



A Benchmark Policy Model In The Implementation of Gender Justice Based On The Intellectual System of Ayatollah Khamenei

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Article Info	ABSTRACT
<p>Article type: Research Article</p> <p>Article history: Received: 27 August 2024 Received in revised form: 07 December 2024 Accepted: 12 December 2024 Published online: 21 December 2024</p> <p>Keywords: <i>Gender justice, Ijtihad analysis, Intellectual system of Ayatollah Khamenei, Oppression of women, Policy-making model, Women's rights.</i></p>	<p>Gender justice and the realization of women's rights are important topics that have been discussed for many years, but there are still many unclear points in the Islamic approach to it, from the field of opinion to practical forms. Therefore, the present study decided to investigate this issue in the collection of Ayatollah Khamenei's statements and messages from the beginning of his leadership until 2025 with the help of Ijtihadi method and coding technique. In this method, the base code is extracted based on the examination of the types of verbal meanings of the statements, and then in the categorization stage, the ratio between the codes (absolute and restricted, general and specific, etc. , the context and the audience of the speech is examined). In the intellectual system of leadership, justice is expressed as a combination of equal rights of men and women based on human commonalities, and inequality based on gender differences; In this intellectual system, some examples of equal and different rights of women with men and examples of oppression of women and redefinition of some examples of rights and their details, as well as an examination of the ratio between different rights of women are observed. In the meantime, the right to dignity, which includes rights such as chaste life and ideal life and is in two categories, family and social, is at the top of women's rights. After going through these theoretical prerequisites in the intellectual system of leadership, the present research has extracted a political model in several dimensions of characteristics (including a model based on Islamic goals and rationality, continuous, deep and far from haste and based on an aggressive attitude towards the West and a systemic attitude). explained the main actors of realizing gender justice policy (women as the central actors), the legal priorities of women and strategies (including culture building, reforming and drafting protective and strict laws and the formation of the women's defense movement with chastity and correct slogans) Considering this model, policies related to gender justice can be reviewed, modified and formulated.</p>

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1. Introduction

The discussion of women's rights has been considered by various thinkers, activists and policymakers in the theoretical and governance fields for many years; The reason for this special attention can be explained in the same historical oppression of women, due to their physical weakness and the feeling of domination by men. In the current theoretical and governance studies in the field of women, mainly two main discourses are of interest. Islamic discourse and feminist discourse; Each of these discourses has different and sometimes contradictory sub-branches.

One of the main sub-branches of feminist discourse in the West is the discussion of gender equality and the creation of completely equal opportunities; As international documents (such as the Convention on the Elimination of Discrimination against Women and the 2030 document) have also addressed it. However, in the eyes of most contemporary Islamic thinkers, belief in gender justice and denial of equality is one of the basic principles, although sometimes feminist ideas are seen among them.

In Iran, there are two main categories of researchers, both of which have the same vocabulary in the phrase "gender justice"; In the first category, the concept of gender justice is equality; that the activists of this category have made all their efforts to make the theory of equality appear favorable in the discussion of women's rights, and whenever they find a way to the field of governance, they make a special effort to establish gender equality indicators in this context; And this is clearly seen in the different periods of reform governance.

The second group are those who believe in gender justice and deny equality. Unfortunately, this group also paid more attention to the verbal (theoretical) dimension, but did not pay much attention to the practical dimensions. (Alasvand, 2018, p. 60) It is necessary to mention that the researchers are suffering from confusion of opinions and thoughts in the theoretical dimension as well.

From here, it is necessary to address the theoretical and practical aspects of gender justice, which is based on the original discourse of the Islamic revolution. So that if the micro and macro indicators of this debate are not well clarified, the Islamic Republic will practically be forced to be passive in the face of the western view in its society and in the international arena. While the discourse of the Islamic revolution should preemptively, in order to realize the modern Islamic civilization as soon as possible and in line with the realization of social justice as one of the three main foundations of civilization, revise the micro and macro discussion of gender justice policy.

In this regard, the present research aimed to clarify this issue and answer the following questions by methodically paying attention to the numerous statements of the Ayatollah Khamenei regarding the rights of women and their oppression.

- 1- What is the concept of gender justice based on the intellectual system of Ayatollah Khamenei?
- 2- What is the theoretical basis of the policy model, the standard that corresponds to the leadership's intellectual system, and how are the examples of women's rights and the ratio between those examples in these bases?
- 3- What are the elements of the standard policy model in establishing gender justice, based on theoretical foundations, and what are the features and macro strategies of this model?

The concept of standard policy model: In this article, the authors mean by standard policy model, it is the optimal framework that is considered by the government for the purpose of policy making and governance in various fields, such as gender justice. This desirable framework in the Islamic Revolution is based on Islamic theoretical foundations, and especially in the present article, it is derived from the Ayatollah Khamenei's attitude towards these Islamic foundations.

The standard policy model has policy characteristics, policy priorities, policy actors and macro strategies, each of these elements is highly dependent on the theoretical dimension.

What is meant by the desired criterion or framework is the framework on which the measurements are made, so that the more governance deviates from the desired state, especially from the approved theoretical foundations, it will suffer damage in this area.

After detailed investigations to compare the topic of the present article with the researches, only one thesis with the topic "Analysis of the intellectual foundations of gender equality indicators from the perspective of Ayatollah Khamenei using the qualitative content analysis method" was found to be close to the current research. This research is different from the current article in terms of method and content; As the chosen method of this article is the combination of coding technique and *ijtihad* analysis; But the method in that dissertation is qualitative content analysis. In terms of content, although there are similarities; But the product of the above thesis is a theoretical product; And the product of the upcoming article is a benchmark policy model with different dimensions in the discussion of women's rights based on the strategic thoughts of the leadership; In addition, his theoretical foundations in the field of women's rights are also presented in this article, with accuracy and separation of examples of women's rights and the ratio between them. Also, the above research is of the type and nature of a thesis and cannot be compared to an article.

2. Methodology

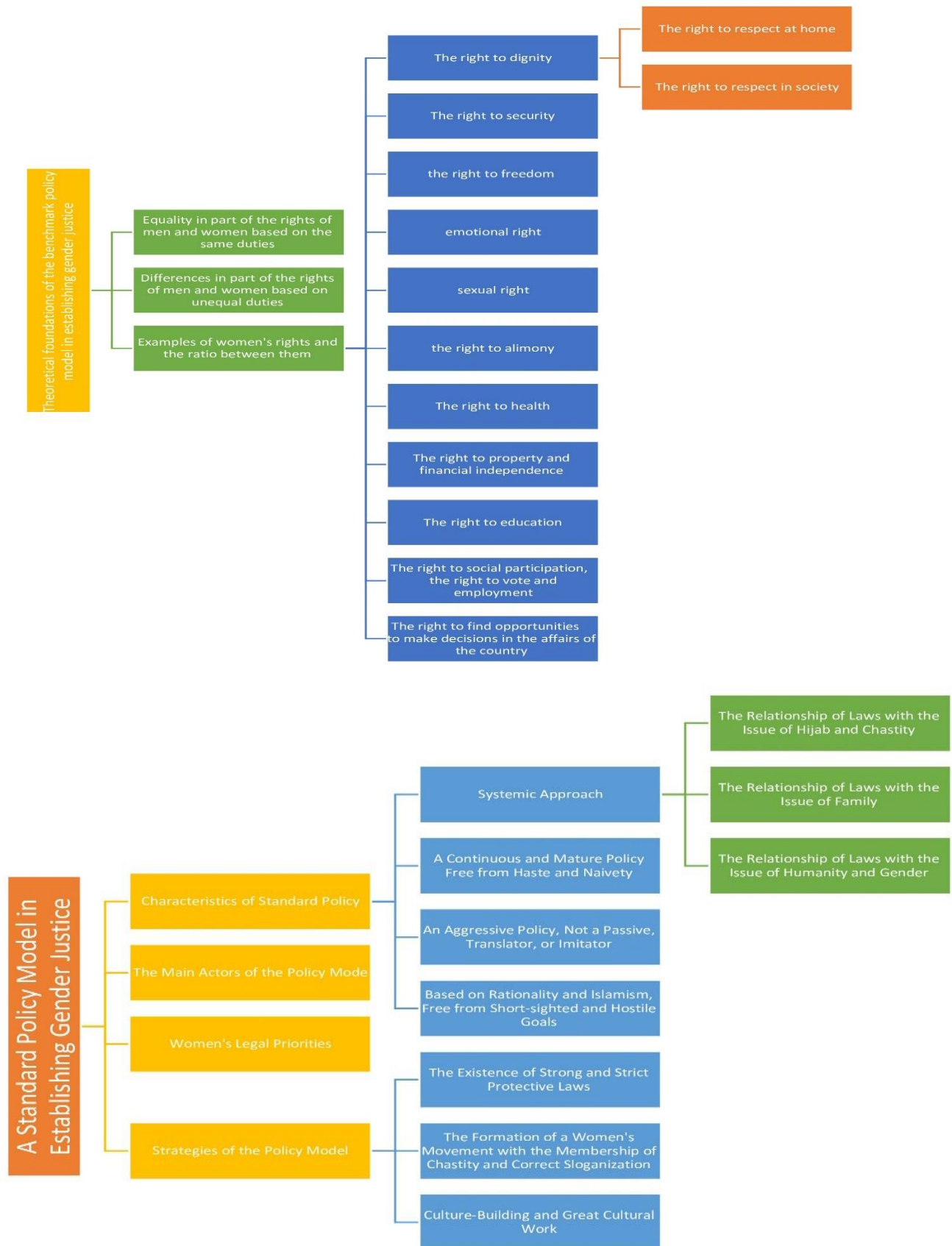
In order to find answers to these questions, this research chose a combination of *ijtihad* analysis and coding technique. In the method of *ijtihad*, by using the topics of words in the science of the principles of inference in the knowledge of data (or complex words) as well as summing data and measuring them in general and specific ratios, absolute and restricted, comprehensive and clear, etc., and understanding the reason for issuing and the audience of issuing Kalam tries to extract the meaning of the theologian by using context and context. Also, coding technique is one of the practical methods. In this technique, which aims to organize and systematize the data, after identifying and collecting the data, basic and sub-categories and then the main or comprehensive categories are extracted, so there is no pre-determined or assumed category in this technique.

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3. Findings

What can be achieved after the systematic examination of the statements of the Ayatollah Khamenei during his leadership until now, in the discussion of establishing gender justice, was a model that came after this.



4. Discussion and Conclusion:

The obtained model can be divided into two parts: theoretical foundations and standard policy model:

In the theoretical part, there are two types of equal and unequal rights of men and women, and the third part includes examples of women's rights by redefining them from the perspective of leadership; Right to dignity, right to security, right to freedom, emotional right, sexual right, right to alimony, right to health, right to property and financial independence, right to education, right to social participation, right to vote and employment, and right to find opportunities for decision-making and decision-making in the affairs of the country, including these They are rights.

Among the above examples, the right to dignity is the highest right and it is one of the rights that, if provided, we can expect gender justice to be established. This right is closely related to other examples of rights, including honoring women at home and honoring women in society; that honoring women at home means valuing women's work at home by redefining this work, granting insurance premiums and providing economic support for housewives; And honoring women in society includes a humane view of women, providing her with a chaste life, and creating multiple growth opportunities for women according to her gender and talent.

But in the second part of the formulation of the thought system of leadership in the discussion of gender justice, there are several main components. One of these components is the features of this model. These features include a continuous, mature, rational policy, with an aggressive view, far from a passive and translational view against the West, based on Islam with long-term goals and based on a systemic attitude, an attitude in which the relationship between various issues in the field of women and the discussion of rights is clear.

The next component is the main role of women in this political model, and the third component is the rights of women, which include the right to dignity, the right to security, and the right to health. The main and final component in this formulation is the strategic policies that include culture building and great cultural work, the formation of the women's defense movement with chastity and correct slogans and strict legal protection..

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