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Academic Discourses on Women in the Context of Islamic Law (2003–2023): A Bibliometric Approach

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Abstract:

This study aims to comprehensively evaluate the temporal trends of the literature, academic collaborations, and the most cited works in the field of Islamic law and women by employing a bibliometric analysis method. For the sample scope of the study, academic articles indexed in the Web of Science database between 2003 and 2023 were analysed. The findings indicate that research on Islamic law and women is concentrated in specific geographical regions, interdisciplinary approaches have been increasingly adopted, and periodic fluctuations are observed in academic production. The results reveal that the highest academic output is produced in countries such as the United States, Turkey, Malaysia, Indonesia, and the United Kingdom. However, despite Turkey's high publication productivity, its international citation rates remain low. A significant portion of the studies focuses on the intersection of gender and legal perspectives. Mir-Hosseini's work, with 130 citations, is the most frequently referenced article. Another notable finding is the limited academic collaboration in the field of Islamic law, as most studies are conducted as individual research endeavours. The findings suggest that the issue of women's rights within the context of Islamic law requires more interdisciplinary studies and that academic production should enhance its international visibility. Future research is recommended to incorporate empirical datasets, integrate studies in local languages into the international academic literature, and increase regional comparisons. This study offers a valuable resource for understanding the intellectual structure of academic production on Islamic law and women, and aims to serve as a guide for future research.

Keywords: Islamic Law; Sharia; Woman; Academic Studies; Bibliometric Analysis

Introduction

Human rights refer to the rights that all individuals possess solely by virtue of being human. In this context, the Universal Declaration of Human Rights defines "human rights" as the rights that every individual can enjoy simply because they are human, without any distinction based on gender, language, religion, political or national origin, social background, wealth, birth, or any other status.[1] From a historical perspective, human rights, which are often assumed to be natural rights, have been attributed to men in societies, while women have been deprived of these fundamental rights.[2] The rights inherently possessed by women were recognised by societies only after a long process and were eventually incorporated into legal systems. Even in Europe, improvements regarding women's rights began only towards the late 19th century.[3] Social, cultural, and economic changes, religion, and the legal formations and transformations influenced by all these factors have played a role in achieving these gains.

Islamic law has taken significant steps in defining the role of women within the societies it addresses by establishing binding and enforceable rulings. The foundational framework of legal rulings in Islamic law is shaped by the Qur'an and Sunnah; however, a considerable portion has also been influenced by societal traditions and the interpretative authority and competence of mujtahid jurists.[4] A significant portion of Islamic law is derived through *ijtihād*. In the context of Islamic law, *ijtihād* refers to the effort to deduce *shar'*ī rulings by analysing the wording and meaning of an existing *nass* (textual evidence) and, in the absence of such a text, employing various *istinbāṭ* (deductive reasoning) methods to reach probabilistic legal conclusions.[5] The significant

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[1] Christopher McCrudden, "Human Dignity and Judicial Interpretation of Human Rights," *European Journal of International Law* 19, no. 4 (September 1, 2008): 655–724, https://doi.org/10.1093/ejil/chn043; Bani Syarif Maula and Ilyya Muhsin, "Interfaith Marriage and the Religion–State Relationship: Debates between Human Rights Basis and Religious Precepts," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (May 11, 2024): 791–820, https://doi.org/10.22373/sjhk.v8i2.19479; Ikhwan Matondang et al., "Resolving Human Rights Violation Cases in Aceh, Indonesia," *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 24, no. 1 (June 30, 2024): 42–57, https://doi.org/10.30631/alrisalah.v24i1.1539.

[2] S. Fraser Arvonne, "Becoming Human: The Origins and Development of Women's Human Rights," in *Equality and Non-Discrimination under International Law* (Routledge, 2015); Napsiah Napsiah, Muryanti Muryanti, and Yani Tri Wijayanti, "Inequality as a Construct of Customary Law: Access to Home Ownership Rights of Women in Lampung," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 1 (June 30, 2024): 184–203, https://doi.org/10.22373/ujhk.v7i1.22456.

[3] Jane Lewis, *Women's Welfare, Women's Rights* (UK: Taylor & Francis, 2024).

[4] Abdulla Galadari, "Ijtihād Holds Supremacy in Islamic Law: Muslim Communities and the Evolution of Law," *Religions* 13, no. 4 (April 15, 2022): 369, https://doi.org/10.3390/rel13040369.

[5] Bernard Weiss, "Interpretation in Islamic Law: The Theory of Ijtihad," *The American Journal of Comparative Law* 26, no. 2 (1978): 199, https://doi.org/10.2307/839668; Qosim Arsadani et al., "The Progressiveness of Sharia Economic Fatwas: Direction of Islamic Legal Thoughts within NU and Muhammadiyah," *AHKAM : Jurnal Ilmu Syariah* 24, no. 1 (June 30, 2024): 153–70; Wahyu Nisawati Mafrukha et al., "Smoking, Hijab and Gender Identity: Social Jurisprudence Perspective on Indonesian Muslim Women in Café Bars," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (May 31, 2025): 116–43, https://doi.org/10.19105/al-lhkam.v20i1.18230.

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volume of fatwā and *ijtihād* variations, both among different Islamic schools of law and within the same school over time, serves as a strong indicator of the robustness of the *ijtihād* tradition in Islamic law.[6] Regional differences, social and cultural factors, and varying levels of comprehension of the Qur'an and Sunnah have played a decisive role in shaping the diverse legal opinions of Islamic jurists on particular matters.[7] While this diversity has sometimes been regarded as a positive factor contributing to the development of local legal frameworks, at times, the existence of multiple legal conclusions on a single issue has led to juridical complexity. Apart from the rulings explicitly declared immutable by the Qur'an and Sunnah, legal interpretations have emerged through *ijtihād*, which can be described as a jurisprudential approach that allows for legal reasoning and adaptation over time.[8] Considering that *ijtihād* evolves alongside social change, the process of law-making by Islamic jurists will continue to adapt and transform over time in response to shifting circumstances.

The issue of women's rights holds a significant place in Islamic law. Several important rulings in the Qur'an specifically address women. Moreover, the Qur'an includes an entire chapter named "an-Nisā", meaning "Women", dedicated to matters concerning them.[9] Similarly, in the Qur'an, nearly all verses related to inheritance pertain to women, while there are numerous verses concerning marriage and divorce aimed at securing women's rights.[10] One of the rulings established by the Qur'an is that women are eligible to serve as witnesses in legal proceedings.[11] Islam has elevated the status of women, aiming for their position to align with what would be expected in modern societies. By establishing a comprehensive framework encompassing all

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[6] Abd Manaf et al., "The Tarjīḥ Method of Imām Nawāwi in Resolving Differences of Opinion in the Shāfi'ī School of Thought," *Al-'Adalah* 21, no. 2 (December 26, 2024): 299–322, https://doi.org/10.24042/adalah.v21i2.23333.

[7] Defel Fakhyadi and Muhammad Adib Samsudin, "Islamic Law Meets Minangkabau Customs: Navigating Forbidden Marriages in Tanah Datar," *El-Mashlahah* 14, no. 1 (March 23, 2024): 1–20, https://doi.org/10.23971/el-mashlahah.v14i1.7364; Wahyu Nisawati Mafrukha et al., "Smoking, Hijab and Gender Identity: Social Jurisprudence Perspective on Indonesian Muslim Women in Café Bars," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (May 31, 2025): 116–43, https://doi.org/10.19105/al-lhkam.v20i1.18230.

[8] Abdullah Saeed, "Human Rights and Islamic Legal Sources," in *Human Rights and Islam* (Edward Elgar Publishing, 2018), 9–24.

[9] Nurjannah Ismail, Muhammad Firdaus, and Edi Darmawijaya, "Gender Equality in the Qur'an: An Analysis of Surah an-Nisa' Verses 1 and 34 in the Exegesis of al-Tabari and al-Rāzī," *Gender Equality: International Journal of Child and Gender Studies* 10, no. 2 (September 30, 2024): 224–34, https://doi.org/10.22373/equality.v10i2.25932.

[10] Lawal Mohammed Bani and Hamza A. Pate, "Dissolution of Marriage (Divorce) under Islamic Law," *Journal of Law, Policy and Globalization* 42, no. 0 (2015): 138; Doni Azhari, Asmuni Asmuni, and Khoiruddin Nasution, "Reassessing Tajdid An-Nikah: Maqashid Sharia and Legal Status of Illegitimate Children in Central Lombok," *Justicia Islamica* 22, no. 1 (May 1, 2025): 1–20; Laras Shesa et al., "Reformulating Progressive Fiqh of Talak (Divorce): A Contemporary Study of the Principle of Making Divorce More Difficult in SEMA No. 1 of 2022 for Women's Protection," *MILRev: Metro Islamic Law Review* 3, no. 2 (December 13, 2024): 236–62, https://doi.org/10.32332/milrev.v3i2.9950.

[11] Abida Parveen, "Women's Rights In The Light Of Quran," *Pakistan Journal of Gender Studies* 10, no. 1 (March 8, 2015): 1–17, https://doi.org/10.46568/pjgs.v10i1.222.

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aspects of life, Islam has granted women full social, economic, political, and legal rights.[12]

Despite Islam's progressive rulings affirming that women are integral members of society, just like men, the issue of women has remained a sensitive and challenging subject in many Muslim societies. Although the Qur'an, as the primary source of Islamic principles, and the statements of Prophet Muhammad provide clear guidelines on women's rights, Muslim societies have often struggled to uphold these principles effectively. Numerous examples of this can be observed across various Muslim-majority countries worldwide. For instance, the prohibition on women driving in Saudi Arabia until recent years was not a position dictated by Islamic law but rather a reflection of a male-dominated societal structure and its perception of rights and privileges. This restriction on women in Saudi Arabia was officially lifted on June 24, 2018, as part of Crown Prince Mohammed bin Salman's modernisation initiative, the "Vision 2030" program.[13] As in the past, efforts to assert dominance over women, who are among the most vulnerable segments of society, continue today, reinforced by legal measures aimed at securing political supremacy. For instance, in Afghanistan, the classification of women speaking audibly in public as immoral behaviour[14] and the prohibition of women's appearance on Afghan television channels[15] do not stem from the fundamental principles of Islamic law. Rather, these are restrictive regulations imposed and enforced by the regime through an ideological and authoritarian approach.

Another example is the exclusion of women from judicial positions, such as judges and prosecutors in Iran. The prevailing view in this context is that women should not hold decision-making roles. Although the principle of meritocracy, which advocates governance by competent individuals, has gained popularity in various levels of government, it is evident that many intellectual, educated, and specialised women remain barred from leadership and decision-making positions within the state.[16] However, according to Islamic legal schools, the Hanafis and Ibn Hazm, a proponent of the Zahiri school, hold the view that women may serve as judges in cases

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[12] Hatice Sahin Aynur, "Transformation of 'Girl' From the Age of Igno-rance (Jahiliyyah) Till Islam, With Qur'anic Perspective," 2019, https://doi.org/10.33415/daad.575458; Recep Özdemir, "İslâm Hukukuna Göre Kadının Malî Hakları," *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi*, no. 29 (December 15, 2022): 92–119, https://doi.org/10.35415/sirnakifd.1150728; Abd Rouf, "Jurimetrics in the Reconstruction of the Joint Property Division Model for Wage-Earner Wives in Indonesia," *Al-Ahkam* 34, no. 1 (March 20, 2024): 1–32, https://doi.org/10.21580/ahkam.2024.34.1.17937; Trianah Sofiani, Iqbal Kamalludin, and Raihanah Abdullah, "Violence Against Women in Pre-Marital Relationships: The Ngemblok Tradition among the Muslim Community in Rembang," *Journal of Islamic Law* 5, no. 2 (August 1, 2024): 147–69, https://doi.org/10.24260/jil.v5i2.2680.

[13] Ismail Lala, "Women Driving in Saudi Arabia: Female Perceptions Five Years After Lifting of the Ban," *The Review of Faith & International Affairs* 23, no. 2 (April 3, 2025): 28–49, https://doi.org/10.1080/15570274.2024.2429275.

[14] Yogita Limaye, "Taliban Ban Afghanistan Women from Raising Voices," September 11, 2024, https://www.bbc.com/news/articles/c20rq73p3z4o.

[15] "Afghanistan: Taliban Unveil New Rules Banning Women in TV Dramas," November 21, 2021, https://www.bbc.com/news/world-asia-59368488.

[16] Lloyd V. J. Ridgeon, *Religion and Politics in Modern Iran: A Reader*, International Library of Iranian Studies (London: I.B. Tauris, 2005), http://catdir.loc.gov/catdir/enhancements/fy0634/2006373939-t.html.

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where they are permitted to act as witnesses. Likewise, Tabari and Hasan al-Basri, among other Islamic scholars, have affirmed that there is no religious prohibition preventing women from holding judicial positions. These findings indicate that classical Islamic scholars formulated their views on women's eligibility for judicial positions based on the knowledge, culture, and experiential context of their respective eras. However, it should also be noted that classical fiqh sources contain opinions asserting that women cannot hold high-ranking public administrative positions.[17] These views, too, stem from the scholars' interpretations shaped by the socio-historical conditions of their time.

Despite societal modernisation, it cannot be conclusively stated that women have always been granted their rights within traditional structures. In many cases, the recognition of these rights has been either symbolic or has lacked balance, resulting in disruptions to women's social status. In this context, numerous studies have examined the rights and responsibilities of women in Islamic law. This study will explore examples of such works. The ongoing academic interest in the rights of Muslim women can be interpreted as an indication that these rights have not yet been fully realised. This study is one of the few comprehensive bibliometric analyses focused on academic discourses concerning women in the context of Islamic law. While the literature contains a considerable number of theoretical and normative discussions on women's rights, gender equality, Islamic jurisprudence, and family law, few works have systematically examined the structural characteristics of this body of knowledge—such as its temporal evolution, disciplinary and geographical distribution, citation impact, collaboration networks, and conceptual focus. Questions such as when and where these studies have intensified, in which journals they have been published, and around which key themes they have developed, require a data-driven and methodologically rigorous assessment. Addressing this gap, the present study maps the intellectual landscape of scholarly publications on women in Islamic law based on a bibliometric analysis of 376 academic articles published between 2003 and 2023.

The central argument of this research is that academic output in this field remains largely individualistic, with limited interdisciplinary engagement, and that countries like Türkiye, despite high publication rates, exhibit low international visibility in terms of citation impact. This pattern raises important questions about the circulation of knowledge and the global academic reception of gender-related discourses in Islamic law. Furthermore, the analysis reveals concentrations of scholarly work around specific keywords and the emergence of regional centres of academic production. These findings not only provide a descriptive account of the current landscape but also offer a guiding framework for future research in this area.

In recent years, various bibliometric studies have examined academic literature on Islamic law and women. Analyses conducted by Elshobake[18] and Khanom et al.,[19]

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[17] Arif Ali Arif, "Woman as a Judge Between the Fiqh Legacy and Present-day Society," *At-Tajdid - Intellectual Refereed Journal* 1, no. 2 (1997): 83–118, https://doi.org/10.31436/attajdid.v1i2.697.

[18] Mohammed R. M. Elshobake, "Bibliometric Analysis of Published Literature on Women's Rights from Islamic Perspective," *International Journal of Research and Innovation in Social Science* 7, no. 12 (n.d.): 491–505, https://dx.doi.org/10.47772/IJRISS.2024.8120039.

[19] Jobeda Khanom, Md Tarequl Islam, and Mahmudulhassan, "Women's Rights in Islamic Culture: A Bibliometric Analysis of Trends, Influential Authors, and Institutional Contributions

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both based solely on the Scopus database, indicate a significant increase in research output in this area since the 2000s. While Saimassayeva et al.[20] focused on hijab-related studies, Henky Fernando[21] and colleagues concentrated on the bibliometric mapping of family law research trends in Southeast Asia. On the other hand, Akcan (2024) [22] conducted a general survey of Islamic law publications indexed in the Web of Science and identified an increasing orientation toward socio-political themes. However, Akcan's study remains descriptive rather than offering a focused or in-depth analysis. In this context, the present study aims to provide a more comprehensive contribution by analysing publications on Islamic law, Sharia, and women in SSCI and ESCI-indexed journals within the Web of Science database, with particular attention to the most highly cited works.

This study is based exclusively on the Web of Science (WoS) Core Collection database and, thus, carries certain limitations in terms of scope. However, a substantial body of academic research on the topics of "Islamic law and women" is being conducted, particularly in Muslim-majority countries in Southeast Asia (such as Indonesia and Malaysia). In this field, several Indonesia-based journals—such as *El-Mashlahah*, *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, *Al-Manahij: Jurnal Kajian Hukum Islam*, and *El-Usrah: Jurnal Hukum Keluarga*—play a significant role in filling an important gap. These publications contribute meaningfully to the literature through scholarly research focusing on issues such as gender within the framework of Islamic

(1969–2023)," *Solo Universal Journal of Islamic Education and Multiculturalism* 3, no. 01 (2025): 27–42, https://doi.org/10.61455/sujiem.v3i01.232.

[20] Aruzhan Saimassayeva, Abdiraiymova ,Gulmira, and Dana and Burkhanova, "Hijab Research Trends: A Bibliometric Analysis over 20 Years Using Scopus Database," *Cogent Social Sciences* 11, no. 1 (December 31, 2025): 2478324, https://doi.org/10.1080/23311886.2025.2478324.

[21] Henky Fernando et al., "Bibliometrics of Family Law Research Trends in Southeast Asia: An Analysis Two Decades 2003-2023," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 1 (June 30, 2024): 82–109, https://doi.org/10.22373/ujhk.v7i1.22439.

[22] Ali Veysel Akcan, "Bibliometric Analysis and Content Analysis of Islamic Law Articles in Wos Database," *Manisa Celal Bayar University Journal of Social Sciences* 22, no. 4 (December 29, 2024): 414–34, https://doi.org/10.18026/cbayarsos.1563691.

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law,[23] marriage,[24] inheritance,[25] divorce,[26] matrimonial property regimes,[27] women's and children's rights,[28] family responsibilities,[29] and family studies.[30]

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[23] Miftahul Huda and Tri Wahyu Hidayati, "The Concept of Muḥammad Shaḥrūr on Gender Parity in Inheritance Legislation," *El-Usrah: Jurnal Hukum Keluarga* 6, no. 2 (December 30, 2023): 262–80, https://doi.org/10.22373/ujhk.v6i2.18121.

[24] Khuluq Dhaifallah Muhammad Agha, Mahmoud Ibrahim El Nafad, and Sutrisno Hadi, "Unravelling the Threads: Bibliometric Exploration of Islamic Family Law Research in Southeast Asia (2004-2024)," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 2 (October 19, 2024): 345–59, https://doi.org/10.19109/nurani.v24i2.24755; Zulkarnain, Habib Iman Nurdin Sholeh, and Ahmad Zaenul Muttaqin, "Local Wisdom in Sebambangan Traditional Marriage Practices: A Maqāṣid Sharī'ah Perspective," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (July 26, 2024): 119–37, https://doi.org/10.18326/ijtihad.v24i1.119-137.

[25] Agus Suharsono, Nanik Prasetyoningsih, and Sunyoto Usman, "Women's Inheritance Rights in Indonesia from the Perspective of the Triangular Concept of Legal Pluralism," *El-Mashlahah* 14, no. 2 (November 8, 2024): 259–80, https://doi.org/10.23971/el-mashlahah.v%vi%i.7657.

[26] Hasanudin, Kamsi, and Ahmad Yani Anshori, "The Contestation of Legal Foundations in the Resolution of Islamic Economic Disputes in Religious Courts," *Al-Manahij: Jurnal Kajian Hukum Islam*, September 19, 2024, 271–88, https://doi.org/10.24090/mnh.v18i2.11934; Ainal Mardhiah et al., "Exploring Family Resilience through the Lens of Islamic Education and Law: Analysis of Divorce Trends in Banda Aceh City," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 9, no. 1 (March 30, 2025): 522–37, https://doi.org/10.22373/sjhk.v9i1.15984; Susi Susilawati et al., "Manifestations of Gender Injustice in Divorced Marriages: The Kabalutan Tradition," *Jambura Law Review* 5, no. 1 (January 30, 2023): 136–55, https://doi.org/10.33756/jlr.v5i1.17722.

[27] Amir Fazlim Jusoh Yusoff, "Reassessment of Islamic Legal Bases for Matrimonial Property in Malaysia," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 2 (December 31, 2024): 541–56, https://doi.org/10.22373/ujhk.v7i2.26374.

[28] Farida Ulvi Naimah et al., "Internalization of Local Traditions in Child Marriage from the Perspective of Maqasid Al-Usrah," *El-Mashlahah* 14, no. 2 (October 14, 2024): 237–58, https://doi.org/10.23971/el-mashlahah.v14i2.7942.

[29] Khoiruddin Nasution, Ocktoberrinsyah Ocktoberrinsyah, and Syah Muhammad Mousa Alzaki, "Complete Family Construction for Working Wives in Indonesia and Australia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 1 (January 15, 2025): 1–22, https://doi.org/10.22373/sjhk.v9i1.25840; Mohamad Sar'an et al., "Implementation of Harmonious Family in the Concept of Proportionality of Obligations and Rights of Husband and Wife Relations: A Perspective on the Compilation of Islamic Law," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 2 (December 31, 2024): 695–712, https://doi.org/10.22373/ujhk.v7i2.24662; Nor Suzylah Sohaimi et al., "Exploring Women's Housing Challenges: Legal and Policy Solutions for Women's Access to Adequate Housing," *Jurnal IUS Kajian Hukum Dan Keadilan* 13, no. 1 (April 28, 2025): 20–37, https://doi.org/10.29303/ius.v13i1.1643; Siti Zumrotun and Muhammad Yusril Muna, "Marriage Disrupted: A Sociological and Legal Examination of Women's Ascendance as Family Heads," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 1 (April 17, 2025): 85–100, https://doi.org/10.31958/juris.v24i1.13382.

[30] Qurrotul Aini, "Challenges and Opportunities for Women Fishermen in Pamekasan: Gender Aspects in Family Resource Management," *Sakina: Journal of Family Studies* 9, no. 2 (June 7, 2025): 226–41, https://doi.org/10.18860/jfs.v9i2.15530; Irzak Yuliardy Nugroho et al., "Pendekatan Sadd Al-Dzari'ah Dalam Pencegahan Perkawinan Anak: Studi Kasus di Kabupaten Probolinggo: The Sadd Al-Dzari'ah Approach in Preventing Child Marriage: A Case Study in Probolinggo Regency," *LITIGASI* 26, no. 1 (April 30, 2025): 67–101,

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Method

Bibliometric analysis is a quantitative research method that examines the structure and development of academic literature through publication and citation data. It enables researchers to examine the scholarly impact, collaboration networks, and conceptual trends within a specific field. Scientific mapping tools such as VOSviewer generate visual representations of these relationships by organising data into clusters, nodes, and links. In this context, clusters refer to thematically related groups of items, nodes represent units such as authors or keywords, and link strength indicates the degree of association between these units. This methodological approach provides a dual perspective on the intellectual and social structure of research on Islamic law and women.[31] This study utilises the Web of Science (WoS) Core Collection database to conduct its bibliometric analysis. As a platform that compiles international scientific publications, the Web of Science (WoS) serves as an ideal data source for such analyses, providing opportunities for research, comparison, and evaluation in the field.[32]

In the first stage, articles addressing legal issues related to women were identified by searching the terms "Islamic Law," "Shariah," and "Woman" specifically within the title, abstract, and keyword metadata fields of the Web of Science database on December 25, 2024. To ensure data consistency, special attention was given to the occurrence of the terms "Islamic Law" and "Sharia" across these fields. The data set, consisting of 376 articles, was saved as a marked list within the Web of Science (WoS) database. This dataset was then exported in a tab-delimited format to facilitate scientific mapping using the VOSviewer software.[33] The exported data includes full record details as well as cited references. VOSviewer is a free bibliometric visualisation tool that is widely used due to its user-friendly interface and ability to process large data sets efficiently. This software offers various analytical and exploratory features that provide graphical representations for evaluating data patterns.

The program utilised in this study distinguishes specific clusters within the generated dataset, encompassing various elements such as authors, institutions, countries, and keywords, and visualises these clusters using different colours. The size of the data nodes in the generated figures represents the frequency or prevalence of the

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https://doi.org/10.23969/litigasi.v26i1.19478; Zainal Muttaqin Dahli et al., "Delegitimization Of Religious Motives in Polygamy in Banjar Society," *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 1 (May 27, 2024): 119–35, https://doi.org/10.18592/sjhp.v24i1.12392.

[31] Nees Jan van Eck and Ludo Waltman, "Software Survey: VOSviewer, a Computer Program for Bibliometric Mapping," *Scientometrics* 84, no. 2 (August 1, 2010): 523–38, https://doi.org/10.1007/s11192-009-0146-3; Massimo Aria and Corrado Cuccurullo, "Bibliometrix: An R-Tool for Comprehensive Science Mapping Analysis," *Journal of Informetrics* 11, no. 4 (2017): 959–75, https://doi.org/10.1016/j.joi.2017.08.007; Naveen Donthu et al., "How to Conduct a Bibliometric Analysis: An Overview and Guidelines," *Journal of Business Research* 133 (2021): 285–96, https://doi.org/10.1016/j.jbusres.2021.04.070.

[32] Caroline Birkle et al., "Web of Science as a Data Source for Research on Scientific and Scholarly Activity," *Quantitative Science Studies* 1, no. 1 (February 1, 2020): 363–76, https://doi.org/10.1162/qss_a_00018.

[33] Nees Jan van Eck and Ludo Waltman, "Software Survey: VOSviewer, a Computer Program for Bibliometric Mapping," *Scientometrics* 84, no. 2 (August 1, 2010): 523–38, https://doi.org/10.1007/s11192-009-0146-3.

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respective element, including the most prolific authors, institutions, journals, countries, or frequently co-occurring keywords.[34] The analysis in this study focuses on two main variables: First, co-authorship connections among researchers, institutions, and countries were examined. Second, keyword patterns provided by authors were investigated. To identify the most influential academic contributions within the field, the top 20 most cited articles were selected based on their total citation counts in the Web of Science database. Rather than applying an arbitrary citation threshold, a relative ranking approach was adopted to reflect the citation dynamics and diversity of the field. This selection provides a balanced view of both foundational and recently impactful publications, regardless of their publication year. Furthermore, this method enables the inclusion of studies with high annual citation averages, thereby highlighting not only their cumulative influence but also their current academic relevance. The aim was to showcase works that have significantly shaped the academic discourse on Islamic law and women through conceptual innovation, empirical contributions, or methodological advancements.

Data Cleaning and Standardisation: Prior to visualisation and analysis in VOSviewer, the dataset was manually reviewed to correct inconsistencies in author names (e.g., "Lee, Jae-Hong" and "Lee, J.-H."), country names (e.g., "Turkey" and "Türkiye"), and institutional or keyword variations. Duplicate records were removed, and variations in spelling or formatting were consolidated under unified labels. These adjustments ensured more accurate co-authorship and co-occurrence mapping and minimised distortions in cluster formation and network density. To ensure terminological inclusivity, keyword variants such as *Sharīʿah*, *Shari'a*, and *Shariah* were tested during the initial search phase. However, these alternative spellings did not yield additional articles beyond those retrieved with the standard term "Sharia". Therefore, the search was conducted using the terms "Islamic Law, Sharia, Woman". It should also be noted that the Web of Science database does not operate with a controlled vocabulary or thesaurus system. As such, minor variations in terminology or transliteration may impact search outcomes. Despite this limitation, the WoS Core Collection was selected as the data source due to its international scope, standardised metadata, and broad coverage of peer-reviewed publications in English. This methodological choice ensured analytical consistency, although it is acknowledged that publications in local languages or indexed in alternative databases remain beyond the scope of this analysis.

Table 1: This table visualises the structure and content of the Findings section by matching the research questions with the relevant analysis categories.

Research Questions (RQ)	**Description**
RQ1: What are the temporal trends of academic articles on "Islamic law and women", and what are the prominent research themes in this field?	Relevant Areas: Analysis of publication time trends, research themes, and countries.
RQ2: What is the global overview of studies on Islamic law and women?	Relevant Areas: Academic collaborations, author and co-authorship analysis.

[34] van Eck and Waltman.

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Which countries have made the most significant contributions to this field?	
RQ3: Which are the most influential academic journals on "Islamic law and women", and what are the languages of the studies published in these journals?	Relevant Areas: Influential journals, publication languages.
RQ4: What are the most cited articles on Islamic law and women, and what are the citation relationships among their authors?	Relevant Areas: Citation analysis.
RQ5: What are the most frequently used keywords in articles on Islamic law and women?	Relevant Areas: Keyword analysis.

Table 2: Obtained Results and Data Collection Methods

Item	**Description**
Database	Wos Core Collection (SCI-E, SSCI, AHCI, and ESCI)
Search Mode	TS (Topic Search) = "Islamic Law, Sharia, Woman"
Document Type	Articles (Books, book chapters, book reviews, conference papers, conference abstracts, and editorial materials are excluded).
Years	2003–2023
Search Date	December 25, 2024
Obtained Results	507
Country	61
Publication Titles	376
Language	All Languages
Authors	497
Source Categories	All Journals
Fields	All Fields

This study employs a quantitative research methodology structured around a descriptive research design. This table presents the global distribution of academic publications on Islamic law and women, outlining the methodological framework governing the bibliometric analysis process. For the bibliometric analysis and its visualisation, the VOSviewer software was used, while Microsoft Excel (Microsoft, Inc., Redmond, Washington) was employed for data tabulation. VOSviewer facilitates the mapping of authors or journals based on co-citation data and enables the creation of keyword maps based on co-occurrence data. The ".txt" format data was imported into VOSviewer for processing. However, inconsistencies in the dataset led to inaccurate results generated by the program. To address these issues, the ".txt" file was first opened in Microsoft Excel, where corrections were made for

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discrepancies in author names (e.g., Lee, Jae-Hong and Lee, J.-H. were incorrectly treated as different authors), country names (e.g., Turkey and Turkiye appeared as separate entities), and institutional and keyword variations that caused misalignment in publication counts. After these corrections, the dataset was reloaded into VOSviewer, yielding more accurate analysis results.

Results and Discussion

Based on the information available in the database, data related to specific topics, including titles, authors, journals, publication dates, total citations, and annual citation averages, were extracted and organised into tables. In our article review on academic discourses concerning women in the context of Islamic law, the 20 most cited articles were identified using search criteria and are presented in Table 3. A graphical representation of the number of articles published and citations received annually since 2003 is provided in Figure 1. As a result of the bibliometric analyses, collaboration maps of countries (Figure 2) and authors (Figure 3) were generated, while the graphical representation of the most productive journals in the field is shown in Figure 4. Additionally, each category has been analysed in detail.

Table 3: Top 20 Most Cited Publications on Academic Discourses on Women in the Context of Islamic Law.

Title	Authors	Journal	Publication Year	Total Citation Count	Annual Average Citation Count	Publication Type
Muslim Women's Quest for Equality: Between Islamic Law and Feminism	Mir-Hosseini, Z	Critical Inquiry	2006	130	6.84	Article
Women's Agency in Gender-Traditional Religions: A Review of Four Approaches	Burke, KC	Sociology Compass	2012	107	8.23	Review
The Sharia Debate in Ontario: Gender, Islam, and Representations of Muslim Women's Agency	Korteweg, AC	Gender & Society	2008	89	5.24	Article
Religion, State Power, and Domestic Violence in Muslim Societies: A Framework for Comparative Analysis	Hajjar, L	Law and Social Inquiry - Journal of the American Bar Foundation	2004	78	3.71	Review

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Table 3: Top 20 Most Cited Publications on Academic Discourses on Women in the Context of Islamic Law.

Title	Authors	Journal	Publication Year	Total Citation Count	Annual Average Citation Count	Publication Type
Influence of Community Social Norms on Spousal Violence: A Population-Based Multilevel Study of Nigerian Women	Linos, N; Slopen, N; Subramanian, SV; Berkman, L; Kawachi, I	American Journal of Public Health	2013	69	5.75	Article
Islamic Law and Gender Equality – Could There Be a Common Ground?: A Study of Divorce and Polygamy in Sharia Law and Contemporary Legislation in Tunisia and Egypt	Mashhour, A	Human Rights Quarterly	2005	50	2.50	Article
In Pursuit of Religious and Legal Diversity: A Response to the Archbishop of Canterbury and the 'Sharia Debate' in Britain	Bano, S	Ecclesiastical Law Journal	2008	45	2.65	Article
Portraying Islam and Muslims in Medline: A Content Analysis	Laird, LD; De Marrais, J; Barnes, LL	Social Science & Medicine	2007	40	2.22	Article
Laws in Conflict: Legacies of War, Gender, and Legal Pluralism in Chechnya	Lazarev, E	World Politics	2019	32	5.33	Article
Islamic Law, Women's Rights, and Popular Legal	Moustafa, T	Law and Social Inquiry -	2013	32	2.67	Article

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Table 3: Top 20 Most Cited Publications on Academic Discourses on Women in the Context of Islamic Law.

Title	Authors	Journal	Publication Year	Total Citation Count	Annual Average Citation Count	Publication Type
Consciousness in Malaysia		Journal of the American Bar Foundation				
Religious Power, the State, Women's Rights, and Family Law	Htun, M; Weldon, SL	Politics & Gender	2015	29	2.9	Article
Milk Banks Through the Lens of Muslim Scholars: One Text in Two Contexts	Ghaly, M	Bioethics	2012	27	2.08	Article
The Rule of Colonial Indifference: Rape on Trial in Early Colonial India, 1805–57	Kolsky, E	Journal of Asian Studies	2010	25	1.67	Article
Divorce Reform in the Sharia Court of Appeals in Israel (1992–2003	Abou Ramadan, M	Islamic Law and Society	2006	24	1.26	Article
Safiyya and Adamah: Punishing Adultery with Sharia Stones in Twenty-First-Century Nigeria	Kalu, OU	African Affairs	2003	24	1.09	Article
Sayyid Qutb's Influence on the 11 September Attacks	Zimmerman, JC	Terrorism and Political Violence	2004	23	1.1	Review
The Changing Religious Composition of Nigeria: Causes and Implications of Demographic Divergence	Stonawski, M; Potancokov, M; Cantele, M; Skirbekk, V	Journal of Modern African Studies	2016	22	2.44	Article

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Table 3: Top 20 Most Cited Publications on Academic Discourses on Women in the Context of Islamic Law.

Title	Authors	Journal	Publication Year	Total Citation Count	Annual Average Citation Count	Publication Type
Religious Arbitration in Canada: Protecting Women by Protecting Them from Religion	Bakht, N	Canadian Journal of Women and the Law	2007	22	1.22	Article
An "Integrating Enclave": The Case of Al-Hayat, Germany's First Islamic Fitness Center for Women in Cologne	Shavit, U; Wiesenbach, F	Journal of Muslim Minority Affairs	2012	19	1.46	Article
Muslims and Meat-Eating: Vegetarianism, Gender, and Identity	Ali, K	Journal of Religious Ethics	2015	18	1.08	Article

In Figure 1, the distribution of publications and their citation counts between 2003 and 2023 is presented in graphical form. Analysing the graph, it is observed that there was no significant increase in the number of articles on "Islamic Law, Sharia, Women" until 2008. Although both the number of studies in this field and the citation counts have increased, there is no consistent upward trend; rather, interest in the topic has fluctuated over the years. Notably, an increase in publications and citations is observed in 2016, 2019, and 2022. However, there was a significant decline in interest between 2016 and 2019, followed by a renewed increase in academic attention to the subject.

The most cited publications, such as Ziba Mir-Hosseini's 2006 article, reflect a strong influence of theoretical works bridging Islamic law and feminist critique. While recent output has increased, low annual citation averages suggest that many newer studies have yet to gain lasting scholarly traction. This indicates the continued dominance of a few seminal works and the challenges newer research faces in achieving broader visibility.

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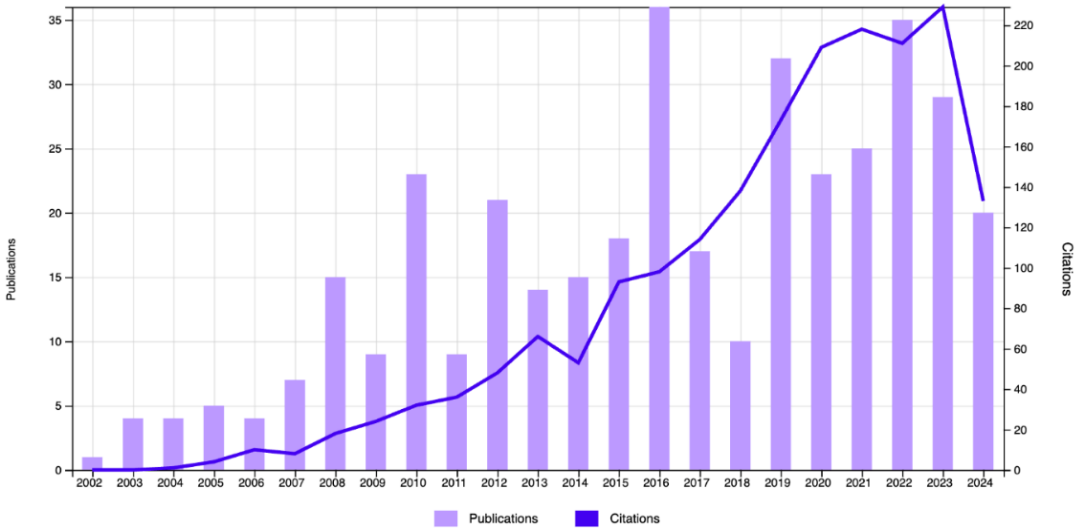


Figure 1: Distribution of Academic Publications and Citation Counts by Year.

The five countries with the highest number of studies on women in the context of Islamic law are the United States, Turkey, Malaysia, Indonesia, and the United Kingdom. However, when examining the ranking of cited publications by country, the top five countries in terms of citations are the United States with 670 citations, Canada with 221 citations, the United Kingdom with 181 citations, Indonesia with 89 citations, and Israel with 82 citations. It is noteworthy that although Turkey ranks second in terms of the number of publications, it is positioned second to last among the ten countries listed in the citation ranking, as shown in Figure 2-B.

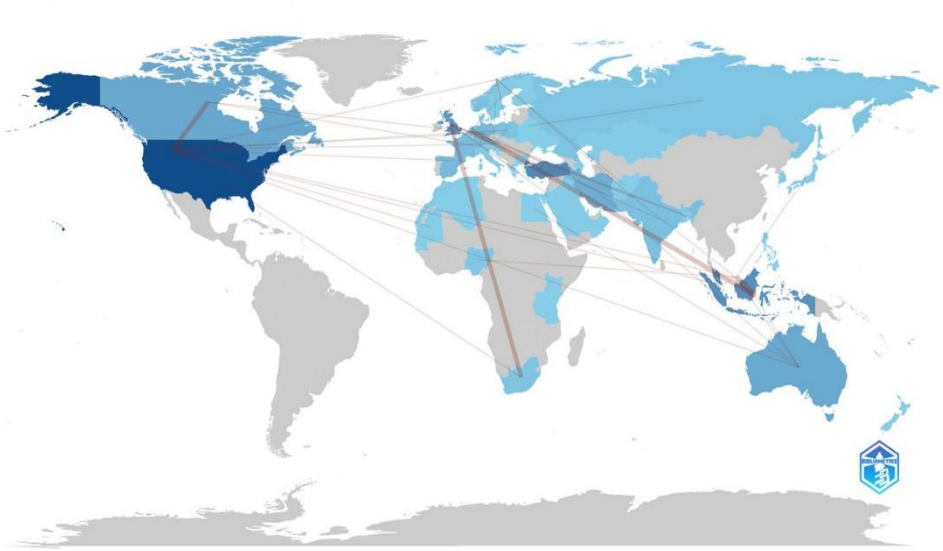


Figure 2-A: Countries Conducting Research on Women in the Context of Islamic Law.

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Central Countries and the Density of the Academic Network: The United States holds the position of the country with the most academic partnerships. The United Kingdom (UK) and other European countries also play a significant role in academic collaborations. The UK has strong academic connections with Europe, the Middle East, and Southeast Asia. Turkey stands out as one of the regional hubs for academic collaborations, particularly in maintaining strong links with Europe and South Asia. In Southeast Asia, Malaysia and Indonesia have emerged as key actors in academic production.

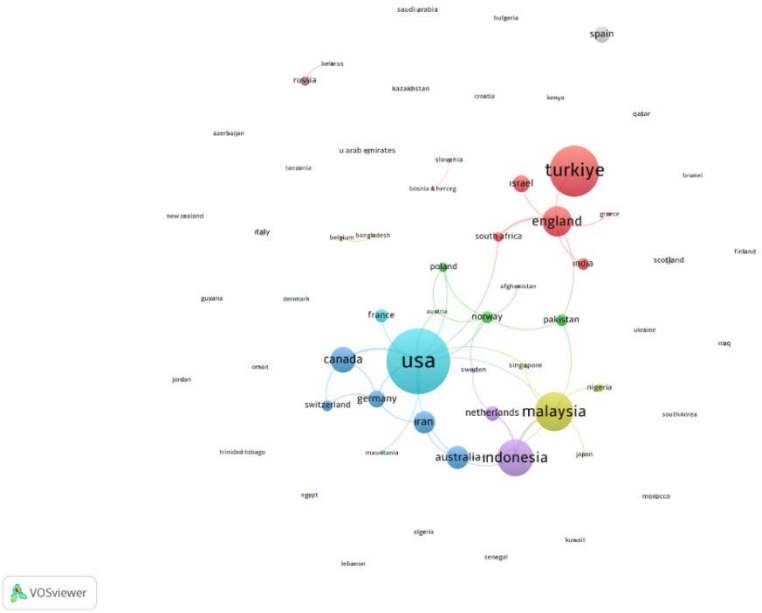


Figure 2-B: Intercountry Connections of Articles

Connection Density and Intercountry Interaction: There are strong academic connections between the United States and Western Europe. The United States collaborates most extensively with European countries such as the United Kingdom, Germany, and France. Turkey has strong academic ties with the United Kingdom and Europe and has also developed collaborations with South Asian and Middle Eastern countries. Malaysia and Indonesia serve as key centres of academic production in Southeast Asia, particularly collaborating with Australia, Pakistan, and Middle Eastern countries. African and Middle Eastern countries have established connections with Western Europe and Southeast Asia; however, they engage in less academic collaboration with the United States.

The longitudinal data in Figure 1 shows a steady increase in academic interest in women and Islamic law, with citation activity accelerating significantly after 2016. However, the trend is not linear, indicating intermittent surges in scholarly engagement. Figures 2-A and 2-B reveal a geopolitical imbalance: while Turkey ranks second in publication output, it remains low in citation impact, suggesting a gap between national productivity and international influence. The United States, United Kingdom, and Canada dominate both in citation volume and academic connectivity. The co-authorship network in Figure 2-B illustrates that the United States and the

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UK serve as central nodes in global collaboration, while regional actors like Turkey, Malaysia, and Indonesia play intermediary roles. These findings point to a structural hierarchy in knowledge production shaped by both linguistic access and institutional reach. Despite increased scholarly output, the uneven distribution of citations and collaboration signals the need for enhanced integration of Muslim-majority academic voices into global discourses.

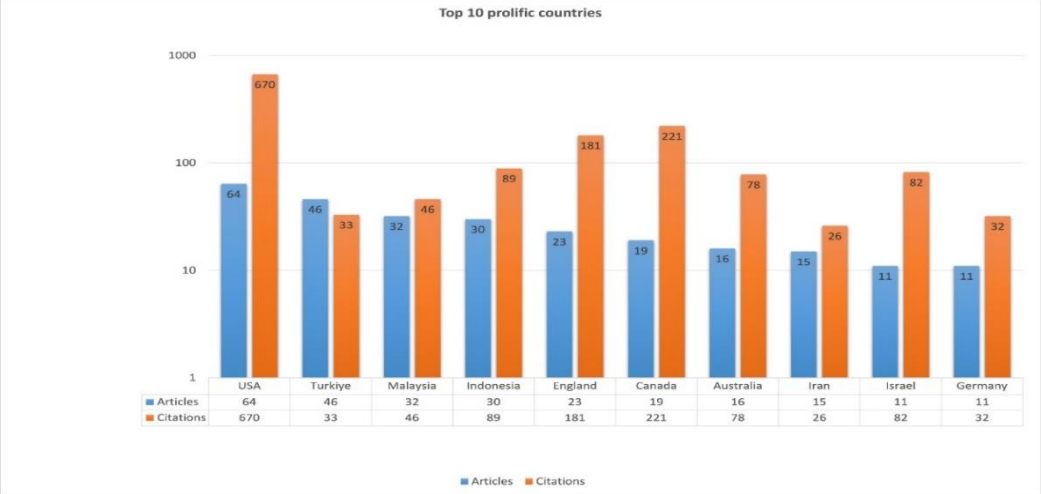


Figure 2-C: Total Number of Articles and Citations in the Top 10 Most Productive Countries.

In the Web of Science database, the top five authors with the highest number of publications in this field are Adis Duderija (5 publications), İbrahim Yılmaz (4 publications), Azizah Mohd (3 publications), Rosemary Admiral (3 publications), and Mohammad Fadel (3 publications) (Figure 3-A). However, when examining the most cited authors, we encounter significantly different results. Despite publishing five studies in this field, Adis Duderija has received only 30 citations, whereas Ziba Mir-Hosseini has garnered 130 citations from a single study. She is followed by Kelsy C. Burke with 107 citations and Anna C. Korteweg with 89 citations, each from a single publication (Figure 3-B).

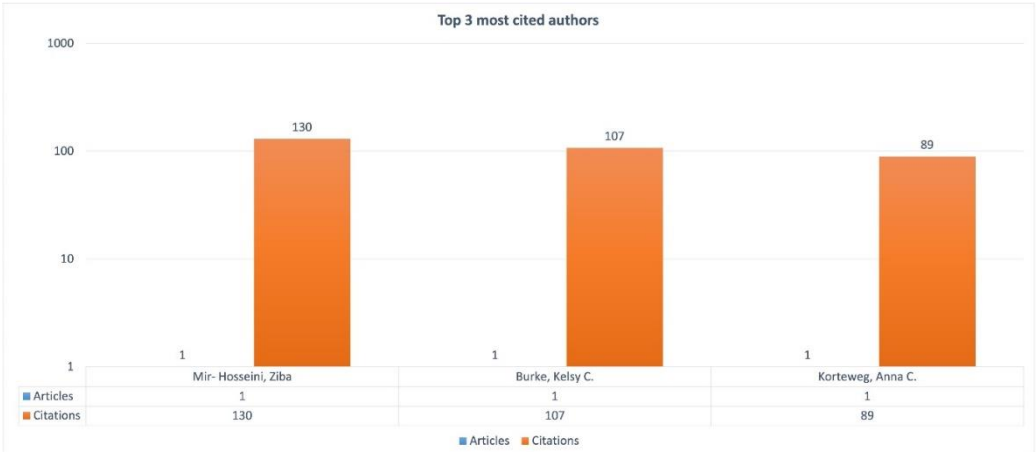


Figure 3-A: Top 5 Most Productive Authors

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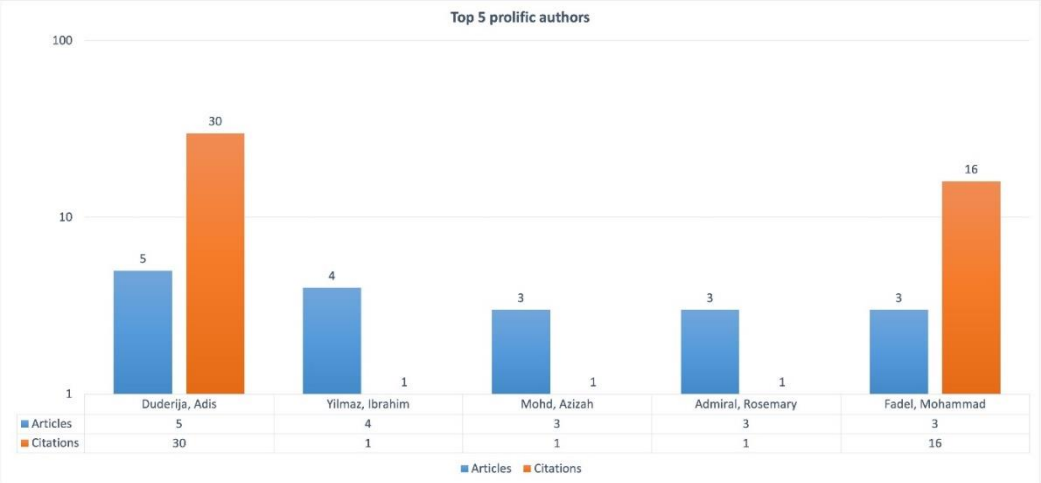


Figure 3-B: Top 3 Most Cited Authors

Figure 3-B: "Muslim Women's Quest for Equality: Between Islamic Law and Feminism"Ziba Mir-Hosseini, "Muslim Women's Quest for Equality: Between Islamic Law and Feminism," *Critical Inquiry* 32, no. 4 (June 2006): 629–45, https://doi.org/10.1086/508085. has received a total of 130 citations, making it the most cited work in this field. This study has demonstrated a consistent impact, with an annual average citation rate of 6.84.

The second most cited study is "Women's Agency in Gender-Traditional Religions: A Review of Four Approaches"Kelsy C. Burke, "Women's Agency in Gender-Traditional Religions: A Review of Four Approaches," *Sociology Compass* 6, no. 2 (2012): 122–33, https://doi.org/10.1111/j.1751-9020.2011.00439.x., with 107 total citations. However, this work holds the highest annual average citation rate, at 8.23 citations per year, indicating that, despite being published more recently, it has had a significant impact.

Review-type studies with high annual citation rates, as listed in Table 2, are also noteworthy. In particular, "Religion, State Power, and Domestic Violence in Muslim Societies: A Framework for Comparative Analysis"Lisa Hajjar, "Religion, State Power, and Domestic Violence in Muslim Societies: A Framework for Comparative Analysis," *Law & Social Inquiry* 29, no. 1 (December 2004): 1–38, https://doi.org/10.1111/j.1747-4469.2004.tb00329.x. has made a significant contribution, with a total of 78 citations.

Studies focusing on religion, law, and gender tend to stand out in terms of citation counts. For example, "The Sharia Debate in Ontario: Gender, Islam, and Representations of Muslim Women's Agency"Anna C. Korteweg, "The Sharia Debate in Ontario: Gender, Islam, and Representations of Muslim Women's Agency," *Gender & Society* 22, no. 4 (August 1, 2008): 434–54, https://doi.org/10.1177/0891243208319768. has received 89 total citations, with an annual average citation rate of 5.24, making it an influential study at the intersection of religion, gender, and law.

Older studies tend to have lower annual citation averages. For instance, "Safiyya and Adamah: Punishing Adultery with Sharia Stones in Twenty-First-Century Nigeria"Ogbu U. Kalu, "Safiyya and Adamah: Punishing Adultery with Sharia Stones in Twenty-first-century Nigeria," *African Affairs* 102, no. 408 (July 1, 2003): 389–408,

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https://doi.org/10.1093/afraf/adg051., despite being published in 2003, has accumulated only 24 total citations. The lower citation rates in older works can be attributed to several factors, including the academic preference for citing newer studies to enhance literature contributions, maintain relevance, and engage with the most up-to-date research.

The academic impact of an author is not always directly proportional to the number of articles published. While Figure 3-A presents the most productive authors, Figure 3-B highlights the most cited authors. Some authors may publish a large number of articles but receive fewer citations, whereas others may achieve high academic impact with a single publication. This suggests that the extent to which a study is referenced within the field is not solely dependent on productivity, but also influenced by the quality of its content and its resonance within the academic community.

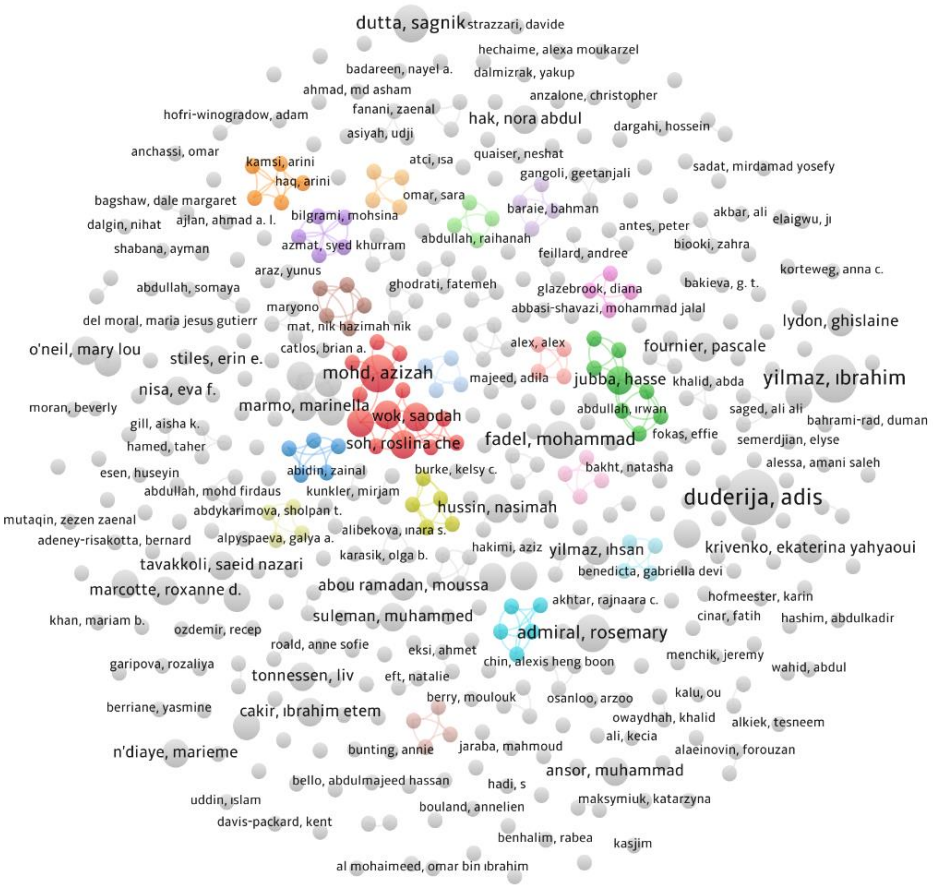


Figure 3-C: Collaborative Author Network

Figure 3-C visualises the academic collaboration network among authors in the research field. Upon examining the graph, it is observed that while most authors conduct their research individually, some place greater emphasis on co-authored publications. The nodes represent authors, while the connections between nodes indicate co-authored works. Authors positioned larger and more centrally within the network have engaged in greater collaboration, making them key contributors to the academic network. In contrast, those located on the periphery with no connections

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have typically conducted their research independently. The clusters of authors in the graph highlight joint research efforts concentrated in specific areas. Additionally, some authors function as bridges between different research groups, contributing to the expansion of the academic network. This structure offers valuable insights into how collaboration evolves in the field and the tendencies of academic work towards individual or team-based research. When analysing the most productive journals in the field, it is noteworthy that Cumhuriyet Theology Journal from Turkey ranks third with 15 publications, yet it has received only one citation.

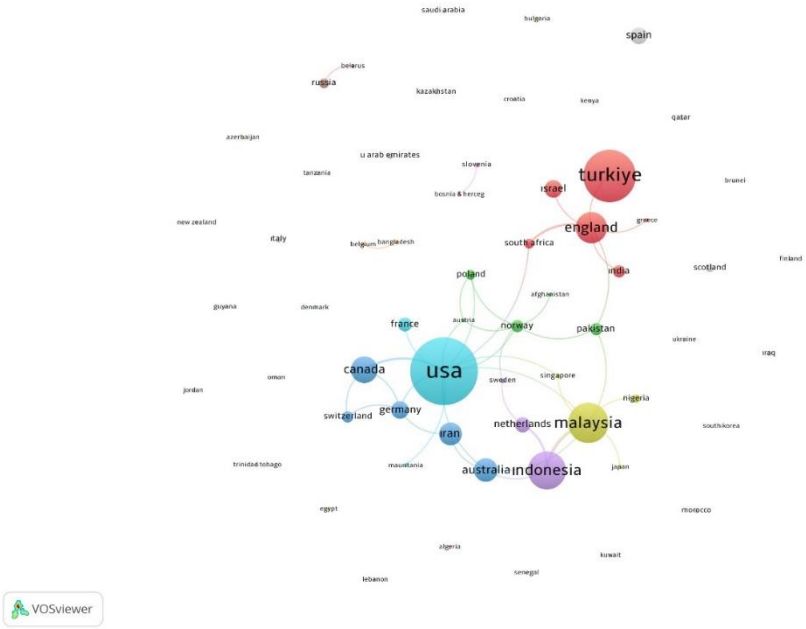


Figure 3-D: Academic Collaboration Network

Figure 3-D illustrates how different countries interact in the scientific production process and which countries play a leading role in shaping research in this field. The analysis of the map reveals that U.S.-based journals hold a central position in Islamic law studies, maintaining an extensive academic collaboration network. The United States has developed strong academic partnerships with countries such as Canada, Germany, France, Switzerland, and Iran. This indicates that Western academic institutions serve as major knowledge production centres in the field of Islamic law and women, engaging in collaborative projects with scholars from various countries. Turkey stands out as a key node in the network, having developed notable academic collaborations with the United Kingdom, Israel, India, and South Africa. These collaborations suggest that Turkey contributes significantly to the literature on Islamic law, gender studies, and family law, positioning itself as an important actor in the global academic community.

Strong academic connections are also observed among Southeast Asian countries. Malaysia and Indonesia have become major academic production centres in the field of Islamic law and Sharia studies, maintaining close academic ties with countries such as Pakistan, Nigeria, and Singapore. The colour coding in the analysis

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indicates that academic collaborations among countries tend to cluster around specific geographical regions. While the U.S. and Western countries (Canada, Germany, and France) exhibit dense academic partnerships, Turkey and Middle Eastern countries form a distinct network. Similarly, Southeast Asian countries (Malaysia, Indonesia, and Pakistan) maintain their own academic connections.
Although the U.S. and European countries have broad academic collaborations, countries such as Turkey, Malaysia, and Indonesia have also established their own academic networks, emerging as alternative knowledge production centres in the field.

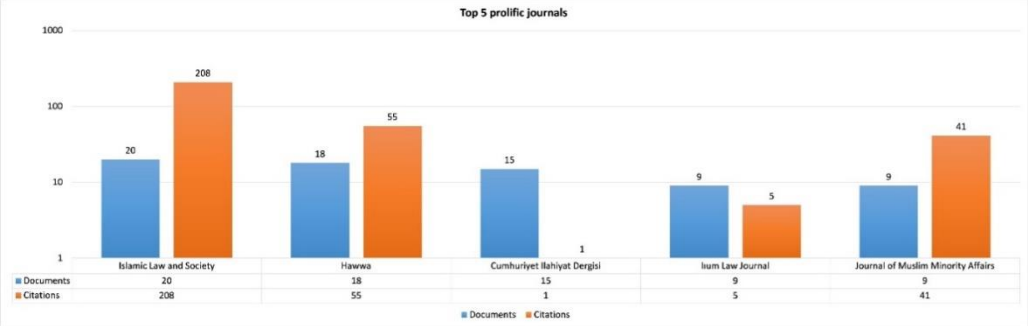


Figure 4: Most Productive Journals in the Field

Figure 4 presents the five most productive journals in the research field, along with the number of citations received by their publications. According to the data, Islamic Law and Society is the most prolific journal, with 20 published articles and a total of 208 citations, indicating its high academic impact. This suggests that the journal stands out both in terms of publication volume and influence within the academic field. The journal Hawwa ranks second, with 18 publications and a total of 55 citations, demonstrating a relatively high citation rate.
Among journals from Turkey, Cumhuriyet Theology Journal ranks third, with 15 publications. However, it has received only one citation. Despite having a high number of publications in the field, the low citation count may be attributed to the fact that most of its articles are published in Turkish, the local language. This has likely placed the journal at a disadvantage compared to other publications in the same field.

Another notable detail is the difference in citation impact between the IIUM Law Journal and the Journal of Muslim Minority Affairs. While both journals have published nine articles, IIUM Law Journal has received only five citations, whereas the Journal of Muslim Minority Affairs has been cited 41 times, indicating a greater academic impact. The higher number of citations for the Journal of Muslim Minority Affairs can be attributed to the popularity of the topics covered in its publications.
Although the keywords used in research on this topic have varied over the years (Figure 5-A), the most frequently used keywords related to the field remain Islamic Law, Islam, and Women (Figure 5-B).

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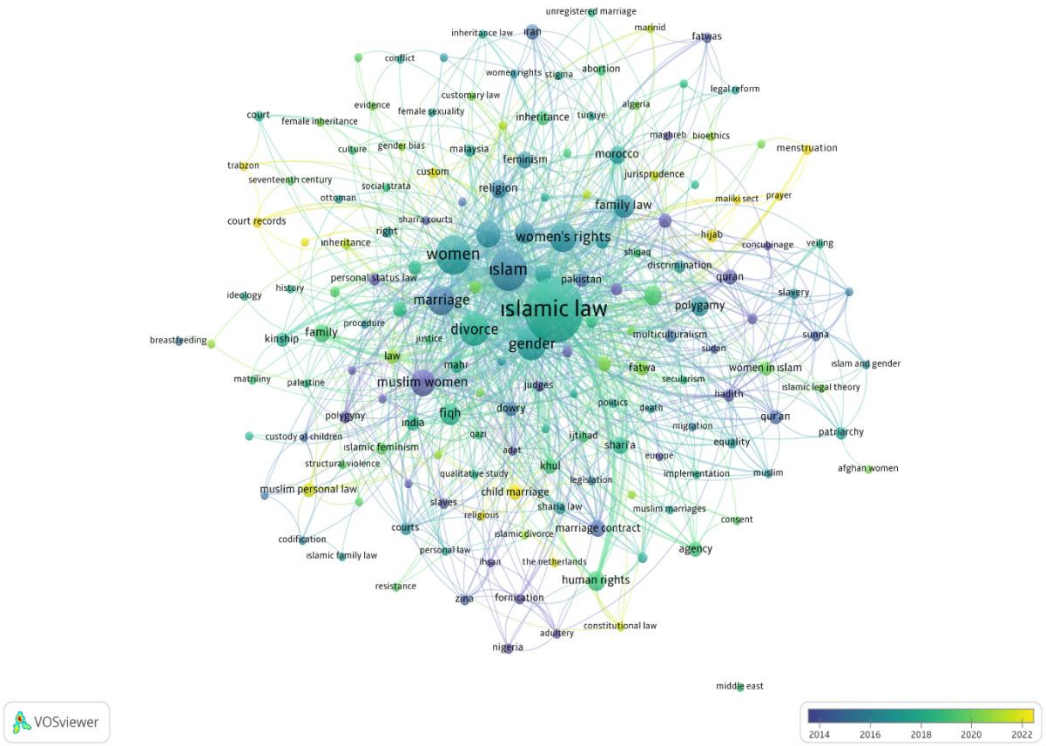


Figure 5-A: Co-Occurrence Network of Authors' Keywords

Figure 5-A illustrates the co-occurrence network of authors' keywords, where colour variations indicate the frequency of keyword usage over the years (from 2003 to 2024).

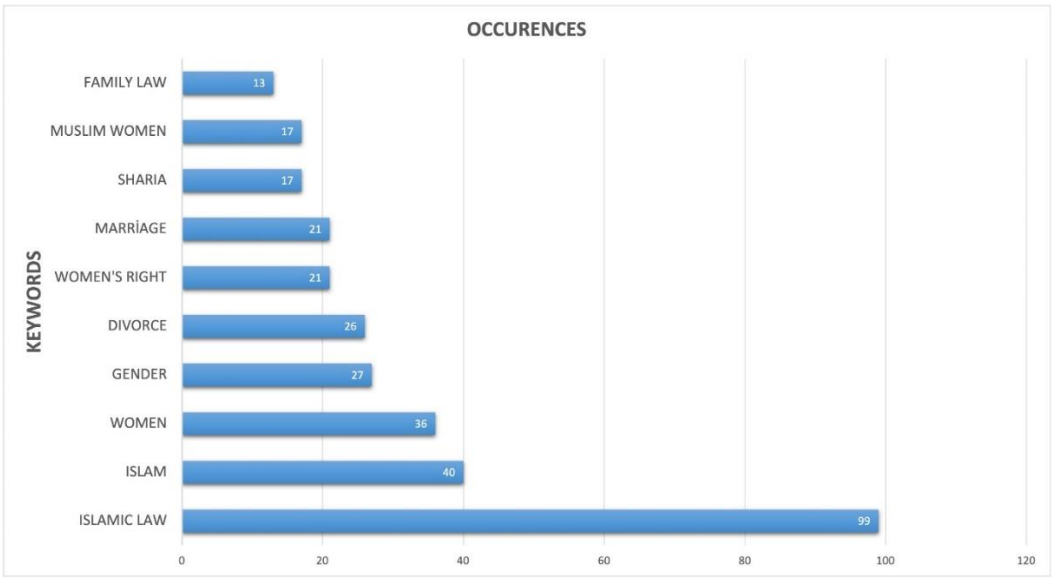


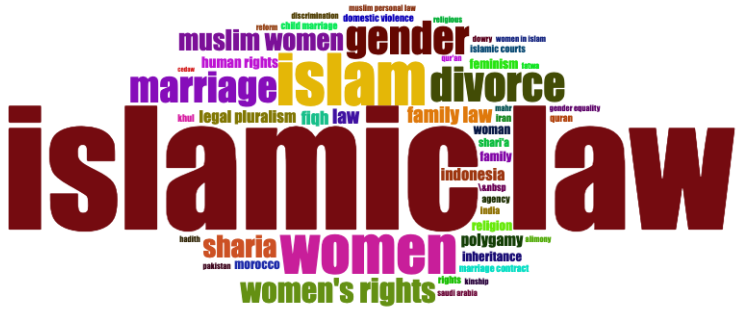
Figure 5-B: Most Frequently Used Keywords in Studies Related to the Topic

When analysing Figures 5-A and 5-B, it is evident that academic studies in the field of Islamic law tend to focus on specific thematic areas based on keyword analysis. The co-occurrence network of keywords (Figure 5-A) shows that the term

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"Islamic Law" occupies a central position, establishing strong connections with various other concepts.

Examining the keyword frequency distribution presented in Figure 5-B, "Islamic Law" appears as the most frequently used keyword, with 99 occurrences, significantly surpassing others. It is followed by "Islam" (40 occurrences) and "Women" (36 occurrences). These findings indicate that women, gender, and family law are central themes in Islamic law research. The frequent use of terms such as "Gender" (27 occurrences), "Divorce" (26 occurrences), and "Marriage" (21 occurrences) further supports this conclusion. Notably, the prominence of keywords such as "Muslim Women," "Sharia," and "Women's Rights" highlights that women's rights, marriage, divorce, and gender issues remain the most academically engaging topics in the context of Islamic law. This suggests that feminist approaches, legal reform debates, and gender perspectives are becoming increasingly integrated into Islamic legal studies. Additionally, the colour scale in the keyword network visualisations reflects the temporal trends in Islamic law research. Some topics have maintained their relevance over time, while others have emerged more recently within contemporary discussions. For example, subjects such as family law, inheritance law, polygamy, and women's rights have been long-standing areas of academic interest, whereas concepts like gender justice and Islamic feminism have gained more prominence in recent years.



The academic studies on women in the context of Islamic law are also graphically represented (Figure 6), illustrating the distribution of research across various disciplines. The data indicate that studies in the fields of religion and law are significantly more prevalent compared to other disciplines.

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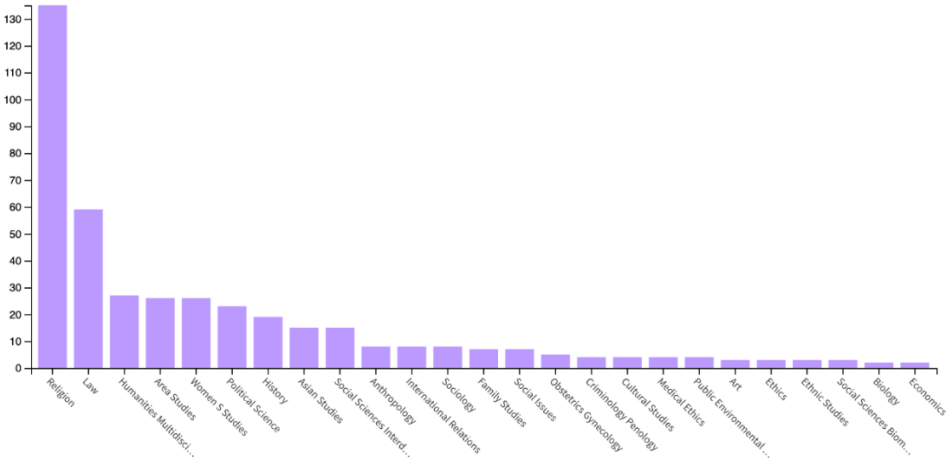


Figure 6: Interdisciplinary Distribution of Studies Related to the Topic

The graph indicates that studies on "Islamic Law, Sharia, and Women" exhibit an interdisciplinary distribution. The key findings from this visualisation can be summarised as follows: The largest portion of the studies has been conducted within the field of religion. Due to the nature of the research, a significant number of studies have focused on women and Sharia from a religious perspective. This field primarily examines topics related to ethics and non-legally binding religious discourse rather than direct legal enforcement. The second-largest category is law, where the majority of publications focus on legal rulings and societal regulations. This field encompasses research analysing specific legal sanctions and their application in different contexts. Another major area of concentration is the humanities and social sciences. Research in this category analyses the intersection of women, religion, and societal structures, exploring the social implications of Islamic law. Women's Studies and Asian Studies have also produced a notable number of publications, reflecting a growing academic interest in gender-related discussions and regional perspectives on Islamic law. Although less common, research has also been conducted in ethics, environmental studies, and economics. Despite the lower frequency of publications in these fields, their presence indicates that the subject is being examined from diverse perspectives.

Conclusion

This study examines academic research on "Islamic law and women" through bibliometric analysis, providing a detailed assessment of the evolution of the literature over time, academic collaborations, and the most cited works in the field. Analysing the most cited studies reveals that they primarily focus on topics such as women's rights, gender, religious authority, violence, and legal regulations. Additionally, they explore issues related to the social and legal status of Muslim women, the relationship between Islamic law and women's rights, the application of Sharia in different countries, and the debates between feminism and Islamic law. Other areas of focus include women's position within religious institutions, the relationship between state and religion, the impact of social norms on women's rights, and legal pluralism. Some studies specifically address domestic violence, divorce, and adultery accusations, discussing women's rights and the challenges they

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face. Meanwhile, other works examine the representation of Islam in the media, the impact of religious arbitration mechanisms on women, and gender perceptions in Muslim societies. The effects of war and political transformations on women's legal status, as well as the perspectives of religious authorities on women's rights, and comparative analyses of Islamic law implementations across different countries, are also widely studied.

The analysis of academic articles indexed in the Web of Science database between 2003 and 2023 indicates that research on "Islamic law and women" is concentrated in specific geographic regions, that interdisciplinary approaches are increasingly employed, and that periodic fluctuations in academic output are observed. Findings from the study indicate that the highest academic production in this field has taken place in countries such as the United States, Turkey, Malaysia, Indonesia, and the United Kingdom. Despite being a productive country in academic writing, Turkey has relatively low international citation rates. This may be attributed to the fact that a significant portion of the published articles are written in Turkish, the local language. The most cited studies generally focus on the intersection of gender and law. For example, Mir-Hosseini's 2006 publication, with 130 citations, is the most influential work in this field. Additionally, findings suggest that academic research on Islamic law remains largely individual-based, with limited collaboration among authors.

These results highlight the need for more interdisciplinary studies on Islamic law and women, as well as the importance of enhancing the international visibility of academic output. Increasing academic collaborations between countries such as Turkey and Malaysia could contribute to studies with a greater global impact. Moreover, publishing research in English is a key strategy for increasing citation rates. These findings not only provide a quantitative mapping of the structural patterns in academic research on "Islamic law and women," but also reveal how linguistic preferences, geographical concentration, and national publication policies affect citation visibility. In countries like Turkey, where publication output is relatively high, but international citation rates remain low, this disparity appears to be linked to the predominance of non-English publication languages. The study brings to light not only the productivity of individual scholars but also the limited scope of collaboration networks among authors, institutions, and countries, offering a data-driven assessment of structural gaps in academic engagement.

In this regard, the research goes beyond previous studies that tend to focus exclusively on either content or citation metrics by simultaneously analysing both thematic patterns and co-authorship structures. The analysis contributes to ongoing academic conversations on Islamic law and gender by underscoring the need for greater international visibility of scholarship originating from underrepresented regions. Ultimately, this study not only maps existing literature but also provides a strategic contribution that calls for more inclusive, interdisciplinary, and multilingual research in future academic work. For future research, it is recommended that studies on Islamic law and women incorporate more empirical data, integrate research conducted in local languages into the international academic literature, and increase regional comparative analyses. Interdisciplinary approaches could provide a strong methodological framework for gaining a deeper understanding of the relationship between Islamic law and gender.

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The findings of this study align with several recent bibliometric analyses that have mapped the development of scholarship on Islamic law and women. Elshobake (2024) and Khanom et al. (2025), both based on Scopus data, emphasize the centrality of themes such as gender, women's rights, and legal pluralism. Akcan (2024), in a WoS-based study, similarly noted the disparity between national publication output and international citation impact, particularly for countries like Turkey. Additionally, the observed lack of academic collaboration in the present study echoes the findings by Saimassayeva et al. (2025), who identified similarly weak co-authorship structures in hijab-related research. Together, these studies help contextualise the present analysis and highlight the need for enhanced visibility, interdisciplinary engagement, and cross-national cooperation in this growing field. Unlike previous studies that focus exclusively on either thematic content or citation metrics, this research combines bibliometric mapping with co-authorship network analysis to provide a more holistic view of academic trends. By drawing on data from the Web of Science and focusing specifically on the intersection of Islamic law and women, the study offers an updated and comprehensive perspective on the intellectual structure of the field.

Overall, this study systematically analyses academic research on Islamic law and women, contributing to a better understanding of the intellectual structure of the field. The findings are expected to serve as a guiding resource for future research and to lay the foundation for studies that approach women's rights within the context of Islamic law from a broader academic perspective. Limitations of the Study: This study is based solely on data retrieved from the Web of Science (WoS) Core Collection, which may pose certain limitations regarding the comprehensiveness of the dataset. Although WoS is widely recognised for indexing peer-reviewed and high-impact journals, it predominantly includes publications with English-language metadata and abstracts. As a result, significant academic studies published in languages other than English or indexed in alternative databases, such as Scopus, DOAJ, or EBSCO, may have been excluded from the analysis.

Moreover, while initial keyword variations such as *Sharīʿah*, *Shariah*, and *Shari'a* were tested during the data collection phase, they did not yield additional results beyond those retrieved with the term "Sharia." Therefore, the term "Sharia" was used consistently across the analysis to ensure focus and coherence. However, it is acknowledged that the lack of a controlled vocabulary system in WoS could have contributed to certain indexing limitations, particularly regarding conceptually related but differently transliterated terms. These constraints—stemming from the database scope, language coverage, and indexing structure—are recognised as methodological limitations. While they do not undermine the validity of the findings, they do delimit the breadth of coverage and suggest avenues for expansion in future research through more inclusive and multilingual data sources.

While the broader field of Islamic legal studies and gender offers a wide range of topics, this study intentionally focuses on the specific concepts of "women" and "Sharia" to maintain a manageable analytical scope. This thematic delimitation constitutes a methodological necessity rather than an oversight. Future researchers may expand the scope of analysis by incorporating broader thematic or jurisprudential dimensions. Scholars working in this field are encouraged to expand their research beyond English-language sources and conduct bibliometric analyses that incorporate multilingual databases. In addition, examining gender dynamics

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within specific schools of Islamic jurisprudence and exploring the interaction between Islamic legal discourse and socio-political structures through interdisciplinary approaches is strongly recommended.

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