



Repentance According To The Islamic And Christian Community Of Tembung Village, Percut Sei Tuan District

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Abstract.

Tembung Village is a village that has many Muslim and Christian religious figures. Tembung village is very active on religious matters, there are many religious activities held. But there are still bad behaviors committed by villagers, such as stealing, gambling, drugs, and so on. So that this behavior makes the community think that religious leaders have not succeeded in directing them to the right path and need to increase people's religious understanding, especially regarding repentance. Thus the authors are interested in conducting this research to find out how religious and community leaders interpret the term Taubat in religion. The research method used in this study is a qualitative method of the Field Research type with the Phenomenology of Religion approach using symbolic interaction theory. The results of the research that has been carried out show that the views of Muslim and Christian religious leaders in Tembung Village regarding

repentance agree that it is obligatory for Muslims and Christians, whether male or female, as explained in the Al-Qur'an surah An-Nur verse 31 and Bible Matthew 4 verse 17. Every soul will surely die. To meet God, of course, humans must be clean and pure inside, of course, the best way to purify the mind is through repentance.

Abstrak

Desa Tembung adalah desa yang memiliki banyak tokoh-tokoh agama Islam dan Kristen. Desa tembung begitu aktif tentang masalah-masalah agama, ada banyak kegiatan-kegiatan agama yang dilaksanakan. Tetapi masih ada perilaku-perilaku yang tidak baik yang dilakukan warga desa seperti mencuri, perjudian, narkoba, dan lain-lain. Sehingga adanya perilaku tersebut menjadikan masyarakat beranggapan bahwa para tokoh agama belum berhasil mengarahkan mereka ke jalan yang benar dan perlu meningkatkan pemahaman keagamaan masyarakat terutama berkaitan dengan taubat. Dengan demikian penulis tertarik melakukan penelitian ini untuk mengetahui bagaimana tokoh agama dan masyarakat memaknai istilah Taubat dalam agama. Metode penelitian yang digunakan pada penelitian ini adalah metode kualitatif yang berjenis Field Reserch (Studi Lapangan) dengan pendekatan Fenomenologi Agama yang menggunakan teori interaksi simbolik. Hasil penelitian yang telah dilakukan bahwa pandangan tokoh agama Islam dan Kristen Desa Tembung mengenai taubat sepakat bahwa wajib hukumnya bagi umat Islam dan Kristen mau itu laki-laki ataupun perempuan, seperti dijelaskan dalam Al-Qur'an surah An-Nur ayat 31 dan di dalam Alkitab Matius 4 ayat 17. Setiap yang bernyawa pasti akan mati, untuk menjumpai Tuhan tentu manusia harus bersih dan suci batinnya, tentu cara yang terbaik mensucikan batin yaitu dengan taubat.

Keywords: *Taubat, Masyarakat, Islam, dan Kristen.*

A. Introduction

Man is one of the creatures that God created from many of the creatures that God created. God gives man the advantage of reason, with reason man can think about what is good and bad for himself.

But God also gave man the lust to test man, whether the man was to follow reason (right) or follow the path of lust (wrong). Therefore, if man follows his intellect rather than his lust then man is nobler than an angel, for angels have no lust while man has lust. But if man follows his passions more than his intellect, then man is more despicable than animals, for man has reason while animals have no reason. Man is not aware that their age is getting more and more day by day, getting older, and getting closer to the end of their age. Man is not aware that getting older means more and more sinning whether he knows it or doesn't know. So thereby multiply remembering God, while man is still breathing then there also God opens His widest door of forgiveness to man.¹

Man is God's perfect creation but by no means the holiest, all human beings have ever made mistakes and violated what religion has forbidden. Man will never escape sinful deeds. But man also God allowed man to be sorry for the sinful deeds he had committed, namely by repenting. Man cannot, therefore, make demands of God in the hereafter because God has given man the opportunity to repent.²

In Islam, taubat means to return or regret the deeds of the past. Taubat is a teaching that brings man close to his God. When man repents, God loves man. As explained in QS. Al-Baqarah verse 222, Allah says:

¹ Joko Suharto, *Menuju Ketenangan Jiwa*, (Jakarta: PT. Rineka Cipta, 2007), h. 26.

² Zaki Taufik Hidayat, *Konsep Taubat Dalam Al-Qur'an menurut Sayyid Quth*, (Riau: UIN Sultan Syarif, 2010), h.3.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

That is to say: Truly God likes people who repent and like people who purify themselves. (QS. Al-Baqarah: 222).

So with the above verse, it is explained that man wants to be close to his God so that man immediately repents. It is not that man wants to go to heaven to have to get His love or love. How the man got heaven while God did not love him? So this taubat is very important for Muslims. So special is that Allah's Torah even removes all the sins of those who are truly sincere in repenting, as Ibn Majah narrated from Ibn Mas'ud Radhiyallahu'anhu said, The Messenger of Allah SAW said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا
ذَنْبَ لَهُ

That is to say: One who repents sin is like one who has no sin. (HR. Ibn Majah).

Taubat in Islam is to regret all the wrong things he did in the past, whether it is a physical (physical) mistake or also a heart (mental) mistake, intentionally or unintentionally. Examples of bodily (physical) wrongdoings such as having hit someone or persecuted someone, while examples of heart (mental) mistakes such as not being happy with the favors of others. Whereas in Christianity they call repentance a tobat. To be converted to Christianity is to turn from sin. Turning away from sin means that two things must be turned or changed for the people of Kristen to repent, namely a change of mind

and a change of heart in earnest. Tobat is not just a saying but there is an act that man repents. Repentance is a condition for salvation.³

The Bible describes repentance as explained in Matthew 4:17 "Repent because the kingdom of heaven is at hand". Christianity teaches Christians to repentance as often as possible, for repentance is the best form of penance. Never feel like a human being who never does wrong and then doesn't repent. It is explained in John 1:8-9, "If we say that we have no sin, then it is the same as deceiving ourselves, and the truth will not be upon us, then He is faithful and just, thus forgiving our sins, and cleansing us all unrighteousness." For the sins of man, the Akitab explains, "Therefore repent and turn so that your sins may be washed away so that the time of movement will come from the presence of the Lord." (Acts 3:9).⁴

Tembung village is a village that is famous for its many religious figures. Tembung Village is very active in religious events such as Islam, it holds every night of recitation at the mosques of Tembung Village, while Christianity holds competition events in Tembung Village churches. But that way some people in Tembung Village have bad behavior, such as drugs, gambling, theft, legalization, and other bad deeds. So, with this behavior, seeing religious leaders and public figures who are trying to steer them on the right path but have not succeeded. Therefore, seeing all their behaviors of doing bad deeds and the unsuccessfulness of religious leaders invites them to the right path, the author is interested in

³ John Pipper, *Apa Yang Yesus Tuntut Dari Dunia*, (Malang: Literatur SAAT, 2016), h.31.

⁴ G.C. Van Nifrik dan B.J Boland, *Dogmatika Masa Kini*, (Jakarta: PT. BPK Gunung Mulia, 2008), h. 488.

making a study so that the community repents. So what is the motivation of religious leaders to invite them to avoid maksiat, and to live a life that God almighty has?

The formulation of this research problem is what is meant by repentance according to Islam and Christianity. Then what is the view of Islamic and Christian religious leaders in Tembung Village towards repentance. The purpose of this study is to determine the meaning of repentance in Islam and Christianity. Then to find out the views of Islamic and Christian religious leaders in Tembung Village towards repentance. The benefit of this research is to add insight to the people of Tembung Village and students about the importance of understanding religious science, especially related to the problem of repentance and along with explanations of Islamic and Christian religious leaders in Tembung Village regarding repentance.

The method used in the research is a qualitative method of the type of Field Research (Field Study). This research strategy uses the method of Religious Phenomenological approach. The Phenomenological approach of Religion is to try to understand the meaning of various events such as religion such as ordinances of worship, prayers, and so on. While the theory of approach is the theory of symbolic interaction. The theory of symbolic interaction is a theory that focuses on the behavior of roles, interactions between individuals, as well as observed actions and communities. The theory of symbolic interaction was introduced by the sociologist, George Hebert Mead. The relationship between the theory of symbolic interaction with the title of this study is that this theory is used to explain how the interaction of religious leaders with the Islamic and

Christian religious communities in Tembung Village regarding repentance. Meanwhile, the relationship between the religious phenomenological approach and the research title is how the religious phenomena of the Islamic and Christian communities in Tembung Village in doing repentance and after doing repentance.

B. Results and Discussion

1. Repentance In Islam

In Islam, repentance comes from Arabic, namely "taba (تَابَ)", "yatubu (يَتُوبُ)", "taubah (تَوْبَةً)", which means to return and surrender. What is meant is to go down the path that God pleases with a sincere heart. Meanwhile, in terms of repentance, it is a return to Allah who is all-forgiving and all-merciful. So if a person is said to repent then that person has returned to the path that God has given and forsaken all sinful deeds. The most important thing about a repentant person is that his heart is full of earnest regret.⁵

Whereas in the Big Indonesian Dictionary, the word repentance is defined as being aware and sorry of sinful deeds or evil or wrong deeds and intending to seriously improve behavior and deeds. As for the terms of repentance according to Imam al-Ghazali and agreed by the scholars that the terms of repentance are as follows:

- 1) Forsaking sinful deeds with an earnest heart and not repeating the sin.

⁵ Imam Al-Ghazali, *Bimbingan Untuk Mneapai Tingkat Mukmin*, (Bandung: Diponegoro, 1957), h. 851.

- 2) Stop and forsake all sins that have been committed in the past before man repents.
- 3) Regret for the deeds that have been done.
- 4) If his sin is related to the rights of the person then he must restore the rights of the person. For example, if he has ever hurt another person physically or spiritually, he must apologize to that person. But if he takes his property, if he is disturbed then he must return the treasure he took.⁶

If these conditions have been met, it has been said to be repentance according to Islam, because these conditions are mandatory punishments in repentance, if these conditions are not met in performing repentance, then the repentance has not been accepted by Allah, then these conditions must first be met. And remember when before repenting left obligatory worship such as prayer and fasting, the repentant was obliged to revere (replace) the worship that stayed.

The purpose of repentance is three described by Sheikh Abdul Qadir Al-Jailani, namely:

- 1) To get the heaven of Allah Almighty. By repenting earnestly and then being patient with his torah, man will get the fruit of God's forgiveness and blessings. When God has given thanks to His servant, God puts His servant into His heaven according to His promise.
- 2) God takes away all his sins. Repenting means that man hopes that his past sins will be forgiven by Allah Almighty. The

⁶ Sa'id Hawwa, *Intisari Kitab Ihya Ulumuddin Karya Imam Al-Ghazali*, (Yogyakarta: Mutiara Media, 2017), h.499-501.

repentance is like water that can remove the uncleanness of sin and filth from the evil that man commits.

- 3) Renewing the Faith in man. By repenting it is busier to improve oneself so that with this the faith of the man increases.⁷

Every worship must have wisdom felt, as well as in repentance there is wisdom. There are also three pearls of wisdom described by Sheikh Abdul Qadir Al-Jailani, namely:

- 1) Life becomes calmer, with the Torah gaining salvation in the world and the hereafter.
- 2) Get the love and mercy of Allah Almighty. As Allah Almighty said in QS. Al-Baqarah verse 222, Allah Almighty says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

That is to say: Truly God likes people who repent and like people who purify themselves. (QS. Al-Baqarah: 222).⁸

- 3) When repenting the heart becomes closer to Allah Almighty. When a man commits a crime, his heart screams in pain for doing something wrong to his Creator.⁹

2. Repentance In Christianity

⁷ Sisa Rahayu, *Konsep Taubat Menurut Syekh Abdul Qadir Al-Jailani Menurut Tafsir Al-Jailani* (Semarang: IAIN Walisong, 2014), h.147.

⁸ Kementerian Agama, *Al-Qur'an al-Karim Dan Terjemahannya*, (Jakarta: Halim Publishing & Distributing, 2014), h. 35.

⁹ Sa'id Musfir al-Quhtani, *Memahami Ketokohan Akidah dan Tasawuf Syaikh Abdul Qadir Al-Jailani Mengikuti Pnadnagan Ahlu Sunnah Wal Jamaah*, (Johor: Jahabersa, 2010), h.364.

In Christianity, repentance means turning from sin and changing your mind. In this case, it shows that repentance in Christianity is a genuine change of mind and heart. In general, repentance always means turning from the original path or turning from sin to the right path. The point is that repentance leads to a change in the right direction according to God's command.

Two Hebrew words describe repentance. First, Nacham the nipchal word form of nicham. It means regretting, lamenting, grieving, complaining, whimpering, or repenting of wrongdoing. Second, Shubh means to make a radical change in the face of sin from God. Also means turning around, and going in the opposite direction. These two words state that repentance is a change in direction from the wrong way to the right way.¹⁰

In the Old Testament, the word repentance means to return to the Lord God as described in Isaiah 10:21-22. Whereas in the New Testament, the word repentance means turning your back on sins and then facing the Lord God and also means changing your mind or changing your mind. (Luke 1:16-17, 17:3, Acts 15:3, 2 Corinthians 3:16, 7:9).

The conditions for conversion to Christianity to be accepted by God are as follows:

- 1) Listen to John the Baptist's first sermon saying "repent, for the kingdom of heaven is at hand" (Matthew 4:17).
- 2) Understand the true meaning of repentance.

¹⁰ Jonar S, *Soteriologi Doktrin Keselamatan*, (Yogyakarta: ANDI Offset, 2015), h. 93-97.

- 3) Change from an unkind human to a good human being. Jesus said to His disciples "whoever will follow me must deny himself, take up his cross, and follow me." (Matthew 16:24).
- 4) Regret the sins that have been committed. Perform an inner examination.
- 5) Ponder the sins man has committed.

The purpose of repentance in Christianity is:

- 1) Strengthening man's relationship with God. Whoever repents must have the love of God with the goodwill of the servant wanting to repent.
- 2) Tobat can make people feel inferior. Man who follows his passions then the man feels great or arrogant then by repenting becomes himself man aware that man is weak or low (Timothy 2:25-26).
- 3) Repentance keeps man far from Satan. In the Bible, it is explained "Submit to God and resist Satan, and he will flee from you" (John 3:8).
- 4) Repentance distances itself from the power of sin.
- 5) Getting a life with Jesus. In the Bible, it is explained that Jesus said "Behold, I have stood at the door and knocked; when anyone listens to Me and opens the door, I will go in and eat with him and he is with me" (Revelation 3:19).¹¹

Meanwhile, the wisdom of repentance in Christianity is:

¹¹ <https://www.5alasan-kamu-perlu-bertobat-lagi-dan-lagi/> (Diakses pada tanggal 30 Juni 2022, pukul 20.18 Wib).

- 1) Feel a peaceful and quiet life because you have a good relationship with God and the Church.
- 2) Gaining spiritual tranquility before the spiritual feeling tired and tired due to the deeds of sins,
- 3) Gaining the power of faith, with earnest repentance deeds is more inclined to goodness so that with it faith becomes stronger.
- 4) Gaining God's heaven and freedom from the torments of sin that man has committed.¹²

3. The implementation of repentance in Islam and Christianity

In general, it abandons all that is forbidden in religion and returns to what God commands. As explained in the hadith of Prophet Muhammad SAW, narrated Anas bin Malik Radhiyallahu'anhu, the Messenger of Allah SAW said:

كُلُّ بَنِي آدَمَ خَطَاءٌ وَخَيْرُ الْخَطَائِينَ التَّوَّابُونَ

That is to say: All the sons of Adam are guilty, and the best who are guilty are those who repent." (HR. At-Tirmidzi and Ibn Majah).¹³

Repentance in Islam is not just istighfar, but there are certain conditions so that the repentance is accepted by Allah Almighty. So it requires guidance from a cleric or religious figure so that the human Torah is on the right path. The law of repentance in Islam is mandatory as explained in the Qur'an surah Ali Imran verse 133, Allah said:

¹² Vicentius Jenu Ritaman, *Deskripsi Penerimaan Sakramen Tobat Orang Muda Katolik di Paroki hati Kudus Tuhan Yesus Ganjuran*, (Yogyakarta: Universitas Sanata Darma, 2019), h.22.

¹³ Riski Saputra Lubis, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 06 Juli 2022, Pukul 21:47 Wib.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

It means: "And hastily seek forgiveness from your Lord and obtain a heavenly and earth-wide heaven and earth-wide heaven that is reserved for the devout." (QS. Ali Imran.(133 :¹⁴

In the verse there is the word "be impassionate" which means God tells man not to procrastinate immediately because man does not know his death when it comes, it could be that when a man does maksiat that is where God tells his angel to take away the human life. The process of implementing repentance in Islam is coupled with the sunnat of repentance so that it is accepted by Allah, namely:

- 1) Intention. As explained in the hadith of the Prophet Muhammad SAW, narrated from Umar ibn al-Khatthab Radhiyallahu'anhu, the Messenger of Allah SAW said,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

That is to say: Indeed, every deed depends on the intention.¹⁵

- 2) Realizing that what was done was wrong.
- 3) Regret the sins that were committed.
- 4) Change yourself for the better.
- 5) Mandi sunnat repentance. Prayer sunnat repentance two rakaat minimal.

¹⁴ Kementerian Agama, *Al-Qur'an al-Karim Dan Terjemahannya*, (Jakarta: Halim Publishing & Distributing, 2014), h. 67.

¹⁵ Muhammad Irham, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 17 Juli 2022, Pukul 09.15 Wib.

- 6) Then he recalled or remembered so many past sins how much he could remember.
- 7) Then he imagined the terrible doom of God's hell from that sin until in his heart the fear arose so great that his soul screamed as God whimpered for mercy to be forgiven so that he would not be abused for the sin in the hereafter.¹⁶

As for the effect or impact felt by Muslims who have repented, it is more of a feeling of inner calm like a person who is not in debt always feels calm himself not being chased by people. Then the impact of Muslims repenting, namely in terms of sustenance, health, comfort from family, and career, everything is easy.¹⁷

Whereas in Christianity repentance is always doing what is good that the Lord Jesus commanded in every life of those who believe in Him. In the Christian teachings that are in the scriptures Christianity says that God does not want the death of sinners but God wants the return of sinners to the right path or to the way of God. So repentance is an even better change so that he can work out the salvation of the Lord Jesus Christ.¹⁸

As for the process of performing repentance in Christianity so that it is accepted by God, that is, first, it must meet the conditions of repentance. Second, in the Bible it is taught, if a person declares or decides to repentance then man gives himself baptized. For example,

¹⁶ Supriadi, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 15 Juli 2022, Pukul 15.08 Wib.

¹⁷ Fathur Rahman, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 07 Juli 2022, Pukul 19.08 Wib.

¹⁸ Rumanti Hutagaol, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 05 Juli 2022, Pukul 10.17 Wib.

the Apostle Paul preached "repent of thyself at baptism". So baptism is a form or proof to have entered into repentance.¹⁹ Third, doing what God commands especially if a man has repented proves that there is a change of self, not just to go to church and pray but to believe, to do, to listen to all that is in God's words, this is the fruit of that repentance. If there is no fruit or change, it has not repented.²⁰

To wash away sins, human performs sheep-like sacrifices made once a year. But even then it is not perfect repentance before God, this is only Part of the sign that man wants his sins to be washed away or to repent to God of all the sins that were once committed.²¹

The effect or effect of a person who has repented in Christianity is to obtain prosperous peace, such as being led by God. Then comes the joy of daily life, which used to feel upset or uneasy with sins but after repenting there arises a sense of joy or regret that the past has done.²²

4. Similarities and Differences in Repentance in Islam and Christianity

Every religion certainly has its teachings that God conveys through His messenger, the Prophet or Apostle. With this teaching, that man may know which is good for him and which is bad for him

¹⁹ Berkat Simatupang, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 11 Juli 2022, Pukul 08.30 Wib.

²⁰ Mince Laura Boru Utagalu, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 06 Juli 2022, Pukul 09.25 Wib.

²¹ Nainggolan, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 13 Juli 2022, Pukul 19.08 Wib.

²² Irvan Prasetya, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 11 Juli 2022, Pukul 14.20 Wib.

to obtain the salvation of the world and the hereafter. As the caliph on earth, man is always required to understand and practice the religious teachings he believes in.²³

Every religious teaching always teaches its people to do good, but none of them teach ugliness to its adherents. The many religions in the world must have similarities and differences in each of the teachings of these religions. For example, if the equation is to worship God Almighty while the difference is the way of worship worships God Almighty.

Likewise, in the view of Islam and Christianity, there are certainly similarities and differences. The similarity between Islam and Christianity about repentance is that, first, repentance in Islam means to return or refer to Allah, as well in Christianity that means to return in the way of Allah. Secondly, the teachings of the Islamic religion say that repentance can wash away sins such as the hadith of the Prophet Muhammad SAW, narrated by Ibn Mas'ud Radhiyallahu'anhu that the Messenger of Allah SAW said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا
ذَنْبَ لَهُ

That is to say: One who repents sin is like an innocent man. (HR. Ibn Majah). Whereas in Christianity it is explained in the Bible that repentance forgives sins as in the Bible 1 John 1:7 about the repentance of his sins will be forgiven when the man repents. Third, in Islam when one repents he or she is closer to God, as well as in

²³ Arifinsyah, *Ilmu Perbandingan Agama Dari Regulasi ke Toleransi*, (Medan: Perdana Publishing, 2018), h.1.

Christianity the repentant person draws himself closer to Jesus Christ. And fourth, according to Islam when a person repents and then falls into repercussion again may return to the Torah or there is no limit to repentance, so it is also in Christianity that repentance is accepted at any time until the man dies, the door of repentance is closed to him. And fifth, the one who dies in a state of repentance in Islam will get to heaven,²⁴ so judge in Christianity the one who is baptism, the state of repentance then that person gets heaven or the kingdom of God.²⁵

While the difference between repentance in Islam and Christianity is, first, in terms of mentioning the word repentance, in Islam, it is called repentance while in Christianity it is called tobat. Second, the understanding of repentance in language, in Islam that repentance from Arabic is returning, meaning returning to Allah, returning to obedience.²⁶ Whereas in Christianity tobat comes from the Greek word metanoia which means the change of mind, meaning to change a bad mind into a good one.²⁷ Third, from the terms and process of implementing repentance it differs between Islam and Christianity.

C. Conclusion

Repentance means returning to God from bad to good. Doing repentance must be done with predetermined terms and

²⁴ Awaluddin Pulungan, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 06 Juli 2022, Pukul 17.35 Wib.

²⁵ Rumanti Hutagaol, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 05 Juli 2022, Pukul 10.17 Wib.

²⁶ Irhas Abu Ilyas, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 04 Juli 2022, Pukul 11.01 Wib.

²⁷ Nainggolan, *Hasil Wawancara*, Desa Tembung, Pada Tanggal 13 Juli 2022, Pukul 19.08 Wib.

implementation processes. So that with the conditions and implementation process that have been determined, it can be accepted by Allah SWT. This repentance is not just doing it or just saying it, but it takes a long process to get the right repentance. Something heavy, of course, the result is also great, wanting to get His love of God but the effort made is not optimal or earnest, this is impossible. Then it must be earnest to do the Torah and from the deepest heart to want to repent then by this all God gives His love to His servant, Allah is All-Merciful and All-Knowing.

Repentance in Islam and Christianity is a mandatory thing for its adherents whether it is male or female. With the torah man is clean from the sins committed by his past. So it's a special repentance that does it only choose God. By knowing to get God's love or affection for the one who repents. Of course, achieving God's love or affection is not an easy thing that requires extraordinary sacrifices and besides that, thanks to God's help, it is also why a man gets his God's love or affection. It is God who chooses His servants to repent, which is why people who repent are so special. Immediately do the repentance to get God's love or affection.

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