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## The Analysis of Prophet Isa's Status in Qur'an; The Study of Mufasssir 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 deviated their belief that Isa is as God, or part of God's personality. Concerning the arrival of Prophet Isa, the majority of modern mufasssir 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; mufasssir; aqidah

Date of acceptance: 13-11-2017

Date of Submission: 18-10-2017

### I. INTRODUCTION

The discussion about the Prophet Isa to the modern era has never quit, even more attractive to intellectuals and *mufasssir*, 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:

أَذْكَرَ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (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 "kan" (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:

قال اِنِّي عَبْدُ اللَّهِ اَتَانِي الْكِتَابَ وَخَجَلَنِي نَبِيًّا (30) وَخَجَلَنِي مُتَارِكًا اِنَّ مَا كُنْتُ وَاَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا مَنَعْتُ خِيًّا (31) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (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 alive. And [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 كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (72) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ الْيَوْمِ (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, it 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 prophet 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:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِمَّا لَمْ يَكُنْ لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (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 اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ ارْزُقْنِي وَالْهَيْبَةَ وَالْجَبَالَتُ إِلَيَّ وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلَ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (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, some of 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.

حَدَّثَنَا شَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكُنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْثَمَ حَكَمًا مَقْسِطًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخَنَزِيرَ وَيَضَعُ الْجِزْيَةَ وَيَبْيِضُ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ.

(al-Bukhari-2070): has told us that Qutaibah bin Sa'id has told us that Laits dari Ibnu Syihab from Ibnu Al-Musyyab 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

حَدَّثَنَا شَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكُنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْثَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَكَمًا مَقْسِطًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخَنَزِيرَ وَيَضَعُ الْجِزْيَةَ وَيَبْيِضُ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ وَحَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سَفْيَانُ بْنُ عُيَيْنَةَ ح وَحَدَّثَنِي خُزَيْمَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ حَدَّثَنِي يُونُسُ ح وَحَدَّثَنَا حَسَنُ الْخُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِسْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي عَنْ صَالِحِ كُلِّهِمْ عَنِ الرَّهْرِيِّ بِهَذَا الْإِسْنَادِ وَفِي رِوَايَةِ ابْنِ عُيَيْنَةَ إِمَامًا مَقْسِطًا وَحَكَمًا عَدْلًا وَفِي رِوَايَةِ يُونُسَ حَكَمًا عَدْلًا وَلَمْ يَذَكَرْ إِمَامًا مَقْسِطًا وَفِي حَدِيثِ صَالِحِ حَكَمًا مَقْسِطًا كَمَا قَالَ اللَّيْثُ وَفِي حَدِيثِهِ مِنَ الزِّيَادَةِ وَحَتَّى تَكُونَ السُّجْدَةُ الْوَاحِدَةَ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ أَقْرَعُوا إِنْ شِئْتُمْ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ {الآيَةَ.

(Muslim-220): has told us that Qutaibah bin Sa'id has told us, Laits. (in another line mentioned) and has told us that Muhammad bin Rumh has reported to us that al-Laits from Ibn Shihab from Ibn al-Musayyab that he has heard Abu Hurairah says, "The Messenger of Allah says:" For The Essence of my soul in His hands -Yes! Really, the coming of Isa, son of Mary to you to be a fair judge will arrive soon. He will break the cross, kill the pigs and eliminate *jizyah* (from the infidels). Property will overflow, so no one wants to accept it." And told us that Abdul A'la bin Hammad and Abu Bakr bin Abu Syaibah and Zuhair ibn Harb, they say: told us Sufyan bin Uyainah (in the other narrative mentioned) and it has been told to me about Harmalah bin Yahya has told us Ibn Wahab, he says, has told me Yunus (in another narrative is mentioned) and has told to us Hasan al-Hulwani and 'Abd bin Humaid from Ya'qub bin Ibrahim bin Sa'id has told to us my father from Shalih from Az-Zuhri with this *isnad* (mention who tells in a hadist. in the story of Ibn Uyainah, "As a fair priest and judge." while in the story of yunus, "As a just judge, "and does not mention," a fair priest." While in the Shalih's history, "Just judge." As said al-Laits, and in his hadith there is an additional, " up to one bowing is better than world and its content", then Abu Hurairah says, " Read if you want: '(No one of book expert, except will believe him (Isa) before his death. (Qs. an-Nisaa / 4: 159) .H.R.Muslim.

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. "It is a bit different from Hamka's views, he presents it as follows:

"Some people say that indeed the body of Prophet Isa himself will come back to the world. The christian believe acknowledge it that He will come back, but Islamic beliefs and Christianity's belief is different about the purpose of Prophet Isa's arrival. Certainly Christians believe that his arrival is to lead people who believe to him based on Christian's teaching to return to the "kingdom of heaven", safely, but Islam waits for his arrival to remind this world that the belief folowed by a group of people all this time, who says he is God or God's son or one of three people is the wrong belief. He will come again to warn people to return to God. He will come back to acknowledge the truth of what Muhammad says, that there is no God except Allah."

Ahmad Mustafa al-Maraghi, has the same view as Rasyid Ridha, that the hadith regarding the appointment of Prophet Isa and revealed him later, in the last days, is in the form of a hadith, while in relation to the *aqidah* can not be used, except only by the definite arguments (*qath'iy*), either from the Qur'an or from a-Hadith mutawatir, whereas in this problem none of arguments reveal it.

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 Munabbih while scholars are doubt their loyalty or at least the two figures are unwittingly influenced by the belief of Christians who believe 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 (wahyu) 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 a judge 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 age is a doctrine that is contrary to Islam and 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:

فَال فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ (25)

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 as fundamental belief or the six faiths.

#### f. Prophet Isa gets married and having offspring

See Q.S.ar-Ra'd/13:38:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ (38)

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:

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ جَاءَ ثَلَاثَةٌ زُهَيْدًا إِلَى بَيْتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَخْبَرُوا كَانَتْهُمْ تَقَالُوهَا فَقَالُوا وَإِنَّ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ أَحَدُهُمْ أَمَا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاتُكُمْ لَهُ لِكُنِّي أَصُومُ وَأَفْطِرُ وَأَصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنِّي فَلْيَنْ مَنِي.

(al-Bukhari-4675): has told us that Sa'id bin Maryam has reported us that Muhammad ibn Ja'far has reported to us Humaid bin Abu Humaid Ath Thawil that he has heard Anas bin Malik say; There are three people coming to the house of the wives of the Holy Prophet and ask about the worship of the Prophet. After being told to them, they feel that it is still a little for them. They say, "Our worship is nothing compared to the Messenger of Allah, is not he forgiven of his past and future sins?" One of them says, "Indeed, I will pray night forever." Then the other says, "If I were, then really, I will fast *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 say: "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 قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ لَمَّا رَغَزَهَا حَقٌّ رِغَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (27)

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 it for 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.

The Analysis of ...  
As meant by *rahbaniyah* in the verse above is not having wife or husband and confine self in convent. Whereas Allah does not command it, but the Christian pastors made a behavior that is not ...  
and His Messenger.

Besides the belief, generally Muslims, are different views that claim that Isa get married and have 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 whether 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 persons 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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Abdullah AS The Analysis of Prophet Isa Status in Qur'an; The Study of Mufassir and Modern Intellectual." IOSR Journal Of Humanities And Social Science (IOSR-JHSS), vol. 22, no. 11, 2017, pp. 48-52.



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