

Semantic Analysis of The Word "Tawbah" as a Qur'ānic Expression

Kur'ānî Bir İfade Olarak "Tevbe" Kelimesinin Semantik Analizi

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Makale Bilgisi | Article Information

Makale Türü / Article Type: Araştırma Makalesi / Research Article

Geliş Tarihi / Date Received: 25 Şubat / February 2024

Kabul Tarihi / Date Accepted: 08 Temmuz / July 2024

DOI: 10.53683/gifad.1442656

Atıf / Citation: Can, Muhammed Berat "Semantic Analysis of The Word "Tawbah" as a Qur'ānic Expression / Kur'ānî Bir İfade Olarak "Tevbe" kelimesinin Semantik Analizi". *Gifad: Gümüşhane Üniversitesi İlahiyat Fakültesi Dergisi / The Journal of Gumushane University Faculty of Theology*, 13/26 (Temmuz/July 2024/2): 608-625

İntihal: Bu makale özel bir yazılım ile taranmıştır. İntihal tespit edilmemiştir.

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Öz

Kur'ân'î bir kavram olan tövbe kelimesi, bireyin irtikap ettiği günah ve hatayı terk etmesi, pişman olarak bir daha dönmemeye azmetmesi anlamlarına gelmektedir. Tövbe hem dünya hem de ahiretle ilgili bir meseledir. Diğer ibadetlerin mükafatları ahirette verilecekken tövbenin karşılığı olan mükafat dünyadayken kula verilmektedir. Bu mükafat kulun üzerinden iç sıkıntısının veya psikolojik ağırlığın kaldırılması olarak ortaya çıkmaktadır. Tövbe kelimesinin Kur'ân- Kerimde çok defa tekrarlanması hikmeti Allâh Teâlâ'nın, kulun işlediği günahlardan vazgeçmesi ve tövbeyle ahidine dönmesini hatırlatmasıdır. Çalışmada Kur'an'da geçen (تاب) fiil kökünden türetilmiş kelimelerin kullanımları ve semantik incelemesi ele alınmıştır. İslam literatürde bu kelime için kullanılan manalar üzerinde durulmuştur. Diğer inanç sistemlerinde de var olan tövbe kavramının İslam inancında nereye tekabül ettiği Kur'ân ayetleriyle izah edilmiştir. Kişinin eceli gelmeden önce tövbe etmesinin önemine değinilmiştir. Kimler için tövbenin gerektiği ve ne zaman ve nerede tövbenin yapılabileceği konuları irdelenmiştir.

Anahtar Kelimeler: *Kur'ân-ı Kerîm, Arap Dili ve Belağatı, Semantik, Tövbe, Zikir.*

Abstract

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The word repentance, which is a Qur'ānic concept, means that the individual abandons the sin and mistake he has committed, and is determined not to return with regret. Repentance is a matter of both the world and the hereafter. While the rewards for other acts of worship will be given in the hereafter, the reward for repentance is given to the servant in this world. This reward appears as the removal of inner distress or psychological weight from the servant. The reason why the word repentance is repeated many times in the Qur'ān is that Allāh reminds the servant to give up his sins and to return to his covenant with repentance. In the study, the usage and semantic analysis of the words derived from the verb root (تاب) in the Qur'ān are discussed. The meanings used for this word in Islamic literature are emphasized. Where the concept of repentance, which is also present in other belief systems, corresponds to the Islamic belief is explained with the verses of the Qur'ān. The importance of one's repentance before the time comes, has been mentioned. For whom repentance is required, when and where repentance can be made are discussed.

Keywords: *The Holy Qurān, Arabic Language and Rhetoric, Semantics, Tawbah, Dhikr.*

Extended Summary

The word tawbah "repentance", which is a Qur'ānic concept, means the

individual's abandonment of mistakes and sins, regretting and never returning to them. Tawbah is a twofold issue that concerns both the world and the hereafter. While the rewards of other acts of worship will be given in the hereafter, the reward for tawbah is given to the servant in the world. This reward appears as the removal of material and spiritual troubles from the servant. The word tawbah is mentioned in eighty-eight verses of the Holy Qur'ân. Thirty-five of these verses are attributed to Allâh and the remaining 53 are attributed to human beings. The reason why the word tawbah is repeated many times in the Qur'ân is that Allâh reminds the servant to renounce his sins and return to his covenant with tawbah.

The concept of tawbah, which is present in all religions and belief systems, has been an important means of cleansing from sins for mankind in every period of life. When it comes to tawbah, the deeds (sins) that require tawbah are also in question. By creation, every individual tends to good and evil. Violation of the limits set by the Creator in religion can cause some spiritual and psychological changes in the individual. Both the individual's conscience, which prompts him/her to do good, and his/her unblunted natural feelings lead him/her to seek forgiveness and reparation.

Islamic scholars have given different definitions of the term tawbah. 610
The usage and semantic analysis of the words derived from the verb root (تَاب) in the Qur'ân are discussed. When an individual commits a sin, he is not completely expelled from the mercy of Allâh. The Qur'ânic verses state that the door of tawbah has been left open for Adam to enter at any time until the end of his life. Allâh created human beings with a different status from the angels and with the ability to do good and evil. The Prophet (peace be upon him) reported that Allâh rejoices in the state of the repentant servant, using the example of the man who lost his camel in the desert and then found it.

Tawbah is an act of worship that requires sincerity and can be done by the individual himself. The importance of repenting before one's death is emphasized. When an individual sin, he is not completely expelled from the mercy of Allâh. The Qur'ânic verses state that the door of tawbah has been left open for Adam to enter at any time until the end of his life. The issues of who needs to repent and when and where tawbah can be practiced have been discussed. There is no need for a special time and place for this.

As soon as the servant remembers his mistake, he should turn to his Lord and repent. Otherwise, the deed that requires tawbah may be forgotten, never to be remembered again. However, as a result of the tawbah made after

the pilgrimage, the perception that the individual cannot return to his old bad habits has become established in society. In addition to this function of tawbah, it should not be forgotten that tawbah has an important role in getting rid of emotional states such as guilt, psychological traumas and inability to forgive oneself.

The word tawbah is an infinitive derived from a verb. It means both the acceptance of Allāh and the tawbah of the servant to Allāh. The Qur'ān has both usages. In this article, the forms derived from this word in the Qur'ān are examined and exemplified. The types of tawbah are exemplified with verses.

The connection of tawbah with dhikr is discussed and the necessity of tawbah is emphasized for the salvation of those who turn away from the dhikr expressed in the Qur'ān and what will happen to them in the world and the hereafter.

It is well known that all the prophets mentioned in the Qur'ān have expressed how to turn back from error either through examples from their own lives or through parables. Some of the verses describe the turning of Allāh to His servants, some describe the turning of a prophet to his people, and some describe the turning of a servant to his Lord after a mistake. For the individual who violates the commandments and prohibitions, the ways of returning are taught through the parables of the prophets, examples from previous nations and examples from among the companions. Therefore, it is understood that not only us, the last ummah, but all Adamic beings are addressed to this.

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In addition, the perspectives on tawbah in other religions living today are also included. Christianity and Jewish beliefs are included in the application forms of tawbah.

Introduction:

The concept of tawbah, which is present in all religions and belief systems, has been an important means of purification for the son of Adam in every period of life. Of course, when it comes to tawbah, there are deeds (sins) that require tawbah. As a nature, every individual has a tendency towards good and evil¹. Violation of the limits set by the rule maker in the religion to which one is followed may cause some psychological and psychological changes in the individual. Both the conscience of the individual, which guides

¹ Şems, 91/8

him to the good, and his unblind natural feelings² lead him to get rid of his mistakes and search for compensation.

The purpose of semantic analysis of Qur'ānic expressions is to reveal the Qur'ānic worldview³. For this reason, Islamic scholars have offered different definitions of the term repentance. For example, while Ghazali defines it as "replacing the inner restlessness caused by past mistakes and bad habits with good ones"⁴, Ibn Arabi defines it as "giving up the attitudes that are against Allāh Ta'ala and restoring what he has the power to do"⁵. Ibn Hajar describes it as "to abandon the sinful thing because it is ugly, to regret the wrongdoing, to strive not to repeat it, and to give the oppressed party its due"⁶. According to "*Elmalılı Hamdi Yazır*", if the word tawbah is used for a servant, it means leaving the accidental state of sin and returning to the original state of righteousness, and if it is compared to Allāh, it means returning from the secondary wrath to the original evil eye⁷.

When an individual commits a sin, he is not completely expelled from the mercy of Allāh. It is stated in the verses of the Qur'ān that he enters the door of tawbah, which was left open for the son of Adam, at any time until his doomsday. Allāh Almighty created man in a different status from angels, capable of good and evil. This truth St. The Prophet pbuh states: "*If you had never sinned, Allāh would have created a community that sinned in your place and then repented and would have forgiven them*"⁸. From this it can be understood that every individual can fall into sin. However, Allāh commands man, whom He created in the most beautiful form, to refrain from acts contrary to the orders and prohibitions of religion. And those who fall into ugly deeds: "...Leave the sin open and hidden..."⁹ "...if you avoid major sins, we will

² Engin Gençtan, *Psikanaliz ve Sonrası*, (Ankara: Remzi Kitabevi, 1998) 33.

³ Toshihiko Izutsu, *Kur'ân'da Allah ve İnsan*, (Ankara: Ankara İlahiyat Fakültesi Yayınları, 1975), s. 15-18, 26-32, 44-46.

⁴ Ebu Hamid Muhammed Gazzali, *İhyâu Ulumi'd-Din*, trc: A. Serdaroğlu, (İstanbul: 1974), c. IV, 10.

⁵ Muhyiddin İbn Arabi, *el-Futühâtü Mekkiyye*, Thk: Osman Yahya, (Kahire: 1988), c. XIII, 298.

⁶ İbn Hacer el-Askalânî, Şihâbuddin Ahmed b Ali, *Fethu'l-Bârî bi Şerhi'l Buhârî*, (Kahire: 1987), c. XI, 106.

⁷ Elmalılı Hamdi Yazır, *Hak Dini Kur'an Dili*, (İstanbul: Yeni Doğan Yayın Dağıtım, 2001) c. I, s. 280; Rasım Efendi, Seyyid Mustafa, *Istilahat-ı İnsan-ı Kâmil*, Haz. İhsan Kara, *Tasavvuf Sözlüğü*, (İstanbul: İnsan Yayınları, 2008) s. 343; İbrahim Çelik, "İmam Gazalini İhya-u Ulûmî'd-Din Adlı Eserinde Tevbe Kavramına Yaklaşımı", *JASSS*, 25/1, (2014), 447.

⁸ Müslim, Ebu'l-Hüseyn Müslim b. El-Haccâc. *el-Câmiu's-Sahih*. "Tövbe", 9, 10, 11, 45., nşr. Muhammed Fuâd Abdülbâki (Kahire: ts.)

⁹ En'am 6/120.

cover your minor sins...¹⁰” he calls to tawbah. The Prophet said, “All people can make mistakes, but the best of those who make mistakes are those who repent.¹¹” he commands. The Prophet said that Allāh was pleased with the tawbah of the servant. The Prophet pbuh exemplifies the situation of a man who lost his camel in the desert and then found it.¹²

Tawbah is an act of worship that requires sincerity that an individual can do himself. Sincerity, which forms the basis of worship, comes from within the individual. The individual who turns to tawbah remains in the line of servitude that Allāh wants from the servant to the extent of his sincerity¹³. As a result of the tawbah made after the pilgrimage, the perception that the individual cannot return to his old bad habits has settled in the society. In addition to this function of tawbah, it should not be forgotten that it has an important role in getting rid of emotional situations such as guilt, psychological trauma and inability to forgive oneself, which are likely to be experienced by the individual who has fallen into sin.

According to Mevlana, the way to avoid sin is to keep in mind the covenant given in the prayer of alast. He summarizes the troubles that will come to you if this is forgotten: “If you break your contract, the mental illness will not go away, friend!¹⁴”. In this regard, Hz. The Prophet pbuh says: “Shall I tell you about your problem and its cure? Be careful! Your troubles are sins and your cure is forgiveness¹⁵.” Tawbah is an obligatory act of worship that must be performed without delay for each individual¹⁶. They have been agreed upon by Islamic scholars on its obligation¹⁷.

¹⁰ Nisâ 4/31

¹¹ Ebu İsa Muhammed b.İsa b.Sevre Tirmizi,, *Sünenü 't-Tirmizi, “Kıyâmet”, 49/2499, (İstanbul: Çağrı Yayınları, 1981); Muhammed b.Yezid İbn Mâce, es-Sünen, “Zühd”, 30, Nşr: M.Fuad Abdübbaki, (İstanbul: Çağrı Yayınları, 1981).*

¹² Ebu Abdurrahman Muhammed b.İsmail Buhari, *el-Camiu's-Sahih, “Deavat” 4, (İstanbul: Çağrı Yayınları, 1981); Müslim, “Tevbe” 3; Ebu İsa Muhammed b.İsa b. Sevre Tirmizi, *Sünenü 't-Tirmizi, “Kıyame” 49 (İstanbul: Çağrı Yayınları, 1981); Muhammed b.Yezid İbn Mâce, es-Sünen, “Zühd” 3, Nşr: M.Fuad Abdübbaki, (İstanbul: Çağrı Yayınları, 1981).**

¹³ Ali Rıza Aydın. “İnanma İhtiyacı ve Dinî Ritüellerin Psikolojik Değeri”. *Dinbilimleri Akademik Araştırma Dergisi* 9 / 2 (Nisan 2009): s.94 87-100

¹⁴ Şefik Can, *Dîvân-ı Kebîr'den Seçmeler*, (İstanbul: Ötügen Yayınları, 2006) c. 1, s.251.

¹⁵ Hâkim en-Nîşâbûrî, *el-Müstedrek*, s. 603 (Beyrut: Dâru'l-Kütübü'l-İlmiyye, 2002); Ahmed Ziyaeddin Gümüşhanevî, *Ramûzu'l-Ehâdis*, s.6 (İstanbul: Pamuk Yay. 1980)

¹⁶ İbn Teymiye, Ahmed b. Abd el-Halim, *Mecmûu'l- Fetâvâ*, c. 10, s. 309 (Beyrut: Dâru'l-Kütübü'l-İlmiyye, 2015).

¹⁷ Gazzâlî, *İhya*, (İstanbul: 1974) c. 4, s. 20; Muhammed b. Ali Şevkân, *Fethu'l-Kadîr*, (Kahire, 1994), c.1, s. 654; İsmail Hakkı Bursevî, *Rûhu'l-Beyân*, (İstanbul: Erkam Yay. 2005) c.3, s.51.

1. Etymological Analysis of the Tawbah:

The word tawbahh (تَوْبَة، متاب، توب) is an infinitive word derived from the verb (تَابَ-يَتَوَّبُ). In the use of infinitives, it is permissible to drop the last letter (ة), as in the example (وقابل التَّوْبِ)¹⁸. In use as plural (تَوْبَات) is brought as¹⁹. This word, which has a two-way usage, means that the servant repents to Allāh when the letter (إلى) is used with "cer", and Allāh accepts the servant's tawbahh when the letter (على) is used with "cer". Zamakhshari "The servant's tawbahh to Allāh for his sin, Allāh's acceptance of the servant's tawbahh"²⁰ describes as. Ibn Manzur "turning away from sin", referring to a hadith of the Prophet pbuh²¹ define as. The word (تَوْبَات) is used both by the person who repents (رجلٌ تَوَّابٌ) and Allāh The name exaggerated as (والله تَوَّابٌ) is expressed with the pattern of perpetrator. The name (تَائِبٌ) is the word perpetrator, cami muzakkar (تَائِبُونَ), cami muannas (تَائِبَاتٌ). The word (استتاب) means to offer tawbahh to the sinner²². The verb (تَابَ) is used to express a situation between the individual and Allāh. The verbs (اعتذر-يعتذُرُ or عفا-يعفو) are used for the behaviors of individuals regarding disagreement among themselves or the right of usage²³.

The word tawbah is mentioned in eighty-eight verses of the Qur'ân. 35 of them are attributed to Allāh, and the remaining 53 are attributed to human beings²⁴.

2. The Verbal Usage of the Word Tawbah in the Qur'ân:

The verb (تَابَ) is used in the past form in thirty-nine places.²⁵ "Whoever repents" in seven places (من تاب), "tawbahh to Allāh" in three places (تاب إلى), "God accepted tawbahh" in ten places (تاب على), in one place (إن تابا) in two

¹⁸ Mü'min 40/3

¹⁹ Muhammed Murtazâ Ez-Zebîdî, *Tâcü'l-Arûs*, (Kuveyt: Matbaatü Hukûmetü'l-Kuveyt 1986) c. II, 78.

²⁰ Ebu'l-Kâsım ez-Zamahşerî, *Esâsü'l-belâğa*, (Beyrut: Dâru'l-Kütübi'l-İlmiyye, 1998), c.1, 98

²¹ Ebu'l-Fazl Cemâlüddîn İbn Manzûr, *Lisânu'l-Arab*, (Kahire: Dâru'l-Meârif) 454.

²² Ez-Zebîdî, *Tâcü'l-Arûs*, c. II, 78.

²³ et-Tevbe 9/94; en-Nûr 24/22

²⁴ Mahmut Çanga, *Kur'an-ı Kerim Lügati*, (İstanbul: 2016), 117.

²⁵ Hud /112; Meryem /60; Tâhâ /82, 122; Furkan /70, 71; Kasas /67; Tevbe /117; Mâide /39; Tevbe /8; Furkan /70; Maide /71; En'am /54; Tevbe /117, 118; Mücâdele /13; Bakara 2/37,54,187; Maide /39, 71; Müzzemmil / 20.

places (إن تابوا), in two places (إن تبتم) "if they repent", in two places (ثم تاب على), in three places (ثم تاب من), in two places (تبت إلى) "I repent", in five places (الذين تابوا) "repent" those".

"God accepts tawbahh" in twenty-three places (يتوب على) "tawbahh to God" in three places (يتوب إلى), "they repent from ..." in four places (ثم يتوبون من), in one place (إن تتوبا) in the form of deuteronomy, somewhere (أتوب على) "I accept the tawbahh of the servant." in one place (للتوبوا), in another place the negative mudari (لا يتوبون) "do not repent, in another place (تبت علينا) "accept our tawbahh".

In some of the verses, the usage forms of which are given above, it is explained that a servant turns to his Lord after a mistake in some, a prophet's people in some, and a prophet in some. For the individual who violates the orders and prohibitions, the ways of returning are taught with the stories of the prophets²⁶, examples from previous nations and examples from among his companions²⁷. These can be grouped under the following headings:

2.1. Allāh's Most Forgiving:

(...لوجد الله توابا...) In the verse "They used to find Allāh very forgiving", 615 the door of tawbahh is open for the servant, regardless of the size of the sin. Allāh, the Exalted, promises that he will implicitly accept the tawbahh of those who sincerely repent by reminding him of the name "Tawâb", which means the one who forgives a lot and accepts tawbah constantly²⁸. In twelve places, the word (تواب) is used together with the name (الرحيم) meaning "God who accepts tawbahh a lot". The name perpetrator (توابين) used for a servant in one place is referred to as "those who repent".

(...كلمات فتاب عليه إنه هو التواب الرحيم...) "He repented to his Lord with some words from his Lord. He is the one who accepts tawbahh and is very forgiving." It is used together with the word (الرحيم). Adam (pbuh) was the first prophet to teach tawbahh to his generation. He repented with the words that Allāh had taught him and was cleansed of his mistake. However, according

²⁶ Bakara2/37,54; Hud11/112

²⁷ Tevbe 9/117,118.

²⁸ Hayrettin Karaman v.d. *Kur'an Yolu Tefsiri*, (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2012) c.4, s.56

to the Islamic belief, no one bears the sin of anyone²⁹. The mistake, sin and crime committed by the person is individual. The negative understanding about women in Judaic and Christian sources, that is, the issues such as "the devil of woman that caused Adam to be taken out of heaven by being deceived by the devil, and the need to stay away from him" are contrary to the content of the Qur'ân. In the Qur'ân, Adam and his wife are mentioned in deuteronomy (dual) form. They have been addressed together with Allâh's warnings and the devil's deception. In the verses, men and women are considered equal in worldly life.³⁰

2.2. Returning From Persecution And Sin:

In the verses that continue in the form of (من تاب واصلح), the situations and rewards of people who first fall into sin and wrong deeds and then repent are discussed.

Tawbah is a voluntary renunciation operation brought about by the regret that arises as a result of the conscience of the servant. It expresses the determination not to make the same mistakes again. In the verses expressing turning, turning from unbelief is by believing, and turning back from mistakes is by doing good and good deeds instead. Since it is possible to do virtuous works if the person comes from within, Hz. The Prophet (pbuh) said, _____ 616 "Tawbah is to regret a sin and ask for forgiveness." has commanded³¹.

(...من تاب من بعد ظلمه و أصلح...) It is understood from the outward appearance of the verse "Whoever repents from this unjust behavior and corrects his condition..." that if a thief regrets what he has done and repents, his hand will not be cut off. However, this issue is a contentious issue among the ulama. According to some jurists, tawbah does not reduce the punishment of hadd³². Because the hadd is the reward for the crime. Tawbah, on the other hand, is asking Allâh for forgiveness for committing a deed that Allâh has forbidden³³.

2.3. Those Who Correct Their Situation:

(...الذين تابوا وأصلحوا...) Those who "correct their condition and hold fast to religion", those who repent and make up their minds, and those who convey

²⁹ Fatır 35/18.

³⁰ Bakara 2/228; Ahzâb 33/35; Hucurât 49/13

³¹ Müsned, VI, 264; İbn Mâce, "Zühd", 30.

³² İbn Aşur, Muhammed Tahir. *Tefsîrü't-Tahrîr ve't-Tevvîr*, (Tunus: 2008) c. 4, s.193; Süleyman Ateş, *Kur'an-ı Kerim Tefsiri*. c. 2, s.524. (İstanbul: Milliyet Yayınları: 1995).

³³ Karaman vd., *Kuran Yolu*, c. 2, s. 269-271.

divine truths to people without bending them, Allāh will forgive them³⁴. In Islam, sinners are not seen as excluded. In this verse, it is stated that no matter how great the crime committed by the servant, he will be forgiven unless there is denial and shirk. Opening the door of tawbah to those who commit major sins does not mean that the sinners manifest tawbah. In the verse, "But those who repent after this and correct themselves are different...³⁵" With this expression, the servants are asked to show their tawbah with virtuous behavior. It is not correct to expect only the forgiveness of people for crimes committed in matters concerning social life. However, he must fulfill his duties and fulfill the necessary apologies and expiation.

2.4. Acceptable and Sincere Tawbah:

(...التوبة للذين يعملون السوء بجهالة...) "Those who fall into sin unknowingly and then immediately repent..." ◌ It is emphasized in this verse that the one who makes a mistake without knowing the tawbah that Allāh will accept and then immediately turns to tawbah is the tawbah. It is necessary to distinguish between the tawbah of those who believe in the true religion of Islam and the tawbah of those who deny it. The tawbah of the unbelievers is to enter into faith. The tawbah of believers is to turn to Allāh by repenting from the sin committed.

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(...الذين عمل السيئات ثم تابوا من بعدها و امنوا...) "... those who repent and believe after committing evil deeds..." A narration from Ibn Atiyya³⁶ states that repentance from disbelief requires faith before it is acceptable. However, in this verse, the word faith is mentioned after the word tawbah. Since tawbah is mentioned before faith in this verse, it is understood that tawbah from denial is meant, not tawbah from sin. The tawbah of an unbeliever means that he turns from his denial and comes to faith³⁷.

2.5. Giving Up and Abandoning:

(...إن تبتم فلکم رأس أموالکم...) "If you return, your principal is yours." In this verse, the tribe of Sakif in Taif used to deal with interest. He had money from many people, too. Upon the prohibition of interest, it was reported that their principal money belonged to them³⁸. Likewise, when this verse was revealed, Hz. The Prophet delivered a sermon and said, "The first interest I raised is

³⁴ Âl-i İmrân 3/89-90.

³⁵ Âl-i İmrân 3/89

³⁶ İbn Atiyye, el-Veciz fi Tefsiri el-Kitabi'l-Aziz, (Dâru'l-Kütübü'l-İlmiyye, ts.) c.8, s.170.

³⁷ Karaman vd., c. 2, s.597.

³⁸ Taberi, c.3, s. 107.

that of my uncle Abbas³⁹." he commanded.

(...إن تبتم فهو خير لكم...) "If you repent, it is for your own good." This verse in the chapter of tawbah can be considered as an opportunity given by the Muslims to the unbelievers. It was not easy for Muslims to make such a statement to the deniers. The injustices and persecutions they have been subjected to since the first day of Islam are described in detail in the sources of siyer. However, it should not be easy for an individual with human weaknesses to give such an opportunity to deniers after he has acquired such power. However, the Qur'ân demands that such human weaknesses be set aside and the other party be given the opportunity to repent.

3. Using the Word Tawbah as an Infinitive:

The word (التوبة) is mentioned in seven places, (التوب) in one place, (متاب) in three places. In the verse of the chapter of Mu'min (غافر الذنب وقابل التوب), Allâh's adjectives, which are both hopeful and frightening, forgive sins, accept tawbah, punish severely, and be gracious are mentioned together.

(هو يقبل التوبة) "He accepts tawbah." In the verse, it is addressed to those who wonder whether there is a right to tawbah, and to those who have not yet repented, and it is emphasized that only Allâh will accept tawbah. It has been reported that those who expect help from other than Allâh will be disappointed. While it is stated that Allâh will forgive all sins except the right of the servant, Hz. The Prophet (pbuh) states that those who commit sins related to the right of the servant should be halal⁴⁰.

(توبة نصوحا)⁴¹ "sincere tawbah" came as an adjective in this verse that expresses how tawbah should be. The expression (نصوحا) means "sincere, pure, pure, corrective, repairing, giving advice". According to Zamakhshari's⁴² expression, this word, which is a metaphorical attribution, means "to make a maximum effort not to return to that job with full regret". In translations, it is given the meaning of "with a heart, with determination". In Islamic literature, this operation is called tawbe-i nasûh.

³⁹ Ebu Dâvut es-Sicistânî, es-Sünen, "Hac", 57, (Riyad: Mektebetü'l Meârif, 1997); Cemâleddin Ebu'l-Ferec İbnü'l-Cevzî, Zâdü'l-mesir fi İlmi't-Tefsîr, I, 332, (Beyrut: Dâru'l-Kitâbü'l-Arabî, 2001).

⁴⁰ Müslim, "Birr", 15.

⁴¹ Tahrim 66/8

⁴² Zemahşeri, *el-Keşşâf*, (Riyad: Mektebetü Abikân, 1998) c. 6, s. 162.

(متابا)⁴³ this deed is praised and it is emphasized that it is a great door of forgiveness for salvation. According to Zamahshari; Whoever abandons sins and sets out to do good deeds by repenting for them, this person will have fully repented by being contented. In this way, mistakes are forgiven and good deeds are attained. That is, this person turns to Allāh, Who knows best the reward of the person who repents, and loves those who repent and are cleansed. Zamakhshari adds the following Arabic parable in the interpretation of this verse: "For Allāh, the servant's tawbah is more pleasing than the discovery of the lost, the thirst for water, the joy of giving birth to a childless person."⁴⁴

4. The Connection between Tawbah and Dhikr

In the dictionary, the word (ذکر) in plural (ذکور, أذکار) means "remembrance, glory, honor, admonition, voice, prayer, praise". As the opposite of forgetting, it also means "to pronounce, to memorize something, to remember something forgotten with the heart and tongue"⁴⁵. The word "dhikr" can also refer to something coming to the heart or the words spoken. Therefore, Rāghib al-İsfahānī (d. 503/1109) states that the word "ذکر" has two parts that are done with the tongue and heart. Stating that these are divided into two, he explains them as reciting/remembering what is forgotten and reciting what continues to exist in memory⁴⁶.

The word (ذکر) means praising *Allāh with the tongue in the form of praise, glorification and takbir; remembering His blessings upon us, feeling them in the heart and contemplating them; fulfilling the requirements of servitude with the mind, body and wealth; praying and asking forgiveness, and contemplating the revelations of the universe, as well as the Qur'ān, the previous holy books, the Levh-i mahfūz, revelation, knowledge, news, declaration, warning, advice, honor, shame, and the opposite of forgetting*⁴⁷.

"And whoever ignores the remembrance of the Most Merciful, We will

⁴³ Furkan 25/71

⁴⁴ Zemahşeri, c.4, s.372-373

⁴⁵ Cemâluddîn Muhammed b. Mükrim b. Mânzûr, "Zikr", *Lisânü'l-Arab* (Beyrût: Dâru'l-Fikr, 1414/ 1994) 11/27.

⁴⁶ Râgıb el-İsfahânî, *el-Müfredât fî garîbi'l Kur'an*, trc. Abdulbâki Güneş - Mehmet Yolcu (İstanbul: Çıra Yayınları, 2012), 398

⁴⁷ Reşat Öngören, "Zikir", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: TDV yayınları, 2013), 44/419; Cihad Tunç, "İslâm Dininde Zikir ve Duâ", *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi*, 6/5 (Ocak 1988), 37.

set a devil over him. He is his inseparable companion⁴⁸." "Because he led me astray from the remembrance (of the Qur'ân) after it came to me. And Satan is the one who leaves man 'alone and helpless'⁴⁹." "And whoever turns away from the remembrance of Me, he will surely have a troubled life, and We will raise him blind on the Day of Resurrection⁵⁰."

It is clear from the verses that the reward for being away from remembrance in this world is a narrow livelihood and demon possession, while the reward in the Hereafter is to be gathered blind⁵¹. As can be seen, turning away from the remembrance of the Most Merciful means committing a sin. Therefore, it requires tawbah. The removal of the devils from the human body, which are expressed by the word "*karin*"⁵² in the verse and which have permission to haunt, will be possible through tawbah as dhikr.

Satan's influence on man is related to his lifestyle and the choices he makes with his free will, whether they are close to the satanic line or not. That is to say, the first action was from the human being, and then the devil was able to influence the human being. *Just as matter released from a height is bound to fall to the ground, it is inevitable that a person who turns away from the truth will fall into the trap of the devil who is waiting for him with his mouth open*⁵³. In a sense, Satan is a source of reinforcement for the realization of evil⁵⁴. In order to escape from this vortex, the human being must embrace the rope of tawbah and sincerely fulfill the conditions of nasuh tawbah by paying the expiation for his mistake.

The lack of remembrance of Allâh causes the person to be under the influence of Satan. "Satan surrounded them and took them under his influence and made them forget the remembrance of Allâh."⁵⁵ This influence

⁴⁸ ez-Zuhruf 43/36.

⁴⁹ el- Furkan 25/29.

⁵⁰ et-Tâhâ 20/124.

⁵¹ Ebû Abdillâh Muhammed b. Ahmed Kurtubî, *el-Câmi'li-ahkâmi'l-Kur'an*, Thk. Abdullah b. Abdulmuhsin et-Türkî, (Beyrut: Müessesetü'r-Risâle, 1427/2007), 19/46.

⁵² Muhammed Fuad Abdu'l-Bâkî, "Karîn", *el-Mu'cemü'l-müfehres li-elfâzi'l-Kur'âni'l-Kerîm*, 389.; Kurtubî, *el-Câmi'li-ahkâmi'l-Kur'an*, 19/46.; Elmalılı Muhammed Hamdi Yazır, *Hak Dîni Kur'ân Dili* (İstanbul: Eser Neşriyat, 1979), 8/553.

⁵³ İbrahim Hilmi Karlı, *Kur'ân-ı Kerîm'e Göre Şeytan ve İnsanla Olan İlişkisi*, (Ankara: Ankara Üniversitesi, Yüksek Lisans Tezi, 1993), 97.

⁵⁴ Zeynep Kaplan, "Zuhruf Sûresi 36. Âyet Bağlamında, Rahmân'ı Zikretmenin Şeytanın Tasallutuna Karşı Koyucu Özelliği [Protection from Evils Attack by Remembering Rahman: In Case of Surah Zuhurf Verse 36]". *Kilis 7 Aralık Üniversitesi İlahiyat Fakültesi Dergisi- Journal of the Faculty of Theology* 6/11 (Aralık/December 2019): 1043-1064.

⁵⁵ el-Mücâdele 58/19.

eventually results in the servant forgetting the remembrance of Allāh altogether. The Prophet warned his ummah about the insidious enemy, saying, "Satan moves in man like blood moves in blood."⁵⁶

5. Use in Other Religions

According to Christianity, man is born sinful. Even that's why (Īsā) (pbuh) was crucified. Therefore, it is not possible for the individual to be freed from this sin alone. He must confess his sin in the presence of a clergyman and perform the confession. This process should happen in a cliché. While the clergy can forgive the sins they want, they can excommunicate the ones they don't want.

If the person committing the sin is a Jew, the judgment is executed according to the Leviticus section of the Torah. The individual confesses his sin in front of the congregation. In fact, all Jews confess their sins one day of the year. At the end of the ritual, the rabbi says that the sins are transferred to an animal, and this animal is sacrificed. Only in this way can God forgive sins, according to their own beliefs.⁵⁷

Conclusion

The word (تَاب) includes all the meanings of turning to Allāh, turning away from sin, repenting, leaving the things that are blamed and turning to the things that are praised. As a process, tawbah refers to the transformation from one state to another. The only condition for an acceptable tawbah is to regret the sin committed, to give up and not to return. Tawbah, as a religious obligation, means renewing the promise made by the servant to his Lord in alast-weary, and returning to the line of nature in creation. Tawbah means standing firm in the line of belief that Allāh requires from believing servants. It is an important element for getting rid of the guilt that the individual has fallen into due to the sin he has committed.

Tawbah is a way to get rid of sins committed in the time period that covers the past, future and present moment of human life. It is inevitable for each individual to have deeds in need of tawbah. After the deed that requires tawbah is determined, it is necessary to repent without delay. No individual belonging to the religion of Islam is barred from tawbah. There is no need for a certain intermediary personality, place or time for this deed. Since the death is a secret, it is necessary to commit the act of tawbah as soon as possible.

⁵⁶ Müslim, "Selam", 23–25.

⁵⁷ Ziya Kazıcı, "İslam, Günah ve Tevbe", *İslam medeniyeti*, 3/33 (Temmuz 1973) s. 12.

It is not right for an individual who fulfills the conditions of tawbah to have unfounded thoughts about whether his tawbah is accepted or not. Because tawbah is commanded in the scriptures. It's not about accepting tawbah. It is possible that the person who has undertaken this operation has also committed a separate sin. It is wrong to think that tawbah is only otherworldly. The compensation of the rights related to the law of third parties in the worldly dimension and the payment of expiation are among the requirements of tawbah.

In the Qur'ân, Allâh introduces Satan to Adam with all his characteristics in a clear and precise manner. By recognizing one's enemy correctly, one can take precautions. Satan's influence on Adam is directly proportional to weakness in servitude and weak will. The Qur'ân emphasizes that the servants of ihlâs are protected from the approach of Satan (al-Hijr 15/40). In verses 26/221-223 of Surat al-Shu'ara, Allâh informs us who are those who listen to him: "Shall I inform you to whom the devils will descend? They descend on every sinful liar. These also listen to the devils. Most of them are liars."

In all monotheistic religions, it is seen that there is a way to get rid of the mistake committed. This internal state is performed with different rituals. The religion of Islam differs from other religions in some aspects related to tawbah. In today's Christianity, a person is born sinful, but in Islam, a person is born sinless on the nature of Islam. In other religions, someone else's sin can be attributed to a person or an animal. However, in Islam, no one takes the blame for anyone. While in other belief systems, a special place and other mediator is needed for purification, there is no need for a mediator or a place in the Islamic faith.

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