The Social and Cultural Functions of the Lebanese Hezbollah Movement; Its Roots and Achievements

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ABSTRACT

Hezbollah is one of the most influential Islamist political groups in the West Asian region and in the Islamic world, which was formed in particular by the teachings of the Islamic Revolution of Iran. Due to the specific internal situation in Lebanon as well as the widespread crises of the West Asian region, this group has always faced many challenges, albeit significantly and adapting itself to the challenges and opportunities, as one of the most influential political forces in the region. On the other hand, domestic and regional necessities require Hezbollah to carry out its activities in the political and social spheres. For this reason, the main question of the present study is what is the main reason for the continued sustained influence of Hezbollah both domestically and regionally? Accordingly, the hypothesis of the paper is that Hezbollah's transition from an ideological force to a socio-political movement has strengthened and sustained it domestically and regionally. The theoretical framework used in this study begins with a critique of the views expressed on the formation of movements in the Islamic world, and the view that "the role of opinion and ideology in the formation of Islamic movements" is expressed as a theoretical framework. According to this view, the ideology and beliefs of Islamist groups play an important role in shaping and sustaining their lives in the contemporary era.

Keywords: *Hezbollah, Middle East, Political Movement, Cultural Functions, Society*

INTRODUCTION

Political and social movements in West Asia have grown rapidly in the twentieth century. Because of the revival of political Islam in the region, the rise of the Islamic Revolution in 1979, and the liberation of the great powers' colonies, many political and non-state political groups emerged in the Muslim world. Meanwhile, Lebanon is one of the important countries in the region that is distinct from other Islamic countries due to its multicultural, religious and political structure. With the proclamation of Lebanon's independence in the 1940s, its political structure began to take shape and today is known as a parliamentary republic system. This republic is based on public freedoms and the people are the source of sovereignty through which the legislative, executive, and judicial branches operate. The democratic system that Lebanon adheres to is based on the separation of powers, balance and cooperation between them [1]

The Lebanese constitution was amended on September 21, 1990. And under the Taif Agreement, a new political system was formed in Lebanon. The agreement seeks to provide a place for all Lebanese tribes in the country's political body. The country's three powers were divided into three main tribes: Christian, Sunni, and Shiite, with the presidency of the Maronites, the Sunni prime minister and the Shiite presidency. Since Orthodox Christians are the second largest in the Lebanese Christian clan, the deputy prime minister and deputy speaker of the clan are chosen. In fact, this sharing has led to "democratizing democracy", which has yet to be fully consolidated [2]. Meanwhile, Hezbollah's role as an internal Shiite group in Lebanon and influential in the developments in the West Asian region illustrates the effective position of this movement in the region. This group, along with Iran and Syria, is known as the center of resistance in the region and has repeatedly engaged in war against Israel in the region. In this regard, the present article seeks to examine the evolution of Hezbollah in Lebanon,

examining the evolution of this political group from an ideological force to a socio-political movement [3]. The structure of the article is that the theoretical framework is first presented, then the situation in Lebanon is examined, then Hezbollah's status, its activities and finally its evolution from an ideological force to a socio-political movement.

THEORETICAL RESEARCH FRAMEWORK; CRITIQUE OF PREVIOUS THEORIES

There are many views on how and why political groups, movements, and in one word political and social developments in the West Asian region and Islamic societies are formed. Investigating all perspectives shows us a variety of theories and approaches that even have numerous conflicts and differences. Here are some important theories in this area. One of the most important theories is devoted to "Richard Hrair Dekmejian". According to Dekmajian, Muslim history has been affected by two components of "crisis" and "resurrection" since the beginning of Islam. The rise of the fundamentalist resurrection has been accompanied by periods of great turmoil that threatened the very existence of the Islamic community or its unity and psychological cohesion. As such, political and social movements, whether revolutionary or smaller political currents, have evolved in periods of "crisis" that have in fact sought to resolve the crisis of their time [4].

Barry Buzan, in an article entitled "The Middle East - Structurally Conflicting", points to the reasons for the emergence of social movements that the security and conflict structure of the Middle East is the most important factor in the development of these political currents. In his view, the structure of Middle East conflicts stems from the traditional agenda of territorial disputes, ideological rivalries, power struggles and the status of ethnic and cultural divisions. In addition, there is a mix of disputes over oil, water and religion. According to him, various social groups in the region are trying to form a group by taking advantage of the critical atmosphere of the region and thereby achieve their goals.

The next theory is the "weak state-strong nation" proposed by Migdal. Weak governments in the Middle East are weaker and even lagging behind nations (perhaps civil society means). This creates a kind of structural conflict that ultimately leads to the formation of social movements. Thus, social and political change is due to the weakness of political leaders as agents of government; this means their inability to use political mobilization as a mechanism to control all threatening centers of power within the government itself. For Migdal, the unbalanced relationship between government and social groups has made governments weak and social and political groups strong. Governments should guide different social changes in common and complement each other rather than strengthening the gaps between sectors. To illustrate Migdal's theory, there are many examples in the Middle East. One of these is Lebanon. The division in Lebanon was so great that the division between the local communities of the people was mobilized against each other and against those who in their local community did not properly accomplish the political goals of the community [5]. Some Christians opposed reforms that would give more power to Muslims; others joined in support of Arab nationalists. Some Muslims also feared Arab unity because it threatened their positions and positions. Eventually, the Lebanese struggle was fought as a battle between communities and sectarian leaders over more power in the country's multilayered structure [8].

Another theory is about Turner. Although his view is based on Weber's views on Islamic societies, he nevertheless considers the formation of social groups in the West Asian region and Islamic societies as a function of belonging to these long-standing historical traditions in the region. Numerous economic problems, along with the tradition of overcoming other forms of legitimacy, in his view, in the structure of hereditary societies, spark charismatic opposition among the masses, often taking the form of Christian uprisings, millenarian movements, or prophetic explosions. The formation of such groups along with the modernization of the structure of these societies led to the formation of monarchical and patrimonial systems in the region. As Weber has pointed out, this is the difference between monarchism and any kind of rational simplicity [7].

In addition to theories that have been specifically formulated about the causes and how social and political groups and movements are formed in the West Asian region, there are other theories that are not specifically stated about West Asia and Islamic societies, but they are used in most modern analysis. For example, the resource mobilization theory put forward by

Mancor Olson relies on the liberal view that social phenomena are the result of individual decisions and actions. This theory was based on the assumptions of the theory of "rational choice" that one's participation in social movements is rational [9].

A similar theory has been put forward by Guy Rocher in his book Social Change. In his view, what essentially defines the social movement is that the applicant seeks to identify and conquer certain ideas, interests, and values, with the aim of continually increasing its membership and striving to attract public attention. Also the elect of the community. Another theory of new social movements was also put forward by Delaporta and Diane, who increasingly emphasize that new social movements are the epitome of effective change in the new postmodern age. Ultimately, social change can alter the patterns of people's relationships and thus facilitate or facilitate the increase of solidarity among people engaged in similar activities [10].

The theories expressed each emphasize a particular part of the causes and how social movements are formed in the West Asian region and Islamic societies. It can be said that most of them ignore the role of Islamic ideology and ideology as the cause of their formation. For example, the formation of the al-Qaeda terrorist group known as the Islamist group calls into question Utopian theories, rational choice, and Weber's traditional legitimacy. Because the leader of this Islamist group was a wealthy individual who acted more collectively on the basis of "belief" rather than "calculation of profits and losses". These criticisms are well expressed in Hamid Ahmadi's view. A view that can be called "the analysis of Islamist jihadist behaviors based on belief and ideology." In his view, the motivation of Muslims to participate in Islamist groups and engage in collective action should be sought within the Islamic belief system and the Muslim historical tradition. In other words, it is the system of Islamic beliefs that, more than any other variable provides the basis for participation in Islamist collective action. In view of this, the Islamic movements, due to the importance of the doctrinal role in it, can be examined from other non-religious movements [11].

For Ahmadi, the re-emergence of Islamist groups in the form of different political groups in various parts of the Islamic world suggests that Islamic ideology and belief in contemporary times also have the capacity to take over politics and society. With the dominance of secular and moderate currents in Islamic countries, it was widely believed that ideological groups no longer had a place in the politics of the Islamic world. Proponents of violent mass action against regimes in the Arab world during the 1970s and first half of the 1980s dominated the scene of Egyptian Islamist activism and elsewhere in the Arab world, with the pro-moderation wing of the Islamic movement dominating the political scene. And gradually Islamism mainstream, not only in Egypt but elsewhere in the Middle East, especially the Arab world. This transformation has taken place from the collective action of Islamic radicalism to peaceful collective action in countries such as Algeria, Lebanon, Jordan, Saudi Arabia, Tunisia, Sudan and elsewhere in the Arab world. So that groups such as the Muslim Brotherhood in Egypt, Hezbollah in Lebanon, and the Shiites in Iran and Iraq were able to seize political power or appear as effective political groups [12].

In addition, to conclude the discussion, it can be said that globalization and the emergence of specificism and the problem of collapse in Islamic societies are the most important causes of the formation of these groups in the Islamic world. So that the emergence of these groups can be seen as both a reaction to globalization (Western secularization) and that they formulate their views and theories in the context of globalization. However, the tendency of Islamist collective action towards peaceful action depends on the degree and influence of various variables [13]. That is, some political and social movements and groups may, under certain circumstances, take advantage of violent measures to achieve their goals, and others may use peaceful means.

A LOOK AT THE POLITICAL AND SOCIAL SITUATION IN LEBANON

Lebanon is a country in West Asia that declared independence on November 6, 1943. After the crisis of 1945, it was agreed that France and Britain would evacuate Lebanon. This was achieved in 1946. Lebanon was economically in good condition despite intervention in the Arab-Israeli war of 1948 and 1949. However, Lebanon is considered to be a multiculturalist country where Christians also live. In fact, Maronite Christian monks entered the area in the 17th century and established what the largest Christian denomination in Lebanon is today. Other Christian denominations that chose Lebanon as their home are the Greek Orthodox,

the Greek "property" or Catholics, and most recently, the American Christians [14].

Lebanon, though a small country, is one of the most diverse countries in the world, with its diversity of religions, with its 17 official religions closely linked to the clan and its impact. Religions in Lebanon itself constitute the domestic political, economic and cultural scene, as well as the regional and international scene. Of the 17 religions in the country, 11 are Christian (Maronite, Orthodox, Catholic, Orthodox Armenians, Catholic Armenians, Protestants, Orthodox Syriacs, Catholic Syriacs, Latins, Chaldeans and Nestorians) and 5 The Islamic sect (Shiites, Sunnis, Druzeans, Alawites and Ismailis) are a Jewish religion. Shiites in Lebanon were scattered throughout most of its areas until after the conquest of Salah al-Din Aubi and the Mamluk rule over the Shamites, the Shiites were expelled from northern Lebanon and settled in the southern part of Lebanon. The role of immigrants in other countries has also added that it has created both a sense of coexistence and democracy and one of the barriers to nation-building in Lebanon so that there can be two areas of opportunity and threat. He saw the multiculturalism in Lebanon [15].

The type of government in Lebanon is a democratic parliamentary system with the principle of separation of powers envisaged. In a nutshell, the multiplicity of groups and tribes has created many unrest that has led to the formation of a unique political system in the country in the form of 'consensus democracy' or 'consensus democracy'. Indeed, the political structure of Lebanon must be defined in accordance with the National Covenant. The National Covenant is somehow a form of recognition of Lebanon at least in terms of government and nationalism. It was an agreement between the President of Lebanon, Bashar al-Khouri, and the first Sunni (pro-unity of all Arabs). The Covenant defined Lebanon as an independent, sovereign and impartial state. The Covenant stipulates that the Maronites will seek the support of Westerners and Sunni Muslims will not seek to join the larger Arab entity. This covenant and division of financial and political systems on the basis of sectarianism was gradually phased out, but tribalism was not abolished [16].

Ethnic and religious diversity in Lebanon also caused problems, with its constitution, which was ratified after independence, later followed by protests by some groups. For this reason, the constitution of Lebanon was amended five times on September 21 and amended. The adjustment came after three years of civil war in Lebanon and widespread protests by Muslims over inequality between them and Christians - given that Muslims were in the majority. In year 4, according to the agreements of the great powers and powers of the Arab League, the Lebanese parliamentarians in Taif, Saudi Arabia, came together and signed an agreement known as the "Taif Treaty", which is the modified form of the Lebanese constitution. So the general structure of the Lebanese government is that the president must be a Maronite Christian. The prime minister must be a Sunni Muslim. Parliament Speaker must be Shia Muslim. However, some Lebanese political groups play a prominent role in the domestic and foreign equations of the country because of their particular regional and domestic status and influenced by the ideological conditions prevailing in the region in the 1980s. One of these groups is Hezbollah [17].

THE PLATFORMS AND FACTORS OF HEZBOLLAH FORMATION

According to the theoretical framework of the research, the role of "belief" and "ideology" in the formation of political groups in the Islamic world is important. Thus the outbreak of the Islamic Revolution of Iran in 1977 as a religious revolution caused widespread changes in the West Asian region. This influence was even pursued as a program of foreign policy of the Islamic Republic of Iran after the revolution, entitled "Exporting Revolution". As it is said, the main goals of exporting the revolution consist of four major geographical areas. Persian Gulf, Central Asia and the Soviet Caucasus, Afghanistan and Lebanon. Therefore, Lebanon was particularly at the forefront of the goals of the Islamic Revolution in Iran, while the Hezbollah Shiite group, which had gained its social base from the Shiites in southern Lebanon, was shaped by the teachings of the Islamic Revolution and based on leadership principles and goals. The revolution itself followed the Islamic revolution in Iran [18].

At the same time, before the Islamic Revolution, the Shiite clerics' influence in Lebanon and Iran had led to intellectual convergence. But the outbreak of the revolution showed this

convergence in practice. Therefore, the expansion of Shiite clerics' influence in Lebanon is one of the reasons the Lebanese Shiites have embraced the Islamic Revolution in Iran. In this way, the Islamic Revolution of Iran has created groups that are in line with their regional goals, such as Hezbollah. The group formed under the influence of the Islamic Revolution of Iran in 1979 and continues to this day. In addition, the Islamic Revolution had increased the boldness of Islamist political groups in the region. Thus, in addition to being directly influenced by the teachings of the Islamic Revolution in Hezbollah, other political groups also formed a kind of revolutionary consensus in the region, which in turn doubled the confidence of groups such as Hezbollah. In any case, the victory of the Islamic Revolution of Iran, which coincided with the disappearance of Imam Musa Sadr, led to the revival of the Lebanese Shiite movement, and the Shiites became more active than before the revolution and gradually shifted from the margins of power. At the center of the struggle for change, they took on an increasing role in Lebanese social and political developments. In sum, the following five factors should be considered important in the formation of Hezbollah:

- Influence of the teachings of the Islamic Revolution of Iran on Lebanon, especially the Shiites;
- b)Deprivation and Lack of Social Justice in the Community Muslims and the Inefficiency of the Government Structure;
- c)Civil wars and the collapse of social democracy and the disregard of Shiite cultural and political rights;
- d) Increasing the aggression of the Zionist regime to the south to weaken the position of Muslims;
- e) Regional developments such as Arab-Israeli peace talks and widespread foreign intervention in Lebanon [19].
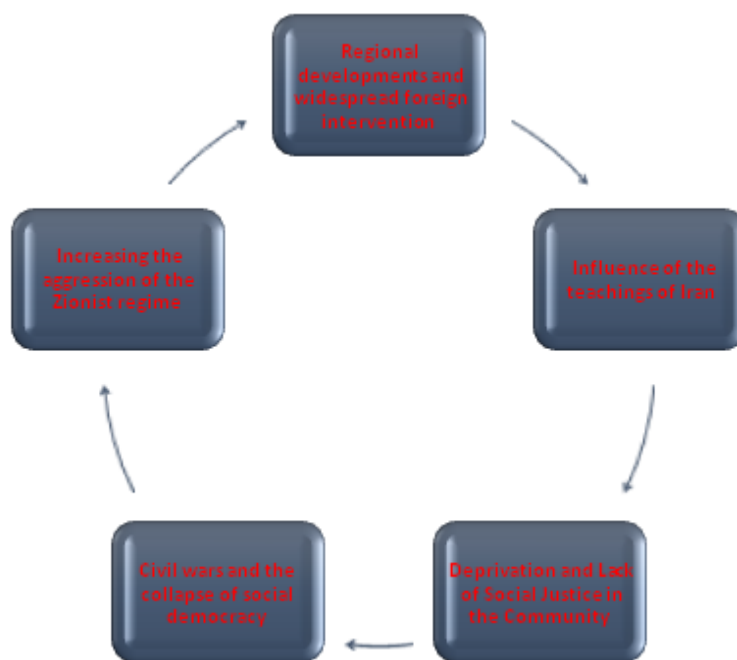

Figure1. *Important factors in the formation of Hezbollah*

Hezbollah is actually the product of certain historical conditions that were created for Lebanon in both the domestic and the regional dimensions. Israel's movements around its borders and its widespread ethnic and religious diversity have led some groups, such as Hezbollah, to armed struggle. However, Hezbollah was a product of Amal's struggles over the years, which later became independent in the form of Hezbollah. While the Amal movement was active in Lebanon, there were many training camps in various areas, the most important being the Al-Shaari and Genta training camps near the village of Al-Bani Sheet. The area is near the eastern border of Syria, where the training camps for the Amal were located, and have since grown to include supporters of the "new Islamic movement" later called Hezbollah. Hezbollah in general plays an important role in combating Israel and maintaining the resistance movement. Pollack puts it this way: "There is a connection between Iran, Syria and Hezbollah in what is called an" axis of resistance "in an approach that seeks to

counter Israeli policies in the region as well as "Sunni regimes are aligned with the West in the Middle East" [20].

Iran's military and financial support for Hezbollah is not hidden, and from the outset, the group has been under the financial and media support of the Islamic Republic of Iran. Indeed, the highlight of the Hezbollah movement in 1990 must be the period of irregular and covert resistance against Israel, which gradually spread throughout the country. Meanwhile, with the help and support of the Islamic Revolutionary Guard Corps, concentrated in the Bekaa area, resistance forces pushed the Zionist army first from Beirut to Sidon and then to Tire and Nabatieh. The Israeli forces were stationed at what is known as the security belt. During this period, Hezbollah focused most on fighting the Zionist regime. At this point in time, more or less military clashes took place between Hezbollah and Amal. This military confrontation stemmed from Amal being the sole representative of the Shiites in Lebanon and considered the existence of the party in the political arena as incompatible with its purpose [21].

HEZBOLLAH AS A SOCIO-POLITICAL MOVEMENT

The Lebanese Shiites gained prominent prominence within Lebanon and the West Asian region after the Islamic Revolution in Iran. According to the evidence of Imam Musa Sadr's line, one of the influential Shiite leaders in Lebanon became stronger when he was elected to the Supreme Shia Islamic Parliament (which was established on the request of Imam Musa Sadr on December 5). Established. Centers and institutions affiliated to the Majlis may include: "Al-Jumayyah al-Khayriyyah al-Qaqafiyyah" (Cultural Charity Society), "Al-Jadiyyah al-Fani al-Islami" (Islamic Technical College), "Al-Zahi School" (al-Zahi Islamic School), "Mabra al-Sida" Khadijeh (Khadijeh's benevolence center), Mo'id al-Madir al-Tarbawi (training camps - Tertullah in the Bekaa Valley), named "Elhamima al-Islami". These centers and institutes carried out extensive activities alongside Hezbollah and led Hezbollah to implement its plans in Lebanon as a political group. Hezbollah, as a military-political group, seems to have entered political and electoral activities under the influence of the changing conditions of the time and has done extensive social and political services in order to expand its social base in Lebanon and the region. Although these activities have been carried out

with the financial and media support of the Islamic Republic of Iran, it indicates that Hezbollah has been able to carry out effective activities in this field with a realistic understanding of the domestic and regional developments. Therefore, Hezbollah can also be considered a socio-political genocide. For example, Hezbollah has employed several research institutions to implement social, welfare and relief programs that briefly review the features and types of services they provide:

Martyr Foundation

This institute was formed with the help of the Martyr Foundation of Iran in 1361 with the aim of covering the families of martyrs, veterans and captives. It covers a large number of families of martyrs, captives, free people, veterans and orphans. With a hospital, clinic, pharmacy, the foundation provides significant services to dependent families. Its education department also focuses on the educational and educational affairs of the children of martyrs, veterans and captives and provides them with the necessary services through scholarships, scholarships and scholarships.

Medical Institutions

Established in 1984, with the support of the Resistance, to help improve the health and social facilities of citizens in deprived areas and to provide health services to members of the Islamic Resistance. The Umbrella Institute has also expanded its medical support to some extent in the occupied areas. Due to the staggering medical costs in Lebanon, these institutions offer a wide range of services to the public with minimal tariffs and medical costs.

Relief Committee of Imam Khomeini

This institute was established in 1366 with the aim of combating poverty and helping people with disabilities and needy people to protect them against social corruption.

Constructive Jihad

Constructive jihad was established in 1988 to establish water supply and electricity networks in disadvantaged areas, to assist farmers, build schools and mosques and clinics, and Hezbollah to implement its development and development plans in disadvantaged areas through constructive jihad. Which is an official body.

These activities show that Hezbollah has adapted to existing conditions, as well as other political and social movements, influenced by

domestic and foreign political conditions. That is to say, social and service activities were geared to adapting to the changing times. In this regard, it can still be said that in Hezbollah schools there is also a special emphasis on Arabic language and Islamic lessons, which is why non-Shiite families prefer their children for low cost. And send high-level education to Hezbollah schools. Therefore, this movement has been able to make good use of the quality and quantity of its services, and in some cases more than other Christian and Sunni groups, and to provide appropriate social services. Therefore, the provision of favorable social services to all Lebanese people has made it possible for the movement to see its impact on

political activities in the future. The Shiite Islam accepted by the Islamic Republic of Iran forms the ideology of Hezbollah, and the Islamic doctrine of Sharia and Islamic jurisprudence is Hezbollah's practical method. According to the movement, this ritual is the best way of life that connects society to God and is derived from the Holy Quran. From this point of view, jihad against the occupiers is obligatory and there is no other way than liberating the land [21].

In addition, Hezbollah's media activities to spread the ideas of its leaders rapidly expanded, and so we have always seen this group use multiple media.
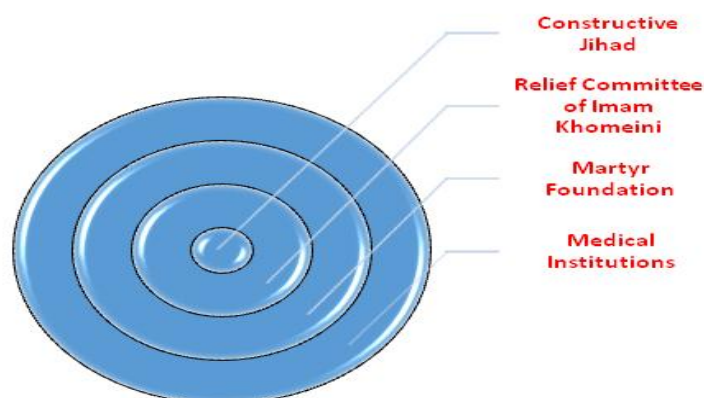

Figure2. *Hezbollah social and cultural services in Lebanese society*

THE HEZBOLLAH DOCTRINE: FROM AN IDEOLOGICAL MOVEMENT TO A POLITICAL-SOCIAL MOVEMENT

Hezbollah is a prominent example of a political-ideological group that, in addition to upholding its principles and aspirations, has a good understanding of domestic and regional developments and has therefore been able to maintain a solid position within Lebanon and the region. This is the result of Hezbollah's effective social, political, media and popular activities within Lebanon and their understanding of regional developments. So the leaders of the movement, considering the specific circumstances of Lebanon, are only trying to become an effective political group in the country. In this regard, Hezbollah does not intend to establish an Islamic state in Lebanon because Lebanon has different cultures and religions. So that nothing can be decisively superior to others, but rather that they must live together and interact with one another in Lebanon. This can be deduced from the statements of Sayyed Hassan Nasrallah: "We

believe that the formation of an Islamic government requires the willingness of a large number of people, which is not possible in Lebanon and probably will not be." In addition, given the specific circumstances of Lebanon and the existence of numerous political groups, he considers the role of the people decisive in his fate, and says: "It is the people who decide by an absolute majority of votes. So the establishment of the Islamic Republic is not in the current situation in Lebanon"

The role of Hezbollah in the structure of the Lebanese political system, including in the government, has always been accompanied by a variety of positions that were opposed during Amin Jamil's presidency, but only after the signing of the Taif Agreement. Gradually, and in line with developments in the construction of political power [23]. Although the Lebanese Hezbollah did not engage in details of Lebanese events and its political system at the beginning of its establishment, it has evolved over time, with extensive developments, in particular the Taif Agreement, the pursuit of the details of

domestic events and the examination of the positions of the political system and its circles. It was on the agenda of Hezbollah. Even during the years following the Taif agreement, even Hezbollah leaders decided to run in the Lebanese elections and present their plans as a political group [24].

Hezbollah's decision to run in the parliamentary elections was not easy, but it was a free, fair and representative vote. Of course, the debate on election participation was raised in all the ranks of the party and various suggestions were raised which eventually led to a consensus on the participation in the parliamentary elections. Of course, Hezbollah's decision to run in parliamentary elections based on the consensus of the party's constituency seems logical. However, former Hezbollah Secretary-General Sheikh Sabhi al-Tafaili opposed the decision. Because he believed that by doing so the party would depart from its ideological path. Accordingly, he said the decision marks a radical change in Hezbollah, but Hezbollah responded to al-Tafaili and explained his positions and the reasons for his participation in the election: "Parliament is a political circle that represents members of different groups and groups. Throughout the community, being able to take the lead in leading the country, making effective political decisions and making decisions ... The Lebanese Legislative Assembly is the top body responsible for overseeing the functioning of agencies, ministries and government departments. Hezbollah MPs can therefore be in front of forces that monitor and calculate and interpret the performance of governments. By being present in parliament, we are able to bring critical issues and issues to the forefront of this body. And think of a solution to them ... We consider the presence of parliament as an official presence in all countries and international organizations ... despite our objections and objections to the Lebanese election law (1992). We participated in the elections" [25].

Beyond these legal and legal arguments, there was a danger of political isolation in Lebanon's domestic arena if it did not run in the parliamentary elections. In view of these facts, Hezbollah decided to enter the political mosaic of Lebanese society. Following the partnership, when US Ambassador to Lebanon Richard Jones described Hezbollah as a terrorist group, the party responded, "This is an insult to the Lebanese people because the people are among the party members, several people have introduced representatives to parliament."

In addition, Hezbollah, even taking into account the political situation in Lebanon, even led to a coalition in the field of politics and has done considerable work as a party and political group. Seeking seats in parliament, playing a role in regional political developments and aligning with regional policies of the Resistance Front are signs of Hezbollah's policy record. Since the formation of the group until today, Hezbollah's loyalty to its ideals, including the fight against Israel and the Islamic jurisprudence and slogans of the Islamic Republic, has never been compromised. In the field of internal developments, Hezbollah in various areas left a number of vacancies in its list for reconciliation with all groups and even nomads. Thus, under the banner of coalition policy, Hezbollah was able to reach important agreements. "Other groups and personalities seemed unprofessional against this calculated Hezbollah tactic," says Dr. Nizar Hamzah, a professor at the American University of Beirut. The result of this campaign was Hezbollah's dramatic victory in the 1992 parliamentary elections. As a result, eight Shia and four other Lebanese religious tribes, allied with Hezbollah, entered the Hezbollah parliament, (given that Lebanon has 128 members, the Shiite quota is only 27 in the Lebanese parliament. The Hezbollah base in the first electoral test was able to hold eight of these ratios) and formed a 12-member faction called "Faithful to Resistance", the first Islamic faction in Lebanon to be one of the most active [26]. It is considered the parliamentary factions in Lebanon. Sheikh Naeem Qassim also said of Hezbollah's electoral coalitions in the 1996 election, "Alliance with all parties not related to Israel is possible." Thus, Hezbollah repeated its successes in the 1996 elections and, after Israel's withdrawal from Lebanon in June 2000, participated in the 2000 Shiite campaign as the first Shiite power. This approach was later on the agenda of Hezbollah in Lebanon and, through many challenges, it was able to increase both its social base in Lebanon and to remain loyal to its longstanding aspirations [27].

Apply Hezbollah's Theoretical Framework and Political Future

Based on what has been stated in the discussion of the theoretical framework, the Islamic doctrine is the major cause of the formation of Islamic movements and their members'

participation in collective action. At the heart of this belief system is a kind of ideological commitment that Islamists are bound to adhere to and strive to implement. In other words, the Islamic doctrine specifies specific missions for those who believe in the principles of Islamism, which are an important part of Islamist religious commitment. In fact, these doctrines set specific political goals for members of the Islamic movements that place them in the face of non-religious political systems. However, this characteristic did not prevent the Hezbollah movement from engaging in political and social activities in Lebanon and the region. The expansion of social activities and participation in elections as a party has further expanded the scope of its leaders' ideas within Lebanon and the region [28].

Hezbollah is a prominent example of a successful political-social movement in the Islamic world that has achieved significant success by pursuing its ideological interests in the form of political and social activities, as it has both expanded and expanded its ideology. The framework of ideology and belief advances its collective interests. For example, Hezbollah has always believed in regional developments; Israel is an illegitimate and aggressive regime. This can be seen in the actions and positions taken by Hezbollah leaders in 1993 during the "Oslo Peace" by Sayed Hassan Nasrallah and a group of Hezbollah senior commanders who strongly opposed any compromise with Israel. "We cannot liberate the land through diplomatic negotiations, but a way to cure resistance and martyrdom," he said at a news conference. Even as Hezbollah has moved away from its original ideological approaches, Lebanon's Hezbollah and its leader, Sayyed Hassan Nasrallah, have pledged to continue their joint policies in coalition with Syria in the region and to provide organized support. In support of the Syrian political system. But as the developments in the Arab countries, and in particular Syria, became more serious, all the focus was on Hezbollah and its activities in the region, which of course provided strong support for Bashar al-Assad's government. This shows that the elements of "belief" and "ideology" may take many forms over time, but have always fallen short of using effective tools to achieve the goals of Hezbollah. Adaptation of ideology and ideology to domestic and regional political and social developments in Hezbollah is another sign of the dynamism of Shiite ideology in politics [29].

In 2006, the Israeli-Lebanese war changed attitudes towards this political group so that everyone understood how effective Hezbollah's slow movement was within the context of Lebanese and regional political and social developments. Although Hezbollah has faced many challenges for its acceptance as a social movement, its leaders have never made a distinction between their positions and that of society, and of course they have pursued their main positions. The main doctrine of Hezbollah ideology is that it can be said that Islam consists in obeying the Islamic jurisprudence and resisting the Israeli aggression without peace with this regime. Alongside these steady approaches, Lebanon's Hezbollah, by issuing a new charter in year 2, explicitly emphasized the implementation of an Islamic system based on direct popular vote [30].

In the domestic arena, after Lebanese Prime Minister Saad Hariri came to power, and despite opposition to the Hariri government, Hezbollah has always sought to consolidate this opposition on the basis of opposition policy without interruption unless it is the subject of resistance. Be attacked. By drawing national policies on social, economic and political affairs, Hizbullah's faction provided the opportunity and legitimacy of anti-government activity in a way that would not directly confront the government and groups that support the Taif [31]. However, it is inferred from the behavior of Hezbollah that it understands the political intentions of others and seizes every opportunity to negotiate with the various centers of government. Therefore, as Hariri's attitude towards Hezbollah gradually improved, the Party also changed its behavior and changed its position in boycotting all of Hariri's government decisions and became a quiet opposition. Hezbollah justifies this gradual change by "withdrawing from the boycott but retaining the opposition". Seyed Hassan Nasrallah's very friendly stance on Rafik Hariri's exchange of Lebanese prisoners with the remains of an Israeli soldier and the appreciation of Hezbollah Secretary General for his role in the exchange is a prime example of this policy [32].

CONCLUSION

In sum, there are numerous theories about the formation and continuation of political and social movements in the West Asian region and the Islamic world, each of which looks at this particular aspect. At a glance most of theanalyzes mentioned in this study are not very comprehensive and overlook the essential

element of shaping Islamic movements, namely "belief" and "ideology". While some views on Islamic movements, the element of belief and ideology consider as a factor in the retrogression of these movements. The present analysis has shown that the formation, persistence and survival of groups such as Hezbollah can move forward, relying on a religious ideology and keeping up with the political and social developments of the time. Therefore, ideology and beliefs in groups such as Hezbollah are considered a consolidating factor. To this end, the approach we have used in this study specifically emphasizes the elements of "belief" and "ideology" and its changing forms over time and considers the interplay of ideology and political and social developments for such groups. Takes.

However, it should be said that the Hezbollah movement is one of the most successful movements in the Islamic world, in addition to standing up to its own internal and regional positions such as following the jurisprudence, fighting Israel, supporting the axis of resistance and upholding the rule of law. Syria has a high understanding of the political and social developments of its time, following the post-2011 crisis. By adopting a multicultural and multiethnic region in Lebanon, he embarked on a political campaign to open his way to influencing social and political activities in Lebanon and the region, using modern tools such as elections and social services. This approach enables the Hezbollah movement to pursue the difficult path of policymaking in Lebanon's multicultural society in addition to engaging in domestic and regional deeds, and even garnering significant electoral success. In addition, in the military arena, it has also been able to cross the iron dome of the Zionist regime and to fight the regime in numerous battles, while following the element of ideology and ideology, finding its way into the turbulent region. The current situation in Lebanon's region and in the interior seems to require new solutions that, given Hezbollah's clear experience, could bring new prosperity and resistance to the region.

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