

Review of the character and attributes of Hazrat Zeynab, Salavat Allah, with the verses of the Holy Quran and the traditions of the infallible (AS)

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Abstract: *The study of the descriptions and titles of the Ahlul Bayt (as) is absolutely necessary in today's society. In particular, over the years, the enemies have always tried to distort and destroy it. A look at the life, education, ethics, and attributes of Hazrat Zaynab (S) can well revitalize their magnificence and Greatness in people's minds, especially for Muslim women who intend to walk their way in the direction of their lives and deeds, it is a good example and a good lesson that a thousand worth has been found in them and are hidden in them, which can get Muslim community to know the new world, especially to women, it can open the door to the virtues of the Prophet. This article seeks to investigate the character and attributes of Zainab (SA), with the verses of the Holy Qur'an and the traditions of the infallibles (AS) and to prove that she is the embodiment of the true morals of man that is perfect and best guides for the followers of the path that it is considered.*

Keywords: *Holy Qur'an, Hazrat Zeynab (SA), Descriptions and Titles of Hazrat Zeinab, Muslim Woman, Pattern of the Present Era.*

INTRODUCTION

Hazrat Zeynab is the daughter of Ali ibn'AbtiTalib ibn'Abd al-Mutaleb ibn Hashem bin Abdul Manaf ibn Qusī and her mother is Fatemeh that she is daughter of our Prophet (peace be upon him). She was born at the fifth day of Jameedy al-Awli, in the fifth or sixth year of Hijrah. Some have said that she was born in the first day of month of Shaban in the sixth year of Hijrah (al-Shaykh Ali Al-Nemazi al-Shahroodi, 1997, p. 316) and a group of the authors have said that she was born in Ramadan. (Ibn Hajar, 1994, p. 100; Khair al-Din al-Zarqali, 1980, p. 66).

Among the many suitors who came to the house of Ali (peace be upon him), the request of Abdullah bin Ja'far ibn Abi Talib- nephew of Hazrat Ali (peace upon him) was accepted that had sent someone to propose Zaynab to him. The fruit of this marriage is four or five children, two of which are named Aoun and Mohammad, who were martyred in Karbala. (Mohammad Ibn-Sa'ad, 1960, Vol. 46, p. 465; al-Shaykh ali al-Nemazi al-Shahroodi, 1998, p. 501)

There are numerous statements about the death of Hazrat Zaynab, Salam Allah Alayha, and there is a sharp difference between the historians. But the famous promise of his death is in the year 63 AH in Damascus (Damascus / Syria), including Sheikh Baha'i, Mohaddin Noori, Allameh Bahr-al-ulalum, Mohadd Qomi, and historians of Sunni Ibn Battutah, Ibn Hurani and Sayyadi Shafei, ... And some of them say that her tomb is in Egypt or Baqi. (Ellahi, 1996, p. 167; Jazayeri, 2008, p. 55; Mahallati, 2000, p. 71)

Nicknames of Hazrat Zeynab

A sign of the signs of God, Crying lady, Wise lady (Abu al-Faraj al-Al- Isfahani, 1979, p. 60; al-Sheikh ali al-Namasi al-Shahroodi, 1997, p. 143; Al-seyyed Mohsen al-Amin, Bitā, vol. 5, p. 17; al-Sheikh Ja'far al-Naqdi, 2002, p. 434), A virtuous lady (Al Haj Hussein al-Shakeri, Bitā, p. 12), Perfect lady (Al Haj Hussein al-Shakeri, Bitā, p. 12). Small and clean, The Mother of Sorrow (Al-Haj Hossein Al-Shakeri, Bitā, p. 10 and p. 12; al-Sayed Latif al-Qazviny, Bitā, p. 159). Trustee of God, The gate of the forgiveness of sins, Hero of Karbala, Expressive Eloquent, Center for collecting loves of Ali (as) and Fatima (as), The cultivator of the Conquer of purity and sanctity, The prerequisite of virtue and superiority, A person who is breastfeeding a milk of revelation, (Al-Sheikh Mohammad Hussein al-Asfahani, 1994, p. 37). The secret of his father, Ali (as), Summary and abstract of the province, abstract and summary of Hazrat Zahra (as), Lady of wise women, partner of the martyr, the sun of compassion and compassion of Magnanimity and glory, Compassionate and sorrowful of Imam Hassan (peace be upon him), (al-Khayr Al- Din al-Zarqali, 1980, p. 66), the persevering in the account of Allah for Allah (from Bahraini scholars, Bitā, pp. 449-450; al-Haj al-Shakeri, Beita, p. 61), the small truthfulness (al-Shaikh al-Ali Al-Namazi al-Shahroodi, 1997, 4, p. 313; al-Haj Hossein al-Shakeri, Bitā, p. 8; from Bahraini scholars, Bitā, p. 480), the Qibla of suffering, the Righteous in family of Ali (al-Haj Hossein al-Shakeri, Bitā, p. 8), Wise person that not learned by anyone (Al-Sheykh Tabarsi; 1996; p.31, Al- Allameh- Al- Majlesi; 1982, p.164, al-Sheikh Abdullah al-Bohrani, 1986, p. 370; al-Sheikh Mohammad Mahdi al-Hawari, Bitā, Vol. 1, p. 62; al-Sheikh al-Namasi al-Shahroodi, 1997, p. 315; Ali ibn Muhammad al-Alawi, 1988, p. 48; al-Diktor Ahmad Rasem al-Nafis, 1997, p. 139), Fifth counterpart of Ali-Aba (al-Sheikh Mohammad Hussein al-Asfahānī, 1994, pp. 134 – 135; from Bahrainian scholars and al-Gatif, Bitā, p. 474), the lady whose trial was great, the wise lady of Quraish Tribe, the wise lady of revelation (Aqa Bozorg al-Tha'rani, 2010, Vol.15, p. 307; al-Shaikh Baqer Sharif al-Qarshi, 1994, Vol. 2, pp. 301-302), a wise lady from the house of Hazrat Abu Tal (Al-Haj Hussein al-Shakeri, Bitā, p. 12), the wise lady of the Prophet, the wisest woman of women, the wise of conquerors of mission, the worshipers of the mission, the oppressed, the wise woman of Bani Hashim (al-Shaikh Ja'far al-Nahdi, 2002, p. 434; al-Shaikh Baqer Sharif al-Qarshi, 1994, p. 123; al-Sayid al-Marashi, 1988, p. 390; al-Ameli, 2001, p. 568); Discerning woman without any treating (Al-Sheikh al-Mofid, 1993, p. 323; al-Shaykh al-T'bari, 2007, p. 31; al-Sheikh Abdullah al-Bohrani, 2028, p. 370), The light sight of Imam Ali(SA) Companion along with difficulties and problems, The guardian of Imam Sajjad, have been loved and populared by the Prophet (peace be upon him), the successor and representative of Hazrat Hussein (AS), successor and representative of Hazrat Zahra The Immortality of Greatness and Courage, the star of the sky of honor and dignity, she was born of Shiva speaking.

Review the character and attributes of Hazrat Zainab (AS)

In this section, we refer to a bunch of attributes and special authorities of them, and of course, of hundreds of qualities and attributes, we only express some of those that are more related to the position, which is enough that she will be pattern as a personality to us.

Satisfaction and submission

One of the dignities is the satisfaction and submission and these two properties are very noble features and their education is difficult, because satisfaction with God's sake and surrender to whatever God wants to us with all our heart and it is very difficult to accept every shot that comes from the stock of events, and to be happy in everyday life and in everyday situations. One of the prototypes that were given to them is Ome-Imen hadith. (Qomi, 1998, pp. 262-266) and since this honorable person has reached the position of heart satisfaction during his overwhelming and troublesome life, On the Doomsday, the Almighty Creator forgives so much of the guilty of her that she will be satisfied. (Jazayeri, 2008, pp. 235-236)

Sincerity Dignity

The Prophet Zeinab Kobra (AS) enjoyed so much sincerity and such a position in the field of Reza that he replied to Ibn Ziyid, in spite of such a passion: "We are seeing just beautiful things, or when she was so

prepared at the time of the burning of the tents, If the will of God is to burn them, it will remain in the tent so that the will of the God will flow. This level of adherence and satisfaction from the righteousness and Allah significance is rooted in the sincerity of Zeynab Kobra. (Mazandarani, Bitā, p. 52)

And from the words of Hazrat Zahra (sa) in this regard, who stated: "Whoso brings her pure worship to God, Allah the Exalted will send her his best pleasure." (Majlesi, 2023, p. 212)

By analyzing and contemplating the Ashura event, people can realize the sincerity of Zaynab (sa) when she looked at the spectacle drowned in the blood of Seyyed al-Shohada and said: God bless this victim from Al-Muhammad. (Majlesi, 2024, p. 54; Moggaram, 1979, p. 65; Khwarazmi, 1988, p. 70; Tabari, Bitā, p. 259).

Dignity of Tragedy and suffering

Among the high dignities and high grades is the dignity of Balla (suffering), which is the status of the properties of Allah. As she said: The more bills and injuries, the greater nearness to God, when we consider the attitudes of Hazrat Zaynab (S) that different disasters and injuries are caused to her? We find two things : First, the perfection of the stability and solidity of the monotheistic position and her approach to the Prophet's awesomeness, due to the entry of all these misfortunes, the second: the degree of rigor and the greatness of the dignity and the lack of power of the authorities and the degrees of the oppressed, which resulted in her bearing on the disasters What calamities she suffered from was more and more difficult for the Prophets, even though women, who are as strong as prophets, they do not have the slightest suffering of one and a thousand of these disasters. (Jazayeri, 2008, p. 242)

Dignity of successor

This all-embracing event, in the light of the decree of the mother at the end of their lifetime, that accompany Imam Hussein (as), is such that it is possible to say that she was worthy successor of this lady. Even at the last farewell, she kissed her brother's throat on behalf of her mother. Hazrat Zaynab (as) was the mother's successor in the maintenance of his brother, in enduring the hardships and tribulations to protect Islam from the Prophet's family and the unconditional protection of the honorable guardianship of the province and Imamate in various fields, especially After Ashura in the year 61 (Jazayeri, 2008, p. 91-86)

Zeynab Kobra, like her great mother, has many virtues and good ethics that the name of Hazrat Zeynab (AS) is rooted in her virtues, about them,

Dignity of Patience

There is a narration from Imam Sadiq (AS)

Patience is three times: patience for misery, patience for obedience to the right, patience for the giving up of sin.

For each of these levels, we have seen rewards with Hazrat Zaynab, which is amazing and unparalleled in the face of all the hardships that some of the tolerance of one of them seems to be out of power, and especially When it comes to the fact about everyone that she loves more, it becomes more difficult, and since Hazrat Zeinab (S) has had a unique interest in Hazrat Seyyed al-Shohada in this world. Therefore, because of this love, her suffering was more and more. But patience on obedience was relative to herself. In brief, all her lifetime hours were spent in worship and obedience, and in all of these states she was patience, and because of her infallibility, and to this extent, she was somewhat familiar with his patience. We'll say: The angels were surprised at her patience. (Jazayeri, 2008,pp:243-246)

The patience of Zainab Kobra was to the extent that she endured the martyrdom of his loved ones with complete astonishment. Nour-e-Din Jazayeri, in the patience of this Honorable person, says: is one of the titles of Zaynab, and they stand against difficulties and problems, which if some of these calamities are overcome on the hard and steady mountains, they will be watered. And they are examples of this, which is (Jazayeri, 1983, p. 176)

The position of Feminine Greatness

Zeynab Kobra (SA) brought the passion of feminine passion and affection with a greatness and sobriety of a mujahid in the path of Allah and a clear knowledge that, when she say this from the heart, it will be astonishing. (Almagram, 1979, p. 323)

At the same time, the Imam of his time, calm and console Imam Sajjad (AS), like a kind mother, and with his father's brothers and children, she lost in this great incident, among which there was a severe storm, she was such as a strong dam for them and she created security and peace and comfort; therefore, Zeynab Kobra (S) is a full-fledged person, Islam is leading woman to this direction. (Majlesi, 1982, pp. 220-210)

The protection of religion

One of the virtues of the senses is the protection of religion, because religion is the guardian of rights and it is the holy word of mankind. In fact, it means religion. As these preparations were made, we say that since Hazrat Zaynab had provided the services in Karbala and entered the Association of Abgiya and she was a supporter of religion and Sharia, firstly, she became a goddess for keeping the laws of society, secondly: she saved a community from Struggle and Jihad because of saving the religion, because it was imperative for the individual to defend the religion, and that she succeeded in restraining all the people with his own defense of the Shari'a, which remained alive and kept alive. (Jazayeri, 2008, p. 269)

Narrating the hadith

Zaynab Kobra (S) is one of the narrators and narrators of the hadith and at the end of his childhood, while he was no more than 5 or 6 years old, his mother's sermon, Hazrat Zahra (S), with those very high themes, she'll hear great and then tell others. Abdullah bin Abbas, the great student of Imam Ali (as) and the commentator of the Holy Qur'an, quotes Fadak Hazrat Zahra's sermon from Zeinab, and recalls the great lady, "Our intelligent, wise and knowledgeable". (Modarresi, 1999, pp39-43)

As Ibn Abbas, the great commentator of the Quran, narrated Hadith

Defending Imam of his time (AS)

One of the effects of the Provincial Governorate of Zainab (SA) is the protection of Imam Sajjad (AS), because one of the perfection of spirituality and worship is the maintenance of the Prophet and Imam. Hazrat Zaynab (S) has been protecting Imam Sajjad (as) on numerous occasions:

First: When the troops laid down on the tent, Shammar intended to kill Imam (AS), the victim was so impudent and reluctant to save him.

Second: the time to burn the tents; if it was not oppressed, Imam Sajjad (AS) was burnt.

Third: When passing the prisoners to the grave, while Zainab (SA) was farewell to the brother, and with the condition that the language was unable to speak of it, he noticed Imam Sajjad (AS), a view of the camel with its legs closed and he was dying, for keeping him.

She consoled him and narrated the Hadith of "Ome-Imen" and saved him with these measures.

Fourth: In the unlucky Council of Ibn Ziyad, after the confrontation between Ali ibn al-Hussein (AS) and Ibn Ziyad, the accuser ordered the martyrdom of that oppressor, she clasped the neck of the fourth Imam and said: "I will not let him kill him until I am alive", she was content to sacrifice herself to Hazrat Sajjad (AS). (Jazayeri, 1999, p. 274)

Velayat-e- Takwini

By virtue of worship and obedience to God, she had reached a position in Velayat-E-Takwini. It has been narrated that the Hazrat-E-Zeynab (PBUH & HP) referred to the people before her speech in Kufa, indicating that the souls were held in their breasts and the bells stopped sounding.

Hazrat Zaynab (SA) was known as one of the scholars of that age, and the world was inspired by the truths of affairs, and everything was inspired by the God to her. And in her heart became apparent, that the Hazrat Zeynab understood the science sensibly.

(Mhobi: the science that the creator of the world gives to the talented individuals and the Personality capability of individuals.)

Helper of the Imams of her time

Hazrat Zaynab, peace be upon him, was not more than 6 years old when her father passed a way, then by their mother's testimony, she was a father helper. And after the martyrdom of Ali (as), she was along with Imam Hasan (AS), they fought for hypocrisy. Then she went to Karbala with Imam Hussein (AS) and after

the martyrdom of Imam Hussein (AS), she took on the heavy duty of the mission and, acting on the advice of Imam Hussein (AS) and did not overcome her emotions on reason and mind. (Bashiri, 1996, p. 46)

Hazrat Zainab (SA) witnessed Mu'awiya's betrayal of Imam Hassan (AS) and the behavior of the secularists with them. When Khavarej wounded Hassan, Zeinab was giving a nursing to her injured brother and, after reconciliation with her brother, left Kufa to Medina. He accompanied Hasan (AS) until he became farewell to his brother.

When the program of Imam Hussein's journey from Medina to Mecca and from Mecca to Iraq was set, Zeynab's insistence on the companionship of Brotherhood was so much that when Ibn Abbas could not dissuade departure of Imam (as) to Karbala, He said to them, "So do not let your family to come with you" Hazrat Zainab (as) heard that and she was heavily disturbed and said: "O Ibn Abbas, you are suggesting that our great and ourselves travel without us and leave us alone here; has the time left for us besides him? No never! We are alive with him and die with him. "At this moment, Ibn Abbas was heavily crying. (Mozafari, 1942, p. 94)

Outright - decisiveness and eloquence – rhetoric

Hazrat Zaynab, peace be upon him, condemns them to compliance with Al-Umayyah, referring to the people of Kufa. And Hazrat Zeynab said: treason against Imam Hussein (as) is a betrayal of the Prophet (peace be upon him and his family), and she claims that their reward is spiritual and worldly disasters. (Sepehr, 1993, p. 281 283)

It has been narrated from Hajim bin Sharik Asadi: "I have never seen a shameless lady more than her," as if speaking Ali (as), and signaling people to silence, their tongues closed, and every tone broke out.

The position of worship

Servitude and servitude means humiliation and humility, and worship has the full meaning that it is the ultimate sense of humor and humiliation. It has been narrated from Imam Zain al-Abedin that on the eleventh night of my Muharram I was seeing my aunt sitting at night prayers. Or elsewhere he said: Aunty Zaynab with all the sadness and grief on the way to Karbala did not leave the night naflah. (Divine, 1996, pp. 89-90)

Zeinab Kobra's worship in a certain sense, that is, the peak of humiliation against his Allah nature, had brought her to the position that Seyed al-Shohada (AS) asked her: My sister does not forget the night prayer

Thinking in the life of the worship of Zainab, we find that he has acted for the purpose of creation: "We did not create jinn and humans except for worship and servitude" (Zariat/ 56)

Allameh Tabatabai states in the commentary of this verse: "God created man and set the goal of his creation, which is in fact his happiness, and also the ultimate in his perfection," (Tabataba'i, 1982, 352)

Hazrat Zeinab (PBUH) worshiped all her night as her dear mother of, and never abandoned the hypocrisy, dubbed the title of Abadeh of al-Ali. " (Naghdi, 1964, p. 61)

Proximity to the Imamate

Zeinab Kobra had achieved such an excuse in this subject. According to Mohammad Jawad Mughniyah her levels of monotheism was as much as Imamate. (Mughniyah, Bitā: 61)

Given such a position, Imam Hussein (AS) confesses to his sister when he farewell to his sister and he directs and leads the movement to Zainab (AS). (Ellahi, 1996, p. 91)

This rank, which was near Imamate's position, was won by help of Imam Hussein (AS) in Karbala on Ashura day.

There is evidence of this claim: a narrative of Isma'il Ibn Ahmad Mahzir of Ahmed Ibn Ibrahim:

Ahmad ibn Ibrahim said: I went to the presence of the wise daughter of Mohammad bin Ali (the ninth Imam), the sister of Abulhassan Askari (as) (the tenth Imam). It was two hundred and sixty-two AH and I was in Medina and I spoke to her from behind the screen and I asked her religion that the one whom the Imam knew should be mentioned to me and told me that the son of Hasan is Askari (as). She said his name. I said that you saw him or heard him? She said that she had heard from the Imam of eleventh and wrote to his mother. I said where is the Imam? She said that he is hidden. I told the Shiites where go to visit? She said to ancestor that she was the mother of the eleventh Imam, saying that she had given her

wills to a woman? She said he has followed Hossein ibn Ali ibn Abi Talib since he gave his wills to his sister Zainab the daughter of Ali ibn Abi Talib (peace be upon him) in order to conceal the son of him Ali ibn al-Hussein, and then she said: "You are a people aware of News, has not come to you in the traditions that the ninth son of Hussein (as) is alive and his legacy is divided. (Komrei, Bitā, 2, p. 178, 50)

It is worth noting that the proof of Naybat and the Velayat for Zainab (as) is not in conflict with the hadith (Majlesi, 1987, p. 342). First, this authority, as mentioned above, is also attributable to some other women like Ansector of Hazrat Hojjat. Secondly, this narrative is an appearance in judgment, and it is imperative to publish other than judgment. Thirdly, since the preservation of the Imam is the more important thing than all the goods; if its preservation is at the end of a woman's worship, such as Hazrat Zeinab, the wisdom will be ruled out in her Velayat.

The Yoserron (Self-sacrifice) Position

Self-sacrifice is the primacy of non-self (Tabatabai, 1982, p. 206). Self-sacrifice is one of the desirable traits that only the true believers enjoy this.

Zeinab Kobari (AS) is a daughter and educated mother, who said: this character has reached his daughter. The typical example is the distribution of food among prisoners and hunger for three days or several times before the death of Imam Sajjad (AS). (Majlesi 1982, p. 117; Seyyedoub Tavous, 1950, p. 96; Mofid, 1992, p. 244). She even sacrificed his two children for jihad in the cause of God. (Sepehr, 1993, p. 74)

The Celestial Science

That Hazrat had a lesson and commentary classes on the Qur'an in Kufa, which is a testimony to their bounty and scientific status. (Rasouli Mahallati, 2000, p. 3) Imam Sajjad (AS) said about her: Thanks to Allah, that Zainab is a great Allameh that nobody has known to her. (Sadeghi Ardestani, 2002, p. 101)

The science of her was not science which has come to her through the presence of the teacher and the Allameh, but has been presented to her by God. (Ellahi, 1996, p. 95)

Position of Commentator

Hazrat Zainab (S) performed her scientific duties with the interpretation of the Qur'an and the declaration of Halal and Haram for women in Kufa and elsewhere. It is narrated that in the period of captivity and illness of Imam Sajjad (AS) people came to Zainab in religious matters and she also answered them. (Naghdi, 2002, p. 35)

Hijab

No one had ever seen Zeynab before Ashura and her captivity. Allameh Mamagani says in this regard: Zeynab was in her only veil. None of the men had seen her at the time of his father and his brothers until Ashura. (Mamqani, 1933, p. 79)

Zeinab Kobra was the only one in Hijab and chastity to such an extent that the neighbors never heard her voice and did not see her. That Lady of Islam whenever the night was dark and my people were asleep, she left the house to go to the throne of her ancestor (Sabeghi, 1294, p. 20)

This lady explicitly views the haram's view to Ahl-all- beit as insulting the Prophet (pbuh) and the Hazrat Ali (PBUH & HP) and Hazrat Fatima (AS). Where they say: "O Kufa people, we are the captives of Hussein (peace be upon him), Ahlul Bayt Hussein, you should not see us. Hannah Congregation of Peoples Do you not coy from God and Prophet Muhammad, Ali Mortaza and Fatima Zahra (as)? After this, people put their eyes on the ground. (Sepehr, 2011, p. 314)

Or, at the court of Yazid, In front of that cursed, she said: "O son of liberated people, Is it fair to put women and caravans behind the curtain, but Pouring a pride of the daughters of the Prophet of Allah (peace be upon him) have captured and destroying honor and dignity?" (Sayyid ibn Tavous, 1996, p. 188)

Infallibility

According to the definition of infallibility: "The thing that protects a person from occurring in things that are not permissible and mistakes and mischief" (Tabataba'i, 1982, p. 2)

It must be said that Zaynab Kobra had an authority of infallibility. If we say that Zainab has the authority of infallibility, we have not spoken exaggeratedly, and how can people deny Infallibility of Zeinab on the day of Ashura and after that? If she has not Infallibility, Imam Hussein (AS) did not hand

over a heavy burden of Imamate to that great lady during the time that Imam Sajjad (AS) was sick. (Mamqani, 1933, p. 70)

Sheikh Ja'far Naghdi says about infallibility of Zainab Kobari: "If anyone looks at these narratives and looks good to her worship, there is no doubt that she was infallible. (Naghdi, 2002, p. 62)

The Jihad

In relation to the issue of struggle and jihad against the enemies of religion, in verse 20 of the surah tawbeh of the Holy Quran, it is stated that and Zainab Kobra (AS) is a clear example of these verses, with the perfection of courage and sacrifice, she abandon home and husband, and a comfortable life and brought her son and her children to the sacrifice with her to the altar of Nineveh. (Rasouli Mahallati, 2000, p. 30)

Mahmoud Sharqawi in this regard says: Zeinab continuously took the flag of the jihad and defended her rights and justice, and participated in the hardships with men, and she fought with the enemies with her strong logic and strength, and ultimately won. (Sharqawi, Bit, p. 14)

The courageous

Zeinab Kobra inherited courage from her father. He, whose most beloved ones had been martyred in half a day, and with the women and children and family of the Ahl al-Bayt, entered with great courage in Obaid Allah's House, and prayed sermons that no brave man would have dared to do so. And in the Yazid Major, she read a fervent sermon and scolded him. Ifs he had a scent of horror from her glorious appearance, she could never have say such sermons. Mohammad Hussein Adib says: It is quoted that Yazid, A man of syria, asked Yazid to give Fatima the daughter of Imam Hussein (pbuh) to him. Hazrat Zainab (AS) will deal with all certainty and say: "I swear by God, you have lied, and you are the poor and destitute of whom because you made such a request. I swear to God that you cannot do this and Yazid too "(Maqr, 1979, pp. 333-339)

Conclusion and Recommendations

With a general conclusion, we conclude that: the victory of the movement of Abu Abdullah al-Hussein (AS) is due to Hazrat Zeinab (SA). He did not do the slightest and smallest practice against all stages of captivity and messaging, in order to advance uprising of her brother. Zaynab Kobra (S) at the right time controlled her feelings and expressed feelings in appropriate conditions. In this way, we see that Zainab (S) is an ideal model for a Muslim woman. A woman who has a plan for everything and decides decisively and courageously and does not endure any attempt on the right and the truth, does not surrender, and leaves her dearest to keep her ideas.

Therefore, by studying the article titled "The Name and Descriptions of Hazrat Zeinab (AS), the pattern of the present age, we can conclude that :

1. There is a unique pattern of Ahl-Al-Beyt in every field in the world and in the afterlife of mankind, and following these patterns and ensuring their prosperity guarantees mankind.
2. Of these perfected patterns, Hazrat Zainab (AS) is considered the best model in all areas for Muslim women.
3. Zainab Kobra (AS), with her virtues, such as her courage and eloquence, was able to bear the burden of her trust after the martyrdom of Imam Hussein (AS) and to play the main role in keeping alive Ashura.
4. With the study of Zeinab-e-Kobra (AS), we find that she did not miss the velayat necessity and always went on the path of the velayat.
5. She did not stop at night and pray in the most extreme spiritual and war conditions, from which, we can come to this great lesson, which should not leave prayer in all conditions, both in happiness and in sadness.
6. The spirit of truth and defense of the truth and the absence of conservatism is one of the great achievements of Zeynab Kobra, which for today's generation it is necessary, in another way, to be indifferent to the sedition and hostilities of the enemies, which is what the enemies of Islam seek and Zeinab Kobra gave this lesson to mankind with her behavior, which should not be silent in front of the enemies of the time, but acted upon the duty of the Imam of his time.

7. The sacrifice of devastation and disaster is one of the other lessons that it is necessary for the generation of today that they should receive from Zaynab Kobra.
8. Zaynab Kobra is the most complete model for Muslim women and girls. According to the issue of hijab, which is a political-religious issue of today, it is based on the women's society, they follows God's order according to Zeynab Kobra's style of hijab.
9. One of the causes of the tendency of young people to come to schools and colorful isms, such as Satanism, etc., is a vacuum due to the lack of familiarity with the school of Imam's teachings.

In the end, thanks to the grace and thanks giving, we are happy that the Almighty blessings of the Imams of the Imams (as) were offered to us and placed us under the patronage and guidance of them.

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