

THE RHETORIC EFFECT OF RECITATION AND ECHO OF GLORIOUS QUR'AN ON THE BELIEVERS' HEARTHS

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THE ORATORY EFFECT OF RECITATION AND LISTENING OF QUR'AN ON THE BELIEVERS' HEARTHS

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Abstract

The contemporary Muslims communities witnessed many inventions and innovations as a result of global progress and civilisation, some of the innovations are full of evils that attract the hearts. Muslims instead of reading and listening the Qur'anic recitation in the early hours of the day, they spends huge time on social medias through internet devices available to them or listening radio news, From these it can be said every Muslim should care about his/her heart, purify it and activate *Iman* in it. To love Allah, to fear Him, to rely on Him, to have hope in Him to help and seek refuge from Him and make sure that there is no any disease or anything bad within the circuit of his/her heart. Greediness, envy, arrogance and ignorance are among the common evils that infected the heart. This paper cited few Qur'anic verses that are attributed to hearth softening and maintained that the oratory messages of Glorious Qur'an can be a mechanism to scan the heart affected by evils and activate it, to make it function alive. A live heart is the one that has *Iman* and Allah's fears, while a death heart is the one that has full of evils which can make it unsound or weak. Therefore, the paper recommends individuals and Muslims associations to take task of re-awakening Muslims on the dangers and challenges of neglecting the recitation or listening of Glorious the Qur'an.

Keywords: Oratory, Effect, Recitation, Listening, Qur'an, Believer's Heart

INTRODUCTION

This piece of article will stand as a reminder on the rethoric aspect of the Glorious Qur'an on human souls. Records have shown that different individuals were blessed with skills in speeches which strongly affect people's feelings, but the eloquences of Glorious Qur'an is unique. The Glorious Qur'an is that class of perfection of eloquence, expression, classification and composition its melody sound and eco of its recitation gradually influence the believers' hearths by softening and giving solution to their immediate problems. Usmani (27) quoted Kar Layal who described Glorious Qur'an as echo of real voice, which could be heard from each atoms of the Universe. Therefore, when the listeners come this voice they recognise it as already known, and feel that this is not a strange sound but a voice which comes from the inner side of the heart, and as a result like minded people bow down and tears profusely fall down on their cheeks.

Whenever and wherever the recitation of the verses of Glorious Qur'an are been recited, its eco injects the hearts of believers both humans and Jinns, for instance, the first time when Jinn heard the sound of Qur'an they remained calm and concentrated.

Say, "It has been revealed to me that a batch of the jinn listened; then they said,
Surely we have heard a wondrous Qur'an,(Q72:1)

The Qur'an has a significance role in our day to day affairs, therefore, the recitation of Qur'an should not be neglected, Muslims can do whatever it takes to encourage proper and correct recitation of the Qur'anic recitation competition (Ibrahim 44) and in an extension to form a society of this nature, i.e. Learned Society for Qur'anic studies in Nigeria. This paper explores and discuss on some of the verses of Glorious Qur'an that has instant effect in molding or arousing the hearts of believers to fear Allah, to do good and attend the *Istiqama*.

HEARTH AS THE CENTRE OF REASONING

Human heart is the organ that coordinates the human feelings. The Collins Dictionary defined Oratory as the art of making formal speeches which strongly affect people's feelings, consequently the heart organ is having the capacity to reason, adjudicate and arrived at decision making, in this regard the heart can be either be healthy or diseased. A healthy or soften heart can have their human touch and their capacity to see, understand and analyses things. The Prophet Muhammad informed us in a very famous tradition, commonly quoted with reference to *halal* and *haram*, about the importance of the heart. He said:

"There is in the body a clump of flesh - if it becomes good, the whole body becomes good and if it becomes bad, the whole body becomes bad. And indeed it is the heart"

Narrated An-Nu'man bin Bashir: I heard Allah's Apostle saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them . So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it . (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.] (Al-Bukhari 2: No 49)

He said that after explaining that the *halal* is clear and that the *haram* is clear and that between them are obscure areas, not known to most people. However, what protects a person from the *haram* and ensures that he remains in the *halal* is knowledge; but beyond knowledge, it is the state of the heart. If the heart is good, then it makes use of the knowledge and it avoids what is prohibited. If the heart is bad, then the knowledge is of no benefit to it and it will indulge in what is prohibited. (Abu Ameenah 2)

The Prophet, on the last pilgrimage, informed his Companions and the nations of Muslims to come, that there is no favour or no special place of the Arab over the non-Arab; nor is there any

favour or special position of White over Black, but that favour in the sight of Allah, is with those who fear Him, those who have *taqwa*. After bearing witness to that, he said that "Taqwa is in the heart." (Abu Ameenah 2)

In these statements and other similar statements, we find stress being placed on the heart - that the heart is the part of the body, which Allah has favoured over all other parts. It is the place of *iman*. Had there been in the body another part that were nearer to Allah, *taqwa* would have been placed there because *iman* is the most valuable thing that a human being can have. There is nothing more valuable. It is the determination ultimately of those who have belief in Allah - those who have accepted the message and who have chosen Paradise over Hell. It is the distinction of those who have belief and those who have disbelief. (Abu Ameenah 2) o co

THE QUR'ANIC EFFECT ON THE HEARTS

There is no comparison, whatsoever on any composed oratory message and the articulation of Qur'an. The sound and oratory message of Qur'an influence and arouse Muslims to participate in Jihad even if it will cause them to lose their lives and everything.

The sound and oratory message of Qur'an make people to pay charity regularly for the sake of Allah, and this is in fact, express their strong iman. They feel the pleasure of *Iman* in their hearts. ibn Rajab in (Jamal 118) says that the reason why charity is an evidence of Iman is that people usually love wealth and money and if they challenge this wealth and overpower their greed for the sake of Allah, they indeed have strong *Iman*. For instance Anas bin Malik: Narrated:

Abu Talha had the greatest wealth of date-palms amongst the Ansar in Medina, and he prized above all his wealth (his garden) Bairuha', which was situated opposite the Mosque (of the Prophet). The Prophet used to enter It and drink from its fresh water. When the following Divine

Verse came: " Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it" (Q3.92)

Abu Talha got up saying. "O Allah's Apostle! Allah says, 'You will not attain piety until you spend of what you love,' and I prize above all my wealth, Bairuha' which I want to give in charity for Allah's Sake, hoping for its reward from Allah. So you can use it as Allah directs you." On that the Prophet said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abu Talha said, "O Allah's Apostle! I will do (as you have suggested)." So, Abu Talha distributed that garden amongst his relatives and cousins. (Al-Bukhari 4:30)

The heart is like a dry soil that need to be watered regularly to produce crops, here the water is the recitation or listening to the Qur'an, when the eco of Qur'an reached the heart, the heart become soften and do positive thing which we refer as crops.

Has not the time come for those who believe for their hearts to fear Allah when they hear the Qur'an (*dhikrullah*) here is in reference to the Qur'an] and what truth there is in it, so that they not be like those who received the Scripture before, but in the passage of time, their hearts became hard. And most of them are corrupt. (Q57:16)

For the activation of heart Allah described the believers as:

“Say: “Whether you believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration.” [Q 17:107]

The picture we get is quite clear. Listening with focus to the Quran being recited causes the Allah-fearing, sincere person to fall physically into prostration in a way that their faces and chins (mentioned specifically as actually touch the ground, with tears falling down their cheeks, and their hearts increasing in the feeling of absolute humility and subservience before their Lord. The Quran's effect on the hearts is, as I said before, such that it produces physical manifestations in this case, falling down into prostration and crying tears.

For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;” (Q8:2)

Moreover, when these believers listen to the verses of the Quran being recited in front of them, whether in prayer (*salah*) or otherwise, their hearts also experience another intangible effect: an increase in both, faith as well as trust in Allah. Believers’ hearts soften towards, or become more pliable to, the remembrance of Allah; they feel a tremor of fear whenever He is mentioned, and increase in faith and trust upon Allah as a result of listening to the Quran or reciting it themselves.

An important point to note here is that not all hearts experience these effects after listening to the Quran, especially those that are devoid of or lacking in faith, darkened by sins, hardened due to ignorance, or plagued with diseases of the heart, such as *nifaaq*, envy, avarice, or love of the world, Only fortunate, sincere believers experience the desirable effects of the Quran on their hearts.

Another effect of Glorious Qur’an on the heart is its proper recitation calms the situations, where things are beyond control the knowledgeable one should remember the relevant verses and cite in order to calm the situation as in the case of the incidence that happened during the Prophet’s (SAW) death. When Abu Bakr heard news, he left his house at As-Sunh and came forth to the Mosque on a mare-back. At the Mosque, he dismounted and entered. He talked to nobody but went on till he entered ‘Aishah’s abode, and went directly to where the Messenger of Allâh (Peace be upon him) was. The Prophet (Peace be upon him) was covered with a Yemeni mantle. He uncovered his face and tended down, kissed him and cried. Then he said: “I sacrifice my father and mother for your sake. Allâh, verily, will not cause you to die twice. You have just experienced the death that Allâh had ordained.” Then he went out and found ‘Umar talking to

people. He said: “‘Umar, be seated.” ‘Umar refused to do so. People parted ‘Umar and came towards Abu Bakr, who started a speech saying:

· “And now, he who worships Muhammad (Peace be upon him). Muhammad is dead now.

But he who worships Allâh, He is Ever Living and He never dies. Allâh says:

Muhammad (Peace be upon him) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.” [Q3:144]

Ibn ‘Abbas in (Al-Mubarakphuri 215) said: “By Allah, it sounded as if people had never heard such a Qur’ânic verse till Abu Bakr recited it as a reminder. So people started reciting it till there was no man who did not recite it.”

Ibn Al-Musaiyab in (Al-Mubarakphuri 215) said that ‘Umar had said: “By Allâh, as soon as I heard Abu Bakr say it, I fell down to the ground. I felt as if my legs had been unable to carry me so I collapsed when I heard him say it. Only then did I realize that Muhammad (Peace be upon him) had really died.”

CONCLUSION

The Glorious Qur’an is a comprehensive book in which this small piece of paper could not touch every oratory message of it. The essence of the paper will serve as a reminder on the need for Muslims to re-asses they way the Glorious Qur’an could be handle, henceforth. There are many things with the name of civilisation that snatches believers time and shaking their hearts. Therefore, Muslims should not neglect the listening or recitation of the Glorious Qur’an. Allah Has blessed us with many portable technological devices with internet connectivity in the contemporary times; Muslims should benefit from such devices positively and enjoy reading or

listening the Qur'an. Consequently, for the heart to be soften, the reader or listener must do it with contemplation, humility and submission.

RECOMMENDATIONS

1. Regular reading or listening of the recitation of Glorious Qur'an boost and activate the heart to fear Allah and do positive things.
2. Muslims should use the portable technological and electronical devices available to them to learn, read, and listen to the Glorious Qur'an.
3. The individual and Muslims associations should take a task of re-awakening Muslims on the dangers and challenges of neglecting the recitation or listening the Qur'an.
4. More Conferences and Academic Journals should be organize/publish to boost the academics to write voluminous works on the subject matter.

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