

A CRITICAL DISCOURSE ANALYSIS OF NIKKAH DIALOGUE IN PAKISTANI DRAMA 'KUCH ANKAHI'

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ABSTRACT

The purpose of research is to do a critical discourse analysis of dialogues exchanged between some characters of drama. In the Pakistani drama "KUCH ANKAHI" which is on air on ARY DIGITAL a TV station, the topic of discussion was nikkah clauses, their importance in woman's life who is getting married and how they are overlooked and omitted by groom's family without consent of bride's family. The discussion took place between the aunt of bride, groom's mother, molvi sahib and bride's father. The study was based on qualitative research and the data is collected from a TV serial. The dialogues were chosen from episode 11. The three dimensional model presented by Norman Fairclough's model of Critical Discourse Analysis (CDA) was used as a theoretical framework for analysis. Particularly from a feminist viewpoint, the analysis was conducted. Three categories—self-reliance, the concept of patriarchy, and undervaluing women—have been developed to arrive at the feminist ideology. The findings demonstrate that two ideologies—liberal feminist ideology and patriarchal structured ideologies—are the foundations of the play. According to the research, dialogues are used to practice power dynamics, the development of ideas, the domination of male characters, and the submission of female characters.

Keywords: patriarchal system, liberal feminism, ideologies, qualitative discourse analysis

1. INTRODUCTION

Background of the study

Islam, the most just faith, protected women's rights in social, political, religious, and financial spheres (Abbas & Riaz, 2013). Islam granted women a higher place than other religions in the world as mothers, sisters, daughters, and wives. It forbade their sexual exploitation and ruled the laws against them to be void. Quran introduced important changes that improved the status of women by establishing new restrictions and altering current conventional behavior. Islam elevated women's status in society as human beings who contribute to society's development and gave them a sense of dignity. It also highlighted the importance of women in society and how they contribute to the progress and prosperity of their countries (Abbas & Riaz, 2013). Women have rights under Islam in every aspect of life. The Quran's reforms strengthened the situation of women by enacting new laws and altering long-standing customs. Muslim women have the highest status in Islam, but even in Islamic states, women do not fully enjoy the rights guaranteed by Shariah due to social constraints like a lack of knowledge of true Islamic principles, male dominance, and ingrained customs and traditions, which cause a disconnect between Islamic teachings in theory and in practice.

Women have no identity of their own. They are often identified with the name of their guardians that could be their father or husband. They would have to get Nikkahfied to get a secure future according to Islam and Pakistani culture as well. Holy Quran states that "O mankind! Fear your God who created you from a single soul and then created its mate, and from these two creatures spread countless men and women. So, fear Allah for Whose sake you ask needs from one another."

At one more occasion Quran says that

“And it is from His signs that He created your mates for you of your kind so that you seek peace from them, and He made between you love and mercy.”

The holy Prophet, peace be upon him, made marriage and Nikkah part of his Sunnah and kept the process relatively straightforward. (Saleem, M, 2019). Hazrat Muhammad S.A.W.S also states that

“Nikkah completes half of your religion.”

We all know smallest social unit, the family, has played a significant role in the development of human civilization. It refers to a human social group that is connected through blood and marriage (Hussain, HuB, 2021). The topic under review explains that according to Quran man and women both have equal rights to Nikkah. In the matter of Nikkah independent consent of both parties is must. Both shall be bounded to the limits set by Allah. Nikkah according to Quran is an agreement, which is undertaken by two parties, hence it cannot be one sided matter. Not only Islam but also Constitution of Pakistan has given women rights as equal to men. However, these rights are violated by society. As we all know Nikkah holds a great social and strict importance in Pakistani society, with its own arrangement of clauses and customs. It's a traditional Islamic marriage contract which provides rights to man and woman. The woman has the rights to engage in agreement of Nikkah and to be broken it. The religion is not only for men but it addresses all. Both men and women should act upon the teachings of Islam. Denial of women's freedom and rejection of her rights by patriarchal society neither fulfills Allah's will could not establish healthy society. But it's depressing that two out of three women, according to studies, women are not aware of the rights outlined in the Nikah Nama, and the majority of women only see their Nikah Nama during the wedding ceremony before signing it. According to the country's national legislation, Islam has granted women the freedom and complete consent to marry whoever they choose. This has also been mentioned in other agreements that are governed by international human rights legislation, such as the 1948 Universal Declaration of Human Rights.

But unfortunately the clauses which provides some rights or security to bride are overlooked and even crossed on Nikkah paper without consent of bride. In Pakistan, the Maulvi or religious scholar frequently omits clauses 17, 18, and 19 of the Nikah Nama before it is read to the family of the bride and groom. It is customary and widely believed that neither the bride nor the groom will want to add any specific conditions to the Nikah Nama (clause 17); that the husband will not want to permit his wife to exercise her right to divorce (clause 18); and that there will be no dispute regarding the male right to divorce (clause 19). Even if the couple agrees on the wife's authority to grant divorce in the contract, there are situations when the Maulvi (religious scholar) has already removed these sections and it is too late to bring up the subject with the family or higher authorities. It is also true that few people in Pakistan don't want to cause trouble right before the wedding ceremony, which is why they accept the custom of not reading the Nikkah Nama or questioning about it.

This work aims to do the critical discourse analysis of Pakistani drama dialogue on Nikkah with the focus on women rights provided to her by Islam in marriage. The following queries will be answered in this study in order to have a deeper grasp of the problem. Does Islam and Pakistani law permit the removal of provisions that grant rights to divorce, child custody, and other rights to women. Do women actually know that Islam has given them these rights?

1.1 RESEARCH OBJECTIVES

- 1 To analyze role of media in educating women about their empowerment.
- 2 To describe the exploitation of women rights by patriarchal society

1.2 RESEARCH QUESTION

- 1 What is the role of media in educating women about their empowerment?
- 2 How women rights are exploited in patriarchal society?

1.3 SIGNIFICANCE OF THE STUDY

TV dramas have are most commonly viewed program from last few years in Pakistan. Especially after the launch of so many private channels like ARY, HUM TV, EXPRESS TV, etc. which provide variety of content for the entertainment and awareness purpose. Dramas are especially popular among ladies. Because these dramas are the only source of entertainment and they feel at ease watching them after finishing their chores to get relaxed. So the critical discourse analysis of dialogues under observation are trying to show how the clauses in Nikkah which provides security and few basics rights are exploited or overlooked in our society. The goal of this study is to raise public awareness of gender inequalities and exploitative social interactions in this male dominant patriarchal society. And also to make women aware about the rights which are provided to them in Nikkah by Islam because unfortunately many of women don't even know about the clauses which provide some authorities to them. This study also provides an insight to the projection of liberal feminist and women representation.

2. LITERATURE REVIEW

The media is one of the most effective means for convincingly transmitting the discourse. The media spreads the ideologies of various social groups. People establish an integrated society in this way after developing shared values. The media first presents social discourse before using its influence to control it. Because the views of its viewers are always shifting, media both deforms and creates social groups. The powerful force behind societal transformation is the media. One of the social norms that the media spreads in society is discourse. The media group's (print and electronic) discourses (concerning beliefs, policies, dishonor, promotion, etc.) are implied. According to Van Dijk (1993), speech and society in general are connected through media. Researchers analyze the power of media to create genres and how it mostly focuses on the role of women (Yasmeen et al., 2015). The role of language in our culture to create ideas and distribute power among the genders is demonstrated by Pakistani media. The patriarchal practices and inflexible patriarchal ideals that place males in authority over women are being discussed in both print and electronic media. These topics include gender inequality, domination, biasness, and gender discrimination.

Some researcher does believe that soap opera and drama serials should not only entertain but they can also contribute to society in educating them about different social aspect like the dialogues of this play which are under observation are trying to aware the women that Islam has provided them many rights in Nikkah like right of divorce, child custody etc.

According to scholars, Pakistan needs to conduct research on Nikah Nama awareness and provisions (Haq, 2002). This is mostly due to the fact that in a conservative nation like Pakistan, women and men are sometimes kept in the dark by their own families regarding the Nikah Nama clauses (Munir & Abdul Quddus, 2018). This is how a forced marriage might result from manipulation or pressure placed on the bride or groom in an arranged marriage (Huda, 2007). Additionally, research in this field will bring about the necessity of raising knowledge of Nikkah Nama clauses and the rights of the bride and groom to read and make use of the clauses to safeguard their futures.

According to the law, a contract establishes a set of guidelines, restrictions, and obligations. Being specific about a couple's rights and obligations makes a marriage contract quite distinct from other contracts. The marriage becomes more solid and based on trust when both partners are aware of their respective rights and obligations (cited in Arjumand, Malik, 2021 journal). According to Jaafar and Lehmann (2011), it is against Islamic Law for a woman to enter into a marriage without her agreement and without granting her the right to read the marriage contract. In Islam, divorce is also legal, and both men and women have certain rights when it comes to doing so.

3. METHODOLOGY

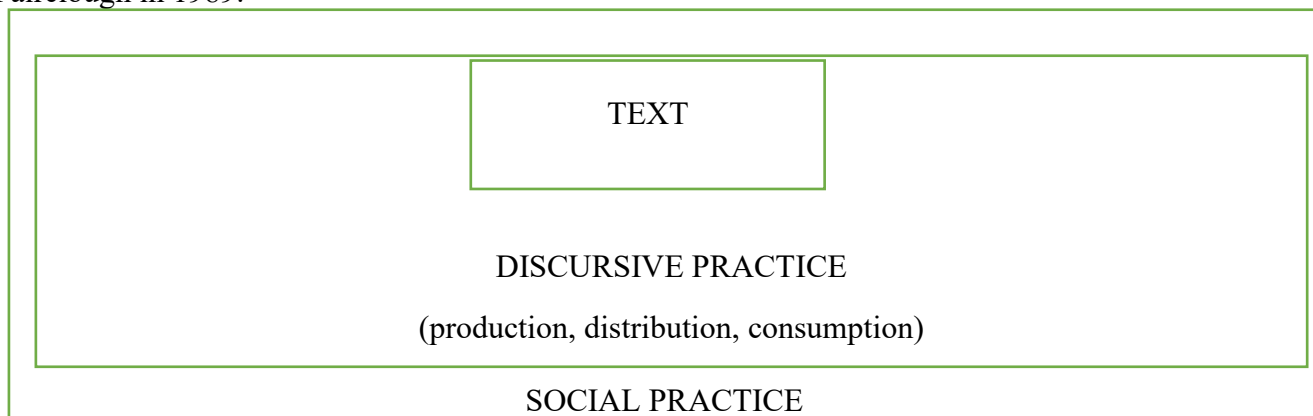
The current study has a qualitative exploratory research design. Qualitative research, according to (Nunan, 1992), is focused on discovery. The information is categorically examined. The dialogues are investigated using Fairclough's (1992) three-dimensional model of critical discourse analysis. This method is a relational dialectical method. This paradigm is divided into three sections: textual analysis, discursive practice analysis, and social practice analysis. Vocabulary, grammar, coherence, and text structure make up the other four major divisions of text analysis. Grammar and vocabulary deal with the words and combinations of clauses in sentences, while coherence and text structure look at how different sentences and clauses are put together and what a text's organizational features are. The production, diffusion, and consumption of text are all topics covered by discursive practice. Family, medical, ideological, and cultural aspects are all addressed in social practice analysis. This model analyzes the text at micro, meso and macro levels. Micro-level refers to linguistic features. Meso level refers to the discursive practice and macro level refers to the institutional level.

3.1 DATA COLLECTION

The data for this research paper is collected through a popular T.V Series “Kuch Ankahi”, produced by Pakistan Drama Industry.

4. DATA ANALYSIS

The data of this study was collected from a popular T.V series. The theoretical frame that is followed to carry out is three dimensional model of Critical Discourse Analysis presented by Fairclough in 1989.



Fairclough's 3D model

Fairclough's model consist of three stages of the analysis of discourse that explained Discourse as Text. At this stage text is analyzed under four main headings that are vocabulary, grammar, cohesion and sentence structure.

Discourse as Discursive practice: This stage involves text production, text consumption and text distribution.

Discourse as Social Practice: This stage related to the discourse as a social activity.

DATA ANALYSIS

Text for analysis is given in Urdu with English translation.

English	Urdu
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<p>Aunt: Molvi sahib please don't cut these clauses.</p> <p>Molvi Sahib: But lady, there is no value of these clauses, groom's family make them cut.</p> <p>Groom's mother: Yes, yes, he is right. There is no need of them. By the way do you have doubt on our intention? We are taking our daughter in law so desirously.</p> <p>Aunt: Molvi sahib, religion has provided the rights of alimony, child custody and divorce to the woman for her protection. No one has right to cut them .Please, you will not cross them.</p> <p>Bride's father: Molvi sahib, do what she (aunt) is telling you to do. There is no need to cut any clause or page.</p> <p>Tenant of bride's home: Molvi sahib start the ceremony.</p> <p>Molvi Sahib: OK, as you wish.</p>	<p>پھوپھو: مولوی صاحب Please یہ Clauses نہ کاٹیں۔ مولوی صاحب: مگر بی بی ان شقوں کی کوئی اہمیت نہیں ہے۔ لڑکے والے انہیں کٹوا دیتے ہیں۔ دولہا کی ماں: ہاں، ہاں، سہی کہ رہے ہیں کہ رہے ہیں۔ کیا کرنا ہے ان شقوں کو کوئی فائدہ تھوڑی ہے۔ ان کا اور ویسے ہماری نیت پہ شک ہے کیا؟ اتنے شوق سے تو لے کے جا رہے ہیں اپنی بہو کو۔ پھوپھو۔ مولوی صاحب یہ، نان نفقے، اولاد کی custody اور طلاق کی حق کی شقیں مذہب نے عورت کے تحفظ کے لئے ڈالی ہیں۔ کسی کو حق نہیں ہے ان کو کاٹنے کا۔ Please آپ Cross نہیں کریں گے۔ دلہن کے والد: مولوی صاحب وہی کیجئے جو آپ سے کہا جا رہے ہے۔ کوئی شق یا کوئی صفحہ کاٹنے کی ضرورت نہیں۔ کراہہ دار: مولوی صاحب نکاح شروع کیجئے۔ مولوی صاحب: جی، جیسے آپ کی مرضی۔</p>
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This exchange is from the Pakistani play "Kuch Ankahi," and it concerns the provisions of a Nikkah (Islamic marriage contract) and the rights of women therein. In the extracted scene which is under analysis. Nikkah of the eldest daughter of family is taking place and whole conversation is revolving around the importance and existence of Nikkah clauses which are in favor of women in Nikkah Nama. Where aunt and father of the bride are in favor of keeping the clauses but Molvi sahib and groom's mother are trying to convince them that those clauses are worthless and should be omitted.

We can start by identifying the participants in the discourse: the aunt, the Molvi (a religious figure), the bride's father, the bride's mother, and the tenant of the bride's house. These performers play a variety of roles and occupy a variety of social positions, and the language they use reflects their social standing and level of influence. We can examine the language used in this scene using the Fairclough model of Critical Discourse Analysis to comprehend the power relationships and social attitudes being communicated.

4.1 Discourse As Text

Language analysis is a complicated phenomenon and it includes multiple techniques and ways to analyze a text. Text analysis can be carried out under four main pillars; vocabulary, grammar, cohesion and text structure. The language features being employed can then be determined.

4.1.1 Vocabulary

There are no specialized or technical phrases used in the discourse; instead, the vocabulary is made up of common words. It captures the casual atmosphere of the dialogue and the characters efforts to express their opinions. The terms "Molvi Sahib," "groom's family," "daughter-in-law," "alimony," "child custody," and "divorce" are all used in the context of a religious or cultural event.

4.1.2 Grammar and Sentence Structure:

The grammar used in dialogue is predominantly conversational and informal, using simple sentence structures. However, it can also be a complex sentence. Let's analyze some examples. "Molvi Sahib, please do not cut these clauses."

This sentence is a polite and simple imperative sentence is used to address "Molvi Sahib".

"But lady these clauses have no value. The groom's family has them removed."

Here we have a complex sentence followed by a dependent clause ("These clauses have no value") followed by an independent clause ("The groom's family cut them off"). Use of "but" indicates the opposite point of view.

"Yes, he is right. There is no need of them."

This is a simple statement consisting of two independent clauses. Repeated "yes" emphasizes consent.

"By the way, do you have any doubts about on our intentions? We are taking our daughter-in-law so desirously."

This compound complex sentence includes a question ("Do you have any doubt on our intentions?") followed by a declaration ("We are taking our daughter-in-law so desirously").

The sentence structure seeks to emphasize and clarify the groom's mother's intentions.

"Molvi sahib, religion has provided the rights of alimony, child custody and divorce to the woman for her protection."

This sentence is complex, but it conveys a clear message. The subordinate clause (religion has provided the rights of alimony, child custody and divorce to the woman for her protection) justifies and supports her aunt's claims.

4.1.3 Cohesion

The way linguistic components are interwoven and arranged inside a text is known as cohesion. Pronouns, the usage of essential terms repeatedly, and the employment of logical connections all contribute to the dialogue's cohesiveness. As in the following example:

"Molvi sahib, religion has provided the rights of alimony, child custody and divorce to the woman for her protection. No one has right to cut them."

The pronoun "them" refers back to the rights that were previously addressed, bringing the text together.

"Aunt: Molvi sahib, please don't cut these clauses."

"Molvi Sahib: But lady, there is no value of these clauses."

The usage of "these clauses" twice in these two phrases makes a clear connection between the aunt's request and the Molvi Sahib's answer.

4.1.4 Sentence Structure

The sentences in the dialogue vary in length and structure, reflecting natural conversation. Here are a few examples:

"Molvi Sahib: But lady, there is no value of these clauses, groom's family make them cut."

A comma separates the two distinct clauses in this sentence. It offers the Molvi Sahib's viewpoint and explains why the groom's family wants such provisions eliminated since they believe they have no worth.

"Groom's mother: Yes, yes, he is right. There is no need of them. By the way, do you have doubt on our intention? We are taking our daughter in law so desirously."

This sentence consists of a number of little phrases and sentences. It begins with agreement and then explains how the clauses are unnecessary. The Groom's mother then states that they are happy to accept the daughter-in-law and asks a rhetorical inquiry regarding if anyone has any reason to doubt their intentions.

"Aunt: Molvi sahib, religion has provided the rights of alimony, child custody, and divorce to the woman for her protection. No one has the right to cut them. Please, you will not cross them."

The Aunt addresses the Molvi Sahib at the beginning of this phrase and explains that, in order to protect women, religion has given them certain rights. The Aunt asks the Molvi Sahib not to violate these rights and emphasizes that they shouldn't be overlooked.

4.2 Discourse as a discursive practice

Discursive practice includes three processes that are text production, consumption, and distribution and their nature varies between different kinds of discourse depending on certain

social factors. Critical discourse analysis (CDA) explores the relationship between language, power and social inequality. Analyze how texts are created, consumed and distributed to promote or challenge dominant ideologies and power structures. Let's analyze the provided dialog from a CDA perspective.

4.2.1 Text production

In dialogue, various characters such as the aunt, Molvi Sahib, the groom's mother, the bride's father, and the tenant of the house discuss the terms of the marriage contract. Each participant brings their own perspective, reflecting social positions, interests and power relations. The aunt is a representative advocating for women's rights and the protection of the Religious Clause. Molvi Sahib and the groom's mother objected to the clause, arguing that it was unnecessary and implied that the groom's family could control the clause. The bride's father supports the aunt's position and emphasizes the importance of not deleting any clause. The tenant of the bride's house requests Molvi Sahib to begin the ceremony, perhaps expressing his desire to move forward in favor of bride's family.

4.2.2 Text Consumption

Dialogue reflects the consumption of ideologies and power relations. Aunt bases her arguments on religious rights and gender equality. The Molvi Sahib and the groom's mother rejected this clause, which underscores the groom's family intentions and may keep alive gender inequality. The bride's father also supported her aunt's opinion, implying that she is committed to women's rights. The bride's tenant seems more interested in running the ceremony than dealing with the clauses.

4.2.3 Text Distribution

This dialogue shows the distribution of power and ideology within discourse. Aunt is trying to influence Molvi Sahib's decision by bringing up religious and gender rights. The Molvi Sahib and the groom's mother have rejected this clause, increasing the authority and control of the groom's family. The bride's father supports her aunt's position, perhaps reflecting her opposition to the ruling power structure. The tenant of the bride's house give priority to ceremonial occasions, which is probably a sign of his willingness to follow social bride's family.

4.3 Social Practice

This dialogue exchange reflects broader societal norms and power dynamics prevalent in Pakistani culture, specifically within the context of Nikkah ceremonies. It sheds light on the struggles for gender inequality and women's rights, where women's protection and empowerment are often compromised or disregarded.

The dialogue reveals the influence of patriarchal authority in decision-making processes, where the religious figure (Molvi Sahib) yields power and can dictate the terms of the Nikkah contract. The Groom's Mother reinforces gendered expectations and dismisses the clauses, suggesting a lack of consideration for women's rights.

The Aunt represents a voice advocating for women's rights within the religious and cultural framework, highlighting the importance of religiously given protections. However, her arguments face resistance from other characters who prioritize adherence to social norms or dismiss the need for such practice.

5. CONCLUSION

In the current research study, dialogues was examined at the levels of word, sentence, discourse, and society in order to uncover the underlying ideologies of these elements and the connections between them. The study's findings demonstrate that the playwright exploits every facet of dialogue to express ideology.

In conclusion, the dialogues in the drama "Kuch Ankahi" depict a struggle over the clauses and conditions of the Nikkah contract, reflecting differing perspectives on women's rights and protection. Fairclough's model of critical discourse analysis can further discover the underlying power dynamics and ideologies found in this discourse, shedding light on the social and cultural aspects represented in the drama.

Overall, the dialogues presented in the drama "Kuch Ankahi" mirror a critical discourse on the issue of clauses in the Nikkah ceremony. The Aunt, Bride's Father, and the of Bride's Home advocate for the preservation of women's rights and the integrity of the marriage contract. On the other hand, Molvi Sahib, Groom's Mother, and the Groom's side dismiss the importance of these clauses, suggesting a power imbalance and potential disregard for women's rights. This discourse highlights the tensions between traditional practices, gender inequality, and the role of religious authorities in the context of Pakistani society.

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