

“ZOJ” AND “SOT” TWO OPPOSITE TERMS

Dr. Muhammad Shakil Auj *

“Soukan”, “Soukan” or “Sot” are the words which are prevailing in our society and also a characteristic of our social set up. Unfortunately and out of ignorance we have supposed as a natural and lawful phenomenon. Since “Sot” or “Soukan” are meant to be negative therefore we can say that there is no concept of “soukan” or “sot” in Islam. Islam has given the concept of “Zoj” (wife) and not “sot” (second or other wife of the same husband). But ignorant people have taken the two in same meanings. Moreover, from the word “sot” have come out the words of “sotapa” (urdu) and “sotiada” (hindi) whose meaning is the enmity between two “sokan”⁽¹⁾.

Kitabistan English Dictionary has given these meanings of the word: “heart burning caused by the co-wife”. In Ilmi dictionary there are some idioms given in connection to this word which contains negative meanings. Such as, “sot bhali sotela bura”, i.e. the children of sokan are even worse than the sokan. “Sot ka lana ji ka jalana”, i.e. bringing the second wife is to burn the first wife alive⁽²⁾. Kitabistan Urde-English dictionary writes: Sot per sot or jalapa. i.e. A third co-wife is worse than the second for the first. The word ‘sokan’ or ‘sot’ is used for the wife who is brought in presence of the first one. Hence the two wives of a husband are said to be sokan of each other. In Urdu literature there are a lot of popular proverbs related to the word sokan. For example, ‘sot buri hay choun ki or sajhe ka kam kanta bura karel ka or bdri ki gham, it means that sot is bad even if her presence is just nominal, and same is the situation of doing some business in partnership. ‘karl kanta or barsat ki ghumas bhi achi nahi’ (gham-ghumas: perspiration). (Jame-ul-Amsal)

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“Zauj” and “Saut”_ Two Opposite Terms

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The terms of *Saut* or *Sautan*, *Sauk* or *Sauken* are generally used when a man possesses more than one wife. So, if a man has two wives at the same time, then those wives name each other as *saut* or *sauken*, and this is the term which further developed into *sautela* (step-siblings/step children). The children of another wife are believed as stepchildren. The literal meaning of *Saut* is enmity/hostility; hence, the meaning of *Sautan* is enemy. One can easily understand the reality of this word through the word (*saut*) and its literal meanings. In this article, it is demonstrated that this word does not exist in Islamic terminology. In Islamic term as the first wife is called (*zauj*) spouse, the other one is also called as (*zauj*) spouse. The only addition with the word spouse in first and second.

In our society the notion of *Saut* came with all its meanings and connotations from Indian vocabulary, Indian culture and tradition. As a result of which our woman also considers the second wife of her husband, Instead of second wife, equivalent to her enemy, and spends her whole life with this enmity. In this manner, the concept of multiple spouses becomes a ridiculous and dangerous state of affairs. The need of work against this situation is critical.

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Punishment of Insulting the Holy Prophet (SAW) in the Islamic and International Law

Dr. Abdul Ghaffar Bukhari *

Regards and Respect of all Prophets (Peace be upon them) is obligatory in all divine and non divine religion. None of religions allow any person to disgrace the prophets. As like respect of the Holy Prophet Hazrat Muhammad (SAW) is part of faith of every believer. Love with the Holy Prophets (SAW) demands that he shall be respected at any cost.

Every member of Islamic Ummah is bound to pay due respect and regard to the Holy Prophet (SAW). Similarly His love and obedience should be more important than one's life. Those who, weather Muslim, or non Muslim, Insult the prophet, should be punished with death sentence.

On analyzing of international law and pacts, it revealed that no one is allowed to insult any of the Prophets (peace be upon them).

In this article attitude of the Ummah towards the Prophet (SAW) particularly His respect and regards have been explained. Similarly nature of Punishment of blasphemy in Islamic Law and International Law has been discussed in detail.

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the study of text above the level of sentence. The sentences are structured syntactically, semantically, containing the topic of discourse. A discourse topic is the central participant or idea of connected discourse or dialogue. The topic is what the discourse is about.

The Holy Quran is characterized by its unique style, words and its sentence formation. And the consistency in Qur'anic discourse between the verses and the chapters even carry variety of meanings and multiple purposes, but it revolves around the thematic unity that is MONOTHEISM.

Analytical Study in the Light of Discourse Analysis

Nargis Nazir *

This paper is an analytical study of the thematic unity of Quranic discourse in the light of discourse analysis.

The linguists have presented so many different definitions and concepts of the text, and they have different approaches towards discourse analysis, some of them focused on the grammatical structure and looked at the text as a set of sentences or paragraphs formulated grammatically, as they focus here on what they called the grammatical structure, the compositional structure or cohesion script.

Another school looks at the text, it carries a particular topic, the direction of this view is that the text carries a set of concepts, issues, emotions and sensations; this school is focused on the content of the text, not on the formation. Some linguists look at the text as a linguistic message for the recipient; it is a set of sentences which are grammatically and semantically structured. In fact, there is no contradiction between these trends. The text grammar or discourse analysis is

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***Infidelity in Religion:
Qura'nic and Exegetic Vision***

Dr. Shah Junaid Ahmad Hashmi *

Dr. Moeen-ud-Din Hashmi **

The Quranic exegesis is a discipline in the Islamic literary heritage which developed within a framework and according to certain rules and principles. In the modern age however, some trends which do not deem it necessary to remain within this framework have appeared. This attitude often results in inappropriate and wrong interpretations of the Quranic text. Such people as those who do not consider themselves accountable for these wrong interpretations also challenge the established Quranic concepts and terminology, while claiming that the one who interprets is above board as well as saying that the believers do not become infidels nor wrongdoers whatever their interpretations may be. This paper looks at the different manifestations of 'batil' or wrong interpretation of the Quranic text with special reference to the subcontinent, to see where they stand in context of the principles of Quranic exegesis.

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***The Epistles of Dr. Mehmood Ahmad Gazi
to Nazr Sabri***

Dr. Arshad Mehmood Nashad *

Epistle is a basic source of research as it reflects the writer's personal and private life along with his age, contemporaries and more specifically his relationship with the addressee. Due to its central importance, epistle writing has gained the status of a genre of prose and the process of archiving the letters of notable literary personalities has been initiated to preserve this inestimable treasure. In this article, seven unpublished epistles of distinguished religious scholar and teacher Dr. Mahmood Ahmad Ghazi are presented. These epistles are addressed to famous researcher, paleographer and poet Nazr Sabri. Many scholarly issues came under discussion in these letters which reveal the insight and erudition of Dr. Ghazi. In this article, the annotations and footnotes are provided to help better understanding of these letters' meaning and significance. The writer's and addressee's introduction is also included in the article.

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***Application of Four Schools of Jurisprudence:
(Shah Waliullah's Point of View)***

Saeed Ahmad *

Dr. Muhammad Ejaz**

Unfortunately the followers of all the four major schools of jurisprudence have become unnecessarily so rigid and hostile that difference of opinion among them is treated as permanent hostility. They have grown enmity and divided their followers into unbridgeable water tight zones. It resulted in contention and disintegration of Ummah, the Ummah which was once known for its unity and oneness have now become a laughing stock for others! In spite of the fact that they had one revealed book, agreed and authentic without any coercion or difference, and one Prophet whose sunnah was preserved in an authentic and most scientific order, here now following of the path of deterioration. The only remedy was to sort out commonalities among them, Shah Wali Ullah is very well known for following the intuitive order of the Holy Prophet; to bring them closer; it was his foremost and earnest desire. Almussawa (Arabic) and Almussafa (Persian) are his major contributions for this noble cause.

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