

Bibliometric Analysis and Content Analysis of Islamic Law Articles in WOS Database

Ali Veysel Akcan¹

ABSTRACT

This study analyzes Islamic law research within the Web of Science database. It is one of the first comprehensive studies to systematically review Islamic law research. Some results are as follows: In recent years, compared to other keywords, the most focused keyword in Islamic law is Fatwa; compared to other countries, the ones most focused on Islamic Law are Turkey and Indonesia; compared to other universities, the one most focused on Islamic Law is Sakarya University; compared to other authors, the ones most focused on Islamic Law are M. Kabir Hassan, İbrahim Yılmaz, and Ahmed al-Dawoody; compared to other journals, the one most focused on Islamic Law is the Hitit Theology Journal. Additionally, the research reveals that articles on Islamic law primarily focus on economic issues within the Islamic world, while political, social, and technological topics have also attracted increasing attention from researchers in the 21st century.

Keywords: Islamic Law, Web of Science, VOSviewer, Bibliometric Analysis, Content Analysis.

WOS Veri Tabanındaki İslam Hukuku Makalelerinin Bibliyometrik Analizi ve İçerik Analizi

ÖZET

Bu çalışma, Web of Science veri tabanındaki İslam hukuku araştırmalarını analiz etmektedir. İslam hukuku araştırmalarını sistematik olarak inceleyen ilk kapsamlı çalışmalardan biridir. Bazı sonuçlar aşağıdaki gibidir: Son yıllarda diğer anahtar kelimelerle karşılaştırıldığında İslam hukukunda en çok odaklanılan anahtar kelime "fetva"; diğer ülkelerle kıyaslandığında İslam hukukuna en çok odaklanan Türkiye ve Endonezya; diğer üniversitelerle karşılaştırıldığında İslam hukukuna en çok odaklanan Sakarya Üniversitesi; diğer yazarlarla kıyaslandığında İslam hukukuna en çok odaklanan M. Kabir Hassan, İbrahim Yılmaz ve Ahmed al-Dawoody; diğer dergilerle karşılaştırıldığında İslam hukukuna en çok odaklanan Hitit İlahiyat Dergisi'dir. Ayrıca araştırma, İslam hukuku üzerine yazılan makalelerin öncelikle İslam dünyasındaki ekonomik konulara odaklandığını, siyasi, sosyal ve teknolojik konuların da 21. yüzyılda araştırmacıların artan ilgisini çektiğini ortaya koymaktadır.

Anahtar Kelimeler: İslam Hukuku, Web of Science, VOSviewer, Bibliyometrik Analiz, İçerik Analizi.

¹ aliveysel.akcan@erbakan.edu.tr, Lecturer Dr./PhD., Necmettin Erbakan University Ahmet Keleşoğlu Faculty of Theology, Department of Islamic Law, Konya/Türkiye, ORCID: 0000-0001-7994-8256.

(Submission: 08.10.2024 / Published: 29.12.2024)

Doi Number: [10.18026/cbayarsos.1563691](https://doi.org/10.18026/cbayarsos.1563691)

Type of Research: Research Article

1. INTRODUCTION

My study aims to be useful for today's researchers by examining the studies on Islamic law in the Web of Science database from a general perspective, analyzing and evaluating the past and present of these studies. For this purpose, my study aims to analyze bibliometrically by evaluating the citation, author, country, keyword, bibliography, and journal information of the studies published in Web of Science related to the subject of Islamic law. In my study, the VOSviewer program was used to achieve the stated goal. The following studies can be consulted about the analyses of the data in the VOSviewer program used in this article (Perianes-Rodriguez, Waltman, & van Eck, 2016; van Eck & Waltman, 2010). This article also values the information provided here. There are also other studies prepared in this way (Karataş, Kazak, Akcan, Akkaş, & Arık, 2024; Hassan, Kazak, Akcan, & Arık, 2024).

In order to identify the studies in the field of Islamic law in the Web of Science database to be analyzed in the VOSviewer program (Version 1.6.20), the "Islamic Law" phrase — Topic— was selected and filtered. There is an important point that needs to be addressed here. When searching in the Topic section, there are significant differences between writing "Islamic Law" (with quotation marks) and Islamic Law (without quotation marks). When Islamic Law is written without quotation marks, the system includes in the results every instance where the words Islam and Law appear independently of each other. As a result, many articles that contain these two words but are not related to Islamic Law are also added to the dataset. On the other hand, when written as "Islamic Law" with quotation marks, only studies that directly address Islamic Law as their subject are included in the results. There is a difference of approximately six thousand studies between these two search methods. To eliminate articles not directly related to Islamic Law, the search in the Topic section was deliberately conducted using "Islamic Law" with quotation marks. This yielded much more accurate results compared to searching without quotation marks. As of May 2024, the date of the study, 3,269 studies were identified. Among these studies, only the articles were included in the analysis. Since the article filter was selected for the studies, the total number of articles was determined as 2,343. The distribution of 2,343 studies by years was revealed, and 60 or more studies were conducted, and the years were tried to be expressed by graphing method. The 15 most cited studies were evaluated in the content analysis section, which is another part of my article, and the aims and results of the studies were expressed.

For the above-mentioned goals and objectives, my study seeks to answer the following questions:

- 1) How have the studies published in the field of Islamic law changed over the years and what is the first study published in this field?
- 2) Which countries have the highest number of publications in the field of Islamic law, what is the level of citations to the studies published in these countries, and which countries have the most up-to-date studies?

3) Which universities have conducted the most studies in the field of Islamic law, what is the level of citations to the publications produced in these universities, and which universities have the most recent studies?

4) Which journals publish the most in the field of Islamic law, what is the level of citations to the studies published in these journals, and which journals are the most up-to-date?

5) Which researcher has published the most publications in the field of Islamic law, which researcher has received the most citations, and who are the researchers with the most recent publications?

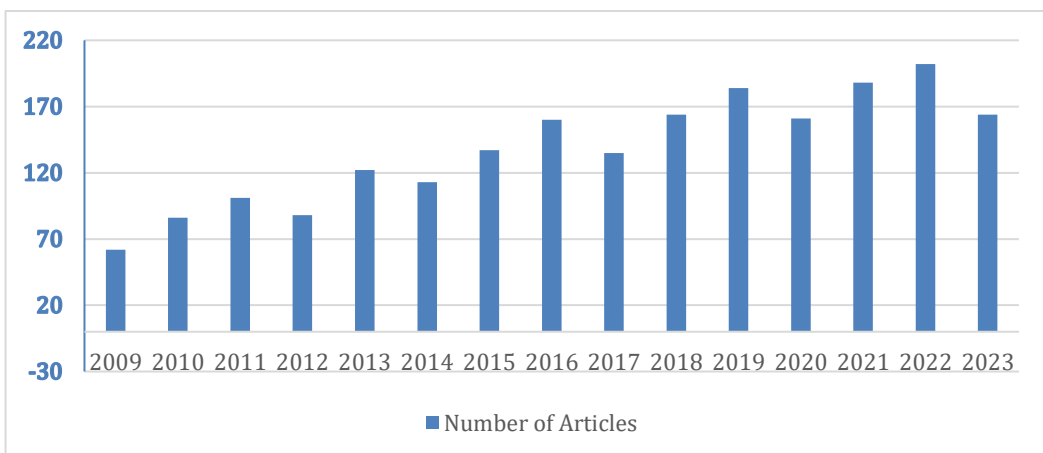
6) Which studies have received the most citations in the field of Islamic law?

7) What are the aims and conclusions of the 15 most cited studies in the field of Islamic law?

The first study in the field of Islamic law that can be accessed from the WOS database was published in 1980. This study is "Protection of Diplomats Under Islamic Law" by M.C. Bassiouni. The study evaluates information on the protection of diplomats under Islamic law (Bassiouni, 1980). Therefore, the first article published in WOS in the field of Islamic law deals with diplomacy in the context of interstate relations.

From 1980 until 2003, the number of annual studies in the field of Islamic law never exceeded 10. In 2003, 12 studies were conducted for the first time. Since 2009, more than 60 studies have been conducted annually. Since 2013, no year has fallen below 120 studies. The peak of the studies in the field of Islamic law was in 2022, when 202 studies were conducted in total. 188 studies were conducted in 2021, and 164 studies were conducted in 2023. The bibliometric data and analysis of these studies will be discussed below.

Graphic 1. Distribution of studies in the field of Islamic law by years.



Source: Web of Science Database.

2. ANALYSIS of STUDIES in WEB OF SCIENCE by MAPPING and TABULATION METHOD

2.1. Evaluation of the Most Used Keywords in Articles

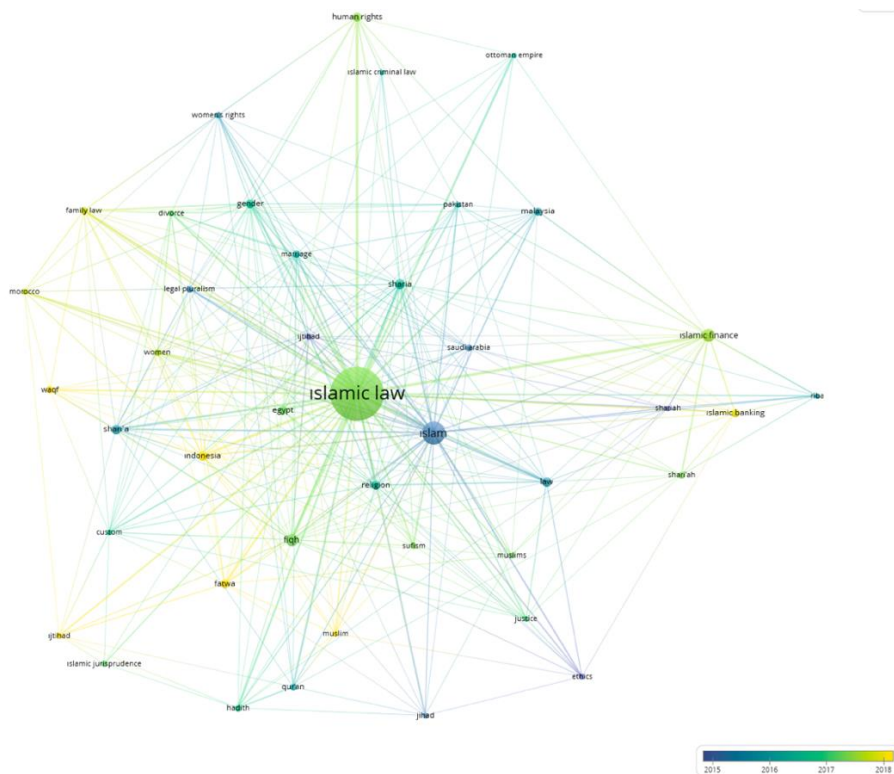
The most used keywords in the studies on Islamic law were identified. Table 1 was prepared to identify the most used keywords. While creating this table, the 15 most repeated keywords were selected. Therefore, one keyword was required to be repeated at least 32 times. As seen in Table 1, the most repeated keyword in the field of Islamic law is "Islamic Law." The keyword "Islamic Law" was used 726 times in total. It is followed by the word "Islam" with 173 uses, "Islamic Finance" with 66 uses, "Fiqh" with 61 uses, and "Sharia" with 46 uses. The fact that the largest circle in Figure 1 belongs to Islamic Law directly indicates this. The fact that "Islamic Law" appears as the most frequent keyword is directly related to the fact that my study is on Islamic law. It is also very important that the keyword "Islam" is the second most used keyword in the studies on Islamic law. The fact that the third keyword is "Islamic Finance" indicates that researchers mostly study Islamic law in the context of contemporary problems. This relationship will be mentioned again in the content analysis section below.

To create Figure 1, each keyword was requested to be used at most 15 times. For this reason, 42 of the most used keywords out of a total of 5,840 keywords in articles published in Web of Science were included in the mapping.

Figure 1 shows that the keyword "Islamic Law" has a strong connection with the keywords "Sharia," "Fiqh," "Islamic Finance," and "Islam." This link shows us that the keyword "Islamic Law" is used more frequently with the keywords just mentioned. According to the use of these keywords, it is evident that a relationship is established between Islamic law and concepts such as Sharia, Islam, Fiqh, and Islamic Finance. In addition, in terms of keywords, Islamic law is also associated with human rights. Therefore, the studies on Islamic law published in Web of Science are mostly focused on these areas.

When we look at the use of keywords according to years, it is understood that in recent years, more studies have been conducted on Fatwa in the context of Islamic law, Indonesia, Islamic Banking, and Ijtihad. It is understood that the studies conducted in past years focused on Islam, Malaysia, and Law.

Figure 1. The relationship of keywords used in articles on Islamic law



Source: Obtained from the VOSviewer program using the Web of Science database.

Table 1. Number of Keywords Used in Articles

Keywords	Number of Uses
Islamic Law	726
Islam	173
Islamic Finance	66
Fiqh	61
Sharia	46
Indonesia	41
Law	41
Shari'a	38
Religion	34
Human Rights	34
Fatwa	34
Gender	33
Egypt	33
Malaysia	32
Islamic Banking	32

Source: Obtained from the VOSviewer program using the Web of Science database.

2.1. Countries with the Most Publications in the Field of Islamic Law and Number of Citations

Table 2 was prepared to identify the countries with the highest number of publications in the field of Islamic law. A total of 16 countries are shown in Table 2. To determine the 16 countries, each country was required to publish at least 40 publications. According to Table 2, the top 5 countries with the highest number of publications are the United States of America with 388 publications, Malaysia with 339 publications, Turkey with 267 publications, the United Kingdom with 169 publications, and Indonesia with 168 publications. However, as seen in the table, Turkey is written in two different ways. When this spelling difference is not considered, the total number of publications from Turkey is determined as 324, not 267.

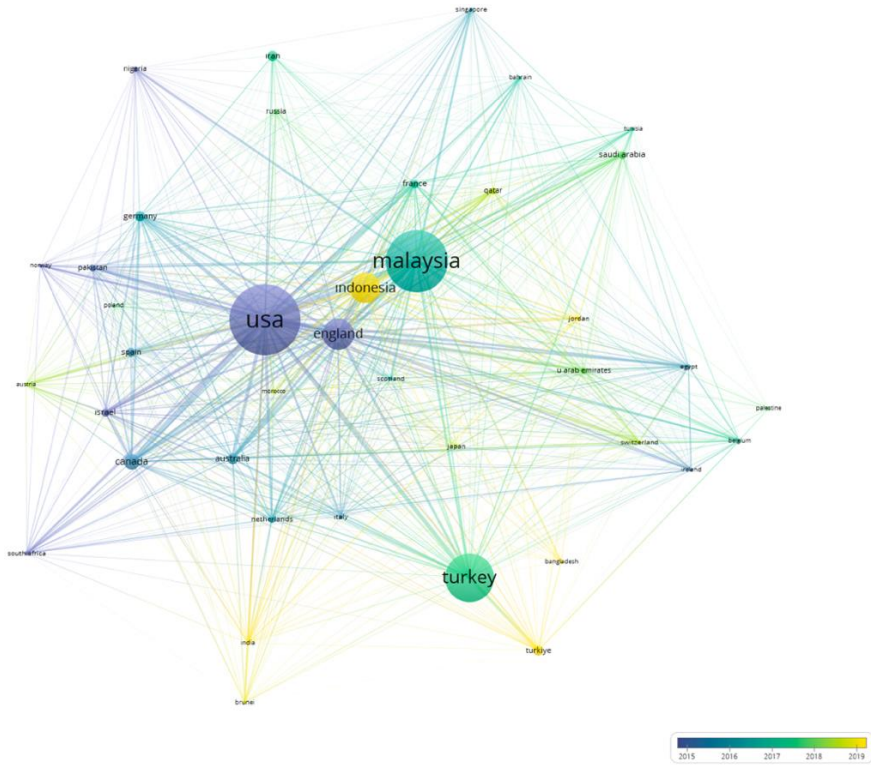
According to Table 2, the top 5 countries with the highest number of citations are the United States of America with 3,641 citations, Malaysia with 1,204 citations, the United Kingdom with 1,155 citations, Canada with 585 citations, and Indonesia with 536 citations. Looking at the relationship between Turkey's high number of publications and low number of citations, it is understood that the number of citations per article is quite low. This situation can probably be explained by the fact that the language of the studies conducted in Turkey is mostly Turkish, while the remaining countries publish in English. Therefore, it can be stated that Turkey should publish its articles in English to increase the number of citations.

To create Figure 2, each country was required to have at least 8 publications. To determine the number of countries with the highest number of publications, the number of citations was chosen as 0. Therefore, since there are 92 countries publishing in the field of Islamic Law in Web of Science, only 40 of them were included in the mapping.

Figure 2 shows that the United States of America has the largest circle, parallel with the data in Table 2. This indicates on the map that the United States is the country that publishes the most in the field of Islamic law. Figure 2 also shows that the United States is in close relations with the United Kingdom and Canada in the field of Islamic law; Malaysia is in close relations with the United States and the United Kingdom; and Turkey is in close relations with the United States and Malaysia.

According to Figure 2, the most recent studies on Islamic law are mostly conducted in Turkey and Indonesia. Accordingly, it is understood that these two countries have recently given more importance to Islamic law studies than other countries.

Figure 2. Relations between the countries publishing in the field of Islamic law



Source: Obtained from the VOSviewer program using the Web of Science database.

Table 2. Number of Studies Conducted in Countries and Their Citations

Countries	Number of Documents	Number of Citations
United States of America	388	3641
Malaysia	339	1204
Turkey	267	255
England	169	1155
Indonesia	168	536
Canada	85	585
Australia	62	316
Germany	58	234
Turkiye	57	3
Iran	57	116
Spain	50	74
France	47	223
Saudi Arabia	47	492
Israel	46	280
Netherlands	40	148
United Arab Emirates	40	143

Source: Obtained from the VOSviewer program using the Web of Science database.

2.3. Universities with the Most Publications in the Field of Islamic Law and Number of Citations

Table 3 was prepared to identify the universities with the highest number of publications in the field of Islamic law. A total of 16 institutions are shown in Table 3. To identify 16 institutions, each institution was required to publish at least 14 publications. According to Table 3, the top 5 universities with the highest number of publications are International Islamic University Malaysia with 109 publications, Universiti Malaya with 52 publications, Universiti Kebangsaan Malaysia with 49 publications, Islamic Azad University with 26 publications, and Sakarya University with 25 publications. However, as seen in the table, it is written in two different ways: International Islamic University Malaysia and IIUM (using only the initials). When this spelling difference is not taken into account, the total number of publications from International Islamic University Malaysia is 128, not 109. This data proves that Malaysian universities have an exceptional place in Islamic law studies.

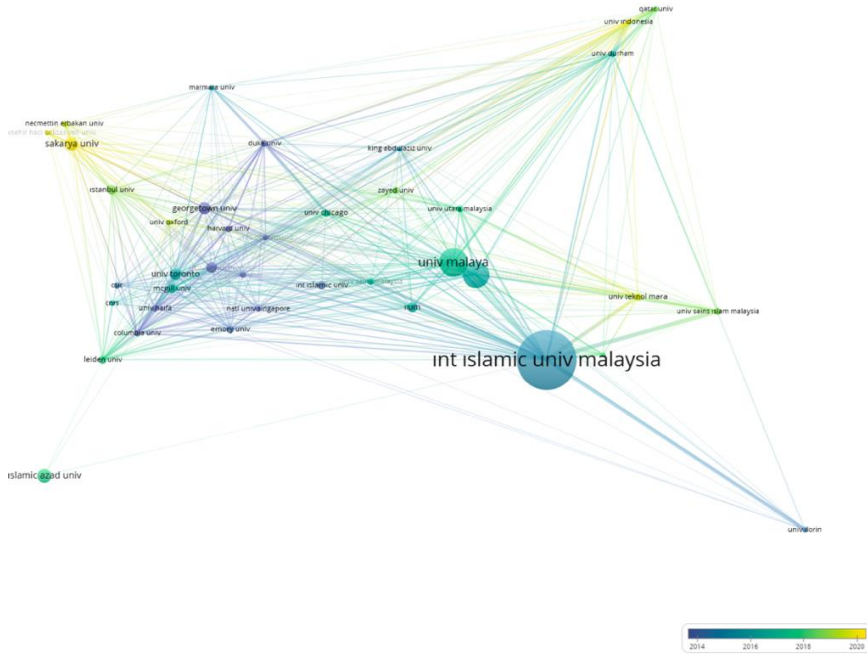
According to Table 3, the top 5 most-cited universities are International Islamic University Malaysia with 489 citations, Georgetown University with 334 citations, Universiti Malaya with 214 citations, The University of Chicago with 176 citations, and University of Toronto with 162 citations. This data proves that the mentioned universities produce highly cited works in the field of Islamic law.

To create Figure 3, each university was required to have at least 10 publications. In order to determine the maximum number of countries, the number of citations that the university should receive was chosen as 0. Therefore, since there are 1,424 universities publishing in the field of Islamic law in Web of Science, only 39 of them were included in the mapping.

Figure 3 shows that, in parallel with the data in Table 3, the largest circle belongs to International Islamic University Malaysia. This is a reflection of the fact that International Islamic University Malaysia has the highest number of publications in the field of Islamic law. International Islamic University Malaysia has strong relations with Universiti Malaya, Universiti Kebangsaan Malaysia, and Universiti Teknologi MARA in the field of Islamic law.

According to Figure 3, it is seen that the most recent studies in the field of Islamic law are mostly from Sakarya University and Universitas Indonesia. Accordingly, it is understood that these two universities have placed more emphasis on Islamic law studies published in the WoS database compared to other universities in recent times.

Figure 3. The relations between the universities that publish in the field of Islamic law



Source: Obtained from the VOSviewer program using the Web of Science database.

Table 3. Number of Studies Conducted at Universities and Their Citations

Universities	Number of Documents	Number of Citations
International Islamic University Malaysia	109	455
Universiti Malaya	52	214
Universiti Kebangsaan Malaysia	49	139
Islamic Azad University	26	8
Sakarya University	25	5
Georgetown University	22	334
University of Toronto	21	162
University of London	20	131
IIUM	19	34
McGill University	18	80
Istanbul University	18	4
Leiden University	16	42
International Islamic University	15	78
Universiti Teknologi MARA	14	45
Emory University	14	136
The University of Chicago	14	176

Source: Obtained from the VOSviewer program using the Web of Science database.

2.4. Researchers with the Most Publications in the Field of Islamic Law and Number of Citations

Table 4 was prepared to identify the authors who published the most in the field of Islamic law. A total of 16 authors are shown in Table 4. To identify 16 authors, each author was required to publish at least 7 publications. According to Table 4, the first 5 authors with the highest number of publications are: Ayman Shabana with 13 publications, Aasim I. Padela with 12 publications, Ahmed al-Dawoody with 10 publications, Emilia Justyna Powell with 9 publications, and İbrahim Yılmaz with 9 publications.

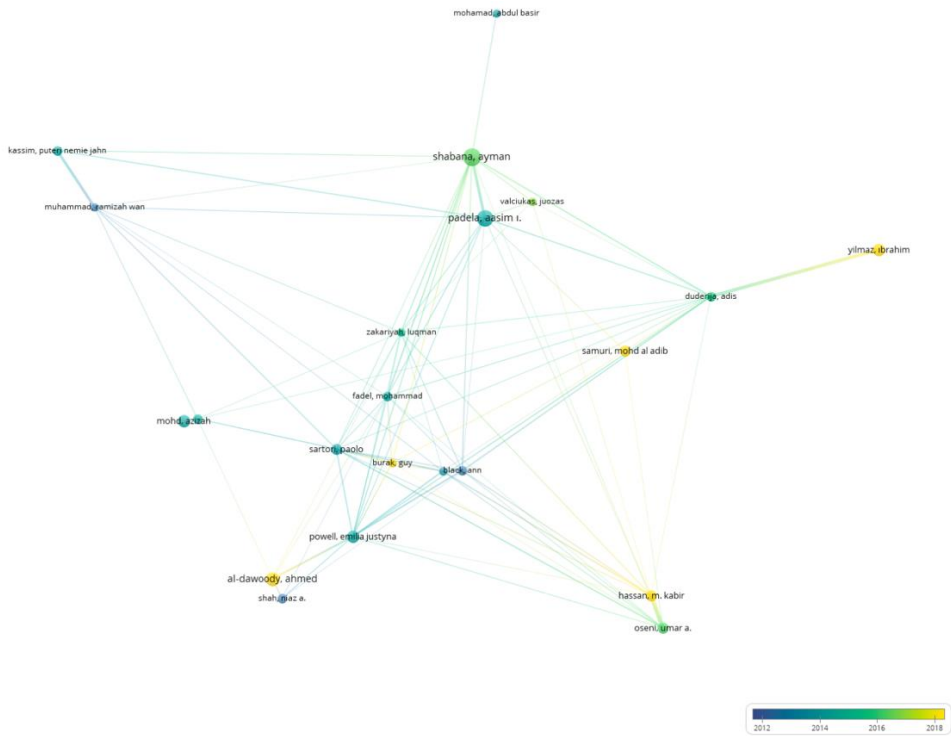
According to Table 4, the top 5 most cited authors are Aasim I. Padela with 281 citations, T. Kuran with 260 citations, Peter Casson with 233 citations, Bassam Maali with 233 citations, and Christopher Napier with 233 citations.

To create Figure 4, each author was required to have at least 6 publications. In order to determine the number of authors with the most publications, the number of citations was chosen as 0. Therefore, since there are 2,929 authors publishing in the field of Islamic Law in Web of Science, only 22 of them were included in the mapping.

Figure 4 shows that Ayman Shabana has the largest circle in parallel with the data in Table 4. This is a reflection of the fact that Ayman Shabana is the researcher with the highest number of publications in the field of Islamic law. It also shows that Ayman Shabana has strong relations with Emilia Justyna Powell, Adis Duderija, and Aasim I. Padela in the field of Islamic law.

Figure 4 shows that the most recent studies in the field of Islamic law are mostly conducted by M. Kabir Hassan, İbrahim Yılmaz, and Ahmed al-Dawoody. Accordingly, it is understood that these three authors have been placing more emphasis on Islamic law studies published in the WoS database compared to other authors in recent times.

Figure 4. The relationship between researchers publishing in the field of Islamic law



Source: Obtained from the VOSviewer program using the Web of Science database.

Table 4. Number of Studies and Citations of Researchers

Authors	Number of Documents	Number of Citations
Ayman Shabana	13	65
Aasim I. Padela	12	281
Ahmed al-Dawoody	10	26
Emilia Justyna Powell	9	157
Ibrahim Yilmaz	9	0
Azizah Mohd	9	9
Umar A. Oseni	8	48
M. Kabir Hassan	8	92
Paolo Sartori	8	81
Mohd al Adib Samuri	8	21
Adis Duderija	7	36
Ann Black	7	37
Mohammad Fadel	7	73
Niaz A. Shsh	7	18
Putesi Nemie Jahn Kassim	7	8
Raihanah Abdullah	7	19

Source: Obtained from the VOSviewer program using the Web of Science database.

2.5. The Most Published Journals in the Field of Islamic Law and Number of Citations

Table 5 was prepared to identify the journals with the highest number of publications in the field of Islamic law. Table 5 shows 15 journals in total. For the determination of 15 journals, it was a condition that each journal should have at least 20 publications. According to Table 5, the top 5 journals with the highest number of publications are Islamic Law and Society with 84 publications, Arab Law Quarterly with 79 publications, Cumhuriyet İlahiyat Dergisi with 76 publications, IIUM Law Journal with 57 publications, and Dinbilimleri Akademik Araştırma Dergisi with 37 publications. The fact that all of these journals except Cumhuriyet İlahiyat Dergisi and Dinbilimleri Akademik Araştırma Dergisi are journals related to Islamic law is sufficient to explain their high number of publications in the field of Islamic law. However, although Cumhuriyet Journal of Theology and Journal of Religious Sciences Academic Research, which are published in Turkey, are not Islamic law journals, they have managed to enter the world ranking. This indicates that Islamic law has an exceptional place among the fields of study in Turkey. It also shows the value that these two journals attach to the field of Islamic law.

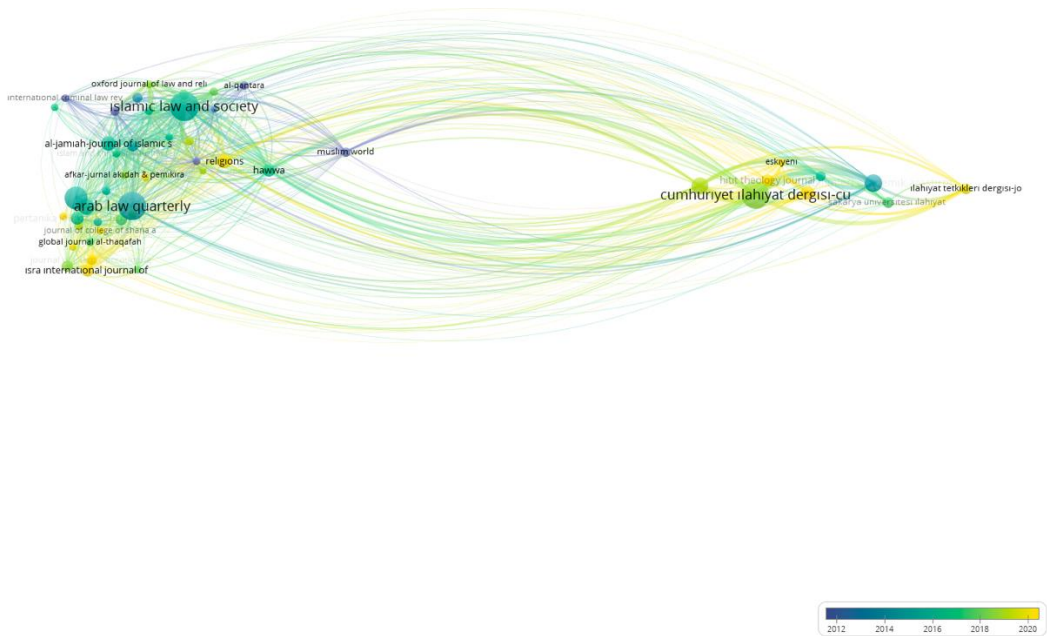
The top 5 most cited journals are Islamic Law and Society with 531 citations, Arab Law Quarterly with 288 citations, and Journal of Islamic Marketing with 262 citations. Abacus—A Journal of Accounting Finance and Business Studies with 233 citations and Journal of Economic Perspectives with 215 citations are the fourth and fifth journals in terms of ranking. The presence of journals specific to finance and economics in the top five journals reveals the importance that researchers attach to the fields of finance and economics through Islamic law.

To create Figure 5, each journal was required to have at least 9 publications. In order to determine the number of journals with the highest number of publications, the number of citations was chosen as 0. Therefore, since there are 863 journals publishing in the field of Islamic Law in Web of Science, only 49 of them were included in the mapping.

Figure 5 shows that the largest circle belongs to the Islamic Law and Society journal in parallel with the data in Table 4. This is a reflection of the fact that Islamic Law and Society is the journal that publishes the most in the field of Islamic law. In addition, it is seen that Cumhuriyet Journal of Theology has strong relations with Bilimname, Journal of Academic Research in Religious Sciences, Hitit Theology Journal, and Şırnak University Journal of Divinity Faculty in the field of Islamic law.

According to Figure 5, it is seen that the most recent studies in the field of Islamic law are mostly conducted by Hitit Theology Journal and Şırnak University Journal of Divinity Faculty.

Figure 5. The relationship between the journals publishing in the field of Islamic law



Source: Obtained from the VOSviewer program using the Web of Science database.

Table 5. Number of Studies of Journals and Their Citations

Journals	Number of Documents	Number of Citations
Islamic Law and Society	84	532
Arab Law Quarterly	79	288
Cumhuriyet Journal of Theology	76	11
IIUM Law Journal	57	58
Journal of Academic Research in Religious Studies	37	19
Bilimname	36	3
Islamiyyat The International Journal of Islamic Studies	32	25
Al-Jami'ah: Journal of Islamic Studies	29	52
Religions	28	98
Sirnak University Journal of Divinity Faculty	25	2
PERTANIKA Journal of Social Sciences & Humanities	23	25
ISRA International Journal of Islamic Finance	22	94
Hawwa	21	59
Hitit Theology Journal	21	6
Journal of Islamic Marketing	20	262

Source: Obtained from the VOSviewer program using the Web of Science database.

2.6. Most Cited Studies in the Field of Islamic Law and Number of Citations

The most cited studies in the field of Islamic law were identified, and Table 6 was prepared within this framework. A total of 15 studies are shown in Table 6. To identify 15 studies, each study was required to receive at least 60 citations. As seen in Table 6, the most cited study in the field of Islamic law is (Maali, Casson, & Napier, 2006). This study received 233 citations in total. It is followed by (Kuran, 2004) with 215 citations, (Aggarwal & Yousef, 2000) with 205 citations, (Mir-Hosseini, 2006) with 128 citations, and (Majdoub & Mansour, 2014) with 122 citations. The fact that the largest circle in Figure 6 belongs to (Maali, Casson, & Napier, 2006) directly indicates that this study has the most citations.

In order to create Figure 6, each study was required to have at least 37 citations. For this reason, only 38 of them were included in the mapping, since the total number of cited studies in the field of Islamic Law in Web of Science is 2,343.

Figure 6 shows the relationship between the studies of (Kuran, 2004) and (Davis & Robinson, 2006). This relationship shows that these studies are generally cited together in the studies conducted in the field of Islamic law. These two publications are among the publications in the field of Islamic economics, as analyzed below. The same relationship exists between (Aggarwal & Yousef, 2000) and (Dusuki, 2008). As analyzed below, both of these studies are related to Islamic banking.

Figure 6. The relationship between the works cited in the field of Islamic law



Source: Obtained from the VOSviewer program using the Web of Science database.

Table 6. Names of the Studies and the Number of Citations

Documents	Number of Citations
Maali (2006)	233
Kuran (2004)	215
Aggarwal (2000)	205
Mir-Hosseini (2006)	128
Majdoub (2014)	122
Dusuki (2008)	111
Adesoji (2010)	111
Davis (2006)	103
Mishara (2016)	99
Foltz (2002)	80
Reinhart (1983)	65
Gaudiosi (1988)	64
Powell (2007)	63
Kuran (2018)	62
Padela (2011)	59

Source: Obtained from the VOSviewer program using the Web of Science database.

3. CONTENT ANALYSIS OF STUDIES IN WEB OF SCIENCE

3.1. Content Analysis of the 15 Most Cited Articles (From Most to Least)

This research conducted by Maali et al. (2006) aims to evaluate the social reporting practices of Islamic banks. According to the researchers' findings, Islamic banks do not prioritize social issues. This may be due to these banks being located in developing economies, as social and environmental issues are not among the top priorities in developing economies. Banks that are obligated to give Zakat have more comprehensive reports in social areas. Islamic banks generally publish audit reports demonstrating their adherence to Islamic principles. However, they do not provide fully detailed explanations in their annual reports. Therefore, Islamic banks unfortunately lack transparency. They try to compensate for these shortcomings by emphasizing activities such as charitable works. In Iran, since compliance with Islamic principles is already legally mandatory, they do not need such reports. As a conclusion of the research, it can be said that Islamic banks have not yet met expectations regarding institutionalization and social governance (Maali, Casson, & Napier, 2006).

This research conducted by Kuran (2004) aims to analyze the economic development process of the Middle East. Additionally, it focuses on the causes of economic underdevelopment in the Middle East. The researcher states that the Middle East's economic system is not developed. Interestingly, he attributes this situation to the structure of Islamic law and the waqf system. Specifically, the Islamic inheritance system hinders capital accumulation. Moreover, corporate identities in Islamic law are quite limited. Furthermore, waqfs significantly restrict the efficient use of monetary resources. According to the author, while all these elements did not have negative effects on the economy in the early dates, they later began to create adverse impacts. This is because while the Western economy continuously developed and renewed itself, the Middle East economy did not renovate itself. This caused its backwardness. However, the researcher does not directly attribute all these negative aspects to Islam itself (T. Kuran, 2004).

Aggarwal and Yousef's (2000) research examines the representation-related problems in Islamic banks and the financial instruments that could be considered optimal for them. According to the researchers' findings, Islamic banks prefer entrepreneurs with low risk levels; it does not yet seem possible to make a clear statement about whether Islamic banks can gain an advantage over interest-based banks; when Islamic banks and interest-based banks are compared in terms of providing niches, it has been observed that there are no major differences between them; Islamic banks place more importance on economic incentives rather than religious rules. Another conclusion reached by the researchers is this: The provision of profit-loss sharing based financing is quite limited by its very nature. Therefore, it is very important for Islamic banks to find other financial instruments besides profit-loss sharing (Aggarwal & Yousef, 2000).

Mir-Hosseini's (2006) article examines the connection between Islamic law and modern feminist thought. However, this examination is specifically addressed in the context of

Muslim women's quest for equality. The researcher argues that Islamic rules related to gender in Iranian law do not reflect justice and equality. The researcher suggests that the development of contemporary feminist movements constitutes a significant turning point in discussions of women's rights in Islam and argues that Islamic principles need to be re-evaluated more flexibly and in accordance with the requirements of the age to establish gender equality (Mir-Hosseini, 2006).

Majdoub and Mansour (2014) examine emerging Islamic stock markets of their selected countries and US Islamic market indices in their study. However, they approach this examination in terms of conditional correlation between these two markets. The researchers concluded that there is a low-level correlation between both stock markets. Research results did not identify any significant spillover effect between the US market and the emerging Islamic stock market. Among the reasons for this are Islam's prohibition of interest, which eliminates the possibility of investing in interest-bearing activities, and its restrictive stance on asset-based investment principles. Due to these cause-and-effect relationships, investors should be more cautious when investing in emerging Islamic stock markets (Majdoub & Mansour, 2014).

Adesoji's (2010) academic study examines the recent Boko Haram uprising in Nigeria from an Islamic-religious awakening perspective and systematically analyzes the ideological foundations of the uprisings that began in 2009. According to the researcher, the Boko Haram organization emerged in opposition to a secular style of governance. Therefore, it stands in contrast to secularism. In other words, Boko Haram advocates for conservative Islam. According to the research, there are several factors contributing to the spread of Boko Haram. The unstable structure of Nigeria's economy, the Nigerian people's sensitivities regarding the Islamic religion, and the passive attitudes of Muslim leaders in Nigeria can be counted among these factors. According to the researcher, radical Islam is on the rise worldwide. This rise has made Nigerian society more prone to violence. According to the article's conclusion, if the Nigerian state continues to maintain its stance on religious conflicts in the same manner, it will lead not to the resolution of problems in this society but rather to their increase (Adesoji, 2010).

The objectives of Islamic banks in Malaysia are examined by Dusuki (2008). However, this examination is conducted from the perspective of Islamic banks' stakeholders. According to the researcher's findings, stakeholders evaluate Islamic banks quite positively in terms of their social and moral performance. This result is related to the evaluation of Islamic banks more in terms of social objectives rather than commercial concerns. Therefore, Islamic banks must comply with the principles of Islam in matters related to finance and social issues. This requirement increases the expectation for Islamic banks to take an active role in social development and includes the expectation that they will prioritize their social role when caught between financial returns and social role. If Islamic banks can fulfill what is expected of them, this could provide them with strategic advantages in the long term. Although stakeholders say they support Islamic banks, it is unclear whether this support actually translates into behaviors such as using banking

services or making investments. Whatever the case, Islamic banks are very important in achieving the objectives of Islamic law. If they can meet the expectations placed on them, they can be a very strong alternative to interest-based banks (Dusuki, 2008).

Davis and Robinson's (2006) study compares conservative Islamic understanding with modernist Islamic understanding. The researchers selected seven Muslim countries for this purpose. They attempted to identify the relationship between economic equality and religious understanding in these countries. As a result, those who adopt a modernist religious understanding advocate more for individualization. This attitude is an understanding that also hinders economic aid activities in society. This individualization strongly contradicts the socio-economic order envisioned by Islamic law. In contrast, conservatives are more communitarian (Davis & Robinson, 2006).

In their research, Mishara and Weisstub (2016) address the legal regulations regarding assisted suicide for people with terminal illnesses. For this purpose, they examine the status of those who provide suicide assistance across many legal systems. The article ultimately reveals that current legal regulations being applied today do not reduce suicide. This is because suicidal tendencies are increasing due to innocent people being directed towards suicide in various places and for various reasons. Thus, their predisposition to suicide is also on the rise (Mishara & Weisstub, 2016).

In this research, Foltz (2002) examines the water crisis that occurred in Iran in 2001. He conducts this examination by comparing the models in Iranian culture, Islamic law, and Western models related to resolving the water crisis. The researcher suggests that Iran should utilize its own cultural heritage rather than relying on Western culture for solving the water crisis. Additionally, the study presents information and recommendations regarding water usage in Islamic law (Foltz, 2002).

Reinhart (1983) focuses on the concepts of "fiqh", "shar'" and "shariah". He examines ethics in disciplines such as theology or philosophy in comparison to ethics in Islamic law through these concepts. The article ultimately expresses that Islamic law is more effective in the field of ethics compared to other disciplines. This is because law carries great importance in protecting moral integrity and preventing the spread of arbitrary opinions. After all, it is the law itself that will draw this framework. Thus, the article ultimately suggests that Islamic law should be considered first and foremost in matters related to ethics (Reinhart, 1983).

Gaudiosi (1988) examines the foundation (waqf) culture in England. However, this examination is conducted in the context of Islamic foundation law's influence on English foundation law. After providing information about Islamic foundation law and comparing it with the foundation law found in thirteenth-century England, the researcher concludes that these two legal systems are quite similar to each other. Based on this, it is concluded that Islamic foundation law influenced English foundation law. As a necessary consequence of this conclusion, it is stated that studies related to English foundation law should also examine the influence of Islamic law (Gaudiosi, 1988).

Powell and Mitchell (2007) examine the jurisdiction of the International Court of Justice (ICJ) and global legal systems. They conduct this examination comparatively and identify the differences between legal systems. The research reaches three main conclusions among the studied legal systems. First, states that adopt Islamic law systems present more comprehensive judicial commitments to the ICJ. Second, states implementing Common Law systems impose significant limitations on the ICJ's jurisdiction. Finally, states that have adopted Civil Law systems tend to accept the ICJ's jurisdiction more broadly compared to other systems (Powell & McLaughlin Mitchell, 2007).

In his study, Kuran (2018) examines the relationship between economic activities and Islam. He conducts this research at a historical level. The research presents several reasons for the economic backwardness of the Islamic world. One of these is related to foundations (waqfs), as these structures are only beneficial for the middle class. Additionally, it states that the lack of confidence in Islamic finance has weakened commercial relationships among Muslims. The research also expresses that Islamic institutions are quite simple institutions. According to the article, conquest movements did not bring democratization; on the contrary, they ensured the continuation and strengthening of authoritarian rule. When industrialization began, Muslims lagged behind non-Muslims because they were not yet ready due to these reasons (Timur Kuran, 2018).

Padela and del Pozo (2011)'s research examines Islam's perspective on bioethics. The researchers conduct this study in the context of how Islamic beliefs influence Muslims' approaches to healthcare services. In this context, the research examines topics such as dress codes, care rules, relations with the opposite sex, and physical contact. As a result, it presents some solutions that are appropriate for Muslim patients' sensitivities (Padela & del Pozo, 2011).

4. CONCLUSION

The bibliometric analysis conducted in the WOS database shows that economic and financial topics are prominent in the keywords of articles in the field of Islamic law. Content analysis based on citation counts reveals that a significant portion of the articles are related to Islamic economics and finance. This indicates that contemporary researchers show intense interest in the fields of Islamic economics and finance. This is supported by the fact that the most cited study is research on Islamic banking conducted in 2006. In highly cited articles, Islamic finance and banking topics predominate, following the general trend. Related topics such as interest, stock market, and waqf institution are also among the most cited research areas.

Politics-related articles are also among the highly cited studies. Among the top fifteen most cited articles are analytical research on current discussions in healthcare, feminism and Islam, conservative Islam and Islamic modernists, and the applicability of transaction law to contemporary issues. It is noteworthy that all of the most cited studies in the WoS database are related to contemporary issues. The impact rates of research on Islamic legal history and classical sources have remained lower compared to articles on contemporary

topics. This demonstrates that Islamic law continues to maintain its influence today as it did in the past and is worthy of research in all aspects of life. The fact that "fatwa" has become one of the most frequently used keywords in recent years confirms this, as fatwa is a discipline that explains Islamic law's ruling on contemporary issues. Studies in Islamic law from Turkey have a significant impact on these results, as Islamic law publications in Turkey are leading both in terms of quantity and currency.

Conducting more specific bibliometric analyses on the sub-branches of Islamic law would be beneficial in terms of revealing researchers' current interest in the field. Furthermore, contemporary researchers should be encouraged to focus more on current issues.

Research and Publication Ethics Statement

Throughout all processes of the article, actions were taken in accordance with the research and publication ethics principles of Manisa Celal Bayar University Journal of Social Sciences Institute.

Authors' Contribution Rates to the Article

The entire article was written by the author.

Conflict of Interest Statement

The author has no conflict of interest with any person or institution.

REFERENCES

- Adesoji, A. (2010). The Boko Haram Uprising and Islamic Revivalism in Nigeria. *AFRIKA SPECTRUM*, 45(2), 95–108. <https://doi.org/10.1177/000203971004500205>
- Aggarwal, R. K., & Yousef, T. (2000). Islamic banks and investment financing. *JOURNAL OF MONEY CREDIT AND BANKING*, 32(1), 93–120. <https://doi.org/10.2307/2601094>
- Bassiouni, M. (1980). Protection of Diplomats Under Islamic Law. *AMERICAN JOURNAL OF INTERNATIONAL LAW*, 74(3), 609–633. <https://doi.org/10.2307/2201651>
- Davis, N. J., & Robinson, R. V. (2006). The egalitarian face of Islamic orthodoxy: Support for Islamic law and economic justice in seven Muslim-Majority nations. *AMERICAN SOCIOLOGICAL REVIEW*, 71(2), 167–190. <https://doi.org/10.1177/000312240607100201>
- Dusuki, A. W. (2008). Understanding the objectives of Islamic banking: A survey of stakeholders' perspectives. *INTERNATIONAL JOURNAL OF ISLAMIC AND MIDDLE EASTERN FINANCE AND MANAGEMENT*, 1(2), 132–148. <https://doi.org/10.1108/17538390810880982>
- Foltz, R. C. (2002). Iran's water crisis: Cultural, political, and ethical dimensions. *JOURNAL OF AGRICULTURAL & ENVIRONMENTAL ETHICS*, 15(4), 357–380. <https://doi.org/10.1023/A:1021268621490>
- Gaudiosi, M. (1988). The Influence of the Islamic Law of Waqf on the Development of the Trust in England—The Case of Merton-College. *UNIVERSITY OF PENNSYLVANIA LAW REVIEW*, 136(4), 1231–1261. <https://doi.org/10.2307/3312162>
- Hassan, M. K., Kazak, H., Akcan, A. T., & Arik, M. (2024). A Biometrics Analysis of Economics and Finance Concepts in the Hadith Literature. *International Journal of Islamic Thought*, 25. <https://doi.org/10.24035/ijit.25.2024.284>
- Karataş, A. R., Kazak, H., Akcan, A. T., Akkaş, E., & Arik, M. (2024). A Bibliometric Mapping Analysis of the Literature on Patent Analysis. *World Patent Information*, 77, 102266. <https://doi.org/10.1016/j.wpi.2024.102266>

- Kuran, T. (2004). Why the Middle East is economically underdeveloped: Historical mechanisms of institutional stagnation. *JOURNAL OF ECONOMIC PERSPECTIVES*, 18(3), 71–90. <https://doi.org/10.1257/0895330042162421>
- Kuran, Timur. (2018). Islam and Economic Performance: Historical and Contemporary Links. *JOURNAL OF ECONOMIC LITERATURE*, 56(4), 1292–1359. <https://doi.org/10.1257/jel.20171243>
- Maali, B., Casson, P., & Napier, C. (2006). Social reporting by Islamic banks. *ABACUS-A JOURNAL OF ACCOUNTING FINANCE AND BUSINESS STUDIES*, 42(2), 266–289. <https://doi.org/10.1111/j.1467-6281.2006.00200.x>
- Majdoub, J., & Mansour, W. (2014). Islamic equity market integration and volatility spillover between emerging and US stock markets. *NORTH AMERICAN JOURNAL OF ECONOMICS AND FINANCE*, 29, 452–470. <https://doi.org/10.1016/j.najef.2014.06.011>
- Mir-Hosseini, Z. (2006). Muslim women’s quest for equality: Between Islamic law and feminism. *CRITICAL INQUIRY*, 32(4), 629–645. <https://doi.org/10.1086/508085>
- Mishara, B. L., & Weisstub, D. N. (2016). The legal status of suicide: A global review. *INTERNATIONAL JOURNAL OF LAW AND PSYCHIATRY*, 44, 54–74. <https://doi.org/10.1016/j.ijlp.2015.08.032>
- Padela, A. I., & del Pozo, P. R. (2011). Muslim patients and cross-gender interactions in medicine: An Islamic bioethical perspective. *JOURNAL OF MEDICAL ETHICS*, 37(1), 40–44. <https://doi.org/10.1136/jme.2010.037614>
- Perianes-Rodriguez, A., Waltman, L., & van Eck, N. J. (2016). Constructing bibliometric networks: A comparison between full and fractional counting. *Journal of Informetrics*, 10(4), 1178–1195. <https://doi.org/10.1016/j.joi.2016.10.006>
- Powell, E. J., & McLaughlin Mitchell, S. (2007). The International Court of Justice and the world’s three legal systems. *JOURNAL OF POLITICS*, 69(2), 397–415. <https://doi.org/10.1111/j.1468-2508.2007.00539.x>
- Reinhart, A. (1983). Islamic Law as Islamic Ethics. *JOURNAL OF RELIGIOUS ETHICS*, 11(2), 186–203. Retrieved from <https://www.webofscience.com/wos/woscc/full-record/WOS:A1983RW65100003>
- van Eck, N. J., & Waltman, L. (2010). Software survey: VOSviewer, a computer program for bibliometric mapping. *Scientometrics*, 84(2), 523–538. <https://doi.org/10.1007/s11192-009-0146-3>