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## *Impact of Dramas on Pakistani Muslim Family System: An Analysis in Islamic Perspective*

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### **Abstract**

*Muhammad (ﷺ) declared marriage to be his Sunnah. We still remember the days of our childhood when we used to go to a wedding with our parents, it was like a strange joy. There was a noticeable difference between rural and urban celebrations. Wedding ceremonies in the villages would have a sense of simplicity that would bring inner joy and the memory of such a ceremony would not fade away for months. There was a separate enjoyment of wedding ceremonies in the cities. There were no marriage halls and the wedding ceremonies were held all week long. Keeping them free from all forms of cruelty has been the hallmark of good relationships in the past. The family system has a special significance in the societies of the world. Family ceremonies are performed in a special religious way. There is a special spirituality in it, which gives sanctity and reverence to this relationship. Allah Almighty blesses man with his blessings and mercy like children. One of the reasons for the new generation's social disorientation is foreign culture in our dramas and films that have brought our culture, customs and Islamic identity to a particularly dangerous juncture. If we want to preserve our culture and customs, we have to stop it. It is not only the responsibility of the government, but we are also a part of this society. In this article the Impact of Dramas on Pakistani Muslim Family System, would be analysed after citation of maximum amount of Pakistani drama's based on other cultures and through an analysis in Islamic Perspective.*

**Keywords:** Impact, Drama, Pakistan, Family, System, Islam.

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## **Introduction**

TV dramas promote culture as well as entertainment, with the younger generation, especially children, doing what they see, even speaking, clothing, cuttings, shoes, cars and make-up etc. Therefore, we should promote in our dramas to teach our children our religion, our culture, our dress, our way of life and our ways, not the other cultures.<sup>1</sup> The rise and fall of nations, victory and defeat depend on the young generation of any country and nation.

First of all, parents are responsible for not being able to give time to their children due to their busy schedule. Nor do they give time to their children for sports but TV, cable, movies for children's entertainment are there. Second is the teachers, who are the most respected personalities in our society. In their hands is the future of the young generation. Unfortunately, most of the teachers are addicted to the mixed education system and the enlightenment. They have become slaves to psychological desires. The mixed education system and the enlightened liberal class have drowned the young generation. In this research we analysed the Impact of Dramas on Pakistani Muslim Family System, An Analysis in Islamic Perspective.

## **Research Methodology**

In this research the widely applied methodology will be critical analysis. The method of this research would be at educational standard for comparing and analysing the impacts of Pakistani dramas on society and Islam. The famous dramas and authentic articles will be analyzed/ compared about the topic. It will be tried to provide a comparison between authentic and non-authentic traditions in Islamic Perspective.

## **Literature Review**

As far as the review of previous work on this topic is concerned, there are enough information about the impacts of Drama's on Society in a general style, but not sufficient to settle down the modern research methodology. Hania Jäved, has written on Drama and Society in May 08, 2013, Dr. S`aad Suhail, has written an article "Debate on social media: How do TV dramas affect the human mind and social values? In May 09, 2020. Shamim Akhtar Nadvi, also written on "Use of social media and its positive and negative effects". Which is considered a very important source in Urdu language research on this

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<sup>1</sup>Mukhtär Qädrj, The role of social media in spoiling the young generation, (<https://www.jasarat.com/blog/2020/02/13/muhktar/>) accessed date, June7, 2021.

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topic. Moreover, there are several other authors who minutely discussed the topic butāā if we mention them, it will uselessly prolong the discussion.

Pakistani drama, which from the beginning was imprinted on the hearts of its viewers with its creative and technical skills, now seems to be on the decline. Pakistani drama is now being written in a non-interesting and popular fictional way out of the confines of literature and that too with pomp, the sanctity of relationships is at least felt in Pakistani dramas.<sup>2</sup>

Drama should be a serious means of expression rather than just a hobby. The play should contain high quality examples of characterization and representation of representative aspects of social life.<sup>3</sup> After PTV, the mood of TV became the focus of many channels and then perhaps this medium of entertainment lost its credibility.<sup>4</sup> When Pakistani drama was aired on in the 70's and 80's, Pakistani TV dramas had a series of characters and ideas, which did not forget their sequence..<sup>5</sup> But now every channel is presenting only mythical stories of love wrapped in sheets of unrealistic topics and as much as there is talk and attempt to make women independent, our TV dramas show women as submissive and helpless. Drama is no longer a family drama. It is to be remembered that these same play writers have won the hearts of the viewers by writing heart-wrenching games like 'Zindagī Gulzār Haī' and 'Sādqay Tumhāre', in which the woman stood firm on her will.

The symbolic and fictitious marriage of a man and a woman shown in films and dramas is just a metaphor. Therefore, the fictitious marriage shown in dramas does not take place according to sharī'āh.<sup>6</sup> Drama is being talked about because, according to a study by communicator, "the real power of the media can be said to be in trying to persuade in matters of opinion and belief, to influence attitudes and to justify."<sup>7</sup>

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<sup>2</sup> Khurram Suhail, A society seen through the eyes of drama, <https://www.dawnnews.tv/news>, Jan 31, 2020)

<sup>3</sup> Syed Hamīd, Urdu Drama and Our Society, (<https://www.taameernews.com/2020/02/20>)

<sup>4</sup> Zīā ud Dīn, Pakistan Television Drama; Art and Tradition, ([http://nlpd.gov.pk/uakhbareUrdū/may2013/May\\_6.html](http://nlpd.gov.pk/uakhbareUrdū/may2013/May_6.html), May, 2013), Accessed date, June 7,2021

<sup>5</sup> Namrah Malik, Pakistani dramas raise awareness of girls' rights, Express Survey, (<https://www.express.pk>), January 31, 2015).

<sup>6</sup> Banūrī, Muhammad Yoūsaf, Dār ul Iftāh, (Pakistan: Karachi, Jāmīa al U'lloom e Islāmīa, 08.08.2019) <https://www.Banūrī.edu.pk/>.

<sup>7</sup> Tābinda Kūkab, Need of Story, in Drama (<https://www.bbc.com/Urdu>, Oct 26, 2020).

In 1976, Gerbner's theory states that television has become an important source of storytelling in today's society.<sup>8</sup> It involves mindfulness by repeating the same thing over and over again.<sup>9</sup>

According to this ideology, through our dramas, different channels are carrying out this work on the same agenda. Misinterpretations of Islamic teachings and terms continue in the name of entertainment. For example, see the "dialogues" of some of the plays:

"My mother is in 'iddah, why isn't Abu' iddah doing it?" Six-year-old Bilal was asking his grandmother.

We heard these questions. These questions are being asked by our own children. The first dialogue is taken from ARY's drama "Naimat" and the second from "Hum" TV drama "Zarā Yād Kar".

In "Prym Galī", the story of the play can be easily guessed from its name or it can be said that it is a love story.<sup>10</sup>

In the drama "Pākīzāh" of "Hum" channel, after divorce, the divorce is concealed under the pretext of raising a daughter and accommodation is kept with the ex-husband while the daughter is not young, she is of marriageable age.

With the help of the girl's (daughter's) oppression, an attempt has been made to explain that divorce does not have a negative effect on the daughter's marriage and future, so it is possible to stay together even after the divorce.

"Mūshk" is an untouched drama on the subject of love, one aspect of which is to hide or shy away from love. Apparently, presentation the subject of love is not in Islam and Pakistan culture.<sup>11</sup>

In a drama "Khūda dykh rahā hāy", after the divorce, the husband denies and forcibly keeps the wife with him by taking a fake fatwa from Mūlvī Sāhib, while the wife does not agree.

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<sup>8</sup> Emān Mosharafa, "All you Need to Know About: The Cultivation Theory," *Global Journal of Human-Social Science: Arts & Humanities – Psychology* 15 no. 8 (2015); Michael Morgan, *The Critical Contribution of George Gerbner* (New York: Times Book Review, 1993), 103.

<sup>9</sup> Salman Ali, Pakistan Dāramay and Samajī wā Zehnī Taskeel, (<http://fridayspecial.com.pk/> March 31, 2017).

<sup>10</sup> <https://Urdū.arynews.tv/the-teaser-of-the-play-prem-gali-caused-a-stir/>, (August, 6, 2020).

<sup>11</sup> Unique TV Dramas aired in 2020, (<https://www.humnews.pk/>, January 13, 2020).

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It is a shame to watch the trailers of dramas like “Dīwāngī”, “Jalān”, “Nand”, “Meherpōsh”, “Mohabbāt Tujhy Alwīdā” and “Rāz e Ulfāt” which have started in recent days. Entertainment channels in the Pakistani media industry were widely expected to maintain the tradition of Pakistan Television (PTV), but the opposite happened.<sup>12</sup>

In Urdu dramas, where traditions, customs, culture, socio-economic issues, knowledge, thought, creation and reality are replaced by only mythical stories of love and affection, while in many dramas, themes and dialogues are replicated. On the other hand, the violation of sacred relations is on the rise. That is why Pakistani dramas are on the verge of losing their credibility due to their stereotypes. Otherwise, Pakistani dramatists have innumerable stories related to historical and human rights. There are things that can shake our minds.

In ARY's drama "Anābīya", the husband denies after the divorce while the mother and sister were witnesses. The wife comes to the parents' house. The husband wants to take her back. The girl files a divorce case and despite the decision, she was ready to go back to the same person only to settle her sister's house.

Pakistan's senior and classical actress Bushra Ansari, criticized the current dramas, that today's dramas do not go beyond topics like affairs, divorce and marriage. Remember that the subject of the drama serial "Zybaish" is also based on divorce and the husband's relationship with another woman.<sup>13</sup>

In the drama "Zarā Yād Kar" of "Hum", after divorce, the girl herself is looking for a husband for halālā so that she can remarry her first husband after remarrying. However, it is not permissible to make it lawful by regular planning. The Islamic rule is that if a divorce is granted, the girl can remarry. And if for some reason her second marriage ends, she can marry her first husband if she wants to, but this cannot happen under a formal plan.

"Myray Pās tum Hū" is a drama that has received a lot of praise and criticism in recent days. In this drama a married woman who, in a few days, was impressed by the boss's wealth and personality and left her husband and child and agreed to live with another

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<sup>12</sup> Ghānya Norīn, Pakistani Dramas move from the real world to the imaginary world ( <https://samachar.pk/>, September 22, 2020) accessed date June 7, 2021.

<sup>13</sup> Javyria Zulfiqar, Pakistani dramas are moving from the real world to the imaginary world of today's drama affairs, divorce and marriage, (<https://baaghiv.com/bushra-ansari-ki-Pakistanī-dramon-pr-tanqeed/> Sep 3, 2020).

man. Such a thrilling, emotional drama, a travesty of shame and humiliation, a fantasy that undermines family strength, derailing the husband's house and catching another train is totally against Islam.<sup>14</sup>

In Geo's drama "Jorū kā Ghulām", a son obeys his father and divorces his wife and then pays a man to marry his wife so that he can divorce her the next day or he could marry her.<sup>15</sup>

In "Hum" drama "Man Māil", instead of going to her parents' house after divorce, the girl stays at her uncle's house with her son while her uncle and aunt are not at home. They come back after hearing the information.

In 'Myri Gurīyā' the body of an innocent 8-year-old girl is found in a pile of rubbish, after which the mother raises her voice to bring her daughter's killer to justice. The end comes with the execution of this dangerous criminal and beast. The play is based on the sensitive theme of the increasing incidence of rape 'Myri Gurīyā'.<sup>16</sup>

The 'Haīwān' drama is based on the theme of sexual exploitation of children. The story of the play shows a 10-year-old girl, Māsūmā, the play highlights the fact that the perpetrator of raping innocent girls affects not only the victim's family but also his own family and when the crime comes to light, there is nothing left but remorse.<sup>17</sup>

The subject of the play "Jalan" is brother-in-law's "relationship". It is a negative emotion which is against Islam.<sup>18</sup>

In the drama "Qarār", it was interesting but instead of showing the middle class, the house of a schoolmaster is shown as if he lives in a palace.<sup>19</sup>

Nowadays a drama "Muqāddār" was popular on Geo TV having the concept of forceful marriages which is not allowed in Islam.<sup>20</sup>

The story of the drama serial "Bāndī" revolves around the daughter of a poor farmer whose parents hire a maid from a rich family with the help of a woman in an

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<sup>14</sup> Adnan Siddiqui of 'Myri pāss tūm ho': ( <https://www.bbc.com/Urdū/entertainment>, December 31, 2020).

<sup>15</sup> <https://www.chakwalupdates.com/> ( Oct 25, 2014).

<sup>16</sup> What message did the drama serial 'Myri Gurīyā' leave for us?( <https://Urdū.arynews.tv/Myri-gurya-drama-serial-at-ary-digital/>, Oct 6, 2018).

<sup>17</sup> Animals' who sexually exploit children, (<https://www.dawnnews.tv/> Oct 05, 2018).

<sup>18</sup> Jamal Abdullah Usmān, Jalan, ( <https://daleel.pk/2020/06/20/141669>, June 20, 2020).

<sup>19</sup> <https://hamariweb.com/>.

<sup>20</sup> <https://www.dailyqudrat.pk/793167>/<https://www.dailyqudrat.pk/793167/>.

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attempt to save her from a rogue elder. The owner's son falls in love with the daughter of a poor farmer who is also his housemaid.<sup>21</sup>

The boy's friend's wife gets cancer in "Hum" drama "Tumhāry Sīwā". If he does not have money for treatment, then under the plan, friend divorced his wife and boy gets married himself and applies for a loan in the office. Meanwhile, the girl stays with her ex-husband without 'iddah and takes full care of him.

Pākistānī dramas sometimes show very nonsensical things.

These days, a drama serial called "Sotyli Māmtā" is being aired on a private channel. Contrary to reality, this drama shows that a man sold his daughter to another man and later divorced his wife. The man who bought the girl got married. Now this girl has become the stepdaughter of this unreal father.<sup>22</sup> The Holy Qur'an clearly states that a stepfather cannot marry her and that she is in a Mahram relationship. While in the play it is shown that the real father of this girl seeks custody of the girl from the court in enmity with his ex-wife. When the stepfather of the girl goes to the lawyer, after the lawyer considers the statement of his opponent as a very important argument that all the non-Mahram relations are in the house of the girl. However, this is completely illegal. The drama is being played on the same argument that the girl's real father succeeds in getting custody of the girl from the court. Even the daughter does not want to go to the father. Whatever the law of Pakistan says in this regard. Also, uncles, aunts, cousins and in-laws are real or unreal non-Mahram. Live in a separate house/ rooms. But what is Mahram and what is non-Mahram in children under 10 years of age, which should be justified. According to the parents' separation, until the child reaches the age of six, the child has to stay with the mother in all cases. After that, the court will also ask the child and review the father's domestic situation. It will be decided to give custody to him.<sup>23</sup> While in this drama, law and Islamic Sharī'ah rules have been violated.<sup>24</sup>

A long time ago, a play about an adopted girl was shown in such a way that when the adoptive mother died, the locals gathered in the presence of a Mūlvī to evict the girl

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<sup>21</sup>Ayem Mahmūd, Renowned Pakistani Dramas in 2018, (<https://www.dawnnews.tv/>, December 13, 2018).

<sup>22</sup><https://Pākistānī.pk/Soteli-mamta/>, Accessed date, June 7, 2021.

<sup>23</sup>For Details: Bushra Tasnīm, Children's training nuances and responsibilities (<https://bushraTasnīm.com>, April 27, 2012), Accessed date June 7, 2021.

<sup>24</sup>Zeshan Mahmūd, Stories based on unrealistic issues in Pākistānī dramas, <https://www.lahoreinternational.com/2020/06/Pākistānī-serials/>, June 4, 2020.



from the house of the adopting father, that father is now a non-Mahram. In this regard, PEMRA should take notice not to pollute the minds of the people by showing unnatural stories and emotionally provocative scenes in such dramas. This is something to consider and should be kept in mind that Rabība's stepfather is a Mahram relationship and the rest of the relationship will also be called Mahram. The girl can live with her mother in the stepfather's house. According to Sharī'āh and Fīqh, there is nothing wrong with that. Foster's girl who was given the love of real parents by her unreal parents and raised her with their hard-earned money and hard work. And the girl has always lived in this house. No one can take the place of his real father in terms of Sharī'āh. But judicially and legally, if the father has custody, he has the status of a father. Apparently, there is no justification for the public to interfere in their living in a house. Also, if breastfeeding is proved, then it will also be called a Mahram relationship.<sup>25</sup> Similarly, the issue of Mahram and non-Mahram in consensual relationships is clearly stated in the Sharī'āh. Which must be kept in mind. If the relationship with the widow is close to the marriage, then both the daughters are now Māhrāms for the man from the first husband of the widow, however, if there is a fear of falling into temptation, it is obligatory to stay apart. The adopted child will not become a Mahram just by adoption, but will remain a non-Mahram and the veil will be obligatory on her,<sup>26</sup> unless there is another Mahram relationship with her, such as a breastfeeding relationship, as if the adopter's sister If she is breastfed, then she will be a Mahram. Play writers should contact the relevant scholars and experts once again in Sharī'āh matters.

'Yakīn ka safār' is the play by Sajal Ali and Ahad Razā Mir. He was a bit serious in the beginning, but a lot of open romance can be seen in this play.<sup>27</sup>

Another drama is "Sang e Mār Mār". Limited in the sense that the author of the play included many dialogues and scenes related to hadiths, Quranic quotations, prayers, allegiance to the hands of the people of God, expiation for breaking an oath, importance of promises, raising hands on women, but the play the real point which is that Allah eradicates usury from the root. In the play, on the one hand, while giving the message of

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<sup>25</sup> Ibid.

<sup>26</sup> For Details: Allāma Muhammad Yusuf Banūrī, Dārul Iftāā, (Karachi, Jamīa Dārul Ulūm Al-Islāmīa, <https://www.Banūrī.edu.pk>, 26.1.2020), Accessed date, June 7, 2021.

<sup>27</sup> Sadia, Noman, Yakīn ka Safār, (<https://daleel.pk/2017/11/03/61526>, Nov 3, 2017).  
<https://www.bbc.com/>

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the implications of earning "interest" by giving a very secret gesture, on the other hand, a very fine but hard work which we mentioned in the beginning of the paragraph with many examples, was also done by the author here.

Besides the negative aspects there are some dramas which remains popular among the people. A renowned Journalist Umair Alvi has described that "Wārīs" as the most prominent drama in the legacy of PTV and says that the role of Chaudhry Hashmat is always memorable.

The highlight of the play is a combination of thrill and romance. The story of Drama "Wārīs" is a story of eternal relationship between ruler and subject in this region, which is not old even after forty years. Umair Alvi says that this drama was not only the best drama of his time but it would not be wrong to say that it is also the best drama of today.<sup>28</sup>

"Ankahi" play called a self-made smile would not be out of place. Shahnaz Sheikh played a role in this drama which was later copied in Bollywood movies. The special thing about this play is that it has a delicious story and very beautiful characters.<sup>29</sup> If we have not seen the play "Tanhāiyān" then we have not seen anything. The roles of Marina Khan and Shahnaz Sheikh are not to be forgotten. And the character of Kabacha is the lifeblood of this drama.

"Sunehray Din" drama is full of humour, this is the best drama if you want to see the story of the youth.<sup>30</sup>

"Dhuwān" can be seen if we want to see action and thrill. It is a drama that was aired on PTV in the nineties, which everyone must have seen in those days. Each episode of this play has a new story.

"Kisy Dā Yār Na Vichry", became more popular after this play. Umair Alvi used to say that if one wants to watch a drama, "Tanhāiyān" can be seen again and again. The acting in this play is very good.<sup>31</sup>

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<sup>28</sup>Faisal Zafar and Atif Rājā, Pakistani TV's Memorable dramas, (<https://www.dawnnews.tv/news/1047416>, Nov 26, 2020), <https://www.bbc.com/>.

<sup>29</sup> Ibid., <https://samachar.pk/>.

<sup>30</sup> Ibid., <https://www.bbc.com/>.

<sup>31</sup> Ibid., <https://www.bbc.com/>.

In the new dramas, in which the economic problems have been highlighted in the best way. Among them are two plays written by Zafar Merāj, “Lashkāṛā” and “Inkāṛ”. Āmir Razā thinks that if these two dramas are watched together, then these issues can be better understood.<sup>32</sup>

'Dar si Jāti hay Silā' Sexual violence is not only outside the home but also indoors sometimes seem to do so. The drama directed by Kashif Nisar is scared and it is shown in the reward. The play shows how difficult it is to speak out against sexual harassment, sometimes when it's from within the family.<sup>33</sup>

Citing a study by Pakistan's National Institute for Population Studies, Nazish Brohi, a feminist activist, wrote on Twitter why the subject of second marriage is predominant in Pakistani dramas when only 4% of society, Women are involved in such married relationships.<sup>34</sup>

There are some other good dramas made in Pakistan, that can be seen nowadays, 'Khudā kī Bastī' is a drama that must be seen. The play was recorded twice. The conflict between the classes in Pakistan and the new society that was emerging after the partition of India is brilliantly analysed in this drama.

'Āngān Tyrhā' full of humour and present response, this drama can be considered as the biggest show of Anwar Maqsud's career. In each episode, different issues are presented in such a humorous manner that no one cares and social consciousness is created. The drama has been re-broadcast several times so far and every generation is captivated by it while a stage drama has also been made on it.<sup>35</sup>

To this day, adventure-loving viewers have not forgotten the crime investigation drama 'Andhyrā Ujālā' aired on PTV. Written by Younus Javid in 1984-85 the play is the first to show the positive efforts of the police against crime in Pakistan.<sup>36</sup>

The play 'Ānch', which brought fame to actor Shafī Mohammad, became very popular among women due to its exposure to domestic issues. The second marriage after

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<sup>32</sup> Ibid.

<sup>33</sup> Amina Kanwal, "Women are still inferior to men", (<https://www.Urdūnews.com/node/473136>, April 20, 2020).

<sup>34</sup> Ibid.

<sup>35</sup> Anwar Maqsud, Āngān Tyrhā, (<https://www.Urdūvoa.com/a/premier-show-of-nach-na-jaanay-prequal-of-angan-tera-staged-in-Karachī-21mar2019/4840788.html>).

<sup>36</sup> Sufyan Khan, Interesting story of PTV's classic drama 'Andhyrā Ujālā' (<https://www.independentUrdū.com/node/53751>, Nov, 30, 2020).

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the death of the first wife of a middle-aged man and the conflict with the stepmother of the growing children. All these factors are obviously very much in the hearts of women as soon as this drama became very popular in its time.<sup>37</sup>

‘Hawaiian’ is a PTV drama that is still alive in the minds of those who saw it. Directed by Haider Imam Rizvi and written by Farzana Nadim Syed, the play stars Mahmud Ali, Farid Nawaz Baloch, Ghazala Kaifi, Qayser Khan Nizamani, Komal Rizvi, Qazi Wajid, Huma Nawab and Abdullah Kadwani. He was Talat Hussain. The drama revolves around the plight of a family whose head is arrested on a false charge of murder and whose efforts and struggle to end the charge soften the hearts of onlookers.<sup>38</sup>

Another classic drama of PTV ‘Man Chalay ka Sauda’ on which there were many objections at that time. A well-known author ‘Ashfaq Ahmed’ wrote it which was directed towards spirituality which is also expressed in this play. The play in which a modern man is shown turning to Sufism and spirituality after getting bored with his life. The trip also drew objections from many quarters, but the drama proved to be a super hit.<sup>39</sup>

The drama ‘Dhûp Kināry’ was also a masterpiece of Hasina Moīn's creativity while the direction was given by Rahat Kazmi's wife. The drama about the life of doctors revolves around the serious Rahat Kazmi and the playful Marina Khan and their chemistry made this drama one of the most popular dramas in the history of PTV.<sup>40</sup>

The play ‘Dāsht’ was shot in the Dāsht area of Baluchistan. The drama revolves around a couple from two different tribes who fall in love and get married and this leads to animosity between the two tribes and thus the drama progresses in an interesting way. Couples love story around them is not common in Pakistani culture.

Fatima Suraya Bijaya is undoubtedly one of the best play writer in Pakistan. She introduced the trend of presenting wedding rituals in dramas, especially the manner in which henna ceremonies were presented in her dramas was unprecedented. Wedding songs and lyrics still add to the glory of Pakistani dramas that were first performed on the small screen by Bijaya.

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<sup>37</sup> Faysal Zafar & Atif Rājā, Pakistani TV's Memorable dramas, (<https://www.dawnnews.tv/news/1047416>, Nov 26, 2020), <https://www.bbc.com/>.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

The “Arūsā” drama marked the beginning of the careers of talented actors like Mishi Khan and Adnan Siddiqui. Islam only introduced the importance of Nikah and other cultural rituals and celebrations we inherited from sub-continent.

'Afshān' drama would be everyone's favourite, the innocent face of the heroine of the drama Zaynab Omar had captivated everyone. Finding such an innocent face in current dramas will definitely be a difficult task. The play deals with the social, cultural, religious and political values of pre-partition Muslim society. The play paints a realistic picture of a civilized Muslim family in which the elders decide the fate of the children and the honour of the family takes precedence over everything else.

Now, if we talk about today's dramas, there is no shortage of standard work here either. There are many such beautiful plays. Man must learn something by watching them. Among them, the names of dramas like Humsafar, Zindagī Gūlzār Hay, Shehr Zāt, Shna'kht, Pyary Afzal, Mein Abdul Qādir Hūn, Alīf laīlā and Insān are noteworthy. These are the dramas that people were anxiously waiting for the next episode to come and were found commenting on social media. With the success of these dramas, the actors who acted in them are also at such heights of fame today that they are considered as big faces of Pakistan.

But now, as the trend is changing, every TV channel is in the race for ratings. Earlier, it was only a feature of news channels but now entertainment channels are also second to none in this race. Now a social issue is raised and every channel is distorting into a drama. For example, now every TV channel is making dramas where a woman is portrayed as very oppressed and in the first episode of the drama, she is seen sobbing and begging from the people around her. These include plays such as Simī, Ayk Ām Larkī, Thorī si Wafā and Janām Jalī. In these dramas, the woman only cries and, in the end, only tears are her destiny. While our society does not make women cry so much, it is difficult to believe that now all the TV channels will show the same thing, then instead of entertainment, frustration and sorrow will reach the general public. It is important to bring awareness to the people but there must be a way. There are a lot of standard dramas that have won the hearts of people with their social message as well as quality story and great cast in which I think ‘Udārī’ drama comes first.<sup>41</sup>

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<sup>41</sup> S'aad Suhail, The impacts of TV Dramas on human mind and values, (<https://www.bbc.com/Urdu/entertainment>, May 9, 2020).

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In the last three or four years, dramas on social issues such as divorce, halālā, rape and child sexual Abuse have become very popular in Pakistan. These include wounded, companionship, flight, disease, competition, how many knots are left. Some dramas were banned by PEMRA but the people still liked them immensely.

In our dramas nowadays, dances and performances like Indian films have started. Here are the names of some super hit dramas, in which I am watching Dīwāngi, Meherposh, Rāz e Ulfāt and Tamānnā with my own eyes.<sup>42</sup>

### Impacts of Drama's on Society

1. The Impact of Pakistan Television Drama on Youth, PTV is also cultivating negative effects and a foreign culture among Pakistani youth and to some extent causing anxiety and restlessness among the youth.<sup>43</sup>
2. Emergence is becoming a feature of print media.<sup>44</sup> Electronic Media develop and broadcast programs that reflect our culture, civilization, social, moral, economic and religious values, but also promote them.<sup>45</sup>
3. Efforts should be made to bridge differences, hold media workshops to promote our culture, language, and broadcast programs that accurately reflect our culture and religious values.<sup>46</sup>
4. The use of social media should be moderated for which parents should play their full role. No information should be disseminated without verification. Only through these measures can media play its active role in society and a healthy society can be formed.<sup>47</sup>
5. People's attention is being diverted from TV screens and newspaper headlines due to the threat of news from all over the world on mobile phones across the

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<sup>42</sup> Why Pakistani Dramas are Spiritless? (<https://aajkal.com.pk/2020/08/118591/>, 8/8/2020).

<sup>43</sup> A. Khaliq, TV Channels impact on Society, (<https://dailyPākistān.com.pk/19-Apr-2017/>); Middle-East Journal of Scientific Research 22 (9): 1390-1395, 2014.

<sup>44</sup> Our drama and its negative effects ( <https://www.jasarat.com/sunday/2020/07/12/>).

<sup>45</sup> Shamīm Akhtar Nadvi, Use of social media and its positive and negative effects, (<https://Urdū.millattimes.com/archives>).

<sup>46</sup> Qadr Hussain Chaudhry, Role, effects and requests of Pakistani media in social education and training, (<http://www.dailydost.com/Urdū/archives>).

<sup>47</sup> Impacts of Media on society, ( <https://www.nawaiwaqt.com.pk/04-Feb-2017/>). For Details: Hania Javid, Drams and Society, (<https://www.dawnnews.tv/news>, May 8, 2018).

country.<sup>48</sup> Current dramas are misrepresenting the law of halal marriage and promoting it by showing mixed interactions, which is totally against our religious and social values.<sup>49</sup> At the same time, it has become a source of chaos and dissension, whether it is the delivery of hot news or any issue or incidental issues.<sup>50</sup>

Islam wants to build a successful society and society is a collection of individuals. And if individuals do not have family peace, the road to development becomes uninhabited and desolate. On the one hand, the physical weakness of the subtle gender, and the fear of male violence, in the event of a confrontation between the parties, there is a possibility of domination of the strong over the weak. Therefore, just as man needs guidance in other matters of life, so also in important and fundamental matters of this life, the ideal leader guidance is indispensable for man. And the Sharī'ah has fully met this need. These 'entitlements' are the limits set by Allah. Whoever obeys Allah and His Messenger will be admitted into Gardens under which rivers flow, to stay there forever. That is the ultimate triumph!<sup>51</sup> Which cleared in verse of Holy Qur'an.<sup>52</sup> The rules after divorce are also described in Holy Qur'an<sup>53</sup> Allah Almighty has explained the method of divorce.<sup>54</sup>The Qur'anic concept of married life is explained in the following verse.<sup>55</sup> Islam has made the training of children obligatory on the parents so that they do not neglect this important duty and can provide useful people to the society.<sup>56</sup> Islam is a complete code of life. Its social style is different.<sup>58</sup> There is no caste system in Islam<sup>59</sup> The first thing to

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<sup>48</sup> The use of social media and its positive and negative effects, (<https://Urdū.millattimes.com> December 18, 2017).

<sup>49</sup> S'aad Suhail, Debate on social media: How do TV dramas affect the human mind and social values? (<https://www.bbc.com/Urdū/entertainment>, may 9 2020).

<sup>50</sup> For Details: Muhammad, Saleem Gabari, TV dramas spoil society, (<https://www.jasarat.com/blog/2020/02/12>).

<sup>51</sup> Surāh Al Nisa, 4:13

<sup>52</sup> Surāh Al Nisa, 4:14

<sup>53</sup> Surāh Al Baqarah, 2:229

<sup>54</sup> Surāh Al Talaq, 65:8

<sup>55</sup> Surāh Al Rum, 30:21

<sup>56</sup> Bukhārī, Abū Abdullah Muhammad bin Ismail, Al Jami u Sahih, (Dār ul Salaām lil Nashār wā taūzeh, Rīyad, 1998), Chapter: If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islam be explained to a boy? Hadith No, 1358

<sup>57</sup> Sūrah Al Arum, 30:30

<sup>58</sup> Bukhari, Sahīh Bukhārī, The Book Of (The Wedlock) Hadith No. 5232

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consider in this method taught by the beloved Prophet (ﷺ) is that the Companions of the Holy Prophet (ﷺ) got married as soon as they found a relationship.<sup>60</sup> Islam is a very pure religion. If the husband dies, there is no problem in the girl's second marriage. Among the wives of the Holy Prophet himself, all except Ayesha were widows or divorcees. This is not a bad thing in Islam, but on some occasions it is commendable.<sup>61</sup> The main reason for this is the alienation from Islamic civilization to European civilization and immersion in the material world. In Islam, obedience to parents, their service and kindness to them is highly emphasized and their obedience is described as the standard of paradise.<sup>62</sup>

### Conclusion:

Modern-day dramas portray the worst of men and women. Sometimes the sanctity of relationships is being violated and sometimes stories are being presented beyond the distinction between halal and haram. A few more years passed and society began to move rapidly towards innovation. Drama also raised its "standard" without waiting for a moment and thus crossed another ladder of decline. Writers raised the "standard" to bring the younger generation back to "Pakistani dramas" and thus crossed the line of decline. Topics such as child rape, harassment, child Abuse, adultery, slander, illicit relationships, murder, alcoholism and halālā became the focus of our dramas. The first result of the dramas made in the name of "reformation" was that all the members of the family sat together and stopped watching the drama on TV, but at the same time started watching it on the Internet. These days, various secular and liberal people are also occupying our TV channels, through dramas and other programs in the name of entertainment are questionable about the commandments which are the basis of society and family and for which clear commandments have been given in the Qur'an and Hadith.

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<sup>59</sup> Bukhārī, Sahīh Bukhārī, The Book Of (The Wedlock), Hadith No. 5072.

<sup>60</sup> Surāh Al Nīsa, 4:32 & The Book Of Marriage, 4:34

<sup>61</sup> Nasaī, Imām An- Abu Abdul Rehman Ahmed bin Shoaib, Sunān An Nasaī, (Macca Al Mukamma, Maktābā Dār Al Baz, Ist Edition, 1993), 3256

<sup>62</sup> Al-Qushayrī, Abū al-Ḥusayn ‘Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshādh an-Naysābūrī, Sahīh Muslim, ( Beirut: Dār ul Hadīth, 1969), The Book Of Virtue, Enjoining Good Manners, And Joining Of The Ties Of Kinshio, Hadith No. 6510



## **Recommendations**

1. Islamic social and moral values must be inculcated in themes of dramas. Writers, producers and directors of the drama's must have full understanding of Islam as well as Pakistani's culture.
2. It is also the need of the time to make some plays on the bravery of Pakistanis. So that today's generation knows who their real heroes are.<sup>63</sup>
3. The government of the day and the institutions are called upon to abandon the flaws in the education system, the flaws in the curriculum, the mixed education system and the enlightenment and adopt the Islamic style of education so that morality and literature can be created in the young generation.

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<sup>63</sup> Pākistānī dramas and lacks of themes,( <https://www.dawnnews.tv/>, Jan 31, 2020), Accessed on 31/12/2020

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