SAMPLE

Prohibition of Zina: The Guarded Door in the Book

The Indecency-File, the Four Witnesses, the Ifk-Event, and the Marriage-Commanded — with the Single-State's Own Economy

Aira Aurora

Free sample: Introduction & Chapter 1

putrabooks.github.io

Buy the full book:

Carousell carousell.sg/p/prohibition-of-zina-the-guarded-door-in-the-book-1465896098

Ko-fi

ElevenReader

Gumroad

Payhip

Contents

Disclaimer

Chapter 1: The Prohibition-Anchors — The Approach-Grammar

Chapter 2: The Guard-Verses — The Door-Definition

Chapter 3: The Punishment-File — The Honest Hudud-Registers

Chapter 4: The False-Accusation File — The Four Witnesses

Chapter 5: The Li'an-Court — The Marriage's Hardest Case

Chapter 6: The Ifk-Event — The Surah's Own Occasion

Chapter 7: The Prevention-Architecture — The Gaze and the Khimar

Chapter 8: The Escalation-File — The Doubled-Punishment and the Mercy-Tail

Chapter 9: The Marriage-Commanded — The Standing-Door

Chapter 10: The Single-State Economy — The Honest Wait

Chapter 11: The Repentance-Economy — The Door Wider Than the Table

Chapter 12: The Pure-Economy's Whole-House — The Success-Register

Chapter 13: The Exception-Clause — The Halal-Channel Beside the Guard

Chapter 14: The Wedlock-Economy — The Mistress-Refusal at the Seeking-Scale

This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

This book is an educational study of the Prohibition of Zina as presented in the Quran. The primary source is the Quran; where Hadith, classical fiqh, or history (including the hudud-registers, the schools' derived-positions, and the tradition's preserved cases) is referenced, it is drawn from established sources and clearly indicated. English translations of Quranic verses are interpretive and should be cross-referenced with the original Arabic text.

This work is a study and reflection, not a fatwa and not a substitute for formal Islamic education. The punishment-files are read as scripture and legal-history; the mercy-gate (39:53, 3:135, 25:70) stands at every chapter's edge; personal cases belong with qualified scholars — and with the Rahman, whose door the Book itself says never closes.

Chapter 1: The Prohibition-Anchors — The Approach-Grammar

17:32 legislates the whole preventive-architecture in one verb: "And do not approach zina — indeed it is an indecency and an evil way" — the la taqarrabu-file (the approach-prohibition: the fence built at the road's own first-mile, and the scholars' standing-synthesis at the verb's own chosen-geography, labeled): the Book prohibits the nearness itself (the gaze-economy of 24:30, the seclusion-economy of the tradition's own preventive-case, labeled, the solitude-economy and the temptation-registers — the whole later fiqh's preventive-architecture reading its own first-permit at the one verb's own distance-grammar), with the diagnosis-register delivered in the same breath: the fahishah-name (the indecency: the Book's own value-word for the deed — the shame-register named, never minimized), and the sa'a-sabil-name (the evil way: the path-word — the deed legislated as a road before it is an act, the whole geography-grammar the fence-verb itself completes), and the chapter's one-line summary at the anchor's own honest-scale: the Book fences the way, names the way, and the whole restraint-economy begins at the verb's own first-step.

The same prohibition stands in the Book's own covenant-file: "Say: come, I will recite what your Lord has sacredly commanded you: that you associate nothing with Him, and be good to parents... and do not approach zina — He has commanded you" (6:151) — the prohibition named among the seven-pillars (the tawhid, the parents, the innocent-life, the orphans' property, the honest-measure, and the zina-file: the Book's own ten-commandment-register, and the standing-note at the placement, labeled): the chastity-legislation filed at the covenant's own scale — never a private-morality-footnote, always a civilization-pillar — with the whole library's cross-registers standing at the placement (the Modesty volume's own whole-file and the Purity volume's guard-economy reading their own shared-anchor at the same clause), and the chapter's closing-grammar at the covenant's own honest-scale: the Book puts the guarded-door among the seven-things the civilization itself is commanded to keep.

The fence-verb's own derived-architecture receives the tradition's preventive-case-law (all labeled): the seclusion-file (labeled: the famous instruction — "no man is alone with a woman but the third of them is the shaytan" — the tradition's preserved-wording at the solitude-register), the touch-file (labeled: the Prophet's own counsel at the written-communication-case — "it is better for one of you that an iron-needle be driven through his head" — the preserved-register's own severity-grammar, reported as the labeled-kept-file it

is), and the whole preventive-architecture read at the scholars' standing-synthesis (labeled): the Book's fence-verb (17:32's approach-grammar) is the root; the Sunnah's preventive-cases are the labeled-branches; and the fiqh's whole khalwah-case-law (labeled: the schools' positions on the seclusion-economy's boundaries) stands at the root's own first-logic — the whole chapter's honest-close: the Book fences the road at the first-mile because the destination's own door was never the war-zone; the road was — and the road's own standing-name in the whole file is the verb itself: approach.

The ifk-passage's own innocence-economy deserves the honest-standalone (labeled): "why, when you heard it, did the believing men and women not think good of themselves and say: this is a clear lie?" — the husn-zann-file (the good-assumption commanded as the community's own first-response at the rumor's own first-hour: the Book modeling the innocence-presumption the Governance volume reads at the court-scale, applied here at the majlis-scale), with the scholars' standing-note at the passage's own grammar (labeled): the Book asks why the good-thought did not happen — the community's own inner-economy itself the file's own first-fence (the assumption-register standing before the evidence-register, and both before the tongue-register), and the whole assumption-file read at the chapter's honest-scale: the Book's own question at the gossip's door ("why did you not think good?") is the whole preventive-architecture's own deepest-floor — the road's own first-mile is not the eye; it is the ear's own first-thought, and the file's one-line summary at the assumption- economy: guard the thought, and the tongue and the eye guard themselves.

The six-151 placement deserves the honest-cross-file (labeled): the zina-clause standing among the covenant's own seven (the tawhid, the parents, the innocent-life, the orphan-property, the honest-measure, the zina-file, and the justice-clause at 6:152's own tail) — the scholars' standing-note at the whole-file's architecture (labeled): the chastity-clause is the only purely-personal-morality item in the seven — and the placement's own honest-theology: the Book files the private-act at the civilization's own covenant-table because the act's own ripples are public (the family-file, the lineage-economy, the trust-architecture the whole-community stands on — the Marriage and Inheritance volumes' own whole-registers standing at the clause's own downstream), and the chapter's one-line summary at the covenant-scale: the zina-file is covenant-legislation because the door's own keeping is civilization's own keeping — the private-door and the public-wall in one clause, and the reader's own standing-audit at the placement's honest-scale: the Book never legislated a private-morality; it legislated a house.

The second guard-passage deserves its own honest-standing (labeled): "and

those who guard their chastity except from their spouses or what their right hands possess — for then they are not blamed; but whoever seeks beyond that — they are the transgressors" (70:29-31) — the same three-clause-architecture delivered at the Makkah-register (the scholars' standing-note at the pair's own placement-geography, labeled): the 23-file at the Madinan success-portrait, the 70-file at the Makkan ascent-portrait — the same-door-grammar at the two-revelation-epochs and the two-community-climates (the guard-economy legislated at the founding's own both-weathers: the established-city and the persecuted-remnant), with the whole-pair-architecture read at the chapter's honest-scale: the Book legislates the chastity-door twice, at two-epochs, in the same-grammar — the door-definition itself among the few-files delivered at the revelation's own whole-arc (never a one-context-concession: the covenant's own standing-architecture), and the one-line summary at the whole-pair-economy: the guarded-door is a both-epoch-file — legislated at the city and the cave, the success and the ascent — and the reader's own standing-note at the pair's own honest-grammar: the door's own Book-name is constancy, and constancy's own whole-register is the two-verses' own one-shape.

End of free sample. The full book is available at putrabooks.github.io

ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

Read the rest

PROHIBITION OF ZINA: THE GUARDED DOOR IN THE BOOK

The full book continues past this sample.

Get it here:
https://ko-fi.com/s/d6434a27ac

Pay what you want, S$1.90 or more. No account needed. Instant PDF + EPUB.