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**RESEARCH PAPER**

# Max Webber's Legitimacy and Iranian Political System after Islamic Revolution 1979

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| PAPER INFO | ABSTRACT |
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| | The aim of this study is to explore the concept of Max Weber regarding Legitimacy in prospect of traditional, Charismatic and Legal-Rational in relation to Ayatollah Khomeini who was the founder of Iranian Islamic Revolution 1979. This study tries to explore the returning to Weber can elucidate several facts about the legitimacy. By this paper tried to show that how much similarity of political system of Iran to the western context (Weberian) with demarcations of power. The system is unique as its roots of its legitimacy are traditional, charismatic and rational-legalistic. Today, Iranian political structure was developed by the teachings and models of Imam Khomeini which consists on the combination of Islamic theocracy and with bits of democracy on the thoughts of Max Weber. Max Weber considers the importance of strong legitimacy for political order's constancy. The concept of Max Weber about legal legitimacy relating to democratic legitimation chucks the new light on the theoretical legitimacy discrepancy in transnational power that sorts it to look less histrionic. Historic, investigative and qualitative methods are used in this paper |

## Introduction

In 1864, Max Weber was born and he is known as the more persuasive German social scientist. His father was a politician and mother was a pious and rigorous lady. Max Weber had keen interest in religion but he was not a believer.

Max Webber is famous for his ideas such as sociology of religion and economic sociology that he defined in his work "The Protestant Ethic and the Spirit

of Capitalism". He claimed that essence of capitalism found in protestant spiritual belief and stressed on cultural inspiration rooted in religion.

He is known as the first who classify the social authority in distinctive shape which he called as charismatic, traditional, and rational-legal. The legitimate authority of Max Weber consisted on three different types such as Traditional, Charismatic and Rational-legal authority. Traditional authority is based on faith and practice of society and it is adored because of two main causes such as "inheritance of past generations and religiousness that the societies have". It has rooted in customs or beliefs that are trailed by traditional leaders. The charismatic authority belongs to the individuals or personal charismatic and distinctive abilities which make him hero of the nation and lead them by his charismatic personality. The third type Rational-legal authority s derives from law and is created by the confidence of rules and laws of society and bases on contemporary democracies. Rational-legal power entails a rational and organized tactic of leadership (Ahmad, 2016).

The concept of Max Weber regarding legitimacy and legitimation considers the fundamental part of what the public relations castigation is round: getting and conserving backing from the over-all public. By defining the legitimacy Weber observed as it is the vindicated right to exist "that any formal system of organization or "domination" needs legitimacy. He also noted that any such system must base its existence on a principle of legitimation, either the legal-rational, traditional, or the charismatic because public relations are concerned with the need for support from the general public as well as how to retain it". The ideas of Weber offer a theoretic foundation for considerate the purpose and role of civic relations (Giddens, 2013).

Max Weber is one of the biggest names among most persuasive social scientists of all time. He has a lot of work on different fields like political science, sociology and history. These developments made him famous theorists for the progress of organization studies. Weber's theories are used in Textbooks in organizational theory as a contextual for unfolding the development of rational systems of construction and forming as well as the legitimate foundation for surviving as a formal association. A fundamentalaim of Max Weber was to cognizethe modern society of west in its totality. He considered the consequence of this alteration as subjugated by rule-oriented, increasingly rationalized and eventually less human imperative (Isaloo, 2017).

He tried to describe how human enthusiasm had moved from acting on the base of ethics, traditions or passions in civilizations of the ancient, to perform on the base of rationality which is goal-oriented. He has some resemblances to the views of Karl Marx and his idea of alienation as they both philosopher were agreed that peoples liberty endangered by rational organizing and prohibited humans from determining their lives. However, Weber did not show his consent about the statement of Marx that estrangement happens only in capitalist systems as he

thought that alienation is a magnitude of the rationalization of civilization and an in evitable outcome of *any* structure of logically synchronizednvention. It streams that due to centralized economic system a communist system would be even more rule-oriented and administrative than a capitalist system (Giddens, 2013).

According to Weber,

"Any system can persist by the continual backing of its subjects and most importantly, their perception that the system is 'worthy' of voluntary compliance. Existing and acting as a system, or as any organization, is a privilege that must be justified. Anyone who is more favored feels 'the never ceasing need' to see his or her position as legitimate and deserved. Every system develops some sort of myth that cultivates the belief in its legitimacy. This myth, which could be anything ranging from messages transmitted through marketing materials to a carefully orchestrated story created by public relations officials, serves as a justification of the system's privilege of existing and conducting operations"(Weigand, 2015).

Max Weber not only implicit that legitimacy is socially built as he believed that the potential for legitimacy can be acquire by citizens and acuities of the system; in simple words it depends in their beliefs. The myths are northing and not necessarily realities and it does not have a legitimizing consequence without the belief of people. In the same way, a system is legitimate only as much elongated as people have trust in its defensible right to exist. The process to Attaining legitimacy then turns out to be a matter of inducing beliefs by achieving recognition for a specific 'myth'. To make legitimation considers a premeditated course that requires justifications as well as endeavors to sway communal belief. Weber did not present further clarification of the system myths and did not clarify how they are established and castoff in practice to make and promote encouraging beliefs. Instead, he focused on ultimate archetypal doctrines on which legitimacy of a system may be grounded; he argued that the foundation for a legitimacy of system diverges rendering to the kind of dogmas that maintenance it (Ahmad,2016).

Precisely, the rationality of the prerogatives about the legitimacy may be grounded on:

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| 1 | Rational | Rational grounds believe on a certainty in the legitimacy of ratified rules and the veracious of those rose to power under such directions to subject directions. |
| 2 | Traditional | Traditional practicalities resting on are cognized credence in the inviolability of long-established ethnicities and the legitimacy of those exercising power under them. |
| 3 | Charismatic | Charismatic foundations believe on consecration to the unique sacredness, intrepidness or classic eccentric of an individual one. |

It trails that according to understanding of Weber "claims to legitimacy" is rather intangible and theoretic. He did not reveal unequivocally the link between

such claims and subsequent beliefs; rather we must deduce from his idyllic distinctive explanations as he considered legitimation is an inherent element for effective power. Moreover, the kind of legitimation varies primarily, depending on the foundation for which legality is demanded (Giddens, 2013).

The other element of legitimations is Legal-rational that is founded on regulations and directions pledging that rationality are executed in every part of the system and at each level. By presumptuous about that the belief of general people in rationality is durable which undeniably did by Weber and matters deliberate legitimacy to an organism that workings conferring to a belief that they encirclement themselves. Especially the high authority form of association known as bureaucracy obeys to this belief. It is considers a 'pure type' of legal-rational authority. Such kind of a system which is capable to accomplish the uppermost notch of proficiency, it is considers the greatest rational well-known resources of exercise the authority over public. Any society who demeanors its actions on the foundation of bureaucratic arrangements, therefore, should be capable to originate legality from its milieus (Lane, 2017).

Islamic Republic of Iran based on an ideological system after revolution with the combination of religious and traditional elements and rules and regulations and this mixture is one of the significant fundamental of its legitimacy. The political system of Iran after revolution believes on Islamic traditions and the traditional role of the spiritual leaders have the highest authority on political positions but similarly it also depends on the elements of democracy in the form of the Islamic Republic is manifestation of dual part of the tradition and the law. By this dual term it becomes obvious in two principles "people" and "religion" defines in some ways, the legal-rational and traditional legitimacy of Max Weber which imitates in the constitution of the IRI (Giddens, 2013).

**Review of Literature**

1. There are a lot of books and articles are written on Iranian Revolution and Revolutionary personalities, however some important and most relevant books and articles about Iranian revolution and Max Weber Theory are discussed.

"*Social and Political Transformation in Iran Since 1979: The Role of Islam*" written by Alam, 2016, No, doubt Iranian revolution was the great victory of Iranian people and their revolutionary personalities. More, in this booktried to analyze the factors which made the reason of revolution.

"*The Political Ideology of Ayatollah Khamenei: Out of the Mouth of the Supreme Leader of Iran*"by Yvette (2016), "The Early Years," "Supreme Leader Khamenei 1989-2014," and "Central Themes in Ayatollah Khamenei's Ideology" are considers very important. The role of Imam Khomeini as revolutionary personality is very admirable who was succeeded to bring about the revolution.

*"The role of political socialization on Iranian presidents' foreign policy making"* an article written by Mousavi (2016), this article is about the political system of Iran that was structured after the Islamic Revolution on the base of Imam Khomeini Islamic ideas with the mixture of democracy.

*"Feasibility of the use of three types of Max Weber's legitimacy in the System of the Islamic Republic of Iran by* Mohammad *1989-2005"* (2016), the political system of Iran after revolution based on Islamic traditions and democratic elements and Max Weber also interpret traditional, charismatic and legal-rational concept. However, Max has a lot of resemblance with Iranian system such as Imam Khomeini is charismatic personality, the era of president Rafsanjani 1989-1997 known as traditional legitimacy and 1997 to 2005 known as rational-legal legitimacy.

*"Democracy and Constitutional Politics in Iran: A Weberian Analysis" by Malek-Ahmadi,*(2016).The intrusive socio-historical exploration of Iran has toured in pursuit of democracy and constitutionalism. A scholar Jeffry Ocay in critical theory elucidates that "the attainment of a specific system of political mandate in any democracy rest on predominant environments in which different forms of society cohere and different means in which consensus is achieved."

*"Max Weber's 3 types of authority"*by Maboloc(2015), there are three characteristics of Max Weber theory known as legitimacy. He further elaborate the kinds of legitimacy charismatic, traditional and legal-rational, he considers it very essential for a political system. He believes that a leader must have some extra ordinary abilities, also believed on traditions, values and he considered that system should be legal-rational.

## Max Webber Thoughts and Iranian Political System

There is no doubt that work of Max Weber is very persuasive especially after the WWII.  After the war many philosophers tried to present their perception about legitimacy but the concepts of Max Weber about legitimacy was expected in the pragmatic tradition of legitimacy study which surprised and impressed the people.

By the ideas of Max Weber, revolution of Iran and its leadership could also be observed especially related to legitimate and authorities. By this paper tried to analyze the charismatic personality of Ayatollah Khomeini who brought about the Islamic revolution 1979 in Iran from the perspective of Max Weber's ideas. Weber defines "domination (authority) as the probability that certain specific commands (or all commands) will be obeyed by a given group of persons. As an extension to this idea, Weber emphasizes further on the issue of legitimacy. He argues that the source of legitimacy would ultimately define the type of obedience and the administrative structure expected by an authority". According to his view, legitimacy may either be acquisitively, unpretentiously or affectively encouraged. Consequently, Weber defines the three types ofauthority that are rational, traditional and charismatic (Mirhosseini,2016).

**Max Weber Legitimacy**
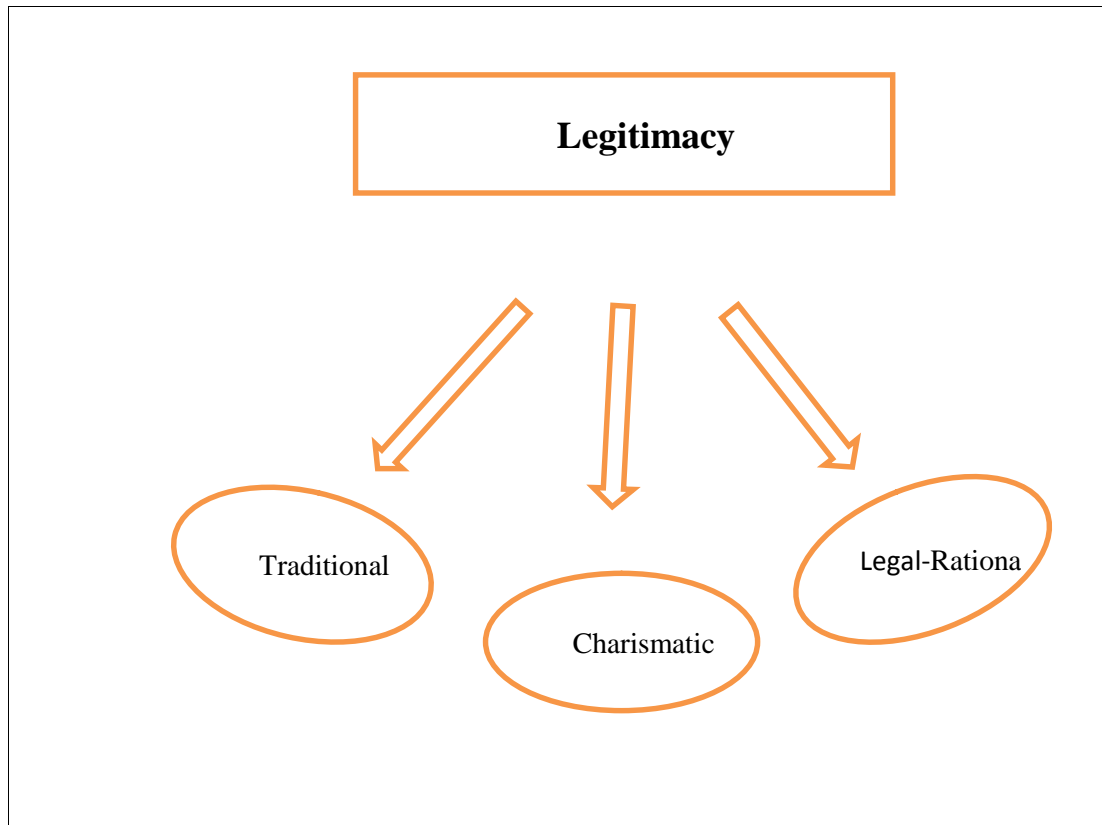


Source: Compiled by Author

According to Weber, rational authority is constructed on the belief in the legality of the laws, positions and orders and of those in power. On the other hand, conventional authority is the foundation of legitimation generally reposes in deep-rooted civilizations and dogmas in the inviolability of the executive power. However, charismatic authority has profoundly accentuates on the "exceptional sanctity, heroism or exemplary character of an individual person" as the leader. Both two powers rationality and charisma are bound and accomplished to bring about revolutionary changes against the traditions. However, the dissimilarity between two concepts exists in perspective of revolutionary fluctuations. Rationality primarily transforms the social situation before it while by the charisma primarily develops the peculiar philosophies and central worldviews of the commonalities (Shevlin, 1998).

Although Weber did not believe that all charismatic authorities are innovative not fund that all revolutions are grounded on charismatically, he had no faith and did not considered modern-day revolutions were persuasively resilient. The conformist legal governments are conquered by charismatic authority that are considers mainly high revolutionary prospective. This type of authority is founded on the amazing features of its leader and people have great affiliation and love to their charismatic leader. Weber also contends that what is the utmost important is

how the people actually observed by those matter to charismatic power, by his supporters and devotees (Weber, 1978).

**Charismatic Leadership**

Charisma could be developed by the deep ties and deep bond between leaders and their supporters with charismatic management happening within charismatic activities. The base of charisma has not rational not traditional but is has deeply rooted within craving and passions and in the perspective of charismatic power, cohorts or supporters give a lot of respect and accept a charismatic character as their definitive leader. Changes can be made by charismatic leadership within the political atmosphere of humanity by proposing new extents through which to encounter the status quo and by this, exciting the legitimacy of the prevailing power, which in response, converts the charismatic leader into a revolutionary power (Malek-Ahmadi, 2016).

Max Weber also appreciated and has faith on the philosophical prominence of a charismatic personality. He argues that "modern society's extreme devotion to rationality has generated a sophisticated bureaucratic system that now endangers the freedom and thoughts of the individual. He posits that only a charismatic leader would be capable to lead society toward freedom, which could be taken to encapsulate the historical role of charismatic leaders in helping the masses rediscover their individual identity and freedom". Weber also suggests that the charismatic leadership should be too accomplished to sustain his charisma within time even his leadership be unsuccessful to advantage his cohorts; it is likely that his charismatic power will evaporate (Webster, 1992)

Imam Khomeini founder of Islamic revolution 1979 was a charismatic character. After the death of Imam Khomeini, the charismatic legitimacy legal-rational legitimacy was changed into traditional legitimacy. By the increasing power of institutionalization and development of military and civil organizations, the Ayatollah Syed Ali Khamenei steadily rationalized the government of the state. It can be define in other words that charismatic leadership of Imam Khomeini was exchanged by the bureaucratic control of Ayatollah Khamenei (Khelji, 2009).

The theory of Max Weber can be clearly interpret by analyzing the Iranian revolution that was successfully happened by the charismatic role of Ayatollah Khomeini and with the help of traditional authority in providing the appropriate atmosphere for Ayatollah Khomeini to enhance his charismatic authority.Iranian Shi'ism has greatly promoted the charismatic leadership and capabilities of Imam Khomeini by various mechanisms especially the notion of the *Marja'* smooth the way for Imm popularity and sanctity. "Arguably, the emergence of a religiously sacred charismatic leader would not be possible within communities without a specific cultural reference to a relationship between the leader and his followers. The longest abolished concepts of *Marja'* and *taqlid* (the conformity of one person to the teaching of a *Marja'*) provided Khomeini with the opportunity through which to

further enhance his charismatic religious and political leadership with the immense ability to mobilize his followers". By his famous speeches for this reason he described the revolution of Iranian as Iranian commonalities have wrestled and just for God not affairs of the world (Kuhn, 2014).

By his charismatic leadership, he entitled *Imam* and he is known as Imam Khomeini all over world."The basis of Khomeini's legitimation, and his claim that he and only he had the mission he believed called upon to perform was the mystical charisma he felt within himself (Ashraf, 1990). His personal charisma coupled with the opportunity that Shi'ism has provided for him, enabled Ayatollah Khomeini to legitimate the Islamic regime and its policies of militancy and repression among his followers"(Khelghat-Doost, 2020).

The Islamic revolution of 1979 put an end the 2500 years old institution of monarchy and a distinct state with its unique features were structured. A clerical regime was established under the control of charismatic personality Syed Ruhollah Khomeini through his velayat-e-faqih theory. In Post-Revolutionary era, the political and social scenario of Iran was completely changed. The concept of 'Velayat-e-Faqih' by Imam Khomeini was the greatest change after revolution. After revolution a hybrid political system was adopted that is consisted on theocratic and democratic principles. The sovereignty which linked to the people considers western democracy while the concept of eternal sovereignty in Iranian Theo-democracy leads to Allah almighty and all laws are made as per the teaching of Quran and Sunnah (Mahmood, 2006)

**Traditional Authority**

The dominancy of traditions has based on patriarchal arrangement, called patriarchialism that considers pure type of traditional authority. By this legitimate system power rests in the hands of family men and nature of such kind of authority is personal. The family members follow him and he governed them in the faith that his right and responsibility are measure of as across and directive that has the blessedness of ancient custom. By the traditional domination is grounded on a monotonous (as routine authority of father over his domestic after which it is made). Whenever the master of the house (the father) has the authority and can change the system to modify according to the new circumstance or certain historic arrangements. Weber considers it protracted kind of Patrimonialism is male-controlled power or rule that has been changed to the situations of larger civilizations. What is exceedingly noteworthy here as far as the implementation of legitimate authority is at concern, the master can order what he wants him or his directions do not ignore the very custom itself, on which his power is grounded (Ageval, 2005).

To preserve the ancient traditions there are many traditional institutions which play significant role such as Imams of congregational prayers, Revolutionary Guards etc. These traditional institutions have their roots in Islamic revolution 1979

and became stronger in 1980s and in 1990s. The spiritual leaders obtained authority and establishment of powerful institutions are the result of Islamic revolution. Thus, the most significant outcome of the charisma appeared in the form of Velayat-e-Faqih which is the best example of traditional institution and has powerful influence on the political institutions of the IRI. There are many institutions which showed the dominance of clergy, are the parliament, judiciary, Guardian Council, Assembly of the Experts, representatives of Vali-e-Faqih in organizations and foundations, Imams of Friday prayers and radio and television and a measure of executive power (Zayd, 2006).

Then, one more and central piece of the traditional legitimacy is to reliance in ideal role of clerics is to deduce the Islam as they are connoisseurs in description of Islam and in solicitation of its directions. For example the one president of Iran Hashemi Rafsanjani refers to this substantial charisma and performed important part to sanctuary the traditional legitimacy. During his convention with Mr. Syrian Mufti he talked about the protagonist of spiritual leaders in Muslim societies in these words "Islam has responsibility for administration of the human society and the religious leaders of the Muslim world should make efforts to introduce the real face of Islam to the world". The consequences demonstrate that after the demise of Imam Khomeini in 1989 the traditional establishments are gone under the power or clerics, individual or assemblies associated to them and they developed more powerful, significant and influential situation and their role was improved. After the Imam Khomeini's death next Vali-faqih is Syed Ali Khamenei who is also cleric and will be served as vali-faqih for life time(Mirhosseini, 2016).

Traditional legitimation believes on the unremitting agronomy of a faith in the sacredness of old ritual and practice. The system is continuing with the great support of traditional directions and standards, providing the autonomous influence and his or her organization have the veracious to use the rheostat. The rulers are bound to create policies according to traditions that consider the great possessions of public and the system's members are probably to discern the system as justified and appropriate. Other new measures can be legitimized with the guarantee of prerogative that they have "always" been there. No doubt that charismatic legitimation depends on the spirituality to the astonishing charisma of the leader. The system is "legitimate because its leader is: considered extraordinary and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities". These accomplishments can be probable just by those individuals who have retrieved some extra potential and they may callas of divine derivation or as archetypical and by these charismatic abilities mark that soul a leader a hero of the nation (Maboloc, 2015).

To preserve the ancient civilizations there are many traditional establishments which play significant part such as Imams of congregational observances, Revolutionary Guards etc. These traditional institutions have their ancestries in Islamic revolution 1979 and became stronger in 1980s and in 1990s. The spiritual leaders obtained authority and establishment of powerful institutions are

the result of Islamic revolution. Thus, the most significant outcome of the charisma appeared in the form of Velayat-e-Faqih which is the best example of traditional institution and has powerful influence on the political institutions of the IRI. There are many institutions which showed the dominance of clergy, are the parliament, judiciary, Guardian Council, Assembly of the Experts, representatives of Vali-e-Faqih in organizations and foundations, Imams of Friday prayers and radio and television and a measure of executive power (Zayd, 2006).

Then, one central feature of the traditional legitimacy is to trust in consummate function of clerics is to interpret the Islam as they are experts in explanation of Islam and in application of its rules. For example, the Hashemi Rafsanjani who was elected on presidential office refers to this significant character and played important role to preserve the traditional legitimacy. During his meeting with Syrian Mufti he said about the role of spiritual leaders in Muslim communities in these words "Islam has responsibility for administration of the human society and the religious leaders of the Muslim world should make efforts to introduce the real face of Islam to the world". The results prove that after the death of Imam Khomeini in 1989 the traditional institutions are went under the influence or clerics, person or groups correlated to them and they became more influential, important and powerful position and their role was enhanced (Mirhosseini, 2016).

**Rational-legal Authority**

Weber's third kind of justifiable domination is rational-legal with the concept of contemporary state as its archetype. This type of domination related to administrative arrangement, bureaucratic and the nature of authority considers impersonal, power is devoted to the office rather than the individual who controlling the office. The assurance of this arrangement of legitimacy is the stress put on the perception of law and the legal-system. Weber discussed that mandates would be authentic insofar as they are the consequence of a "procedurally correct enactment." "Bendix interprets this statement to mean that laws are legitimate if it has occurred in conformity with the laws prescribing the procedures to be followed". The circuitousness here is intended: Weber refused to accept the descriptions of the contemporary state and its authorized command that emphasis on either the determination of this political community or some particular worth verdicts that motivate the conviction in its legitimacy (Khelghat-Doost, 2020).

Weber stressed on 'legal thinking' and 'legal procedures' for more rationalization of the political system. He stated "The more rational the administrative machinery of the princess hierarchs became, the greater was the likelihood that the legal procedures would also become 'rational' both in the form and substance". The appliance through which happens, Weber elucidate as follows: "to the extent to which the rationality of the organization of authority increased, irrational forms of procedure were eliminated and the sustentative law was systemized, i.e., the law as a whole was rationalized." More he explained that this connection between the legal system and rationality of the political system has

existed for all times from ancient times to contemporary times (Malek-Ahmadi, 2016).

Islamic Republic of Iran based on an ideological system with the combination of religious and traditional elements and rules and regulations and this mixture is one of the significant fundamental of its legitimacy. The political system of Iran believe on Islamic traditions and the traditional role of the spiritual leaders have the highest authority on political positions but similarly it also depends on the elements of democracy in the form of the Islamic Republic is manifestation of dual part of the tradition and the law. By this dual term it becomes obvious in two principles "people" and "religion" defines in some ways, the legal-rational and traditional legitimacy of Max Weber which imitates in the constitution of the IRI (Giddens, 2013).

For the defense of law the reformist movement was started after the Islamic revolution. After the event of second Khordad' this movement was launched. The aim was to defend the political legitimacy of the IRI in terms of law and rationality. The reformist anticipated the ideal society in which culture play a significant role. By the movement it was made clear that people of the society is respectable and require respect and rights and they have the right to participate in politics and ask to government representatives as they are the servant of public not their lord. It is constantly accountable to the public's whom God has specified supremacy over their own destiny (Sharifi, 2017).

In a reformist civil civilization, not just Muslims have to give rights as citizen of the society rather everybody has the right under agenda of the system and law and it is considers the most significant responsibilities of government to preserve the rights. Therefore, reformists believe rationality and logic rules in a society are more vital than traditions, sentiments and national preconceptions, the ground for accomplishment of a legal society which defends the views and opinions of publics is delivered. These thoughts demonstrate that 'people' are considers the axis of the reformist model (Haqiqat, 2006).

Therefore, despite domination of traditional legitimacy in this term, the legal legitimacy also was existed beside it. Therefore, it is not possible to treatise about unadulterated legitimacy in the dome of politics and people rather the practices of legitimacy are frequently ever-changing and they transmute from one procedure to a different. The political acceptability in every political system or society is intuitive of its own phase. Therefore, in a society which is originated on law and reasonableness the ground is providing for debate on the problems like civil freedom, right of discourse and thought and afterward the plan for instantaneous execution of democracy and Islamism is provided. Thus, the general will and the supremacy of the personalities patent in unlike degrees. In fact, classlessness is not the name of just considerate of people's rights but it is contrivance which undertakes these freedoms. It is a problem which is up to some rangeunlike from the thought of managementstranded on responsibility(Weigand, 2015).

**Conclusion**

Today, Iranian political system after Islamic revolution was structured on the teachings and models that were delivered by of Imam Khomeini. His teachings and thoughts were consisted on Islamic theocracy and with bits of democracy on the thoughts of Max Webber. In theory, the organization of political system of Iran looks similar to the western context (Weberian) with demarcations of power. The system is unique in its sense as its roots of legitimacy based on traditional, charismatic and rational-legalistic on the basis of Max Webber thoughts as Max Weber believed on capitalism and modernism but he also stress on the implication of cultural encouragements entrenched in religion.

Founder of Iranian revolution Ayatollah Ruhollah Khomeini favored the hybrid political system in the Islamic Republic of Iran and theory of Imam Khomeini is not only restricted to modern theocracy but he was also introduced the unique balanced system that described both authority given eventually to the clerics. No doubt Legitimacy, power and rule are considers the core concerns for political science. The concept of Max Weber related about legal legitimacy relating to democratic legitimation chucks the new light on the theoretical legitimacy discrepancy in transnational power that sorts it to look less histrionic. Max Weber considers the importance of strong legitimacy for political order's constancy. No doubt, Weber legitimacy theory has a lot of resemblance with Iranian system and he considered charismatic abilities of a leader, traditions and believed the system should be legal-rational; all these characters of his theory exists in Iranian political system as Iranian revolutionary leader Imam Khomeini had charismatic abilities, he believed on his values, traditions that he restored after revolution which were destroyed during Shah's monarchy.

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