Shīʿīsm, Sects, and Subject Headings

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Abstract
The problem of bias in Knowledge Organization Systems (KOSs) has been the focus of numerous 'radical cataloging' studies. This study examines the use of the term *sect* as it is applied to the Shīʿī (or Shīʿa) branch of Islam in various KOSs including the Library of Congress Subject Headings (LCSH), the Dewey Decimal Classification (DDC) system, and indigenous Islamic classification schemes. The study demonstrates how the use of the term sect is discriminatory and disparaging towards library users who identify as Shīʿī Muslims. It also offers non-pejorative alternatives that can be used in its place to refer to a living tradition.

Keywords: Bias, KOSs, Radical Cataloging, Sects, Shīʿīsm, Subject Headings

Introduction and Context

Though the term 'radical cataloging' has been in use in the Library and Information Studies (LIS) field for over two decades, the concept has been practiced for much longer.[1] Radical cataloging attempts to identify bias in Knowledge Organization Systems (KOSs), and propose remedies to eliminate, or at least mitigate, a particular bias.

> [Specifically, it is], concerned with changing the terms used to include/exclude not only visible, ethnic, and linguistic minorities but also women, gays and lesbians, and children and youth while simultaneously working to introduce a

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[1] K. R. Roberto, preface to *Radical Cataloging: Essays at the Front* (Jefferson, NC: McFarland, 2008), 1–3.

lexicon that can account for new political and cultural movements.[2]

The objective of radical cataloging is to facilitate equal and equitable access for all users.[3] It is against this background that the present study intends to examine the term 'Islamic sects' in various KOSs with reference to Shīʿism. This paper will first review the relevant literature before giving a brief overview of Shīʿism. It will be followed by a discussion of the issues associated with the classification of Shīʿism as a sect. Attention then turns to an analysis of this classification in the Library of Congress Subject Headings (LCSH), the Dewey Decimal Classification (DDC) system, and indigenous Islamic classification schemes.[4] After an exploration on the principle and practice of 'warrants,' this paper will offer some recommendations towards more inclusive and neutral terminology.

> [A Knowledge Organization System (KOS)], is a generic term used for referring to a wide range of items (e.g. subject headings, thesauri, classification schemes and ontologies), which have been … designed to support the organization of knowledge and information in order to make their management and retrieval easier.[5]

The LCSH is an established list of pre-defined terms or phrases that attempt to capture the content of a work. These subject headings will be examined in the first section of this study. The DDC and indigenous Islamic systems are classification schemes that also use headings, but not in the same manner as the LCSH. A heading in these schemes is

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[2] Kate Eichhorn, "Radical Catalogers and Accidental Archivists: The Barnard Zine Library," chap. 4 in *The Archival Turn in Feminism: Outrage in Order* (Philadelphia, PA: Temple University Press, 2013), 137, https://www.jstor.org/stable/j.ctt14bsx7w.

[3] For a sampling of these studies, *see* Brian M. Watson, "Advancing Equitable Cataloging," *Proceedings from North American Symposium on Knowledge Organization* 8 (2021): 1–28, https://journals.lib.washington.edu/index.php/nasko/article/view/15887.

[4] The terms 'schemes' and 'systems' are used interchangeably.

[5] *ISKO Encyclopedia of Knowledge Organization*, s.v. "Knowledge organization system (KOS)," accessed October 03, 2022, https://www.isko.org/cyclo/knowledge_organization.

"the word or phrase used as the description of a given class."[6] The headings or 'captions' of the DDC and indigenous Islamic systems will be examined in the second section of this study.

Literature Review

A review of the literature on bias in subject headings cannot be presented without mentioning the work of Sanford Berman. In his book *Prejudices and Antipathies* published in 1971, the following oft-quoted passage is still as relevant now as it was over half a century ago:

> [The Library of Congress Subject Headings (LCSH)] list can only 'satisfy' parochial, jingoistic Europeans and North Americans, white-hued, at least nominally Christian (and preferably Protestant) in faith, comfortably situated in the middle- and higher-income brackets, largely domiciled in suburbia, fundamentally loyal to the Established Order, and heavily imbued with the transcendent, incomparable glory of Western civilization.[7]

The book enumerates a list of biased LCSH and their remedies approximately 19 percent of which pertain to religion.[8] Moreover, Berman's approach to transforming biased subject headings assigned to each religion insists on reflecting the "language, experience, and viewpoint"[9] of its adherents. Berman's *Prejudices and Antipathies* lists the heading 'Mohammadanism'[10] and its variants that are considered to be disparaging by Muslims. The term is owed to the

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[6] Melvil Dewey, *Dewey Decimal Classification and Relative Index*, 23rd ed., vol. 1 (Dublin, OH: OCLC Online Computer Library Center, 2011), lxxvii. More on this later in the section on DDC.

[7] Berman, *Prejudices and Antipathies: A Tract on the LC Subject Heads Concerning People* (Metuchen, NJ: Scarecrow Press, 1971), ix.

[8] Berman's book consists of 225 subject headings of which 41 were perceived to be of a religious nature. *See also* the appendix in Steven A. Knowlton, "Three Decades Since *Prejudices and Antipathies*: A Study of Changes in the Library of Congress Subject Headings," *Cataloging & Classification Quarterly* 40, no. 2 (2005): 130–145, https://doi.org/10.1300/J104v40n02_08.

[9] Though this statement is in reference to classifying Judaica, it no doubt applies to all faiths. Berman, "Beyond the Pale: Subject Access to Judaica," *Technical Services Quarterly* 2, no. 1–2 (1985): 173, https://doi.org/10.1300/J124v02n01_12.

[10] Original in capitals. *See* Berman, *Prejudices and Antipathies*, 37.

"false medieval notion that Muslims worshipped Muhammad in the way that Christians revered Christ."[11] The heading was replaced by the terms 'Islam' and 'Muslims' in 1964 which was, according to Berman, "perhaps the greatest and longest overdue heading-rectification in many years."[12]

Haroon Idrees highlights the "bias and interest in Christianity and less or even no interest in Islam" on the part of standard classification schemes, especially in the DDC system.[13] This bias, alongside a lack of "awareness of devisers by [the] depth and variety of Islamic knowledge, its topics, subjects, and disciplines" has prompted two different 'indigenous' responses from the Muslim world.[14] The first is to propose amendments and expansions to the existing DDC system, and the second is to develop independent classification schemes. Idrees carefully and critically scrutinizes the literature for both types of efforts. Due to the divergence within and between the two, there is no "uniformity or standardization" across libraries in classifying Islamic materials.[15] The next part of his study seeks out the views of scholars in LIS and Islamic studies, along with library practitioners as to an 'optimal solution' to the problem. Based on the review of the literature and empirical data, Idrees concludes that there is a need to develop a new independent classification system. He undertakes the task himself and utilizes this opportunity to create a "comprehensive list of subject headings for Islam."[16]

Blake Robinson situates his study within the context of Edward Said's *Orientalism*.[17] Thereafter, Robinson offers a more in-depth overview

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[11] *Oxford Bibliographies Online*, s.v. "Orientalism and Islam," accessed October 03, 2022, https://doi.org/10.1093/OBO/9780195390155-0058.

[12] Berman, *Prejudices and Antipathies*, 38.

[13] Idrees, "Development of a Classification Scheme for Islam," (PhD diss., Humboldt University of Berlin, 2012), 56.

[14] Ibid., 56.

[15] Ibid., 19.

[16] Ibid., 23.

[17] Robinson, "Addressing Bias in the Cataloging and Classification of Arabic and Islamic Materials: Approaches from Domain Analysis," in *Library and Information Science in the Middle East and North Africa*, ed. Amanda B. Click, Sumayya Ahmed, Jacob Hill, and John D. Martin III (Berlin: Walter de Gruyter, 2016), 255–269, https://doi.org/10.1515/9783110341782-015.

of Sanford Berman's painstaking efforts to eradicate bias in the LCSH. The author then identifies three different directions of scholarship pertinent to 'Arab and Islamic materials,' including those who address bias in "descriptive cataloging practices particularly as it relates to Arabic names and titles;" those who focus on "improving subject cataloging practices in the Arab and Islamic world;" and those who "criticize Eurocentrism and Anglocentrism in KO [knowledge organization] systems as a whole."[18] Robinson proceeds to provide insightful examples that illustrate the difficulties associated with the cataloging and classification of such materials. He concludes by proposing that domain analysis may be a remedy for overcoming some of these difficulties.

Shīʿīsm: A Brief Overview[19]

The term 'Shīʿī' or 'Shīʿa'[20] literally means 'partisans' or 'adherents' and refers to one of the two main branches of Islam, the other being the Sunnīs. The Sunnīs form a majority comprising 85 percent of the Muslim community, while the Shīʿīs (anglicized as Shiites) comprise the remaining 15 percent.[21] The Sunnīs maintain that the *Qurʾān* and the *sunnah* or the teaching and practice of the Prophet Muḥammad, as well as *ijmāʿ* or the consensus of Islamic scholars, are sufficient sources of religious guidance.
The Shīʿīs uphold the view that divine guidance continues after the death of the Prophet Muḥammad (d. 632). This guidance is entrusted to ʿAlī, the first cousin and son-in-law of the Prophet, and his descendants. ʿAlī b. Abī Ṭālib (d. 661) is considered to be the fourth Caliph and the first Imam or spiritual and secular leader. The office of the Imam is referred to as the Imamate or *Imamah*. There were a

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[18] Ibid., 261.

[19] This section draws from a variety of sources, including *The Oxford Encyclopedia of the Islamic World* (2009), s.v. "Shīʿī Islam."; Farhad Daftary and Azim A. Nanji, "What is Shiite Islam?" in *Voices of Islam*, ed. Vincent J. Cornell, vol. 1, *Voices of Tradition* (Westport, CT: Praeger, 2007), 217–244; and *Encyclopedia of Religion*, 2nd ed. (2005), s.v. "Shiism."

[20] These two terms are used interchangeably.

[21] Wendell G. Johnson, "In Search of the Caliphate," *Journal of Religious & Theological Information* 16, no. 2 (2017): 43, https://doi.org/10.1080/10477845.2017.1281066.

plethora of groups that emerged over disputes as to the identity of the rightful Imam, as well as his exact role and function. These groups, over one hundred by one account,[22] either expired or became absorbed into the three main Shīʿī groups that are still active today.

These three groups are the Zaydīs, Ismāʿīlīs and Ithnā ʿAsharis (Twelvers). Upon the death of the fourth Imam Zayn al-ʿĀbidīn (d. 714), one group recognized the rights of his son Muḥammad al-Bāqir (d. 732) for the position of Imam, while a different group supported the rights of his other son, Zayd b. ʿAlī (d. 740). This group is hence known as the Zaydīs (anglicized as Zaydites/Zaidites) or 'Fivers.'

Another succession dispute occurred after the death of the sixth Imam, Jaʿfar al-Ṣādiq (d. 765).[23] One group supported the Imamate of his son Ismāʿīl (d. after 754) while a different group supported the Imamate of his half-brother Mūsā al-Kāẓim (d. 799). The former group referred to as Ismāʿīlīs (anglicized as Ismailites) are also known as 'Seveners' as they initially acknowledged seven Imams.[24]

One of the descendants of this line of Imams, ʿAbd Allāh al-Mahdī (d. 934), founded the Fāṭimid empire (909-1171) and was its first Imam-Caliph. It was during the reign of the sixth Fāṭimid Imam-Caliph Ḥākim bi-Amr Allāh (d. 1021) that a group attributed divinity to him. This group, the Druzes, survives to this day and are awaiting the return of al-Ḥākim after his mysterious disappearance.

Upon the death of the eighth Fāṭimid Imam-Caliph al-Mustanṣir (d. 1094), the Ismāʿīlīs within the empire and elsewhere were compelled into pledging allegiances to either Nizār (d. 1095) or al-Mustaʿlī (d. 1101). The former group established the Nizārī state in Persia (1090-1256) and it is these Ismāʿīlīs that were and are still disparagingly

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[22] *Medieval Islamic Civilization: An Encyclopedia* (2006), s.v. "Shiʿism."

[23] The Nizārī Ismāʿīlīs do not consider al-Ḥasan (d. 669), the son of Imam ʿAlī, to be a permanent Imam and al-Ḥasan's name is omitted from their list of Imams. The Mustaʿlian Ismāʿīlīs consider Imam ʿAlī to be the foundation (*asās*) of all Imams and is *ipso facto* not counted as the first Imam. Therefore, Jaʿfar al-Ṣādiq is acknowledged as the fifth Imam by the Ismāʿīlīs and the sixth Imam by the Twelvers.

[24] The term seveners (*sabʿiyya*) is "incorrect, as all contemporary branches of Ismāʿīlīsm recognize lines of imams in excess of seven. The term can be correctly applied only to the bulk of early Ismailis, as well as the Qarmaṭīs," a now defunct group of Ismāʿīlīsm. *Historical Dictionary of the Ismailis* (2012), s.v. "Sabʿiyya."

referred to as the 'Assassins.'[25] The modern-day Nizārī Ismāʿīlī community is currently headed by their forty-ninth present and living Imam, the Aga Khan IV.

The latter group, known as the Mustaʿlians, eventually divided into Ḥāfiẓī and Ṭayyibī factions. Al-Ṭayyib was the twenty-first Imam and the successor to the tenth Fāṭimid Imam-Caliph al-Āmir (d. 1130). It is believed by his followers called Bohras that Imam al-Ṭayyib entered seclusion (*satr*) and entrusted the affairs of the group to a series of lineally descendant representatives (*dāʿīs*). The modern day Dāʾūdī, Sulaymānī, and ʿAlawī Ismāʿīlī Bohra communities each follow a distinct line of *dāʿīs.*

The supporters of the aforementioned Imamate of Mūsā al-Kāẓim followed a line of twelve Imams and hence are referred to as 'Twelvers' or Ithnā ʿAsharis. The last of the Twelver Imams, Muḥammad al-Mahdī, is believed to have gone into absence or occultation (*ghayba*) and will return as the *Mahdī* at the end of time to restore divine justice on Earth. The Twelvers currently form the majority of the Shīʿīs (80 percent),[26] followed by the Ismāʿīlīs. There are also other minority Shīʿī groups that still survive to the present day including the Nuṣayrī-ʿAlawīs, ʿAlawīs (Alevis) and the Ahl-i Ḥaqq. These groups are often classified in polemical contexts as *ghulāt* (extremists) as they espouse beliefs outside the bounds of 'mainstream' Sunnī and Shīʿī Islam. These beliefs include the ascription of superhuman qualities to the Imams and their deification. A more neutral translation of *ghulāt* is 'exaggerators' which "better expresses the religious connotation of the term."[27]

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[25] *See* Shafique N. Virani, "An Old Man, A Garden, and an Assembly of Assassins: Legends and Realities of the Nizari Ismaili Muslims," *Iran* (2021): 1–13, https://doi.org/10.1080/05786967.2021.1901062.

[26] *Worldmark Encyclopedia of Religious Practices*, 2nd ed. (2015), s.v. "Islam: Shiism."

[27] Andrew J. Newman, review of *Extremist Shiites: The Ghulat Sects*, by Matti Moosa, *International Journal of Middle East Studies* 22, no. 2 (1990): 243, https://doi.org/10.1017/S002074380003347X.

Shīʿīsm and Sects

The tendency to classify Shīʿīsm as a sect and the various groups within it as sects or sub-sects is particularly problematic. According to the *New Catholic Encyclopedia*:

> Historically, the term 'sect' applied to religious movements within the Christian tradition that deviated from official … doctrines and/or conflicted with Church authority.[28]

However, the concept of the 'church' as understood by Christians is absent in Islam. The church-sect distinction, then, is an imposition of a Christian viewpoint onto Islam. Moreover, the notion of a sect contains connotations of deviance which raises the question: Which parent body are Muslim sects deviating from? There is no 'orthodoxy' in Islam though its Sunnī branch has often been positioned as such.[29]

> [Therefore], the terms 'sect' … and 'orthodoxy' are of limited use in understanding the internal structures existing within Islam, as these terms have been primarily developed from case studies of Christian and quasi-Christian groups. [There are also] problems of fit which may lead to confusion when these terms are applied to Islam.[30]

Within Islam, the closest approximation of the term sect is *firqa* (pl. *firāq*).[31] There is a saying (*ḥadīth*) of the Prophet Muḥammad that states his community will be divided into seventy-three sects only one of which will be saved. This ignited both Sunnī and Shīʿī authors to write accounts (heresiographies) of sects. These accounts range from those that are neutral in tone to those that are vitriolic and hostile. Examples of the latter which targeted Shīʿīsm include al-Baghdādī's (d. 1037), *The Distinction between the Sects*, and Ibn Ḥazm's (d. 1064) *The Division between the Religious Groups, and Followers of Fancy*

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[28] *New Catholic Encyclopedia*, 2nd ed. (2003), s.v. "Sect."

[29] *See* M. Brett Wilson, "The Failure of Nomenclature: The Concept of 'Orthodoxy' in the Study of Islam," *Comparative Islamic Studies* 3, no. 2 (2007): 169–194, https://doi.org/10.1558/cis.v3i2.169; and Christine D. Baker, "When Did Sunnism Become Orthodox?" chap. 1 in *Medieval Islamic Sectarianism* (Leeds: Arc Humanities Press, 2019), 17–25, https://doi.org/10.1515/9781641890830-005.

[30] Ahmed Y. Andrews, "The Concept of Sect and Denomination in Islam," *Religion Today* 9, no. 2 (1994): 9, https://doi.org/10.1080/13537909408580709.

[31] Hussein Rashid, "Plural Voices in the Teaching of Islam," *Thresholds in Education* 41, no. 2 (2018): 95, https://academyedstudies.files.wordpress.com/2018/06/rashidfinal.pdf.

and the Sectarians.[32] While the term *firqa* simply means 'group' or 'division,' it is employed in such heresiographies in a derogatory as opposed to a complimentary sense.

Both the Christian and Islamic traditions include instances whereby a negative connotation has been attached to the term sect (*firqa* in Islam). In addition, the sociological criteria for sect as outlined by Max Weber "fail to engage on the Islamic phenomena."[33] The same also applies to later taxonomies of the term.[34] In fact, the designation of sect is a "stereotype-loaded term"[35] that is (or at least should be) "avoided by scholars."[36] The overall baggage carried by the term indicates that it does not convey the subtleties and intricacies of Shīʿīsm in a non-judgmental manner.

Library of Congress Subject Headings (LCSH)

The Library of Congress Subject Headings (LCSH) "is the most widely used subject vocabulary in the world."[37] Though its development began in 1898, it was not until 1909 that its first edition was published intermittently up to 1914. Different editions of the LCSH were published under variant titles until the release of its eighth edition in 1975, when the title was standardized to *Library of Congress Subject Headings*. The last print version of the LCSH was published in 2016 coinciding with its thirty-eighth edition. At the time of this writing, it is in its forty-fourth edition which is published online and is freely accessible to the public.

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[32] *Encyclopedia of Islamic Civilisation and Religion* (2008), s.v. "Heresiographical Works."

[33] Michael Cook, "Weber and Islamic Sects," in *Max Weber & Islam*, ed. Toby E. Huff and Wolfgang Schluchter (New Brunswick, NJ: Transaction, 1999), 277.

[34] *See* Adam Gaiser, "A Narrative Identity Approach to Islamic Sectarianism," in *Sectarianization: Mapping the Politics of the New Middle East*, ed. Nader Hashemi and Danny Postel (London: Hurst, 2017), 65.

[35] *Encyclopedia of Religion*, 2nd ed. (2005), s.v. "Cults and Sects."

[36] Ibid.

[37] *Encyclopedia of Library and Information Sciences*, 4th ed. (2018), s.v. "Library of Congress Subject Headings (LCSH)." *See also*, "Introduction to Library of Congress Subject Headings," Library of Congress, accessed October 03, 2022, https://www.loc.gov/aba/publications/FreeLCSH/freelcsh.html

A 'LC Subject Headings' search for 'Islamic sects' reveals that both the terms 'Shīʿah' and 'Sunnites' (anglicization of Sunnīs) are currently listed as 'Narrower Term(s)' (NT).[38] Within the LCSH "the references are hierarchical, and each NT is a part of the concept represented in the BT" or 'Broader Term' which in this case is 'Islamic sects.'[39] In older editions of the LCSH, a *see also* reference was "made from broader to more specific headings."[40] The fourth edition of the LCSH contains the heading 'Mohammadan Sects' and lists the 'Shiites' and other groups such as the 'Druses,' 'Ismailites,' and 'Zaidites,' as *see also* references.[41] This means that the LC subscribed to the misconception that Sunnism is representative of 'orthodox' Islam while Shīʿism and other groups are 'heterodox' sects. The subsequent addition of the 'Sunnities' as a *see also* reference in the sixth edition,[42] and later as a NT under the heading 'Islamic sects' is illogical.[43]

A full discussion of the current heading 'Islamic sects' is outside the scope of this paper as the focus is on Shīʿism. Nonetheless, it would be remiss to not provide some general observations about the current

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[38] "Library of Congress Subject Headings," Library of Congress, accessed October 03, 2022, https://id.loc.gov/authorities/subjects.html.

[39] *Encyclopedia of Library and Information Sciences*, 4th ed. (2018), s.v. "Library of Congress Subject Headings (LCSH)."

[40] Subject Cataloging Division, introduction to *Library of Congress Subject Headings*, 9th ed., vol. 1 (Washington, DC: Library of Congress, 1980), ix.

[41] Subject Cataloging Division and Mary W. MacNair, ed., *Subject Headings Used in the Dictionary Catalogs of the Library of Congress*, 4th ed., vol. 1 (Washington, DC: Library of Congress, 1943), 947.

[42] Subject Cataloging Division and Marguerite V. Quattlebaum, ed., *Subject Headings Used in the Dictionary Catalogs of the Library of Congress*, 6th ed. (Washington, DC: Library of Congress, 1957), 799.

[43] There existed a misconception in writings that predate even the first edition of the LCSH that Sunnism is a 'sect' of Islam. *See*, for example, Edward Sell, "The Sects of Islam," *The British and Foreign Evangelical Review* 28, no. 109 (1879): 583–600; and *A Dictionary of Islam* (1885), s.v. "Sects of Islam." However, by the time the sixth edition was published in 1957, it was more widely (and incorrectly) understood that Sunnism represented 'orthodox' or 'official' Islam. *See* for example, William Thomson, "The Sects and Islam," *The Muslim World* 39, no. 3 (1949): 208–222, https://doi.org/10.1111/j.1478-1913.1949.tb01011.x; and Hamilton A. R. Gibb, "Orthodoxy and Schism," chap. 7 in *Mohammedanism: An Historical Survey*, 2nd ed. (New York: The New American Library, 1955).

heading.[44] In 1987, the two UFs ('Used For' which functions as a *see* reference), 'Sects, Islamic' and 'Sects, Muslim' were removed. In 2009, the same two UFs were reinstated and a RT (Related Term) reference 'Islamic heresies' was added.[45] There is no reason given for this, and the term 'heresies' has its own set of issues not to be expounded here.

Furthermore, the NTs 'Asharites'[46] and 'Motazilites'[47] are schools of theology (*kalām*). The four NTs, 'Hanafites,' 'Hanbalites,' 'Malikites,' and 'Shafiites' represent Sunnī *madhhabs* (schools of law).[48] The NTs 'Salafīyah'[49] and 'Wahhābīyah'[50] designate Sunnī reform and revival movements. The NTs 'Badawiyah,'[51] 'Bektashi,'[52] and 'Murīdīyah'[53] are Ṣūfī orders (*tarīqahs*).[54] The NTs 'Assassins (Ismailites)'[55] and 'Karmathians'[56] fall under the purview of the Ismāʿīlīs and hence under Shīʿism. Within the heading 'Shīʿah,'[57] the NT 'Hurufis'[58] of which the NT 'Nuqtavīyah' are considered to be an "offshoot,"[59] best belong to the province of Sufism. The NTs 'Akhbārīyah'[60] and 'Uṣūlīyah'[61] refer to Twelver schools of law. Finally, the NT 'Batinites'[62] literally means the 'esotericists' and is a pejorative synonym for the 'Ismailites.'

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[44] *See* Appendix 1.

[45] Paul Frank, email message to author, February 24, 2021. I wish to acknowledge his assistance in sharing this and related information.

[46] *The Oxford Encyclopedia of Islam and Politics* (2014), s.v. "Ashʿarism."

[47] *The Oxford Encyclopedia of Islam and Politics* (2014), s.v. "Muʿtazilah."

[48] *The Oxford Encyclopedia of the Islamic World* (2009), s.v. "Law."

[49] *The Oxford Encyclopedia of the Islamic World* (2009), s.v. "Salafīyah."

[50] *The Oxford Encyclopedia of the Islamic World* (2009), s.v. "Wahhābīyah."

[51] *Historical Dictionary of Sufism*, 2nd ed. (2016), s.v. "Badawīya."

[52] *Historical Dictionary of Sufism*, 2nd ed. (2016), s.v. "Baktāshīya."

[53] *Historical Dictionary of Sufism*, 2nd ed. (2016), s.v. "Murīdīya."

[54] See *Historical Dictionary of Sufism*, 2nd ed. (2016), s.v. "Order."

[55] *Historical Dictionary of the Ismailis* (2012), s.v. "Assassins."

[56] *Historical Dictionary of the Ismailis* (2012), s.v. "Qarmaṭīs."

[57] *See* Appendix 2.

[58] *Historical Dictionary of Sufism*, 2nd ed. (2016), s.v. "Ḥurūfīya."

[59] *Encyclopaedia of Islam*, 2nd ed. (1954-2005), s.v. "Nuḵtawiyya."

[60] *The Oxford Encyclopedia of the Islamic World* (2009), s.v. "Akhbārīyah."

[61] *The Oxford Encyclopedia of the Islamic World* (2009), s.v. "Uṣūlīyah."

[62] *Historical Dictionary of the Ismailis* (2012), s.v. "Bāṭinīs, Bāṭiniyya."

The heading 'Islamic sects' is itself a NT for the BT 'Sects.' The scope note for 'Sects' reads:

> Here are entered works on religious groups whose adherents recognize special teachings or practices which fall within the *normative* bounds of the major world religions. [emphasis added]63

Since the "Sunni model of 'what is Islam' is considered normative (consciously or unconsciously)," why include it at all? Moreover, how does one account for the inclusion of, as some argue, "sects like the Ahmadiyyas and Druze, whose Islamic identity is contested?"64 The many misclassifications of the various groups indicate that the entire section on 'Islamic sects' is in need of a major overhaul beginning with a change of the heading. This change will also ameliorate the bias in KOSs that draw upon the LCSH. These KOSs include WorldCat descriptors, EBSCO's Comprehensive Subject Index (CSI), and ProQuest Summon subject terms.

Dewey Decimal Classification (DDC)

The Dewey Decimal Classification (DDC) system is the "world's most widely used library classification system."65 The DDC was formulated by Melvil Dewey in 1873, and its first edition, "a modest pamphlet of 44 pages,"66 was published in 1876. It has since undergone twenty-three different editions, the last of which was published in 2011. The twenty-third edition was the final print version consisting of four volumes. The most updated version of the DDC is

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63 "Sects," Library of Congress, accessed October 03, 2022, https://id.loc.gov/authorities/subjects/sh85119451.html
64 Christian C. Sahner, review of *Shurāt Legends, Ibāḍī Identities: Martyrdom, Asceticism, and the Making of an Early Islamic Community*, by Adam R. Gaiser, *Islamic Law and Society* 27, no. 3 (2020): 290, https://doi.org/10.1163/15685195-00273P06; and Karen Leonard, "American Muslims and Authority: Competing Discourses in a Non-Muslim State," *Journal of American Ethnic History* 25, no. 1 (2005): 9, https://www.jstor.org/stable/27501661.
65 "Dewey Services," OCLC, accessed October 03, 2022, https://www.oclc.org/en/dewey.html
66 Gordon Stevenson, *Andreas Schleiermacher's Bibliographic Classification and Its Relationship to the Dewey Decimal and Library of Congress Classification* (Champaign, Ill: Graduate School of Library Science, University of Illinois, 1978), 4, http://hdl.handle.net/2142/3798.

only available through a subscription service maintained by the OCLC.

The DDC is a hierarchical system which "is expressed through structure and notation."[67] See, for example:

200	Religion
290	Other Religions
297	Islam
297.8	Islamic Sects
297.82	Shiites

The class 297.82 'Shiites' is subordinate to class 297.8 'Islamic Sects,' which is subordinate to section 297 'Islam.' Section 297 is part of division 290 'Other Religions,' which is part of the main class 200 'Religion.' The inordinate "Christian bias in the 200 Religion schedule" has already been acknowledged by a previous editor-in-chief of the DDC and need not be revisited here.[68] The full heading for the section on Islam is 'Islam, Babism, Bahai Faith.' This lumping together of separate religions "does a disservice both to Islam and to the Bahaʾi Faith."[69]

Similar to the LCSH, the DDC used the heading 'Mohammedanism' which was eventually replaced in 1958. It beggars belief that the DDC still uses the term '*Koran*' for the sacred scripture of Islam. According to *Garner's Modern English Usage*:

> Koran; Qurʾan; Quran. These English translations of the Arabic name for Islam's holy book are phonetic. Although *Koran* long predominated in AmE [American English] and

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[67] *Encyclopedia of Library and Information Sciences*, 4th ed. (2018), s.v. "Dewey Decimal Classification (DDC)."

[68] Joan S. Mitchell, "DDC 22: Dewey in the World, The World in Dewey," *Advances in Knowledge Organization* 9 (2004): 139.

[69] Robinson, "Addressing Bias," 263. *See also* William Collins, "The Baháʾí Faith in the Dewey Classification," *Scriptum* 1 (1995), https://bahai.works/Scriptum/Issue_1. This brief piece provides the contextual background to the current heading and ultimately calls for "the complete movement of the Baháʾí Faith to a separate number outside of 297."

> BrE [British English], *Qurʾan* and *Quran* are now
> predominant in World English print sources.[70]

Moreover—and more importantly—the term *Koran* is "not acceptable
to the libraries of Islamic countries."[71]

As noted, the DDC also uses the heading sects under the hierarchy for
Islam. The sixteenth edition of the *Dewey Decimal Classification and
Relative Index* published in 1958, instructs the cataloger to classify
"Sunnites, Shiites, Twelvers, Seveners, Ismailis, Ahmadiya" under
'Sects.'[72] This classification is as offensive to Sunnīs as it is to Shīʿīs.
It seems that the editor(s) responsible for the classification did not
correctly understand the 'internal structures' of Islam. As a
consequence, this misrepresentation has continued right to the present
day.[73] The current full heading for which both 'Shiites' and 'Sunnites'
fall under is 'Islamic sects and reform movements.'[74] Under the
heading for 'Shiites,' the term 'Seveners' is synonymous with
'Ismailites,' which needs to be deleted.[75]
The seventeenth edition of the *Dewey Decimal Classification and
Relative Index* published in 1965 added the four aforementioned Sunni
madhhabs under the 'Sunnites' heading.[76] In 2011, a DDC 'Draft for

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[70] *Garner's Modern English Usage*, 4th ed. (2016), s.v. "Koran; Qurʾan; Quran."
[71] Qamar Mirza, "Islamic Subject Headings in Library of Congress Subject
Headings," *Pakistan Library Bulletin* 23, no. 2–3 (1992): 13.
[72] Melvil Dewey, *Dewey Decimal Classification and Relative Index*, 16th ed. (Lake
Placid Club, NY: Forest Press, 1958), 214. The decision to classify the Sunnīs as a
sect is as strange as the LCSHs, considering that almost five decades had elapsed
since Ignaz Goldziher wrote: "Only those groups can be regarded as real sects in
Islam, whose adherents separate themselves from the *Sunna*." Goldziher,
"Mohammedan Sects," chap. 5 in *Mohammed and Islam*, trans. Kate C. Seelye
(New Haven, CT: Yale University, 1917), 215. The original written in German was
first published in 1910 and is indicative of the thought of his day.
[73] I am grateful to Violet Fox for drawing out this point, and for sharing other
valuable insights, not all of which I was able to incorporate. Email message to
author, March 6, 2022.
[74] *See* Appendix 3. I wish to thank Alex Kyrios for sharing the latest version of
'Islamic sects and reform movements' with me. Email message to author, March 1,
2021 and May 2, 2022.
[75] *See* footnote 24.
[76] Melvil Dewey, *Dewey Decimal Classification and Relative Index*, 17th ed. (Lake
Placid Club, NY: Forest Press, 1965), 262.

Comment' stated that the four *madhhabs* are being relocated as they are "schools of law" and not "Islamic sects."[77] Neither, then are the Shiites 'sects,' or for that matter, the Sunnites. Furthermore, the hierarchy for Judaism in the seventeenth edition of the DDC contains the subdivision 'Sects and movements.' The heading for this subdivision was eventually replaced with 'Denominations and Movements.' If an exception can be made for Jewish sects, there is no reason why a similar change cannot be made for Islamic sects.[78]

It will serve the DDC well to implement the suggested changes in an effort to reduce bias in the section on Islam. Some of the issues identified with the DDC are also to be found in the Library of Congress Classification (LCC) system. The LCC is a classification system initially developed for the Library of Congress, and later adopted by libraries within the United States and worldwide.[79] It comes as no surprise to briefly note that the LCC classifies 'Shiites' under 'Branches, sects, etc.'[80]

Indigenous Islamic Classification Systems

The inadequacies and deficiencies of KOSs in the coverage of Islam has prompted two different types of responses. The first type of response is amendments and expansions for existing classification systems especially the DDC as it is the most extensively used system in the Muslim world.[81] According to Idrees, these amendments and

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[77] "Selected Topics in 297.1-.8 Islam: Draft for comment," *The Dewey Blog*, July 15, 2011, https://ddc.typepad.com/025431/2011/07/selected-topics-in-2971-8-islam-draft-for-comment-by-august-12-2011.html

[78] Though the term 'denomination' is an improvement over 'sects,' it is not a suitable 'fit' for Islam. *See* Andrews, "The Concept of Sect and Denomination in Islam," 9. *See also* William E. Shepard, "'Denomination' as a Label for Some Islamic Phenomena?" *Nova Religio* 6, no. 1 (2002): 155–164, https://doi.org/10.1525/nr.2002.6.1.155.

[79] *Encyclopedia of Library and Information Sciences*, 4th ed. (2018), s.v. "Library of Congress Classification (LCC)."

[80] *See* "Class B," Library of Congress, accessed October 03, 2022, https://www.loc.gov/aba/cataloging/classification/lcco/lcco_b.pdf; and and "BL-BQ Text," Library of Congress, accessed October 03, 2022, https://www.loc.gov/aba/publications/FreeLCC/LCC_BL-BQ2020TEXT.pdf.

[81] Idrees, "Development of a Classification Scheme," 56.

expansions can be further subdivided into two forms: "1) using the same notation of 297; and 2) alternatively using the notations for Islam that were originally designated to Christianity."[82]

It is of paramount interest to discover that most of these amendments and expansions use the heading 'Islamic sects' or its variants. These include the Shafi,[83] Qaisar,[84] TEBROC,[85] Aaedi,[86] Gondal,[87] Riazuddin,[88] and the National Library of Indonesia (NLI)[89] classification schemes, just to cite a few.[90] The suspicion cannot be ruled out that because these catalogers are working with a preexisting system, they have inadvertently 'inherited' the classification bias inherent in the DDC. What can be said, with a degree of certainty, is that the heading is not of the highest concern. This may be inferred from the fact that most, if not all, of the amendments and expansions

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[82] Ibid., 56.

[83] Mohammad Shafi, "Expansions of Dewey Decimal Classification Relating to Oriental, Islamic and Pakistani Topics," *Pakistan Library Review* 4, no. 1–2 (1962): 59.

[84] S. Mahmood H. Qaisar, *Islamic Sciences: Expansion of Dewey Decimal Classification Ed. XVI, for Oriental Libraries* (Aligarh: Institute of Islamic Studies, Aligarh Muslim University, 1974), 21.

[85] Tehran Book Processing Centre, *Dewey Decimal Classification and Relative Index* (Tehran: Institute for Research and Planning in Science and Education, 1975), quoted in Mahvash K. Momeni, *Adaptations of DDC in the Middle East* (Champaign, Ill: Graduate School of Library Science, University of Illinois, 1985), 18, table 4, http://hdl.handle.net/2142/3967.

[86] Muhammad A. Aaedi, *Concise Decimal Classification for Small Libraries* [in Arabic] (Cairo: Academic Publisher, 1999), quoted in Idrees, "Development of a Classification Scheme," 42, table 7.

[87] Hafiz M. Gondal, "Classification for Islam & Islamic Studies," [in Urdu] (unpublished manuscript, 1999), quoted in Idrees, "Development of a Classification Scheme," 37, table 5.

[88] Syed Riazuddin, *Classification of Islamic Literature* (Karachi: Royal Book, 2002), 63.

[89] L. Sulistyo-Basuki and Alit S. Mulyani, "Indonesian Librarians' Efforts to Adapt and Revise the Dewey Decimal Classification (DDC)'s Notation 297 on Islam," *Malaysian Journal of Library & Information Science* 13, no. 2 (2008): 98, table 4. https://mjlis.um.edu.my/article/view/6981/4641.

[90] *See* Appendix 4. For a more complete listing, *see* Riazuddin, *Classification of Islamic Literature*, 150–151, table 8.

changed the DDC term '*Koran*' to '*Qurʾān*' but left 'Islamic sects' untouched.

The second type of response is the development of independent Islamic classification systems. Examples of these are the Indian Institute of Islamic Studies and the ʿUsh classification schemes.[91] However, an examination of these shows that they also utilize the term sect.[92] Even Idrees' proposed classification scheme employs the term.[93] It would appear that the creators of these classification schemes are influenced by the extant classification systems which use the term indiscriminately. On the whole, it seems that the sect heading is unconsciously replicated in both types of responses without an understanding of its full import.

In addition to its existence in headings, bias is also manifested in shelf location. In the LCC, DDC and certain indigenous Islamic classification schemes, materials on Shīʿism are to be found towards the end of sections on Islam. Hope A. Olson has termed this occurrence 'ghettoization' which consists of "isolating marginalized groups by concentrating them in one area."[94] It is also significant that materials on Shīʿism are shelved *after* materials on Sunnism. Shīʿism is, in effect, the 'ghetto' of Islam which further reinforces its peripheral status.

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[91] Indian Institute of Islamic Studies, *Library Classification Schedule on Islam and Related Subjects* (New Delhi: IIIS, 1974); and Yusuf ʿUsh, *Classification of Science with Alphabetical Index* [in Arabic] (Damascus: Higaz Press, 1978), quoted in M. Solihin Arianto, "Islamic Knowledge Classification Scheme in Islamic Countries' Libraries: Challenges and Opportunities," *Al-Jamiʿah* 44, no. 2 (2006): 311, table 3, https://doi.org/10.14421/ajis.2006.442.295-323.

[92] There is also a scheme developed by Ziauddin Sardar that does not use the term 'sects' but uses 'minority viewpoints' instead. Sardar, *Islam: Outline of a Classification Scheme* (London: C. Bingley, 1979), 51. As rightly pointed out by Robinson, "Sardar's … scheme privileges Sunni Islam." *See*, "Addressing Bias," 264. This also seems to be the situation with the majority of the indigenous Islamic classification schemes discussed herein.

[93] Idrees, "Development of a Classification Scheme," 196.

[94] Hope A. Olson, *The Power to Name: Locating the Limits of Subject Representation in Libraries* (Dordrecht: Springer, 2002), 185, https://doi.org/10.1007/978-94-017-3435-6.

Warrants

A consideration of warrants is of prime concern in studies on bias in KOSs. The main warrant is 'literary warrant'[95] according to which the subject heading terms are selected from the actual literature. It is often used as a justification for the creation and retention of a heading. There exists a vast 'body of literature' that applies the term sect to Shīʿīsm. In this sense, the term sect can be said to have literary warrant. It occurs not so much in the titles, but more so inside the texts. In fact, a cataloger will be astounded at the high frequency of its occurrence in the literature. In contrast, the term sect as applied to Sunnism does occur but far less frequently and far more selectively.[96] As one author writing on Islamic sects notes: "There seems … to be a tacet [*sic*] agreement that the Shiʾa are sectarian."[97]

There is also 'user warrant,' which is the selection of subject heading terms based on terminology that users will use. It is unlikely that a general user will use the term sect to find materials on Shīʿīsm.[98] It is even more unlikely that a user of Shīʿī persuasion will use the term given "that members of living religious movements may well object and seek to resist the application of the label of sect to the movement

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[95] *ISKO Encyclopedia of Knowledge Organization*, s.v. "Literary warrant," accessed October 03, 2022,
https://www.isko.org/cyclo/literary_warrant.
[96] A textbook case is a book chapter by Ronald Geaves (*see* footnote 111) published in a work of reference, unabashedly and unapologetically titled *Handbook of Islamic Sects and Movements.* It is not the first book to associate sects with Islam in the title, and quite unfortunately, will not be the last.
[97] Sami Zubaida, "Sects in Islam," in *The Oxford Handbook of the Sociology of Religion*, ed. Peter B. Clarke (Oxford: Oxford University Press, 2009), 546, https://doi.org/10.1093/oxfordhb/9780199588961.013.0031. Perhaps a better term would be 'schismatic' rather than 'sectarian.'
[98] Tracy Nectoux echoes this point in a more generic sense. *See* "Cults, New Religious Movements, and Bias in LC Subject Headings," in *Radical Cataloging: Essays at the Front*, 108.

of which they are a part."[99] Thus, the term sect has literary warrant albeit misplaced and lacks user warrant.

The question, then, that needs addressing is why does the term sect persist in studies on Shīʿism? Part of the answer lies in the fact that until recently, Western scholars who studied Shīʿism did so with a "Sunni lens."[100] Simply put, Sunnism was depicted as normative whereas Shīʿism was understood to be deviative, even though the former was a much later development.[101] The label of sect was a deliberate attempt to disparage and delegitimize the Shīʿī interpretation of Islam. The other part of the answer is that the term sect has become so embedded into the lexicon of Islamic studies that some scholars use it as a synonym for group. This may also explain the use of the term in some of the indigenous Islamic classification schemes.

Recommendations (Remedies)

There have been a number of scholars who have addressed the appropriateness of the term sect. These include Harold Barclay,[102] Fuad I. Khuri,[103] Ahmed Y. Andrews,[104] Michael Cook,[105] Mark

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[99] David J. Chalcraft, "Is A Historical Comparative Sociology of (Ancient Jewish) Sects Possible?" in *Sects and Sectarianism in Jewish History*, ed. Sacha Stern (Leiden: Brill, 2011), 251–252, https://doi.org/10.1163/ej.9789004206489.i-308.65

[100] Liyakat Takim, "The Study of Shiʿi Islam in Western Academia," *Journal of Shiʿa Islamic Studies* 9, no. 1 (2016): 17, https://doi.org/10.1353/isl.2016.0003. An analysis of the causes for the overall neglect of Shīʿism in Western studies is supplied by Abbas Ahmadvand, "An Iranian Point of View of Shīʿī Studies in the West," *International Journal of Shīʿī Studies*, 5, no. 1 (2007): 6–11.

[101] On this particular point, *see* W. Montgomery Watt, "The Study of the Development of the Islamic Sects," in *Acta Orientalia Neerlandica*, ed. P. W. Pestman (Leiden: Brill, 1971), 89–91.

[102] Barclay, "Sectarian Theory and the Muslim Community," *Studies in Islam* 17, no. 3 (1980): 165–175.

[103] Khuri, *Imams and Emirs: State, Religion and Sects in Islam* (London: Saqi Books, 1990).

[104] Andrews, "The Concept of Sect and Denomination in Islam."

[105] Cook, "Weber and Islamic Sects."

Sedgwick,[106] Farhad Daftary,[107] Adam Gaiser,[108] Hussein Rashid,[109] Khalil Andani,[110] and Ronald Geaves.[111] Most of these scholars concur that the term is inappropriate in an Islamic context. After all, Shīʿī Muslims do not conceive of themselves as members of a sect and the imposition of the term on a living community actually constitutes harm.

The question that now arises is what are some alternative terms that can be used in its stead. Daftary, an authority on Shīʿī and specifically Ismāʿīlī studies, used to apply "the term 'sect' to refer to the Ismailis and other Shiʿis" but now uses the more inclusive terms "'community' and 'communities of interpretation' (in the plural)."[112] Daftary is averse to using the term sect "to refer to a community that still exists on the contemporary scene (as opposed to those short-lived sects of mediaeval times)."[113] The flexibility of the term 'community' allows it to be defined as simply as "a mutual sense of belonging" exists among its members.[114]

In studies on Shīʿīsm, some scholars have opted for the term 'group.' It is a neutral term bearing in mind that the most basic definition of a group is "two or more individuals who are connected by and within

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[106] Sedgwick, "Sects in the Islamic World," *Nova Religio* 3, no. 2 (2000): 195–240, https://doi.org/10.1525/nr.2000.3.2.195.
See also his "Establishments and Sects in the Islamic World," in *New Religious Movements in the Twenty First Century: Legal, Political, and Social Challenges in Global Perspective*, ed. Phillip C. Lucas and Thomas Robbins (New York: Routledge, 2004), 283–312, https://doi.org/10.4324/9780203508329.

[107] Omar Alí-de-Unzaga, "Introduction: A Biographical Sketch," in *Fortresses of the Intellect: Ismaili and Other Islamic Studies in Honour of Farhad Daftary* (London: I. B. Tauris, 2011), 26.

[108] Gaiser, "A Narrative Identity Approach to Islamic Sectarianism."

[109] Rashid, "Plural Voices in the Teaching of Islam."

[110] Andani, "Ismāʿīliyya and Ismāʿīlism: From Polemical Portrayal to Academic Inquiry," in *Deconstructing Islamic Studies*, ed. Majid Daneshgar and Aaron W. Hughes (Boston, MA: Ilex Foundation, 2020), 283–285.

[111] Geaves, "Sectarianism in Sunnī Islam," in *Handbook of Islamic Sects and Movements*, ed. Muhammad A. Upal and Carole M. Cusack (Leiden: Brill, 2021), 25–48, https://doi.org/10.1163/9789004435544_004

[112] Alí-de-Unzaga, "Introduction: A Biographical Sketch," 26.

[113] Ibid., 26.

[114] For this and other aspects of a community, *see* Edmund Hayes, "The Institutions of the Shīʿī Imāmate: Towards a Social History of Early Imāmī Shiʿism," *Al-Masāq* 33, no. 2 (2021), 190–191, http://dx.doi.org/10.1080/09503110.2021.1907520.

social relationships."[115] Thus, replacing the term 'Islamic sects' with either 'Islamic communities' or 'Islamic groups,' will evenly account for all the entities that fall under the 'sect' heading in all of the KOSs discussed. It will also evenly account for all the entities that fall under the heading 'Shīʿism' within each KOS. It must be made clear that all entities include all sects, whether they be medieval or modern.

Conclusion

As a contribution to radical cataloging analyses of bias in KOSs, this paper demonstrates that the term sect as applied to Shīʿism along with other Muslim groups, is both discriminatory and disparaging. Furthermore, it ought to be immediately replaced in the LCSH/LCC, DDC and indigenous Islamic classification systems. It is not within the purview of this paper to opine on which type of response is most effective concerning the last-mentioned systems, except to note that just because the schemes are 'Islamic' does not exonerate their classification biases. Libraries that implement Islamic schemes, as well as the LCSH/LCC and DDC, need to be cognizant of the pejorative connotations and implications of the term sect and must use alternative terms in the endeavor to ensure fair and unbiased access for all users. It is envisaged that others outside of the LIS field will also take heed of the recommendations advanced above, thereby enabling the erasure of the term from academic usage and popular parlance.

Acknowledgements

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[115] Donelson R. Forsyth, *Group Dynamics,* 7th ed. (Boston, MA: Cengage, 2017), 3.

Appendix 1: Current LCSH Heading for 'Islamic sects.'

Islamic sects
UF	Islam--Sects
	Muslim sects
	Sects, Islamic
	Sects, Muslim
BT	Sects
RT	Islamic heresies
NT	Ahl-i Ḥadīth
	Ahmadiyya
	Asharites
	Assassins (Ismailites)
	Azraqites
	Badawiyah
	Bektashi
	Dīn-i Ilāhī
	Druzes
	Farā'iẕīyah
	Hanafites
	Hanbalites
	Ḥashwīya
	Ibadites
	Jadidism
	Jahmīyah
	Karmathians
	Karramites
	Kharijites
	Mahdawīyah
	Malikites
	Motazilites
	Mu'aṭṭilah
	Murīdīyah
	Murji'ah
	Salafīyah
	Sālimīyah
	Shabak
	Shafiites
	Shī'ah

Sunnites
Wahhābīyah
Ẕikrī
Zahirites

UF: Used For
BT: Broader Term
RT: Related Term
NT: Narrower Term

Adapted from the 44th edition of the Library of Congress Subject Headings (LCSH). *See* "Islamic sects," Library of Congress, accessed October 03, 2022, https://id.loc.gov/authorities/subjects/sh85068480.html; and "Islamic sects," [Page 1-247] Library of Congress Subject Headings PDF Files, accessed   October   03,   2022, https://www.loc.gov/aba/publications/FreeLCSH/I.pdf

Appendix 2: Current LCSH Heading for 'Shī'ah.'

Shī'ah
	UF	Imamites
		Shia
		Shiism
		Twelvers (Islam)
	BT	Islamic sects
	RT	Alids
	NT	Ahl-i Ḥaqq
		Akhbārīyah
		Alevis
		Batinites
		Hurufis
		Imams (Shiites)
		Ismailites
		Kaysānıyah
		Nosairians
		Nuqtavīyah
		Shaykhī
		Uṣūlīyah
		Zaydīyah

UF: Used For
BT: Broader Term
RT: Related Term
NT: Narrower Term

Adapted from the 44th edition of the Library of Congress Subject Headings (LCSH). *See* "Shī'ah," Library of Congress, accessed October 03, 2022, https://id.loc.gov/authorities/subjects/sh85121390.html; and "Shī'ah," [Page S-317] Library of Congress Subject Headings PDF Files, accessed October 03, 2022, https://www.loc.gov/aba/publications/FreeLCSH/S.pdf

Appendix 3: DDC Current Hierarchy for 'Islamic sects.'

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.8		Islamic Sects and Reform Movements
.81		Sunnites
.814		Wahhābīyah
.82		Shiites
.821		Twelvers (Ithna Asharites)
.822		Seveners (Ismailites)
		Including Mustalians, Nizaris
.824		Zaydites
.825		ʿAlawīs and Alevis
.825 1		ʿAlawīs (Alawites)
.825 2		Alevis
.83		Other sects and reform movements
		Including Kharijites
.833		Ibadites
.834		Motazilites
.835		Kadarites
.837		Murjiites
.85		Druzes
.86		Ahmadiyya movement
.87		Black Muslim movement

Adapted from "Islamic sects and reform movements." Alex Kyrios, email message to author, March 1, 2021 and May 2, 2022.

Appendix 4: The Sect Heading in Selected Indigenous Islamic Classification Schemes

Scheme	Year	Class No.	Heading
Shafi	1962	297.8	Islamic Sects
Qaisar	1974	297.8	Sects
TEBROC	1975	297.5	Islamic Sects & Religions
Aaedi	1999	240	Islamic Principles … Sects
Gondal	1999	260	Beliefs & sects
Riazuddin	2002	297.6	Muslim Sects
National Library of Indonesia (NLI)	2005	297.8	Movements and Sects

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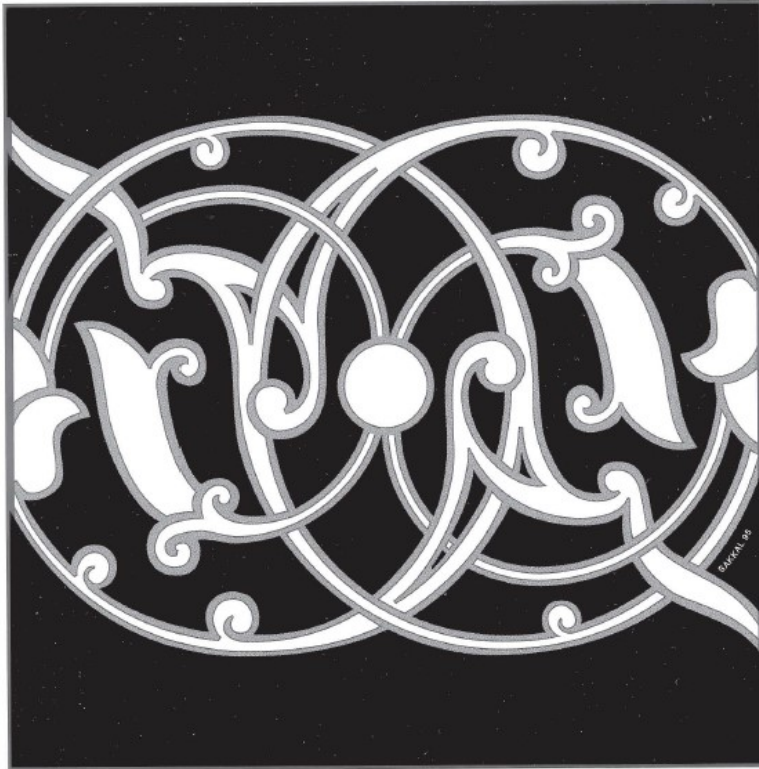
MELA
NOTES

Middle East Librarians Association

Number 95 (2022)

MELA Notes is published once a year. It is distributed to members of the Association and subscribers. Membership dues of US $50.00 bring the *Notes* and other mailings. Subscriptions are US $50.00 per calendar year, or US $16.00 per issue for most back numbers.

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EDITOR'S NOTE

It is impossible for me to convey in words the depth of my gratitude to Dr. Marlis J. Saleh for her contributions to the MELA community and especially MELA Notes. Dr. Saleh served as the editor of this journal beginning in 2007 and stepped down from this position in 2022, after nearly 15 years. I have worked as the Book Review Editor under Dr. Saleh's mentorship since 2021, an experience that has bestowed me with great learning about scholarly communication as well as librarianship. As the new Editor, I would like to thank Dr. Saleh for her commitment to the MELA Notes—and for serving as a model for those who follow in her footsteps.

I am also pleased to report that Dr. Hiba Abid, curator for Middle Eastern and Islamic Studies at the New York Public Library, has joined the Editorial Board as of January 2023 as the new Book Review Editor.

Due to the changes in the Editorial Board, the publication of MELA Notes was delayed for a few months this year. The issue in hand, number 95 (2022), is published and appeared electronically at http://www.mela.us/publications/mela-notes/mela-notes-archive/.
The print issue is also produced and distributed to the membership and subscribers.

Finally, I would like to thank our wonderful colleagues, Salma Abumeeiz, Ryan Zohar, Jealool Amari, Bebe Chang, Emma Moros, and Arthur Decker, who generously agreed to contribute to this issue as proofreaders.

Kind regards,
Farshad Sonboldel, Editor