



## The Securitization of Women of the Islamic Revolution in the Arena of National Order (An Analysis of the Content of the Statements of the Supreme Leader)

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### ABSTRACT

**Objective:** The securitization of women, as one of the key components of social and national security, plays an effective role in sustainable development and social cohesion. The present study aims to explain the strategies for the securitization of women in the sphere of national order, with an emphasis on the statements of the Supreme Leader, in order to clarify the theoretical and practical dimensions of this issue from the perspective of the Leader's views.

**Methodology:** The present research has used the thematic analysis method to examine the statements of the Supreme Leader. Data were collected from a set of relevant statements, coded, and analyzed in the form of basic, organizing, and overarching themes.

**Results:** The research results show that the securitization of women in the intellectual system of the Supreme Leader can be analyzed in three dimensions: "Self-building," "Society-building," and "Civilization-building."

Based on the analyses performed, a conceptual model can be presented to show the "Relationship between constructs and their role" in the securitization of women. This model includes five main constructs (individual, familial, socio-cultural, economic, and political-civilizational), each of which acts as an independent axis while simultaneously playing a complementary role in interaction with other constructs. The main themes include the empowerment of women, human dignity, the role of women in the family, women's social and political participation, and providing legal and cultural support for women's security. Also, the emphasis on preserving the religious and cultural identity of women as an important factor in achieving social security has been considered.

**Conclusions:** The securitization of women in the sphere of national order requires a multi-dimensional and integrated approach that covers the individual, familial, and social dimensions. The findings of this research can be used as a basis for policymaking and planning in the field of women's security and contribute to the promotion of social security indicators and sustainable development.

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## Introduction

The securitization of women, as one of the key dimensions of social and national security, has always been of special importance in different societies, especially in value-based and religious systems.

In Islamic societies, the role of women is recognized not only in the family structure but also in the social and cultural structures as one of the fundamental pillars of the security and progress of society (Mottahari, 2010 AD/1389 SH; Javadi Amoli, 2016 AD/1395 SH).

According to the statements of the Supreme Leader, women's security in the sphere of national order not only means eliminating direct threats against them but is also considered a platform for realizing social justice, sustainable development, and strengthening the moral foundations of society.

The main research problem in this regard is the lack of a coherent framework for explaining the position of women in the securitization process, especially from the perspective of the Supreme Leader's statements, which is one of the fundamental challenges in macro social and cultural policymaking and planning.

This gap has caused practical solutions and executive policies in this area to face numerous problems.

Therefore, it is necessary to examine and analyze the statements of the Supreme Leader as one of the rich and inspiring sources, using the thematic analysis method, in order to extract and present precise and applicable solutions for the securitization of women. The importance and necessity of this research can be examined from several perspectives.

From a social perspective, the securitization of women helps to strengthen family foundations and reduce social harms.

In the cultural dimension, this research can lead to the promotion of Islamic and native models of women's securitization as a solution to counter the cultural onslaughts of the West.

From a political perspective, the securitization of women leads to their increased effective participation in policymaking and national security processes.

Finally, from an economic perspective, enhancing women's capabilities in various fields can help reduce economic inequalities and pave the way for sustainable development.

In this regard, this research endeavors to answer the following fundamental questions:

1. What are the key themes related to the securitization of women in the statements of the Supreme Leader?

2. How can these themes be explained in the form of a coherent framework for social and cultural policies?
3. What solutions exist for improving the process of women's securitization based on the statements of the Supreme Leader?

Given these questions, the present research is based on hypotheses that state:

4. The statements of the Supreme Leader contain fundamental and practical themes in the field of women's securitization.
5. The themes extracted from the statements can be used as executive strategies in social and cultural policymaking.
6. The securitization of women, with an emphasis on religious teachings and the guidance of the Supreme Leader, can help strengthen the foundations of social security.

In sum, this research, with the aim of explaining the key themes of women's securitization from the perspective of the Supreme Leader's statements, seeks to present a coherent framework for policymaking and developing practical solutions for promoting women's security in the sphere of national order.

The results of this research can be used as an effective model in macro social and cultural policymaking and be an effective step towards achieving sustainable security and social development.

## **1. Research Background**

A review of the existing literature shows that while studies have been conducted on the role of women in securitization, a study that comprehensively and multi-dimensionally examines their role in relation to national order was not found.

However, studies that have addressed some related dimensions are as follows:

Domestic studies have shown that women have been influential in social security, the law enforcement role of the police, crisis management, and increasing the public's sense of security.

The research by Bavi et al., (2018 AD/1398 SH) addressed the role of women in social security based on Islamic teachings and presented a model for their participation in improving social spaces.

Pourmoazzen (2009 AD/1388 SH) examined the role of social police in strengthening the security of families and concluded that the social interactions of the police increase public security.

Dehghan et al., (2022 AD/1401 SH) addressed the participation of women in sustainable social security in rural areas and showed that the role of women is effective in creating a safe environment, reducing social harms, and social stability.

Also, Zarvandi (2005 AD/1384 SH) examined the role of women in managing political-security crises and emphasized the importance of their participation in reducing tensions.

Foreign studies have also addressed similar dimensions. Smith (2022) showed that African women play an important role in ensuring security by managing local resources and creating social groups.

Andersen (2020) in his research emphasized the presence of women in security decision-making and its impact on increasing public trust.

Johnson (2018) also showed that the participation of women in peace negotiations has led to increased stability and reduced violence in societies.

### **1.1. Analysis of Background and Research Innovation**

Previous studies have mainly focused on specific dimensions of women's role in security, such as their role in the family, social security, or crisis management, but the link between women's role and national order has not been examined.

The innovation of this research lies in its analytical approach and methodology;

Unlike past research that focused on sociological or descriptive approaches, this study examines the role of women from the individual to the civilizational level in securitization by analyzing the statements of the Supreme Leader and presenting a multi-dimensional model.

From a methodological perspective, this research provides a comprehensive model for women's participation in national order by using the thematic analysis method and qualitative data.

This research tries to fill the existing research gaps by providing a comprehensive and multi-dimensional view of the role of women in securitization and to offer practical solutions for utilizing their capacities in the national order.

## **2. Theoretical Framework of the Research: The Securitization of Women in the Sphere of National Order**

### **2.1. Theoretical Foundations of Women's Securitization**

Security, as one of the basic human needs, is considered in various economic, social, cultural, and psychological dimensions.

In this context, women, as half of the society, play a pivotal role in achieving and consolidating social and human security.

The theoretical framework of this research is based on three main theories in the field of women's securitization:

#### **2.1.1. Human Security Theory**

The Human Security Theory (UNDP, 1994) holds that security is not merely confined to the military and political dimensions, but its social, economic, cultural, and psychological dimensions are also of special importance.

In this framework, women are recognized not only as recipients of security but also as key actors in the process of creating and maintaining social security (Kaldor, 2007).

Women's security not only means immunity from violence and discrimination but also includes access to equal opportunities, education, and economic and political empowerment.

#### **2.1.2. Women's Empowerment Theory**

The theory of women's empowerment (Nussbaum, 2000; Kabeer, 1999) emphasizes enhancing the individual and social capabilities of women.

This theory, as a tool for achieving women's security, addresses the increased participation of women in decision-making and policymaking processes.

Empowering women by providing educational, economic, and social opportunities enhances their role in the securitization process and moves society towards stability and sustainability.

#### **2.1.3. Gender Roles Theory**

The theory of gender roles (Eagly and Wood, 2012; Connell, 2002) deals with the differences and similarities in the roles of women and men in society.

In this framework, women are recognized as the axis of peace and stability in the family and society, and by fulfilling their educational, familial, and social roles, they contribute to strengthening social and cultural security.

This theory emphasizes the complementary nature of women's and men's roles in the securitization process and considers any inequality in this field as an obstacle to achieving sustainable security.

## **2.2. Religious and Islamic Foundations in Women's Securitization**

In Islamic teachings, women's security holds a special place, and specific principles and foundations have been drawn for its realization.

These foundations are considered not only as religious instructions but also as practical frameworks for policymaking and implementation:

### **2.2.1. Human Dignity in Islam**

Islam emphasizes the inherent dignity of all human beings, both women and men, and rejects any instrumental view of women (Mottahari, 2010 AD/1389 SH; Javadi Amoli, 2016 AD/1395 SH).

The human dignity of women in Islamic teachings is the basis for their psychological, social, and cultural security in society.

In this view, a woman, as an independent human being, has rights equal to men, and her participation in the securitization of society is considered essential.

### **2.2.2. The Position of Women in the Family and Social System**

The family, as the fundamental institution of society, has an irreplaceable role in securitization.

Women, as the axis of tranquility in the family and transmitters of cultural and moral values, have a pivotal role in the strength and security of the family (Qara'ati, 2011 AD/1390 SH; Sobhani, 2013 AD/1392 SH).



Islam considers the roles of women in the two spheres of family and society to be complementary and harmonious and emphasizes the necessity of their active participation in social and political arenas.

### **2.2.3. The Islamic View on the Rights and Duties of Women and Men**

In the Islamic system, women and men have equal rights and duties, and both have the responsibility to participate in the securitization process (Tabataba'i, 2012 AD/1391 SH; Hosseini, 2015 AD/1394 SH).

This view holds that women, while preserving their dignity and human status, can actively participate in social, political, and cultural fields, and these roles not only do not conflict with their family roles but are complementary to each other.

## **3. Linking the Theoretical Framework with the Research**

The theoretical framework of this research, by integrating scientific theories and Islamic principles, seeks to explain the securitization of women as a multi-dimensional and integrated process.

This process is achievable not only in the family sphere but also in the social, political, and cultural dimensions.

Women, as key actors in social security, play a pivotal role in achieving sustainable security and social development by fulfilling their educational, training, and social roles.

Meanwhile, Islamic teachings, as a comprehensive framework, also provide clear principles and foundations for achieving this goal.

This theoretical framework coherently and integrally explains the scientific and religious foundations related to the securitization of women and provides a basis for a more precise analysis of the research findings.

## **4. Research Methodology**

This research has been conducted with the aim of analyzing the themes in the statements of the Supreme Leader regarding the securitization of women in the sphere of national order.

The research approach is qualitative, and its method is thematic analysis. This method, as a scientific strategy, allows the researcher to identify, interpret, and analyze key patterns and themes by examining the content of the statements.

Thematic analysis, while being an independent analytical method itself, can also be used in other qualitative analysis methods such as narrative analysis, semiotic analysis, grounded theory, etc.

Qualitative approaches are very diverse, complex, and subtle and thematic analysis should be considered a fundamental method for qualitative analysis.

(Khonifar and Moslemi, 2016 AD/1395 SH: 51)

In the technique of thematic analysis, information is classified into meaningful categories based on the subject. The process of thematic analysis begins when it considers meaningful patterns and topics that have potential appeal. This process involves a back-and-forth movement between the dataset and the coded summaries and analysis of the data that emerges (Braun and Clarke, 2006: 7).

For the researcher to become familiar with the depth and breadth of the data content, it is necessary to immerse oneself in them to some extent; immersion in data usually involves rereading the data repeatedly and reading the data actively (i.e., searching for meanings and patterns).

After familiarization with the data, initial codes are generated from the data. Codes are the main components of thematic analysis and are in fact names or labels that are applied by the researcher to a part of a sentence or paragraph of the data and are highly related to the research questions.

By studying the text of the data, if a part of the data has meaning and concept for the research question, the researcher names that part under a specific title or name (Ruhode, 2016).

**Table 1- Sample initial table showing the relationship between code and data text in Ruhode's research (2016)**

| Theme                  | Text Analysis                     | Extracted Text                       | Policy Document          |
|------------------------|-----------------------------------|--------------------------------------|--------------------------|
| The final chosen theme | The author's analysis of the text | The part of the text used for coding | Title of Policy Document |



After coding the text, the next step is to categorize the different codes into potential themes and to arrange all the coded data summaries into a specific theme.

In fact, the researcher begins to analyze their codes and considers how different codes can be combined to create an overall theme (Braun and Clarck, 2006: 18). Finally, the overarching and general themes that have been actively identified through the interpretation and reporting of the initial codes in relation to the basic themes must be evaluated to be sufficiently specific, distinct, non-repetitive, and sufficiently macro.

### **5. Data Collection Method and Sampling**

In thematic analysis, like other qualitative methods, various information sources are used.

The range of these methods includes interviews, observational techniques such as participant observation and fieldwork, to documents, records, reports, and manuscripts. In general, these sources are divided into two categories: primary sources, including interviews, participant and non-participant observation, and memoirs, and secondary sources, including personal experiences and existing literature.

Research literature is usually divided into technical and non-technical literature; technical literature includes research studies, philosophical, and theoretical articles.

These are the items with which the researcher can compare their findings.

Non-technical literature includes biographies, daily memoirs, documents, reports, and catalogs. In this method, theoretical sampling is used in the research. Decisions about sampling are formed during the research process.

Theoretical sampling simply requires the collection of data based on themes.

The criterion for judging when to stop theoretical sampling is the theoretical sufficiency of the theme. When theoretical sufficiency is achieved, no additional data can be found by which the researcher can formulate the properties or characteristics of a theme. Charmaraz believes; we use theoretical sampling to develop emerging categories and to finalize and make them more useful.

Therefore, the purpose of this type of sampling is not to refine ideas to increase the initial sample size.

Theoretical sampling helps the researcher to identify conceptual boundaries and determine the conformity and suitability of themes.

(Charmaz, 2005: 519) In the end, data analysis was performed using the method of coding and classifying themes, and the results have been interpreted based on the extracted themes

## **6. Analysis of Research Data**

The data for this research were selected purposefully and based on their relevance to the topic. The selection of the Supreme Leader's statements was done by searching for relevant keywords on the official website of the Office of the Supreme Leader, and speeches and messages that had the most relevance to the research topic were analyzed as the main sources. The analysis process was carried out in three main stages. In the first stage (initial coding), the collected statements were carefully studied and key related concepts were identified.

Each important concept or point was recorded as an initial code, and an effort was made for these codes to clearly and transparently express their specific meaning and concept. In the second stage (extracting organizing themes), the initial codes were classified into conceptual groups based on similarities and semantic affinity, and each group was defined as an organizing theme. In this stage, the relationship between codes and themes was carefully examined, and the organizing themes were consolidated as broader conceptual categories than the codes.

In the third stage (determining the overarching theme), the organizing themes were integrated with each other, and the overarching theme was identified and defined as the central and core message of the research.

The overarching theme is considered the core of the analysis, and other themes have been analyzed and interpreted in relation to it. To ensure the validity and reliability of the analysis, various strategies were used. In the first step, content validity was used by having experts in the field of women's studies review and confirms the themes. Subsequently, the reliability of the analysis was assessed by having two researchers perform independent coding and comparing their results.

In the end, the transparency of the analysis process was guaranteed by accurately documenting the research stages and maintaining the auditability of the analyses.

Also, to increase the reliability of the research, in addition to comparing the coding results by two researchers and transparently recording the analysis stages, an inter-coder agreement index was used to assess the degree of consistency of the extracted codes.

Also, the main researcher conducted a re-review of the codes and themes after the coding stage to ensure the coherence and accuracy of the analysis process. To increase transparency, examples of initial codes and organizing themes have been presented as examples in the findings section.

These measures have significantly contributed to enhancing the reliability and trustworthiness of the research results.

The analytical process undertaken has provided a basis for producing well-founded and reliable findings and has been able to extract and interpret the key themes and semantic structures related to the securitization of women from the statements of the Supreme Leader.

The research data have been collected from the statements of the Supreme Leader in the form of the following speeches:

| Row | Audience of the Statements   | Date                             |
|-----|--|----------------------------------|
| 1   | Statements at the gathering of Khuzestan women   | 20/12/1375<br>(March 10, 1997)   |
| 2   | Statements in a meeting with various groups of women on the eve of the birth of Lady Zahra (peace be upon her)   | 27/9/1403<br>(December 17, 2024) |
| 3   | Statements in a meeting with members of the Women's Cultural and Social Council, a group of female medical specialists, and officials of the first Islamic Hijab Congress, on the occasion of the birth of Lady Fatimah Zahra (AS) | 4/10/1370<br>(December 25, 1991) |
| 4   | Statements in a meeting with members of the Women's Cultural and Social Council  | 16/10/1369<br>(January 6, 1991)  |
| 5   | Statements in a meeting with elite women   | 10/3/1390 (May 31, 2011)         |
| 6   | Statements in a meeting with the families of the martyr commanders of Tehran province  | 17/2/1376 (May 7, 1997)          |
| 7   | Statements in a meeting with a large group of women  | 30/6/1379<br>(September 20,      |

| Row | Audience of the Statements  | Date                              |
|-----|---|-----------------------------------|
|     |   | 2000)                             |
| 8   | Statements in a meeting with a group of female doctors from across the country  | 26/10/1368<br>(January 16, 1990)  |
| 9   | Statements in a meeting with elite women  | 1/3/1390 (May 22, 2011)           |
| 10  | Statements in a meeting with a group of female Quran researchers of the country                                       | 28/7/1388<br>(October 20, 2009)   |
| 11  | Statements in a meeting with the President and members of the cabinet   | 2/6/1387<br>(August 23, 2008)     |
| 12  | Statements in a meeting with a group of elite women on the eve of the birth anniversary of Lady Zahra (AS)            | 1/4/1386 (June 22, 2007)          |
| 13  | Statements in a meeting with a large group of women   | 30/6/1379<br>(September 20, 2000) |
| 14  | Statements in a meeting with a group of women on the occasion of the blessed birth of Lady Zahra (AS) and Women's Day | 25/9/1371<br>(December 16, 1992)  |
| 15  | Statements in a meeting with a group of elite women on the eve of the birth anniversary of Lady Zahra (AS)            | 13/4/1386 (July 4, 2007)          |
| 16  | Statements in a meeting with a group of nurses  | 20/7/1373<br>(October 12, 1994)   |
| 17  | Statements in a meeting with eulogists on the occasion of the birth of Lady Fatima (AS)                               | 17/5/1383<br>(August 7, 2004)     |
| 18  | Statements on the anniversary of the birth of Lady Fatima Zahra   | 5/5/1384 (July                    |

| Row | Audience of the Statements  | Date                              |
|-----|---|-----------------------------------|
|     | (AS)  | 27, 2005)                         |
| 19  | Statements at the grand gathering of women at Azadi Stadium on the occasion of the Kowsar birth celebration             | 30/7/1373<br>(October 22, 1994)   |
| 20  | Statements in a meeting with the organizers of the second national congress in commemoration of the martyrs of Hamedan  | 5/7/1402<br>(September 27, 2023)  |
| 21  | Statements in a video conference with eulogists   | 15/11/1399<br>(February 3, 2021)  |
| 22  | Statements in a gathering of women  | 29/2/1392 (May 19, 2013)          |
| 23  | Statements in a meeting with various groups of women  | 6/10/1402<br>(December 27, 2023)  |
| 24  | Statements in a meeting with various groups of women  | 14/10/1401<br>(January 4, 2023)   |
| 25  | Statements in a meeting with women  | 30/6/1379<br>(September 20, 2000) |
| 26  | Message to the seminar on the personality of women from the perspective of Imam Khomeini (may his secret be sanctified) | 3/8/1368<br>(October 25, 1989)    |
| 27  | Message to the great Hajj congress  | 8/11/1382<br>(January 29, 2004)   |

## 7. Findings

| Initial Codes (Basic Themes)  | Organizing Themes  | Overarching Theme   |
|---|--|---|
| The family as a golden opportunity for self-building and alter-building (other-formation) | The educational and constructive role of women in the family           | Realizing the securitization of women through the equality of men and women in achieving a pure life, women playing a pivotal role in family education and transmitting cultural identity, active participation in social, political, and scientific arenas, strengthening the economic and legal independence of women, modeling after Lady Zahra (AS), consciously confronting the instrumental policies of the West, preserving hijab as a factor of social security, and effective presence in macro decision-making processes. |
| The social duties of men and women are the same, but the roles are different              | Shared social duties, different roles                                  |   |
| Jihad is obligatory for both men and women, but its form is different                     |  |   |
| The role of women in the Holy Defense is equal to and sometimes superior to that of men   | Women's participation in jihad and social arenas                       |   |
| Enjoining good and forbidding evil is obligatory for both men and women                   | Shared social duties, different roles                                  |   |
| Division of roles between men and women in social and family arenas                       |  |   |
| Islam's view of women is progressive and just   | The progressive and just view of Islam towards women                   |   |
| Scientific and specialized achievements of women in the Islamic system                    | Scientific and specialized achievements of women in the Islamic system |   |



| Initial Codes (Basic Themes)  | Organizing Themes   | Overarching Theme |
|---|---|-------------------|
| Women are present at the highest levels of science, jurisprudence, and philosophy   |   |                   |
| Existence of female scientific and religious role models in Iranian-Islamic history |   |                   |
| The progress of women is a source of pride for the Islamic system                   |   |                   |
| The pioneering role of women in the spiritual movement and proximity to God         | The pioneering role of women in spirituality and divine proximity |                   |
| Equality of women and men in spiritual and human values                             |   |                   |
| Breaking the idol of patriarchy in social and political arenas                      | The formalization of women's political and social roles in Islam  |                   |
| Formalization of the right of allegiance for women in Islamic governance            |   |                   |
| Equality of women and men in social and political responsibility                    |   |                   |
| Emphasis on the dignity and authenticity of   | The inherent dignity and original status of women                 |                   |

| Initial Codes (Basic Themes)  | Organizing Themes   | Overarching Theme |
|---|---|-------------------|
| womanhood as an intrinsic value   | in Islam  |                   |
| Shared responsibility of women and men in the progress of society                     | The shared responsibility of women and men in advancing society                   |                   |
| Equal role of men and women in designing and managing social and economic affairs     |   |                   |
| The right to ownership and economic independence for women in Islam                   | Economic independence and financial rights of women in Islam                      |                   |
| The right to choose a spouse as an inalienable right for women                        | The right to choose and independence in women's decision-making                   |                   |
| The pivotal role of women in managing the family and raising children                 | The pivotal role of women in the family and child-rearing                         |                   |
| The role of women in transmitting culture and religious values to the next generation |   |                   |
| Partnership of men and women in the family based on respect and justice               | Participation and justice in the relationship between men and women in the family |                   |
| Balance and equilibrium   |   |                   |

| Initial Codes (Basic Themes)  | Organizing Themes  | Overarching Theme |
|---|--|-------------------|
| in the rights of men and women in the family  |  |                   |
| Rejection of the absolute subservience of women to men and emphasis on mutual participation |  |                   |
| Women's own responsibility in realizing their original status and dignity                   | Women's individual responsibility in realizing their original status                 |                   |
| Women's familiarity with the Quran and its impact on raising children and society           | The impact of women's familiarity with the Quran on raising a generation and society |                   |
| The need to rewrite and review the Islamic perspective on the dignity of women              | Reviewing and rewriting the Islamic perspective on women and their dignity           |                   |
| Promoting the spiritual and moral growth of women as a social necessity                     | Promoting the spiritual and moral growth of women                                    |                   |
| The necessity of reforming laws related to the rights of women and men                      | The necessity of reforming and implementing supportive laws for women                |                   |
| Legal and strict dealing with violations of women's rights                                  |  |                   |

| Initial Codes (Basic Themes)  | Organizing Themes  | Overarching Theme |
|---|--|-------------------|
| The need for legal and executive support to realize women's rights in the family        |  |                   |
| Emulating Lady Zahra (AS) in cognitive, moral, and social dimensions                    | Emulating Lady Zahra (AS) in moral and social dimensions           |                   |
| The role of men's moral refinement in establishing justice in the family                | The role of men's ethical conduct in achieving family justice      |                   |
| The wise use of others' experiences and the rejection of ignorant imitation             | The conscious and wise use of the experiences of others            |                   |
| Acquiring knowledge and specialization for women as a religious and social obligation   | The obligation of acquiring knowledge and specialization for women |                   |
| Women's responsibility in recognizing and defending their Islamic dignity               | Women's responsibility in defending their Islamic dignity          |                   |
| Not surrendering to the seduction of Western culture and its instrumental view of women | Countering the Western instrumental culture towards women          |                   |
| Distinguishing between the status of women and  |  |                   |

| Initial Codes (Basic Themes)  | Organizing Themes   | Overarching Theme |
|---|---|-------------------|
| the instrumental view of women in Western culture                                   |   |                   |
| Eliminating false Western cultural beliefs about hijab and fashion                  | Cultural reconstruction and eliminating false Western beliefs       |                   |
| The role of women in changing social culture through cultural and intellectual work |   |                   |
| Reforming consumption patterns and avoiding extreme consumerism                     | Reforming consumption patterns and combating extreme consumerism    |                   |
| Adopting an active stance on the issue of women, human rights, and freedom          | An active and assertive stance against the West's approach to women |                   |
| Challenging the West on the issue of women's rights and their dignity               |   |                   |
| Standing against the humiliating logic of the West on the issue of women            |   |                   |
| An offensive spirit in defending Islamic values regarding women                     |   |                   |
| Holding the West accountable for the  |   |                   |

| Initial Codes (Basic Themes)   | Organizing Themes  | Overarching Theme |
|--|--|-------------------|
| historical humiliation of women  |  |                   |
| A precise and complete understanding of Islam's view on women                                | A complete and comprehensive understanding of Islam's view on women                |                   |
| The role of historical female role models like Lady Zahra (AS) in the Islamic system         | The role of historical female role models in the Islamic system                    |                   |
| The role of women in the victory of the Islamic Revolution and the Holy Defense              | The role of women in the victory of the revolution and the Holy Defense            |                   |
| Women's participation in social and political arenas while preserving innate characteristics | Women's participation in social and political arenas                               |                   |
| The impact of women's faith and patience in advancing the goals of Islamic society           | The impact of women's patience and faith in achieving the goals of Islamic society |                   |
| The lofty identity of the Islamic woman as a global model                                    | The Islamic identity of women as a global model                                    |                   |
| Muslim women as role models for other women in the world                                     |  |                   |
| The advancement of   |  |                   |



| Initial Codes (Basic Themes)  | Organizing Themes   | Overarching Theme |
|---|---|-------------------|
| women in spiritual, political, and social arenas while preserving female identity         | women in spiritual, political, and social arenas                          |                   |
| The role of martyrs' mothers in the resilience and victory of Islamic society             | The role of mothers in the resilience and victory of Islamic society      |                   |
| The necessity for women to act based on the model of Lady Fatima Zahra (AS)               | Emulating Lady Fatima Zahra (AS)  |                   |
| The destruction of the family foundation through extreme sexual freedoms                  | Countering Western policies of humiliating and corrupting women           |                   |
| Western policy on the issue of women is based on profiteering and hedonism                |   |                   |
| The necessity of women's active participation in the fundamental destinies of the country | Women's participation in the fundamental destinies of the country         |                   |
| The role of women in childbearing and raising the next generation                         | The pivotal role of women in childbearing and raising the next generation |                   |
| Islam's sensitivity   | Preventing the pitfalls of  |                   |

| Initial Codes (Basic Themes)  | Organizing Themes   | Overarching Theme |
|---|---|-------------------|
| towards the pitfalls of sexual attraction   | sexual attraction   |                   |
| The role of hijab as a factor of security and social protection                       | Hijab as a factor of security and social protection                                   |                   |
| The role of women in elections as an effective factor in guiding society              | The effective role of women in electoral and political processes                      |                   |
| Utilizing the capacity of wise women in macro-level decision-making and policy-making | The presence of women in macro-level decision-making and policy-making in the country |                   |
| Avoiding following the Western view on the issue of gender                            | Avoiding the Western view on the issue of gender and women                            |                   |
| Exposing the catastrophic nature of the Western cultural view of women                |   |                   |
| The role of mothers in transmitting national identity and cultural values             |   |                   |
| Faith and morals as a growth that is transmitted from mother to child                 | The faithful and moral upbringing of the next generation by women                     |                   |
| The role of women in the faithful upbringing of the next generation                   |   |                   |
| The obligation of hijab as  | The religious obligation  |                   |

| Initial Codes (Basic Themes)  | Organizing Themes   | Overarching Theme |
|---|---|-------------------|
| a religious necessity   | and protective role of hijab  |                   |
| The role of women in resisting the onslaught against hijab                                    |   |                   |
| The necessity of strengthening laws to prevent injustice against women in the family          | Strengthening laws to prevent injustice against women                                   |                   |
| Paying attention to the capacities of female seminary students in cultural and social affairs | Utilizing the capacities of female seminary students in cultural and social affairs     |                   |
| Women as successful commanders and managers in sensitive situations                           | The leadership and managerial role of women in sensitive situations                     |                   |
| Avoiding waste and supporting domestic production as a social responsibility                  | The social responsibility of women in supporting national production and avoiding waste |                   |
| Women's participation in commanding good and forbidding bad                                   | Women's participation in commanding good and forbidding bad                             |                   |
| The role of women in scientific, cultural, and social arenas                                  | The role of women in advancing scientific, cultural, and social arenas                  |                   |
| Honoring the mothers and wives of martyrs as unparalleled role models                         | Honoring and emulating the mothers and wives of martyrs                                 |                   |

| Initial Codes (Basic Themes)   | Organizing Themes  | Overarching Theme |
|--|--|-------------------|
| نـThe role of the family as a human-building educational base  | The family as the main center for human education            |                   |
| The third model of the revolutionary Muslim woman as a global model                                    | The Islamic identity of women as a global model              |                   |
| Muslim women as role models for women in other societies   |  |                   |
| The importance of facilitating marriage as a social necessity  | Facilitating marriage and solving the population issue       |                   |
| The role of women in solving the population issue and increasing fertility                             |  |                   |
| The place of the family in cyberspace and its impact on raising a generation                           | Managing cyberspace to preserve the family foundation        |                   |
| The necessity of employing capable women in the decision-making and policy-making ranks of the country | Employing capable women in decision-making and policy-making |                   |
| Lady Zahra (AS) as the perfect model of a Muslim woman in all aspects of life                          | Lady Zahra (AS) as the perfect model of a Muslim woman       |                   |

| Initial Codes (Basic Themes)  | Organizing Themes  | Overarching Theme |
|---|--|-------------------|
| Western policies on the issue of women are based on political and colonial interference         | Criticizing the colonial and hypocritical policies of the West on the issue of women |                   |
| Criticizing the hypocrisy and dishonesty of the West on the issue of women's rights             |  |                   |
| The issue of couplehood as the basis of the family in Islamic thought                           | The issue of couplehood as the foundation of the family in Islamic thought           |                   |
| The family as the third and fundamental unit of society   | The family as the fundamental unit of society and transmitter of culture             |                   |
| The family as the third and fundamental unit of society   |  |                   |
| The equality of men and women on the path to achieving a pure life                              | The equality of men and women in achieving perfection and a pure life                |                   |
| Equal intellectual and spiritual talents in men and women                                       | The equal intellectual and spiritual abilities of men and women                      |                   |
| The obligation of women's participation in scientific, political, economic, and cultural arenas | Women's participation in scientific, political, economic, and cultural arenas        |                   |
| The difference in the   | The difference in the roles  |                   |

| Initial Codes (Basic Themes)   | Organizing Themes   | Overarching Theme |
|--|---|-------------------|
| roles of men and women in the family without one being superior to the other                                 | of men and women in the family without one being superior to the other            |                   |
| The equality of the rights of men and women in the family according to the Quran                             |   |                   |
| Emphasis on the importance of the emotional role of women in the family                                      | The emotional role of women in the peace and upbringing of the family             |                   |
| The role of women as a manifestation of peace in the family  |   |                   |
| The importance of maintaining boundaries in the interaction between men and women based on Islamic teachings | The importance of maintaining boundaries in the interaction between men and women |                   |
| Motherhood as a spiritual and honorable value for women  | Motherhood as an honorable and spiritual role for women                           |                   |
| The status of the mother as the axis of transmitting culture and identity                                    |   |                   |
| The necessity of honoring and respecting mothers in society  |   |                   |



| Initial Codes (Basic Themes)   | Organizing Themes   | Overarching Theme |
|--|---|-------------------|
| The effective presence of women in social, political, and scientific arenas after the Islamic Revolution | The effective presence of women in social arenas after the Islamic Revolution |                   |
| The progress of women in scientific, cultural, and social fields thanks to the Islamic Revolution        |   |                   |
| The enemy's soft war to divert women from Islamic values   | Countering the enemy's soft war against the Islamic values of women           |                   |
| The duty of women to counter the enemy's soft war and preserve values                                    |   |                   |

### 7.1. Discussion and Analysis

In this research, thematic analysis was conducted based on the overarching themes extracted from the statements of the Supreme Leader.

The overarching themes, as the main structures of the analysis, specify the relationships between concepts and provide a framework for explaining the role of women in securitization and national order.

Initial Conceptual Model of Overarching Themes: Based on the thematic analysis, five overarching themes were extracted from the statements of the Supreme Leader regarding the role of women in securitization and Islamic civilization-building:

- Individual Construct; Modern Self-Building;
- Familial Construct; Motherly Alter-Building (Other-Formation);
- Socio-Cultural Construct; Security-Inducing Society-Building;
- Economic Construct; Correct Economic Behavior;

- Political-Civilizational Construct; Women's Civilizational Responsibility.

These overarching themes represent the conceptual model of women's role in securitization from the perspective of the Supreme Leader, and in the following, each of these themes is explained and analyzed with reference to his statements.

### **7.1.1. Individual Construct; Modern Self-Building**

#### **1) Basic Themes**

Preserving chastity, hijab, and honor as models of Islamic identity;

Emphasis on the independence of women and not resembling men;

Strengthening faith and moral refinement as a prerequisite for individual growth;

Participation in scientific and spiritual activities.

#### **2) Organizing Theme**

The necessity of women's individual growth within the framework of an Islamic and spirituality-centered identity.

#### **3) Overarching Theme**

Realizing the securitization of women through the equality of men and women in achieving a pure life, women playing a pivotal role in family education and transmitting cultural identity, active participation in social, political, and scientific arenas, strengthening the economic and legal independence of women, modeling after Lady Zahra (AS), consciously confronting the instrumental policies of the West, preserving hijab as a factor of social security, and effective presence in macro decision-making processes.

#### **4) Analysis**

The Supreme Leader has introduced the self-building of Muslim women as one of the requirements for individual and social securitization.

Based on this view, a Muslim woman must progress in spiritual, moral, scientific, and social fields, while preserving her religious identity and chastity. This not only helps to elevate her individual personality but also has a direct impact on culture-building and social security. He states: "A Muslim woman must preserve her religion, her hijab, and her chastity and progress in the field of science and research." (Supreme Leader, 13/4/1386) He also said: "If women

become familiar with the Quran, many of society's problems will be solved." (Supreme Leader, 28/7/1388) This viewpoint shows that women's self-building is not only an individual responsibility but also a social strategy for promoting security and cultural stability.

The Supreme Leader's emphasis on the link between scientific progress and the preservation of religious identity indicates that social security is achieved by strengthening the intellectual and spiritual foundations of women.

### **7.1.2. Familial Construct; Motherly Alter-Building (Other-Formation)**

#### **1) Basic Themes**

The role of motherhood as the supreme role in raising children;

Creating peace and psychological security in the family;

Transmitting culture, faith, and morals to the next generation;

Strengthening the spirit of patience and resilience in family responsibilities.

#### **2) Organizing Theme**

Family-centeredness as the hub of generational upbringing and social securitization.

#### **3) Overarching Theme**

Realizing the securitization of women through the equality of men and women in achieving a pure life, women playing a pivotal role in family education and transmitting cultural identity, active participation in social, political, and scientific arenas, strengthening the economic and legal independence of women, modeling after Lady Zahra (AS), consciously confronting the instrumental policies of the West, preserving hijab as a factor of social security, and effective presence in macro decision-making processes.

#### **4) Analysis**

The Supreme Leader has introduced the family as the main axis of social securitization.

The role of motherhood, in this context, is recognized as the most fundamental factor in raising faithful children and transmitting cultural values. Also, women, with their patience and resilience in managing family challenges, create a solid foundation for emotional and social security. He states: "The woman is the great one of the house; the peace and tranquility of the family space is due to the blessing of the woman." (Supreme Leader, 25/9/1371)

He also said: "Mothers are the cultivators of faithful children, and this is the art of woman."  
(Supreme Leader, 20/12/1375)

This viewpoint indicates that social security begins with the family, and women, by playing their central role in raising children and managing the family's emotions, form the foundation of social cohesion.

The Supreme Leader's emphasis on the role of mothers in raising a faithful generation committed to Islamic values indicates that sustainable security is not possible without strengthening the institution of the family and the active presence of women in this arena.

From this perspective, empowering women in the cultural and educational fields is considered a key strategy for consolidating social security.

### **7.1.3. Socio-Cultural Construct; Security-Inducing Society-Building**

#### **1) Basic Themes**

The obligation of shared duties (commanding good and forbidding bad);

Hijab as a factor of social security;

The effective presence of women in decision-making and cultural processes; Countering propaganda for homosexuality and deviant cultures;

Raising a security-building generation.

#### **2) Organizing Theme**

A woman's role-playing in the cultural and social construction of Islamic society.

#### **3) Overarching Theme**

Realizing the securitization of women through the equality of men and women in achieving a pure life, women playing a pivotal role in family education and transmitting cultural identity, active participation in social, political, and scientific arenas, strengthening the economic and legal independence of women, modeling after Lady Zahra (AS), consciously confronting the instrumental policies of the West, preserving hijab as a factor of social security, and effective presence in macro decision-making processes.

#### **4) Analysis**

The Supreme Leader has introduced women as key agents in social securitization.

He emphasizes the necessity of women's participation in cultural and social activities and introduces hijab not only as a factor for preserving individual security but also as a platform for social security.

In addition, the role of women in countering deviant propaganda and raising a security-building generation is an essential part of this process.

He states: "In the social, political, and cultural arenas, the Muslim woman must be a model for others." (Supreme Leader, 17/5/1383)

He also said: "Hijab is a religious necessity that brings about social security." (Supreme Leader, 14/10/1401)

This view shows that social security depends on the conscious presence and active role-playing of women in the cultural and social fields.

The Supreme Leader's emphasis on the responsibility of women in role-modeling and countering deviant propaganda indicates that security is strengthened not only through formal structures but also through social participation and the cultural commitment of women. From this perspective, the hijab and Islamic identity of women are considered not only as an individual factor but also as a tool for maintaining social cohesion and countering cultural threats.

#### **7.1.4. Economic Construct; Correct Economic Behavior**

##### **1) Basic Themes**

Managing consumption and preventing wastefulness;  
Strengthening the national economy through the consumption of Iranian goods;  
Promoting a spirit of production in the family.

##### **2) Organizing Theme**

Encouraging Islamic and production-oriented economic behavior.

##### **3) Overarching Theme**

Realizing the securitization of women through the equality of men and women in achieving a pure life, women playing a pivotal role in family education and transmitting cultural identity, active participation in social, political, and scientific arenas, strengthening the economic and legal independence of women, modeling after Lady Zahra (AS), consciously confronting the

instrumental policies of the West, preserving hijab as a factor of social security, and effective presence in macro decision-making processes.

#### **4) Analysis**

The Supreme Leader considers economic management as one of the important duties of women in line with familial and national securitization.

Women play a key role in the economic stability of the family and society by managing consumption correctly and avoiding consumerism.

Also, the emphasis on consuming Iranian goods and promoting a culture of production are other key focuses in his statements.

He states: "Consuming Iranian goods and avoiding unnecessary luxuries is a national and religious duty." (Supreme Leader, 1/1/1394)

He also said: "Women can help the national economy with proper management in the family." (Supreme Leader, 30/7/1376)

This viewpoint shows that the role of women in securitization is not limited to social and cultural dimensions, but that managing the family's economy and promoting a correct consumption model are also part of this responsibility.

The Supreme Leader's emphasis on avoiding consumerism and supporting national production indicates that women can play a role not only in the economic sustainability of the family but also in making the national economy resilient by reforming their lifestyle. From this perspective, empowering women in the field of economic literacy and raising awareness about the consequences of consumption patterns is considered a key factor in the country's economic security.

#### **7.1.5. Political-Civilizational Construct; Women's Civilizational Responsibility**

##### **1) Basic Themes**

Participation in the fundamental destinies of the country;

The role of women in raising a resilient and civilization-building generation;

Confronting the instrumental policies of the West.

##### **2) Organizing Theme**

The role of women in Islamic civilization-building.

##### **3) Overarching Theme**



Realizing the securitization of women through the equality of men and women in achieving a pure life, women playing a pivotal role in family education and transmitting cultural identity, active participation in social, political, and scientific arenas, strengthening the economic and legal independence of women, modeling after Lady Zahra (AS), consciously confronting the instrumental policies of the West, preserving hijab as a factor of social security, and effective presence in macro decision-making processes.

#### **4) Analysis**

The Supreme Leader introduces women as key elements in building the new Islamic civilization. He emphasizes the necessity of women's participation in macro-level decisions and raising resilient generations.

Confronting the instrumental policies of the West is also part of this civilizational responsibility, which requires the awareness and active role-playing of women.

He states: "The Iranian Muslim woman should be proud of her lofty identity and become a model for the women of the world." (Supreme Leader, 17/5/1383) He also said: "The Muslim woman is neither a tool for misuse nor a means of enjoyment; she is an active element in the construction of Islamic civilization." (Supreme Leader, 3/8/1368)

This viewpoint shows that women have a key role not only in social securitization but also in the process of civilization-building.

The Supreme Leader's emphasis on the independent identity and lofty model of the Muslim woman indicates that the active participation of women in and macro decision-making arenas is necessary for the realization of the new Islamic civilization. Confronting the West's instrumental view of women is considered not only a cultural necessity but also a civilizational strategy that requires the awareness, self-belief, and constructive role-playing of women in Islamic societies.

## **7.2. The Relationship Between Different Constructs According to Basic and Organizing Themes**

### **1) Individual and Familial Construct**

Women's individual self-building through strengthening faith and morals provides the necessary ground for fulfilling the role of motherhood and raising faithful and moral children.

This link between individual self-building and motherly alter-building leads to the creation of strong, value-based families.

## **2) Familial and Socio-Cultural Construct**

The family, as the center for raising a generation, is the foundation of social security. The mother's role in raising children with an Islamic identity has a direct impact on the cultural and social security of the society.

This relationship shows that women's social participation leads to more sustainable results by strengthening the institution of the family.

## **3) Socio-Cultural and Economic Construct**

Social and cultural security is a basis for strengthening healthy economic behaviors. Women who have effective participation in cultural activities can play a key role in strengthening the national economy by promoting the consumption of domestic goods and managing the family economy.

## **4) Economic and Political-Civilizational Construct**

The economic independence of women and their role in the proper management of resources helps to empower them for participation in the country's macro-level decisions. This interaction shows that correct economic behavior is the foundation of civilizational development and participation in the fundamental destinies of the country.

## **5) Individual and Political-Civilizational Construct**

Women's individual self-building by strengthening Islamic identity and personal independence paves the way for their conscious participation in civilization-building processes and confronting global cultural challenges.

This relationship shows the importance of individual self-building in macro-level civilizational role-playing.

### **7.3. Presenting a Conceptual Model for the Findings**

Based on the analyses performed, a conceptual model can be presented to show the relationship between the constructs and their role in the securitization of women.

This model includes five main constructs (individual, familial, socio-cultural, economic, and political-civilizational), each of which acts as an independent axis while, at the same time, playing a complementary role in interaction with the other constructs.

### **1) Individual Construct**

This is the most fundamental level of the model, which emphasizes the self-building of women. Individual self-building strengthens the religious, moral, and scientific identity of women and prepares them to play larger roles in the family and society.

**Role:** Strengthening individual faith, morals, and knowledge.

**Relationship:** The foundation for family upbringing and social participation.

### **2) Familial Construct**

The family axis is defined based on the role of motherhood and the alter-building (other-formation) of women. This construct plays a key role in transmitting cultural and religious values to the next generation.

**Role:** Raising faithful and identity-oriented children.

**Relationship:** The foundation of social and cultural security.

### **3) Socio-Cultural Construct**

Social and cultural security is strengthened through the active participation of women in society and confronting cultural threats.

**Role:** Creating social security through the promotion of values and participation in culture-building.

**Relationship:** Facilitating economic behaviors and civilizational development.

### **4) Economic Construct**

Women play an important role in economic security through managing consumption and promoting national production.

This construct helps to strengthen the financial and economic independence of women.

**Role:** Supporting the economy of the family and society.

**Relationship:** Providing the ground for women's participation in macro-level decisions.

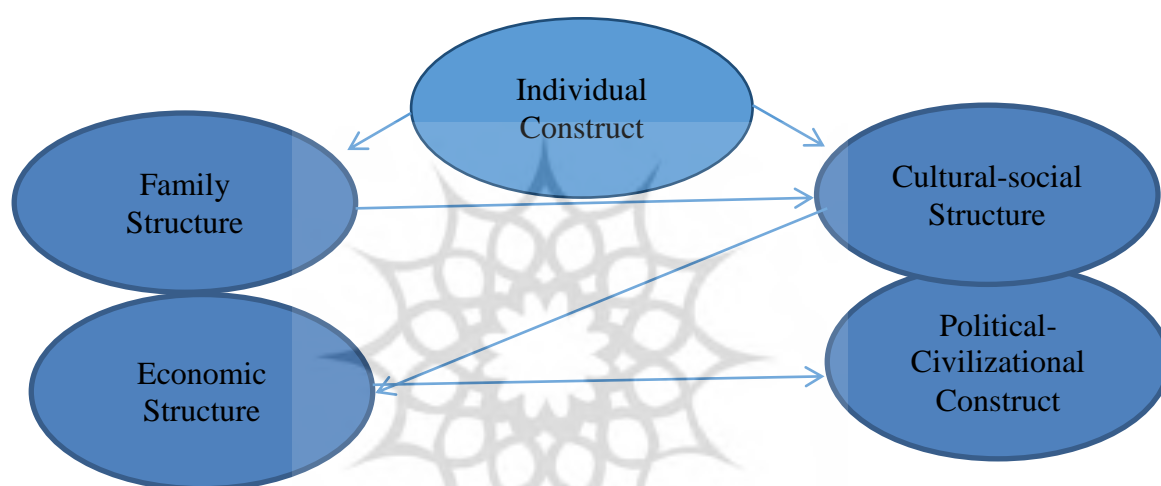
### **5) Political-Civilizational Construct**

It is the highest level of the model, which introduces women as civilization-building elements. This construct shows the participation of women in the fundamental destinies of the country and their role in building the new Islamic civilization.

**Role:** Cultural leadership and civilization-building.

**Relationship:** The result of the interaction of all constructs.

**Diagram 1: Conceptual Model**



**Conclusion** This research was conducted with the aim of examining the role of women in securitization from the perspective of the Supreme Leader.

The main research question was how Muslim women can play a role in national order and securitization. To answer this question, a qualitative method and thematic analysis were used, and data were collected by examining the statements of the Supreme Leader. The findings show that women, as one of the fundamental pillars of society, have an irreplaceable role in ensuring and maintaining individual, familial, social, economic, and civilizational security. In this regard, the following key points are extracted as the main results of this study:

### 1) Individual Securitization

The spiritual, moral, and scientific self-building of women is a prelude to their effective role-playing in other social and cultural domains.

Islamic identity and commitment to religious values are considered the main axis of women's individual security.

## **2) Familial Securitization**

Women, as the main axis of the family, have a fundamental role in creating psychological peace, raising children, and transmitting cultural and identity values to the next generation.

## **3) Social and Cultural Securitization**

The active presence of women in cultural and social arenas and their participation in decision-making processes pave the way for sustainable security in society.

Hijab, as a religious necessity and a factor of social security, plays an important role in this field.

## **4) Economic Securitization**

The economic independence of women and their participation in managing the resources of the family and society is an effective factor in sustainable development and economic security.

## **5) Political and Civilizational Securitization**

Women, as civilization-building elements, have a key role in macro decision-making processes and the new Islamic civilization-building, and their presence in the fundamental destinies of the country is inevitable.

The findings showed that the Supreme Leader considers the self-building of Muslim women in spiritual, scientific, moral, and social dimensions as one of the requirements for individual and social securitization. Based on this, the role of women in securitization extends from the individual to the civilizational level and includes strengthening the family foundation, social participation, cultural promotion, and influencing macro-security policies.

This viewpoint shows that sustainable security requires the active and conscious presence of women in society along with the preservation of religious and cultural identity.

Ultimately, the securitization of women in the sphere of national order requires serious attention to Islamic teachings, promoting the model of the Muslim woman, and adopting strategic policies based on the statements of the Supreme Leader.

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