

Mission Through Correspondence : **A Comparative Study of Da‘wah Academy and** **Pakistan Bible Correspondence Institute (PBCI)**

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Abstract

Various religions are being followed in this world; some religions are preaching and out of them and some of them are non-preaching. There are three Religions claim that these are preaching and Missionary; Islam, Christianity and Buddhism. Followers of Islam and Christianity spread their religions all over the world through different institutions and NGOs, and lot of institutes developed by cooperation of various NGOs and organizations. In this article it is planned to study about two institutes through the topic ‘Mission Through Correspondence’: ‘A Comparative Study of Da‘wah Academy and Pakistan Bible Correspondence Institute (PBCI)’. The Christians are the most-populated minority in Pakistan. They have a score of rights in Pakistan, as well the right to serve their religion. The root word of “Mission” came from Latin word *missio*, which means being sent on a task, a duty or obligation. More over it means that a group or team of persons sent to a far-off countryside to conduct dialogue, ascertain relations, and make available procedural and scientific support. The word Mission is being practice for Da‘wah, or to transmit the communication of God to the people. There are various institutions which do achievements research, didactic and training and guiding programs for Da‘wah motives among Muslim communities within and outside Pakistan, Da‘wah Academy and PBCI belong to those religious institutes, which established to do this duty of Da‘wah and Mission through correspondence and through training programs.

Key Words: Mission, Christianity and Buddhism, Missionary religions, correspondence, collaboration, errand or duty, minority, negotiations.

Review of Litrature

Islam, Islamic Da‘wah, Christianity and Christian Missions are not new topics in the academic globe. A number of scholars have done their researchs in various aspects of these topoics. Several folloers of Islam and Christianity performs their religious responsibility to broaden their faith all over the humankind. They endorse and built-up many institutions in association with NGOs and unions. This study exertion is anticipated to do specify on the topic “Mission through Correspondence.

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Many researchers had did work on different aspects of Mission and missionary activities and their institutions but there are no any research work has been done specifically on this topic according to my available sources as; Mission through Correspondence: A Comparative Study of Da'wah Academy and Pakistan Bible Correspondence Institute (PBCI)¹. Therefore, such kind of topics are discussed by different scholars, some topics are mentioned in the following lines; Defining Distance Learning and Distance Education, Review of Distance Education, Physical and Virtual Learning Spaces in Higher Education: Concepts for the Modern Learning Environment, Bringing Islamic Tradition back to Management Development: A New Islamic Da'wah based Framework to Foster Workplace Ethics, The Religion of the Truth, The Concept of Islamic Da'wah and its Obligation, A Guide to Giving Da'wah To Non-Muslims, Islam: Its Beauty and Wisdom, History of Christian Missions, Understanding Christian Mission, Activities and techniques of Christian missionaries in Pakistan.

Meanings and Definition of the Term Da'wah

The root of The Arabic word Da'wah (دعوة) is ²(دعا يدعو دعوة). Literally it is used for the meanings to call or to invite.

The literal word Da'wah is to invite the people toward the reality and to proclaim or to convey the message to others, as it is mentioned in the Holy Qur'an; the atinviting to all that is good" and ³(يَدْعُونَ إِلَى الْخَيْرِ) other Ayah of the Holy Qur'an; ⁴(أَدْخُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ) "Invite (all) to the Way of thy Lord with wisdom", or, "Proclaim ⁵(بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ) and declare the (message) which hath been sent to thee from thy Lord". To thrash out about the nominal implication of the word Da'wah, we are going to articulate its significance.

The word of Da'wah in its procedural framework is utilized for two sense,

(1) To preach, to spread, (التبليغ و الإِشَاعَة), (2) The Religion, faith and al-Dīn (الدين)

It is discussed in the Surat al-Nahl:

Invite (all people) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience that is indeed the best (course) for those who are patient.⁶

Therefore, in contemporary era Da'wah most often refers to Islāmic disciple behavior which is gradually more illustrated by long range forecast, proficient misuse of the media, enterprise of study centers and masajids, efforts at influence and intense imperative preaching. Therefore, Da'wah means that the activities of the community that preach Islam are preachers and people who convey the

message of Religion. When it is assumed, (اتبعوا دَعْوَةَ اللَّهِ) it use in this sense that follow advises and message of Allah, or follow the religious conviction, i.e. Islām.

In its formal use the word Da'wah is defined as:

"العلم الذى تعرف كافة المحاولات الفنية المتعددة الرامية الى تبليغ الناس

الإسلام بما حولي من عقيدة وشريعة و اخلاق"⁷

The discipline of those constant actions whose aim is to urge the experience based on faith, teachings of Shari'ah and functions of Ethics. The indulge of the word Da'wah amid the meanings of al-Dīn, or Religion which are explicated as,

"الدعوة الإسلامية هي الدين الذى إرتضاه الله تعالى للعالمين و انزل تعالى عليه

وحيًا على رسول الله وحفظها في القرآن الكريم وبينها في السنة النبوية"⁸

Islamic "Al-Da'wah" is a manner which is standard by Allah for the humainty, and exposed its extensive experience ahead the last Prophet (Peace and Blessings of Allah be upon him) in the means of revelation, and accumulate them in the Holy book of Qur'ān and clarify it through the Ahadith of Prophet (Peace and Blessings of Allah be upon him).

The author of "Tārīkh al-Da'wah ilallāhbain al-amswa al-yaūm" explains in his book, that the Da'wah is to lead the hearts and intellect of people towards the beliefs and a dogma which is advantageous for them.

"صِرْفَ أَنْظَارِ النَّاسِ وَعُقُولِهِمْ إِلَى عَقِيدَةٍ تُفِيدُهُمْ أَوْ مَصْلِحَةٍ تَنْفَعُهُمْ"⁹

This advantage might be to rescue them from ensnare of sins, or to fetch them out from the unawareness. Furthermore, he converse that Da'wah apparently means to entitle. The word Du'ayah is same in the connotation of Da'wah, as it usage is found in the letters of the Last Prophet (Peace and Blessings of Allah be upon him)¹⁰

"أَدْعُوكَ بِدُعَايَةِ الْإِسْلَامِ مَأْسَلِمًا تَسْلِمًا"¹¹

"I tempt you toward the Religion Islam, and if you be converted into a Muslim you would be protected"

A famed scholar al-Bayanūnī, talked about the Da'wah that it is to advocate Islam to inhabitants, and educate them, and to perform them prudently.

”تُبَلِّغُ الْإِسْلَامَ لِلنَّاسِ، وَتَعْلِمُهُمْ إِيَّاهُمْ، وَتُظَيِّقُهُ فِي وَاقِعِ الْحَيَاةِ”¹²

This classification has comprehensive, it contains all amount and requisites of the religious conviction; to elucidate or to preach, to coach and to educate, to be consistent with the use.

Da‘wah is "to call and to invite", as Allah said in the Holy Qur‘ān, (أَجِيبْ دَعْوَةَ الدَّاعِ)¹³.

Da‘wah has two dimensions: Internal; invite Muslim towards purity, reform or Iṣlāh and External; to invite non-Muslim towards religious conviction of Islām.¹⁴

The denotation of Da‘wah is to provoke the people toward the Message and tradition of Islam, thus the “internal Da‘wah” engage to coach Muslim about diverse feature of Islām and “External Da‘wah” means to tempt nonbeliever to regard as in the religious conviction of Islām.

Thus, for the aim of this physical exertion we would like to approach Da‘wah from that attitude, where the obligation of fascinating and inviting inhabitants is meant not only for a particular people but on top to the humankind whether, they are Muslims or non-Muslim. It can be understood that there might be promoted a variety of group for Da‘wah and Da‘wah be supposed as well be in a informal way where the performance of each character or group, their attainment and action or any movement should replicate in a manner that it becomes smart and a mock-up to be adopted or follow.

Conversely, in the accessible sphere, the expansion of current Da‘wah urbanized in a great part in comeback to ‘Christian missions’ of last century. The essence of ‘Christian missions’ on Da‘wah develop into manifest as well as unrivaled, the intensity of ‘Muslim missionary behavior’ in appearance of communal gathering, recording and periodical to sermonizing, in sacred places and on public places has turn out to be familiar. Moreover, the use of internet in contemporary epoch, especially in post COVID situation online teaching/ learning and distance learning medium of education has grown to be an essential instrument for the purpose of Da‘wah and most likely happen to reachable to every body and all type of query is concentrated on frequently without hindrance.

Islam denotes that the followers of Islam are the best inhabitants because of their best performance in their communal functions for humankind to put into effect the goodness good feature and eliminate the iniquity, as the following ayah illumines;

You are the best nation out of people promulgation of Virtue and prohabitting what is wrong and believe in God, even if the people of the

book have believed it would have been good for them some of them are believers and most of them are disobedient.¹⁵

The Term Da'wah in the Qur'an

The foundation of Islamic guidance is the Holy Qur'an, thus, we ever look at the Qur'an to uncover the accurate connotation and indulgent of the usage of Da'wah and its implication. The word Da'wah is observed in diverse contexts.¹⁶

"Let there be

an outpouring of wrath on the people who are calling upon the good, and admonishing the good, and forbidding the evil-doers;"¹⁷

The aforementioned verse of the Holy book entail in the vast range that the purpose of engaging or appealing acts in two ways; 1st is been classified Da'wah which means stimulation as the communal duty of the intact Muslim society and occasionally as the dependability of a community who obtain liability for tempting the all society.

The Term Da'wah in the Hadith

We find out a lot of Ahadith, which are discussed about the Da'wah: Holy prophet also did emphasis in this regards.

While illumination the significance of Da'wah to Alī (Allah be pleased with him) it has been noted that the Holy Prophet (peace and blessings of Allah be upon him) advised in such way:

By Allah! If one person accepts Islam in your hands (i.e. you), that will be better for you than the red camels."¹⁸

Abu Sa'id Khudri (May Allah be pleased with him) reports that the prophet (Peace and Blessings of Allah be upon him) said: "Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling it is wrong, and keeping even himself away from that evil or sin), and that is the weakest of faith."¹⁹

"Hudhaifah bin al-Yaman narrated that the Prophet said: "By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you."²⁰

The Quranic Versis as well as the teachings of the Holy Prophet therefore highlight the value of propagation of the Islamic thoughts. Indeed, the Holy Prophet (PBUH) gratified to spread the religion of God by Allah Subhanuhu wa Ta'ala.

The prophet (PBUH) ever accentuates the magnitude of spreading of the religious conviction, and affirms it to be one of the characteristic of belief. These have been looked by him as preaching

which are spreading the Islamic Teachings and the precedence of the beneficiaries. This is being mandatory by the Holy Prophet (peace and blessings of Allaah be upon him) for the Ummah of Holy Prophet (PBUH) to continue the spreading of the religious conviction of Islam and to tolerate spectator to the one-ness of Allah and His prophethood.

The Holy Prophet as well taught how to preach and how to spread the message of Islam and the Ummah of Holy prophet follow the Holy Prophet (PBUH) the way which was adopted by him in this regards while he was doing the work of spreading the good news and warning from the bad consequences²¹. He skilled in them a sagacity of dependability, rebuke them to discourage the immorality. The Holy Prophet (PBUH) presaged them of the calamitous retribution of supporting the malevolence. He apparently assumed:

During the last Hajj, the Prophet said: "I have conveyed (my message) many times and then proclaimed:

It is therefore incumbent on those present to pass on (this information) to those who are not."²²

It is not difficult to understand after looking the above mentioned substantiation that Da'wah entails appealing and broadcasting the messages to whole humankind. A person execute the duty of Da'wah, which is to provoke others towards religious conviction of Islam, it means to do surrender in front of Allah (SubhānuhuwaTa'ālā). It has entitled by Islam which is given to every person it self and the whole society as intact. This is the duty of communal Muslim society to slot in in this progression.

The Terms Similar To The Da'wah Used In The Qur'an

There are many others analogous words and terminologies which used for preaching Islam, now we will converse about those terms which used in the characterization of Da'wah and its position in the subsequent:

Use of the Term Tabligh

It was a passion of The Holy Prophet (peace and blessings of Allaah be upon him) to do the activity of Da'wah to advocate all humankind to accept the religious conviction.²³

In the last Holy Book of Allah we have been acquainted with what the Messenger have to do to transmit the communication of Allah devotedly and attentively, as it is mentioned in the Holy Qur'an; "But (do not grieve) if they turn away in aversion (from your call, O Messenger): We have not sent you (as a Messenger) so as to be their keeper (to prevent their misdeeds or carry accountability for them). What rests with you is but to convey (God's Message) fully".²⁴

Tabligh is also the way of Holy Prophet which was adopted by the the Holy Prophet (peace and blessings of Allah be upon him) to

convey the message of Islam and the teachings of religious conviction, that is the duty of Holy prophet toward humankind. Holy Prophet was not gratified to be obliged to take or asked any kind of reward. The Ummah of Prophet also came within reach of Tablīgh in the same way and method as an individual or as a group intact.

Use of The Term Tadhkīr

It is human nature that a man overlooks things with the passage of time and oftenly he needs to be reminded the important issues. Likewise the message of Islam is also important for humankind. Allah has made arrangement for human to keep memorizing and recalling the message of Allah time by time. That is why it was the message of Islam for the last messenger of Allah to be reminiscent the teaching of Islam to the inhabitants. So that they keep follow the teaching of Islam in sequence to attain long-lasting conquest. As it is affirmed; ﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ﴾²⁵

Thus, decree eulogize (of your Lord): in favor of by the elegance of your noble Lord, you are not (blasphemous) a witch and you are not a man of sorrows.²⁶

By 'tadhkīr' the mission of the Messenger of Allah was to be reminiscent the community so as to if they are not beloved of God, they would be answerable and responsible and there would face its effects. A man, for that reason, as by his characteristics is forgetfulness needed to be remembered and signify persistently. To be reminiscent and notifying is the contractual obligation of the entire Dā'īs .

Use of The Term Tabshīr and Indhār

Correspondingly, the fear of accountability makes a person straight and righteous. there is a charming in this way for a person when he has believe in that he would be rewarded because of his good actions and he is to be punished in case of defiance.. The effort of Dā'ī should consequently be to hark back the inhabitants more frequently to be rewarded. The Holy Prophet also equipped with this strategy while spreading the message of Islam;

and, “O Prophet! We have sent you ﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾²⁷ as a witness, a preacher of the good news, and a warner.”²⁸

To be acquainted with the proper knowledge of Islam is very important for every body. When people are warned of punishment and at prearranged to anticipate of incentive then they will run away by perceive any kind of bad outcome.

Al-Amr Bi Al-Ma'Rūfwa Al-Nahi 'An Al-Munkar

When a person considers about anything that it is good and beneficial for him self then it would be his moral duty to wish that good value for others as well. Likewise same thinking would be at the same values which are bad and harmful for him self then he must do effort to keep escape others to be victim of that bad value, and this is call “al-Amr bi al-Ma'rūfwa al-nahi 'an al-Munkar” ‘it is not a fictional novel of the contemporary era but it is started from the beginning of the universe when Allah Subhanuhu wa Ta'ala categorize the virtue and evil atfirst. The Messenger of Allah himself did Da'wah for Eliets and the ordinary people towards religious conviction. The different deligations have been sent to inhabitants and to different groups into diverse kingdom and metropolis for this intent. He inscribed frequent inscription to different realms to dispose of idolization and to constrict the true religious conviction, which is chosen by Allah Suhanuhu-wa Ta'ala for humankind intact.

Al-Amr bi al-Ma'rūf wa al-nahi 'an al-Munkar is a communal obligation for Muslims Ummah. It is a duty of any individual to prevent others to do bad deeds and keep away himself as well from the evil, so far it is called, al-Amr bi al-Ma'rūfwa al-nahi 'an al-Munkar.²⁹

Hazrat Ibn-e-Shahab said, Hazrat Hasham bin Hakim bin Hazam (Allah's mercy be upon him) was educating the people in good manner, with a certain group of people. Every time Hazrat Umar (may Allah be pleased with him) listen to of any misconduct, he says; until Hamash and I live this evil cannot be instigated.³⁰

Usūl al-Da'wah

There are two steps and phases of Da'wah, which are divided into two categories; ‘special Da'wah’³¹ and ‘common Da'wah’.³² A ‘Special Da'wah’ is for the Ummah intact but the ‘Common Da'wah’ is the exertion of a convinced community out of communal society. A hadith is narrated regarding the duty, because every individual is a member of the society,³³ “Every body of you is responsible of his subject and every body of you will be asked over about his subjects.

It shows that Da'wah has two clasifications and values, ‘Hikmat’ and ‘Maw'izat’, there is a third values as well but it is conditional, when there would be resistance in the way of these two then third one would be needed which is Mujadla.³⁴ It is not included in Da'wah, but in some instant it can be supportive to ‘Da'wah activities’.

It is very necessary for every body to get awareness and sufficient knowledge about the Religion, regarding his daily life affairs. This task would be fulfill through Da'wah activities that at the Day of Judgment no one can find fault that he could not be given the message of true religious conviction. It is our duty to invite others twards Islam, at

every level and every moment, then it will be easy for people to access such in sequence in the course of their family, neighbors, friends, teachers and academics then it will help to spread the message of Islam all over the world successfully.

Meanings and Definition of the Term Mission

The root word of "Mission" came from Latin word "mittere" meaning 'to send' and missio, that used for to 'being sent on a task' for an achievement and dedication. This concept is symbolizing as sending of the Holy Spirit to the world is being carry out since the middle of the sixteen century.³⁵ There are various behaviors for the word 'mission' in Christianitylike: 'Evangelist'/ 'Missionary'/ 'Conversion', 'Good News', 'Sent'/ 'Mission'/ 'Apostle'.

To educate and teach people other than Christianity about Christian religion, in another country is called Christian Mission. Those communal inhabitants who involve in mission activities are Missionaries.³⁶ It concerns to the religious authority and organization to spread the religious faith and belief. This is linked with the speeches and missionary activities to be had to adapt Christianity.³⁷ Missionary is defined in The 'Catholic Encyclopedia':

"Work begins in the life of God; The Church continues the work of Christ; The work is done under the direction of the Spirit; The Church is a missionary by nature; " External equipment " is not a separate component; work reflects God's relationship with the world; and the mission includes preaching the gospel and bringing the Gospel to those who have never heard it."³⁸

In the sequence of this description it is shown that 'Risālat' would be the a suitable phrase for interpreting the word 'mission'.

We are going to disclose the practical usage of this mission to understand the procedural meanings this word.

'Mission' is a familiar word which practiced under different instants. Mission is a religious term which is in general considered for an significant obligation being assigned to an individual or an assemblage. frequently, it engaged to go in a foreign country, on a religious task.³⁹

Christian concept of Mission is prevailing of complete serving of social evangelism and proclamation of Gospel at the universal level under the events and incidents starting from choosing and calling of collective church and the believers individually under the will and intent of God.⁴⁰

Till sixteenth century Church bounded the mission in the specific people but after the time of enlightenment and renaissance and after the emergence of protestant church the concept of mission reached till entire believers individually. This is the main difference between Roman Catholic and protestant church.⁴¹ After the Protestant movement Roman Catholic Missionaries included the evangelism of Non Catholic along with Non-Christian in Christian Mission.⁴²

Bring to a close it we acknowledged that 'Christian mission' merely a planned exertion of Christian creeds and belief. Now in some instant religious mission relates to political views and voyage. It needs worldwide nomadic for religious discourse, promulgation of Christian conviction.

Biblical Mission

What is the concept of mission in the light of Biblical text? To get the answer of this question we are going to see various verses of Bible in their context.

Gospel / Good news

The 'Gospel or Euangelion' is interpreted with gratification and good-news. There is a belief in christianity that through the Gosal God bestowed the salvation for mankind by His son Jesus. According to 'Protestant version' the 'gospel' and the 'good news' are as substitution of each others, as stated in these verses; Matthew 4:23; Revelation 14: 6

In above mentioned places the 'gospel' came in the meanings of discourse a pleasure as a sacred obligation.

Good Tidings/ Annunciation

The "Euangelizamai" is a 'Greek word' that substitute of prophesies and good news. The Greek word "Euangelizamai" means prediction of Happy or good news. "Eu" or "Eus" are prefix, with the verb "Angello (to predict or to foretell) meant good".⁴³

This is used for 'Good Tiding' in the Protestant version, and in Acts 15:35, it used in the meaning of 'to call'.

In the Catholic version it used in the meaning of the 'proclamation' (Basharat), and with the word "gospel" and also in the meanings of the 'good news', as it can be seen at; Luke 2:10, Timothy 4: 5, Isaiah 41:27.

Evangelist/ Missionary/ Proselytism

Someone who convey the 'good news' is an 'evangelist' and 'missionary'. Evangelist and missionary is the person who preaches and spreads the good news. The meanings of 'Proselytism' are to convert into Christianize. There is a difference among Evangelist, messenger and apostle. In this regards following verses can be seen; Acts 21: 8 and Ephesians 4:11.

An evangelist can not be integrated in the apostles therefore, all apostles would be evangelist. Although all Christians can carry out this contractual obligation, but there are some particular inhabitants who detained for this task.⁴⁴

Proclaim/ Crier

The word "Kerysso" belongs to Hebrew language, in the Bible it is used in the meaning of 'call,' and 'announce'. In the Bible (Luke 8: 1, Matthew 11: 1), it is mentioned that "apostles often proclaimed God's message".

Mr. David Bosch⁴⁵ acknowledged that the Bible is a 'missionary book' "Transforming Mission", but, according to Old Testament Jews do not consider the missions as a human duty, they realize that mission is the work of God Himself⁴⁶ Thus, Jews never call Gentiles Gentiles; rather they accept only those who come to their religion by the will of their God. They never go out to missionary work. They do not invite others towards Judaism, nor go out for missionary activities, hence early Christians as well never considered the christianity as a missionary religion. Therefore, contemporary Christians considered the missionary work, worldwide travelling for spreading the word of God as their objective of life. Likewise Martin Kaheller views are there:

"Mission has become the Mother of the Christian Theology and later it came to be known as the Theology of Mission".⁴⁷

Van Engen as well considers, God's mission works primarily through Jesus Christ's sending the people of God to intentionally cross barriers from church to non-church, faith to non-faith, to proclaim by word and deed the coming of the kingdom of God in Jesus Christ through the Church's participation in God's mission.⁴⁸

Consequently, the Christians are doing understand the mission to associate the non-believers and convey the religious thoughts to non-knowing. They consider the mission as a worldwide programs and it has no limited boundaries.

Concept of Correspondence

There are various mediums and sources for teaching and learning, which are as following; visual (map/ chart/ diagram/ graph), auditory (audio/ lecture/ class discussion), kinesthetic or experimental (personal experience/ practice/ recreation), and reading/writing. These may be through face to face learning and through distance learning.

Correspondence/ Online learning relate to distance learning, therefore in face to face learning all accessible sources and mediums can be used which are available in printed form; such as books, brochures and booklets, or electronic form; Internet (Online apps), Audio/ video, Radio/ Television, Compact Disk (CDs) and Digital Video Disks (DVDs).

The concept of correspondence way of learning is took place for ancient epoch. Plato and Cicero were communicating with their students through correspondence for education intents. St. Paul was sending letter to Christian communities to discourse them Christianity.⁴⁹ The reference of the letter of the Prophet Sulaymān (Solomon peace be upon him) to communicate Queen Bilqīs to accept Islam is also a testimony of correspondence.⁵⁰ The letters of Last Prophet of Islam Muhammad (Blessings and Peace of Allah be upon him) which were written to a number of rulers and emperors of his time could be an immense evidence of correspondence.⁵¹

With the passage of time there occur a phenomenon and global change which affect the circumstances and status of things as well. Due to globalisation the life has become very fast. In the kingdom of IT and Technology people don't show their curiosity time consuming activities.

Moreover, COVID 19 pandemic left no any stone unturned in this situation. Now due to such situation distance learning, correspondence/ online system proved a valied medium of education anyway. A majority of institutions updated their study plan into online learning/ teaching scheme so far. Along with students belonging remote areas and other people those have faced lot of problems to joining regular face to face classes system, they might be able to avail this opportunity to keep continue their incomplete education.

Islamic Correspondence Courses

Da'wah Academy is a constituent unit of International Islamic Univeristy, Islamabad (IIUI), recognized and established since March 1985, which organizes the arrangements of Faisal Masjid and other religious educational, training and reforming programs and courses. The research department of Dawah Academy has two sections; Publication Section and Islamic Correspondence Courses (ICC). This section is managing all services and arrangements regarding study courses. After confirmation of the admission this section issues the books along with questionair to the students and students submit the assignments and papers in it. After marking and grading it announces the result and issues certificates to successful condidates. According to the statistics of '2016', this department conducted '75' courses. The duration of each course is of 12 month. In all courses '76'000' candidates have participated and '44162' candidates could be able to achieve the certificates.

1. Qur'ānic Studies Course

'Mutala-e-Qur'ān Murāsīlātī course' is one of the said courses which are being offerd by ICC. This course is designed with the Khutbāt-e-jumu'ah of Faisal Mosque which are accumulated and in issued under ICC. It started this course '1985' and till '2016' overall 30 courses have been completed. Each course is consisted with 48 lessons. Therefore '50829' candidates have been joined these courses at the end of the day '30459' be successful and got the certificates.

2. Hadīth Studies Course

The 'Mutala-e-Hadīth Murāsīlātī' course is also offerd by ICC, in which Ahadīth of Holy Prophet have been studied under '12' lessons. It is commenced is '1991' and till '2016' in '16' courses '10958' candidates have joined in these courses, finally '6624' candidates have completed the course and got their certificates.

3. Islamic Study Course

Mutala-e-Islam course is also introduced by ICC in '1995' which is designed with the basic teaching and Islamic values. This one years course is consist of '25' lessons. Till '2016' in '15' courses '8495' candidates have participated and '4699' have considered successful. 'Islamic Studies' (English) Course was also been offerd by ICC from

'1995' because of some official reasons it could not be kept continue more than 5 years, therefore '2397' candidates got involved in these courses, and overall '1022' were successfully graduated.⁵²

The Children Literature Department

Childhood is the first step in the health of any body, which should be very significant to grow with good training and good manners. The children's literature department was established in '1987' to fulfill this requirement of Children. This department started a course for children from 2005. The children who are 5 to 16 years old can be enrolled in this course. Till '2016' the beneficiary children of this course were more than '5000'.⁵³

Pakistan Bible Correspondence Institutes

'Pakistan Bible Correspondence School', (PBCS) is a Christian Missionary foundation, under the deliberation of the Protestant Church which is established since January '1957' in Pakistan.⁵⁴ It has five subdivisions in diverse areas; Rawalpindi, Faisalabad, Peshawar, Hyderabad and Karachi. Its main campus and Headquarters is in Faisalabad. Its name has been change from (PBCS) into (PBCI) in '1999'. It works to spread God's love (according to their own vision) through 'Bible Correspondence Courses' and a diversity of other social and welfare programs and projects.

In start it had five basic lessons but with the passage of time it increased the courses. Now it offers two main courses (programs); one is Urdu meadium course consisting of '26' Urdu Course (booklets) and other one is in English medium course with composite of '50' English courses. These cpurses are taught in Sindhi in Sindh and Pashtu in Peshawar. All these programs are supervised and controlled by a National Board.⁵⁵

Bible Correspondence Courses

PBCI offers '26' courses in Urdu and '50' English and also distributes diverse literatures, free of cost through postage. Almost above '3000' people are reading God's word through these study centers and institutions. Till December '2015' according to their official testimony they have issued '659,040' Certificates to the candidates of these courses. Therefore, till '2020'⁵⁶ they have issued '693,102' certificates, '685,245' diverse prize books, '475,000' New Testament, '325,000' Old Testament have been dispersed among the Pakistani community of, over last '63' years.

Output of these courses

These institutes are working under their boundries and criteria to fulfill their objectives and tasks. PBCI is working in Paksitani society

from 1957 therefore ICC is working from 1985 so far. ICC is offering the courses from the main campus, Da'wah Academy, IIUI and PBCI is offering the course from their entire campuses consistently. In all courses up to '2016' in cumulative '75' Courses '76,000' candidates have participated and '44,162' participants graduated during 30 years. Therefore, the yearly percentage rate of a single campus is '1472' candidates, for the main campus, Da'wah Academy, IIU, Islamabad.

The out-put of all regional campuses is pertaining to their official statistics; they issued '659,040' Certificates from '1957' to December '2015' in the period of 68 years. In vis-à-vis the percentage rate is '11,362' people intact of their five regional campuses. The average of the out-put of each institution is '2272.4' persons per year.

Conclusion

To remove the gap and barrier among the people of society regarding diverse of religion, race and culture for the progress of society the education can play a vital roll.

Da'wah Academy and PBCI are also offereing the educational and religious courses for the people of Pakistan to educate them about the religious thought and also to discourage the myth and ambiguity, spoken about each others without knowing the truth. After a short evaluation of this research study we have acquainted with such findings, which are as follow:

After all this discussion we came to the following conclusion:

- Pakistan is a Muslim majority population country therefore the followers of other religions are in minority, even Christianity is about 2 % of our population. Da'wah Academy is working among Muslims to educate about Islamic teaching, and PBCI also working among Muslims to study about Christianity. Da'wah Academy working for Islam within Muslim society therefor PBCI is working for Christianity within Muslim Society not only In Christian society.
- Both of these institutions are offering social, religious and educational programs for the development of Pakistani society among the people of Pakistan.
- Christianity claims that they are preaching religion but they have an incomplete version of complete religion and complete code of life, so they need to scrounge the complete rules of life and social Laws, therefore it is very dicicult to adoptions the rules of other religions except to follow the ethiest rules and secularism. As we seen it in the contemporary sphere from the strategy of global leadership.
- Though it is claimed by PBCI that their programs are for Christians and Non-Christian at the same base for social benefits and to construct the social consistency.

While some Muslims have believed that the environment of their education is in the base of evangelism, because Christianity is Missionary Religion. Conversely, some moderate people consent with PBCI claims and they are studying their courses and as well get-together with them for research and knowledge.

There are some important suggestions that could be founded through this research which can help out to reform the religious education according to the requirement of contemporary age.

1. It is a fact that the strength of religious scholars, preacher and missionaries is growing more rapidly than Masājids, Churches and other religious institutions. It is a social need to minimize this imbalance situation of our society the base institutions should be put up to contain these people with handsome resources.

2. Many others institutions are also doing offers such types of courses, it is very useful that such research should be done on those courses and syllabus to understand that how far these are valuable for the humanity and society.

3. Pakistan is a predominantly Muslim country and therefore, Christians and adherents of other religions are a minority in this country. There are many Christian institutions and NGOs that work for Muslims for the sake of Christianity not only within Pakistan but also at the international level around the world. Islamic institutions and NGOs should work and educate non-Muslims to know about Religion Islam not only at the national level but at the international level. Such actions can play a vital role in creating harmony between adherents of all religions and can even end conflicts by education and awareness.

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