ISSLP
Interdisciplinary Studies in Society, Law and Politics

Original Research

Personality Analysis of Political Leaders and Its Impact on Geopolitics and National Politics: A Case Study of Imam Khomeini and Hitler – A Psychological and Political Analysis

Mahdi. Abbasi[1*]

[1] Assistant Professor, Department of Political Science, Payam Noor University , Tehran, Iran

*** Corresponding author email address**: abbasi_m@pnu.ac.ir

Received: 2025-02-04 **Revised:** 2025-03-03 **Accepted:** 2025-03-15 **Published:** 2025-07-25

The psychology of political leaders, understanding their personality traits, and the formation of their perceptions and interpretations of politics are central topics in the field of political psychology. How individuals, influenced by their temperamental and psychological backgrounds at the individual level, as well as situational and structural factors, engage in specific actions and make decisions plays a fundamental role in understanding the politics of nations. The theoretical framework utilized in this article is the theory of political personality, specifically the typology of elites, developed by Harold Lasswell, an American psychologist and sociologist. This study analyzes the influential events in the lives of Imam Khomeini and Hitler and their interpretations of these events to examine their personalities. The research hypothesis posits that, according to this theory, specific personality traits influence the behavior and character of both political leaders under study. This article employs content analysis and library research methods, and the findings indicate that Imam Khomeini, as a political leader of Iran, possesses a "managerial type" personality, exerting geopolitical influence on various parts of the world. In contrast, Hitler exhibits a combination of the "agitator type" and the "reformer type" personalities. Consequently, Hitler subscribed to Friedrich Ratzel's concept of *Lebensraum* (living space) and, in pursuit of this idea, instigated geopolitical transformations such as World War II, the Holocaust, and the Anti-Comintern Pact.

Keywords: *Political psychology, geopolitics, Hitler, Imam Khomeini, Lasswell.*

How to cite this article:

Abbasi, M. (2025). Personality Analysis of Political Leaders and Its Impact on Geopolitics and National Politics: A Case Study of Imam Khomeini and Hitler – A Psychological and Political Analysis. *Interdisciplinary Studies in Society, Law, and Politics, 4*(3), 1-15. https://doi.org/10.61838/kman.isslp.4.3.6

1. Introduction

Politics has been present throughout history and human life, shaping individuals' views, demands, needs, and actions in their struggles and negotiations to achieve their goals, all embedded within thousands of years of political history. Political activities manifest in institutions through which the governance of a nation is undertaken to reflect the will of its people in realizing their aspirations. Initially, psychology was regarded as the most individual-oriented branch of the humanities, addressing the mental states of individuals as entirely separate entities. However, over time, a connection between psychology and political science emerged, progressing to the point where some scholars considered psychology a purely collective subject or one deeply influenced by socio-political data, necessitating its reevaluation.

Today, political psychology has developed as a new interdisciplinary field within the social sciences, significantly aiding in the deeper understanding of political behaviors by analyzing the actions of political

© 2025 The authors. Published by KMAN Publication Inc. (KMANPUB). This is an open access article under the terms of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License.

leaders, political figures, groups, and individuals through its theories and concepts.

Psychologists recognize that analyzing what transpires in the human mind is challenging, even for the individuals themselves, and this difficulty doubles when attempting to analyze the minds of politicians. Humans, in every stage of life, are influenced by a set of beliefs, values, and personal and collective tendencies distinct from those held by others. Additionally, the content of these beliefs and values is rarely uniform and tends to evolve over time. Innate disposition, instinct, experience, imitation, and reasoning are just some of the sources that sometimes shape or form a person's beliefs, values, and tendencies.

The systematic study of personality and its application began in the early 20th century with scholars such as Freud and the Freudians, and it has since experienced significant quantitative and qualitative expansion along with numerous practical necessities. In this regard, politics, like many other subjects, has attracted the attention of psychology, and, indeed, the field of politics has had a profound need for psychology. Since the foundation of political psychology was laid by scholars like Charles Merriam, Harold Lasswell, and Sigmund Freud, nearly a century has passed, yet the fundamental question remains: How can the psychological structure, behavior, and actions of a political figure be analyzed?

Political psychology generally operates at two levels: elites and ordinary citizens. Elites, as key decision-makers in human societies, shape theoretical and practical policies that can determine the fate of individuals and nations. Meanwhile, ordinary citizens, whose political behaviors—such as initiating movements and revolutions—can be decisive, are another core focus of political psychology.

The literature highlights the significant role of political psychology in the decision-making processes of political leaders, demonstrating how their personalities shape governance styles and interactions at individual and social levels (Ghorbani Sepehr et al., 2024). Studies indicate that Imam Khomeini's comprehensive vision, spiritual excellence, and creativity were instrumental in establishing the sacred institution of the Islamic Republic of Iran (Jamshidi, 2002; Khalili-Shorini & Javadi-Hastian, 2017). His innovative approach began at the grassroots level, strategically uniting various opposition groups, which ultimately led to the formation of the Islamic Republic (Abdolmaleki, 2017). The personality types of leaders play a crucial role in leadership style and interactions, with findings showing that political intelligence and mindfulness, shaped by political personality, influence decision-making and the pursuit of national interests, as seen in the cases of U.S. and North Korean leaders (Ghorbani Sepehr et al., 2024). Imam Khomeini's creativity was further evident in his institutional innovations, where he established new governance structures (Tohami, 2008). Scholars have examined the broader phenomenon of political leadership, analyzing existing methods for studying the personalities of political leaders (Post et al., 2010). Furthermore, Imam Khomeini's creative personality was crucial in conceptualizing the formation of an Islamic government and a united Islamic *ummah* (Fathi Ashtiani, 1998).

A crucial but often overlooked aspect of ongoing discussions is understanding the personality and identity of a politician such as Imam Khomeini or Adolf Hitler. Questions such as: Who are they? What thoughts do they nurture in their minds? What has shaped and continues to shape their personalities? How can their behaviors be understood, analyzed, and predicted?

The primary objective of this article is to study the personalities of Imam Khomeini and Adolf Hitler through the lens of Harold Lasswell's sociological and psychological theory of typology, which classifies personalities into three groups: the *agitator type*, the *reformer type*, and the *managerial type*, with the first two being pathological and the third representing a healthy personality.

The central research question is: How does the personality of political leaders influence the geopolitics of nations? Given the studies conducted, it can be argued that only a limited number of research works have examined personality types, their role in political decision-making, and their impact on national and geopolitical affairs from the perspective of political psychology. Moreover, beyond the specific cases of Imam Khomeini and Adolf Hitler, Harold Lasswell's "beliefs and outcomes" method has not been widely applied in this domain. The authors argue that, considering the significance of this method in laying the foundation for "cognitive-behavioral therapy" in cognitive psychology, its application in political analysis could be highly beneficial.

2. Materials and Methods

This study employs a descriptive-analytical approach and utilizes library research sources for data collection and analysis.

3. Findings

The findings of this research confirm a significant relationship between the personalities of political leaders and their geopolitical objectives, demonstrating their undeniable impact on ideologies, policies, and political landscapes for decades and even centuries.

Furthermore, numerous movements, associations, and organizations have been directly influenced by Imam Khomeini's ideology of non-violence. Some of these include the Non-Violence Movement, the Non-Violence Movement of Lebanon, the Palestinian Center for Non-Violence Studies, the Lebanon Peace Foundation, and the Justice and Peace Service, among others.

Similarly, Hitler's ambitions—such as territorial expansion and the supremacy of the German and Aryan races over others—have had profound geopolitical implications worldwide. The Holocaust, which followed World War II, continues to have deep historical and cultural repercussions, symbolizing absolute evil. Numerous books and artistic works in various fields continue to explore this event, and interest in researching the Holocaust has only grown over time despite the passage of years.

4. Discussion

4.1. Theoretical Framework of the Study

Political psychology is an interdisciplinary field that combines politics and psychology, with political personality analysis being its central focus. "In simple terms, political psychology examines the interaction between politics and psychology, where personality is a fundamental concept. Many studies in political psychology have concentrated on personality, specifically focusing on psychoanalysis. This focus has led to the emergence of new subfields, such as the psychological analysis of events and psychobiographical studies. Writings based on these methods provide an initial approach to studying leadership in politics" (Pourahmadi Meybodi & Soltanpour, 2020).

The scientific insights of modern political psychology began to flourish in academic circles in France and Italy during the 1870s. Graham Wallas, in his 1921 book *Human Nature in Politics*, and Rivers, in his 1923 book *Psychology and Politics*, significantly contributed to its development. Later, Harold Laski (1967) and George Catlin (1970) emphasized the necessity of an integrated approach. By the early 20th century, the application of psychology to decipher human activities had become common practice. Harold Lasswell laid the foundation for these studies, and he made significant advancements in the field by integrating psychoanalysis into political studies over a span of more than thirty years. His groundbreaking book, *Psychopathology and Politics*, was published in 1930. The core of Lasswell's argument was what he termed "political personality" (Alamuti et al., 2024).

Thus, the examination of personality in relation to politics represents one of the oldest traditions in political psychology. "However, what is now known as the political psychology of leaders in the fields of political science and international relations is, in fact, an expanded and evolved form of studies initially introduced in the mid-20th century under the name of psychobiography" (Fathi Ashtiani, 1998). "The core psychological aspect of this research focuses on personality, drawing inspiration from the political psychology approach to studying political leaders. The primary goal of this research is to construct a comprehensive image of both political figures within the given context. Consequently, this study seeks to examine the biographies and decisions of political leaders to understand their behavior and individual perspectives. This section, therefore, adopts qualitative and interpretive methodologies. The method used for psychological analysis is based on the approach of Harold Lasswell, an American psychologist and sociologist, who referred to it as the morphology of leaders" (Abdolmaleki, 2017).

4.2. The Psychological Model of Political Leaders and Elites

Harold Lasswell's theory of political personality, which examines the personality structures of political leaders and elites, is central to this study. Unlike many other political psychologists, Lasswell argued that what is referred to as "political personality" is the result of a

displacement mechanism whereby personal problems are transferred into the public sphere. His primary concern was political movements, which, according to him, derive their vitality from the mechanism of transferring private issues into public matters. For example, power may be pursued as a means of compensating for a deficiency in self-esteem. In other words, individuals engaged in politics may seek political power as a compensatory mechanism for other underlying psychological issues (Ghorbani Sepehr et al., 2024).

Lasswell believed that most political leaders suffered from psychological or physical deficiencies. Figures such as Alexander the Great and Otto von Bismarck reportedly struggled with mental disorders, including inferiority complexes, fear of paternal authority, and narcissism (Bashirieh, 2005). "Their authoritarianism stems from this sense of inadequacy that they internalize. They feel incapable of fulfilling personal desires that bring them psychological satisfaction, leading them to compensate for this deficiency through power-seeking behavior. Lasswell traced the roots of this inadequacy to childhood experiences within the family unit. In addition to physical and biological needs, individuals require respect, recognition, and validation" (Abdolmaleki, 2017).

"Harold Lasswell was one of the first scholars to introduce psychology into politics. He argued that individuals who dedicate their lives entirely to politics behave in ways that fulfill certain fundamental personality needs. Many political figures carry the burden of past emotional traumas, sometimes denying their existence or trivializing their significance" (Fathi Ashtiani, 1998). "Lasswell advocated for preventive politics, asserting that political life is inherently pathological and that pathological personality types dominate political life. He maintained that political leaders are, by nature, authoritarian, and that their authoritarianism stems from their deep-seated sense of inadequacy. They perceive themselves as incapable of achieving personal psychological fulfillment and seek to compensate for this psychological deficiency through power-seeking behavior. Lasswell emphasized the role of symbols and public objectives as the central points of his concept of personality, defining it comprehensively. According to Lasswell's theory, personality encompasses an individual's reactive, communicative, behavioral, and cognitive styles, which result from the interaction of biological factors, cognitive inclinations, and emotional tendencies. His approach to personality analysis, rooted in rational behavior therapy, forms the basis of his typology of leaders and elites" (Shariatnia & Motlabi, 2011).

Thus, Lasswell was the first political scientist to apply psychology and Freudian personality theories to the study of political leaders. He classified political leaders into three personality types—two of which are pathological and one representing a healthy personality. These three types are:

1. Agitator Type
2. Reformer Type
3. Managerial Type

Lasswell also acknowledged that, in reality, a political leader may exhibit characteristics from two or even all three personality types. In this study, the roles of political leaders such as Imam Khomeini, in fostering peace and national unity, and Adolf Hitler, in instigating war and violence, are examined through this framework.

a. The Agitator Type

"The agitator has not learned respect from society or parents and seeks to compensate for this deficiency through societal validation. In order to attract social recognition, the agitator attempts to alter institutions and social environments to draw attention, compensating for the emotional, affectionate, and respectful connections they felt deprived of in childhood" (Fathi Ashtiani, 1998).

"Such individuals express opposition to social institutions from an early age, rejecting moral, familial, religious, and state structures, and even opposing political leaders" (Naqibzadeh, 1993).

"An agitator rejects all societal norms, questions social and political institutions, and devalues established values" (Abdolmaleki, 2017).

Lasswell identified Friedrich Nietzsche as an example of the agitator type. Although Nietzsche was not a political leader, Lasswell considered him an agitator due to his nihilism and relativism. Nietzsche, lacking sufficient respect and self-esteem in childhood, later sought to compensate for these deficiencies by questioning all political and social institutions and proposing the concept of the "Übermensch" (superman) as a means of overcoming his psychological struggles (Shariatnia & Motlabi, 2011).

b. The Reformer Type

"Lacking self-confidence due to childhood upbringing, the reformer is plagued by doubt and constantly seeks absolute certainty. Those who seek absolute certainty, paradoxically, suffer from internal doubt. The reformer directs their libido toward social life, using it to alter the social environment. If they succeed in transforming the world according to their vision, their internal doubts and uncertainties are alleviated. The reformer type seeks to change the world and their contaminated environment" (Ghorbani Sepehr et al., 2024).

"Throughout history, these individuals have compensated for their deficiencies through political activism" (Shariatnia & Motlabi, 2011).

c. The Combination of Agitator and Reformer Types

"These individuals neither receive sufficient recognition nor develop confidence during childhood. As a result, they turn to historical arenas, using political action to compensate for their personal deficiencies" (Khalili-Shorini & Javadi-Hastian, 2017).

d. The Managerial Type

"The managerial type acquires recognition, respect, and self-confidence through their upbringing. Their libido is directed toward others and social life. They seek creativity in social life and strive for personal and societal improvement. However, unlike the agitator, they do not seek recognition through disorder, and unlike the reformer, they do not harbor absolute doubt in their own role. Consequently, they adopt a pragmatic approach to political life" (Shariatnia & Motlabi, 2011).

"The manager governs society effectively and strives to maintain social order. Lasswell argued that the managerial type is the healthiest approach and that societies should cultivate this personality type through education to depoliticize governance. He believed that training political leaders should be a fundamental responsibility of every society, ensuring that no one attains power without proper political education" (Fathi Ashtiani, 1998).

4.3. Analysis of Imam Khomeini's Personality

Based on the proposed analytical model, this study aims to examine the psychological cycle of typology aligned with the *managerial type* in Imam Khomeini and, ultimately, to extract the logical and illogical characteristics resulting from this process. The impact of these characteristics or traits on Imam Khomeini's behavior will then be analyzed.

4.3.1. Creativity

Throughout his life, Imam Khomeini pursued self-discipline, purification of the soul, and the acquisition of divine and religious knowledge, progressing toward spiritual perfection and attaining mystical and divine ranks. "He underwent stages of inner transformation and, through an intellectual revolution and mystical self-awareness, reached the attributes of the perfect human before engaging in political and social struggles. In response to the Pahlavi regime's efforts to eliminate religion and religious thought, he dedicated himself to reviving Islamic culture and identity" (Khalili-Shorini & Javadi-Hastian, 2017). Ultimately, he succeeded in establishing an Islamic government.

During his struggles, Imam Khomeini exhibited creativity that aligns with established criteria for creative thinking. The personality traits that contributed to his innovative approaches include self-confidence, independence, courage in expressing opinions, self-sacrifice, risk-taking, and detachment from personal desires (Tohami, 2008).

In this context, institution-building is one of the most significant applications of creativity, as emphasized by Rogers and Adler. Following the victory of the Islamic Revolution, revolutionary leaders, in their efforts to organize the chaotic state of the country, turned to institution-building, which was theorized through Imam Khomeini's creativity. Accordingly, his foundational role in the process of the Islamic Revolution was of utmost importance (Haji Hassan & Ghaffari Hashjin, 2018).

Institution-building based on Imam Khomeini's creativity was essential for the continuity of the Islamic Republic of Iran. His creative leadership, driven by intelligence and foresight, led to the establishment of various institutions based on the principles of *velayat-e faqih* (guardianship of the jurist) and constitutional law. These institutions spanned political, military, security, and scientific domains, contributing to the political system's efficiency and enabling it to manage domestic and international crises. Some of the institutions founded under his leadership include the Islamic Revolutionary Guard Corps (IRGC), the Basij Resistance Force, the Assembly of Experts, and the Revolutionary Court.

4.3.2. *Dynamism of Personality*

Imam Khomeini did not exhibit a static personality; rather, he continuously evolved in his quest for self-actualization and the fulfillment of personal and social objectives. His multidimensional personality encompassed extensive academic, religious, spiritual, political, ethical, artistic, mystical, and philosophical aspects. "Throughout his life, he sought to cultivate and expand all aspects of his being, as illustrated by his prolific writings across multiple disciplines, including ethics, jurisprudence, principles of Islamic law, politics, and art. His intellectual breadth and diverse interests are evident in his works. Some of his invaluable treatises, poems, and writings were lost due to house raids by the SAVAK, the Pahlavi regime's intelligence agency. Additionally, *Sahifeh-ye Imam*, a 22-volume collection of his speeches and views on political and religious affairs, has been published. Even after the revolution's victory, he composed poetry in the forms of *ghazal*, *dobeyti*, and *rubai*, which were later compiled in works such as *Sabuy-e Eshq* and *Moharram-e Raz*" (Khomeini, 1997).

Ayatollah Subhani highlighted a defining trait of Imam Khomeini: "One of his remarkable characteristics was that he valued deep thinking over excessive reliance on books. For instance, when he was teaching *Makasib*, I brought several books to him and suggested that he review them as well."

4.3.3. *Sense of Freedom*

To contextualize Imam Khomeini's perspective on freedom, it is appropriate to first present some of his views on this concept. His outlook provides the foundation for examining instances in his life and character that align with the *sense of freedom* proposed by Rogers. Imam Khomeini stated:

"My beliefs and those of all Muslims are based on the teachings of the Holy Quran and the statements of the Prophet Muhammad (PBUH) and the righteous leaders who followed him. The essence of all these beliefs is one, and the most significant and valuable of them is the principle of monotheism. According to this principle, we believe that the Creator of the universe, all realms of existence, and humanity is none other than Almighty God, who is aware of all truths, has power over everything, and owns everything. This principle teaches us that humans must submit only to the Divine and should not obey any human being unless their obedience aligns with God's command. Consequently, no individual has the right to force others into submission. From this fundamental belief, we derive the principle of human freedom, affirming that no individual has the right to deprive another person, society, or nation of their freedom. Similarly, we believe that the authority to legislate for humanity belongs solely to Almighty God, just as He has ordained the laws of existence and creation. The happiness and perfection of individuals and societies depend on adherence to divine laws, conveyed through the Prophets, while human decline and downfall result from the loss of freedom and submission to other humans" (Khomeini, 1997).

4.4. *Nonviolent Struggle in Imam Khomeini's Thought*

An analysis of Imam Khomeini's statements reveals four fundamental motivations for his opposition to violence:

a. The preservation and elevation of Islam
b. The rejection of oppression and submission to tyranny
c. Resistance against enemy aggression
d. Reforming individuals and society

Imam Khomeini initiated his struggle against the Pahlavi dictatorship by protesting against the Provincial and District Councils Bill. Throughout his years of activism, he endured significant hardships, including imprisonment and long periods of exile. However, at no point did he incite the public to violence or encourage the destruction of public property (Khomeini, 1999).

As revolutionary fervor peaked in 1978, he consistently emphasized the peaceful nature of the movement in his interviews and messages. He believed that the people's faith was their ultimate weapon:

"No weapon can stand against the people's uprising. Today, all the weapons in the world cannot suppress a nation's movement."

Perhaps the most definitive statement of his stance against violence came in his crucial message to the people. On January 9, 1978, following the circulation of pamphlets threatening to assassinate individuals affiliated with SAVAK, Imam Khomeini denounced these pamphlets as conspiracies and issued a religious prohibition against violence. According to the leader of the revolution, kindness and respect for human life and property are inherent aspects of Islam (Khomeini, 1995).

4.5. *Imam Khomeini's Personality Traits in Geopolitical Transformations of Nations*

The victory of the Islamic Revolution in Iran, rooted in the political ideology of Imam Khomeini, led to fundamental changes in both the structure and function of the international system. "In the structural context of the international system, given the dominance of the bipolar world order, the emergence of a new front independent of both the West and the East strengthened the Non-Aligned Movement and empowered independent nations, allowing them to play a more active role in international relations" (Heshmatzadeh, 2005).

"One of the most significant impacts of the Islamic Revolution was the formation and reinforcement of the *Axis of Resistance*. Since 2011, with the rise of popular and Islamic uprisings in the region and North Africa against reactionary rulers and colonialism, revolutionary movements in West Asia—analyzed through the three dimensions of Islamic identity, popular nature, and anti-colonialism—have demonstrated the discourse of revolutionary Islam. Broadly speaking, some of the major influences of Imam Khomeini's discourse on other Islamic countries include: first, the revival and reaffirmation of Islam as a social and political doctrine; second, positioning political Islam and Shiism as models for governance, introducing them on an international scale; third, revitalizing and re-emerging Islamic and revolutionary movements; and fourth, promoting the idea of Islamic unity (*ummah-oriented thought*), which involves reevaluating the relationship between the Islamic world and the West. In addition to expanding the realm of resistance, this approach has enabled nations to determine their own destinies without external intervention, ultimately laying the foundation for a new international order" (Ghasemi, 2018).

"The defining characteristic of the Islamic Revolution's discourse, shaped by Imam Khomeini's guidance, is its acceptance of *Islamic governance under the guardianship of the jurist (velayat-e faqih)*. This concept directs all intellectual, ideological, individual, and social actions toward a sacred and transcendent goal—Islamic rule—rather than materialistic or power-centered objectives. Political Islam, which plays a vital role in the Islamic world, has also influenced global politics. The significance of political Islam, as introduced by the great founder of the Islamic Revolution, stems from the fact that the Islamic world perceives it as an indigenous phenomenon and regards it as a return to its historical Islamic identity. This perspective has resulted in Imam Khomeini's political views exerting profound influence even at the international level, largely due to the core slogans of the Islamic Revolution in Iran: *Independence, Freedom, and the Islamic Republic.* These three dimensions—both at the individual and collective levels, within national and transnational layers—have impacted global geopolitics by entering the realm of international relations and global power equations, following the principle that ideas transcend borders" (Ghasemi, 2018).

At the core of Imam Khomeini's discourse lies Islam itself. "Islam constitutes the central axis of his discourse, and the gravitational pull of this core absorbs and integrates all other elements" (Ghasemi, 2018).

a. Rejection of Domination

"Our logic is the logic of Islam, which dictates that no foreign power should dominate you. You must not submit to external domination. We seek to free ourselves from subjugation" (Khomeini, 1995).

Citing the example of prophetic traditions, Imam Khomeini asserted that "the Muslim nation follows a doctrine encapsulated in two principles: *do not oppress and do not be oppressed*" (Khomeini, 1995).

b. Floating Signifiers of Revolutionary Islam

"The floating signifiers of the discourse of revolutionary Islam and the Islamic Revolution of Iran, which play a role in the Axis of Resistance, are embedded in the core framework of this discourse. These floating signifiers contribute to the security foundations of the Axis of Resistance" (Ghasemi, 2018).

c. Independence

"Independence in all aspects, non-dependence, rejection of foreign intervention, elimination of external influence, governance free from foreign control, and the independent administration of the nation—these are the definitions of independence that Imam Khomeini provided" (Ghasemi, 2018).

d. Unity of the Islamic Ummah

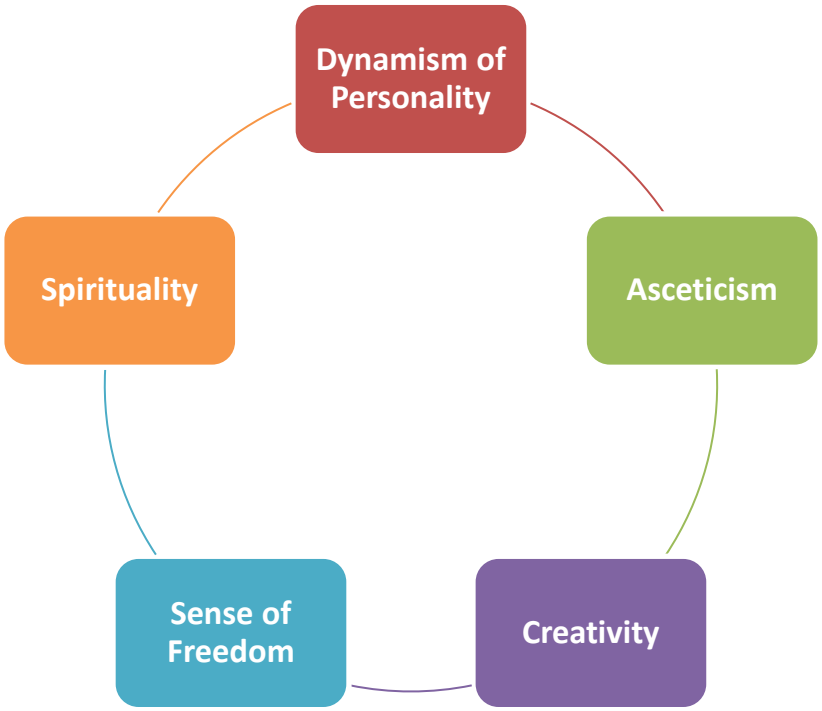
"Imam Khomeini sought to achieve national and Islamic unity, fostering solidarity among Muslims so that all Islamic nations could attain independence and freedom. He emphasized that Muslims must achieve unity as the key to victory" (Khomeini, 1997).

e. Justice

"The Imams and just jurists are obligated to use the governmental system and administrative institutions to enforce divine laws, establish the just Islamic order, and serve the people" (Jamshidi, 2002).

Figure 1

Imam Khomeini's Personality



f. Levels of Influence of the Islamic Revolution on the Axis of Resistance

The key objectives and aspirations of the Islamic Revolution of Iran include "the promotion of justice, the rejection of oppression and tyranny, support for the oppressed and the downtrodden, and opposition to global arrogance. In this regard, *supporting the world's oppressed against the world's oppressors has been a fundamental concern of the leader of the Islamic Revolution*" (Ghasemi, 2018). The Iranian political system, with its distinctive influence, has impacted three main levels: domestic, regional, and international.

- **Domestic Environment**: The key influences at the domestic level include "establishing national unity and trust, fostering knowledge-based development that encourages religious intellectualism, and promoting a scientific movement characterized by academic courage, rejection of blind imitation, and adherence to religious values."
- **Regional Environment**: The regional impact, particularly within Shiite and Islamic communities, includes "reviving Islamic civilization and strengthening cultural self-confidence among Muslim nations; fostering Islamic awakening and emphasizing Islamic unity, which enabled resistance against internal despotism and external colonialism; restoring the Islamic world's identity by championing the oppressed, advocating for truth, and rejecting Westernization; positioning Iran as a stabilizing force in the region; and globalizing the struggle against Zionism through Imam Khomeini's designation of *Quds Day* as an international event."
- **International Environment**: At the international level, the Islamic Revolution has "challenged Western cultural hegemony through emancipatory and anti-imperialist ideologies; instilled self-confidence among

nations and presented Islam as a comprehensive way of life; created a third front in the global system by supporting independence movements and encouraging spiritual resilience among nations; and led a global cultural revolution emphasizing spirituality, Islamic unity, and indigenous identity."

Regarding the regional environment of Shiite populations, geographically, the highest concentration of Shiites outside Iran is in surrounding countries, many of which share direct borders with Iran. These include Iraq, Bahrain, Azerbaijan, Saudi Arabia, Turkey, Pakistan, Afghanistan, the UAE, Kuwait, Qatar, and Oman. Additionally, there are significant Shiite populations in non-bordering countries within Asia, including Lebanon, Yemen, Syria, India, Tajikistan, and Uzbekistan. Beyond Asia, Shiite communities exist in Africa, Europe, and the Americas (Ahmadi, 2010).

Furthermore, the Islamic Republic, influenced by Imam Khomeini's ideology and character, has embraced a mission to establish an Islamic model of governance and promote this model to other nations through the export of the revolution. This framework includes resistance against the United States and Israel, the *umma al-qura* theory, and support for liberation movements.

g. Umma al-Qura Theory

"According to this theory, the Islamic world is a unified nation (ummah), and the country that successfully establishes an Islamic government and extends its leadership beyond its territorial borders assumes the role of the umma al-qura (the central nation of Islam). The core idea of this theory is that the establishment of an Islamic government within a defined territory legitimizes its authority over the entire Islamic community. From this perspective, the Islamic Republic of Iran is the umma al-qura of the Muslim world, and Imam Khomeini, by founding a government based on velayat-e faqih, assumed dual leadership—both as the leader of Iran and the Islamic world. Accordingly, Imam Khomeini's character and ideology necessitated that Iran consider not only its national interests but also those of the broader Islamic world. Other nations, in turn, were expected to support Iran as the umma al-qura of the Muslim world" (Jamshidi, 2002).

h. Support for Liberation Movements and Its Impact on Global Politics

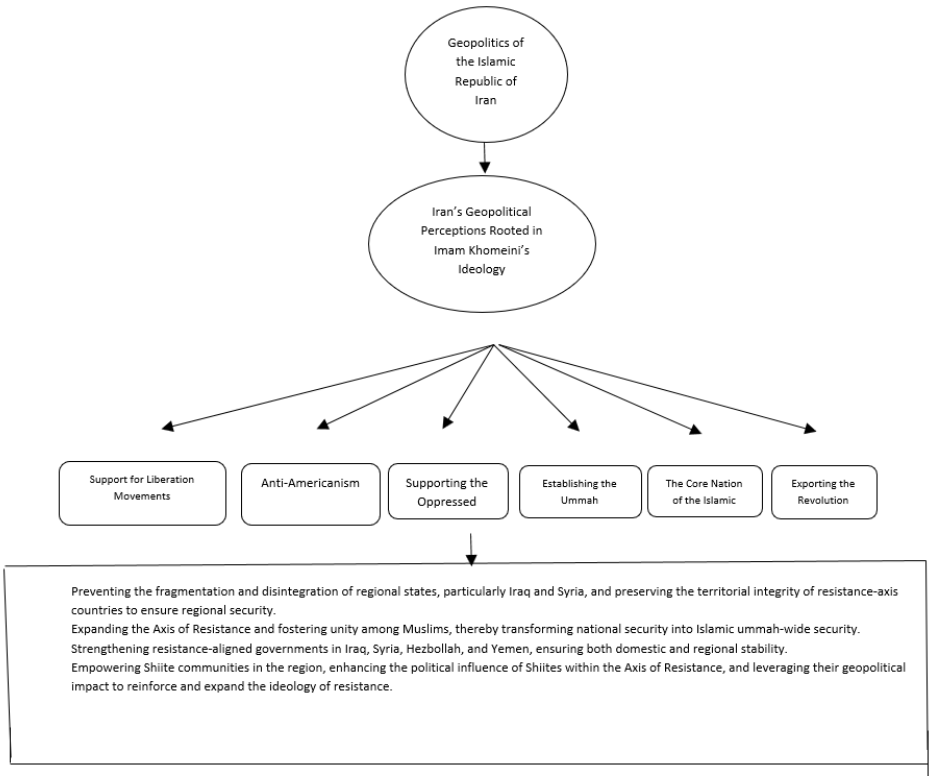
The revolutionary and justice-oriented nature of the Iranian Revolution, influenced by Imam Khomeini's personality, established solidarity with other revolutions and movements worldwide. Imam Khomeini stated:

"I support all liberation movements across the world, and I hope they succeed in realizing their vision of a free society. I also hope that the Islamic government of Iran supports them."

This vision turned Iran into a hub for global revolutionaries, with Tehran serving as a meeting point for representatives of various liberation movements (Ghasemi, 2018).

Figure 2

Final Paradigm of the Study



4.6. The Personality Psychology of Hitler

Adolf Hitler served as Chancellor of Germany from 1933 to 1945 and led the Nazi Party, officially known as the National Socialist German Workers' Party, for an extended period. Hitler's fascist policies accelerated the onset of World War II and led to the genocide known as the Holocaust, during which approximately six million Jews and five million other civilians were killed.

In 2007, prominent psychologists examined Hitler's personality and concluded that he exhibited various psychological disorders, which will be discussed in the following sections. These included antisocial and narcissistic personality disorders, a strong inclination toward domination and superiority, aggression and revengefulness, suppression of moral conscience, difficulty with emotional adaptation and love, sadistic or abusive tendencies, and the projection of his own negative personality traits onto others.

Among these characteristics, the most defining aspects of Hitler's personality were his extreme despotism and intense anger. His personality was marked by egocentrism, excessive rage, belief in racial supremacy, and a deterministic worldview. However, these traits are highly complex and require deeper examination to fully and accurately assess his character. Hitler is often associated with monotheistic sentiments, belief in Aryan racial superiority, and authoritarian ideologies.

He frequently employed incendiary rhetoric and propaganda techniques to promote Nazi ideology. Additionally, he exhibited excessive grandiosity, which reinforced his belief in his own idealized image and his pursuit of power, ultimately positioning him as a powerful leader. Psychologists argue that Hitler's deep-seated feelings of shame and submission prompted him to develop a strong need for dominance as a psychological defense mechanism. He compulsively suppressed any signs of weakness in himself and condemned any such traits he perceived in others.

For Hitler, domination was both a source of admiration and a cause of jealousy. He constantly sought to assert his superiority over others. This need for dominance manifested as an insatiable pursuit of self-confidence, to the extent that he perceived himself as possessing an almost supernatural ability for intuition and foresight.

Numerous eyewitnesses who lived alongside Hitler have confirmed this perception.

Undoubtedly, Hitler lacked what is commonly referred to as moral conscience, and it is well established that he was incapable of self-criticism. One of the most disturbing aspects of his personality was his *necrophilia*—an unnatural obsession with death and decay. Necrophilia is characterized by an abnormal attraction to dead or decomposing individuals and objects, as well as to filth, rot, and disease. In Hitler's case, his necrophilic tendencies were directed toward the people and territory of Germany.

The first victims of Hitler's destructive tendencies were Germany's weakest and terminally ill individuals. His second major act of violence was the murder of Captain Ernst Röhm and hundreds of members of the SA (Sturmabteilung, or Brownshirts). Finally, this pattern of mass violence escalated into the extermination of Slavic peoples, Romani communities, and Jewish populations. According to Hitler's perverse and pathological worldview, so-called "inferior races" were poisoning the Aryan blood of the German people (Neumar, 2006).

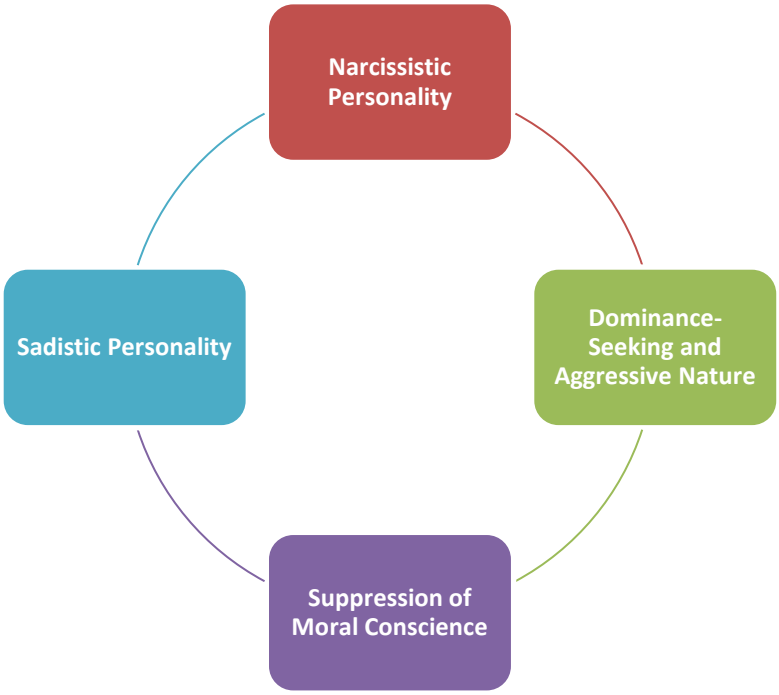
4.7. The Political Personality Psychology of Hitler and Its Impact on Geopolitical Transformations

Hitler governed the Nazi Party through the *Führerprinzip* (leadership principle), which established a totalitarian system where absolute obedience to superiors was required at all levels of command. "With the Nazi Party, Hitler seized power in 1933. Subsequently, by forming an alliance between Nazism and Fascism, he initiated a series of events that led to the outbreak of the deadliest war in human history in 1939. This war resulted in the deaths of 70 million innocent people and caused incalculable destruction, including millions of wounded, displaced, and homeless individuals worldwide. The war finally ended in 1945" (Skorzeny, 1974).

Hitler, the instigator of this devastating war, also carried out extensive massacres within Germany. Initially regarded with skepticism by many Germans, this peculiar Austrian figure gained their trust after delivering crippling blows to the post-World War I Versailles Treaty. His actions significantly influenced global geopolitics. The combination of his personality traits and his belief in *Lebensraum* (living space) fueled his desire for territorial expansion and domination.

Figure 3

Hitler's Personality



The following cases serve as evidence of Hitler's expansionist ideology:

a. Anschluss

"Hitler's belief in Friedrich Ratzel's *Lebensraum* doctrine led to the annexation of Austria into the German Reich without bloodshed, as the victorious powers of World War I passively accepted this action. This event significantly boosted Hitler's popularity and power in Germany. The German term *Anschluss*, meaning 'union,' became widely used in European media at the time, leading to this event being historically known as Anschluss" (Taylor, 1995).

b. Anti-Comintern Pact

The Anti-Comintern Pact was an agreement signed between Germany and Japan on November 25, 1936, in opposition to the spread of communism and with the stated goal of maintaining peace and stability. In 1937, Italy joined the pact, followed by Hungary, Spain, and Manchukuo (Japan's puppet state) in 1939. Although the agreement was ostensibly directed against the Soviet Union, it also served to legitimize Japan's rule over Manchuria on the international stage. Hitler used this pact as a tool for regional hegemony.

c. World War II

"The primary causes of World War II included the flaws of the Versailles Treaty (May 7, 1919), which had ostensibly ended World War I, the economic repercussions of the Great Depression (1929), and, most significantly, the ideological competition between Fascism, Western democracies, and Marxism. This latter factor was so influential that it transformed the conflict into an unprecedented total war, affecting entire civilian populations. By the war's end, military and civilian casualties were nearly equal" (Ansari, 1974).

"This war, fought between the Axis Powers (Germany, Italy, and Japan) and the Allied Powers (Britain, France, the United States, and the Soviet Union), was unparalleled in its geographic scale and human and material destruction. Hitler, convinced that Germany's defeat in World War I was due to a conspiracy by Jews and Communists, not only sought to revise the Versailles Treaty but also promoted *Pan-Germanism*, asserting the absolute superiority of the Germanic race and claiming the right to expand German territory into Central and Eastern Europe at the expense of Slavic nations. Racial discrimination became the foundation of his worldview, driving his ambition to extend Germany's influence worldwide" (Ansari, 1974).

"Following the war, the victorious Allied powers convened at the Yalta and Potsdam conferences to determine the war's consequences and reshape global geopolitics. The Yalta Conference resulted in agreements on major issues, including the occupation of Germany, war reparations, policies concerning the Far East, control of the Bosporus and Dardanelles straits, and the withdrawal of Allied forces from Iran. However, the war in the Pacific continued. Japan, which still occupied Indonesia, Indochina, significant parts of China, and numerous Pacific islands, fiercely resisted the Allies. Fearing a prolonged conflict, the United States decided to end the war by dropping atomic bombs on Hiroshima and Nagasaki" (Skorzeny, 1974).

"Estimates of World War II casualties vary, but according to one source, military deaths exceeded 23 million, while civilian casualties surpassed 26 million. Financially, the war was estimated to cost four trillion dollars and resulted in approximately 40 million total casualties" (Taylor, 1995).

"World War II had profound effects on the geopolitics of the Islamic world, including the collapse of the multipolar system and the emergence of the Cold War's bipolar order led by the United States and the Soviet Union. Additionally, European colonial powers such as Britain, France, Italy, and Germany lost much of their global influence, anti-colonial movements gained momentum, and many former colonies achieved independence, leading to the creation of several new nations" (Naqibzadeh, 1993).

On February 3, 1933, during a meeting with German military leaders, Hitler declared that the ultimate goal of his foreign policy was "the conquest of *Lebensraum* in the East and its ruthless Germanization." In March of that year, Bernhard von Bülow, a secretary at the Foreign Ministry, issued a statement outlining Germany's key foreign policy objectives: the annexation of Austria, the restoration of Germany's pre-World War I borders, rejection of the Versailles Treaty's military restrictions, reclamation of former German colonies in Africa, and the establishment of a German sphere of influence in Eastern Europe. Hitler considered von Bülow's objectives too moderate.

During this period, Hitler publicly emphasized his peaceful intentions and willingness to cooperate within

international agreements, yet in his first cabinet meeting in 1933, he prioritized military expenditures over measures to combat unemployment.

5. Conclusion

The movement led by Imam Khomeini represented the pinnacle of authentic Islamic thought, revitalizing Islamic movements worldwide. Today, the concept of *resistance* and its central role in regional and international developments is a direct result of Imam Khomeini's vision, which merged identity and development. His leadership not only sought to restore Islamic identity but also emphasized foreign interactions. This policy was framed within the context of Islamic identity, one of its most notable manifestations being Imam Khomeini's message to the former Soviet leader, predicting the imminent collapse of communism after more than five decades of existence.

"The objective of this study has been to analyze the personalities of political leaders, particularly Imam Khomeini and Hitler, and their influence on national politics, with an emphasis on the geopolitical dynamics of regional and transregional countries. The political personality of leaders, especially Imam Khomeini, has had profound effects on regional equations, particularly in the Persian Gulf Arab states. Additionally, the discursive model of the Islamic Revolution, inspired by Imam Khomeini, has significantly shaped the Axis of Resistance, manifesting in various forms of resistance" (Heshmatzadeh, 2005).

In response to the central research question, the findings confirm a significant correlation between the personality of political leaders and their geopolitical objectives. Their influence on political thought has persisted for decades and may continue for centuries. Furthermore, several movements, associations, and organizations have been directly influenced by Imam Khomeini's philosophy of nonviolence. Some of these include the Nonviolence Movement, the Lebanese Nonviolence Movement, the Palestinian Center for Nonviolence Studies, the Lebanon Peace Foundation, and the Service for Peace and Justice.

Similarly, Hitler's geopolitical ambitions, including territorial expansion and the assertion of Aryan-German racial superiority over other races, have had and will continue to have profound global effects. "The Holocaust, which followed World War II, remains a symbol of absolute evil, inspiring extensive literature and artistic works across various disciplines. Despite the passage of time, interest in researching this historical event has only increased" (Neumar, 2006).

Imam Khomeini's influence, culminating in the Islamic Revolution, led to the geopolitical emergence of *resistance discourse* and its expansion in opposition to the discourse of conservative Arab states under U.S. leadership. The strengthening of the Axis of Resistance prevented the collapse of the Syrian government and preserved the sovereignty of resistance-aligned nations, thereby safeguarding Iran's regional proxy network and enhancing the security of the Islamic Republic. The defeat of ISIS in Syria and Iraq, both of which were near Iran's borders, neutralized security threats. Additionally, the strengthening of Shiite groups contributed to the geopolitical influence of Shiites within the Axis of Resistance while simultaneously diminishing U.S. influence in the region.

The impacts of this influence include the overthrow of certain Western-aligned authoritarian regimes, the continuation of popular demands for change, increased regional and popular support for Palestine, the weakening of Israel's position, the rise of Islamist groups or at least factions opposed to Western interests, the fall of pro-Western reactionary leaders who opposed the Islamic Revolution, the continuation of protests that disrupted the existing regional order, and the associated negative repercussions for the West, the United States, and Israel. Other consequences include the widespread participation of diverse societal groups—intellectuals, women, youth, and the general public—in regional uprisings; the dismantling of ISIS in Iraq and Syria; and the relative success of *Ansarullah* in Yemen. These tangible developments have significantly challenged the West and the United States, disrupting American interests in the region and providing security advantages for the Islamic *ummah* under Imam Khomeini's revolutionary discourse. Moreover, commemorative ceremonies condemning oppression are held annually in several countries.

Conversely, during World War II, Jews, particularly those in Germany, were subjected to forced labor in Nazi concentration camps under Hitler's regime. In the past few decades, certain states have pursued wars and coups inspired by Hitler's ideology of racial superiority, including Pinochet's coup in Chile, Saddam Hussein's

Ba'athist policies of ethnic cleansing for territorial expansion, and Colonel Gaddafi's military interventions.

Thus, it is evident that politics and geopolitics, like other sciences, require psychology, and its significance cannot be overlooked. Political psychology examines both political leaders and the general populace. Leaders, through their policies and theories at the local, national, and global levels, can shape the fate of nations and, in some cases, the world. Meanwhile, the public, through their participation in movements, revolutions, voting behavior, and political engagement, falls under the study of political psychology.

"The study of the psychological characteristics of political leaders provides a crucial service in forecasting their present and future behavior (*political foresight*). This predictive ability can prevent catastrophic national and global events. Therefore, the intersection of political psychology and its key branch, personality psychology, significantly contributes to geopolitics by aiding in the anticipation of future global developments on a large scale" (Ghasemi, 2018).

Geopolitics aims to develop and shape the most effective, efficient, and least costly strategies for political actors to achieve their objectives. Below, a visual model illustrates the networked framework of political foresight concerning the personalities of political leaders, particularly Imam Khomeini and Hitler.

Figure 4

Final Paradigm of the Study

Authors' Contributions

Authors contributed equally to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

Acknowledgments

We would like to express our gratitude to all individuals helped us to do the project.

Declaration of Interest

The authors report no conflict of interest.

Funding

According to the authors, this article has no financial support.

Ethical Considerations

In this research, ethical standards including obtaining informed consent, ensuring privacy and confidentiality were observed.

References

Abdolmaleki, S. (2017). *Political Psychology*. Tehran: Payam Noor Publications.

Ahmadi, S. A. (2010). The role of religion in expanding the sphere of influence, a case study: Shiism and Iran. *Geopolitics Quarterly*, *6*(1).

Alamuti, J. B., Athary, S. A., Barzegar, K., & Ghaderi, N. (2024). The role of Erdoğan's personality in the political development of Türkiye. *Studies of International Relations Journal*, *17*(65).

Ansari, M. (1974). *Political Tensions After World War II*. Tehran: Kharazmi Publications.

Bashirieh, H. (2005). *Political Science Education*. Tehran: Negah Moaser Publishing.

Fathi Ashtiani, A. (1998). *An Introduction to Political Psychology*. Tehran: Be'sat Publications.

Ghasemi, B. (2018). Geopolitics of the Resistance Axis and National Security of the Islamic Republic of Iran Based on the Discourse of the Islamic Revolution. *Quarterly Journal of Security Horizons*, *38*(1).

Ghorbani Sepehr, A., Ansari, Z., & Ghorbani Sepehr, P. (2024). Personality Psychology of Political Leaders and Its Impact on Geopolitics of Countries (Case Study: Hitler and Gandhi). *Geography and Human Relations*, *5*(4).

Haji Hassan, M., & Ghaffari Hashjin, Z. (2018). Components of Imam Khomeini's (RA) leadership in the process of the Islamic Revolution (with emphasis on the structural dimension). *Islamic Revolution Research Quarterly*, *8*(29).

Heshmatzadeh, M. B. (2005). Introduction and Framework for Examining the Effects of the Islamic Revolution in Islamic Countries. *Research Letter*(12).

Jamshidi, M. H. (2002). The concept of justice in the political thought of Imam Khomeini (RA). *Islamic Revolution Journal*(36).

Khalili-Shorini, F., & Javadi-Hastian, M. (2017). The Effect of Dimensions and Components of Political Intelligence. First National Conference of Iranian Management Sciences, Association for Applied Research in Management and Accounting,

Khomeini, R. (1995). *Velayat Faqih*. Tehran: Amir Kabir.

Khomeini, R. (1997). *Pure Muhammadan Islam in the Words and Message of Imam Khomeini*. Qom: Institute for the Compilation and Publication of Imam Khomeini's Works.

Khomeini, R. (1999). *Sahifeh Noor: A Collection of Imam Khomeini's Guidelines*. Tehran: Ministry of Culture and Islamic Guidance, Printing and Publications Organization.

Naqibzadeh, A. (1993). *Developments in International Relations*. Tehran: Ney Publications.

Neumar, A. (2006). *Dictators are Sick*. Tehran: Arjomand Publications.

Pourahmadi Meybodi, H., & Soltanpour, M. (2020). Carter's Psychology and American Foreign Policy Towards Iran. *Iranian Journal of International Politics*, *9*(2).

Shariatnia, K., & Motlabi, M. (2011). Political Psychology: Entering the Field of Theorizing in Political Science. *Quarterly Journal of Political Studies*, *4*(14).

Skorzeny, O. (1974). *The Unknown War: A German's Account of World War II*. Tehran: Amirkabir Publications.

Taylor, A. J. P. (1995). *World War II*. Tehran: Scientific and Cultural.

Tohami, M. (2008). Imam Khomeini; Islamic Revolution, Innovation. *Islamic University*, *12*(2).