

# THE TEN- POINT DIALOGUE

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## MUSLIM DELEGATES

Reference to be provided by Prof. Khurshid

PROF. KHURSHID AHMAD



## THE TEN-POINT DIALOGUE

Prof. khurshid Ahmad

Presented' by Professor Khurshid Ahmad and Muslim delegates. The ten-point dialogue.

1. The need for more and correct information about each other's faith, community and history was never as great it is today. Ignorance and misinformation mar relations between Muslims and Christians. It is therefore, resolved that systematic and widespread efforts should be made to have Better understanding of the two faiths, on the criterion that Islam should be understood as the Muslims believe it and Christianity as the Christians.
2. The continuing legacy of religious misrepresentation must be buried and Christians and Muslims must co-operate with each other to rectify this situation. The Muslims particularly feel aggrieved over the way a thoroughly distorted vision of Islam and the Muslims, is persistently presented through all instructions of media in the West and are particularly upset over the verifications and slander or attitudes on the Prophet Muhammad (peace be upon him). Every effort should be made to correct this situation and to develop a universal convention to respect and honour all prophets of God and founders of religion.
3. Participants in dialogue should consist of authentic representatives of each faith community selected their own organizations and institutions.
4. The spirit of dialogue should be one of godliness and religiosity and not of political bargaining or of scoring at each other's cost. In dialogue we should meet as men of religion and not merely as scholars, statesmen, technocrats, ministers, diplomats, or even as religious officials and whatever be one's station in life purpose is to serve God and .seek His good pleasure.
5. In order to remove obstacles in the way of dialogue, it is essential that in pursuance of Chambesy declaration of 1976, Christian missionary activities in the Muslim world involving the use of education, health care, distress aid, community welfare and development efforts for seeking conversions of weakening and subverting the faith and culture of the Muslim people must be suspended and modalities developed through which help to the needy could be disengaged from the process and objectives of conversion and proselytization.
6. Muslims have expressed grave concern over the conscious or unconscious efforts to use mission work as an instrument of Westernization and secularization. While there should be ample opportunities for free and general exchange of ideas, excuse

and technologies between the Muslims and the Western world, all efforts to seek a liberalization from the intellectual, cultural, economic and political denomination of colonial and neo-colonial powers deserve to be encouraged.

7. Muslims and Christians resolve to join hands to face common challenges and fight common enemies, particularly those arising from the ascendance of secularism, materialism, moral relativism, atheism and communism in their struggle to establish a just and human world order.
8. The two faith communities resolve to respect each other's desire commitment to develop their communities on the basis of their own faith and religion and to help each other in these endeavors. Each community, whether in the majority or minority, has a right to build her individual social, educational, cultural and economic life in the light her faith values and laws. One vision of the future society is out of society and state of communities, in short, harmonious, multi-cultural and multi-religious society.
9. The Muslims expect their Christian brethren to respect the Muslim efforts to develop Shari'ah-based societies and have a sympathetic nature towards Islamic resurgence in general and towards efforts to Islami Muslim, societies in particular.
10. The two faith communities agree to co-operate with each other and raise their common voice in favour of all major humanitarian causes and assist each other in redressing injustices and protection of human beings, particularly in Palestine, Afghanistan, Kashmir, Philippines, etc. to co-operate in them to attain their rights in Afghanistan, Philippines, Pattani, Burma, Eritrea, seek the protection of human-rights everywhere and particularly in the Communist world, particularly of the neglected Muslims in Christian countries and to co-operate in fighting poverty and injustice everywhere in the world.

To ensure continuing in dialogue and develop mechanism for monitoring progress and ensure implementation of principles and programmes agreed upon in international dialogues, it is proposed that a Standing Committee of Muslims and Christians be constituted with representation from WCC and WDC with participants for the Vatican and other international Muslim and Christian organizations.

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