



## SOCIAL IMPACTS OF TURKISH DRAMAS ON PAKISTANI AUDIENCE: A CASE STUDY OF DERILIS ERTUGUL SEASON-I

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### ABSTRACT

*The present study is intended to analyze and explore the social impacts of Season-I Dirilis Ertugrul aired by TRT and on Pakistani national channels. Qualitative case study approach is used to carry out an in-depth understanding and exploration of intricate phenomenon within some specific context in the field of drama or cinema theatre. Thus entire study explores the various context of the serial Season-I Dirilis Ertugrul. Further the study has been carried out and analyzed under the theoretical framework suggested by Gerbner in 1960. The common method for analyzing the impacts of drama or cinema theatre is exploratory case study method used by scholars to analyze the impacts of dramas.*

*The present case study implies the framework of cultivation theory suggested by Gerbner. The findings of the study have shown that season-I of Dirilis Ertugrul carries numerous impacts, but the major impacts analyzed by the researcher are: Love for religion, Love for nation, rural ways of life integrated with Islamic ways, Challenges faced by nature and well as enemies, Internal conflicts, Women contribution in social and national development and Pan Islamic representation. The study also suggests few recommendations for future researcher scholars interested in carrying out such type of the research studies.*

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**Keywords:** Qualitative Approach, Values, Drama, Cultivation theory, Impacts, Dirilis Ertugrul

### INTRODUCTION

The age we are living is global village and it has connected human beings to a greater degree than life has become easier along with quick transmission of information. This rapid flow of information

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has broadened human understanding and cultural awareness across the globe. In this way, the world has revolutionized by the power of media, information and technology. This technological progress and scientific advancement have changed the very shape of human society. It has led cultural assimilations and social diversity at colossal level. Multiple sources of communication and various media have facilitated human life in many ways (Carpentier, 2003).

Stadler (2005) explains that it is very hard task specify any media source for media is rapidly and quickly changing in day-to-day life of a man. It has completely altered the shape of human life. The impact of media is so wide and tremendous in nature that it forges our attitudes and constructs human psyche. Juni et.al., (2104) admit that media and the world of theatre have heavily casted impact upon lives of men greater than their parents who play role of character builders and shape human nature as well.

Thus, television and aired drams on television have long lasting impact on the audience that they are the creators of public opinions and shape human views. In this way, drams and television programs are good source of information and learning. Besides in their studies Juni et.al., (2014) further elaborate that Television has immense power that it can forge or alter opinions among viewers.

Mc Quail (2010) advocates that the media and the world of television have always affected lives of men and have played constructive role in shaping human perceptions and highlighting the significance ad importance of dramas among audience. Nerula (2006) admits that it has been felt and observed that the dramas impact human life and have helped him to develop perceptions about life. Not only Pakistani dramas or dramas across the world have changed perceptions of man about life but have also influenced life. In this way in Pakistan, the most celebrated and mostly watched are Turkish dramas that dubbed in Urdu language.

These dramas on one hand present Turkish culture and on the other hand acquaint us with the historical background of Turkey and golden days of Khilafat-e-Usmaniya (Usmaniya caliphate) among such drama the recently aired drama is *Dirilis Ertugrul*.

The present study intends to highlight impact of drama in raising awareness about social issues and cultural values. Similarly, Pakistani audience is highly inspired by Turkish dramas. Turkish drama are watched with great enthusiasm and passion for these dramas enhances

understanding about culture values, customs, traditions and social practices of Turkish people. Even many dramas of Turkey introduce their historical cultural heritage across the globe. One of the outstanding dramas recently aired in Turkish language is *Dirilis Ertugrul*. The entire drama is based on certain factual account of the rise of Ottoman Empire, its spread across the different parts and the victories enjoyed by Ottoman Empire under the command and leadership of *Dirilis Ertugrul*. In fact, the drama is replete with multiple themes ranging from nationalism, love for religion, Holy war (Jihad) and glory of Ottoman Empire and the long history of crusades fought on the lands of Turkey.

#### **CONTEXT OF THE STUDY**

*Ertugrul* is a popular serial in Pakistan. Pakistan is a Muslim majority country with strong roots of love for Muslim Ummah and Islamic traditions. *Ertugrul* attracts attention of thousands of Pakistani viewers because of its various themes. Pakistan as a nation has strong roots of nationalism, *Ertugrul* presents nationalism in a newer spirit. *Ertugrul* highlights internal as well as external conspiracies and for Pakistani audience it reminds them internal and external challenges posed to country. Women empowerment is an integral theme of the drama and in Pakistan women empowerment is gaining roots gradually. Moreover, Pakistani people have example of Benazir Bhutto as the first prime minister of the Muslim world. Thus the drama serial *Dirilis Ertugrul* attracts Pakistani audience a lot and its episodes create a sort of social impact on Pakistani youth. The serial also reminds our youth about the hard phases of our identity as a Muslim ideology. How difficult it was to have one's own independent country. The leadership qualities of Salman Shah and *Ertugrul* remind Pakistani youth about the real leadership in today's world. The preparation for war weapons integrates our own military preparation for strong defense. Moreover, the serial also reminds Pakistani youth the glorious history of Muslims and significance of love for Prophet Muhammad (PBUH). The major theme of Mysticism and role of Ibn-e-Arabi resembles Pakistan's own mystic heroes like Shah Latif, Haq Baho and Bullay Shah etc.

#### **STATEMENT OF THE PROBLEM**

*Dirilis Ertugrul* is a popular Turkish drama based on true events of the rise of Ottoman Empire in Turkey. The drama since its first season in which *Ertugrul* the father and the founder of Ottoman

Empire is shown struggling to establish safe haven for nomad tribe and combating against the crusaders who conspire against Muslim states and materializing their dreams of occupation of Holy land i.e. Jerusalem. Caught in internal strife of conspiracies within tribe and facing external challenges of tricky crusades and impotent Islamic rulers, Ertugrul strives to establish national and Islamic supremacy while facing these all challenges with a small number of his faithful friends.

The drama appeals to Pakistani audience for its Islamic values, beautiful traditions and revival of faith. The impact of drama analyzed in Pakistani audience who love to watch this drama with greater enthusiasm. Even in this drama public, aspire to imbibe Islamic values in their practical life.

#### **RESEARCH QUESTIONS**

- How does *Dirilis Ertugrul* represent Islamic values?
- How those values are imbibed Pakistani audience?
- How does the spirit of nationalism in *Dirilis Ertugrul* works?
- How this spirit of nationalism is related to Pakistani nationalism?

#### **OBJECTIVES OF THE STUDY**

- To explore the social impact of *Dirilis Ertugrul* on Pakistani audience.
- To ascertain *Dirilis Ertugrul* represents Islamic values
- To justify how those Values are imbibed by Pakistani audience.
- To investigate the spirit of nationalism in *Dirilis Ertugrul* is connected to Pakistani nationalism.

#### **LITERATURE REVIEW**

Pakistani dramas are the most prevalent among the spectators due to their inspiration and creativity. In Pakistan most of the plays are made on various social and cultural issues. The basic intention to perform such drama is to generate the awareness among the audiences concerning different social, cultural and political issues. Zarta (1998) investigates that new cultural and societal trends represented in plays seem like Pakistani culture and audiences deliberately accept these new cultural, political and social trends. Rehman (2003) advocates that the stories Pakistani plays have fashioned are free family politics and

mainly focused on social, political and cultural issues. That's why; Pakistani dramas have easily become the voice of heart of spectators.

PTV has played a major role in production of many well-known dramas that are the most famous among the Pakistani youth. It has presented the classic plays with impact oriented story and unbelievable production. Jabbar (2000) investigates that Pakistani dramas are highly contemplated the leader in the play industry of subcontinent. Nazir (2012) asserts that Pakistani dramas are viewed by audiences as a source of entertainment and has a purpose to discharge from the tension. However, drama is alternative way to instruct and influence the spectators. Media plays a momentous role in the advancement of society. It has supremacy to transform the communal frame of awareness.

Although, the dynamics of TV industry has mainly altered from past few decades as it is not restricted to higher class only, now it is obtainable in every household constructing it one of a significant source of social, cultural and political knowledge. Nerula (2006) advocates that diverse impressions of television dramas and programs can be observed and it has totally affected the human life.

Turkish dramas are now the widespread around the world and are the biggest source to entertain audiences. Turkish dramas abundantly show the Turkish historical, cultural and political viewpoints. Therefore, Turkish dramas have highly attracted massive viewership and even broke the uppermost ranking record in the world. Valaskivi (2000) investigate that the foremost character and superstars of Turkish play may produce a deeper degree of familiarity, continuity or serialization with spectators, thus becoming discernable, sympathetic and discursive to mass spectators.

Abbasi (2013) analyzes that Turkish dramas have expanded much consideration of spectators. Its admiration is so understandable that everyone is chatting about them. The stories, acting, pragmatism, pictorial effects, sound eminence, photographs and acting of Turkish plays are reflected to be at the core of its admiration. Yigit (2013) in his research states that Turkish dramas are gradually convey in change in the attitude and behavior of audiences. They fully represent the historical, political, social and cultural issues to the rest of the world. He further investigates that the Turkish administration also uses performers and actress from plays to advance its exports to the Middle East. Sadia (2014) examines that the cultural and social values of

Turkey as clearly represented in their plays are more substantial compared to others.

Sadia (2014) in her research investigates that the speedy growth in the viewership of the Turkish dramas in the world could relay to numerous cultural features such as the cultural closeness, individuality of Turkey as a Muslim country, and the antique viewpoints and uniqueness of Turkey as motivation for the rest of the world.

The contemporary lifestyle that Turkish plays are representing seems to be the most attractive to the spectators. Turkish females highly contribute to proficient life and have additional liberal relationships with men. Baran (2014) states that Television productions are major sources for entertaining viewers and are the biggest sources of changing cultural standards and customs by presenting new tendencies in cultures.

Tamimi (2012) examines that the petition for Turkish drama has enlarged in current times with the development of its broadcasting map. The different researches state that during the last decades, Turkish dramas have been extensively dispersed to other cultures and norms. Using dubbing to various dialects, Turkish dramas have achieved to be distributed to many countries.

**Dirilis Ertugrul:** Demir (2011) traces out the basic roots of the Ottoman Empire and explains that Ottoman Empire being the patron of Islamic values and trustee of Islam has been wither away from its ideals of solidarity and unity since 19<sup>th</sup> century. Further Elitaş (2019) asserts that fictionalized series of *Dirilis Ertugrul* aired on PTV presents indoor and domestic politics and policies particularly besides it, further they explain nationalism, unity, brotherhood, solidarity and inheritance of cultural values gifted to them by Oghuz Tribalism.

However, through series Turkey intends to present her national identity, representation of their class and culture and quest to win soft power and advancement along with developed countries. Thus, with the help of series of *Dirilis Ertugrul*, Turkey envisions achieving both economic and social prosperity, integrated and consolidates to her national unity prevents internal fissures in social system and tries to boost up morale of new turkey by restoring ideal of Ottoman Empire across the world.

This series of *Dirilis Ertugrul* season-I besides depicting marshal and warrior skills of the Kaytri be, also bears traces of highlighting

cultural values and ethos. Again, the government through these series has exhibited the interest in loving culture and cultural values (Cevik, 2019). Karatas (2016) in his research study points out that Turkey is trying and adopting novel method and tools of achieving great impact and clout in Middle East, Asia and across its borders. Among them the great methods is its television series. Through these series the renowned one is *Dirilis Ertugrul*. Turkey has recently earned great fame and repute in other parts of the world by telecasting and broadcasting such series that really narrate genuine accounts of past glory of T and truly represent its cultural values and ethos. These values and cultural representation helps her to enjoy soft power in the world and maintain her geopolitical influence.

Cetinkaya (2020) explores that *Resurrection Ertugrul* is actually great series produced by TRT and it carries the true accounts warrior king and Muslim king namely Oghuz Turk. Further the series in its episodes narrates the accounts of Ottoman Empire's previous glory of living standards in tribal system. These series also shows the bondage and link between nationalism and Islamic ways of life. Thus, the main themes of Islamic ways of life and past practices of the Turkish nation are given and exposed in the series. These themes include faith, unity, jihad, martyrdom, patience and hope, all combined with a hatred for the Crusaders and their spies from within the tribe.

**George Garbner's Cultivation Theory:** The term "Cultivation Theory" was primary created by George Gerbner and his colleagues in 1976. Cultivation theory emphasizes on the comparison of observations across the diverse viewership level. However, cultivation is a socio-cultural concept regarding the role of television in shaping spectators perceptions, views, outlooks, and standards (Gerbner and Gross, 1976). Cultivation theory is a socio-cultural philosophy concerning the effect of an extremely socio-cultural phenomenon (television).

Cultivation theory is a mass communication theory established by George Gerbner and his colleagues (1976) to scrutinize the media effects on spectators. Cultivation theory has been conventionally used to study observations of ferocity developed through general television acquaintance. Cultivation theory is the impression that frequently viewing particular actions, point of view, or performance on television will have a larger effect on spectator's observation of that actions, point of view, or performance in actual life (Gerbner, 1998).

This theory speculates consistent exposure to a fundamental message which will overlap irrespective of the content being watched, thus causing the spectator to believe a specific memorandum over time (Bilandzic and Buzzell, 2008).

Gerbner et.al., (2002) explain that it is significant to apply cultivation theory to the most-viewed fields on television as well as to television programs that are clearly representing present or significant problems in society. Thus, the exploratory paradigm of cultivation theory is placed on the premise that people who spend significant time watching television are at a better risk of noticing outer reality through lens of imaginary programming that carries common and persistent messages (Gerbner, 1999). Hence, the utmost familiar understanding of cultivation theory postulates information assimilated about a specific topic that shapes reality for spectators is derived from inspecting messages observed on television on bulky doses (Morgan and Shanahan, 2010). It is these messages that assist as the substructure for symbolic atmospheres that associates with cultivation theory that is the animated voice for culture and society (Gerbner, 1999).

Cultivation theory suggests that the whole value structure made up of principles, conventions, opinions, and viewpoints is formulated to countless extent by television. Tony (2000) mentions that cultivation theory recommends that when person exposes himself to TV content for lengthier periods of time, they deliberately start existing in a television reality, which is truly not grounded on realities but just television content. Potter (2014) states that Gerbner and his colleagues proposed cultivation theory as a macro level structure of clarification about mass media.

However, cultivation theory has generally been used by different researcher. Quick (2009) used cultivation theory to perceive the effects that heavy watching of medical dramas could have a patient's awareness of doctors and gratification with the medical visit. This theory suggests that people who have extreme experience of televisions are called heavy spectators and their viewing constructs public an image of the world in their thoughts (Signorielli, 1990). Therefore, in order to measure the effect of cultivation on a specific inspecting group, cultivation research generally uses a systematic procedure for data collecting and investigation (Signorielli, 1995).



Sevda Melek Sancar (2017) student of Vytautas Magnus University conducted research on Turkish dramas under the title *Women Representation in Turkish TV Serials*. He clearly examined the depiction of women in Turkey serials. The study mainly shows the shaping role of media in building of the female identity in male dominated society. His objective was to analyze the women depiction in Turkish plays within the framework of gender representation. Munham Shehzad (2018) student of University of Gujrat conducted his research under the title of *Promoting Elite Culture by Pakistani TV Channels*. He clearly investigated how media in Pakistan has represented the elite culture. The researcher has used Gerbner's cultivation theory and Bandura's social learning as a theoretical framework in his study.

Bibi (2017) student of Islamic University of Bahawalpur conducted her research on the effects of dramas on the youth under the title *The Effects of Urdu Dubbed Turkish Dramas on Youth*. Her research study mainly scrutinized the effects of Turkish cultures over the youth of district Mardan in terms of their cultural, political and social practices that they draw from Turkish plays. Sibel Akin (2011) student of University of Geneva conducted research under the title *The Analysis of Social and Cultural Impact of Turkish Soap operas on Arab Women*. His aim was to analyze the effect of Turkish soap operas on the attitude and behavior of Arab women. Christine N. Obert-Hong (2019) student of University of Texas, Austria conducted research under the title of *Cultivation Theory and Violence in Media: Correlations and observations*.

He clearly investigated the role of media and effects of Gerbner's theory of cultivation. Anjum Zia (2007) student of University of Punjab, Lahore conducted his research on the effects of television especially on women in Pakistan under the title of *Effects of Cable Television on Women in Pakistan: A Comparative Study of Heavy and Light Viewers in Lahore*. His research study mainly accounts the respondent's consumption forms, level of inspecting, preferred networks and programs.

#### **RESEARCH GAP**

Dirilis Ertugrul is the most popular drama serial in the world and is widely enjoyed in Muslim world. The serial highlights the rise of Turks and covers the critical phases of great Turk hero Ertugrul who was father of Osman, the founder of mighty Ottoman Empire. The drama has broken the records of popularity in Muslim world. The

serial discusses various elements of public interest and is replete with themes like women empowerment, domestic conspiracies, nationalism, social values, hardships of living, migration, colonialism etc. However, this serial has never been studied academically in Pakistan. Very little research is done on these themes of the serial on academic grounds. We have public reviews, critical reviews but no academic studies like this. Drama, film and TV serials are the most important aspects of literature. In today's digital world these sources offer strong competition to written or printed texts. The way in literary studies, scholars' analyses written texts for interpretation and exploration, film, drama serials can be studied and analyzed as well. This is an academic attempt to study most famous serial of the current era. The study is not an end to itself; rather this research will open windows of further research on this serial. The study only covers the social impact of the season-I of *Dirilis Ertugrul* along with thematic aspects of the serial.

#### **RESEARCH METHODOLOGY**

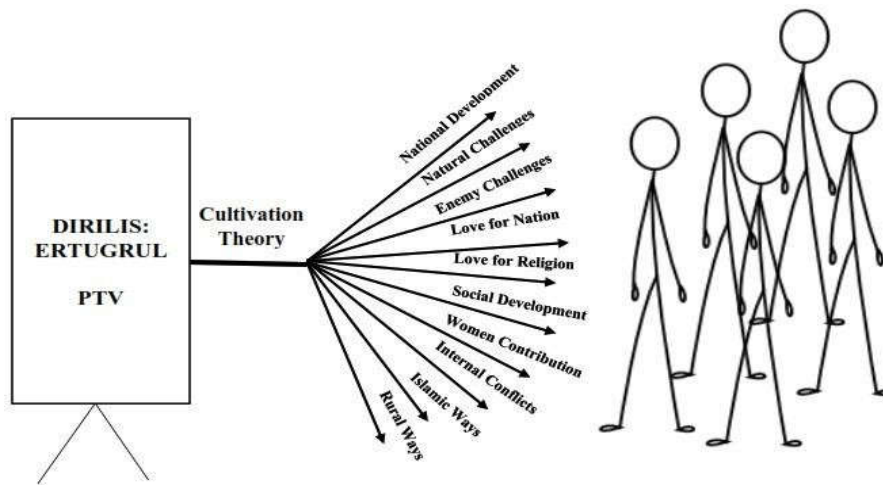
The study based on qualitative approach where the data is gathered by using cultivation theory presented by George Gerbner. The entire methodology is based on finding out social impacts on the audience in Pakistani context. "Qualitative research methodology involves data collection, i.e. collection of extensive data on many variables over an extended period of time in a natural setting and it is the research about ideas

This study is based season-I of *Dirilis Ertugrul* drama aired on PTV channel. The season-I studied to carry out qualitative research study in which the social impacts are explored by using cultivation theory given by George Gerbner.

Qualitative case study is a research methodology that helps in exploration of a phenomenon within some particular context through various data sources, and it undertakes the exploration through variety of lenses in order to reveal multiple facets of the phenomenon. In case study, a real time phenomenon explored within its naturally occurring context, with the consideration that context will create a difference. In qualitative research, case study is one of the frequently used methodologies.

## THEORETICAL FRAMEWORK MODEL

The model below is given to highlight how the theoretical model functions and explains the



## CULTIVATION THEORY

Moshrafa (2015) explains that this cultural theory is mainly to analyze the impact of television dramas on the audience. This theory even justifies that the threats and disadvantages of the television not only lie in the process of opinions forming and but it also plays very constructive role in framing and molding the codes, values and cultural beliefs everywhere in the world. Further, he argues that this great theory encompasses other key concepts ranging from symbolic function, television traits, and cultivation of values, television model and indicators that shows cultivation of value system.

It is socio-cultural theory entirely related to representation of culture through the medium of television. Even the theory foregrounds three layers – media institutions, message production and message effects on viewers. For the television and its message has interconnected effects. “However, the third component, cultivation analysis, has been the primary focus of most media research. In its simplest form, a cultivation effect is the relationship between the amount of time people spend watching television and the beliefs those viewers hold about the world” (Shum, 2017).

## DISCUSSION AND ANALYSIS

**Love for Religion:** The drama is one of the most watched and celebrated because it mainly highlights the problems and issues related

to society. The drama highly expresses the love for religion and its spiritual values. In the first season it can be watched that the drama since establishment has been administrator of highlighting deep passion and love for religion. The season-I of this drama clearly examines the people of Kayi tribe and shows its cultural values. The Drama carries reports of the enlightenment of better known as the great soldier, champion, serviceman and forerunner of Islamic values, Turk leader Ertugrul.

In Pakistan, this serial is highly praised as it discovers back the Islamic method and procedure of life and displays Turkey's interest in pan - Islamism. Various articles highly praise this charming drama because this drama essentially eulogizes struggle of Muslim heroes, Muslim cultural values and its history and ethics.

Dirilis Ertugrul expresses huge love for religion and its practices proven to fantastic and higher degree. In season- I of this charming serial all the episodes contain reports of adherences of non-secular principles and practices carried out through the Muslims under the leadership of Ertugrul. All the characters in the drama are vividly following religious practices even they have notable adore and love for the Holy Prophet Muhammad (SA W).

**Love for Nation:** These serials examine their construction of previous Turkish kingdom through historical references and such references are primarily based on the Turkish myths and Turkish epic literature normally determined in each and every serial and film produced with the aid of Turkish industry. Besides it the drama Dirilis Ertugrul presents comprehensive accounts of formation of narratives that signify nationalism of Turkish drama theatre. Histories play a wide and enrich contribution in building on facts and figures (*Episode 10-15 Season – I*).

Instead, history ought to be approached as the shared recollections among the members of the state. The serial devotes deep interest to Turkish cultural values, ethnicity, music, reverence for the elderly men, family support and gives exposure to Turkish cuisine. The females inside the Dirilis Ertugrul aren't degraded and depreciated rather they are held in high esteem for their catalyst role of leadership and managing state affairs along with men.

**Dirilis:** Ertugrul serials created by using the way that Mehmet Bozdog advertised the story of a younger warrior in 13th-century Anatolia who goes on a journey to and looks for winning a permanent

living place to hitherto and lead them to emerge out as strong tribe generally called as Kayi tribe. Ertugrul played under the command and leadership of Engin Altan Duzatan, son of Suleiman Shah materializes dreams to gather his nation under a single command and want to unite them as great nation. He further wins them a separate land where they can practice Turkish customs and serve their sense of nationalism openly. For winning and gaining this goal, he moves towards Anatolia which is the huge peninsula in today's Turkey. There the Seljuk empire, had witnessed the domination and hegemony across the region during 1037 to 1194 even it had faced with various ungrapple challenges coming from across the border ultimately at the hands of Mongols who broke in to their lands and invaded them (*Episode 3 & 9 , Season-I*).

**Rural ways of life integrated with Islamic Ways:** *Dirilis Ertugrul* is a serial that is entirely based on revival of faith in Islam and it stresses upon the holding of Islamic values fast. In this way it exhibits love for mysticism and denounces practices of materialism throughout the serial. In the serial almost every Muslim is shown as a staunch follower of Islam.

*Dirilis Ertugrul* drama serial draws attention towards those Muslim societies should promote love, justice and social harmony for living happy and contented life. It strongly advocates the cause of social wellbeing and seeks to revive faith in Islam. It greatly exhibits that traditional practices of Islam are held high and maintained. No other serial in Turkish history of drama theatre is so clearly advocates the Islamic rules, obligations and practice of rule of sharia and law than *Dirilis Ertugrul* does. The serial is primarily based on Ertugrul, who was father of Ottoman Empire, Osman I and in the entire serial fulfillment of injunctions of God and teaching of holy Prophet are revived and practices by followers of Islam (*Episode 1-10 Season-I*).

**Women contribution in Social and National Development:** Turkish dramas usually signify females as over look pets in the harem, Haliloglu advocates that *Dirilis Ertugrul* portrays female as role models. Ertugrul's mother Hayme, his wife Halime Sultan, his sister-in-law Selcan and several other characters like Aslahan and Ilbige Hatun play for motive roles in the serial. They utter, struggle and work hard to achieve their goals and targets given by their husband, brother or father. The drama vividly highlights the Muslim females role in Islamic teaching and history. Apart from this, the character of Ibn

Arabi, famous Muslim intellectual and mystic generally becomes Ertugrul's divine leader.

Basically, in season – II Noyan, malicious Mongol leader captures Ertugrul. As Ertugrul takes a skip, Ibn Arabi described a history from the Quran about how a group of birds foiled the effort of king of a Yemeni tribe and his army of elephants from desecrating and sabotaging the Kaaba in Mecca.

Even through the serial especially in the last episodes women take charge and are shown ruling and exercising power over tribes. As the Kayi tribe struggles with its sudden loss, Hayme calls a meeting to form a strategy against new threats (Episode 70-76 Season – I)

**Pan Islamic Representation:** Emotions and sentiments are driving forces that control human soul and mind. They very significantly play constructive role and part in selecting, targeting and highlighting the issues pertinent daily life. It is natural phenomena that emotions and sentiments vary from person to person. Though, this is still human propensity that every human being is bound to exhibit and exercise in apt manner. Throughout the season – I all the people are shown to fight for, live for and sacrifice for these noble values i.e. land, honour, humanity, nation, religion and ideology etc. whereas in modern day these values are no longer hold and Practised with same zeal and vigor.

In south Asia the serial has another name and it is called *Ertugrul Ghazi*. Ghazi is a word of Arabic origin which is meant that a person who fights for reviving faith and upholds faith at the cost of his life. The series of *Dirilis Ertugrul* season-I depicts a Turkish tribesman's march of excellence, an ideal journey from being an ordinary fighter to an iconic role of leader, and ruler who finally restores his past glory and establish supremacy of Ottoman Empire.

The producer, maker and broadcaster of this awe- inspiring series has very clearly acknowledged that the series is an answer and a curt reply to Islam phobia and those who are involved in this practice. The series is paragon of Islamic values and advocates real image and practices of Islamic order and Islamic rule. Although, the serial negates and adopts the soft corner for the incidents even tries to answer those evil minds, who are of the opinion that Islam expanded with the help of sword. wars and religious struggles fought under the command and leadership of holy Prophet Muhammad (PBUH) provide an ideal road map and quite different image of Islamic values and Islam. He strictly prohibited even harm to plants, vegetables, trees and

farm animals in the battle-field, let alone unarmed and fleeing soldiers. The caliphs and kings who gained the strength in the name of Islam never ignored His teachings and essence. This is the real motive and aim of the serial to revive and restore Islamic way of life and Islamic order in the world.

The well liked Turkish TV series, *Dirilis Ertugrul* (Resurrection Ertugrul) is also recognized as Ertugrul Ghazi in Pakistan and has been leaving indelible marks on Pakistani media, ever when you examine that PTV aired its first Urdu-dubbed episode on the first of Ramadan, it got immense fame for it was the effort to promote friendly relations between Pakistan and Turkey. The internationally praised Turkish drama (also reachable on Netflix) has obtained rave reviews globally; it has been broadcasted approximately across 146 nations and has been dubbed into more than 60 languages.

### **CONCLUSION**

*Dirilis Ertugrul* serial is one the prominent drama aired on PTV. The great reason behind fame and success of Turkish dramas is that these dramas represent pan Islamic values and integrate modern values of life with Islamic ways and are based on a high sense of nationalism. Apart from these they present rural ways of life as well focusing on the contribution of women equally in every sphere of life. Women participation along with men in every profession and trade also distinguishes Turkish drams from the rest of Pakistani and Indian dramas. These all are the very impacts that Pakistani audience learns from watching this drama.

### **RECOMMENDATIONS**

The drama has been analyzed by many aspects and under many layers but the researcher has so far focused on the impacts of *Dirilis Ertugrul* season-I. This drama still needs to be analyzed and studied from various perspectives.

It is recommended for future students of literature to study and carry out other seasons of *Dirilis Ertugrul*:

1. Further it is encouraged to carry out research study on season-I of *Dirilis Ertugrul* with the perspectives of psychoanalysis.
2. *Dirilis Ertugrul* season-I is one of the great series that can traces out oriental aspects so it is recommended and

- encourages students of literature to do research study on the play *Dirilis Ertugrul* season-I from oriental perspectives.
3. The season- I of *Dirilis Ertugrul* can be studied under many frameworks in this regard, it is recommended to students of English literature to carry out research projects on season-I with other perspectives like New Historicism, Cultural Studies and with the lens of other literary criticism.
  4. Even the students of Linguistics are encouraged to do research projects on season-I *Dirilis Ertugrul* with the perspectives of Discourse Analysis and Media Discourse.

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