



## **Knowing Iblis: Study of Thematic Interpretation of Devil's Pride**

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### **Abstract**

The controversy about Iblis as a "convicted" creature, cursed and expelled from various heavenly pleasures is a dramatic and perennial narrative in every divine religion. Since God proclaimed that he would create the first ruling creature on Earth [read Adam], Iblis not only presented himself as a dissident and seducer of Adam and his descendants, as the conclusion of the classical and modern interpretations above, but also at the same time a symbol of negative predisposition or personification of crime, borrowing Rahman's term. This means that every form of crime committed by humans, whether in the form of murder, rape, waste, corruption, war, moral misconduct etc., as often happens in various aspects of contemporary human life is the personification of modern Iblises.

**Keywords:** Iblis, Thematic Interpretation, Devil's Pride

### **Introduction**

The story of Satan begins in Surah *al-Baqarah* and *al Hijr*: "And when the Lord said to the angels:" Prostrate you to Adam "then bow down except Satan; he is reluctant and *takabbur* and is he belongs to the disbelievers". "Get out of heaven because you are damned and indeed the curse still overtakes you until the Day of Judgment."(Mashaqbeh & Jalal, 2020)

This is part of a snippet of the Devil's story in the Holly Qur'an *Surah al-Baqarah* and *al-Hijr*: 34. In the discourse of Islamic thought, this story has given rise to various controversies around the dramatization of its defiance. There is an opinion that states, that the attitude of defiance of Satan - in this case does not bow down to Adam - not only because it is based on the manifestation or manifestation of the purity of mono-theism, as they understand from the word Devil "*la asjuda illa laka*", "I will not worship except You", but also as a manifestation of intellectual supremacy among the Angels at that time, therefore, he rebelled.(Bustamar & M Dalil, 2020) There is also an opinion, because of this attitude of intellectual supremacy then Satan is considered to be a creature who first made an analogy or *qiyas*.(Ansari & Qomarudin, 2021)

### **Literature Review**

For the mufassir,(Setio, 2021) the Devil's defiance attitude has resulted in various disputes, especially concerning who is actually the Devil. Are these exceptions (not Satanic in the Christ(Swist, 2019)) a related exception which results in the understanding that Satan belongs to the Angels? Or loose exceptions, so that it can be understood that the Devil belongs to the Jin class? In other words, if the devil is an angel, why is he not prostrate? Even though submission and submission to God's command is the nature and nature of angels. On the contrary, if the Devil

is not an Angel, why is he cursed and condemned even removed from heaven? Even though the khitab or the format of the verse is addressed to angels?

This paper will explain the differences in perceptions among commentators - both classical and modern - regarding the issue, by limiting their study to *surat al-Baqarah*: 34, and *al-Hijr*: 33-40, which focus on the classic interpretation of Attabari's work, *Jami 'al-Bayan fi al-Ta'wil al-Qur'an* (Dikron & Moh Saepudin, 2019), and Al-Razi, *Tafsir Mafatih al-Gaib* (Qurrotul Aini, 2016), as well as for modern interpretations, the work of Sayyid Qutub, *Fi Zhilal al-Qur'an* (Santi Aji & Yusron, 2022), and Attaba'taba'i, *Tafsir al-Mizan*. (Achmad et al., 2020)

## **Research Method**

This election of Surah al-Baqarah and al-Hijir, the first [surah al-Baqarah], was intended not only because this surah first explained the devil's dramatization process or Satan's "imprisonment", but it was also intended to be understood who was actually a figure Devils from each interpreter. The second, [surah al-Hijr], taken here, is intended to find out the reason for the construction of Satan and what activities he wants to do after the "convict". The four figures were chosen, based on two considerations.

First, Attabari, and Al-Razi, were chosen here, because these two figures in addition to representing the classical interpretive patterns of *bi al-Ma'tsur and al-Ra'yi*, (Siregar, 2018) also because the interpretation of these two figures became a reference for the mufasssir, both contemporaries and scientific generations.

*Secondly*, the representation of modern interpretations is chosen for Sayyid Qutub, and Attaba'tabi, because these two figures, besides having a pattern of interpretation of reasoning [*bi al-ra'yi*] which has accentuated the modern situation, also because these two characters place the Devil's story - both in the surah al-Baqarah and al-Hijr - in a discourse that is quite deep and broad.

Because of this reason, why did *Tafsir Al-Manar*, Muhammad Abduh, not be used as a reference for this discussion. It seems that Abduh was not too deep in discussing this issue and the description of his *Al-Manar* (Burge, 2021) interpretation, did not arrive at the discussion of the *Surat al-Hijr*. What is interesting about this issue is that the four exegetes have not provided satisfactory answers around the existence of Satan. In other words, the duality of meaning for Satan is still very strong in the descriptions of their interpretations. Therefore, new solutions and solutions to the meaning duality, including attracting its relevance in contemporary humanity discourse, are the other side to be answered in this paper.

## **Result and Discussion**

### **Iblis in Classic and Modern Interpretation**

The controversy about the interpretation of Satan in the Qur'an, originated from God's plan to create and prepare a caliph on earth. In the Qur'an, *surah al-Baqarah* 30-34, the event is explained:

30 واذ قال ربك للملائكة اني جاعل في الارض خليفة قالوا اتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال اني اعلم ما لا تعلمون

31 وعلم ادم الاسماء كلها تم عرضهم على الملائكة فقال انبئوني باسماء هؤلاء ان كنتم صدقين

32 قالوا سبحنك لا علم لنا الا ما علمتنا انك انت العليم الحكيم

33 قال يادم انبئهم باسمائهم فلما انباهم باسمائهم قال الم اقل لكم اني اعلم غيب السموت والارض واعلم ما تبدون وما كنتم تكتمون

34 واذ قلنا للملائكة اسجدوا لادم فسجدوا الا ابليس ابي واستكبر وكان من الكافرين.

The story of Satan in this surah al-Baqarah - as seen in the above verse of the khitab - initially illustrates the narrative of Adam's creation, which is considered by God as "the only one caliph on the earth". This caliphate mandate seems to lack sympathy among the Angels, therefore they "protest" or "reject" the policy. The premise of their rejection is simple. First, the creature that will be created will only damage and shed blood on the earth, and secondly, they feel they have more value in spiritual superity than beings (read Adam) who have the mandate of the Caliphate. Such a premise, God answered that: "I know better what you do not know". That is, the Angels do not know that the creatures to be created are very different from those who can only bless and purify their Lord, namely beings who have the supremacy of reason or concept. Besides that they also did not know, that in their community, there were still those who were arrogant and unwilling to accept the reality. The first is proven by the incompetence of the Angels to explain matters relating to "natural law" or the matter of earth, and the second to the defiance of Satan. This second proof it was later that became a debate among classic and modern mufassir.(Saifunnuha et al., 2020)

According to Syeh Mustafa al-Maragi, differences in perceptions among scholars regarding this verse revolve around two things:

احدهما انه كان جنيا واحدا بين اظهر الالوف من الملائكة مغمورا بهم متصفا بصفاتهم انه كان من الملائكة لانه خطاب السجود كان مع الملائكة ولان ظاهر من هذه الاية وامثالها انه منهم

"The Iblis is a type of genie who is in the midst of thousands of angels, mingling with the nature of their nature. Secondly, the devil is from an angel, because the prostration order here is directed to the angel, because the zahir verse and the like, he belongs to them".

In the discourse of classical and modern interpretations, the first problem that arises when discussing the existence of the Devil is the meaning of the word *sujud*, "فسجدوا". Against this word, all *mufassir* - both classical and modern - agree that the meaning of the prostration word is *sujud tahiyat*, respect, not prostration in the sense of worship or servitude to Adam. Here, all agree that the absence of Satan is an insubordination or deviation. But then the problem arises, whether this fraud is an act of Satan as part of the Angel community or as part of the Jin community. Against this problem, classical and modern commentators differ.(Aziz, 2017)

Al-Tabari and al-Razi interpret the word Satan in the verse, "فسجدوا" comes from the type of *malakait*. They argue thus on the grounds that the word "*istisna*", all angels prostrate to Adam unless Satan shows the meaning that the Devil is of their kind (read Angels) As for the Devil called Jin class, like the one found in *surah al-Kahf*: 50, according to these two commentators, is not seen in terms of origin but seen in terms of its form, namely that both Satan and Jin are beings that

cannot be seen. To reinforce this argument, al-Tabari quotes so many hadiths, including the hadith from Muhammad ibn Ishak which reveals the Arab tradition that Arabs like to name *Jin* to something that cannot be seen.

The opinion of the classical *mufasssir* was rejected by modern commentators - in this case Sayyid Qutub and Taba'tabai on the grounds: First, the *surah al-Kahf* verse 50 clearly reveals that Satan is part of the Jin community. The devil in that verse is not meant to be a type of angelic group, but from the Jinn group. Second, the Jinn is created from fire, and the Devil is also from the flames, therefore Iblis is clear from the Jin community. The word "*istisna*" contained in this verse, said Qutub, is not an *istisna ala wajh*, but *istisna* as contained in the words: "banu fulan has come, except Ahmad". Ahmad was not from that place, but he was with them, or gathered with them in one place ". In Taba'tabai, "Iblis at that time was no different from Angels. They gather at the holy place, and the command to prostrate to Adam is addressed to those who occupy the maqam. A new difference is seen by Taba'tabai, after Satan declared reluctance to prostrate to Adam, then from that moment he has come out of obedience to ubudiyah, while the Angel remains in his original position, submits to worship and carries out God's command.(Sakat et al., 2015)

Why is the Iblis Out of ubudiyah's obedience, and what the consequences of the action against him. This problem was answered in sura al-Hijr: 32-40, as follows:

- 32 قال يا ابليس مالك الا تكون مع السجدين  
33 قال لم اكن لاسجد لبشر خلقته من صلصال من حما مسنون  
34 قال فاخرج منها فانك رجيم  
35 وان عليك اللعنة الى يوم الدين  
36 قال رب فانظرني الى يوم يبعثون  
37 قال فانك من المنظرين  
38 الى يوم الوقت المعلوم  
39 قال رب بما اغويتني لازينن لهم في الارض ولاغوينهم اجمعين  
40 الا عبادك منهم المخلصين  
41 قال هذا صراط علي مستقيم  
42 ان عبادي ليس لك عليهم سلطان الا من اتبعك من الغوين .

Commenting on this verse, namely the question of Allah to the Iblis concerning what is the reason for his defiance (verse 32), and Satan's answer that: "he will never come to man who created him from dry clay (derived) from black mud given form "(verse 33), the *mufasssir*, both classical and modern - despite their different reasons and terms - generally agree, that the main factor of Satan's reluctance to bow to Adam is a matter of arrogance, honor and personal tendencies. Adam was created from a lower element than Satan, and therefore, it is impossible for the lower element of creation to bow to the higher. Al-Razi, for example, said there were two reasons why Satan did not want to bow to Adam. First, because Adam is a *basyar*, which consists of a rough judge, while he (Satan) consists of spirits. A rough *Jisim* is lower than a subtle spirit. Therefore, how could a subtle and high spirit bow down to the lowest rank. Second, because the elements and origin are

different from the Devil. Adam is a creature created from black mud and this element is most despicable, while Satan is created from fire, which is a noble element, and therefore not worthy of prostration to the most despicable beings. Likewise, Attaba'tabai understands the arrogance of Satan from the verse of the Bible, لا اسجد "" لم اكن. Here the devil does not say "لا اسجد" or "ليس اسجد". This shows that the factor is the father or ego which makes him reluctant to bow to Adam.

Interpretation differences are seen, when each interpreter interprets verses 34 and 35. Al-Tabari and Al-Taba'tabai (including Qutub) agree on one point, which is to interpret the word "فاخرج" with the meaning of being taken out of the sky. The words "رجيم" and "اللعة" are both different. The first, interpreting reproach and exile; and second, interpret it by being expelled and kept away from grace. Al-Razi is different from the three previous interpreters. The word "فاخرج" is interpreted not only from the sky, but also from angels. Against the word "اللعة", it starts from the meaning "الى". The word "الى" is here, not "intiha 'al-ghayah", but provides "ta'bid." This means that Satan is cursed not only until the Day of Judgment, including after the Day of Judgment, he remains to be punished.

The removal of Satan from heaven or from the angelic group, borrowing the phrase *mufassir* above, does not make Satan despair. In verses 36-38, he shows his impatience by asking God to extend his age.

قال رب فانظرنى الى يوم يبعثون 37 قال فانك من المنظرين 36

When interpreting this verse, Al-Razi said that Iblis proposed. This application aims to prevent it from being turned off forever. Because on the Day of Resurrection there is no human being who dies, even the dead are revived. This is the secret of Satan's request, he is not turned off except when the Day of Judgment takes place. Because of this, said Al-Razi, only a portion of Satan's requests were granted by God, which is still extended. As for the application until it arrives at "يوم الوقت المعلوم", it is not accepted. Against this understanding of the verse, al-Razi expressed three opinions. The first opinion states, that *yaum al-waqt al-ma'lum*, as the day of the first trumpet blowing; the second opinion states, the day that Satan "يوم يبعثون" mentioned, the meaning is towards the coming of the Day of Judgment, not on the day of the Resurrection; a third opinion says, a day that nobody knows except Allah SWT, and this is not the Day of Judgment. From this explanation, al-Razi did not choose which of the three opinions above is the most appropriate for him. What is clear, he argues that "يوم الوقت المعلوم" is not the day of the end of the world, but before the end of the world. Opinions like this, not much different from Attabari and Attaba'tabai, only Attabari did not explicitly mention it, while Attaba'tabai, firmly stated that *yaum waqt al-ma'ulum* is a day known only by Allah.

In contrast to the three interpreters above, Sayyid Qutub did not mention the difference between the Day of Judgment and the day of the suspension of the age of Satan. According to him, the purpose of Satan asked to be suspended, not to regret his mistakes, nor to repent to God so that sins could be eradicated, but to take revenge on Adam and his descendants, as a result of Allah's curse or because of has been kept away from His instructions. The devil of the Qutub word, linking the curse of Allah to him with the cause of Adam, does not relate him to his sinfulness and his pride in Allah.

The next verse, 39-40, tells of the words of Satan, that because God has misled him, he will also mislead Adam and his descendants later, except those who are sincere in worship. For al-Tabari and al-Razi, the letter "الباء" found in the words of Satan "بما اغويتني" can be interpreted as "سببية" and can also be "قسم" or oath. As for al-Taba'tabai, saying that the letter in the word الباء "is the meaning of سببية", only, does not mean oath.

The consequences of this interpretation show the tendency and subjectivity or theological bias of each interpreter. That is, by translating the word "لباء" as "cause", it can be understood that what caused Satan to be heretical was Allah, not himself. Thus, both al-Tabari, Al-Razi, and Attaba'tabai --- in interpreting this verse --- pulling the meaning of this verse on the theological issue, therefore, it can be seen from al-Tabari's expression, for example, that the opinion of the *Qadariyah* school is rejected which states that one's faith and disbelief are from themselves, not from God. seen in Al-Razi, when commenting on this verse, he said, God had intended to create *kufr* in the unbelievers, obstructing religion and misleading the truth.

The theological perspective of the classical mufassir above is different from the modern *mufassir*, sayyid Qutub - with the exception of al-Taba'tabai. Qutub sees this verse from another perspective. This verse according to him shows that Satan's influence on someone is so great, when he does evil deeds. Qutub said that, a person does not commit a crime, unless Shetan has the opportunity for him to decorate the crime to look beautiful by him. For this reason, he advised someone to be careful when dealing with something that looked beautiful. Likewise, be careful when he feels attracted to something, because the devil may be there. Unless he is always in touch with God and worshipping in earnest, because sincere servants have no way for Satan to deceive him. When ending his description, Qutub said that, God would send himself to his servants who worshiped sincerely to Him. As if God appeared in his view. Against them, Syetan was unable to mislead him.

Such are some of the descriptions of scholars who interpret the controversy around Satan's defiance. The problem, until now remains an interesting issue and is even "mysterious". The mysteriousness of this problem has inspired intellectuals to articulate the hidden meanings behind the drama of defiance.

### **Iblis in Synthetic and Thematic Meaning**

Paying attention to the interpretations of classical and modern scholars - even though they look dichotomous and dualistic - have shown the dynamics and the dialectic of Muslim understanding of the meaning of the verses of the Qur'an. However, the process of dynamism of meaning and understanding of these verses, borrowing from the dialectical approach, still revolves around the plain of theses and anti-theses. Therefore, a process of becoming or synthesis is needed. (Thahir, 2020)

As a synthesis of dualistic interpretations and meanings concerning the existence of devils, the tentative solution [in this case needs more in-depth research] can be seen from two aspects. First, by observing the function of *lafaz* or the words of jinn and angels in the Qur'an; and second, on aspects of their etymological meaning. From these two aspects it can be understood, that there are no dichotomous lines and principles that distinguish between Angels and Jins. In fact, he is

only different in class when talking about his characteristics. Sometimes in the Qur'an, *lafaz* Jin shows angels " وجعلوا بينه وبين الجنة نسبا " (Surah: 37: 158), sometimes also the word Jin shows Iblis, as at the end of surah al-Nas " من الجنة والناس " (QS: 144 : 6) Compare this with verse 26: 95, which reads: "They [who are worshiped as partners of Allah], those who go astray [who worship Allah's allies] and all the forces of Satan will be cast into hell". The words of the "army" of the Devil referred to here is to include jin and humans.

In the etymological context, the Angel of the light [النور], Jin of fire [النار], both come from the same basic word, namely [نار]. So that both fire and light cannot be separated from each other. The fire emits light, while focused light waves must form fire. As for the devil created from the flames, it must be in one of these clumps. Thus, the devil can belong to the family of angels, it could also be in the Jin family. So clearly, before Satan carries on immorality, borrows the expression of ibn Abbas and ibn Mas'ud, he is of the Angels. He is the most powerful of his ijthihad and has a high intellectual capacity among Angels. That is what drives him to pride and makes him a Iblis. This is what is meant in the Qur'an surah al-Kahf, verse 50: [كان من الجن].

Another synthesis that can be taken to dilute the duality of meaning above is to understand the dichotomous controversy between Angels and devils about the narrative of creation of man (Adam) in the Qur'an, not merely as a "person", but can also be understood in terms of story as "symbol". Angels portray a positive predisposing symbol, while Satan describes a negative predisposition. These two basic characteristics are seeking mutual influence in man (Adam). Humans sometimes tend to be "Angels", which is submissive and obedient to God, but sometimes also demonic in character. This is the meaning contained in the Koran: "فسجد الملكة كلهم اجمعين" (Q: 15: 30) and "ابى واستكبر وكان من الكافرين" (Q: 2: 34) So in human beings there is always a struggle between the two tendencies But negative tendencies can become so strong because of the nature of the Devil with his various tricks [for example, there is a feeling of calm and satisfaction with himself] and because humans are basically inclined to things that are easy to achieve, [and subsequently, because man's ability to deceive himself], so that evil is seen by him as virtue, only people who guard against moral dangers that will not fall asleep in his temperament nature, so that every form of submission to the norms of God's command is in principle a manifestation of the attitude of the Angel in humans, on the contrary, every form of insubordination to the command of God is the manifestation of the attitude of Satan in man.

Another interesting issue to be analyzed and criticized is the interpretation of classical and modern commentators on the issue of entrapment or theological, ideological and even political bias of each exegete. To dismantle hidden biases or interests and then give new meaning to their interpretations that are subjective and theological and ideological, the approach used here is Gadamer's hermeneutics,(Agostini, 2015) and the thematic method of Fazlur Rahman.(Duderija, 2018) Both of these approaches are intended to emphasizing the significance of the context of the Koran and Hadith to be projected into the future. Unlike scriptualists who want to direct today's reality to the past based on the texts of the Koran and Hadith.

As stated earlier, that when classical and modern commentators interpreted verses 39-40 surah *al-Hijr*, the conversation around this verse led to theological meaning and ideological bias.

Attabari and al-Razi for example, interpret verse 39 [فيما اغويتني] with the understanding that what makes Satan go astray is not himself but God. That is, God is willing to everything. Devils and even humans don't have the power and power to determine something. Thus, the opinion that states that humans have the freedom and will to do is rejected, as believed by the Qadariyah and Mu'tazilah schools.

Interpretations like this show a tendency to deny the existence of other theologies outside their theology. Or in other words, these two classic commentators want to state that only the aqeedah of Jabariyah and the Ahl Sunnah wa al-Jama'ah are the ones that can be justified, while Qadariyah or Mu'tazilah are misguided aqeedah. This conclusion can be seen from some of the supporting arguments provided by these two figures in interpreting these verses. The first [read Attabari], for example, reveals itself that the Qadariyah opinion is rejected which states that one's faith and disbelief are of themselves, not of God. These arguments, then justified by a Hadith from Muhammad ibn Ka'ab al-Qurazi which states: "Allah has cursed Qadariyah, indeed Satan knows more about Allah than they are". The second, [al-Razi] stated that it was God who created kufr, prevented people from religion and truth. That is, the opinion of the Mu'tazilah which states that humans have freedom and the will to do is not justified.

Al-Razi's arrogance and vested interest can also be seen when he interprets the existence of Iblis in Surah al-Baqarah verse 34. Actually, if he carefully examines his descriptions, it will be seen that the basis of al-Razi's interpretation in this verse is not only encouraged there is a desire to break down the logic of thinking of the Mu'tazilites who argued that Satan came from the Jin community, but also at the same time wanted to defend and defend the argument of the ulama fuqaha Ahl al-Sunnah wa al-Jama'ah [syafi'iyah] who argued otherwise, that the Iblis comes from the angel community. And because it is a major supporter and representation of Ash'arian theology at that time, even the interpretation of Iblis in that verse shows the theological bias and very sectarian.

The breakdown of the ideological discourse of this classical interpreter cleric was experienced also by modern mufassir. Attaba'tabai and Qutub for example, even though the target of "firing" interpretation they are no longer trapped in discourses that are Jabariyah and Qadariyah or Ash'ariyah and Mu'tazilah, but they are implicitly trapped in the same idioms, namely political-ideological. If Attaba'tabai, interpreting Satan's perversity above the will of God, and the Devil does not have the power to mislead humans, then this is intended to justify the immorality of Islam and this dominance becomes a source of moral strength for the Shiite community to maintaining the status quo of the power of priests and at the same time a symbol of resistance to dirty power. That is, because the priests are protected from sinful acts, they may be representations of God's representative power on earth.

In contrast to Attaba'tabai who based his mind on the rise of the imam, Sayyid Qutub - a hard-line fighter from the Ikwanul Muslimin organization, which the Nasser government in Egypt considered a radical Islamic group that opposed its power - further highlighted the interpretation of the Surah al-Hijr this is on the political aspect. Therefore it is not surprising that Qutub's interpretation of the above verses is different from the classical commentators even against



Attaba'tabi himself as a modern exegete. As a symbol of oppressed minority groups [read society] who seek freedom from various tyranny of minority oppression [read the ruler], he is more inclined to interpret the expression or threat of Satan above to have a very large influence to do evil deeds in someone. Even a person does not commit a crime, unless the Devil has the opportunity for him to decorate the crime to look beautiful by him. That is, Qutub wants to explain that Satan is a representation of minority groups oppressors [rulers] who have a very large role in influencing society, so that oppression itself has been considered as objective. Therefore Qutub advised, let someone be careful when dealing with oppressive power groups [read the Devil's persuasion effect]. The interpretation of Qutub like this is not unreasonable, but the ruler represented as a minority group of oppressors - in this case as devils - is not only a generalization, but also reduces the meaning and message of the Koran.

Thus we see how great the ideological content of each exegete in interpreting the verses of the Qur'an. This kind of interpretation shows their tendency to defend the theology and attitudes they believe in, so as a consequence, they are not only trapped in religious sectarianism and exclusivism but also have reduced the meaning of the Qur'an which is nuanced inclusive, democratic, and always open to new interpretation. It was Fazlur Rahman, who realized the entanglement of interpretations like this and then tried to reinterpret the Koran based on the spirit of the Koran itself.(Duderija, 2018)

Based on his research on surahs that speak of Iblis or Satan in the Qur'an, Rahman, in his work, *Major Themes of the Qur'an*, no longer describes his views on Satan as understood by classical and modern commentators. For Rahman, the Iblis or Satan story in the Qur'an is basically a personification of the principle of evil. The principle of this crime is manifested in the "traces" of Satan, so that, the trace of Satan means every crime committed by humans, both in the form of waste, corruption, war, moral misconduct and so on. The Qur'an for example says: "O people! Eat what is lawful and good from the earth [everything that is good to eat and drink], but do not follow the steps of Sheikh because he is your real enemy "(Qur'an: 2: 168; 6: 140-142). Compare this with (QS: 17:27): "Surely those who do redundancy are Satan brothers".

In commenting on the threat of Iblis to mislead humans in the Surah al-Hijr 32-40, Rahman asserted that although in principle no human being is immune to the seduction of Satan, but the Devil cannot actually deceive people who always maintain their moral integrity from his attacks. . God says to Satan "Surely you cannot influence my servants; only a perverted man follows you "(Compare with QS: 17:65) and" he is powerless against believers and surrenders to their Lord (QS: 16:99).(Duderija, 2018)

Thus, in fact the grip of Iblis is not strong, only weakness, lack of moral courage and lack of awareness in humans is what makes Iblis look so strong. So the key to human defense against the temptations of Iblis is, taqwa, a kind of light in man, a spiritual fire that humans must ignite in themselves so that they can distinguish truth from falsehood, real things and imaginary things, things that are eternal and temporary. As soon as a person ignites a spiritual fire, he can recognize the Iblis' footsteps and will not be tempted to follow in his footsteps.

That is how Rahman attempts to translate these verses, not in the meaning of theological and ideological idioms, but draws the discourse in the dimension of human morality. As a Muslim who lives in an atmosphere and advances in industry and technology, where humans are distorted and alienated by the techniques they make themselves so that they become frustrated and discouraged, the story of the Devil is understood as a narrative of the moral message of humanity, which at all times and in different forms always threaten humans and even reinforce the emergence of "Modern Iblis" actions. Therefore, it is only moral integrity that can block all forms and principles of evil which are the personification of Iblis. With this attitude of moral integrity, Iblis [read all forms of evil] actually has no power at all to deceive humans. This is what is meant by the word of Allah in the last verse of surah al-Hijr, 41-42: "This is a straight path; I am the duty [who keeps it]." Verily my servants have no power for you against them, except those who follow you, those who are astray.

### **Conclusion**

The controversy about Iblis as a "convicted" creature, cursed and expelled from various heavenly pleasures is a dramatic and perennial narrative in every divine religion. Since God proclaimed that he would create the first ruling creature on Earth [read Adam], Iblis not only presented himself as a dissident and seducer of Adam and his descendants, as the conclusion of the classical and modern interpretations above, but also at the same time a symbol of negative predisposition or personification of crime, borrowing Rahman's term. This means that every form of crime committed by humans, whether in the form of murder, rape, waste, corruption, war, moral misconduct etc., as often happens in various aspects of contemporary human life is the personification of modern Iblises.

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