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The Societal Role of Media in Pakistan: An Analysis in an Islamic Perspective

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Abstract

Pakistan as an Islamic state has faced a fundamental social and cultural change in the last fifteen years. Media has touched everything and has made available everything with shortest possible routes. It has since affected human thinking and conduct triggering both positive and negative outcomes in the social, cultural and religious milieu of Pakistan. Eastern (mostly Indian) and western cultures influences are gradually making in-roads into Islamic polity and developing into a new fashions and practices, alien to basic Islamic ideology. It is important that media policies and laws need to be reviewed by the concerned in context of the social, cultural and religious impact it is causing to our society and to bring it into conformity with the precepts of Islam as demanded in the constitution of Pakistan. The aim of the study is to analyze recent Media trends in Pakistan particularly in context of social and religious influence that needs an in depth and without delay, analysis of issues, to avoid any sociological and ideological adverse effects in Pakistan for future generations. Mainly qualitative research methodology¹ along with socio legal methodology is utilized for the research, and wherever required analytical approach has also been followed. The study has been divided into three sections; the first part begins with the introduction of issue at hand and discusses the media in general and its role in a society including the various types of media and influence on behaviors/thinking patterns of society. The second part highlights the influence of media on the religious affiliations of the people and its effect on social behavior in this regard. The third part deals with media in Pakistan and legal frame work for it its regulation. The outcome of the discussion is included in the conclusion at the end.

Key words: media policy, social change, Pakistan and Islam.

Introduction

The struggle for Pakistan aimed at preservation of Muslim way of life and it was thought that a separate state would be the best instrument in securing the aim. Ever since Pakistan's inception creation of a polity for Muslims where they can follow an Islamic life without any external pressure and creation of a social system based on Islam was part of every stage of Pakistan's political history. Whereas Islam and its role in Pakistan has become an undeniable reality however, the colonial laws through

which the State of Pakistan is administered thwart evolution of a truly Islamic polity. Therefore, it is essential that the advantages of Art. 2A of the constitution must be applied in a manner which provides greatest impetus to Pakistan's journey in achieving its end objective, that is, a modern Islamic Republic and the most expedient tool available today for achieving this, is the modern Media.

In the recent past the media has become a basic need almost in every human's life like food, cloth or shelter. The increased use of media in its different forms has changed human perception from every angle. As an outcome the world has shrunk into a village (global village) effecting every aspect of human life. Human conduct or behaviors is generally regulated by laws but with the advent of media this control has changed its sphere of influence and contributed towards the change not only into legal but also to social perspectives. The role modern media has played in social change is tremendous and nothing in history has shown such efficiency in propagation of change. Consequently this newly emerged pillar of any state need as much attention as any other.

The Societal Role and Functions of Media

Media is a late Latin term which has developed over the years to signify numerous forms of communication and speech. It includes every broadcasting and narrow casting like news papers, magazines, TV, Radio, telephone, fax, billboards and internet, face book, Instagram, Twitter, YouTube and many more, all means of mass communication. It also includes data storage, and data material (depending on recording methods) diskettes ,tapes , disks , microfiche ,CDs and DVDs.²Almost all other ways and means used for education, information, entertainment, Business advertising or anything one can think of , can be spread through.³

Internet-based media can be simply electronic versions of the print media. The so called new media has made the very crucial social changes all over the globe and social media related sites such as Twitter and Facebook, have played a significant role as sources of news and information in even third world countries.⁴

Media whether it be print, electronic or social have different dynamics and outcomes on social life. An important angle in this context is that who is in control of such media unit and what is the purpose behind that control. Usually governments of state are the controlling authority but in many cases private sector is also working for their own agendas based on purpose like for business or for the promotion of their ideology and it can be both at the same time. These purposes or targets can either be apparent or hidden that can influence the activities on relevant media. Similarly the viewers/audience are also a stakeholder involved in this process. The ability of the viewer/ audience to absorb or understand the strong influence of media on them is also an important aspect which

raises the need for regulation which is also not censorship.⁵

Just as there is no monolithic 'media' unit, so is the case with the role that it plays. Indeed, the role of a particular part of the media is very much determined by a series of factors relating to the nature of the media itself, in particular the substance of the media (news or current affairs versus light entertainment) and the means used (print, broadcasting or internet based). Thus the media plays a number of different roles in society, including being informative, educational or entertaining.⁶

Media in its different shapes engage a very high portion of our daily time special leisure time, on average 25 hours a week only on TV only besides other social media activities like whatsapp, instagram, newspaper magazine and cinemas. Even in children similar kinds of activities are recorded whereby friends and family and schools were considered as most important socializing influence. The function generally media play whether it is a social cultural political or religious or economical aspect is very significant. Mass and social media now is one of the basic sources of information for individual and society at the same time irrespective of its veracity. Media also play a significant role in political and democratic processes of a country .By educating masses it can help in democratic functions of state by informing public policies and their outcomes, making people aware. Whether media paying a constructive role or destructive, it has a huge effect on human life which needs a special attention.⁷

Human behavior and thinking leading to habits and attitude get affected by multiple things and media in this age is one of the tools for such an action causing a complex social change. Media has two sides positive and at the same side negative on the social lives thereby changing social behaviors or approaches from pre-birth to after death Sociological change can be affected by exposure to media leading to alteration of social behaviors and beliefs as different theories on mass communication media highlight and there are a number of theories that provide great insight to these changing powers of the media such as the Agenda setting theory, the cultivation theory, social learning theory, play theory or uses and gratification theory.⁸

From economics side attached to media has also contributed towards its development, advertisement / commercials brought big money to media market. Furthermore the abundance of media provided employment opportunities. Also the infrastructure, modern state of art studios, equipments, and communication facilities⁹ have revolutionize the public alerts. Strengthening Democracy is an outcome of media as for instance the live coverage of parliament proceeding or activities of politicians.

The Role of Media in Religious Perspective

One of the hall marks of modern age is skepticism on religion and a

general distaste on thoughts emerging from religion. In this age any attempt to create a religious socio-political entity is bound to be viewed with suspicion. It is therefore not surprising that national media is also affected by such thoughts and becomes a source of criticism on Pakistan's religious identity and her quest to achieve it. On the other hand an open media policy has also given a free hand to propagate Islam and hence we see a proliferation of media outlets especially electronic media used for Islamic evangelism. Religious affiliations affect every step of human life as it is based on beliefs. Islam is one of few fast growing religions in the world. Due to digital advancement like all other things engulfed religions around the world are also one part that impacted Muslim social life involving religious practices, preaching, issuing fatwa's virtual communities not only in the Muslim majority states but diasporas through platforms like face book, twitter, and You Tube.¹⁰ This led to debate on the impact of social media among the scholars, particularly Arab world, on the ground that social media can change the people religiosity and piety practices. It is argued by some that the impact will be more intense on the conservative or traditional environment as compared to liberal environments. For a few voices¹¹ condemn the use of the digital media on the ground that media propagate lies, trading accusation and can devastate relationships in the offline world of many Muslim families and even consider it incompatible with the Shariah especially twitter. On the other hand many preachers and scholars admit the affectivity and efficiency of media.¹²

These digital platforms introduced a new pattern to the practice of religious practices including the issuance, dissemination and practice upon the beliefs, emerged as new platform, mosques or madrasas and also evolved phenomena of what some say face book fatwas or F fatwas that further leads to commentary and feedback from many sectors including religious authorities, intellectuals secularized or ordinary Muslims or young believers and converts. Social media has now become an important source of information including religious for many in the Muslim world and new media culture emerging causing a great impact on global Muslim consciousness. Not only preachers or scholars but normal ordinary Muslims, when they start twitting or sharing on any such forum, Quranic verse or Ahadith specially during Ramdhan which has become a part of Ramadan religious rituals and habits. The occasion of Hajj tweet feeds is now an important practice offering a sense of virtual spirituality for their families.

Social media has become an important tool for spread of word of Allah but also safeguarding from the criticism or attack by the opponents, as we have seen in cases of Denmark cartoon controversy, or US burning the Quran copies or controversial anti Islam movie clip of "Innocence of Muslim", created Facebook pages and other forum to defend and

triggered the Muslim mobilization globally and countries like Pakistan, Jordan Egypt demanded to delete the film from You tube platform.

Social media has created a Islamic popular diplomacy, on the other side many websites are created to promote the violent version of Islam in form of terrorism , Al Qaida , Hamas , Hezbollah and like emergence of e jihad or digital activism , hacking and cyber attacks are some recent examples .Use of Media for Islamic militant movement or for political purpose either nationally or internationally is a common feature in the modern era, an efficient tool for distributing political messages and mobilizing political activities by supporters. Although current rise of Islam is magnificent and role of media is crucial for gain or regain position in the complex social world. Islamisation through digitization or Islamisation of digital world is blessing from one side and challenge from other. Interpretation of Quran was domain of ulema but this concept is under attack and consequently became a contested domain for unqualified masses.¹³Media has therefore become a battleground for both the pro and the ante Islamic forces in Pakistan and in this process has deepened religious schisms. However, if the constitution requires Pakistan to be an Islamic republic and the desired end result then media can be used to Islamise the socio-political set of Pakistan

The term Islamization can be relevant for our purpose that has been defined by Sayed Abul ala Mududi in his seminal work “Talimat” as “*critical analysis of the western humanities and sciences to recast them in accordance with the teaching of Islam*”. Syed Maududi was writing in reference to knowledge, however, his idea can be equally applicable to any facet of life where adherence to Islam is a motivation. Syed Muhammad al Naquib al Attas in his book Islam and Secularism explained Islamisation as “*liberation from clutches of westernization and secularization*”.¹⁴

A very comprehensive explanation of the term is given by Professor Omer Hassan Kasule as “*It is a process of recasting the corpus of human knowledge to conform to the basic tenets of aqidat al tauhid. The process does not call for re invention of the wheel of knowledge but calls for reform, correction, and re orientation. It is evolutionary and not revolutionary. It is corrective and reformative.*”¹⁵

Hassan Dzilo very rightly argues that Islamisation cannot be treated as singular action but is a collection of diverse actions and approaches that are required for a variety of ideas to take root ranging a wide variety of subjects of Islamic epistemology, ethics, methodology, cultural or traditional aspects depending on the relevant situation or framework.¹⁶While A.C.S Peacock goes further to state that “*Islamisation is a phenomena involving conversion of cultural and social aspect to the tenets and ideology Islam*”.¹⁷

The Islamisation when used in reference to legal regimes would therefore require similar transition to the Islamic ideology. In societies

such as ours where a colonial history has largely colored the legal system a western hue, therefore Islamisation of Pakistan's legal system would essentially entail shearing it off the common law practices and reintroducing Islamic Legal principles. Laws play a critical role in propelling the society and culture towards this conversion. However, bringing about a change in existing laws with an aim to make them compatible with tenets of Islam cannot be taken independently or in isolation a rather a comprehensive approach would lead to positive result.¹⁸

Dr Omar Kasule while talking about reform of disciplines outlines a methodology to achieve Islamisation in the broadest sense. And the principle enunciated by him in this context can equally be applicable on reforming the Laws and legal system in Pakistan. The first principle in his thoughts is the de-europisation of paradigms on which a discipline is based. In case of law this paradigm is based on Common law and therefore it is extremely important that instead of Common law and latin legal Maxims the basis is to be reformed by granting the foundational status Shariat and Islamic jurisprudence. The second principle relates to reconstruction of the disciplines to conform to Quran's universal guidelines. In case of Media this universal guideline is *Amr bil Ma'roof wata nhaanil Munkir*. These two basis paradigm shifts in Law and Media can truly alter the direction of Islamisation of the society in General and of the laws through media in particular.¹⁹

The problem therefore appears to be a general lack of legal direction when it comes to the regulation of the media. There is an extensive body of laws in place in shape of Laws, Rules, Regulations, Policies and Guidelines but they suffer from confusion about the end state, whether the end state is creation and sustaining of an Islamic republic or is it the free expression or a modern secular state. It appears that Pakistan wishes to achieve all of the three end states and therefore achieves none!

Legal Framework for Media Regulation in Pakistan

Pakistan is an Islamic Republic, legally the constitution declares that fact, its political narratives revolve around Islam and Islamic values, social ideals seek legal, social and economic justice in line with Islamic ideology but ground realities in all of these sphere remain shy of the ideals. The causes of this failure can perhaps be traced back to creation of Pakistan and even before independence²⁰. Since the very inception of Pakistan (a Muslim homeland) the proper role of religion in the political system remained controversial.²¹ The prolonged debate between²²Islamic activists, committed to growth and promotion of Islamic law and practices in various sphere of national life on one side and the Islamic modernists who opted or preferred for the restrictive role of religion in state affairs on the other, and in some cases advocated advancements

based on secular lines of the west.²³

The question as to Islamic or modern national state and the idea of Islamic ideology remained open to all sorts of different interpretations often resulting in disagreements. Despite these disagreements the common point remained that Islam must play a major and basic role in the life of Pakistan, whatever approach to be followed²⁴ as the idea of its origin and rationale of its pre partition India, must give significance and purpose to Muslim people.²⁵ Keeping the constitutional history in view, from the very first constitution whose formulation was consumed by the debate on the Islamic provisions and was one of the major contributing factors in the delay in finalization of the constitution²⁶. Objective resolution was passed by the first constituent assembly in 1949 which was incorporated in the first constitution of 1956, and still is an operational part of the state constitution, as basic directive principles for a new state stating;

The Government of Pakistan will be a state ... Wherein the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed; Wherein the Muslims of Pakistan shall be enabled individually and collectively to order their lives in accordance with the teachings and requirements of Islam as set out in the Holy Quran and Sunnah....

Since then these basic provisions remain nearly unchanged in the later constitutional history of Pakistan. However, implementation remained problematic²⁷.

Pakistan's Constitutional history is replete with instances of controversies and disputes concerning role of Islam in administration of state and society. Whereas no definite role was assigned to Islam in the administration of the state, however, the Islamists greatest victory remains the Objectives Resolution in 1949, which remains and overshadows every successive constitution. Till date the capstone of Islamisation is Article 2 A which was introduced in the 1973 constitution making Objective Resolution a substantive part of the Constitution. Giving a room to the courts to assume a significant role to play in the process of Islamisation or social and political direction.²⁸

Mass Media in Pakistan has shown great proliferation in the last one and half decade.²⁹ The TV news is the most effective tool of information today especially in Pakistan. The literacy rate is very low in Pakistan and print and electronic media help people to understand the situation often by criticizing the governments activities of violating the rules or the Constitution or of being unaccountable to public for the their polices causing poverty , unemployment, law and order situation and role of opposition.³⁰

Besides the strengths and benefits above one can also highlight

negative impacts of the media specially in Pakistan which is of a major concern for our purpose. The most important of them is moral vacuum and westernization in our family systems. The Indian and western cultures invaded our media and seeping into our society. Our dramas and commercials are depicting purely alien values and causing a huge loss to our religious and national identity. They glamorized everything they depict causing a moral vacuum. Our young or so called modern generation is going away from the reality of our social and religious values. Unethical material, scenes or photographs are shown spreading obscenity and vulgarity leading to national misidentification. Unnecessary open discussion on every/ anything is causing great loss to our young generation. Family life is at stake as we are giving more time to TV and less to our kids and other socialization, moving towards the isolation which can be disastrous for any society. Projecting in its most rated programs like morning shows, family planning, love story dramas, hi-fi living style are very negatively exaggerated and unrealistically approached which is not based on ground realities. The ability or the power it can use to educate nation has been greatly ignored. People of Pakistan are, not educated enough yet to understand the negative manipulation or twisting facts of media. A famous quote that “lies spoken 100 times become greater than a truth” is summary of our media’s approach.³¹ Currently the credibility of our media is a big question in absence of ethical approaches as followed by other states. Pakistani media’s choice to embrace sensationalism over ethical journalism has given birth to a statement driven news operation wherein lines between news, opinion and analysis are becoming hazy. Media itself also has a claim to be a victim of state abuse consequently its ability to help craft debate of critical issues is considered curtailed.³²

Pakistani media is also blamed for not developing or projecting our national image rather humiliating it, our national language losing its originality and becoming similar Indian language. Even at times it promotes Indian language and stars in ads and specially the cartoon corrupting our children mind with Indian cultures and values which is against the preservation of our national or regional languages. Our media policies (if there is any) lack such an ability to promote national image which should be strongly countered rather it is blamed for overwhelming negative exaggeration. The breaking news and headlines, the race among all the channels sensationalize the issue / accidents/incidents (at times unauthentic or without confirmation and accuracy) which not only creates confusion by providing too much of information but also demoralizes and induces discouragement among the nation.³³ These media practices seem to following the famous quote of Jospheh Geobbels on his idea of propaganda that “this is the secret of propaganda: those who are to be persuaded by it should be completely immersed in the idea of propaganda, without ever noticing that they are being immersed in it”.

Another factor that needs close attention is a general lack of transparency within media houses, there has been allegations that some of the media houses have been accepting direct foreign funding to promote foreign agendas. These allegations need to be looked into and some law based audits need to be put in place. Evidence also suggests that media is already exerting considerable influence on the decision makers and the decision making process in issues like foreign relations and internal security options.³⁴ Both the allegations and the evidence on the working of media highlight a general lack of ethics in a cut throat business environment.

The term ethics has come lately to mean learning to make rational choices between good and bad, what is morally permissible action and what is not. Further it means distinguishing among choices, all may be morally justifiable, but some more than others. The key word is Rationality. The codes of ethics may vary from society to society or country to country but all the codes have some common articles and clauses to great extent.³⁵ If laws and ethics are for everyone, then, media is no exception. Ethics are moral rules or guidelines or about how professional communicators should act in circumstances where their action may have negative effects over others and laws do not dictate behavior.

In this age of information and artificial intelligence, independence of media is indispensable. A press freedom expression and information or independence of media, signifies an open society based on the democratic traditions but like all freedoms it should not be used as license to kill rather subject to some limitations pro to the integrity of the state national unity, upholds the national laws of the land and positively contribute towards social welfare subject to moral and religious values which is strongly lacking in our case.³⁶ Media needs to be regulated in such a way that those moral and religious values could be taken as the main agenda in the media policy.

An Overview of Electronic Media Laws in Pakistan

Beginning with article 19 and 19 A of the Constitution of Pakistan 1973, provides for freedom of speech and expression and additionally freedom of information as fundamental right and basic source for media in the state ;

19. Freedom of speech, etc.—Every citizen shall have the right to freedom of speech and expression, and there shall be freedom of the press, subject to any reasonable restrictions imposed by law in the interest of the glory of Islam or the integrity, security or defense of Pakistan or any part thereof, friendly relations with foreign States, public order, decency or morality, or in relation to contempt of court, **1[commission of]** or incitement to an offence.

19A. Right to information.—Every citizen shall have the right to have access to information in all matters of public importance subject to regulation and reasonable restrictions imposed by law]

The international law also covers the same in International Covenant on Civil and Political Rights³⁷ provides for such freedoms and their protections as the duty of the state. The development in area of media in Pakistan in last decade has made significant social and political changes. Pakistan Electronic Media Regulatory Authority (PEMRA) is significantly contributing as catalyst of socio political change in the society.³⁸ A list of the directly or indirectly operational media and information laws in Pakistan is given in annexure. Most of these are enacted after 2002 as a result of liberalization of media and satellite channels boom in Pakistan.³⁹ We have different authorities dealing different media versions like PTA, or information ministry. Our focus will be on PEMRA Ordinance, mainly dealing with broadcasting side which is most utilized media in Pakistan by every class and age. Some major penal laws also providing for anti Islamic activities with reference to the media in different contexts.⁴⁰ The penal provisions (listed in annexure) and recently enacted Cyber Crime laws in Pakistan can also be relevant for our purpose. Print, electronic and social media have their own variation and dynamics and its will be not be easy to deal with all of them together. We can be half way through if broadcasting is properly regulated that can also have indirect affect on print media as mostly channels are now run by owners of news agencies.

The Pakistan Electronic Media Authority (PEMRA), an independent body established by the Government in 2002 with the aim to monitor the end the state monopoly, (licensing of the private Television and Radio stations, landing rights etc) and oversight the programs and advertisement produced (excluding Pakistan television.)⁴¹ It is regulated by PEMRA Ordinance 2002, PEMRA amendment Act 2007. PEMRA Rules 2009 and PEMRA Regulations. Violation of the Ordinance, Rules and Regulation can lead to shut down / suspension of channels or cable operator⁴². The independence of PEMRA is in question in many ways as the Federal Government is authorized to issue policy directive to PEMRA.⁴³ The special law dealing with regulations of the airwaves of the country, PEMRA Ordinance 2002, provides for the establishment of 12 member panel, and the chairman⁴⁴, of the Authority “responsible for regulating the establishment and operation of all broadcast media and distribution services in Pakistan.”⁴⁵It aims to “improve standards of information, education and entertainment” and “ensure accountability, transparency and good governance by optimizing the free flow of information.”⁴⁶The authority is further mandated ⁴⁷to “regulate distribution of foreign and local TV and radio channels in Pakistan.”

The PEMRA Ordinance composed of 40 sections provided details and dealing with multiple issues of procedures and process and qualification for the grants of licenses for broadcasts and distributions. It explains terms and conditions and restrictions on broadcast and distributions service license.⁴⁸ Furthermore the Ordinance provides for the establishment of

“Council of Complaints” and the procedure for complaints against the licensee.⁴⁹ Although dealing with all major aspects of the relevant field however, beyond the preamble, no provision for the citizen’s Right to Information exists. The Ordinance ignored what it was aiming at, to ensure accountability, good governance and transparency.⁵⁰

Mr Kamaludin Tipu⁵¹ in one of his lecture ⁵² discussed many issues faced by the PEMRA and he said, “we do not control but regulate” and he very rightly admitted that “Yes, there are over 80 different laws but no media policy. Therefore when asked to do something, Pemra is confused. It’s just like the judges still being undecided on whether Manto wrote obscene stuff or not. There is no black or white there,” while giving detail on the working of PEMRA he admitted that our media channels sometimes do not follow the code of conduct specially when it comes to their rating, which is not done by PEMRA, they at times violate censorship rules. Further interestingly on types of complaints like head covers and smoking openly of some females, he very conveniently replied as Again, there are so many viewpoints, so many grey areas that cannot be defined easily. But you have the remote control, which gives you a choice, so change channels. We won’t close down a channel on small complaints such as these. As long as they are not making fun of Islamic values, it is okay,...

As such the choice is given to people, no clear policy of PEMRA even clearly mandated with projection and protection of moral and religious values.⁵³

Joseph Geobbels in his idea of propaganda or fake news quoted “The most brilliant propagandist technique will yield no successful unless one fundamental principles is borne in mind constantly-it must confine itself to a few points and repeat them over and over” .. can be seen in the practice of our media these days not only in news but also the other programs are following the same pattern. Public opinion and perception on a particular issue is usually based on what media make them to perceive based on its non investigated unclear hypothesizes, even on very important issues. The mushroom growth of private TV channels in Pakistan and over flow of information as now provided by media in Pakistan also ends in too much confusion among the masse. Pakistan is a very diverse country from national, ethnical, linguistic, religious and sectarian point of views and in susch situation while trying to accommodate all aspects, there is confused approach regarding its basic objectives or mandates. In the race of rating seems like totally neglected the responsibility of being a gate keeper to keep out the unwarranted sensationalism or watch dog regarding the governance issues rather only focusing their individual agenda with no reference to state image or integrity or security.⁵⁴

The failure of the state to impose its writ has led to an unhealthy increase in media’s influence. Media is largely ineffectively regulated giving rise to media power that can exhibit extortionist tendencies towards other organs

of the state or towards individuals, which is a matter of very serious concern.⁵⁵

Conclusion

To develop a system based on Islamic principles or governed by Shariah, many efforts are made by different Muslim countries including Pakistan. How much success have they achieved is a question of fact. In case of Pakistan the reformation of society on the tenets of Islam has consumed successive generations of Pakistani Muslims ever since the onset of Pakistan movement and continues till this day. Islamisation of laws in Pakistan was an attempt in this context but laws in isolation cannot target the society at large or cannot be a comprehensive approach unless other factors are also made part of this process in which society needs to be educated enough not only in legal education but also basic Islamic education. To get the intended results for (social reform) reform of education is relevant whereby compulsory Islamic and basic legal education must be part of the overall policy along with focus on the ways and means or methodology for achieving it.

Media in the present time can be a determining factor for this purpose. Positive use of media in all ways and means in political and social process can be very useful tool. The present situation prevalent in media is more inclined to a culture that is antagonistic to Islamic values that in some cases is a direct promotion of the western thoughts and culture. Religious education in the garb of TV shows that aim at generating ratings and sensationalism is forwarding a thought that is confused and often contrary to basic Islamic teachings on one hand and on the other works against the security and image of Pakistan thus ultimately spreading confusion in the minds of the masses. Media should not be used for the protection of vested interests or for promoting particular agendas inimical to national interests. It should rather perform the basic functions as watch dog or gate keeper for promotion of good governance and strengthen democracy and accountability as has been done in many developed states around the world.

The mandate given to the PEMRA and other relevant authorities needs a fresh review from Islamic perspective that can make it the real agent of social change bringing the Pakistani Constitution of Pakistan particularly Article 2 into reality.

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- ¹ *It is an empirical research where the data are not in form of numbers(Punch,1998,p.4) Qualitative research is multi method in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.(Denzin and Lincoln 1994, p. 2)*
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- ⁵ Dr Syed Muhammad Anwer. "Media Islam or Hum". (Emel publications. Islamabad first edition 2016). 15-18.
- ⁶ Ibid
- ⁷ V.Vijaya Lakshmi,et'al., "Impacts Of Media On Society." 69-72.
- ⁸ Ibid
- ⁹ Video conference, fax, electronic data transfer chat mobiles etc.
- ¹⁰ *In the Arab world, Face book is the leading social networking Web site, with 45,194,452 users. Twitter follows with 2,099,706 users. The Arab region is second to the United States when it comes to the number of YouTube daily views. With 90 million video views per day, Saudi Arabia has the world's highest number of YouTube views per Internet user*
- ¹¹ Abdul Aziz Al Shaikh, Grand Mufti in Saudi Arabia, advances a critical stance toward social media platforms such as Facebook and Twitter.
- ¹² *Encyclopedia of social media and politics." Islam and Social Media". vol 1.DOI: 10.4135/9781452244723.n299} . In book: Encyclopedia of social media and politics, Publisher: SAGE Publication, Editors: In K. Harvey (Ed, Encyclopedia of social media and politics. (Vol, pp. 737-741). January 2014 Thousand Oaks, CA: SAGE Publication, pp.737-741*
- ¹³ Ibid.
- ¹⁴ *Islamization of knowledge .chapter 1. p6 available athttp://shodhganga.inflibnet.ac.in/bitstream/10603/55470/7/07_chapter%201.pdf Last accessed on 28-12-18*

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- ¹⁷ A.C.S Peacock. "Islamization. A comparative perspective from history". Abstract. Edinburg university press.
- ¹⁸ Islamization of knowledge .chapter 1.
- ¹⁹Omer Hassan Kasule Sr. *Concept of Islamisation*.
- ²⁰ *The controversy between modernists and fundamentalist regarding English educational systems considered a danger to Islam and Muslim life and development of madrasa system , establishment of Deoband in 1867 can be amongst the relevant issues. In the history of Pakistan the role of sir Sayyid Ahmad Khan, Abul Kalam Azad ,Allama Iqbal, Maulana Maududi and many others can be part of the same context.*
- ²¹ Erwin I.J.Rosenthal. *Islam in the Modern National state*. Islamic Republic of Pakistan. (Section 1, Constitutional issues 181-286. Cambridge University Press 1965). Online available since 2014.
- ²² *Some other controversial terms like "fundamentalists or secularist", "modernists and traditionalists" extremists and like are used by writers in different phases, contexts/works.*
- ²³ Charles H. Kennedy, "Repugnancy to Islam: Who Decides? Islam and Legal Reform in Pakistan". *The International and Comparative Law Quarterly*, Vol. 41, No. 4 (Oct., 1992), 769-787. Cambridge University Press on behalf of the British Institute of International and Comparative Law. Stable URL: <http://www.jstor.org/stable/761030>.
- ²⁴ *An Islamic or Muslim state, a state strictly based on traditional Islamic system or modern state based on contemporary laws, adapted from western codes or a state partially western and partially Islamic.*
- ²⁵ Rosenthal. *Islam in the Modern National state*. 203-4
- ²⁶ Kennedy . "Repugnancy to Islam: Who Decides?"769
- ²⁷ *They advocated for the introduction of hudood laws in criminal laws, revision of criminal laws regarding bodily hurt. They also demanded for changes in procedural laws on admissibility of evidence and oath taking , and restructuring of Muslim Personal laws inter alia procedure of divorce ,inheritance, maintenance and dower,. Furthermore the rules of child custody and laws on preemption. The elimination of Riba was one of major area of economic aspect of state system including banking and trade especially international trade*
- ²⁸ *The constitution of Pakistan Art. 2A*
- ²⁹ M. Rehan Abbas Chaudhry, "Role of Media." <http://cssexam2013.blogspot.com/2013/01/essay-role-of-media.html>. Last Accessed on

25-11-15.

³⁰ Amir Jahangir, Maria Gulraize Khan and Qurut-ul-Ain Hussain, *Situational Analysis Of Right to Information in the communication & Information Sector in Pakistan*, Report submitted to UNESCO.(2011)10.Available at [http://unesco.org.pk/ci/documents/situationanalysis/Situational Analysis of RTI in Pakistan.pdf](http://unesco.org.pk/ci/documents/situationanalysis/Situational_Analysis_of_RTI_in_Pakistan.pdf). Last Accessed 02-12 - 2015

³¹ Amir Jahangir, et al., “Situational Analysis of Right to Information in the communication & Information Sector in Pakistan”.

³² Saira Rehman. *Increasing role of media in Pakistan*. 08-05-14. Available at <https://ipripak.org/increasing-role-of-media-in-pakistan/> last accessed on 10 August 2019.

³³ Ibid.

³⁴ Lawrence Pintak , syed Javed Nazir. *Media , policy in Pakistan*, Columbia Journalism Review available at https://archives.cjr.org/behind_the_news/media_policy_and_conflict_in_p.php. ;last accessed on 10-06-17

³⁵ Muhammad Riaz Raza, Muhammad Wasim Akbar, Wajeeh ud Din Nauman Naheed Ali Zai, “Code of Ethics and Laws for Media in Pakistan”. *Asian Journal o social science & Humanities*,2(1) (Feburaray 2013) :306-10. Available at [http://www.ajssh.leena-luna.co.jp/AJSSHPDFs/Vol.2\(1\)/AJSSH2013\(2.1-33\).pdf](http://www.ajssh.leena-luna.co.jp/AJSSHPDFs/Vol.2(1)/AJSSH2013(2.1-33).pdf). Last Accessed 04-08-16

³⁶ Ibid.

³⁷ Article 19 (1) : every one shall have the right to hold opinions without interference (2) : every one shall have the right to freedom of expression ; This right shall include freedom to seek receive and impart information and ideas of all kinds regardless of frontiers , either orally , in writing or in print , in the form of art or through any other media of his choice (3) : the exercise of the rights provided for in paragraph two carries with it special duties and responsibility . It may therefore be subject to certain restrictions , but these shall only be such as are provided by law and are necessary.

³⁸ <http://pakobserver.net/detailnews.asp?id=110074>

³⁹ Imran Ahsan Khan Nyazee, “Media Laws in Pakistan”, (Islamabad: Federal Law House ALSI Law outlines, 2009) , 56-59.

⁴⁰ With the exception of PNNBR Ordinance specifically dealing with registration of press newspaper books and new agencies, and PEMRA Ordinance for the regulation of private electronic/broadcast media including TV, cable and radio, most of these laws are applicable to all kind of media. See also Muhammad Aftab Alam. *Right of Information and Media Laws in Pakistan*. (Center for Peace and Development Initiatives. (CPDI). With the support of Friedrich-Naumann-Stiftung für die Freiheit (FNF).8

⁴¹ *Code of Conduct and PEMRA Rules 2009.*

⁴² *PAKISTAN ELECTRONIC MEDIA REGULATORY AUTHORITY ORDINANCE 2002 PEMRA (AMENDMENT) ACT, 2007 (ACT NO.II OF 2007) S,27. The Code of Conduct (Schedule A) defines the parameters for programming contents.*

⁴³ *PEMRA Ordinance 2002, S 4.*

⁴⁴ *PEMRA Ordinance,2002,S, 6.*

⁴⁵ *PEMRA Ordinance,2002,S 4(1)*

⁴⁶ *Preamble of the Ordinance, PEMRA Ordinance,2002.*

⁴⁷ *PEMRA Ordinance,2002,S ,(2).*

⁴⁸ *PEMRA Ordinance,2002,S, 20,25*

⁴⁹ *PEMRA Ordinance,2002,S, 26*

⁵⁰ *Muhammad Aftab Alam. Right of Information and Media Laws in Pakistan. (Center for Peace and Development Initiatives. (CPDI). With the support of Friedrich-Naumann-Stiftung für die Freiheit (FNF). 11*

⁵¹ *Acting chairman of PEMRA . a guest lecture on 'Media Ethics', at Department of Media Studies and Social Sciences of Sindh Madressatul Islam University.*

⁵² *Shazia Hassan . There are over 80 different laws but no media policy. Dawn News. 19th August 2015 available at <https://www.dawn.com/news/1201255>.*

⁵³ *Ibid*

⁵⁴ <https://ipripak.org/increasing-role-of-media-in-pakistan/>

⁵⁵ *ibid*