

PAPER DETAILS

TITLE: Islamic Philosophy in Indian-Subcontinent and Middle Asia: An Analysis of Literature

Published in The 21st Century

AUTHORS: Md Salah UDDIN

PAGES: 235-251

ORIGINAL PDF URL: <https://dergipark.org.tr/tr/download/article-file/2894312>

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

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

Md Salah UDDIN*

Abstract

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

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

Öz

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

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

1. Introduction

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

* Doktora Öğrencisi. Marmara Üniversitesi. suddinmu@gmail.com / ORCID: [0000-0002-1090-6856](https://orcid.org/0000-0002-1090-6856)

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

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

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

2. Methodology

2.1. Data collection

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

Table 1: Steps in data searching

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

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

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

2.2. Summary of the data

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

Table 2:Summary of the bibliometric data

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

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

2.3. Productivity analysis

2.3.1. Production over the years

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

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

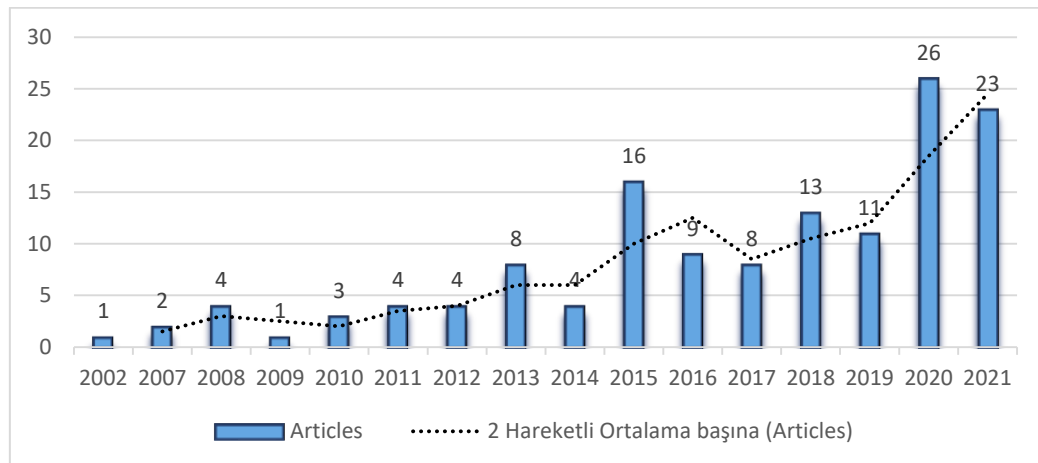


Figure 1: Articles' production over the years

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

Table 3: Publication by year with references

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

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

2.3.2. Productivity of the sources

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

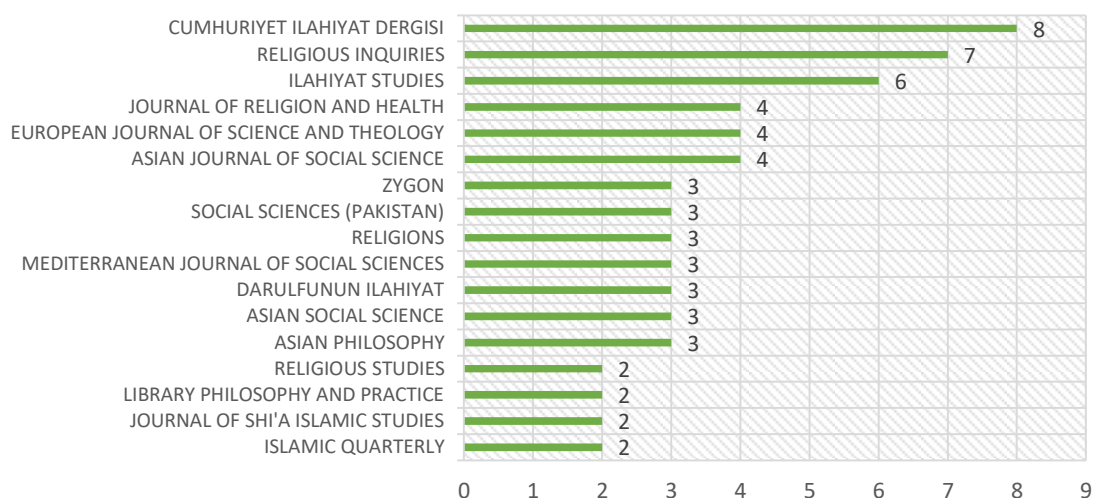


Figure 2: The topmost productive sources

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

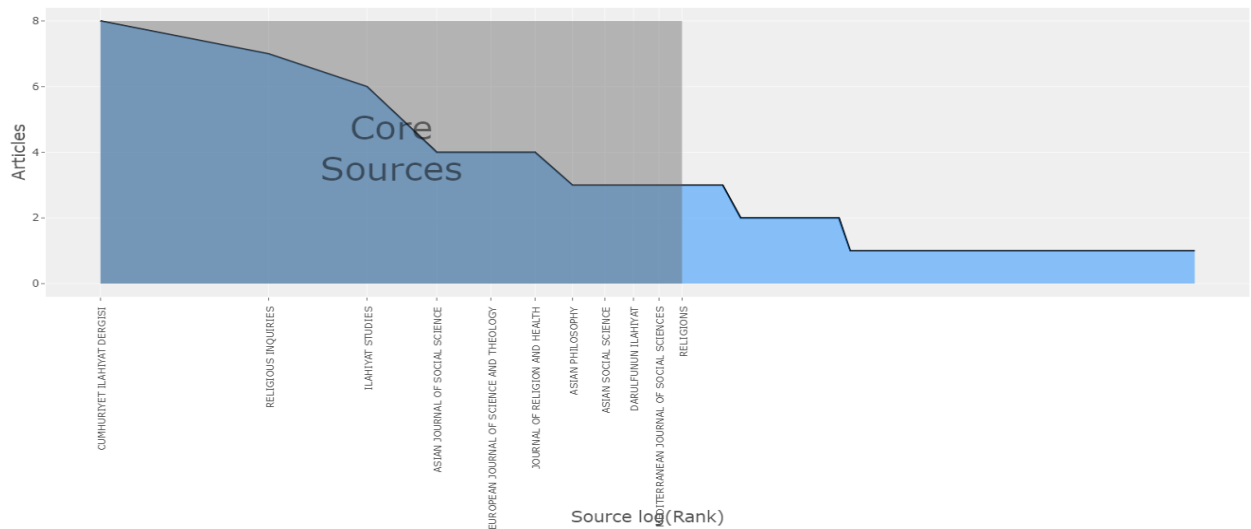


Figure 3: Contribution of the sources according to Bradford's Law

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

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

2.3.3. Institutional productivity

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

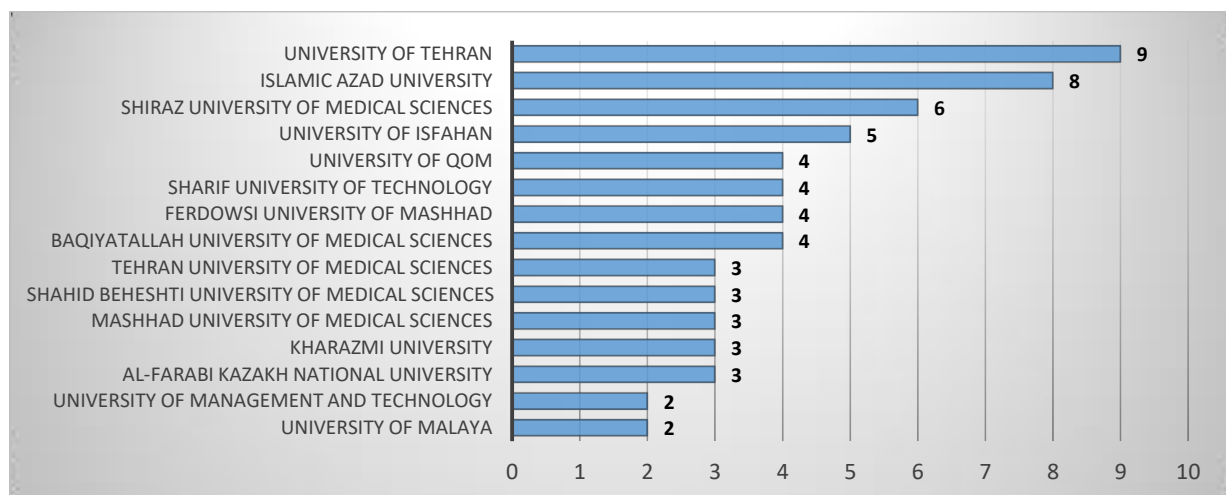


Figure 4: Contribution by the institutions

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

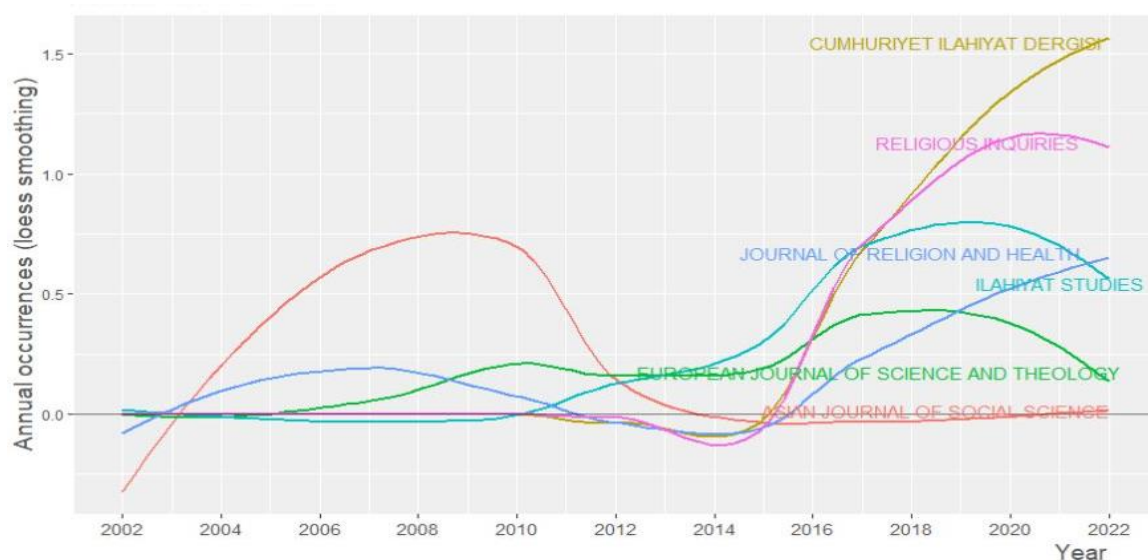


Figure 5: Growth of the sources

2.4. Productivity of the countries

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

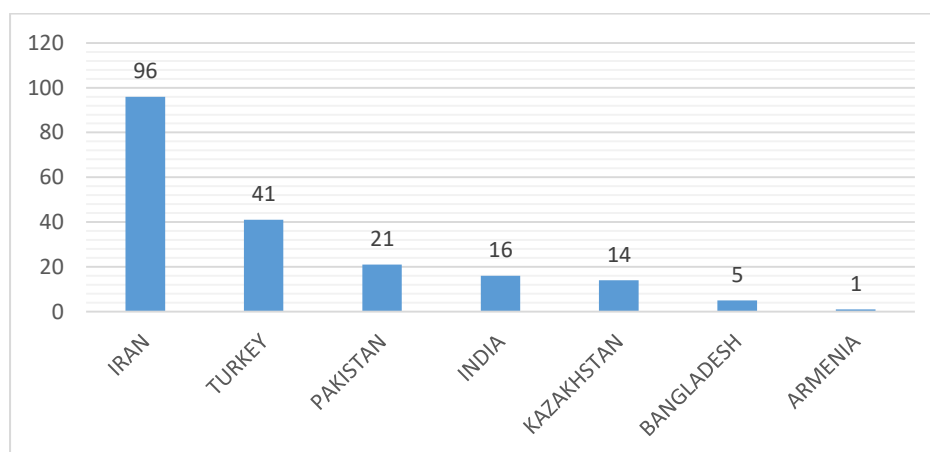


Figure 6: Productivity according to countries

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

2.5. Areas of study

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

2.5.1. Three-field plot

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

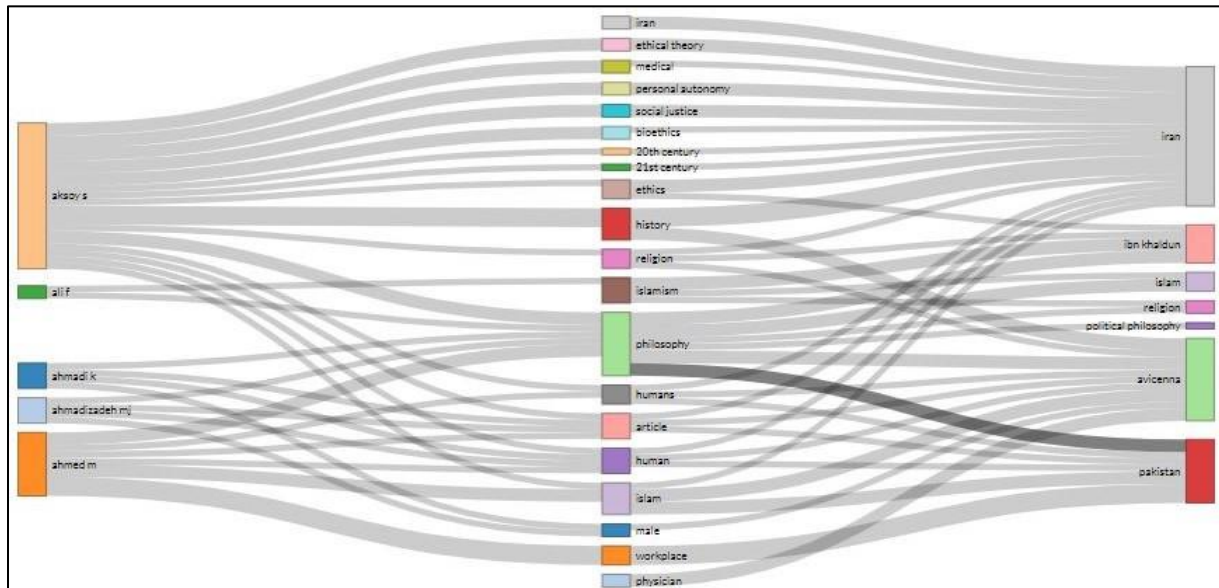


Figure 7: Three-field plot among author, author keywords and keywords

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

2.5.2. Word cloud

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

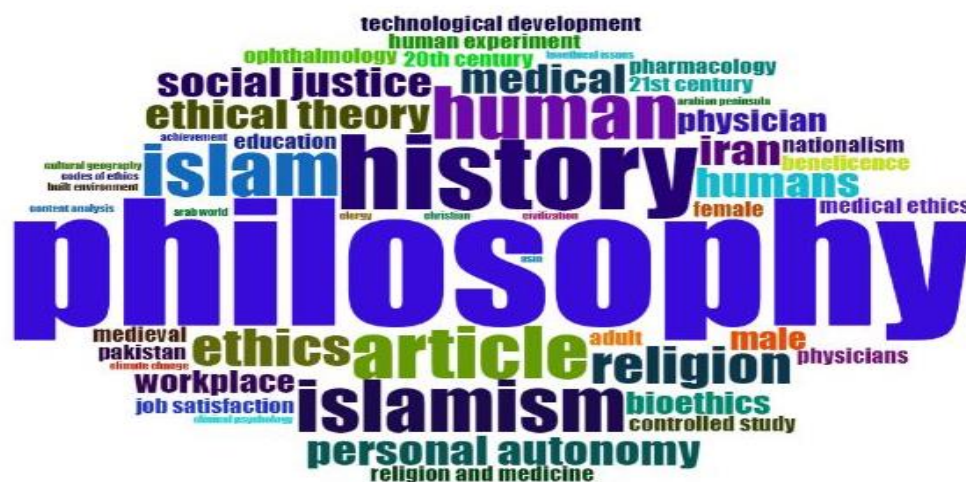


Figure 8: Word cloud

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

2.5.6. Word growth

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

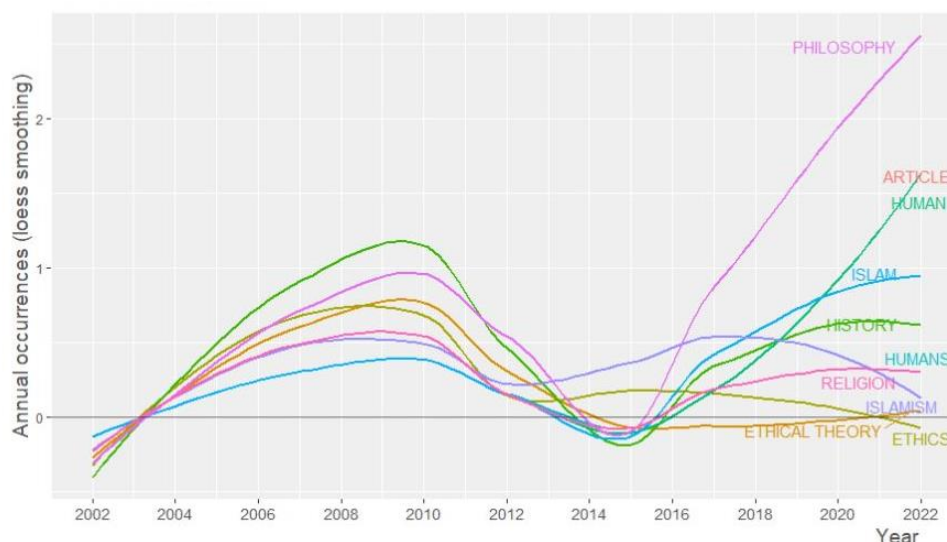


Figure 9: Word growth

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

3. Conclusion

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

References

- Abdullina, L. B., Abdullina, G. R., Bakhtiyarova, A. N., Sagitova, A. G., & Lasynova, N. A. (2020). Influence of Arabic language and Arabic-Islamic philosophy on the formation of Bashkir philosophical language. *Astra Salvensis*, 423-435. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85092155523&partnerID=40&md5=5af6b1e37793c14448dee3f53796652d>

- Afrin, A. B., Islam, R., & Yousuf Ali, M. (2020). Implementation of NAMS Cycle Model – A Continuous Improvement Model from an Islamic Perspective. *Pertanika Journal of Social Sciences and Humanities*, 28(2), 921-937. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85090559409&partnerID=40&md5=c2bd97bdf307428ec8546f576000e6d2>
- Aghajani, J. D. (2021). Metaphysical necessity in the neo-sadraian school and assessment of necessitarian theories of the laws of nature. *Teorie Vedy / Theory of Science*, 43(1), 33-57. doi:10.46938/tv.2021.499
- Agnihotri, M. S. (2021). Depiction of Hindu Philosophical and Religious Notions in Dārā Shukoh's Majma'-ul-Bahrain. *Studies in Peoples History*, 8(2), 215-230. doi:10.1177/23484489211041142
- Ahangar, M. E. E. (2016). Evaluation of scientific thinking of Zakaria Razi about the world of natural and cosmology. *Asian Social Science*, 12(7), 88-94. doi:10.5539/ass.v12n7p88
- Ahmed, Z., Hasan, M. K., & Islam, M. J. (2023). Urban waste management and circular economy in Bangladesh: a systematic review. *Journal of International Environmental Application and Science*, 18(2), 55-63.
- Akdeniz, E., & Kavak, Ö. (2018). Finding Al-Fārābī in the walking dead. *Ilahiyat Studies*, 9(1), 41-71. doi:10.12730/13091719.2018.91.173
- Akrami, F., Abbasi, M., Karimi, A., Shahrivari, A., Majdzadeh, R., & Zali, A. (2017). Analyzing the politico-moral foundations of the Iran's health system based on theories of justice. *Journal of Medical Ethics and History of Medicine*, 10. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85020266848&partnerID=40&md5=3fcfdc7520ccd646fce413acaf7d53b2>
- Aksoy, S. (2010). Some principles of Islamic ethics as found in Harrisian philosophy. *Journal of Medical Ethics*, 36(4), 226-229. doi:10.1136/jme.2009.034389
- Alavi, H. R. (2007). Correlatives of happiness in the university students of iran (a religious approach). *Journal of Religion and Health*, 46(4), 480-499. doi:10.1007/s10943-007-9115-4
- Ali, S. A., Ahmed, M., Bhatti, O. K., & Farooq, W. (2020). Gratitude and Its Conceptualization: An Islamic Perspective. *Journal of Religion and Health*, 59(4), 1740-1753. doi:10.1007/s10943-019-00850-6
- Alibeigi, A., Munir, A. B., & Karim, M. E. (2019). Right to privacy, a complicated concept to review. *Library Philosophy and Practice*, 2019. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85072825516&partnerID=40&md5=573472cb832a6c235fa871db6477529e>
- Alikhani, E., & Legenhausen, H. M. (2018). Nearness to allah. *Religious Inquiries*, 7(14), 5-22. doi:10.22034/ri.2018.80582
- Alsabekov, M. H. U., Atabayeva, F. K., & Mazhitov, S. F. (2018). Problems of research of islamic literature of Kazakhstan. *Islamic Quarterly*, 62(3), 453-468. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85062875422&partnerID=40&md5=6c3fde8f3caefa45dcd88872554b9eed>
- Amin, M., & Javadi, M. (2019). A comparative study of Plato's allegory of the cave and Suhrawardī's tale of the western exile. *Religious Inquiries*, 8(16), 59-80. doi:10.22034/ri.2019.100715
- Anjum, M. I. (2022). An Islamic critique of rival economic systems' theories of interest. *International Journal of Ethics and Systems*. doi:10.1108/IJOES-08-2021-0155
- Apaydın, Y. (2018). The study of Qara Saydī al-Hamīdī's Treatise on al-Umūr al-Āmmah discussions with its critical edition and its translation into Turkish. *Darulfunun Ilahiyat*, 29(2), 343-377. doi:10.26650/di.2018.29.2.0001
- Arabi, S. H. (2016). Well-being orthodox theories and Islamic views. *International Journal of Social Economics*, 43(2), 190-204. doi:10.1108/IJSE-01-2013-0019
- Aslam, A., & Rana, I. A. (2022). Impact of the built environment on climate change risk perception and psychological distancing: Empirical evidence from Islamabad, Pakistan. *Environmental Science and Policy*, 127, 228-240. doi:10.1016/j.envsci.2021.10.024
- Aslan, N. (2010). About the meaning of the motif term and the wolf motif in turkish origin myths. *Milli Folklor*(87), 72-77. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-79957559200&partnerID=40&md5=64a02edef36653566cbf3d8a2a8535b9>

- Aydin, H. (2013). Educational reform in Nigeria: The case of multicultural education for peace, love, and tolerance. *South African Journal of Education*, 33(1), 1-19. doi:10.15700/saje.v33n1a611
- Aykıt, A. (2020). The role of music in moral perfection: Musical pamphlets of al-Kindî. *Darulfunun Ilahiyat*, 31(1), 55-75. doi:10.26650/di.2020.31.1.0049
- Azadegan, E. (2020). On the incompatibility of God's knowledge of particulars and the doctrine of divine immutability: Towards a reform in Islamic theology. *Religious Studies*. doi:10.1017/S0034412520000414
- Azizi, B., Mohammadi, M., & Deimary, N. (2021). The Study of Chivalry Philosophy, Islamic Generosity and Moral Teachings in Athletic and Gymnasium Sports in Zurkhaneh. *Sport, Ethics and Philosophy*, 15(4), 546-555. doi:10.1080/17511321.2020.1813797
- Azmat, S., & Ghaffar, H. (2021). Ethical Commitments and Credit Market Regulations. *Journal of Business Ethics*, 171(3), 421-433. doi:10.1007/s10551-019-04391-6
- Babalhavaeji, F., Isfandyari-Moghaddam, A., Aqili, S. V., & Shakooii, A. (2009). Quality assessment of academic library performance: The case of an Iranian academic library. *Malaysian Journal of Library and Information Science*, 14(2), 51-81. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-77950236150&partnerID=40&md5=b22a13535896098dbe52f131f95c3aa8>
- Bagheri Noaparast, K. (2018). Iran's implicit philosophy of education*. *Educational Philosophy and Theory*, 50(8), 776-785. doi:10.1080/00131857.2016.1247684
- Bazylova, B., Yerzhanova, F., Dabyltayeva, N., & Serikbaeva, G. (2015). Concepts of "Faith" and "Knowledge" in the ancient Turkic language consciousness. *Journal of Language and Literature*, 6(4), 355-363. doi:10.7813/jll.2015/6-4/66
- Bensaid, B., Machouche, S. B. T., & Tekke, M. (2021). An Islamic Spiritual Alternative to Addiction Treatment and Recovery. *Al-Jami'ah*, 69(1), 127-162. doi:10.14421/ajis.2021.591.127-162
- Bhat, A. M. (2018). Concept of peace in islam: challenges and prospects. *Islamic Quarterly*, 62(3), 487-506. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85062877800&partnerID=40&md5=09d9ba9b7d7df3bfa2fd7b37ccef7cf9>
- Bidabad, B. (2018). Philosophy of law: an Islamic Sufi approach. *International Journal of Law and Management*, 60(5), 1179-1195. doi:10.1108/IJLMA-06-2017-0132
- Birgöl, M. (2019). On the "Psychological Dialectic" of al-ghazali regarding philosophers, or did ibn sina drink wine? *Ilahiyat Studies*, 10(1), 47-97. doi:10.12730/13091719.2019.101.189
- Bostani, A. (2021). Henry corbin's oriental philosophy and iranian nativist ideologies. *RELIGIONS*, 12(11). doi:10.3390/rel12110997
- Çaksu, A. (2017). Ibn Khaldun and philosophy: Causality in history. *Journal of Historical Sociology*, 30(1), 27-42. doi:10.1111/johs.12149
- Ceyhan, S. (2008). Ibn Khaldun's perception of Sufis and Sufism: The discipline of tasawwuf in umran. *ASIAN JOURNAL OF SOCIAL SCIENCE*, 36(3), 483-515. doi:10.1163/156853108X327056
- Chowdury, S. R. H., & Göktaş, V. (2021). A Critical Analysis of Imam Rabbani Ahmad Sirhindi's Doctrines on Sufism. *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 11(1), 93-121.
- Chumakov, A. N. (2021). Main trends of global development: Its reality and prospects. *Journal of Chinese Philosophy*, 48(1), 80-88. doi:10.1163/15406253-12340006
- Çitler, G. D. (2022). Islam and existentialism in Turkey during the Cold War in the works of Sezai Karakoç. *BRITISH JOURNAL OF MIDDLE EASTERN STUDIES*, 49(1), 70-85. doi:10.1080/13530194.2020.1758035
- Dadgar, Y. (2011). The interrelationship between Islamic epistemological considerations, "IEC", and resolution of actual economic problems. *Humanomics*, 27(2), 81-96. doi:10.1108/08288661111135090
- Danesh, J. (2019). Free will and moral responsibility in Islamic philosophy. *Religious Inquiries*, 8(15), 37-58. doi:10.22034/ri.2019.92731
- DenİZ, O. M. (2015). The possibility of religious pluralism in Turkey at the crossroad of the traditional and global existences. *Danubius*, 2015(33), 5-15. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85000608393&partnerID=40&md5=3855fc9178ba87d83ad7c9d5a6fe9ee4>

- Deshpande, G. P. (2002). Globalization, regionalism and nationalism. *China Report*, 38(1), 27-31. doi:10.1177/000944550203800104
- Doru, M. N. (2017). The influence of Islamic philosophy on Bar Hebraeus (Abu'l-Faraj Ibn Al-Ibri). *Cumhuriyet İlahiyat Dergisi*, 21(2), 913-946. doi:10.18505/cuid.348938
- Dukenbayeva, Z., Zholsaitova, M., Akmadieva, G., & Manash, T. (2015). Al-mashani and islamic philosophy. *Anthropologist*, 22(3), 461-467. doi:10.1080/09720073.2015.11891902
- Eraslan, A. (2020). The Narrative Philosophy of Rational Approach in Islam Abstract (The Case of Qādī AbdAl-Jābbār). *Cumhuriyet İlahiyat Dergisi*, 24(3), 1017-1037. doi:10.18505/cuid.701358
- Erdiç, Ş. (2020). Theory on the Abū Hanīfa Literature in Turkey: A Criticism and A Theoretical Suggestion. *Cumhuriyet İlahiyat Dergisi*, 24(2), 789-806. doi:10.18505/cuid.768355
- Farahanifard, S., & Farahanifard, M. A. (2020). A feasibility study of the reconstruction of islamic economics relying on the place of empiricism in islamic philosophy. *Religious Inquiries*, 9(18), 295-319. doi:10.22034/ri.2020.199779.1355
- Faramarzgharamaleki, A. (2018). The farabi conceptualization of 'social health' and global moderation. *HTS Teologiese Studies / Theological Studies*, 74(3), 1-4. doi:10.4102/hts.v74i3.5139
- Farimani, M. M. (2007). Islamic philosophy and the challenge of cloning. *Zygon*, 42(1), 145-152. doi:10.1111/j.1467-9744.2006.00811.x
- Farkhondehzadeh, M., Golshani, S. A., Sanaye, M. R., & Daneshfard, B. (2020). Ibn Mandevaih Isfahani (949–983(?) AD), a physician from Isfahan's medical school. *Journal of Medical Biography*, 28(3), 126-131. doi:10.1177/0967772017719144
- Fedotova, O., & Latun, V. (2015). The first Russian project of the Asian academy: New geopolitical vector. *Mediterranean Journal of Social Sciences*, 6(4), 356-361. doi:10.5901/mjss.2015.v6n4p356
- Feyzbakhsh, M. (2020). THEORIZING RELIGION AND QUESTIONING THE FUTURE OF ISLAM AND SCIENCE: with Majid Daneshgar, "The Future of Islam and Science: Philosophical Grounds"; Biliana Popova, "Islamic Philosophy and Artificial Intelligence: Epistemological Arguments"; Mohsen Feyzbakhsh, "Theorizing Religion and Questioning the Future of Islam and Science"; Ali Hossein Khani, "Islam and Science: The Philosophical Grounds for a Genuine Debate"; and Majid Daneshgar, "Uninterrupted Censored Darwin: from the Middle East to the Malay-Indonesian World.". *Zygon*, 55(4), 996-1010. doi:10.1111/zygo.12648
- Forouzan, H., Naghibulsadat, S. R., & Mahdizadeh, S. M. (2016). Effective human communication with an emphasis on educative and communicative teachings of Islam. *Social Sciences (Pakistan)*, 11(18), 4555-5660. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84998534587&partnerID=40&md5=528fc599c636f855c26f3b2fb5d9381b>
- Gamini, A. M. (2021). A Critique of Darwin's The Descent of Man by a Muslim Scholar in 1912: Muḥammad-Riḍā Iṣfahānī's Examination of the Anatomical and Embryological Similarities Between Human and Other Animals. *Journal of the History of Biology*, 54(3), 485-511. doi:10.1007/s10739-021-09641-w
- Genç, S. Y., & Syed, H. (2021). The Medici's Influence: Revival of Political and Financial Thought in Europe. *Belleten*, 85(302), 29-51. doi:10.37879/belleten.2021.29
- Ghaffari, H. (2011). Is socrates a prophet? (In light of the views of his contemporaries and the main commentators). *Sophia*, 50(3), 391-411. doi:10.1007/s11841-011-0266-0
- Göktaş, V., & Chowdury, S. R. H. (2023a). Districts of Bangladesh Named After Sufis Manifesting the Great Impact of Sufism on Bengal Civilization: A Qualitative Study. *Journal of Islamic Thought and Civilization*, 13(1).
- Göktaş, V., & Chowdury, S. R. H. (2023b). An Evaluation of Mu'in al-Din Chishti's Sufi Influences in the Indian Subcontinent: The Case of Chishti Tariqa. *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi*(31), 47-76.
- Göktaş, V., Hasan, M. M., Chowdury, S. R. H., & İsmailoğlu, M. (2022). Spirituality in the Context of Tablighi Jamaat and its Implication on Muslim Society: The Sufi Perspective. *International Journal of Social, Political and Economic Research*, 9(1), 49-66.

- Golparvar-Roozbahani, M. (2017). The emergence of the sadrian paradigm: A historical account of the reception of Mullā sadrā's school of thought in later islamic philosophy. *WELT DES ISLAMIS*, 57(1), 67-93. doi:10.1163/15700607-00571p05
- Gündüzöz, S. (2021). In the Context of the Reference Value of Western Theories an Assessment on the Trust Paradigm of Moroccan Philosopher Taha Abderrahmane. *Cumhuriyet İlahiyat Dergisi*, 25(1), 139-155. doi:10.18505/cuid.856248
- Gutas, D. (2002). The Study of Arabic Philosophy in the Twentieth Century An Essay on the Historiography of Arabic Philosophy. *BRITISH JOURNAL OF MIDDLE EASTERN STUDIES*, 29(1), 5-25. doi:10.1080/13530190220124043
- Haftador, H. R. (2015). An investigation of basic aspects of the quranic miracle. *Asian Social Science*, 11(7), 38-42. doi:10.5539/ass.v11n7p38
- Haque, S. T. M. (2013). Theories of Governance: South Asian Perspective. *Public Organization Review*, 13(4), 365-379. doi:10.1007/s11115-013-0257-4
- Hasan, M. (2011). Democracy and political islam in Bangladesh. *SOUTH ASIA RESEARCH*, 31(2), 97-117. doi:10.1177/026272801103100201
- Hassan, A., Abiddin, N. Z., & Ahmad, A. R. (2011). Islamic philosophy as the basis to ensure academic excellence. *Asian Social Science*, 7(3), 37.
- Hassan, M. K., İslam, M. T., Ahmed, Z., & Sarker, J. I. (2023). Islamic banking in Bangladesh: a literature review and future research agenda. *International Journal of Islamic and Middle Eastern Finance and Management*, ahead-of-print(ahead-of-print). doi:10.1108/IMEFM-05-2022-0185
- Hossein Khani, A. (2020). Islam and Science: The Philosophical Grounds for a Genuine Zygon, 55(4), 1011-1040. doi:10.1111/zygo.12646
- Hussain, A., Khattak, S. W., Wahid, F., Farid, A., & Fazal, R. (2012). Islamic philosophical mobilizers for economic development. *European journal of social sciences*, 29(3), 421-424. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84859066715&partnerID=40&md5=9d77d2e5b5d9a2d20c00a60fdcbc1aec>
- Ilahi, M. (2013). Legislative transplant of single member company in Islamic Republic of Pakistan: Anomalies in the companies ordinance, 1984. *Statute Law Review*, 34(1), 95-100. doi:10.1093/slr/hms037
- Ismail, M., Shah, A. A., Saleem, K., & Khan, A. (2020). Why educated youth inclined toward extremism: A case of higher education institutes of Pakistan. *ASIAN JOURNAL OF COMPARATIVE POLITICS*. doi:10.1177/2057891120926567
- Ivanishkina, Y. V., Shmatova, M. B., & Goncharova, E. A. (2020). Sufi healing in the context of the islamic culture. *European Journal of Science and Theology*, 16(5), 99-106. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85090594403&partnerID=40&md5=f260ff6b28e9e318c7172ace0ccbd186>
- Jabbar, N., & Ali, U. (2019). Education as self-government: the Minhaj Education Society's answer to managing violence in Pakistan. *Postcolonial Studies*, 22(4), 523-544. doi:10.1080/13688790.2019.1697414
- Jamil, J. (2019). Purpose of the creation of man: Quran's true version of anthropic principle. *International Journal of Islamic Thought*, 16, 51-63. doi:10.24035/ijit.16.2019.005
- Janghorban, R., Roudsari, R. L., Taghipour, A., & Abbasi, M. (2015). Sexual and reproductive rights from qur'anic perspective: A quantitative content analysis. *Asian Social Science*, 11(3), 182-187. doi:10.5539/ass.v11n3p182
- Javidi, N., Ghanei, M., Ahmadi, K., Ahmadizadeh, M. J., & Ebadi, A. (2021). Indicators of Sensory and Intellectual Thinking Based on Clinical Psychology and Islamic Perspective and their Role in Psychotherapy and Spiritual Health: Introducing a New Model of Thinking. *Journal of Religion and Health*. doi:10.1007/s10943-021-01192-y
- Jeshvaghani, M. S. (2021). An Analytical-Critical Reading of the Confrontation of Religion and Human Sciences in Contemporary Iran. *Religious Inquiries*, 10(20), 21-47. doi:10.22034/RI.2021.248857.1436
- Jome, S. M. E., Ganjvar, M., & Sarmadi, N. A. (2020). Faith in god, philanthropy and foundations of criticism of religious violence in mulla sadra's philosophy. *HTS Teologiese Studies / Theological Studies*, 76(1), 1-8. doi:10.4102/hts.v76i1.6046

- Kalin, I. (2003). History of Islamic Philosophy. *Teaching Philosophy*, 26(4), 397-399.
- Kaplan, Y. (2019). A general look at the islamic and Islamic philosophy studies in the USA. *Cumhuriyet Ilahiyat Dergisi*, 23(1), 563-579. doi:10.18505/cuid.547135
- Karakaya, M. M., & Yaqoob, L. H. (2018). The introduction of khojazada's tahafut investigation, translation and evaluation. *Journal of Islamic Thought and Civilization*, 11(1), 280-300. doi:10.32350/JITC.111.15
- Kartal, A. (2014). An analysis of the content of Wah{dot below}dat Al-Wujūd: The relationship between essence and existence. *Ilahiyat Studies*, 5(2), 189-215. doi:10.12730/13091719.2014.52.108
- Kaya, M. C. (2014). In the shadow of prophetic legislation: The venture of practical philosophy after Avicenna. *Arabic Sciences and Philosophy*, 24(2), 269-296. doi:10.1017/S0957423914000034
- Khan, M. u. D. A. (2000). Towards a Muslim Political Science in Contemporary World Perspective. *Humanomics*, 16(2), 59-78.
- Kohandel, H. (2019). Concept of Ultimate Reality in Philosophy of Mullā Sadrā and Upaniṣads: A Comparative Study. *Journal of Indian Council of Philosophical Research*, 36(1), 53-69. doi:10.1007/s40961-018-0151-0
- Korkut, Ş. (2008). Ibn Khaldun's critique of the theory of al-Siyāṣah al-Madaniyyah. *ASIAN JOURNAL OF SOCIAL SCIENCE*, 36(3), 547-570. doi:10.1163/156853108X327074
- Kulibayeva, D. V., & Kazbekova, Z. B. (2016). Islamic banking and financial system in Kazakhstan. *Journal of Advanced Research in Law and Economics*, 7(7), 1096-1102. doi:10.14505/jarle.v7.5(19).15
- Lalehgani, E., Mohammadian, M., & Mohaghegh Neyā, M. J. (2020). Designing a purchase intention model for partnership facility in islamic banking: A case study of bank saderat Iran. *Religious Inquiries*, 9(18), 321-341. doi:10.22034/ri.2021.117016.1218
- Larijani, B., & Zahedi, F. (2008). Contemporary medical ethics: An overview from iran. *Developing World Bioethics*, 8(3), 192-196. doi:10.1111/j.1471-8847.2006.00180.x
- Leaman, O. (1999). *A brief introduction to Islamic philosophy* (Vol. 134): Polity Press Cambridge.
- Leaman, O. (2009). *Islamic philosophy*: Polity.
- Masud, M. A. K., & Kabir, M. H. (2016). Corporate social responsibility evaluation by different levels of management of Islamic banks and traditional banks: Evidence from banking sector of Bangladesh. *Problems and Perspectives in Management*, 14(3), 194-202. doi:10.21511/ppm.14(3-1).2016.06
- Mohammadyani, D., & Majid, S. (2015). The influence of qur'anic teaching on famous muslim philosophers. *Religious Studies and Theology*, 34(1), 5-18. doi:10.1558/rsth.v34i1.24545
- Mohaqeqi, A., Faramarzi, P., & Mohaqeqi, J. (2014). Studying the identity of Iranian classical effective literature and contemporary impressible literature. *International Journal of Applied Linguistics and English Literature*, 3(6), 145-151. doi:10.7575/aiac.ijalel.v.3n.6p.145
- Mojdegani, F., & Amjad, F. A. (2020). Seeking the meaning of life: A study of islamic mysticism in ralph waldo emerson's literary works. *Religious Inquiries*, 9(18), 71-90. doi:10.22034/ri.2021.200008.1356
- Mokhtari, H., Saberi, M. K., Vakilimofrad, H., & Barkhan, S. (2021). Iranian Authors' Contributions to the Library Philosophy and Practice. *Library Philosophy and Practice*, 2021, 1-15. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85109879146&partnerID=40&md5=396695f8ac0668822949cd0035072805>
- Monzavi, M., Murad, M. H. S. A., Rahnāma, M., & Shamshirband, S. (2017). Historical path of traditional and modern idea of 'conscious universe'. *Quality and Quantity*, 51(3), 1183-1195. doi:10.1007/s11135-016-0324-3
- Moradi, H. (2015). The ethics of the perfect man: Maurice Blanchot and Ibn 'Arabi. *Journal of Shi'a Islamic Studies*, 8(1), 61-80. doi:10.1353/isl.2015.0015
- Mousavimughadam, S. R., & Delpisheh, A. (2012). Concept of spiritual health in Descartes' and Tabatabaei's perspectives. *Journal for the Study of Religions and Ideologies*, 11(32), 93-108. doi:10.1093/analys/anq042; (2002) The Transhumanist Declaration, , World Transhumanist Association, Archived from the original on September 10, 2006. Retrieved 2006-04-03

- Muniapan, B., & Satpathy, B. (2013). The 'dharma' and 'karma' of CSR from the Bhagavad-Gita. *Journal of Human Values*, 19(2), 173-187. doi:10.1177/0971685813492265
- Nabavi, S. S. (2016). Nawbakhtī: An independently-minded Imāmī theologian. *Journal of Shi'a Islamic Studies*, 9(4), 415-424. doi:10.1353/isl.2016.0034
- Nasr, S. H., & Leaman, O. (2013). *History of Islamic philosophy*: Routledge.
- Nezhad, S. F., Eshtrati, P., & Eshtrati, D. (2015). A definition of authenticity concept in conservation of cultural landscapes. *Archnet-IJAR*, 9(1), 93-107.
- Nikneshan, S., Saify, H., & Sajjad, Z. (2015). Entrepreneurship education from the viewpoint of Islam. *Mediterranean Journal of Social Sciences*, 6(5S2), 511-521. doi:10.5901/mjss.2015.v6n5s2p511
- Noufal, P. K., & Thacharupadikkal, S. M. (2012). Sustainable model of organizational management in the perspectives of Islam: A study based on Jamaat-E-Islami Hind. *Purushartha*, 5(1), 110-124. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84865373291&partnerID=40&md5=d442a00cb183a31b0b4ee3bd0a5164b2>
- Nourani, S. M. (2015). A Short Inquiry on the Perceptions of "good Governance" in Shi'a Religious Philosophy. *IRAN AND THE CAUCASUS*, 19(2), 145-147. doi:10.1163/1573384X-20150204
- Novera, C. N., Ahmed, Z., Kushol, R., Wanke, P., & Azad, M. A. K. (2022). Internet of Things (IoT) in smart tourism: a literature review. *Spanish Journal of Marketing - ESIC*, 26(3), 325-344. doi:10.1108/SJME-03-2022-0035
- Okumuş, M. (2012). The influence of Ibn Sina on al-Ghazzali in qur'anic hermeneutics. *MUSLIM WORLD*, 102(2), 390-411. doi:10.1111/j.1478-1913.2011.01373.x
- Okutan, B. B. (2020). Tricks of Methods in Sociology of Religion: A Schemetical Attempt. *Cumhuriyet İlahiyat Dergisi*, 24(2), 911-931. doi:10.18505/cuid.784076
- Özervarli, M. S. (2010). The reconstruction of Islamic social thought in the modern period: Nursi's approach to religious discourse in a changing society. *ASIAN JOURNAL OF SOCIAL SCIENCE*, 38(4), 532-553. doi:10.1163/156853110X517773
- Peykani, J. (2020). How is comparative philosophy understood in Iran? *Asian Philosophy*, 146-159. doi:10.1080/09552367.2020.1783776
- Ramin, F. (2020). Heidegger's philosophy of art and its relation to the doctrine of Muslim thinkers. *Asian Philosophy*, 30(2), 160-174. doi:10.1080/09552367.2020.1781411
- Ravanbakhsh, R., & Taqavi, M. (2020). Muslim scholars and technological volition. *Technology in Society*, 61. doi:10.1016/j.techsoc.2020.101263
- Rezaee, G., & Safian, M. J. (2014). Investigating the reasons of the lack of consideration to Averroes's philosophy in Iran focusing the most important ideas of some scholars. *Mediterranean Journal of Social Sciences*, 5(9), 535-543. doi:10.5901/mjss.2014.v5n9p535
- Rizvi, M. S. A. (2018). Music, emotions and reform in South Asian Islam: perspectives from the eighteenth to the twentieth century. *South Asian History and Culture*, 9(3), 340-363. doi:10.1080/19472498.2018.1488368
- Rustom, M. (2012). Knowledge in Later Islamic Philosophy: Mullā Ṣadrā on Existence, Intellect, and Intuition, Ibrahim Kalin, New York: Oxford University Press, 2010, ISBN 978-0-19-973524-2, xxii+ 315 pp. *Iranian Studies*, 45(3), 457-461.
- Salman, A. (2013). The Libertarian Character of the Islamic Economy. *Economic Affairs*, 33(1), 108-118. doi:10.1111/ecaf.12003
- Sanjeev Kumar, H. M. (2015). Responding to western critiques of the muslim world: Deconstructing the cliché of islamophobia and the genealogies of Islamic extremism. *BRITISH JOURNAL OF MIDDLE EASTERN STUDIES*, 42(4), 579-598. doi:10.1080/13530194.2015.1037247
- Şengül, S. (2015). Abluted Capitalism: Ali Shariati's Critique of Capitalism in His Reading of Islamic Economy. *Studies in Christian Ethics*, 28(4), 431-446. doi:10.1177/0953946814565982
- Shafiq, M., Munir, A., & Aziz, K. (2021). Conceptualizing islamic scholars perspective on corporal punishment of children in Pakistan. *FWU Journal of Social Sciences*, 15(2), 65-75. doi:10.51709/19951272/Summer-2/4
- Shah, M. M., Shah, M. A., Dar, B. A., & Iqbal, S. (2011). Is religion compatible with modern science? An appraisal of Iqbal's modernist compatibility thesis. *European Journal of Science and Theology*, 7(3), 29-46. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-79959447969&partnerID=40&md5=66b111f8a491c506413adf4bebea7266>

- Shahi, D. (2016). Engaging with the post-secular moment in post-9/11 Afghanistan: the search for a 'humanist' political discourse. *Cambridge Review of International Affairs*, 29(2), 718-739. doi:10.1080/09557571.2016.1166477
- Sharif, M. M. (1963). A History of muslim philosophy. *Wiesbaden*, 1, 304-305.
- Sharif, S., Ahson, S., & Noor, H. (2020). Al Meezan Investment Management Limited: evolution of Shari'ah-compliant mutual funds. *Emerald Emerging Markets Case Studies*, 10(4), 1-41. doi:10.1108/EEMCS-12-2019-0339
- Shiravand, M., & Razi, S. (2021). ANIMAL ETHICS AND THE PHILOSOPHY OF ITS EXISTENCE: An Outline of the Theory of "Common Beliefs". *Al-Jami'ah*, 59(2), 423-448. doi:10.14421/ajis.2021.592.423-448
- Shishkina, A., & Issaev, L. (2017). From Fitnah to Thaura: The metamorphosis of the arab-muslim protest movements. *RELIGIONS*, 8(9). doi:10.3390/rel8090193
- Sidiropoulou, C. (2015). Qur'anic interpretation and the problem of literalism: Ibn rushd and the enlightenment project in the islamic world. *RELIGIONS*, 6(3), 1082-1106. doi:10.3390/rel6031082
- Smart, N., & Leaman, O. (2013). *World philosophies*: Routledge.
- Smirnov, A. (2019). "To Be" and Arabic Grammar: The Case of kāna and wujida. *Social Sciences (Russian Federation)*, 50(2), 88-113. doi:10.21146/0134-5486-2019-50-2-88-113
- Soyubol, K. (2021). In search of perfection: Neo-spiritualism, islamic mysticism, and secularism in Turkey. *Modern Intellectual History*, 18(1), 70-94. doi:10.1017/S1479244319000246
- Swazo, N. K. (2018). Jihadists "wrong themselves" morally: An Islamic-aristotelian interpretation. *Ilahiyat Studies*, 9(1), 7-40. doi:10.12730/13091719.2018.91.172
- Sydykov, Y. B., & Nysanbaev, A. N. (2016). Personal meaning of the Kazakh philosophy in the space of intercultural dialogue. *International Journal of Environmental and Science Education*, 11(10), 3690-3699. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84981214234&partnerID=40&md5=f6755dce41f876b80d83b060aa145bd5>
- Syed, J., & Ali, F. (2019). Theorizing equal opportunity in Muslim majority countries. *Gender, Work and Organization*, 26(11), 1621-1639. doi:10.1111/gwao.12416
- Taebnia, V. (2021). Differences and similarities between the later-Wittgenstein's philosophy of religion and the Islamic mystical tradition. *Asian Philosophy*, 31(3), 271-287. doi:10.1080/09552367.2021.1917157
- Taghavi, S. M. A. (2021). Reception of Rorty's Thought in Iran: How His Anti-Foundationalism Has Contributed to Iran's Tradition-Modernity Debate. *Middle East Critique*, 30(2), 169-184. doi:10.1080/19436149.2021.1911466
- Tahir, M., Rafiq, A., Yousufi, M., & Sheikh, M. K. (2021). Eradicating gender-based violence against female-intimate partner in Pakistan: A theoretical framework from islamic philosophy. *Academic Journal of Interdisciplinary Studies*, 10(1), 340-356. doi:10.36941/ajis-2021-0029
- Tajibayev, S., Shamshadin, K., Bagasharov, K., Shalabayev, K., & Adilbaev, A. (2018). Husām al-dīn al-sīḡnāqī building a proof methodology in Kalam. *European Journal of Science and Theology*, 14(6), 195-203. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85056901653&partnerID=40&md5=39ab2f19e4931a3ee8566dda671e045d>
- Talipova, G. A., Gilemshin, F. F., Zavgarova, F. H., & Battalova, A. D. (2015). Motives of Islamic culture in Tatar folk tales. *Social Sciences (Pakistan)*, 10(7), 2081-2084. doi:10.3923/sscience.2015.2081.2084
- Tanabayeveva, A. S., & Massalimova, A. R. (2017). Study of the Turkic code the analysis of al-farabi's life and legacy. *European Journal of Science and Theology*, 13(5), 59-69. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85028307006&partnerID=40&md5=10717db003914589ccf686a5710fb54b>
- Tavana, M. A., Nassaj, H., & Bahrani, M. (2018). Reconstruction of the sociopolitical hierarchy in Farabi's Utopia. *Cosmos and History*, 14(3), 297-320. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85064272014&partnerID=40&md5=946bb41ed12cfbb6f51687a4bca95c32>
- Thwaites Diken, E. (2015). Ulak (The Messenger): a mystic fable of Islamic messianism. *Journal for Cultural Research*, 19(4), 393-406. doi:10.1080/14797585.2015.1084817

- Tıǧlı, A. (2021). EXPANSION OR CONTRACTION OF THE PROPHETIC EXPERIENCE? An Analysis of the Prophetic Dream Theory of cAbd al-Karīm Surūsh. *Ilahiyat Studies*, 12(1), 41-84. doi:10.12730/13091719.2021.121.217
- Tofighi, F. (2020). The Prophetic and the Limitation of Authority in Modernist Islam. *Political Theology*, 21(1-2), 126-141. doi:10.1080/1462317X.2020.1726590
- Tomar, C. (2008). Between myth and reality: Approaches to Ibn Khaldun in the Arab World. *ASIAN JOURNAL OF SOCIAL SCIENCE*, 36(3), 590-611. doi:10.1163/156853108X331556
- Toroghi, A. R., & Shahrudi, S. M. H. (2020). Mullā Ṣadrā's Political Legacy: Ṣadrā's Theory Of Justice And The Religio-Political Authority In Post-Revolutionary Iran. *Ilahiyat Studies*, 11(2), 253-294. doi:10.12730/13091719.2020.112.210
- Toulabi, Y., & Hajarian, M. H. (2016). Professional plaintiffs false complaint in court. *Social Sciences (Pakistan)*, 11(7), 1194-1199. doi:10.3923/sscience.2016.1194.1199
- Tumanian, T. G. (2020). On the theoretical legacy of abu 'l-h . asan al-maward. *Vestnik Sankt-Peterburgskogo Universiteta, Filosofiia i Konfliktologiya*, 36(3), 572-581. doi:10.21638/SPBU17.2020.313
- Türkmen, E. (2021). The Critiques of Ibn Taymiyya Against the Evidence on the Unity of the Nexessity Existent in al-Ishārāt of Avicenna. *Cumhuriyet Ilahiyat Dergisi*, 25(1), 369-383. doi:10.18505/cuid.886306
- Turner, J. B. (2021). Ibn Taymiyya on theistic signs and knowledge of God. *Religious Studies*. doi:10.1017/S0034412521000159
- Varaki, B. S., Qamsari, A. S., Sefidkosh, M., Sajjadi, S. M., Chaboki, R. M., Kalatehjafarabadi, T. J., . . . Tesar, M. (2021). Philosophy of education in a new key: Reflection on higher education in Iran. *Educational Philosophy and Theory*. doi:10.1080/00131857.2021.1905517
- Yıldırım, E. T. (2020a). The Distinction of Ordinary ('Awām) and Elite (Khawāṣ) People in Islamic Thought. *Cumhuriyet Ilahiyat Dergisi*, 24(2), 665-685. doi:10.18505/cuid.691572
- Yıldırım, E. T. (2020b). Religiosity within the context of worship in the islamic philosophy. *Darulfunun Ilahiyat*, 31(2), 355-378. doi:10.26650/di.2020.31.2.0010
- Yusuf, A. (2013). Maryam Jameelah's traditional/conservative approach to modernity. *Hamdard Islamicus*, 36(1), 37-67. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84875966060&partnerID=40&md5=459c82f6b8e96ad6b7f53da849dd6d38>
- Zahabi, S. A. (2019). Avicenna's Approach to Health: A Reciprocal Interaction Between Medicine and Islamic Philosophy. *Journal of Religion and Health*, 58(5), 1698-1712. doi:10.1007/s10943-019-00812-y
- Zeynep, D. (2017). Critical Philosophy of Race as Political Phenomenology: Questions for Robert Bernasconi. *Comparative and Continental Philosophy*, 9(2), 130-139. doi:10.1080/17570638.2017.1331917
- Zianshina, M. (2018). *Kalam and Falsafa: Unity in the Collision*. Paper presented at the 3rd International Conference on Contemporary Education, Social Sciences and Humanities (ICCESSH 2018).