CHAPTER II

THE EASTER OF ISA AS

A. The History of Isa AS

Isa As is a prophet and messenger of Allah. He is a messenger who was given revelation from Allah. Whereas the Torah (*Taurat*) was revealed to Musa AS (Moses), the Gospel (*Injil*) was revealed to Isa AS. Messengers are a mercy, guidance and sign from God. The Quran mentions prophet Isa AS using the name Isa (عيسى) twenty five times in different verses, as follows:

Three times in surah *al-Baqarah* (The Cow) on verse 87, 136 and 253; in five verses (45, 52, 55, 59 and 84) of surah *Ali Imran* (The Family of Imran); three verses of surah *an-Nisa* (The Woman) 163, 157 and 171; six verses (46, 78, 110, 112, 114 and 116) of *al-Ma'idah* (The Table Spread); twice (6 and 14) in the sixty first chapter named *as-Saaf* (The Ranks) also once each in the following chapters: *al-An'am* (The Cattle) verse 85, *Maryam* (Mary) verse 34, *al-Ahzab* (The Clans) verse 7, *as-Syura* (Counsel) verse 13, *az-Zukhruf* (The Golden Adornments) verse 63 and *al-Hadeed* (Iron) verse 27.

Isa AS also called *al-Masih* in the Quran and the sayings of the prophet Muhammad (*hadis*). The name *al-Masih* mentioned eleven times in various verses of the Quran. It mentioned once in the chapter titled *Ali Imran* (The Family of Imran) verse 45, three times in three different verses (157, 172 and 171) of the chapter entitled *an-Nisa* (The Woman) and five times in only three different verses (17, 72 and 75) of the chapter named *al-Ma'idah* (The Table

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Spread) as two verses of this chapter mentioned the name twice in each. Finally, in the chapter called *at-Taubah* (Repentance), the name *al-Masih* cited twice in two separate verses (30 and 31).

According to these verses mentioned, the researcher used it as references of the history of Isa AS, the researcher will try to analyze it by describing those histories, which implied in these sentences in accordance with the history ranks.

1. The Birth of Isa AS

In the Quran, the history of Isa AS began from the story of Imran's wife pregnancy and her vowed to dedicated the baby to God's service[12]. It is began from Maryam's birth and continued to her growth up under Zakaria's caretaker and guardian in *Bait el-Maqdis*.[13] Moreover, the Quran narrated about the wonder birth of Isa AS, the son of Mary.

إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ (آل عِمْرَان: ٤٥)

"(And remember) when the angels said: "O Mary, Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Isa, Son of Mary, illustrious in the world and the hereafter and one of those brought near (unto Allah)".[14]

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[12]Remember when the wife of 'Imran said, "My Lord, I have vowed to You what is in my womb, devoting it to Your service. Please accept my prayer. You are the All-Hearing, the All-Knowing." When she gave birth, she said, "My Lord! I have given birth to a girl" and Allah knew very well what she had given birth to—male and female are not the same—and I have named her Maryam and placed her and her children in Your safekeeping from the accursed Satan.' (Ali Imran: 35-36)

[13]Her Lord accepted her with approval and made her grow in health and beauty. And Zakaria became her guardian... (Ali Imran, 3: 37).

[14]Mohammed Marmaduke Pickthall, *The Meaning of the Glorious Koran,* a mentor religious Classic, published by The New American Library of World Literature, Inc. p: 66

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When the angel announced to Maryam about Allah's promise that she will have a son, she was surprised, since she was a virgin. "How can this be?" She thought. She reminded that it is easy for Allah to create whatever he wills.

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ (آل عِمْرَان: ٤٧)

"She said: "My Lord! How shall I have a son when no man has touched me?" He said:"Thus shall it be. Allah creates what He will. If He decrees an affair, He only says to it: "Be" and it is".[15]

It is not difficult for Allah to do anything He wants. He can create a child with both human parents and only one. No miracle is beyond His power. After all, He had created Adam AS from neither a man nor a woman[16] And Eve (Hawa) from only a man, but not a woman. What is so hard if Allah decides to create a human being from a woman only? He only commands, "Be!" and it occurs.

Harun Yahya, in his book entitled *General Knowledge from the Quran* explicitly explained about Maryam pregnancy in the Quran based on the verses talked about it.

> Mention Mary in the scripture, how she withdrew from her people to an eastern place, and veiled her from them. Then We sent Our spirit to her and it took on for her the form of a handsome, well-built man. She said, "I seek refuge from you with the All-Merciful if you guard against evil". He said, "I am only your Lord's messenger so that He can give you a pure boy". (Maryam: 16-19)

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[15]LA'L, DR Muhammad Chawla, *Verse by Verse-English Translation of Holy Quran* (Pakistan: Baitul Quran) 2000, p: 73.
[16] See the Quran surah Ali Imran (3): 59.

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When the angels said, "Mary, your Lord gives you good news of a word from Him. His name is the Messiah, "Isa, son of Mary, of high esteem in this world and the hereafter, and one of those brought near. He will speak to people in the cradle, and also when fully grown, and will be one of the righteous" (Ali Imran: 45-46)

She said, "How can I have a boy when no man has touched me and I am not an unchaste woman?" He said, "It will be so! Your Lord says, "That is easy for Me. It is so that We can make him a Sign for mankind and a mercy from Us". It is a matter already decreed". So she conceived him and withdrew with him to a distant place. (Maryam: 20-22)

She said, "My Lord! How can I have a son when no man has ever touched me?" He said, "It will be so". Allah creates whatever He wills. When He decides on something, He just says to it, "Be!" and it is. He will teach him the Book and Wisdom, and the Torah and the Bible, as a messenger to the tribe of Israel, saying: "I have brought you a sign from your Lord. I will create the shape of a bird out of clay for you and then breathe into it and it will be a bird by Allah's permission. I will heal the blind and the leper, and bring the dead to life, by Allah's permission. I will tell you what you eat and what you store up in your homes. There is a Sign for you in that if you are believers. (Ali Imran: 47-49).[17]

These verses showed about the event when Maryam chatted with Allah's messenger (Jibril) whom sent to her told the good news about her pregnancy when no man touched her. It is a sign from Allah SWT for the believers.

Specifically, the story of Isa AS birth was wrote in the Quran surah Maryam verse 23-26:

فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ
نَسْيًا مَّنسِيًّا ﴿٢٣﴾ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

[17]Harun Yahya, *General Knowledge from the Quran,* (Millat Book Center: New Delhi-India), 2003. p: 112-113.

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وَهُزِّيٓ إِلَيۡكِ بِجِذۡعِ ٱلنَّخۡلَةِ تُسَٰقِطۡ عَلَيۡكِ رُطَبٗا جَنِيّٗا ﴿٢٥﴾ فَكُلِي وَٱشۡرَبِي وَقَرِّي
عَيۡنٗاۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلۡبَشَرِ أَحَدٗا فَقُولِيٓ إِنِّي نَذَرۡتُ لِلرَّحۡمَٰنِ صَوۡمٗا فَلَنۡ أُكَلِّمَ
ٱلۡيَوۡمَ إِنسِيّٗا ﴿٢٦﴾ (مريم: ٢٣-٢٦)

"Then the birth pangs drove her to the trunk of palm-tree. She said: "Would that I had died before this, and become a thing forgotten, in oblivion. Then (the angel) called to her from beneath her: "Grieve not! Your Lord has indeed placed beneath you a rivulet. "And shake towards you the trunk of the palm-tree, dates will drop on you, fresh and ripe. So eat and drink, and cool (your) eyes. And if you see any mortal, say: 'Surely I have vowed a fast to Compassionate, so I shall not speak today to any person".[18]

Because of that pregnancy, Maryam was overtaken by the pangs of childbirth, resting near the trunk of a palm tree (*kurma*). When she felt the little child within her, she fled her sanctuary out of fear of what her family would do or say when they heard the news. Maryam, however, was not to face hardship. When in her despair she cried out to God for oblivion, a voice soothed her and she found shade and a cool spring. Under a palm tree in the warmth of late summer, she made her dwelling and there bore the child unlike any other in human history.

Shortly thereafter, Maryam returned to her community carrying the child who was to be called Messiah, Isa, and son of Mary. When people saw her with the baby in her arms they couldn't believe their eyes. They refused to believe when she told of an angel who came and told her she was chosen above all other women to carry this burden. They accused her

[18]LA'L, DR Muhammad Chawla, *Verse by Verse-English Translation of Holy Quran* (Pakistan: Baitul Quran) 2000, p: 461-462.

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KEMENTERIAN AGAMA PERPUSTAKAAN SURABAYA

of infidelity and implied that she ruined the family name. Maryam, being overwhelmed, simply motioned towards the child meekly.

They said: "O Maryam! This is a heinous sin that you have committed. O sister of Aaron! Your father was not a wicked man, nor was your mother an unchaste woman".

In answer to this, Maryam merely pointed towards the infant. The people said: "How shall we talk with him, who is but an infant in the cradle?"

Whereupon the child spoke out:

قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

(مريم: ٣٠-٣٣)

"He said: "Surely, I am a servant of Allah. He has given me the Book and appointed me a prophet. And He has made me blessed wherever I may be. And He has enjoined on me Shalat and Zakat, so long as I live. And (has made me) dutiful to my mother, and has not made me arrogant, unblest. And peace be upon me, the day I was born and the day I die and the day I am raised up alive".[19]

This speech in the cradle by baby Isa AS was the sign. As Allah intended to punish the children of Israel for their continuous wicked ways and evil deeds, He made a pious virgin girl of the family of Prophet Aaron, who had devoted herself to worship in the Temple under the patronage of Zakaria, bear a child and bring it before her people in order to concentrate

[19] Ibid, p: 462-463.

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the whole attention of the thousands of people assembled there on this extraordinary event.

2. His Message as a Messenger of God

Isa AS was 'a word' of God and a special sign for humanity. He was the last in a long line of religious guides sent to the Jewish people. He was a prophet given a Book named *Injil.* Isa AS was the messenger of Allah to Israel descent to acknowledge the oneness of God and come to attest, declared and completed the truth of the previous revelations – the Torah (*Taurat*) and the Psalms (*Zabur*) also giving glad tidings of a messenger shall come after him whose name will be Ahmad.

Many verses in the Quran described about the message of Isa AS as a messenger of God, are:

a. Surah as-Saff (61): 6.

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾ (الصف: ٦)

"And (recall) when Isa, son of Maryam said: "O children of Israel! Surely I am the messenger of Allah to you, confirming that which was (revealed) before me in the Torah, and giving glad tidings of a messenger who shall come after me whose name shall be Ahmad". Then, when he came to them with clear proofs, they said, "This is a manifest sorcery".[20]

[20] Ibid, p: 887.

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b. Surah Ali Imran (3): 49-50.

وَرَسُولاً إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنِّي قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ أَنِّيٓ أَخْلُقُ لَكُم
مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ
ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْيِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا
تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَأَيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِي حُرِّمَ
عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾

"And (appoint him) a messenger to the children of Israel (with the message): "Surely I have come to you with a sign from your Lord. I form for you out of clay the likeness of a bird and breathe into it, and it will become a bird by Allah's command. I heal him who is born blind and the leper, and I bring to life the dead by Allah's command. And I inform you of what you eat and of what you store up in your houses. Surely in that is a sign for you, if you are to be believers. And (I come to you) confirming that which was before me of the Torah to make lawful to you some of that which was forbidden to you, and I have come to you with a sign from your Lord. So fear Allah and obey me".[21]

c. Surah Maryam (19): 30-31.

قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا
كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

"He said: "Surely, I am a servant of Allah. He has given me the Book and appointed me a Prophet. And He has made me blessed wherever I may be and he has enjoined on me Salah and Zakat, so long as I live".[22]

[21] Ibid, p: 74.
[22] Ibid, p: 462.

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The message which he brought from God is the essence of his mission. According to Bilal Philips the messages of Isa AS are: *first,* submission to the will of Allah, *Second,* obedience to divine law and *third,* Unitarianism. [23]

3. **His Followers (*al-Hawariyyun*)**

As another prophets and messengers of Allah SWT whom sent to the world, Isa AS also had faithful followers and defied followers in the other way. The faithful followers believed that he was the son of Maryam (Mary), the apostle of God either the God himself. They called *al-Hawariyyun*. As Allah SWT said in the Quran:

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ (المائدة: ١١١)

And when I inspired the disciples, (saying): Believe in Me and My messenger, they said: We believe. Bear witness that we have surrendered [24](unto Thee).[25]

These faithful followers were been helpers (*Anshar*), as told in the holy Quran:

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[23] Bilal Philips, *The True Message of Jesus Christ,* p: 16-19.
[24]Or "are Muslims"
[25]Mohammed Marmaduke Pickthall, *The Meaning of the Glorious Koran,* a mentor religious Classic, published by The New American Library of World Literature, Inc. p: 107.

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فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ (آل عمران: ٥٢)

But when Isa became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: we will be Allah's helpers. We belief in Allah and bear thou witness that we have surrendered (unto Him).[26]

Based on Ibn Katsir book entitled "*Qishas al-Anbiya*" Isa AS accompanied by his followers (*al-Hawariyyun*) whom number in 12, appropriate with the number of the Israel ethnics. According to the Bible, those names are:

1. Simon bin Yunus or Petrus.
2. Andreas bin Yunus
3. Yakub bin Zabdi (Yakobus the son of Zebedeus)
4. Yahya bin Zabdi (Yohanes, Yakobus brother)
5. Fhilipus
6. Natanael (or Bartolomeus)
7. Thomas
8. Mathius (or Lewi, tax collector from Kapernium)
9. Yakub bin Alfeus
10. Lebeus (otherwise called Tadeus)
11. Simon Zelotes (from Kanani)

[26]Ibid, p: 66.

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12. Yudas Iskariot.[27]

The history of 12th followers of Isa AS also narrated in surah al-Maidah 111-115 and ali Imran verse 52. These verses told about *al-Hawariyyun* required Isa to reveal the table spread from the sky. The name of this surah (*al-Maidah)* means the table of spread also taken from this story. This occurrence takes a big effect to them faithfully.

4. The Miracles of Isa AS

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾ (مريم: ٢٩-٣٠)

"... He said: "Surely, I am a servant of Allah. He has given me the Book and appointed me a prophet"

وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾ (آل عمران: ٤٩)

"And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce to you what you eat and what you

[27]"Inilah nama kedua belas rasul itu: Pertama Simon yang disebut Petrus dan Andreas saudaranya, dan Yakobus anak Zebedeus dan Yohanes saudaranya, Filipus dan Bartolomeus, Tomas dan Matius pemungut cukai, Yakobus anak Alfeus, dan Tadeus, Simon orang Zelot dan Yudas Iskariot yang menghianati Dia" Check the Bible, Mathius 10: 2-4, Lembaga Alkitab Indonesia: 1974.

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store up in your houses. Lo! Herein verily is a portent for you if you are to be believers (49).[28]

According to the Quran, Isa AS performed the following miracles by Allah's leave:

a. Spoke while he was only a baby

b. Healed those born blind

c. Healed the lepers

d. Revived the dead

e. Breathed life into a bird made of clay

f. Knew what people eat and what they saved in their houses

What Allah emphasizes, though, is that the miracles of Isa AS do not prove he was divine. The miracles he performed were a sign, a proof, that he was God's messenger, one of the prophets of Allah SWT. Isa AS did not do miracles on his own but he performed them with God's help and permission. These accomplished by God's leave.

B. The Meaning of *Tawaffa* and *Rafa'a* in The Quran

To find out the true meaning of *rafa'a* and *tawaffa*, firstly must be analyze is the verses.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن
شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ

[28]Mohammed Marmaduke Pickthall, *The Meaning of the Glorious Koran,* a mentor religious Classic, published by The New American Library of World Literature, Inc. p: 66.

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وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ (النساء: ١٥٧-١٥٨)

"And for their saying "We have slain Al-Masih Isa, son of Mary (maryam), the messenger of Allah". And in fact they didn't slay him, nor did they crucify him, but only a likeness of him was shown to them. And those who differ therein are surely in doubt thereof. They have no knowladge about it, but only follow a surmise, and they slew him not of certainly. Nay, Allah raised him unto Himself. And Allah is ever-Mighty, Wise".[29]

This verse means that Allah SWT has killed Isa AS, the son of Maryam, the messenger of Thee. In fact, the Jews killed him not nor crucified him, but disguised to them. And the people differed about him always in doubt concerning it.

Besides surah an-Nisa verse 158, word *tawaffa* and *rafa'a* also found at surah ali Imran, 3: 55 and al-Maidah, 5: 117. These three verses are the based verses to analyze the word.

Ibnu Katsir[30] begins his exegesis about this word with the explanation of some *hadis* scholars. As the beginning is the opinion of Qatadah by saying that this expression includes to *muqaddam* and *muakkhar* version (put the last as the first and the first as the last). Or in the whole meaning is *"Behold, I will*

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[29]LA'L, DR Muhammad Chawla, *Verse by Verse-English Translation of Holy Quran* (Pakistan: Baitul Quran) 2000, p: 142.

[30] Imam al-Hafidz Imaduddin Abu al-Fida' Ismail bin 'Amr bin Katsir bin Dlau' bin Katsir bin Zar'ah al-Fiqh al-Syafi'I was born in Mijdal village, Basra in 700 H/1300 M. The predicate al-Busyrawi often mentioned behind his name and also al-Dimasyqi. He died in 774 H/1374 M. At seven (other opinion 3) years of his old his father was dies, he start study of theology and continue under advocating of scholar in his period. He takes charge of theology especially *Hadis, Fiqh, History* and *Tafsir*. His famous work *Tarikh al-Bidayah wa al-Nihayah* (historical book, 14 volume), *jami' al-Masanid, al-Kawakib al-Durary, al-Ta'mil* (the list of scholar's *hadis* name in first century) and in Tafsir was *Tafsir al-Quran al-'Adziem*. Those works succeses made him known by *al-Muhaddits, al-Faqih* and *Al-Muarrikh*.

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raised you to Me and convey you unto the end of your death after the appointed".

Ali ibn Abi Thalhah narrated from Ibnu Abbas, that the meaning of *mutawaffika* is 'make you dead'. Muhammad ibn Ishaq narrated from Wahab ibn Munabbih that Allah was making him dead on the beginning of the day, and then raised him unto God side. Ibnu Ishaq says that the Christian think that Allah was make him dead for seven hours then revived him after the death. Matar al-Waraq said that the meaning of *mutawaffika* is not a real death. It is mean Allah hold him. The same is said by Ibnu Jarir that *yuwaffihi* means lifted him.

Most scholars argued that what is meant by death in this paragraph is 'to sleep', like the meaning contained in the Quran:

وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ (الأنعام: ٦٠)

And He is (Allah) who recalls you by night, and He knows that which you commit by day, then He raises you up again, that a term appointed (for you) be fulfilled. Then unto Him is your return, then He will inform you of what you used to do.[31]

Also in another verse:

ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ (الزمر: ٤٢)

[31] LA'L, DR Muhammad Chawla, *Verse by Verse-English Translation of Holy Quran* (Pakistan: Baitul Quran) 2000, p: 189.

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"Allah takes the souls (of people) at the time of their death and of those who die not during their sleep, then He withholds those on whom He has decreed death, and sends the others back till an appointed term. Surely in that are signs for a people who reflect".[32]

Al-Hasan said that Prophet Muhammad SAW once said to the Jews: "*Verily, Isa AS is not dead yet, and indeed he will get back to you before the Day of Judgment".*[33]

According to Prof. Dr. HAMKA[34], the word (مُتَوَفِّيكَ) *mutawaffika* in surah Ali Imran verse 55 means as deadly or make it (something) dead, although the actual meaning of the word is taken to perfection. *Wafat* means dead and *mutawaffi* means make it dead (deadly). To affirm his argument, Hamka explained that there are also some surah in the Quran which used the word *tawaffa, tawaffahum al-malaikatu* not according to the original meaning is taken to perfection, but dead. So in the whole interpretation the verse mean: *"O Isa, We have made you dead and raised you to Me, and cleans you from the disbelievers deception".*

In addition to describing his own opinion about the meaning of the word *mutawaffika* (مُتَوَفِّيكَ), Hamka also cites some opinions of other *mufassir*s. According to al-Alusi in his famous exegetical book (tafsir) *Ruh al-Ma'ani* as copied by Hamka, *mutawaffika* (مُتَوَفِّيكَ) means you completing your death (*mustaufi ajalika*) and deadly with a reasonable way. While وَرَافِعُكَ

[32] Ibid, p: 725.
[33] Ibnu Katsir, *Tafsir al-Quran al-adzim,* p. 387.
[34]Hamka was a scholar, politician and writer of the famous book and respected in Asia. HAMKA name is an acronym of Haji Abdul Malik bin Abdul Karim Amrullah. Born in a village of Maninjau, West Sumatra, 17 February 1908 and died in Jakarta 24 July 1981.

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إليَّ means 'and raise you to Me', which lifted the degrees, magnify, put in a high place after death, not picked up his body. Al-Alusi also affirmed some examples of other verses with the word رفع which means lifted his spiritual glory after his death, nor raised the body. This statement is also expressed by Shaikh Muhammad Abduh in Tafsir al-Manar.[35]

Besides, Muhammad Abduh explains: "Scholars in interpreting this verse taken two roads. The first was that he was appointed of God with her body alive. And he'll go down again at the end of time and punish humans with the pure *Syari'ah*. The second interpretation is as the original verse written by, take the meaning *tawaffa* with real meaning, that is dead as usual, and *rafa'a* is raised his *ruh* after he died.[36]

Moreover, Abduh added that the first group that claimed Isa AS has risen into the sky and will drop back was affirm with some *hadis ahad* which cannot brought on solidify. No one of all *hadis* is *mutawatir.*

Qurais Shihab[37] argued that the word *mutawaffika* (متوفيك) drawn from a word means perfect. In the Quran this word was used among other verses for a different meaning 'death and sleep' whereas the word *rafi'uka* (رافعك)—copied from as-Sya'rawi opinion—Quraish wrote that it's mean lifting the body and soul (روح) together to the unreached place of His side.[38]

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[35] Hamka, *Tafsir al-Azhar,* Volume III, p: 252-254
[36] Muhammad Abduh, *Tafsir al-Manar*. Vol II, p. 316.
[37] Quraish Shihab was born on 16 February 1944 at Rapang, South Sulawesi. He comes from an educated family of Arab descent. His father, Prof. Abdurrahman Shihab was a great scholar and teacher in the field of interpretation. Abdurrahman Shihab regarded as one of the scholars, businessmen and politicians who have a good reputation among people in South Sulawesi.
[38] Quraish Shihab, *Tafsir al-Misbah,* volume II, p. 104

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Whereas, al-Maraghi[39] in his *Tafsir al-Maraghi* explained very briefly that the meaning of the word *tawaffa* is taking something as a whole and perfect. Then used for the meaning of death.

C. Thought of *Mufassir*'s about The Easter of Isa AS

In fact, every *mufassir* had a different opinion about the easter of Isa AS between one and other and still differ from each other. But in this case, mostly there are two different interpretations about the easter of Isa AS, mainly due to the different meaning of two words *mutawaffika* and *raafi'uka*. First opinion defines the word *mutawaffika* as 'completed you or hold you' and the word *raafi'uka* as 'your lift to Me'. Second opinion interprets the word *mutawaffika* as 'make you dead' and the word *raafi'uka* as 'a lift (of degree)'.

1. The First Opinion: Isa AS was Raised and Saved by God.

   A major group of commentators (*jumhurul mufassir*) argued that the meaning of that verse is 'I will take you' does not mean 'I will kill you nor I will make you dead'. Strictly, Isa AS was taken from the earth body and soul alive. *Warafi'uka ilayya* (and raise you to Me) means that after he was taken from this world, he lifted to the heaven alive.[40] He was in the

[39] Mustafa al-Maraghi (1881–1945) was an Egyptian reformer and rector of Al-Azhar. He was active in encouraging reforms within legal and social contexts as well as within education where he notably campaigned for the introduction of modern sciences to the curriculum. He was a proponent of ijtihad—a process of making a legal decision by independent interpretation of the legal sources, the Qur'an and the Sunnah—and the integration of the separate schools of law. He was active on an international level with regard to religious conferences and was also open about his wish to see clergy take a more prominent role in government.

[40] Muhammad Abduh, *Tafsir al-Manar,* vol. 3, p. 317

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heaven or side of God up to now and the end of times will come down to earth to kill *Dajjal* (antichrist).

This group interpreted as due based on some *hadis* explained that Isa AS will come down to the earth ant the end of time. In fact, there are a few of scholars who argued that since the previous time they (*ulama'*) were agreed that Isa AS was ascended to the heaven and will descend to the earth before the doomsday.[41]

In addition, they also reasoned that when Prophet Muhammad toke the ascension (a journey in the night/ *mi'raj*) Muhammad met Isa AS with prophet Yahya in the sky.

Al-Maraghi argues, this verse includes to *taqdim* and *ta'khir* version (precedence the last word and ends the previous word). Its appearance should *Inni rafi'uka wa mutawaffika* (actually I was a lift you now and made you dead after your descend from the sky at a predetermined time later). On the basis of this understanding, it means that Isa AS was raised alive with the body and in soul together.[42]

2. The Second Opinion: Isa AS was Dead and Lift (a Degree) by God

Prof. Dr. KH. Hasbullah Bakry, SH. on his book *"Isa dalam al-Quran Muhammad dalam Bibel"* explained:

> Tuhan mematikan (Isa) sebagai kematian biasa (bukan dibunuh) dan Tuhan mengangkat derajat orang-orang yang mengikutinya lebih tinggi dari orang-orang yang menentangnya.[43]

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[41] Hamka, *Tafsir al-Azhar*, vol. 3, p.253.
[42] Musthafa al-maraghi, *Tafsir al-Maraghi*, vol. 3, p. 168.
[43] Hasbullah bakry, *Isa dalam al-Quran; Muhammad dalam Bibel,* (Jakarta, 1987) p: 19, 52 and 53.

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"Allah made Isa AS dead as ordinary death (not killed) and Allah lifted the degree of people who followed higher than those who opposed him". The opinion that says that the Prophet Isa AS has dead, referring to the interpretation of the Quran, as Allah said:

إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا ... ﴿٥٥﴾ (آل عمران: ٥٥)

"(Recall) When Allah said: "O Isa! I will now recall you (from your mission) and raise you unto Me and I will purify you (of the balsphemies) of those who disbelieve...". [44]

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ (المائدة: ١١٧)

I spoke unto them naught but as Thou commandst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me, Thou was the Watcher over them. Thou art Witness over all things.[45]

That verse is interpreted in the context of *siyaqul kalam* and the meaning of مُتَوَفِّيكَ is deadly or makes (someone) dead by the usual way and fair. Also the meaning of رافعك raised you is after his deadly, which means that only his soul without his body.[46] So the whole meaning of this

[44]LA'L, DR Muhammad Chawla, *Verse by Verse-English Translation of Holy Quran* (Pakistan: Baitul Quran) 2000, p: 75.
[45] Ibid, p: 177.
[46] Musthafa al-Maraghi, *Tafsir al-Maraghi*, vol. 3, p. 169.

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verse is: *"verily, I was making you dead and lift you after dead to a lofty place in my side"*.

Another reason used by some *mufassir* according to the death of Isa and his ascendant is a verse of the prophet Idris degree's lift. The ascendant of Isa AS was not lifted his body to the heaven, but as the similar with prophet Idris, he will be lift to the side of Allah in a higher rank as a prophet.[47] As who died as martyrs (*syahid*), some of them said that they remained alive. It doesn't mean their body but their soul.[48]

Those who interpreted this verse by these reasoned assess some *hadis* with some conclusions (*takhrij*):

1. All of *hadis* concerned in this section were *hadis ahad*, so it can not be used as the basis for the problems discussed. Because the problem discussed are issues of trust and faith (*akidah*), while the faith issues can only be supported by a *mutawatir* and *qath'i hadis*.
2. This group of *mufassir* believes that the descent of Isa AS in the end of time is not means down of the body, but the descent of his spirit and the pure religious guidance. Will found the essence of the graceful doctrine, with love and peaceful teaching and the principal purpose of it (*syari'ah*).[49]

[47] Read surah Maryam, 19: 57 about the lift of Idris degree.
[48] Hamka, *Tafsir al-Azhar*, vol. 3, p. 253.
[49] Abduh, *Tafsir al-Manar*, vol. 3, p.317.

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Moreover, all of the *hadis* published was narrated only by two narrators. They are Ka'ab bin akhbar and Wahab bin Munabbih, a dubious loyalty by the *ulama*.[50]

As *ulama* said, Ka'ab bin Akhbar and Wahab bin Munabbih was two muslims that contaminated with the Christian ideology and history. They were also *ahl kitab*.

[50] Quraih Shihab, *Tafsir al-Misbah*, vol. II, p. 105.

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