

Impact and Challenges of Qur'anic Recitation Competition in the Federal Capital Territory (Fct) Abuja

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Abstract

There is no denying the fact that the Qur'anic recitation competition as a medium for the development of Qur'anic sciences has come of age in FCT, Abuja. The annual competition has produced several memorizers (Huffaz) who can compete favourably with any of their counterparts anywhere in the world. However, with these laudable achievements there are still some challenges facing Qur'anic recitation competition in the FCT. Therefore, this paper attempts to make an inquiry on the impact of this competition to the Muslim Ummah in general and FCT Abuja in particular. The paper also examines some of these challenges facing the FCT Qur'anic recitation competition. Lacks of finance, low publicity, lack of secretariat etc have been identified as challenges facing the Qur'anic recitation competition in FCT, Abuja. The paper finds out that measures have been taken by the organizers to tackle such challenges. The methodology consists of both library materials and field work. The paper proposes some implementable recommendations to the general problems of the Qur'anic recitation competition in FCT Abuja and ends with conclusions.

Introduction

The Arabic word Qur'an is derived from the root Qara' a which has various literal meanings: Such as to read; to recite and so on. So the word Qur'an is a verbal noun meaning 'reading' or 'reciting'. However, According to Manna al Qatan, Qur'an can be defined as: "The word of Allah revealed to Muhammad (P.B.U.H) the recitation of which is an act of worship" (1976:21). In other words, the Qur'an is the word or speech of Allah. It is not Muhammad's (P.B.U.H) word; rather it is Allah's most complete and final word to man (Doi 1981:1).

The Qur'an says:

A.L.R. A Book which we have revealed unto thee, in order that thou mightiest lead mankind out of the dept of darkness into light – by the leave of their lord – to the way of (Him) the exalted in power worthy of all praise. (Q 14.1).

Muhammad Qutb, in his book: In the shade of the Qur'an maintains that:

The Qur'an is the constitution revealed by Allah to regulate and govern human life. It is the Book which educated the Islamic nation until it attained the standard which earned it the title "The best nation ever raised up for mankind" (1979: Vol. 1.30: XIII). Hence Muslims believe that, the Qur'an is the book of Allah, the very word of God revealed to prophet Muhammad (P.B.U.H) through the archangel Jibril like the earlier holy books sent, for example to prophet Daud, Musa, and Isa (peace be upon them). Those books were the Zabur, Taurat and Injil respectively. Hence, Allah's final and most complete revelation to man came through Muhammad (P.B.U.H) (Doi 1981:1).

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The Qur'an plays important role in the field of education, the Qur'an at the levels of the individual the family, the community and the nation lead man to achieve the highest degree of moral and spiritual nobility possible in life. It also regulates human life in its noblest form and in all its spheres political, economic, social, intellectual and moral. Abul A. A la Maududi says: It (the Qur'an) deals with creeds, gives moral instructions, lays down laws, invites people to Islam, admonishes the disbelievers, draws lessons from historical events, administers warnings, gives good tidings, all blended together in a beautiful manner (1973:np). The science of recitation occupies a great position among Qur'anic sciences because of its basic and practical connection with the Book of God. In addition, there is a strong encouragement from both the Qur'an and Hadith for the Muslims to recite the Qur'an. Almighty Allah says: "Those to whom we have sent down the Book study it as it should be studied: They are the ones that believe there in" (Q 2 : 21). Perhaps one of the most important tradition concerning the importance of recitation is the one narrated by Abdullahi Ibn Amr Ibn Al-As, in which he reported the prophet as saying: The companion of the Qur'an will be told: recite and ascend with facility as you used to recite with facility in the world. Your final abode is the height you reach at the last verse you recite. (An-Nawawi, 1980:No1003:501)

Also the prophet Muhammad (PBUH) used to recite the Qur'an for his companions and they (the companions) used to read in his presence too. He (the prophet) P.B.U.H. had also listened to the recitation of Abu Musa al-Ashari one night without his (Abu Musa al-Ashari) knowledge and the prophet informed him. He replied by saying. Had i know that you were listening to it, i would have recited it better. (Bukhari n.d: No 106, 87-88). This shows that the prophet himself memorised the Qur'an and so his companions. This practice continued among the companions after the prophet's death and later among the followers of the companions (Tabi'un) and all generations of Muslims that have followed. The above evidences and numerous others which are not possible to include are quite firm and frank enough, in analyzing the obligations and indispensability of Qur'anic recitation. These to my own mind are enough signifiers to the salient place of Qur'anic recitation. Therefore, in keeping with the tradition of Islamic objective of spreading knowledge and encouragement of individuals to acquire knowledge especially the youths, brings about the introduction of the National Qur'anic Recitation Competition as spearheaded by the center for Islamic Studies, Usman Dan Fodio University, Sokoto in 1986. Furthermore, the National Qur'anic recitation competition is one of the most significant annual events that bring together the cream of the Qur'anic Scholars, students and Muslim youths under one umbrella just for the common purpose of clinging to the Glorious Qur'an. (Jigawa 2014 : 4).

Initially, in 1986 when the Competition began in Sokoto to test run the programme, very few states participated due mainly to the absence of qualified participants and low level of awareness of the objective of the National Qur'anic Programme. Today the National Qur'anic Recitation Competition Programme, not only has achieved the four main aims for which it was introduced , but has also successfully put the country on the map of high profile countries known for their great performance in Qur'anic memorization, recitation and studies. Over the years, products of this competition has been representing Nigeria at international level in various competitions hosted in Saudi Arabia, Iran, Malaysia, Egypt and such other countries. In this, participants from Nigeria have been performing creditably, and in the competition in Saudi Arabia, all through Nigeria remains within the top ranking of the first four countries on the table. It is also in recognition of the country's performance that judges of the competition at the national level have at various times been invited to sit on the panel of international judges of the competition in Saudi Arabia. (Jigawa 2014: 5)

Brief Historical Origin of Qur'anic Recitation Competition

Qur'anic recitation competition was initiated during the Tunisia festival (*Maharajan*) in 1976 (1397 A.H). In which many Muslims representatives agreed in the establishment of this competition. And that it should be taking place annually. It was then decided that the best country among the Muslim countries capable of handling such international Holy Qur'an competition is Saudi Arabian Country. After their (representatives) arrived from Tunisia festival, the then minister of pilgrimage and Endowments called Abdul-Wahab bin Ahmad Wa'sia reported this new decision to the Saudi Arabian Government which accepted the idea in totality and gave directive to implement the programme in the city of Makkah. The same place where the Qur'an was first revealed to prophet Muhammad (PBUH). The Saudi Authority put the programme under the Minister of pilgrim and Endowments.

Therefore, it is the Ministry that is responsible for invitations and other arrangement such as: Travelling tickets, accommodation, hospitality, prizes for the winners as well as other incentives to the youths to memorise and recite the Holy Qur'an. (AbdulHamid 1995 : 27) Thus, in order to answer the call of the Saudi Arabian Authority to participate in Qur'anic recitation competition, the centre for Islamic studies Uthman Dan fodio University Sokoto initiated and organised this competition in 1986 at the National Level. (The International fifteenth Anniversary Celebration 1993 : n.p). The Pilot competition in the series was held in Sokoto under the care of the University Authority. Since then the competition has become an annual event being organized by the center for Islamic Studies, Usman Danfodio University, Sokoto and hosted by various states that rotate the national event among them after due selection. Letters were sent to each state in the federation including the Federal capital territory FCT Abuja through the commissioners of Education inviting them (states) to come and participate in the National Qur'anic Recitation competition. And so at the National level, the competition shifts from one state to another yearly. Since it's inception, the competition was conducted in Sokoto1986, Borno1987, Kano1988, Oyo1989, Bauchi1990, Plateau1991, Lagos1992, Katsina1993, Niger1994, Kaduna1995, Abuja 1996etc Also, the country has been participating in the International Qur'anic recitation competition which is being held annually in Makkah and other countries. Hence, the country (Nigeria) once took 1st and 2nd position respectively among 84 countries of the world. (Abdullahi, 1994: n.p)

Objectives of the Competition

The competition was introduced with the following objectives

- i. To encourage Muslim Youths in the recitation and memorization of the Glorious Qur'an
- ii. To forge unity and Islamic brotherhood among the Muslim Youths and the Ummah in general
- iii. To make the youths intensify learning the correct recitation of the Holy Qur'an and all its science in the manner it was revealed to Prophet Muhammad (PBUH) and
- iv. To enhance the quality of learning tajweed and sciences of the Qur'an in schools and colleges throughout the country (Jigawa 2014).

Since the competition began over two decades now, there is no doubt as to the realization of these objectives. Today, it is clear to all that there is a great leap in the memorization of the Holy Qur'an and remarkable improvement in its recitation with all the sciences. This is especially when compared to the situation before the competition was introduced.

The Qur'anic Recitation Competition in the Federal Capital Territory (FCT) Abuja

According to Muhammad Kabir Adam, a pioneer committee member of Qur'anic recitation competition in FCT, the Centre for Islamic studies Uthman Dan Fodio University Sokoto, wrote letter of invitation addressed to Department of Education to participate in the National Qur'an recitation Competition in 1986.. The letter further stressed the need to liaise with the Area councils and that committees should be formed.

The FCT Committee for Qur'anic Recitation Competition is structurally organized that each Area Council has its Zonal Coordinator and a Local Organizing Committee headed by a chairman (Brief on activities... 2008 :3). Kabir Adam in furtherance of the interview stated that, FCT could not attend the competition which took place in Sokoto in 1986 due to logistics.FCT according to him participated fully in 1992 where it conducted the competition with the area councils within the FCT and as well participated in the National competition in Lagos. In 1996, FCT hosted the national Qur'anic competition said Kabir Adam. In order to qualify the Territory for participation at the national level, the FCT like other states of the federation organizes and conducts the competition at two levels namely:

- (a) Area Council Competition
- (b) FCT Competition

The care taker Committee mobilizes the zonal Co-coordinators for the Competition in their respective Area Councils. They are:

1. Abaji Area Council
2. Bwari Area Council

3. G/Lada Area Council
4. Kuje Area Council
5. Kwali Area Council
6. Municipal Area Council (Report 2012)

After the competition from all the Area Councils the Caretaker Committee set the motion for the FCT Competition. The FCT has not only been participating in the national competition but excelling with prizes and awards. It is worthy of note that, the Territory has been brilliantly performing, that in 2001 Yusuf Zakari from Kuje Area Council represented Nigeria at the International Competition in Kuala-Lumpur, Malaysia, while in 2002 Ismaila Isa from Municipal Area Council represented the country in Makkah Saudi Arabia and came 3rd among more than one hundred participating countries. It is in the light of the above and to further improve the tempo that, the FCT Committee deems it fit to invite some personalities to serve as its Board of Trustees with the following terms of Reference:

- (1) To assist the Committee in the formulation and implementation of its programmes for the attainment of the desired objectives.
- (2) To assist the Committee source fund for the sustenance of its activities at both FCT and national levels.
- (3) To liaise with government officials, departments individuals and organizations for and on behalf of the Committee for the attainment of its set objectives.
- (4) Ensure the integration of Qur'anic Recitation Competition into the Universal Basic Education Programme (UBE) in FCT as the case in other states of the Federation. (Brief on activities 2008)

Aims and Objectives of the Competition in FCT Abuja

The aims and objectives of the competition at the FCT are the same as that of the National level and have already been stated earlier.

The Impact of Qur'anic Recitation Competition among the Muslim Ummah of FCT Abuja

The great impact of the Qur'anic recitation lies in the wide acceptance it receives within the entire Islamic Community in the country and in the establishments of more colleges and institutions for the studies of Qur'anic sciences. There is no doubt that the main objectives of the competition have so far been realized. These objectives as outlined by the initiators of the programme and as mentioned earlier, include, encouraging Muslim Youths in the recitation and memorization of the Qur'an, forging unity and Islamic brotherhood among Muslim Youths and the Ummah in general, making the youth intensify learning the correct recitation of the Qur'an and all its sciences, and developing tajweed and Qur'an sciences in schools throughout the country. In the words of Justice Salihu Modibbo Alfa Belgore in his keynote speech at the closing session of the national Qur'anic competition in Birnin Kebbi on 11th December, 2004: "It is true there is remarkable improvement in the diction of the modern and youthful reciters and it has done a great deal in bringing Muslims together. These are laudable goals indeed and may Allah continue to bless Usman Danfodio University so that it will grow from strength to strength, academically and in fostering the truth of the Qur'an and Islam" (Jigawa 2014). Abdulrahman A. Azzamfary Chairman Qur'anic Recitation Competition Foundation Committee, Mallam Umar Rufai representative UBEB Abuja, Mallam Abubakar Arugungu AMAC Zonal Coordinator and Mallam Umar Rufai were all interviewed on 30th Nov. 2014 on the spiritual educational social economic etc, impact of Qur'anic Recitation Competition among the Muslim Ummah of the Federal Capital Territory (FCT) Abuja. Their responses are as detailed below:

Spiritual Impact

The emergence of Qur'anic recitation competition in FCT Abuja, provide more incentive for youths and Muslims in general to answer the call of Allah in terms of worship. However, this is not to say that Muslims have not been reading and reciting the Quran before its establishment but it provided additional opportunity for those who want to put extra efforts towards Qur'anic recitation. Even those Muslims who pay little or no attention to the recitation of the Qur'an before have now realized the great importance of Qur'anic recitation. Furthermore, Qur'anic recitation competition has instilled on Muslims the spirit of competition in good deed. The Qur'an says:

“Be ye foremost. (in seeking) forgiveness from your Lord, And a Garden (of Bless) the width of Heaven and earth prepared for those who believe in God and His Apostles: That is the grace of God which He bestows on whom He pleases and God is the Lord of Grace abounding” (Q. 57:21). Qur’anic recitation competition has played a major role in training the Muslims especially in FCT Abuja to compete with one another in doing the good deed, it has also trained them on how to be patient on Allah’s test, since the spirit of the Qur’an encourages perseverance.

The establishment of Qur’anic recitation competition has paved the way for many Muslims to memorise the Qur’an not only for the sake of competition but also to enable them to recite the whole Qur’an during and after the month of Ramadan. During the Ramadan, some Mosque recites two Hizbs each day in their observance of the supererogatory prayer known as Tarawih. This means that by the end of the month of Ramadan, the Muslims will succeed in reciting the entire Qur’an. All these are as a result of Qur’anic recitation competition which has encouraged people to memorise the Qur’an unlike in the past, when Muslims of FCT have no much interest in reciting the entire Qur’an during the month of Ramadan.

Educational Impact

The establishment of Qur’anic recitation competition has helped in educating the Muslim youths in the Territory the various readings. Before the introduction of Qur’anic recitation competition, most Muslims in the FCT were only familiar with two types of *qira’at* i.e reading known as *Warsh* and *Hafs* and so have no knowledge of other types of the reading. With the advent of Qur’anic recitation competition, Muslims in general and the competitors in particular have become knowledgeable in the various readings such as, *Hafs Duri*, *Kaloon*, *Susi*, *Ibn Kathir*, *Kisa’i*, to mention but a few.

It should be recalled however, that for one to be the chairman of the judges of the competition, he must be learned in different reading such as *Hafs*, *Warsh Kaloon Dowri*. This measure is taken in order to enhance the knowledge of various readings. And this happened as a result of the formation of Qur’anic recitation competition in the FCT and the country in general.. Muslims are also educated about the different speed in the recitation. Whereas in *Hafs* they are known as *Tartil* (slowly) *Hadr* (Quick) and *Tadwir* (between ‘*Tartil*’ and *Hadr*). In *Warsh*, reading, they are known as *Qasri badal*, (slowly) *Tausitul badal*, (quickly) and *Tulu badal* (between “*Qasr badal*” and *Tausitul badal*).¹³

In the past, those among the Muslims who are able to memorise the Qur’an only limited themselves to the knowledge of recitation, knowing the name of the chapter that is, either *Makki* or *Madani* as well as the number of verses in each chapter. Most often, they used this knowledge of recitation in cases, such as death, where they will be call upon to come and recite on the dead person. Today, Qur’anic recitation competition has educated and still educating the Muslims particularly in FCT on the various roles of the Qur’an in the day to day life of the Muslim. Also the knowledge, of Qur’an is not limited to recitation, knowing the name of the Chapters as well as number of verses, but many others. It should be noted also that, women who were lagging behind in the field of education have now become literate in all categories. For instance, in 2012 Zainab Yusuf from FCT Abuja emerged in 4th position in the first category. (Jarkasa 2014:6). It should also be recalled that the first category consists of those who have thoroughly memorised the whole Qur’an along with Tajwid (correct reading). Therefore, women are found to be memorisers (Huffaz) of the Qur’an

This Qur’anic memorisation has proved to be the best way of preparing young stars for other academic activities as it refreshes the memories of Muslim students that offer courses like Arabic, Islamic studies and so on in their various institutions. Abdul Qadr Suleiman Muhammad 1994, 1995 and 1996 contestant in the FCT Qur’anic competition stated how Qur’anic recitation competition elevated him to study Tafsir up to Ph.D level. Abubakar Aliyu Gwandu an Islamic Scholar, in his speech delivered at the closing ceremony of 8th National Qur’anic recitation competition held at polo ground Katsina said that:

“We are now on the verge of a new era. A generation of Muslims is coming up full of dynamism, willing to face challenges. Perhaps the 21st Century will see, not only Nigeria but in the whole world, a new Qur’anic generation of dedicated Muslim men and women who will not be only reciters of the Qur’an but who will translate into action the Qur’anic teachings of global peace and harmony, of humanity and fair play. Perhaps what we are witnessing today are signs of fulfilment of Allah’s pledge to make Islam prevail on all other religions” (1993 n.p).

Economical Impact

The establishment of Qur'anic recitation competition has helped in the economic development of the Territory. At the end of each competition, prizes are awarded at Area councils, FCT, National and International Levels respectively. Things given as prizes include Books, pen, wall clocks, cloth, copies of Qur'an, Golden Sword, Cash, Scholarship and so on. Money given to them could use the in furthering their education, they could use it in establishing business ventures, buying of shares and so on. Thus, Qur'anic recitation competition has helped in many ways to improve the economic aspect of the state.

Social Impact

The formation of Qur'anic recitation competition has made it possible for the Muslims to become more civilized. It gives them ample opportunity of knowing one another and to visit many places within and outside the FCT and even outside the country. The participants meet with other competitors from different parts of the Territory, country and the world. On the other hand, competitors are taken to different places of interest and history. For instance, when the competition took place at Katsina, they were taken to places such as, the first primary school, built by Sir Ahmadu Bello. At the International level, that is, Saudi Arabia, competitors were taken to where the battle of Badr took place, the Mosque where the Prophet (P.B.U.H) was commanded to change from Baitul-Miqdis to face the Kiblah while praying. They were also taken round Saudi Arabia. They visited the Ka'aba and many other places. Infact a pilgrim to Makkah may not be opportune to visit places where the competitors have visited. Nobody irrespective of his personality is allowed to enter into the House of Allah, but the competitors have the opportunity of entry. They were also opportune to travel by Air down to Saudi Arabia.

From the above, we can say that the formation of Qur'anic recitation competition has paved way for many Muslims to visit various areas of interest and history, make friends with people of different Local Government Councils, State and Countries of the world. These and many others made them to become more civilized. Allah says: Do they not travel through the earth and see what was the end of those before them (who did evil) God brought utter destruction on them and similar, (fates await) those who reject God (Q 47:10).

Proliferation of Islamic Schools:

Qur'anic recitation competition led to the establishment of more schools where emphasis is place on Islamic studies with particular reference to Qur'anic recitation and memorisation, which are either owned by individuals or Muslim organization a good example of such schools is the one called Fu'ad Lababid Islamic Academy Situated in zone 3 Wuse Abuja.

Awareness brought by the Competition

The emergence of Qur'anic recitation competition has awoken the conscience of the Muslims towards the importance of Qur'an. Muslims now become aware that Islamic education in general and Qur'anic recitation in particular plays an important role in their lives. This is because of their constant recitation before and after the competition. They become aware that every message in the Qur'an is totally relevant to their lives and concerns them. Such understanding make their readings alive, dynamic and meaningful. Muslim parents who have no intention of sending their children to Islamic school now do so. They send them to such schools where emphasis is placed on Qur'anic recitation and memorization. Others who have sent their children to schools which has no place for Islamic education in general and Qur'anic education along with it sciences in particular removed them from such schools.

Improvement on the Quality of Recitation

In those days, Muslims read and recite the Qur'an with lots of mistakes and not in accordance to the way it was taught by the prophet (P.B.U.H) and his companions. In other words, they recite the Qur'an without paying proper attention to the rules of the *tajwid* (correct reading) and '*Makharijal Khuruf*' places of articulation of alphabets). Today, Muslims are made to know that recitation of the Qur'an without knowing (*tajwid*) as well as its rules and regulations such as (*Mukharijal-Khuruf*) will lead the reciter to commit error and possible sin instead of reward. Hence Allah Says:

"And recites the Qur'an in slow rhythmic tones" (Q 73:4).

Although, Allah commands the Muslims to recite the Qur'an so that they could be rewarded, such recitation must be done in a correct way, if it is to attract any reward. Therefore, the emergence of Qur'anic recitation competition has helped in raising the standard of recitation in the State.

Development of Tafsir

The contribution of Qur'anic recitation competition in Tafsir cannot be over emphasised.

Before, the introduction of the exercise, Muslims paid more attention to reading the Qur'an without caring much about knowing its meaning. Also those who are regarded as 'Huffaz' (memorisers) of the Qur'an read the Qur'an as a means of getting something. However, as a result of the new encouragement brought by Qur'anic competition, Muslims in general and the competitors in particular find it more rewarding to know the meaning of each verse (ayah) and the circumstance that led to a revelation. In addition, this knowledge of 'Tafsir' introduces one to other areas such as language, style and so on. It also enlightened one that Qur'an can be used for many other things such as spiritual guidance, medicine etc.

Challenges facing Qur'anic Recitation Competition in FCT

The Challenges facing Qur'anic recitation competition in FCT included the following:

1. Financial Constraint

One of the major challenges facing Qur'anic recitation competition is finance. Inadequate financial support seems to be a hindrance to successful organization of the Qur'anic competition. To overcome this challenge the organizers usually solicit for financial support from individuals, Islamic organizations, companies, banks and other philanthropists (minutes of 126 meeting 2008:2).

2. Non Residents of the Territory participating in the FCT Qur'anic recitation competition.

It is observed that most of the non-residents come to the FCT to participate in the Qur'anic recitation competition after losing a similar contest in their states. This is because FCT conducts its Qur'anic recitation competition almost after all states must have conducted theirs. However, the organizers have introduced the presentation of Indigen certificate by all the participants before contesting in FCT. (Report of FCT Qur'anic recitation competition 2012:9).

3. Lack of permanent Secretariat of the Qur'anic recitation competition in FCT.

The FCT lacks a permanent secretariat that will be responsible for other administrative matters during and after the competition. However, the National Mosque Abuja is always used for such functions especially during the period of the competition. Other challenges are: Non attendance by important dignitaries, disruption by audience during recitation and so on.

Conclusion

It is not an understatement to say that the Qur'anic recitation competition has gained prominence among the Muslim Ummah in Nigeria in recent years. The prominence became more pronounced with Nigeria representative performances at the international level of the competition. In addition the FCT Qur'anic competition since its inception has produced candidates who contested in various categories both at the National and International level. The research reveals that the Qur'anic recitation competition in FCT has impacted spiritually, educationally, economically, socially etc in the lives of the Muslim Ummah. The challenges facing the Qur'anic recitation competition in FCT have been identified by the organizers and measures are taken to overcome them. However, there is still room for improvement.

Recommendations

The following are some recommendations for more improvement in the FCT Qur'anic recitation competition:

- a. Being the backbone of *Musabaqah* in the FCT, the Area Councils need to be encouraged financially to enable them function effectively and efficiently. The encouragement would obviously come through the Area Council Secretariats, Ulama' and other Philanthropists in their areas;
- b. The organisers as a body should properly manage their funds for effective money generations. These may include buying of shares from financial houses, establishing schools, venturing into other small but legal business ventures, undergo research where reasonable literature will be produced and published for sale in the Islamic world, and so on.
- c. All avenues through which legal finance could be obtained should be undertaken by the organization, as this will enable it to be self sufficient and independent. This will also go a long way in solving its financial problem.
- d. Zonal Coordinators must be mobilized to tackle the issue of non-residents of the Territory participating in FCT *Musabaqah* seriously.
- e. Accordingly, FCT should endeavour to conduct its *Musabaqah* earlier in order to block such opportunists;
- f. The secretariat of the *Musabaqah* in the FCT should be provided with an office accommodation preferably in the National Mosque, Abuja where it could operate its activities conveniently.

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List of Interviews

S/N	NAME	POSITION	ADDRESS	DATE
1	Abdurrahman A. Azzanfary	Chairman the FCT Qur'anic Recitation Foundation Management Committee	Dutse, Bwari Area Council Abuja	30/11/2014
2	Mallam Umar Rufa'i	REP. FCT UBEB and HOU (Arabic and Islamic Studies) FCT UBEB	Life Camp Abuja.	30/11/2014
3	Abubakar Arugungu	Zonal coordinator AMAC of Qur'anic Recitation Competition	Phase II Federal Housing Karu, Abuja.	30/11/2014
4	Kabir Muhammad Adam	Former Committee Member Qur'anic Recitation Competition	National Mosque Abuja.	01/06/2015
5	Abdulqadr Suleiman Muhammad	1994, 1995 and 1996 Qur'anic Contestant and one time Judge	University of Abuja, Faculty of Arts, Department of Philosophy and Religions.	02/06/2015
6	Mansur S. Jarkasa	Former Secretary of Qur'anic Recitation Competition	Apo Legislative Quarters, Abuja.	03/06/2015
7	Muhammad Nuru Salih	Member Panel of Judges	FCT Abuja	30/11/2014