



Investigation into Hezbollah's role in the political structure of Lebanon(2006- 2018)

Safar Ali Kooshki; Ali Shirkhani; Davood Kiani

Political Science Department, Qom Branch, Islamic Azad University, Qom, Iran

Safar90@gmail.com

Abstract

Lebanon is a country with a mosaic structure, with numerous factors contributing to this structure, including religion, religion, ethnicity, group, multiple culture, and the existence of numerous parties, which would be a coincidence in democratization as well as domestic, regional and international tensions. In other words, it has both negative and positive sides, the negative side is the reduction of domestic power and the loss of capacity, and the positive sign is the emergence of groups, parties and movements that can have a large-scale management capability in Lebanon. In the meantime, Hezbollah can be considered as a strong and active activist in the country, calling for pragmatic tendencies in political power. This movement has shown that it can both strengthen the military and social and political realms. The question is: How did Hezbollah affect Lebanon's political structure during 2006-2018? It seems that Hezbollah has played an effective role in the political structure of Lebanon from 2006 to 2018, through democratic participation in power gaining power. The research method in this article is descriptive-analytical and the method of compilation is documentary and library.

Keyword: *Hezbollah; Lebanon; Lebanese Political Structure; Democratic Participation*

Introduction

The type of government in Lebanon is democratic parliamentary, with the principle of separation of powers predicted in its constitution. The country's constitution states: The regime in Lebanon is a democratic republic. This republic is based on general freedoms and people are the source and foundation of sovereignty through which the legislative, executive and judiciary act. The democratic system that Lebanon follows is based on the separation of powers, balance and cooperation between them.

The first constitution of the country was established in 1926 in accordance with the Constitution of the Third Republic of France, which was suspended 2 times. Between 1947 and 1926, there were six changes in the law. Lebanon's constitution was again reinstated in 1990, and reforms were made.

This adjustment followed the country's 15-year civil war and massive Muslim protests over the inequality between them and Christians. In 1990, Lebanese parliamentarians gathered in the city of Taif, Saudi Arabia, on the basis of an agreement between the great powers and the Arab League middle, and signed an agreement calling for a "Peace Accord", a modification of the Lebanese constitution.

Under the Taif agreement, a new political system was formed in Lebanon. In this agreement, the Lebanese tribesmen have tried to find a place in the political body of the country. The three forces in the



country were divided between the three main tribes: Christians, Sunnis and Shiites, during which the presidency of the Maroons, as well as the Prime Minister for the Ahlullah and the presidency of the Majlis, were also assigned to the Shi'a.

Regarding Orthodox Christians are considered as the second tribal in the numerical order within the Lebanese congregation, then the Deputy Prime Minister and Vice-President of the Majles will be elected from this tribe. In fact, this contributed to "fragmentary democracy", which is still not so much that a consensus and a coalition are not strong enough.

The Taliban has also been included in the Lebanese parliament, and other Lebanese tribes, including minorities, have been included in the parliament. The Lebanese parliament has 128 members, which have been divided equally among Christians and Muslims on the basis of the "disenfranchised" or divided into two parts.

This relative division is also carried out within each of the two Christian and Muslim divisions, and for all 18 Lebanese tribes the quota is considered relative to the population of that tribe. Under the constitution, representatives are elected directly by the people for a four-year period. The president, who heads the country, is elected by two-thirds of the vote for a six-year term by parliamentarians. The president, after consulting with parliamentarians and introducing a half majority, plus a parliamentary representative, introduces the prime minister and pledges to form the cabinet.

Therefore, the political structure of the Lebanese government in general is such that the president should be Maroonic, the prime minister should be a Sunni Muslim, and the Speaker of the Parliament should be a Shiite Muslim. It can be said that the plurality of clans that created many unrest in Lebanon have created a unique political system in the country in the form of "consensus democracy"

Parties in the political structure of Lebanon, like other divisions in Lebanon, are also Taliban, among which there are two prominent Shiite parties: Lebanese Hezbollah (headed by Seyyed Hasan Nasrallah) and Amal Movement (led by Neibei Barry).

The main parties and political groups of Sunni are the flow of al-Mustaqbal (Saad al-Hariri), the Islamic Jamaat of Lebanon (Ibrahim of Egypt), the Alliance party (Abdul Rahim Murad), the Islamic Monotheism (Bilal Sha'ban), the Islamic charitable population (Hesam Qaraqireh), the charitable purpose population (All hello) and the Ummah (Sheikh Abdul Nasser Jabri).

Among the most active Christian parties and groups, the National Liberation Movement (Michel Aoun), the Kateeb Party (Amin Jamil), the Lebanese Forces (Samir Jajeyah) and the Al-Majdah (Solomon Farenieh), were named. In the Druze scene, four major political groups are active in Lebanon's progressive socialist movement (Walid Jumblatt), Lebanon's Democratic Party (Talal Arsalan), Towhid Arab Party (Wa'am Wahhab), and Lebanese Arab Party (Faisal Davood).

Other parties and political groups also have unelected tendencies are such as the Socialist Syrian People's Party (Asawat Hurdan), the People's Organization of Nasser (Osama Saad), the Popular Movement (Najaf Vaqim), the Ba'ath Party (Fais Sugar) and the Lebanese People's Congress (Kamal Shatila). In other words, Lebanon is a mosaic-like country in which many factors have been important in this structure, including the role of religion, ethnicity, group, multiple culture, and the existence of multiple parties. This structure can have both positive aspects and negative aspects. The negative aspect is generally the depreciation of capacity and the weakening of domestic power as well as foreign policy with a weak performance.



As a result, the combination of decision making and macroeconomic is generally positive, and the emergence of groups, parties and movements can bring leadership and power capabilities, including the Hezbollah's force.

Hezbollah is now considered an active reactionist in Lebanon. Like this movement, it has tried to send its representatives to the cabinet and parliament in order to act more than a paramilitary group, given its pragmatic aspirations and the compliance with the rules of the political game in Lebanon. And, of course, appearing in the form of an active political party. It can be said that Hezbollah has found three strengths in the Lebanese mosaic system; first, it is the party's military face (whose peak and prosperity should be seen in the war of 33 days (2006) in the face of Israel, which was won .And this period of Lebanon's history should be regarded as a serious and influential Hezbollah in the country, which after this war somehow tried to Hezbollah to be more active in the social sphere, especially in political affairs, in addition to strengthening its military force).The face of another is to bargain with its rivals in different fields, and the latest approach can be considered as social and cultural activities. It seems that after the victory of the 33-day war, the movement's activities expanded, and its role in the region and the international system was more targeted by military and Information was received

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All of this can be seen as a kind of change in Hezbollah's approach from mere militarism to democratic tendencies, for the sake of gaining political power and its impact on the political structure of Lebanon, which is the subject of this research.

Review of Literature

In The Book of Resistance to Victory: The History of Hezbollah in Lebanon (Abdullahi, 1397), he examined the role of Hezbollah between 2000-2002. The book is compiled in three chapters. The first chapter describes the historical and social history of the Shiites in Lebanon. The second chapter is about how Lebanon's Hezbollah emerge. The author of this chapter deals with the 1982 Israeli invasion of Lebanon, the split of Hezbollah from the Amal Movement, the entry of Iran into the Lebanese scene, the announcement of the existence of Hezbollah and the war on Amal against Hezbollah.

In the third chapter, the most important book, is the performance of Hezbollah after the Ta'if Peace Treaty. This book focuses on the historical and authoritative review of Hezbollah, and the criticism can take to ignore the active participation of Hezbollah in the cultural and social arena that the author will address to this shortcoming.

In the article, the achievements of Hezbollah's victory in the 33-day war (Raiders, 2006), the author emphasizes the role of Hezbollah in the military arena. Especially the 33-day war is a great victory in the national, regional and international arena, which considers the main goal of Israel in this war to complete the US- coup scenario in Lebanon, while it can be said:

The main purpose of the Israeli war against Lebanon is to weaken Hezbollah and the axis of resistance to the Zionist regime in the long run, not to complete the US-sponsored coup scenario in Lebanon. In fact, it was Israel that needed its vital security, calling for US support as a strong backdrop for the United



Nations and the Security Council. In this research, we study how Hezbollah's power as a movement and party is not addressed.

In the symmetrical war paper with the Hezbollah pattern of Lebanon (Mohammadi, 2006). It examines the 33-day war of the Zionist regime with the Islamic resistance of Lebanon, calling it an optional war that has been the coordinated will of the United States and Israel.

The writer of War 33 describes an important war and considers it an extraordinary importance. It also addresses the Israeli-American objectives of war, the course of warfare and martial tactics and tactics, the results and extensive reflections on the Israeli interior, the region, and even military universities and security doctrines in the countries of the region and the United States.

And does not address the role of Hezbollah in the political structure of Lebanon. In other words, this article focuses more on the military aspects of the 33-day war, and the role of Hezbollah's power through the expansion of political participation and the active presence of Hezbollah in the political and partisan arena has not been addressed.

The discrepancy between the research and research backgrounds is to emphasize that the plan addresses Hezbollah's role in the political structure of Lebanon from 2006 to 2018, which does not cover all of the research backgrounds of Hezbollah's role in the political structure of democratic participation.

1. Political structure of Lebanon

The type of government in Lebanon is democratic parliamentary, in which the principle of separation of powers is foreseen. The diversity of religion, ethnicity and clan have created many groups in the country, which has led to many civil wars, the most important of which are the civil wars from 1975 to 1990.

This diversity has led Lebanon's political system to be unique and a consensus-based democracy is created. Indeed, Lebanon's political structure must be defined in accordance with the National Covenant. The National Covenant is a kind of recognition of Lebanon in terms of governance and nationalism.

The Covenant was a non-written agreement between Lebanese President Basharat al-Khoury (Marouni) and the first Sunni (pro-unity of all Arabs) in 1943. The National Covenant defined Lebanon as an independent, sovereign, and impartial country.

The Covenant was temporary but binding until the formation of the national identity of Lebanon. The treaty stipulated that parliamentary seats should be allocated to all religions. The Covenant states; Maronites are calling for support from Westerners and Muslims in Sunnis will not want to join a larger Arab entity. The Covenant and the division of political and financial systems based on sectarianism were gradually removed, but the Taliban was not canceled (Fazl, 1978, pp. 42-39).

Below is the political structure of Lebanon, which can include the constitution, legislative branch, judiciary, executive and foreign policy.

1.1. The Constitution

The constitution of Lebanon was established in 1926 in accordance with the Constitution of the Third Republic of France. This year after the adoption of this law, the Council of Representatives became the first House of Representatives.



Along with this assembly, the Senate of Lebanon was created, whose members were appointed by the High Commissioner. The law referred to the Republic of Lebanon as a presidential candidate and a two-senile legislature with 16 nominees and a House of Representatives with 22 elected representatives.

In this rule, the French authorities could have direct control over the state apparatus. Between 1926 and 1926 there were six changes to the constitution of Lebanon that are the removal of the Senate and the approval of one-third of the members of the House of Representatives (1927);

The extension of the term of office from three years to six years and the strengthening of the executive (1929); the removal of seats in the House of Representatives (1943); the exclusion of any text referring to the rule of France, the former head of Lebanon and approval of the Arabic language as the only official language of the country (1943); the adoption of the Lebanese flag (1943); the removal of anything that has signaled the power of the country's head of state (France) (1943). Lebanon's constitution was again reinstated in 1990, and reforms were made. This adjustment followed the 15-year civil war in Lebanon and the massive protests of Muslims over the inequality between them and Christians-with the Muslim majority in the majority.

In 1990, under the agreement between the great powers and the Arab League, representatives of the Lebanese Parliament gathered in the city of Taif, Saudi Arabia, and signed an agreement that is known as the "Peace Accord" and is the same as the modified form of the current Lebanese constitution. Naderi Samiromi, 1988, pp. 92-90).

1.2. Legislative

In the constitution of Lebanon, the legislature has become accountable to the House of Representatives, whose members are elected by the people every four years. The adoption of laws and the formation of the executive branch and the supervision of its work are among the activities of the parliament. Representative seats in parliament are divided into Muslims and Christians. The presidential congress is elected by deputies for a four-year term. The important and influential duties of the parliament; the election of the president for six years and giving the vote of confidence to the prime minister. The Cabinet is formed by the President in co-operation with the Prime Minister and the (non-obligatory) Consultative Speaker of the Parliament. At present, the number of members of the parliament is 128. The parliament oversees the executive branch and is responsible for asking questions about the work and quality of government performance and voting.

If the government does not comply with its obligations to the parliament or opposes national interests, the parliament may cast a vote of no confidence in the government. Lebanese parliamentary elections are divided into electoral divisions. The National Consensus Convention refers to the fact that each province is an electoral circle, and therefore has several seats on the number of inhabitants, and the electoral seats of the same constituency are based on the population of each tribe. The terms "voter" include these items;

The age of the voter is 21 years old, is not a criminal offender to be deprived of civil and political rights, is not from the security forces and the military, is in complete health and is not accused or convicted of one of the major crimes, the name of the volunteer must be on the electoral list of the relevant field of registration. The voter also has a Lebanese identity card for at least 10 years and is not a government employee. The people who make a parliamentary representative must submit to the Ministry of Interior at the time appointed or paid by the polls. In the event of a victory in the election, the amount paid will be refunded to him, but if the votes received are less than necessary, only half of the money will be returned to him (Elasadrat and Al-Bauchat Center, 2009, pp. 44 - 38).

1.3. Judiciary

The Judiciary is in Lebanon; the Judiciary Council is under article 80 of the Constitution for the trial of the heads of the three branches and ministers. The council consists of 7 representatives and 8 judges and presides over the council as high-ranking judge (Elasdarat Center, 1997, pp. 65-59).

Courts in Lebanon are divided into three categories:

- Appellate Courts;
- First Class Courts;
- and Audit Courts (Supreme Court). (Naderi Semiromi, 1988, pp. 101-100).

In general, the Judiciary in Lebanon can be reviewed as follows:

a. Judiciary Organization in Lebanon (Legislature)

The judicial power organization in Lebanon, which created the historical evolution of its legal facilities and other legal interests (French law, religion, etc.) that the new civilian bodies of Lebanon, such as the Constitutional Council, are practically derived from the French model, while the position he has also preserved his religion.

A. *Constitutional council*

According to article 19 of the Lebanese constitution, the council is considered to be a legislature composed of ten members, five of whom are elected by the government and five others from the parliament. The purpose of the formation of this council is to maintain constitutional and regulatory control. It is also the task of resolving disputes in parliamentary elections with the council.

B. *Government council*

It is the only administrative justice officer in Lebanon. Its headquarters are in Lebanon, Beirut. The state council consists of ten branches and has 99 judges and ten chairmen of the branch, which is headed by the head of the state council. The duties of the state council include the submission of a proposal and opinion to the executive in certain administrative affairs and the settlement of administrative disputes between the government and other public law institutions.

C. *Judicial courts*

The Lebanese courts are responsible for resolving judicial affairs and granting the general rights of individuals involved in civil and criminal matters.

D. *Other Courts of Justice*

Other judicial tribunals of Lebanon, which are in fact the strongest pillar of the country's judiciary, include general courts, criminal courts, prosecutors, religious tribunals, military courts, special courts and the Supreme Judicial Council (Najib Lian, Beyz, site; hassani.ir).

1.4. Executive power

The executive branch in Lebanon is given to the Council of Ministers, where the armed forces are under the control of the government. The government has overall policies in all areas, enforcement of laws, the appointment of staff in formal and other institutions, as foreseen by law.

The Commander-in-Chief of the Armed Forces is the President. Also, the issuance of sentences after the necessary consultations, the receipt of credentials of the ambassadors and the responsibility for the conclusion of contracts in coordination with the prime minister can be considered as the president's duties.

The election of the President of Lebanon is under consideration in chapter three of the country's constitution, which includes sections 73, 74, 75. The parliament has the right to oversee the head of the Council of Ministers, which is in principle the 70th constitution of Lebanon (Lebanon Constitution, Lebanon, website; iwsa.ir).

Foreign Policy of Lebanon

In the preamble to the Lebanese constitution, in addition to referring to its commitment to the United Nations Charter, the Arabic identity and its commitment to the Arab League Charter are also emphasized. Accordingly, Lebanon has good relations with most Arab countries. Of course, it should be noted that Lebanon is among the countries that do not recognize the Zionist regime.

2. Groups in Lebanon

Here, given the number of groups in Lebanon, we will give a brief overview. The groups include all the religious, cultural, political, and social spheres that we will discuss below.

2.1. Christians

At the time of the withdrawal of Syrian forces from Lebanon in 2005, there were four Christian-led groups (owner, Institute for Near Eastern Studies, 1997).

A. Pro-Syrian Christians

Under the rule of Hafez and Bashar al-Assad, the Syrian government has always enjoyed a strong minority among Christians in Lebanon. Some analysts associate this alliance between the Syrian government and Christians for sectarian reasons, by this argument that in the face of the Islamicization process, the Alawites in Syria are the natural ally of Christians. Another group of analysts for the Syrian-Lebanese alliance is based on an ideological basis. In the 1940s, Antoine Sa'd set up the Syrian National Socialist Party (ssnp); a nationalist movement aimed at attracting Lebanon (along with Palestine and Jordan) to Great Syria. Although little Maronites joined the movement, the party succeeded in gaining serious followers and supporters among Greek Orthodox Christians, the second largest Christian congregation in Lebanon and, of course, the first in Syria. But the party succeeded in gaining serious followers and supporters among Greek Orthodox Christians, the second largest Christian congregation in Lebanon and, of course, the first in Syria. A significant portion of the Lebanese branch of the Syrian Ba'ath Party is also Christian.

There are also many leftist Christian journalists and commentators in the Lebanese media who are pro-Syrian and cover a relatively broad range of local and regional audiences. Among other Syrian Christian allies, the traditional political elites with long-standing and old-fashioned commercial relations with Damascus also mentioned; people such as Suleiman Farenieh (the eldest son of a former president of Lebanon), Wamil Lahoud, who are currently in a weak position in Lebanon (Information Monthly International, December 2007, No. 65).

B. West- Christians

These Christians are a group different from traditional politicians, businessmen, and other guilds who, for cultural, economic, and political reasons, strongly support a strong relationship with the West. The era of Syrian entry into Lebanon was the best of their activities because, with much effort and, of course, acting on the recommendations of the French and American authorities, they were able to appear in a moderate manner in the parliament, but they were largely marginalized during the 1990s. During the last years of Lebanon's occupation, they formed an umbrella opposition group called the Kornet Shaohan Association. Now, the Falun Gong party led by Amin Jamil, a former president, and the National Liberal

Party led by Dani Shamoun, are allies close to the camp (International Information Monthly, December 2007, No. 65).

C. Christian nationalists (forces of power)

The Christian nationalism is represented by the Lebanese forces. Basically, as a result of the actions of the Falunji militia under the leadership of the late Bashir Jamil, the Lebanese forces led by Samir Gejaya in the 1980s moved toward sectarianism. They believe in the rule of a federal government with autonomous sectarian states in Lebanon. They believe in a strong relationship with the West, and in particular the United States, to fulfill their political aspirations (Robies, 2008; site; www.bashgah.net).

D. Secular nationalists (Tayyat Vatani al-Hur)

The secular nationalist movement is represented by Michel Aoun, the Free Patriotic Movement (fpm), an ideologically opposed patriotic movement opposed to political sectarianism and federalism. The Free Patriotic Movement was considered by far the most popular political force during the withdrawal of Syrian forces from Lebanon in April 2005. Aoun's personal popularity comes mainly from the sinister (but popular) 1990-89 rebellion against the Syrians as well as the role of the Free Patriotic Movement in the strong opposition to Syria (Robies, 2008; site; www.bashgah.net).

E. The common Christians

Although there is much debate about the existence of a gulf between the Christian community of Lebanon over the March 14 favor or the opposition, the truth is that a large number of Christians do not accompany the rhetoric of both sides, and in particular the March 14th faction.

So with this in mind, many Lebanese Christians, especially after the bloody uprising of the Fatah al-Islam group in the summer of 2007, define Sunni fundamentalism as the greatest threat and domestic threat to their country. In fact, despite the disagreement and support of many Christians with the Hezbollah ideology, according to a poll conducted by the International Institute of Intelligence in October 2007,

43% of the Maronians believe that Hezbollah weapons must be preserved in order to confront Israel until the complete liberation of Shaba'i's captives and prisoners of war (International Information Monthly, December 2007, No. 65).

F. Brigade

The paramilitary group was formed in 1968 in Zaghart, north of Lebanon, which is in fact the form of a local organization called the Zyghart Free Liberation Army headed by a Christian pastor Yousef Yemin to fight the presence of Palestinians in Lebanon (Kayhan Newspaper, No. 14156 and Goli Zavareh, 2009).

2.2. The Shiites of Lebanon

With the gradual weakening of the Ottoman regime, there was an opportunity for the Shiites to move forward more rapidly in building their identity and out of a long history of oppression. These events coincided with the expansion of Western influence in the Muslim world.

After the Napoleonic attacks, the Muslims saw a great deal of change in the region. Most of these changes originated from Egypt or the Indian subcontinent.

The situation in these areas was similar to that of other eastern Islamic lands. The Shia Lebanon entered the stage of their children's conversation about the necessities of modernity. In the same vein, Erfan was published in Sidon. "Ahmad Aref Zayn" was the director of the mystic magazine.

A. New Lebanese Shiites (led by Imam Musa Sadr)

By the time the 1950s in Lebanon, two great Shiite leaders, Sayyid Mohsen Amin and Syed Abdul Hussein Sharaf al-Din died. This caused the Shiites to enter a new stage. With the departure of these two leaders, Imam Musa Sadr succeeded them and completed the leadership of the past by establishing a set of institutions. Imam Musa Sadr created the Amal Party to become a hub for Shiite youth because Shiite youths were scattered between Left parties and Palestinian parties during that period.

Another work of Imam Musa Sadr was the establishment of the Center for Islamic Studies in Tire, the formation of the "Beh and Ehsan", and the formation of the Supreme Council of Shiites in 1967. This parliament manages the religious issues of the Shiites and defends the interests of the Shiites of Lebanon (Habollah, 2012, p. 102).

B. Shiite political stream

Shiite intellectuals welcomed and pursued the movement that Sayyid Muhammad Baqir Sadr had started with communist movements in Iraq, and exploited this battle of thought in confronting their enemies in the left and Marxist movements.

Marxists, universities, and various constituencies of Lebanon were conquered; to the point where, in the early 1980s, the most powerful Lebanese parties were communist parties. Meanwhile, Allameh Mohammad Hussein Fazlullah began his intellectual activities in Bint Jubayl and the east of Beirut, forming the "Brotherhood Family" and a series of various intellectual activities.

This flow extended to the "Muslim Students Union", which was based in the south of Beirut. New collections around these students and Allameh Fazlullah were ringing, which gradually changed their way of thinking about the movement that Imam Musa Sadr and his characters set out after him (Habollah, 2012, p. 119).

C. Traditional Shiite Streams

This group was most of the older generation of scholars and graduated from Najaf. This group did not accept the new method of religious thought based on the mystical-political basis of jurisprudence and the radical conception of religiosity in everyday life. They did not accept this situation, but they were critics of the new situation; as before, some of them also criticized the method of Imam Musa Sadr. They believed that the idea of the Islamic system and the religious government was either forbidden or unfavorable in a society like Lebanon.

Characters such as Sheikh Muhammad Taqi Faqih, Sheikh Ibrahim Suleiman and Sheikh Muhammad Hasan Qabisi believed that any program that works under the name of Islam, whether Islamic Republic or a particular party, eventually ended up defeating Islam for the sake of Islam. It will load and eventually take positions that do not represent Islam in any way (Habollah, 2012, p. 125).

2.3. Sunni in Lebanon

The Sunni community witnessed the emergence of a relatively strong organization along with the currents that were different in the way of thinking and practical methods.

Some of these trends tended to be traditional scholarship and some to jihadi self-sufficiency. Some have a brotherhood, and others are traditional and ijthadi, and they are not aligned with Salafist nor with

the Brotherhood. The most prominent of these currents are: The Sunni movements in Lebanon, including the Jamaat-e-Islami, the Islamic Action Movement, the Islamic Tawhid Movement, the Tahrir Party, the traditional ijthadi flow; the population of the Islamic charity projects "Haghash" and the Salafit Movement (which includes: a) the collection of al-Znayh; b), C) Jond al-Sham, d) Fatah al-Islam, in Lebanon.

There are also other age groups in Lebanon, which include the Islamic Charitable community, the Arab Freedom Party, the Najjad Party, the Alliance, the Lebanese Arab Movement and the Lebanese People's Congress, which have a more or less active presence in Lebanon (Habullah, 2012, p. 139).

2.4. Salafist Movement in Lebanon

The Salafist movement in Lebanon was founded in 1946, titled "Youth of Mohammad", then established as "Muslim congregation" in Tripoli by "Sheikh Salim Shahal" after his return from Saudi Arabia.

Despite the inner coherence of this group under the supervision of the Shahal family, which includes the father of Sheikh Salem and his two sons, Dai'islam and Radis al-Islam, and their cousin Hassan, the group began to separate from the beginning of the nineties. Tens of propaganda, charity and so on were formed under this heading, and thus the north of Lebanon became the main base of this group (Habullah, 2012, p. 150).

2.5. Jihadi Salafite groups in Lebanon

The polarized Salafist tendencies influenced by al-Qaeda's thought have the character that does not believe in political activity. This tendency believes that violence is a good way to create an Islamic state and underground activity is better than apparent activity.

These small and scattered groups, with some al-Qaeda-minded characters, have organizational connections. Some of these collections, such as Jund al-Sham and Fatah al-Islam, continued after the incidents in the clashes with the Lebanese government, and another part, such as "Eskabeh al-Ansar", turned its way to political and peaceful action which they changed the way (Habullah, 139, p. 169).

1. Political structure of Lebanon; Hezbollah's role in it and democratic presence

Lebanon's political structure appears to have been shaped so that parties, groups and movements can reach their goals in the political, social and cultural realm, which, of course, will face dissent.

In the meantime, Hezbollah has been able to enter seriously from the past, military and cultural affairs, and then have a political presence. Hezbollah can be seen as a representative of the Islamic Republic of Iran in Lebanon because with the victory of the Islamic Revolution in 1979, as well as the occupation of Lebanon by Israel, this movement was able to enter the internal arena of Lebanon (Iranian newspaper No. 4586, p. 12).

Today, Hizbullah is the largest and most influential Lebanese movement. Following the Israeli invasion of Lebanon and the occupation of the country's capital in 1982, this movement was founded by a number of Lebanese youth together with the Revolutionary Guards in Damascus, which later became the name of Hezbollah.

This new political formation consisted of Islamic forces, dissident members and independent clerics. Although the central thought that their common movement was linking to each other, they lacked the organization and party organization, but the Hezbollah committee was established, composed of nine people.



In the letter of the party, it is referred to its commitment to the principles of Islam and political activity and resistance to the occupation of Lebanon by Israel. The Party Declaration in February 1985, known as the Open Letter, explained the party's political, promotional and cultural foundations.

In fact, this declaration expanded the statements issued in 1982. Of course, it should be noted that a large part of the members of the Hezbollah movement emerged from the movement of Amal, and most of its clergy were from the close relatives of Imam Musa Sadr, who, due to their intellectual and political orientation, abandoned the principles and principles of the Islamic revolution (Amal, Razghandi, 2011, p. 38). The members of the committee included nine members including Lebanese Shiite clerics, Amal-i-Islami affiliates, the Lebanese Dawa party, the Islamic Revolutionary Support Committees and independent figures, and at the beginning of the formation, they had the following duties:

A) organizing all military and security organizations; b) organizing political organizations; c) expanding military operations against the Israeli army; d) confronting all enemies, including Israel, the West, Lebanese political system and Arab congregation; e) preventing the formation of any The peace treaty between Lebanon and Israel; and (e) the expansion of Islamic thought through cultural and promotional activities (Mir Ali, 2012, p. 281).

Hezbollah declared in Beirut on February 16, 1985, in its first official statement, which in fact declared the existence of the Hezbollah organization, and stated: "The only solution to the problems of Lebanon is the establishment of the Islamic Republic, and this is the only mode of government which can ensure the justice and equality of all Lebanese citizens. Hizbullah's organization is the most important goal committed to waging a war against Western imperialism and expelling it from the Lebanese territory, in order to complete the withdrawal of American and French forces and their affiliated organizations. Lebanon will not spare any effort. The war with Israel is the most important concern of Hezbollah (Parvin and Bagheri Choba, 2014, p. 93 95).

It can be said that the role of Lebanon's Hezbollah in the structure of the Lebanese political system, including in the government, has always been accompanied by different positions, in opposition to Amin Jamil's presidency and afterwards, but after signing the "Taif agreement" positions This party was gradually transformed to the transformations of political power building.

Although Lebanon's Hezbollah did not engage in the details of Lebanon's events and its political system at the outset, however, with the passage of time and the widespread developments, in particular the Taef Agreement, follow up on the details of domestic events and the examination of the positions of the political system and the surrounding circles in the agenda of Hezbollah (Darabi, 2008, p. 45 46). In fact, this can be seen as the turning point of purely cultural and military politics for a massive and serious presence in the political and democratic world, with its resilience in terms of its capacity to participate in the political structure. On Sunday, May 16, 1397, the coalition Hezbollah advocate and won 67 seats out of 128 seats in Lebanon (Jam Gham newspaper, No. 5100 on May 18, 1997).

It should also be said that this is not included solely in the legislature, as Seyyed Hassan Nasrallah believes in the introduction of Hezbollah in the executive branch. "The idea of an Islamic state in Lebanon is at the level of political thought. At the political level, the characteristics of the Lebanese reality are incapable of achieving this idea "(Hezbollah, Al-Nashahat and Al-Jazeera, 2004).

In an examination of the role of the party in the political structure, the Arab Committee for the Support of the Islamic Resistance of Lebanon (Independent Egyptian Committee), in 2005, with leading Egyptian experts and politicians, also examined the reasons for the participation of Hezbollah in the Lebanese government Payments, the most important of which were:



A). Hezbollah's political power to adapt to the new developments in Lebanon after Hariri's martyrdom and the need for the party to be at the heart of the political destiny of the country in order to achieve the highest degree of confidence in the realism and non-divergence of government policy-making on national principles.

B) Participation of the party in the political party is not new; Hezbollah at the level of the ministry, through its two representatives, designates Hamada and Mohammed Fanish, is at the head of his political career; this concerns the US plan to isolate Hezbollah from government and keep it from official activity. Ruling the government, because the US goal was to label Terrorism to Hezbollah and did not want Hezbollah to participate in civilian political activities (Rafat Seyed Ahmad, 2015, 246 247).

Hezbollah is also active in the judiciary in addition to having a serious participation in the legislature and the executive branch. In recent years, in connection with the role of Hezbollah in the judiciary, Hizbullah has created a parallel judicial system that judges people even in cases of murder, and in this regard its role is shown not only for the benefit of the Shi'a, but also for all Lebanese people.

Seyyed Hassan Nasrallah said that "Our ideological belief is that the Islamic state is the best way to solve social and problems, but we do not accept the imposition of such a government in a multi-tribal state like Lebanon" (Bazi, 2007, 100 101).

In this framework, Hezbollah leaders have shown Islam and the mission and message of religion to be very flexible to the people and did not speak about the imposition of religion by the force of women to cover and forbid Khmer drinking.

Seyyed Hassan Nasrallah said that "Our ideological belief is that the Islamic state is the best way to solve social problems, but we do not accept the imposition of such a government in a multi-tribal state like Lebanon" (Bazi, 2007, 100 101).

Conclusion

Many factors have contributed to the formation of the political structure of Lebanon, including religion, ethnicity, clannism, diverse culture, economic gaps and the presence of force and movements in it. Nevertheless, this can also play an important role in accelerating the process of democratization in Lebanon and reduce its capacities, which would have missed these capacities. But in general, the political structure of this country is so varied that forces and groups with military, political and cultural ability can grow up and expand their national and ideological goals.

Hezbollah is one of the groups and movements that can be considered one of the most powerful party in Lebanon. In fact, with a pragmatic approach and compliance with the rules of the political game in Lebanon, it has gained relative legitimacy in this community. Hezbollah has 3 faces in Lebanon, the former being a military figure which was the champion of the 33-day war in 2006 for its serious presence and activity in the Lebanese society, which was able to stand against the "first enemy of Lebanon", the Zionist regime, and won victories.

Its second face can be seen in the social sphere, which encompasses social, cultural, and even judicial activity, and its third and final face is a political figure, which in fact can be sparked by 2006 and the 33-day war, which legitimizes this movement. In the political structure of Lebanon, and especially in the public, it was welcomed.



Hezbollah's influence in the society can be seen as a victory against the Zionist regime in 2006, which Hezbollah, by issuing a new version in 2009, explicitly emphasized the implementation of an Islamic system based on direct people's vote through its participation in various elections and the positions of its leaders, it has been able to play an active role in the regional arena, in addition to having sustained a legitimate domestic crisis. Indeed, Lebanon's Hezbollah has become a political figure since 2009, and has been seriously embarking on a political struggle and active presence in all parliamentary and municipal elections in Lebanon.

This popular and participatory presence, as well as the acceptance of the rules of the game by Hezbollah with regard to its existential capacity, has secured 67 seats in parliament of 128 seats in 2018, which reflects Hezbollah's role in the political structure which has been able to turn a purely military and cultural face into a force that influences the political structure of Lebanon, and is an equilibrium point in its foreign policy as well as the internal realm of Lebanon.

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