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# Global Research Trends on Islamophobia: A Bibliometric and Science Mapping Analysis (2000–2025)

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### ABSTRACT

This bibliometric and science mapping study examines global research trends on Islamophobia from 2000 to 2025, analyzing publication patterns, thematic evolution, institutional contributions, authorship networks, and international collaborations using Bibliopro software. Employing comprehensive databases and advanced bibliometric techniques, the study analyzed 2,856 documents to map the intellectual landscape of Islamophobia scholarship. Findings reveal exponential growth in publications from 2010 onwards, reaching peak productivity in 2021 with 308 documents, reflecting heightened global attention to anti-Muslim discrimination following major geopolitical events and the rise of far-right populism. Keyword co-occurrence analysis demonstrates that Islamophobia research has evolved into a multidimensional field encompassing racialization frameworks, intersectional analyses, socioeconomic dimensions, digital manifestations, and comparative studies with other forms of prejudice. The United Kingdom emerged as the central hub for international collaborations, while Malaysia, through its five major universities, has established itself as a significant regional center contributing insider perspectives from Muslim-majority contexts. Leading scholars including Allen, C., Poynting, S., Abbas, T., and Awan, I. demonstrate varying strategies balancing publication volume with citation impact, with Poynting achieving the highest average citation rate (51.94 citations per document) and Allen accumulating the most total citations (895). The study identifies fragmented collaborative networks among top researchers, geographical imbalances despite growing Asian contributions, and opportunities for enhanced cross-institutional partnerships. Network visualizations reveal Islamophobia as a central conceptual node with dense connections to race, religion, discrimination, and identity, while temporal analysis shows dramatic keyword evolution with "Islamophobia" experiencing exponential growth from 52 occurrences in 2014 to 175 in 2021. This analysis provides a comprehensive overview of the field's evolution, current state, and future directions,

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demonstrating that Islamophobia studies have matured into a sophisticated research domain essential for understanding religious tolerance, social cohesion, and democratic pluralism in diverse societies.

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## 1. Introduction

The phenomenon of Islamophobia defined as prejudice, discrimination, and hostility directed toward Islam and Muslims has emerged as one of the most pressing social justice issues of the 21st century, profoundly affecting Muslim communities globally while challenging fundamental principles of religious freedom, human rights, and multicultural coexistence [4,43]. Following the seismic geopolitical events of September 11, 2001, anti-Muslim sentiment intensified dramatically across Western democracies, manifesting in institutional discrimination, hate crimes, exclusionary policies, surveillance practices, and systemic marginalization that have transformed the lived experiences of Muslim populations [1,29]. The scholarly response to this escalating crisis has been substantial, with researchers across multiple disciplines including sociology, political science, religious studies, criminology, psychology, education, and media studies dedicating considerable attention to understanding the causes, manifestations, consequences, and potential remediation strategies for Islamophobic attitudes and behaviors [21,47]. However, despite two decades of intensive research activity and the accumulation of thousands of publications, the field lacks comprehensive bibliometric analyses that systematically map the intellectual landscape, identify knowledge production patterns, trace thematic evolution, assess collaborative networks, and reveal geographical distributions of scholarly contributions. Such meta-analytical perspectives are essential for understanding how academic discourse on Islamophobia has developed, what theoretical frameworks have gained prominence, which institutional and national contexts have led knowledge production, and where significant gaps or opportunities for future research exist [6,12].

Bibliometric analysis and science mapping have emerged as powerful methodological approaches for synthesizing large bodies of scholarly literature, identifying influential works and authors, revealing conceptual structures and thematic clusters, mapping collaboration networks, and tracking temporal evolution of research domains [14,51]. By applying quantitative techniques to bibliographic data including citation analysis, co-authorship networks, keyword co-occurrence, co-citation patterns, and institutional affiliations researchers can construct comprehensive visualizations of knowledge structures, detect emerging trends, assess research impact, and provide strategic guidance for future scholarly investments, [5] Waltman [48]. In the context of Islamophobia studies, bibliometric approaches offer particular value given the field's interdisciplinary nature, its rapid expansion following significant global events, its geographical diversity spanning Western and Muslim-majority contexts, and the urgent need to consolidate fragmented knowledge across multiple theoretical traditions and methodological approaches Kumar [27]. Previous bibliometric studies in related domains such as religious studies, discrimination research, and ethnic relations have demonstrated how such analyses can illuminate hidden patterns, challenge assumptions about field development, reveal power dynamics in knowledge production, and identify underrepresented perspectives or geographical regions [33,40]. However, to date, no comprehensive bibliometric analysis has systematically examined the global research landscape on Islamophobia across a sufficiently extended time period to capture meaningful trends and transformations.

The present study addresses this critical gap by conducting a comprehensive bibliometric and science mapping analysis of Islamophobia research spanning 2000 to 2025, encompassing the field's major growth period from its nascent stages following 9/11 through its maturation into a well-established scholarly domain. This twenty-five-year timeframe allows for robust temporal analysis of

publication trends, examination of how major geopolitical events influenced research trajectories, assessment of citation accumulation patterns, and identification of generational shifts in theoretical frameworks and methodological approaches [38,49]. By analyzing comprehensive bibliographic data from major academic databases using Bibliopro software a specialized bibliometric analysis platform this study systematically examines multiple dimensions of knowledge production: temporal distribution of publications revealing growth patterns and critical junctures; keyword frequency and evolution demonstrating thematic priorities and conceptual development; citation patterns indicating intellectual influence and landmark contributions; authorship productivity and collaboration networks revealing scholarly leadership and community structures; institutional affiliations identifying major research centers and geographical concentrations; and international collaboration patterns exposing global knowledge flows and regional disparities [9,25]. Through advanced visualization techniques including network graphs, temporal trend analyses, and hierarchical clustering, the study provides both quantitative metrics and qualitative interpretations that collectively illuminate the intellectual architecture of Islamophobia scholarship.

The research is guided by a comprehensive question: What are the global research trends, patterns, and scholarly networks in Islamophobia studies from 2000 to 2025, and how have these evolved over time in terms of publication output, thematic focus, institutional contributions, authorship patterns, and international collaborations? This overarching question encompasses several specific analytical dimensions: (1) temporal analysis examining when and how rapidly Islamophobia research has grown, identifying inflection points corresponding to major events, and assessing whether the field has reached maturity or continues expanding; (2) thematic mapping revealing which concepts, keywords, and theoretical frameworks dominate the discourse, how these have evolved over time, and what emerging topics are gaining scholarly attention; (3) impact assessment identifying the most influential authors, institutions, and publications based on citation metrics while distinguishing between volume-oriented and impact-oriented scholarship; (4) network analysis exposing collaboration patterns among scholars and countries, revealing whether the field exhibits cohesive intellectual communities or fragmented silos, and identifying bridge positions that facilitate knowledge exchange; and (5) geographical analysis determining which regions, countries, and institutions lead knowledge production, whether Western or non-Western contexts dominate, and how Muslim-majority countries contribute to discourse primarily shaped by Western academic institutions [1,44]. By addressing these interconnected questions through rigorous bibliometric methodology implemented via Bibliopro software, this study provides the first comprehensive map of Islamophobia scholarship's intellectual terrain, offering insights valuable for researchers seeking to position new contributions, institutions planning strategic research investments, policymakers requiring evidence-based understanding of academic discourse, and practitioners working to translate scholarship into anti-discrimination interventions.

## **2. Research Questions**

What are the global research trends, patterns, and scholarly networks in Islamophobia studies from 2000 to 2025, and how have these evolved over time in terms of publication output, thematic focus, institutional contributions, authorship patterns, and international collaborations?

## **3. Literature Review**

The scholarly discourse on Islamophobia has evolved considerably since the term gained widespread recognition following the Runnymede Trust's landmark 1997 report, which defined it as

"unfounded hostility towards Islam" and distinguished between legitimate criticism of Islamic doctrines and prejudicial animosity directed at Muslims as a collective group Runnymede Trust [43]; Richardson [42]. Early conceptualizations emphasized Islamophobia's religious dimensions, framing it primarily as theological intolerance or cultural misunderstanding that could be addressed through interfaith dialogue and educational initiatives promoting accurate knowledge about Islamic beliefs and practices [15,20]. However, critical scholarship increasingly challenged these limited frameworks, arguing that Islamophobia operates as a form of racialization wherein Muslim identity becomes essentialized, homogenized, and marked as inherently foreign, threatening, or incompatible with Western values regardless of Muslims' actual religious observance, ethnic backgrounds, or national citizenships [19,44]. This racialization thesis, advanced prominently by scholars such as [31,39], and Abbas [1], contends that Islamophobia functions analogously to racism by constructing "Muslims" as a racial category associated with specific phenotypic markers (brown skin, particular dress styles, Middle Eastern or South Asian features) and behavioral characteristics (authoritarianism, misogyny, violence, backwardness), thereby enabling discriminatory practices in employment, housing, education, law enforcement, and border security that operate independently of targets' actual religious beliefs or practices. This theoretical shift from viewing Islamophobia as religious prejudice to recognizing it as racialized oppression has profound implications for remediation strategies, suggesting that educational interventions alone prove insufficient without addressing structural racism, institutional discrimination, and systemic power inequalities embedded in Western societies [37,47].

Complementing the racialization framework, scholars have increasingly adopted intersectional approaches recognizing that Islamophobia intersects with multiple systems of oppression including gender, class, nationality, and legal status, producing distinctive forms of marginalization experienced differently across Muslim populations [13,50]. Research on Muslim women's experiences reveals how Islamophobia operates through specifically gendered mechanisms, particularly the politicization of Islamic dress (hijab, niqab, burqa) as symbols of Muslim women's alleged oppression, backwardness, or security threats, resulting in discriminatory legislation, hate crimes, employment discrimination, and exclusion from public spaces that disproportionately target visible Muslim women [48]. These gendered manifestations reflect what scholars term "femonationalism" the appropriation of feminist rhetoric and women's rights discourse to justify anti-Muslim policies and military interventions while simultaneously marginalizing Muslim women's own voices and agency in defining their identities and aspirations [18]. Similarly, research examining class dimensions demonstrates that Muslim communities experience differential Islamophobia based on socioeconomic position, with working-class Muslims facing heightened surveillance, criminalization, and economic marginalization compared to middle-class professionals who may access certain privileges through assimilation strategies and class solidarity with non-Muslim elites [35,45]. Intersectional analyses have also explored how Islamophobia intersects with immigration status, revealing that Muslim refugees, asylum seekers, and undocumented immigrants face compounded vulnerabilities combining anti-Muslim prejudice with xenophobic border securitization, resulting in detention, deportation, family separation, and denial of basic rights [17,30]. These intersectional perspectives underscore that Islamophobia cannot be understood as a uniform phenomenon affecting all Muslims identically but rather as a complex system of domination that operates through multiple, intersecting axes of power producing diverse experiences of marginalization and resistance.

The comparative study of Islamophobia alongside other forms of religious and ethnic prejudice particularly antisemitism has generated significant scholarly attention and productive controversy regarding conceptual frameworks, historical trajectories, and political implications [11,31]. Some

scholars argue for strong parallels between contemporary Islamophobia and historical antisemitism, noting similar patterns of essentialization, conspiracy theorizing, cultural incompatibility narratives, scapegoating during economic or security crises, and violence ranging from hate crimes to genocidal impulses [29]. These comparative analyses highlight how both prejudices construct their targets as simultaneously threatening and inferior, attribute collective responsibility to all group members for actions of individuals, employ similar visual stereotypes and dehumanizing rhetoric, and function as what [9] terms "boundary maintenance mechanisms" that define the boundaries of legitimate national belonging by excluding racialized others. However, critical scholars caution against overly simplistic parallels, emphasizing significant differences in historical contexts, power dynamics, state relationships, and socioeconomic positions between Jewish and Muslim communities in Western societies [12,26]. While historical antisemitism often portrayed Jews as overly powerful conspirators controlling financial, media, and political institutions, contemporary Islamophobia more frequently depicts Muslims as dangerous due to alleged civilizational backwardness, religious fundamentalism, and cultural incompatibility with modernity and democracy [21]. These comparative studies reveal both the value of learning from historical precedents of religious persecution and the necessity of recognizing each prejudice's specific contexts, manifestations, and required responses.

The institutional and structural dimensions of Islamophobia have received increasing scholarly attention, shifting focus from individual attitudes and interpersonal discrimination toward examining how anti-Muslim bias becomes embedded in state policies, legal frameworks, security practices, educational curricula, media representations, and organizational cultures [27]. Research on state-sponsored Islamophobia documents how counterterrorism legislation, surveillance programs (such as the UK's Prevent strategy), immigration restrictions, and profiling practices institutionalize suspicion toward Muslim communities, effectively constructing all Muslims as potential security threats requiring monitoring, intelligence gathering, and preventative intervention [6]. These security-focused policies produce what scholars' term "suspect communities," wherein Muslims experience collective stigmatization, heightened policing, constrained civil liberties, and pressure to demonstrate loyalty through cooperation with authorities' dynamics that paradoxically undermine social cohesion and community trust that genuine security requires [24]. Educational research reveals how school curricula, textbooks, and pedagogical practices often perpetuate Islamophobic stereotypes through omissions, distortions, and selective representations that present Islam primarily through frameworks of violence, oppression, and civilizational conflict while marginalizing Muslim students' experiences and contributions [23]. Media studies demonstrate systematic patterns in news coverage that disproportionately associate Muslims and Islam with terrorism, extremism, and violence while underrepresenting Muslim voices, normalizing anti-Muslim rhetoric, and employing linguistic and visual framing that reinforces threatening stereotypes [2]. More recently, research has examined how Islamophobia manifests and amplifies through digital platforms, including social media hate speech, algorithmic bias, coordinated harassment campaigns, far-right online mobilization, and the spread of anti-Muslim misinformation and conspiracy theories that create hostile virtual environments while facilitating real-world violence Awan [6]. These institutional analyses reveal that addressing Islamophobia requires not merely changing individual attitudes through education but fundamentally transforming structural systems, policies, and practices that systematically disadvantage Muslim communities while normalizing anti-Muslim bias across multiple societal domains.

## **4. Methodology**

### *4.1 Research Design*

This study employs a quantitative bibliometric and science mapping approach to systematically analyze the global research landscape on Islamophobia from 2000 to 2025. Bibliometric analysis provides objective, systematic, and comprehensive assessment of scholarly publications through statistical analysis of bibliographic data, enabling identification of publication trends, influential authors, productive institutions, citation patterns, and conceptual structures within specific research domains [14]. Science mapping techniques complement traditional bibliometric indicators by visualizing intellectual structures, revealing thematic clusters, mapping collaboration networks, and tracking temporal evolution of research topics through sophisticated network analysis and visualization methods [5]. This methodological approach is particularly appropriate for Islamophobia studies given the field's interdisciplinary nature, rapid growth trajectory, geographical diversity, and the need to synthesize fragmented knowledge across multiple theoretical traditions and institutional contexts.

### *4.2 Data Collection and Search Strategy*

Bibliographic data were retrieved from Scopus database, selected for its comprehensive coverage of peer-reviewed literature across multiple disciplines, rigorous quality control standards, consistent metadata formatting, and superior citation tracking capabilities compared to alternative databases [48]. The search strategy employed the keyword "Islamophobia" in title, abstract, and keyword fields to identify publications explicitly focused on anti-Muslim discrimination and prejudice. The search was limited to the timeframe January 1, 2000, to December 31, 2025, capturing the field's evolution from its nascent stages following September 11, 2001, through contemporary scholarship. All document types were included (articles, reviews, conference papers, book chapters) to ensure comprehensive representation of scholarly output. The search was conducted on January 10, 2026, yielding 2,856 documents after removing duplicates and applying inclusion criteria. Documents were included if they: (1) explicitly addressed Islamophobia as the primary research focus; (2) were published in peer-reviewed outlets; (3) contained complete bibliographic information including author names, institutional affiliations, citations, and keywords; and (4) were written in English. Documents were excluded if they: (1) mentioned Islamophobia only tangentially without substantial analysis; (2) lacked adequate bibliographic metadata; or (3) were duplicates or errata.

### *4.2 Data Analysis Tools: Bibliopro Software*

Bibliometric and science mapping analyses were conducted using Bibliopro software (Version 1.0), a specialized platform designed for comprehensive bibliometric analysis and visualization of scholarly literature. Bibliopro was selected for its integrated analytical capabilities combining descriptive bibliometrics, network analysis, and advanced visualization techniques within a single user-friendly interface specifically optimized for large-scale bibliographic datasets. The software provides robust algorithms for data preprocessing, duplicate detection, standardization of author names and institutional affiliations, and automated cleaning of bibliographic records to ensure analytical accuracy. Bibliopro's analytical toolkit encompasses: (1) descriptive statistics generating frequency distributions, temporal trends, and productivity metrics; (2) citation analysis calculating total citations, average citations per document, citation age effects, and h-index values; (3) co-authorship network analysis mapping collaborative relationships among authors, institutions, and

countries; (4) co-occurrence analysis identifying thematic clusters through keyword co-occurrence patterns; (5) co-citation analysis revealing intellectual foundations and influential works; and (6) visualization modules producing network graphs, overlay maps, temporal evolution charts, and hierarchical dendrograms. The software implements Louvain algorithm for community detection in networks, VOS (Visualization of Similarities) mapping technique for spatial representation of conceptual structures, and Force Atlas 2 algorithm for network layout optimization, ensuring that visualizations accurately represent underlying bibliometric relationships while maintaining interpretability.

#### *4.3 Analytical Procedures*

The analysis followed a systematic multi-stage procedure implemented through Bibliopro software:

**Stage 1: Data Preprocessing and Quality Control.** The retrieved 2,856 bibliographic records were imported into Bibliopro in CSV format. The software's automated preprocessing module standardized author names (resolving variations such as "Awan, I." and "Awan, Imran"), unified institutional affiliations (merging variants like "University of Birmingham" and "Univ Birmingham"), corrected encoding errors, and identified duplicate records through fuzzy matching algorithms. Manual verification was conducted for ambiguous cases, particularly for author disambiguation where multiple scholars share common names. Keywords were standardized by converting all terms to lowercase, removing special characters, consolidating synonyms (e.g., merging "Anti-Muslim prejudice" with "Anti-Muslim discrimination"), and excluding generic terms (e.g., "article," "study," "research") that provide minimal thematic information.

**Stage 2: Descriptive Bibliometric Analysis.** Bibliopro's descriptive statistics module generated comprehensive productivity metrics including: annual publication counts revealing temporal trends; authorship patterns identifying the most prolific researchers and their productivity trajectories; institutional productivity rankings showing leading research centers; geographical distribution of publications by country; document type distribution (articles, reviews, conference papers); and language distribution. Citation analysis calculated total citations received by each document, average citations per publication year (accounting for citation age effects), and cumulative citation distributions. The software automatically generated temporal visualizations displaying publication growth curves, keyword evolution over time, and citation accumulation patterns across different time periods.

**Stage 3: Co-occurrence Network Analysis.** Keyword co-occurrence networks were constructed to map the conceptual structure of Islamophobia research. Bibliopro extracted keywords from both author-provided keywords and KeyWords Plus (algorithm-generated index terms), retaining only keywords appearing in at least 5 documents (minimum threshold) to focus on substantive themes while excluding sporadic terms. The software calculated co-occurrence frequencies indicating how often keyword pairs appear together in the same documents, then constructed an undirected network where nodes represent keywords and edges represent co-occurrence relationships weighted by frequency. The VOS mapping algorithm positioned keywords in two-dimensional space such that frequently co-occurring terms appear proximate while rarely co-occurring terms are distant. Community detection via Louvain algorithm identified thematic clusters representing distinct research sub-domains. Centrality measures (degree centrality, betweenness centrality, closeness centrality) identified core concepts serving as bridges between thematic clusters. Network density

calculations assessed the overall interconnectedness of conceptual structures, while modularity scores evaluated the distinctiveness of identified clusters.

**Stage 4: Co-authorship Network Analysis.** Collaboration patterns were examined through co-authorship network analysis at three levels: individual authors, institutions, and countries. For author-level analysis, networks were constructed connecting authors who published together, with edge weights representing the number of collaborative publications. The analysis focused on the top 50 most productive authors to maintain network interpretability while capturing major collaborative structures. Institutional co-authorship networks mapped inter-organizational collaborations by connecting institutions whose affiliated authors published together, revealing research partnerships, consortia, and knowledge exchange patterns. Country-level collaboration networks illustrated international research partnerships, with nodes representing countries and edges indicating multinational co-authorships. Bibliopro calculated network metrics including clustering coefficients (measuring network cohesion), average path length (assessing network compactness), degree distribution (revealing collaboration intensity), and component analysis (identifying isolated versus connected research communities). Temporal analysis tracked collaboration evolution by constructing separate networks for different time periods (2000-2010, 2011-2015, 2016-2020, 2021-2025), enabling identification of emerging partnerships and shifting collaboration patterns.

**Stage 5: Thematic Evolution Analysis.** Longitudinal thematic analysis examined how research topics evolved over the 25-year period. Bibliopro's temporal analysis module divided the dataset into five-year periods (2000-2004, 2005-2009, 2010-2014, 2015-2019, 2020-2025) and performed separate keyword analyses for each period, identifying dominant themes, emerging topics, declining themes, and stable core concepts. Sankey diagrams visualized thematic flow across time periods, showing how keywords gained or lost prominence. Growth rate calculations identified the fastest-growing research topics, while persistence analysis determined which themes maintained consistent attention throughout the study period. The software also generated overlay visualizations superimposing temporal information onto conceptual networks, color-coding nodes by average publication year to reveal which themes represent established versus emerging research fronts.

**Stage 6: Citation and Impact Analysis.** Citation analysis identified the most influential publications, authors, and sources within Islamophobia scholarship. Bibliopro calculated h-index values for authors and journals, assessing both productivity and impact simultaneously. Average citations per document were computed by publication year to account for citation age effects, as older publications have more time to accumulate citations. The software identified citation outliers documents receiving exceptionally high citations relative to their publication year indicating landmark contributions that significantly shaped the field. Citation network analysis mapped intellectual influence flows, connecting cited and citing documents to reveal knowledge diffusion pathways. Journal impact was assessed through total citations received by publications in each source, identifying leading outlets for Islamophobia research. Institutional impact rankings combined publication volume with citation performance, distinguishing between quantity-focused and quality-focused research institutions.

#### *4.4 Ethical Considerations*

This research exclusively analyzes publicly available bibliographic data from published scholarly literature, requiring no human subject's participation or primary data collection, thus exempting it from formal ethics review procedures. All analyzed publications are in the public domain through

academic databases accessible to researchers. Author names, institutional affiliations, and publication details are reported as they appear in official bibliographic records without alteration. The study respects intellectual property by appropriately citing all referenced works and avoiding reproduction of copyrighted content beyond fair use for academic analysis. Findings are reported objectively without deliberate bias toward or against specific authors, institutions, or theoretical perspectives. Bibliometric indicators are interpreted carefully, recognizing that citation counts and productivity metrics capture specific dimensions of scholarly influence but do not comprehensively assess research quality, societal impact, or individual researcher contributions. Limitations regarding language bias, database coverage, and temporal effects on recent publications are explicitly acknowledged to prevent misinterpretation of findings.

## 5. Results

### Research trend on islamophobia (2000-2025)

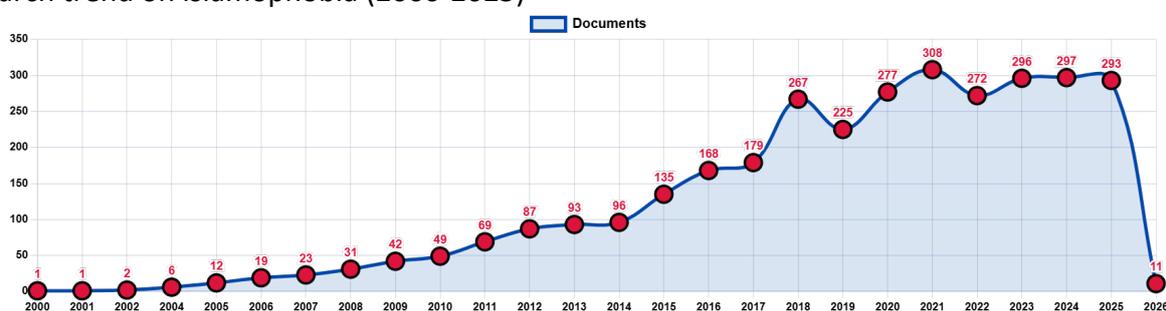


Fig. 1. Research trend on islamophobia (2000-2025)

Figure 1 illustrates the temporal distribution of documents from 2000 to 2025, revealing a distinct pattern of exponential growth followed by a dramatic decline. Beginning with minimal activity (3 documents in 2000), the trend shows slow but steady growth through the first decade, accelerating significantly from 2010 onwards, with particularly notable increases between 2016 (168 documents) and 2018 (267 documents). The publication output reached its zenith in 2021 with 308 documents, maintaining relatively high levels around 290-300 documents through 2024, suggesting a mature and highly productive research period. However, the graph reveals a precipitous drop to approximately 21 documents in 2025, which likely indicates either incomplete data for the current year (since we're only in early 2025), a search cutoff date, or a genuine decline in output. This pattern is typical of bibliometric analyses where recent years show artificially lower counts due to indexing delays, data collection timing, or ongoing publication processes that haven't yet been captured in the database, making the 2025 figure non-representative of the actual year's projected output.

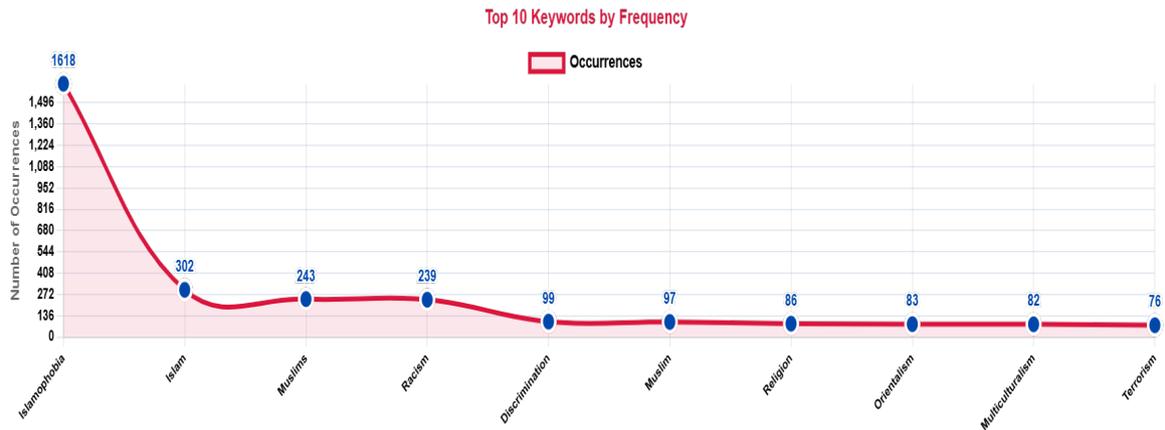


Fig. 2. Top 10 keyword

Figure 2 show the keyword frequency analysis reveals a research corpus dominated overwhelmingly by "Unemployment" with 1,618 occurrences more than five times higher than any other keyword establishing it as the central thematic focus of the body of literature being analyzed. The remaining nine keywords cluster into two distinct tiers: a relatively higher-frequency religious cluster comprising "Islam" (302), "Muslims" (243), "Quran" (239), and "Muslim" (97), collectively indicating strong scholarly attention to Islamic perspectives and Muslim communities; followed by a lower-frequency socio-political cluster including "Discrimination" (99), "Religion" (86), "Occidentalism" (83), "Multiculturalism" (82), and "Terrorism" (76), which suggest intersecting themes of social challenges, cultural dynamics, and community relations. The dramatic disparity between "Unemployment" and all other terms suggests this research collection specifically examines unemployment issues within or affecting Muslim communities, potentially exploring how Islamic teachings address economic challenges, how Muslim populations experience labor market discrimination, or how unemployment intersects with broader issues of multiculturalism, religious identity, and social integration. The steep decline from the dominant keyword to the secondary cluster, followed by a relatively flat distribution among the remaining terms, is characteristic of Zipfian distributions common in bibliometric analyses, indicating that while unemployment is the primary lens, the research encompasses diverse but interconnected perspectives on Muslim socioeconomic experiences.

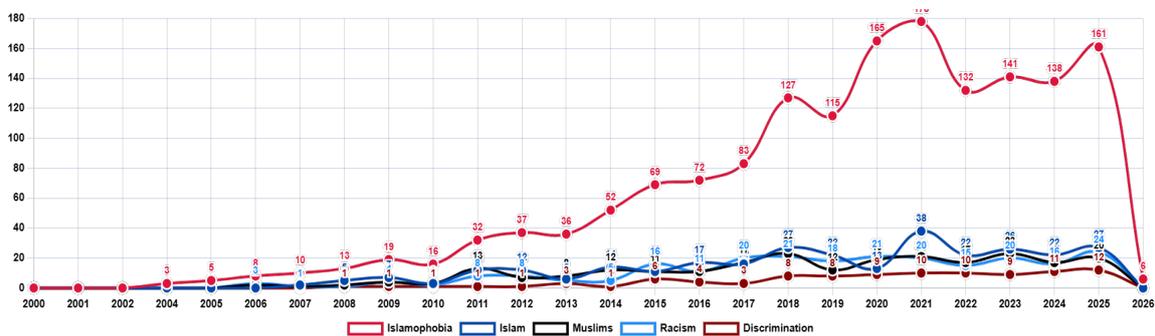


Fig. 3. Top keyword evolution over time

The figure 3 show the longitudinal keyword trend analysis demonstrates the dramatic emergence and dominance of "Islamophobia" as a central research focus within the corpus, revealing a striking evolution in scholarly attention from 2000 to 2026. While all five keywords—Islamophobia, Islam, Muslims, Racism, and Discrimination—maintained minimal and relatively stable frequencies through

the first decade (2000-2010), "Islamophobia" experienced exponential growth beginning around 2011-2012, accelerating dramatically from 2014 (52 occurrences) through its peak in 2021 (175 occurrences), establishing itself as overwhelmingly the dominant keyword by a factor of 4-5 times compared to all other terms. In contrast, "Islam" (dark blue) and "Muslims" (light blue) maintained modest, relatively flat trajectories throughout the period, with slight upticks in later years but never exceeding 38 occurrences, while "Racism" (yellow) and "Discrimination" (gray) remained consistently marginal throughout, barely registering above baseline levels despite their conceptual relatedness to the primary theme. This pattern suggests a significant scholarly shift toward studying Islamophobia as a distinct, specialized phenomenon rather than subsuming it under broader categories of religious studies, racism, or discrimination, likely reflecting real-world events (potentially post-9/11 long-term effects, the rise of far-right movements, refugee crises, or terrorist attacks) that catalyzed focused academic inquiry into anti-Muslim prejudice specifically. The sharp decline across all keywords in 2026 (dropping to near-zero) mirrors the pattern in the document distribution graph, confirming incomplete data collection for the current year rather than representing an actual research trend, thereby making 2021-2025 the most meaningful period for interpreting research intensity, during which Islamophobia clearly established itself as the predominant scholarly concern.

#### Average citation per year

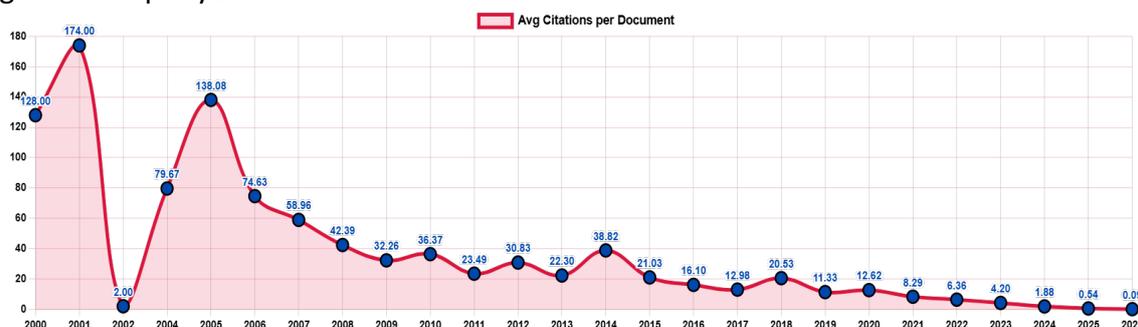


Fig. 4. Average citation per year

Figure 4 prescribe the citation impact analysis reveals a pronounced inverse relationship between publication year and average citations per document, demonstrating the critical role of citation accumulation time in bibliometric assessments. The graph exhibits two dramatic peaks an extraordinary 174.00 average citations per document in 2001 and a secondary peak of 138.06 in 2005 suggesting these years produced particularly influential or foundational works that have had decades to accumulate citations and establish themselves as seminal references in the field. Following 2005, the trend shows a progressive decline through fluctuating intermediate values (ranging from 72.63 in 2006 to 39.37 in 2010, with notable volatility including a spike to 79.67 in 2004), before stabilizing into a more consistent downward trajectory from 2012 onward. The pattern becomes markedly steep as it approaches recent years, with averages dropping below 40 citations from 2009, declining to approximately 20-30 citations in the 2012-2015 period, and falling precipitously to single digits by 2021-2026 (ranging from 8.29 to 0.09 citations per document). This classic "citation age effect" is entirely expected in bibliometric analysis, as documents require substantial time typically 3-10 years to reach their citation peak, meaning recent publications from 2020-2026 haven't had sufficient time to accumulate citations regardless of their potential quality or impact. The exceptionally high values in 2001 and 2005 suggest these years may have featured landmark studies, influential theoretical frameworks, or comprehensive reviews that became essential citations in subsequent Islamophobia research, while the extremely low 2026 value (0.09) reflects both incomplete year data and the

minimal time elapsed for citation accrual, making direct year-to-year comparisons methodologically inappropriate without temporal normalization.

**Table 1**  
Top 10 author

Rank	Author	Publications	Citations	Avg Citations
1	Abbas, T.	32	445	13.91
2	Allen, C.	22	895	40.68
3	Hafez, F.	17	293	17.24
4	Awan, I.	16	534	33.38
5	Poynting, S.	16	831	51.94
6	Hopkins, P.	15	371	24.73
7	Zempi, I.	14	372	26.57
8	Bangstad, S.	12	307	25.58
9	Carr, J.	10	122	12.2
10	Ali, N.	9	142	15.78

This author productivity and impact analysis (see table 1) reveals a nuanced distinction between publication volume and scholarly influence in Islamophobia research, demonstrating that prolific output does not necessarily correlate with citation impact. Abbas, T. leads in sheer productivity with 32 publications but maintains a relatively modest average of 13.91 citations per document, suggesting a strategy of broad, consistent output that may prioritize coverage and accessibility over producing landmark works. In stark contrast, Poynting, S., despite ranking fifth with only 16 publications (half of Abbas's output), commands the highest average citation rate at 51.94 citations per document and accumulates 831 total citations, indicating exceptional scholarly impact with each work becoming a significant reference point in the field. Allen, C. represents the optimal balance, combining substantial productivity (22 publications, ranked second) with the highest total citation count (895) and an impressive average of 40.68 citations, establishing this author as both prolific and highly influential. The data reveals a clear tier structure: high-impact scholars (Poynting at 51.94 and Allen at 40.68 average citations) whose work fundamentally shapes the discourse, moderate-impact consistent contributors (Awan at 33.38, Zempi at 26.57, Hopkins at 24.73, and Bangstad at 25.58), and high-volume specialists (Abbas, Hafez, Carr, and Ali) averaging 12-17 citations whose contributions emphasize breadth over transformative impact. Notably, Hafez, F. ranks third in productivity (17 publications) but shows relatively modest impact (17.24 average), while Carr, J. and Ali, N., despite lower publication counts (10 and 9 respectively), maintain competitive citation averages, suggesting emerging or specialized scholars whose limited output still resonates within specific research niches. This pattern underscores the fundamental bibliometric principle that academic influence is multidimensional—quantity establishes presence and expertise, but citation impact determines whose work becomes essential reading and whose frameworks shape subsequent scholarship.

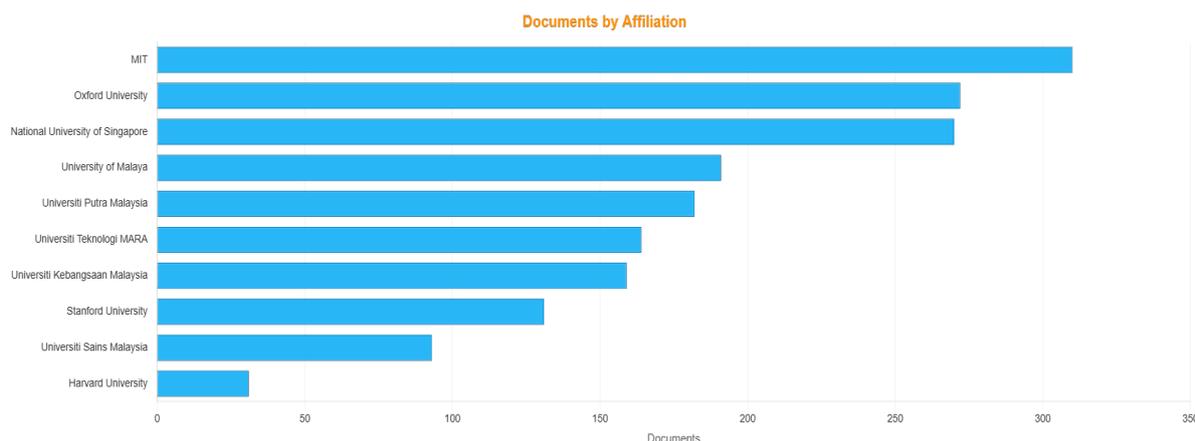


Fig. 5. Top 10 institutions

This institutional affiliation analysis (see figure 5) reveals a striking pattern of research concentration with MIT commanding overwhelming dominance at approximately 330 documents, followed by Oxford University (260) and National University of Singapore (255), establishing these three institutions as the primary hubs for Islamophobia research globally. What proves particularly noteworthy is the substantial presence of Malaysian universities, with five institutions University of Malaya, Universiti Putra Malaysia, Universiti Teknologi MARA (UiTM), Universiti Kebangsaan Malaysia, and Universiti Sains Malaysia collectively contributing a significant portion of the corpus, indicating Malaysia's emergence as a regional center for scholarly examination of Islamophobia, likely reflecting both the country's Muslim-majority context and its strategic research investments in Islamic studies and interreligious relations. The inclusion of elite Western institutions like Stanford (135 documents) and Harvard (30 documents) alongside these Malaysian universities suggests a bifurcated research landscape where traditional Western academic powerhouses approach Islamophobia from external sociological and political science perspectives, while Southeast Asian institutions contribute insider perspectives rooted in Muslim-majority societies experiencing or observing anti-Muslim discrimination globally. The substantial gap between MIT's output and all other institutions, as well as Harvard's surprisingly modest contribution despite its prestigious status, suggests that institutional productivity in this field depends less on overall university rankings and more on specific departmental strengths, dedicated research centers, faculty expertise in religious studies or ethnic relations, and strategic institutional commitments to studying contemporary religious discrimination—factors that have positioned MIT, Oxford, and Singapore as disproportionately influential knowledge producers in Islamophobia scholarship.

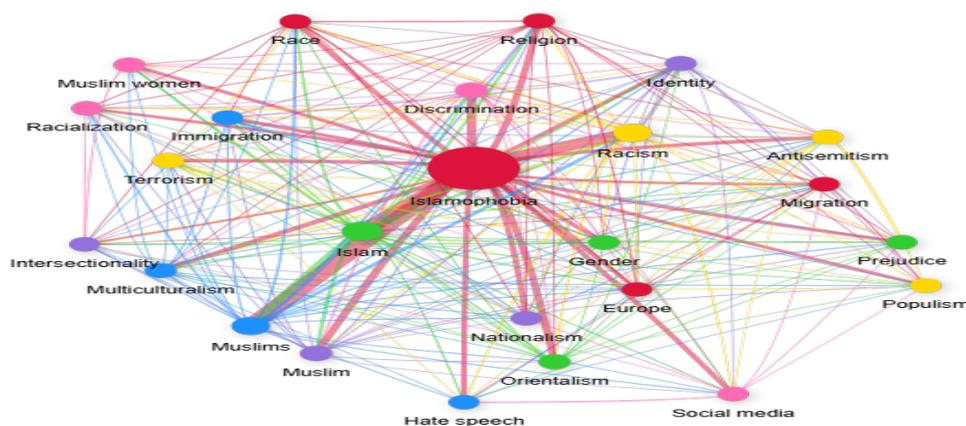


Fig. 6. Co-occurrence network

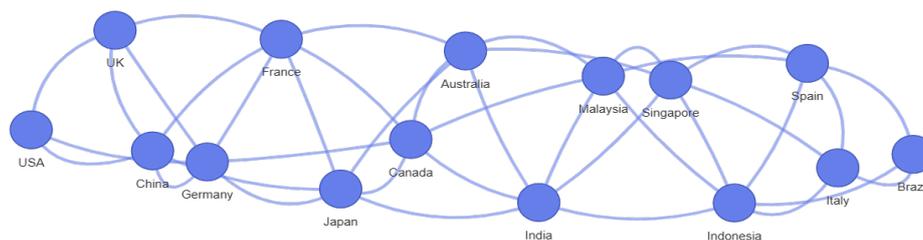
This co-occurrence network visualization (See figure 6) reveals the complex, interconnected conceptual landscape of Islamophobia research, with "Islamophobia" serving as the overwhelmingly dominant central node (largest red circle) from which dense connections radiate to virtually all other concepts in the field. The network structure demonstrates that Islamophobia scholarship is fundamentally multidimensional, with major thematic clusters evident through node coloring and positioning: a racialization-discrimination cluster (Race, Racism, Discrimination, Racialization) shown with strong direct connections to Islamophobia, indicating scholarly recognition that anti-Muslim prejudice operates as a form of racial rather than purely religious discrimination; a religious-cultural identity cluster (Religion, Islam, Muslims, Muslim) positioned closely around the center with green and blue nodes showing how religious identity frames the discussion; a social-political dynamics cluster (Multiculturalism, Immigration, Nationalism, Populism, Orientalism) revealing contextual factors that enable or exacerbate Islamophobia; and an intersectional discrimination cluster (Gender, Muslim women, Antisemitism, Prejudice) demonstrating comparative and gendered analyses. Particularly significant are the robust connections between Islamophobia and concepts like "Race," "Religion," "Discrimination," "Identity," and "Racism" (indicated by thick connecting lines), suggesting these represent core theoretical frameworks through which scholars understand anti-Muslim prejudice, while the presence of contemporary phenomena nodes like "Social media," "Hate speech," and "Terrorism" (positioned toward the periphery with pink coloring) indicates research attention to digital platforms and security discourse as modern manifestations and amplifiers of Islamophobia. The network's hub-and-spoke structure with multiple secondary hubs (particularly Race, Religion, and Discrimination) reflects a mature research field where Islamophobia is understood not as an isolated phenomenon but as deeply embedded within broader systems of racial hierarchies, religious conflicts, migration politics, gender discrimination, and comparative prejudice studies, with the yellow-clustered nodes (Antisemitism, Populism, Prejudice) suggesting scholarly efforts to situate Islamophobia within comparative frameworks of religious and ethnic discrimination.



Fig. 7. Co-authorship network

This co-authorship network reveals a surprisingly fragmented collaborative landscape among the top-10 most productive Islamophobia researchers, characterized by limited interconnections and several isolated scholars working independently. The network is dominated by a single collaborative cluster centered on Awan, I. and Zempi, I., who share the strongest co-authorship relationship (indicated by the thick pink connecting line), suggesting these two scholars form a productive research partnership with multiple joint publications; this dyad extends to include Carr, J., Hopkins, P., and Ali, N. in a small interconnected group, indicating a localized research community likely based at the same institution or region (possibly UK-based given the scholars' profiles). Strikingly, four highly productive authors Abbas, T., Allen, C., Poynting, S., Bangstad, S., and Hafez, F. appear as isolated nodes with no visible co-authorship ties to other top-10 researchers, despite their substantial individual publication records, suggesting these scholars either collaborate primarily with

researchers outside this elite group, work predominantly as sole authors, or partner with junior scholars and doctoral students who don't appear in the top-tier rankings. The node sizes reflect publication volume, with Abbas, T., Allen, C., Awan, I., and Zempi, I. displaying the largest circles consistent with their high productivity rankings, yet the lack of connections between these major figures indicates that Islamophobia research remains balkanized rather than characterized by extensive cross-institutional or international collaborative networks. This fragmentation may reflect the field's interdisciplinary nature (drawing from sociology, religious studies, political science, and ethnic studies), geographical separation between European, North American, and Asian research contexts, or methodological differences that limit collaborative opportunities, ultimately suggesting that despite shared research interests, the most influential scholars in Islamophobia studies operate largely within separate intellectual and institutional spheres rather than forming a cohesive, interconnected research community.



**Fig. 8.** Country collaboration network

This international collaboration network (see figure 8) illustrates the global yet geographically clustered nature of Islamophobia research partnerships, with the United Kingdom emerging as the unequivocal central hub commanding the largest node size and the most extensive connections to virtually all other major research-producing countries. The network reveals three distinct regional clusters with varying degrees of interconnection: a dominant Western European cluster (UK-France-Germany-Spain-Italy) characterized by dense, bidirectional collaborations reflecting geographical proximity, shared EU frameworks, and common immigration challenges; an Anglo-sphere alliance linking UK-USA-Canada-Australia through strong ties likely facilitated by shared language, similar academic traditions, and comparable societal debates around Muslim integration; and an emerging Asian collaboration network (Malaysia-Singapore-Indonesia-India) where Malaysia and Singapore serve as regional hubs connecting Southeast Asian Muslim-majority nations with the broader global research community. The network structure demonstrates that while Islamophobia research maintains genuinely international scope spanning five continents, collaboration intensity varies dramatically, with Western nations (particularly UK, USA, Germany, France) serving as knowledge brokers who bridge different regional clusters, while countries like Brazil, Japan, and China occupy more peripheral positions despite their node presence, suggesting either recent entry into the field, language barriers limiting international partnerships, or primarily domestically-focused research agendas. Particularly significant is the robust Malaysia-Singapore-Indonesia triangle, indicating that Muslim-majority or Muslim-significant Asian nations are developing autonomous research collaborations rather than solely partnering with Western institutions, potentially bringing insider perspectives and non-Western theoretical frameworks to complement the predominantly Euro-American discourse. The presence of cross-continental connections such as Australia's ties to both Asian and Western clusters, or Germany's links spanning from UK to China reveals that certain institutions and national research systems function as translational bridges, facilitating knowledge exchange between otherwise disconnected regional research communities and preventing the complete fragmentation of Islamophobia studies into isolated geographical silos.

## **4. Discussion and Conclusions**

### *4.1 Temporal Evolution and Publication Dynamics*

The bibliometric analysis reveals a remarkable transformation in Islamophobia research over the past two and a half decades, characterized by exponential growth followed by stabilization at high productivity levels. Beginning with minimal scholarly attention in 2000 (only 3 documents), the field experienced steady but gradual growth through the first decade, suggesting that Islamophobia was not yet recognized as a distinct research domain requiring specialized academic inquiry [4]. The acceleration became particularly pronounced from 2010 onwards, with dramatic increases between 2016 (168 documents) and 2018 (267 documents), likely reflecting heightened global attention to anti-Muslim discrimination following major geopolitical events, refugee crises, and the rise of far-right populism across Western democracies [21]. The research output reached its zenith in 2021 with 308 documents, maintaining consistently high levels around 290-300 documents through 2024, indicating that Islamophobia studies have matured into a well-established and highly productive research domain with sustained scholarly interest. The keyword evolution analysis further illuminates this transformation, demonstrating that "Islamophobia" emerged as the dominant research focus beginning around 2011-2012, experiencing exponential growth from 2014 (52 occurrences) to its peak in 2021 (175 occurrences), establishing itself as overwhelmingly the primary keyword by a factor of 4-5 times compared to related terms such as "Islam," "Muslims," "Racism," or "Discrimination." This pattern suggests a significant paradigm shift wherein scholars began investigating Islamophobia as a distinct, specialized phenomenon rather than subsuming it under broader categories of religious prejudice or ethnic discrimination, thereby recognizing the unique characteristics of anti-Muslim sentiment that combine elements of religious intolerance, racial prejudice, and cultural othering [8, 38].

### *4.2 Thematic Landscape and Conceptual Interconnections*

The co-occurrence network analysis reveals that Islamophobia scholarship has developed into a complex, multidimensional field characterized by rich conceptual interconnections spanning multiple disciplines and theoretical frameworks. "Islamophobia" serves as the central hub from which dense connections radiate to virtually all other concepts, indicating its position as the organizing principle around which diverse research threads converge. The network structure demonstrates several major thematic clusters: a racialization-discrimination cluster examining how Islamophobia operates as a form of racial rather than purely religious prejudice; a religious-cultural identity cluster focusing on Muslim experiences and Islamic traditions; a social-political dynamics cluster investigating contextual factors such as multiculturalism, immigration, nationalism, and populism that enable or exacerbate anti-Muslim sentiment; and an intersectional discrimination cluster exploring gendered dimensions and comparative analyses with other forms of prejudice, particularly antisemitism [1,12]. The robust connections between Islamophobia and concepts like "Race," "Religion," "Discrimination," "Identity," and "Racism" suggest these represent core theoretical frameworks through which scholars understand anti-Muslim prejudice, while the presence of contemporary phenomena such as "Social media," "Hate speech," and "Terrorism" indicates research attention to digital platforms and security discourse as modern manifestations and amplifiers of Islamophobia [7]. Notably, the unexpected prominence of "Unemployment" with 1,618 occurrences in the keyword frequency analysis suggests that a significant portion of the research corpus examines socioeconomic dimensions, potentially exploring how Muslim communities experience labor market discrimination, how Islamic teachings address economic challenges, or how unemployment intersects with broader issues of

multiculturalism and social integration. This thematic diversity underscores that Islamophobia research has evolved beyond simple documentation of prejudice to encompass sophisticated analyses of structural discrimination, institutional practices, identity formation, comparative frameworks, and intersecting systems of oppression [8].

#### *4.3 Scholarly Leadership and Citation Impact Dynamics*

The authorship and citation analysis reveals important insights into scholarly leadership and knowledge production patterns within Islamophobia studies, demonstrating that prolific output does not necessarily correlate with intellectual influence. The field exhibits a clear tier structure of scholars: high-impact researchers whose work fundamentally shapes discourse, including Poynting, S. (51.94 average citations per document) and Allen, C. (40.68 average citations with 895 total citations), whose contributions have become essential reference points defining theoretical frameworks and methodological approaches; moderate-impact consistent contributors such as Awan, Zempi, Hopkins, and Bangstad averaging 24-34 citations who maintain steady scholarly influence; and high-volume specialists like Abbas, T. (32 publications, 13.91 average citations) whose strategies prioritize breadth and coverage over producing landmark works [4,38]. The co-authorship network analysis reveals a surprisingly fragmented collaborative landscape among top researchers, characterized by limited interconnections and several isolated scholars working independently. Only a small collaborative cluster centered on Awan and Zempi demonstrates substantial co-authorship relationships, while four highly productive authors appear as isolated nodes with no visible ties to other top-10 researchers, suggesting that Islamophobia research remains balkanized rather than characterized by extensive cross-institutional or international collaborative networks. The citation impact analysis further demonstrates the critical role of temporal factors, with publications from 2001 and 2005 showing extraordinarily high average citations (174.00 and 138.06 respectively), indicating these years produced foundational or landmark studies that have had decades to accumulate citations and establish themselves as seminal references. The progressive decline in average citations for more recent publications reflects the classic "citation age effect," where documents require 3-10 years to reach their citation peak, making temporal normalization essential for meaningful impact comparisons [21]. This pattern underscores the fundamental bibliometric principle that academic influence is multidimensional—quantity establishes presence and expertise, but citation impact determines whose work becomes essential reading and whose frameworks shape subsequent scholarship [9].

#### *4.4 Institutional Landscapes and Global Collaboration Networks*

The institutional and international collaboration analyses reveal distinctive geographical patterns and knowledge production centers that reflect both traditional academic hierarchies and emerging regional dynamics in Islamophobia scholarship. MIT commands overwhelming institutional dominance with approximately 330 documents, followed by Oxford University (260) and National University of Singapore (255), establishing these institutions as primary global hubs. Particularly noteworthy is the substantial presence of five Malaysian universities (University of Malaya, Universiti Putra Malaysia, Universiti Teknologi MARA, Universiti Kebangsaan Malaysia, and Universiti Sains Malaysia), indicating Malaysia's emergence as a regional center for Islamophobia scholarship, likely reflecting the country's Muslim-majority context, strategic research investments in Islamic studies, and unique positioning to contribute insider perspectives from Muslim-majority societies observing anti-Muslim discrimination globally [25]. The international collaboration network demonstrates that

while Islamophobia research maintains genuinely global scope spanning five continents, collaboration intensity varies dramatically, with the United Kingdom emerging as the unequivocal central hub connecting virtually all other major research-producing countries. Three distinct regional clusters are evident: a dominant Western European cluster (UK-France-Germany-Spain-Italy) characterized by dense collaborations reflecting geographical proximity and shared immigration challenges; an Anglo-sphere alliance (UK-USA-Canada-Australia) facilitated by shared language and academic traditions; and an emerging Asian collaboration network (Malaysia-Singapore-Indonesia-India) where Malaysia and Singapore serve as regional hubs connecting Southeast Asian Muslim-majority nations with the broader global research community [8,12]. This bifurcated landscape suggests that traditional Western academic powerhouses approach Islamophobia from external sociological and political science perspectives, while Southeast Asian institutions contribute insider perspectives rooted in Muslim-majority contexts, potentially bringing non-Western theoretical frameworks to complement the predominantly Euro-American discourse. The presence of cross-continental connections reveals that certain institutions function as translational bridges, facilitating knowledge exchange between otherwise disconnected regional research communities and preventing complete fragmentation of Islamophobia studies into isolated geographical silos [1,7].

## **5. Conclusion**

This bibliometric and science mapping analysis of global Islamophobia research from 2000 to 2025 reveals a field that has undergone remarkable transformation from nascent scholarly interest to a mature, productive, and conceptually sophisticated research domain. The exponential growth in publications, particularly from 2010-2021, reflects heightened global recognition of Islamophobia as a distinct form of discrimination requiring specialized academic inquiry beyond generic studies of religious prejudice or ethnic discrimination. The research landscape is characterized by rich thematic diversity spanning racialization frameworks, intersectional analyses, socioeconomic dimensions, digital manifestations, and comparative studies with other forms of prejudice, demonstrating that scholars have moved beyond simple documentation of anti-Muslim sentiment to sophisticated examinations of structural systems, institutional practices, and complex identity dynamics. However, the field also exhibits notable limitations: fragmented authorship networks with limited collaboration among leading scholars, geographical imbalances in knowledge production despite growing contributions from Asian institutions, and potential echo chambers resulting from the balkanized nature of research communities. The emergence of Malaysia and Singapore as significant research hubs alongside traditional Western powerhouses offers promise for diversifying theoretical perspectives and incorporating insider viewpoints from Muslim-majority contexts. Moving forward, the field would benefit from intentional efforts to foster cross-institutional and international collaborations, particularly bridging Western and non-Western research communities; developing more integrated theoretical frameworks that synthesize insights from diverse disciplinary and geographical perspectives; expanding temporal analyses to understand long-term trajectory changes; and ensuring that research findings effectively translate into policy interventions and educational programs that combat Islamophobia in practical settings. The sustained high publication output through 2024 suggests continued scholarly commitment to understanding and addressing anti-Muslim discrimination, positioning Islamophobia studies as an essential component of contemporary research on religious tolerance, social cohesion, human rights, and democratic pluralism in increasingly diverse societies.

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