

WOMEN’S RIGHTS UNDER ISLAMIC LAW: SYSTEMATIC REVIEW OF PUBLISHED LITERATURE IN SCOPUS DATABASE

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ABSTRACT

Several scholars have studied women’s rights from the Islamic perspective. Studies indexed in Scopus mainly focused on three categories of women’s rights: social and civil rights, economic and financial rights, and political rights of women under Islamic law. This article aims to systematically examine and organise various studies and research that discuss women’s rights under Islamic law. This systematic review of the literature has been developed entirely according to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA), where it identified and explored available literature in the Scopus database to define the search, to select the relevant articles, and to analyse the results. The initial search yielded 484 results, of which 31 met the inclusion criteria and were analysed in detail. These results show that there is a focus on some women’s rights under Islamic law, such as protection of

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women from violence, marital and divorce rights, equality, dignity, health, education, the right to breastfeeding compensation, and the right to wear a hijāb and niqāb, women's right to inheritance (mīrāth), women's right to mahr, women's right to ownership, and women's right to work and financial independence. Nevertheless, there is no research on the right to life and protection in armed conflicts, the right to personal security, freedom of opinion and expression, the right to move and travel, the right to adequate living standards, guidelines and conditions of women's right to work, and the rights of women to financial support and maintenance (nafaqah). Additionally, the review of women's political rights under Islamic law highlights a limited scholarly focus and a lack of in-depth discussion. Therefore, future research should address this gap in the published literature to better grasp the rules of women's rights under Islamic law, which will contribute significantly to the body of knowledge.

Keywords: *Muslim Women, Shari'ah, Women's Rights, Literature Analysis, Islamic Jurisprudence.*

INTRODUCTION

Islam regards women as a precious blessing, and Islamic teachings emphasise their significant status. At a time when female infants were buried alive in pre-Islamic era societies, and women were often reduced to mere objects of sexual desire, Islam elevated their dignity and granted them unparalleled rights. In fact, the Qur'an dedicates an entire chapter to women, which is "*Sūrah al-Nisā*".¹

¹"The Rights of Women in Islam: A Complete Guide," Dur Sabih, accessed June 5, 2025, <https://www.themuslimnetwork.org/articles/the-rights-of-women-in-islam-a-complete-guide>.

Islam raised the status of women, ensuring their equality with men in many aspects of life. Women, like men, are obligated to believe in Allah and worship Him. They are promised equal rewards in the Hereafter. Women have the right to express their opinions, offer sincere advice, encourage good and forbid evil, and call others to Allah. They also have the right to own property, engage in trade, inherit, give charity, and offer gifts. No one is permitted to take a woman's wealth without her consent.²

Notably, the issue of women's rights under Islamic law has long been a subject of academic inquiry and social debate. While Islamic teachings on gender equality and women's rights are deeply embedded in religious texts such as the Qur'an and Hadith, the interpretation and application of these teachings vary across different cultural, legal, and historical contexts.

Research on women's rights under Islamic law in the Scopus database was initiated in 1979, which discussed the role of women of the Muslim Hausa tribe in Nigeria.³ Since then, the research in that field has been increasingly used by researchers to explore further issues related to women's rights under Islamic law. Therefore, this study aims to conduct a systematic review of the published literature in the Scopus database on women's rights under Islamic law.

This study systematically reviews articles published in the Scopus database, categorising existing literature into three key domains: social and civil rights, economic and financial rights, and political rights of women in Islam. Through this analysis, it seeks to provide a comprehensive understanding of how Islamic principles address and uphold women's rights while identifying gaps and areas for further exploration.

² "What Are the Rights of Women in Islam?," Muhammad al-Munajjid, accessed June 5, 2025, <https://islamqa.info/en/answers/70042/what-are-the-rights-of-women-in-islam>.

³ Donner-Reichle C, "Review of *Zur Rolle der Frau in Afrika: Heirat, Geburt und Krankheit im Leben der Hausa-Frauen in Nigeria* [Role of women in Africa: marriage, birth and disease in the life of the Hausa women in Nigeria]," by Luitgard Fleischer, *Argument* 21, no. 117 (1979): 766–68.

The first category, social and civil rights, delves into issues such as personal security, dignity, education, and protection against violence. These studies highlight Islam's foundational emphasis on justice and equity in both private and public life. The second category, economic and financial rights, explores women's entitlement to inheritance, ownership, and financial independence, showcasing Islam's progressive framework for women's economic empowerment. Finally, the third category, political rights, examines women's roles in governance, consultation (*shūrā*), and leadership, offering insights into both the historical context and modern-day interpretations of these rights.

This systematic review will illuminate the depth and breadth of women's rights as envisioned in Islamic law. It also underscores critical gaps in the literature, particularly in underexplored areas such as the intersection of cultural practices with Islamic principles and the practical implementation of these rights in diverse socio-economic contexts. This holistic approach aims to foster a more nuanced understanding of women's rights within the framework of Islamic jurisprudence and modern realities.

OBJECTIVES OF THE STUDY

This study aims to systematically examine and organise all published literature on women's rights under Islamic law. This study highlights studies that involved the rules and principles of women's rights under Islamic law. The purpose is to explore social and civil rights, economic and financial rights, and political rights of women under Islamic law.

METHODOLOGY

This systematic review adopted the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) to achieve the objective and address the research questions. The systematic review provides a synthesis of the state of studies conducted on the rules and principles of women's rights under Islamic law. This review provided answers to questions beyond the literature review of individual studies.⁴

⁴ Matthew J. Page, Joanne E. McKenzie, Patrick M. Bossuyt, Isabelle Boutron, Tammy C. Hoffmann, Cynthia D. Mulrow, Larissa Shamseer,

A systematic literature review would attempt to organise all studies that meet pre-specified eligibility criteria to answer specific research questions. The key characteristics of a systematic review are a clearly defined title and objective; the inclusion and exclusion criteria; rigorous and systematic search of the literature; critical appraisal of included studies; data extraction and management; analysis and interpretation of results; and a report for publication.⁵

The discussion of the systematic literature review follows the PRISMA 2020 flow diagram.

Eligibility Criteria

This systematic review included studies that discuss the rules and principles of women’s rights under Islamic law. Table 1.0 shows the keywords and synonyms used to represent women’s rights and Islamic law. This systematic review excluded any study that did not include any of these keywords and synonyms in the title, abstract, or keywords fields.

Table 1.0: Keywords and Synonyms

Keywords	Synonyms		
Islamic	Islam	Muslim	Muslims
Islamic law	Islamic	Perspective	Shariah
Women’s Rights	Women’s	Status	Women

et al., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews,” *British Medical Journal* 372, no. 71 (2021): 1-9, 10.1136/bmj.n71.; Mohammed R. M. Elshobake and Mohammed M. Alashqar, "Bibliometric Analysis of Published Literature on International Humanitarian Law from Islamic Perspective," *Muallim Journal of Social Sciences and Humanities* 8, no. 4 (2024): 36–53, 10.33306/mjssh/295.; Mohammed R. M. Elshobake, "Bibliometric Analysis of Published Literature on Women's Rights from Islamic Perspective," *The International Journal of Research and Innovation in Social Science (IJRISS)* 8, no. 12 (2024): 491–505, 10.47772/ijriss.2024.8120039.

⁵ Gehad Mohamed Tawfik *et al.*, “A Step-by-Step Guide for Conducting a Systematic Review and Meta-Analysis with Simulation Data,” *Tropical Medicine and Health* 47, no. 1 (2019): 1–9, 10.1186/s41182-019-0165-6.

Information Sources

Scopus was selected as the database for the search process. It was selected as it is considered one of the richest collections and a reliable source of different journals and is one of the most accessible online sources for researchers to fully explore from their institutions.⁶ All the searches in the Scopus database were carried out within 4 months, with the last search carried out on November 1st, 2024.

Search Strategy

Relevant keywords were identified from the topic of the study. The specific search tips offered by the Scopus database were also reviewed in constructing a set of effective search strategies.

The formulated search strategy was as follows:

"Women's Rights" AND (Muslim OR Islam OR Islamic OR Shariah) AND (Law OR Perspective).

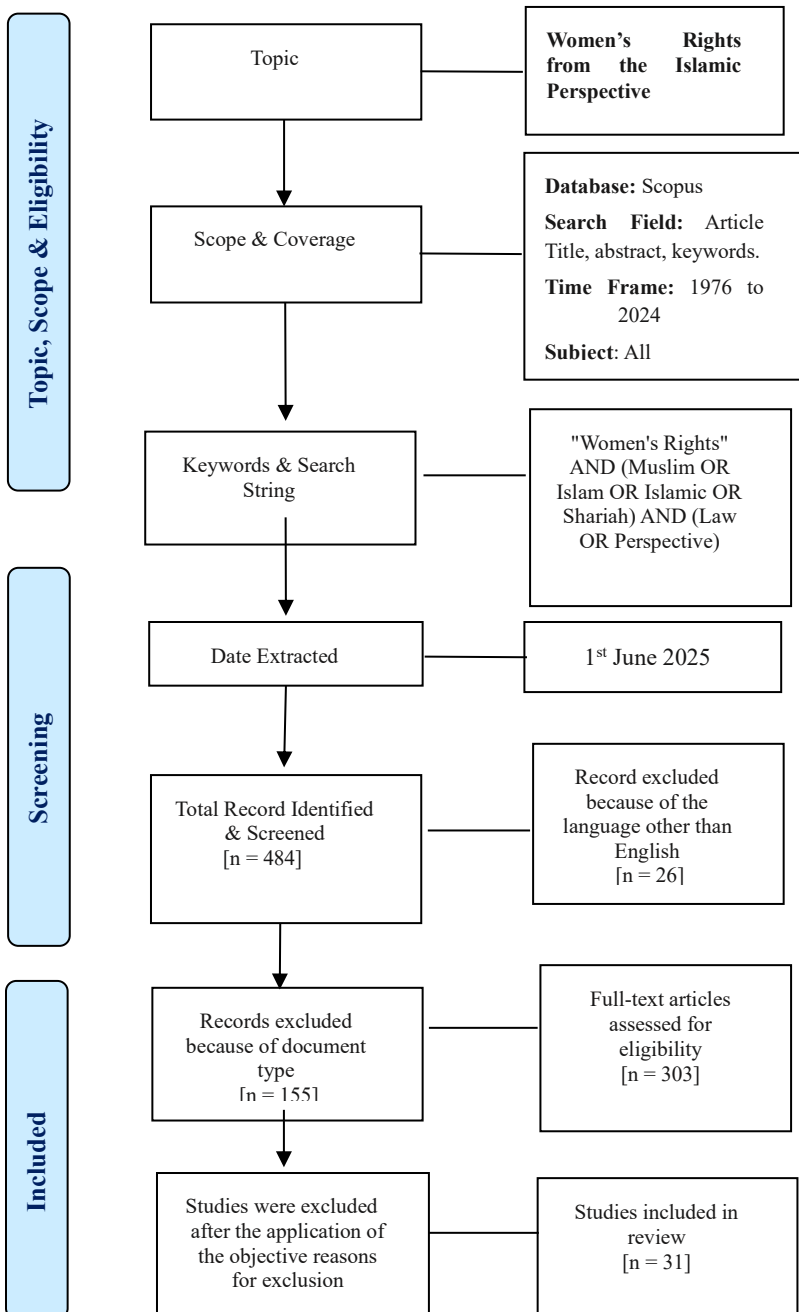
RESULTS OF THE REVIEW

PRISMA 2020 flow diagram (Figure 1.0) was used to report the systematic literature review to present the scope for the trustworthiness of findings.⁷

⁶ Gautam Sharma, "The Makerspace Phenomenon: A Bibliometric Review of Literature (2012–2020)," *International Journal of Innovation and Technology Management* 18, no. 3 (2021): 1-16, 10.1142/S0219877021500061.; Mohammed R. M. Elshobake, "Systematic Review of Published Literature on International Humanitarian Law from Islamic Perspective," *International Journal of Social Science Research* 13, no. 1 (2024): 17–39, 10.5296/ijssr.v13i1.22146.

⁷ Page et al., "The PRISMA 2020 Statement," 180-182.

Figure 1.0: PRISMA 2020 flow diagram



Study Selection and Characteristics

The systematic review analysed the selected studies using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA). It selected 31 studies out of the 484 relevant studies retrieved based on the reasons given in Table 2.0.

Table 2.0: Reasons for the inclusion and exclusion of studies

Inclusion Criteria	Exclusion Criteria
Journal	Book, book chapter, review, conference paper, short survey, or letter
English	Non-English
Studies on the rules and principles of women's rights from an Islamic perspective	Studies related to the principles of women's rights from a conventional perspective, without reference to Islamic law
Studies focus on the social and civil rights of women from an Islamic perspective	General studies related to gender and feminism
Studies focus on the economic and financial rights of women from an Islamic perspective	General focus on case studies of women's rights in non-Muslim communities
Studies focus on the political rights of women from an Islamic perspective	General focus on case studies of women's rights in Islamic countries, not related to the rules and principles under Islamic law.
Studies focus on any aspect of protecting women's rights under Islamic law	Studies focus on interpretations of extremist groups and other than Sunni schools of thought regarding women's rights in Islam

In the initial search, 484 potential articles were identified for inclusion in the review. Of these, records were excluded due to non-English language [n = 26], and 155 publications (32.02%) were excluded because they are: book, book chapter, review, conference paper, short survey, or letter. As such, 303 publications (62.60%) were retrieved for detailed examination after initial searching of

keywords and abstracts. Of these, 272 (89.77%) were deemed non-relevant to the current review for the objective reasons for exclusion mentioned in Table 2.0, particularly the focus on contemporary women's rights and their implementations in certain countries without referring to the rules of Islamic law. Hence, studies eligible for inclusion in the systematic review are 31 (10.23%). Overall, of the 31 eligible studies, 11 (35.48%) are from Indonesia,⁸ 6 (19.35%)

⁸ Agustin Hanapi, Sarina Aini, Muhammad Husnul, Iskandar Usman, and Siti Dian Natasya Solin, "The Practice of Triple Talaq and Women's Protection in Aceh: A Maslahat Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 1142–1164, 10.22373/sjkh.v8i2.15865.; Fahad Al Aghbari, Muhamad Sayuti Hassan, Saleh Al Mamari, and Nurhafilah Musa, "Rights of Women in the Establishment and Dissolution of Marriage in Oman: Between CEDAW and Sharia Perspective," *Legality: Jurnal Ilmiah Hukum* 32, no. 1 (2024): 33–50, 10.22219/ljih.v32i1.31493.; Iffaty Nasyiah, "Urgency of Fatwa on Domestic Psychological Violence in Indonesia as an Effort to Protect Women's Rights," *De Jure: Jurnal Hukum dan Syar'iah* 16, no. 1 (2024): 118–40, 10.18860/j-fsh.v16i1.26403.; Putri Shafarina Thahir and Sholahuddin Al-Fatih, "Islamic Law View on Protecting the Rights of Housewives at Risk of Contracting HIV/AIDS," *De Jure: Jurnal Hukum dan Syar'iah* 16, no. 1 (2024): 21–36, 10.18860/j-fsh.v16i1.26499.; Mohd Anuar Ramli, Muhammad Ikhlas Rosele, Adang Darmawan Achmad, and Hudzaifah Achmad Qotadah, "Women's Right of Inheritance in Islam: Between the Sharia Provision and Demand of Socio-cultural Changes," *Khazanah Hukum* 5, no. 2 (2023): 171–182, 10.15575/kh.v5i2.29181.; Nur Hidayah, "Gender, Economy, and the Law: Women Entrepreneurs in Indonesian and Islamic Legal Perspectives," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 2 (2023): 1121-1143, 10.22373/sjkh.v7i2.17944.; Sukron Ma'mun and Ibnu Akbar Maliki, "A Socio-Historical Study of Women's Rights Advocacy in Islamic Legal Construction," *Journal of Southeast Asian Human Rights* 7, no. 1 (2023): 1–20, 10.19184/jseahr.v7i1.39156.; Dedisyah Putra and Nuriza Acela, "Human Rights Protection in the Islamic Family Law: A Case Study Concerning Domestic Violence," *El-Usrah: Jurnal Hukum Keluarga* 2, no. 1 (2023): 1–16, 10.22373/ujhk.v6i1.18511.; Pramai Shella Arinda Putri J., Yandri Radhi Anadi, and Nurdeng Deuraseh, "The Phenomenon of Development *Misyār* Marriage from the Perspective of Islamic Law and Human Rights," *De Jure: Jurnal Hukum dan Syar'iah* 15, no. 1 (2023): 99–114, 10.18860/j-fsh.v15i1.19013.; Qodariah Barkah, Arne Huzaimah, Siti Rochmiyatun, Andriyani, and Zulmi Ramdani, "Abandonment of Women's Rights in Child Marriage: An Islamic Law Perspective," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, no. 2 (2022): 383–411,

from the United Kingdom,⁹ and 4 (12.90%) from the United States.¹⁰

10.19105/al-lhkam.v17i2.6725.; Endri Yenti, Busyro Busyro, Ismail Ismail, Edi Rosman, and Fajrul Wadi, "A Set of Prayer Outfits As a Mahar? Discrimination Against Women in the 'Urf Reality of the Archipelago's *Fiqh*," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 1 (2020): 17–30, 10.30631/al-risalah.v20i1.567.

⁹ Ashraf Booley, "Unveiling Islamic Perspectives on Women's Rights in the Family: Duty, Honour, Equality and Human Dignity," *Manchester Journal of Transnational Islamic Law and Practice* 20, no. 2 (2024): 62–84, <https://www.electronicpublications.org/stuff/1081>.; Muhammad al-Marakeby, "Women's Gifting of Their Inheritance Share to Male Kin Is Void: A Study of Late Ottoman Fatwas on Social Coercion," *British Journal of Middle Eastern Studies* (2024): 1–22, 10.1080/13530194.2024.2362661.; Nehaluddin Ahmad, Hjh Hanan Binti Dato Haji Abdul Aziz, and Siti Nurdiyanah Binti Edirahman, "Religious Freedom and the Hijab Controversy: A Human Rights Perspective," *Manchester Journal of Transnational Islamic Law and Practice* 18, no. 1 (2022): 30–51, <https://www.electronicpublications.org/stuff/888>.; Nazir Ullah, Saidatul Nadia Abd Aziz, and Rao Qasim Idrees, "Child Marriages: International Laws and Islamic Laws Perspective," *Journal of Educational and Social Research* 11, no. 3 (2021): 60–70, 10.36941/jesr-2021-0051.; Oluwakemi D. Udoh, Sheriff F. Folarin, Victor A. Isumonah, and Emmanuel O. Amoo, "The Influence of Religion and Culture on Women's Rights to Property in Nigeria," *Cogent Arts & Humanities* 7, no. 1 (2020): 1-10, 10.1080/23311983.2020.1750244.; Shahnaz, "Transition of Marriage from Sacrament to Contract: Comparative and Critical Reflections on Women's Rights in Hindu and Muslim Laws," *Manchester Journal of Transnational Islamic Law and Practice* 17, no. 1 (2021): 228–44, <https://www.electronicpublications.org/stuff/850>.

¹⁰ Melanie Rae Perez, "Rape under Islamic Law: The Confusing Classification of Zina and Limitations in Getting Justice," *The International Journal of Religion and Spirituality in Society* 15, no. 1 (2024): 43–56, 10.18848/2154-8633/CGP/v15i01/43-56.; Javaid Rehman, "The Sharia, Islamic Family Laws and International Human Rights Law: Examining the Theory and Practice of Polygamy and Talaq," *International Journal of Law, Policy and the Family* 21, no. 1 (2007): 108–27, 10.1093/lawfam/ebm004.; Nawal Ammar, "Wife Battery in Islam: A Comprehensive Understanding of Interpretations," *Violence Against Women* 13, no. 5 (2007): 516–526,

Furthermore, Pakistan, Malaysia, and the Netherlands have 2 (6.45%) articles each.¹¹ Meanwhile, Germany, Canada, Egypt, and Jordan have 1 (3.23%) publication each.¹²

10.1177/1077801207300658. ; Gerda Siann and Ruhi Khalid, "Muslim Traditions and Attitudes to Female Education," *Journal of Adolescence* 7, no. 2 (1984): 191–200, [https://doi.org/10.1016/0140-1971\(84\)90008-3](https://doi.org/10.1016/0140-1971(84)90008-3).

¹¹ Muhammad Zubair Abbasi, "Development of Women's Right to No-fault Judicial Divorce (*Khul'*) in Pakistan: Judges and 'Ulamā' as Catalysts for Legal Reform," *Islamic Studies* 61, no. 2 (2022): 169–189, 10.52541/isiri.v61i2.2313.; Abdel Wadoud Moustaf El-Seoudi *et al.*, "Woman's Rights from the Perspective of the Purposes of Sharee'ah," *Social Sciences* 7, no. 6 (2012): 807–811, 10.3923/sscience.2012.807.811.; Zuraidah Kamaruddin, Saidatolakma Yunus, and Adibah Abdul Rahim, "The Status of Women and Their Rights Based on the Understanding of Sisters in Islam: An Analysis from an Islamic Perspective," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 23, no. 2 (2018): 447–468, <https://doi.org/10.31436/shajarah.v23i2.750>.; Nasrin Akter Chowdhury, Amani Ali Elmetwally, and Hanif Suhairi Abu Bakar, "Misconception of Islamic Apparel, Niqab: A Phenomenological Approach," *Malaysian Journal of Communication* 33, no. 4 (2017): 204–217, 10.17576/JKMJC-2017-3304-13.; Raihanah Azahari and Hasbi Muh Ali, "Mahr as a Form of Economic Security: A Preliminary Study," *Arab Law Quarterly* 29, no. 3 (2015): 296–305, 10.1163/15730255-12341300. ; Shahbaz Ahmad Cheema, "The Concept of Qawama: A Study of Interpretive Tensions," *Hawwa* 11, no. 2–3 (2014): 235–251, 10.1163/15692086-12341245.

¹² Dina Mansour, "Women's Rights in Islamic Shari'a: Between Interpretation, Culture and Politics," *Muslim World Journal of Human Rights* 11, no. 1 (2014): 1–24, 10.1515/mwjhr-2012-0006. ; Rokhsana Janghorban, Robab Latifnejad Roudsari, Ali Taghipour, and Mahmoud Abbasi, "Sexual and Reproductive Rights from Qur'anic Perspective: A Quantitative Content Analysis," *Asian Social Science* 11, no. 3 (2015): 182–87, 10.5539/ass.v11n3p182. ; F. I. Hefnawi, "Lactation in Islam," *Population Sciences (Cairo, Egypt)*, no. 3 (1982): 7–9, <https://pubmed.ncbi.nlm.nih.gov/12266219/>.; Jawiah Dakir, "Islam and Protection of Women's Rights: Refutation of Erroneous Thinking," *Advances in Natural and Applied Sciences* 6, no. 3 (2012): 478–483, <https://www.aensiweb.com/old/anas/2012/478-483.pdf>.

DISCUSSION AND ANALYSIS

This study aimed to systematically review the published literature concerning women's rights under Islamic law. It synthesised studies focusing on Islamic legal rules and principles to address specific research questions regarding women's social, civil, economic, financial, and political rights under Islamic law.

The analysis of the (303) publications compiled through Scopus, 31 of which finally passed the inclusion and exclusion criteria set out through the PRISMA analysis process and illustrated in Table 2.0, leads to the following inferences concerning each objective:

1. Social and Civil Rights of Women under Islamic Law

Islamic law provides a comprehensive framework for the rights and responsibilities of women in both social and civil domains. These rights are deeply rooted in the principles of justice, equality, and human dignity as outlined in the Qur'an and Sunnah. This systematic review of published articles in the Scopus database explores women's rights, focusing on social and civil rights as defined by Islamic principles, including protection from violence, marital and divorce rights, dignity, health, education, and equality under Islamic law.

To facilitate a clearer understanding of the findings of this systematic literature review, Table 3.0 presents the thematic categorisation of women's social and civil rights identified in the reviewed studies. The table summarises the main themes, sub-themes, and key references discussed in the literature.

Table 3.0: Thematic Categorisation of Women's Social and Civil Rights under Islamic Law

Theme	Sub-Themes Identified	Main Studies
Protection from Violence	Domestic violence, psychological violence, rape, wife beating	Putra & Acela; Nasyiah; Perez; Ma'mun &

		Maliki; Dakir; Ammar
Marital and Family Rights	Marriage, divorce, <i>khul'</i> , <i>misyār</i> , marriage, breastfeeding compensation	Abbasi; Putri; Hefnawi
Dignity and Equality	<i>qiwāmah</i> , equality, dignity	gender human Cheema; Booley
Health and Reproductive Rights	Disease prevention, HIV/AIDS protection, reproductive rights	Thahir & Al-Fatih; Janghorban
Religious Freedom and Identity	Hijāb and niqāb	Ahmad; Chowdhury
Educational Rights	Access to education and knowledge.	Siann & Khalid
Rights within Polygamy	Justice and equality among wives	Rehman; Ma'mun & Maliki
Child Marriage Rights	Consent, maturity, protection of minors	Ullah; Barkah

1.1 Protection from Domestic Violence

Islam categorically condemns all forms of physical and psychological harm against women. Domestic violence, including physical abuse and psychological harm, is prohibited under Islamic law. Putra and Acela emphasise that Islam advocates mutual respect and care between spouses, urging kindness, compassion, and understanding in marital relations. They note that any form of violence, whether physical or emotional, contradicts the Qur'anic ethos of mercy and compassion.¹³ Similarly, Nasyiah highlights the urgency of harmonising fatwas on psychological

¹³ Putra and Acela, “Human Rights Protection in the Islamic Family Law,” 1–16.

violence to provide clarity and enforce women's rights effectively in domestic settings.¹⁴

Islamic law also addresses issues of forced or coercive sexual relations. According to Perez, conflating rape with fornication or adultery (*zinā*) undermines justice for victims. By distinguishing rape as a criminal offense, Islamic principles emphasise the sanctity of personal safety and dignity.¹⁵

1.2 Women's Protection Rights in the Context of Wife Beating

The issue of wife beating in Islamic contexts involves complex intersections of religious, social, and legal interpretations. Ma'mun and Maliki emphasise the historical influence of women's voices in shaping Islamic law. By examining issues like wife beating and polygamy, the study argues that integrating women's perspectives ensures fair and just outcomes, particularly for vulnerable groups. They call for a legal framework that prioritises justice and equality in addressing marital issues.¹⁶ Dakir critiques misinterpretations of Islamic teachings used to justify wife beating. The study attributes such misconceptions to flawed approaches to *Sharī'ah* principles and emphasises the need for sincere, informed engagement with Islamic law. It underscores that *Sharī'ah*, when correctly understood, promotes respect, kindness, and equality within marriages, countering patriarchal abuses.¹⁷

Ammar explores varying Islamic interpretations of wife beating, from literal and patriarchal to feminist. The study highlights the importance of feminist readings that align with compassion and justice, particularly for immigrant Muslim women facing domestic violence. Together, these studies advocate for challenging patriarchal practices and promoting accurate,

¹⁴ Nasyiah, "Urgency of Fatwa on Domestic Psychological Violence," 118–140.

¹⁵ Perez, "Rape under Islamic Law," 43–56.

¹⁶ Ma'mun and Maliki, "A Socio-Historical Study of Women's Rights Advocacy in Islamic Legal Construction," 1–20.

¹⁷ Dakir, "Islam and Protection of Women's Rights," 478–483.

equitable interpretations of Islamic law to protect women from domestic violence.¹⁸

1.3 Marital Rights: Marriage, Divorce, and Misyār Marriage

Marriage in Islam is regarded as a sacred contract based on mutual consent and rights. Women are entitled to choose their spouse, and coercion in marriage is prohibited.

Divorce rights, including *khul'* (a woman's right to initiate divorce), are granted to ensure justice and equity. Abbasi examines the development of judicial *khul'*, showing how interpretations have evolved to support women's unilateral right to divorce in cases of irreconcilable differences.¹⁹

Misyār marriage, a controversial practice, is critiqued in Putri's study. The authors argue that while some scholars consider it valid, others highlight its incompatibility with Islamic principles of marital equity, stability, and human rights. The majority perspective deems such marriages impermissible due to their failure to fulfil essential conditions of marriage.²⁰

1.4 Right to Breastfeeding Compensation

Islam acknowledges the efforts of nursing mothers by granting them the right to compensation for breastfeeding. Hefnawi²¹ highlights that nursing mothers are entitled to financial support from the father, provided no alternative arrangements are made. This reflects the recognition of maternal sacrifices and ensures the child's welfare. Breastfeeding is seen as a noble deed in Islam, rewarding mothers both spiritually and materially. This provision underscores Islam's holistic approach to maternal and child welfare.

1.5 Dignity and Equality: The Concept of Qiwāmah

The Qur'anic concept of *qiwāmah* (men's responsibility over women) is often misunderstood and misapplied to justify gender

¹⁸ Ammar, "Wife Battery in Islam," 516–526.

¹⁹ Abbasi, "Development of Women's Right to (*Khul'*)," 169–189.

²⁰ Putri J., Pramai Shella Arinda, Yandri Radhi Anadi, and Nurdeng Deuraseh., "The Phenomenon of Development *Misyār* Marriage," 99–114.

²¹ Hefnawi, "Lactation in Islam," 7-9.

inequality. Cheema asserts that *qiwāmah* must be interpreted within its ethical framework, which emphasises protection and responsibility rather than control or superiority. Islamic teachings recognise women's equal spiritual and moral worth, ensuring that they are not subjected to discrimination under the pretext of *qiwāmah*.²²

Booley further explores the themes of dignity and equality, advocating for a nuanced understanding of gender roles within the family. He highlights that Islam's broader objective is to foster constructive dialogue and promote human dignity, duty, and honour for both men and women.²³

1.6 Right to Health and Protection from Diseases

Islamic law emphasises women's rights to physical and psychological health. Thahir and Al-Fatih stress the need for protecting housewives at risk of contracting diseases like HIV/AIDS. Women have the right to know their spouse's health status and to refuse sexual relations if their health is endangered. The emphasis on prevention and protection aligns with broader Islamic principles of safeguarding life and well-being.²⁴

Janghorban's study discussed women's sexual and reproductive rights in the Qur'an from a human rights perspective. These rights include sexual relationships, reproductive choices, prohibition of violence against women, and gender equity, all of which have extensively appeared in the Qur'an. Based on the Qur'anic perspective, women, in addition to autonomy, have reproductive and sexual rights to actualise their human capacity.²⁵

1.7 Right to Wear Hijāb and Niqāb

The right to wear the *hijāb* or *niqāb* is both a personal and religious freedom in Islam. Ahmad's study argues that international human rights law supports this right, asserting that

²² Cheema, "The Concept of Qawama," 235–251.

²³ Booley, "Unveiling Islamic Perspectives on Women's Rights," 62–84.

²⁴ Thahir & Al-Fatih, "Islamic Law View on Protecting the Rights of Housewives," 21–36.

²⁵ Janghorban et al., "Sexual and Reproductive Rights from Qur'anic Perspective," 182–187.

restrictions on religious dress violate personal freedoms.²⁶ Chowdhury's study highlights that the *hijāb* and *niqāb* symbolise personal conviction and cultural identity, countering misconceptions about their role in oppressing women.²⁷

1.8 Right to Education

Education is a fundamental right for both men and women in Islam. The Prophet Muhammad (PBUH) emphasised seeking knowledge as a duty upon every Muslim. Siann and Khalid's study notes that cultural practices, rather than Islamic teachings, often restrict women's access to education. Islamic jurisprudence actively supports women's right to knowledge and intellectual growth.²⁸

1.9 Polygamy and Women's Rights

Polygamy, a regulated practice in Islam, is often criticised for its potential misuse. Rehman emphasises that polygamy in Islam is contingent on the husband's ability to ensure justice among wives. Failure to do so renders the practice impermissible.²⁹ Ma'mun and Maliki argue that advocacy from women has influenced interpretations of polygamy, stressing fairness and equality. While permissible, polygamy's implementation must align with Qur'anic mandates to avoid infringing on women's rights.³⁰

1.10 Rights in Child Marriage

Child marriage is a contentious issue, blending cultural practices with religious interpretations. Ullah's study notes that Islam permits child marriage under guardianship but prohibits consummation until the bride attains maturity.³¹ Barkah's study highlights the abandonment of women's rights in child marriages, advocating for stricter enforcement of justice. These studies call

²⁶ Ahmad et al., "Religious Freedom and the Hijab Controversy," 30–51.

²⁷ Chowdhury, "Misconception of Islamic Apparel, Niqab," 204–217.

²⁸ Siann & Khalid, "Muslim Traditions and Attitudes to Female Education," 191–200.

²⁹ Rehman, "Examining the Theory and Practice of Polygamy and Talaq," 108–127.

³⁰ Ma'mun and Maliki, "A Socio-Historical Study of Women's Rights Advocacy in Islamic Legal Construction," 1–20.

³¹ Ullah et al., "Child Marriages," 60–70.

for safeguarding young girls' rights by enforcing maturity and consent as prerequisites for marriage.³²

1.11 Fundamental Rights Lacking Attention

Although published studies have addressed many of women's social and civil rights under Islamic law, they have neglected several important rights, including:

- a) **Right to Life and Protection in Armed Conflicts:** The Qur'an explicitly prohibits harm to civilians, especially women, during conflicts. Despite this, limited studies address women's rights in such scenarios. This gap highlights a need for focused studies ensuring compliance with Islamic and international humanitarian laws.
- b) **Right to Personal Security:** The Qur'an mandates respect for women's physical and psychological integrity. Yet, rights to security in public and private spheres remain underexplored.
- c) **Freedom of Opinion and Expression:** While Islam grants women the right to express their views, studies like Cheema (2014) show interpretative tensions in balancing this freedom with societal norms.
- d) **Right to Move and Travel:** Islam allows women to travel under conditions ensuring safety and with a *mahram* (male guardian). However, cultural restrictions often overshadow these rights, necessitating clearer jurisprudential guidelines.
- e) **Right to Adequate Living Standards:** Islam emphasises providing for all individuals, including women, with rights to food, clothing, housing, and other essentials. These rights are integral to Islamic teachings but remain underrepresented in published studies.

The analysis of the reviewed literature reveals notable variations in the level of scholarly attention devoted to different categories of women's rights under Islamic law. While certain themes, particularly protection from violence and marital rights, have been extensively examined, other equally important rights remain insufficiently explored. Identifying these disparities is essential for evaluating the comprehensiveness of the existing

³² Barkah et al., "Abandonment of Women's Rights in Child Marriage," 383–411.

body of knowledge and for guiding future research agendas. Accordingly, Table 4.0 summarises the extent to which the reviewed studies address various categories of women's social and civil rights and highlights areas where further scholarly engagement is needed.

Table 4.0: Research Gaps in the Literature on Women's Social and Civil Rights under Islamic Law

Rights Category	Level of Coverage in Reviewed Studies	Observation
Domestic Violence	High	Extensively discussed from legal and social perspectives
Marriage and Divorce Rights	High	Significant focus on <i>khul'</i> and marital rights
Health and Reproductive Rights	Moderate	Mainly focused on HIV/AIDS and reproductive autonomy
Educational Rights	Moderate	Limited number of studies
Religious Freedom and Identity (<i>hijāb</i> and <i>niqāb</i>)	Moderate	Discussed primarily within human rights discourse
Polygamy	Moderate	Focused on justice and equality requirements
Child Marriage	Moderate	Focused on consent and maturity
Right to Life and Protection in Armed Conflicts	Low	Major gap in current literature

Personal Security	Low	Rarely addressed independently
Freedom of Opinion and Expression	Low	Limited scholarly discussion
Freedom of Movement and Travel	Low	Insufficient analysis
Right to Adequate Living Standards	Low	Largely neglected despite its importance in Islamic law

Overall, the strength of the evidence presented in the papers reviewed lies in the clear articulation of the most important social and civil rights of women under Islamic law, including protection from violence, marital and divorce rights, equality, dignity, health, education, the right to breastfeeding compensation, and the right to wear *hijāb and niqāb*. However, weaknesses include a lack of clarification on rights such as the right to life and protection in armed conflicts, the right to personal security, freedom of opinion and expression, the right to move and travel, and the right to adequate living standards.

2. Economic and Financial Rights of Women under Islamic Law

The economic and financial rights of women in Islam have been a subject of significant academic and juristic interest. Islamic law accords women various economic rights, including inheritance (*mīrāth*), dowry (*mahr*), ownership, and independent financial status. This review synthesises key findings from recent literature, addressing the critical dimensions of these rights, including their basis in *Sharī'ah*, historical and contemporary challenges, and implications for socio-cultural dynamics. The analysis focuses on four primary themes: women's inheritance rights, *mahr*, ownership rights, and protection of women's economic rights, including the right to work and financial independence.

To facilitate a clearer understanding of the findings of this systematic literature review, Table 5.0 presents the thematic categorisation of the economic and financial rights of women under Islamic law identified in the reviewed studies. The table summarises the main themes, sub-themes identified, and representative studies discussed in the literature.

Table 5.0: Thematic Categorisation of Women's Economic and Financial Rights under Islamic Law

Theme	Sub-Themes Identified	Main Studies
Women's Right to Inheritance	Qur'anic inheritance shares, implementation challenges, socio-cultural barriers, inheritance ratio debates	al-Marakeby; Ramli; Ma'mun & Maliki
Women's Right to <i>Mahr</i>	Economic security, adequacy of <i>mahr</i> , symbolic <i>mahr</i> practices, cultural deviations from <i>Shari'ah</i> objectives	Azahari & Ali; Yenti
Women's Right to Ownership	Property ownership, wealth management, financial autonomy, cultural discrimination	Udoh; El-Seoudi
Women's Right to Work and Financial Independence	Employment, entrepreneurship, independent financial liability, economic participation	Hidayah; El-Seoudi

2.1 Women's Right to Inheritance

Islamic law explicitly guarantees women a share in inheritance (*mīrāth*), a revolutionary right introduced by Islam in the seventh century. According to Qur'anic provisions, daughters, mothers, and wives have defined shares in the estates of deceased family

members. However, challenges persist in implementing these rights due to cultural practices and patriarchal norms.

Research by al-Marakeby highlights the coercion women faced in late Ottoman Egypt, where societal customs pressured women to relinquish their inheritance rights to male relatives. The study demonstrates how conservative jurists in nineteenth-century Egypt recognised this coercion and advocated for upholding women's financial rights as a matter of justice.³³

Similarly, Ramli's study examines how socio-cultural changes have influenced debates on the 2:1 inheritance ratio favouring men. While this ratio remains fixed in classical Islamic law, the evolving role of women in modern economies raises questions about equitable financial arrangements, especially as women increasingly contribute to family incomes.³⁴

Moreover, Ma'mun and Maliki emphasise that women's advocacy has historically shaped Islamic legal frameworks. The inclusion of women's perspectives ensures a fairer interpretation of inheritance laws, addressing disparities rooted in social practices rather than religious tenets.³⁵

2.2 Women's Right to *Mahr*

The concept of *mahr* is another cornerstone of women's economic rights in Islam. *Mahr* is a mandatory gift from the groom to the bride at the time of marriage, intended to provide economic security. However, the practical application of *mahr* has often deviated from its intended purpose.

Azahari and Ali argue that in Malaysia, the *mahr* provided to women is often insufficient to ensure meaningful economic security, thereby diminishing its practical significance. A key contributing factor is the institutional standardisation of nominal rates by state religious councils, which have remained unchanged

³³ al-Marakeby, "Women's Gifting of Their Inheritance Share to Male Kin Is Void," 1–22.

³⁴ Ramli et al., "Women's Right of Inheritance in Islam," 22–36.

³⁵ Ma'mun and Maliki, "A Socio-Historical Study of Women's Rights Advocacy in Islamic Legal Construction," 1–20.

for decades and do not reflect contemporary inflation or the rising cost of living. As a result, this economic disparity has fostered a cultural perception that reduces *mahr* to a purely ceremonial gesture rather than a substantial financial asset. By transforming a key Islamic economic safeguard into a symbolic formality, current practice fails to offer women a reliable financial safety net in times of hardship or marital dissolution.³⁶ Yenti's study critiques traditions in Indonesia that replace substantial *mahr* with symbolic items, such as a set of prayer clothes, or using *mahr* to cover wedding expenses.³⁷ This undermines the economic support envisioned by Islamic law and reflects a broader disregard for the wife's financial welfare. These findings underscore the need to align cultural practices with the objectives of *Shari'ah*, which prioritises women's financial empowerment.

2.3 Women's Right to Ownership

Islam grants women absolute ownership over their earnings, property, and assets, independent of their marital or familial status. This right affirms a woman's autonomy and capacity to manage her financial affairs. The findings of Udoh's study underscore that Islam unequivocally supports women's property rights, even in the face of cultural resistance. The study reveals how religious misinterpretations and patriarchal exploitation in regions like Nigeria have led to discrimination against women, despite the absence of any religious basis for such practices.³⁸

El-Seoudi's study also emphasises that Islam recognises women's right to own and manage wealth, aligning with the broader objectives of equity and justice in *Shari'ah*.³⁹

2.4 Protection of Women's Economic Rights: Work and Financial Independence

Islamic law protects women's right to financial independence, including the right to work and earn an income. In many juristic

³⁶ Azahari & Ali, "*Mahr* as a Form of Economic Security," 296–305.

³⁷ Yenti et al., "A Set of Prayer Outfits As a Mahar?," 17-30.

³⁸ Udoh et al., "The Influence of Religion and Culture on Women's Rights to Property in Nigeria," 1-10.

³⁹ El-Seoudi et al., "Woman's Rights from the Perspective of the Purposes of *Sharee'ah*," 807–811.

opinions, a woman is not obligated to contribute to household expenses; however, practices vary across contexts.

Hidayah explores the increasing role of women as entrepreneurs in Indonesia, noting that Islamic law not only permits but encourages women's participation in economic activities. This finding aligns with broader Islamic principles that support women's empowerment while maintaining family harmony.⁴⁰ Furthermore, El-Seoudi's study asserts that women's independent financial liability reflects Islam's commitment to gender equity in economic matters.⁴¹

Challenges to these rights often arise from cultural interpretations rather than religious doctrine. For instance, societal expectations in some Muslim communities continue to restrict women's economic participation. However, the evolving role of women in education and professional sectors necessitates a re-examination of these cultural barriers to ensure alignment with Islamic principles.

Notably, certain economic and financial rights of women under Islamic law have lacked thorough discussion, attention, and detailed elaboration. For instance, there is limited exploration of the specific guidelines and conditions under which women are granted the right to work, despite Islam affirming this right within ethical and familial boundaries. Additionally, women's rights to financial support (*nafaqah*) require greater clarification, particularly across diverse scenarios. For example, the entitlement of an unmarried daughter to financial maintenance from her guardian is a critical aspect that remains underexplored. Similarly, the nuanced responsibilities regarding a married woman's right to *nafaqah* during her marriage and her entitlement to financial support following divorce warrant deeper examination to address evolving social and economic realities. These gaps highlight the need for a more comprehensive dialogue to ensure these rights are

⁴⁰ Hidayah, "Gender, Economy, and the Law: Women Entrepreneurs," 1121–1143.

⁴¹ El-Seoudi et al., "Woman's Rights from the Perspective of the Purposes of Sharee'ah," 807–811.

fully understood and implemented in accordance with Islamic principles.

The systematic literature review (SLR) demonstrates significant differences in the extent of scholarly attention given to various categories of women’s economic and financial rights under Islamic law. While inheritance, *mahr*, ownership, and financial independence have received substantial attention in the literature, other important rights remain insufficiently explored. Identifying these gaps is essential for evaluating the comprehensiveness of the existing scholarship and for guiding future research. Accordingly, Table 6.0 summarises the level of coverage of the principal economic and financial rights identified in the reviewed studies.

Table 6.0: Research Gaps in the Literature on Women's Economic and Financial Rights under Islamic Law

Rights Category	Level of Coverage in Reviewed Studies	Observation
Women's Right to Inheritance	High	Extensively discussed from legal and socio-cultural perspectives
Women's Right to <i>Mahr</i>	High	Significant focus on adequacy and implementation challenges
Women's Right to Ownership	Moderate	Discussed mainly in relation to property rights and financial autonomy
Women's Right to Work and Financial Independence	Moderate	Focus on entrepreneurship and economic participation

Conditions and Guidelines of Women's Employment	Low	Limited discussion of juristic conditions and practical applications
Right to <i>Nafaqah</i> During Marriage	Low	Requires more detailed examination across different contexts
Right to Maintenance after Divorce	Low	Insufficient treatment in the reviewed literature
Financial Maintenance of Unmarried Daughters	Low	Rarely discussed despite its importance in Islamic family law
Contemporary Economic Challenges Affecting Women's Financial Rights	Low	Limited analysis of modern socio-economic realities

Overall, the strength of the evidence presented in the papers reviewed is the statement of the most important economic and financial rights of women under Islamic law, including women's rights to inheritance, *mahr*, ownership, work, and financial independence. However, a notable weakness is the lack of clarification regarding other critical issues, such as the guidelines and conditions of women's right to work, and the rights of women to financial support and maintenance (*nafaqah*).

3. Political Rights of Women under Islamic Law

The political rights of women in Islam remain an area that has received limited exploration in scholarly discourse, according to the published studies in the Scopus database. One notable study

conducted by El-Seoudi⁴² provides an overview of women’s political rights within the framework of Islamic law. The research categorises women’s rights, including their political rights, and highlights key areas such as the right to hold high-ranking political positions (e.g., ministry and parliament), the judiciary, and even the leadership of a Muslim state (caliphate or presidency). However, the analysis in this study is narrow and lacks sufficient depth, leaving critical aspects of women’s political engagement underexplored. This review seeks to highlight the insufficiency of existing discussions and argues for a more comprehensive examination of women’s political rights in Islam.

To enhance the presentation of the systematic literature review findings, Table 7.0 provides a thematic categorisation of the political rights of women under Islamic law identified in the reviewed literature. The table summarises the principal political rights discussed in the available studies and highlights the extent to which these themes have been addressed.

Table 7.0: Thematic Categorisation of Women's Political Rights under Islamic Law

Theme	Sub-Themes Identified	Coverage in the Reviewed Literature
Political Representation	Voting rights, candidacy in elections, parliamentary membership	Limited
Participation in <i>Shūrā</i>	Involvement in consultative bodies and decision-making processes	Limited
Access to High Political Offices	Ministerial positions, parliamentary leadership, presidency or caliphate	Limited

⁴² El-Seoudi et al., "Woman's Rights from the Perspective of the Purposes of Sharee'ah," 807–811.

Judicial Participation	Appointment of women as judges and judicial officers	Limited
Political Activism	Political parties, advocacy, peaceful assemblies, public engagement	Very Limited
Juristic Debates	Classical and contemporary opinions on women's political participation	Limited
Socio-Cultural Challenges	Cultural resistance, patriarchal norms, societal perceptions	Very Limited

3.1 Limited Discussion in Existing Literature

El-Seoudi's study provides a foundational, though limited, discussion on women's political rights in Islam.⁴³ The study affirms that Islamic law does not explicitly prohibit women from engaging in political activities or holding high-ranking positions. It suggests that women may assume roles such as ministers, members of parliament, and judges, depending on their qualifications and societal needs. Furthermore, the study touches on the contentious issue of whether women can lead a Muslim state, acknowledging diverse opinions among Islamic scholars. While these points are valuable, they are presented with minimal elaboration, leaving significant questions unanswered about the practical application and societal implications of these rights.⁴⁴

3.2 Prominent Political Rights Requiring Further Exploration

While El-Seoudi's study provides a brief overview, several critical political rights of women remain underexplored.⁴⁵ A detailed examination of these rights is necessary to understand their scope and relevance in contemporary Islamic societies:

⁴³ El-Seoudi et al., "Woman's Rights from the Perspective of the Purposes of Sharee'ah," 807–811.

⁴⁴ El-Seoudi et al., "Woman's Rights from the Perspective of the Purposes of Sharee'ah," 807–811

⁴⁵ *Ibid.*, 807–811.

a) The Right to Vote and Stand for Elections:

Islamic principles emphasise consultation (*shūrā*) and collective decision-making, which implies that women should have the right to participate in selecting their leaders. However, the practical implementation of this right, both in terms of voting and candidacy, requires further discussion. Historical accounts, such as the role of women in the early Islamic community, support their active participation in public matters. Yet, modern interpretations and applications often vary, necessitating a deeper exploration of how these rights align with *Sharī'ah*.

b) The Right to Engage in Consultation (*Shūrā*)

Women's participation in consultative bodies, as mandated by the concept of *shūrā*, reflects their integral role in governance. The Qur'an and Sunnah do not exclude women from this process, as evidenced by the Prophet Muhammad's (PBUH) consultation with women, such as his consultation with his wife Umm Salama, during pivotal moments. However, the extent of women's involvement in contemporary political consultation, particularly in formal settings like councils or parliaments, remains a topic requiring extensive analysis.

c) The Right to Hold High Offices

El-Seoudi's study briefly addresses women's eligibility for high-ranking political roles, including ministries and parliamentary positions⁴⁶. However, the study stops short of providing a detailed discussion on societal and juristic challenges that women face in accessing these positions. Furthermore, the debate on whether women can assume the presidency or lead a Muslim state remains unresolved in many Islamic contexts, reflecting a need for deeper jurisprudential and socio-political analysis.

d) The Right to Serve in the Judiciary

The role of women as judges is another critical aspect of political rights. While classical Islamic jurisprudence contains varying opinions on this issue, many contemporary scholars argue that women's competence and qualifications should determine their

⁴⁶ *Ibid.*, 807–811.

eligibility for judicial roles. This area, like others, requires further exploration to address societal and cultural reservations that may hinder women's progress.

e) The Right to Political Participation and Activism

Women's political engagement extends beyond formal roles to include activism, such as forming political parties, participating in peaceful assemblies, and organising protests. While these activities align with the principles of accountability and justice in Islam, they remain understudied. A nuanced discussion is needed to examine how women can exercise these rights within Islamic ethical and legal frameworks.

It is worth noting that the limited focus on women's political rights in works such as El-Seoudi's study reflects broader gaps in the literature. Existing research often concentrates on theoretical affirmations of women's rights without delving into practical barriers, such as cultural resistance, legal restrictions, and societal perceptions. Moreover, the intersection of women's political rights with broader socio-economic and cultural contexts remains underexamined. For instance, while the study mentions women's eligibility for leadership positions, it does not explore the impact of patriarchal norms or historical precedents on their access to these roles. Similarly, the discussion on *shūrā* and political activism lacks practical examples or frameworks for implementation in contemporary Islamic societies.

The systematic literature review (SLR) demonstrates that women's political rights constitute one of the least explored categories of rights under Islamic law. Although existing studies acknowledge women's entitlement to political participation, many important dimensions remain insufficiently examined. Table 8.0 summarises the principal political rights identified in the literature and highlights areas requiring further scholarly investigation.

Table 8.0: Research Gaps in the Literature on Women's Political Rights under Islamic Law

Rights Category	Level of Coverage in Reviewed Studies	Observation
Right to Vote	Low	Limited discussion of contemporary implementation and juristic foundations
Right to Stand for Elections	Low	Insufficient analysis of eligibility criteria and practical barriers
Participation in <i>Shūrā</i>	Low	Lack of studies examining women's role in modern consultative institutions
Access to and Ministerial and Parliamentary Positions	Low	Limited examination of legal and societal obstacles
Right to Hold the Presidency or Head of State Position	Low	Significant juristic disagreement remains underexplored
Right to Serve in the Judiciary	Low	Need for comparative analysis of classical and contemporary views
Political Activism and Public Advocacy	Very Low	Rarely discussed in the reviewed studies

Impact of Cultural and Patriarchal Norms	Very Low	Insufficient investigation of practical barriers to participation
Frameworks for Enhancing Women's Political Participation	Very Low	Lack of policy-oriented and implementation-focused research

To fully realise women's political rights within the Islamic framework, future research must adopt a holistic approach that combines textual analysis of *Shari'ah* with sociological insights. Key objectives should include:

- i. Clarifying Juristic Positions: A thorough review of classical and contemporary opinions on women's political roles, highlighting areas of consensus and divergence.
- ii. Addressing Cultural Barriers: Analysing how cultural norms and patriarchal practices impact women's ability to exercise their political rights.
- iii. Proposing Practical Frameworks: Developing actionable recommendations for enhancing women's political participation in Muslim-majority societies, aligned with Islamic principles.

CONCLUSION

This systematic literature review demonstrates that Islamic law provides a comprehensive framework for protection of women's social, civil, economic, financial, and political rights, grounded in the principles of justice, equity, and human dignity. However, the analysis reveals a significant gap between the normative rights recognised in Islamic legal sources and the extent to which these rights have been examined and implemented in contemporary contexts.

The findings indicate that existing scholarship has primarily focused on women's social, civil, and economic rights, particularly issues relating to protection from violence, inheritance, *mahr*, property ownership, and financial independence. In contrast, several important areas remain insufficiently explored, including women's political participation,

personal security, freedom of expression, rights in situations of armed conflict, and the practical dimensions of financial maintenance and employment. These gaps suggest that the current literature does not yet provide a fully integrated understanding of women's rights under Islamic law.

The significance of this review lies in its identification of both the strengths and limitations of existing scholarship. By mapping the major themes and highlighting underexplored areas, the study provides a foundation for future research and contributes to a more balanced understanding of women's rights within the Islamic legal tradition. The findings further suggest the need for interdisciplinary approaches that combine Islamic jurisprudence, legal studies, sociology, and public policy in order to address contemporary challenges affecting women's rights.

This study is limited to publications indexed in the Scopus database and focused specifically on women's rights from an Islamic legal perspective. Future research should expand the scope of analysis by incorporating additional databases, comparative legal studies, and empirical investigations that examine how Islamic legal principles relating to women's rights are applied in different social and legal contexts. Such efforts would contribute to a deeper and more practical understanding of the role of Islamic law in advancing women's rights in contemporary societies.

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