

**A Pragmatic Study of Curse in Al-  
Sayyeda Zeinab's(PBUH) Sermon to  
Yezid**

دراسة تداولية للعن في خطبة السيدة زينب (عليها السلام)  
الى يزيد

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## Abstract

Curse is an appeal to Allah, Most Praised and Most Glorified , asking for His punishment against someone. The act of curse has been studied psychologically , sociologically, linguistically and even pragmatically, but the major concern of such studies deals with curse from Allah, Most Praised and Most Glorified , to people. Accordingly, this study attempts to deal with the act of curse uttered by someone who suffers a lot from someone else, her suffering leads her to express a wish that Yezid is to incur misfortune as the sayyeda Zeinab curses him due to the harm that he causes to her.

Keywords: Pragmatics, Curse, Al- Sayyeda Zeinab(PBUH), and Pragma- Rhetorical Strategies.

## ملخص البحث

اللعن هو احتكام الى الله سبحانه وتعالى طلبا منه عقوبة شخص ما. دُرِسَ فعل اللعن نفسيا واجتماعيا ولغويا وتداوليا ولكن المحور الرئيس لما تناولته هذه الدراسات هو اللعن من الله سبحانه وتعالى الى الناس. وفقا لذلك تحاول هذه الدراسة تناول فعل اللعن الذي يصدر من شخص عانى الكثير من شخص اخر اذ دفعتها هذه المعاناة للتعبير عن رغبة من سوء الحظ ان تحدث لهذا الشخص. تلعن السيدة زينب عليها السلام يزيد بن معاوية بسبب الضرر الذي كان يسببه لها .

## 1. Introduction

Curse is an act of prayer to Allah (سبحانه وتعالى) for harm or injury upon someone. Etymologically, the word curse is an old English word. Its synonymies are “imprecation”, “anathema”, “ban”, and “execration”(Web Resource,1).

The act of curse can be seen as an inherent supernatural power that has its own effects against someone. Cursing is mentioned in the Holy Bible where God curses Cain: “You are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. 12 When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth”(Slick,2008:1). It is also mentioned in the Glorious Quran where Allah(curses the unbelievers:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا  
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ﴾

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”(Al-Beqra:159)(Ali, 1988:44

Pragmatically, this study attempts to investigate the act of curse in Al-Sayyeda Zeinab’s(PBUH) sermon to find answers to the following questions:

1. What is the pragmatic structure of curse?
2. What are the pragmatic strategies employed in introduction, operative, and conclusion stages of curse?

3. What are the contextual factors employed in issuing curse?

### **1.2 The Aims**

This study aims at:

1. Identifying the pragmatic structure of curse, that is, the stages of which curse is composed.
2. Finding out the pragmatic strategies employed in introduction stage, operative stage, and conclusion stage of curse.
3. Identifying the contextual factors employed in issuing curse.

### **1.3 The Hypotheses**

It is hypothesized that:

1. Issuing the act of curse can be recognized by three stages: introduction, operative, and conclusion.
2. Each stage in issuing curse can be employed by the use of speech act sets and pragma-rhetorical strategies.
3. The speech act of curse can have the following contextual variables: sender, reason, receiver, date, and location.

### **1.4 The procedure**

In order to achieve the aims of the study and test its hypotheses, the following steps will be adopted:

1. Explicating the speech act of curse pragmatically.
2. Analysing data delivered by Al-Sayyeda Zeinab(PBUH) to Yezid by developing a model.



### **1.5 The Limits**

This study is limited to the investigation of the speech act of curse in Al-Sayyeda Zeinab's ( PBUH) speech to Yezid bin Muawiya.

### **1.6 The Value**

Hopefully, this study will be of some value to those who are interested in the fields of pragmatics and contrastive linguistics as it tries to focus on some pragmatic aspects of the speech act of curse.



## 2. Definitions and Types of Curse

Curse can be defined differently by different writers. It is an act of invocation that can be uttered either by Allah (سبحانه وتعالى) to someone for calling harm and punishment upon him/her or uttered by someone who expresses a wish for misfortune to happen to someone else (Advanced English Dictionary, 2001: 194).

According to Hassel (2005: 78-9) curse is defined as "the invocation of harm on someone; or God's enacted vengeance or punishment."

On the other hand, curse can be defined as a wish of adversity made by someone to befall harm or punishment to someone else (Web Resource, 2).

Quiring (2014: 1) states that curse can be defined by referring to its biblical use where it refers to either "an act of judgment by God or an appeal to His avenging justice".

It is worth mentioning that the Advanced English dictionary's definition will be adopted by the researchers in the analysis of the chosen data. Adopting such definition, the researchers take into consideration the fact that curse can be uttered by both sides; Allah (سبحانه وتعالى) to someone and by someone to someone else.

Curse can be classified into two types: serious and ludic. The former refers to those cases where the speaker believes in the power of his words; that is, his words are taken for granted to cause harm when uttering them. The latter, on the other hand, refers to those cases where the speaker wishes harm due to his anger and frustration. Serious curse is used in religion while ludic curse is used in nonreligious situations. Pragmatically, the illocutionary force of serious curse is different from that of ludic curse. In the former, the curser intends to befall harm against another person; it is a directive act. In the latter, on the other hand, the curser expresses his state of anger and frustration; it is an expressive act (Danet and Bogoch, 1992:135).

In this study, it will be dealt with serious curse rather than ludic curse. It is a religious kind of curse. It is uttered by Al-Sayyeda Zeinab (PBUH) who is spiritually more powerful than Yazid.

### 3. Curse as a Speech Act

Explicitly, Austin in his book *How to Do Things with Words*(1962) states that curse is an act that is related to the family of complex speech acts fallen under the category of behabitives. “Behabitives include the notion of reaction to other people behaviour and fortunes and of attitudes and expressions of attitudes to someone’s past conduct or imminent conduct”(Austin, 1962: 159).

Searle(1979), on the other hand, classifies the speech act of curse under the category of expressives which is similar to Austin’s behabitives. He defines expressives as “The function of this class is to express or make known the speaker’s psychological attitudes towards a state of affairs which the speech act presupposes. In expressive, there is no direction of fit (the speaker does not get the world or words to match each other”(Searle, 1979:18).

Depending on both Austin(1962) and Searle(1979), Bach and Harinsh(1979:110) propose a classification of illocutionary acts: communicative and conventional illocutionary acts. The former refers to the fact that the act succeeds by recognition and intention(promising, warning, etc.) while the latter refers to the fact that the act succeeds by satisfying a convention(marrying a couple or sentencing a person).

Within Bach and Harinsh model, the speech act of cursing falls under the communicative category of “acknowledgment”. It captures the expressions of hope that something bad will happen to the hearer. More specifically, they(ibid.:54) said:

Similar to congratulation and condolences are biddings or expressing wishes which may be negative as in curse.

#### 4. Felicity Conditions of the Speech Act of Curse:

**Propositional content condition:** Future event related to hearer.

**Preparatory condition:** (1) (Event) is not in (Hearer's) interest.

(2) (Speaker) has a pact with the devil and is able to use his power.

**Sincerity condition:** (Speaker) sincerely wants to befall harm against (hearer)

**Essential condition:** Count as declarations that event will happen to hearer.

( Danet and Bogoch, 1992:12).

#### 5. Structure of Curse

Little (1993: 116) identifies three stages of curse:

**Introduction :** It includes narrative events that lead to the offence. It is regarded as a reason for the issuance of curse.

**Operative Stage :** The act of curse is pronounced against the addressee. The length of this stage depends on the authority of the speaker.

**The Conclusion :** This is the closing part where all the people present in the setting or joining the event say "amen" or "so be it."

#### 6. Pragmatic Structure of Curse

In accordance with the data of this study, the above mentioned stages (section5)will be adopted with reference to the different speech acts and pragma- rhetorical strategies by which each stage is achieved .

##### 6.1 The Introduction Stage

The doer of the act of cursing utilizes the use of different speech acts and pragma- rhetorical strategies in order to emphasize the offence of the one who is being cursed.

## First: The Speech Acts

The introduction stage can be employed by the use of the following speech acts:

### 1. The Speech Act of Supplication

According to Vanderveken (1990: 192), to supplicate is to beg very humbly, usually from a superior or someone in power. We can, for instance, supplicate a person in such a powerful role to spare the life of a prisoner, or someone else threatened. Moreover, Sykes (2004:143) considers supplication as a kind of prayer that is offered with pleading, by someone who is lacking something, so that it might be obtained. For example:

-Give ear to my prayer, O God; and hide not thyself from my supplication. Sykes (ibid.).

### 2. The Speech Act of Request

The speech act of request can be seen under the category of declaratives in which the illocutionary force consists in that the speaker intends them to do some future action(Searle, 1979: 34).

-John, please, have mercy on us1.

## Second: Pragma- Rhetorical Strategies

### 1. Intertextuality

It is shaping the text's meaning by another text in order to influence the reader and add depth to the text(Web Resourse,3).

-To buy or not to buy. It is no longer the question2.

### 2. Rhetorical Questions

Rhetorical questions are questions that have the force of strong assertions. They can be understood as statements in which the wh- elements are substituted by negative elements (Quirk et al. 1985: 825).

-Hold him in contempt?(Hein, 1991:9).

### 3. Vocative

Quirk et al. (1985: 773) define the vocative as “an optional element, usually a noun phrase, denoting the one or more persons to whom the sentence is addressed.”

-John, dinner is ready (ibid.).

### 5. Antonyms

Egan (1968:30) defines an antonym as: “ a word so opposed in meaning to another word, it is equal in breadth or range of application, that it negates or nullifies every single one of its implications.”

- “You can't hide from anybody in prison . They soon know if you're innocent or guilty (ibid.).

### 6. Repetition

Gray (1984:172) considers repetition as “a major part of the language of literature both in verse and prose”. Repetition, according to the way it occurs, is of three main types: semantic, formal, and full

#### 6.1 Semantic Repetition

Repetition is defined as the recurrence of some unit of language . However, it may not be a full repetition: the recurrence may be just in content (i.e. in meaning) (ibid.).

-I had never seen a murderer ...the decent symbol which indemnifies the taker of life.

( De Beaugrande and Dressler, 1981:58)

#### 6. 2 Formal Repetition

Formal repetition means the recurrence of form i.e. repeating some unit of language – mostly a word – just in form, that is, with a different meaning or referent (Hatim and Mason, 1990:199).

-Why does this little boy have to wriggle all the time? Other boys don't wriggle.

(Halliday and Hasan, 1976:282)

### 6. 3. Full Repetition

Full repetition occurs when words or larger linguistic units are repeated both in form and meaning. This is the commonest type of repetition(ibid.).

- . I can do it I can do it<sup>3</sup>.

### 6.2 The Operative Stage

This stage can be employed by the use of the following speech acts with the following pragma- rhetorical strategies.

#### First: The Speech Acts

1. The Speech Act of Supplication: See P:7.
2. The Speech Act of Threatening

Threatening belongs to the commissives category in the which the speaker attempts to make the world fit his words(Searle, 1979:34).

-Do your homework, otherwise you make me angry<sup>4</sup>.

3. The Speech Act of Complaining

According to Searle and Vanderveken (1985: 213), complaining can be either assertive or expressive. A speaker can complain by asserting that an action is bad or by expressing his discontent and annoyance.

-I'm so tired today<sup>5</sup>.

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(1) , (2) , (3), (4) and (5)the examples are given by the researchers

## Second: Pragma- Rhetorical Strategies

### 1. Parallelism

According to Quirk et al. (1985: 1427) parallelism is maintained when neighbouring sentences share the same grammatical features of tense, aspect, clause structure, or word order giving a strong impression of being connected.

De Beaugrande (1984: 170) defines parallelism as the reoccurrence of the same grammatical structure in two or more sentences:

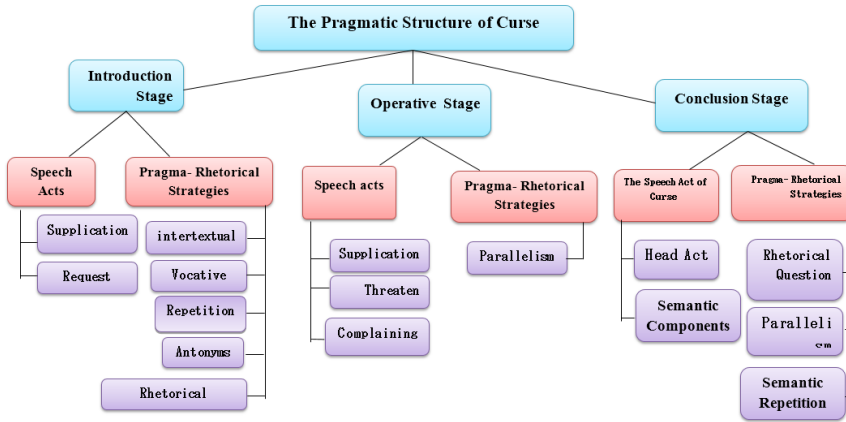
-He has plundered our seas, ravaged our coasts, and burnt our towns( *ibid.*).

### 6.3 The Conclusion Stage

This stage is employed by the use of the speech act of cursing which is defined previously along with some rhetorical strategies such as rhetorical question, parallelism, and semantic repetition.

## 7. The Model of Analysis

The analysis of the chosen data is based on a developed model. This model is based on Little's(1993) classification of the pragmatic structure of curse. He identifies three stages for the issuance of curse: introduction, operative , and conclusion. Each stage is recognized by the use of certain speech acts and pragma- rhetorical strategies. Pragmatically, language is used to perform an act and to introduce different rhetorical strategies in order to add flavor to our utterances. Therefore, the researchers employ for each stage the use of different speech acts along with pragma rhetorical devices. The use of the speech acts is based on Searle's model (1979) of micro speech acts. The mentioned pragma- rhetorical strategies are taken in accordance with the data of the study.



The Developed Model for the Analysis of the Pragmatic Structure of Curse in Al- Syyeda Zeinab’s(PBUH) Sermon to Yazid.

### 8. The Contextual Factors of issuing Curse

In Al- Syyeda Zeinab’s(PBUH) sermon, the following contextual factors are recognized:

1. The speaker: Al- Syyeda Zeinab (PBUH).
2. The reason behind issuing curse which is the homely crime committed against the progeny of Prophet Muhammed(PBUH).
3. The addressee: Yezid bin Muawiya
4. Date: 61 of Hijra.
5. Location: Yezid’s palace.

### 9.Data Analysis

The represented data of the study is that of Al-Sayyeda Zeinab's(PBUH) sermon delivered to Yezid in his palace.

### 9.1The Introduction Stage

الحمد لله رب العالمين وصلى الله على رسوله وآله أجمعين. صدق الله كذلك يقول: ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاؤُوا السُّوْأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ . أَطَلَّنتُ يَا يَزِيدُ حَيْثُ أَخَذْتَ عَلَيْنَا أَقْطَارَ الْأَرْضِ وَأَفَاقَ السَّمَاءِ ، فَأَصْبَحْنَا نَسَاقُ كَمَا تُسَاقُ الْأَسَارَىٰ ، أَن بَنَّا عَلَى اللَّهِ هَوَانًا وَبِكَ عَلَيْهِ كِرَامَةٌ ۖ وَأَنَّ ذَلِكَ لِعِظْمِ خَطَرِكَ عِنْدَهُمَا فَشَمَخْتَ بَأْنْفِكَ ، وَنَظَرْتَ فِي عِظْفِكَ ، جَذَلَانَ مَسْرُورًا ، حِينَ رَأَيْتَ الدُّنْيَا لَكَ مُسْتَوْسِقَةً ، وَالْأُمُورَ مُتَّسِقَةً ، وَحِينَ صَفَا لَكَ مُلْكُنَا وَسُلْطَانُنَا . مَهَلًا مَهَلًا! أُنْسِيَتْ قَوْلَ اللَّهِ تَعَالَى: وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّئُهُمْ خَيْرٌ لَّأَنفُسِهِمْ ، إِنَّمَا نُمَلِّئُهُمْ لِيُزِيدُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ۖ أَمِنَ الْعَدْلُ ، يَا ابْنَ الطَّلَقَاءِ ، تَخْدِيرُكَ حَرَائِرَكَ وَإِمَاءَكَ وَسَوْقَ بَنَاتِ رَسُولِ اللَّهِ سِبَايَا قَدْ هَتَكَتِ سُتُورَهُنَّ ، وَأَبْدَيْتِ وَجُوهَهُنَّ ۖ تَحَدُّوْهُنَّ الْأَعْدَاءُ مِنْ بَلَدٍ إِلَى بَلَدٍ ، وَيَسْتَشْرِفُهُنَّ أَهْلُ الْمَنَاهِلِ وَالْمَنَاقِلِ ، وَيَتَصَفَّحْنَ وَجُوهَهُنَّ الْقَرِيبَ وَالْبَعِيدَ وَالِدُنْيَى وَالشَّرِيفَ! لَيْسَ مَعَهُنَّ مِنْ رِجَالِهِنَّ وَلِيٌّ ، وَلَا مِنْ حُمَاتِهِنَّ حِمِيٌّ ، وَكَيْفَ يُرْتَجَى مِرَاقِبَةٌ مِنْ لَفْظِ قُوَّةِ أَكْبَادِ الْأَرْكَبَاءِ ، وَنَيْتِ لَحْمِهِ بِدِمَاءِ الشَّهْدَاءِ ۖ وَكَيْفَ يَسْتَبِطُّ فِي بَعْضِنَا أَهْلَ الْبَيْتِ مَنْ نَظَرَ إِلَيْنَا بِالشَّنْفِ وَالشَّنَانِ ، وَالِإِحْنِ وَالْأَضْغَانِ ۖ ثُمَّ تَقُولُ غَيْرَ مَتَأَمٍّ .. وَلَا مُسْتَعْظِمٍ! وَأَهْلُوا وَاسْتَهْلُوا فَرَحًا ثُمَّ قَالُوا: يَا يَزِيدُ لَا تُشَلَّ

مُنْتَحِبًا عَلَى ثَنَائِي أَبِي عَبْدِ اللَّهِ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ تَنَكَّبَتْهَا بِمَخْصَرَتِكَ ، وَكَيْفَ لَا تَقُولُ ذَلِكَ وَقَدْ نَكَتْ الْقَرْحَةَ وَاسْتَأْصَلْتَ الشَّافَةَ بِإِرَاقَتِكَ دِمَاءَ ذَرِيَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَنَجُومِ الْأَرْضِ مِنْ آلِ عَبْدِ الْمَطْلَبِ! وَتَهْتَفُ بِأَشْيَاخِكَ زَعَمْتَ أَنَّكَ تَنَادِيهِمْ ، فَالْتَرِدْنَ وَشَيْكًا مَوْرِدَهُمْ ، وَلِتَوَدَّنَ أَنَّكَ شَلَلْتَ وَبِكَمْتِ وَلَمْ يَكُنْ قَلْتِ مَا قَلْتِ وَفَعَلْتِ مَا فَعَلْتِ .

“All praise is due to Allah, the Lord of the Worlds, Allah’s blessings be upon His Messenger Muhammad and his entire progeny. True are the words of Allah Who says, “Then the end of those who committed evil was that they disbelieved in Allah’s signs and they were ridiculing them. Do you, Yezid, think that -when you blocked all the avenues of the earth and the horizons of the heavens before us, so we were driven as captives- that we are worthless in the sight of Allah and that you are respectful in His eyes? Or is it because you enjoy with Him a great status? So, you look down at us and become arrogant, elated, when you see the world submissive to you and things are done and you want them, and when our authority and power became all yours? But wait! Have you forgotten that Allah has said, “Do not regard those who disbelieved that we grant them good for themselves? We only give them a respite so that they may increase their sins, and for them there is a humiliating torment. Is

it fair, O son of the 'Released ones', that you keep your ladies and condmaidens in their chambers (under protection), and at the same time you drive the daughters of the Messenger of Allah as captives with their veils removed and faces exposed , taken by their enemies from one land to another, being viewed by those at watering places as well as those who man your forts, with their faces exposed to the looks of everyone -near or distant, lowly or honorable, having none of their men with them nor any of their protectors? But what can be expected from one descended from those whose mouths chewed the livers of the purified ones<sup>1</sup> and whose flesh grows out of the blood of the martyrs? How can it be expected that one who looks at us with grudge and animosity, with hatred and malice, would not hates us- the Ahl al-Bayt? Besides, you, without feeling any guilt or weighing heavily what you say, recite saying, They would have been very much delighted, then they have said, "May your hands, O Yezid, never be paralyzed. How dare you hit the lips of Abu 'Abdullah (a), the master of the Youths of Paradise? But why should you not do so, since all mercy is removed from your heart, having shed the blood of the offspring of Muhammad, peace and blessing of Allah be upon him and his Progeny, and the stars on earth from among the family of 'Abdul-Muttalib? Then you cite your mentors as if you speak to them. Soon shall you be lodged with them, and soon shall you wish you were paralyzed and muted and never said what you said nor did what you did(Web Resource,4).

### 9.1.1 Speech Acts

Al—Sayyeda Zeinab(PBUH) opens her speech by the use of the speech acts of supplication and request. She invokes Allah(سبحانه وتعالى)when she says

”الحمد لله رب العالمين”

All praise is due to Allah, the Lord of the world”.

”وصلّى الله على رسوله وآله أجمعين”

“Allah’s blessings be upon His Messenger Muhammad and his entire progeny”.

She then pleads to Him to peace be upon the Prophet Muhammad and his household.

### 9.1.2 Pragma- Rhetorical Strategies

In her introduction stage, Al-Sayyeda Zeinab ((PBUH uses different pragma –rhetorical strategies to refer to her eloquence and to pave the way for the next stage which is the issuance of curse. These strategies are:

#### 9.1.2.1 Intertextuality

Al-Sayyeda Zeinab((PBUH opens her speech with a verse from the Glorious Quran so as to enrich her speech and to give a hint to Yezid that he is going to be cursed twice; by Allah(سبحانه وتعالى) and by her(PBUH) due to his dirty sin so to speak.

﴿ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسْتَوُوا السُّوءَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ﴾  
الروم: ١٠

True are the words of Allah Who says, “Then the end of those who committed evil was that they disbelieved in Allah’s signs and they were ridiculing them”(Al-Room:10).

Furthermore, whenever she speaks, she tries to enrich her speech by a verse from the Glorious Quran .

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنْ مَنَّا مِلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ﴾  
﴿إِنَّمَا مِلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَهُمْ وَعَدَابٌ مُّهِينٌ﴾  
آل عمران: ١٧٨

“Do not regard those who disbelieved that we grant them good for themselves? We only give them a respite so that they may increase their sins, and for them there is a humiliating torment” (Al Imran:178).

### 9.1.2.2 Rhetorical Question

In order to let Yezid be involved in her conversation, Al-Sayyeda Zeinab (PBUH) makes use of rhetorical questions. She let him mentally think that he is going to be punished by Allah ((سبحانه وتعالى) due to his dirty sin.

“أظننت يا يزيد حيث أخذت علينا أقطار الأرض وأفاق السماء، فأصيحنا نَساق كما نَساق الأسارى، أن بنا على الله هواناً وبك عليه كرامة! وأن ذلك لعظم خطرِكَ عنده! فشمخْتَ بأنفِكَ، ونظرتِ في عطفِكَ، جَذلانَ مسروراً، حينَ رأيتِ الدنيا لك مُستوسِقة، والأُمورُ مُتسِقة، وحينَ صفاً لك مُلكنا وسلطاننا”.

“Do you, Yezid, think that -when you blocked all the avenues of the earth and the horizons of the heavens before us, so we were driven as captives- that we are worthless in the sight of Allah and that you are respectful in His eyes? Or is it because you enjoy with Him a great status? So, you look down at us and become arrogant, elated, when you see the world submissive to you and things are done and you want them, and when our authority and power became all yours”?

### 9.1.2.3 Vocative

She says يا يزيد to give a hint that Yezid is the only intended person in her speech. Although she is alone, she can speak to Yezid face to face and calls him by his name and by other names such as :

“يا ابنَ الطُّلقاء”

“O son of the ‘Released ones”

When she calls him يا ابن الطلقاء she wants to rebuke him for his mean behaviour towards Prophet’s Muhammad’s (صلى الله عليه وآله) household. She also wants to remind him of the kindness of Prophet Muhammad ((صلى الله عليه وآله) towards his predecessors as he sets them free at the time when they have to be slaves. Besides, she wants to make clear how Yezid is far from the natural disposition which stipulates that “is there any reward for good other than good?!”

#### 9.1.2.4 Full Repetition

Al-Sayyeda Zeinab employs the use of full repetition when she repeats the words مهلا مهلا in order to emphasize the idea that Yezid is going to be cursed sooner or later due to his dirty sin.

#### 9.1.2.5 Antonymy

Al - Sayyeda Zeinab ((PBUHemploys the use of antonyms so as to refer to the painful state. She is alone, no one tries to help her even those who are the nearest and those who are honorable.

”القريب والبعيد والذني والشريف”

”near “Near and distant, lowly and honorable”. lowly or honorable”

She, ironically, asks Yezid whether his status is better than Muhammad and his household.

”أَنْ بِنَا عَلَى اللَّهِ هَوَانًا وَبِكَ عَلَيْهِ كِرَامَةٌ“

”We are worthless in the sight of Allah and that you are respectful in His eyes”?

#### 9.2 The Operative Stage

”اللَّهُمَّ خُذْ بِحَقِّنَا، وَانْتَقِمْ مِمَّنْ ظَلَمْنَا، وَأَحِلِّ غَضَبِكَ بِمَنْ سَفَكَ دِمَاءَنَا وَقَتَلَ حُمَاتَنَا. فَوَاللَّهِ مَا فَرَيْتَ إِلَّا جِلْدَكَ، وَلَا جَزْرْتَ إِلَّا لِحِمِك، وَلْتَرِدَنَّ عَلَى رَسُولِ اللَّهِ بِمَا تَحَمَّلْتَ مِنْ سَفَكِ دِمَائِ ذُرِّيَّتِهِ، وَانْتَهَكْتَ مِنْ حُرْمَتِهِ فِي عِنْتِهِ وَلِحْمَتِهِ! حَيْثُ يَجْمَعُ اللَّهُ شَمْلَهُمْ، وَيَلْمُ شَعْنَهُمْ، وَيَأْخُذُ بِحَقَّتِهِمْ.. وَلَا تَحْسَبَنَّ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ . حَسْبُكَ بِاللَّهِ حَاكِمًا، وَبِمُحَمَّدٍ خَصِيمًا، وَبِجِبْرِئِيلَ ظَهِيرًا، وَسَيَعْلَمُ مَنْ سَوَّى لَكَ وَمَكَنَكَ مِنْ رِقَابِ الْمُسْلِمِينَ ( أَي أَبُوكَ مَعَاوِيَةَ ) بَسْ لِلظَّالِمِينَ بَدَلًا، وَأَيْكُمْ شَرًّا مَكَانًا وَأَضْعَفُ جُنْدًا! وَلَيْسَ جَرَّتْ عَلَيَّ الدَّوَاهِي مُخَاطِبَتِكَ، إِنِّي لِأَسْتَصْغِرُ قُدْرَكَ، وَأَسْتَغْطِمُ تَقْرِيعَكَ، وَاسْتَكْبِرُ تَوْبِيخَكَ! لَكِنَّ الْعْيُونَ عَبْرِي، وَالصُّدُورُ حَرِّي). أَلَا فَالْعَجَبُ كُلُّ الْعَجَبِ.. لِقَتْلِ حِزْبِ اللَّهِ النَّجْبَاءِ، بِحِزْبِ الشَّيْطَانِ الطَّلَاقِ! فَهَذِهِ الْأَيْدِي تَنْطَفِئُ مِنْ دِمَائِنَا، وَالْأَفْوَاهُ تَتَحَلَّبُ مِنْ لِحُومِنَا، وَتَلِكُ الْجِثَّةُ الطَّوَاهِرُ الزَّوَاكِي تَنْتَابُهَا الْعَوَاسِلُ ( أَي الذَّنَابُ )، وَتَهْفُوهَا أَمْهَاتُ الْفِرَاعِلِ. وَلَيْسَ اتَّخَذْتَنَا مَغْنَمًا، لِتَجِدَّنَا وَشِيكًا مَغْرَمًا، حِينَ لَا تَجِدُ إِلَّا مَا قَدَّمْتَ وَمَا رَبُّكَ بِظَلَامٍ لِّلْعَبِيدِ . فَإِلَى اللَّهِ الْمَشْتَكِيُّ وَعَلَيْهِ الْمَعْوَلُ .

” O Allah, take what belongs to us out of his hands, seek revenge against all those who oppressed us, and let Your wrath descend upon whoever shed our blood and killed our protectors! By Allah, you have burnt only your own skin, you have cut only your own flesh, and you shall come face to face with the Messenger of Allah, peace of Allah be upon him and his progeny, bearing the burdens of

the blood which you have shed, the blood of his offspring, and of his sanctitie which you violated, when Allah gathers them together and seeks equity on their behalf. “and do not reckon those who are slain in the way of Allah as dead. Nay! They are living with their Lord, receiving their sustenancelt is quite sufficient that Allah is your Judge and Muhammad, peace and blessings of Allah be upon him and his progeny, is your opponent, and (Archangel) Gabriel as the supporter (of Muhammad).

All those who instigated you to do what you did and all those who put you in charge due to which you are playing havoc with the lives of the Muslims will know for certain how evil the end of the oppressors is and which of you shall have the worst place and will be the least protected. Although calamities have forced me to speak to you, I see you trivial in my eye and find your verbal attacks great and I regard your rebuke too much to bear, but the eyes are tearful, and the chests are filled with depression. What is even stranger is that the honored Party of Allah is being killed by the Party of the ‘Released ones’ -Party of Shaitan. Such hands are dripping with our blood; such mouths are feeding on our flesh, while those sacred and pure corpses are offered as food to the wild beasts of the desert and are dirtied by the brutes. If you regard us as your booty, you shall soon ding us as your opponents -that will be when you find nothing but what your hands had unjustly. To Allah is my complaint, and upon Him do I rely”.

### 9.2.1 Speech Acts

#### 9.2.1.1 The Speech Act of Supplication

She invokes Allah to seek revenge against all those who oppressed her and her family.

”اللَّهُمَّ خُذْ بِحَقِّنَا، وَاثْتَقِمْ مِمَّنْ ظَلَمْنَا، وَأَحِلِّ غَضَبِكَ بِيَمَنِ سَفَكَ دِمَاءَنَا وَقَتَلَ حُمَاتَنَا

“O Allah, take what belongs to us out of his hands, seek revenge against all those who oppressed us, and let Your wrath descend upon whoever shed our blood and killed our protectors”!

### 9.2.1.2 The Speech Act of Threatening

She threatens Yezid that he is going to bear out the burdens of all what he has done to the progeny of the prophet Muhammad. Then, she emphasizes her idea with reference to a verse from the Glorious Quran.

فَوَاللَّهِ مَا فَرَيْتَ إِلَّا جِلْدَكَ، وَلَا جَزْرَتَ إِلَّا لِحْمَكَ، وَلَتَرِدَنَّ عَلَيَّ رَسُولَ اللَّهِ بِمَا تَحَمَّلْتَ مِنْ سَفْكِ دَمَاءِ ذُرِّيَّتِهِ،  
وَأَنْتَ هَكَذَا مِنْ حُرْمَتِهِ فِي عَتْرَتِهِ وَلُحْمَتِهِ! حَيْثُ يَجْمَعُ اللَّهُ شَمْلَهُمْ، وَيَلْمُ شَعْتَهُمْ، وَيَأْخُذُ بِحَقَّتِهِمْ... وَلَا تَحْسَبَنَّ الَّذِينَ قَتَلُوا  
فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ . حَسْبُكَ بِاللَّهِ حَاكِمًا، وَيَمْحَمَدُ خَصِيمًا، وَبِجَبْرِئِيلَ ظَهِيرًا، وَسَيَعْلَمُ  
! ”مَنْ سَوَّى لَكَ وَمَمَكَّتْكَ مِنْ رِقَابِ الْمُسْلِمِينَ أَيُّ بَيْسٍ لِلظَّالِمِينَ بَدَلًا! وَأَيْكُمْ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا

“By Allah, you have burnt only your own skin, you have cut only your own flesh, and you shall come face to face with the Messenger of Allah, peace of Allah be upon him and his progeny, bearing the burdens of the blood which you have shed, the blood of his offspring, and of his sanctity which you violated, when Allah gathers them together and seeks equity on their behalf. “and do not reckon those who are slain in the way of Allah as dead. Nay! They are living with their Lord, receiving their sustenance.

### 9.2.1.3 The Speech Act of Complaining

She complains to Allah when she says :

”فإلى الله المشتكى وعليه المعول“

To Allah is my complaint, and upon Him do I rely”

## 9.2.2 Pragma- Rhetorical Strategies

### 9.2.2.1 Parallelism

!!إني لأستصغرُ قدرَكَ، وأستعظمُ تقريعَكَ، واستكبرُ توبيخَكَ

لكنَّ العيونَ عبّرى، والصدورَ حرّى

! ”ألا فالعجبُ كلُّ العجب... لقتلِ حزبِ اللهِ النجباءِ، بحزبِ الشيطانِ الطلقاءِ

“I see you trivial in my eye and find your verbal attacks great and I regard your rebuke too much to bear, but the eyes are tearful, and the chests are filled with depression. What is even stranger is that the honored Party of Allah is being killed by the Party of the ‘Released ones’ -Party of Shaitan”.

She uses parallelism to emphasize the oddity of the situation. That is to say, how the honored party of Allah being killed by the devilish party! This leads to great sorrow and depression.

﴿إِكْرًا بِكَيِّدِكَ، وَاسْتِعْ سَعِيكَ، وَنَاصِبَ جَهْدِكَ، فَوَاللَّهِ لَا تَمَحُو ذِكْرَنَا، وَلَا تُمَيِّت وَحْيَنَا، وَلَا تُدْرِكُ أَمَدَنَا، وَلَا تَرَحُّصُ عَنْكَ عَارَهَا﴾

So scheme whatever you wish to scheme, and carry out your plots, and intensify your efforts, for, by mention, nor will you ever be able to kill the revelation (that was revealed to us), nor will you ever exalt to our position, nor will your shame ever be washed away”.

She uses parallelism to intensify the idea that whatever schemes or plans are done by Yezid to kill the revelation, yet he will never ever exalt the position of Muhammad’s household. She swears that they will never be forgotten.

### 9.3 The Conclusion Stage

“وهل رأيك إلا فند، وأيامك إلا عدد، وجمعك إلا بدد!! يوم

ينادي المنادي: أَلَا لَعْنَةُ اللَّهِ عَلَى الظالمين! فالحمد لله الذي ختم لأولنا بالسعادة ولآخرنا بالشهادة والرحمة، ونسأل الله أن يكمل لهم الثواب، ويوجب لهم المزيد، ويحسن علينا الخلافة، إنه رحيم ودود، وحسبنا الله ونعم الوكيل”.

“Your view shall be proven futile, your days limited in number, and your wealth wasted on the upon the oppressors. When the caller will call curse of Allah on those who do wrong. All praise is due to Allah, Lord of the Worlds, Who sealed the life of our early ones with happiness and forgiveness, and that of our last ones with martyrdom and mercy. We plead to Allah to complete His rewards for them, grant them an increase, and recompense us pleasingly; He is the most Merciful, the most Compassionate. Allah suffice us, and He is the best Guardian”.

The conclusion stage is achieved by the use of the speech act of cursing along with pragma- rhetorical strategies. Here, there is the specification of the punishment. Such a specification is achieved by the use of the Head Act with some semantic components:



“فالحمد لله الذي ختم لأولنا بالسعادة ولآخرنا بالشهادة والرحمة، ونسأل الله أن يكمل لهم الثواب، ويُوجب لهم  
”المزيد، ويحسن علينا الخلافة، إنه رحيمٌ ودود، وحسبنا الله ونعم الوكيل

“We plead to Allah to complete His rewards for them, grant them an increase, and recompense us pleasingly; He is the most Merciful, the most Compassionate. Allah suffice us, and He is the best Guardian”.

### 9.4.3 Semantic Repetition

Al- Sayedda Zainab (PBUH) pleas to Allah (سبحانه وتعالى) using different words with the same content:

“فالحمد لله الذي ختم لأولنا بالسعادة ولآخرنا بالشهادة والرحمة، ونسأل الله أن يكمل لهم الثواب، ويُوجب لهم  
”المزيد، ويحسن علينا الخلافة، إنه رحيمٌ ودود، وحسبنا الله ونعم الوكيل

“We plead to Allah to complete His rewards for them, grant them an increase, and recompense us pleasingly; He is the most Merciful, the most Compassionate. Allah suffice us, and He is the best Guardian”.

## 10. Conclusions

It is concluded that the speech act of cursing is composed of three stages: introduction, operative, and conclusion. Each stage is recognized by the use of certain speech acts such as supplication, request, threatening, and complaining and pragma rhetorical strategies such as vocative, parallelism, rhetorical question, antonymy, and repetition. Accordingly, the first and second hypotheses are confirmed: 1. Issuing the act of curse can be recognized by three stages: initiation, maintain, and termination, 2. Each stage in issuing curse can be employed by the use of speech act sets and pragma-rhetorical strategies.

In her sermon, Al-Sayyeda Zeinab (PBUH) utilizes the above mentioned stages so as to issue the speech act of cursing:

1. The introduction stage is identified by the use of the speech act of supplication and request along with such pragma-rhetorical strategies as repetition, antonymy, vocative, and rhetorical question.
2. The operative stage is identified by the use of the speech acts of supplication, threatening, and complaining along with the use of parallelism.
3. The conclusion stage is issued by the use of the speech act of cursing as a head act with its semantic components along with the use of rhetorical questions, parallelism, and semantic repetition.

The third hypothesis: The speech act of curse can have the following contextual variables: sender, reason, receiver, date, and location is also confirmed as the speech act of curse is identified by the above mentioned contextual factors. Al-Sayyeda Zeinab (PBUH) is the sender of the message, the martyrdom of al-Imam ul-Hussein (PBUH) is the reason behind delivering her speech to Yazid who is the receiver of the message, Yazid's Palace is the place where al-Sayyeda Zeinab's (PBUH) delivers her speech.

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