



## دراسة لغوية للعن في زيارة عاشوراء: تحليل نص

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**المستخلص:** توجد زيارة عاشوراء ( الحديث القدسي) في مصباح المتهجد للشيخ الطوسي وكامل الزيارات لابن قولويه. لقد أستنبط مفهوم اللعن من القرآن المجيد وأكد في حديث الرسول (ﷺ).

لغويًا، تتحرى هذه الدراسة تعابير اللعن في زيارة عاشوراء وتحاول إيجاد إجابة للأسئلة التالية: لأي حد أستخدم الله القدير تعبيرات اللعن والادانة للكفار؟ ماهي مكانة زيارة عاشوراء؟ ماهي الاسرار وراء إعادة اللعن بشكل حصري؟

لغرض تحقيق أهداف الدراسة وأختبار صلاحية فرضياتها فقد اتبعت الباحثة الخطوات التالية: أيراد تعارف اللعن لغةً وأصطلاحاً. تحليل تعابير اللعن الواردة في النص باتباع موديل ( سوائز 1990) في التحليل. لقد قامت الباحثة بترجمة أغلب التعابير الدينية الواردة في النص، وقام بمراجعتها أم د مهدي الغزالي ، الجامعة المستنصرية/ كلية الاداب . لقد توصلت الدراسة الى: لقد أجز اللعن في القرآن الكريم والحديث الشريف. إن لزيارة عاشوراء مكانة خاصة فهي وسيلة لأظهار الولاء للأمام الحجة (عج)

**كلمات مفتاحية:** اللعن، الادانة، الزيارة، الامام الحسين ، تحليل النص.

## A Linguistic study of Curse in Ziyarat Ashorra: A Text Analysis

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**Abstract:**"Ziyarat - Ashura is a holy tradition (Hadees –el –Qudsi ) whose orientation can be established in Musbah al –Mutahajjed by Shaykh al – Tusi and Kamil al –Ziyarat by Ibn Qulawayh" (AH.) 1383:34، ( الطهراني )

The concept of curse and damnation was formulated by the Glorious Quran and asserted by Hadith of the Prophet (p –b –u –h). Linguistically , this study attempts to investigate the expressions of curse in "Ziyyarat Ashoora " sermon to find answers to the following questions: To what extent the Great Allah used expressions of curse to damn the sinners and unbelievers? What is the status of this Duua? What are the secrets behind repeating the curse and damnation exclusively? What is the underlying structure or scheme of the study? In order to accomplish the aims of the study and its hypotheses, the following steps are adopted : Surveying the related definitions of curse. Analyzing expressions of curse occurred in the duua linguistically Applying a model by Swales (1990) to analyse the text. Most religious expressions are translated by the researcher and revised by: Prof. Dr. Mehdi Faleh Al-Ghazalli /Al- Mustansiriya University, College of Arts. It is concluded that Curse is legitimized in the Glorious Quran. Ziyarat Ashoora has a special status. It is a means for showing loyalty to Ahlu- Ah bayeet and Imam Mehdi ( the Saviour ).



**Key words:** curse, ziyarat, domination, Imam Hussien. Text analysis.

## 1.Introduction

"Ziyarat - Ashura is a holy tradition (Hadees –el –Qudsi ) whose orientation can be found in Musbah al –Mutahajjed by Shaykh al – Tusi and Kamil al – Ziyarat by Ibn Qulawayh" .(الطهراني، 34:1383 AH).

By articulating veneration and seeking the highest levels of peace for Imam Hussain (p –b –u -h) ,we are all try to band together with his ideas , thoughts ,and towering will , and in cursing his adversaries who declared themselves to Muslims and believers , but were allowances of hypocrites, we are trying to flee from all their ideas ,thoughts and activities .So this enumeration of Duua search for to unite the reciter with the holy spirit of Imam Hussain (p –b –u -h) (web source 1). The notion of curse and damnation was expressed by the Glorious Quran and emphasized by Hadith of the Prophet Mohammad(p –b –u –h)

The All- Mighty Allah in surat (Al- Maeda/The Table) verse 60 Says:

"Shall I inform you of worse than for retribution from God ? He whom God has cursed , and with He has cursed ,and with whom He become angry :and He turned some of them into apes , and swine ,and idol worshipers .These are in a worse position , and further away from the right way " .

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدََّةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ (60)

Linguistically , this study tries to investigate the terms of curse in "Ziyarat Ashoora " discourse to find answers to the following questions

- 1-To what extent the Great Allah used expressions of curse to damn the sinners and unbelievers?
- 2-What is the status of this Duua?
- 3-What are the secrets behind repeating the curse and damnation exclusively.
- 4-What is the underlying structure or scheme of the study?

### 1.1 Aims of The Study

This paper attempts to achieve the following aims:

- 1-Finding out common expressions of curse in" Ziyaart Ashora"
- 2-Showing reasons behind the special status of " Ziyaart Ashoora".
- 3-Finding out the reasons and secrets behind repeating the curse and damnation exclusively.



4-Describing the structure or the scheme of the study ?

## 1.2 The Hypotheses of the Study

It is hypothesized that:

1-Expressions of curse are common in the Glorious Quran, Al- Hadees and Ahlu Al- Bayet 's duaa.

2-Ziyarat Ashoora has a special status.

3- In Ziyarat ashoora" curse for those who killed Imam Hussain has to be repeated 100 times.

4-Ziyarat Ashoora is divided into more than one move; establishing a territory, establishing a niche, occupying the niche.

## 1.3 The procedure of the Study

For achieving the aims of the study and to test its hypotheses, the following steps will be adopted:

1-Surveying the connected definitions of ‘curse’

2-Analyzing expressions of curse arisen in the duaa linguistically .

3-Applying a model by Swales (1990) to analyse the discourse.

4-Most devout expressions are translated by the researcher and revised by: Prof. Dr. Mehdi Faleh Al- Ghazalli /Al- Mustansiriya University, College of Arts.

## 1.4 The Limits of The Study

This study is limited to investigate the expressions of curse found in Ziyarat Ashoora.

## 2. Definitions and Types of Curse

### 2.1 Definitions

In Webster 's dictionary (2018) , curse means: to bring great sinful upon; to be the cause of severe harm or unhappiness to; to furnish with that which will be a reason to deep trouble; to afflict or injure grievously; to harass or bane.

A " curse " in the Islamic discourse means to be deprived of the mercy of Allah .

According to Ibn Manzur :

اللَّعْنُ الْإِبْعَادُ وَالطَّرْدُ مِنَ الْخَيْرِ وَقِيلَ الطَّرْدُ وَالْإِبْعَادُ مِنَ اللَّهِ وَمِنْ الْخَلْقِ

"Cursing means to be excluded and removed from goodness . It is said it is a condemnation and appeal for expulsion and exclusion from Allah and from the creation "( web source 2).



اللعن معناه : قال تعالى : ( كما لعنا أصحاب السبت) أي مسخناهم قردة . ( مجمع البحرين ج 6، ص 309) . وفي لسان العرب ج 13 ، ص 387 قال : ولعنه يلعنه لعنا : طرده بعده، وفي كتاب العين ج 2 ص 141 قال : ولعنه الله باعده ، وفي كتاب المجمع : اللعن : الطرد من الرحمة ...أي نطردهم من الرحمة و لعنهم الله بكفرهم أي أبعدهم و طردهم من الرحمة . (شيبب ، 2004 : 77-78)

" It means to be ejected, kicked out and distanced from the mercy of Allah: to be denied the forgiveness of Allah or his generosity and his care"( web source 3)

## 2.2 Types of Curse

There are three common types of curse ;

**1.Generation Curses** : it is a curse passed through the family line from one generation to the next (ibid).

In Ziyarrat Ashorra, we can find curse and damnation on the whole individuals who agreed on killing Imam Hussian. They are cursed five times and in diverse verses , e .g.

فَلَعَنَ اللَّهُ أُمَّةً أَسَسَتْ أَسَاسَ الظُّلْمِ وَ الْجَوْرِ عَلَيْكُمْ أَهْلَ النَّيْتِ

May Allah condemn and damn the people who laid the basis and set up the groundwork, to wander astray and turn aside from not only you and your family but to take liberties and bear hard upon you (web source 6).

**2.Word Curse:** our words have the ability to bring great encouragement and mercy to others, but they can also take the formula of a curse .

Curse can be from persons ; as in this ayya of surat Ale Imrans ( 60)

فَمَنْ حَاكَبَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

‘ But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liar .

**3.Occult Curses:** these curses are purposely released by those who are involved in occult practices. Those who scour into witchcraft, Satanism , and other dark occult doings often attempt to put curses on others over rituals, spells, incantations, and other demonic actions.

The Messenger of Allah (صلى الله عليه وسلم)

Cursed the one who bribes and the one who takes bribes.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ (Abi Dawud: 10).

It is very significant to mention that if the curse is from All – Mighty God, it is to exclude somebody from his mercy . And if it is from persons, it is a prayer for exclusion (web source 5).



### 3.The Status of Ziyarat Ashoora

#### 3.1 The meaning of Ziyara:

The word "ziyyara" means: seeing a great figure or appearing in order to greet him, showing admiration that he deserves . It has distinct rituals. It needs to be in a full humbleness. Imams and Shiit sages have agreed that the best ziyara is the one that has been conveyed by impeccable Imam. It is the best way to show faithfulness, faith and respect (11-10 : 1381 ، الطهراني).

#### 3.1 The meaning of "Ashoora"

" Muharram" is one of the Arabic months. It is number one. Islam acknowledged this month and forbade hostile in it as it was in pre- Islamic period. Historians said that one would never revenge the murder of his father or son despite his being able to do that since he thought that fighting in this month was prohibited. When Islam appeared, it agreed the same thing .

The grandson of Prophet Mohammad, Imam Hussain, and his family and companions were killed on the tenth of Muharram 61 A.H by an armed forces of a nation that was so severe and never knew mercy despite the fact that God forbade fighting in this month. (الحسيني، 222:2014-223)

#### 3.2 Importance

Al- Qummi in Maffatih Al- Jinan (2013:754) says:

"On the authority of Mohammad Bin Ismael , Imam Al- Baqer states that the one who visits Al- Hussain on the day of Ashoora , weeping there , he will meet God on the Doomsday as if he pligrimed two thousand time and visited Ka'ba two thousand time. Moreover, he will be granted the remuneration of the one who battled one thousand time with prophet Mohammad ( p - b – u- h ) and the impeccable wise Immams".

The purpose of this Duaa is to list those who shared in the catastrophe of murdering Sayed Al Shuhada Hussien and their direct and indirect role. (الكلانترى 302:)

### 4.The Extensive Use of Curse

#### 4.1 The Legitimacy of Curse:

" Curse " has been declared in The Glorious Quran. It is repeated ( 37) times. In " Al-Beqra: 159" , for example;

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ(159)



Those who conceal the clear signs we have sent down , and the Guidance , after we have made it clear for the people in the Book , -on them shall be Allah's curse , and the curse of those entitled to curse .

In Al- Ahzab: 64 , The All- Wise God says .

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا (64)

God has cursed the disbelievers , and has prepared for them a Blaze

Other ,and other verses in the Holy Quran, are very clear evidence on the legitimacy of curse. They all show that, curse is legally well-ordered by The Great God. (شبيب 2004 :80-81).

The prophet Muhammad ( p- b – u – h) has also confirmed that whoever hurts **Fatema** - His daughter – must be cursed till the Day of Judgment ( ، الكلانترى ، 129 :2006).

عن عمر بن الخطاب رضي الله عنه: أن النبي ﷺ قال لفاطمة: فذاك أبي و أمي.

Umar bin Khattab (RA) (also) narrates that the Prophet (SAW) used to say to Fatimah(سلام الله عليها),(Oh Fatimah my mother and father be sacrificed for you )

عن المسور بن مخرمة: رضي الله عنه: أن رسول الله ﷺ قال: فاطمة بضعة مني، فمن أغضبها أغضبني.

Miswar bin Makhramah (RA) narrates that the Messenger of Allah (SAW) said, “Fatimah is a part of me. Therefore, whosoever angers her angers me.

عن محمد بن علي قال: قال رسول الله ﷺ: إنما فاطمة بضعة مني، فمن أغضبها أغضبني.

Muhammad bin Ali narrates that the Messenger of Allah (SAW) said, “Indeed Fatimah is a part of me. Hence, whosoever angers her angers me.( Al- Qudri )

Cursing the family of Ummyyiah is a means of showing loyalty to Imam Al- Mahdi ( the Saviour). ( البلادوي 137 )

Al –Tahranni (1426 :384) states that even who hurts Ali must be damned and cursed:

من أذى عليا بعث يهوديا او نصرانيا

Who hurts Ali , he would be resurrected as a Jew or a Christian

## 4.2 To Whom Curse is Directed?

**4.2.1** In Zyarrat Ashorra, expressions of curse are repeated. The first to be cursed are the people who laid the foundations and set the groundwork (see 2.2).

**4.2.2** The family of Ziyaad and the family of Marwaan are condemned.

وَلَعَنَ اللَّهُ آلَ زِيَادٍ وَ آلَ مَرْوَانَ وَ لَعَنَ اللَّهُ بَنِي أُمَيَّةَ قَاطِبَةً وَ لَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ

May Allah condemn and damn the family of Ziyaad and the family of Marwaan; may Allah condemn and damn the group and the tribe of Umiyyah, one and all, altogether;may Allah condemn and damn ibna Marjaanah

### 4.2.3 Umar bin Saad and Shimr

وَلَعَنَ اللَّهُ عُمَرَ بْنَ سَعْدٍ وَ لَعَنَ اللَّهُ شِمْرًا (شِمْرًا)



May Allah condemn and damn Umar bin Saad; may Allah condemn and damn Shimr;

#### 4.2.4 The herd of hardened unlawful ; Yazeed and his father Muwawiyah .

اللعين ابن اللعين على (لسانك) و لسان نبيك (صلى الله عليه و آله)

the herd of hardened criminals, the eternally damned and accursed (blessings of Allah be on him and on his children),

اللهم العن أبا سفيان و معاوية و يزيد بن معاوية عليهم منك اللعنة أبد الأبدین

O my Allah condemn and damn Abu Sufyaan, Muawiyah bin Abu Sufyan, Yazid bin Muwawiyah and let it be an everlasting curse upon therr from Thee.

4.2.5 The first dictator who has looting the Prophet Mohammads ' rights, and his doughter's rights . (الكلانتری: 229)

اللهم العن أول ظالم ظلم حق محمد و آل محمد و آجر تابع له على ذلك

O my Allah condemn and damn the first tyrant who unjustly and wrongfully usurped that which rightly belonged to Muhammad and the children of Muhammad, and bring curse upon those who, after him, followed in his footsteps.

O my Allah, let the curse I call down on the head of the first tyrant stick like a leech; and stay put for ever on the first, then the second, the third and the fourth.

4.2.6 Yazeed ( the royal king of the Islamic Kingdom at that time) , Ubayedullah bin Ziyad ( Wali Al-Kuffa, he was the magistrate of Kuffa at that time . Umar bin Saad (the leader of the army of Ubayedullah). He was the first one who flung an arrow on Imam Hussain, Shimr ( the killer of Imam Hussain ) all must be cursed to the Doomsday.

اللهم العن يزيد خامساً و العن عبيد الله بن زياد و ابن مرجانة

O my Allah damn and call down evil on the fifth, Yazid son of Muaawyah, and bring a curse upon Ubaydullah bin Ziyaad, ibna Marjanah .

و عمر بن سعد و شمراً و آل أبي سفيان و آل زياد و آل مروان إلى يوم القيامة

Umar bin Saad, and Shimr, and on the descendants of Abu Sufyaan, on the descendants of Ziyaad, on the descendants of Marwaan, till the Day of Judgement.



## 5. The Analysis

### 5.1 Model of Analysis

Swales(1990) proposed a three move model with their obligatory and /or optional steps. It is called then the CARS ' Create A Research Space' model. It is an expository, (intends to explain or describe something). This model is illustrated below:

#### **Move 1 Establishing a territory**

- Step 1 Claiming centrality and /or
- Step 2 Making topic generalization (s) and /or
- Step 3 Reviewing items of previous research

#### **Move 2 Establishing a niche**

- Step 1A Counter –claiming or
- Step 1B Indicating a gap or
- Step 1C Question – raising or
- Step 1D Continuing a tradition

#### **Move 3 Occupying the niche**

- Step 1A Outlining purposes or
- Step 1B Announcing present research
- Step 2 Announcing principal findings
- Step 3 Indicating article structure

This new branch of discourse i.e., G A has witnessed rapid expansion (Swales , 1990).

### 5.2 Data Analysis

**Move (1)** The discourse under study is preceded by the following part ,

Peace be upon you, O Aba-`Abdullah.

Peace be upon you, O son of Allah's Messenger.

Peace be upon you, O choicest of Allah and son of His choicest.

Peace be upon you, O son of the Commander of the Faithful  
and son of the chief of the Prophets' successors.

Peace be upon you, O son of Fatimah  
the doyenne of the women of the worlds.

Peace be upon you, O vengeance of Allah, son of His vengeance, and the  
unavenged so far.

Peace be upon you and upon the souls that resided in your courtyard

Peace of Allah be upon all of you from me forever .

These verses are a co –text cause it refers to what Yule (1996:128) states " the linguistic environment in which a word or discourse is used " .



The part mentioned above functions as a textual environment located before the discourse under study. It is mentioned to facilitate the comprehension of the discourse so it can be considered as a **move**. This move is obligatory because the text message will not be understood without it . It has another function . It identifies the text genre therefore, it is obligatory. There is a need for an introduction preceding religious discourses to identify the occasion, the time, people ...etc .

### Move 2 " Now then "

This move functions as a declaration of the starting or opening. It might be labeled " **Opening Move** ". It is a must as it shows the addressee that the discourse starts .It is found in the modified model as the discourse is basically spoken .

O Aba-`Abdillah

unbearable is the sorrow

and excruciating and unbearable is the misfortune of you  
for us and for all the people of Islam.

Excruciating and unbearable has been your misfortune  
in the heavens for all the inhabitants of the heavens.

These verses prepare the addressees or the readers that there is a disaster.

A sorrowful scene. A bad sin has been done.

### Move 3 Starting the curse

So, may Allah curse the people who laid the basis of persecution and wronging against you, O Members of the Household.

May Allah curse the people who drove you away from your position  
and removed you away from your ranks that Allah has put you in.

May Allah curse the people who slew you

May Allah curse those who paved the way for them to do so  
and who made possible for them to fight against you.

I repudiate them in the presence of Allah and You

and I repudiate their devotees, followers, and loyalists.

Identifying the discourse limits of the intended territory of the discourse plays an important role for the speaker and the hearer in order to recognize what is relevant to be covered and irrelevant to be avoided.

After the **Opening** move, there is a need for the addressor to establish the limits of the discourse area to the addressees. Move 3 above performs the task of establishing the limits by introducing the 'curse 'as the field of territory within which the discourse events take place. **Establishing A Territory** is a very suitable label for this move. It is one of Swales (1990).



#### Move 4

After establishing the discourse territory a new need emerges .That need is how to specify a given part of the discourse territory for the sake of discourse development .We can see in Ziyarat Ashoora that curse in Move 3 is concerned with a group of people while in Move 4 only individuals have been selected and specified ;

May Allah also curse the family of Ziyid and the family of Marwin.

May Allah also curse the descendants of Umayyah altogether.

May Allah also curse the son of Marjnah.

May Allah also curse `Umar the son of Sa`d.

May Allah also curse Shimr.

Since the Move is concerned with specifying a limited area of the whole established territory ,it could be labeled as ( **Establishing A Niche**)

#### Move 5

This Move makes the core of the description process in the discourse under study. Different characteristics are recognized in details in this move. For this reason it is called ( **Detailed Characterization** ). There are two kinds of aspects described in details here. Two steps will be illustrated in these examples below .First, the actions of the people described in this move, so it could be labeled as ' **Describing Actions** '.

Actions can be categorized in two categories: positive and negative. Positive actions are those actions which are done by the people under description while negative actions are those which are avoided by the addressees.

O Aba-`Abdullah

I am at peace with those who are at peace with you

and I am at war against those who have fought against you up to the Resurrection Day.

Those loyal people who reject what has happened to Imam Hussian, his family and followers are declaring their support and loyalty to their Imam.Their actions are represented by their avoidance to any harm ,offense and abuse to Him ( p –b –u – h) .

O Allah, (please) make me illustrious in Your sight

in the name of al-<sup>o</sup>usayn, peace be upon him, in this world and in the Hereafter.

O Aba-`Abdullah

I do seek nearness to Allah, to His Messenger

to the Commander of the Faithful, to Fatimah

to al-Hasan, and to you by means of loyalty to you

and by means of repudiation of those who fought against you

and incurred your hostility



and repudiation of those who laid the basis of persecution and wronging against you all.

These verses express (**prayer**). Faithful people do seek nearest to Allah and His Messenger .They also express (**repudiation**) of those who fought against Imam.

While positive actions are those actions which are done by people under description. People who fought upon Imam Hussain, people who helped in doing this deed, people who had part in his murder are all having positive actions. They are mentioned in the discourse more than one time.

O Allah, pour curses upon Aba-Sufyan, Mu`wiyah, and Yazid son of Mu`awiyah.

May Your curse be upon them incessantly and everlastingly.

This is the day on which the family of Ziyad and the family of Marwan gloated because they had killed al-Husayn, Allah's blessings be upon him

So, O Allah, pour frequent curses upon them  
and double for them the painful chastisement.

Those people are damned and cursed till the Day of Judgment as they were the major reason for the calamity and tribulation of allu –Al bayeet (peace be upon them).

O Allah, pour special curses on the foremost persecutor  
and begin with him first

and then pour curses on the second, the third, and the fourth  
and curse `Ubaydullah ibn Ziyad, the son of Marjanah

`Umar ibn Sa`d, Shimr

the family of Aba-Sufyan, the family of Ziyad, and the family of Marwan  
up to the Resurrection Day.

Curse is doubled and repeated on the sinful people who directly or indirectly had part in murdering our Imam.

O my Allah , therefore , double up the curse Thou brings upon them and also the punishment Thou decrees for them.

## Move 6

This move is realized by researcher. Before ending this duaa all Imam's sects renew their pledge to Imam Hussain to be faithful spiritually and physically. They promise of paying a visit to the holy shrine of Imam whenever possible.

Peace be upon you, O Aba-` Abdulla



and upon the souls that gathered in your courtyard.  
Peace of Allah be upon you from me forever  
as long as I am existent and as long as there are day and night.  
May Allah not cause this (visit) to be the last of my visit to you (all).  
Peace be upon al-Husayn,  
upon `Ali ibn al-Husayn,  
upon the sons of al-Husayn,  
and upon the companions  
of al-Husayn.

## Move 7

The last move of this discourse is a co –text delivered after ' **closing** ' move. It is called ' **Post Closing** ', for this reason . Ziyyarat Ashoora is ended by praising and thanking All- Mighty God for glorifying Imam Hussein, His family and followers .

O Allah, all praise be to You,  
the praise of those who thank You for their misfortunes.  
All praise be to Allah for my great misfortune.

Then the final supplication is for having Imam Hussain 's intercession at the Day of Judgment and being along with him and his comrades .

O Allah, (please) grant me the intercession of al-°usayn on the Day of Coming to You)

and make for me with You a firm step of honesty  
with al-°usayn and the companions of al-°usayn  
who sacrificed their souls in defense of al-°usayn, peace be upon him.

## 6. Conclusions

### 6.1

- 1-Curse is legitimized in the Glorious Quran.
- 2-Ziyyarat Ashoora has a special status. It is a means for showing loyalty to Ahlu- Ah bayeet and Imam Mehdi (the Saviour) .

### 6.2

It is thought that the modified model is exhaustive and applicable for analyzing this religious discourse, for the following findings :

- 1-Religious discourses, as they are historical, need to be preceded by **pre-opening move**.
- 2-Spoken discourse differs from written texts in their need to the **opening** move
- 3-The ' **Detailed Characterization** ' is represented in describing actions in two ways: Positive and negative.

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