

A Bibliometric Analysis of Publications on al-Ghazâlî in the Field of Islamic Theology in Türkiye

Türkiye'deki İlahiyat Alanında Gazzâlî Üzerine Kaleme Alınan Yayınların Bibliyometrik Analizi

Adnan ARSLAN

Prof. Dr. | Prof.

Bilecik Şeyh Edebali Üniversitesi, İlahiyat Fakültesi, Temel İslam Bilimleri, Arap Dili ve Belagati
Bilecik Şeyh Edebali, Faculty of Theology, Department of Basic Islamic Sciences, Arabic Language Rhetoric
Bilecik, Türkiye

<https://orcid.org/0000-0002-3989-6612>

adnanarslan81@hotmail.com

Makale Bilgisi | Article Information

Makale Türü | Article Type: Araştırma Makalesi | Research Article

Başvuru | Submission: 08.12.2024

Kabul | Accept: 23.06.2025

Yayın | Publish: 30.06.2025

DOI: <https://doi.org/10.18403/emakalat.1598390>

Atıf | Cite As

Arslan, Adnan. "Türkiye'deki İlahiyat Alanında Gazzâlî Üzerine Kaleme Alınan Yayınların Bibliyometrik Analizi". *e-Makâlât Mezhep Araştırmaları Dergisi* 18/1 (Haziran 2025), 257-273.
<https://doi.org/10.18403/emakalat.1598390>

Not | Note

In the English translation process of this article, generative artificial intelligence was used as a supportive tool in line with the principles set out in (YÖK) Ethical Guidelines on the Use of Generative Artificial Intelligence in Scientific Research and Publication Activities of Higher Education Institutions (2024). In this context, ChatGPT developed by OpenAI was used for translation and language control. The final edits and academic suitability checks were carried out by the author, and the full responsibility for the resulting text belongs to the author.

Değerlendirme: Bu makale iki dış hakem tarafından çift taraflı kör hakemlik modeliyle incelendi ve değerlendirildi. Benzerlik taraması yapılarak (Turnitin) intihal içermediği teyit edildi.

Etik Beyan: Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.

Etik Bildirim: <https://dergipark.org.tr/tr/pub/emakalat/policy>

Çıkar Çatışması: Çıkar çatışması beyan edilmemiştir.

Finansman: Bu araştırmayı desteklemek için dış fon kullanılmamıştır.

Telif Hakkı & Lisans: Yazarlar dergide yayınlanan çalışmalarının telif hakkına sahiptirler ve çalışmaları CC BY-NC 4.0 lisansı altında yayımlanmaktadır.

Review: This article was reviewed and evaluated by two external reviewers using a double-blind peer review model. It was confirmed that it did not contain plagiarism by performing a similarity scan (Turnitin).

Ethical Statement: It is declared that scientific and ethical principles were followed during the preparation of this study and that all studies used are stated in the bibliography.

Complaints: <https://dergipark.org.tr/tr/pub/emakalat/policy>

Conflicts of Interest: The author(s) has no conflict of interest to declare.

Grant Support: The author(s) acknowledge that they received no external funding to support this research.

Copyright & License: Authors publishing with the journal retain the copyright to their work licensed under the CC BY-NC 4.0.

Öz

Bu çalışmada İslam düşünce tarihinin en önemli isimlerinden olan Ebû Hâmid el-Gazzâlî (ö. 505/1111) hakkında Türkiye'deki İlahiyat Alanında kaleme alınmış 662 makalenin betimsel bibliyometrik analizi amaçlanmıştır. Bibliyometrik çalışmaların temel mantığı olan alan yazındaki bilimsel çıktıların niceliksel tespiti doğrultusunda; en sık yayın yapan yazarlar ve bunların kurumsal bilgileri, dergiler ve en çok araştırılan konuların sayısal verileri ortaya çıkarılmıştır. Bu suretle, gelecekteki muhtemel Gazzâlî çalışmalarına dair genç araştırmacılara fikir vermek çalışmanın önemini ortaya koymaktır. Yöntem olarak, nicel ve nitel araştırma yöntemlerini karma bir şekilde kullanan doküman analizi yaklaşımı esas alınmıştır. Buradan hareketle, İSAM makale veri tabanından Gazzâlî başlıklı makaleler bir dosyada ayıklanmış ve bu dosya çalışmanın veri setini teşkil etmiştir. Çalışmada sayısal verilerin görselleştirilmesi sağlanmıştır. Verilere bakıldığında, belirli yıllarda yayın seyrinin oldukça sert bir yükseliş kaydettiği görülmektedir. Tahmin edileceği üzere bu yıllardaki artışın sebebi Gazzâlî konulu sempozyum/konferans gibi bilimsel toplantıların düzenlenmiş olması ve ilahiyat dergilerinin Gazzâlî özel sayısı çıkarmalarıdır. Sıklıkla ele alınan konulara bakıldığında, Türk ilahiyatçıların en çok dikkatini çeken hususun, Gazzâlî'nin felsefeye karşı duruşu ve ahlakıyatçı bir şahsiyet olduğu tespit edilmiştir.

Anahtar Kelimeler: Tasavvuf, İmam Gazzâlî, Bibliyometrik Analiz, Türkiye'de Gazzâlî Çalışmaları, İsam.

Abstract

This study aims to conduct a descriptive bibliometric analysis of 662 articles written in the field of Islamic theology in Türkiye about Abū Hāmid al-Ghazālī (d. 505/1111), one of the most prominent figures in the history of Islamic thought. Based on the quantitative identification of scientific outputs which is the fundamental logic of bibliometric studies, the most frequently publishing authors, their institutional affiliations, journals, and the numerical data regarding the most researched topics have been revealed. By doing so, the study aims to provide young researchers with insights into potential future work on al-Ghazālī, underscoring the significance of this research. The methodology follows a mixed approach, combining both quantitative and qualitative research methods through document analysis. Accordingly, articles on al-Ghazālī from the ISAM article database were extracted and compiled into a dataset for this study. The numerical data were visualized in the analysis. The data analysis reveals that, in certain years, the publication trend experienced a sharp increase. As expected, this rise was due to the organization of academic events such as symposiums and conferences focused on al-Ghazālī, as well as theology journals publishing special issues dedicated to him. The most frequently discussed topics reveal that Turkish theologians are particularly focused on al-Ghazālī's stance on philosophy and his role as an ethical thinker.

Keywords: Sufism, Imam al-Ghazālī, Bibliometric Analysis, Studies on al-Ghazālī in Türkiye, ISAM.

Introduction

Bibliometric methods are particularly used to assess the productivity of institutions by quantitatively analyzing their research output. These methods involve the use of mathematical and statistical techniques to analyze books, journal articles, and other types of scholarly output produced within the academic community.¹ A key advantage of bibliometric analysis is its capacity to provide a comprehensive overview of a research field. This is invaluable for identifying influential studies and tracking major trends over time.² Such analyses often examine the distribution of publications within a specific domain rather than just their quantity.³ Today, bibliometry has become a widely accepted and legitimate scientific tool employed across almost every academic discipline.⁴ Researchers conducting bibliometric analyses can draw conclusions based on the quantitative data from previous studies.⁵ The fundamental principle underlying bibliometrics is the definition of the field's literature.⁶ These definitions reveal who has researched what topics in the past, providing insights into potential future research avenues.⁷

The fields of Theology and Islamic Studies have not received the same level of attention in

¹ Alan Pritchard, Statistical Bibliography or Bibliometrics?, *Journal of Documentation* 25/4 (1969), 348-349.

² José M. Merig - Jian-Bo Yang, "Accounting Research: A Bibliometric Analysis", *Australian Accounting Review* 27 (2017), 72.

³ R. N. Broadus, "Toward a Definition Of "Bibliometrics", *Scientometrics* 12 5-6 (1987), 376.

⁴ Ole Ellegaard - Johan A. Wallin, "The Bibliometric Analysis of Scholarly Production: How Great is the Impact?", *Scientometrics* 105 (2015), 1810.

⁵ Ivan Zupic, Tomaž Čater, "Bibliometric Methods in Management and Organization", *Organizational Research Methods* 18/3 (2015), 429.

⁶ Ellegaard - Wallin, "The Bibliometric Analysis of Scholarly Production: How Great is the Impact?", 1809-1831.

⁷ Magaly Gaviria-Marin, J. M. Merigo - S. Popa, "Twenty Years of the Journal of Knowledge Management: a Bibliometric Analysis", *Journal of Knowledge Management* 22/8 (2018), 1657.

terms of bibliometric analysis as other academic disciplines. Theology and Islamic studies faculties have not received the same level of attention in terms of bibliometric analysis as other disciplines. While such analyses have been conducted across various academic fields worldwide, including in Turkish studies specifically focused on theology and Islamic studies are relatively few. Beyond topics like Islamic insurance,⁸ religious education,⁹ and *Marmara University Journal of Theology*¹⁰ few bibliometric analyses have been undertaken. Despite this, the field of Islamic theology in Türkiye has experienced substantial growth in recent years, both in terms of student enrollment and academic staff.¹¹ This growth has naturally led to an increase in publications. According to the Web of Science (WOS) database, scholars in the field of Islamic studies in Türkiye are among the most prolific contributors to global Islamic studies publications.¹² Turkish scholars have made significant contributions to fields such as tafsir, hadith, fiqh, and kalam. The DergiPark database further highlights the high productivity of Turkish scholars in these areas. However, bibliometric analyses focusing on specific fields within Islamic studies, such as those related to Imam al-Ghazali, have been relatively underexplored. This study aims to fill this gap by conducting a bibliometric analysis of scholarly works on Imam al-Ghazali. Despite the extensive research on al-Ghazali, bibliometric studies on his works are less common compared to those conducted on figures like Mawlana Jalal al-Din Rumi and Yunus Emre.¹³

2. Purpose and Significance of the Study

Al-Ghazali's approach to knowledge, rooted in critique and dialectical reasoning, has captivated scholars across disciplines. The sheer volume of research on him is so vast that even a comprehensive bibliography would be a significant undertaking. This abundance of scholarship makes al-Ghazali an ideal subject for bibliometric analysis. While some bibliometric studies have been conducted on al-Ghazali, such as the work of two Indonesian researchers, these analyses have often been limited in scope. For instance, the Indonesian study relied solely on the Scopus database, yielding a relatively small sample of 159 research papers.¹⁴ In contrast, a search of the WOS database reveals a significantly larger corpus of 601 papers. This study aims to conduct a comprehensive bibliometric analysis of articles and conference papers on al-Ghazali authored by scholars affiliated with faculties of Islamic theology in Türkiye. By examining the quantity, temporal distribution, authorship, and content of these publications, we seek to identify key trends and emerging research areas. This analysis will shed light on the most prolific researchers, the most frequently studied topics, and potential gaps in the existing research. Ultimately, this study will provide valuable insights for future research on al-Ghazali and Islamic thought more broadly. The revised text aims to be more concise, direct, and engaging. It avoids overly complex sentence structures and uses clearer language.

3. Research Methodology

Bibliometric analyses inherently rely on quantitative data extracted from databases. While they provide a broad overview of a research field, they also possess a qualitative dimension. Consequently, a mixed-methods approach was adopted for this study, specifically a convergent parallel design, in which both quantitative bibliometric data and qualitative document analysis were conducted simultaneously and integrated during the interpretation phase to gain a comprehensive understanding of scholarly trends on al-Ghazali within Türkiye's Islamic

⁸ Fatih Konak - Yasemin Demir, "İslami Sigortacılık (Tekafül) Üzerine Bibliyometrik Bir Analiz", *Hitit İlahiyat Dergisi* 22/1 (2023), 11-46.

⁹ Adem Güneş, "Akademik Dergilerde Yayınlanan Din Eğitimi Konulu Makalelerin Bibliyometrik Analizi (1925-2020)", *Türkiye Din Araştırmaları Dergisi* 12 (2021), 199-222.

¹⁰ Ahmet Koç et al. "Marmara Üniversitesi İlahiyat Fakültesi Dergisi Üzerine Bibliyometrik Bir Analiz", *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 57/57 (2019), 1-24.

¹¹ Elif Sobi, "2010-2020 Yılları Arasında Türkiye'de Yüksek Din Öğretimi -Sayısal Değişimler ve Sonuçları, *İlahiyat* 6 (Haziran 2021), 5-28.

¹² WOS veri tabanında yaptığımız taramaya göre; hadis anabilim dalında 466, tefsir anabilim dalında 249 ve fıkıh anabilim dalında 269, kelam anabilim dalında 217 makale ile Türk ilahiyatçıları ilk sırada yer almaktadır. Web of Science "Search" (Erişim 04 Mayıs 2024).

¹³ Beytullah Karagöz - İzzet Şeref, "Yunus Emre ile İlgili Araştırmaların Bibliyometrik Analizi", *Akdeniz Eğitim Araştırmaları Dergisi* 13/27, (2019), 123-141.

¹⁴ Mohd Syukri Zainal Abidin - Faizuri Abd Latif, "Kajian Bibliometrik Penerbitan Mengenai al-Ghazali dalam Pangkalan Data Scopus", *Islamiyyât* 44 (2022), 44.

theology academic community.¹⁵ This study specifically employed a document analysis method, involving the collection, review, and analysis of relevant documents.¹⁶

To clarify the research process, the following steps were undertaken:

1. **Data Collection:** The ISAM (Islamic Research Center) article database was searched using the keywords "Gazzālī," "Gazali," and "Gazālī."

2. **Data Organization:** The retrieved results were compiled into a separate Word document and categorized based on year, author, and title to form the dataset for the study.

3. **Data Visualization:** The collected data was visualized using Microsoft Excel to identify patterns and trends.

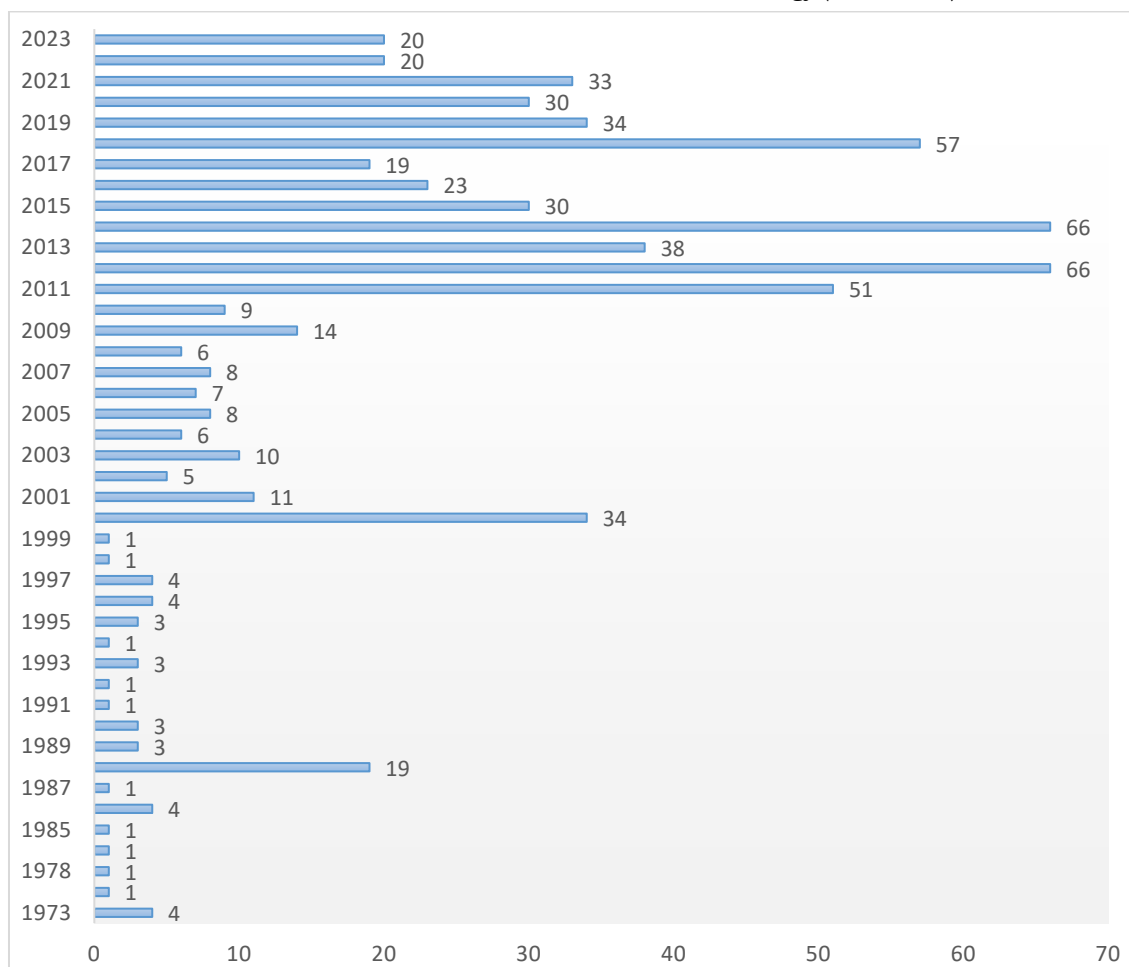
4. **Content Analysis:** Frequent keywords in the bibliographic information were analyzed to infer the overall content and themes of the research.

4. Findings

4.1. Distribution of Publications by Years

The table below shows the annual distribution of publications related to al-Ghazālī in Türkiye's Islamic theology field. Notable increases correspond to special issues, symposiums, and significant anniversaries, which stimulated scholarly interest and research output.

Table 1. Number of Publications on al-Ghazālī in Turkish Islamic Theology (1990–2015)



Looking at the data, we observed a significant increase in publications on al-Ghazālī in certain years. This surge is likely due to factors such as the organization of symposiums and conferences and the publication of special issues dedicated to him in theology journals. For example, in 2000, 34 publications were released, a sharp increase from the previous year's

¹⁵ John Gerring, "Qualitative Methods", *Annual Review of Political Science* 20 (2017), 19.

¹⁶ Ramazan Sak et al., "Bir Araştırma Yöntemi Olarak Doküman Analizi", *Kocaeli Üniversitesi Eğitim Dergisi* 4/1 (2021), 228.

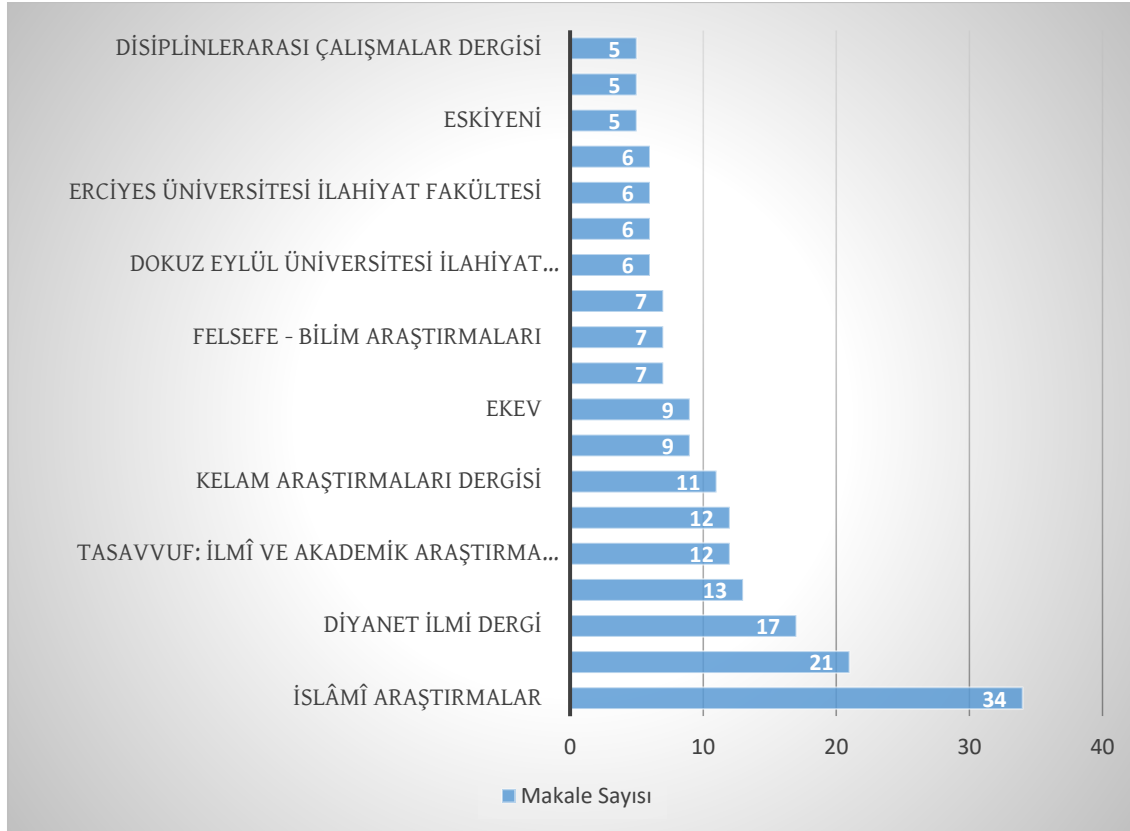
single publication. This significant rise can be attributed to the publication of two special issues on al-Ghazālī in *İslami Araştırmalar Dergisi* that year.

Following the publication of these special issues in 2000, there was a steady increase in the number of articles on al-Ghazālī until 2011. This trend suggests that 2001 marked a turning point for al-Ghazālī studies within the field of Islamic theology in Türkiye. The success of these special issues demonstrates the effectiveness of such initiatives in raising awareness and stimulating research. A notable peak occurred in 2011, which coincided with the 900th anniversary of al-Ghazālī's death (1111). This symbolic milestone prompted a renewed scholarly interest, culminating in another special issue published by the *Journal of the Presidency of Religious Affairs (Diyanet İşleri Başkanlığı Dergisi)*, featuring 10 articles dedicated to al-Ghazālī. Similarly, the publication of the proceedings of the International Symposium on Modernity and al-Ghazālī in 2014 led to a surge of 35 publications. It is evident that special issues and symposiums play a crucial role in increasing awareness of specific scholars and topics. While the growth of theology faculties in Türkiye undoubtedly contributed to the rise in al-Ghazālī studies, the rapid increase in publications suggests a direct impact of these specialized events.

4.2. Journals with the Highest Number of Publications on al-Ghazālī

Table 2 presents the journals with the highest number of publications on al-Ghazālī, highlighting their contribution to the field and the distribution of articles over the studied period.

Table 2: Journals with the Highest Number of Publications on al-Ghazālī



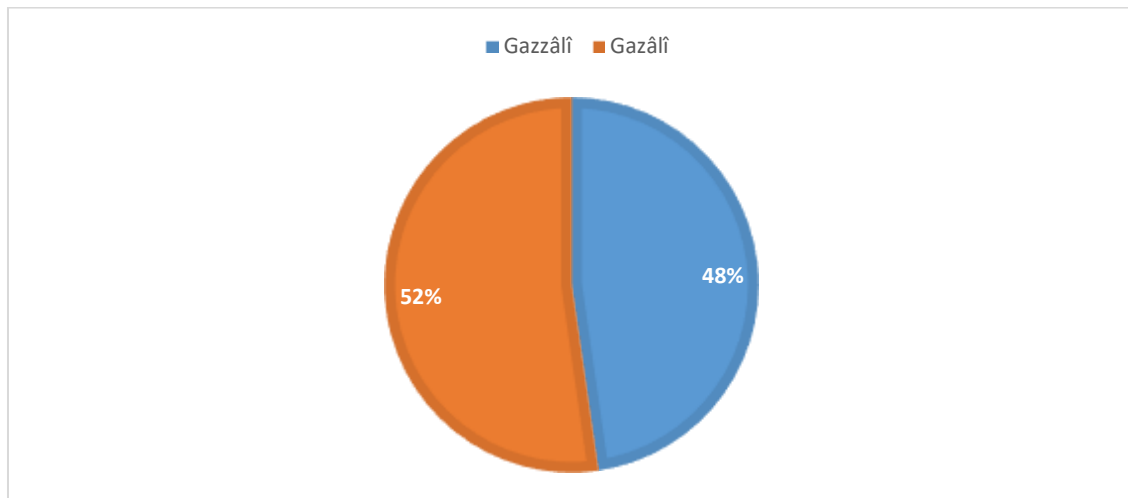
As mentioned above, a noticeable increase in the number of publications on al-Ghazālī was observed in certain years. One of the main reasons for this increase was the publication of special issues by journals. In this graph, *İslami Araştırmalar Dergisi* occupies the top spot, which is directly related to its special issue.

The diversity of the journals included in the analysis and the difficulty of limiting the scope strictly to theology journals have been carefully considered. For example, some journals like *Felsefe-Bilim Araştırmaları* and *TYB Akademi* are not exclusively theology journals, and studies on al-Ghazālī often have an interdisciplinary character. Moreover, it is challenging to definitively determine whether all authors of the over 600 publications are theologians, as contributions from scholars of various disciplines are common in this field. Therefore, in this study,

publications related to al-Ghazālī have been examined within the broader framework of Islamic studies in Türkiye, including works published across different disciplines. This approach aims to provide a comprehensive and realistic overview of the field, considering the interdisciplinary nature of the subject.

4.3. Gazzâlî or Gazâlî?

There is an ongoing debate regarding the correct pronunciation of the author's name. The question of whether the ز in "الغزالي" should be pronounced with a shadda or without has been a subject of discussion for centuries, even inspiring a dedicated study.¹⁷ Based on our analysis, both pronunciations, "Gazzâlî" and "Gazâlî," are widely used, with a nearly equal number of publications for each. While the *Diyanet İslam Ansiklopedisi* favors the former, the majority of researchers seem to prefer the latter.¹⁸ It is worth noting that other spelling variants such as "Gazali" or "Gazalî" also appear in the literature. However, since these forms are relatively rare and often represent orthographic simplifications rather than distinct scholarly conventions, they were not included in the scope of this specific comparison.



4.4. Most Prolific Authors

One of the primary objectives of bibliometric analysis is to identify researchers who have made the most significant contributions to a field, both quantitatively and qualitatively. These analyses not only pinpoint authors with the highest publication output but also provide qualitative data by highlighting the most-cited papers. While a higher number of citations often indicates a paper's impact, it is not always a definitive measure of quality. Nevertheless, it serves as a crucial benchmark, reflecting the influence of the publication and its author within the field. By recognizing the most prolific authors or those whose works garner the most citations, young researchers can identify leading figures in the field. Moreover, they can gain insights into effective research methodologies. According to our study, Mesut Okumuş is the undisputed leader in al-Ghazālī studies. The following graph illustrates the quantitative contributions of Okumuş and other researchers to the field of al-Ghazālī studies.

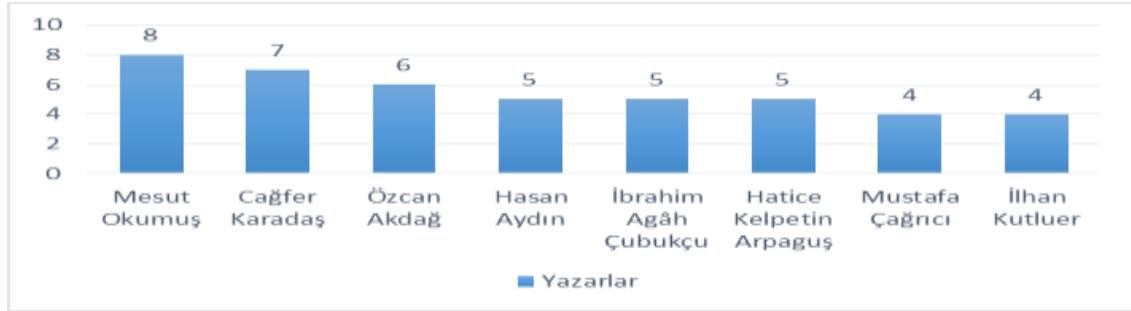
It should also be noted that the primary data sources used in this study were databases such as ISAM, and conducting a detailed, individual verification of approximately 600 publications was not practically feasible. Therefore, minor inconsistencies or classification errors in the categorization and counts presented in the tables cannot be entirely ruled out. For instance, some thesis abstracts may be registered as articles or conference papers within these databases; however, the scope of this study, as stated in the title, is limited to original research articles and academic conference papers. Thesis abstracts, not being research articles, are considered outside the scope. Considering these limitations and the structural characteristics of the data sources, it is accepted that the data reflect general academic trends and provide sufficient reliability for a comprehensive bibliometric analysis. While this approach ensures the most consistent evaluation possible of the data, it also clearly reveals the challenges in verifying

¹⁷ Frank Griffel, "Gâzâlî mi el-Gâzzâlî mi? Şam'daki Eyyûbî ve Memlûk Tarihçileri Arasındaki Canlı Bir Tartışma Üzerine", çev. Tuna Tunagöz, *Fırat Üniversitesi İlahiyat Fakültesi Dergisi* 18/1 (2013), 205-215.

¹⁸ Mustafa Çağrı, "Gazzâlî," *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 1996), 13/489-505.

every single publication individually.

Table 3: The authors who have contributed the highest number of publications on al-Ghazālī within the scope of this study.



Mesut Okumuş, after completing his doctoral thesis titled “Al-Ghazālī’s Understanding of the Qur’an and His Method of Exegesis” at Ankara University in 2000, seems to have become more focused on al-Ghazālī research. In “The Influence of Ibn Sina on al-Ghazzali in Qur’anic Hermeneutics”, Okumuş explores Ibn Sina’s impact on al-Ghazālī’s interpretation of the Qur’an.¹⁹ The article, published in 2012 in *Muslim World*, a respected journal indexed in AHCI, mirrors an earlier Turkish version published two years prior in *İslami Araştırmalar Dergisi*, titled “The Influence of Ibn Sina on Al-Ghazālī’s Qur’anic Interpretations”.²⁰ Okumuş’s emphasis on comparative and impact analysis is evident from the titles of his works. In this context, his article “The Influence of Ibn Rushd on Al-Ghazālī’s Exegetical Method” explores al-Ghazālī’s influence on later scholars. Moreover, his translation article aims to draw attention to the influence of al-Muhāsibī (d. 857) on al-Ghazālī, highlighting it to Turkish theologians.²¹

The second most prolific researcher in al-Ghazālī studies is Çağfer Karadağ, a faculty member of the Department of Islamic Theology at Uludağ University. Karadağ has produced a biographical introduction²² and book review on al-Ghazālī’s life,²³ thoughts, and significance. His paper “The Nizāmiyya Madrasas and al-Ghazālī” explores al-Ghazālī’s education in the Nizāmiyya Madrasas, the upheaval he experienced after Nizām al-Mulk’s death, and most importantly, his critique of the educational system in these madrasas.²⁴ This work is primarily driven by a historical analysis approach.

The third important researcher in this context is Özcan Akdağ, a faculty member of the Department of Philosophy of Religion at Erciyes University. Akdağ has approached al-Ghazālī from the perspective of a philosopher, comparing him with Thomas Aquinas (d. 1274)²⁵ in two

¹⁹ Mesut Okumuş, “The Influence of Ibn Sina on al-Ghazzali in Qur’anic Hermeneutics”, *Muslim World* 102/2 (2012), 390-411.

²⁰ Okumuş, “Gazzālī’nin Kur’an Yorumlarına İbn Sina’nın Etkileri”, *İslâmî Araştırmalar* 13/3-4 (2000), 341-353.

²¹ Margaret Smith, “Gazālī’nin Öncüsü el-Muhasibî”, çev: Mesut Okumuş, *Tasavvuf: İlmî ve Akademik Araştırma Dergisi* 3/9 (2002), 417-426. It should finally be noted that this study also takes into account a small number of translated articles related to al-Ghazālī. While such works do not qualify as original research articles in the strictest sense, they often involve substantial scholarly commentary, interpretative framing, and critical engagement that contribute meaningfully to the field. Their inclusion is intended to reflect the broader landscape of academic interest in al-Ghazālī within Turkish scholarship. Nevertheless, it is acknowledged that the inclusion of translated articles may raise methodological concerns. Given the large dataset and the diversity of publication types encountered, establishing perfectly rigid selection boundaries posed a significant challenge. Therefore, the reader’s understanding is kindly requested, as the study prioritizes a comprehensive overview of scholarly engagement over rigid exclusion criteria. This approach aims to strike a balance between methodological integrity and a realistic representation of academic trends.

²² Çağfer Karadağ, “Çok Yönlü Bir Alim Portresi: Gazzali”, *Dîvân: İlmî Araştırmalar* 1 (2001), 215-225.

²³ Karadağ, “Gazālī: Muhafazakâr ve Modern”, *Marife: Dini Araştırmalar Dergisi* 3/1 (2003), 239-242.

²⁴ Karadağ, “Nizāmiye Medreseleri ve Gazzālī”, *Medrese Geleneği ve Modernleşme Sürecinde Medreseler Uluslararası Sempozyum* ed. Fikret Gedikli (Muş: M.Ş.U. Yayınları, 2013), 545-555.

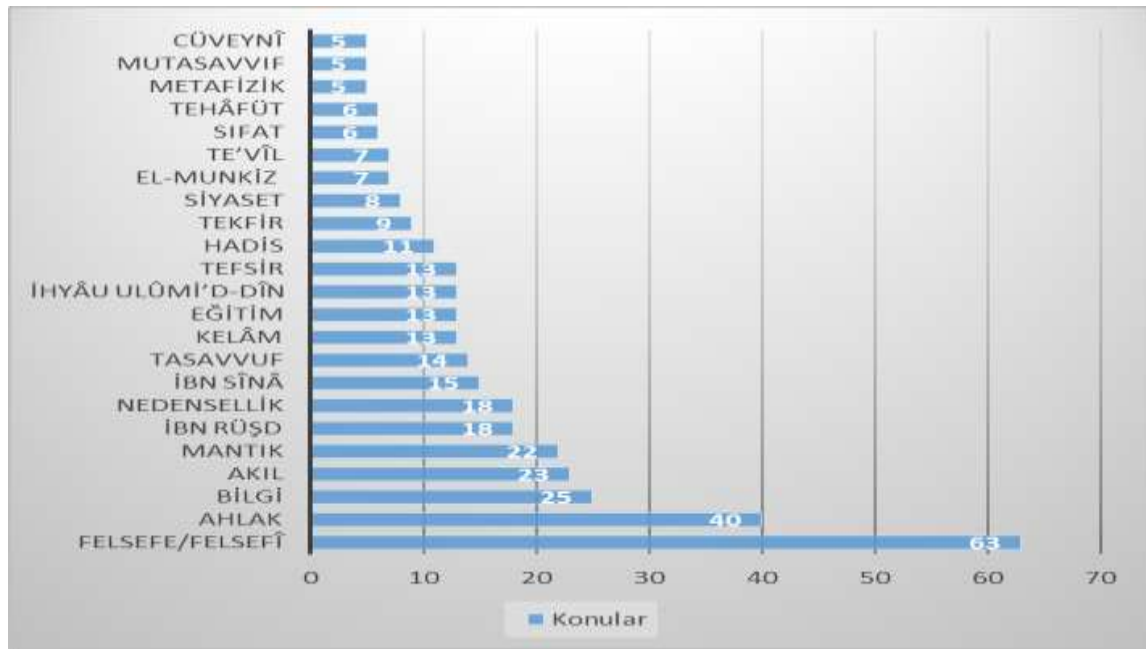
²⁵ Özcan Akdağ, “Gazālī ve Thomas Aquinas’ta Tanrı’nın Kudreti ve İmkânsızlık”, *Cumhuriyet İlahiyat Dergisi* 20/1 (2016), 147-166; Akdağ, “Gazālī ve Aquino’lu Thomas’a Göre Tanrı’nın Özgürlüğü”, *Cumhuriyet İlahiyat Dergisi* 20/1 (2016), 573-574.

of his works and with Ibn Maymūn (d. 1204) in two other papers.²⁶ One more scholar who approaches al-Ghazālī from a philosophical perspective is Hasan Aydın. Aydın, with five articles on al-Ghazālī, compares him to Ibn Rushd²⁷ and David Hume (d. 1776).²⁸

4.5. Most Frequently Discussed Topics²⁹

The table below presents a thematic breakdown of scholarly interest in al-Ghazālī within Turkish theological academia. It categorizes and quantifies articles according to their focus areas, such as philosophical criticism, ethical theory, excommunication, and Qur'anic interpretation. This table serves not only to map the intellectual terrain of al-Ghazālī studies in Türkiye but also to identify dominant trends, recurring figures, and potential gaps in the literature. The analysis based on this table sheds light on the scholars most frequently compared with al-Ghazālī, the specific themes that have attracted sustained attention, and some methodological shortcomings in terms of literature review. What follows is a detailed examination of the major patterns observed in the data, supported by selected examples from the studies included in the dataset.

Table 4:



Ibn Rushd (d. 595/1198) stands out as the most frequently examined thinker in comparative discussions within the al-Ghazālī literature analyzed. In some of these studies, comparisons are

²⁶ Akdağ, "Tanrı'nın İlmî: Gazzâlî ve İbn Meymûn'un (Maimonides) Görüşleri Üzerine Bir İnceleme" *Cumhuriyet İlahiyat Dergisi* 22/1 (2018), 9-32; Özcan, "Tanrı'ya Atfedilen Cismanî İfadelerin Mahiyeti: Gazzâlî ve İbn Meymûn'un Yaklaşımı Üzerine", *İslâmî Araştırmalar* 33/2 (2022), 477-489.

²⁷ Hasan Aydın, "Gazzâlî ve İbn Rüşd'e Göre Mucize", *Kelam Araştırmaları Dergisi* 6/2 (2008), 115-130; Aydın, "Gazzâlî ve İbn Rüşd'de Nedensellik Tartışması ve Bilim Tarihindeki Yansımaları", *Erdem: İnsan ve Toplum Bilimleri Dergisi* 77 (2019), 87-125.

²⁸ Aydın, "Gazzâlî ve David Hume'da Nedensellik Kuramı", *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi* 16 (2003), 325-349.

²⁹ Although this study analyzes a total of 662 articles and conference papers on Imam al-Ghazālī, the thematic classification presented in the figure includes only those publications with a clearly identifiable subject focus. A portion of the analyzed texts, while indeed centered on al-Ghazālī, either address his thought from multiple intersecting angles or do not exhibit a dominant thematic orientation, making categorization difficult. Additionally, several themes emerged only once or twice across the dataset, failing to constitute a statistically meaningful group for visual representation. Including such marginal cases would reduce the clarity and interpretability of the figure. Therefore, the visual focuses on the most frequently recurring and thematically coherent subjects, in order to provide a clearer picture of prevailing research trends. The remaining publications, though excluded from the graph, were nonetheless included in the overall bibliometric analysis and remain accessible within the full dataset.

made between the two scholars on topics such as philosophy,³⁰ miracles,³¹ causality,³² possibility,³³ creation,³⁴ inference³⁵ and their approaches to other schools of thought.³⁶ The most serious criticism of al-Ghazālī comes from Ibn Rushd. The fact that a bold and relentless figure like al-Ghazālī is subject to criticism has evidently caught the attention of Turkish theologians, as the question of how al-Ghazālī is viewed through the eyes of Ibn Rushd has become the subject of multiple studies.³⁷ To counter al-Ghazālī's criticisms of philosophers, particularly Ibn Sīnā, in *Tehāfut al-Falāsifa*, Ibn Rushd wrote *Tehāfut al-Tehāfut* as a rebuttal. Considering the importance of this work in al-Ghazālī studies, only one study has focused on its critical aspects.³⁸

When al-Ghazālī is mentioned, the first name that comes to the minds of Turkish theologians is often Ibn Sīnā (d. 428/1037). As is well known, al-Ghazālī condemns Ibn Sīnā for his views on the eternity of the world and the corporeality of the resurrection. The fact that a respected figure like al-Ghazālī accuses Ibn Sīnā—who is revered as the master of physicians—of heresy is not an easy matter to accept. For this reason, researchers have paid particular attention to al-Ghazālī's views on Ibn Sīnā. In this context, works have been written on topics such as the eternity of the world,³⁹ the applicability of divine knowledge to particulars,⁴⁰ logical universals,⁴¹ and the corporeality of the resurrection.⁴²

In Turkish theological scholarship, al-Ghazālī's excommunication of Ibn Sīnā is regarded as a particularly striking issue. This is evidenced by nine scholarly articles dedicated to the topic of excommunication. For example, Mahmut Kaya questioned whether al-Ghazālī's excommunication of the philosophers on three specific issues was scientific or political, concluding that al-Ghazālī's judgments were political rather than scholarly.⁴³ Beyazıt Yaşar Seyhan examined the psychological background behind the excommunication and tried to understand al-Ghazālī's perspective.⁴⁴ İbrahim Hakkı Aydın analyzed the position of al-Fārābī in response to al-Ghazālī's excommunication.⁴⁵ These works may give the impression that al-Ghazālī was excessively inclined to excommunication. However, al-Ghazālī was actually very cautious on the issue of excommunication. He is known for saying that "those who face the

³⁰ Hüseyin Atay, "Gazzālī ve İbn Rüşd Felsefesinin Karşılaştırılması", *Kelam Araştırmaları Dergisi* 1/2 (2003), 3-48.

³¹ Aydın, "Gazzālī ve İbn Rüşd'e Göre Mucize", 115-130.

³² Aydın, "Gazzālī ve İbn Rüşd'de Nedensellik Tartışması ve Bilim Tarihindeki Yansımaları", 87-125.

³³ Ömer Bozkurt, "Problem ve Tartışmalarıyla Gazzālī ve İbn Rüşd'e Göre İmkân Meselesi", *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 13/1 (2009), 139-179.

³⁴ Veli Urhan, "Gazali, İbn Rüşd ve İkbal'de "Yaratma" Kavramı", *Doğu-Batı İlişkisinin Entelektüel Boyutu İbn Rüşd'ü Yeniden Düşünmek: İbn Rüşd 2* (2009), 311-318.

³⁵ Ümmühan Ark, "Gazali ve İbn Rüşd'ün Hüküm İstinbatındaki Temel Paradigmaları", *Bartın Üniversitesi İslami İlimler Fakültesi Dergisi* 4/8 (2017), 95-131.

³⁶ Ömer Bozkurt, "Gazali ve İbn Rüşd'de Dışlayıcı Bakış ve Temelleri (Eleştirel Bir Yaklaşım)", *Kaygı: Uludağ Üniversitesi Fen Edebiyat Fakültesi Felsefe Dergisi* 20 (2013), 199-217.

³⁷ Hüseyin Sarıoğlu, "İbn Rüşd'ün Bakışıyla Gazzālī ve Felsefe", *İlmî Araştırmalar* 3 (1996), 87-100; Atilla Arkan, "Bir Meşşai Filozofun Gazzālī Algısı: İbn Rüşd'ün Gözüyle Gazzālī", *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi* 16/27 (2013), 121-142.

³⁸ Abdürrahim Güzel, "İbn Rüşd'ün "Tehāfut'ü't-Tehāfut"ü ve Gazzālī'ye Yönelttiği Tenkitler", *İbni Rüşd Kongresi Tebliğleri* 14 Mart 1993 (Kayseri, 1993), 91-104.

³⁹ Muhammet Caner Ilgaroğlu - Luay Hatem Yaqoob, "Âlemin Ezeliliği Meselesi: İbn Sīnā, Gazzālī ve Hocaẓāde'nin Görüşlerinin Karşılaştırılması", *Adıyaman Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 32 (2019), 318-340.

⁴⁰ Muhammet Caner Ilgaroğlu - Luay Hatem Yaqoob, "Allah'ın Cüz'ileri (Tikeller) Bilmesi Meselesi: İbn Sīnā, Gazzālī ve Hocaẓāde'nin Görüşlerinin Karşılaştırılması", *Manas Sosyal Araştırmalar Dergisi* 8/1 (2019), 941-950.

⁴¹ Mustafa Selman Tosun, "İbn Sīnā'da Mantıkî Tümel ve Gazzālī'nin Mantıkî Tümel Bağlamda İbn Sīnā'ya Yönelttiği Eleştirilerin Analizi", *ATEBE: Dini Araştırmalar Dergisi* 8 (2022), 25-46.

⁴² Emrullah Fatış, "Gazali ve İbn Sīnā'nın Cismani Haşre Yaklaşımı", *Kelam Araştırmaları Dergisi* 12/2 (2014), 147-170.

⁴³ Mahmut Kaya, "Gazzālī Filozofları Tekfir Etmekte Haklı mıydı?", *900. Vefat Yılında İmam Gazzālī: Milletlerarası Tartışmalı İlmî Toplantı* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2012), 43-51.

⁴⁴ Beyazıt Yaşar Seyhan, "Gazali'nin İslam Filozoflarını Tekfir Etmesinin Yükleme Kuramları Açısından Değerlendirilmesi", *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi* 12/2 (2012), 277-298.

⁴⁵ İbrahim Hakkı Aydın, "Gazali'nin Filozofları Tekfirinde Farabi'nin Yeri", *Felsefe Dünyası* 14 (1994), 26-35.

qibla (Muslims) cannot be excommunicated." Thus, al-Ghazālī's stance on excommunication has been explored in several studies.⁴⁶

According to the first two bars in the graph, the most attention from Turkish theologians has been given to al-Ghazālī's stance on philosophy and his role as an ethical figure. Unfortunately, in some circles, al-Ghazālī is perceived as the person who ended philosophy in Islamic thought. The question of whether al-Ghazālī viewed philosophy negatively seems to have sparked the curiosity of many researchers.⁴⁷ In this context, al-Ghazālī's critiques of philosophy have been analyzed in multiple papers, and in fact, one study directly sought an answer to this question.⁴⁸ The subsequent trajectory of philosophical criticism after al-Ghazālī has also been of interest.⁴⁹ Al-Ghazālī is said to have found the truth through systematic skepticism, a method also famously applied by René Descartes (d. 1650). Could it be that Descartes was influenced by al-Ghazālī, without mentioning him by name? This question has been explored in a paper.⁵⁰

Al-Ghazālī is often immediately associated with his work *İhyā' 'Ulūm al-Dīn*. According to Mustafa Çağrı, who wrote the entry on this work in the *Türkiye Diyanet Vakfı İslam Ansiklopedisi* it is considered a reform project for the Muslim ummah.⁵¹ The work's most significant feature is its emphasis on ethics, and it has contributed to al-Ghazālī's reputation as a major ethical thinker in the field of Islamic theology. Consequently, studies on al-Ghazālī have been primarily focused on the ethical aspects of his thought, second only to his philosophical views. Works have been written on topics such as ethical education,⁵² ethics philosophy,⁵³ complementary ethics⁵⁴ and the universality of ethics.⁵⁵

Looking at the dataset we have compiled on al-Ghazālī-related articles and papers, it is apparent that some titles are nearly identical. This suggests that the authors did not conduct thorough literature reviews or may have overlooked previous works. For example, al-Ghazālī's method of exegesis is an important topic worthy of investigation. M. Zeki Duman published an article on this subject in 1988.⁵⁶ The same author published a slightly revised version of this

⁴⁶ Oral Osman, "Tekfir Sorunun Çözümünde Gazālī'nin Te'vil Metodolojisi", *Akademik Bakış: Uluslararası Hakemli Sosyal Bilimler E-Dergisi* (2020), 205-234; Hatice K. Arpaguş, "Gazzālī'nin Tekfir'e Bakışı ve Tekfir Kuramına Katkısı", *Uluslararası Rahmet ve Çatışma Bağlamında İslam Mezhepleri Sempozyumu Bildirileri* (Karaman, 2017), 237-250; Ahmet Mekin Kandemir, "Te'vil ve Tekfir Kuramı Çerçevesinde Gazzālī'nin Toplumsal Barışa Katkısı", *Kelam Araştırmaları Dergisi* 15/2 (2017), 343-361; Mustafa Ünverdi, "İslam'da Tekfir ve Müsâmahe -Gazzālī Örneği", *Bilecik Şeyh Edebali Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 6/2 (2021), 441-449.

⁴⁷ Hasan Ayık, "Gazālī'nin Felsefe Eleştirisi Üzerine", *Manas Din Bilimleri Dergisi* 2/1 (2023), 1-17; Hilmi Ziya Ülken, "Gazzālī ve Felsefe (1058-1111)", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 4/3-4 (1955), 98-121; Hayrani Altıntaş, "Gazālī'nin Felsefe ile İlgili Düşüncelerinde Çelişkiler", *İslâmî Araştırmalar* 13/3-4 (2000), 441-444; Hasan Şahin, "Gazālī'nin İlim, Akıl ve Felsefeye Bakış Tarzı Üzerine Düşünceler", *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi* 2 (1985), 249-264.

⁴⁸ Ömer Mahir Alper, "Gazzālī'nin Felsefî Geleneğe Bakışı: O Gerçekten Bir Felsefe Karşısı mıydı?", *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi* 4 (2001), 87-107; Hüseyin Atay, "Gazzālī'nin Felsefeye Karşı Tutumu", 900. *Vefat Yılında İmam Gazzālī: Milletlerarası Tartışmalı İlmi Toplantı* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2012), 643-652.

⁴⁹ Mahmut Yusuf Mahitapoğlu, "Gazzālī Sonrası Felsefe Eleştirisi: Şihâbeddin Ömer Sühreverdî Örneği", *Tetkik: Türk-İslam Kültür Dergisi* 3 (2023), 131-160.

⁵⁰ Ali Sertan Beşer, "Gazzālī Descartes'ın Felsefesine Etki Etmiş midir?", *Temaşa: Erciyes Üniversitesi Felsefe Bölümü Dergisi* 19 (2023), 60-79.

⁵¹ Mustafa Çağrı, "İhyâ' ulūmî'd-dīn", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 2000), 22/10-13.

⁵² Saadetin Özdemir, "Gazzālī'nin Ahlâk Eğitimi Hakkındaki Görüşleri", *Uluslararası Modern Çağ ve Gazzālī Sempozyumu* (Isparta, 2014), 465-474; Cemil Oruç, "Gazālī'de Ahlakî Değerler Eğitimi", *TYB Akademi: Dil Edebiyat ve Sosyal Bilimler Dergisi* 1/1 (2011), 155-171.

⁵³ Mevlüt Albayrak, "Gazālī'nin Ahlak Felsefesi ve Filozofların Etkisi", *İslâmî Araştırmalar* 13/3-4 (2000), 354-363.

⁵⁴ Kevser Çelik - Mevlüt Albayrak, "Gazālī ve Tamamlayıcı Ahlak Felsefesi", *Diyanet İlmi Dergi* 47/3 (2011), 71-92.

⁵⁵ Ahmet Kamil Cihan, "Ahlakın Evrenselliği Sorunu Karşısında Gazzālī", *Uluslararası Modern Çağ ve Gazzālī Sempozyumu* (Isparta, 2014), 23-36.

⁵⁶ M. Zeki Duman, Gazālī'nin Tefsir Metodu, "Ebû Hâmid Muhammed el-Gazzālī (1058-1111)", *Erciyes Üniversitesi Gevher Nesibe Tıp Tarihi Enstitüsü* 7 (1988), 183-200.

article in *Erciyes University Theology Faculty Journal* a year later.⁵⁷ Another issue that stands out is a 1957 article titled *The Interpretation of the Qur'an According to al-Ghazālī* in *Ankara University Theology Faculty Journal*, authored by Prof. M. B. Tavî et-Tânci.⁵⁸ The article was published with its Arabic original and Turkish translation. However, M. Zeki Duman did not include this work in his bibliography. Similarly, Murat Sülün's article *Al-Ghazālī's Approach to the Qur'an: An Esoteric Interpretation* also does not cite the previous two works in its references.⁵⁹ This same pattern can be observed in Mesut Okumuş's 2011 article *Al-Ghazālī's Understanding of the Qur'an and His Multidimensional Exegesis Theory*, which does not mention the earlier studies.⁶⁰

Although it was not the initial goal of this study, when we examined the dataset, we were surprised to find many examples of this lack of literature review. For instance, Hasan Aydın's 2019 article *Causality Debate in al-Ghazālī and Ibn Rushd and Its Reflections in the History of Science*. Aydın did not cite Şakir Kocabaş's 1987 article *Some Views on the Concept of Causality in al-Ghazālī and Ibn Rushd*.⁶¹ A similar issue is observed in Ahmet Erkan Şekerci's 2015 article *Causality in al-Ghazālī*, which also fails to reference Kocabaş's work.⁶² Likewise, Hasan Ayık's 2011 article *Al-Ghazālī and the Issue of Causality* does not mention Kocabaş's work.⁶³ Interestingly, when Hasan Aydın published his 2019 article, he was not aware of Hasan Ayık's work. These examples, among many others we identified, lead to the conclusion that there is a significant oversight in literature review practices in al-Ghazālī research.

Conclusion

This study aimed to provide a bibliometric analysis of academic publications on Imam al-Ghazālī within the field of Turkish theology, utilizing data primarily sourced from the ISAM database. By quantitatively examining the distribution of publications and authorship, the study sheds light on important trends and patterns in al-Ghazālī research in Türkiye. The findings indicate that research on al-Ghazālī in Turkish theology remains largely focused on specific works or particular ideas rather than demonstrating comprehensive specialization across the full scope of his thought. Scholars tend to concentrate on isolated themes such as his approach to philosophy, methods of exegesis, critiques of philosophers like Ibn Sīnā and al-Fārābī, or discussions on causality. There appears to be a notable absence of researchers who dedicate themselves as true specialists to the holistic study of al-Ghazālī's intellectual legacy. Furthermore, the study reveals a concerning pattern of inadequate literature review practices among researchers, with many works overlooking prior studies and inadvertently repeating previously explored topics. This lack of engagement with earlier scholarship limits the cumulative advancement of knowledge and points to a fragmented academic discourse within the field. The principal contribution of this study lies in highlighting these structural weaknesses in al-Ghazālī research in Türkiye and emphasizing the urgent need for more rigorous, systematic literature reviews as well as deeper scholarly specialization. These steps are essential for fostering a more mature and cohesive body of research that adequately reflects the complexity and richness of al-Ghazālī's thought. Although the study offers valuable quantitative insights, its scope is limited by reliance solely on ISAM data, which may not encompass the full breadth of relevant publications. Consequently, future research should aim to incorporate broader bibliometric datasets and complement quantitative analysis with qualitative, content-based studies. Ultimately, this study advocates for the encouragement of graduate theses and doctoral dissertations that undertake comprehensive bibliometric and

⁵⁷ M. Zeki Duman, "İmam Gazzalî'nin Tefsir Anlayışı Metodu ve Tefsiri", *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi* 6 (1989), 61-79.

⁵⁸ M. B. Tavî et-Tânci, "Gâzzâlî'ye Göre Kur'an'ın Tefsiri", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 6/1-4 (1957), 1-18.

⁵⁹ Murat Sülün, "Gazzalî'nin Kur'an'a Yaklaşımı Çerçevesinde İşari Tefsir", *900. Vefat Yılında İmam Gazzalî: Milletlerarası Tartışmalı İlmi Toplantı* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2012), 171-185.

⁶⁰ Mesut Okumuş, "Gazalî'nin Kur'an Anlayışı ve Çok Boyutlu Tefsir Telakkisi Üzerine", *Diyanet İlmi Dergi* 47/3 (2011), 27-44.

⁶¹ Şakir Kocabaş, "Gazalî ve İbni Rüşd'ün "Nedensellik" Konusundaki Bazı Görüşleri Üzerine", *İlim ve Sanat* 11 (1987), 68-73.

⁶² Ahmet Erkan Şekerci, "Gazâlî'de Nedensellik", *İslâmî Araştırmalar* 26/2 (2015), 53-67.

⁶³ Hasan Ayık, "Gazâlî ve Nedensellik Meselesi", *TYB Akademi: Dil Edebiyat ve Sosyal Bilimler Dergisi* 1/1 (2011), 15-30.

thematic analyses in the field of al-Ghazālī studies. Such efforts would contribute significantly to addressing current gaps, preventing unnecessary duplication, and supporting the evolution of a more coherent and specialized scholarly community dedicated to al-Ghazālī's enduring legacy.

References | Kaynakça

- Abdi, Asad et al. "Bibliometric Analysis of IP&M Journal (1980–2015)". *Journal of Scientometric Res.* 7/1 (2018), 1-9.
- Abidin, Mohd Syukri Zainal - Latif, Faizuri Abd. "Kajian Bibliometrik Penerbitan Mengenai al-Ghazali dalam Pangkalan Data Scopus". *Islâmiyyât* 44 (2022), 41-52.
- Ahmad, Paras et al. "A bibliometric analysis of Periodontology 2000". *Periodontology 2000* 82 (2020), 286-297.
- Akdağ, Özcan. "Gazâlî ve Aquino'lu Thomas'a Göre Tanrı'nın Özgürlüğü". *Cumhuriyet İlahiyat Dergisi* 20/1 (2016), 573-574.
- Akdağ, Özcan. "Gazâlî ve Thomas Aquinas'ta Tanrı'nın Kudreti ve İmkânsızlık". *Cumhuriyet İlahiyat Dergisi* 20/1 (2016), 147-166;
- Akdağ, Özcan. "Tanrı'nın İlmi: Gazzâlî ve İbn Meymûn'un (Maimonides) Görüşleri Üzerine Bir İnceleme". *Cumhuriyet İlahiyat Dergisi* 22/1 (2018), 9-32;
- Akdağ, Özcan. "Tanrı'ya Atfedilen Cismanî İfadelerin Mahiyeti: Gazzâlî ve İbn Meymûn'un Yaklaşımı Üzerine". *İslâmî Araştırmalar* 33/2 (2022), 477-489.
- Albayrak, Mevlüt. "Gazali'nin Ahlak Felsefesi ve Filozofların Etkisi". *İslâmî Araştırmalar* 13/3-4 (2000), 354-363.
- Alper, Ömer Mahir. "Gazzâlî'nin Felsefî Geleneğe Bakışı: O Gerçekten Bir Felsefe Karştı mıydı?". *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi* 4 (2001), 87-107.
- Altıntaş, Hayrani. "Gazâlî'nin Felsefe ile İlgili Düşüncelerinde Çelişkiler". *İslâmî Araştırmalar* 13/3-4 (2000), 441-444.
- Ark, Ümmühan. "Gazali ve İbn Rüşd'ün Hüküm İstinbâtındaki Temel Paradigmaları". *Bartın Üniversitesi İslami İlimler Fakültesi Dergisi* 4/8 (2017), 95-131.
- Arpağuş, Hatice K. "Gazzâlî'nin Tekfir'e Bakışı ve Tekfir Kuramına Katkısı". *Uluslararası Rahmet ve Çatışma Bağlamında İslam Mezhepleri Sempozyumu Bildirileri*. 237-250. Karaman, 2017.
- Askeroglu, Emel Demir. "Uluslararası Tojdac Dergisinin Bibliyometrik Analizi". *Turkish Online Journal of Design Art and Communication* 8/2 (2018), 190-202.
- Atay, Hüseyin. "Gazzâlî ve İbn Rüşd Felsefesinin Karşılaştırılması". *Kelam Araştırmaları Dergisi* 1/2 (2003), 3-48.
- Atay, Hüseyin. "Gazzali'nin Felsefeye Karşı Tutumu", 900. *Vefat Yılında İmam Gazzali: Milletlerarası Tartışmalı İlmi Toplantı*. 643-652. İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2012.
- Aydın, Hasan. "Gazzali ve David Hume'da Nedensellik Kuramı". *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi* 16 (2003), 325-349.
- Aydın, Hasan. "Gazzâlî ve İbn Rüşd'de Nedensellik Tartışması ve Bilim Tarihindeki Yansımaları". *Erdem: İnsan ve Toplum Bilimleri Dergisi* 77 (2019), 87-125.
- Aydın, Hasan. "Gazzâlî ve İbn Rüşd'e Göre Mucize", *Kelam Araştırmaları Dergisi* 6/2 (2008), 115-130;
- Aydın, İbrahim Hakkı. "Gazali'nin Filozofları Tekfirinde Farabi'nin Yeri", *Felsefe Dünyası* 14 (1994), 26-35.
- Ayık, Hasan. "Gazâlî ve Nedensellik Meselesi". *TYB Akademi: Dil Edebiyat ve Sosyal Bilimler Dergisi* 1/1 (2011), 15-30.
- Ayık, Hasan. "Gazali'nin Eleştirileri Felsefeyi Bitirdi mi?". *Din Bilimleri Akademik Araştırma Dergisi* 9/2 (2009), 37-57.
- Ayık, Hasan. "Gazali'nin Felsefe Eleştirisi Üzerine". *Manas Din Bilimleri Dergisi* 2/1 (2023), 1-

- 17.
- Az, Mehmet Ata. "Gazzâlî ve Thomas Aquinas'ın Nedensellik Görüşlerinin Karşılaştırılması". *Turkish Studies* 11/7 (2016), 85-100.
- Beşer, Ali Sertan. "Gazzali Descartes'ın Felsefesine Etki Etmiş midir?". *Temaşa: Erciyes Üniversitesi Felsefe Bölümü Dergisi* 19 (2023), 60-79.
- Bozkurt, Ömer. "Gazali ve İbn Rüşd'de Dışlayıcı Bakış ve Temelleri (Eleştirel Bir Yaklaşım)". *Kaygı: Uludağ Üniversitesi Fen Edebiyat Fakültesi Felsefe Dergisi* 20 (2013), 199-217.
- Bozkurt, Ömer. "Problem ve Tartışmalarıyla Gazali ve İbn Rüşd'e Göre İmkân Meselesi". *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 13/1 (2009), 139-179.
- Broadus, R. N. "Toward a Definition Of "Bibliometrics". *Scientometrics* 12 5-6 (1987). 373-379.
- Chiu, Wen-Ta - Ho, Yuh-Shan. "Bibliometric Analysis of Tsunami Research". *Scientometrics* 73/1 (2007), 3-17.
- Cihan, Ahmet Kamil. "Ahlakın Evrenselliği Sorunu Karşısında Gazzâlî". *Uluslararası Modern Çağ ve Gazzâlî Sempozyumu*. 23-36. Isparta, 2014.
- Civelek, Makbule - Karadağ, Levent. "Tarım Turizmi Çalışmalarının Bibliyometrik Analizi". *Turizm Akademik Dergisi* 7/2 (2020), 145-164.
- Çağrı, Mustafa. "Gazzâlî". *Türkiye Diyanet Vakfı İslam Ansiklopedisi*. 13/489-505. İstanbul: TDV Yayınları, 1996.
- Çağrı, Mustafa. "İhyâ ulûmi'd-din". *Türkiye Diyanet Vakfı İslam Ansiklopedisi*. 22/10-13. İstanbul: TDV Yayınları, 2000.
- Çelik, Kevser - Albayrak, Mevlüt. "Gazali ve Tamamlayıcı Ahlak Felsefesi". *Diyanet İlmi Dergi* 47/3 (2011), 71-92.
- Dehghanbanadaki, Hojat et al. "Bibliometric analysis of global scientific research on Coronavirus (COVID-19)". *Medical Journal of The Islamic Republic of Iran* 23 (2020), 34-51.
- Dilcen, Hacer Yalnız - Kantek, Filiz. "Ebelik Alanındaki Yüksek Lisans Tezlerinin Bibliyometrik Analizi". *Gümüşhane Üniversitesi Sağlık Bilimleri Dergisi* 9/4 (2020), 357-364.
- Doğrucan, Ayşegül. "Mübahat Türker Küyel". *Mustafa Çokay Anısına Türkiye Ve Türk Dünyası Araştırmaları- XI*, ed. Yunus Emre Tansü (Ankara: İksad Yayınları, 2021), 109-146.
- Donthu, Naveen et al. "Forty-five years of Journal of Business Research: A bibliometric analysis". *Journal of Business Research* 109 (2020), 1-14.
- Duman, M. Zeki. "İmam Gazzali'nin Tefsir Anlayışı Metodu ve Tefsiri". *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi* 6 (1989), 61-79.
- Duman, M. Zeki. "Gazzâlî'nin Tefsir Metodu, "Ebû Hâmid Muhammed el-Gazzali (1058-1111)". *Erciyes Üniversitesi Gevher Nesibe Tıp Tarihi Enstitüsü* 7 (1988), 183-200.
- Dursun, Özlem Akbulut. "Öz-Kontrol Üzerine Bibliyometrik Analiz". *Uluslararası Güncel Sosyal Bilimler Dergisi* 1/1 (2022), 32-38.
- Ellegaard, Ole - Wallin, Johan A. "the Bibliometric Analysis of Scholarly Production: How Great is the Impact?". *Scientometrics* 105 (2015), 1810. 1809-1831.
- Ersoy, Nagihan - Ekmekçi, İsmail, "Bibliyometrik Yaklaşımla Kömürlü Termik Santraller Konusunun Analizi". *Dünya Multidisipliner Araştırmalar Dergisi* 6/2 (2023), 136-151.
- Fatış, Emrullah. "Gazzâlî ve İbn Sinâ'nın Cismani Haşre Yaklaşımı". *Kelam Araştırmaları Dergisi* 12/2 (2014), 147-170.
- Gauthier, Éline. *Bibliometric Analysis of Scientific and Technological Research: a User's Guide to the Methodology*. Kanada: Science and Technology Redesign Project, 1998.
- Gerring, John. "Qualitative Methods". *Annual Review of Political Science* 20 (2017).
- Griffel, Frank. "Gazzâlî mi el-Gazzâlî mi? Şam'daki Eyyübî ve Memlûk Tarihçileri Arasındaki Canlı Bir Tartışma Üzerine". çev.Tuna Tunagöz, *Fırat Üniversitesi İlahiyat Fakültesi Dergisi* 18/1 (2013), 205-215.
- Gu, Yinian. "Global Knowledge Management Research: a Bibliometric Analysis". *Scientometrics* 61/2 (2004), 171-190.

- Güneş, Adem. "Akademik Dergilerde Yayınlanan Din Eğitimi Konulu Makalelerin Bibliyometrik Analizi (1925-2020)". *Türkiye Din Araştırmaları Dergisi* 12 (2021), 199-222.
- Güzel, Abdürrahim. "İbn Rüşd'ün "Tehafütü't-Tehafüt"ü ve Gazzalî'ye Yönelttiği Tenkitler". *İbni Rüşd Kongresi Tebliğleri*. 14 Mart 1993, Kayseri, 1993, 91-104.
- Hussain, Akhtar et al. "Bibliometric analysis of the 'Electronic Library' journal (2000-2010)". *Webology* 8/1 (2011), 1-8.
- İlgaroğlu, Muhammet Caner - Yaqoob, Luay Hatem. "Allah'ın Cüz'ileri (Tikeller) Bilmesi Meselesi: İbn Sinâ, Gazzâlî ve Hocaîzâde'nin Görüşlerinin Karşılaştırılması". *Manas Sosyal Araştırmalar Dergisi* 8/1 (2019), 941-950.
- İlgaroğlu, Muhammet Caner - Yaqoob, Luay Hatem. "Âlemin Ezeliliği Meselesi: İbn Sinâ, Gazzâlî ve Hocaîzâde'nin Görüşlerinin Karşılaştırılması". *Adıyaman Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 32 (2019), 318-340.
- İbn Hallikân, Ebû'l-Abbâs Şemsüddin Ahmed b. Muhammed. *Vefeyâtü'l-a'yân ve enbâ'ü ebnâ'i'z-zamân mimmâ şebete bi'n-naql evi's-semâ' ev eşbete hü'l-ayân*. thk. İhsân Abbâs. Beyrut: Dâru Sâdir, ts.
- Kahraman, Mustafa. "İstanbul Üniversitesi Coğrafya Dergisi'nin Bibliyometrik Analizi". *Coğrafya Dergisi* 44 (2022), 207-218.
- Kandemir, Ahmet Mekin. "Te'vil ve Tekfir Kuramı Çerçevesinde Gazzâlî'nin Toplumsal Barışa Katkısı". *Kelam Araştırmaları Dergisi* 15/2 (2017), 343-361.
- Karadaş, Cağfer. "Çok Yönlü Bir Alim Portresi: Gazzalî". *Dîvân: İlmî Araştırmalar* 1 (2001), 215-225.
- Karadaş, Cağfer. "Gazzâlî: Muhafazakâr ve Modern". *Marife: Dini Araştırmalar Dergisi* 3/1 (2003), 239-242.
- Karadaş, Cağfer. "Nizâmiye Medreseleri ve Gazzâlî". *Medrese Geleneği ve Modernleşme Sürecinde Medreseler Uluslararası Sempozyum*. ed. Fikret Gedikli (Muş: M.Ş.U. Yayınları, 2013), 545-555.
- Karagöz, Beytullah - Şeref, İzzet. "Okuma Alanındaki Araştırmaların Bibliyometrik Özellikler Açısından İncelenmesi". *Ana Dili Eğitimi Dergisi* 7/3 (2019), 781-799.
- Karagöz, Beytullah - Şeref, İzzet. "Yazma Becerisiyle İlgili Makaleler Üzerine Bir İnceleme: Web Of Science Veri Tabanında Eğilimler". *Ana Dili Eğitimi Dergisi* 8/1 (2020), 67-86.
- Karagöz, Beytullah - Şeref, İzzet. "Yunus Emre İle İlgili Araştırmaların Bibliyometrik Analizi". *Akdeniz Eğitim Araştırmaları Dergisi* 13/27 (2019), 123-141.
- Karagöz, Beytullah - Ardıç, İmran Koç. "Ana Dili Eğitimi Dergisinde Yayımlanan Makalelerin Bibliyometrik Analizi". *Ana Dili Eğitimi Dergisi* 7/2 (2019), 419-435.
- Kaya, Deniz - Dinçer, Bahar. "Web Of Science Veri Tabanına Dayalı Bibliyometrik Analiz: Uzamsal Düşünme, Uzamsal Görselleştirme Ve Uzamsal Yetenek". *Uludağ Üniversitesi Eğitim Fakültesi Dergisi* 36/1 (2023), 174-201.
- Kaya, Mahmut. "Gazzali Filozofları Tekfir Etmekte Haklı mıydı?". *900. Vefat Yılında İmam Gazzalî: Milletlerarası Tartışmalı İlmî Toplantı*. 43-51. İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2012.
- Kılıçaslan, Harun - Doğan, Yalçın. "Sakarya İktisat Dergisi'nin Bibliyometrik Analizi". *Sakarya İktisat Dergisi* 10/3 (2021), 226-239.
- Kırdar, Elif - Benli, Abdurrahman. "Sosyal Güvenlik Dergisi'nde Yayımlanan Makalelerin Bibliyometrik Analizi". *Sosyal güvenlik Dergisi* 10/1 (2020), 197-216.
- Kocabaş, Şakir. "Gazzalî ve İbni Rüşd'ün "Nedensellik" Konusundaki Bazı Görüşleri Üzerine". *İlim ve Sanat* 11 (1987), 68-73.
- Koç, Ahmet et al. "Marmara Üniversitesi İlahiyat Fakültesi Dergisi Üzerine Bibliyometrik Bir Analiz". *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 57/57 (2019), 1-24.
- Koç, Okan. "Web of Science Üzerinde İndekslenen Kadına Yönelik Şiddet Araştırmalarına Bibliyometrik Bir Bakış". *İstanbul Üniversitesi Kadın Araştırmaları Dergisi* 21 (2020), 19-35.
- Koenig, Michael E.D. "a Bibliometric Analysis of Pharmaceutical Research". *Research Policy* 12/1 (1983), 15-36.

- Konak, Fatih - Demir, Yasemin. "İslami Sigortacılık (Tekafül) Üzerine Bibliyometrik Bir Analiz". *Hitit İlahiyat Dergisi* 22/1 (2023), 11-46.
- Gaviria-Marin, M. - Merigo, J. M. - Popa, S. "Twenty Years of the Journal of Knowledge Management: A Bibliometric Analysis". *Journal of Knowledge Management* 22/8 (2018), 1655-1687.
- Mahitapoğlu, Mahmut Yusuf. "Gazzâlî Sonrası Felsefe Eleştirisi: Şihâbeddîn Ömer Sühreverdi Örneği". *Tetkik: Türk-İslam Kültür Dergisi* 3 (2023), 131-160.
- Martínez-López - Francisco J. et al. "Fifty years of the European Journal of Marketing: a bibliometric analysis". *European Journal of Marketing* 52 (2018), 439-468.
- Merig, José M. - Yang, Jian-Bo. "Accounting Research: A Bibliometric Analysis". *Australian Accounting Review* 27 (2017), 71-100.
- Okumuş, Mesut. "Gazali'nin Kur'an Anlayışı ve Çok Boyutlu Tefsir Telakkisi Üzerine". *Diyanet İlmî Dergi* 47/3 (2011), 27-44.
- Okumuş, Mesut. "Gazzâlî'nin Kur'an Yorumlarına İbn Sînâ'nın Etkileri". *İslâmî Araştırmalar* 13/3-4 (2000), 341-353.
- Okumuş, Mesut. "Mesut Gazzâlî'nin Te'vil Yönteminin İbn Rüşd Üzerindeki Etkileri". *İslâmî İlimler Dergisi* 5/1 (2010), 107-132.
- Okumuş, Mesut. "The Influence of Ibn Sînâ on al-Ghazzâlî in Qur'anic Hermeneutics". *Muslim World* 102/2 (2012), 390-411.
- Oruç, Cemil. "Gazâlî'de Ahlaki Değerler Eğitimi". *TYB Akademi: Dil Edebiyat ve Sosyal Bilimler Dergisi* 1/1 (2011), 155-171.
- Osman, Oral. "Tekfir Sorunun Çözümünde Gazâlî'nin Te'vil Metodolojisi". *Akademik Bakış: Uluslararası Hakemli Sosyal Bilimler E-Dergisi* (2020), 205-234.
- Özdemir, Saadettin. "Gazzâlî'nin Ahlâk Eğitimi Hakkındaki Görüşleri". *Uluslararası Modern Çağ ve Gazzâlî Sempozyumu*. 465-474. Isparta, 2014.
- Polat, Hamza et al. "A Bibliometric Analysis of Research on ChatGPT in Education". *International Journal of Technology in Education (IJTE)* 7/1 (2024), 59-85.
- Pritchard, Alan. Statistical Bibliography or Bibliometrics?. *Journal of Documentation* 25/4 (1969), 348-349.
- Rey-Martí, Andrea et al. "A bibliometric analysis of social entrepreneurship". *Journal of Business Research* 69/5 (2016), 1651-1655.
- Sak, Ramazan et al. "Bir Araştırma Yöntemi Olarak Doküman Analizi". *Kocaeli Üniversitesi Eğitim Dergisi* 4/1 (2021).
- Sarioğlu, Hüseyin. "İbn Rüşd'ün Bakışıyla Gazzâlî ve Felsefe". *İlmî Araştırmalar* 3 (1996), 87-100; Atilla Arkan, "Bir Meşşai Filozofun Gazzali Algısı: İbn Rüşd'ün Gözüyle Gazzali". *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi* 16/27 (2013), 121-142.
- Seyhan, Beyazıt Yaşar. "Gazali'nin İslam Filozoflarını Tekfir Etmesinin Yükleme Kuramları Açısından Değerlendirilmesi". *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi* 12/2 (2012), 277-298.
- Seyran, Fatih. "İşyeri Şiddeti Çalışmalarının Bibliyometrik Analizi". *Uluslararası Toplum Araştırmaları Dergisi* 17/36 (2021), 2868-2889.
- Smith, Margaret. "Gazâlî'nin Öncüsü el-Muhasibi". çev: Mesut Okumuş, *Tasavvuf: İlmî ve Akademik Araştırma Dergisi* 3/9 (2002), 417-426.
- Sobi, Elif. "2010-2020 Yılları Arasında Türkiye'de Yüksek Din Öğretimi -Sayısal Değişimler ve Sonuçları". *İlahiyat* 6 (Haziran 2021), 5-28.
- Sübkî, Ebû Nasr Tâcüddîn Abdülvehhâb b. Alî b. Abdilkâfi *Tabakâtü's-Şâfi'iyeti'l-kübrâ*. thk. Mahmûd Muhammed Et-Tanâci. 10 Cilt. B.y.: Hecl li't-Tibâ'a, 1413.
- Sülün, Murat. "Gazzali'nin Kur'an'a Yaklaşımı Çerçevesinde İşari Tefsir". *900. Vefat Yılında İmam Gazzali: Milletlerarası Tartışmalı İlmî Toplantı*. 171-185. İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2012.
- Şahin, Hasan. "Gazâlî'nin İlim, Akıl ve Felsefeye Bakış Tarzı Üzerine Düşünceler". *Erciyes*

- Üniversitesi İlahiyat Fakültesi Dergisi* 2 (1985), 249-264.
- Şekerci, Ahmet Erkan. "Gazālī'de Nedensellik". *İslâmî Araştırmalar* 26/2 (2015), 53-67.
- Şeref, İzzet– Karagöz, Beytullah. "Scopus Veri Tabanına Dayalı Bibliyometrik Değerlendirme: Mevlâna Celâleddin Rumî Üzerine Yapılan Araştırmalar". *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi* 14 (2019), 298-313.
- Şeref, İzzet– Karagöz, Beytullah. "Türkçe Eğitimi Akademik Alanına İlişkin Bir Değerlendirme: Web Of Science Veri Tabanına Dayalı Bibliyometrik İnceleme". *Journal of Language Education and Research* 5/2 (2019), 213-231.
- Tâncî, M. B. Tavî. "Gâzzâlî'ye Göre Kur'an'ın Tefsiri". *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 6/1-4 (1957), 1-18.
- Tosun, Mustafa Selman. "İbn Sinâ'da Mantikî Tümel ve Gazzâlî'nin Mantikî Tümel Bağlamda İbn Sinâ'ya Yönelttiği Eleştirilerin Analizi". *ATEBE: Dini Araştırmalar Dergisi* 8 (2022), 25-46.
- Urhan, Veli. "Gazali, İbn Rüşd ve İkbâl'de "Yaratma" Kavramı", *Doğu-Batı İlişkisinin Entelektüel Boyutu İbn Rüşd'ü Yeniden Düşünmek: İbn Rüşd* 2 (2009), 311-318.
- Ülken, Hilmi Ziya. "Gazzalî ve Felsefe (1058-1111)", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 4/3-4 (1955), 98-121.
- Ünverdi, Mustafa. "İslam'da Tekfir ve Müsâmahe -Gazzâlî Örneği". *Bilecik Şeyh Edebali Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 6/2 (2021), 441-449.
- Zupic, Ivan – Čater, Tomaž. "Bibliometric Methods in Management and Organization". *Organizational Research Methods* 18/3 (2015), 429- 472.

Extended Summary

Abū Ḥamid al-Ghazālī (d. 505/1111) is one of the most influential thinkers in the history of Islamic thought. Through his works in disciplines such as kalām (Islamic theology), philosophy, Sufism, jurisprudence, and ethics, he not only shaped his own era but also left a profound impact on subsequent centuries. Al-Ghazālī's ideas resonated not only in the Islamic world but also had indirect influences on Western thought; especially the parallels between his ideas and Scholastic philosophy have sparked extensive debate among philosophers and theologians. This multi-layered impact is also reflected in the Islamic studies literature in Türkiye, where the number of academic works on al-Ghazālī has significantly increased in recent years. Recent bibliometric and thematic analyses show that studies on al-Ghazālī in Turkey tend to cluster around specific themes, yet they also reveal notable structural and methodological shortcomings. Within the scope of this study, a total of 662 academic articles bearing the title "Ghazālī" found in the ISAM article database were examined using a descriptive bibliometric analysis method. The goal was to identify patterns, gaps, and methodological weaknesses in the existing literature on al-Ghazālī in Türkiye. The analysis reveals that most scholarly attention has been concentrated in three main thematic areas: critique of philosophy, ethical thought, and the issue of takfir (excommunication). While each of these themes holds a central place in al-Ghazālī's intellectual project, the dominance of these three topics highlights a limitation in thematic diversity within Turkish academic discourse. In contrast, significant components of al-Ghazālī's thought—such as epistemology, political philosophy, the distinction between knowledge and gnosis, educational philosophy, the philosophy of religious experience, and logic—remain either underexplored or are addressed from a narrow perspective. This indicates a serious deficiency in both thematic variety and holistic engagement in the Turkish Ghazālī scholarship. Al-Ghazālī's critique of philosophers has emerged as one of the most frequently addressed issues in Turkish academic literature. In this regard, comparisons focusing on Ibn Sinâ (Avicenna) and Ibn Rushd (Averroes) are particularly prominent. In his well-known work *Tahâfut al-Falâsifa*, al-Ghazālī harshly criticized Ibn Sinâ's views on the emanation theory, the eternity of the world, and the corporeality of resurrection, arguing that these doctrines contradict fundamental Islamic beliefs. According to al-Ghazālī, these views are not merely speculative but also pose a theological threat. His critique should not be understood as a wholesale rejection of philosophy but rather as an attempt to draw doctrinal boundaries concerning metaphysical claims. In response, Ibn Rushd authored *Tahâfut al-Tahâfut*, offering a systematic rebuttal to al-Ghazālī's arguments from a rational and logical standpoint. This debate, particularly over issues such as causality, creation, necessity and possibility, miracles,

and the relationship between reason and revelation, represents not only a pivotal discourse in Islamic philosophy but also touches on central problems in the broader history of philosophy. While these debates are frequently explored in graduate theses in Turkish faculties of theology, many of the studies rely heavily on classical sources and often lack conceptual depth. A striking observation is the insufficient scholarly engagement with Ibn Rushd's *Tahāfut al-Tahāfut* in Türkiye. Although several studies adopt a "Ghazālī through the lens of Ibn Rushd" approach, they tend to treat the philosophical content, epistemological premises, and historical context superficially. The ontological and methodological dimensions of Ibn Rushd's critique are frequently overlooked. This reveals a persistent gap in the literature, especially concerning the analysis of dialectical rebuttals. A detailed examination of passages in which Ibn Rushd accuses al-Ghazālī of "employing kalām-based sophistry to transgress the limits of reason" could shed valuable light on the interplay between philosophy and theology in Islamic intellectual history and illuminate broader discussions on knowledge, truth, and authority. Overall, the Turkish academic landscape regarding al-Ghazālī appears quantitatively rich but qualitatively fragmented. It is evident that what is needed is not merely historical interest in al-Ghazālī, but problem-oriented, methodologically innovative, comparative, and interdisciplinary approaches. Al-Ghazālī's *takfir* (excommunication) of some philosophers, especially Ibn Sīnā, is another topic that has provoked considerable controversy in Turkey's theological circles. There are at least nine independent academic studies focused on this subject. For example, Mahmut Kaya interprets al-Ghazālī's excommunication as politically motivated rather than scholarly; Beyazıt Yaşar Seyhan examines its psychological background; and İbrahim Hakkı Aydın evaluates the issue through the lens of al-Fārābī. These critiques often portray al-Ghazālī as overly inclined toward excommunication, yet his statement that "those who face the qibla cannot be excommunicated" suggests a more cautious stance that should not be ignored. Al-Ghazālī's ethical philosophy has also attracted significant attention, especially in relation to his magnum opus, *Ihyā' 'Ulūm al-Dīn*. This work is interpreted as a comprehensive project for individual moral refinement and communal reform. Mustafa Çağrı, in his entry on *Ihyā* in the Turkish Religious Foundation's Islamic Encyclopedia, highlights the work's goal of revitalizing the moral and spiritual fabric of the Muslim ummah. Topics such as moral education, philosophical ethics, and universal values are frequently addressed in academic publications, portraying al-Ghazālī as a profound ethical thinker as well as a philosophical critic. Another noteworthy angle explored in a limited number of studies is the methodological resemblance between al-Ghazālī and René Descartes. Both thinkers employed doubt as a method for reaching certainty in knowledge. Although no direct influence has been established, the parallel has generated academic curiosity and provides fertile ground for cross-cultural philosophical inquiry. One of the most pressing challenges in Turkish Ghazālī studies is the lack of thorough literature reviews. Many researchers publish on similar topics without referencing prior studies. For instance, M. Zeki Duman published two nearly identical articles on al-Ghazālī's Qur'anic hermeneutics in different journals but failed to cite M. B. Tānci's foundational 1957 article. Similarly, Murat Sülün and Mesut Okumuş neglected earlier works in their studies on the same topic. A comparable issue arises in studies on causality, where Hasan Aydın's 2019 article shows no awareness of earlier contributions by Şakir Kocabaş (1987) and Hasan Ayık (2011). Such omissions reflect a systemic bibliographic negligence and expose methodological weaknesses in the field. Furthermore, the dataset reveals notable surges in publication numbers in certain years, which can be attributed to conferences, symposiums, or special issues dedicated to al-Ghazālī. However, content analysis suggests that the literature remains fragmented and often repetitive in its thematic scope. The absence of deeply specialized research groups and lack of institutional coordination also contribute to this fragmentation. Therefore, it is essential that future Ghazālī research in Turkey adopt more systematic, in-depth, and holistic approaches. Especially at the graduate level, encouraging bibliometric and thematic analyses will not only help prevent redundant studies but also allow for a more nuanced representation of al-Ghazālī's multifaceted intellectual legacy. Nevertheless, a limitation of this study is its exclusive reliance on the ISAM article database, which does not comprehensively cover all relevant literature. Future research would benefit from using broader bibliographic sources and combining quantitative analysis with qualitative content evaluation to make more substantial contributions to the field of Ghazālī studies.