

Political, Social and Military Factors of the Lebanese Islamic Resistance Movement's Victory from the Perspective of the Holy Quran

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Abstract

Objective: The authors try to find out the main factors of Hezbollah's victory based on the mentioned verse and analyze these factors. This paper tries to prove that Lebanon's Hezbollah, with the proper use of its limited facilities to meet the security, military and social objectives of all Lebanese people, was accepted by the people of Lebanon and then entered the political arena and achieved success.

Method: The research method of the present article is descriptive-analytical in the framework of Holy Quran verses about the components of the victory of righteous and faithful tribes and faithful groups from the perspective of the Quran.

Results: The Islamic Resistance Movement of Lebanon, at the beginning of its establishment, was under intense pressure from the Lebanese government and international powers, in a way that the Shiite people were unable to meet their basic needs when the French forces were present in Lebanon. After a while, the situation changed.

Conclusion: The conclusion obtained from examining the performance of Hezbollah in Lebanon is that following the instructions and guidelines of the Qur'an and serving the people of the society will lead to the pleasure of God and will lead to victory.

Key Words: Islamic Resistance Movement, Hezbollah, Lebanon, Holy Qur'an, Israel.

Introduction

Political action in the multi-tribe community of Lebanon is difficult for both domestic and international actors. The difficulty is to the extent that researchers believe that any actress who can prove his legacy in Lebanon and fulfill his demands will undoubtedly also have a significant influence on the West Asia region. The study found that Lebanon's Hezbollah, as one of these actors, succeeded in achieving its social and political status, successfully passing through difficult military stations. In fact, Hezbollah was able to appear in the eighteen tribes Lebanese community. Hezbollah was established from within the Shiites of the south of the country, with the most severe restrictions applied to them, and to be seen in the field of society and politics. As Holy Quran says in verse number 249 of Surah Al-Baqarah. It says: *'many a small band has, by the permission of Allah, vanquished a mighty army'*. (Yusuf Ali, 1938).

In this paper, after interpreting the verse, it is stated that this movement has grown and become powerful by applying wise military, political, and eventually social measures. This power is owed to the plans of the leaders of this movement in facing crises and problems, these are all described utterly in the text. Hezbollah reached a high level of power in Lebanese society by playing an appropriate role, so, many regional and international powers had to negotiate with this movement in dealing with many crises in the West Asia. International actors which have interests in the West Asia region, consider Hezbollah as an active regional actor. They consult Hezbollah in order to reach their goals and make a comprehensive solution. This behavior shows the explicit recognition of this movement by them. This paper tries to analyze how Hezbollah achieved this success.

This paper by using verse number 249 of surah al-Baqarah confirms that at the beginning, Hezbollah not only faced with external enemies who conquered half of the country, but also faced with internal enemies and hostiles. But hardships and complicated circumstance, could not prohibit this movement from advancing its aims. Resistance fighters were able to achieve victory with the following features in the verse, such as faithfulness in goal, patience and resistance, obedience to leadership, the optimal use of limited facilities. Finally, it is stated that this victory is not a cross-sectional one and is increasing.

Significance and necessity of Study

The importance of the West Asian region in many ways has led to the presence of trans-regional and non-indigenous actors in the region and has created many crises. This has led regional actors to form alliances with trans-regional countries to protect themselves from the ravages of the crisis. The countries of the West Asian region, which are mostly religious in nature and are considered Muslim countries, in their alliances with other countries, consider their economic and weapons power and the number of their military soldiers and consider it as a criterion for coalition building. This is while it is stated in the

Holy Quran that financial resources and military capability can not necessarily be a criterion for the superiority of the tribes, how many groups were few in terms of facilities and personnel, but with God's help over groups with more facilities and more numbers. This message of the Qur'an today has been forgotten among the actors and Muslim countries of the region, so the researchers of this study, in order to make them aware of this divine word, seek to evaluate the reasons for its success by finding an example for this verse of the Holy Qur'an. This research is important in that it makes the religious and divine components in foreign policy and the field of military warfare in today's countries to be considered. This paper by using the factors of the Holy Quran about the real Mujahids (fighters), analyses the triumph and victory of Islamic Resistance Movement in Lebanon. To confirm the factors, the authors also use both Islamic analyst and Israeli analysts. In fact, Given that Hezbollah in Lebanon is an Islamic movement, the authors of this study seek to expose the fact that adherence to Islamic teachings and values will lead to positive and beneficial results; In this regard, the Lebanese Hezbollah movement was able to withstand the most powerful army in the region due to its lack of sufficient military and financial resources, but due to its adherence to the Islamic elements in the Holy Quran and its firm belief in these teachings and their implementation. And achieved considerable success. In fact, the importance of this research indicates the efficiency and effectiveness of Islamic teachings even in the most tangible and clear political-military actions.

1. Research Questions

The following question is the main question that this paper seeks to answer.

- How and in what way did Lebanese Hezbollah overcome its internal and external problems and be a clear example of the verse?

To answer the proposed research question, the content of the ayah 249 of Al-Baqarah and its interpretations are studied meticulously.

2. Corpus

The Holy Quran and its interpretations are the main corpus of this investigation and the analysis of Islamic scientists and scholars about this ayah and main factors of Hezbollah's victory made for us more understandable facts about the subject.

3. Review of Literature

Most research on Hezbollah can be divided into several sections as follows.

- The Hezbollah military victory in Lebanon against the powerful Israeli army: *Hezbollah*, by Seyedeh Somayeh Tabatabaei, *33-day War; Victory of Hezbollah and Failure of Israel* by Tahereh Bani Asadi, *Lebanon's Hezbollah*, by Sadegh Ghafouri Sabzevari, *Thirty Years of Resistance: Hezbollah's attempts on Lebanon's internal and regional threats* by Majid Safataj, and etc.
- Improving the political and political situation of Hezbollah from its inception to now:

Lebanon's Hezbollah, its policy, past and future by Naeim Qasem, *Hezbollah, Politics and Religion* by Qarib Amal Sa'd, *Lebanese Hezbollah Movement, Past and Future* by Masoud Assadollahy, *The influence of Islamic Revolution of Iran on Hezbollah* by Sakineh Garmabdashty and etc.

- The ability of Seyyed Hassan Nasrallah, as secretary general of Hezbollah, to lead and advance this movement:

The Dear Seyyed, by Alireza Movahedy, *Revolutionary Leadership of Sayyed Hassan Nasrallah* by Azita Bidegi, *Jesus of Lebanon: Biography of Seyyed Hasan Nasrallah* by Hadi Elyasi, *From Haidar and Abu Zar to Seyyed Hassan Nasrallah* by Megdad Alavi and etc.

But in this research, we try to distinguish the success of Hizballah in the military, social, and political arenas by explaining how this movement was able to operate with limited facilities in these three important areas, and despite the desire of the domestic and foreign opposition gain victory in these arenas. This research is important in terms of making religious and divine components in foreign policy and the field of military warfare in today's countries, and has led to its innovation.

4. Theoretical Framework

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَ مِنْ فِتْنَةٍ قَلِيلَةً غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

Al-Baqarah 249: *And when Saul marched out with his army, he said: 'Allah will test you with a river. He who drinks from it shall cease to be one of mine but he who does not drink from it, except he who scoops up once with his hand, shall be of mine. 'But for a few of them, they all drank from it. And when he had crossed it with those who believed, they said: 'We have no power this day against Goliath and his soldiers. 'But those of them who reckoned they would meet Allah replied: 'Many a small band has, by the permission of Allah, vanquished a mighty army. Allah is with the patient.'* (Yusuf Ali, 1938)

According to the story of the Israelites in this verse, the message is that the victory of each population depends on the discipline and the faith of the soldiers and at the command of the leader and commander. If soldiers believe in the recognition and command of their commander, they will not be shortlisted in their duties. The Talot, who brought Israel to Jihad, must knew how much his troops obeyed his commands, especially the soldiers who have accepted his leadership with suspicion. Although they seem to have obeyed him in appearance, they may be suspicious of his leadership, so it is instructed to test them in accordance with God's command. He tells them that they will soon reach the blue creek, and they will have to resist thirst and do not drink anything except to make it clear whether these soldiers who want to stand against the enemy, whether have the ability to endure a moment's thirst or not (Tabatabai Naseb, 2008: 508-509). When they reach the creek, they all drank water except 313 among them (Ashour, 2010: 42).

This verse tells the story of a failure by a large group of Israelis who did not come out on the test of drinking water and enduring thirst, but the rest of the group had another experiment, which was a spiritual test. When they encountered the Goliath massive army, they said: "We do not have the ability to confront this armed army, but those who believed in the Day of Judgment and the meeting of God said: '*Many a small band has, by the permission of Allah, vanquished a mighty army. Allah is with the patient.*' (Yusuf Ali, 1938)

The verse contains the following points:

- One of the means of testing is monsoon or temporary bans. Relaxation and intolerance of monsoonal and temporary hardships are not compatible with warfare,
- Forces should be well trained before confronting the enemy and hostiles,
- Essential requirements are separate from welfare (*except he who scoops up once with his hand*) (Yusuf Ali, 1938),
- Obedience to command is the key to success,
- Those who come out triumphant of the battle field are few,
- Victory in one stage of the experiment is not enough. Sometimes people succeed in some stages, but fail at another stage. In this group story, the team failed to test the abdomen, means they drank the water and did not tolerate thirst, and others lost contact with the enemy. (*But for a few of them, they all drank from it.*) (Yusuf Ali, 1938),
- Belief in the resurrection and divine promise creates strength and ability to deal with hardships and problems. (*But those of them who reckoned they would meet Allah*) (Yusuf Ali, 1938),
- The abundance of the forces and the number of enemies against the will of God is nothing. (*by the permission of Allah*) (Yusuf Ali, 1938),
- Muslims, if they are patient and stable, should not be afraid of the great quantity of the enemy, because God is with the patient. (*Allah is with the patient*) (Yusuf Ali, 1938),
- Being a revolutionary is not important. It is important to stay a revolutionary. There was a lot of pretender in this story, but those who came out in experiments and in the successful stage were few. (Qareati, 1996: 493-494).

This verse tells you how little people triumph over many people. When those little people believed in the resurrection day, they warned others that they should not look at the quantity of the enemy troops, but the quality to be considered, because it was seen that a small crowd, but faithfully and determined by God's command, overcame the mighty troops of enemy. (*Many a small band has, by the permission of Allah, vanquished a mighty army*) (Yusuf Ali, 1938, Tabatabai Naseb, 2008: 509). Allameh Tabatabai believes that the social and spiritual aspects of Jihad contribute to the progress of a nation in worldly and religious life and true happiness. (Tabatabai, 2008: 109).

According to the Qur'an's framework, the components of the victory of the Frontier of the Right to Falsehood, which was accepted by the Hezbollah movement in Lebanon, are:

- ❖ A small band among a mighty band,

- ❖ Confronting foreign enemies while confronting domestic opposition,
- ❖ Efficient Command Features,
- ❖ Characters of subordinates,
- ❖ Victory in military, social and political arenas.

The points mentioned above are the most important common components of Lebanon's Hezbollah and the Saul (PBUH), as detailed below.

Results

1.The rise of the Hezbollah movement as a minority group among the unrest Lebanese community

The Lebanese Islamic resistance movement, known as Hezbollah, has been one of the most important social-intellectual movements of the contemporary period since the beginning of the 1980s, relying on Islamic principles inspired by the Islamic Revolution and based on the teachings and guidelines of the founder of the Islamic Republic of Iran and the political thought of Imam Musa interred Lebanon's political, cultural and social arenas (Sorkhil, 2008: 75). Imam Musa Sadr played a key role in Hezbollah's growth and prominence inside Lebanon and in the region. By formalizing the role of the Shi'a in Lebanon's politics, he could immerse Hezbollah in Lebanon's politics, which was the key to the achievement of political legitimacy by Hezbollah (Tegho, 2011: 5).

The movement, which initially formed the fundamental structure of the Amal Movement, left it out and formed a new structure in protest against the Amal movement led by Nabih Berri at the Lebanese National Rescue Committee in June 1983 (Fadlallah, 1998: 31). The new movement is called the "Islamic Amal Movement" (Sorkhil, 2008: 79). In the 1980s, during the civil war in Lebanon, the Israeli army launched a massive invasion of Lebanon in June 1982 and occupied half of its territory. At the same time, with the retreat and failure of the Palestinian groups and Lebanese Leftist parties confronting this invasion and defeat the theories of Arab nationalism and left ideologies such as communism, Ba'athism, Nasserism, etc., the context for the emergence of Hezbollah as the only option to deal with these aggressions was provided (Hamza, 1993: 21).

Until then, however, Imam Musa Sadr had not yet been able to prohibit the Lebanese Shiites from joining Marxist, Palestinian, and Ba'athist organizations (Ajami, 1986: 47). But after several years since the Zionist regime's attack on southern Lebanon and the confrontation of the Islamic Amal Movement against Zionist regime, finally, in February 1985, Sayyed Abbas Mousavi announced the existence of the Hezbollah movement in Lebanon instead of the Islamic Amal Movement. After the establishment of this movement, many Lebanese Shiites joined it. In fact, the movement began its activities unofficially from the same year the Zionist regime attacked the Lebanese territories, and in the context of the political frustration of the occupation of half of the land of Lebanon in 1985, it changed its name from Islamic Amal Movement to the Hezbollah movement in Lebanon (Asadollahi, 2000: 153). This movement

adopted its name from verses 56 of Sura Ma'ideh and 22 sura Mujadilah in the Holy Qur'an (Hussein Ya'qub, 1991: 310), was able to play a very important role in the withdrawal of the Zionist regime from southern Lebanon in 1985. This event created a very wide popularity among the Shiites of the South, which can be considered the first step in the victory of this movement.

2. Confronting foreign enemies while confronting domestic opposition

Other tribes and Lebanese who were shocked by the victory of Hezbollah in defeating the Zionist enemy and wanted to become more familiar with the newly formed group. But they had doubts about it. Because Hezbollah enjoyed the support of the Islamic Republic of Iran and Imam Khomeini was also considered by the leaders of this movement, the Wali Faqih means Supreme leader, and the leader of all Muslims in the world (Asadollahi, 2008: 172), Therefore, other non-Shi'a people, with widespread political propaganda against Hezbollah by opposition groups in the direction of destroying the face of the Hezbollah movement in Lebanon, feared that the movement would rule Lebanon and set up a Shiite government. Indeed, Lebanon's Hezbollah did not face a military conflict with the Zionist regime at the start of its founding, but faced widespread political challenges faced by some Lebanese raiders and mercenaries at the head of the government serving the Zionist regime in the southern Lebanese army. People like Bashir Jamil and his son, Amin Pierre Jamil, as allies of the Zionist regime, agreed with Zionist Prime Minister Ariel Sharon to help the southern Lebanese Army support the Zionist regime's victory over the Lebanese-based Palestinian troops and the Islamic Resistance of Lebanon. And then the Lebanese government will cease fire and make peace with the Zionist regime (Oren: 2018) & (Abu Khalil, 1990: 166).

Israel at its arrival to Lebanon, helped Bashir Jamil to strengthen the Lebanese Christians. While, Bashir Jamil helped the regime to ignore attacking the Palestinians, in contrast attacked Shiites. (Tegho, 2011: 7). The service of the Lebanese National Government to the Zionist regime in exercising influence in Lebanon were facing serious challenges to the Islamic Resistance Forces because it was feared that the Lebanese government, by providing military and intelligence information to the Zionist regime, would put an arena in place to suppress Lebanon's Hezbollah. However, despite the internal and external obstacles, the Islamic Resistance forces pursued their goals and defended the borders of southern Lebanon. Hezbollah at the beginning of its formation, in addition to confronting the Zionist regime, faced other socioeconomic challenges as well, which eventually succeeded in successfully succeeding them (Sorkhil, 2008: 89).

3. The features of Hezbollah's leadership movement as an example of effective command

"Leadership" is one of the most important elements of the success or failure of ethnic groups and all other groups in achieving their goals. This important responsibility was handled by Seyyed Hassan Nasr Allah during the most

sensitive days of Hezbollah's history. Nasr Allah was able to play this role throughout his secretary general on the Lebanese Hezbollah movement, especially during the 33-day war between the Zionist regime and Hezbollah in Lebanon. In 1992, Seyyed Hassan Nasr Allah became the third secretary general of Hezbollah and made changes to his methods and attitudes towards Hezbollah's former secretaries (Prise-Shemesh, 2007). At the beginning of his leadership in the movement, he made some changes in its identity and tried to identify Hezbollah as a legitimate political group in Lebanon (Tegho, 2011: 1). Of course, the personality traits of Seyyed Hassan Nasr Allah should not be ignored either. The following features are some examples.

3-1. Moral integrity, sacrifice and self-sacrifice

The sincerity of Sayyed Hassan Nasrallah was revealed by the testimony of Hadi Nasrallah (his son) in September 1997. Hadi Nasrallah, who militated with another militant with a Zionist base, was martyred. The Zionist regime, without any information about the identity of Hadi Nasrallah, publishes his image on Israeli television and commemorates it as "victory" to hurt the Hezbollah movement's heart and its supporters. Seyyed Hassan Nasrallah, after getting aware of his son's martyrdom, regardless of the inconvenience of this event, welcomed the body of his martyred son, like other martyrs and made no distinction between his son and other martyrs (Saad-Ghorayeb, 2005: 12). Sayyed Hassan Nasrallah's equal behavior in reverting the body of his son and other martyrs and his patience while hearing the news of his son's testimony was widely reflected in the media about his moral integrity, since it had never ever happened before in history of Lebanon that the son of a political-militia leader to be killed in a war (Sorkhil, 2008: 93).

This led to the popularity of Sayyed Hassan Nasrallah among the inhabitants of the occupied territories, as in the study of Professor Johan Ashl and Dr. Saul Kimchi at the Tel Aviv Academy of Psychology, out of a sample of 250 residents of the northern areas of the Zionist regime who were involved in the war with Lebanon, many consider Nasrallah far better than Zionist leaders in terms of selflessness, honesty, and strength. The results of this research are summarized as follows: (Finkler, 2009).

	Leadership Ability		Specific Objectives		Better performance in the media		Charisma		Honesty and Reliability	
	Prewar (Before War)	Postbellum (After War)	Prewar (Before War)	Postbellum (After War)	Prewar (Before War)	Postbellum (After War)	Prewar (Before War)	Postbellum (After War)	Prewar (Before War)	Postbellum (After War)
Sayyed Hassan Nasrallah	76.6 %	79.8 %	69.4 %	73.7 %	55.2 %	66 %	59.1 %	65.1 %	31.6 %	47.3 %
Ehud Olmert	42.6 %	21.6 %	43.4 %	21.5 %	39.3 %	36.2 %	25.4 %	26.6 %	38.5 %	35.4 %

Table 1. Synopsis of Tel Aviv's Psychology Academy's Comparison of Seyed Hassan Nasrallah's Popularity with Ehud Olmert (Finkler, 2009).

Seyyed Hassan Nasrallah's honesty in "Al-Waud al-Sadeq" operations, which resulted in every his prediction become true, made him even known among the people of the Zionist community as the **Honest Sheikh**¹ (Finkler, 2009). The confidence of Seyyed Hassan Nasrallah's Lebanese people confidence to him, proved the Zionist regime's inability to re-invade Lebanon. This also indicated the strength and capability of this movement in fighting a war ² in 2006 against the regime in which the amount of the utilized equipment was equal with the amount of equipment used by Israeli Army in fighting with Arabs (Pashapur Yvallari, 2012: 131).

3-2. Humility and sincerity

Seyyed Hassan Nasr Allah did not devote anything to himself or his family during these struggles against the Zionist regime (Saad-Ghorayeb, 2005: 79). After all victories of Hezbollah against Zionism regime, he has strengthened humility and sincerity in him-self.

3-3. Serving the people

Seyyed Hassan Nasrallah paid tribute to people's affairs and their livelihoods and always introduced themselves as servants of the people (Mahjub, 2012: 79). As a popular and divine leader, he did not want anything for himself or his family, but he offered all his assets to Islam, people and his homeland (Mahjub, 2012: 161). Seyyed Hassan Nasrallah, in addition to his ethical traits, was well versed in some of the most effective traits in the battlefield. By analyzing the

١. شيخ الصادق

2. Lebanon War 2006.

events taking place in the world and the region, he, with the help of other relevant members of the movement, makes timely decisions in various fields. Seyyed Hassan Nasrallah used this ability to confront Zionist regime and, with his true predictions, which were known as "Al-Waud al-Sadeq" (True Permissions), were all became true. His analysis of the battlefield and subsequent anticipation of the ongoing events in the war have caused not only all the Lebanese people but also some Zionist regime and other Zionist political-military officials to recognize him as an honest leader (Finkler, 2009).

4- Features of the Lebanese Resistance Movement's Warriors

The victory of the Hezbollah movement is not merely a part of its leadership, but the warriors of this movement, with some qualities, were able to gain significant gains in the military arena. The most important features that distinguish them from other military groups are as follows: *The Faith*, *Obedience* and *Effective Military Tactics*. These three factors are described below.

4-1. The Faith

Lebanon's Hezbollah was founded as a political-ideological movement on two categories of belief, *Faith* and *Jihad*. Faith in Islam as a religious mission and divine message, and the Day of Resurrection as a true promise from Allah, made the warriors of this movement stand out without fear and with a strong faith in the struggle (Pashapur Yvallari, 2013: 81). Faith in Islam and belief in Jihad for God sake and in the cause of martyrdom as the source of salvation, have led the Islamic Resistance Forces of Lebanon to take barriers and hardships and made them to confront the Zionist regime strongly and faithfully. "Sheikh Yusuf al-Qaradawi" said about the faith of the soldiers of the Hezbollah movement: "If Israel has the support of the United States and its other allies, Resistance¹ will also have the power of faith".

Indeed, the Shiite youth belief in the Lebanese Islamic Movement sees getting injured for their belief as the best tool in confronting enemies, and this belief has become a factor that Hezbollah's most important enemy, possessing the most advanced military equipment, such as tanks and airplanes, cannot relate to those who They will have the smallest and easiest facilities in the battlefield (Mahjub, 2012: 66). The idea of victory in the Shi'a school has been a factor in the indiscriminate struggle of the fighters of the Islamic Resistance movement, because in Shiite thought the struggle with the enemy of Islam is a victory, whether the Islamic warriors survive or become martyrs. Thus, the faith to the god and his help is on the main point of ayah number 249 of surah al-Baqarah that Lebanon's Hezbollah forces have.

1. Lebanese Islamic Resistance Movement

4-2. Obedience

Obedience is the most important characteristics of the Lebanese Islamic Resistance Movement's militants. This feature, makes Hezbollah military and political commanders to have a strong faith in their forces in doing operations. This belief is due to the characteristics of Hezbollah's leaders, especially Seyyed Hassan Nasrallah. Actually, honesty, strong faith in military operations makes Hezbollah warriors to strongly believe in his true promises and results in unconditional obedience by them (Mahjub, 2012: 67). Thus the Obedience of prophet and leader is another main point of ayah number 249 of surah al-Baqarah that Lebanon's Hezbollah forces have this feature (Al-Qomi, 1991, Vol 1: 83).

4-3. Effective military tactics

The Effective military tactics is divided into two main parts. *Using guerrilla warfare and regular warfare techniques* and *Use of psychological operations against the community and the Zionist army*. These two factors are discussed separately below.

4-3.1. Using guerrilla warfare and regular warfare techniques

The Islamic Resistance Movement hoped to use two methods of war in the battlefield. This movement used originally the Iranian Revolutionary Guards Corps' proposed warfare, but after some years, with great respect to the Islamic Revolutionary Guard Corps, left this method and used its own method of identifying in accordance with its war conditions, in confronting the enemy who has more militants and uses better and developed war equipment (Bilqiz, 2009: 126). The Islamic Resistance fighters used weapons that he possessed such as the Katyusha missiles, which was the best Hezbollah's war weapon at that time, guerrilla warfare tactics, including deception, surprise, trapping, bypassing the enemy from behind and firing of thousands of missiles toward the enemy trenches in fronts. These actions were carried out with great precision so that the enemy airspace identification units were unable to identify the location and the starting point for these operations (Bilqiz, 2009: 126).

4-3.2. Use of psychological operations against the community and the Zionist army

The Islamic Resistance movement, led by Seyyed Hassan Nasrallah, was able to conduct psychological operations against the Israeli community in addition to military confrontation with the Zionist regime. Seyyed Hassan Nasrallah, the leader of the Islamic Resistance of Lebanon, is known as a highly skilled speaker who, in some scenes, is skilled and highly professional in the psychological warfare, both in terms of stabilizing the spirit and motivation of his friends and destroying the spirit and motivation of the enemy. In addition to psychological operations against Israeli soldiers, Seyyed Hossein Nasrallah also undermined the Zionist spirit through the Al-Manar television network. For example, he said that he was ready to continue fighting if the Zionist troops were buried on the ground, or the army's tanks exploded and struck off. Among

the speeches that terrified the Zionist and Israeli settlers was: "We are mujahid¹ and we are ready for any kind of sacrifice" (Mahjub, 2012: 230).

The two effective methods of the hegemonic and psychological operations of Lebanon's Hezbollah against the Zionist regime, coupled with the two former components, led to the victory of the movement against the Israeli army. A movement that was both politically and militarily in a much more restrictive and weaker position was able to achieve very good results by utilizing the appropriate strategies and utilizing its own limited equipment and facilities.

5- Victory in military, social and political arenas

The Lebanese Hezbollah movement, with its features in the leadership structure and combatants, has been able to confront the Zionist regime in the military arena and achieve significant victories. This military success has been due to the proper use of limited resources derived from the contributions of its allies. Military victories along with other actions of the movement, in particular, the provision of social services to all Lebanese people, have increased the social acceptance and popularity achieved after the victory over the Zionist enemy. With the increasing popularity and the creation of a suitable social base that provided the necessary support for the effective entry into the scene of parliamentary competitions, political acceptability was provided for the movement slightly and during the time. (Azzani). The issue, continued the Hezbollah military activities in defending Lebanon against Takfiri terrorists and construction activities, ultimately led to the entry of this movement into the government.

The victories caused the Lebanese Hezbollah movement to emerge from a Shiite and secluded Shiite social base in the beginning of the movement's formation as the representative of a nation-state. This issue worries Zionist elites more than the increase of Hezbollah members and dominance and power of its missiles, which are considered as a national arm by people. Now, the view has been made that attacking Lebanon is not possible on the pretext of disarming a terrorist group, but Hezbollah is considered as the official arm of Lebanon and an influential actor in the field of its domestic politics and developments in Western Asia (Robinson, 2020).

6- The Power of the Lebanese Islamic Resistance effect in the Political and Social Spheres

When the Israeli regime started attacking Lebanon in 1982, neither the Palestinian groups nor the Amal Movement did not resist against Israel. The only resistance occurred in Khalde by groups who called the Followers of Imam Khomeini (Asadollahi, 2008: 75). With the withdrawal of Israel from the city of Sidon, Hezbollah, during a formal gathering on February 16, 1985, issued an

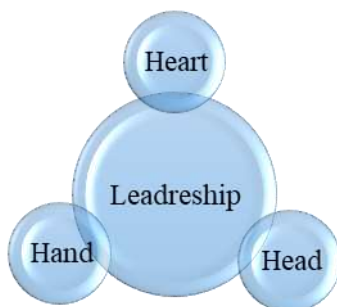
¹. Warrior or militant in Islamic context.

open letter, identifying its strategy, ideology and goals, and publicly announcing a policy of confronting Israel (Tegho, 2011: 2). With the end of the Civil War and ratification of the Taif Agreement in 1989, under the pretext of the presence of Palestinian refugees in Lebanon, the Presidency remains in the hands of the Maronites, and the prime minister will be given to Sunni Muslims and Shiite Muslim will have the post of Parliament Speaker.

With this separation of powers, in many Hezbollah and Zionist battles, members of the Lebanese government and even its army did not support the Hezbollah movement, but despite this, the movement, with the proper use of its limited capabilities, Hezbollah confronted with these problems to expose its effectiveness. This effectiveness was proved in the 33-day war¹ that began with the Israeli strike in southern Lebanon on July 12, 2006, because the Israeli army, which until then was invincible in the Arab World and was known as one of the most famous armies all over the world (Soleimani Zadeh, 2008: 206). The Israeli army could not resist the Hezbollah movement in Lebanon, and eventually was defeated and quitted Lebanon with defeat. This defeat is rooted in Hezbollah's three abilities, which will be briefly discussed below:

7- Effectiveness of the Hezbollah movement leadership

In relation to the effectiveness of leadership, many Western education experts believe that any leadership and management role should be accompanied by three "H":



Head means "Thinking and Plan", Hand means "correct implementation" and Heart means "penetrating and influencing the hearts and capturing the feelings of humans" (Ghiasy kermani, 2003: 21). Seyyed Hassan Nasrallah also had a very strong planning and design power, and was able to implement plans very well, and, due to its unique moral attributes and behavioral characteristics, he has been able to conquer the heart of massive masses of Lebanese Muslims and Non-Muslims.

١. حرب التموز (Harb Tammūz)

Conclusion

The Lebanese Hezbollah Islamic Resistance Movement by believing in God, on the Day of Resurrection and relying on religious teachings such as martyrdom, obedience to leadership, proper use of low facilities and extensive efforts, was able to stand against the Israeli army and achieve victory that has been armed with teeth. This movement can be considered as an example of ayah number 249 of surah al-Baqarah which says: *“How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere.”* The Lebanese Hezbollah movement, at the beginning of the campaign and confronting the Israeli army, used the messages and the points of the ayah mentioned above and succeeded in fighting with the Israeli regime. This movement left uselessness and suffered the difficulty of military training in the mountains and lean valleys of Lebanon, and could strengthen the fighting capabilities of its warriors and succeeded in defeating the guerrilla wars against the Israeli regime.

The next message of the verse was *“obey command as a token of success”*, which the warriors of the resistance movement carried out well. The unique features of the leader of the Hezbollah movement, such as humility, modesty, sincerity, honesty, courage, tact, creativity, popularity and efficiency, have led all the warriors of this movement to believe in the promise of the victory of the leader of the movement, so the warriors have an absolute obey of their leader.

The other message is that, achieving victory in one stage is not enough. Because they may pass successfully the first steps but, they fail the next steps. This failure can cause disobedience. Hezbollah's warriors understood this ayah very well, so by absolute obedience they succeeded in war against Israeli army. This triumph based on context of ayah is because of confidence to the leader on patience for God sake.

Lebanon's Hezbollah struggle with the Israeli regime has disrupted the plans of this regime and its internal and external allies against Hezbollah. This movement, at the beginning of its establishment, after resisting Zionist attacks and defending Lebanese people and the borders of Lebanon, was able to portray itself well in the Lebanese community. A few years after the 1985 Israeli aggression on Lebanon, the regime started another assault against Lebanon in 2006, which aimed specifically at destroying the Islamic resistance movement. But Hezbollah, with the help of its regional allies was able to achieve a satisfactory result unless possessing low weapons and facilities and to fail the Israeli regime to achieve its goals. The resistance of this movement created a great surprise for everyone. The movement eventually provided some social services, such as allocating half of its budget to the construction and development of destroyed areas in the 33-day war, to declare readiness to resolve the critical problems of Lebanon's society, such as the trash crisis in 2015, as well as providing some political privileges such as the allocation of two seats in The parliament to other Lebanese tribes has shown that it serves no purpose but to support the national interests of the Lebanese people and Shiites

of the South and always emphasizes the concept of unity among the Lebanese people. Due to this type of Hezbollah's behavior, its acceptance by the people of Lebanon was confirmed, and eventually this movement was able to play a significant role in the political arena of Lebanon by overcoming some of its obstacles.

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