

Review Article

Repentance in Prophetic Hadiths: إليه واتوب الله استغفر

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Abstract: People recognize repentance التوبة as the most powerful religious practice for the preservation and enhancement of man's moral health. Repentance التوبة serves the apparent function of warning people to avoid sins and crimes. It is a sort of an ethical principle which entails returning to Allah after a period of disobedience. Pragmatically, the speech act of التوبة repentance implies committing a sin and repenting by confessing and seeking forgiveness of the mercy of Almighty Allah. Thus, this study endeavors to investigate the pragmatic analysis of the speech act of repentance as observed in Prophetic Hadiths. Based on Austin (1962), Searle (1969, 1976) and Bach and Harnish (1979) treatments of speech acts, twenty prophetic extracts implying are selected to be pragmatically analyzed. The paper concludes that pragmatically التوبة is indirectly performed in all extracts and that it is felicitously achieved when the speaker confesses his sin before Allah and asks Him forgiveness.

Keywords: Repentance, التوبة, Pragmatic analysis, Speech act, Prophetic Hadith.

INTRODUCTION

Some authors, such as Faruque (2020: 259) describes التوبة as “a process of interior conversion that brings about a radical reorientation in the person's life and a newfound sense of underlying purpose”. Ibn al-Qayyim (2005: 751) clarifies that التوبة is a name that has been given to a person who repents. As an ethical principle, it entails returning to God after a period of disobedience. التوبة involves committing a crime confessing, and seeking forgiveness from God mercy (i.e. Repenting).

These following sections are intended to present topics related to التوبة, providing grounding for the pragmatic analysis of التوبة as utilized in the Prophetic Traditions. Twenty traditions have been selected to be pragmatically analyzed focusing on the context, felicity conditions in which التوبة is used. Linguistic realization of the pragmatic use of التوبة is followed. These traditions have been chosen as much as possible associated with the theme of التوبة. The analysis is supported by a table summing up the overall breakdown of the results.

التوبة Repentance

التوبة Repentance is just a single decision that leads to baptism. It also must be an ongoing frame of mind, recognizing that overcoming sin is a lifetime effort. The basic meaning of "Repentance" is "to feel regret "repentance". It usually refers to regret, remorse, or to a change of mind. It indicates turning from one's sins. The literal meaning of the Arabic word التوبة is "to return" and is repeated in the Qur'an and *Hadith* (sayings of the Islamic prophet Muhammad 'PBUH'). In the context of Islam, it means to turn or to retreat from past sinful and evil activities, and to firmly resolve abstaining from them in future. In Quran the word التوبة has been associated with the word نصح (nasūh) which means "to make pure or sincere". Thus, التوبة signifies “sincere and faithful repentance, free from pretense and hypocrisy.”

In one occasion, the Prophet Muhammad (PBUH) said: “كل ابن ادم خطاين وخير الخطاين التوابون” (“Every sons of Adam sins, and the best of those sinners are those who repent”). Etymologically, the word يتوب “repent” which has as its root-meaning the sense of pain, is hardly adequate as a rendering for the Greek word, which implies change of mind and purpose. In some common synonyms of repentance are compunction, contrition, penitence, and remorse. While all

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these words mean "regret for sin or wrongdoing," repentance refers to the action or process of repenting especially for misdeeds or moral shortcomings". "Webster, M. (2015).

Language and Religion

Language is frequently used to refer to a person's ability to comprehend and utilize dynamic information systems in general. It is totally based on social convention and learning, and it features productivity, recursion, and displacement qualities. Peng (2005:65) defines language as a behavior involving bodily parts: the vocal apparatus and auditory system for spoken language; the brachial apparatus and visual system for sign language. In a civilization, language serves a number of purposes and functions. People use language to communicate information, ask for things, apologize, swear, reject, and accept things, among other things. The religious environment is connected with one major function and purpose. In other terms, a certain function may be enunciated with various types and structures. In addition, the same for different functions may be used in this scope.

Religion is a collection of values held by a single person or a group of people. Religion has its own vocabulary that is different from and precedes ordinary language. Despite its many distinguishing characteristics, religious language shares certain characteristics with other registers. In terms of faith, the language is diverse and complex, its purpose, style is made in relation to other texts.

The literature available indicates that theological linguistics is based either on the shape that is due to poverty in semantics or on language that is typically expressed by metaphors. Whilst formal and pragmatic characteristics of ordinary language are modified in accordance with numerous religious traditions, there is no single collection of formal or pragmatic characteristics as opposed to other distinct language applications, including literary or ceremonial expressions. In other terms, a certain function may be enunciated with various types and structures. In addition, the same for different functions may be used in this scope.

The speaker, for instance, by saying, "وارحمنا ربي اغفر لنا", more than one function is involved it, i.e. to beg by asking, to beg for mercy. Plea may be articulated in the same vein, for example, by using various ways. Even in "امن يجيب" and "الهي مسني الضر وانت ارحم الراحمين" and "المضطر اذا دعاه ويكشف السوء". These two separate statements are used to represent supplication, respectively in interrogative and declarative sentences.

According to Crystal (1997: 385) two criteria are involved in issuing religious texts and dialogues. The first criterion is that the context is faithful to the symbol of faith; whilst the second stresses that the viewing public grasps it and is aligned with contemporary trends. In this respect, Crystal (2010) outlines theolinguistics as "the study of language used by biblical scholars, theologians, and those interested in the theory and practice of religious belief" (p.438). He (ibid) pinpoints three features of religious language which reflects its exclusivity:

1. Since individuals make their personal response to the statements of religious belief, it is creative and exploratory.
2. It is retrospective in the sense that it refers to a previous linguistic era.
3. It is prescriptive in that it deals with orthodoxy and identity questions, both textually and ceremonially.

Religious Language as Register

Register is "a type of language identified through usage in a social context, e.g. a register of science, religious or structured English." In the same line as Crystal, Trudgill considers register as the "occupational linguistic variations used by representatives of one particular career or trade, distinguished by unique organisms". Traugott and Pratt (1980, p. 29) for the sake of distinction, they view style as a conscious option taken by a speaker or author of some systems rather than others, accessible in a language.

In the sense of religious books that are consistency and intelligibility, two requirements must be fulfilled according to David Crystal (1997: 385). The first criterion is that the context is faithful, to the symbol of faith, whilst the second stresses that viewing public will grasp it and is aligned with contemporary trends.

Language and religion are related; however, this correlation is no longer constant in the current period. Both may benefit from one other; language may replace religion, or religion may take precedence over language. Religious language is a term that refers to a language that is "consistently employed by religion" or that is used in a religious context (cf. Samarin, 1987: 85). In this meaning, religious language is a form of language that is "particularly" religious, restricted for worship rituals and utilized for very little else, with the exception of kindergarten subject areas or academic and literary languages.

Features of Religious Texts

Religious texts are tradition-related texts. They are differentiated from literary texts by the selection or debate of values, traditions, customs, commandments or regulations, ethical behaviour, the creation or advancement of moral

aspirations and a religious culture. They are identified as scriptures are deemed essential to their sacred practices (Starasta, 2012, p. 20).

The overarching objective of religious texts is to have sense and/or intent, to establish relations with the heavens, to communicate religious values, to promote religious experience, to promote community identification, and to direct religious activities of person and community groups (Rüpke, 2016, p.170). Religious texts are exceptional for their features by consistency and briefness. The statements in religious text are furthermore directly linked to the everyday existence of all individuals and disclose to them truth and profit, leading to general facts regarding "good deeds to be obeyed and bad deeds to be abandoned" (Won-jun, 2016, p. 95).

With reference to Prophetic Hadiths, they use compelling techniques in their speeches to persuade the addressees to receive expected messages. Therefore, other patterns must be met in every theological document, which are true to meaning or more correct and understandable to the reader and linked to the present one or, rather, intelligibility (Holter, 2007:101). In addition, religious texts often express the traditions or beliefs of a religious culture and may be viewed as a collection of guiding principles that regulate the physical, emotional, moral or historical elements that are essential to a particular religion (Bakker, 2012: 37).

Pragmatics of Repentance

Pragmatically, the speech act of repentance is an expressive act which is concerned with humanity feelings even to the point of suffering emotional pain. Repentance is defined by Olsztyn (1989: 156-7) as "an act of speaking intended to give support to the listener" who has been or is likely to be affected by the violation.

In the speaker's repentance, the speaker is willing to put himself down to the extent that repentance is an act of preserving the listener and an act that threatens the face of the speaker. The excuses are found in the verbs of expressive speech. For the repentance to have an effect on the listener. The act of repentance has certain elements (Brown and Ettardo, 2000: 11). These include:

1. Overcoming sin is a life time effort.
2. Repentance to feel sorry, regret remorse or change.
3. Turning or withdrawing from past sinful and evil activities –firmly resolving to abstain from them in the future.
4. Telling someone that you are sorry for doing something .That has caused him or her trouble or misery.
5. An act of speaking intended to give support to the listener, who has been or is likely to be affected by the violation.

التوبة is not only a mental task that affects only the subconscious, nor is salvation an effort to curry forgiveness by committing acts of penance. The divine standards of repentance are not met by simple regret or the stirring of emotions. Repentance التوبة for being caught is more than guilt, remorse, regrets, or fear of retribution.

Felicity Conditions of Repentance

For a speech act to fulfill its aim, there are requirements and standards that must be fulfilled. In particular, these conditions and criteria are referred to as conditions of felicitation in speech act theory. The Oxford philosopher Searle invented the term satisfaction conditions by which a certain speech act is said to be performed happily. Several kinds of congratulatory conditions have been identified in the literature available, namely: an essential condition (*whether a speaker intends the addressee to act on an utterance*); a condition of sincerity (*whether the speech act is seriously performed and whether the speech act is seriously performed honestly*); a state of readiness (*whether the authority of the speaker and the circumstances of the speech act are appropriate to its being performed successfully*) (Jacobs, 1989: 365).

In English and Arabic, a speech act is performed felicitously, only and only if they follow those conditions. Pragmatically, to be done properly, an utterance must not only be grammatical in order to be executed correctly, it must also be pragmatically and socially happy. Being content allows such things to be valid in terms of the sense in which actions of speech are pronounced (ibid).

The necessary and sufficient conditions for specifying a certain speech act as Repentance can be formulated: repentance becomes a religious and theological trigger for genuinely repenting to God and thereby consciously striving to change and gain His pleasure and forgiveness. In comparison, authentic guilt may only be induced in someone who loves and knows Allah. These two main qualities of spirituality are not obviously external characteristics or acts — but they guide us to search for the direction of self-preservation (ibid.), Based on Searle's (1969, 1975, 1979) felicity conditions, the following are the conditions by which a specific speech act is realized as the illocutionary act of repentance.

1. Propositional Content Conditions
 - a) The act, specified in the proposition, indicates that the speaker has committed a fault / sin.
 - b) The speaker anticipates a future act of the hearer (Allah).
2. Preparatory Conditions

- a) The speaker should be in a position to express his/her fault/ sin and request for repentance.
 - b) The speaker believes that the hearer (Allah) is able to perform the act.
 - c) The speaker should promise not to repeat the fault / sin.
 - d) The speaker should believe the hearer (Allah) will accept his/her repentance, and that his faulty deed is worth-repenting.
3. Sincerity Conditions: The speaker wishes his act to be accepted by the hearer (Allah).
4. Essential Conditions: The speaker's utterance should be taken as a repentance to Allah.

Linguistic Features

Repentance التوبة is a sincere acknowledgment of blame, wrongdoing, sin, mourning the offense. This interpretation refers to a domestic understanding. Repentance is a powerful relational experience that is connected to with his/her own sense of guilt. Syntactically when people need to repent to Almighty God, they use certain strategies such as, repeating words, insisting, begging, and even crying to Allah as petition.

In this respect, the formulas of repentance التوبة are not "orders" but "requests" and include the request of the addressee. In both English and Arabic, the singular and the plural pronouns (I, we) are used to refer to the speaker/ speakers (repentant(s)) and (you) to refer to Allah. A repentant must be considered humble and small before God and uses words such as "slave" and "servant" or "sinner", Further, some expressions are used such as —forgive me and I am a sinner or even only —forgive me, —forgive me the wrongdoer. In repentance, man confesses his sinfulness, regrets it, and acknowledges the greatness of God and praises Him. In the application of such speeches the speaker, directly or indirectly, refers to God's attribute of "forgiveness". Mostly repentance (particularly Divine one) is not verbal and conveys, unlike the normal forms of repentance, divine virtues and implicitly a way of calling for the mercy of Heaven and the human request for forgiving his/her sin.

التوبة primarily refers to a sense of sorrow, contrition or regret for something that one has either done or left undone. It predicts a feeling of disappointment, sadness, remorse, or even torture. According to the classical lexical authorities, repentance can be taken to refer to either a "return from sin to God," a "return from something to God," a "return to God," a "return to obedience after sin," or simply a "return from sin" (Etzioni, 2000, p 11).

Modal of analysis

The model followed in the study (based on the speech act classifications of Austin, 1962, Searle 1969, 1976 and Bach and Harnish 1979) is used in terms of two levels to carry out the analysis; pragmatic behavior and syntactic realization to analyze the Prophet Hadith. Each Hadith provides a thorough study of the speech actions of repentance, reflecting on their pragmatic and systemic behavior.

An empirically relevant model is necessary for the identification of speech act in terms of its inherent attributes and realization of its linguistic realization in the two languages in order to disclose their linguistic similarities and differences in order to get a congruent pragmatic study of speech acts in both the English and Arabic results. This model would then consist of: (pragmatic behaviour of repentance) and linguistic (syntactic and semantic) realization.

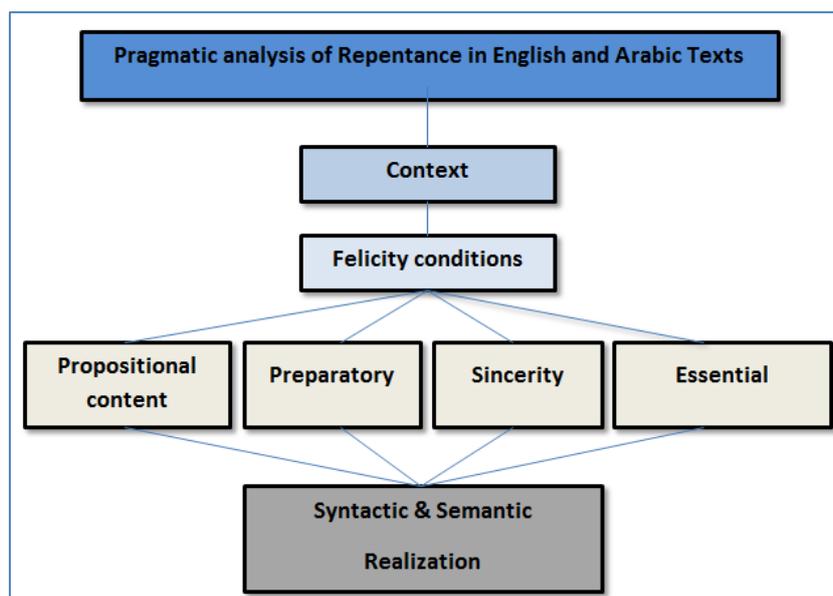


Fig-1: Model of Analysis

DATA ANALYSIS

A short account of the context surrounding the tradition seems to be necessary. For each tradition, a detailed analysis of the speech act of repentance is given, focusing on its pragmatic and structural behavior. Translations of the Prophetic Traditions are taken from Abdul Hamid Siddiqui based on Sahih Muslim.

A. " رب اغفر لي وتب علي، انك انت التواب الرحيم "

[“My Lord, forgives me, and accepts my repentance. You are the Ever-Relenting, the All-Forgiving.”]

The Prophet (PBUH), the grateful servant of Almighty Allah, says: *الهي تَبُّ عَلَيَّ* (“Oh, Allah, erase from me my sins and repent my sins”), that is: “accept my repentance from me to you in which I returned to you (*إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ*). Of course, Allah's forgiveness is sincere since it is not repeated by the repentant. This implies that the sin is completely erased. Objectively, he is free of retribution in the hereafter, and subjectively, he is free of the psychological and emotional consequences of his/her transgression in this life: the haunting ghosts of regurgitated remorse. Needless to say, the contrite sinner must do all in his power to amend those harmful deeds. As is the repentant were reborn, able to restart life in society with a completely restored moral and civic paradigm. <https://dorar.net/hadith/sharh/116394>”.

Pragmatically, there is a sinner who has made a sin and confesses his sin (*رَبِّ اغْفِرْ لِي*) and wishes Allah to repent him (*وَتُبَّ عَلَيَّ*), and he hopes that his repentance will be accepted by God (*إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ*). Confessing a sin and requesting forgiveness is a step toward the righteous road, which leads to Allah path.

Syntactically, this repentance is realized by the use of a compound sentence consisting of two imperative clauses (*رَبِّ اغْفِرْ لِي، وَتُبَّ عَلَيَّ*). The first imperative sentence reflects one's supplication to Allah to forgive him/her while the second denotes a second supplication to Allah repent his wrongdoing deeds. It is linked by the coordinating conjunction *و* (and) which stresses the intimacy of the relationship between the repentant and Allah. The word (*رَبِّي*) (my God) which comes at the beginning of the excerpt " *رَبِّ اغْفِرْ لِي* " expresses more politeness and shows a more sympathetic and supplicated manner.

B. "من تاب قبل موته بسنه قبل الله توبته، ثم قال: ان السنه لكثيره، من تاب قبل موته بجمعه قبل الله توبته، ثم قال: ان الجمعه لكثير، من تاب بيوم قبل الله توبته، ثم قال ان يوما لكثير من تاب قبل ان يعاين قبل الله توبته"

What is meant by the acceptance of repentance is the dropping of the punishment resulting from the sin from which he repents. The fall of the punishment through repentance is agreed upon by the people of Islam. A man must repent before his death simply because death is not definitely certain. A man must forgive his sins and repent as procrastination is a great danger. Surely, death may come to him suddenly. Pragmatically, a sinner who has made sin and confess about his sin (*من تاب*) and wishes to repent and he hopes that his repentance will be accepted by God. (*قبل الله توبته*). Confessing a sin and requesting forgiveness is a step toward the righteous road leading to Allah. (shiaonlinelibrary.com)

1. (صحيح سنن أبي داود؛ للألباني، حديث: 1342)

Syntactically, this tradition is realized through the use of complex sentences which principally indicate regret. These declarative sentences beginning with the conditional clauses highlighted by the conditional particle *من* used to give the condition *من تاب قبل موته* which is followed by the conditional answer *قبل الله توبته*. These conditional complex sentences are repeated to emphasize how much Allah loves his creatures (human beings) and accepts their repentance even a short period before their death. Indirectly, the repetition of these conditional sentences shows the magnificence and mercy of Almighty Allah.

To provide a summary to the pragmatic analysis of the Arabic Prophetic traditions, Table 2 offers details concerning the selected tradition, lexical items highlighted repentance, sentence complexity and sentence mood used to express repentance.

2 اصول الكافي - باب العب (مجد بن يحيى الكافي)

Table-2: Repentance in Arabic Prophetic Traditions

NO	Tradition No.	Lexical item	Complexity	Mood
1	" رب اغفر لي وتب علي، انك انت التواب الرحيم "	اغْفِرُ ، تُبُّ	Compound	Declarative+ Declarative
2	" الندم توبه "	تَوْبَةٌ ، النَّدَمُ	Simple	Declarative
3	"من تاب قبل موته بسنة قبل الله توبته، ثم قال: ان السنة لكثيره، من تاب قبل موته بجمعه قبل الله توبته، ثم قال: ان الجمعه لكثير، من تاب بيوم قبل الله توبته، ثم قال ان يوما لكثير من تاب قبل ان يعاين قبل الله توبته"	تاب	Compound	Declarative+ Declarative
4	"من جلس في مجلس، فكثُر فيه لُغْطُه، فقال قبل ان يقوم من مجلسه ذلك: سبحانك اللهم 5.1.4 وبحمدك، اشهد ان لا اله الا انت واستغفرك واتوب اليك، الا غفر له ما كان في مجلسه ذلك."	استغْفِرُ اتُوبُ كَ	Compound	Declarative+ Declarative
5	" لو لم تكن لكم ذنوب يغفرها الله لكم لجاء الله بقوم لهم ذنوب يغفرها لهم "	ذُنُوبٌ، يَغْفِرُهَا	Compound— complex	Declarative+ Declarative
6	"سيد الاستغفار، ان يقول العبد: اللهم انت ربي، لا اله الا انت، خلفتني، وانا عبيدك، وانا 5.1.6 على عهدك ووعدك ما استطعت، اعوذ بك من شر ما صنعت، ابوء لك بنعمتك علي، وابوء لك بذنبي، فأغفر لي، فإنه لا يغفر الذنوب الا انت "	اغْفِرُ ذَنْبِ	Compound— complex	Declarative+ Declarative
7	"فقال تبارك وتعالى اذنب عبيدي ذنباً فعلم ان له رباً يغفر الذنوب ويأخذ بالذنوب . ثم عاد فأذنب فقال ائ رب اغفر لي ذنبي . فقال تبارك وتعالى اذنب عبيدي ذنباً فعلم ان له رباً يغفر الذنوب ويأخذ بالذنوب . ثم عاد فأذنب فقال ائ رب اغفر لي ذنبي . فقال تبارك وتعالى اذنب عبيدي ذنباً فعلم ان له رباً يغفر الذنوب ويأخذ بالذنوب واعمل ما شئت فقد غفرت لك "	اغْفِرُ / ذَنْبِي	Compound —complex	Declarative+ Declarative
8	" الله اشد فرحاً بتوبة عبده من رجل حمل زاده ومزاده على بعير ثم سار حتى كان بفلاة من الارض فادركته القانلة فنزل فقال تحت شجرة فغلبته عينه وانسل بعيره فاستيقظ فسعى شرقاً فلم ير شيئاً ثم سعى شرقاً ثانياً فلم ير شيئاً ثم سعى شرقاً ثالثاً فلم ير شيئاً فاقبل حتى اتى مكانه الذي قال فيه فيبينما هو قاعد اذ جاءه بعيره يمشي حتى وضع خطامه في يده فقله اشد فرحاً بتوبة العبد من هذا حين وجد بعيره على حاله."	تَوْبَةٍ	Compound —complex	Declarative+ Declarative
9	"كان فيمن كان قبلكم رجل قتل تسعة وتسعين نفساً فسأل عن اهل الارض فدل على راهب فاتاه فقال انه قتل تسعة وتسعين نفساً فهل له من توبه فقال لا، فقتله فكمّل به مانه ثم سأل عن اهل الارض فدل على رجل عالم فقال انه قتل مانه نفس فهل له توبه فقال نعم ومن يحول بينه وبين التوبه انطلق الى ارض كذا وكذا فان بها اناسا يعبدون الله فأعبد الله معهم ولا ترجع الى ارضك فانها ارض سوء ."	تَائِبًا مُغْبِلًا	Compound —complex	Declarative+ Declarative
10	"يُذْنِي المؤمن يوم القيامة من ربه عز وجل حتى يضع عليه كنفه فيقرره بذنوبه فيقول هل تعرف فيقول ابي رب اعرف. قال فاني قد سترتها عليك في الدنيا واني اغفرها لك يوم . فيعطى صحيفة حسناته واما الكفار والمنافقون فينادى بهم على رؤوس الخلائق هؤلاء الذين كذبوا على الله."	ذنوب	Compound —complex	Declarative+ Declarative
11	"ان الله عز وجل يبسط يده بالليل ليتوب مسيء النهار ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها"	يَتُوبُ	Complex	Declarative+ Declarative
12	"رب اغفر لي، وتب علي؛ انك انت التواب الرحيم"	اغْفِرُ ، وتُبُّ	Compound —complex	Declarative+ Declarative
13	" يا ايها الناس توبوا الى الله فاني اتوب في اليوم اليه مائة مرة"	أتوبُ	Compound	Declarative+ Declarative
14	"ان الله عز وجل يقبل توبة العبد ما لم يغرر"	تَوْبَةٍ	Complex	Declarative+ Declarative
15	" رأيت رجلاً عمل الذنوب كلها فلم يترك منها شيئاً فهل له من توبه . قال فهل أسلمت قال اما انا فاشهد ان لا اله الا الله وحده لا شريك له وانك رسول الله . قال نعم تفعل الخيرات وتترك السيئات فيجعلهن الله لك خيرات كلهن قال وغدراتي وفجراتي قال نعم قال الله اكبر فما زال يكبر حتى توارى"	الذنوب تَوْبَةٍ	Compound —complex	Declarative+ Declarative
16	"من تاب قبل ان تطلع الشمس من مغربها تاب الله عنه"	تَابَ	Compound —complex	Declarative+ Declarative
17	"سبحان الله وبحمده، استغفر الله واتوب اليه؟ فقال: خبرني ربي اني سارى علامة امتي، فاذا رأيتها اكثر من القول: سبحان الله وبحمده، استغفر الله واتوب اليه، فقد رأيتها اذا جاء نصر الله والفتح، فتح مكة، ورأيت الناس يدخلون في دين الله افواجا، فسبح بحمد ربك واستغفره انه كان توابا"	استغفر أتوب	Compound —complex	Declarative+ Declarative
18	"ان تكلم بخير كان طابعا عليهم الى يوم القيامة وان تكلم بشر كان كفارة له: سبحانك اللهم وبحمدك لا اله الا انت استغفرك واتوب اليك"	استغْفِرُ كَ اتُوبُ	Compound —complex	Declarative+ Declarative
	" اللهم اغفر لي ذنبي. فقال الله تبارك عبيدي ذنباً، فعلم ان ربا يغفر الذنوب، فعلم "	اغْفِرُ	Compound	Declarative+

19	ان ربه يغفر الذنب، فقال: اي رب اغفر لي ذنبي، فقال تبارك وتعالى: اذنب عبي ذنبا، فعلم ان له ربا يغفر الذنب، ويأخذ بالذنوب، ثم عاد فاذنب، قد غفرت لعبدي فليفعل ما شاء."	ذُنْبِي	—complex	Declarative
20	يا ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا آدم، لو بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك، يا ابن آدم، "أبى الأرض خطايا، ثم لقيتني لا تشرك به شيئا، لآتيك بقرابها" إنك لو أتيتني بقراب مغفرة	رجوت غفرت	Compound —complex	Declarative+ Declarative

RESULTS

1. In the above analyzed Hadiths, the speech act of repentance appears to be hearer-oriented rather than speaker-oriented as the beneficiality of repentance primarily goes with the hearer; it is the hearer who will benefit from confessing and repenting. Furthermore, all Godly regulations and rules are placed in favor of people; the Prophet (PBUH) takes the role of a mediator who conveys Allah's directives to people to help them select the righteous path leading to Him.

2. Pragmatically, these Hadiths are utilized to indirectly express the speech act of repentance. The aim behind this indirectness is that the Prophet (PBUH) wants to explain and clarify how Muslim performs the act of repentance. In these Hadiths, the Prophet (PBUH) implicitly reveals that indirectness seems to be the most effective means of communicating the verbal act of regret of a sinner to Allah. Therefore, all these Hadith examples of repentance are realized in declaratives exploited to evince statements concerning the process of repentance. Generally speaking, declaratives are envisioned to help speakers to communicate his message more clearly than any other forms (imperatives and interrogatives). Furthermore, declarative statements are normally exploited to confirm a fact, deliver information, or reply to inquiries proposed by the audience.

3. Grammatically, in terms of sentence complexity, all types of sentences are manipulated. The issuance of each of these sentences is based on the type of the message conveyed. Mostly, the illocutionary act of repentance is realized through the use of compound sentences. This is due to the fact that repentance in these Hadiths are explained as having two main phases; first a sinner must confess his sin (يستغفر الله) and then he asks forgiveness/ repentance (يتوب).

4. Lexically, the speech act of التوبة (repentance) is realized through the use of certain lexical items referring to the act of التوبة: تُبُّ، التوبة، الندم، استغفار ذنوب، توبة، تائب، مقبل، اغفر، تُبُّ. All these words are pertinent to the performance of the act of repentance.

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