

Effective Repentance: Its Concept, Islamic Standpoint, And Way of Its Application

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Abstract

Sincere repentance needs to earn full consideration, Islam recognizes repentance as a concept that serves a significant purpose in the life of the believers. Spiritually, it is very effective in Islam, especially when it's connected with the intention of closeness to Almighty God. Therefore, this paper will rapidly showcase the position of perfect repentance through its meaning, condition, benefits, and the perspective of Islam on its notion. Our readers would realize with the result of this research that, oftentimes, the noble religion (Islam) has explained the course of real repentance, in order to enlighten mankind on its benefit. Meanwhile, with repentance, a man will stay closer to God, know the right relationship with a fellow human, and run away from sins and evil. However, the master of repentance (seyyid ul-istigfar) would be addressed to fulfil the real meaning of this special prayer and correct the people's fallacies connected to it. While in the study, repentance in a meaningful way will be detailed regarding verses of the Qur'an, prophetic tradition, and scholars' work to derive quality research for this paperwork.

الكلمات المفتاحية: التوبة، سيد الاستغفار، التوبة النصوح، الإسلام، وجهة النظر.

كان أمر التوبة جدير الانتباه، ويجب أن تحظى التوبة الصادقة بالاعتبار الكامل، إذ يعترف الإسلام بالتوبة كمفهوم يخدم غرضاً مهماً في حياة المؤمنين. من الناحية الروحانية، فهو فعال للغاية في الإسلام، خاصة عندما يتعلق الأمر بنية القرب من الله سبحانه وتعالى. لذلك، ستعرض هذه الورقة البحثية بسرعة؛ مكانة التوبة النصوح من خلال معناها وحالتها وفوائدها ومنظور الإسلام من مفهومها. وسيدرك قراؤنا بنتيجة هذا البحث أن الدين النبيل (الإسلام) قد أوضح في كثير من الأحيان مسار التوبة الحقيقية لتنوير وجدان البشر وتزكية قلوبهم بفوائدها. وفي حالة دوام التوبة الصادقة؛ سيبقى الإنسان أقرب إلى الله، ويعرف كيف يبني العلاقة الصحيحة مع أخيه الإنسان، ويهرب من الذنوب وأسباب الشر. هذا، فإن البحث سيتناول (سيد الاستغفار) لتحقيق المعنى الحقيقي لهذه الصلاة الخاصة، أي الدعاء، وسيتم تصحيح مغالطات الناس المرتبطة بها. وفي أثناء

الدراسة، سيتم تفصيل التوبة بطريقة ذات مغزى فيما يتعلق بآيات القرآن والآثار النبوية
وعمل العلماء لإخراج بحث جيد لهذه الأعمال الورقية والبحوث الأكاديمية

INTRODUCTION

This study would adopt the qualitative method of research, this is to ensure self-reflection and documentation analysis towards the phenomenon of tawbah (repentance), some of the impressions regarding the term repentance must be corrected effectively. Mostly, much-existing writing on this topic is based on research on the repentance affairs between the Human/Muslim and his/her creator. Whereas the expansion of the topic will cut off their argumentation, since the misdeeds and inappropriate ethic and immoral is often ramped in society, understanding the concept of repentance will set elaboration on managing the genuine relationship without harm and the rights of others will be preserved in each instance. On the other hand, most of the academia that researched our subject topic frequently address repentance matters in their research to generally mean the following: The phrase repentance is supposed for someone who repents for his misdeeds while he desires to cast off his wrongdoings with robust determination, truthfulness, and consciousness. Tawbah is an Islamic idea of repentance to Allah for appearing any sins or wrongdoings. So, a Muslim should repent while he/she plays or does something forbidden in Islam, for example, catastrophic sins like adultery, ingesting riba and interests or murder. In different words, repentance is the address in terms of searching for forgiveness, protection from evil and sins from Allah. Therefore, sitting on another person's right, turning off or delaying tawbah is certainly unjustifiable in Islam. If someone delays or reschedules repentance until the remaining breath, repentance will now no longer be welcomed with the aid of using Allah and could be taken into consideration as a terrific misdeed. It is consequently endorsed that on every occasion someone realises his folly, they should repent and are searching for forgiveness from the all-merciful Allah. To get the sins forgiven, one should comply with the correct steps on a way to repent in Islam (Zamzam 2021).

The research study would also aim to differentiate between the genuinely presented repentance and hypocritical repentance, as some folk will hypocritically argue that Allah accepts the repentance from them and seems that this opportunity opens the door of persistence in sin. Meanwhile, the correct perspective is that of the scholars and researchers, and that is the fact the repentance should be submitted to sincerity in order to be an acceptable one. Although the sons of Adam were created with the mind of reasoning, it is so clearly known that the mindset and reasoning differently emerge with each human, which could sometimes or mostly lead to imperfect. Therefore, if humans live on earth, they will be subjected to good or bad deeds. On the other hand, whenever a person commits sins, he/she is asked to regret and repent almost immediately. Effectively, the theoretical aspect of the repentance process is found in the prophet's life, just as he practically declares daily repentance. According to Ghazali (d. 505/1111)'s book *Ihyau Ulumi'd-Din: Huzaife* (d. 36/656) informed the prophet how some of his family badmouth around and he was totally afraid of them not to go to hell because of this action. However, the prophet (saw) replies to him: aren't you aware of a word of repentance (Astagfrullah), in which I say the word 100

times every day? A'isha (d. 58/678) also reports that the prophet told her to repent to Allah every time she sinned. He also said that to repent equally from sins means to regret and repent totally from the act and ask forgiveness for sins committed in the past.¹ To better understand the concept of repentance; The research reveals the lexical and technical meanings of repentance by examining some of the classical tafsir books.

THE NOTION OF REPENTANCE

The word repentance lexically represents the Arabic word from *Tāba*, *Yatūbu*, and *Taubatan*. Indeed, it means to repent from sins, as it was recorded in the hadith: regret is repentance, Ibn Mansur (d. 711/1311) said: The real meaning of repentance is to return to the way of Allah. Thus, when Allah showers forgiveness to someone, he accepts that person as a repentant person.² According to Tabari (d. 310/923), repentance means turning to Allah. Then obey his command by turning away from the things he hates.³ However, repentance in the Shari'a is to abandon sins and abominations out of fear of Allah and to feel guilty, and regretful during the evil. When we come to the narrative on the meanings of repentance in the Qur'an, it is attributed to different meanings: (Ghazali: nd). Repentance in the sense of regret: This is in the word of Allah: (*"O my people! Verily, you have wronged yourselves by worshipping the calf. So, turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), This is better for you in the sight of your Creator"*) (el-Bakara, 2:54). This means they have been told to regret what they have done wrongly (Jamaluddin Muhammed: 2002). Repentance in the sense of forgiveness: This kind of repentance is in the word of Allah "*Al-Quran*": (*Allah has forgiven the Prophet (SAW), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad SAW) in the time of distress (Tabuk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.*)⁴ So, God forgave them upon repentance. (el-Tabari: 2000). A repentance that means turning away from something: This type of repentance was stated through the statement of Moses in the Qur'an: (*And when Musa (Moses) came at the time and place appointed by us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So, when his Lord appeared on the mountain, He made it collapse to dust, and Musa (Moses) fell unconscious. Then when he recovered his senses, he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."*) (el-A'raf,7:143). Musa has possessed to said O my Lord, I turned back from asking about seeing You. The main meaning of repentance lies in repentance from the sins committed.

Certainly, while goodness accomplishes repentance, averting an engagement in bad deeds will surely represent going away from it (es-Sadlan, S. A. (1995).

THE PRIMARY NATURE OF REPENTANCE AND ITS TYPES

With lack of the Arabic and Islamic knowledge, the actual importance of Istighfar has been misplaced by many. This phrase is derived from *Ghafr*, the alternative infinitive

bureaucracy being Maghfirat, Ghufran etc. As given in all Arabic dictionaries, the phrase ghafr means to cowl or to protect. Therefore, the number one means of Istighfar mean, looking for safety or a prayer of safety and help. All different meanings normally given to this phrase are derived or secondary. To whom is the above prayer addressed and from what's the safety sought? Since we're discussing this difficulty from the Islamic factor of view, the plain solution to the primary query is none aside from the One God, Allah. The not unusual form of this prayer is Astaghfirullah i.e., I am searching for the safety of Allah, or I pray to Allah for His Protection, and this makes it conclusive that the Istighfar is addressed to the One God alone. By nature, human wishes help for in their life. This is testified withinside the Holy Quran with the aid of using the verse: a human being has been created weak. He is a creature and as such relies upon his Creator, like a person that is lack and wishes for the help of a helper in each step. Thus, we have God, as a supporter and as humans, any person who calls for help, Almighty God offers a guide to humans in all endeavors even in abundance without his asking. Yet as a sensible being, the human must work out his will to avail himself of a few gifts. Mankind is feeble and as such is powerless to face up to evil tendencies. If he, therefore, does now no longer use his chance to invite resources from the Supporter in opposition to evil tendencies, its means one rejects the present gift, that is asking for protection and forgiveness, pretending not to employ this could lead him to evil. The Holy Quran teaches us a way to ask for God's assistance right away in the starting verse of the noble book: *"It is You we worship, and upon You we call for help"* That is to say, O God! Thee by myself can we are searching for help that Thy guide may also keep us in opposition to the weak spot of the flesh and shield us from stumbling and falling. As the creature, a person feels weak naturally, therefore, asks for Divine power, and to an extra capacity he will be saved and covered from evil. Now it's clear that this is the actual importance of Istighfar which is searching for the safety of God from evil. Hence the need for Istighfar through the way everyone thinks behold to insensitivity on getting the real consequences of sin as if the people underrate the outcome punishment on sins. In short, living a sinful life is never a pre-needful or goal for Istighfar. There is a misconception withinside the very nature of a human, and that could be based on human beings are not created to acquire perfection, then frequent sin might apply regarding this claim. To correct this impression, on the other hand, the guided human would mention Istighfar truly believes that act this makes up for the deficiency of human nature by way of means of pleading for guidance, and safety power from God from the evil of sin.

The concept of Istighfar is likewise to wish for safety from the punishment of the evil that has been done. Hence, it's far of secondary importance, the number one being the safety from the evil itself, whether sin has been dedicated or now no longer. This leads us to the position of purification who have been raised on occasion to stand out positively amongst numerous people. The number assignment in their look is to purify other humans from evil, no longer to pardon them for the sin they move on committing without stating its bad result. In this respect, Prophet Muhammad (peace be on him) stands good example as well as other prophets of Allah. As the prophet said in the 'Aisha (rtd) in Hadith: aren't you aware of a word of repentance (Astaghfirullah), in which I say the word 100 times every day? Since God on His own can guide humans in opposition to the forces of evil, it's far apparent here that the Prophet (saw) must have taught them to wish to God for this safety.

As for the repentance type, It can be divided into two types, the one placed to rectify the belief of the unbelievers and the second type actualized by the Muslims/believers. The

first is the repentance of the unbeliever, which means embracing the truth of Islam and believing in Almighty Allah. The second repentance is the repentance of the Muslims, it means abandoning all kinds of rebellion to focus on rightfulness and purity İlhan, S. Ş. (n.d). There is evidence in the Qur'an to portray this argumentation, concerning the Muslim repents, the Qur'an mentioned that: *Know they not that Allah accepts repentance from His slaves and takes the Sadaqat (alms, charities) and that Allah alone is the One Who forgives and accepts repentance, Most Merciful?.*⁵ To technically interpret this verse, Ibn Kathir (d. 774/1373) took a stand and said, this verse notifies about the generosity of Allah upon whom hold firmly to charity and repentance.

Apparently, this verse is emphasizing those who refused to clarify the matter Muhammad saw in their books, so the verse is about nonbelievers among the Jews and Christians who have gone from disobedience to disbelief in Allah's message Ibn 'Atiyyah, 'A. b. Galib b. A. (2001). However, Abu Ali Dekkak explains that the types of repentance are counted to be the hope/willingness for good and fear of criminal activity, it is further explained in terms of related Arabic notions: **1. Tawbah:** The repentance of one who fears the creator and repents to avoid punishment. **2. Inabah:** It is the repentance of the person who repents with hope in the reward. **3. Awbah:** This is repentance because of obedience and loyalty to the command, it is repentance without hoping for a favor or not on basis of afraid of being punished (Kusheyri, E. K. A. (1997).

UNDERSTANDING THE PRAYER (SEYYID UL-ISTIGFAR) THE MASTER OF REPENTANCE PRAYERS

The fact that this prayer is the greatest and God is the Most Gracious, the Most Merciful, and He forgives the servant who repents of his faults; does not endorse committing sins willingly with the aim of oh, I will engage in *sayyidul istigfar*, this act of repentance can be hypocritical if the human did not carefully check his/her mind and examine the deeds. The prayer is read in transliteration as follow: "*Allahumma anta Rabbii laa ilaaha illaa anta, Khalaqtanii wa ana 'Abduka, wa ana a'la a'hdika wa wa'dika mastata'tu, a'udhu bika min sharri maa sana'tu, abuo-u laka bini'matika a'laiya, wa abuo-u laka bidhanbii faghfirli, fa innahuo laa yaghfiru-dhunouba illaa anta.*" While the translation goes this way: "*O Allah, you are my Lord. There is no god but You. You created me. And I am your servant. And I stand by your covenant and promise. I seek refuge in You, according to my power, from my iniquities. And I confess your blessings and confess my sins. So, forgive me for my sins. Verily, no one forgives sins except You.*" And here is the elaboration on the powerful prayer to seek forgiveness and repentance from Allah, I ask forgiveness from God," this means that I virtually ask forgiveness from God. It is generally recited as a factor of a Muslim's prayer. That is, God is great, or that goodness is from God (Mishkah academi, (nd).

The best approach and manner of "Istighfir" is Sayyid ul Istighfir, that's the maximum effective prayer to make an apology for sins. Every phrase stated through the grasp of searching for forgiveness is an everlasting phrase. Sayyid Ul Istighfir is a statement of the sovereignty of the Almighty, in addition to an acknowledgment of His creation. Almighty Allah said. "Let them pardon and overlook. Would you not love for Allah to forgive you? Allah is Forgiving and Merciful." The prophet s.a.w. entrust the prayer by saying; The

Prophet, may God bless him and grant him peace, added. "Whoever reads it during the day with firm faith in it, and dies on the same day before the evening, then is one of the people of Paradise and one of the people of Paradise. And if someone reads it at night with firm faith, and he dies before the morning, then he is one of the people of Paradise. Abu Hurairah narrated that he heard Muhammad (may God bless him and grant him peace) asking God for forgiveness more than seventy times a day. And whoever guarantees Paradise repents seventy times a day. This is probably more than any of us can tell ourselves. However, asking God's forgiveness should not be limited to today or at night. When we remember him, we must ask for forgiveness. It is also important to be firm when asking for forgiveness (Mishkah academi, (nd)). Lastly, it's good to understand the importance of this noble prayer as a powerful guide upon us than to recommend it as a safeguard from being punished for sins by Allah, this may eventually lead the perpetrator to engage in highly prohibited sins like shirk, adultery, or usury, and riba e.t.c.

CONDITIONS OF PERFECT REPENTANCE

The conditions of repentance are regret for sin, abandoning it, and deciding not to repeat it, if the committed sin happened to be between a human/person and his creator, they expected to meet three conditions. Meanwhile, if it is between a person and another fellow human being, every nonbelonging property must be returned, and one must be exempt from the rights of another. It was said by the Qur'an: *And He is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.* The first view is sighted here, so divine mercy from Allah follows the perfect repentance, truly, and given with clear intention and genuine determination, it is acceptable by Him saw, even from all servants, both believers, and non-believers.

Moreso, according to the scholars of Ahl as-Sunnah and Shiite theologians, repentance of sin against Allah without its matching part to other person's right will then consist of three conditions: 1) To regret all the sins committed in the past. 2) To renounce sin completely and abandon them immediately. 3) These conditions must be completely fulfilled in order not to do this evil again, not to return to it and its similar sins, and for repentance to be valid:

These three conditions encourage not returning to sin following the great fulfilment of perfect repentance. Therefore, the sin that caused repentance should not be intentionally repeated. That simply shows that the repentant has regretted and repented from any deprave exercise of the past. Thus, repentance is subject to immediate remorse. Likewise, repentance is also invalid if the repentant relapses into sin or intentionally commits similar sin with the regard to possible consequences. Therefore, sincere regret, perfect repentance, and all mentioned conditions should be met before we can recount valid repentance (Selim Ö. (nd)).

THE ISLAMIC STANDPOINT ON THE RIGHT WAY TO APPLY REPENTANCE

It is stated in the Qur'an; the generosity of Allah to every repentance, Qur'an said: *And when Musa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared on the mountain, He made it collapse to dust, and Musa (Moses) fell unconscious. Then when he recovered his senses, he said: "Glory be to You, I turn to You in repentance, and I am the first of the believers".*

Abu Hayyan, while interpreting this verse, he mentions the word 'Nasuh', which, most Islamic scholars meant to qualify as true/perfect repentance. However, the concept of the word can still be extended to describe the type of repentance that is right, in the sense that the sinner must disassociate his/herself from sin and be warned against it.

For further clarification, he passes on the narrations on repentance expected from man, especially the believers: he quoted the word of Ali (rd) when an Arab man says in his presence: O my lord, I ask your forgiveness and I repent to you. Ali said to him: O you, the speed of the tongue in repentance is likely to result in repentance of liars. The Arab said: What is true repentance then? And he said: Six things emerged together while considering perfect repentance: I. Repenting for the past of sin, II. To return to the obligatory topic (through following the commandment of the creator). III. Return of non-belonging and settlement of the quarrel. IV. Determined not to return to the sin committed. V. Persistence in obedience to Allah, and faithfully embracing disobedience against a sinful act. VI. To taste the bitterness of being faithful and obedient, just as tasting the shameful sweetness of sin. Finally, he described Hudhayfah's authority as follows: It is evil enough for a man to repent of sin and then do evil to himself again by returning to the previous sin.

The Benefits of True repentance

The usefulness of true repentance has been debated remarkably from an Islamic point of view. Many verses of the Qur'an explain the great benefits of asking Allah for forgiveness. The divine word located in the Glorious Qur'an:

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

Angels who hold the arshi (throne) have the characteristics of special angels, they were commanded to give thanks to God. Then they are ordered to ask forgiveness for the disobedient and believers and the human being.

The forgiveness of sin and repentance is needed for truly omitting past sin. In these verses and its like, the angels try to pray for themselves by praising their lord. They then call for salvation, then raise their ranks in prayer. Thus, they are on this task in full awareness and duly to Allah's permission and mercy (Abu Hayyan, M. b. Y. (1420H). However, el-Kusheyri, reviews that, in a narration from the prophet, it was reported that the guilty man entered Paradise, so, they asked the prophet, how can it be O Messenger of Allah, He then reply that: repentance removes sin, and the one who repents from sin is like one who has never sinned. Likewise, A'bbashyah said; *O Messenger of Allah, I used to commit immorality, so can I be forgiven? He said yes, then turned and said: O Messenger of Allah, did they (Angels or their creator) see me doing this? He said yes.* So, A'bbashyah shouted aloud, and his spirit went out. All this evidence proves the importance of repentance in the life of mankind. In the same book, the author quoted Imam Gazali from his Iyah Ulum Din, where he explained the issue of repentance in a valuable opinion as follows: Some of the Islamic scholars said that the servant of Allah will sin until he enters Paradise, and he will regret it. It means that he will always regret his sin. So, Satan will say to himself, I wish I hadn't made him fall into sin. Habib b. Thabit said: "On the Day of Judgment; a man will be exposed to his sins, he will say that I was afraid to meet it, and the man will be forgiven. Such narration is also narrated, in which a man is said to

have asked Ibn Masud about a sin he had committed; whether there is an option to repent. Thereupon, Ibn Masud (d. 32/652-53) turned away from him and saw that his eyes were weeping, so he said that heaven has eight gates, usually all open and closed, except for the gate of repentance. In general, it means that the door of repentance is always open for those who repent.

Conclusion

It is obvious in the current research that, the notion of repentance has been misunderstood, whereas sincere repentance is expected to retrieve human piously, restore better situations and protect them from any kind of evil. The study maintains the fact that the obedient servant of Allah receives great pleasure and the creator's protection for the purpose of sincerity. The result of this study also stated that Almighty Allah has created His creatures with apparent deficiencies, so no one can get rid of them. Therefore, asking Allah's forgiveness immediately will validate the repentance that is recommended in the Islamic revelation. Also, it is established that the sinner must regret and repent from the bad deed to regain the obedience virtue and the religious requirements. Sins should not be willingly engaged by relying on master repentance prayer (sayyid al-Istighfar) as this will lead to hypocritical repentance. If anything has to do with another person's right, the self-belonging taken should be returned to its owner to get the opportunity to perfect repentance from God Almighty. Finally, one must concentrate on genuine repentance throughout one's life.

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