Bismillahir Rahmanir Rahim

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

1. The need for more arid correct information about each other's
faith, community and history was never as great as 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 institutions 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 by 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 Chambessy 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 humane 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 endeavours. Each
community, whether in the majority or minority, has a right to build
her individual social, educational, cultural and economic life in the
light of her faith values and laws. One vision of the future society is
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 Islamize 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 dialogue and develop a 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.