

Islamic Philosophy in Indian-Subcontinent and Middle Asia: An Analysis of Literature Published in The 21st Century

Hint Altkıtası Ve Orta Asya'da İslam Felsefesi: 21. Yüzyılda Yayınlanan Literatürün Analizi

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Abstract

Islamic philosophy as a branch of knowledge emerged following the triumph of Greek philosophy. A large number of studies focused on various aspects of Islamic philosophy throughout the world. The present study aims to analyze the articles published in the SCOPUS-indexed journals on different issues of Islamic philosophy in the 21st century from central Asia and the Indian subcontinent. Using bibliometric R-package and Microsoft Excel, the analysis focused on the summary of the data, productivity over the years, analysis of the sources and the areas of study. The number of publications has increased over the years on this topic. However, a significant amount of research has been conducted in Iran and Turkey. Eventually, the contributing sources are also mainly from these two countries. Among the topics covered are related to 'Islamism', 'Islam', 'History', 'Religion' and 'Philosophy'. Future research can be conducted on the contributions of various Islamic philosophers in metaphysics, epistemology, natural philosophy and social philosophy. Based on the current study's findings, future researchers on Islamic philosophy can determine their areas of interest.

Keywords: Bibliometric analysis, Indian subcontinent, Islamic philosophy, Middle Asia, religion.

Öz

İslam felsefesinin bir bilgi dalı olarak ortaya çıkışı, Yunan felsefesinin zaferini takiben gerçekleşmiştir. Dünya çapında çeşitli alanlara odaklanan birçok çalışma, 21. yüzyılda Orta Asya ve Hint altkıtasındaki İslam felsefesi konularını ele almaktadır. Bu çalışma, SCOPUS dizinli dergilerde yayınlanan makaleleri, İslam felsefesinin farklı konuları üzerine olanları, bibliyometrik R-paketi ve Microsoft Excel'i kullanarak analiz etmeyi amaçlamaktadır. Veri özetine, yıllara göre üretkenliğe, kaynakların ve çalışma alanlarının analizine odaklanıldı. Bu konudaki yayın sayısı yıllar geçtikçe artmıştır. Ancak, önemli bir araştırma İran ve Türkiye'de yapılmıştır. Sonuç olarak, katkı sağlayan kaynaklar da genellikle bu iki ülkeden gelmektedir. İslamcılık, İslam, Tarih, Din ve Felsefe ile ilgili konular arasında ele alınanlar bulunmaktadır. Gelecekteki araştırmalar, İslam filozoflarının metafizik, epistemoloji, tabii felsefe ve sosyal felsefe alanlarındaki katkıları üzerine yapılabilecektir. Bu çalışmanın bulgularına dayanarak, İslam felsefesi üzerine gelecekteki araştırmacılar ilgi alanlarını belirleyebilirler.

Anahtar Kelimeler: Bibliyometrik analiz, Hint altkıtası, İslam felsefesi, Orta Asya, din.

1. Introduction

Islamic philosophy, in a broad sense, is defined as the Islamic worldview that comes from its primary sources of knowledge- Islamic texts (Smart & Leaman, 2013). In other words, Islamic philosophy is a branch of philosophy that originates from Islamic traditions. In the Islamic knowledge world, two terms- *falsafa* (mathematics, logic and physics) and *kalam* (refers to rationalism in Islamic theology) sometimes used to mean philosophy (Leaman, 2009; Zianshina, 2018). However, there is a debate among Muslim scholars on the need for a separate branch of knowledge named 'Islamic philosophy' within Islam (Gutas, 2002; Leaman, 1999). Islamic philosophy is important in viewing various social problems (A. Hassan, Abiddin, & Ahmad, 2011). As per the Islamic calendar (early 9th century CE), the history of Islamic philosophy, in other words, classical Islamic philosophy, started in the 2nd century AH that lasted until the 6th century AH (12th century CE) (Nasr & Leaman, 2013; M. M. Sharif, 1963). This period also has a significant influence on the development of modern science and philosophy. In earlier Islamic thought, this time period, more specifically 8th to 12th century, is known as the 'Islamic Golden Age'.

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Islamic philosophy is said to be influenced by Greek philosophy (M. M. Sharif, 1963). Specially, in the Islamic world, Islamic philosophy was started by Al Kindi and Al Farabi through translation from Greek philosophy writings (Kalin, 2003; Nasr & Leaman, 2013). However, Al Farabi, born in Kazakistan, has some original works on logics (Mantiq), happiness, and the welfare state concept (Madinatul Fadilah) (Khan, 2000). Besides, the foundation of Islamic philosophy was laid by Ibn Sina (M. M. Sharif, 1963). He contributed to metaphysics, logic, and philosophical interpretation of the Holy Quran (Ta'weel).

In central Asia (Iran, Turkey, Tajikistan, Kazakistan, Uzbekistan), the practice of Islamic philosophy has been very well known (Rustom, 2012). Some of the well-known Islamic philosophers are- Al Farabi, Al Kindi, and Mulla Sadra. Since the communication between Cenral Asia and the Indian subcontinent was easier through land transportation till the eighteen century, the Islamic philosophical influence in the subcontinent came from Iran especially (Göktaş, Hasan, Chowdury, & İsmailoğlu, 2022). Islamic philosophers in the subcontinent were influenced by the writing of Ibn Sina and Imam Ghazali. Especially, the Sufi movement in the subcontinent was influenced by Imam Ghazali (Göktaş & Chowdury, 2023b; M. M. Sharif, 1963). There was another school of thought influenced by Ibn Arabi. Mir Damad, Mulla Sadra, A'meree (Chowdury & Göktaş, 2021). Moreover, the contemporary philosophers are said to be the spiritual students of Ibn Sina in the Persian region. However, in the subcontinent, Mullah Mahmud Jawnpuri, Abdul Hakim Shiyalkuti, Mujaddede Alfesani, and Imam Rabbani were the followers of Imam Ghazali (Göktaş & Chowdury, 2023a). They criticized the initial contents of Islamic philosophy as the Arabic philosophy (M. M. Sharif, 1963). The generation of several philosophical schools of thought contributed to the development of a large number of philosophical writings by scholars both in central Asia and in the Indian subcontinent. Eventually, in modern times, philosophy researchers have concentrated on various issues of Islamic philosophy in this region, following the legacy of their ancestors. However, there is no analysis so far in this field to explore the major focus areas among the research conducted from central Asia and in the Indian subcontinent.

The present study thus aims to analyze the articles published on various issues of Islamic philosophy in the 21st century from central Asia and the Indian subcontinent. Using the meta-data of 140 research articles, the analysis presented in this review article will guide future researchers in determining the research agenda. The following sections of the article illustrate the methodology, findings and conclusion sequentially.

2. Methodology

2.1. Data collection

The data for the bibliometric analysis have been collected from the SCOPUS database in six consecutive steps. SCOPUS database is used here as it provides more articles in the field of arts and humanities compared to other standard databases (Ahmed, Hasan, & Islam, 2023; M. K. Hassan, İslam, Ahmed, & Sarker, 2023; Novera, Ahmed, Kushol, Wanke, & Azad, 2022). According to Table 1, the initial step involves searching the documents using 'islam*' AND 'philosophy' keywords in the title-abstract-keywords of the documents. The keyword 'islam*' is used to include all the keywords having suffixes after 'Islam' (e.g. Islamic, Islami). Through this search, a total of 2088 documents arrived on 13 May, 2022.

Table 1: Steps in data searching

Steps	Search Items	Number of documents
Step-1	Search to 'islam*' AND 'philosophy'	2,088
Step-2	Limit to 'Articles'	1116
Step-3	Limit to Subjects= 'Arts and Humanities', 'Social Sciences' and 'Psychology'	921

Step-4	Limit to language= 'English'	776
Step-5	Limit to Affiliated country= South and Central Asia= "Iran", "Turkey", "Pakistan", "India", "Russian Federation", "Kazakhstan", "Bangladesh", "Armenia"	145
Step-6	Time limit 2002 to 2022	140
Step-7	Manual screening	140

The second step involves limiting the search items only to 'articles' that give only 1116 articles. The third step limits the articles only to three subject categories, namely 'Arts and Humanities', 'Social Sciences' and 'Psychology'. Then in the fourth stage, articles published only in English are considered. Eventually, it arrived at 776 articles. Out of them, we limited the publications only from South Asia and Central Asia by considering documents that come from "Iran", "Turkey", "Pakistan", "India", "Russian Federation", "Kazakhstan", "Bangladesh" and "Armenia". Eventually, the number of articles becomes 145. Lastly, through the time limit from 2002 to 2022 and manual screening, five articles have been omitted, and 140 articles have been selected for bibliometric analysis.

2.2. Summary of the data

For the study, a total of 21 years of data has been collected from 91 sources, with an average year from the publication being 5.06 years. The average citation per document is 1.5, having an average citation per year per document of 0.2136. Table 2 provides all the information in the data summary.

Table 2:Summary of the bibliometric data

Description	Results	Description	Results
<i>MAIN INFORMATION ABOUT DATA</i>			
Timespan	2002:2022	<i>AUTHORS</i>	
Sources (Journals, Books, etc)	91	Authors	264
Documents	140	Author Appearances	266
Average years from publication	5.06	Authors of single-authored documents	79
Average citations per documents	1.507	Authors of multi-authored documents	185
Average citations per year per doc	0.2136	<i>AUTHORS COLLABORATION</i>	
References	5188	Single-authored documents	80
<i>DOCUMENT TYPES</i>			
Article	140	Documents per Author	0.53
<i>DOCUMENT CONTENTS</i>			
Keywords Plus (ID)	117	Authors per Document	1.89
Author's Keywords (DE)	605	Coauthors per Documents	1.9
		Collaboration Index	3.08

A total of 117 keywords have been used in the 140 documents that are written by 264 authors. However, only 79 documents are single-authored, but in the multi-authored documents rest of the 185 authors were coauthored. Overall, the number of authors per document is 1.89, while the number of coauthors per document is 1.9. Thus the collaboration index becomes 3.08.

2.3. Productivity analysis

2.3.1. Production over the years

Articles on Islamic philosophy and related issues have been increasing over the years in SCOPUS-indexed journals. In Figure 1, the vertical bars show the number of documents

published in a year. At the same time, the dotted line shows the two-period moving average of the publication number.

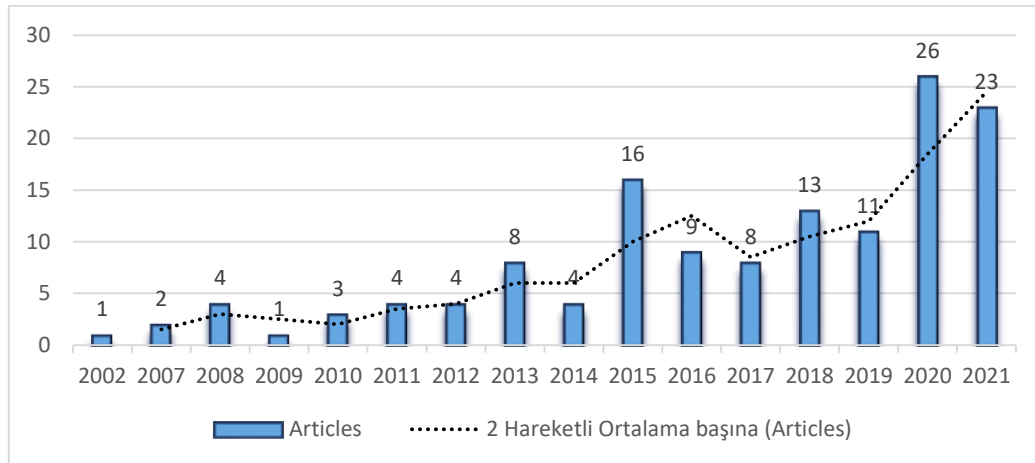


Figure 1: Articles' production over the years

The moving average line shows that in 2015, there was a dramatic increase in publications. But in the latter two years, there was a sharp fall in published articles. However, after 2017, there was a gradual increase in the number of publications.

Table 3: Publication by year with references

Year	Number of publications	Reference(s)
2002	1	(Deshpande, 2002)
2007	2	(Alavi, 2007), (Farimani, 2007)
2008	4	(Larijani & Zahedi, 2008), (Tomar, 2008), (Korkut, 2008), (Ceyhan, 2008)
2009	1	(Babalhavaeji, Isfandyari-Moghaddam, Aqili, & Shakooii, 2009)
2010	3	(Aksoy, 2010), (Aslan, 2010), (Özervarli, 2010)
2011	4	(Hasan, 2011), (Dadgar, 2011), (Ghaffari, 2011), (Shah, Shah, Dar, & Iqbal, 2011)
2012	4	(Okumuş, 2012), (Noufal & Thacharupadikkal, 2012), (Mousavimughadam & Delpisheh, 2012), (Hussain, Khattak, Wahid, Farid, & Fazal, 2012)
2013	6	(Aydin, 2013), (Haque, 2013), (Yusuf, 2013), (Ilahi, 2013), (Salman, 2013), (Muniapan & Satpathy, 2013),
2014	4	(Kaya, 2014), (Kartal, 2014), (Rezaee & Safian, 2014), (Mohaqeqi, Faramarzi, & Mohaqeqi, 2014)
2015	16	(Nezhad, Eshrati, & Eshrati, 2015), (Deniz, 2015), (Fedotova & Latun, 2015), (Nikneshan, Saify, & Sajjad, 2015), (Moradi, 2015), (Sanjeev Kumar, 2015), (Sidiropoulou, 2015), (Thwaites Diken, 2015), (Haftador, 2015), (Bazylova, Yerzhanova, Dabyltayeva, & Serikbaeva, 2015), (Talipova, Gilemshin, Zavgarova, & Battalova, 2015), (Dukenbayeva, Zholseitova, Akmadiyeva, & Manash, 2015), (Şengül, 2015), (Mohammadyani & Majid, 2015), (Janghorban, Roudsari, Taghipour, & Abbasi, 2015), (Nourani, 2015)
2016	9	(Kulibayeva & Kazbekova, 2016), (Ahangar, 2016), (Shahi, 2016), (Masud & Kabir, 2016), (Forouzan, Naghibulsadat, & Mahdzadeh, 2016), (Toulabi & Hajarian, 2016), (Arabi, 2016), (Sydykov & Nysanbaev, 2016), (Nabavi, 2016)
2017	8	(Tanabayeva & Massalimova, 2017), (Çaksu, 2017), (Monzavi, Murad, Rahnama, & Shamshirband, 2017), (Zeynep, 2017), (Shishkina & Issaev, 2017), (Doru, 2017), (Akrami et al., 2017), (Golparvar-Roozbahani, 2017)
2018	13	(Rizvi, 2018), (Faramarzharamaleki, 2018), (Tavana, Nassaj, & Bahrani, 2018), (Bidabad, 2018), (Tajibayev, Shamshadin, Bagasharov, Shalabayev, & Adilbaev, 2018), (Bagheri Noaparast, 2018), (Karakaya & Yaqoob, 2018), (Bhat, 2018), (Akdeniz & Kavak, 2018), (Apaydin, 2018), (Swazo, 2018), (Alsabekov, Atabayeva, & Mazhitov, 2018), (Alikhani & Legenhausen, 2018)
2019	11	(Birgül, 2019), (Kohandel, 2019), (Alibeigi, Munir, & Karim, 2019), (Zahabi, 2019), (Danesh, 2019), (Smirnov, 2019), (Jabbar & Ali, 2019), (Syed & Ali, 2019), (Amin & Javadi, 2019), (Kaplan, 2019), (Jamil, 2019)

2020	26	(Eraslan, 2020), (Okutan, 2020), (Aykit, 2020), (Afrin, Islam, & Yousuf Ali, 2020), (S. Sharif, Ahson, & Noor, 2020), (Jome, Ganjvar, & Sarmadi, 2020), (Farkhondehzadeh, Golshani, Sanaye, & Daneshfard, 2020), (Abdullina, Abdullina, Bakhtiyarova, Sagitova, & Lasynova, 2020), (Ravanbakhsh & Taqavi, 2020), (Azadegan, 2020), (Ramin, 2020), (Yıldırım, 2020a, 2020b), (Lalehgani, Mohammadian, & Mohaghegh Neya, 2020), (Toroghi & Shahrudi, 2020), (Ivanishkina, Shmatova, & Goncharova, 2020), (Hossein Khani, 2020), (Fezvbakhsh, 2020), (Mojdegani & Amjad, 2020), (Peykani, 2020), (Ismail, Shah, Saleem, & Khan, 2020), (Tofighi, 2020), (Erdiç, 2020), (Tumanian, 2020), (Ali, Ahmed, Bhatti, & Farooq, 2020), (Farahanifard & Farahanifard, 2020), (Yıldırım, 2020a, 2020b)
2021	23	(Gündüzöz, 2021), (Javidi, Ghanei, Ahmadi, Ahmadizadeh, & Ebadi, 2021), (Tıǧlı, 2021), (Azmat & Ghaffar, 2021), (Aghajani, 2021), (Varaki et al., 2021), (Agnihotri, 2021), (Tahir, Rafiq, Yousufi, & Sheikh, 2021), (Mokhtari, Saberi, Vakilimofrad, & Barkhan, 2021), (Taebnia, 2021), (Turner, 2021), (Azizi, Mohammadi, & Deimary, 2021), (Bostani, 2021), (Soyubol, 2021), (Taghavi, 2021), (Jeshvaghani, 2021), (Gamini, 2021), (Bensaid, Machouche, & Tekke, 2021), (Genç & Syed, 2021), (Shafiq, Munir, & Aziz, 2021), (Chumakov, 2021), (Türkmen, 2021), (Shiravand & Razi, 2021)
2022	03	(Çitler, 2022), (Aslam & Rana, 2022), (Anjum, 2022)

2.3.2. Productivity of the sources

The performance and productivity of the sources have been analyzed with the help of two graphical illustrations given in Figure 2 and Figure 3. The first figure shows the number of publications in the top 15 journals during the same period. It is evident that the Cumhuriyet İlahiyat Dergisi has contributed eight publications related to Islamic philosophy. The second-largest publications are in Religious Inquiries, followed by İlahiyat Studies. The next three journals have four publications each. Among the seven more journals, each has three publications on this topic.

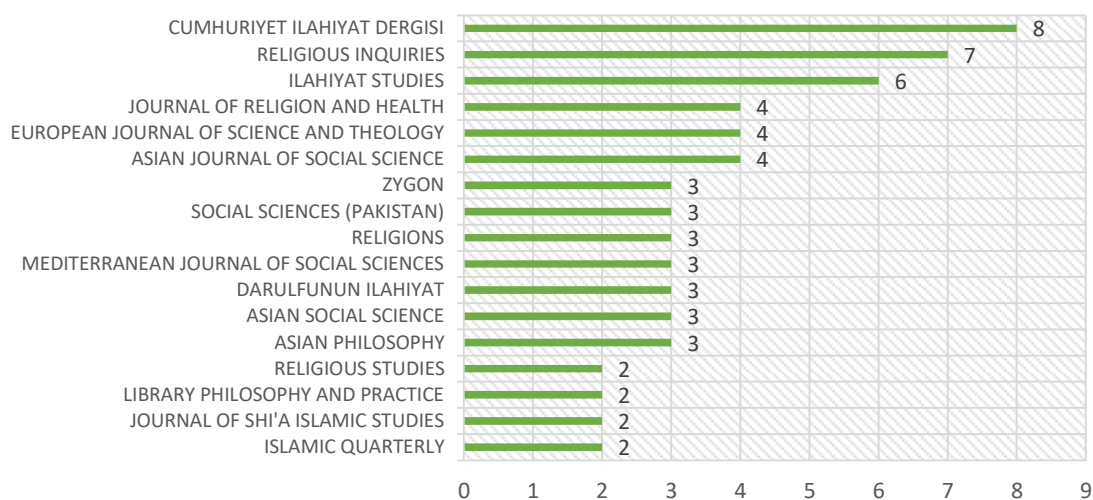


Figure 2: The topmost productive sources

In terms of percentage of the total publications, as shown in Bradford's Law, in Figure 3, one-

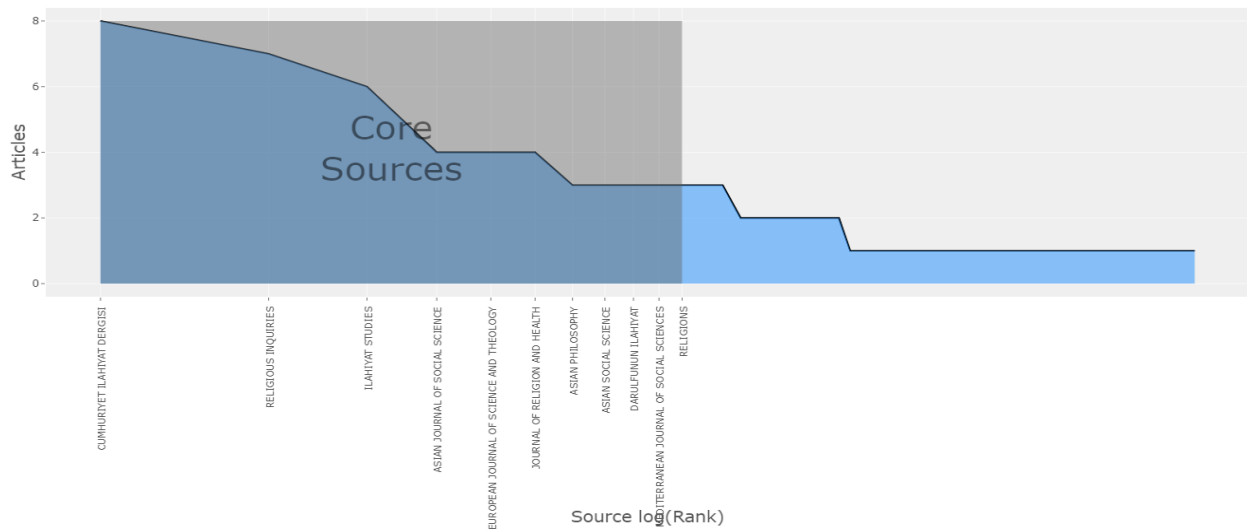


Figure 3: Contribution of the sources according to Bradford's Law

third of the publications on Islamic philosophy come from 11 sources, as shown by a blue shaded area.

Among the sources, the growth slowed down in 2014. As shown in Figure 4, after the year, the top contributing journal, Cumhuriyet İlahiyat Dergisi, increased at a higher rate than Religious enquiries and other journals. The growth rate of the Asian Journal of Social Science publishing Islamic philosophy-related articles is closer to zero for last 8 years. However, this journal had the highest growth rate in 2007.

2.3.3. Institutional productivity

Among the contributing universities, the University of Tehran has the highest number of publications (Figure 4). The second largest publications come from the Islamic Azad University, followed by Shiraz University of Medical Sciences and the University of Isfahan.

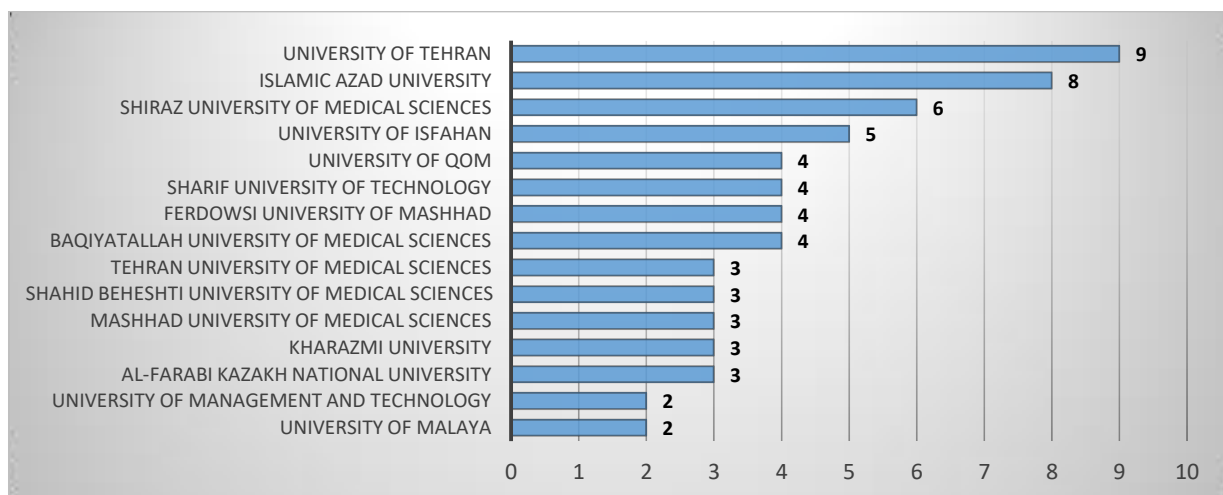


Figure 4: Contribution by the institutions

The following three universities have four publications each. Five other universities each published three articles.

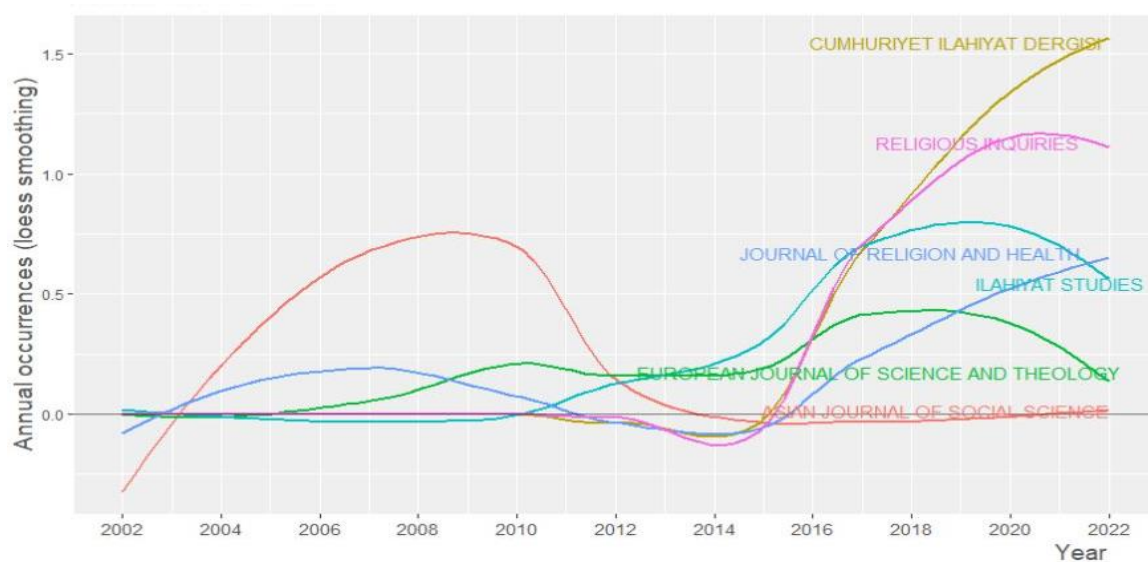


Figure 5: Growth of the sources

2.4. Productivity of the countries

Among the selected countries, Iran has the highest number of publications. Turkey is in the second position in this context. Figure 6 illustrates the relative contribution of the countries.

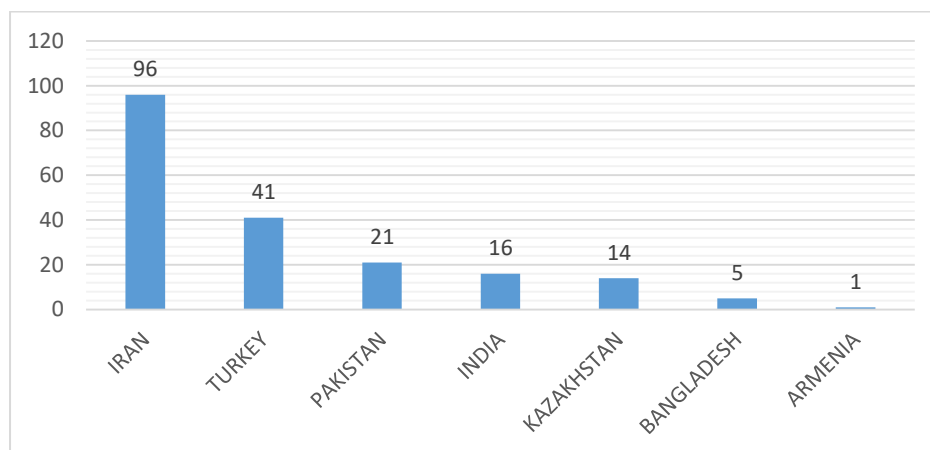


Figure 6: Productivity according to countries

As per the previous analysis in Figure 4, nearly ten universities from Iran have published in the field of Islamic philosophy. For this, Iran's contribution becomes the largest among the countries. In the third position, Pakistan has nearly 20 publications, followed by India, Kazakhstan, and Bangladesh. The last country on this list is Armenia.

2.5. Areas of study

This section aims to analyze the main topics covered by the sample research articles considered for the bibliometric analysis. Based on the author's keywords and keyword plus, the major focusing areas have been analyzed with the help of a three-field plot, word cloud, and word growth.

2.5.1. Three-field plot

The three-field plot is a dynamic science and graphic mapping tool that helps to summarize the entire bibliometric study in one figure and demonstrates proportionality among the contents. The three-field plot represents the linkage among three different meta-data. **Hata! Başvuru kaynağı bulunamadı.** shows the three-field plot among authors (left column), authors' keywords (middle column) and the keywords (right column).

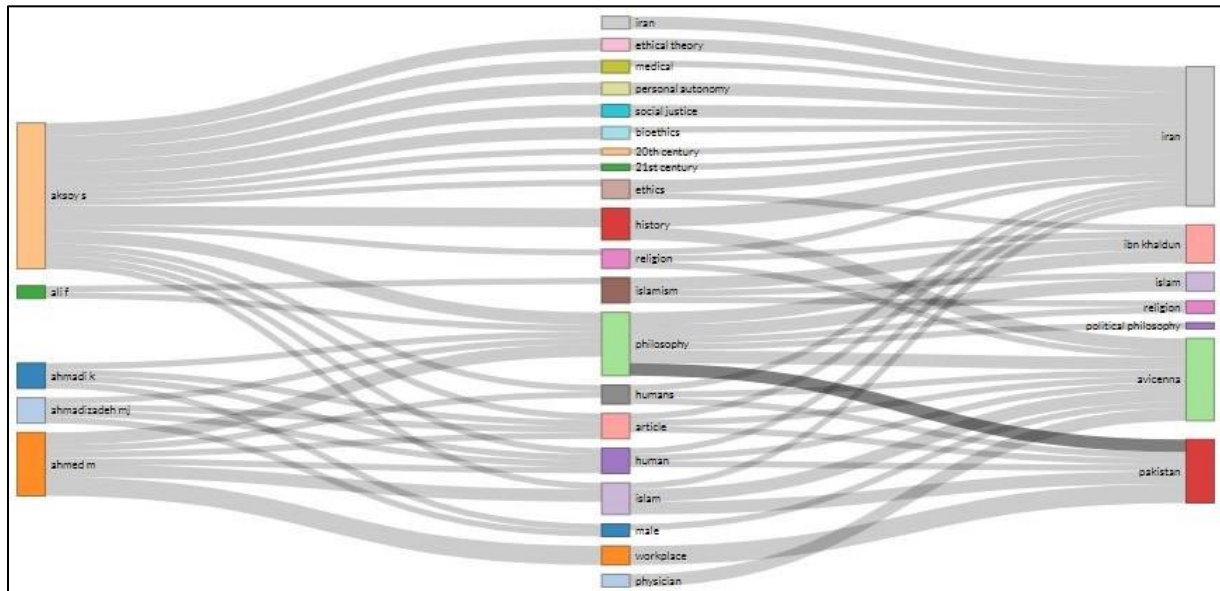


Figure 7: Three-field plot among author, author keywords and keywords

Most of the works are connected to Aksoy (2010), who worked on almost all the top 20 keywords, of which the majority are also linked with Iran. The issues of 'Islam', 'Islamism' and 'Religion' are also connected to four more articles (Ali et al., 2020; Javidi et al., 2021; Syed & Ali, 2019).

2.5.2. Word cloud

The word cloud shows the relative uses of various words in the academic literature on a particular issue. The word cloud figure shows the keywords in different colours and sizes. The larger the size of a keyword, the higher the frequency of the word it indicates.

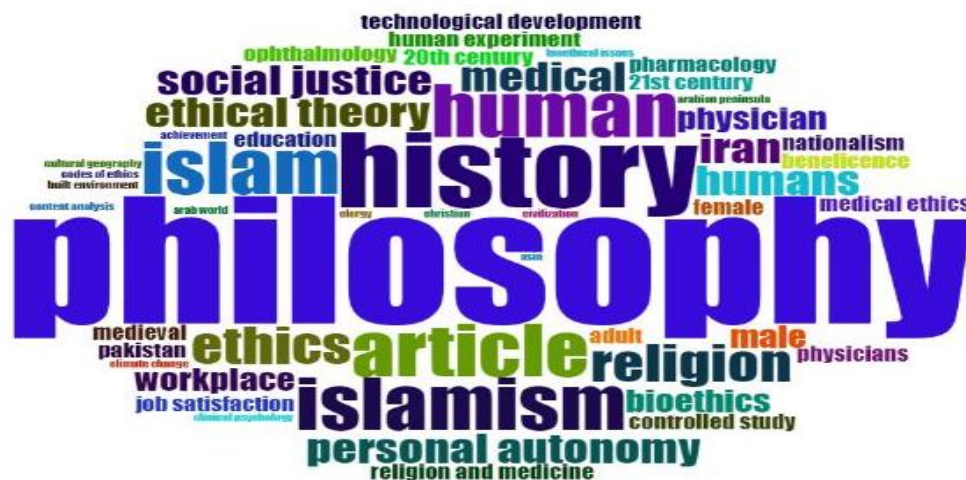


Figure 8: Word cloud

Figure 8 shows the world cloud in the field of Islamic philosophy according to the sample articles. It shows that the most frequently used words are philosophy, history, islamism, islam, ethics, religion etc.

2.5.6. Word growth

The word growth figure depicts how different words have grown over the years. The vertical axis of the graph in Figure 9 presents the annual occurrences and the horizontal axis shows the years.

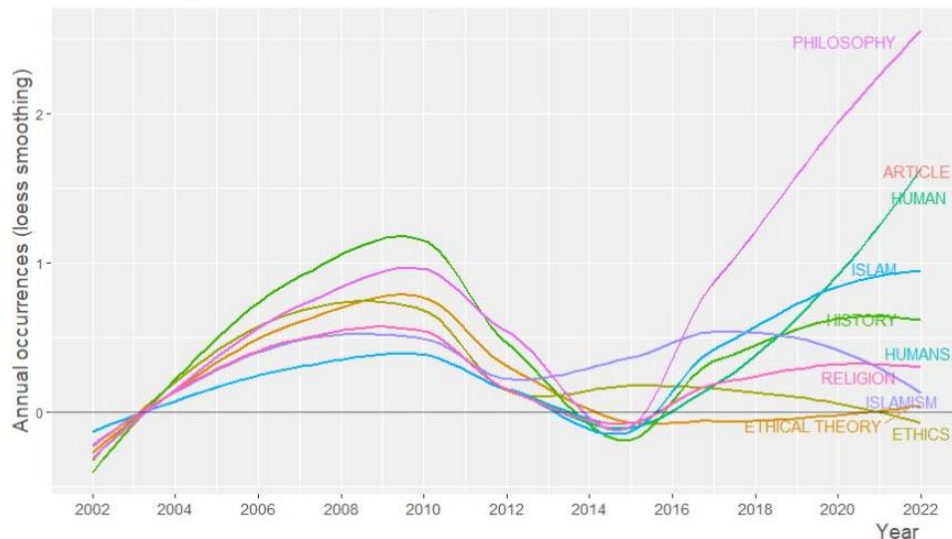


Figure 9: Word growth

It is evident from the picture above that all the major keywords occurred almost zero times in the year 2015. However, 'islamism; and 'ethics' were used in the publications made in that year. After 2015, the growth of 'philosophy', 'article' and 'human' are the major three keywords. Some other keywords are 'history', 'humans' and 'religion'.

3. Conclusion

Based on the sample articles collected under the specific criteria, the present study tried to review the literature on Islamic philosophy with a quantitative approach. Thus, the bibliometric analysis of the 'Islamic philosophy' literature published from south and central Asia has revealed some facts. The number of publications has been on the increase over the years on this topic. However, a significant number of research have been conducted in Iran and Turkey only. Eventually, the contributing sources also come mostly from these two countries. Among the topics covered are related to 'islamism', 'islam', 'history', 'religion' and 'philosophy'. Future research can be conducted on the contributions of various Islamic philosophers in the field of metaphysics, epistemology, natural philosophy and social philosophy. The findings of the research are a guideline for future research in this field. However, the research is based only on the SCOPUS database. It also relied only on bibliometric analysis. However, future research can be conducted based on other databases, including Web of Science (WOS), and more content analysis can reveal new insights.

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