

# A Meta-analyzis, Analyzes of the Islamic Revolution (Case Study: Max Weber's Theory of Charisma)

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## Abstract

The present study, for scientific use, aimed to combine and integrate the presented analyzes of the Islamic Revolution of Iran, which is based on Weber's charisma theory with different approaches and in the form of individual and scattered studies in the form of books, articles, interviews, dissertations and thesis. To this aim, with the qualitative method and meta-analyzed technique, and the scientific method of the volume of research, time, place, the format of works, research methods have been used, and the findings of Weber's analyzes of the Islamic Revolution, similar species have been identified. The statistical population is 56 of the existing works of 37 domestic and foreign authors and analysts. The findings indicated that a group of works acknowledge the power of Weber's theory in analyzing the Islamic Revolution. Another group is trying to empower Weber's thesis in analyzing the Islamic Revolution using adaptation and correction. The third type of works indicates a critical approach confronting the arrival of Weberian analysis and the inconsistency and inability of this theory to analyze the Islamic Revolution of Iran. Thus, meta-analysis shows different and even conflicting types of analysis of Weber's charismatic leadership theory and its usage in studying the Iranian revolution in the contemporary century.

**Keywords:** Islamic Revolution Analyze, Meta-Analyze, People, Leadership, Charismatic, Max Weber.

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### Introduction

Simultaneously with the victory of the Islamic Revolution of Iran, a group imagine that the theory of Weber Charisma can analyze the Islamic Revolution or be the basis of analysis, or at least by restoring this theory can analyze the Iranian Revolution. So, they used Weber's approach to study the Iranian Revolution. In contrast, another group in criticism and analysis based on Weber's theory of Iran's Islamic Revolution has researched various books, articles, etc. The main questions are 'What are the types of analysis of the Islamic Revolution of Iran based on Weber's theory of charisma?' 'What volume of information can be analyzed?' To obtain the answer by examining the descriptive information of analysis before meta-analysis based on the available information and effects has done, and because in researches with meta-analysis method, there is no need for background. The present study needs to collect research findings from various single and scattered studies to combine and integrate its results for scientific and practical use. The results indicated that analyses of the Islamic Revolution of Iran related to each other in the form of scattered results that exist in different research formats and according to the results and strategies could guide us to answer the research question in different dimensions. Using Weber's charismatic leadership theory, we can say what types of analyses of the revolution have been presented and the differences and commonalities of the studies based on Weber's view of the Islamic Revolution. Also, the volume of research, time of study or analysis, location, the format of works, authors and user research methods, and the results of similar analyses and types will be expressed as research findings in the form of a fulfilment model.

### 1. Conceptual Framework

The most crucial source about Weber charisma theory is "Society and Economics." Weber's writings are based on the methods of individual actors, and his main emphasis is on the mental meanings that active human beings attribute to their actions and examines the reciprocal orientations of these actions in the context of socio-historical contexts. Weber believes that all objective reality is incomprehensible because of its infinite diversity in his scientific thought. Therefore, using scientific reduction, he expressed the "Ideal Type" or "Pure Type" that can reach the truth by consistency or inconsistency with objective reality. In his view, the ideal type is a mental structure that is not seen empirically and objectively; but it can be deduced inductively from social history. Also, to create ideal types, the researcher must first penetrate the historical reality and then make the perfect type. The

application of the concept of charisma in sociology refers to the attributes of those who claim or believe that leadership has abilities derived from unusual-divine, magical, demonic, or exceptional individuality- legitimacy. This term found its way to the social sciences through the writings of Max Weber, who borrowed it from others (Gould and Kolbe, 1997 AD/1376 SH: 629).

Weber generally considers four actions for human beings in different societies. Goal-oriented rational action, value-oriented reasonable action, emotional action or passivity and traditional action based on quadruple activities. Simultaneously, it names the types of authority and identifies the types of legitimate authorities accordingly. Based on the differences between these legitimizing systems, he distinguishes three types of authority: Traditional, charismatic, and legal. In his definition, he considers formal authority as the result of the precedence of tradition, and tradition, habit, and custom legitimize this type of authority. In this authority, the sacred social order is considered immortal and inviolable. The dominant person or group is usually chosen and governed based on the inheritance of the eldership, the patronymic, the blood, and the race.

According to Weber, all governments before modern governments were traditional. The second type of authority is Weber's charismatic authority. In charismatic authority, society's emotional action towards the leader manifests in obedience to him. The charismatic leader may appear in almost any sphere of social life, such as religious prophets, political leaders, or military heroes. Whenever a person calls others to follow him, charisma is involved; in acceptance and obedience. This authority requires the rejection of past, traditional values and rebellion against the old and established system and often acts as a revolutionary force in response to a crisis. The basis of the groups' enthusiastic obedience to the leader is to be ordered to spread the new ideology and the good news of the future, be loyal to the leader and believe that his statements interpret the spirit and ideals of the movement. Weber thinks that divine or supernatural powers inspire the legitimising this kind of authority. The leader's benevolent authority is based on the attraction of leaders who demand the subordination of society because of their extraordinary moral or heroic or religious virtue. Charismatic authority is based on great obedience because of his awesome holiness and respect. The third type of authority is legal or rational authority. Perhaps the rule of law, not individuals, is the manifestation of legal authority (Weber, 2000 AD/1379 SH: 114). Comparing these three types of authority, Weber considers traditional authority as personal power, charisma power as dynamic but irrational, and the power of law as rational, impersonal, and active.

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### 2. Research Method

One of the essential elements in choosing the type and method of research is the nature of the research subject. We only analyze the Islamic Revolution based on Weber's charismatic view regarding the heart of the matter. The research method is meta-analysis, which identifies and collects works in various scientific formats, including (books, articles, interviews, dissertations and thesis) and records the works, setting the sheets and coding. The analyzes, considering the difference in the approach of scientific templates in the subject of research, were classified and presented under three different types (adaptive, therapeutic and critical). Then, reviewed the necessary information and, more than the semantics and expression of the conceptual framework presented descriptive findings or research findings for meta-analysis in the form of a fulfilment model. (Figure 1: Meta-analyze, analyzes Iran's Islamic Revolution based on Weber's charismatic leadership theory). The statistical population of the study is 56 works in different formats from 37 authors and analysts, including books (25), articles (20), master's theses and doctoral dissertations (9) and specialized interviews related to the subject (3). Some authors have presented their works and analyses in several different formats. Understanding their views has used most of the works related to the subject.

### 3. Research Findings (Descriptive/Analytical Findings)

#### 3.1. Description of the Findings (Three Types of Weberian Analysis of the Islamic Revolution of Iran)

Analysts present the analysis of the Islamic Revolution based on Weber theory with three types of adaptive, therapeutic and critical (Qavi, 2018 AD/1397 SH: pp7-22). We describe the types of Weberian analysis of the Islamic Revolution.

##### 3.1.1. Adaptive Type

According to this approach, Weber's theory can analyze the Islamic Revolution of Iran. In his theory, the questioned components, including revolution conditions, presence, obedience, and charismatic leader, objectified in the Islamic Revolution victory. He explains the revolution process from the transition period to the period of stabilization in the four decades based on the components of this theory. He mentions Imam Khomeini as a leader with charismatic characteristics and the masses of people based on Weber's concepts and literature in this theory. In this analysis, with a futuristic view, the revolution next movement is also analyzed by Weber, which refers to the direction of Iranian society towards civil society. But until the fourth decade of the revolution, we are still in the period of normalization after the

democratization of society will pave the path to the rational-legal authority of the Weberian model with the secularization of religion. The primary indicator of this category is the analysis of all components, including conditions, structures and personalities in the Islamic Revolution based on Weber's model and Iranian society, which are a clear example of this view following Weber's theory (Qavi, 2015 AD/1394 SH: 289-327).

### 3.1.2. Therapeutic Type

This theory can analyze the Iranian revolution. To empower or localization this theory should make changes and adjustments in the role-accepting and role-making and the precedence and lag of Weber's desired elements. It is due to the personality adaptation of Imam Khomeini as the charisma leader and the people as followers. Accordingly, the time of the charismatic revolution changes according to the reality of the Iranian revolution. In the process of formation and movement of the revolution, proposed changes and restorations that will enable and empower this theory to analyze and adapt the Islamic Revolution as a charismatic revolution and the leadership of Imam Khomeini as a charismatic leader (Qavi, 2015 AD/1394 SH: 289-327).

### 3.1.3. Critical Type

The main feature is that the causes, conditions of the revolution and Weber's examples, including the presence, obedience of the people, and the role-making of the charismatic leader and the basis of legitimacy in the Islamic Revolution, have not crystallized per this theory. Therefore, based on Weber's charismatic theory, the analysis of the Islamic Revolution can be criticized and lead to a reductionist and superficial view of the Islamic Revolution. An essential point that analysts have overlooked is in using any theory in the analysis of social change, post-entry ideas must undergo various stages, including the position of understanding, the application of critique, and finally, the presentation of an alternative to the transferred approach (Barzegar, 2016 AD/1395 SH: 50).

## 3.2. Findings Analysis

Based on 56 works, a meta-analysis of the works of thirty-seven authors in the three mentioned genres were examined and presented in the form of a fulfilment model in the following three tables. The results of eighteen authors and analysts in an adaptive form indicate the belief in the power of Weber's model in analyzing the Islamic Revolution in Table 1. The works of six authors in the therapeutic type by proposing different corrective-therapeutic methods indicate the ability of analysis in case of adaptation of Weber model, which is stated in Table 2. In contrast to these two types, the works of thirteen authors examined indicate a critical approach in the face of Weber's view and its application in the analysis of the Iranian revolution and the inconsistency and inability of this theory to analyze the Islamic Revolution. Meta-analysis

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of works is given in Table 3. Regarding the importance, impact and scope of some authors' works, the arrangement of the tables has been provided, regardless of the precedence and latency of writing data the pieces.

**Table 1: A Meta-analyzis, Analyzes of the Islamic Revolution of Iran  
Based on Weber's Charismatic Leadership Theory (Comparative Type)**

Analyst / Writer	Research Method	Concluding/Findings
Hussein Bashiriyah (2002 AD/ 1381 SH)	Descriptive/ Analytical	<p><b>Conclusion:</b> The revolution is divided into three stages: Charismatic, traditional oligarchy and legalism, and the Iranian revolution is a charismatic movement, and Imam Khomeini is the leader of charisma.</p> <p><b>Findings:</b> The direction of the revolution since 1376, with the new rotation and arrangement that emerged in the active political forces, increasingly led to the rule of law, legalism, democracy and the legitimacy crisis intensification.</p> <p>- Development and transformation, and the move towards make-background civil and democratic socialization, result from the middle-class approach.</p>
Saeed Hajjarian (pseudonym Jahangir Salehpour) (1993 AD/1372 SH)	Critical	<p><b>Conclusion:</b> Religion may be ideologized, and in many cases, it is inevitable to be ideologized.</p> <p><b>Findings:</b> Apart from religion assessor, it owes categories such as charisma in the social scene.</p>
Saeed Hajjarian (1995 AD/1374 SH)	Descriptive/ Analytical	<p><b>Conclusion:</b> Imam's charisma destroyed the Pahlavi dynasty and transformed many traditions, including our jurisprudential tradition. The transformation of the Shia jurisprudential system needed a revolutionary force.</p> <p><b>Findings:</b> It was the charisma of the Imam who imposed change on our jurisprudential system.</p>

Analyst / Writer	Research Method	Concluding/Findings
Saeed Hajjarian (2000 AD/1379 SH)	Analytical-documentary	<p><b>Conclusion:</b> Imams, before the revolution, gained all forms of traditional legitimacy and, simultaneously with the revolution, earned a charismatic and benevolent legitimacy and after the revolution gained legal legitimacy.</p> <p><b>Findings:</b> Through Islam, Imam Khomeini's charismatic leadership succeeded in destroying the imperial regime; he is called the jurist of the transition period.</p>
Saeed Hajjarian (2001 AD/1380 SH)	analytical	<p><b>Conclusion:</b> A relationship should be established between leadership claims and the social conditions of formation of revolutionary consciousness among the people, often in the centre of society and history, occurs before the incarnation and emergence of leadership, and the rejection and acceptance of the claims of charisma depend on the emergence of this historical force who accept them. It is true that the social consciousness.</p> <p><b>Findings:</b> Charisma is a quality that, first of all, people make it, and the leader himself has a small share in cultivating it, revealing the social nature of unique attraction.</p>
Saeed Hajjarian (2008 AD/1387 SH)	analytical	<p><b>Conclusion:</b> The Islamic Revolution of Iran is a joint between classical revolutions and soft revolutions (common in classical revolutions and soft revolutions).</p> <p><b>Findings:</b> Classical revolutions usually have charismatic leaders and ideological goals.</p>
Saeed Hajjarian (2009)	Documentary – Critical	<p><b>Conclusion:</b> Max Weber's theories have no application in Iran today, and I generalized them to the conditions of</p>

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Analyst / Writer	Research Method	Concluding/Findings
AD/1388 SH)		our country with negligence and a critical look at these views. <b>Findings:</b> Without reviewing and criticizing Maxober's works, it endangers national security and shakes the pillars of economic development.
Abbas Abdi (2006 AD/1385 SH)	Adaptive	<b>Conclusion:</b> The comparison of Imam Khomeini with another politician also showed his charismatic face. The charismatic nature is so strong that it creates a fluid and decentralized organization with the power of attraction to a charisma that happens to fight against this type of organization, and organizing is more difficult for the ruling government. <b>Findings:</b> The Islamic Revolution has this characteristic, i.e., the supremacy of the charismatic aspect of the leadership over the organization. It was the formation of revolution.
Abbas Abdi (2008 AD/1387 SH)	descriptive	<b>Conclusion:</b> One of the Imam characteristics was not to get involved in disputes and gather all forces to fight the Shah. His refusal to enter into the divisive social unity for the greater unity of all forces is one of his salient features. <b>Findings:</b> The critical point in the following charisma is that this sovereignty is for particular conditions, not casual and even worldly, and does not necessarily conform to the known rules of behaviour. So, charisma tries to avoid getting involved in current affairs because it ignores it, normalizes charisma and empties it of function.
Alireza Alavi Tabar (2008	analytical	<b>Conclusion:</b> Imam Khomeini was considered a charismatic personality. There was a strong demand that the



Analyst / Writer	Research Method	Concluding/Findings
AD/1387 SH)		<p>constitution of the Islamic Republic of Iran provides a suitable place for this charismatic figure. This demand was supported both among the elites and by the masses. Until the presence of the Farahmand leader, the charismatic aspect of the constitution will prevail over the other two parts.</p> <p><b>Findings:</b> The Islamic Republic of Iran system will be charismatic in practice. In such circumstances, the legitimacy of the system and how it participates in it and its formal discourse will be affected by the victory of majesty over it.</p>
Hadi Khaniki (2008 AD/1387 SH)	analytical	<p><b>Conclusion:</b> The personality of Imam Khomeini, like all historical leaders, has faced a wave of joyful praise. In the area referred to as Imam Khomeini's leadership, charisma manifests the same phenomenon that marked a critical juncture in the Iranians' quest for freedom, independence, and progress in a particular discourse framework. This kind of majesty leadership has had a special meaning and direction in Imam Khomeini's discourse.</p> <p><b>Findings:</b> According to Weber, Imam's wise leadership has two obvious aspects that have created special meanings in his emergence, role creation and departure. The first is that Imam Khomeini's distinguished epistemological and moral merits were such that he never, even at the height of the people's unique attachments and obedience, was caught in a moment of self-control and selfishness and did not see himself before God and the people. The second</p>

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Analyst / Writer	Research Method	Concluding/Findings
		is to think and strive for systematization, institutionalization and regularity in the highest understanding circuits.
Abbas Zare (1999 AD/1378 SH)	Analytical – Explanatory	<p><b>Conclusion:</b> The period of the movement emergence and charismatic leadership is a transitional situation. Iranian political system, by reproducing the traditions before the movement and by institutionalizing the rules arising from the behavioural pattern of the charismatic leader (in the institution of Velayat-e Faqih) from the new age it finds that the statements confirm the appropriateness of charismatic domination in the character of Imam Khomeini and his followers.</p> <p><b>Findings:</b> The "Succession Process" begins in the history of the Islamic Revolution from 1368 to 1375 and explains how the particular period of the charismatic movement returned to normal. The Islamic Revolution of Iran is crystallized in Imam Khomeini's thought, action, and behaviour and his followers, who had a charismatic field.</p>
Abbas Zare (2002 AD/ 1381 SH)	analytical	<p><b>Conclusion:</b> Examining the principles of legitimacy during the leadership of Imam Khomeini and evaluating it with Weber's charismatic theory shows that the method of charisma in Iranian politics and government is between 1978 and 1989 and the process of charisma normalization in the post-revolutionary period.</p> <p><b>Findings:</b> Imam Khomeini's leadership and authority can be explained by Max Weber's analysis of the emergence of the charismatic movement and the</p>

Analyst / Writer	Research Method	Concluding/Findings
Taqi Azad Armaki (2008 AD/138)	analytical	<p>formation of majesty sovereignty and power.</p> <p><b>Conclusion:</b> The first result of Imam's charismatic domination was opposition to two-sided domination and opposition. The conflict of domination before the Islamic Revolution led to the intensification of action and decision. All the followers expected their leader and the followers to move fast and get rid of the conflict situation.</p> <p><b>Findings:</b> While intensifying the action process, these expectations provided a wide-ranging and timely connection between the Supreme Leader (Imam Khomeini) and his followers.</p>
Amir Azimi Dolatabadi (2010 AD/1389 SH)		<p><b>Conclusion:</b> The Iranian revolution, regarding the exceptional and extraordinary characteristics of its leader and his sense of mission, due to the sincere obedience of a large group of people and attributing unique attributes to him, as well as the orientations of this revolution, all in slogans, speeches, marches, meetings and announced goals can be imagined and analyzed as a charismatic movement.</p> <p><b>Findings:</b> The theory of charisma as a conceptual tool for analyzing the revolution is essential in two ways.</p> <ol style="list-style-type: none"> <li>1. This analysis draws our attention to new points in the emergence, evolution, and development from the beginning of its formation to the death of its leader.</li> <li>2. The revolution also, as an example, helps us to complete and refine this theory.</li> </ol>

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Analyst / Writer	Research Method	Concluding/Findings
Abd al-Ali Bazargan (2003 AD/1382 SH)	Analytical- critical	<p><b>Conclusion:</b> The charismatic personality of Imam Khomeini in this period (revolution) and his firm belief in the sovereignty and political guardianship of Shia clergies and the continuous emphasis on reviving mourning and maintaining traditional jurisprudence and intellectual organizations of seminaries increased the political and belief power of the conventional right-wing with the support of the imitating masses and the clergy, who had been involved in political struggles during the revolution, became heavier and heavier.</p> <p><b>Findings:</b> One of the general characteristics of the Second Revolution (Imam's death and the beginning of divergences) is the lack of charismatic leadership.</p>
Saeed Amirarajmand (1988 AD/1367 SH)	Analytical- critical	<p><b>Conclusion:</b> Imam Khomeini's benevolent leadership was undoubtedly an essential factor in the political aspect and the success of the Islamic Revolution in Iran. Imam Khomeini's courage and insistence on challenging the Shah was a sign of the extraordinary personal qualities that could bring charisma to the fore.</p> <p><b>Findings:</b> Imam Khomeini, as an individual, brought a revolutionary change in tradition. His charismatic authority made this revolutionary transformation of the Shia tradition possible.</p>
Majid Fooladian (2014 AD/1393 SH)	Explanatory -analytical	<p><b>Conclusion:</b> In how to use Weber's charisma in the Islamic Revolution, the issue of charisma is addressed in two dimensions. First, the theoretical</p>

Analyst / Writer	Research Method	Concluding/Findings
		<p>dimension and determining the theoretical approach. Then, the experimental aspect and the study of structural and social factors affecting the formation of a charismatic national leader in the Islamic Revolution of Iran. Therefore, theoretically, it does not study charisma in its general sense but the political charisma at the national level and the conditions and causes of the emergence of this type of charisma.</p> <p><b>Findings:</b> In the Islamic Revolution, we have witnessed the emergence of Imam Khomeini's charismatic leadership.</p>
<p>Majid Muhammadi (2008 AD/1387 SH)</p>	<p>analytical</p>	<p><b>Conclusion:</b> Majesty leader is born and formed within particular traditions and norms, but he can be the author and manipulate the previous criteria and change their board. He (if the government continues) and the dynasty that follows him quickly become traditional leaders.</p> <p><b>Findings:</b> Authority in Iranian society has been traditional and sometimes charismatic (Imam Khomeini). But its direction is to return to tradition.</p>
<p>Farrokh Moshiri (2005 AD/1384 SH)</p>	<p>Descriptive- analytical</p>	<p><b>Conclusion:</b> The application of charisma theory and precisely the concept of charisma political leadership has been tested in the Iranian revolution.</p> <p><b>Findings:</b> Charisma could have played a role in Ayatollah Khomeini's return to Iran, but its role has been limited in this case. Many Iranians may have been attracted to Ayatollah Khomeini's charisma.</p>

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Analyst / Writer	Research Method	Concluding/Findings
Yervand Abrahamian (2011)	analytical	<p><b>Conclusion:</b> Ayatollah Khomeini is not an ordinary Ayatollah but a charismatic Imam who created the revolution and led the Ummah to the monotheistic system they have been waiting for four years.</p> <p><b>Findings:</b> Khomeini's charismatic personality was one of the temporary factors that made the clergy strong in Iran.</p>
Yervand Abrahamian (2016 AD/1395SH)	analytical	<p><b>Conclusion:</b> Imam Khomeini as a charismatic leader in the Iranian revolution is among the leaders such as Lenin, Mao and Castro. The charismatic personality of the Imam is one of the reasons for the victory of the Islamic Revolution.</p> <p><b>Findings:</b> Imam Khomeini's charismatic leadership phenomenon can be explained by an ideological factor.</p>
John. D. Stampel (1999 AD/1378 SH)	Descriptive-analytical	<p><b>Conclusion:</b> Imam Khomeini was a charismatic leader. He knows himself the spokesman of God and the executor of the justice-oriented rulings of Islam, so the people unquestioningly obey his commands.</p> <p><b>Findings:</b> Imam Khomeini's charisma among the masses of the Iranian people originates from Islamic beliefs.</p>
Nikki R. Keddie (1999 AD/1378 SH)	Descriptive-analytical	<p><b>Conclusion:</b> The success of Imam Khomeini's absolutist reading of Islam was not because most people preferred it to the more liberal or progressive understandings of other Islamic, spiritual and secular thinkers. Instead, it was because, along with theoretical absolutism, practical his charisma and leadership qualities.</p> <p><b>Findings:</b> Imam Khomeini is a</p>

Analyst / Writer	Research Method	Concluding/Findings
		charismatic leader whose positions and actions are not easy to analyze. This working leader's recent revival of Iran is based on and resembles the ancient tradition in Islam.
Brian Turner (2000 AD/1379 SH) (a)	Critical-analytical	<b>Conclusion:</b> Leadership in Islam is charismatic with the characteristics of charismatic followers. The action of actors is a kind of value-oriented rational action, not a goal-oriented which possesses rational-legal capacity. <b>Findings:</b> The legitimacy of charismatic leaders in Islam is based on the legality of charisma, which cannot rationalize.
Brian Turner (2000 AD/1379 SH) (b)	analytical	<b>Conclusion:</b> In the twentieth century, Islam has raised several essential charismatic leaders, the most prominent Ayatollah Khomeini. <b>Findings:</b> Islam cannot present the necessary values and ideas to develop rational capitalism. However, in the twentieth century, Islamic culture has successfully hosted economic growth in the oil-rich Middle East and developing societies of Southeast Asia and led the Third World in political reform and revolution.
Michael Kimmel (1996 AD/1385 SH)	Analytical	<b>Conclusion:</b> Imam Khomeini is a leader with charisma, and the source of Imam's dominance is the link between him and his followers. However, "Charismatic" is inherently one of the reasons for the legitimacy of religion. <b>Findings:</b> The form of religious awareness is the background of Imam Khomeini's charismatic domination.

**Table 2: A Meta-analyzis, Analyzes of the Islamic Revolution of Iran Based on Weber's Charismatic Leadership Theory (Therapeutic Type)**

Analyst / author	Research method	Concluding/findings
<p>Hossein Hosseini (1998 AD/1377 SH)</p>	<p>Comparativ e-analytical</p>	<p><b>Conclusion:</b> The influence of the Imam's leadership on the masses of the people is the result of his assimilation with some cultural myths and the embodiment of their values in his personality, message and behaviour. As a result of this assimilation, people transmit the values and emotions towards those myths to the contemporary leader and believe in a series of extraordinary qualities in him.</p> <p><b>Findings:</b> The charismatic movement in Iran in 1356 and 13957, without resorting to this culture and its patterns, could not create positive and negative motivating and inspiring images of contemporary leaders on the scene (charisma and anti-charisma).</p>
<p>Muhammad Hussein Panahi (2006 AD/1385 SH)</p>	<p>Descriptive- analytical</p>	<p><b>Conclusion:</b> Max Weber rightly emphasized the importance of majesty leadership for charismatic movements. The charismatic characteristics of Imam Khomeini and his extraordinary prominence compared to other leaders of the Islamic Revolution in the slogans of the revolution are also quite noticeable.</p> <p><b>Findings:</b> Imam Khomeini and his close followers showed this feature in the first decade of the revolution due to their extraordinary charismatic prominence and the usual belongings and occupations of this free world.</p>
<p>Ali Muhammad</p>	<p>Comparativ e-analytical</p>	<p><b>Conclusion:</b> Max Weber's theory of charismatic leadership restores and</p>



Analyst / author	Research method	Concluding/findings
Hazeri (1998 AD/1377 SH)		<p>adapts to the Islamic Revolution and the subject of Imam Khomeini's leadership by reconstructing the historical process of leadership theory and the temporal shift of legal and charismatic authority. Charisma is shifted from the leader's personality to the charismatic system, and its decline depends on the charismatic person.</p> <p><b>Findings:</b> Rehabilitation of this theory for analysis and adaptation of the Islamic Revolution as a charismatic revolution and leadership of Imam Khomeini as a charismatic leader with some modifications that caused reconstruction of the process in the consolidating elements of the theory is possible.</p>
Muhammad Abedi Ardakani (1998 AD/1377 SH)	Comparative-analytical	<p><b>Conclusion:</b> Imam, on the one hand, was a charismatic leader, on the other, a traditional leader, and on the third, a rational leader. In the path of his transcendence, Imam Khomeini showed the existence of a multi-layered charisma in his personality and appeared as a charisma of position and rank based on the religious or secular authority of the clergy.</p> <p><b>Findings:</b> Imam Khomeini was a charismatic figure, and he was the most emotional and creative charismatic leader in recent times.</p>
Behzad Doran (1996 AD/1375 SH)	Comparative-analytical	<p><b>Conclusion:</b> The theory of revolution reconstructed from Imam Khomeini with adaptation can be compared with the analytical model presented by Max Weber.</p> <p><b>Findings:</b> It means that the material</p>

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		mediator and the fulfilment of the divine will in the awakening and awareness of Islam's people be considered accurate.
Reza Dejakam (2002 AD/1381 1381 SH)	analytical	<b>Conclusion:</b> The theory of revolution from Imam can be considered as adjustable modifications of the charismatic leadership model presented by Max Weber. <b>Findings:</b> The emergence of charisma is the presentation of a new definition of the world, the gathering of followers, and the solidarity of the leadership and the group organization of psychological, moral, religious, political pressures to challenge the established power of the revolution.
Shojae Zand (2004 AD/1383 SH)	Descriptive-analytical	<b>Conclusion:</b> The Basiji leadership (Imam Khomeini) in Iran, considering the religious origin and individual capabilities and the readiness and grounds for acceptance, soon found a charismatic nature. <b>Findings:</b> The dynamic character of the population mobilized in revolutionary movements always puts double pressure on charismatic leadership-followers relations.
Shojae Zand (2016 AD/1395 SH)	analytical	<b>Conclusion:</b> Religious leaders are charismatic leaders. Being charisma is more about people perceiving that leader than about the leader's personality traits. We claim that Weber's theory is true in explaining the leadership of Imam Khomeini. The existence of inflamed revolutionary conditions and the influence of the religious background caused the peak of charisma in Imam

Analyst / author	Research method	Concluding/findings
		<p>Khomeini. But Ayatollah Khamenei's leadership refutes two other aspects of Weber's theory.</p> <p><b>Findings:</b> True leadership is the same as charismatic leadership, critiquing two components of Weber's charismatic leadership theory.</p>

**Table 3: A Meta-analysis, Analyzes of the Islamic Revolution of Iran Based on Weber's Charismatic Leadership Theory (Critical Species)**

Analyst / author	Research method	Conclusion/findings
<p>Jahanbakhsh Izadi (1992 AD/1371 SH)</p>	<p>Analytical-comparative</p>	<p><b>Conclusion:</b> In three cases, there is a fundamental difference between the leadership of the Islamic Revolution and the charismatic leaders in Weber's sense. 1. The invitation of the masses to the standards of the religious school by the Imam in return for the invitation of Weber's charismatic leaders to adventure, selfishness and self-invitation. 2. Duty-oriented and sense of task by Imam in the face of expediency-seeking and pragmatism of Weberian charismatic leaders. 3. The absence of charisma succession problems in Iran (regarding the persistence of religious beliefs) and its institutionalized departure from charisma to the legal-rational system in the face of the issues that arise for charisma leaders in this regard.</p> <p><b>Findings:</b> Weberian charisma does not conform to the leadership of the revolution and according to the values of the Shia and the religious beliefs of the followers and the goals of the leadership in creating the revolution,</p>

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Analyst / author	Research method	Conclusion/findings
		as well as the existence of some charismatic leadership characteristics, which are not found in the Imam.
Manuchehr Muhammadi (2000 AD/1379 SH)	analytical	<p><b>Conclusion:</b> The relationship between the Imam and the people was based on logic and rationalism rather than the domination and charismatic power of the Imam. As a result, despite all the characteristics of a charismatic leader in the Imam and the great interest of the masses, the relationship between the leadership and the people in the revolution was not based on charismatic authority.</p> <p><b>Findings:</b> Although the Imam has the most apparent charismatic characteristics, such as the fascination of the people, for different reasons, this fascination of the leader should be considered among the people and the belief that originates from religion.</p>
Hamid Parsa Nia (2000 AD/1379 SH)	Analytical-critical	<p><b>Conclusion:</b> According to Weber's charismatic view, analysing the problems and the Islamic Revolution of Iran and especially the Imam movement, the revolution was exposed to two damages. First, it reduces the Imam's activity and the cultural and social dimensions of the process to Weber's theory. Second, it will lead Iranian analysts to other ideas proposed by Western theorists about mass society and its plagues, civil society, and the like to explain and solve the problems of Western civilization.</p> <p><b>Findings:</b> The analysis of the Islamic Revolution of Iran and especially the movement of the Imam, according to</p>

Analyst / author	Research method	Conclusion/findings
		Weber's view, causes damage and deviation from the goals and ideals of the Islamic Revolution. This damage occurs in Iran in various forms and is practiced.
Davood Mahdavi Zadehan (2005 AD/1384 SH)	analytical	<p><b>Conclusion:</b> For various reasons, Imam Khomeini, knowing his inherent abilities and the degree of influence in the hearts of the Iranian people, has never tried to base their rule on charismatic sovereignty.</p> <p><b>Findings:</b> Imam Khomeini's leadership is not based on Weberian charismatic sovereignty</p>
Hossein Kachooyan (2012 AD/1391 SH)	Explanatory -analytical	<p><b>Conclusion:</b> This (charismatic) personal characteristic of revolutionary movement leadership in Iran is sometimes spoken of in the form of ambiguity concerning the concept of Weber Charisma, despite the central role of leadership cannot be explained.</p> <p><b>Findings:</b> For the first time in Shia history, people had used the most sacred and, at the same time, the highest descriptive title for him (Imam Khomeini), who before it just used for a few of the most exceptional people in the history of humanity or godly and innocent. People called him Imam, not just a charismatic leader with a Weberian look.</p>
Bahram Akhavan Kazemi(2006 AD/1385 SH)	Analytical-critical	<p><b>Conclusion:</b> The model and theory of charismatic leadership does not apply to the administration of Imam Khomeini, but is a kind of delusion and accusation against it. While the use of such terms is the inability to analyze and explain the role of the Imam's leadership in</p>

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Analyst / author	Research method	Conclusion/findings
		<p>the Islamic Revolution is fundamentally incorrect and illusory.</p> <p><b>Findings:</b> The profound influence of Imam Khomeini as the leader of the Islamic Revolution was because he was an example of a perfect man and not just a charismatic leader.</p>
<p style="text-align: center;">Bahram Akhavan Kazemi(2007 AD/1386 SH)</p>	<p style="text-align: center;">Analytical-critical</p>	<p><b>Conclusion:</b> The claim that the charisma leadership model corresponds to the leadership model of Imam Khomeini and the Islamic Revolution and compares with them is fundamentally false, unscientific and imaginary, but can be criticized.</p> <p><b>Findings:</b> Many negative traits of charismatic leaders such as self-centeredness, domineering, authoritarianism, uncriticism, lawlessness and considering himself extra-legal were not the personality of Imam Khomeini. Contrary to the charismatic leaders and the above theory, the Imam believed in the divine source of legitimacy and was not charismatic and was strongly opposed to discipleship, follower-making, and a massive and passive attitude towards the people.</p>
<p style="text-align: center;">Hassan Abedi Jafari (1999 AD/1378 SH)</p>	<p style="text-align: center;">Analytical</p>	<p><b>Conclusion:</b> The generalization of Weber's charismatic leadership theory to Imam Khomeini's leadership model can be criticized. Imam Khomeini creates a system based on a law-abiding structure, which at the same time has extreme communication attractions between the masses and the leader, and the level of communication between the people and him is constantly increasing.</p>

Analyst / author	Research method	Conclusion/findings
		<p><b>Findings:</b> Regarding Imam Khomeini's differences with Weber's charismatic characteristics, we should not necessarily generalize the theory of charismatic leadership to the structure and supervision of the Islamic system.</p>
<p>Akbar Ashrafi (2008 AD/1387 SH)</p>	<p>Analytical-critical</p>	<p><b>Conclusion:</b> We never have to resort to Weberian's charismatic model to analyze Khomeini's political leadership. Because this model lacks the power to analyze all dimensions of leadership. The source of legitimacy of Imam's leadership is Weber's model of leadership and cannot explain the origin of the legitimacy of Imam's leadership.</p> <p><b>Findings:</b> Imam Khomeini's leadership originated and was legitimized from extra-personal sources, such as religious teachings and Shia authority. The incompatibility of Weber's leadership model with Imam Khomeini's administration is because this model lacks the power of analysis.</p>
<p>Sadeq Karami (2010 AD/1389 SH)</p>	<p>Descriptive-analytical</p>	<p><b>Conclusion:</b> Examining the principles and characteristics of Imam Khomeini's leadership and charismatic leadership and comparing these two types of leadership and mentioning their similarities and differences, the results show that Imam Khomeini's leadership and Weber's charismatic leadership are essentially related to each other. They are completely different.</p> <p><b>Findings:</b> The similarities between these two leadership models are outward regarding the differences predominate on these similarities.</p>
<p>Behjat</p>	<p>Analytical-</p>	<p><b>Conclusion:</b> The Islamic nature of</p>

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Analyst / author	Research method	Conclusion/findings
Yazdkhasti / Mahdi Ezzati (2014 AD/1393 SH)	critical	the revolution indicates the inability to analyze the Islamic Revolution of Iran based on Weber's theory. <b>Findings:</b> According to a critical view of the Iranian revolution analysis and expressing the characteristics of Imam Khomeini's leadership with Weber, we conclude that Imam Khomeini's leadership cannot be analyzed based on Weber's theory of charisma.
Nayyere Qavi (2015 AD/1394 SH)	Analytical-critical	<b>Conclusion:</b> The theoretical harms of Weberian analysis of the revolution lead to a shift from the principles and deviation from the goals and ideals. The actual liabilities of the "Social Arena," which includes twelve harms, are a minimalist view of the revolution and, consequently, of the universal ideals of Islam. <b>Findings:</b> The pathology of the Islamic Revolution based on the primary index centred on the thoughts of Imam Khomeini indicates the detrimental consequences for the Islamic Revolution in analysis based on Weberian charismatic theory.
Nayyere Qavi (2018 AD/1397 SH)	analytical	<b>Conclusion:</b> In the comparative version of Islamic Revolution analysis, Imam Khomeini's leadership model is based on Weber's charisma theory. In a therapeutic study, this adaptation is possible by forging and modifying some elements. In a critical type, the transformation of the leadership and role of the people in the Islamic Revolution to Weber's charismatic theory has tragic consequences. <b>Findings:</b> In the analytical works of



Analyst / author	Research method	Conclusion/findings
		the Islamic Revolution based on Weber's charismatic theory, analysts presented three types of adaptation, therapeutic and critical analyze.
Mojtaba Attarzadeh (1999 AD/1378 SH)	Analytical-critical	<p><b>Conclusion:</b> An inattentive and sometimes hostile groups try to highlight charismatic characteristics in the leadership of the Islamic Revolution to justify the greatness of the revolution seemingly. The attribution of superhuman qualities to leadership indicates Weber's emotional obedience to the emotions, not the rationality of his followers. In this way, a movement based on political understanding and awareness is degraded to an irrational motive.</p> <p><b>Findings:</b> How the leadership continues in the Islamic Republic also challenges the idea of Weber's charismatic leadership in the Islamic Revolution of Iran.</p>

### Conclusion

This study examined domestic and foreign analysts' works (57 works in different formats, from 38 authors and analysts) on Weberian analysis of the Islamic Revolution. These works study and analyze the Islamic Revolution and the leadership of Imam Khomeini and the Islamic Revolution with Weber's charismatic leadership theory with different approaches. It is essential to pay attention to a few points:

First, despite attempts to analyze and apply the example (Islamic Revolution and its leadership) to the model (Weber's charismatic leadership theory), regarding the differences between the principles, causes, goals and objectives of the Iranian revolution and Weber's charismatic leadership theory, even if the similarities in appearance and primitiveness make the possibility of perfect adaptation unlikely.

To use this theory for analysis, the components of these theories must first

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be localized to analyze based on a scientific basis. In the present age, revolutions and the nature of the Islamic Revolution is a complex social phenomenon. Therefore, is not easy to analyze the legitimacy, leadership and role of the people formally regardless of the principles, goals and other elements of the revolution. This analysis is not sufficient for the future of the revolution.

At the beginning of the revolution, some analysts believed that Weber's charismatic leadership theory was compatible with Imam Khomeini's, but later withdrew their claims. With the meta-analysis method, the present study, collecting scattered and individual research in scientific formats (books, articles, interviews, dissertations and thesis) has tried to combine and integrate the analyzes as much as possible to identify and categorize analytical types for scientific-research usage.

Analyzing the existing works in the form of fulfilment-model shows different and even conflicting types of analysis and other approaches that show how Weber's charismatic leadership theory can be used to analyse the Islamic Revolution of Iran in the contemporary century based on different perspectives. This study examined Weberian analysis of the Islamic Revolution with other approaches. In conclusion, expressed three general views. According to a group of internal and external personalities, Max's charismatic leadership theory can analyze and landscape the Islamic Revolution. The other group, which often tries to enhance Weber's theory to apply it in the analysis of the Islamic Revolution, through the method of correction, wounding and modification, agrees with the first group on the power of this theory.

Otherwise, they state that corrective-restorative methods can analyze the theory. In contrast to these two perspectives of analysis, the view of a group of analysts and writers that suggests a critical approach to the application of charismatic Weber's leadership theory to the analysis of the Islamic Revolution is as follows:

This theory cannot necessarily analyze the Islamic Revolution of Iran by preserving the Islamic principles and values, but it will also lead to some harm.

The result of reviewing a large amount of analyzable information to integrate science into existing analyses in the format above while maintaining scientific fidelity and ethics is expressed in three perspectives and a fulfilment-model in three tables for researchers.

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