bersama bagi masyarakat untuk merekonstruksi pemikiran mereka bahwa kemajuan tidak dapat dicapai tanpa penguasaan ilmu pengetahuan.

Kata Kunci: Perpustakaan Islam; Masa Klasik; Daulah Umayyah

## INTRODUCTION

Libraries in Islamic history have an important position. Their existence is very difficult to separate from the balance and progress of science that we feel until now. Libraries in the religious realm have become one of the attractive studies for expanding the body of knowledge, especially in the context of library science. The works of Muslim scientists are very influential whose works are collected in libraries that are even spread across various cities. Creative Muslim figures always create scientific works with various types of science whose knowledge is still alive until now

The function of the library in Islamic history is, firstly as a place to find reference material for students of knowledge and from various levels of education, secondly as a study material, reference and reference for Islamic scientists, thirdly as a storage center for books, literature, valuable manuscripts for scientists, fourthly as a meeting place for

scientific discussions and intellectual debates and fifthly as a symbol of the pride of the caliph and local leaders (Dedi, 2016).

The birth of Islamic libraries came from the same Islamic tradition, where Muslims kept the Koran and collections about Islam in mosques. although in scientific libraries the scientific knowledge of ancient Greece and other nations is adopted. In general, Islamic libraries were part of a civilization that had just begun to grow during the Umayyad era. In historical chronology, activities related to literature during the Umayyad Dynasty were characterized by territorial expansion and cultural balance.

The golden age of Islam began during the Khulafaur Rasyidin and continued to give birth to a new Islamic government known as the Umayyad dynasty. The balance of Islam experienced two phases, namely the phase of progress and the phase of decline. The phase of progress occurred in 650-1250M which was marked by the very broad reach of Islamic power. Science and science experienced progress and unification between Islamic regions and a phase of decline occurred in 1250 - 1500 M, which was marked by the splitting of Islamic power and the formation of separate kingdoms.

The Umayyad Dynasty was founded in two years, the first being the Umayyad Dynasty which took place in 41 AH/661 M which was dreamed of by Mua'wiyah bin Abii Sufyan (Yusra, 2012). The Umayyad Dynasty has made many contributions to Islamic leadership, thus leading to the advancement of the realm of power and progress of Islam, especially in the field of literature. This success caused the realm of Islamic power during the Umayyad reign to be very broad. These areas include Spain, North Africa, Syria, Palestine, the Arabian Peninsula, Iraq, part of Little Asia, Persia, Afghanistan, the area now called Pakistan, Rurkmenia, Uzbekistan and Kyrgyzstan. Second, the Umayyad Dynasty in Andalusia (Spain), which was originally the territory conquered by the Umayyads in Damascus, which was led by Walid Ibn Al Malik, a

Governor who was then transformed into a kingdom separate from the authority of the Abbasid Dynasty, that is succeeded in conquering the Umayyads in Damascus. The great califahs of the Umayyad Dynasty were Muawiyah bin Abu Sufyan (661-680 M), Abdul Malik bin Marwan (685-705 M), al-Walid bin Abdul Malik (705-715 M), Umar bin Abdul Aziiz (717-720 M), and Hisyam bin Abdul Malik (724-743 M) (Zakariya, 2018).

It is very unfortunate that libraries that are the center of Islamic intellectual heritage as a good civilization must experience a sad fate. Many of them were destroyed. The destruction of Islamic libraries in various places was caused by different factors.

## **RESEARCH METHODS**

This study uses a historical qualitative approach, which aims to reconstruct the decline of classical Islamic libraries during the Umayyad Dynasty by examining the social, political, and cultural factors that influenced the decline. Historical qualitative is a research method that aims to understand, analyze, and reconstruct events or phenomena in the past based on historical sources. This study focuses on qualitative analysis, namely interpreting the meaning of historical data in more depth, rather than simply collecting quantitative or statistical data. Data collection uses Primary data in the form of analysis of manuscripts, historical records, and documents from the Umayyad Dynasty. Secondary data in the form of literature studies from books, journals, and academic articles about Islamic libraries at that time.

## **RESULTS AND DISCUSSION**

In the history of Islam, the tradition of writing as the forerunner of libraries has been going on since the birth of Islam and even before Islam was present throughout. The library only grew during the Umayyad Dynasty founded by Khalid bin Yazid ibn Mu'awiyah who was a good and wise man, and was also called the Wisei Man of thei Family Marwan, a wise man from the Marwan family. Khalid initially gathered a group

of Greek philosophers who lived in Egypt to come to him who then ordered them to translate the Greek works into Arabic (Rifai, 2022).

During the golden age of Islam, there were several things that underlie the creation and management of libraries, including (Afrizal, 2017):

- 1 After the conditioning of the holy book of the Qur'an into a mushaf, the desire of Muslims to study and understand the Qur'an was higher so that scholars wrote down the sayings of the Prophet Muhammad SAW as hadiths, after being collected, the hadiths were immediately disseminated throughout the country and used as references.
- 2 During the time of Ibn Syihab az-Zuhri (the first person to write down the science of hadith on the orders of Caliph Umar bin Abdul Aziz) was willing to travel far just to get a hadith for them to collect into their respective collections which are now known as Shahih Bukhari, Shahih Muslim and others.
- 3 The emergence of a translation movement pioneered by the caliphs who loved knowledge to translate readings into Arabic, with this movement, readings became more abundant so that it provided motivation to establish a special place to store books which are currently known as libraries.

Dr. Nurul Hak said that some phases of Islamic literature balance are the emergence and growth phase, the balance phase, the progress phase, the maturity phase and the decline phase. In the first phase (the emergence and growth of Islamic literature) took place during the period of prophethood and the period of the companions of Prophet Muhammad SAW. (around the 1st century H/7th century M). It includes the period of prophethood of Muhammad SAW. in Medina, the period of the companions of al-Khulafa al-Rashiidun and the early period of Tabi'in including the early period until the period of the reign of the Umayyad Dynasty. The second period

(the period of balance in Islamic literature) lasted from the 2nd century H (since the end of the Umayyad Daulah, especially since the time of Caliph Umar bin Abdul Aziiz (99–101 H) until the first half of the 2nd century H (precisely the time of Caliph al-Mansur, 136–148 H). In the third period (the period of progress of Islamic literature) starting from the end of the 2nd/8th century M to the end of the 3rd century AD (from the reign of the Caliph Harun al-Rasyiid until the reign of the Caliph al-Mutawakkil). II in Andalusia (Spain) (Hak, 2022).

### **Factors of Decline and Destruction of Islamic Libraries**

During the reign of the Umayyad Caliphate in Andalusia, Cordova not only functioned as the capital and center of government but also became a center of balance of knowledge. One of the caliphs of the Umayyad Dynasty, Abdul Rahman II, made the city of Cordova a very advanced city and a rival to Baghdad. Because the scholars there were as a balance of knowledge (Supriadin, 2020). The Cordova library was continuously perfected by the Umayyad caliifahs, first by Abdurahman an-Nashr, followed by his son, al-Hakam al Mutanshiir, scholars, writers, Fiiqh experts from various foreign experts. During al-Hakam's time there were collected treasures of books that had never been owned by anyone except al-Hakam. Al-Hakam Library as the leader of the largest Cordova library in Europe has 27 educational institutions, and 70 libraries containing 400,000 books and there are still more private libraries.

When the library during the Umayyad Dynasty led by Al-Hakam began to experience balance, the caliph al-Hakam also welcomed scholars and teachers from Spain and outside Spain who came for scientific interests or personal interests of al-Hakam, because he wanted to show the strength of Islam, and convert non-Muslims, so the Cordova library became the largest center of Islamic civilization in the world. The caliph al-Hakam also ordered his employees to explore bookstores in the areas of

Damascus, Syria, Alexandria and Baghdad to search for, buy and copy books even though they were expensive (Kafilla & Etika, 2022). This shows that at that time the Caliph al-Hakam was not half-hearted in spending his funds to equip the library.

The decline of the Umayyad Dynasty was inseparable from the process of its formation, because the formation of the Umayyad dynasty was the spearhead of the factors that also caused its destruction (Andi & Ramadhan, 2018).

a) Internal factors (indirect causes).

- 1 Conflict between Mu'awiyah ibn Abu Sufyan and Ali bin Abi Thalib  
Mu'awiyah strengthened his rejection of Ali ibn Abu Thalib with the reason of seeking revenge for the death of Usman ibn Affan. Ali together with the Shites (Ali's followers) crushed Muawiyah's rebellion which caused the Siffin war and this propaganda continued to continue until the death of Ali bin Abi Thalib. There is no clear system of power transition, resulting in competition between descendants of the palace family. During the leadership, the leaders indirectly influenced the fate of the library, so that at that time the library did not have the balance and progress that should have had thousands of new works. Efforts towards balancing knowledge were not considered so that it affected the balance of the library.
- 2 Civil war After Ali bin Abi Thalib fell in the war against Mu'awiyah, the appointment of Yazid as Mu'awiyah's successor led to the emergence of opposition movements which led to the emergence of civil wars that occurred several times and continued. This factor indirectly only thought which dreamer is appropriate for them according to their respective supporters. The library that has been established has not become the goal of the dreamers to be able to be balanced which eventually becomes a problem. Then the personal or

family issues. Personal or family problems are a factor in the decline of libraries in the Islamic world, especially in special (private) libraries because busyness requires leadership.

- 3 Leaders' Failure to Run the Wheel of Rule in the Umayyad Dynasty  
 Issues of the destruction of Islamic libraries are also influenced by political propaganda factors due to negligence by leaders. The decline and emptiness in the Islamic world began with the fall of Muslim territories, resulting in various physical fights by its enemies, as well as Islamic circles themselves. The destruction and burning of books that were considered as things related to apostasy by the rulers were daily activities that were not maintained by the library itself. Even there were 200,000 books that were all destroyed, it started when Hulagu sent to his family Ata Al-Mulk Juveini checked the library there because all the books considered heretical were burned. Apart from these political characteristics, it cannot be denied that the various pieces of literature that were lost were nothing more than the result of negligence and lack of care on the part of the leaders (Mukhlis, 2016).
- 4 The caliphs who lived luxuriously During their time as caliphs, the leaders were accustomed to living luxuriously so that the next leaders experienced failure in taking over power, the next leaders focused on improving the government system, from which the caliphs did not care about the continuation of the library sector. stagnant and become a target for destruction by the enemies who are lurking there.

#### b) External Factors



- 1 The destruction of Islamic libraries in addition to human factors was also caused by natural phenomena such as the earthquake in Damascus which caused damage to the library and its collections of literature, books and works.
- 2 Around the year 1100 the end of the classical period was marked by much destruction the destruction that occurred during the crusades by foreign conquerors, the destruction caused by the enemies of Islam and by the enemies of Islam itself (Mukhlis, 2016).
- 3 The weakness of the rulers over their positions is due to the struggle for power in real terms as well as the forerunner of the decline of scientific and library civilization. This is also due to the attacks of the Christian kingdoms who intended to control Islamic science and destroy Islam.
- 4 The detailed territory of Islam in Spain which made Islam never get help from other regions when the Christian community attacked thousands of Muslims in Andalusia (Khoiro, 2012).

The progress of Islam in the field of science and culture during the Umayyad Dynasty experienced ups and downs and did not run smoothly. There were several factors and obstacles that caused the decline that led to the destruction of libraries that had been built by several caliphs at that time.

## **CONCLUSION**

Islamic libraries are part of an Islamic civilization that emerged and developed since the beginning of Islam, namely during the prophethood, the era of Khulafa al-Rashidin, and during the Islamic dynasties. If viewed in a historical context, the development of Islamic libraries experienced a significant increase during the dynasties, so this article focuses on the development of Islamic libraries during the Umayyad Dynasty.

This is considered important because in addition to the caliphs at that time who were directly involved or contributed greatly to the development of libraries, in which there were caliphs who contributed or had a large share in it, as well as the factors that caused the decline of Islamic libraries, so that this is interesting to study exploratively with a historical approach. The decline and vacuum in the Islamic world began with the fall of Muslim regions after physical wars against their enemies, and also from among Muslims themselves. In addition to human factors, the destruction of Islamic libraries was also caused by natural phenomena, such as earthquakes. There needs to be a shared awareness for society to reconstruct their thinking that progress cannot be achieved without mastery of science

#### REFERENCES

- Afrizal. (2017). Perpustakaan Era Islam Klasik dan Perkembangannya di Lembaga Pendidikan Islam Indonesia saat ini. *Jurnal Imam Bonjol*, 1(1).
- Andi, M., & Ramadhan, A. (2018). *Dampak Kejatuhan Dinasti Umayyah Terhadap Diaspora Umat Islam*.
- Dedi, S. (2016). Perpustakaan dalam Sejarah Islam, Riwayat Tradisi Pemeliharaan Khazanah Intelektual Islam. *Journal Mimbar Sejarah, Sastra, Budaya, Dan Agma*, XXII(1).
- Hak, N. (2022). *Sains, Kepustakaan, dan Perpustakaan Sejarah Dan Peradaban Islam*.
- Kafilla, A., & Etika, K. (2022). Peiran Peirpustakaan Khaliifah al-Hakam II dalam Peingeimbangan Ilmu Peingeitahun pada Zaman Keieemasan Iisalam di Spanyol. *Jurnal Bahasa, Peradaban Dan Informasi Islam*, 1(1).
- Khoiro, U. (2012). Tiga Pilar Eksistensi Dinasti Umayyah. *Jurnal Dakwah*, XIII(2).
- Mukhlis. (2016). Rekonstruksi Historis Tentang Kontribusi Aktor Intelektual Daulah Bani Umayyah dalam Pengembangan Perpustakaan Islam Klasik. *Jurnal Perpustakaan*, 7(1).
- Rifai, A. (2022). Perpustakaan dan Kepustakawanan di Dunia Islam Pada Masa Klasik. *Jurnal UIN Syarif Hidayatullah*, 21(1).
- Supriadin, I. (2020). Kontribusi Umayyah Andalusia dalam Pengembangan Ilmu Pengetahuan. *Jurnal Studi Islam*, 1(2).
- Yusra, N. (2012). Diambang Kemunduran dan Kehancuran Dinasty Bani Umayyah. *Jurnal Pemikiran Islam*, 37(2).
- Zakariya, M. D. (2018). *Sejarah Peradaban Islam (Pra-Kenabian hingga Islam di Indonesia*. Intrans Publishing.