Emancipation of Slaves

Between

Imam Al-Sajjad, (P.B.U.H.),

And

President Lincoln

Mundhir Kadhim Al Huraibid

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH, THE MOST GRACIOUS THE MOST MERCIFUL

Institution's Foreword

IN THE NAME OF ALLAH, THE MOST GRACIOUS THE MOST MERCIFUL

By the name of Allah, and by Allah, and there is no power except with Allah, and there is no dominant but Allah, Allah is sovereign over everything, and by Him, those who dominate overcome, and from Him, those who seek, ask, and upon Him, the reliant rely, and by Him, the seekers seek safety, and those who trust, trust, and He is their sufficient protector and the best disposer of affairs, and to Him belongs the dominion, and to Him belongs praise, and He gives life and causes death, and He causes death and gives life, and He has power over everything.

O Allah, send blessings upon Muhammad and the family of Muhammad, the sailing ship in the waters of fathomless seas, whoever enter it is safe, and whoever leaves it is lost, and those who went ahead of them lose their way, and those who stayed behind them met their fate, and those who adhered to them united with them.

Allah Almighty said: "And we have not sent you except as a bringer of glad tidings and a warner to all people, but most people are unaware".

The tongue of the noble prophet is a clear Arabic tongue, and his book, which is his eternal miracle, came in the language of the Arabs, and since the glad tidings and the warnings can only be understood by every people in their own tongue, so that the proof may be confirmed, leaving people no argument against Allah, for not believing in the master of messengers and acting according to the tenets of religion, it was necessary to communicate with other societies and convey the message to them completely and fully, here, translation emerges as an important bridge for transferring data, heritage, teachings and ideas, and it represents a crucial and fundamental means of communication between nations, and it creates an active environment for the dissemination of knowledge, enhancing constructive dialogue, and deepening understanding and acquaintance among peoples.

Allah Almighty said: "O People, we have created you from a male and a female and made you into nations and tribes". (Surah Al-Hujurat, verse 13).

And through this concept, it can be defined to everyone that there is no preference or distinction by race, lineage, color, language, wealth, or any other worldly distinction, however, the true measure of distinction and the basis of honor is piety, thus, Allah Almighty said: "The most honorable of you with Allah is that who has the pious, verily, Allah is all-knowing, all-aware".

And it is narrated that the noble prophet said: O people, you have the same God and the same ancestor, and there is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a white over a black, nor for a black over a white, except by piety. And it is narrated that Imam Al-Sajjad said: "Jannah" (Heaven) was created, and the believer will enter it even if he is a Habashi slave, "Nar" (Hell) was created, and the disbeliever will enter it even if he is a noble Quraishi.

Nowadays, as the forces of connections are intended to increase, and the visions come closer, translation plays a pivotal rule that brings together the diverse fragments of different communities, it addresses various influential fields in the lives of people, such as cultural literature, moral values, commercial exchanges, and societal norms.

Translation helps those working in these fields to overcome the challenges, imposed by language differences, as the saying goes, "He who learns the language of a people, becomes safe from their deceit". Translation goes beyond simply converting one language into another, it builds mutual understanding, enhances cultural exchange, directs the world towards the noble goals aspired by those with a mission-oriented (A term that refers to the focus on spreading a particular message or idea with the intent of achieving specific goals) mindset, and contributes effectively to spreading human values among people in general.

Translation plays a pivotal role in spreading knowledge, ideas, and news, so translators are the guardians of the heritage, and the cultural and literary wealth of the native language, they present this to speakers of other languages while maintaining the original linguistic context, allowing society to receive the content with its inherent meanings and transmit it to future generations as it is, and by doing so, we contribute to building a harmonious and creative global community.

To rely on the translation and consider it a true reflection of the original author's intention, some people may not be satisfied with just one translator, instead, they insist that two translators work together, or that the translation is reviewed by someone else proficient in both languages, and this is to confirm that the translator has accurately and clearly conveyed the author's intent, and this insistence is based on the idea that translation is a matter of authentication, not simply information.

Therefore, the Imam Zayn Al-Abidin Institution for Research and Studies, has committed to translating a series of works that reflect the heritage of Ahl al-Bayt in general and the heritage of Imam Al-Sajjad in particular, so that other communities may benefit from it, and our focus has been on conveying the beneficial sayings, actions, and writings of their followers that explain those stances and virtues, and publishing them in environments that may not be fully aware of them, and this

effort is aimed at guiding people towards the path of the truth and the way of the certain, in adherence to their saying: If people heard the beauty of our words, they would follow us.

The first book we translated was "Fi Dhilal Al-Sahifa" (In the Shade of the Scripture) by Sheikh Muhammad Jawad Mughniyah, which we translated into Urdu.

This book, which you now hold in your hands is the second work in this field and has been chosen (Indeed) from among a large collection of books to take you on a scientific journey through its phrases and ideas, opening wide horizons for you to understand experiences and events that may be far removed from you in time and place, and we strive to provide you with a rich and exciting experience that allows you to explore the depths of meaning and sensation, carried by the original text, as its subject touches upon a human and religious dimension and addresses a social and ethical issue that human societies have suffered from for centuries, which is the issue of slavery and the taking of some human beings by others as property, whether rightfully or not, and this is an ancient issue, and we are not here to explore its origins and branches, but we quickly point out that Islam has always rejected this inhumane behavior, however, for various reasons, it didn't directly abolish it but rather sought to contain and reduce it within the Islamic society until it became

an unusual and condemned practice, and this was achieved by framing it with various rulings, including:

- Limiting its legitimacy and reducing the permissible sources, and details are elaborated in the original context.

- Parents are prohibited from owning their child, and likewise, a child isn't allowed to own either of their parents, and If such ownership occurs for any reason, the sacred law mandates immediate and involuntary emancipation, moreover, the ownership of a female slave becomes unstable as soon as she becomes pregnant by her master, and she is automatically emancipated after his death from her share of inheritance by their child, and details are elaborated in the original context.

- Emancipation was made as an expiation for many religious violations such as killing, intentional breaking of fast, breaking an oath, and violating a vow, and details are elaborated in the original context.

- Emancipation was greatly encouraged and frequently practiced by the Imams of Ahl Al-Bayt, including Imam Al-Sajjad, and this practice was adopted by many Muslims, making it a common practice among the wealthy individuals.

- It is prohibited to mistreat or harm a slave, and in some cases, the sacred law mandates their immediate emancipation, therefore, Imam Al-Sajjad said in his "Risalat Al-Huquq" (Treatise on Rights): The right of your slave is that you should know he is a creature of your God, the son of your father and mother, and your flesh and blood, and you didn't create him, nor did you bring any of his faculties into existence, nor did you provide sustenance for him, it was Allah Almighty, who provided that for you and then made him subservient to you and entrusted him to you to protect him as He has protected you, therefore, treat him well as Allah has treated you, and If you find him disagreeable, replace him, but don't harm the creation of Allah Almighty.

The methods, motivations, and impacts of addressing the issue varied, therefore, it is fitting to conduct this study comparing the emancipation of slaves by Imam Zayn Al-Abidin, peace be upon him, with their emancipation by President Lincoln, and to compare them from all these perspectives.

We had hoped that the researcher, Mister Mundhir Kadhim Al Huraibid, would be present among us to review his research again, and he might have added new insights or revisited some of his previous thoughts, considering he authored this research over a decade ago for the first edition of the blessed Tarateel Sajjadiya Festival, but sadly, he passed away and returned to his

creator before the establishment of the Imam Zayn Al-Abidin Institution, may Allah have mercy on him, and out of respect for scientific integrity, we have left the text of the book unchanged and translated it as it was originally written.

We express our sincere thanks to our dear Sajjad Jedi, for translating the book, and our thanks also express to the professors who reviewed, corrected, and provided their insights, may Allah bless everyone with goodness.

We ask Allah Almighty to grant us success in completing what we have started, enable us to continue the translation process, and guide us in achieving and planning our projects in this regard, and indeed, He is the best guardian and best helper, and from Him, we seek help and success.

Imam Zayn Al-Abidin, (P.B.U.H.), Institution for research and studies.

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