

The *Uslūb Tīkrār* in the Story of Prophet Adam and Its Relevance to Life

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ABSTRACT

The story of Prophet Adam is a narrative that is often repeated in the Qur'an. This repetition is not a shortcoming but rather an advantage, especially in literary language, where it is known as *uslūb tīkrār* or the style of repetition. This article is library-based research using a descriptive-analytical method. This article answers questions related to the form of *uslūb tīkrār* in the story of Prophet Adam, its interpretation, and its relevance to life. The results of this study conclude that the style of repetition in the story of Prophet Adam does not focus on only one form. There are three forms of repetition (*uslūb tīkrār*): the repetition of verses, sentences, and themes. Furthermore, exegetes explain that *uslūb tīkrār* in the story of Prophet Adam is not only for emphasis and beauty but also provides a variety of information to complete the story, which is still general in nature. The repetitive style of the story of Prophet Adam has relevant values for life in embodying the ideal human being, such as piety, introspection, commitment and responsibility, and avoiding arrogance.

Keywords: *Uslūb tīkrār, repetition story, Prophet Adam.*

ABSTRAK

Kisah Nabi Adam merupakan kisah yang sering diulang dalam al-Quran. Pengulangan ini bukanlah merupakan suatu kekurangan melainkan kelebihan terutama dalam bahasa sastra yang dikenal dengan istilah *uslūb tīkrār* atau gaya repetisi. Artikel ini merupakan penelitian yang berbasis kepustakaan dengan metode deskriptif-analitis. Artikel ini menjawab pertanyaan yang berkaitan dengan bagaimana bentuk *uslūb tīkrār* dalam kisah Nabi Adam, penafsirannya, dan relevansinya dengan kehidupan. Hasil penelitian ini menyimpulkan bahwa gaya repetisi dalam kisah Nabi Adam tidak berfokus pada satu bentuk saja. Ada tiga bentuk repetisi (*uslūb tīkrār*) yaitu berupa repetisi ayat, kalimat, dan tema. Selain itu, para mufasir menjelaskan bahwa *uslūb tīkrār* dalam kisah Nabi Adam bukan hanya sebagai penguat dan keindahan, tetapi juga memberikan variasi informasi dalam melengkapi kisahnya yang masih bersifat umum. Gaya repetisi kisah nabi Adam memiliki nilai-nilai yang relevan dalam kehidupan sebagai wujud manusia yang ideal seperti ketakwaan, introspeksi, komitmen serta tanggung jawab, dan menghindari sifat sombong.

Kata Kunci: *Uslūb tīkrār, kisah pengulangan, Nabi Adam.*

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INTRODUCTION

The Qur'an, as the word of Allah revealed to Prophet Muhammad, is a miracle. One proof of the Qur'an's miraculous nature is its language. The beauty of the Quranic language can be observed in the harmony of its verses, the phrasing used, its eloquence, and other attributes that contribute to its perfection, including its *balaghah* (rhetoric). A distinctive feature of the language style used in the Qur'an is the repetition of words and sentences. One such feature is *Uslūb tiktār* (Habibullah, 2023).

Uslūb, or linguistic style, is a way of using and selecting words to produce a certain understanding for the reader. The presence of *uslūb tiktār* in the Qur'an allows readers to have several different perspectives. Scholars have differing opinions regarding this phenomenon, which is considered natural due to varying viewpoints in addressing it. In addition to the scholars' assertion that the Qur'an is not poetry, the Arab people during the pre-Islamic era (*ayyām al-‘Arab*) were already accustomed to enjoying literary language, including poetry, which was generally rhymed and musical, even leading to competitions and the emergence of the term *mu‘allaqāt* (Mahmasoni, 2022).

Some consider the presence of *uslūb tiktār* a flaw or defect, thus rejecting the existence of *tikrar* in the Qur'an. Others state that *tikrar* is a common style in Arabic literature with specific and particular functions and benefits (Mahmasoni & Hami, 2022). For the detractors and critics of the Qur'an, this repetitive style is used as evidence of the Qur'an's disorganization and its inability to explain substance. They further argue that *tikrar* causes confusion, is harsh on the ears and tongue, is boring and tedious, and indicates weakness in delivery and a lack of artistry (Dimyathi et al., 2022).

Those who deny the existence of a repetitive style (*uslūb tiktār*) in the Qur'an do so by narrowing the definition of *tikrar* itself. This group also believes there is no *tikrar* because it is part of the *mutasyabihāt* (ambiguous) verses. Others argue there is no *tikrar* because, in the holy Qur'an, there are only similarities in pronunciation but not in meaning. On the other hand, some scholars argue that *tikrar* in the Qur'an is a linguistic style (*uslub*) and a part of the art of *balaghah* (rhetoric), not a flaw or defect (Mahmasoni & Hami, 2022).

One of the most frequently encountered instances of *tikrar* when reading the Qur'an is the repetition of the story of Prophet Adam. Both in terms of words and the meaning of the narrative, *tikrar* in the story of Prophet Adam is found in several different surahs and verses. For example, the repetition of the story of the command to prostrate to the Prophet is repeated in seven surahs: al-Baqarah, al-A'raf, al-Hijr, al-Isra, al-Kahf, Taha, and Sad. This certainly attracts the attention and interest of scholars of Quranic exegesis. Therefore, the author investigates and researches *tikrar* in the story of Prophet Adam.

Based on the author's review, previous studies using the keyword *uslūb tiktār* and Prophet Adam can be divided into three categories. First, studies on *uslūb tiktār* that focus on stories, surahs, or themes within the Qur'an. These studies emphasize classifying stories and exploring the meanings and wisdom contained within them, such as *uslūb tiktār* in the story of Prophet Musa from a *balaghah* perspective (Mahmasoni & Hami, 2022), the implications of *tikrar* in the story of Prophet Lut (Habibullah, 2023), and the use of repetitive language style in Surah al-Jinn (Hasibuan, 2022). Second, general studies on *uslūb tiktār*.

These studies discuss the relationship between *tikrar* and other objects, sciences, or perspectives, such as the secrets of *tikrar* in the Qur'an (al-Kirmāni, t.t.), understanding *uslub* in sentence structure and meaning (Makinuddin, 2018), and *tikrar* from the perspective of Badiuzzaman Nursi (Dimyathi et al., 2022). Third, studies that take the story of Prophet Adam as their subject and examine its elements, such as an analysis of the creation of Prophet Adam as a caliph (Anas, 2020) and a comparison of the story of Prophet Adam in the Qur'an and the Bible and its influence on interpretation (Amin, 2020). From this review, it can be concluded that there is still an academic gap concerning the repetitive language style in the story of Adam and its relevance.

METHOD

This article aims to explain the *uslūb tiktār* found in the story of Prophet Adam in the Qur'an, focusing on three significant events related to Iblis: Iblis's refusal of the command to prostrate to Prophet Adam, Iblis's oath to mislead the descendants of Adam, and Iblis's temptation to eat the forbidden fruit. Through a concise reading, this research will answer several questions. First, what is the form of *uslūb tiktār* in the story of Prophet Adam? Second, how do scholars interpret the *uslūb tiktār* in the story of Prophet Adam? Third, what is the relevance of the *uslūb tiktār* in the story of Prophet Adam to life? These three questions distinguish this research from others.

To answer the questions above, this study uses a descriptive-analytical method and content analysis of various sources related to the object of study. This research is based on library research. The primary sources used are references related to *uslūb tiktār* and the story of Prophet Adam. The secondary sources include interpretations and balaghah studies that are relevant.

RESULT AND DISCUSSION

The Stories of the Quran

The Qur'an, revealed by Allah to Prophet Muhammad, is not merely a text to be read; it contains comprehensive laws concerning education, life, and other aspects. The stories it conveys serve as experiences and life guidelines. Quranic stories are very different from human stories. Quranic stories have profound objectives, noble values, and high ethical standards. In contrast, stories created by humans often contain errors, are fictional, and do not require deep contemplation (Kathir, 2004).

The stories in the Qur'an are important and must be deeply studied, considering the Qur'an frequently mentions this term. The presence of stories in the Qur'an is not for mere embellishment, historical record, or triviality; rather, it strengthens the miraculous nature of the Qur'an (Abbas, 2010). This miraculous aspect can be seen in the truthfulness of the stories, the linguistic style, and so on. Linguistically, a story (qissah) means to follow a trail. From this definition, the term qissah differs from the terms *anbā'* (news) or *akhbār* (reports). A story is an event that has occurred and is distant from the present, unlike news and reports.

For example, the verse about the fall of the Roman army is considered a report, not a story (Abdurabbah, 1972).

The abundance of stories in the Qur'an aims to make humans reflect, think, and draw lessons from past events so they can learn about religion, open their hearts, and respond to the call of the Messenger, as Allah commands in al-Anfal verse 24 (Al-Fiqi, 1989). Stories are always a human need to serve as a reminder of Allah.

According to Abbas, there are at least five objectives of stories in the Qur'an. First, to call to monotheism (tawhid), belief in the resurrection, and to strengthen the foundations of faith through the stories of the Prophets' struggles to convey these messages. Second, to strengthen the hearts of the Messenger and the believers through stories of the Prophets and their followers, both those who were rewarded and those who were punished. Third, to teach moral virtues through practical examples described in the Qur'an, whether by rebuking sin or encouraging repentance. Fourth, to provide mental persuasion and emotional influence through meaningful stories. Fifth, to encourage support in this world and eternal happiness in the hereafter for believers, and to serve as an example for those who reject faith (Abbas, 2010).

The stories in the Qur'an also have several artistic or aesthetic characteristics. First, a diversity of presentation methods. This is evidenced by the many forms of repetition within a single story. These different presentations have different objectives. Second, presenting with illustrations. Third, varying the location of surprising elements. Fourth, diverse ways of connecting scenes. Fifth, not following a narrative form. This means the Qur'an does not always clearly state the profile of the characters, the time, or even the place of a story. Nevertheless, every story described has a purpose (Abbas, 2010).

Uslub Tiktār

Uslub is a method chosen by a writer or speaker in arranging words to express their thoughts, meanings, and purposes. *Uslub* consists of three elements: method, wording/language, and meaning. In literary science, the study of *uslub* or style is called *uslubiyah* or, in scientific terms, *stylistics*. In discussions of classical literary criticism, the study of *uslub* is seen in the rhetorical ability to demonstrate the beauty of a literary work, whether in poetry or prose. The study of *balaghah* from an *uslub* perspective is linked to grammar (*nahu*). This correlation can be viewed from the perspective that the science of *Nahu* is a tool and a former of structured sentences in Arabic, and it is correlated with the creation of meaning in a text (Amir et al., 2017).

The study of *uslub* falls under the branch of *balaghah* known as *Ilm al-Ma'ani*, which discusses the fundamentals of sentence structure. Among the various types of *uslub* are *Khabari*, *Insha'i*, *al-Ijaz*, *al-Hadhf*, *al-Qasr*, *al-Tikrar* or *al-Takrir*, and others. To create an effective sentence (one with rhetorical value), besides using *uslub al-Ijaz* or *al-Qasr*, one can also use *uslub al-Tikrar* (repetition). Linguistically, *tikrar* originates from the word (كرر) which means to return. The definitive or *masdar* form of this word has two variations: *Tikrar* or *Takrir*.

Tikrar is the repetition of a word or phrase more than once in the same context (Az-Zarkasyi, 1957). Tikrar aims to show that the repeated word or group of words is important because it represents a substantial or core idea that should be prioritized over other elements of the text. Additionally, it can be for purposes of glorification, warning, and others (Az-Zarkasyi, 1957).

Tikrar in the Qur'an is broadly divided into two types: repetition of both wording and meaning (*tikrar lafdzi*) and repetition of meaning without the wording (*tikrar maknawi*). Tikrar lafdzi is repetition viewed from the word itself, meaning a single word is used multiple times in the Qur'an. Based on its placement, tikrar lafdzi is divided into two types: *Maushul* (connected) and *Mafshul* (separated). Tikrar Maushul is a direct, connected repetition, which can be the repetition of a word within a single verse (e.g., QS al-Mu'minun: 36) or the repetition of the end of one verse at the beginning of the next (e.g., QS As-Syarh: 5-6). Tikrar Mafshul is a separated repetition, which can be within the same surah or in different surahs. An example is the repetition of "*fabiayyi alai rabbikuma tukadziban*" 31 times in Surah ar-Rahman (Munkil, 2011).

Tikrar maknawi is the repetition of a sentence from a conceptual standpoint. This type of tikrar is commonly used in depicting the stories of Prophets in the Qur'an, such as the stories of Prophet Adam, Prophet Isa, Prophet Musa, and others. Besides the stories of the Prophets, the Qur'an also uses tikrar when narrating stories of past nations, describing torments, threats, promises, and so on. From this classification, it can be said that tikrar is the repetition of the Quranic text, either the words or just the meaning, which is repeated more than once for specific purposes. *Uslub al-Tikrar* is not due to a limited vocabulary or language used, nor does it reveal a weakness or deficiency in the Qur'an; rather, it demonstrates the superiority and richness of the language used (Syafrijal, 2013).

The deep attention of scholars to *uslūb tiktār* has given rise to rules of tikrar. Among them is the rule that states: "قد يرد التكرار لتعدد المتعلق" (repetition may occur due to the multiplicity of related events). This rule explains that the repetition of words or sentences scattered throughout the Qur'an does not indicate doubt at all, but rather indicates a connection and contained wisdom, for example, the verse "*fabiayyi alai rabbikuma tukadziban*" (Sabt, 1994).

Another rule states: "لا يخالف بين الالفاظ الا لاختلاف المعاني" (there is no difference between words except for a difference in meaning). For example, Prophet Muhammad's statement that he does not worship what the polytheists worship in Surah al-Kafirun verses 2 and 4. At first glance, the meaning of both is the same, but they are actually different. The second verse means that from the past until now, the Prophet has never worshipped idols. The fourth verse indicates that the Prophet will never worship idols, now or in the future (Sabt, 1994).

In the contemporary world, *uslub* is known as stylistics, a branch of linguistics. Stylistics is the science that focuses on linguistic performance and is typically used to analyze literary works and language (Nurgiyantoro, 2022) including the Qur'an, which is known as the pinnacle of Arabic literature. Meanwhile, tikrar is known as repetition, which also discusses the repetition of words or clauses, usually used to show emphasis and stress.

The Story of the Prostration to Prophet Adam

The story of the command to prostrate to Prophet Adam, accompanied by Iblis's refusal, is the most famous episode in the story of Prophet Adam. This prostration was not an act of worship but a form of honor to Prophet Adam. This event is first recorded in Q.S. Al-Baqarah verse 34 and is repeated 6 times (al-Kirmāni, t.t.) or even 7 times in the Qur'an (Al-Baqi, 1945), with details in al-Baqarah: 34, al-A'raf: 11, al-Hijr: 30-31, al-Isra: 61, al-Kahf: 50, Taha: 116, and Sad: 73-74.

The *uslūb tiktār* in this phase is a repetition of sentences, which is divided into two types. First, a repetition in the form of two verses, where the first verse is the same, stating "*fasajada al-malaikatu kulluhum ajma'un*," and the second verse begins with "*illa iblis*". This form is found in al-Hijr: 30-31 and Sad: 73-74. Second, a repetition of sentence structure at the beginning of the verse, "*wa idz qulnā li al-malaikati usjudū li ādam fasajadū illa iblis*," found in al-Baqarah: 34, al-Isra: 61, al-Kahf: 50, and Taha: 116, with one exception where it is in the middle of the verse, namely in al-A'raf: 11.

Among these surahs, in terms of chronological order of revelation, Surah Sad is the first. The repetition of the same verse in Surah Sad and al-Hijr indicates that the angels prostrated immediately, simultaneously, and all together. This is shown by the double emphasis (taukid) of kulluhum and ajma'un. The total submission and obedience of the angels were not because man was created from mere earth, but because of the spirit created by Allah within him. This spirit is a plus value that distinguishes humans from other creatures and can lead them to faith and possess the attributes of Allah (Shihab, 1999a).

Both verses are also preceded by a similar verse that reports Allah had perfected Adam's creation and breathed into him the spirit created by Allah. The difference lies in the verse following the mention that Iblis was excluded from those who prostrated. In Surah Sad, Iblis was excluded because he was arrogant and among the disbelievers. Iblis's arrogance is detailed in the following verse, where he claims to be better than Adam regarding the origin of creation, that fire is better than earth. His disbelief arose from his arrogance. It can also be said that he was among the disbelievers in the past according to Allah's knowledge (Az-Zamakhshari, 1998). In Surah al-Hijr, it states that Iblis was excluded because he refused to be among those who prostrated for the same reason. He said that fire is better than dry clay or black mud.

Ibn Ashur states in his tafsir that the verse in Sad explains the underlying reason for his refusal. The use of *aba an yakuna min as-sajidin* denotes his refusal to be part of those who prostrate to Allah, namely those who sanctify Allah from the attributes of injustice and ignorance. The mention of '*wa kana min al-kafirin*' explains that he became a disbeliever at that moment, i.e., when he refused to prostrate, and he was not a disbeliever before. Thus, the verb *kāna* used in this sentence is an explanation of his disbelief that occurred at that time (Ibn Ashur, 1984).

The second form of repetition, which is repeated in five places, when linked to the preceding verse (*munasabah*), is divided into two types: a reminder and a complement. Starting from al-A'raf: 11, which is preceded by a warning to humans whose hearts have not been touched, as a reminder to be grateful to Allah; Taha: 116, as a reminder to Prophet Muhammad not to worry about forgetting Allah's command; al-Isra: 61, as a reminder

proving the truth against a doubtful attitude in accepting truth; al-Kahf: 50, as a reminder of the terrible temptation of Satan or Iblis; and concluding with al-Baqarah: 34, which discusses the story of Adam quite completely from the beginning of his creation (Shihab, 1999).

The repetition of the story of Iblis's refusal to prostrate to Prophet Adam, especially Iblis's reasons and arguments, is a censure for those who possess envy and arrogance. This repetition is also a form of extraordinary advice and guidance or mubalaghah (Al-Maraghi, 1946). Arrogance is the most hated attitude by Allah. A famous hadith states that paradise will not be entered by anyone who has even a speck of arrogance in their heart. The trait of arrogance closes the door to truth, just as Iblis's arrogance obscured the reality of Allah's command and magnified his focus on his origin (Hamka, 1989).

Table 1. Repetition of the story of Prophet Adam's prostration

Type of Repetition	Location	Text
Verse	Al-Hijr: 30-31	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ ۖ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾
	Sad: 73-74	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ ۖ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾
Sentence	Al-Baqarah: 34	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ
	Al-Isra: 61	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ
	Al-Kahf: 50	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ
	Taha: 116	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ
	Al-A'raf: 11	... ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ

The Story of Iblis's Oath

Iblis, who refused Allah's command, was cursed and then swore to tempt and mislead Adam's descendants until the Day of Judgment, which is recorded in three places: al-A'raf: 16, al-Hijr: 39, and Sad: 82. The *uslūb tiktār* in this story is a thematic repetition, a type of repetition that uses the theory of reintroducing a topic or message idea more than once (Faizi, Hadi, & Thoyyib, 2014). The three verses use the same structure of cause and effect. The repetition of the phrase "bimā aghwaytani" is found in al-A'raf: 16 and al-Hijr: 39, and the repetition of "la ughwiyannahum ajma'in" is found in al-Hijr: 39 and Sad: 82.

These three verses explain that Iblis truly strives to mislead humanity. The two verses using the phrase "bima aghwaytani" (because You have misled me) seem to show Iblis blaming Allah for his disobedience. This is incorrect because Iblis was given the right to choose (*mukhtar*) and subsequently chose not to prostrate because he considered the command to be demeaning to him who was created from fire (Hakim, 2021). Furthermore, Iblis's act of blaming Allah is a characteristic of an arrogant person and is imitated by disobedient people who like to find a scapegoat for their mistakes.

Iblis's promise in Surah al-A'raf is expressed with the words *la aq'udanna*, which

means "I will surely sit," indicating his seriousness in obstructing Adam's descendants from the straight path. Sitting is a symbol of readiness, thoroughness, and endurance. Standing would be more tiring, while lying down makes it easier to lose focus. In the following verse, Iblis promises to come to tempt humans from the front, back, right, and left. He does not come from above or below, because above is a symbol of facing God, and below is a symbol of a servant's submission and surrender (Shihab, 1999a).

Iblis's promise in Surah al-Hijr explains the method he uses while sitting to obstruct Adam's descendants, which is to beautify evil deeds as if they were good. Iblis whispers that sin is a right or good act, while his aim is to mislead. The addition of the words "fi al-ard" indicates that Iblis's temptation only occurs while humans live on earth (Shihab, 1999b).

Meanwhile, Iblis's promise in Surah Sad begins with "bi'izzatika," which means "by Your glory." Scholars agree that the letter ba in this verse is for an oath (qasam), while they differ regarding the letter ba in the two verses in the phrase "bima aghwaytani," whether it is ba qasam or sababiyyah (causal). There is also a minority opinion that the letter ma is interrogative or istifham (Ar-Razi, 1981). However, the majority of scholars hold that the letter ba is sababiyyah. This does not mean that Iblis's fault came purely from Allah, but rather it was the direct cause of Iblis's disobedience and a form of the continuation of the curse until the Day of Judgment.

Iblis's promise in Surah Sad is followed by two verses that are a response from Allah to Iblis's resolve, in the form of "qāla fa al-haqq wa al-haqq aqūlu," with the first haqq read as marfu' and the second as manshub. There is also a reading (qira'at) where both are read as manshub. The meaning of this sentence explains that nothing is shown but the truth. Allah never breaks His promise, and He is the All-True (Az-Zamakhshari, 1998). This includes the promise of entering hell, both for the jinn, indicated by the word minka, and for the humans who follow Iblis's temptations.

Iblis's promise, repeated three times, shows his commitment and seriousness in carrying out his task. This task arises not merely from his disobedience but also for the glory of Allah, meaning Allah is able to prevent Iblis from tempting, as long as humans do not stray from the straight path. Allah could also prevent Iblis directly but does not do so because that is the task assigned to Iblis. The claim that Allah does not prevent it because it would cause corruption is clearly a false claim, because if Allah prevented it directly, Iblis would have no task to tempt and humans would be free from the test of temptation (Ar-Razi, 1981).

Table 2. Repetition of the Story of the Iblis's Oath

Type of Repetition	Location	Text
Thematic	Al-A'raf: 16	قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ^١
	Al-Hijr: 39	قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ^٢
	Sad: 82	قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ^٣

The Story of Iblis's Temptation

This story refers to Iblis's effort to tempt Prophet Adam and his wife to violate Allah's command, which was to approach a certain tree. This story is recorded in Surah al-Baqarah: 35-36, al-A'raf: 20-22, and Taha: 120-121. In terms of repetition, this story is divided into two parts: the prohibition to approach the tree, found in al-Baqarah: 35 and al-A'raf: 19, and Iblis's effort to tempt Prophet Adam, found in al-Baqarah, al-A'raf, and Taha.

The first repetition is a repetition of the sentence "*ya adam uskun anta wa zawjuka al-jannah*" until the end of the verse. The difference lies in the middle of the verse. In al-Baqarah, it says "*wa kula minha raghadan haithu shi'tuma*," while in al-A'raf it says "*fa kulā min haithu shi'tumā*." The use of *fa* indicates that Allah permitted Adam to immediately enjoy the fruits of paradise after commanding him to live there, which shows the perfection of honor. Because this event occurred in the same place, it became an additional suffering for Iblis, who had been arrogant and considered himself superior. Thus, the situation demanded that the listeners be informed at the place where Allah's wrath on Iblis and his expulsion were mentioned. This is different from al-Baqarah, which serves as a reminder to the Children of Israel about the virtue of Adam, his temptation, and a warning against the deceit of Satan (Ibn Ashur, 1984).

The form of honor for Adam in al-Baqarah is depicted through the word "abundantly" (*raghadan*), which is a praise for the given blessings or a prayer for Adam. Thus, from the combination of both verses, there are several honors for Adam that have been distributed according to the Qur'an's custom of spreading the objectives of a story in their respective places, thereby providing a renewal of benefits, encouraging the listener, and presenting variation in the style of storytelling. (Ibn Ashur, 1984).

The second repetition discusses the various terms used by the Qur'an to explain Iblis's method of tempting Prophet Adam and Eve. In al-A'raf and Taha, the word *waswasa* is used, whereas al-Baqarah uses *azalla*. On another note, this story no longer uses the word Iblis but rather Satan (*shaytan*), though the majority of scholars agree that it is Iblis (Al-Andalusi, 1993).

The use of the word "*azalla*" in al-Baqarah indicates that Prophet Adam was not fully conscious or had forgotten (Shihab, 1999a). The word *azalla* or *izlāl* means to make someone slip, for example, to fall into error. This is synonymous with the word *zalaq*, which means slippery, as when one's feet walk on the ground without control because the ground is soft with mud or the like, so the feet move without intent. In the Hamzah reading, *azalla* is read as *azala*, which means to remove.

Meanwhile, the word *waswasa*, meaning to whisper, implies different interpretations regarding the method Iblis used. Some argue that Iblis did not enter paradise to meet Adam after he (Iblis) was expelled from it. Instead, he tempted Adam through his power, influence, and whispers that Allah had granted him, as the Prophet said, "Indeed, Satan flows through the son of Adam like the flowing of blood." (Aṭiyyah, 2007).

Table 3. Repetition of the Story of Satan's Temptation

Type of Repetition	Location	Text
Sentence	Al-Baqarah: 35	وَقُلْنَا يَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ
	Al-A'raf: 19	وَيَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ
Theme	Al-Baqarah: 36	فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا
	Taha: 120	فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ
	Al-A'raf: 20	فَوَسْوَسَ لَهُمَا الشَّيْطَانُ

Relevance of Tiktār in the Story of Prophet Adam to Life

From the explanation of *uslūb tiktār* (repetitive style), its interpretation, and the wisdom found in the three stories of Prophet Adam related to Iblis, several universal values or principles can be concluded that are still relevant and can be implemented in daily activities and life as envisioned and aspired to by the Qur'an for a happy life in this world and the hereafter. Among them are:

1. Piety or Taqwa

Taqwa is a great concept in the Qur'an, repeated at least 259 times. According to al-Asfahani, Taqwa, derived from the word *ittaqā-yattaqī*, has many meanings, including self-preservation, covering oneself with a shield, and being cautious (Vatku Rohman et al., 2024). In the view of Shaykh Abdul Qadir al-Jailani, taqwa is a form of sincere obedience in carrying out Allah's commands and avoiding all His prohibitions. This process involves *Takhalli*, which is freeing oneself from all reprehensible actions and traits; *Tahalli*, which is filling and adorning the soul with praiseworthy attitudes and deeds; and *Tajalli*, which reflects the manifestation of a divine sense (Mahmud, Hamzah, & Imran, 2022).

Although the story of Prophet Adam does not explicitly mention the term *taqwa*, its values can be found within it. Prophet Adam's effort to obey Allah's command regarding the tree is a form of *taqwa*. Even though he later transgressed, he initially committed himself to obey and protect himself from violating it. *Taqwa* is the implementation of faith that is firmly established in the heart and declared through the *shahadah*. Allah promises various benefits for those who are pious, such as receiving blessings and happiness, obtaining solutions to problems and sustenance from Allah, gaining Allah's love and protection, receiving lessons from Allah, and obtaining forgiveness and increased rewards for good deeds (Mahmud, Hamzah, & Imran, 2022).

In daily life, the value of *taqwa* can be applied in various forms, such as performing religious rituals to the best of one's ability like fulfilling the pillars of Islam, being patient in carrying out religious commands in both joy and sorrow, keeping promises, forgiving others'

mistakes, and asking for guidance from Allah (Vatku Rohman et al., 2024). This taqwa becomes the standard for determining the best of humanity.

2. Introspection or Muhasabah

In the story of Prophet Adam, Iblis is the main enemy who promised to lead humanity astray until the Day of Judgment. Therefore, an attitude of muhasabah or self-introspection is necessary. Various religious texts, both the Qur'an and hadith, emphasize the importance of self-evaluation to assess whether one's actions have been good or not. This aims to improve the quality of one's worship and life.

Muhasabah or evaluation can be applied in various aspects of life, such as evaluating daily ethics or morals in applying good traits like patience, honesty, and trustworthiness. It can also be applied to evaluating programs or policies related to public welfare. Evaluation can be viewed from its timing, known as formative, summative, and diagnostic. There is also evaluation in terms of its focus, such as internal and external evaluation.

Besides muhasabah related to self-improvement, this evaluation can be applied to anticipate various deceptions of Iblis that are disguised as good deeds. Ibn al-Qayyim al-Jawzi, in his book *Tablis Iblis*, outlines various methods used by Satan to mislead people from all walks of life, from ordinary individuals to scholars, and presents concrete examples from experiences and religious texts.

3. Commitment and Responsibility

The story of Prophet Adam provides a concrete example of commitment and responsibility in carrying out a task, especially from Iblis. Iblis's commitment mentioned in the Qur'an refers to his promise to Allah after being expelled from paradise for refusing to prostrate to Prophet Adam. This commitment is expressed in several verses of the Qur'an that explain Iblis's determination to mislead humanity until the Day of Judgment.

In life, this attitude can be applied in various matters, such as a worker's commitment to their office duties, a parent's commitment to raising their child, a teacher's to educating their students, a leader's to managing their people, and so on. Commitment plays a very significant role in various aspects of life, both individually and collectively, as it becomes the foundation for consistency, integrity, and the achievement of success.

One of Prophet Adam's roles, which also applies to all humans, is his role as a caliph on Earth. Humans are responsible not only for utilizing but also for regulating and managing the earth well. This responsibility includes significant material and spiritual dimensions. Humans are required to carry out this role with a deep awareness of the trust (*amanah*) that has been given. This is because Allah SWT has bestowed knowledge upon humans, which makes them superior to the angels (Yusman, Ghazali, & Hendro, 2024).

4. Avoiding Arrogance

Arrogance can be considered the first evil trait exemplified by Iblis in response to Allah's command to prostrate in honour of Prophet Adam. It is also the worst trait, as

arrogance is the root of all evil. The Prophet even mentioned in a hadith that no one with an atom's weight of arrogance in their heart will enter Paradise. The term for arrogance in the Qur'an uses various words such as *istakbara*, *fakhr*, *uluw*, *utuw*, and *batar*. Arrogance can arise from several factors, as exemplified by Iblis, such as boasting, self-aggrandisement, and belittling others. The way to avoid arrogance is to draw closer to Allah and increase worship (Hasiyah, 2018).

CONCLUSION

The story of Prophet Adam consists of various smaller narratives. In the story of the relationship between Prophet Adam and Iblis, *uslūb tiktār* can be found in three narratives: Iblis's defiance in prostrating to Prophet Adam, Iblis's promise to tempt Adam, and Iblis's effort to tempt Adam in paradise. The forms of repetition (*uslūb tiktār*) can be repetition of verses, sentences, and themes. Repetition of verses is found in al-Hijr: 30-31 and Sad: 73-74, which have the exact same text regarding the command to prostrate to Prophet Adam. Repetition of sentences is found, for example, in al-Baqarah: 35 and al-A'raf: 19, which discuss the command to live in paradise and avoid a certain tree. And thematic repetition is found, for example, in Al-Baqarah: 36, Taha: 120, and Al-A'raf: 20, which discuss Iblis's temptation of Prophet Adam.

Scholars comment on the *uslūb tiktār* in the story of Prophet Adam as a form of complement, reinforcement, and emphasis. For instance, the difference in the use of conjunctions between *fa* and *wa* in the command to dwell in paradise indicates immediacy and the perfection of blessings. There are also interpretations regarding the forms of Iblis's temptation of Prophet Adam, such as whispers (*waswas*) and causing to slip (*azalla*). The values in the *uslūb tiktār* of Prophet Adam's story are relevant to life, such as piety, introspection (*muhasabah*), commitment and responsibility, and avoiding arrogance.

The story of Prophet Adam, besides its unique repetitive style, also holds important values for humanity. Adam, as the first human, becomes an example and model from which lessons and wisdom can be drawn. The discussion of this research is still limited to the relationship between Adam and Iblis. Further research is needed to look at the story of Prophet Adam in its entirety, especially its *uslūb tiktār*.

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