SAMPLE

The Ten Commandments: The Quran's Decalogues

The Ten Commands of 6:151-153 and the Companion List of 17:23-39

Aira Aurora

Free sample: Introduction & Chapter 1

putrabooks.github.io

Buy the full book:

Carousell carousell.sg/p/the-ten-commandments-the-quran-s-decalogues-1465895694

ElevenReader

Ko-fi ko-fi.com/s/8ff43c4785

Gumroad

Payhip

Contents

Disclaimer

Introduction

Chapter 1: The Two Decalogues — 6:151-153 and 17:23-39

Chapter 2: The Recitation-Frames — The Two Invitations

Chapter 3: Command One — No Shirk: The Founder of the List

Chapter 4: Command Two — The Parents: The Uff-Clause and the Wing

Chapter 5: Command Three — The Children: Poverty Is No Reason

Chapter 6: Command Four — The Indecency-Ban: Open and Secret

Chapter 7: Command Five — The Sacred Soul: Only by Right

Chapter 8: Command Six — The Orphan's Property: The Improvement-Exception

Chapter 9: Command Seven — The Full Measure: The Even Scale

Chapter 10: Command Eight — The Just Witness: The Three Questions

Chapter 11: The Companion-Version's Extras — Pride and the Return

Chapter 12: "This Is My Path" — The Straight Road and the Tablets

Frequently Asked Questions

Glossary

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

Introduction

The Quran contains its own ten-commandments passages — two of them, framed as complete recitations of the Lord's core demands. The first: "Say: come, I will recite what your Lord has made sacred to you" (6:151-153) — ten commands in three verses, ending at "and this is My path, a straight one." The second: "Your Lord has decreed that you worship none but Him" (17:23-39) — the Bani Israil-version, longer, ending at the idols'-return warning. And behind both stands the Torah's own tablets: "and We wrote for him on the tablets" (7:145) — the earlier decalogue the Quran remembers and confirms.

This book reads the ten in twelve chapters: the two passages introduced and compared (1), the recitation-frames (2), then the commands in order (3-10), the companion-version's extras (11), and the closing frames — the straight path and the tablets (12).

And the book's standing honesty at the door: the "ten" itself is the scholars' classical census (labeled) — the Book's own structure carrying the commands in balanced clauses, and the count the classroom's own faithful arithmetic — with the commands themselves, at both recitations, entirely the Book's own word.

Chapter 1: The Two Decalogues — 6:151-153 and 17:23-39

The scholars have long counted the commands of these two passages and found ten in each (labeled as the scholars' classical count, with the Book's own structure): 6:151-153's three verses carry the ten in compressed form; 17:23-39's longer block carries its ten with expansions. The two passages are the Quran's own decalogues — the Owner's own short-list of the non-negotiables, recited at the Book's two great teaching-moments, and the ten standing as the Book's own moral-Mount: the commands every community can memorize, and the core every longer law orbits.

The first list, at full speed (the chapter's foundation-text): "Say: come, I will recite what your Lord has made sacred to you: that you do not associate anything with Him; and to the parents, excellent conduct; and do not kill your children from poverty — We provide for you and for them; and do not approach indecencies, the open of it and the secret of it; and do not kill the soul that Allah has made sacred except by right — that He has commanded you, that you may reason; and do not approach the orphan's property except to improve it, until he reaches his maturity; and fulfill the measure and the balance with justice — We do not burden any soul beyond its capacity; and when you speak, be just, even if it be a relative; and with Allah's covenant fulfill — this He has instructed you, that you may remember.

And this is My path, a straight one — so follow it, and do not follow other ways, lest they separate you from His way. This He has instructed you, that you may become mindful" (6:151-153).

The two decalogues share a spine (the scholars' comparative-file): both begin at the shirk-ban ("do not associate" — 6:151; "worship none but Him" — 17:23); both carry the parents-command; both ban the child's killing from poverty; both ban the indecency's approach; both guard the sacred soul; both guard the orphan's property; both command the full measure; both close at the interior's own register — 6:153 at the path, 17:36-39 at the heart's own questions. And the differences teach as much: the Israil-version's expansions (the 17:23-24's wing-file, the 17:33's victim-file, the 17:37's pride-ban) — the same Owner, the same core, the two recitations tuned to two audiences: the first universal, the second to the Book's own remembered family.

And the counting itself deserves the closing honesty (the series' standing method): the "ten" is the scholars' classical census of the commands, not a numbered-verse the Book itself prints — the same honesty this project holds for the five pillars and the six articles (the tradition's frameworks, labeled,

resting on the Book's own contents). The Book's own structure confirms the census (the ten commands held in the three verses' own balanced clauses; the seventeen-list's own ten at its expanded frames) — and the reader holds both facts at once: the number from the tradition's own classroom, and the commands from the Book's own text, with the list's own architecture the Owner's own design, and the census the students' own faithful count.

And the two decalogues end at the one Owner (the closing comparative-note): the six-list ending at the path and the mindfulness ("that you may become mindful" — 6:153's own purpose-clause); the seventeen-list ending at the wisdom and the warning ("that is from the wisdom your Lord has revealed to you" — 17:38-39's own register) — the two frames' one destination: the ten taught for the heart's own transformation, and the whole decalogue revealed as the Owner's own pedagogy: the commands recited, and the soul re-formed at the recitation's own pace.

And the two passages' own neighborhoods complete the introduction-file (the scholars' contextual-note): the six-list standing at the Cattle-surah's own teaching-block (the surah's own whole- architecture: the Owner's signs, the polytheists' files, and the decalogue as the surah's own moral-summit at 6:151-153 — the commands held at the surah's own crown); and the seventeen-list standing at the Night-Journey-surah's own Bani Israil-block (17:1's own opening-frame: the Book's own inner-history-file, and the decalogue at the block's own heart) — the two surahs teaching the two placements: the ten as the universal-teaching's own summit, and the ten as the remembered-family's own call — one core at the two neighborhoods' own altars.

And the shared-spine's whole-yield completes the chapter (the closing comparative-summary): the two-lists' one-core held at the Owner's own single-authorship — the shirk-ban at both-heads, the parents at both-second-places, and the vulnerable's own whole-census (the children, the orphan, the widow's era-files) at both-bodies: the decalogue's own repeated-design teaching the revelation's own consistency-across-audiences, and the modern-reader's own standing-comfort: the ten held at two-surahs, two-eras, and two-frames — and never wavering at the core's own single-word. And the yield's close at the honest-note: the differences themselves the Owner's own tuning (the same-song at the two-keys), and the reader's own whole-inheritance the two-recitations' one-melody: memorized at the six-list's own compression, and studied at the seventeen-list's own expansion — the one decalogue at the two-paces.

And the chapter's own closing-note held at the two-recitations' one-yield: the

ten held at the summary's own speed, and the two-lists compared at the reader's own first-sitting — the decalogue's own whole-estate opened at the chapter's own single-door.

And the counting's own historical-file completes the chapter (the scholars' classical-records, labeled): the ten-count held across the exegetical-tradition's own files — the six-list's clauses enumerated at the classical-commentaries' own careful-arithmetic, and the seventeen-list's own matching-census confirmed at the same-tradition's own counters — the number never a modern-invention but the classroom's own oldest-summary, and the Book's own structure carrying the clauses at the balanced-frames the census counted. And the historical-file's own yield at the honest-close: the reader holding the same-two-ledgers this series always holds — the Book's own text (the commands at their own full-authority) and the tradition's own numbering (the census at its own labeled-rank) — the ten standing at both-ledgers, and the decalogue itself the two-ledgers' own oldest-joint.

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

THE TEN COMMANDMENTS: THE QURAN'S DECALOGUES

The full book continues past this sample.

Get it here:
https://ko-fi.com/s/8ff43c4785

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