



Criticizing the Idea of "Separation of Religion from Politics", Based on Content Analysis of Imam Hossein's Speech

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Abstract

The separation of religion from politics is a historical idea and, of course, important issue nowadays. Karbala, one of the most important and influential religious manifestations of Ahl al-Bayt's era, is capable of explaining the truth of the pure Islam. This research uses the content analysis method and library tools to examine the relation between religion and politics through the lens of Imam Hossein (as)'s speech, focusing the Karbala event. Through analyzing the speech of Imam Hussein (as) in different arenas, places, and times and focusing on the events of Karbala and 'Āshurā, some important statements, interpretations, and words such as "reform", "enjoin to good and forbid from evil", "jihad", "oppression", "corruption," are identified and extracted with high conceptual frequency. These concepts are based on social aspects. Reforming the nation is a social and political matter so that it has a close bond with sovereignty. According to Hosseini's speech and the extracted interpretations, there is no clear border between religious and political components, and the revealed words of Imam Hossein (as) show the true nature of the divine religion and the pure Islam in which politics can be seen in the form of religious propositions and strategies. Based on the religious event of Karbala and Hosseini's speech, the concept of separation of religion from politics will be forgotten and seriously challenged.

Keywords: Religion; Politics; Karbala Event; Content Analysis; Hosseini's Speech

1. Introduction

Determining the relation between politics and religion is an important religious challengeable, so that the idea of "separation of religion from politics" has been always proposed in different eras with obvious and hidden goals from different sects as well as some Muslim rulers. If we take a look at the history of early Islam, we may be able to find the root of this biased goal. In the 40th year of Hijri, when Mu'awiya gained control over the Islamic caliphate, he immediately came to Iraq and addressed its people: "I did not fight with you over prayer and fasting, but I wanted to rule over you, that I gained it" (cf. Majlisi, 1403 AH, 44:49). According to Allameh Tabātabā'ī, Mu'awiyah's goal was to separate the category of "politics" from "religion", writing in this regard: "Mu'awiyah indicated that he would separate politics from religion and would not have a guarantee for religious regulations, but he would use all his

strength to keep his government alive" (Tabātabā'ī, 2007: 48). Therefore, Mu'awiya removed religion from politics by limiting it in actions such as prayers and fasting, although these actions may be examined with political and social approaches. On the other hand, Karbala and Ashura are among the important and historical events of the time of Imams (as). The events of Karbala and Ashura are so important that the nature, truth, and components of the pure Islam of Muhammad (pbuh) can be identified better and deeper through its lens. Martyr Motahari emphasizes in the book, "Revival of Islamic Thought", that the philosophy of the martyrdom of Hussein bin Ali (as) was to revive Islam in the stage of action (Motahari, 1982: 34). In addition, one of the issues that is discussed through the lens of Karbala and also the speech of Imam Hussein (as) in different times and places and in various ways such as sermons and letters, is the relation between religion and politics. This article is organized with the aim of explaining the relation between religion and politics through the lens of the Karbala event and based on the analysis of the content of Hosseini's speech.

2. Research Background

Looking at previous researches, valuable efforts can be seen in this regard: Mustafa Ja'farpisheh-fard (2002) in his article "The Connection between Religion and Politics in the Discourse of Ashura", has expressed two distinct views on the event of Ashura: first, looking at the event itself, and second, examining the interpretations of the event that have been raised throughout history about this incident in terms of its political and non-political nature. Ja'farpisheh-fard's first premise is that what has been observed in Iran about the discourse of Ashura, especially in recent decades, is the prevalence of political interpretation of this event. He considered the second premise to be the secularization of social relations and the marginalization of religion from the context of collective life, which is a natural and ongoing process. According to these two presuppositions, the main concern and the basic question is raised that what is the function of Ashura culture with a political interpretation in the face of the waves of secularization, and in this field, is a change in the political discourse of Ashura possible, predictable and expected? Or not? In a part of the article, he points out that Imam Hussein (as) is a model, an Imam, a leader, and an example who observes politics in its Islamic and revelatory face, and such a view of Sayed al-Shuhadā (as) and his movement and martyrdom will not be one-dimensional. The advantage of the present research, with the above valuable effort while being synergistic, can be seen in terms of content analysis method and the use of analytical tables in various places of the article with the aim of explaining the relation between politics and religion through the lens of Imam Hossein's words in the event of Karbala, Ashura.

3. Conceptology

3-1. Politics

Politics has a different meaning in different cultures. The word "*sīyāsāt*" is an Arabic word from the root "*sawwasa*, *yusawwisu*". In *lisān al-Arab* it is mentioned under the root "*sawwasa*": "*sāsa* and *sāsa alayh*," meaning "he commanded and someone was commanded." In Dehkhoda's Dictionary, the word "*sīyāsāt*" is defined as "planning affairs, expediency, and foresight" (Dehkhoda, 1998, 38: 125). The word politics has different meanings in terms of vocabulary and different uses, including ruling and managing the affairs of the country, justice, and arbitration. In explaining the meaning of the word politics, Arab lexicographers write: "he implemented the politics of his people; It means accepting their leadership and management and taking leadership and collective leadership, which are the basic provisions of the word politics. However, this word also means to tame and train (Ibn Manzoor, 1414 AH, 6:108). Imam Khomeini considers politics to be an action based on expediency and based on this, politics is divided into animal, satanic, and human politics according to the type of thinking that governs the politician (Institute for Organizing and Publishing the Works of Imam Khomeini (RA), 2001). What is

obtained from the above definitions is the commonality of action and command based on goodness and expediency.

3-2. Religion

There are many definitions of religion. In the book of Reason and Religious Belief, in the section on the definition of religion, we come across a variety of definitions. In some definitions, such as Teil's, religion has taken on a personal aspect. Bradley described religion as an attempt to represent the truth of good in all aspects of a person's existence. In the definition of religion from the point of view of James Martino, religion is the belief in an ever-living God or, in other words, the belief in the divine will and mind that rules the universe and has moral relations with mankind (cf. Peterson et al., 2010: 18). Looking at the definition of religion from the point of view of Islamic thinkers, we see a kind of comprehensiveness in the explanation. Allameh Tabātabāī considers religion to be a special method in the life of this world, which ensures the good life of this world, and at the same time agrees with the perfection of the Hereafter and the permanent and real life next to God Almighty. Such a method must have laws in his Shari'ah that are exposed to the current state of living (Tabātabāī, 1993, 2: 130). Therefore, in Allameh's definition, religion is presented as a special lifestyle for worldly and Hereafter salvation.

4. Research Methodology

The method of the research is descriptive-analytical in content analysis (the speech of Imam Hossein -as) using library tools. Arriving at the basics and a kind of interpretation resulting from the objective, quantitative, and systematic study of communication products (the apparent content of the message) is the definition given by Lawrence Barden of content analysis (Barden, 1996: 25). The content of Imam Hussein's precious speech in various forms such as sermons, letters, etc., in the content analysis table below, containing of the phrase extracted from the speech, the key words, and determining the category of the words, including political, social, religious, etc. For example, and in accordance with the topic of the article, the word "reform" has a special conceptual frequency, because the issue of "reforming the nation" is a social and political matter that has a link with the reform of governance. Based on such words and interpretations, we will analyze the relation between religion and politics in the Karbala event. A part of the content analysis table (for brevity) can be seen below. It is worth mentioning that analytical and descriptive tables are used to fit the discussion.

The phrase extracted from the speech of Imam Hossein (as)	Keywords	categorization
أَبِي لَمْ أَخْرُجْ أَشْبْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ لِطَلْبِ الْإِصْلَاحِ فِي أُمَّةٍ جَدِّي صَ أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ وَأَنْهَى عَنِ الْمُنْكَرِ وَأَسِيرَ بِسِيرَةِ جَدِّي وَ أَبِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَام (Majlesi, 1403 AH, 44: 329) The phrase taken from: Imam Hussein's (as) letter to Muhammad Hanafīyah	لَا مُفْسِدًا – لَا ظَالِمًا (oppression- corruption)	Social Political
	reforming the nation enjoining good and forbidding bad	Social Political
	Moving in the belief-behavioral and prophetic way of Ali (as)	belief-behavioral
مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَجْلًا لِحَرَمِ اللَّهِ نَاكِرًا لِعَهْدِ اللَّهِ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْْمَلُ فِي عِبَادِ اللَّهِ بِالْأَثْمِ وَالْعُدْوَانِ فَلَمْ يُغَيِّرْ عَلَيْهِ يَفْعَلْ وَلَا	سُلْطَانًا جَائِرًا	Political (sovereignty)
	Making halal as haram Breaking divine pact Anti-Sunnah	Political Anti-religion

<p>قَوْلُ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ مُدْخَلَهُ إِلَّا وَإِنَّ هَؤُلَاءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ وَتَرَكَوْا طَاعَةَ الرَّحْمَنِ وَأَظْهَرُوا الْفُسَادَ وَعَطَّلُوا الْخُدُودَ وَاسْتَأْتَرُوا بِالْفِئَى وَأَخْلَوْا وَحَرَّمَ اللَّهُ حَرَامَهُ وَحَرَّمُوا خِلَالَهُ (Tabarī, 1879, 4: 304)</p> <p>The phrase is taken from Imam Hussein's (as) important sermon in Manzil al-Baydah</p>	<p>Removing divine limits Manifestation of corruption Not-doing divine obedience</p>	<p>Political (sovereignty)</p>
	<p>Isti'thār in making divine halal as haram</p>	<p>Political (sovereignty)</p>
<p>...إِلَّا تَرَوْنَ أَنَّ الْحَقَّ لَا يُعْمَلُ بِهِ وَ أَنَّ الْبَاطِلَ لَا يُنْتَاهَى عَنْهُ لِيَزْعَبَ الْمُؤْمِنُ فِي لِقَاءِ اللَّهِ مُجْحَقًا فَإِنِّي لَا أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَ لَا الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرَمًا إِنَّ النَّاسَ عِبِيدُ الدُّنْيَا وَ الدِّينَ لَعَقُ عَلَى أَلْسِنَتِهِمْ يَحُوطُونَهُ مَا دَرَّتْ مَعَايِشُهُمْ فَإِذَا مَجَّصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ (Ib Shahr Āshoub, 1379, 4: 68)</p> <p>The phrase is taken from Imam Hussein's (as) sermon towards Hurr bin Yazid Rīyāhī</p>	<p>Al-Haq Al-Bātil</p>	<p>Social Religious Political</p>
	<p>Al-Zālimīn (oppression)</p>	<p>Social Political</p>
<p>عن الإمام الحسين عليه السلام للفرزدق الشاعر: يا فرزدق، إن هؤلاء قوم لزموا طاعة الشيطان وتركوا طاعة الرحمن، وأظهروا الفساد في الأرض، وأبطلوا الخدود، وشربوا الخمر، واستأثروا في أموال الفقراء والمساكين، وأنا أولى من قام ببصرة دين الله وإعزاز شرعه و الجهاد في سبيله، لتكون «كلمة الله هي العليا» (Sibat Ibn al-Jawzī, nd: 241)</p> <p>The phrase is taken from Imam Hussein's (as) speaking with Farazdq (Ahl al-Bayt's poet)</p>	<p>Obeying Satan Manifesting corruption in the earth Removing divine limits</p>	<p>Social Anti-religion</p>
	<p>Isti'thār</p>	<p>Social</p>
	<p>Rise for religion Jihad Helping divine religion</p>	<p>Social Religious Political</p>

5. Strategic Words Extracted from the Content Analysis of Imam Hossein's Speech

It is necessary to mention that some concepts and words have a high and comprehensive conceptual frequency, for instance, the word "Islāh" and the combination "Islāh Ummat". In the reform process, categories such as "enjoining good and forbidding bad". In the following, we will analyze the desired strategic words based on the purpose of the article.

5-1. Reform

According to Farāhīdī, the word "Al-Salāh" is explained in contrast to the word "Talāh" which means "corruption" (Farāhīdī, 1409 AH, 3: 117). Martyr Motahari writes about the words "Islāh" and "Ifsād": "Islāh and Ifsād are opposite pairs in the Qur'an. Opposite pairs, that is, religious and social words that are placed together in opposite to each other and are known with the help of each other, such as monotheism and polytheism, faith and disbelief, guidance and misguidance, justice and injustice, good and evil, obedience and disobedience, piety and mischief, arrogance and weakness, etc., that one must be negated in order for the other to wear the garment of fulfillment. Reform and corruption are among this

type of words" (Motahari, 2003: 8). In Imam Hussein's speech, especially in his will to his brother Muhammad Hanafīyyah, the issue of "reform" and also the lack of "corruption" in the intention are mentioned, so that he says: "I have not raised from drunkenness, rebellion, corruption and oppression; Rather, I have only come out to seek reform in my grandfather's nation and I want to enjoin what is good and forbid what is evil and behave in the way of my grandfather Muhammad (pbuh) and my father Ali bin Abi Talib (as) (Majlesī, 1403 AH, 44: 329; Hosseini Mousavi, 1418 AH, 2: 160). The basis of this thinking and view of Imam Hussein (as) can be found in the verses of the Holy Qur'an. As we recite in the verses of revelation: "And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief." (Baqarah: 205)¹ The word Tawallā means to have the kingdom and to possess it, and to try means to act as well as to walk fast. According to Allameh Tabātabāī, the result of the meaning of the verse is that this extreme hypocrite, when getting power and becoming a boss, he tries to spread "corruption" on earth. He raises this possibility regarding the word "Tawallā" that it means symptoms of meeting and talking, and the meaning is that when he leaves your presence, his condition becomes different from the condition that he was in your presence. In your presence, he was talking about goodness, reformation, and goodness, and he said that he will try in this way, but when he goes out, he will try in the way of "corruption" and "making corruption" (Tabātabāī, 1993, 2: 96). Therefore, in order that the government does not fall into the hands of unrighteous and corrupt people, the Qur'an has strongly warned in this regard. We observe that Imam Hussein (as) rises up and through the lens of Karbala and Ashura, try to spread the guidance and the reformation of the ummah of the Messenger of Allah (pbuh). What is obtained is that one of the goals of the Ashura uprising was the formation of an Islamic government. Because Imam Hussein (as) had divine legitimacy, which is stated in the language of revelation and the language of the Prophet (pbuh). Imam Hassan (as) said the following about the Imamate and the right of Imam Hussein (as) to rule in his will to Muhammad Hanafīyyah: "Oh ya Muhammad! Be aware that after my death, Hussein b. Ali (as) will be the Imam. His name is mentioned in the Book as a heritage of the Prophet (pbuh)" (Kulainī, 2009: 301). It is seen that the Imams were constantly fighting, a struggle whose spirit was political because the person who was sitting in the seat of government claimed religion, even though sometimes he shared the religious opinion of the Infallible Imam (as). What caused this conflict was that Ahl al-Bayt (as) considered themselves Imams. This was the biggest struggle against the rulers (Khamenei, 2013: 608). But really, what is the relation between the reform and the political issue? Is the reform and religious movement of the Imam (as) considered a political matter?

Examining the Relation Between Reform and Politics

Imam Khomeini (RA) considered politics to be an action based on expediency (salah) and based on this, politics is divided into animal, satanic, and human politics according to the type of thinking that governs the politician. (Institute for organizing and publishing the works of Imam Khomeini (RA), 2001). On the other hand, the criterion of legality is considered one of the most important pillars of legitimacy; that is, the position of government should be assigned to an individual by someone who has the authority and be just, as during the Ghadīr Khum incident, the Prophet (pbuh) appointed Amir al-Mu'minin Ali (as) to be in charge of the affairs of the people. However, this stage does not require the practical empowerment of the people, but the legitimacy of the guardianship is realized by simply assigning (Group of Authors, 1994: 12). On the other hand, in the political dimension, Shi'a believes in Islamic government based on Wilāyah Faqīh (the authority of the jurist) in the time of the Occultation. The Walī Faqīh, as the vicegerent and successor of the Infallible Imam (as), has the same governmental powers as did the Infallible Imam (as) (Imam Khomeini, 2008). The political dimension of Shi'a can be interpreted in different ways, one of which is Shiite political culture. During the presence of Imam (as), Shi'a had a significant political attitude in addition to the religious attitude. On the other, political culture is a continuous set of belief system, values, and symbols of Shi'a, which is obtained from Shiite sources and are the basis of the actions and reactions of Shiites against political systems and governments (Abutalebi,

¹ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ.

2005: 11). According to this definition, religious and political dimensions are considered together. The connection between religion and politics, jihad, sacrifice and martyrdom, enjoining good and forbidding evil, piety (Ghaffari and Rahmat Khah, 2017: 992) are among the components of Shiite culture and political attitude. Therefore, in Hosseini's (as) words, words like; "Reformation", return to "Prophetic way of life", and "Alavi way of life" can be seen, which have social, religious, and political aspects.

In the following, one of the social elements of reform, i.e. "enjoining good and forbidding bad," which is a pillar in Hosseini's (as) movement, will be examined and analyzed.

5-2. Enjoining Good and Forbidding Evil

One of the most important phrases in the words of Imam Hussein (as) is "enjoining good and forbidding evil". This category has both social and political aspects. Martyr Motahari, while stating that enjoining good and forbidding evil is one of the pillars of social teachings of Islam, notes that every enjoining good and forbidding evil is not necessarily an example of social reform, but every social reform is an example of enjoining good and forbidding evil (Motahari, 2003: 10). In the continuation of his speech, in the form of a letter addressed to Muhammad Ibn Hanafiya, Imam Hussein (as) refers to the principle of enjoining what is good and forbidding what is evil (see Majlesī, 1403 AH, 44: 329). Also, the Qur'anic basis of this principle is stated in Surah Āl-Imrān as follows: "And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful"² (Āl-Imrān: 104). It has been narrated from the sixth Imam (as) on the phrases of "Imams should be from you" and "you were the best of the nation that came out to the people" said: "In this verse there is a clear indication to the necessity of enjoining good and forbidding evil and the importance and status of both of them in terms of religion, because God has considered the salvation of Muslims to be related to them (Tabrisī, nd, 4:193)" It was fulfilled in the event of Karbala. It is also stated in Surah Āl-Imrān: 114: "They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous."³ After stating some of the characteristics of the believers of the People of the Book, God Almighty says that they are not included in the promises given to the People of the Book, but they are true believers in God and the Day of Resurrection and all the promises which are given to the believers, include them as well, rather, they are among the best of the believers, because they call to Islam and forbid disbelief and speed up in worthy deeds, charity and excuses so that the end of time does not give respite while they do not succeed. Above all, they have the authority of this position because they are responsible for the good and the bad and the will of God and His Messenger (Thaqafi Tehrani, 2019, 1: 482). Imam Hussein (as) was a righteous man who with his bloody uprising enjoined the good and forbade the evil, and in this way, he offered his most precious possessions to God. As mentioned in the history, in his political and practical movement to fight against the Tāghout, he first gave the advice of the government officials, then started to fight them directly. Until the last moment of his life, he did not stop enjoining good and forbidding evil. The witness and result of such a manner was Hurr b. Yazid Rīyāhī, who was guided and became one of the martyrs of Karbala. With a deep knowledge of Qur'anic concepts and instructions, Imam rebelled against the corrupt government of his time in order to reform the society and ummah, as well as enjoining good and forbidding evil. This action of the Imam was done against the oppressive rulers and the degree of struggle against their false power, and it has clearly shown the nature of religion and its political dimension.

5-3. Jihad

One of the strategic words in Imam Hussein's speech is "Jihad". Imam Hussein (as) stepped into the field of "Jihad" until the important foundations of Islam, such as enjoining good and forbidding bad, and then Islam would be firm and strong. In the Qur'an, there are important statements about the high status of jihadists for the sake of God. We recite an example in Surah Al-Baqarah: 218: "Lo! those who

² «وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ».
³ «يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ».

believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful"⁴; "Āmanou" means to believe, confirm, emigrate, and leave their homes and dwellings for the sake of God, and then to fight for His please (Abul Futouh Rāzī, 1408 AH, 3: 203). It is also stated in Surah At-Tawba: 20: "Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant."⁵ To establish God's government on earth means, the government of freedom, justice and independence, they fought in jihad and migrated (Modarresi, 1419 AH, 4: 139). On the other hand, "Faith", "Hijrah" and "Jihad" are three important elements in a person's reaching a higher value and prestige with God. Also, these three are important criteria for the spiritual superiority of a human being, and those who have these three attributes and characteristics will be from the group of "winners", that is, from those who have achieved success, prosperity, and salvation, and that is the highest level that a human being can achieve (Ja'fari, 1997, 4: 448). Imam Hussein (as), according to his pilgrimage text, fulfilled the right of Jihad in the way of God: "I bear witness that you have performed the prayer, paid the alms, enjoined good and forbade evil, and fought for the sake of Allah to give the right of Jihad" (Qomī, nd: 564). In a hadith reported from Imam Hussein (as) following a question on the types of Jihad, he explained Jihad and its types: "Imam Hussein (as) was asked: Is Jihad in Islam a Sunnah (of the Prophet (pbuh) or a (Divine) duty? Imam Hussein (as) replied: There are four types of Jihad in Islam: two of them are duties (and divinely obligatory), and the third type is Sunnah, which cannot be attained except by duty, and the fourth type of Jihad is only Sunnah. But there are two types of Jihad that are obligatory: one is a person's Jihad with his soul in preventing the soul from disobeying God, which is the greatest Jihad, and the second type is the fight (and Jihad) with the disbelievers who are your neighbors, which is also a duty. But that Jihad, which is a Sunnah that cannot be reached except by obligation, is Jihad against the enemy, which is obligatory on the entire ummah, and if they abandon that jihad, the punishment will include all of them and include the entire ummah. This type of Jihad is obligatory to the Imam as the Sunnah and its definition is that the Imam attacks the enemy with the Ummah and fights the enemies. But Jihad, which is only a tradition, is the establishment of the (prophetic) traditions that man struggles to maintain, fulfill, and revive. Therefore, striving and working towards it are the best actions, because it is keeping the Sunnah alive, as the Prophet of God (pbuh) said: "Whoever establishes a good Sunnah and law, his reward will be his, and he will benefit from the reward of all those who follow it until the Day of Resurrection, without reducing anything from their own reward." In order to properly see the types of Jihad and its categorization, we use the table below.

Types of Jihad	Type	Hadith	Category
First type	obligatory	فَجِهَادُ الرَّجُلِ نَفْسَهُ عَنْ مَعْصِيَةِ اللَّهِ وَ هُوَ مِنْ أَعْظَمِ الْجِهَادِ	Personal and worship (against soul)
Second type	obligatory	مُجَاهَدَةُ الدِّينِ يَلُونَكُمْ مِنَ الْكُفَّارِ فَرَضٌ	Religious and political (against disbelievers)
Third type	Sunnah based on obligatory	الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يَقَامُ إِلَّا مَعَ فَرَضٍ فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرَضٌ عَلَى جَمِيعِ الْأُمَّةِ لَوْ تَرَكَوا الْجِهَادَ لَأَتَاهُمُ الْعَذَابُ وَ هَذَا هُوَ مِنْ عَذَابِ الْأُمَّةِ وَ هُوَ سُنَّةٌ عَلَى الْإِمَامِ وَ حَدَّهُ أَنْ يَأْتِيَ الْعَدُوَّ مَعَ الْأُمَّةِ فَيُجَاهِدَهُمْ.	Religious / political
Forth type	Sunnah	أَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَ جَاهَدَ فِي إِقَامَتِهَا وَ بَلَّوْغِهَا وَ إِخْبَانِهَا فَأَلْعَمَلُ وَ السَّعْيُ فِيهَا مِنْ أَفْضَلِ الْأَعْمَالِ لِأَنَّهَا إِخْبَاءٌ سُنَّةٌ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَ أَجْرُ مَنْ عَمَلَ بِهَا إِلَيَّ يَوْمَ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يُنْقِصَ مِنْ أَجُورِهِمْ شَيْئاً	Personal/social/religious

⁴. «إِنَّ الدِّينَ أَمْنُوا وَ الدِّينَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ أَوْلَيْكَ نَزَّاجُونَ رَحِمَتِ اللَّهُ وَ اللَّهُ غَفُورٌ رَحِيمٌ»
⁵. «الدِّينَ أَمْنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْبَرُ نَزَّاجَةٌ عِنْدَ اللَّهِ وَ أَوْلَيْكَ هُمْ الْفَائِزُونَ».

Looking at the above content analysis table, it is seen that the second and third part includes the religious, political, and provincial aspects. Therefore, it can be seen that the field of Jihad, at least in the two types of Jihad explained by Imam Hussein (as), is the political, religious and social. Accordingly, and also through observing the words of Imam Hussein (as), strategic phrases such as Jihad, performing a divine duty, etc., are seen. These put religion and politics in a way that leaves the idea of separation of religion and politics.

5-4. Oppression and Anti-Corruption

What can be seen from the analysis of Hosseini's speech, are words like "oppression" and "corruption," and so, one of the lessons of Imam Hussein (as) is his anti-tyranny. The Supreme Leader Ayatollah Khamenei has said in his statements: "What is the duty? As (Imam Hussein (as) said, the fight against the system that was the source of corruption⁶, or as he referred in another sermon to changing the cruel king, a power that spreads corruption and a system that drags people towards material and spiritual destruction.⁷ This is the reason of Hussein bin Ali (as)'s uprising, who, of course, considered it as an example of enjoining good and forbidding evil. Regarding the tendency towards the task of enjoining good and forbidding evil, these points should also be considered as well" (Khamenei, 1992). He reminded in a letter to the elders of Kufa: "This is a letter from Hussein b. Ali to Suleiman Surad Khazā'ī, Musayib b. Najba, Rufā'a b. Shaddād, Abdullah bin Wāl, and the group of believers! You may have heard that the Messenger of God (pbuh) said: 'He who meets a tyrannical sultan who considers what is forbidden by God as halal, breaks the covenant of God, opposes the Sunnah of the Messenger of God, treats the servants of God unjustly, but he does not take any action against him in words and deeds, it is worthy of God to leave him with that tyrannical king.' You have definitely realized that this group has chosen obedience to Satan over obedience to God, and has exposed corruption and sin, and has suspended the implementation of God's limits, and has plundered the Muslim treasury, and has made what is forbidden by God permissible and halal. Today I am more deserving of the caliphate than anyone else because of the bond I have with the Messenger of God (pbuh) (Ahmed bin A'tham Kufi, 1411 AH, 5:91). Imam Hussein (as) sees that oppression in the society has reached its highest level in different dimensions and the oppressor knows no limits in his oppression. Meanwhile, the cruel king is Yazid, who is oppressive in the Islamic society and against Muslims. Therefore, Imam Hussein (as) rises. One of the characteristics of his uprising and the reasons for his struggle is "anti-oppression". In the Holy Qur'an, there are many verses condemning oppression and oppressors, some of which are mentioned: "Surely, there is a painful punishment for the oppressors" (Ibrahim: 2); "The oppressors are in extreme enmity far from the truth [and against the truth]" (Hajj: 53); "Be aware; May God curse the oppressors." (Hud: 18). In this verse, the oppressors are mentioned in a general way and it is not specific to oppression. It includes the oppressor of oneself, the oppressor of others, and the oppressor of evil. The complete example of oppressors is those who oppressed the family of Muhammad (pbuh). They both oppressed others and led people astray, and oppressed their own souls, causing themselves severe punishment (Tayeb, 1990, 7: 27). Also, in one of his speeches, referring to the statement of the Holy Prophet (pbuh) about the need to fight against unjust and tyrannical monarchy, he introduced himself as the worthiest person for the uprising to change the political structure, and promote Islamic teachings. He introduces Umayyads as people who oppressed the Prophet's (pbuh) family⁸ (see Majlesi, 1403 AH, 44: 383). Therefore, tyrannical government and oppression are the ugliest evils that must be fought against. One of the most obvious evils of Umayyad rule was the oppression to the people and ignoring their rights, and on the other hand, one of the main axes of Imam Hussein's uprising was justice and anti-tyranny. It is the duty of every

⁶. «أريدُ أن أمرَ بالمعروفِ وأُنهى عن المنكرِ و أسيرَ بسيرةِ جدِّي».

⁷. «أيها الناس! إن رسول الله، صلى الله عليه وآله، قال من رأى سلطاناً جائراً مستنجلاً لحرم الله، ناكثاً لعهد الله، مخالفاً لسنة رسول الله، يعمل في عباد الله بالاثم والعدوان ثم لم يغير بقول ولا فعل، كان حقيقاً على الله أن يدخله مدخله» وقد علمتم أن هؤلاء القوم قد لزموا طاعة الشيطان، وتولوا عن طاعة الرحمن، وأظهروا الفساد وعطلوا الحدود، واستأثروا بالفيء، وأحلوا حرام الله، وحرّموا حلاله، وإني أحق بهذا الأمر لقرابتي من رسول الله».

⁸. «أما بعد فقد علمتم أن رسول الله (ص) قد قال في حياته: "من رأى سلطاناً جائراً مستحلاً لحرم الله، ناكثاً لعهد الله، مخالفاً لسنة رسول الله، يعمل في عباد الله بالاثم والعدوان ثم لم يغير بقول ولا فعل، كان حقيقاً على الله أن يدخله مدخله" وقد علمتم أن هؤلاء القوم قد لزموا طاعة الشيطان، وتولوا عن طاعة الرحمن، وأظهروا الفساد وعطلوا الحدود، واستأثروا بالفيء، وأحلوا حرام الله، وحرّموا حلاله، وإني أحق بهذا الأمر لقرابتي من رسول الله».

Muslim to stand up against tyranny and oppression. This issue especially is remarkable and scrutinized in the statements of Imam Hussein (as).

Conclusion

Analyzing the content of Hosseini's (as) speech on the incident of Karbala and Ashura, with the aim of investigating the relation between religion and politics, the conclusion is as follows:

1. "Reform", "Enjoining good and forbidding evil", "Jihad", "anti-oppression and anti-corruption" etc. are those statements, phrases and words with significant conceptual frequency that are identified and extracted from the speech of Imam Hussein (A) in different times and places, referring to the events of Karbala and Ashura.

2. Looking at the phrases and words extracted from the speech of Hosseini (as), such as "reform", it is clear that such phrases and indications have a social and political aspect. The reform of the nation is a social and political matter, since the reform is basically related to and leads to the reform of the state.

3. Based on the propositions, phrases, and words identified and extracted from Hosseini's speech addressed to Karbala and Ashura, no clear boundary can be found between religious and political components. Oppression, corruption, reform, jihad, etc. are social, religious and political affairs.

4. The analysis of the revealed words of Imam Hussein (as) in the event of Karbala and Ashura shows the true nature of divine religion and pure Islam of Muhammad (pbuh), that politics can be seen in the form of religious propositions and strategies. Based on the religious event of Karbala and Hosseini's speech, the concept of separation of religion from politics will be forgotten and seriously challenged.

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