

# Study about AhmadyNejad's political viewpoint due to Thomas Spragens's methodology

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## Abstract

The purpose of this article is study about AhmadyNejad's viewpoint, the former president of Iran. The present article try to answer to this question that how AhmadyNejad's viewpoint form in domestic and international level due to Thomas Spragens's methodology? The result of this article show that formation of AhmadyNejad's viewpoint have root in current world's crisis is crisis of absence of honor and human munificence, due to this point that ingredient such poverty, prejudice, terrorist, racism, war and ... aren't suitable for honor and human munificence. He says that the reason of this crisis in international level is a collection of mental, political, structural, directorial and behavioral reasons and in domestic level is mental and directorial reasons. So AhmadyNejad spot to crisis reasons, he project her reform society in appearance and sovereignty of full human and in form of spring of state and he thinks that the way for receive to this purpose is follow of prophetess's way and correction of structures and public participation.

**Key-word:** honor; munificence- crisis; prophetess's way- full human; spring of state

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## **Introduction**

Mahmud AhmadyNejad being president of ninth state of Islamic republic of Iran when any of domestic and foreign analyzer didn't forecast the AhmadyNejad and social and cultural theory's success. Most analyzer know his selection catch such repeat of academic thought and revolutionary ideology in beginning of sixty decade (Khajeh Sarvari, 2008: 27).

But AhmadyNejad's is a naïf person who live without frill and turn up in national level because of be mayor (Goodfield, 2007:4). Living simple and AhmadyNejad's management have effective role in victory of AhmadyNejad in presidential selection in 2005 and this type of life style and management impress on his seeing to domestic and international issues. Such as a politician.

This research try to answer this question that how AhmadyNejad's political viewpoint form in domestic and international level by collecting information through attribute and library method and by using of pattern of Spragens's crisis theory. According to four steps in Spragens's methodology. Research's consequences show that AhmadyNejad's political viewpoint as any social and political phenomenon form in crisis term and fill out and a collection of political factor and domestic and international terms impress on it.

### **1. History of research**

About operation and AhmadyNejad's viewpoint was wrote any book and article about justice and idealism theory during his presidential era and after finishing his presidential era many article was wrote about compare AhmadyNejad and Ruhani's operation including :( a discourse-historical analysis of two Iranian president) is an article was wrote by Mino Alemi and others in 2018, in this research writer study and analyze AhmadyNejad and Ruhani's speech and their intersection and differences by descriptive and analytic method and collecting information through attributive and library method (Alemi and others, 2018). In this research study about AhmadyNejad's political viewpoint in first and second course moreover after finishing his presidential era, his viewpoint was studied in domestic and universal level.

### **2. Theoretical frame:Spragens's methodology**

If we accept part of method of political think and method of intellect the political thought, indubitable theory of

Thomas Spragens's crisis stand in second class. His method teaching political thought reading (Haghighat, 2009: 85-90).

His efforts for realization of political theories that separated from method of political think, produce a theoretical, philosophic, logical and application frame that with using of it we can discover internal logic of any theory (Haghighat and Hegazi, 2011: 118).

Political theories starting from bewilderment, amazement, deprivation and crisis that tooth and nail theories try to solve and conquest them. Those connect to human request and demand and try to cover them. Naturally study about political theories with method of reproduce logic isn't wrong and vain but it seems that man study flesh life from his dead body (Spragens, 1999: 33). Spragens's main word is that we can reconnoiter and receive all of firm thoughts with finding their internal logic (Taylor and Rajaei, 2014: 60).

Spragens's crisis theory have four step and each step was founded on prior step. In first step, he maintain that political thinker in any strongly were realist and their political thoughts are an answer to problems in political sphere. So researcher beginning from point that thinker being not from consequences or abstract questions but from specific sense of bewilderment and surprises that of first theorist consider. So we get with theorist on to see he pass what step to shape her thought (Manoochehri and Abbasi, 2010: 300).

Second step after look to discover crisis, is researching for cause of discover. Thinker can't be calm down after reconnoiter the problem so he must find root of problem. He must exactly study about cause of discover and incorrect function of political situation, this stage is so hard. Many theorist's intellectual type in an effort for arrive to this aim (Azizollahi, 2007: 146).

In third step, this question was discuss that if this situation is undesirable and discover, what's desirable situation and idealistic order? (Barzegar and Abbas Tabar, 2006: 55) In this stage theorist usually apply her vagary and try to trace a form of political system that it's not exist in her time or trace better political system that it's not exist in favorite form in society.

In fourth step, introduce a solution for domination on crisis. Perhaps theorist doesn't express his theory due to steps that

Spragens express or perhaps many of other theorist don't explain main reasons and their motivation in explain political order: or hide them in little parts in unknown writing (Spragens, 2011: 55). So the researcher and writer's task are that study all of dimension of thinker's theory and find its hide dimensions and formulate his thought base on four steps till he can understand motivation and goal of theorist better and simply (Mortazaviyan and Dehghani, 2014: 84).

### **3. Observation of crisis: crisis without honor and munificence**

In AhmadyNejad's viewpoint and opinion, man have special importance. AhmadyNejad's type of look to man absolutely is religious so man is creature of God and have prominent and preferable station in front of God. In this case, he believe that :( God don't create man to live in nadir, loss and weakness. God create man to live fine and munificence and expect live with munificence (AhmadyNejad, 2011). AhmadyNejad with a realistic look to modern society situation in domestic and universal level believe that none of honor and munificence in society is because of object such as poverty, unemployment, cruelty, Prejudice, None of justice, assumption, tyrannize, poverty and need to other, miss, lying and japery and smash to other people's property and destruction of others for assert self (AhmadyNejad, 2016). He believe that (whatever that pass to humanity isn't good for Haman munificence) (AhmadyNejad, 2010). So in AhmadyNejad's viewpoint crisis of modern society and humanity and modern humanity is crisis of none of humanity's honor and munificence that is cause of part of man from his prominent and dominant situation as this crisis was see in domestic and international level.

### **4. Reasons of crisis**

Any ideologue, Theory and political viewpoint shape in response to special situations and crisis and it's get on to resolve crisis. In AhmadyNejad's viewpoint the cause of formation none of honor and munificence crisis in modern society divide to domestic and international reasons.

#### **1-4- international reasons**

Mahmud AhmadyNejad in eight years in presidential period in many of domestic and foreign speech and meeting especially in speech in united nation use from any chance and analyze

international reasons of crisis of honor and munificence in world. He repeatedly and greatly used some term for analyze reasons of situation of modern society such as: human's value, human's permanent search for gaining benefice, capitalism system, political and military interferences, crimes of united states, political behavior and threat of woman's role and its reasons (Alemi and others, 2018: 9). Generally with regard to this speech we can says that in AhmadyNejad's viewpoint crisis of modern society return to mental, moral, directorial, political and structural reasons in universal level.

#### **1-1-4- mental reasons**

##### **1-1-1-4 tentative science**

AhmadyNejad cashes reserving religious and priest cognition from science and knowledge and science without value and says :( although experience and science are two sources of big and great noetic sources but obscurantism of Middle Ages strip west world from significant noetic sources. Reaction of this movement to proscribe people from access to science and cognition from flesh life in western (AhmadyNejad, 2010: 12). In his viewpoint reserving religious from science is cruelty to science and says :( one of big cruelty to science is abounding it to tentative science while science is so vast(Ahmadinejad, 2007).

##### **2-1-1-4 materials opinions of west**

Mahmud AhmadyNejad know existence of material pinion of west such as liberal democracy and secularism is another reasons for crisis in modern society that this opinions can't solve problem such as war, aggression, refuse and terrorism that all of them are cause of receding human from honor and munificence and this opinions intensify crisis.

##### **A. opinion in liberal democracy in west**

AhmadyNejad believe that :( liberal democracy unlike its face and unread device that try to respect to human and determination and human's liberal, exactly it's counterpart of it because the first effect of liberal democracy is elimination of populace from political big exclusive for a few person and the first thing that is eliminating, is people's sovereignty and people haven't any chance for selection excluding them. They monopolize economical, medium and social arena and power metastasis between a few

people and people haven't any role) (AhmadyNejad, 2009). Therefore due to this point that people haven't any role in decision making in western democracy, AhmadyNejad believe that :( indeed democracy isn't exist. Now in world parliament and states sit and make decision uninterested to human and religion's observations and values) (Hekmat, 2010: 335-336).

### **B. secularism**

From AhmadyNejad's viewpoint :( significant grounder for rules hat disposal to flesh, is divine prophet due to inspiration. Primarily rule without connection with significant maker and without any root in existence system can't be this, is its root in mettle, religion and divine prophetess's teaching. Unfortunately in modern age legislation and rule separate from context of religious and it's a great and historical force on nations and society (Hekmat, 2010: 336).so he says :( whenever God was forgotten, belief to God was weakened and God's order was casted of from individual and people face with social life and intentions, wars and malice (Abbasi and Abdoli, 2012: 135).

#### **2-1-4 moral reasons and unrighteous management**

In AhmadyNejad's viewpoint another reason that make crisis and unbrace humanity munificence in modern society is separate moral from politic by great power and diplomats. He says :( moral generosities such as manliness, purity, truth, kindness and devotion with diplomats who govern on universal power are reactionary concepts and obstacle for advance. Officially he talk about haven't belief to sovereignty of moral in political and social relation (Ahmadinejad, 2012:4) .Ahead corruption and abandon are increased and by some of owners power support into their goals as :( we see that heads of some great countries for attracting a few people's opinion, confirm gayness that is lowermost stage of human. The goal is power so morals and morality values must sheers from political arena (AhmadyNejad, 2009).

So from AhmadyNejad's viewpoint disregarding God's order, is sovereignty of improper people and says :( how improper people that can't manage and control themselves, can improve human's cases and govern an humanity? They believe that humanity greatness, others people's life, poverty and country haven't weight. Now the basic root of universal problems is disrespecting to value

and moral and selfish and improper human's management) (AhmadyNejad, 2010: 35).

### **3-1-4 political and structural reasons**

#### **1-3-1-4 domination system and great power's politic**

Mahmud AhmadyNejad believe that domination system is the root of many crisis in modern society that created in international relation after world war two and impose itself on another countries and nations and says :( the significant and determinant question is what the root of challenges and problems is and where is it? Unwavering we must search about factors in relation that prominent from world war two. Where's some of victorious power, describe the role of sovereignty on the world and regulate their politics due to guarantee victorious interests in front of losers not due to justice. They attach superior rights for themselves and they aren't account in front of any organization and international references) (AhmadyNejad, 2010 : 34). So AhmadyNejad believe that domination system that was created from relation and none of power after world war two want to crate its belief and trust due to political, economic, mental and cultural relation and advocate of it power and want to impose its utopia on nation so says :( domination system conduct ideas to final intention that describe for humanity, they repose liberal society as utopia and disseminating it on economic, politic arena, political, family affairs and even in industrial production, and they want to reach nation to that belief that the best and final intention of humanity's society is liberal system and all of people must accept and if someone doesn't accept using from weapon military expedition and arms). The right is that significant factor and responsible of bitter events of history and distasteful situation of modern society is management that govern on world and international claimant and powerful states that defend from devil. The order that has root in slaveholding theory and new and old colonization is responsible for poverty, corruption, ignorance, destruction and discrimination in all over the world (Ahmadinejad, 2012:6).

#### **2-3-1-4 structural reasons and inefficiency of international organizations**

AhmadyNejad believe that inefficiency of international organizations is one of another reasons that crisis in modern society

and says :( organizations and mechanism haven't capacity and power for solving problem, raising challenge and justly regulating of relation and installation of peace and equality and security. A few state and nation hope to this mechanism for adjudication or defense from independence, integrity and national interests (Simbar and Others, 2010: 22). (Continuation of this process means decrease hope to universal structure for defense of nation's rule, can blemish international relation and mode of universal collection cooperation alongside fall of station of united nation) (Ahmadinejad, 2012: 9).

Mahmud AhmadyNejad import the most criticism to united nation between existence structure and organizations and believe that the root of crisis in modern society related to inefficiency of this organization and says :( look at the society council as inheritance of world war one and two. They attach distinction for themselves and look at the society council as inheritance of world war ... and two. They attach distinction for themselves and you with which rational and this rational accord with which humanity and divine rational? With justice, with equality in front of rule, with humanity munificence or with discrimination, injustice, violation to humanity rights, and threat to majority of nation or countries?) (Ahmadinejad,2009).

#### **2-4 domestic reasons**

AhmadyNejad's viewpoint reasons of crisis in inter and modern society of Iran have root in mental, managerial and structural reasons that point to this in eight years presidential period and in domestic meeting and speech and after silence periodic after his presidential period broach his political viewpoint in form of (making clear of debate of Muslim Revolution and Imam Khomeini's thoughts in his provincial travel and meeting with people of various cities.

#### **1-2-4 mental reasons**

##### **1-1-2-4 shrink from debate of revolution**

In AhmadyNejad's viewpoint (in revolution school and in Imam and leadership's viewpoint all matters and things beginning from human and working for human's ascendancy and accomplishment. Great Islamic Revolution of Iranian nation from to revive human's honor throughout the world) (Ahmadinejad, 2016). And (one of cause of revolution was and is reduction and

ascendancy of humanity munificence) (Ahmadinejad, 2017). AhmadyNejad's viewpoint keep aloof from revolution school is one of cause of crisis in inner and modern society of country. He believe : ( we know that whatever we keep aloof from revolutionary look from this point we will be susceptible and problem will turn up and managers that keep aloof from revolutionary look, impose their difficulty, weakness inefficiency on system) (Hekmat, 2010: 84). (Someone imagine that revolution was finished and somebody persisting to covering this point to public belief. The root of problems aren't in revolution rather it's because of separation and corruption between country's official and revolution) (Ahmadinejad,2017) .

#### **2-1-2-4 western development**

Mahmud AhmadyNejad believe that using from expatriates and western theory about development is one of cause of existence crisis in country that it's the cause of poverty, corruption and discrimination in country. He says here of: (development theories reduce to a repeated and lifeless case for conforming economic and obtaining basis for the most sovereignty of atrociouses and of course destructive of humanity environment and destroy social cohesion of nation and countries because of accordance with domination system and noncooperation with human's real needs and it has any balance and end point) (Ahmadinejad, 2010: 126). In AhmadyNejad's viewpoint development and progress without justice in the cause of poverty, corruption and discrimination as he says: (now, western development is inaccessible, mean it's a goal that hasn't external reality, if we forget justice because of progress, development of country that must conduce to welfare) (Hekmat, 2010: 372).

#### **2-2-4 directorial reasons**

##### **1-2-2-4 gentility**

Between managers in one of cases that Mahmud AhmadyNejad even before his presidential period and during his presidential propaganda enforce on it as one of cause of crisis in country. He believe that: (gentility is a habit for someone who hasn't honor. During history cruel and selfish leaders generally were selfish. Little and humble people that they want perk themselves honored by physical and material show and coercion or with imposing

themselves to others (Ahmadinejad,2014). So in AhmadyNejad's viewpoint gentility is the cause of separation from humanity honor and munificence and he believe that: (gentility management cause that pale the relation between state and society. By reports that arrive to people who live in palaces, can't touch people pain, this can't think about poor and beadsman (AhmadyNejad, 2010: 112-115).

#### **2-2-2-4 differentiation and monopolization**

In AhmadyNejad's viewpoint one of the most important cause of crisis in country is special privileges that is observable in country and it's the cause of poverty and discrimination between people. He says: (someone can use from special privilege with relation and favoritism. When someone hold sources, many and privileges by monopolization and imposition from connection in administrative structure and quality founding wealth summits, beside of this arising poverty villages. Condition and lag in village and shortage hygiene in many village and little city arise because of discrimination and some unfairexploitation (Ahmadinejad, 2007). AhmadyNejad about wealth and property of a country believe that: (someone calm down people because a sectional of wealth of nation accrue to nation and because of selfish and monopolization, write off people as insolvent, nonage and without understanding and capability and says people can't manage their wealth) (Ahmadinejad,2016).

So AhmadyNejad's viewpoint, monopolization and using of special privileges by a few people is the cause of discrimination and barrier of square distribution of wealth and monopoly in wealth trepan to monopoly in power so he says: (someone preempt public wealth and like masters block people's efficiency and resist with any actions that is good for mass. They says that if people life level ascend, people don't comply from them and any protest and demand receive as opposition and smash with it. If someone must be master and higher we don't need to revolution) (Ahmadinejad, 2017).

#### **3-2-2-4 unpopular managers**

Mahmud AhmadyNejad believe that unpopular and un-revolutionary managers are one of cause of crisis in country and believe that: (at the first of flesh history the most important problem of people was the weakness in management. The manager

who confided the fermium of their thoughts and learning and requests to contest, selfish, factionalism and power, how can manage society? (Ahmadinejad, 2016)

In AhmadyNejad's viewpoint unpopular manager's look to people is instrumental, so he says: (in superlative bound, the factor that help them to receiving to power is a card of vote that pronounce to ballot-box with any trap and then their role will be finished until neat selection) (Ahmadinejad, 2016).

So: (the base of unpopular management is working for his benefit, un-awaring people from matters, creating class distance and implication between people, classifying society and discriminating impact with people is the first exclusive of unpopular management. When actin of manager's focus on secure their benefit the most of people weaken becausethese managers give honor and munificence from attenuation people. Because these managers can't make capacity, keep down the level of people charges and in this space the most suffering under this pressure (Ahmadinejad, 2016).

### **5- Order and intention, mending society**

Sovereignty competent (spring state), AhmadyNejad's ideal order and society have root in religious belief that given from Mahdaviyat thought. Mahdaviyat thought is finish-time thought and is a one of origins. AhmadyNejadsays about this matter: (when we speak about Mahdaviyat society maybe somebody think that this society just belong to Shia or in upper horizon it's belong to Muslim whereas Mahdavi society belong to all people) (Ahmadinejad,2008). In AhmadyNejad's viewpoint Mahdaviyat is an element that give orientation to behavior, motivation, identify, word and thought. He know expectance as religious life with hope and motivation. So using of (spring state) as a term by AhmadyNejad imply to vitality and hope to future (Hekmat, 2008: 518).

### **1-5 order and idealistic society in country: Revolution and Islamic Republic**

AhmadyNejad wants to come back to original principle of Islamic Revolution and Republic elevated of revolution. He believe that revolution can solve existent crisis. He believe that Islamic Republic is a primary movement for a great occurrence that is

appearance of Imam Zaman so he says: (Islamic Republic of Iran is a movement that risen from pure mettle of humanity till they recover their munificence, honor and humanity rights (Ahmadinejad, 2008: 13).

### **2-5 order and universal and idealistic society: sovereignty of righteous human(spring state)**

In universal level Mahmud AhmadyNejad after recognition of reasons of crisis, wants to introduction a new order because he believe that: (without suitable situate, denegation all of cruel isn't useful. Pronounced an aim that nation should achieve to it, give them hope and motivation to moving (Ahmadinejad, 2008).

When motivation for moving created that better and getable aim stand before human). In AhmadyNejad's viewpoint: (new order wants two element thought and theoretical element and structure and method of management that is determinant element for shaping and function of new order) (Ahmadinejad,2008).

AhmadyNejad believe to sovereignty of righteous and prefect human in world for shaping to new order by Mahdaviyat thought. So he says: (my believe is that millenary we must return to religious thought and human's real self that is the cause of his creation and to righteous and impartial managements. Third millenary must be a millenary that try for setup a new order and righteous and impartial management in world and in basic centers of power). And he says: (God invite that a man will come that is kind, lover for people, impartial and perfect human) (Ahmadinejad,2012:10-11). He with accompaniment of Chris and beforehand all of righteous, liberalization and impartial root out cruelty and discrimination and will spread peace, justice, freedom and love over the world by increasing the level of human's science and cognition) (Ahmadinejad,2011:10).

In AhmadyNejad's viewpoint Human find honor and munificence in shade of Imam Zaman's sovereignty and says: (Imam's sovereignty is security for human's honor and munificence. God create all people by munificence. All world and religious custom serving to human's honor and munificence. Powerful and generous human is competent for angel's prostration and God's congratulation and manifestation the name of best creation. Mainly prophethess's invitation establish on human's honor and munificence and realization of values depend on honor

and is for security human's honor) (Ahmadinejad, 2016). When he comes, cruelty, deprivation, poverty and discrimination will be finished, he comes to establish a world alive knowledge and obtain context of active and builder communion all if people in universal management by clearing ignorance, selfish and bias and opening gate of science and awareness. He comes to donate kindness, hope, freedom and munificence to all of people. Viva spring and again viva spring) (Ahmadinejad,2012:10-11).

### **6- The way of therapy**

InSpragens's viewpoint, in this stage we must exhibit a solution for domination on crisis. The stage of the way of therapy that is the last stage in the four Spragens's stages study about the ways for achieving to instrumental society. In this stage AhmadyNejad for hurdle on crisis and achieving to idealistic society, he believe that: (we must treat roots) (Ahmadinejad, 2006: 134). So he invite all of people and liberals for certainly to this matter.

#### **1-6 prophetess's way**

In AhmadyNejad's viewpoint, the first way for therapy of crisis and solution for achieving to idealistic society is prophetess's thaws. So he says: (we must return to religious prophetess's thaws. Unfortunately for a long time piety and following of prophets interpret as backwater and ignorance (Ahmadinejad, 2006: 134). Whereas divine prophets come to establish, the stable order and producing of repose and peace will be proved) (Ahmadinejad, 2010: 12).

#### **2-1-6 reality**

AhmadyNejad believe that modern society need to reality for solving crisis. He says: (now, we expiring the purple thought, monotheism and belief to divinity are origin of existence and one of humanity similarly in the earth. This belief will be a solution for many problem in modern age because it initiate, truth light of belief and morals to life and restrain him from aggression, coercion and justice and direct him to devotion and serving to fellow-creature) (Ahmadinejad, 2010: 11).

#### **2-1-6 justice**

In AhmadyNejad's viewpoint: (the most significant mission of society, government, state and all of people is supply a life full of honor and munificence. One of the most important elements is

justice. Justice means the right of everybody to him/herself, means square distribution of chances, means creating terms that people can live with honor and munificence) (Ahmadinejad, 2010).

In AhmadyNejad's viewpoint justice means: (all capacities have chance for accession and appearance, justice means all of young people have equal chances for growth and eloquence) (Piroozmand: 2011: 18). The deep belief to justice being a motivation that he as a president visit from province and outland region and along this visits, he dedicate budget for myriad project in cities and little villages) (Habibi, 2013: 2).

AhmadyNejad says about justice in universal society: (without justice the universal order will be collapse and the chance for achieving to munificence will be liquidation and it's impossible that humaniores society taste the security, peace, beauty and the real enjoyment and welfare) (AhmadyNejad, 2006: 123).

And he says: (in international level, struggles, wars, aggression are the result of unfair. Now world need to justice. Justice is security of stable peace. With justice, the people, bereaved and oppressed will prove. Symbols of injustice including: doings discriminatory standards, multiple reception with nation and enjoyment of special states from special rights and privileges in economic, politics, science and technology and depriving other nation from this rights (AhmadyNejad, 2003).

### **3-2-6 freedom**

Here freedom In AhmadyNejad's thought is different from western current democracy because in western democracy rules that spread from religious orders have a tendency to personal and collection interests of owner of power and wealth but in religious democracy, sovereignty is for God and this subject beside other elements is surely for rule of public utility (Hekmat, 2009: 335). So he believe that: (the value of each righteous act is in freedom in selection and adoption and righteous act that is forcible, hasn't value and doesn't create accomplishment and dirty act under force and duress doesn't bring responsibility. Even religion comes to liberate human. Whatever human liberate from binds, being the most human and the most accomplishment) (AhmadyNejad, 2016). Mahmud AhmadyNejad believe that all of vastity of Islam and monotheism is in free selection of nation. So in his viewpoint: (the superlative God's gift to humanity is freedom. All prophets come

to liberate people and open gyve from human. Mainly blissful society is for liberate human. It comes to release human to spirituality) (AhmadyNejad, 2011). (Under freedom and human's selection right, honor and munificence transfigure and florescent in human's existence. And thoughts, decisions and righteous acts being worth. So chary and free human know the value of his freedom, recognition other freedom and know that must defense from other's frontage freedom) (AhmadyNejad, 2016).

### **2-6 structural and directorial revision**

AhmadyNejad introduce prophetess's way and return to religious courses depend on idealism, justice and freedom as ways that lead us to idealistic society. Among other ways that lead us to idealistic society can imply to: revision existence structures, public communion and enjoying righteous, server and humanity managers.

### **1-2-6 universal level**

In universal level, AhmadyNejad criticize from structure and mechanism of security council of united nation and want to revision this organization of public interests and says: (until this institution can't proceed for all international society and act clear, square and democratic, isn't legal and efficient. Until this structure doesn't revision, we can't expect to root out unfair, cruelty and tyranny in world and or doesn't spread. Now we need to serious revision is structure of Security Council) (Tavana and others, 2014: 65). (I want from honorable members of General Assembly and Secretary general to consider revision subject in serious form and determine suitable structure for operating this (Ahmadinejad, 2012: 9). After plan of revision structures, AhmadyNejad wants public communion in universal management because in his viewpoint the cause of realization of Mahdavi society is communion all nation as he says: (in explanation and promotion of Mahdavi society must proceed that subject transform to nation's claim and all of people final motivation for setup this society)(Ahmadinejad, 2010).

Also he says: (we must confess that we haven't any way for universal management for elimination problems, detrusion cruelty and denegation discrimination exept public communion. This way is only for bliss of humanity society and is a clear and unavoidable reality. So common universal management is right of all of nation

and we must defense from this subject as delegates of our nation(Ahmadinejad, 2012: 9).

### **2-2-6 internal level**

In AhmadyNejad's viewpoint, revolution of Islamic Republic of Iran need to Islamic and humanity management for achieving to its goals including reduction munificence and humanity honor. AhmadyNejad introduce martyr Beheshti, martyr Rajaei and Ayatollah Khamenehee as model of Islamic, humanity and revolutionary management (Hekmat, 2010: 114).

### **1-1-5 Islamic management**

In AhmadyNejad's viewpoint: (managers of society must be honorable and symbol for honor and defense from honor to increase and protect of honor of society and people) (Ahmadinejad, 2016). He know that people is competent for honor and munificence then he says it's manager's task to protect from humanity munificence and says: (behavior of governor institution and form of their communication with people must increase human's honor and munificence and spread self-fertility and public self-confidence) (Ahmadinejad, 2016). AhmadyNejad believe that : (in Islamic state manager must secure the most level of welfare for people and the least for themselves and when a manager give his appointment decree, doesn't search for big ticket house in north of town) (Hekmat, 2010: 114).

### **2-1-5 Revolutionaryand humanity management**

In AhmadyNejad's viewpoint humanity managers have some property including: 1- trying for unity and solidarity in society for realization of advance of country and this religious managers don't stratify people and search for public unity in country. 2- People's curtsy and increasing honor and munificence of state and nation. 3- One of property of religious managers is development the level of people's claim, ideals and expectation. After description of humanity manager's property, AhmadyNejad says: (now the God's kindness, humanity society quickly get on selection humanity and religious managers and acquit from selection non-humanity managers) (Ahmadinejad, 2016).

Altogether AhmadyNejad believe that: (religious and humanity managers known poverty, cruelty, discrimination and humility of people as barrio for growth and accomplishment of society and campaign against them with all-out and invite people to fight with

these devilish manifestations. You can't find even one humanity and religious manager that remain silent in front of poverty of majority of people and plundered insatiable of some people and hasn't revolutionary clamor (Ahmadinejad, 2017).

### **Conclusion**

In this article try to using from Spragens's methodology, study about AhmadyNejad's political viewpoint. AhmadyNejad know crisis of modern society as crisis of humanity honor and munificence, in his viewpoint crisis root is in mental, political, structural and directorial elements. Mental, political, structural and directorial in international level liberal democracy thought and secularism, separation between morals and politics, rule system and inefficiency of international structure respectively are reasons of mental, political, structural and directorial elements. And separation from Islamic Revolution viewpoint, western development, aristocratic and monopolization respectively are reasons of mental and directorial elements of crisis in Iran society. So AhmadyNejad contrive his reproduce society depend on sovereignty of perfect religious people and following of prophetess's way, public communion and revision of structure are as the way for receiving to this goal. So in AhmadyNejad's political viewpoint about internal and universal crisis exist many subscriptions. Although as for qualification in each period for receiving to idealistic society, enforce on freedom and communion and sometimes on revision structure and directorial change but during his presidential period and after that, this viewpoint protect its stable.

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