



## The Psychological Status of Women in Islam and Western Civilization Based on the Ideological Paradigm of the Supreme Leader

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### Abstract

The current research was intended to investigate the psychological status of women in Islam and western civilization based on the ideological paradigm of the supreme leader. The statistical universe of the research included all texts concerning the psychological status of women in Islam and western civilization based on the ideological paradigm of the supreme leader. The sample subsumed all topics related to women included in Islam and western civilization based on the ideological paradigm of the supreme leader. The research was processed by analytical-descriptive approach. The data was collected via document reviewing and library method through note taking on index cards from printed references concerning the ideological paradigm of the supreme leader and psychology. The data was analyzed by applying content analysis procedure. The results indicated that The family is one of the most important institutions in society, and it provides the strongest foundations for the spiritual and intellectual upbringing of individuals. Within such institution, women play a central role, but Western political and advertising systems seek to undermine their status. According to the Supreme Leader's perspective, Western civilization focuses solely on the sexual and feminine aspects of women while ignoring their human dimension and status. In the West, women are exploited under the guise of freedom, which is a form of slavery and insult to women. In contrast, Islam honors women and considers being a woman a source of pride and glory. Therefore, the Islamic perspective, and consequently that of the Supreme Leader, regards women with a comprehensive view that takes into account both divine values and human logic.



### Extended abstract

**Introduction:** One of the important debates in the world today is the issue of women's rights. The movement for women's rights in the West has laid the foundations of feminism in Western society using principles of modernism such as individualism, hedonism, and gender equality. This movement has reduced women to sexual objects in the name of women's rights and freedom. However, the Islamic school of thought, by supporting the status and human personality of women, does not consider men and women as having identical natural talents, responsibilities, roles, and rights. Instead, with wise divine planning, it has regulated two different orbits of movement for them to establish full coordination and harmony between the two genders and to ensure that the potential of each gender is proportionate to the expected functions. For this reason, Muslim women's rights activists also seek to revive women's identity so that they can revive women's rights in society. These rights are in line with the natural elements that have been instituted in women's existence. In feminist interpretation of women, they have been used as instruments and means for the benefit of others, based on feminist thinking and the concept of freedom. Despite the developments in the contemporary world towards reviving and preserving the dignity and rights of women, this issue is still a serious and challenging issue in the world, and intellectuals from various perspectives are addressing it. In the Shia world, scholars such as Imam Khomeini, Allameh Tabatabai, Martyr Motahhari, Martyr Beheshti, and Imam Musa Sadr have seriously addressed this issue. The Supreme Leader of Iran is also one of the religious scholars and leaders who has paid special attention to women's issues and their status in Islamic society, which has been manifested through his statements on various occasions. They consider the main crises and problems of humanity to be issues that are related to spirituality, ethics, and social behavior among human beings. One of these issues is the position and dignity of women in society. The current research was intended to investigate the psychological status of women in Islam and western civilization based on the ideological paradigm of the supreme leader.

**Method:** The statistical universe of the research included all texts concerning the psychological status of women in Islam and western civilization based on the ideological paradigm of the supreme leader. The sample subsumed all topics related to women included in Islam and western civilization based on the ideological paradigm of the supreme leader. The research was processed by analytical-descriptive approach. The data was collected via document reviewing and library method through note taking on index cards from printed references concerning the ideological paradigm of the supreme leader and psychology. The data was analyzed by applying content analysis procedure.

**Results:** The results indicated that The family is one of the most important institutions in society, and it provides the strongest foundations for the spiritual and intellectual upbringing of individuals. Within such institution, women play a central role, but Western political and advertising systems seek to undermine their status. According to the Supreme Leader's perspective, Western civilization focuses solely on the sexual and feminine aspects of women while ignoring their human dimension and status. In the West, women are exploited under the guise of freedom, which is a form of slavery and insult to women. In contrast, Islam honors women and considers being a woman a source of pride and glory.



**Conclusions:** In the issue of women and family, the Islamic view on gender is a secondary view, while the primary and first view is the view of humanity, in which gender has no role. The Supreme Leader considers the Western view of women as pleasure-seeking and believes that the capitalist system convinces women that their value and benefit lie in behaving in a way that enhances their sexual attractiveness to men, which is the biggest blow to women's dignity and position. In fact, the women's rights movement in the West was an illogical movement based on ignorance, without relying on divine traditions and without relying on the nature and essence of men and women, which ultimately ended up harming both women and men. In contrast to this biased view, Allah calls women the role models for men in the Holy Quran. Therefore, the Islamic perspective, and consequently that of the Supreme Leader, regards women with a comprehensive view that takes into account both divine values and human logic.

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