

**FOURTH SESSION OF
CHRISTIAN-MUSLIM
SUMMIT
06-09 NOVEMBER 2016**

**Taron Fahimtar Juna Tsakanin Kiristoci
da Musulmi Karo na Hudu**

**Agba nke ano na ogbako ndi otu kraist
na ndi Muslim**

**Ijókòó àpèrò fún Mùsùlùmí àti Kírìsíténì
To wáyé láàrin ojú kẹfa sí ojú kẹsan-an**



**CENTRE FOR INFORMATION
TECHNOLOGY AND
DEVELOPMENT**



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DEVELOPMENT**





**Fourth Session of Christian - Muslim Summit
06-09 November 2016**

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Introduction

Over the last one year, we have watched the steady rise of religious-based hate speech from our hate speech observatory. We have become alarmed that not only do ordinary followers indulge in hate speech: some religious leaders are also joining the fray. This is dangerous to the peace of communities, the country and indeed the world. Luckily, there are a number of great inspiring religious leaders who are working across faiths, in various inter-faith platforms to promote inter-faith understanding, religious tolerance and plurality, social harmony and unity among people of different faiths.

One of such inter-faith platform is the Christian-Muslim Summit which held its fourth session from 6th to 9th November, 2016 in Tehran, Iran. The summit which brings adherents of various denominations in both Christianity and Islam has been a moderating voice in rallying around religious peaceful co-existence for people. We found the statement issued at the end of the 4th Summit as a good document in promoting inter faith understanding, peace, tolerance and unity in our country. For this reason, CITAD decided to translate the document into three local languages (Hausa, Igbo and Yoruba) and reproduced it here for so that more people can get to it. Our hope is that it will engender a climate of reflection among our people and lead to great appreciation of the common desire that all religions have, which are existential and transcendental commitment to justice. That is the key to a just world, a world where discriminate on the basis of faith, colour, gender or indeed any identity will not be allowed. It should lead to greater learning that our words are important and they must be used to uplift humanity, not to destroy it, to promote love, not hate and to encore Achieve Peace, not Start War.

CITAD would like to acknowledge the kind permission of the Secretariat of the Summit for allowing us to reproduce and circulate the document. We acknowledge the support of

MacArthur Foundation in the reproduction of the document. We also wish to acknowledge and thank all those who contributed in the translation, including Dr. Tunde Akanni of the Lagos State University, Iheonu Jovita Oluchi , Isah Garba (CITAD), Sagir Ado Abubakar (CITAD), Hamza Ibrahim (CITAD), and Sufyan Lawal Kabo (CITAD) who did the design and formatting of the book.

Y. Z. Ya'u
Executive Director,
CITAD

Fourth Session of Christian - Muslim Summit 06-09 November 2016

Call to Action

This Summit represented the fourth in a series of encounters between Christian (Catholic and Anglican/Episcopal) and Muslim (Sunni and Shia) Religious Leaders and scholars coming from four continents. We also were honoured by the presence of representatives of the Armenian Orthodox Church, and of the Jewish and Zoroastrian religious traditions.

This Summit was generously hosted by the Islamic Culture and Relations Organization (ICRO) and the Centre for Inter-Religious Dialogue (CID) in Tehran, Iran. We wish to offer our sincere and deep appreciation to our Iranian hosts. The hospitality received by the religious leaders and scholars was superb. Not only were the facilities at the Parsian Esteghlal Hotel excellent, but the visits made to local religious leaders and institutions were most enlightening. Following the Summit, we had the opportunity to visit the Holy City of Qom as well as Isfahan.

The theme chosen for our Summit was:

Respect for Human Dignity – The Foundation of Peace and Security

We, religious leaders and scholars, from the Christian (Anglican/Episcopal and Catholic) as well as Muslim (Shia and Sunni) traditions, believe that:

- Life is God's greatest gift to humanity, and no one has a right to take this life;
- God created all men and women out of love and bestowed on them sacred and unique dignity and inalienable rights and responsibilities;
- God, out of the same love, continues to care for the entire human family;
- The Books we consider sacred include the central message

and mandate of mercy, compassion, repentance, forgiveness, reconciliation, caring for the orphan, the widow, the stranger, the oppressed, and the vulnerable;

- The concepts of believer/nonbeliever (Mumin/Kafir), should not affect citizens' rights and social relationships, but practical behaviour in the context of those who want peace and those who want war and violence should be given priority.

We note with urgent concern and deep sadness that:

- These same Books are sometimes misinterpreted, instrumentalised and distorted to justify and facilitate acts of hatred, discrimination, exclusion, violence and terrorism toward others;
- Women, children, religious and ethnic minorities are the first targets of an erroneous interpretation of the texts, which can lead to various forms of hatred, humiliation or persecution.

We deeply regret that:

- Such behavior offends God since it causes immense harm to the human persons whom God created and who are the victims;
- Such behavior discredits religions, their leaders and all believers.

We condemn:

- Aggressive tendencies and criminal acts against nations, groups, and individuals, including unjust attacks on, occupation or destruction of sovereign lands, territories, property, historical or religious artistic heritage, and forced displacement of peoples within or outside of their home countries;
- Language that is offensive to religious people, and, at the

- same time, any violent response to such offensive language;
- Misrepresentation and denigration of religion by certain media outlets, governments, and secular social movements;
 - Manipulation of blasphemy laws to excuse criminal behaviour;
 - Forced conversion in the context of inter-religious marriage, limitations being placed on free practice of religion, including among migrant workers in countries where the majority religion may be different from their own, as well as the abhorrent practices of abduction and conversion of young girls by older men, wherever this practice may occur.

Thus we call for:

- The resolution of wars, conflicts, religious disputes, and civil tensions by constant commitment to enter into peaceful, respectful, and diplomatic and religious dialogue and to avoid violent confrontations or actions;
- Re-reading, renewed comprehension and accurate teaching of our religious beliefs, values, and principles, respectful of every human person, of human dignity and of human rights and responsibilities;

Thus we call for:

- Comprehensive review of formation programs, in particular, for religious leaders, so that they could commit themselves to speak and to write objectively about “the other”, avoid referring to others as “non-believers”,¹ simply because their religion differs from one’s own; and always treat with due respect those who do not profess any religion, since they, too, should never be deprived of their rights or dignity.
- All religious leaders to read and interpret sacred texts in context and be prepared not only to defend their own religious traditions, but also, when necessary, to be self-reflective and self-critical about those traditions and texts; the willingness to be self-critical can constitute a significant way to counteract

fanaticism;

- A commitment by religious leaders, here present at this Summit and throughout the world, to put into action our beliefs and the teachings of our respective religious traditions.

We affirm that:

- Belonging to a specific religion should not be transformed into boasting or claims of superiority, which may result in exclusivism and rejection of those who do not belong to this religion or do not profess any religion;
- Believers should avoid contradiction, by their behavior and life, of what they affirm by their words and teaching.
- Each of us must work toward the promotion of human dignity and universal respect for the human rights of all people;
- The presence of women at tables of inter-religious dialogue is indispensable;
- Women bear the disproportionate impact of violent conflict and thus come to peace-making tables with special insight into the needs of the most marginalized and vulnerable;²
- The family, where love and respect, freedom and responsibility, are experienced on a daily basis, is an invaluable resource for the promotion of peace and harmony among all peoples;
- Scholars should not be isolated people but closely related to the communities they serve and their religious leaders;
- Religion should not be compromised by political or economic gain or the desire to amass power or other self-interest;
- We should not allow any ideological interpretation or manipulation of the true meaning of our respective religious texts to override our concern for just, equal, fair, and compassionate treatment of all human persons.

¹ As we noted in the Call to Action that was issued during our Summits held in Beirut (June 2010) and in Rome (December 2014).

Thus we commit ourselves to:

- Promote a culture of non-violence, even in response to violent actions, and in conformity with international, national and local laws and policies, as well as the natural law established by God;
- Protect freedom of human thought, belief, and religious practice, by respecting human dignity of all persons;
- Promote a culture of rational and hermeneutical understanding of religious concepts, creeds, and practices;
- Support communications and relationships among centres engaged with interfaith activities by sharing educational resources, as well as “good practice” models to promote inter-religious and inter-cultural exchange;
- Initiate more effective efforts to eradicate religio-phobia and/or persecution, whether targeted toward Muslims, Christians, or other religious groups, and prevent insults, defacement, or destruction of religious symbols, art, buildings, and texts.

For future action, we will work toward:

- Examine the means to continue the Summit process which has made such a strong contribution to inter-religious dialogue, relying on the current Steering Committee to carry forward these considerations;
- Encouragement of organizations and institutions of religious leaders to promote peace and security;
- Initiation of a Council of Experts to review and refine religious texts and religious interpretations of texts and to clarify common understanding of these concepts and beliefs by sharing them with local religious communities;
- Development of intra- and inter-religious dialogues in order to encourage coexistence and peaceful living;
- Preparation and delivery of testimony about commonly-held Christian and Muslim belief in, and respect for, human dignity at meetings of the United Nations and other inter-governmental and international bodies;

- Expansion of this series of four Christian-Muslim Summits (with hosting by Anglican-Episcopal, Sunni, Catholic and Shia religious traditions) that have been held between 2010 and 2016, into a “network” of dialogue and interaction among inter-religious centres and organizations in various parts of the world and develop a system of membership for such efforts.

By so doing, we firmly believe that we will glorify God and build a peaceful and secure world, a common home for every person, which is filled with joy, harmony, love, respect, equality, and justice.

Signed by the Four Principal Leaders of the Delegations:

Ayatollah Professor Sayyed Mostafa Mohaghegh Damad
Head of Shia Delegation
Director of Islamic Studies, Iran Academy of Sciences

Shaikh Dr. Mahdi Al-Sumaidaei
Head of Sunni Delegation
Grand Mufti of Sunni Muslims in Iraq

The Right Reverend John Bryson Chane
Head of Anglican/Episcopal Delegation
Eighth Bishop of the Episcopal Diocese of Washington and
Senior Advisor on Inter-religious Dialogue to Washington National
Cathedral

His Eminence John Cardinal Onaiyekan
Head of Catholic Delegation
Archbishop of the Catholic Archdiocese of Abuja, Nigeria

Date: 9 November 2016
Tehran, Iran

Taron fahimtar juna tsakanin Kiristoci da Musulmi Karo na hudu

06-09 Nuwanba 2016

Domin Aiwatarwa

Wannan taron shi ne karo na hudu a jerin tarukan da aka gudanar tsakanin Kiristoci (Mabiya Darikar Katolika da Mabiya Darikar Angilikan/Episkopa) da Musulmi (Mabiya Sunni da Mabiya Shi'a) da Malaman Addinai da Masana da suka zo daga nahiyoyi hudu. Haka nan taron ya sami halartar wakilan cocin Armenia da mabiya addinin Yahudu da Yan Zoro mabiya addinan gargajiya.

Kungiyar Al'adun Musulunci da Kyautata Dangantaka (Islamic Culture and Relations Organization) da Cibiyar Tattaunawa Tsakanin Mabanbata Addinai (Centre for Inter-Religious Dialogue) dake Tehran ta kasar Iran su suka dauki nauyin taron. An yiwa malaman addinai da masana Kyakyawar tarba a wajen taron. Ba wai kawai kayan alatun da ke cikin otel din da aka sauke manyan baki ba, harma da ziyarce-ziyarcen da akayi wajen malaman addinai na ciki gida da sauran cibiyoyi muhimmai. Taron ya bada damar kai ziyara biranen nan masu tasrki wato birnin Kum da Isfahan.

Taken da aka bawa wannan taron shi ne: Girmama Dan Adam shi ne Tushen Zaman Lafiya da Tsaro.

Mu malaman addinai da masananmu na Kiristoci (Mabiya Darikar Katolika da Mabiya Darikar Angilikan/Episkopa) da Musulmi (Mabiya Darikar Sunni da Mabiya Darikar Shi'a) da mabiya addinan kiristoci mun yadda cewa:

- Rayuwa wata babbar kyauta ce da Allah ke baiwa Dan Adam, haka kuma babu wanda yake da damar kawar da wannan kyauta.
- Allah ne ya halicci dukkanin maza da mata ne domin kaunar su da yake ya girmamasu ya kuma basu kebantattu hakkoki da nauyaye-nauyaye na musamman.
- Wannan son da Allah ke yiwa al'umma ta sa ya cigaba da bawa Dan-Adam kariya a duk inda yake.

- Litattafan da muka dauka masu tsarki sun kunshi sakonni na musamman, rahama, tausayi, tuba, gafara, sulhu, kula da marayu, zawarawa, baki, wadanda aka zalunta da masu karamin karfi.
- Ra'ayin mutum na ya zama mai imami ko marar imani (mumini ko kafiri) bai kamata ya shafi hakki da dangantakar juna ba, sai dai dabi'u na zahiri na wadanda ke son zaman lafiya da wadanda ke son tada husuma ne ya kamata su zama ma'aunai.

Mun lura cikin damuwa da bakin ciki cewa:

- Wani lokacin akan yiwa wadannan litattafai (wato littafan da muka dauka saukakku) mummunan fassara tare da kautar da ma'anoninsu na zahiri domin a haifar da tsana, kyama, wariya, tashe-tashen hankali, tsauraran ra'ayoyi zuwa akan wassu.
- Mata, kananan yara, yan tsirarun mabiya addinai da yan tsirarun kabilu su ne sahan farko wajen cutuwa da irin wadancan fassarorin da ake yiwa wadannan litattafai, wanda hakan ke haifar da tsana, wulakanci ko kyama.

Munyi nadama kwarai cewa:

- Wadannan halayyar sabawa Allah ne tun da cewa tana mutukar cutar da mutanen da Allah ya hallitta.
- Wadannan halayyar na mutukar raunana addinan, da shugabannin addinan dama mabiya addinan.

Munyi mutukar Allah wadai da:

- Mugun nufin cutar da al'ummai ko wasu tsirarun mutane ko kuma ma dai-daikun mutane, ta hanyar kai hare-haren rashin adalci, mamaya ko ruguje halastattun kashashe, da mazaunin al'umma, da dukiyoyi, da guraren tarihi ko guraren ibadu da fitar da jama'a ta karfi daga gurarensu ciki ko wajen kasarsu.
- Yin amfani da kalamam batanci kan ma'abota addini a lokaci guda da duk wani tashin hankali wajen kariya ga wadannan kalamam batancin.

- Bata shaksiyya da tauye martabar addini da wasu kafafan yada labarai da gwamnatoci da wasu kungiyoyin marasa addinai keyi.
- Fakewa da wassu dokoki akan batanci don samun damar aiwatar da wassu munanan dabi.
- Jirkita dokokin yaki da kalamun batanci kan addinai domin baiwa miyagun mutane kariya da cima bukatun kashin kai.
- Tursasawa wajen canza addinan mutane ta hanyar auratayya tsakanin mabanbanta addinai, takaicewa jama'a hakkin gudanar da addinansu, wadanda suka hada da yan cirani musamman inda addininsu ya saba da mafi yawan addinan yan kasa. Harma da satar mutane da aurar da kananan yara mata ga tsafafi.

Don haka kiran mu anan shi ne:

- Kawo karshen yake-yake, da rikice-rikice, sabani kan banbancin addini, da kungiyoyin da suke tashe-tashen hankula su kawo karshensu ta hanyar sulhu da girmama juna da fahimtar juna kan addinai domin kawar da fadace-fadace da daukar doka a hannu.
- Sake sabuntawa tare da inganta tsarin karantarwar addinai, imani, dabi da kuma ka'idojin girmama dan adam da mutuntaka, yanci dan adam da kuma dayi dake kan kowa.

Haka nan muna kara kiran:

- Kara samar da managartan shirye-shirye musamman ga jagororin addinai su sadaukar da kansu ta hanyar yin magana da rubutu na rashin san zuciya kan wadansu mabiya addinan don kaucewa kiran wasu kafirai. Ba don komai ba kawai don addininsu ya saba da na su. Da kuma girmama wadanda basu yarda da ko wane irin addini ba domin su ma ba wanda ya hana su gudanar da addininsu.
- Kamata yayi jagororin addinai su ringa karanta da fassara litattafai masu tsarki da zuciya daya, ba don kawai bawa addinansu kariya ba. Ayyukansu ya ringa nuni kan kyawawan karantarwar addinan gudun kaucewa

tsatstsauran ra'ayin addini.

- Sadaukar da kan da jagororin addinai suka nuna wajen wannan taron kamata yayi ta zama a aikace a ko ina cikin duniya don koyi da kyawawan koyarwar addinan mu.

Mun tabbata cewa:

- Samun kai cikin wani addini baya nuni da cewa mutum yafi kowa bane balle hakanya haifar da kin amincewa da duk wanda baya cikin addinin koma bai yadda da wani addini ba.
- Mabiya addini su kaucewa rudani ta hanyar dabi'unsu da yadda suke gudanar da rayuwar su dangane da abinda suka yadda dashi ta hanyar lafuzza da koyarwar addini su.
- Dukannimu sai munyi aiki tukuru don habaka mutuncin dan-adam da girmama juna don tabbatar da hakkin al'umma.
- Ba makawa wajen shigar mata a dama dasu wajen sulhu tsakanin addinai
- Mata ne suka fi cutuwa a dukkanin rikice-rikice don haka shigar dasu teburin sulhu ya zama dole
- Iyalin da aka samu soyayya, girmama juna, yanci da sann hakkin juna a koyausha ginshikai ne wajen samar da zaman lafiya da son juna a tsakanin al'umma
- Malamai su yakamata su zama jagororin al'umma wanda bai kamata su zama nesa da mutane ba.
- Bai kamata a ringa amfani da addini ba don cin moriyar siyasa ko samun abin hannu ko iko ko soye-soyen zukata
- Ba zamu yarda da duk wata fassara ta son zuciya ba domin kawar da ainihin sakonnin addinan mu ba domin yin adalci ga gabadayan al'umma ba.

Mun sadaukar da kawunanmu wajen:

- Karfafa dabi'un kauce ma husuma ko kuwa wajen maida martini kan wata fitina da ta taso ne. za kuma mubi dokokin

Ubangiji.

- Kare yancin tunanin dan-adam da addininsa ta hanyar mutunta daukacin al'umma
- Dabbaka kyakykyawar fahimtar addinan mu, da darikunmu da ayyukanmu
- Mu bada gudunmowarmu ga ayyukan cibiyoyin sulhu tsakanin mabiya addinai ta hanyar musayar hujjoji da kyawawan ayyuka domin dabbaka zaman lafiya tsakanin addinai da al'adu.
- Yin kokari wajen kawar da kyamar addini da tsana akan musulmi, kirista ko wasu rukunin addinai domin kawar da zargi, cin zarafi ko lalata alamomin addinai, zane-zane ko gine-ginen addinai da litattafai masu tsarki

Domin mataki na gaba, zamuyi aiki don:

- Ganin dorewar wannan taro yadda zai bada damar samun gudunmowa wajen sulhu tsakanin addinai tare da dora alhakin hakan kan kwamitin gudanarwar wannan taro.
- Karfafar cibiyoyi da jagororin addinai domin dabbaka zaman lafiya da tsaro
- Samar da wasu kwararru da zasuyi duba na tsanaki kan rubututtuka da fassarorin da ake yiwa litattafai masu tsarki domin saukin fahimta ta hanyar rarraba su ga jagororin addinai na cikin gida
- Samar da cibiyoyin sulhu tsakanin addinai don samar da zaman lafiya mai dorewa
- Shigar da shaidun zaman lafiya tsakanin kirista da musulmi cikin jadawalin majalisar dinkin duniya da sauran cibiyoyin kasa da kasa
- Fadada taron fahimtar juna tsakanin Kiristoci da Musulmi karo na hudu tsakanin Kiristoci (Mabiya Darikar Katolika da Mabiya Darikar Anglikan/Episkopa) da Musulmi (Mabiya Sunni da Mabiya Shi'a) wanda aka gudanar tsakanin 2010 da 2016 don zama cibiyar sadarwa, fahimta da cudanya

tsakanin mabiya addinai a sassa daban-daban na duniya.

Yin hakan, godiya ce ga Allah tare da samar da zaman lafiya da tsaro ga kowa cike da jin dadi, soyayya, girmama juna, rashin banbanci ga kowa da adalci.

Wadanda suka saka hannu sun hada da:

Ayatollah Professor Sayyed Mostafa Mohaghegh Damad
Head of Shia Delegation
Director of Islamic Studies, Iran Academy of Sciences

Shaikh Dr. Mahdi Al-Sumaidaei
Head of Sunni Delegation
Grand Mufti of Sunni Muslims in Iraq

The Right Reverend John Bryson Chane
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Senior Advisor on Inter-religious Dialogue to Washington National
Cathedral

His Eminence John Cardinal Onaiyekan
Head of Catholic Delegation
Archbishop of the Catholic Archdiocese of Abuja, Nigeria

Kwanan Wata: 9 Nuwamba 2016
Tehran, Iran

Agba nke anọ na ọgbakọ ndi otu kraist na ndi Muslim 06-09 November 2016

Òkú Mmereme

Ọgbakọ a nọchiri anya usoro nke anọ na nzukọ ndi otu kraist (katolik na Anglikan) na ndi Muslim (Sunni na Shia) ndi isi okpukperechi na ndi ọka-mmata sina ụzọ mpaghara-ụwa anọ. Ejikwa nkwanye ugwu pụrụ iche nabata anyi site na ọbibia ndi nọchiri anya nke ụka obodo Armenian, na nke ndi juu, nakwa omenala okpukperechi zorostrian.

Ndi kwadoro ọgbakọa bụ ndi otu anakpọ Islamic Culture and Relations Organization (ICRO) na'okwu bekee nakwa ndi nke anakpọkwa Centre for Inter Religious Dialogue (CID) na obodo Tehran nke Iran. Anyi jikwa ezi obi n'ekele ndi kwadoro ọgbakọa bụ ndi Iran. Eleekwara ndi isi okpukperechi na ndi ọka mmata ọbia pụrụ iche. Ọbụghị nanị na ihe ndi ejiri wuo Parsian Esteghlal Hotel magburu onwe ya, kama njem e mere na ngalaba ndi isi okpukperechi di iche iche nakwa mahadum nyere ezigbo ihe ọmụmụ. Site na ọgbakọa, anyi nwere ohere ime njem gaa obodo nsọ nke Qom nakwa Isfaham.

Isi-Okwu a họtala na Ọgbakọa bụ:

Inwe nsọpụrụ nyere ugwu mmadu- nchọpụta nke udo na mkpachapụ.

Anyi bụ ndi isi okpukperechi kraist (Katolik na Anglikan) nakwa ndi Muslim (Shia na Sunni) Omenala kwere na:

- Ndu bụ onyinye chukwu pụrụ iche nye mmadu, onweghi onye nwekwara ikikere iwepụ ya.
- Chukwu kere nwoke na nwanyi nile site n'ihunanya ma nyekwa ha ịdị nsọ na ugwu pụrụ iche na oke nke mmadu ọbụla napụghị inapụ ya n'kwa ọkwanwale.
- Chukwu, site na otu ihunanya ahụ, aga n'ihu ilekọta ezinụlọ mmadu nile.

- Akwụkwọ ndi anyi n'atụle di nsọ gụnyere isi nkuzi na lwu nke ebere, ọmiiḳọ, nchehari, mgbaghara, idinamma, ileḳọ ụmụ mbei, nwanyi isi mkpe, ndi ọbia, ndi an'emegbu emegbu na ndi n'agaghi emenirili.
- Echiche ndi kwere na ndi n'ekweghi (mumin/kafir), ekwesighi imetụ oke na mmekọta, kama omume na ọnọdụ ndi chọrọ udo na ndi chọrọ nsogbu na ọgụ g'abụ ihe mkpa.

Anyi chọpụtara site na nchebu na obi mgbawa na:

- Mgbe ụfọdụ, ana aghọtahie, ekpuchi ikpeziriezi ma n'akwado ikpọọ aziji, ikpa oke, mwepụ, ime ihe ike, iyi ọha egwu site na akwụkwọ nsọ ndia.
- Ụmụnwanyi, ụmụaka, okpukperechi na agbụrụ bụ ihe mby ana esegbu ọbụrụ na aghọtahie akwụkwọ ndia, nke na akpata ikpọ-asj, nweda ma ọ bụ mkpaghi ndi.

Anyi kwara ụta banyere na:

- Ụdi agwa ahụ na emeghie chineke ebe ọ na ebute ihe ọjọọ nyere mmadụ chukwu kere bukwa ndi ihe ndia a n'emeso.
- Ụdi agwa ahụ n'eleli ndi isi-okpukperechi anya yana ndi n'eso ụzọ ha.

Anyi fere isi n'ala jụụ:

- Ihe ọchịchọ ike, na ime-mpụ megide otu na mmadụ dika agha n'ezighiezi nye ọrụ ma ọ bụ mmebi okeala, akụ, akụḳọ ihe mere-eme ma ọ bụ okpukperechi nka, nketa, nakwa mmanyi ndahie nime obodo ha m'ọbụ n'obodo ọzọ.
- Okwu na mkpasu iwe nye ndi isi-okpukperechi n'otu ụzọ ahụ, aziza ọbụla, nyere okwu mkpasu iwe ahụ.
- Nkọwahie na nkatọ okpukperechi site n'aka ụfọdụ ụlọ mgabasa-ozị, ọchịchị na oge ọgbakọ ndi ọzọ.
- Nkpachapụ nkwtọ iwu iji gọpụ agwa mpụ.

- Mmanyi okwu n'ogbodo ihe banyere ofu-okpupe alu ndi n'nw anyi, amachi ibu ebemmasi okpukperechi gnyere ndi oru mba ozu na obodo ebe otutu okpukperechi puru iche na nke ha, yana aso oyi omume nke mgbatị n'mgbanwe nke umu agboghọ site n'aka ndi okenye nwoke, ebe obula omume ndia nwere ike ime.

Anyi we kpoo oku ka:

- Mkpezi nke esemakwu, okwu n'uka okpukperechi, n'obodo erughi-ala site na nkwa na igbo ka, ibanye na udo, nsopyuru, mmekọ. Ikpa nkata okpukperechi na izere mbuso agha.
- Ngughari, nghota ohuru ezi nkuzi nke okwukwe okpukperechi, ukpuru, mbamuru, nsopyuru nke udi mmadu nile, ugwu mmadu na oke n'oru mmadu.
- Nkwa puru iche nyere nguzobe atumatu, okachasi ndi isi-okpukperechi, ka ha were me onwe ha ikwu makwa ide n'atughi egwu banyere "ndi ozu" zerekwa ikpo ndi ozu "ndi n'ekweghiekwe, nihina okpukperechi ha di iche n' nke onye ozu ma n'emeso ha agwa site na isopyuru ndi n'enweghi okpukperechi ka a hapu inaghara ha oke ma obu ugwu ha.
- Ndi isi-Okpukperechi nile kwesiri igu ma kwakwa akwukwo nsu ndia nkeoma biakwa di njikere obyghi nani ichebe okpukperechi ha, kama mgbe o di mkpa ina eso ma o bu ime iwu akwukwo nsu ndia, mmasi itu egwu mwekwara abamuru igbagha inu oku n'obi keonye ofufe.
- Nkwusi ike nke onye-isi okpukperechi, na ogbakpa nakwa n'uwa nile na itinye n'omume, okwukwe nakwa nkuzi okpukperechi anyi di iche-iche.

Anyi kwenyesiri ike na :

- Ikwenye kpomkwem n'otu okpukperechi agaghi abu ihe iya isi ma o bu mgbarakwa nkari, nke nwere ike ikpata ngupu ma o bu ojuru ndi nke n'enweghi okpukperechi.
- Ndi kwere-ekwe ga ezere ataha, site na omume na ndu ha n'ihe ha kwenyere site na okwu na nkuzi ha.

Dika anyi si chputa na oku mmere nke enyere na ogbakpa anyi emere na obodo Beirut (onwa nke isii na afọ 2010) nakwa na obodo Rome (Onwa iri-na abuo na afọ 2014).

- Anyi nile n'otu-n'otu ga agba mbọ ibuli ugwu mmadụ na nsọpụrụ ụwa nile maka oke mmadụ nile.
- Nnonye ụmụnwanyi n'okpukpa okwu okpukperechi di oke mkpa.
- Ụmụnwanyi bụ ndi esemokwu agha ndi a na emetuta karia kama ha wee gbakota ime udo n'uche pụrụ iche n'ihe ghasara ọdịmma ndi ana-emekpa-ahụ na ndi ana emegbu.
- Ezinụlọ ebe enwere ihunanya na nsọpụrụ, nwereonwe na ọkwanwale n' ụbọchi nile, bụ ihe bara oke uru iji bulie udo n'ihunanya n'etiti mmadu nile.
- Ndi ọka- mmụta agaghi abụ ndi dipurụ adipụ kama ndi anya yiri n'obodo ha n'eje ozi nakwa ndi isi-okpukperechi ha.
- Okpukperechi agaghi abụ nkwere n'ih i uru ndoro-ndoro ọchichi ma ọ bụ akụ na ụba na mmasi ikpakoba, ike ma ọ bụ mmasi onwe ndi di iche iche.
- Anyi agaghi ekwere ka nkuzi ma ọ bụ mkpochapụ eziokwu okpukperechi anyi di iche-iche kpagbue mgbasa anyi maka ikpe ziriezi, nhara, ahia ngozi, na agwa omiiko nke mmadụ nile.

Ya mere, anyi enyefe onwe anyi na:

- Ikwalite omenala n'emeghi ihe ike, ọbụladị na nzaghachi ihe ike, n'ụwa na atyamatụ n'etiti ozurụwa nke obodoala, obodo, yana eke iwu guzosiri ike site na chineke.
- Ichekwa echiche mmadụ, okwukwe, na ome n'okpukpe, site na nsọpụrụ ugwu mmad nile.
- Ikwalite omenaala nghota nke echichi ukpuru okwukwe nakwa omume okpukperechi.
- Ikwanye aka n'ukwu nye nkwurita okwu na mmekorita n'etiti ndi n'ahu maka mmeme nkwekota ofufe site na ike ize ihe nju yana mgbenwu ezi omume ydi, iji kwalite nkpekochi na mmekọ omenala.
- Abamaba ire mgbali iji kpochapụ egwu okpukpe ma ọ bụ mkpagbu, ọbụladị ma emere ya megida ndi Muslim, ndi otu kraist, ma ọ bụ mmebi ihe oyiya okpukpe, okpukpe nka, ụlọ ma ọbụ okpukpe ederede.

N' ọdinihu edinam, anyi ga-arụ ọrụ n'ebe;

- Lebanya n'usoro ọganihu ọgbakọ nke nyere ezigbo ike onyinye na okwu nkpekọchi, dabere na ihe ndi otu ji ọrụ ukwu. ndia n' ka aga esi gaanihu gbasara ntụle ndia.
- Agbamume nke otu na mahadun nke ndi isi-okpukperechi iji kwalite udo na nchekwa.
- Abamaba nke ndi otu ọkachamara iji nyọchaa ma nyuchaa okpukpe-ederede na nkọwa okpukpe-ederede iji kọwa nghọta echiche ma ọ bụ isi okwu na okwukwe site n'ikesa ya n'etiti obodo okpukpe obodo.
- Ọganihu okwu okpukperechi n'ime obodo okpukpe obodo.
- Ọganihu okwu okpukperechi n'ime obodo anyi na kwa n'obodo ọzọ maka agbam-ume nke idinotu na ibi n'udo.
- Njikere na nnyefe nke akaebe/nkwuputa maka ọgbakọ okwukwe ndi Muslim na ndi otu kraist emere n'otu mba nakwa ofu ọchịchị na obodo ndi ọzọ.
- Mmema usoro ọgbakọ nke anọ nke ndi otu kraist na ndi Muslim (nke ndi kwadoro ya bụ ndi Anglikan, sanni, katolik, na shia) nke ana eme kemgbee 2010 na 2016 na agba okwu na nkwekọrita n'etiti nzukọ nkpekọchi na mpaghara ywa n'iga n'ihu nwe usoro onye otu nke mgballi ndia.

Site n'ime otua, anyi kwesiri ike na anyi ga eto chukwu na iwu udo na ntụkwasiobi n'ywa, ebe obibi ọma nye mmadu nile, nke juputara na ọhụ, mmagba, ihunanya, nsopurụ, ọhiha na ikpeziri-ezi.

Ndi tinyere aka n'akwukwo a bụ ndi-isis-ndi-isi nzipurụ anọ:
Onye ọkachamara anakpo Ayatollah Profeso Sayyed Mostafa Mohaghegh Damad

Onye isi nke nzipurụ Shia.

Onye mgbazi omumụ ndi Muslim, nke sayensi na Uloakwukwo nkwa na obodo Iran.

Shaikh Dr. Mahdi Al-Sumaidaei
Onye isi nke nzipuṛy Sunni
Ukwu Mufti nke Sunni na Iran.

Onye nke ụzọ ziri ezi Revren John Bryson Chane,
Onye isi nzipuṛy nke Anglikan,
Bishop nke asatọ na Diocese nke obodo Washington na agadi
nduṛmọdu na okwu nkpekochi nke Katidral mba Washington.

Ukwu ya John Kadina Onaiyekan,
Onye -isi nzipuṛy nke Katolik
Akwabishop nke Katolik Akwadiocese
nke Abuja na obodo Nigeria.

Ụbọchj: Ụbọchj nke Iteghite na onwa
iri -na-otu nke afọ 2016.
Tehran na obodo Iran.

Ijókòó àpèrò fún Mùsùlùmí àti Kírìsìtẹ̀nì to wáyé láàrin oǝ kẹfa sí oǝ kẹsan-an oşù kọkanla, ọdún

Ìpè Fún Ojúşè

Àpèrò yí jẹ èkẹrin irú rẹ lórí wàhálà tí ó máa wáyé láàrin àwọn ẹlẹsìn Kírìsìtẹ̀nì (Ijọ Agùdà àti Ijọ Gẹẹ̀sì) àti ẹlẹsìn Mùsùlùmí (Ijọ Onísúnà àti Ijọ Sià) tí àwọn onímọ olóri ẹlẹsìn láti orígun méjì àgbáyé parapọ. Bákan náà ní a tun fi ìdùnnú wa han sí wíwà asojú. (Sóosì akékọọ ajẹmọ ìlàà Armanian) pẹlú àwọn ẹlẹsìn Júú àti Zorasirian tí wọn peju pèsẹ.

Àpèrò yí jẹ atẹwọgba láti ọwọ Ajo ajẹmàsà Mùsùlùmí àti ìbáşepọ (ICRO) àti Eka fún Àpèrò Láàrin àwọn Ẹsìn (CID) ní ìlú Tehran orílẹ̀-èdè Iran. Bákan náà a ní láti fi ìdùnnú aláìlẹgbé àti ẹmí imoore han sí àwọn agbàtẹ̀rú ètò yí. Itọjú tí a rí gba láti ọwọ àwọn olóri ẹsìn àti àwọn ọmìran bùyààrì púpọ.

Kí í şe tí ìgbádùn ilẹ itura parsian Esteghal ni kan bí ko se si se àbẹwò sí àwọn olóri ẹlẹsìn ní ileto sí ileto àti àwọn ààyè kọ̀ọkan tí a tun ko ìmọ kún ìmọ.

Nínú àpèrò yí a ní ànfaàní láti şe àbẹwó sí ilẹ mímọ Qom pẹlú Isfahan.

Adayanri koko ọ̀rọ̀ fún àpèrò yí ní:

Ìbọ̀wọ̀ fún ipò ọ̀mọ̀nìyàn – ó jẹ ìpilẹ̀sẹ̀ fún àlááfíà àti ààbò.

Àwà gégé bí olóri ẹlẹsìn àti ọ̀mọ̀ràn láti mú ẹsìn Kírìsìtẹ̀nì (Ijọ Gẹẹ̀sì àti Ijọ Agùdà) àti àwọn ẹlẹsìn Mùsùlùmí (Ijọ Sià àti onísúnà) gbàgbọ̀ pé:

- Ooré ọ̀fẹ̀ ní lá láti ọ̀dọ̀ Ọ̀lọ̀run gbígbé ayé ọ̀mọ̀ èdà àti pé ẹ̀nikẹ̀ni kò létọ̀ láti da ẹ̀mí ẹ̀nìyàn légbodò.
- Látara ìfẹ̀ ni Ọ̀lọ̀run tí şedá àwọn ọ̀kùnrin àti obìnrin, o dá wọn yàsọtò pẹlú àpónlẹ̀.
- Nínú ìfẹ̀ yí kan náà ni Ọ̀lọ̀run tí ń şe itọ̀jú ẹ̀bí ọ̀mọ̀nìyàn.

- Ifipa yīnipàda nīpa kókó ọ̀rọ̀ ìgbéyàwó láàrin ẹ̀sìn sí ẹ̀sìn, gbèdeke fún ọ̀mìnira láti ẹ̀ ẹ̀sìn, pàápàá jùlọ̀ àwọn ọ̀sìsẹ̀ tó jẹ̀ àtípó nǐ ìlú tí ẹ̀sìn máa yàtò sí tí wọn, bákán náà kí àwọn agbalagba ni fifi pa jì àwọn ọ̀dọ̀bínrin gbé kí wọn sí yì wọn padà sí ẹ̀sìn wọn ni àwọn agbègbè tí wọn tí n ẹ̀ irú rẹ̀.

Fún ìdĩ èyí a pé fún:

- Akówayò àlàkalẹ̀ ètò pàápàá fún àwọn olórí ẹ̀sìn, èyí á mu wọn máa sọ tàbí kọ̀ àtubòtán lórí àwọn ẹ̀lomíràn láti lè dẹkun pìpe wọn nǐ aláìgbàgbọ̀ nǐtorí pé ẹ̀sìn wọn yàtò sí tí wọn àti láti rí àwọn tí kò gba ẹ̀sìn wọn gégé bí ènìyàn tí ko dára kí wọn sí má fì ẹ̀tọ̀ wọn du wọn pẹ̀lú àpónlẹ̀.
- Gbogbo àwọn olórí ẹ̀sìn nǐ láti ka àti tùmọ̀ kókó ọ̀rọ̀ inú àwọn ìwé mímọ̀ àti láti pèsè fún fifi ẹ̀mí ara ẹ̀ni jì dípò kí a máa gbe sẹ̀yìn àṣà ẹ̀sùn kan. Ifimǐjì wònyí máa n mú ìlà̀nà tó fẹ̀sẹ̀múlẹ̀ wà láti takò àwọn alakatákítí ẹ̀sìn.
- Ifarajì fún àpèrò láti ọ̀wọ̀ olórí ẹ̀sìn káàkírí àgbáyé jé ọ̀nà láti àmúse ìgbàgbọ̀ àti láti máa kọ̀ ẹ̀kọ̀ gégé bí àwọn ẹ̀sìn ẹ̀ lààkalẹ̀.

A fidi èyí múlẹ̀ pé:

- Àwọn adanyanri fún ẹ̀sìn kan kò gbọ̀dọ̀ jé ohun amuyangan pé ẹ̀sìn kan nǐláárí ju ẹ̀sìn mǐràn lọ, èyí tí o lè fa ìdéye sí àti ìkòsílẹ̀ àwọn tí kǐí ẹ̀ ẹ̀sìn yǐi tàbí kède ẹ̀sìn kan ni gbangba.
- Àwọn onǐgbàgbọ̀ ọ̀dodo gbọ̀dọ̀ dẹkun àtakò nǐpa ìwà àti ìgbé aye wọn, láti le fidi àwọn àti ẹ̀kọ̀ tí wọn n ko múlẹ̀.
- Ẹ̀nìkòòkan gbọ̀dọ̀ sísẹ̀ bíbuyìn fún ọ̀mọ̀niyan àti ìbọ̀wọ̀ fún aláìlẹ̀gbẹ̀ fún ètò gbogbo ọ̀mọ̀ ènìyàn pátá.
- Kíkọ̀ pa àwọn obínrin nínú àpèro ko gbọ̀dọ̀ jé ìgbéǐ dá.
- Àwọn obínrin kó pa pàtàkì nǐ ìpẹ̀tusááwọ̀ àti fún ìdĩ èyí wọn ni láti wa fún ijokoo yíyanjú ááwọ̀ pẹ̀lú èrò ìjìnlẹ̀ to le mú ànfààni wa fún asewọ̀ri àti tí a lè pa lára.
- Àwọn ẹ̀bi tí ifẹ̀ àti ìbọ̀wọ̀fún ọ̀mìnira àti ojùse taara jé nńkan tí

wọn ní ẹ̀se lojoojumọ ko wúlò fún ìpètusááwọ̀ tàbí ìrẹ̀pọ̀ láàrin àwọn ènìyàn.

- Awọn ọ̀mọ̀ran kó gbọ̀dọ̀ yara wọn sọtọ̀ bí kó ẹ̀se kí wọn súnmọ̀ àwùjọ̀ àwọn ènìyàn tí wọn ní sisẹ̀ fún pẹ̀lú àwọn olórí ẹ̀sìn wọn.
- A ko gbọ̀dọ̀ tórí anfaani tí a máa ri kí ìsẹ̀lú tàbí ètò ọ̀rọ̀-ajé tàbí èro láti rí àti lẹ́yìn fún ipo agbára tàbí ti ọ̀rọ̀ ẹ̀ni nìkan.
- A ko gbọ̀dọ̀ jẹ́ kí àwọn ìhúwàsí nípa agbekale tàbí dalúru pọ̀ mọ̀ sàpà lórí ìtumọ̀ tí a máa fún àwọn ìwé ẹ̀sìn ma jẹ́ kí tako èrò láti sọ ọ̀títọ̀ àti ododo àti láti se ohun tó tọ̀ fún gbogbo ọ̀mọ̀-ènìyàn bó ẹ̀se tọ̀.
- Gégé bí àkìyèsí nínú ìpè fún àmúse to je yọ̀ nínú àpèrò tí o wáyé nìlú Beruit (June 2010) àti ni ilẹ̀ Roomu ní osu kejila ọ̀dún 2014.

Agba wí pé:

- Kí á mú ìtẹ̀sìwájú àṣà tí kò jẹ́ mọ̀ wàhálà, kó dà kó jẹ́ mọ̀ èyí to ni wàhálà nínú, ó gbọ̀do níse pẹ̀lú ọ̀fin àti ìlànà agbáye orílẹ̀-èdè àti ìbílẹ̀, bakan náà o tún lè jẹ́ ofin àti ọ̀dọ̀ Ọ̀lọ̀run wá.
- A kí a dáàbò bo èrò ìgbàgbọ̀ àti ẹ̀sìn tí àwọn ènìyàn ní sìn pẹ̀lú ìbọ̀wọ̀ fún ipò gbogbo ènìyàn pátá.
- Kí a mú ìlọ̀sìwájú àṣà ajemọ̀gbọ̀ inú àti pẹ̀lú síṣe àlàyé àwọn ìwé ẹ̀sìn lónà tó lésin, mu lílọ̀ ogbọ̀n inú àti àwọn ìlànà àmúse tó dára.
- Kí a se atileyin fún àwọn ajọ̀ tí ó n síṣe lórí ẹ̀sìn nípa pinpin àwọn èròjà ajemẹ̀kọ̀ọ̀, pẹ̀lú síṣe dáadáa láti le máa mu ìtẹ̀sìwájú àsépo nínú ẹ̀sìn àti àṣà.
- Kí a gbìyànjú láti dẹ̀kùn kikorira ẹ̀sìn sí èkejì tàbí ìdèyesí lórí àwọn ẹ̀lẹ̀sin bí Mùsùlùmí, Kírìsíténì tàbí àwọn ajọ̀ ẹ̀lẹ̀sin mīràn láti fi ọ̀pin sí ikanìlábùkú, ìbàlójújẹ̀ tàbí bíba àwọn àmì ẹ̀sìn jẹ́ àwọn ohun ẹ̀sọ̀ àwọn ilé àti ìwé ẹ̀sìn.

Fún àmuse ọ̀jọ̀ iwájú, a máa síṣẹ̀ lórí:

- Agbéyèwò àwọn ọ̀nà tí àpèrò yí lò tó fi mú àjọṣe to fẹṣerinlẹ̀ wáyé lórí àpèrò àwọn ẹ̀sìn sí ẹ̀sìn, a máa fà ẹ̀ se náà lé àwọn ìgbìmọ̀ tó n tuko ètò yí lówọ̀ láti se agbéyèwò rẹ̀ dáadáa.
- Gbígba àwọn àjọ̀ tàbí àwọn elélò̀ ajẹmọ̀ àwọn olórí ẹ̀sìn láti mú ìtẹ̀síwájú bá àlàáfíà àti ààbò.
- Ifilólẹ̀ àwọn ìgbìmọ̀ tó kóju ọ̀sùwọ̀n tí wọ̀n yóò se àtúnse àti àtúntò àwọn ìwé ẹ̀sìn àti àwọn ìwé tó n sáláyè ẹ̀sìn àti láti lè yànjú àwọn agbóyè to fara hán nipa èrò àti ìgbàgbọ̀ ní síse àtúnpe rẹ̀ láààrin wọ̀n pẹ̀lú àwọn agbègbè ẹ̀lẹ̀sìn.
- Mímú ìdàgbàsókè bá àpèrò àwọn ẹ̀sìn sí ẹ̀sìn láti lè se ìfolólẹ̀ ìbáṣepọ̀ àti igbé-ayẹ̀ ìrọ̀rùn láwùjọ̀.
- Kí á pèsè àti jẹ́rǐ sí èrò lórí ìgbàgbọ̀ láàrin mùsùlùmí àti Kìrìsítẹ̀nì àti bíbọ̀wọ̀ fún ìpò àwọn ènìyàn nínú ìpàdẹ̀ àwọn àjọ̀ agbáyé àti àwọn àjọ̀-ajẹmọ̀jọ̀ba àti àwọn àjọ̀ ilú nílá lókè okùn.
- Kí a se ìfẹ̀lọ́jú àwọn ìpele fún àpèrò mẹ̀rin tó wáyé láàrin mùsùlùmí àti Kìrìsítẹ̀nì (pẹ̀lú àwọn agbateru bí Ọ̀jọ̀ Gẹ̀ẹ̀sì Onísúnà Agùdà, àti àwọn ẹ̀lẹ̀sìn Sià.) tí ó n tí wáyé láàrin ọ̀dún 2010 àti ọ̀dún 2016 fún àlàkalẹ̀ àpèrò àti ìtàkuròsọ̀ láàrin àwọn àjọ̀ ẹ̀lẹ̀sìn-si-ẹ̀sìn àti àwọn àjọ̀ mǐràn káàkiri àwọn apákan agbáyé àti fún ìlà̀nà àgbéga àwọn ọ̀mọ̀ ẹ̀gbé lórí iṣẹ̀ takuntun wọ̀n.
- Nipa síse èyí a nì ìgbàgbọ̀ pé a maa yín Olúwa logo àti láti se ìfilólẹ̀ àlàáfíà pẹ̀lú àbọ̀ káàkiri agbáyé tí a jẹ̀ ibùgbé ìrọ̀run fún gbogbo ènìyàn tí a kún fún ayọ̀, ìrẹ̀pọ̀, ìfẹ̀, iyìn, ìpíndọ̀gba àti ìdájọ̀ ododo.
- Èyí jẹ̀ àfọ̀wọ̀sí àwọn èèkàn pàtàkì mẹ̀rin tí wọ̀n jẹ̀ olórí asojú àpèrò:

Ayatollah Ọ̀jọ̀gbọ̀n Sayyed mostafa Mohaghegh Damad

Olórí Awọn asojú Ajo Sià

Alabojúto Ẹ̀kọ̀ Islaamu ní ile ìwé Imọ̀ Ọ̀jọ̀nìlẹ̀ Sáyẹ̀nsì ní orílẹ̀-èdè Iran.

Shaikh, Omowe Mahdi Al-Sumaidei
Olórí Awọn aosojú Ajọ Onísúnà

Olùdájọ àgbà fún àwọn Mùsùlùmí Onísúnà ní orílẹ̀-èdè Iraq.

Ẹni Ọwọ John Bryson Chane

Olórí Awọn asojú Ijọ Gẹ̀ẹ̀sì

Díákónì Onípele kejọ ní ìlú Washington àti Olùdámọ̀ràn Agbà lórí
Apérò ẹ̀sìn sí ẹ̀sìn fún ìlú Washington Kàtẹ̀dira

Ẹni-Ọwọ John Cardinal Onaiyekan

Olórí Awọn Asojú Ijo Agùdà

Bísọ̀bù Agbà fún ìlú Abuja, orílẹ̀-èdè Nàìjíríà

Ọjọ Kẹ̀sàn-án Oşù Kọkanla, Ọdún 2016

Ni Tehran, orílẹ̀-èdè Iran



**CENTRE FOR INFORMATION TECHNOLOGY
AND DEVELOPMENT**

CITAD (www.citad.org) is a capacity building civil society organization whose activities covers research, advocacy, training and publicity in all areas of ICTs. Its vision is; a knowledge-based democratic society free of hunger while its mission is; using ICTs to empower citizens for a just and knowledge-based society that is anchored on sustainable and balanced development.

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