



RESEARCH PAPER

**Islamic Teachings Portrayal in Pakistani Television Dramas: A
Review of Current Research and Findings**

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ABSTRACT

This study aims to analyze the presentation of Islamic teachings in Pakistani television dramas, providing insights into the portrayal of religious themes within this medium. Given the significant role television dramas play in shaping public perceptions, exploring the representation of Islamic teachings is crucial. Previous research in this domain has been limited, warranting a comprehensive examination to understand how these dramas contribute to cultural and religious narratives. A qualitative approach is employed, involving content analysis of select Pakistani television dramas. Themes related to Islamic teachings, cultural nuances, and their impact on viewers are examined. The study also considers the historical and societal context influencing the portrayal of religious elements in these dramas. The findings reveal diverse representations of Islamic teachings in Pakistani television dramas, ranging from accurate depictions to potential misinterpretations. The influence of societal and cultural factors on the portrayal of religious themes is evident. The study identifies patterns and trends in the presentation of Islamic teachings in this entertainment medium. Based on the results, it is recommended that content creators, producers, and policymakers collaborate to ensure a more nuanced and accurate representation of Islamic teachings in television dramas. This includes incorporating input from religious scholars and fostering awareness about the responsibility associated with depicting religious content on mainstream media. Additionally, encouraging diverse perspectives and fostering a balanced portrayal of Islamic teachings can contribute to a more informed and culturally sensitive viewership.

KEYWORDS Gathering, Islamic Teachings, Pakistani Dramas, Presentation, Wedding

Introduction

Pakistani Dramas have always been sensational in the history of the medley of dramas in Pakistan. There used to be complete silence from 8 pm to 9 pm because everyone had that excitement to watch the episode of the drama that was aired. We usually do not find such enthusiasm these days. So, what could the reason behind the lack of interest in the dramas? As in the beginning, Pakistani dramas had very intense and ardent morals that influenced the minds and thinking of the majority of people. Such dramas used to bring a constructive approach in the life of the ones watching with great depth.

There are many arguments regarding the evolution of Pakistani dramas, could it be because of the influence of Indian media in our society or that people are tired of the usual storylines that is common in every drama these days? Rather, Pakistani dramas are

not appropriate enough to be watched among family members as it used to be in the 90s, or because the race for ratings has tumbled down the ideas of contemporary dramas, or maybe present-day dramas are not based on reality? These are some common questions that prevail in the mind of every Pakistani citizen and it makes me disappointed that we have gone far away from our cultural and religious roots as the downfall of the drama industry in Islamic values are in danger. The execution of desensitization in the drama industry has gradually manipulated at the right speck because of which people do not find it peculiar now but it makes the audience frustrated when they cannot see the future the way these dramas present. Not only this, but innocent children adopt everything from such dramas as well and are influenced by it swiftly.

Pakistani dramas and Islamic teachings

Nowadays even worse thing about our TV channels is that they show things in straight denial with our literary, social and Islamic morals. From pregnancies to abortions, from divorces to halala, from child abuse to rape, from extra-marital affairs to illegal children, they expose everything on the name of entertainment. Even respectable relationships are not safe. Countless dramas have the story line that a boy falls in love with his niece or his daughter's friend or a girl starts affair with her brother-in-law. Male employs sexually abuse their female maids. Husbands are not serious in their relation and after giving divorce; they realize their mistake and force their wives to do halala so that they can marry again.

These dramas are purposely or accidentally wiping out our culture and as a result, trailing our distinctiveness. The fascination of challenging with something that does not symbolize our Islamic morals and civilization is apprehensive and needs to be addressed on an urgent source because it manipulates the mind of our young generation.

As Muslims it is our faith that commandments in Quran-o- Hadith are the order. To resort to interpretations against them or questioning them, will only take us to disobedience and error. ALLAH Narrates in holy Quran: "This day I have Completed your religion for you and completely favor upon you and have chosen Islam as religion for you" (therefore follow the limits of Halaal - O - Haraam that have been made obligatory for you) Surah-e-Maidah Verse# 3

The following is a list of significant topics that are misrepresented in dramas:

- Halala
- Forced Marriages
- Nikah without guardian(ولی)
- Mix dressing
- Co-gathering

Marriage in Islam

The Quran says: "And Allah has created your companion of your own nature, and made for you, out of them, sons and daughters and grandchildren, and grant you nutrition of the best." (16:72)

The significance of marriage receives its greatest prominence from the following Hadith of the Prophet (P.B.U.H): "Marriage is my sunnah. The one who keeps away from it is not from me."

Islam also explained the beautiful rules regarding to different marriage issues that are discussed below.

Halala

The Quran says in 2/230: "And if he divorces her finally, she shall thereafter not be lawful unto him unless if she marries another man. If (by chance this marriage also breaks) and the present husband divorces her, there shall be no sin upon either of them (the first husband and the divorced wife) to remarry – provided that both of them think that they will be able to be within the bounds set by Allah: and these are the bounds of Allah which He makes clear unto people of innate knowledge."

It is impermissible and a crucial sin in the sight of Allah to plan such a halala to intentionally circumvent and make a contempt of the Laws of Allah S.W.T.

Forced Marriages

Religion Islam taught about justice to others and prohibits coercion. Islam also prevents forcing people to do what they don't want to do. Forced marriage is something distant to Islam, and is totally divergent to the Quran and Islamic teachings.

The Quran said: "O the believer, it is not legal for you to take over women by coercion. And do not make complexity for them..." (al-Nisaa, 4:19)

The following event tells the place of forced marriages in Islam:

Khansa Bint Khidam said "My father married me to his nephew, and I did not like this match, so I complained to the Messenger of Allah (May Allah bless him and grant him peace). He said to me "accept what your father has arranged." I said, "I do not wish to accept what my father has arranged". He said, "then this marriage is invalid, go and marry whoever you wish." I said "I have accepted what my father has arranged, but I wanted women to know that fathers have no right in their daughter's matters (i.e. they have no right to force a marriage on them). (Fathul Bari Sharah Al Bukhari 9/194, Ibn Majah Kitabun Nikah 1/602)

From above-mentioned references, it is clear that Islam is a religion of justice and it has strictly forbidden the forced marriages.

Nikkah without guardian

The Guardian, usually an elderly person in the family, is a highly sincere and sympathetic person. He decides in the interest of the family with his wisdom, understanding and family counsel. The matter of marriage is determined by the girl's wishes and counsel through the guardian. This is a religious contact and contract. This is not just about two people, but the matter of respect and honor of two families. The following verses of the Quran guide in this subject.

Surah al-Nur - 32

"وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ"

"And marry the unmarried among you and the righteous among your male slaves. If they should be poor, ALLAH will enrich them from his bounty, and ALLAH is all-encompassing and knowing."

Guidance from Hadith

"No woman should marry another woman, nor should she marry herself (Ibn e Maja)."

Gathering

The system on the subject of male and female dealings is critical for the protection of human society. Islam is not just a correct religion but also a class structure that permits individuals to get the appreciated objective of material happiness and safety in this world and to practice them for the next world through honesty. It puts off free and undomesticated contact between men and women. It puts limitations to such thrust forces that might play a ruinous role in aggravation the mind of young men and women (al-Kawthari, 2014).

Ayat about gathering:

Surah al-Nur: (Quran, 24:30-31)

“Say to the believer (Men) to lower their eyes and protect their dignity. that is good for them and ALLAH knows what they do. And Say to the believer(women) to lower their eyes and protect their dignity.”

Sur al-Ahzab: (Quran, 33:53)

“When you request them for something then ask in the wake of a hijab. this is a way for greater purity for your heart and their hearts.”

Clothing in Islam

Islam allowed people to wear good clothes and put on an excellent appearance. It should be good-looking and fresh, particularly when gathering with others and when performing the prayers (New Muslim guide, n.d).

Quran says: “Children of Adam, be dressed in your most excellent clothes to every mosque.” (Surah Al-Araaf, 7:31)

The purpose of clothing is to cover your body parts that must be covered in community. Quran says: “Children of Adam, We have sent down clothing to you to hide your secret parts.” (Surah Al-Araaf, 7:26)

Mixed Dressing

Hadith states: "It is haram for women to imitate men and men to imitate women in the way they dress, because the Prophet (P.B.U.H) confounded the men who copy women and the women who copy men." (Al-Bukhari, 5546)

Imitation of non-Muslims

It is also prohibited to wear garments that grips replication of the dress usually worn by non-Muslims or outfits of religious impact. Clothing that involves simulation of the dress by tradition worn by non-Muslims, such as the type of clothing worn by monks and priests and wearing a cross. This also consists of clothing that is exact to a definite religion (New Muslim guide, n.d).

The Prophet ﷺ said, “One who copies a nation is one of them.” (Sunan Abu Daawood: 4031).

The Prophet (P.B.U.H) said, “Whoever dressed in clothes of shuhrah in this world, Allah will make him dress in costume of dishonor on the Day of Judgment.” (Musnad Ahmad: 5664; Sunan Ibn Maajah: 3607)

This study explored the presentation of above-mentioned Islamic teaching in Pakistani famous dramas.

Literature Review

The following chapter presents the review of previous studies that are conducted in different countries about Religion, Islam and Muslims. As the topic indicates that researcher in this study is going to check the “presentation of Islamic teachings in Pakistani TV dramas” so according to the topic researcher has used primarily resources through Quran and Hadith for the exact teachings of the issues that are going to examine in the research. These Islamic references are given in Introduction.

This article argues that Halala Nikah is the Islamic term that is used and practiced in Muslim community. According to Islamic teachings if husband divorces her wife for third time (Triple - Talaq) then he can't remarry her again until after she has married another man and her second husband divorced her. This second marriage of the girl is called halala. But nowadays we see that halala is being used as a tool to cover up the careless behavior of husband and a tool for adjustment for the remarriage with her ex-wife. This whole process is called halala-fixing according to which another guy agrees to marry a woman for halala and then divorces her. This type of halala is not allowed in Islam as this is against the dignity of Women. This forced sexual relationship is nothing but a Rape. (Khare & Singh 2016)

Arif (2006), carried out a research to check whether electronic media like internet is producing awareness about Islam and Islamic teachings or not. Results conclude that there are some websites that are promoting Islam positively but there is also a wide area which is totally opposite (negatively) so the results show that public is not getting accurate knowledge about Islamic teachings.

Portrayal of Religion, Islam and Muslims by Indian media

India is at top ranking in producing films. Every year they produce the highest number of films and stand at top position in film making but that does not mean that society bears all the issues presented in the films. *PK* (2014), is the top rated satirical comedy based film challenging the superstitions based on religious practices in India. India is a land which has various religions and varied cultures, due to this they have many concepts about faith, religion and beliefs, that's why religion is a sensitive issue in India. This film shows the clash between 'God men' that's why many Hindu groups consider it blasphemy against their Hindu gods and gurus, due to this the film was boycotted and PK movement started in India. But despite all of this, film made more interesting success due to the portrayal of religion in it. At the same time, due to this portrayal of religion in the film it made many changes in society. (Qadri & Mufti, 2016)

Ahmed (2014), Batool (2004), Khan & Bokhari (2011), Ali et al, (2012), suggests that In Indian movies Muslims are being presented as suspicious people and signified as terrorists. Indian Cinema is making a lot of movies which are representing Muslims negatively. Indian movies are presenting negative images through anti-Muslim propaganda not only in India but also at international level.

Tariq (2010) concluded through content analysis of Indian Movies that though the roles given to Muslim characters in Bollywood movies are negative but now Indian film industry is also changing the trend towards positive change in presenting Islam and Muslims in movies.

As verified by Kattarwala(2009) the Indian sub-continent due to the oldest civilization have variety of different cultures. Due to the various religions it's problematic in this region to interpret a particular faith. Hindus distorted the minority religion's public image for approximately 40 years after independence. During the Babri Masjid issue, the whole nation was snatched with equally sensitive portrayal of Islam as the attacker's religion. Consequently, the whole environment has started propaganda against the Islam through media.

Many researchers concluded that Indian TV channels are manipulating the traditional marriage culture of Pakistan. Through Indian dramas they are promoting their culture and religion which effecting Pakistani people's religious and socio-cultural thinking and their lifestyle. Indian culture is being penetrated in our praying, festivals, dresses and relationship and affecting our culture. (Aslam 2006; Majeed & Ayesha 2005; Ali 2001; Butt 2005)

Portrayal of Religion by foreign media:

According to Asare(2013), In Ghanaian/Nigerian film Industry religion is an essential theme. They present the religious elements which reflect their religion to audience. Through these films they present religion in both negative and positive ways. An ethnographic research method is used in this study through textual analysis of selected movies, and participant observation and qualitative interviews are also used. Results showed that apart from entertainment most of the audience focuses on the religious consequence of the films. Most leaders are not happy with these representations.

BİÇER(2011) conducted a study on television programs and studied their effects on individuals and groups. He aimed to study religious understanding and role of television. Most People follow religious Understanding by watching television. He observed negative and positive effects of soaps in perspective of religious education. Researcher found out that Turkish people rely on soap operas for religious understanding especially on sacred days. Two religious programs were selected for this research. In '*Ekmek Teknesi*' (Means of Livelihood) they showed the modern Muslim Turkey, the person is performing religion task but at the same time he is drinking alcohol. In '*Sır Kapısı*' (Door to Secret). Muslim character has good faith but does not practice religion. Followers learned from these shows that religion is a personal matter between man and God.

Hjarvard(2008) concluded that how media works as an instrument of religious transform. In this theory researcher used the idea of 'Mediatization'. In the method of mediatization religious conviction is considered according to the judgment of the media. Media can change religion. He mentions three behaviors in which religious conviction is effected by media. As a source of Communication media is conveying religious messages through symbols and other ways. As a language media shapes the meaning and makes relation between medium, content and receiver.

Turkish researcher Nazir oğlu(2015) conducted research. In his article he discussed about Media literacy. He discussed the effect of religious media on publics' religious guide. According to him religious media has a very significant role in individual's life matters.

powell(2012) in his article "Faith IN POP CULTURE Religious Representation on Television" checked the existence of religion and religious characters in modern popular culture, especially which groups get media attention and in what ways they are

presented. After a literature review in media, religion and culture, American television dramas analyzed through both Quantitative and Qualitative method. According to the author this show is the world-renowned television show but it's totally holding a doubtful view on religious matters, leaving analysis up to the viewers. All characters have doubts about beliefs. Presentation of religious issues through caricaturizing is hiding plain sight of religious beliefs. Findings suggest that Americans popular culture has a tendency to target the broadest possible audience with regard to religiosity by presenting the most basic representation of various views without promoting any single standpoint. More research must be done to further the understanding of how religion is represented via worldwide media and how it is received by consumers.

Sjö, sofia (2012) in his article discussed about Scandinavian films that presented religious topics and produced in last decade. Sociology of religion can help contextualize modern Scandinavian films about religion and expanding our understanding for these films. He presented five ways of representing religion exemplified by five films. Then discussed the way in which religion is criticized and avowed; the depiction of specific kind of religion; and three theories of religious and cultural change "secularization, detraditionalization and post-secularization" that can clarify the cinematic representation of religion.

According to White, SJ, Robert A. (2006) due to the emerging field of religion and media, biased form of religious cultures are being presented in the context of media.

Portrayal of religion & culture by Pakistani media:

Madni et al (2014) in his research checked the Gender interaction pattern on TV channels and according to the results Turkish dramas presented more Mix gatherings than Pakistani dramas.

Ahtesham (1998) argued that in PTV dramas the marriage events are not according to our Islamic teachings, they are under the influence of Indian and western Culture. Islam educates ease and simplicity. PTV dramas have significant function in placing the viewers in mental confrontations and conceiving new cultural tendencies which are not according to our religion and culture.

Kausar(2008) conducted a research named "Portrayal of Muslims in Pakistani Newspaper after 9/11, 2001 till September 2007" and concluded that Media has the power of shaping the mind of audience. In this study researcher checked the Portrayal of Muslims in newspaper from September 2001-september2007. Framing and agenda setting theories are applied to check whether the Portrayal is Positive, Negative or Neutral. To analyze the content qualitative and quantitative methods were used.

Theoretical Framework

Here presented the "Agenda setting theory" which seems more suitable and appropriate to help define and relate with the study.(Tariq, 2011)

The Agenda Setting Theory

Agenda setting is the idea that what the public thinks about is set by the media this theory states that the news plays a vital role in the shaping of realities. The amount of time spent on an issue and information relayed in a news story, along with the story's position, determines how much a reader learns and gives importance to the issue.

- **Gatekeeping:** According to this Control the selection of content played by media.

- **Priming:** In Priming Giving extra importance to some content above other content
- **Framing:** Frame the Content as they want to show to the audience. (Shahid, 2005)

The concept of agenda setting is traced by Lippmann (1922) who suggested the media were responsible for the pictures in our heads. He mentioned in his book "Public Opinion", how the media are responsible for shaping the public's perception of the world. Lippmann stated, "The news media projection of the world create an artificial environment, for each news consumer" (Bernard Cohen, 1963, as cited in Batool, 2004.)

Merrill noted in his book "Modern mass media" (1990), "certain political positions, religious views, opinions and ideas can be repeated and given prominence in the media, others can be neglected or minimized" (Merrill, 1990, cited in Batool, 2004).

The salient features of agenda setting theory show the relevancy of this theory with this study. Gatekeeping, priming and framing in agenda setting theory show the relevance of this theory with the present study researcher is conducting. In this research study the researcher needs to know how much and at what level Pakistani TV dramas portray Islamic teachings. The theory relates to study in a way that Pakistani dramas show negative presentation of Islamic teachings. They don't follow the Quran and Sunnah on the issues related to Islam. Agenda is set behind all this and they mold the true Islamic teaching and this effect on audience's personal life.

Material and Methods

The method which will be used in this study is "Content analysis" through which the researcher analyzes the content shown in Pakistani dramas and judge how much bias is involved in presenting Islamic issues, how the media portrays Islam negatively and if the so-called negative portrayal of Islam is changing or not. The universe for this study comprises of all Pakistani dramas of HUM and GEO TV released in the selected time period. The technique employed for sampling in this study is 'purposive sampling'. The Pakistani dramas of HUM and GEO TV that are majorly presenting wedding issues and gathering scenes have been purposively chosen in this study.

Unit of analysis

In this research 'Scenes of dramas' and 'dialogues of dramas' is the unit of analysis that is going to be analyzed.

Data Collection Instrument

A well-structured coding sheet was used in this study for data collection purpose. Coding sheet consisted of 3 sections scenes like wedding, Dressing and Gathering 2ND was categories like Halala, Forced Marriage, Nikah without guardian (ولي), Western, Pakistani, Indian and Mix dressing, Co-gathering and Separate gathering and the 3rd one was the level of portrayal like positive negative or neutral which was used to check the presentation of Islamic teachings which was presented by Pakistani media in their Dramas

Data analysis technique

Different statistical techniques were used in this study for the purpose of analyzing the data which are as follow

1. Descriptive statistic

2. Chi-Square Test

Results and Discussion**Table 1**
Unit of analysis

Categories	Frequency	Percentage
Wedding	63	36.8
Dressing	54	31.6
Gathering	54	31.6
Total	171	100

Table 1 shows that there are 171 scenes in which 36.8% are related to wedding scene, 31.6% dramas are related to dressing and remaining 31.6% scenes are related to Gathering.

Table 2
HUM TV

Coverage Categories	Frequency	Percentage
Wedding	40	63.5
Dressing	28	51.9
Gathering	25	46.3

Table 2 shows that there are 40 scenes which are related to wedding scenes in HUM TV that from 63.5 of the total. It shows that there are 28 scenes which are related to dressing scenes in HUM TV that from 51.9 of the total. Also shows that there are 25 scenes which are related to gathering scenes in HUM TV that from 46.3 of the total.

Table 3
GEO TV

Coverage Categories	Frequency	Percentage
Wedding	23	36.5
Dressing	26	48.1
Gathering	29	53.7

Table 3 shows that there are 23 scenes which are related to wedding scenes in GEO TV that from 36.5 of the total. It shows that there are 26 scenes which are related to dressing scenes in GEO TV that from 48.1 of the total. It indicates that there are 29 scenes which are related to gathering scenes in GEO TV that from 53.7 of the total.

Table 4
Drama Scenes Categories

	Drama Scenes	Frequency	Percentage
Wedding	Halala	44	25.7
	Forced marriage	12	7.0
	Nikah without guardian	7	4.1
Dressing	Western	7	4.1
	Pakistani	28	16.4
	Indian	4	2.3
	Mix dressing	17	9.9
Gathering	Co-gathering	41	24
	Separate gathering	11	6.4

Table 4 shows the categories of drama scenes in which 25.7% scenes are related to halala, 7.0% scenes are related to forced marriages, 4.1% are related to nikah without guardian, 4.1% scenes are related to western dressing, 16.4% scenes are related to Pakistani dressing, 2.3% scenes are related to Indian dressing and 9.9% scenes are related to mix dressing, where 24.0% and 6.4% scenes are related to co-gathering and separate gathering respectively.

Table 5
Presentation of Islam

Categories	Frequency	Percentage
Positive	45	26.3
Negative	93	54.5
Neutral	33	19.3
Total	171	100

Table 5 shows that there are total 171 scenes from which 26.3% scenes are playing positive role in presenting the teaching of Islam in Pakistani TV dramas whereas 54.4% scenes are playing negative role in presenting the teaching of Islam in Pakistani TV dramas and the effect of 19.3% scenes are neutral. We can conclude from above table that majority of the role are affecting negatively.

Cross Tabulation: Chi-Square Test

Table 6
Level of Portrayal * Unit of analysis * TV channels Cross tabulation

		Unit of analysis		
		Wedding	Dressing	Gathering
HUM TV	Positive	2	12	9
	Negative	32	12	12
	Neutral	6	4	4
GEO TV	Positive	8	5	9
	Negative	13	8	16
	Neutral	2	13	4

The cross tabulation is split into two parts according to the variable of "TV Channel". First part of classification table represents the counts for "HUM TV" for "Unit of Analysis" and "Level of Portrayal" and the second half of table represents the count for "GEO TV". Here are 93 responses from "HUM TV" and 78 responses from "GEO TV". And in both categories according to Channel there is high level of Portrayal is negative. This indicates that there is negative influence of TV dramas on Islamic teaching about wedding.

Table 7
Chi-Square Tests

	TV channels	Value	Df	Asymp. Sig. (2-sided)
HUM TV	Pearson Chi-Square	15.947 ^a	4	.003
	Likelihood Ratio	18.165	4	.001
	Linear-by-Linear Association	4.445	1	.035
	N of Valid Cases	93		
GEO TV	Pearson Chi-Square	14.129 ^b	4	.007

Likelihood Ratio	13.737	4	.008
Linear-by-Linear Association	.055	1	.814
N of Valid Cases	78		

Chi-Square test is applied for both TV-channels "Hum" and "GEO". The significance value of the test for TV channels is less than 0.05. So, you can conclude that the relationship observed in the cross tabulation is real and not due to chance. While the chi-square test is useful for determining whether there is a relationship.

Table 8
Symmetric Measures

TV channels	Nominal By	Value	Approx. Sig.
HUM TV	Phi	.414	.003
	Cramer's V	.293	.003
	Contingency Coefficient	.383	.003
	N of Valid Cases	93	
GEO TV	Phi	.426	.007
	Cramer's V	.301	.007
	Contingency Coefficient	.392	.007
	N of Valid Cases	78	

Table 9
Directional Measures

HUM TV	Value	Asymp. Std. Error ^a	Approx. T ^b	Approx. Sig.
Nominal by Nominal				
Lambda				
Symmetric	.111	.083	1.281	.200
Level of Portrayal Dependent	.000	.132	.000	1.000
Unit of analysis Dependent	.189	.064	2.782	.005
Goodman and Kruskal tau				
Level of Portrayal Dependent	.108	.046		.001 ^c
Unit of analysis Dependent	.097	.037		.001 ^c
Uncertainty Coefficient				
Symmetric	.097	.040	2.451	.001 ^d
Level of Portrayal Dependent	.104	.042	2.451	.001 ^d
Unit of analysis Dependent	.091	.037	2.451	.001 ^d

Table 5
Directional Measures

GEOTV	Value	Asymp. Std. Error ^a	Approx. T ^b	Approx. Sig.
Nominal by Nominal				

Lambda					
	Symmetric	.156	.082	1.785	.074
	Level of Portrayal Dependent	.122	.105	1.100	.272
	Unit of analysis Dependent	.184	.076	2.253	.024
Goodman and Kruskal tau					
	Level of Portrayal Dependent	.081	.044		.014 ^c
	Unit of analysis Dependent	.090	.046		.008 ^c
Uncertainty Coefficient					
	Symmetric	.082	.043	1.908	.008 ^d
	Level of Portrayal Dependent	.083	.043	1.908	.008 ^d
	Unit of analysis Dependent	.080	.042	1.908	.008 ^d

Discussion

This research is conducted to analyze the presentation of Islamic Teachings in Pakistani TV dramas. The main objective of this study is to find out whether the Pakistani Dramas promoting Islamic teachings positively or negatively. And either the Pakistani dramas are helpful for Pakistanis to learn about Islam.

Seven dramas were taken for qualitative analysis in which different type of presentation came into consideration after watching. The study concludes that most of the scenes are presented negatively.

By reviewing these dramas, it is noticed that on the name of knowledge and freedom of expression wrong themes are being presented to audience through the media and questions are being raised against such teachings and these teachings/Orders are being criticized and mocked.

In my Sample three dramas are based on Halala issue and this is the most burning issue nowadays, but our TV dramas presented this issue negatively.

In Hum TV drama "Zara Yaad kar" the girl herself tries to find a guy for doing Halala so she could again marry with her ex-husband. But doing halala with proper planning is Haram in Islam, Islamic teaching states that if a divorced girl marry another guy without any intention, then if due to some reason that marriage fails or her husband died, then if she want she can marry his first husband again. But this should not be planned.

In Geo drama "Joru ka Ghulam" son give divorce on his father's order and then after realizing he gave money to a guy so he can marry her wife and give her divorce next day so he himself could marry her again.

In "Hatheli" drama after a few days of marriage in anger husband gave divorce and then realize. And then his family convinces her younger brother to marry that girl for the purpose of halala. But After nikkah he falls in love with that girl and don't give her a divorce. Due to this a stressful situation began between both brothers. They both become worst enemy of each other and due to this younger brother died due to the brain Ham Bridge.

These all are the worst conditions of halala that promote divorce culture in our society and boys consider it a normal thing to give divorce into anger and then remarry.

But according to Islamic teachings this is not Halala. Actual Halala is if Husband divorces her wife and then that women remarry another man and accidentally the marriage also fails due to some other reasons. She meets her 1st husband and now if he wants to marry her. This is called halala without proper planning. Halala with planning is Haram.

Forced Marriage is also not allowed in Islam. But due to dramas this is being promoted in our culture. Religion Islam taught about justice to others and prohibits coercion. Islam also prevents forcing people to do what they don't want to do. Forced marriage is something distant to Islam, and that was totally divergent to the Quran and Islamic teachings.

The Quran said: Dressing is also a main issue in Pakistani dramas. they are promoting western and Indian dressing due to this our youth is going far away from our own culture and Pakistani dressing. Dressing in dramas has left a negative impact on our youth.

Mostly in all dramas they are showing mixed gathering which is not allowed according to our religion. But dramas are promoting this culture. Pakistani dramas are influenced by the foreign Culture.

The study analyzed that our media, presenting the teachings of Islam in their dramas in a negative way. Among the total of 171 scenes, 45 were positive, 33 were neutral while 93 were negative. So the nature of most scenes comes under the negative category. This shows the acceptance of the hypothesis by the chi-square test which was "presentation of Islamic teachings in Pakistani TV dramas is negative"

We all know that TV is the instrument to create awareness in public opinion and a large part of Pakistani society watches dramas on prime time. Especially more than 50% of the populations are in rural areas and TV is a main source of entertainment in rural areas. In this Situation, the only objective of presenting Islamic orders and teachings in the wrong ways with proper planning and theme is raising questions against them and creating confusion among audiences through these dramas is to take the people away from Islam and mold their faith in Islamic teachings.

Conclusion

The research work is conducted to analyze the "Presentation of Islamic teaching in Pakistani TV dramas". The main objective of the study was to find out whether Pakistani dramas promoting Islamic teachings positively or negatively. The methodology used to investigate the presentation of Islamic teaching is Content analyses. Seven dramas were selected through purposive sampling.

Pakistani dramas should base on pure Islamic culture and follow Islamic rules. The drama industry should not promote foreign culture and religions. Since it goes against our religious principles, it needs to be changed that religious peoples are portrayed poorly in our dramas.

We need to tell the world that hijab is not a bad thing or the bearded men/ molvis are not harmful and that Jihad does not mean terrorism as there is a big difference between a Jihadist and terrorist. Therefore, we can see that if we take care of such things, i.e. variety, vulgarity and sensibility then our dramas will improve. People will not be forced to watch the American seasons in order to escape those loathsome typical and fantasy filled stories.

After viewing these seven dramas very carefully researcher concluded that “Presentation of Islamic teachings in Pakistani TV dramas is negative” though researcher found some scenes that are presented positively and some scenes are presenting neutral content. but their percentage was very low and didn’t affect the hypothesis, that is why the research confirms the hypothesis that presentation of Islamic teachings in Pakistani TV dramas are negative.

Recommendations

The Researcher wants to recommend that;

- The drama industry should celebrate Islam as a strong foundation for future generations and reject western impacts on our society.
- The Writer should write the dramas that promote the strengths of women instead of showing their weaknesses in the dramas.
- Producer, Director and writer should enhance their knowledge about Islam.
- During Script writing writer should follow the Islamic laws and teachings on serious issues, otherwise they don’t have right to write on Islamic issues that are clearly discussed in Quran and Hadith.
- PEMRA should check and balance on drama scripts and their production.
- Pakistani dramas should promote awareness to youth in order to correct their weak aspects of personalities besides promoting westernization, distance from religion and disrespect for their elders.

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