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Emancipation of Slaves

Between

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

And

President Lincoln

Mundhir Kadhim Al Huraibid

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

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President Lincoln**

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

In the name of Allah, and by Allah, and there is no might nor power except through Allah, nor any supremacy but Allah's, Allah is the absolute sovereign over all creation, and by His will the conquerors conquer, and from Him the seekers seek, and upon Him the dependent lean, and through Him those who seek refuge take refuge, in Him the trusting place their trust, and to Him the desperate flee for shelter, and He is sufficient for them, and He is the most excellent protector. To Him belongs the dominion, and to Him belongs all praise. He gives life and causes death, and He causes death and gives life, and He is the all-powerful over all things, O Allah, bless Muhammad and the household of Muhammad, the ship sailing in the deep waves, safe is the one sailing it, and drowned is the one neglecting it, and the one preceding them is a deviant and the one falling behind from them is obliterated, and the one sticking to them joins.

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 noble Prophet, peace be upon him and his family, spoke in clear, eloquent Arabic, and his book (The Quran), his everlasting miracle, was revealed in the language of the Arabs,

and for the divine mission of delivering the glad tidings and the warnings to be fulfilled, the message must be comprehended by every people in their own tongue, and only then is the proof conclusively established, leaving humanity with no valid argument against belief in the master of messengers or negligence toward the laws of faith, thus, it became essential to engage with other communities and convey the message to them fully and completely, and this is where translation emerges as a critical bridge for transmitting divine proofs, prophetic traditions, sacred teachings, and intellectual principles, and it stands as an indispensable tool for cross-cultural communication, a dynamic catalyst for sharing knowledge, cultivating meaningful dialogue, and fostering mutual understanding and kinship among nations. 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).

Through this platform, we proclaim that no one holds superiority or distinction by race, lineage, skin color, language, wealth, or any worldly marker, rather, the true honor lies only in Al-Taqwa (The consciousness of Allah), as Allah Almighty said: “The most honorable of you with Allah is that who has the pious, verily, Allah is all-knowing, all-aware”. The Prophet Muhammad, peace be upon him and his family, declared: “O humanity! your creator is one, your origin is one, no Arab surpasses a non-Arab, no non-Arab an Arab, no fair-skinned person a dark-skinned, no dark-skinned a fair-skinned, except

through reverence for Allah”. Imam Zayn Al-Abidin, peace be upon him, affirmed: “Paradise embraces the believer, even an Ethiopian slave, while hell consumes the disbeliever, even a nobleman of Quraysh.”

In today’s world, where strengthening connections and converging viewpoints are increasingly vital, translation stands out as a dynamic mediator that unites fragmented societies. It touches on numerous dimensions shaping the lives of peoples, including cultural works, ethical principles, economic interactions, and social customs.

Moreover, translation helps those working in these fields to overcome the challenges, imposed by linguistic diversity, as the saying goes: “Learn the language of a nation, and you’ll be shielded from their deceit”. Yet, 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 stands as a transformative force in sharing knowledge, ideas, and global narratives, translators serve as stewards of their language’s cultural and literary legacy, bridging it to speakers of other tongues while safeguarding its original essence, 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, Imam Zayn Al-Abidin Institution for research and studies, has committed to translating a series of works that reflect the esteemed legacy of Ahl al-Bayt in general, and 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 aim to offer you a meaningful exploration of the text's core ideas, and the topic addresses a deep human and religious issue, which is slavery, where people have enslaved others, rightly or wrongly, for centuries, while its origins are ancient and not our focus here, Islam has always rejected this inhuman practice, however, for practical reasons, it didn't abolish slavery immediately, instead, Islam introduced rules to limit and regulate it, gradually reducing its role in society until it became rare and socially unacceptable, and by setting strict ethical and legal boundaries, Islam transformed slavery into a condemned relic of the past, aligning society with values of dignity and justice, 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, Mr. 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 Sajjadiyya 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.

In the name of Allah, the Most Gracious, the Most Merciful

**“So, announce the good tidings to my slaves, those who listen
to the word and follow the best thereof, those are whom Allah
has guided and those are men of understanding”.**

Surah Az-Zumar, Verse 17 - 18

RESEARCHER'S FOREWORD

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

All praise is due to Allah, praise beyond the praise of those who praise, and peace be upon the best of creation, Muhammad, and his pure and virtuous family, anyone with wisdom knows that great deeds are those that lead to bringing happiness to others, diminishing their suffering or guiding them toward goodness and righteousness, among the deeds that history has immortalized and that the righteous have praised is the emancipation of slaves from the grip of enslavement, despite the existence of various segments of humanity still suffering from the effects of some artificial constraints imposed by one human on another, however, a brief glance at ancient and medieval times instills hope for the completion of intellectual maturity, until it reaches what Allah intended for it at the beginning of creation, which is the emergence of the awaited savior (Imam Al-Mahdi), predicted by the divine religions and the earthly laws, throughout the journey of human development in the pursuit of its rights, there have been numerous milestones, each varying in the degree of their contributions to history and humanity, and one of the greatest milestones that has become clear is what the Islamic religion brought forth in the pursuit of justice for people in general and the emancipation of slaves in particular, the foundations of this were established by the seal of the prophets and messengers, Muhammad ibn

Abdullah, peace be on him and his family, and were further solidified by his pure lineage, the Twelve Imams, peace be upon them, as well as those who followed their leads among other Muslims, through their noble efforts, many of what is currently referred to as “Human Rights” were achieved, such as the freedom of the opinion, respect for thought, equality and the rejection of racial discrimination, at a time when these concepts were considered strange and even false, in addition to this religious experience, there are other experiences in abolishing slavery and striving to emancipate the oppressed, which may differ from the Islamic experience in their motivations, timing, and mechanisms, however, it is certain that they converge in their benefits for those who have been touched by their kindness and for humanity as a whole, due to the importance of these two types of milestones in the emancipation of slaves, I wanted to stop and invite the dear reader to reflect on the characteristics of each experience and the issues that can be formulated to achieve the optimal benefits from reading history, due to the limited time to consider the contributions of all members of the prophetic household, from the messenger, peace be upon him and his family, and the pure Imams, peace be upon them, I chose to highlight the actions of Imam Zayn Al-Abidin Ali ibn Al-Husayn, peace be upon him, as a symbol of the Islamic experience, and I selected American President Abraham Lincoln to represent other global experiences, my choice to focus on the experience of Imam Al-Sajjad, peace be upon him, specifically stems from my desire to introduce new audiences to this topic through an independent study separate from the usual research on his life and biography in hopes of reaching a level that revives the

matters of Ahl Al-Bayt, peace be upon them, as for my reasons for selecting President Lincoln, they relate to the fame he achieved through this work, his proximity to our current era and to complete the study of the characteristics of these two experiences, I created a comparison between them regarding “The Motivations” leading to that work, “The Methods” employed, “The Participants” and “The Results” achieved for them and others, finally, I touched on “The Media Coverage” that each of them received and concluded with a brief “Summary” highlighting the essence of each topic, since introducing the title requires mentioning two introductions, the first: About the history of slavery and its causes, and the second: About the lives of the emancipators in brief, I presented them before the comparative chapters and began my research with them, I faced challenges in clarifying the facts and reaching the goal that those with insight wouldn’t overlook, as I needed to have, (In addition to the required sources on the biography of Imam Al-Sajjad) numerous sources on American history and the biography of President Lincoln to be able to delve into the contents of his proclamation, I relied heavily on the official publications meticulously issued by the U.S. Department of State’s Bureau of International Information Programs and through its website in recent years, which allowed me to somewhat avoid what the president’s opponents said and those who scrutinized his words and actions, I hope to be fair in what I have written and conveyed about him, in service of truth and history, before I conclude my remarks and leave my papers in your hands, hoping for your acceptance, I would like to mention two things, First: I am comparing two experiences, not two personalities, the gap is wide and the difference is vast between the

imam and other humans, second: I don't wish to belittle anyone at all, even if I mention some negatives or shortcomings that I have noticed through my research, good intentions remain in place in the presence of such matters, the primary and ultimate goal is to introduce the two great achievements and to attempt to benefit from them, I invite all the readers of my papers to be forgiving in the presence of mistakes and to extend a hand of forgiveness, as infallibility belongs to its rightful owners, the noblest aspiration I seek is to be among the servants of them and those who hold onto their love in this world and the hereafter, our final prayer is that all praise is due to Allah, the lord of the worlds and may peace be upon Muhammad and the family of Muhammad.

Mundhir Kadhim Al Huraibid
The Holy City of Al-Qassim, (P.B.U.H.)

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