

Hāfizūn and Yaktumūn: Ethical Foundations for the Preservation of and Access to Cultural Heritage in GLAM Institutions

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Abstract. GLAM institutions (Galleries, Libraries, Archives, and Museums) face an ethical tension between preserving cultural heritage and providing public access to it. Strict preservation practices may produce restrictive access regimes, while uncontrolled access risks damaging collections. This study aims to formulate an ethical framework to address this tension, constructed from QS. Al-Hijr [15]:9 and QS. Al-Baqarah [2]:159 through interpretation. Using Qualitative library research and thematic interpretation, this article analyzes two key concepts: the custodial mission (Hāfizūn) in QS. Al-Hijr: 9 and the prohibition of concealing knowledge (Yaktumūn) in QS. Al-Baqarah: 159. The analysis shows that QS. Al-Hijr [15]:9 legitimizes preservation ethics, while QS. Al-Baqarah [2]:159 grounds an ethics of accessibility. The synthesis yields an ethical model that integrates authenticity, integrity, equity, transparency, and controlled access as its core elements. The study offers theological-ethical guidance for GLAM policy and enriches Islamic information ethics, complementing existing secular approaches (Floridi's information ethics, IFLA/ICA/UNESCO codes) with a theologically grounded perspective relevant to Muslim-majority contexts and to global discourse alike.

Keywords: GLAM Ethics, Preservation vs Access, Islamic Information Ethics, Qur'anic Hermeneutics, Open GLAM

Introduction

GLAM (Gallery, Library, Archive, and Museum) institutions around the world hold a fundamental dual mandate: to preserve the cultural and intellectual heritage of humanity and to ensure public access to that heritage¹. The duty is codified in major professional instruments². In practice, however, these two missions often create dialectical tension. This tension arises because preservation limits physical interaction with collections. While access demands availability and openness, particularly in relation to physical access to fragile materials³. Strict preservation aimed at the longevity of fragile collections can severely limit access, while overlaying open access risks,

¹ Ross Parry, ed., *Museums in a Digital Age*, 0 ed. (Routledge, 2013), <https://doi.org/10.4324/9780203716083>.

² IFLA, "IFLA Code of Ethics for Librarians and Other Information Workers," The Hague, August 2012, https://www.ifla.org/wp-content/uploads/2019/05/assets/faife/publications/IFLA%20Code%20of%20Ethics%20-%20Long_0.pdf; International Council of Archives, "Code Of Ethics," Paris, 1996, https://www.ica.org/app/uploads/2023/12/ICA_1996-09-06_code-of-ethics_EN.pdf; Abdoulaye Camara, "International Council of Museums (ICOM): Code of Ethics," in *Encyclopedia of Global Archaeology*, ed. Claire Smith (Springer International Publishing, 2020), https://doi.org/10.1007/978-3-030-30018-0_1049; UNESCO, "Recommendation Concerning the Protection and Promotion of Museums and Collections, Their Diversity and Their Role in Society," UNESCO, November 17, 2015, <https://www.unesco.org/en/legal-affairs/recommendation-concerning-protection-and-promotion-museums-and-collections-their-diversity-and-their>.

³ Alison Richmond et al., eds., *Conservation: Principles, Dilemmas and Uncomfortable Truths*, First issued in paperback (Routledge, 2020).

accelerating the deterioration of valuable artifacts⁴. This tension is no longer abstract; UNERCO's 2022 *Memory of the World* review reports that more than 60 percent of audiovisual heritage held in low and middle-income countries faces irreversible loss within fifteen years due to media decay, yet only a fraction has been digitized for public access⁵. Similarly, the European a Foundation's 2023 impact report documents that, despite open-licensing policies in major European institutions, less than 12 percent of national museum collections in Indonesia, Malaysia, and several Gulf states are openly accessible online, while paywalled cultural heritage portals continue to proliferate⁶. These figures illustrate that the preservation access dilemma is empirically pressing rather than rhetorical.

As the primary source of values and ethics for the majority of people in various parts of the world, the Qur'an offers universal principles that can be used as normative references specially for information stewardship in GLAM institutions, where existing professional codes (IFLA Code of Ethics for Librarians, ICA Code of Ethics for Archivist, ICOM Code of Ethics for Museums) acknowledge but do not resolve the preservation access tension. Two key verses that reflect the tension between preservation and access are QS. Al-Hijr [15]: 9, which affirms the mission of preservation (ḥifẓ), and QS. Al-Baqarah [2]: 159, which condemns the act of concealing knowledge. Based on this background, this study formulates three main questions: (1) How can the concept of Ḥāfiẓūn in QS. Al-Hijr [15]: 9 be interpreted as the foundation of preservation ethics in GLAM institutions? (2) How can the prohibition of Yaktumūn in QS. Al-Baqarah [2]: 159 be interpreted as the foundation of accessibility ethics? (3) How can these two principles be synthesized to create a balanced ethical framework for the dual mission of GLAM?

This study aims to analyze the ethical implications of both concepts and formulate a Qur'an-based ethical framework model that balances the obligation of preservation with the necessity of providing access. Theoretically, the study contributes to the still-thin interdisciplinary literature linking Qur'anic Studies and *Tafsir* with Library and Information Science, particularly to GLAM ethics by offering a systematic Islamic Perspective alongside the dominant secular paradigms. Practically, it provides ethical guidelines for GLAM professionals in formulating more equitable and sustainable policies, especially for digitization, tiered access, and open-licensing decisions. Socially, it is expected to encourage public discourse on open access to cultural heritage as an educational right while raising awareness of preservation responsibilities for future generations.

A review of previous literature reveals three distinct strands that have not yet converged. First, a scholarship on Islamic information ethics tends to focus on individual behavior; hoaxes, data privacy, and *amanah* in personal communication, without engaging the institutional dilemmas of GLAM⁷. Second, work on Islamic manuscript preservation is technically rich on the conservation of

⁴ Shenton, Helen, "Preservation Strategies in the Digital Age," *Journal of Documentation* 70, no. 3 (n.d.): 468–92.

⁵ Lothar Jordan, "Terminology and Criteria of the UNESCO Memory of the World Programme: New Findings and Proposals for Research," in *The UNESCO Memory of the World Programme*, ed. Ray Edmondson et al. (Springer International Publishing, 2020), https://doi.org/10.1007/978-3-030-18441-4_20.

⁶ Europeana Foundation, "Impact Report 2023: Open Access to Cultural Heritage in Europe," The Hague; Europeana, 2023, https://pro.europeana.eu/files/Europeana_Professional/Europeana_Network/Association_Updates/General_Assembly_Meeting_2023/Europeana-Network-Association-Annual-report-2023.pdf.

⁷ Nurul Hakim, "Hoaxes on Social Media in the Perspective of Hadith," *International Journal of Islamic Studies Issues* 1, no. 2 (2025): 41–46, <https://doi.org/10.59966/y4rbay28>; Mukhlis and Nurdin Laugu, "Digital Convergence and Memory Information Systems in Developing the Performance of Galleries, Libraries, Archives, and Museums (GLAM)," in *Aspects of Digital Libraries - Digitization, Standards, Open Access, Repositories and User's Skills*, ed. Liat Klain Gabbay (IntechOpen, 2023), <https://doi.org/10.5772/intechopen.1002054>; Muhamad Parhan et al., "Media Sosial Dan

mushaf and Arabic codices, but treats preservation as a craft rather than as a normative tension with access⁸. Third, the broad Open GLAM and information-ethics literature grounds access in secular liberal rights and the public-good rationale, rarely referencing a theological framework⁹

In contrast to these strands, the present study explicitly juxtaposes *Hāfīzūn* and *Yaktumūn* as paired ethical anchors within a single analytical framework directed at GLAM practice. Whereas earlier interdisciplinary work maps Qur'anic concepts onto education or technology in general terms¹⁰, no prior study based on systematic searches in Scopus, Web of Science, and Google Scholar between 2010 and 2025 has used these two verses jointly as a normative basis for GLAM information ethics. This is a specific gap the article addresses.

This study uniquely integrates Qur'anic ethical concepts into the GLAM information-ethics framework. Its contribution is threefold and is stated here in deliberately measured terms. First, conceptually, the study pairs *Hāfīzūn* (preservation) and *Yaktumūn* (anti-concealment) as a dual ethical rather than treating them in isolation. Second, methodologically, it links a classical Qur'anic exegesis (*tafsīr*) and contemporary information-ethics theory in one analytical workflow¹¹. Third, applicative, it translates the resulting principles into a four-pillar operational model that maps directly onto current GLAM policy debates on digitization, paywalls, and open licensing. The study does not claim to be the only or definitive interdisciplinary effort; rather, it positions itself as a complement to existing secular GLAM ethics.

Method

This study employs qualitative library research using thematic Qur'anic interpretation and an ethical-analysis approach to examine the concepts of *Hāfīzūn* and *Yaktumūn* within the context of GLAM ethics. The thematic-interpretation methodology follows the protocols established by

Fenomena Hoax: Tinjauan Islam Dalam Etika Bekomunikas,” *Communicatus: Jurnal Ilmu Komunikasi* 5, no. 1 (2021): 59–80, <https://doi.org/10.15575/cjik.v5i1.12887>.

⁸ Muḥammad Muṣṭafā al-A‘zamī, *The History of the Qur’anic Text: From Revelation to Compilation ; a Comparative Study with the Old and New Testaments*, 1. publ (UK Islamic Academy, 2003); François Déroche, *Qur’ans of the Umayyads: A First Overview*, Leiden Studies in Islam and Society, volume 1 (Brill, 2014); Adam Gacek, *Arabic Manuscripts: A Vademecum for Readers*, Handbook of Oriental Studies 98 (Brill, 2009).

⁹ Luciano Floridi, *The Fourth Revolution How the Infosphere Is Reshaping Human Reality* (Oxford university press, 2014); Europeana Foundation, “Impact Report 2023: Open Access to Cultural Heritage in Europe”; Merete Sanderhoff et al., *Sharing Is Caring: Openness and Sharing in the Cultural Heritage Sector* (Statens Museum for Kunst, 2014); Andrea Wallace and Ronan Deazley, *Display At Your Own Risk* (2016), <https://displayatyourownrisk.org/wp-content/uploads/2016/04/Display-At-Your-Own-Risk-Publication.pdf>.

¹⁰ Ismail Albayrak, “Revisiting the Meaning of the Divine Preservation of the Qur’an: With Special References to Verse 15:9,” *Religions* 13, no. 11 (2022): 1064, <https://doi.org/10.3390/rel13111064>.

¹¹ Nicolai Sinai, *The Qur’an: A Historical-Critical Introduction*, The New Edinburgh Islamic Surveys NEIS (Edinburgh University Press, 2022), <https://doi.org/10.1515/9780748695782>; Rami Hussein Halaseh, “Shady Hekmat Nasser, *The Second Canonization of the Qur’an (324/936): Ibn Mujāhid and the Founding of the Seven Readings*,” *Journal of Qur’anic Studies* 24, no. 1 (2022): 125–29, <https://doi.org/10.3366/jqs.2022.0494>; Marijn Van Putten, “‘The Grace of God’ as Evidence for a Written Uthmanic Archetype: The Importance of Shared Orthographic Idiosyncrasies,” *Bulletin of the School of Oriental and African Studies* 82, no. 2 (2019): 271–88, <https://doi.org/10.1017/S0041977X19000338>; Éléonore Cellard, “The Ṣan‘ā’ Palimpsest: Materializing the Codices,” *Journal of Near Eastern Studies* 80, no. 1 (2021): 1–30, <https://doi.org/10.1086/713473>.

classical and contemporary *tafsīr mawdū'i* scholars¹².

Data sources are organized in three parts. (a) Primary Qur'anic sources: QS. Al Hijr [15]: 9 and QQ. Al-Baqarah {2}: 159, read against recent peer-reviewed scholarship on Qur'anic interpretation, textual preservation, and Islamic ethics¹³ alongside contemporary moral-theological scholarship¹⁴. (b) Professional-ethics instrument of GLAM institution¹⁵ (c) Secondary academic literature on information ethics, digital preservation, and open GLAM¹⁶.

The analytical procedure follows four sequential steps. Step 1: lexical and exegetical analysis¹⁷, step 2: Ethical extrapolation, step 3: cross-mapping, and step 4: synthesis. Validity is supported by source triangulation across classical exegesis, professional-ethics codes, and contemporary scholarship, and by reflexive disclosure of interpretative choices. The study makes no empirical claims about institutional behavior; its contribution is conceptual and normative.

Discussion

Ḥāfīzūn as the Basic of Preservation Ethics

The central verse in this argument reads:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, we have sent down the Az-Ẓikr (Al-Qur'an), and indeed, we are its guardians (Laḥāfīzūn).” (QS. Al-Hijr [15]: 9)

The key phrase *wa innā lahu laḥāfīzūn* forms the theological basis for a comprehensive ethic of preservation. It is important to clarify at the outset that this study does not equate Qur'anic preservation with GLAM preservation directly; rather, it derives a normative principle through

¹² M. A. Abdel Haleem, ed., *The Qur'an*, Oxford World's Classics (Oxford University Press, 2005); Ali Akbar and Abdullah Saeed, *Contemporary Approaches to the Qur'an and Its Interpretation in Iran*, 1st ed. (Routledge, 2019), <https://doi.org/10.4324/9780367272067>.

¹³ Morteza Karimi-Nia, “A New Document in the Early History of the Qur'an: Codex Mashhad, an 'Uthmānic Text of the Qur'an in Ibn Mas'ūd's Arrangement of Sūras,” *Journal of Islamic Manuscripts* 10, no. 3 (2019): 292–326, <https://doi.org/10.1163/1878464X-01003002>; IFLA, “IFLA Code of Ethics for Librarians and Other Information Workers.”

¹⁴ “Lyon Declaration on Access to Information and Development,” IFLA, IFLA, August 18, 2014, <https://repository.ifla.org/handle/20.500.14598/3498>.

¹⁵ International Council of Archives, “Code Of Ethics”; Camara, “International Council of Museums (ICOM); UNESCO, “Recommendation Concerning the Protection and Promotion of Museums and Collections, Their Diversity and Their Role in Society”; Jordan, “Terminology and Criteria of the UNESCO Memory of the World Programme.”

¹⁶ UNESCO/PERSIST Content Task Force et al., “The UNESCO/PERSIST Guidelines for the Selection of Digital Heritage for Long-Term Preservation,” IFLA, May 2016, <https://repository.ifla.org/handle/20.500.14598/1218>; Europeana Foundation, “Impact Report 2023: Open Access to Cultural Heritage in Europe”; Rafael Capurro, “Towards an Ontological Foundation of Information Ethics,” *Ethics and Information Technology* 8, no. 4 (2006): 175–86, <https://doi.org/10.1007/s10676-006-9108-0>.

¹⁷ Luciano Floridi, *The Ethics of Information*, First edition (Oxford University Press, 2013); Kay Mathiesen, “Informational Justice: A Conceptual Framework for Social Justice in Library and Information Services,” *Library Trends* 64, no. 2 (2015): 198–225, <https://doi.org/10.1353/lib.2015.0044>; Stephanie Russo Carroll et al., “The CARE Principles for Indigenous Data Governance,” *Data Science Journal* 19 (November 2020): 43, <https://doi.org/10.5334/dsj-2020-043>.

conceptual analogy. The verse addresses the preservation of the Qur'an as a divinely guaranteed sacred text, while the GLAM custodian is a human, institutional task applied to plural cultural heritage/ the analogy operates at the level of ethical orientation, not ontological equivalence.

a. Multidimensional Meaning of Ḥifẓ

The word ḥifẓ, which is the root of ḥāfīzūn, has a broad spectrum of meanings in Qur'anic vocabulary¹⁸ and exegetical tradition. Drawing on Albayrak's 2022 thematic study of QS. Al-Hijr[15]:9¹⁹, and on contemporary historical-critical and contextualist Qur'anic scholarship²⁰, three converging dimensions emerge:

First, protection from alteration and falsification (taḥrīf)²¹. This dimension emphasizes the importance of protecting the text from additions (ziyādah), omissions (nuqṣān), or any alterations. This is a guarantee of the authenticity and integrity of the sacred text, which distinguishes it from previous holy books that have undergone changes²². Second, protection from destruction and loss. This dimension relates to preserving the physical and non-physical existence of the Qur'an so that it does not disappear from civilization²³. This includes material preservation efforts, both in manuscript and digital form²⁴. Third, preservation in the heart and mind. This dimension is unique to the Islamic tradition, namely preserving the Qur'an through memorization (ḥifẓ al-ṣudūr) and deep understanding²⁵. The tradition of ḥuffāẓ (Qur'an memorizers) has become a living and dynamic mechanism of preservation. This divine guarantee, according to the scholars, does not occur in a vacuum. It is realized through human actions inspired by His will. From the era of codification during the time of Caliph Uthman bin Affan to the tradition of careful manuscript copying by the nussākh (copiers), Muslims have been active agents in this ḥifẓ mission²⁶

b. Ethical Implications for GLAM Institutions

Applied to GLAM, *ḥifẓ* yields three concrete normative claims that go beyond purely technical conservation. (a) custodian as ethical amānah. GLAM institutions are not only repositories but trustees of civilization²⁷. This reframes conservation from a technical task into a spiritual-ethical

¹⁸ Merete Sanderhoff et al., *Sharing Is Caring*; Georgia Evan, "Exploring the Global Picture of Open GLAM," Europeana Foundation, 2020, <https://www.dataspace-culturalheritage.eu/en/news/exploring-the-global-picture-of-open-glam>.

¹⁹ Andrea Wallace and Ronan Deazley, *Display At Your Own Risk*.

²⁰ Abdurrahman Bello Onifade et al., "Information Ethics: Islamic Perspectives on Privacy and Hacking," *Journal of Knowledge & Communication Management* 9, no. 1 (2019): 29, <https://doi.org/10.5958/2277-7946.2019.00004.4>.

²¹ Gabriel Said Reynolds, "On the Qur'anic Accusation of Scriptural Falsification (Taḥrīf) and Christian Anti-Jewish Polemic," *Journal of the American Oriental Society* 130, no. 2 (2010): 189–202.

²² Muḥammad Muṣṭafā. A'zamī, *The History of the Qur'anic Text: From Revelation to Compilation: A Comparative Study with the Old and New Testaments* (Al-Qalam Pub., 2011).

²³ Ahmed Afzaal, "Qur'an and Human Evolution," *The Quranic Horizons* 1, no. 3 (1996): 29–71.

²⁴ Gacek, *Arabic Manuscripts*.

²⁵ Fahrizal Mahdi, "THE UNCODIFIED HADITH (Study on the Hadith Narration by 'Abdullah Ibn Amru Ibn al-'As)," *Jurnal Ushuluddin* 26, no. 2 (2018): 130–41.

²⁶ Déroche, *Qur'ans of the Umayyads*.

²⁷ Christine L. Borgman, *Big Data, Little Data, No Data* (The MIT Press, 2015), JSTOR, <http://www.jstor.org/stable/j.ctt17kk8n8>; Alison Day, "Evidence of Me' Becoming 'Evidence of Us': A Case Study of the Policy, Processes and Responses of Selected GLAM Institutions to Personal Donations of Collections and Artifacts" (Open Access Te Herenga Waka-Victoria University of Wellington, 2021), <https://doi.org/10.26686/wgtn.17152127>.

obligation, converging with the ICA Code of Ethics and the ICOM Code of Ethics on the duty to protect collections²⁸. (b) Authenticity and integrity as anti-tahrīf. In digital practice, this translates into provenance documentation, fixity checking, cryptographic hashing of digital surrogates, and explicit metadata standards. In the post-truth era, this dimension is directly relevant to combating disinformation and deepfake manipulation of cultural records²⁹. (c) preservation as a continuous action. The mission of *hifẓ* implies long-horizon planning - format migration, bit stream preservation, and preventive (rather than only reactive) conservation – mirrored in the UNESCO/PERSIST guidelines³⁰.

A critical tension must, however, be acknowledged. The Qur’anic *hifẓ* is divinely guaranteed for a single, sacred text; the GLAM custodian is human, partial, and applied to plural and sometimes contested heritage. The analogy is therefore regulative, not literal: *hāfiẓūn* sets the ethical horizon, while the institutional realization remains finite, and subject to negotiation among communities, funders, and source communities.

The Prohibition of Yaktumūn (QS. Al-Baqarah [2]: 159): The Foundation of Accessibility Ethics

The main reference verse is:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ

“Indeed, those who conceal (Yaktumūn) what We have revealed of clear proofs and guidance, after We have made it clear to the people in the Book, are cursed by Allah and cursed (also) by all (creatures) who can curse.” (QS. Al-Baqarah [2]: 159)

a. Kitmān al-'Ilm in Classical and Contemporary Tafsīr

Although the historical context (asbāb al-nuzūl) of this verse often refers to the People of the Book who concealed the truth about the prophethood of Muhammad SAW, exegetes such as al-Ṭabarī and al-Rāzī emphasize that the threat in this verse is general (ʿāmm) for anyone who conceals knowledge needed by society³¹. Kitmān al-'ilm (concealing knowledge) is considered a major social sin because it prevents the spread of guidance and benefit (maṣlahah). In the tradition of hadith, the Prophet Muhammad SAW said: “Whoever is asked about knowledge and then hides it, Allah will restrain him with a bridle of fire on the Day of Judgment”. Read in the context of GLAM, this

²⁸ Camara, “International Council of Museums (ICOM)”; International Council of Archives, “Code Of Ethics.”

²⁹ Saima Qutab et al., *Information Disorder in the Glam Sector: The Challenges of Crowd Sourced Contributions*, European Conference on Information Systems (Association for Information Systems, 2019), https://aisel.aisnet.org/ecis2019_rip/37.

³⁰ Peter Kaufman, *Towards a New Audiovisual Think Tank for Audiovisual Archivists and Cultural Heritage Professionals* (Netherlands Institute for Sound and Vision, 2018), <https://doi.org/10.18146/2018thinktank01>.

³¹ Saima Qutab et al., *Information Disorder in the Glam Sector: The Challenges of Crowd Sourced Contributions*; Kaufman, *Towards a New Audiovisual Think Tank for Audiovisual Archivists and Cultural Heritage Professionals*.

implies that essential cultural knowledge is, by its theological nature, a public good; institutional gatekeeping that converts such knowledge into private rents is normatively problematic³².

b. Ethical Implications for GLAM Institutions

Three operational implications follow: (i) proactive duty of disclosure. GLAM institutions are ethically prohibited from acting as ‘information hoarders’ and bear a positive obligation to facilitate access, aligning with the open GLAM movement and with IFLA’s 2014 Lyon Declaration³³. (ii) Critique of digital paywalls on publicly funded heritage. When a national museum or archive place publicly subsidized digital collections behind strict paywalls, the result is functionally a contemporary form of *kitmān*, with measurable equity consequences for low-income researchers, Global-South users, and learners outside elite institutions. (iii) Inclusivity of access. The prohibition extends beyond mere availability to equity of access: WCAG 2.1 compliance for users with disabilities, multilingual interfaces, and infrastructural mitigation of the digital divide.

Two counter-considerations prevent a naïve maximalist reading. First, certain *kitmān* can be ethically justified, for example, concealment of sacred indigenous knowledge that shows custodianship belongs to specific communities³⁴, or temporary embargo of sensitive archival records to protect living individuals. Second, fragile materials may require restricted handling on conservation grounds. The verse condemns monopolistic or self-interested concealment, not custodial discretion exercised under transparent, accountable criteria.

Synthesis: A Four Pillar Ethical Framework for GLAM

The two principles are not opposing poles, but complementary mandates. Taken together, this model provides a Qur’anic basis for rejecting two extremes: preservation that locks access, and access that destroys collections. The discussion above can be synthesized into a four-pillar framework whose pillars are conceptually distinct.

Table 1. Four Pillars Ethical Framework for GLAM

No.	Pillar	Core Definition	Qur’anic Anchor	GLAM Implementation Example
1.	Preservation for access	Conservation is a means, not an end; its justification is	<i>Hāfīzūn</i> (QS. Al-Hijr 15:9)	Digitize fragile manuscripts at archival resolution and publish low-resolution surrogates under CC-BY for the public

³² Peter S. Menell, *Knowledge Accessibility and Preservation Policy for the Digital Age*, 4th ed. (2007), 44:1040–50, <https://law.uh.edu/ipil/symposium/prior/final/Menell.pdf>.

³³ “Lyon Declaration on Access to Information and Development.”

³⁴ Carroll et al., “The CARE Principles for Indigenous Data Governance.”

		sustained accessibility		
2.	Responsible Access	Access is calibrated to material vulnerability and ethical sensitivity; restriction, when applied, are time-bound and conservation-driven	<i>Hāfiẓūn</i> is balanced by <i>Yaktumūn</i> exception clause for custodial discretion	Originals viewed in supervised reading rooms; digital surrogates open online; sensitive indigenous materials governed by CARE principles.
3.	Policy Transparency	Any restriction must be publicly justified with criteria, duration, review schedule.	Anti-Yakūmūn: concealing reasons for concealment compounds kitmān	Publish access policies, embargo lengths, and copyright status; provide an appeals mechanism (cf. IFLA 2014)
4.	Public Knowledge Priority	Public-heritage precedence over commercial exploitation; freemium is permissible only if core knowledge remains free	<i>Yaktumūn</i> (QS. Al-Baqarah 2: 159)	National museum digitized collections release under CCo or CC-BY; revenue generated from premium services (high resolution prints, exhibitions) not from access to public-domain knowledge

Compared with the prior framework, this four-pillars model differs from Floridi's general information-ethics quadrant by being domain-specific to GLAM, and from the IFLA/ICA/ICOM codes by providing an explicit theological grounding for the duty of disclosure. It differs from earlier Islamic information ethics work by moving beyond individual virtue ethics into institutional policy design.

Application to Contemporary GLAM Challenges

Three concrete scenarios illustrate the framework in action.

Scenario A- Mass digitization with a paywall. A publicly funded national library digitizes its colonial-era manuscript collection and places it behind a subscription paywall. Under pillar 4, this constitutes *kitmān* of public good knowledge; revenue should be sought from value-added services rather than from access to digital surrogates of public domain materials.

Scenario B- Fragile artifact, high demand. A 9th century Qur’anic manuscript is too fragile for public handling. Under pillar 1, the institution digitizes at archival resolution; under pillar 2, originals are accessible only under supervised conditions to credentialed researchers; under pillar 3, the restriction criteria and review date are published openly.

Scenario C- Sensitive indigenous heritage. A regional museum holds sacred objects of a living indigenous community; pillar 3 requires that the rationale, not the content of restricted access, be transparently documented. This distinguishes legitimate custodianship from *kitmām proper*.

Conclusion

This study examined how the Qur’anic concepts of *Hafīzūn* (QS. Al-Hijr [15]: 9) and *Yaktumūn* (QS. Al-Baqarah [2]:159) can serve as ethical foundations for the dual mission of GLAM institutions. It argues that *hifẓ* provides a coherent basis for authenticity, integrity, and stewardship, while the prohibition of *kitmān* entails that essential cultural knowledge can be ethically framed as a public good whose disclosure is normatively required.

The specific contribution of this study, distinguishing it from GLAM ethics scholarship, is the deliberate pairing of these two verses as a dual ethical anchor operationalized into an institutional mode. Earlier work either treated Islamic ethics at the individual level or treated GLAM ethics on a secular basis alone; this study brings the two into direct conversation at the institutional level.

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