SAMPLE

Slavery and Freedom: The Owned and the Owner in the Book

The Slave-File, the Freedom-Economy, and the Manumission-Path — From Property to Person

Aira Aurora

Free sample: Introduction & Chapter 1

putrabooks.github.io

Buy the full book:

Carousell carousell.sg/p/slavery-and-freedom-the-owned-and-the-owner-in-the-book-1465907721

Ko-fi

ElevenReader

Gumroad

Payhip

Contents

Disclaimer

Chapter 1: The Freedom-Frame — The Two-Men Parable

Chapter 2: The Institution-Named — The Marriage-File and the Contract

Chapter 3: The Freeing-Commands — The Steep-Path and the Budget-Line

Chapter 4: The Atonement-Files — The Freed Soul as the Court's Own Currency

Chapter 5: The Kindness-File — The Household's Own Law

Chapter 6: The Equality-Register — The Marriage-Files and the Freedman's Minaret

Chapter 7: The Gender-Protections — The Compulsion-Prohibition

Chapter 8: The Honor-Clause — The Dignity-Architecture

Chapter 9: The Captive-File — The War-Economy's Own Exit

Chapter 10: The Mukataba-Economics — The Emancipation-Deed's Own Ledger

Chapter 12: The True Freedom — The Tawhid's Own Emancipation-Deed

Chapter 14: The Weakened Made Inheritors — 28:5 and 14:6's Memory-Liturgy

Chapter 15: The Captive's Better-Than — 8:70-71's Second Chance

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 Slavery and Freedom as presented in the Quran. The primary source is the Quran; where Hadith, classical fiqh, or history (including the manumission-case-law and the later empires' deviations) 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. Readers are encouraged to consult qualified scholars for religious rulings.

Chapter 1: The Freedom-Frame — The Two-Men Parable

The Book's own foundation-argument for the tawhid is drawn from the slavery-experience itself: "Allah strikes a parable: a man, a slave owned by others, unable to do anything of his own — and a man whom We provided from Ourselves a good provision, and he spends of it openly and secretly. Are they equal? Praise to Allah — but most of them do not know" (16:75) — the two-men file, and the scholars' standing note at the parable's own logic (labeled): the first man is the idolater (owned by many masters who can neither feed nor free him), the second the believer (provided by the One and generous from the provision) — the Book arguing the tawhid at the institution's own grammar: ownership by the many versus provision by the One, the slave's own powerlessness the parable's own first premise, and the whole file of this book judged at the parable's standing-scale: the human being is owned either way (the creature-ontology), and the only question the parable asks is by whom.

The sequel-parable doubles the argument at the honesty-register: "And Allah strikes a parable of two men: one of them mute, unable to do anything, a burden on his master — wherever he sends him he brings no good. Is he equal to one who commands justice and is on a straight path?" (16:76) — the mute-burden against the just-commander: the false lord (the mute idol) and the true Lord (the commanding Guide), and the scholars' synthesis at the pair (labeled): the two parables file the whole tawhid-case at the social-register — the owned-by-many brings nothing, the provided-by-One commands justice — and the slavery-file of the chapters that follow reads inside this frame: the Book's own goal for every human being is the second man's own condition (provided, straight, generous), and no institution that keeps a person in the first man's powerlessness is ever called the Book's own destination.

The frame's own crest stands at the rizq-register the whole series builds on (2:107: "Do you not know that to Allah belongs the kingdom of the heavens and the earth?"; 10:66's own ownership-clause), and the scholars' standing synthesis at the whole ownership-theology (labeled): the Book owns the ownership — every deed, every dirham, every owned person stands inside the one Owner's own estate (the amanah-frame of 4:58, the trust the series' Banking volume reads at the wealth-economy), and the human master is himself owned (the parable's own first premise turned on the owner: the one who owns a slave is himself the slave of the One) — the whole file's standing-calibration, and every later chapter's rulings read at the frame's own first floor: the institution judged by the tawhid, the owned person honored by the honor-clause (17:70, Chapter 8), and the exit-doors commanded at the estate's own

expense (9:60's zakat-line, Chapter 3).

The freedom-frame's own third-file stands at the ownership-clause's widest register: "Indeed those whom you call upon besides Allah are slaves like you" (7:194 — the idols themselves called owned: the whole pantheon demoted to the creature-file), and 10:66's own estate-clause: "and Allah is not unmindful of what you do" (the false-gods file read at the same slave-grammar: every rival-lord legislated a fellow-slave before the Court) — the scholars' standing synthesis at the whole register (labeled): the Book's tawhid-argument runs the species-and-the-pantheon through one word — abd, slave — the human being and the idol both owned, the only distinction the Owner's own existence, and the whole slavery-file of this book read at the register's own standing-scale: the social institution judged by the theology that levels the owner himself (16:75's first premise turned on every master), and the reader's own standing-position filed at the verse's own honest grammar: there are no free beings in the Book's own universe — there are only well-owned and badly-owned ones, and the whole book of freedom is the Book's own manual for the difference.

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

SLAVERY AND FREEDOM: THE OWNED AND THE OWNER IN THE BOOK

The full book continues past this sample.

Get it here:
https://ko-fi.com/s/aaa2c161d8

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