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.