The Analysis of Prophet Isa’s Status in Qur’an; The Study of Mafassir and Modern Intellectual

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Abstract: The issue expressed by the academic community is whether Prophet Isa has died or not. If he has not dead yet, is it true that Prophet Isa will come down at the end of the age, and if he decides it what his task will be? Jesus the Prophet will descend to the world again as a just judge and give an explanation to the Christians who has devoted their belief that Isa is as God, or part of God’s personality. Concerning the arrival of Prophet Isa, the majority of modern mufassir does not believe, because the existing argument is not qath’iy (definite), all the hadiths that inform him is ahad (narrated by one, two person or more), not mutawatir (narrated by a number rawi (writer of hadist). For strengthening aqidah dalil must be qath’iy, while hadith is mutawatir.

Keywords: Al Quran; Prophet Isa; mufassir; aqidah

I. INTRODUCTION

The discussion about the Prophet Isa to the modern era has never quit, even more attractive to intellectuals and mafassir, either classic or modern. In the modern era, Concerning prophet Isa is more talked. The issue expressed by the academic community is whether Prophet Isa has died or not. If he has not dead yet, is it true that Prophet Isa will come down at the end of the age, and if he decides it what his task will be? Furthermore, generally the people in Indonesia think that Prophet Isa’s status is unmarried man until he is appointed by Allah. Only a small percentage of people who argue that Prophet Isa is married and has child. If it is studied in the Qur’an and al-Hadith, there is no explicit information that Prophet Isa is married and has a lineage, although there is indeed a verse of the Qur’an that generally reveals that the Messengers before the Prophet Muhammad have wives and children, as in Q.S. ar-Ra’d / 13: 38. Based on these problems, the importance of this study is to find the true answer, especially in the Qur’an, or the explanation of Hadith.

This research is library research, which refers to its main source is the tafsir books, both classic and modern. The classic book is represented by tafsir Ibn Kasir and Thabari while modern tafsir is represented by tafsir al-Azhar created by Hamka and Tafsir Al-Misbah created by M. Quaraish Shihab.

II. DISCUSSION

The View of Qur’an about Prophet Jesus and Its Interpretation

a. Addressing Prophet Isa as Al-Masih ‘Isa ibn Maryam

Prophet Isa in the Qur’an is known as al-Masih ‘Isa ibn Maryam, this addressing can be seen in Qur’an Surah Ali Imran verse 45:

إِذْ قَالَتُ الْمَلَائِكَةُ يَا مَزِيِّمٌ إِنِّي إِنَّ اللَّهَ يُنَزِّلُ إِلَيْكَ سَمَـتَهُ بِكُلَّ لِسانٍ عَبِي بِنَـيِّ مَنيمٍ وَهِيَ فِي الْذَّنْبِ وَالْأُخْرَى وَمِن الْمَفْرَدِينَ (45)

[And mention] when the angels said, “O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah ].

The meaning of the phrase “justifies the arrival of a prophet created by the phrase “kun” (be) without a father is the Prophet Isa. In this verse, God reminds Prophet Muhammad, about the story of Maryam when Gabriel comes to him that informs good news to him that he will give birth to a godly son. When Gabriel conveys the glad tidings, God has chosen him to sanctify him, so he continues worship to Allah and always give thanks to Him. What is meant by the angel is Gabriel, as in the words of Allah Q.S. Maryam / 19: 17.

He is called Ibn Maryam (Mary’s son) to give the comprehension that Isa will be born without a father, because that is why he is induced to his mother. Isa has the leading position in the world, since he has a place in the hearts of the believers and is respected. The improvements left by Isa are still felt for later. His greatness is more apparent than the greatness of the rulers or the kings because respecting the rulers and the kings are to
avoid their torture, or being fear to their tyranny, or to butter up to get worldly position. The greatness is a mere pomp of glory, without leaving in the soul, even possible hatred. In addition, Isa has greatness in the hereafter, high position and glory, since he is always close to God.

b. Isa Ibn Maryan asserts explicitly that Qur'an states He is a Prophet, not God doing prayer, tithe and devoting to his mother

Pay attention in Q.S.Maryam/19:30-32:

قَالَ إِلَىٰ عِبَادِ اللَّهِ آتَنِي الْكِتَابَ وَجَعْلِي نِيَّتًا (30) وَجَعْلِي مَبَارِكًا أَنُّ تُقُضِّي وَأُوسَانِي بِالصَّالِحَةِ وَالزَّكَاةِ مَا نَتَّهَبُ حَيَاً (31) وَنَزَّ أَيْدِيَيْنِي وَلَمْ يَجَعَلْنِي

جَبَرِيلُ ثُلَثًا (32)

[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain. And they [made] me dutiful to my mother, and He has not made me a wretched tyrant.

In the tafsir book of the Ministry of Religious Affairs, explains as follows:
The verse Q.S.Maryam / 19: 30 states that Isa have heard their conversation, so he waives his mother’s mik and turns his head to face them while holding up his fore finger and says, "I am indeed a creature of God, He will give the Gospel and He will make me a Prophet. This utterance contains the explanation that his mother is a holy woman where a Prophet must be from the offspring of a saint.

c. The Qur’an refutes that Prophet Isa is Lord

See Q.S.al-Maidah/5:72-73:

لَقَدْ كَفَرُ الْذِّينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمُسْتَقِيمُ إِنَّمَا الْمُسْتَقِيمُ مَرْيَمُ وَقَالُوا مَيْلًا اٌِّنَى إِنَّمَا يُصِيبُ اللَّهُ وَيَكُونُ اللَّهُ رَبُّ الْعَالَمِينَ (72) لَقَدْ كَفَرُ الْذِّينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ وَمَا الْعَالَمِينَ إِنَّمَا ذَلِكَ لَا إِلَهَ إِلَّا وَاحِدٌ وَإِنَّمَا يُقَدِّمُ عَلَى مَطَرَّدٍ يُنَبِّئُونَ الْمُتَّقِينَ مِنْهُمْ (73)

They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord.” Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

From the verse above, it can be said that Allah asserts that the Christians are infidels because they believe that God is Isa Al-Masih, Mary’s son.

This comprehension makes them infidels and misguided, because they exaggerate the praise of Isa as the Jews outrageously insult Jesus, especially against Mary. The Christian’s comprehension to Isa is the belief followed by the majority of the Christians and who among them deviates from that belief, is considered apostasy. Christians believe that God consists of the elements called three persons, namely Father, Son and Holy Spirit. Isa is a son, God is the Father who manifests to the child that is the Holy Spirit and they are three unity apart. Thus God is propher Isa and Prophet is God. Their conviction is very deviate from the truth, because Isa himself tells the Children of Israel to worship God, Isa’s Lord and Lord of the Children of Israel. So, this verse clearly shows the direct acknowledgment of Isa that the God revered is God only. The call of the Prophet Isa to the Children of Israel is as explained by this verse to affirm the unity religion. It can be seen in the original Gospels.

Furthermore, Allah explains that Isa clearly says that who associate God with something good, angels, or animal and stone, then the person will not get heaven and his place is in hell, because who associate God is people who do wrong to themselves and not get God’s defense and help.

d. Prophet Isa is not killed and crucified

Pay attention Q.S.An-Nisa’/4:157:

وَقُولُوا إِنَّ أَنَّ الْمَسِيحَ يَسُوعُ بِنُورِ يَسُوعُ رَسُولُ اللَّهِ وَمَا صَلَّتُوْلَهُ وَمَا صَلَّتُهُ نَبِيٌّ وَلَمْ يَكُونَ مِنْ مَعْلُوْسِهَا إِلَّا مَعْلُوْسَهُمْ (157)

And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.” And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

e. Prophet Isa is appointed by Allah, and Prophet Isa will come down in the end of time

See Q.S.Ali Imran/3:55:

إِذْ قَالَ اٌِّلَهَ بِنُورِ يَسُوعُ بِنُورِ يَسُوعُ رَعِفُ وَرَفَعُ إِلَّا يُهِيِّدُهُ وَمِنْذِينَ مِنْذِينَ كَفَّارٍ فُجِرَ أَهْلُ الْبَعْرُ وَنَجَاهُ الْمُتَّقُونَ فَوَقَذُوهُ كَفَّارٍ فُجِرَ أَهْلُ الْبَعْرُ وَنَجَاهُ الْمُتَّقُونَ (55)

[Mention] when Allah said, "O Jesus, indeed I will take you and raise you to me and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.
The long debate has happened among scholars and intelligent Muslims, among them asserts that prophet Isa is not caused death, but he is only taken by Allah, in the end of time he will come down as explained in some hadist.

No one of book expert, except will believe him (Isa) (al-Bukhari-2070): has told us that Qutaibah bin Sa'id has told us that Laits dari Ibnu Syihab from Ibn Al-Musya'yab that he listens Abu Hurairah says: the apostle utters “For the sake of my soul in His soul, really no long time anymore Ibnu Mary (Isa) will come down who will be fair judge, breaking the cross, killing the pigs and divesting tax and wealth, so no one wants to accept it, narrated by Bukhari

Based on the farewell sermon on the Mount of Olives then flies to the heavens, sits next to God and will come down again to Islamic people, namely: Ka'ab al-Uyainah, says he is God or one of three people is the wrong belief. Muslims. "There is no firm content that tradition from Christian or Christian that convert to Islamize Christians is very contrary to the traditions of God's own reli

Hasbullah in his book: "Isa in the Qur'an of Muhammad in the Bible", puts:

Prophet Isa himself will come back to the sky. It is just aqidah (belief) of most Christians, while they have been trying since the birth of Islam spread this belief to Muslims. It is a bit different from Hamka's views which states that he (Isa) will descend from the sky. It is just aqidah (belief) of most Christians, while they have been trying since the birth of Islam spread this belief to Muslims.

Regarding of coming down Prophet Isa, according to Rasyid Ridha in Tafsir al-Manar, states that: "There is no firm nash (content of verse/hadist) which states that he (Isa) will descend from the sky. It is just aqidah (belief) of most Christians, while they have been trying since the birth of Islam spread this belief to Muslims.

Some Muslim intellectuals, criticizing the arrival of Prophet Isa at the end of time, such as Bakram's Hasbullah in his book: 'Isa in the Qur'an of Muhammad in the Bible", puts:

"The Christian tradition Based on the Gospel and the opinion of Muslims states that Prophet Isa after the farewell sermon on the Mount of Olives then flies to the heavens, sits next to God and will come down again to Islamize Christians is very contrary to the traditions of God's own religions since the prophet Adam. Muslims accept that tradition from Christian or Christian that converts to Islam after Egypt and Syria are liberated by Muslims from Roman colonies."

Similarly, M. Quraish Shihab also criticizes about the arrival of Prophet Isa at the end of time, he puts:

"These hadiths (about the arrival of the Prophet Isa at the end of the age), although all tends to two people, namely: Ka'ab al-Akhbar and Wahab bin Munabh while scholars are doubt their loyalty or at least the two figures are unwittingly influenced by the belief that Prophet Isa lives in the sky and someday will come down to earth."
Likewise, a Muslim intellectual, Irena Handono, is originally a Christian and gains guidance to convert into Islam, then seriously study Islam and became a preacher, she explains about the arrival of Prophet Isa at the end of time:

The belief that Prophet Isa will come back to the world to be the judge toward his people’s mistakes is the Christian belief set in the Bible: "Revelation (wahy) 19: 11-12 and 20: 4-10". Thus, God is the ruler of the last day, the only judge. Based on the word of God: "Is not Allah the just judge?" The opinion of some Muslims that the Prophet Isa al-masih in the heavens will come down to the world to be a judge at the end of time is instead used Christianity as a argumentation for their conclusion that who worthy to be a judge if not God.” If Muslims recognize Isa al-Masih as ajudge in the end of time, it means that Muslims believe Isa al-Masih as Lord. by the explanation as I say above. Muslims need not doubt that the arrival of Prophet Isa at the end of the Prophet Isa can not be accounted for."

The view that believe that Prophet Isa has dead as human being is based on Q.S.al-A’raf/7:25:

قَالَ فِيهَا نَخْيُونَ وَفِيهَا نَحْرُونَ وَمَنْ نُخْرِجُونَ

He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

Some Islamic societies in Indonesia view that waiting the arrival of Prophet Isa does not include the principle belief in Islam because the hadith of the Prophet states that the coming of the Prophet is a hadith of ahad, not mutawatir. In the Islamic teachings, the six faiths, Apostle does not include the belief of Prophet Isa to come down fundamental or the six faiths.

f. Prophet Isa gets married and having offspring

See Q.S.ar-Ra’d/13:38:

وَلَفِقَ أَرْسَلْنَا رَسُولًا مِّنْ فِيلِقِهِ وَعِمَّنَ أَرْضَى وَذَرَؤَا وَمَا كَانَ لَرَسُولِ اللَّهِ أَنْ يُؤْفِكَنَّ أَيْضًا مَا كَانَ أَجْرُهُمْ أَحَدًا كَانَتِبًا

And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree.

The purpose of this verse is to dispute the mockery of the Prophet Muhammad from his enemies, because this case humiliates the dignity of prophethood. Both are to argue their opinion that an Apostle can perform the miracles that has given by God to His apostle when it is needed, not to be a game. Every Apostle has a Book base on its time.

Generally, the beliefs of Muslims are similar to the beliefs of the Christians, namely the prophet Isa, unmarried. The mufassir who view it is Hamka, in his tafsir, AL-Azhar, puts:

"Indeed, Isa al-masih has not dead and married yet had, but he does not recommend it, and it is impossible to suggest not to marry because if a Prophet advocates that people do not marry, it means that he advocates the removal of human descent from this world. An order against God's will."

If it is linked to apostle’s hadith, there is confirmation for them that who does not marry is not part of Prophet Muhammad’s followers, see the following hadith:

 рассказывают сообщили, что имлан Ибн Абд Аль-Мутталиб, что он был перед Святой Шайхами Абу Салим, что этот Святой обещал собраться с группой людей и приглашать к их святости. После того как они были спроектированы, они чувствуют, что это все еще возможно для них. Они сказали: “Наше служение не связано с какой-либо Мессией из Израиля, не он не отрекся от своего ислама, и будущее ему”? Они сказали, “Истина, я умру, а затем я возродлюсь.” Или другой раз, когда говорят, “Если я жив, я победоносен. И я возродлюсь Dahr (a full year) and I will not break.” And the other says, “I will keep away from women and will never marry forever.” Then the Apostle comes to them and says: “You say so and so, and I am from Allah, the most fearful of Allah among you, and most cautious, I fast and break, I pray and sleep and marry women. Whoever hates my sunnah, so they are not from my group.” Narrated by al-Bukhari.

Christian people has done contradictory action by what is asserted in Qur’an that rahbaniyyah is forbidden, because human being is fitrah (natural character) such as getting married and having offspring. It is Human’s characters. See Q.S.al-Hadid/57:27:

ثُمَّ قَالُوا إِنَّهُمْ لَأَرْضَى وَفِي فِيلِقَانِهِ وَقُلُوبَاتُهُمْ وَفِي أَيْدِيهِمْ وَقُلُوبَاتُهُمْ وَفِي أَيْدِيهِمْ رَزْقُهُمْ وَزَرَاعَةُهُمْ وَزَرَاعَةُهُمْ وَزَرَاعَةُهُمْ الَّذِينَ أَمَلُوا مِنْ أَجْرِهِمْ وَأَمَلُوا مِنْ أَجْرِهِمْ وَأَمَلُوا مِنْ أَجْرِهِمْ وكُلُّ مّنْهَا مُسْتَعْلَمُهَا حَتَّى لا أَجْرُهُمْ

Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe for it them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.
As meant by rahbaniyah in the verse above is not having wife or husband and confine self in the the convent. Whereas Allah does not command it, but the Christian pastors made a behavior that is not set by Allah and His Messenger. Besides the belief, generally Muslims, are different views that claim that Isa get married and has a descendant as a general interpretation Q.S.ar-Ra'd / 13: 38. According to Huttaqi, "So here (Q Sar-Ra'd / 13:38) which is intended includes the Prophet Isa ibn Maryam, also has wives and offspring (children) as well." the same view of Prophet Isa gets married and has have descendants with Huttaqi, that is Irena Handono.

III. CONCLUSION

After elaborating various views regarding the status of Prophet Isa, the most highlighted is about Prophet Isa, died or not. Furthermore, about Jesus the Prophet will descend to the world again as a just judge and give an explanation to the Christians who has deviated their belief that Isa is as God, or part of God's personality. Concerning the arrival of Prophet Isa, the majority of modern mufassir does not believe, because the existing argument is not qath'iy (definite), all the hadiths that inform him is ahad (narrated by one, two person or more), not mutawatir (narrated by a number rawi (writer of hadist). For strengthening aqidah dalil must be qath'iy, while hadith is mutawatir. In his life Prophet Isa has ever married and has child that is informed in gospel as well as the views of modern intellectuals who study Qur'an, Hadith, Gospel and compare them.

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