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Doctoral Thesis
Abstract

*A comparative Study of Military Thought: The Islamic
military theory and Clausewitz's military theory and their
Impact on contemporary wars in the Middle East from the
1956 to the Israeli war in Gaza at 2008*

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1. Keywords:

Al-Jahiliyah; Islam; Koran; Sunnah; Jihad; Shaheed; Clausewitz; contemporary wars; Hamas; Hezbollah; Asymmetric Aonflicts; Terrorism; Guerrilla warfare; The Middle East.

2. Introduction- Defining the topic:

This PhD paper aims to present a comparative study of military thought: The Islamic military theory and Clausewitz's military theory and their impact on contemporary wars in the Middle East from 1956 to the Israeli war in Gaza at 2008.

There is no shortage of studies tackling wars in the Islamic history, some of which have even dealt with the narrative of Koran associated with war and peace. There are also several historical studies dealing with Islamic military history. On the other hand there are a lot of studies investigating the modern military theory in particular the book of Clausewitz "On War" which has triggered several analysis and critical analysis of many military historians. Nevertheless, I have not found any available study tackling the Islamic military approach through the Koranic narrative neither did I find any study comparing the Islamic military theory according the Koran an Sunna with the modern military theory as manifested by Clausewitz in particular studies that investigate the impact of these two schools of thoughts and military theory on the modern wars in the Middle East.

This study capitalizes on the investigation of the impact of the Islamic theory and the theory of Clausewitz on wars of the 20th century in the Middle East. It seeks on one hand to research the roots of the Islamic military theory through the Koranic language and verses and its impact on the shaping of the military philosophy and combat approach of Islamic organizations while on the other to compare it to the basis of the theory of Clausewitz and the role it played in shaping the philosophy of concentration of power in a single battle

against the enemy instead of distribution of forces in multiple battles which weakens the enemy and allows as a result dictating one's conditions.

This study seeks also to question the existing argument that Clausewitz theory in wars is no longer useful and has been dismissed because of the emergence of weapons of mass destruction and prove its contrary because Clausewitz principle mentioned above continues to shape the fighting approach of modern wars in particular the 20th century wars of the Middle East. Another Ideas against Clausewitz theory: the terrorism and the asymmetrical conflicts

So, this study aims to the impact of these two theories: can we consider the impact of the Islamic military theory, and it's Impact to the asymmetrical conflicts, that named "Just War", upon the Islamic resistance Organizations in the Middle East, specially, Hamas in Palestine and Hezbulaah in Lebanon? Namely, do these Islamic resistance Organizations inherit its fighting Shapes, namely guerilla warfare attached to the context of the Koran and the Sunna? by contrast, do western Countries reach their fighting shapes attached to Clausewitz theory, in spite of the fact, some modern and post-modern researches reject for the modern technology systems, specially unconventional weapons.

Another aspect: Clausewitz military theory could be seen as a consequence of modernization and secularization of Western european societies; It seems differently, because it is a part of a wider and complex process which affected all components of the western societies; from this point of view, there is a similar influences on Islamic military thought.

3. Research question:

The Islamic military Theory as presented in the Koran and Sunnah, and the modern military theory of Clausewitz have an effect on modern wars all around the world and specifically in the Middle East.

The Islamic military texts derived from the Koran and the prophet's Sunnah¹ play an important role in building the defense concepts in the Middle East during the modern era.

Clausewitz's military theory plays also an important role in deepening the concepts of attack and Deterrence in wars that took place during the 20th century in the Middle East.

It seems that the modern military leaders could not ignore Clausewitz's theory even in the post-modern era, although they claimed that this theory became improper to the modern military developments from the technological, intellectual and industrial aspects.

What is the impact of these tow theories on the conventional and guerrilla warfare in the Middle East war since the period between 1956-2008?

4. Research and historical contribution:

The topic of military thinking was not studied comparatively; that is, the military Islamic methods and the modern military theory have never been compared. The available studies in this field present the influence of the Islamic military methods on the modern wars. The present study contributes to the study of the differences between the Islamic military planning and the modern military theory and to the study of relations between modern wars, which are presented under the title "Jihad from the Islamic aspect". This study contributes also to the study of the effect of Clausewitz's military theory on modern and post-modern wars.

¹ Sunnahh is any saying or any action said/done by Prophet Muhammad, or even avoiding a certain deed. The most predominant element of Al-Sunnah that I will use here is the speech of Prophet Muhammad which developed and became an independent science, the science of speech. Many Moslem mullah were experts in the science of speech and in collecting what Prophet Muhammad said, among these mullahs were six who wrote books that included the right speech of the prophet, and many others.

5. Historical background:

People has been familiar with wars since the dawn of history. With the different historical developments and the geographical expansion of people and when small groups of people became nations, these nations began fighting each other. There were different reasons that led to these fights: economic reasons, religious reasons, national reasons, etc. Because war became both the defense and attack tool and became the way to achieve goals, it had many forms, which differed according to the period of time in which the war took place and which were affected by environmental, cultural and technical factors that characterized that period of time. A war is a violent conflict which takes place between two countries or more, and it is a natural development of different struggles and disputes. A war aims to make a new order.

We can refer to the theory of Thucydides as the first theory concerning national relations and military relations in history. Thucydides relied on the Greek Peloponnesian wars to build his theory. Thucydides says that a war between countries has direct and indirect reasons.² The indirect reasons are more important in analyzing and understanding a war. However, Thucydides's theory was not methodological in the modern terms, because this theory represented the analytical and historical description of Thucydides himself and it was not based on a methodological scientific model. Afterwards, wars took different forms and used different techniques in different places and different times.

The wars between the Arab tribes in The Arab Peninsula had a common form which relied on tactics more than on strategy because of the conditions back then. The Arab tribes attacked each other mainly because of economic reasons or because of issues related to honor and dignity; in the latter case, a war took the form of revenge. The wars between the tribes did not follow a theoretical principle to guide them how to design long-term strategies and plans for wars and the periods that follow wars, because they did not have national or

² See for example: Thucydides (1959). *History of the Peloponnesian War*. Bialik Institute, Jerusalem.

religious goals that allowed them draw clear strategies. In addition, the tribes before the 6th century were not unified and were not interesting, according Cahen.³

During the Islamic era, the military strategy was based on one of two things: either to attack in order to kill atheists who did not accept the Islam, or to defend if the Moslems were attacked. In either case, the Arabs used the military plan that was used before the Islam: they used the same army structures and divisions and they used the same weapons and fight techniques. However, the wars during the Islamic era were different from the wars before the Islam from three aspects: **first**, the size of the army grew and it became relatively big because afterwards it was an army of a country and not of a tribe; **secondly**, the army designed a clear strategy and defined goals; **thirdly**, the rules and judgments of the army were derived from two important sources: the Quran and the Sunnah; these rules bound the army in every war that it took part in. The military theory before the Islam and during the Islam was derived from the military reality and the battlefield, that is, it did not depend on a previous theory but on experience. The plans of war back then were not registered as theories but they were mentioned as historical events in history books.

The theory of Clausewitz was introduced in modern times. Basically, this theory followed the wars that preceded it, that is, the military theory is derived from the war itself. Clausewitz depended on Napoleon's wars to set his theory, this theory, later, became an important source that guided the planning of wars. The battlefield was not anymore the first source to build a military theory; the whole war planning became dependent upon military theories, especially Clausewitz's theory. Some people put military theories that were not tried before in actual wars and these people did not see a battlefield before. For

³ Claude, Cahen (1995). *Islam from its birth until the beginning of the Ottoman Empire - from the seventh century until the fifteenth century*. First Edition: Dvir, Tel Aviv, p 15.

example, Julian Corbett was not a military man but he set the maritime military theory which refuted the maritime military theory of Alfred Thayer Mahan.⁴

In the post-modern era two main types of wars and battles appeared in the Middle East. The first type was the traditional systematic wars that many claimed that such wars were different from the modern wars because they did not follow the theory of Clausewitz. The second type were the resistance wars which came as a reaction to the traditional wars. It is known that the latter type of wars is the excuse of weak people who do can resist only by using simple and primitive ways. What is ironic here is that resistance wars could yield more "fruits" than the traditional ones, because although the power of their traditional systematic armies and their equipment, the resistance wars usually defeated them.

6. Data sources:

6.1. Main sources:

The Koran and its sciences:

The Koran is considered the Islamic constitution that guides the Muslims in their lives. The Koran includes many verses that deal with war, peace and the Jihad; these verses set the rules, concepts and basics of war and Jihad. When studying the Koran we need explanations⁵ and other sciences dealing with the Koran. As for the Koran, the implicated meanings are not enough to understand the concepts of Koran terms and the general meanings of the verses. The attitudes to interpreting the Koran differed; some attitudes were classic, and these were widespread during the first Islamic ages. Then came the modern interpretations that looked at the Koran verses from a modern perspective. The different Koran interpretations differed according to the

⁴Azar, Gat (2000). *The sources of the modern military thought*. Marachot: Israeli Military publication, Tel Aviv, pp. 332-372.

⁵ We present the Main Books that interpreted the Koran during the chapters, and we use often some websites for that include these books. See for example: <http://quran.ksu.edu.sa> See also: <http://library.islamweb.net/>.

historical period, therefore, the military concepts as presented in the Koran were comparative. There are also other concepts which differed from one interpretation to another. Some concepts referred to the implications of Koran verses while others interpreted the Koran using lingual elements.

Sunnah and its sciences⁶:

Al-Sunnah is any saying or any action said/done by the Prophet Mohammed like, for example, if the prophet said anything to prevent the Muslims from doing something, or if he encouraged them to do something. If the prophet was silent about something and did not say anything then the Muslims understood that he allowed it but did not encourage them to do it. If the prophet did something, the Muslims had to follow him, and if he avoided something then the Muslims had to avoid it too. Al-Sunnah completed the Koran, because many things were not detailed in the Koran and it left it to the Sunnah. To prove it, Prophet Mohammed said in his farewell speech: "I left you with two things which if you stick to you will never be lost: the holy book and my Sunnah". The most important topic in the Sunnah is the honorable speeches of the prophet, because many of them dealt with war and its rules and with its morality. When studying the honorable speeches we need to invest a great deal of thinking to understand them, we need many interpretations by modern philosophers, and we need to prove these speeches because some of them are not right. A person who wants to take the honorable speeches as his research source, must deal with the speeches that were collected by honest people.

Language and its sciences⁷:

Studying the Islamic military system means depending many times on the implied meanings of terms. This leads us to study the Arabic dictionaries

⁶ We present the Main Books that Include the hadiths of the prophet, and that describe his life during the chapters, and we use often some websites for that include these books. See for example: <http://www.dorar.net/enc/hadith>.

⁷ We present the Main Arabic lexicons during the chapters, and we use often a website that include some of them. See for example: <http://www.baheth.info/>

that deal with the implied meanings of words, and sometimes we need to refer to the lingual and grammatical structures in order to understand concepts and terms. For example, the concept of Jihad has three meanings: first, the literal meaning the root and its derivatives; secondly, the Islamic meaning; thirdly, the allegorical meaning. Therefore, we need to review the grammar and allegory books, in addition to the lingual dictionaries.

"On War"- A book by Clausewitz⁸:

"On War" is a book by Clausewitz and it is considered the first book in the modern era that dealt with the military theory in scientific and systematic terms. This book, with its eight parts, which was translated from German into English, is the first and strongest basis to understand modern wars. This book reviews many war forms in the human history, but when analyzing wars, it depended on the different Napoleon wars. His analysis presented different military strategies that were used in wars that followed Clausewitz in the modern era, which prove that military men – especially in Europe and America- depended to a large extent on Clausewitz's theory. It's noteworthy that Clausewitz was not considered the primary source of many of the modern military theories, according to which the changes in different life domains led to a change in the military theory and the fighting methods. According to these theories, Clausewitz ideas fit the modern era, but in the post-modern era many changes occurred in the concepts of war as a result of different human changes, especially the modern techniques and the communication and information revolution. Therefore, we need to review these theories.

Documents:

The present research used many documents concerning the wars and battles that used as models to illustrate the research topic. Some of the wars occurred before the time of Clausewitz, and naturally they were Islamic. Other wars are modern, during the period of Clausewitz that he participated in some

⁸ Carl Von, Clausewitz (1968), *On War*. Penguin books, London.

of them or after the period of Clausewitz. The rest of the wars were post-modern. This research focuses on the wars that took place in the Middle East.

Interviews:

The present research used some interviews with famous Israeli generals professors who teach the security studies in the Israeli universities

7. Description of searching methods and methodological problems:

This is a descriptive derivative research which is included in the qualitative research. This type of research does not depend on collecting data with quantitative methods used in statistics, or on analyzing phenomena because such research methods do not fit the purpose of the present research and because their criteria do not fit the issues discussed here, which cannot be measured quantitatively or empirically. The present research depends on analysis and concluding from theoretical and historical texts related to the military aspect of national relations. Therefore, this research depends on collecting information from sources and books that deal with the research topic in order to analyze it historically and intellectually and then get to conclusions. The research is also derivative because it derives conclusions from comparing studies about a certain historical period in the Middle Ages, especially those which dealt with the Islamic military Theory and those which dealt with the modern military theory. In addition, this research depends on the most prominent historical and military events in different periods of time in order to deal with the research question. This research is also comparative, because it compares the Islamic military system and the modern military theory of Clausewitz. As for the Islamic military system, this research depends on Koran verses calling to fight with the available means and equipment in order to frighten the enemies ("prepare any war equipment and tools so that your enemies fear you"). Another verse was: "many small groups defeated larger ones with the help of God", that is the equipment and tools are not the only

criteria to count on in order to win. As for Clausewitz's theory, it sets that war is an extension of politics in different forms. Clausewitz saw war as a number of battles aiming to end the war, therefore, he believed that the army's role is to attack the rival army and destroy it and then present its conditions to it. The above shows that there is a difference between the two issues. The war during the Islam did not depend on power and large numbers of fighters, but on faith which led to determination to succeed. As for Clausewitz, he saw the military power as the basis of victory. This research examines if the armies in the modern era were affected by Clausewitz and if the resistance armies were affected by the Islamic system.

The present research deals with the features of the Islamic military system in different historical periods, since the beginning of the Islam in the 7th century and till this day. It also deals with the changes that happened in this system and the circumstances that affected it and led to its development. Moreover, the present research presents the western military theory, since Clausewitz till this day including the changes in the post-modern era. Afterwards the research discusses the effect of the Islamic military system in the Middle Ages and the military theory on the form of the modern war in the Middle East.

8. mian Summary:

The researcher found that Al-Jahiliyah did not indicate ignorance or lack of knowledge but frivolity and following desires. War was one of these desires considered vital for survival. Islam defined Al-Jahiliyah as an age of polytheism and not following any law except secular, which brings disasters upon man.

There is a remarkable relation between the term Jahiliyah and war, which was a cultural pillar. The ignorant were well-known with war for which they devoted their entire life and poetry .The life of the ignorant was full of

conflict; some were local- among tribes themselves- whereas others were international, with the two supreme empires, Rome and Persia. Hit-and-run tactics were their way of fighting, a policy which is known today as guerrilla warfare. Peace was used to end wars, but only by mediation of the noble, and only after many of a tribe's members had been killed.

The researcher has discussed peace and war in the Holy Koran, the Sunnah, and Islamic texts. He also presented the importance of this term's semantic, morphological and rhetorical structure in building Muslim fighters' psyche. In addition, he presented the new Islamic military terms, both those replacing older terms and newly coined rhetorical terms and phrases.

The researcher also discussed the importance of war and peace in the light of linguistic contexts in both the Holy Koran and the Sunnah. When Islam came, shifts in Arab military terms occurred on two points. First, the pre-Islamic war culture Muslims inherited was refined in terms of methods, changing military tactics, and appellation; second, war in the Islamic period started to take an international form. Muslims' armies had an eye for controlling different strategic goals. Here, therefore, we present the linguistic shifts concerning names and methods and their contribution to building Islamic military strategies.

It is obvious that Islamic militarism at the beginning of the message of Islam was an extension of the pre-Islamic one in terms of weapons, fighting techniques, and military factors, mainly leaders and soldiers themselves. If we carefully examine the Islamic military scene, we find that pre- and early Islamic periods are the same on the military level, since the shift was on the basis of intellectual reform to replace polytheism and disbelief by monotheism.

However, developing apparatus, ammunition, and weapons, Leaders and fighters themselves had not changed had not changed much until late early Islamic periods on the basis on coupe revolution in concepts, objectives, methods and war strategic aspiration. The basis for these transformations was a change in the motives and objectives of war.

Even long-term wars that continued for many generations had ups and downs. Arabs fought each other with varying success. They had no political or military intention to control other tribes, since war motives and objectives were limited. In addition, the common social structure was built on the tribal basis, not a comprehensive political basis that unified all tribes under its umbrella.

Therefore, Muslims of the early Islamic period had not replaced the pre-Islamic military culture with a new ethos. They refined and developed this culture instead. They also added to Islamic military lexicons new entities that indicated both theoretical and practical Islamic military spirit.

Islamic military culture was fed by the Holy Quran and the Sunnah, which provided war terms, objectives, methods of fighting, and so on. These sources provided concepts of faith, creed, and devotion in wars.

The researcher presents some applied examples of these terms in order to identify war strategies such as attack, defense, deterrence, surprise, guerrilla warfare, etc. We examine the practice of war in Islamic battles whose definitions have developed historically, the choosing of Muslim military commanders and their way of handling war, waging war because of ethical and practical realities, and striking treaties and conventions between Muslims and others. All these ways come under the umbrella of *Jihad* (fighting for the sake of Allah).

Jihad, a key term used in Islamic war culture, is a word through which the culture of war can be identified as Muslims faced conflict, since they got permission to fight. *Shaheed* (martyr) is another important term derived from *jihad*. *Shahadah* (being killed for the sake of Allah) is the goal of *Jihad* and Muslims' highest ambition. Individually, Jihad is the summit of Islamic war culture and the essence of military theory. Generally, Muslims' target is to achieve the goals of the message of Islam.⁹

⁹ DR. Said Ali Ben Wahaf, Al-Qahtani (1430 AH). *Jihad in the name of Allah: It's Meaning, Status, Conditions, Rules and Kinds*. Al-Qahtani Collection, No. 60, p. 29.

This deep belief in jihad and martyrdom has formed military culture among Muslims throughout history. So their courage inherited from Al-Jahiliyyah was duplicated in the military culture and rooted in the hearts of Muslims. Islam says that those Muslims who die in war are martyrs and shall be in the highest ranks on the Day of Resurrection, while those Muslims who do not die in war will enjoy the spoils after achieving victory. Muslims are winners in both cases; they are either martyrs or victors in war. Moreover, they will be rewarded for their devotion, even when they are defeated.

These meanings and others, build the Muslim fighter's psyche in a way that helps him endure the difficulties of war and even makes him ready to die at any moment. In addition, this military culture makes Muslims wish to die on the battlefield.

Although Islam, as mentioned, renounced many pre-Islamic bad habits, it maintained morals and refined other practices, including military action to serve Islam. It is interesting that Islam took advantage of the spirit of courage love of war, changing them from loving war for its own sake to using it to propagate Islam, from seeking heroism in war to seeking martyrdom and devoting oneself and one's money to praising tribes that spread the Message of Allah. Islam worked to establish an important matter; war is a natural and unavoidable phenomenon in which Muslims do not engage unless they are forced to do so. Islam changed the conduct of war from an act of injustice and aggression to that of a just war.

With regard to the modern era, Before the Age of Enlightenment, world military power was subject to the military situation in most cases. This was because of the strategic procedures followed by generations and nations through cultural exchange and human relationships, especially in wars and historical conflicts.

There were no special military theories on the world level, except those of theorists and soldiers. Those theories had not even reached the limits of special and public military theories. Warfare caught the attention of people--

intellectuals, theorists, military leaders, and clergy--since the beginning of human history when primitive wars started among nations.

The Enlightenment was like the birth of creativity not only in sciences but also in creating intellectual and philosophical concepts in all fields. The broad range of schools of thought in the eighteenth and nineteenth centuries later resulted in serious ideas applicable to all facets of life, especially the military field, whose theorists were affected by the spirit of that era. Some of these theorists became key figures; others were never heard of, while some left their mark on global military history till today.

However, this attempt to creating a theoretical generalization for war on the basis of subjecting everything to science was strongly opposed and refuted by the Romantics and others. This refusal occurred on several levels, involving intellectual, scientific, technical, and material changes that changed the way contemporary historians drew historical lessons, and including technical and scientific technology after the Enlightenment and the Romantic period.

The modern age has seen many intellectual, scientific, technical, and material changes, especially on the level of developing sciences and technology. This has led contemporary researchers to claim that the philosophy of the Enlightenment and the Romantic period was invalid. Moreover, many contemporary military researchers have tended to claim that Clausewitz's theory, which was at one point dominant in European and world military culture, was constricted. Furthermore, they not only restricted European military intellect springing from modern Enlightenment or Romantic beliefs but also accompanied military science, as well as other fields, with a new term that describes the late twentieth century's rapid revolutions in communication and information technologies: postmodernism.

Clausewitz's military theory depends on the concept of complete destruction of the enemy's army and subjecting it to the war conditions we want. From this perspective, Clausewitz presented a theory for which he aspired a theoretical generalization based on the broad view of war science and its concept which

are derived from a broad perspective of humanities and social sciences, using philosophical and historical items. Hence, this theory gained its importance and excellence in the military field.

On this basis, Clausewitz was criticized. It was said that his theory was not applicable to many military challenges, nor even able to meet those for which it was articulated. Many contemporary studies claim that Clausewitz's theory is inconsistent with the modern era's requirements and postmodern developments. According to this claim, his theory was therefore a failure. It was perhaps only applicable to its own age.

This could be accepted for us to limited extent; firstly, Clausewitz's theory preceded civilization development. Clausewitz, as a theorist, could perceive the events happened before and in his time and he captured the lessons of them. He also went beyond his age in his theory as it was applicable to many gross military events that happened later. He was not entitled to predict the scientific, technical, and ideological development changes. Despite of this fact, he was eager to put a general theory that could form the foundations to general and suitable military terms. Being a general perspective theory depending on terms of human sciences, it laid the foundations of war culture as it was viewed by military people, politicians and strategic planners in history. It is known that each party of the war aims at defeating the other, and this aim is the core of war culture which does not change.

Secondly, the culture of showing no mercy in attacking and hitting the enemy was practiced by armies in modern wars that broke out after Clausewitz, and this is the core of his theory.

Jomini presented a synthesis that combines French Enlightenment radical thought and the human side of war. He wanted to develop fixed rules for the science of war. Clausewitz's synthesis, on the other hand, is more a combination of Enlightenment philosophy, which was based on fixed scientific rules, and Romantic thought, which does not see the need to put everything that is human in the context of a scientific framework.

In addition, Jomini set strict rules and presented them in the imperative voice (DO- DO NOT DO): if you do this, you will win; if you do not, you will certainly lose. Clausewitz, on the other hand, established a complex structured theory that needs deep study to know what lies behind its words. However, many scholars, despite offering superficial interpretations, interpreted this theory as total war theory, which means total annihilation of the enemy's army. At this specific point, we can say that this is the culture of contemporary armies; even if they have adopted the theory of Jomini or other thinkers, they have primarily adopted Clausewitz's theory, as they themselves perceive.

Between these two conceptions, the world has experienced bloody events for the last three centuries, adopting in most strategies the theories and military thoughts of these two theorists. In the midst of these events, the birth of new experiences, the development of intelligence, technology, and communications, and other military capabilities, both theorists were criticized and blamed for failure in many battles and wars. Yet many still use both or one of theories and attribute success in modern warfare to them.

The strategy of guerrilla warfare, or terrorism, known academically as Small Wars, is usually the weapon of the weak against the strong, which they (the weak) use to face a powerful regular army. The means available to the liberation movements which adopt this strategy are usually primitive and simple. History has witnessed such wars since ancient times. Recently, there have been many examples of such wars, most importantly, the Chinese example, which is based on large lands and peasant supporters of the revolution, and the Cuban model, which manages conflict in a small land among people whose revolutionary awareness is low. In recent decades, the Middle East has seen small war activities, mainly in Palestine and Lebanon to resist the Israeli occupation. This is seen in two examples; first, the Lebanese Hezbollah, which was formed in Lebanon after the Israeli invasion in 1982, deriving its ideology from Islamic teachings and Iranian Shiite theories. The party has carried out a number of military activities since 1982, using guerrilla

warfare tactics to achieve its objectives. In 2006, the Israeli army entered Lebanon, but withdrew without achieving its goal- to destroy the strength of Hezbollah. It sometimes followed war styles that are considered terrorism operations according to academically accepted definitions of terrorism. The second example is the Islamic Resistance Movement " Hamas " in Palestine. It was formed after the outbreak of the First Intifada in 1987. It also derived its ideology from Islam, but its authority is the Muslim Brotherhood. Over many years, Hamas has carried out numerous operations against the Israeli army or other Israeli targets, such as hitting cities and residential areas.

Both movements, Hamas and Hezbollah, belong to Islamic thought, from which they derive their concepts of jihad, but with radical views. They do not accept Israel and aspire to eliminate it. They also share their political views to duplicate their political and social strength. In addition, they moved from jihad ad-Daf' to jihad at-Talab. Over time, they were able to hit the Israelis in their cities, after developing the weapons they possessed. However, the level of resistance varies between them; Hezbollah possesses today weapons that compete with the quality, capacity, and experience of those of regular armies, while Hamas, despite developing its missiles and having Grad rockets, still does not have sophisticated weapons.

9. Main Results:

1. The name Jahiliyyah is not derived from Jahl (ignorance), the opposite of knowledge. It means getting angry easily and being constantly prepared to fight. That is its relation with war; Arabs quickly come to fight in order to take revenge, rob, or bring praise to their tribes.
2. When Islam came, it maintained the spirit of pre-Islamic wars in terms of loving death in war, and in terms of strength and courage, but it refined its concepts, calling a hero a martyr, and was seen as jihad.

3. Islam has changed the concepts of war strategy, set great goals by seeking to propagate Islam globally, and set its optimal strategy for this goal by jihad at-Talab, changing the pre-Islamic narrow perspective of war.
4. The concepts of war are derived from the Holy Koran and Sunnah. Islamic war terms are derived from terms Islam coined, such as using Shaheed (martyr) instead of Batal (hero) and jihad instead of harb.
5. The problematic dialect between Tafseer and Ta'weel regarding jihad caused disagreements among scholars, such as the difference between suicide and martyrdom operations, which led to prohibiting or allowing them based on the concept of immersing in the enemy.
6. Islamic contemporary guerrilla warfare is fed from three sources: pre-Islamic hit-and-run style, jihad ad-Daf' (jihad at-Talab sometimes), and contemporary global guerrilla warfare.
7. Clausewitz's theory is an explanatory- descriptive theory prepared in a wonderful scientific manner, dealing with a range of cognitive, social, and literary sciences to describe the motives and basis for war by discussing psychology, philosophy, and other sciences.
8. Clausewitz's theory, like other theories, aspired to find a theoretical generalization that serves as a recipe for military victory or defeat, but, like all other theories, failed.
9. There are many similarities between Islamic military theory and Clausewitz's. These similarities are the same as old theories in history and military theories that were contemporary with Clausewitz or came after him. This shows that the culture of war is one throughout history, through which everyone seeks excellence, control, and decisiveness.
10. The example of contemporary wars in the Middle East that we presented derived their military culture from Clausewitz's theory, even if they

were classified under other theories and names. Technology and development have effects on fighting methods, but they did not change the general concepts of fighting, nor the military and political tendency to impose one's will on the enemy.

11. Small wars in the Middle East, represented by Hamas and Hezbollah, also derive their jihad culture from Islam. There is a real problematic concept for a superpower state like Israel to eliminate it. A paradox of war is that the strong believes that he is able to destroy the weak party.

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