

CHAPTER III

THE QURANIC VERSES ABOUT IMRAN'S FAMILY

In this chapter, the researcher describes the verses relating to members of Imran's family. The members meant are Imran and his wife, Maryam (his daughter), Isa (his grandson), Zakaria and his wife (his cousin who took care of Maryam) and Yahya (Zakaria's son). As the goal of research is to give the consideration of Imran's family about privilege, then below the mentioned some verses that show features, ranging from the birth process, the struggle of preaching (as a prophet) until death, and so forth.

A. Imran and his Wife

Imran is a leader of the Israelites. This is indicated by a history, whereby when Imran's wife entrusted their children to the boards of Bait al-Maqdis, many people were scrambling to take care her, before they agreed to hand it over to Prophet Zakaria. Thus, it can be understood that Imran had a privileged position at the time.

Ibn Katsir in his book *Qishashul Anbiyâ`* cites the opinion of Muhammad bin Ishak, that Imran is the son of Basyim bin Amun bin Misya bin Hizqiya bin Ahriq bin Mautsim bin Azaziya bin Amshiya bin Yawusy bin Ahrihu bin Yazim bin Yahfasyat bin Isya bin Ayan bin Rahba'am bin Dawud.¹ He also expressed another opinion, but still meets the same name, Dawud.² While in Tafsîr Al-

¹ Abu Al-Fidâ' Ismâîl bin Katsîr, *Kisah Para Nabi* (trans. *Qishashul Anbiyâ`*), Pustaka Azzam, Jakarta, 2012, p. 615. In this book also written: Imran bin Basyam bin Amun bin Maisya bin Hazqia bin Ahriq bin Mautsim bin Azaziya bin Yawish bin Ahrihu bin Yazim bin Yahfasyath bin Eisyah bin Iyan bin Raj'an bin Dawud. [Read also: Ibnu Katsir, *Kisah Para Nabi* (trans. *Qishashul Anbiya' versi Tahqiq Abu Hayy al-Farmawi*), Ummul Qura, Jakarta, 2013, p.854.]

² Imran's genealogy: Imran bin Sahim bin Amur bin Maisyan bin Hizqil bin Ahrif bin Baum bin Azaziya bin Amshiya bin Nawas bin Nautsa bin Baridl bin Yahusyafadh bin Rodim bin Abya bin Rohba'am bin Sulaiman bin Dawud a.s. Imran die before Hannah gave birth, it is at the last

Azhar, explained that Imran's genealogy is from the descendants of Nuh named Sam.³

Ibn Katsir had commented Imran as a very noble person. "Imran is not a prophet, but his glory as a prophet". Imran's personality also was mentioned by verses of the Quran, on *Sûrah Maryam*/19: 28, where the public at that time (who knows the pregnancy of Maryam) said, "O Harun's sister, your father ever was a bad person and your mother at all times was not an adulteress."⁴ This shows that Imran, his family, and his ancestors were noble people.

Quran mentioned directly name "Imran" as much as three times, those are at *Sûrah Âli 'Imrân*/3: 33, *Âli 'Imrân*/3: 35, and *al-Tahrîm*/66: 12.

1. Âli 'Imrân/3: 33

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ﴾

33. Allah did choose Adam and Noah, the family of Abraham, and the Imran's family above all people,- [*Âli 'Imrân*/3:33]

In this verse, it is explained that the unbeliever and the pagans acknowledge existence of Adam, Nuh, and the Ibrahim's family (because of they are the descendants of Ibrahim). They also recognized the Imran's family, because they are the offspring of Isrâîl (Ya'qub), grandson of Ibrahim. If Allah chose them than other people without privilege mentioned earlier, then what is blocking Him to choose Muhammad than any other human being in the entire universe? The word "*ishthafâ*" means choosing the best man.⁵

month of pregnancy. [Read more: Hilmi Ali Sya'ban, *Silsilat al-Qashash al-Anbiyâ': 'Isa a.s.*, Dar al-Kutub al-Ilmiyah, Beirut Libanon, 1991, p. 18.]

³ Haji Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*, PT Pustaka Panjimas, 1986, p. 158.

⁴ Translation of Maryam/19:28. Maryam was called as Harun's sister, because of her piety as the piety of Prophet Harun. But, al-Thabari cited a Rasulullah tradition, means "do not you deliver to them that they were named with the names of prophets and the names of piety persons at the period of life before them?" The author means, Harun in this verse is not Prophet Harun, Musa's brother, but a piety man lived at the time. The other opinion said, at the time, Maryam had a brother namely Harun and was famous in Israelites community. [Read more: M.Quraish Syihab, *Al-Mishbah Jilid 7*, Lentera Hati, Jakarta, 2002, p. 436-438.]

⁵ Wahbah Az-Zuhaili, *Tafsir Al-Wâsith (trans. Al-Tafsir al-Wâsith)*, Gema Insani, Jakarta, 2012, p.171.

The above verse explains that God chose Adam as the father of human beings and making him as Prophet for his children. God chose Nuh and making him the first Apostle who is sent to humankind because of their idolatry and God repay them by drowning them, while saving Nuh and those people who followed him. Allah chose Ibrahim al-Khalîl's family with a given prophetic and treatises, among them is as the prince of the whole of humanity, the Seal of the Prophets, Muhammad.⁶

As for Imran, among the *Ulamâ`* (Scientists of religions) there are different arguments. First, they argue that Imran here was the father of Maryam, which means Prophet Isa's grandfather. The primacy given to him is to give the grandson from his daughter (Maryam) without a father, no one man on earth who was created without a father. The second argument said Imran is the father of Musa and Harun. The primacy given to him is to send to his people *manina* and *salwa*, which are extraordinary pleasures were not given to any prophet of all time.⁷

In Tafsir Al-Nur As-Shiddiqiy Hasbie work, explaining that the first Imran (Âli 'Imrân/3: 33) is the father of Musa and Harun, while the second Imran (Âli 'Imrân/3: 35) is the father of Maryam, mother of Jesus. The distance between the life span of the first and second Imran is about 1800 years old. Meanwhile, according to Wahbah Zuhaili, referred to herein Imran was the father of Mary and grandfather Isa AS. Quraish Shihab agree with the second opinion. Then, Husain Thaba'thaba'i also explained that these two verses (Sûrah Âli 'Imrân 33 and 35) soon followed by stories about Imran's wife and their daughter, Mary. Moreover, Imran, father of Mary repeatedly mentioned by name in the Quran. While Imran, father of Moses, not mentioned, even though. So that explains that he intended. All of this supports the view that here too "Imran" refers to Mary's father, while "Âli 'Imrân"

⁶ Teungku Muhammad Hasbi As-Siddiqie, *Tafsîr An-Nûr (Al-Qur`ânul Majîd)*, Cakrawala Publishing, Jakarta, 2011, hal.361. (In this explanation, the author also relates to the next verse, Âli 'Imrân/3: 34, which said about relevance between mentioned names as the family and one genealogy: ذرية بعضها من بعض)

⁷ Syaikh Imam al-Qurthubi, *Tafsîr al-Qurthubi (trans. Al-Jâmi' li ahkâm al-Qur`ân) juz 4*, Pustaka Azzam, Jakarta, 2008, p. 173-174.

(translated here as the descendants of Imran) refer to Maryam and Isa AS, alone or together with Imran's wife.

In Tafsir Al-Nur written by Hasbie As-Shiddiqiy, explained that the first Imran (Âli 'Imrân: 33) is the father of Musa and Harun, while the second Imran (Âli 'Imrân: 35) is the father of Maryam, she was Isa's mother. The distance between life span of the first and second Imran is about 1800 years old.⁸ Meanwhile, according to Wahbah Zuhaily, referred to herein Imran was Maryam's father and Isa's grandfather.⁹ Quraish Shihab agrees with the second opinion. Then, Husain Thaba'thaba'i also explained that these two verses (Sûrah Âli 'Imrân 33 and 35) soon followed by stories about Imran's wife and their daughter, Maryam. Moreover, Imran as father of Maryam was repeatedly mentioned his name in the Quran.¹⁰ While Imran as father of Musa, was not mentioned, even though. So that explains that he intended. All of this supports the view that here two "Imran" refers to Maryam's father, while Âli 'Imrân (translated here as the descendants of Imran) refer to Maryam and Isa AS, alone or together with Imran's wife.¹¹

The next verse is, Âli 'Imrân: 34, further reinforce kinship among people who have been chosen by Allah on verse before.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

34. Offspring, one of the other: and Allah heareth and knoweth all things.

The word [ذرية] according to meaning of the language is the small children. Then it is used traditionally for the understanding of small children and the elderly. The meaning can indicate singular or plural.¹² Both families

⁸ Teungku Muhammad Hasbi As-Siddiqie, *Tafsîr An-Nûr (Al-Qur`ânul Majîd)*..., p.361.

⁹ Ibid, p.172.

¹⁰ This was included Q.S. At-Tahrim:12

¹¹ Alamah Sayid Mohammad Husain Thabathaba'i, *Tafsir Al-Mîzân (trans: Al-Mizan: an Exergesin of Quran vol.5)*, Penerbit Lentera, Jakarta, 2011, p.327

¹² Ahmad Mustafa al-Maraghi, *Tafsîr al-Maraghi juz 2*, PT Karya Toha Putra, Semarang, 1992, p. 247

are referred to in this verse are the family of Ibrahim and Imran were derived from the offspring which then ramify. Ibrahim's Families were Ismail, Ishak and the children of them whose were called descendants of Ibrahim. And Ibrahim himself was a descendant of Nuh, and Nuh was descendants of Adam. While Imran's descendant was the Prophet Musa, Harun, Isa and his mother who all of them were also entirely as the descendant of Ibrahim, Nuh and Adam.¹³ While the intention of this verse is a possibility, the both families have similarities in terms of goodness and virtue, which is the cause of their choosing into a family that was exalted by Allah. They were also similar in religious belief and submission to Allah.¹⁴

2. Âli 'Imrân/3: 35

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا
فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

35. Behold! a woman of 'Imran said: "O My Lord! I do dedicate unto Thee what is In My womb for Thy special service: so Accept This of Me: for Thou hearest and Knowest all things." [Âli 'Imrân/3: 35]

Imran's wife was mentioned in Âli 'Imrân verse 35, named Hannah bint Faqud bin Qanbil. She is the mother of Siti Maryam, grandmother of Isa AS. The name "Hannah" itself is not the Arabic, and none Arabs woman named Hannah (حنة). Hannah's title, some are used this, namely Abu Hannah Al-Badari, but there is also called him Abu Habbah (and in fact the last is more correct). Then, there is also reported that the real name of Abu Habbah (حبة) are Amir. The mention of these possibilities is because in ancient times, the Arabic language does not use a dot. When a history was not clear, it may also be

¹³ *Ibid*, p. 250. This explanation is also written in other works. One of them is An-Nur. Inside of it, explained that all of those names mentioned in Âli 'Imrân: 33 had kinship eachother. But, name of Imran was discussed, between father of Musa and Harun, and father of Maryam. Whereas the life span between both is 1800 years old. [Read more: Teungku Muhammad Hasbi As-Siddiqie, *Tafsîr An-Nûr (Al-Qur`ânul Majîd)*..., p. 361.]

¹⁴ M. Quraish Shihab, *Al-Lubab (Makna, Tujuan, dan Pelajaran dari Kisah-Kisah Al-Quran)*, Lentera Hati, Tangerang, 2012, p. 106.

difficult to be distinguished. As happened in this name (حنة), can be حبة, حنة, حنة, or other similar characters without using a dot.¹⁵

This verse told the story of Imran's wife, an elderly woman who vowed (do *nadzar*)¹⁶ to God, if blessed a child, she would make him as a servant of Bait al-Maqdis. It was as if to indicate that she would hope that she is carrying a boy, because the provisions in force when it was only boys who can be a servant in the mosque (house of Allah). This is in order to maintain the sanctity of places of worship of menstruation experienced by women only. Even more importantly, that these votive proved how deep her faith so willing to dedicate her unborn child to the importance of religion.¹⁷

In his *tafsir*, Ibn Katsir narrated Muhammad ibn Ishaq's opinion, that Hannah bint Faqudz is a woman who has never been pregnant. One day she saw a bird feeding her children, so he wants to get the child (offspring). Then she prayed to Allah to give her a child. And God also grant it. After her husband did sexual intercourse with her, then she became pregnant. After really pregnant, she vowed her child to be a child of sincere worship and a special worship, be a servant in Baitul Maqdis¹⁸, while said;

إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“O My Lord! I do dedicate unto Thee what is In My womb for Thy special service: so Accept This of Me: for Thou hearest and Knowest all things.”

Then later, Allah answered Hannah's prayers. She was pregnant, and had missed the child who will be born. However, something bad happened. Imran

¹⁵ Syaikh Imâm al-Qurthubi, *Tafsîr al-Qurthubi (trans. Al-Jami' li ahkam al-Quran) juz 4...*, p. 176.

¹⁶ Nadzar is wisdom, as the guidance of religion required, but it is made by a person compulsory for himself to be nearer to the God, Allah. In the context of words, Hannah's vow is determined of her promise to make her unborn child as the servant fullness in Bait al-Maqdis. According the tradition at the time, a child vowed as servant in the holy house, he would have as a duty until become adult. After that, he could continue his serving or choose the others. If he chose to stay in the serving, then is not permitted for him to choose the other choice. [Read more: M. Quraish Shihab, *Tafsîr Al-Mishbah* vol. 2..., p. 94]

¹⁷ Ibid, p. 94-95.

¹⁸ Abdullah bin Muhammad Alu Syaikh, *Tafsîr Ibn Katsîr (trans. Lubâbu al-Tafsîr min Ibn Katsîr)*, Pustaka Imam Al-Syafii, Jakarta, 2008, p.48.

died.¹⁹ Hannah felt sad for not being able to invite her husband to see the child that will be born. However, Hannah still could comfort her feeling; she still remembers the gift of Allah (candidates for her children). He remains to be grateful her condition with the blessings of his God. Once it comes time to give birth, Hannah was surprised; he hesitated to accept reality. A baby was not a man, but a woman. In that time tradition, a woman was uncommon to be a servant at the mosque. Hannah felt a little disappointed and confused with the destiny of Allah. Then Allah reassured her by asserting that He (God) knows more about the child than Hannah herself. This made her heart feeling calmer, and then she gave the baby a name, “Maryam”, means a person serving.

Knowing that she had vowed about the baby who will be the servant in the Bait al-Maqdis, which means, she and her daughter will live separated, Hannah pray that Allah keeps and protects Maryam from various dangers, including the temptation of Satan. Allah also granted that prayer.²⁰

After getting inspiration (God has answered the Hannah’s prayers, accept gifts, as well as perfecting his favor), she was happy and calm. She knew that Allah has specialized herself with glory and privilege. Furthermore, she wrapped her daughter in a cloth and took her to Baitu al-Maqdis for submission to the monks. “Take this baby girl, because I have vowed to make her as a servant in Bait al-Maqdis”. Then she went home with a calm feeling for her daughter was got well received. She convinced her daughter will have the privilege was not granted to other women in the world.²¹

Actually, in the case of handed over Maryam to the boards of Bait al-Maqdis, there is disagreement among scholars. The researcher quotes al-Qurtubi in his *tafsîr*, he wrote Ashab narrated from Malik that Imran's wife caring baby Maryam up to teenagers. After that, then she let Maryam go. And

¹⁹ Imran died before Hannah born the baby, at the last month of her pregnant. [Read more: Hilmi Ali Sya’ban, *Silsatu Qashash al-Anbiyâ’: ‘Isa a.s....*, p. 19.]

²⁰ As explained in Âli ‘Imrân:36.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ۚ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ

الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

²¹ M. Ahmad Jadul Mwla and M. Abu al-Fadhl Ibrahim, *Buku Induk Kisah-Kisah Al-Quran*, Zaman, Jakarta, 2009, p. 390.

he also said, that Imran's wife wrapped her daughter with two strips of cloth, and then sent her to the mosque. Only then, she is deemed to have paid her vow and promise to free herself from the promise.²² While other opinion said, that the baby is directly handed over to Zakaria. Then, he took care to grow teens, and then made the *mihrab* in the mosque, so she can focus on worshipping God.²³

A person who nurture, care for and maintain Maryam is the Prophet Zakariya. That is, when all the boards of Bait al-Maqdis scramble custody of Maryam, all of whom agreed to do the lottery. With the permission of Allah, Zakaria was elected to the person entitled to care for Maryam.

After that, her mother did not then forget her daughter. Although long distance, when she feeling nostalgic and homesick, she will go to Bait al-Maqdis to simply knowing the condition of her daughter. After knowing that, she returned home and then offered the praise to Allah who has accepted her offering and enhanced her favor.²⁴

The word "*muḥarraran*" used by Quran in the verse above aims to show that human freedom lies in '*ubudiyah*/ warfare to God. A human cannot escape from the God, Allah. Independence and freedom of human beings is also sourced from Him. If so, independence and freedom of human beings have to always be associated with Him. Otherwise, the independence and freedom will lose.²⁵

While in the next verse, Âli 'Imrân: 36,²⁶ Allah mentioned the story of Maryam. As Maryam was born from a mother who was barren, which disapproved the habits or regulations, she was also accepted as a servant in Bait al-Maqdis or *Haikal* the house of worship, even though she was a woman. At the time of the revelation, this verse was used as an explanation to the

²² Syaikh Imâm al-Qurthubi, *Tafsîr al-Qurthubi* (trans. *Al-Jâmi' li ahkâm al-Qur`ân*) juz 4..., p. 180.

²³ Teungku Muhammad Hasbi As-Siddiqie, *Tafsir An-Nûr*..., p. 364.

²⁴ M. Ahmad Jadul Mwla dan M. Abu al-Fadhl Ibrahim, *Buku Induk Kisah-Kisah Al-Quran*..., p. 390.

²⁵ M. Quraish Shihab, *Tafseer Al-Misbah vol.2*..., p.97.

²⁶ [فلما وضعتها قالت رب إني وضعتها أنثى والله أعلم بما وضعت وليس الذكر كالأنثى وإني سميتها مريم وإني أعوذها بك وذريتها من الشيطان الرجيم]

polytheists and Jews who thought it strange when Allah sent an Arabic prophet and not an Israel's descendant (Ya'qub).²⁷

3. Al-Tahrîm/66: 12

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ
رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا الظَّنُّ إِنَّهَا كَانَتْ مِنَ الْقَانِتِينَ ﴿١٢﴾

12. and Maryam the daughter of 'Imran, who guarded Her chastity; and we breathed into (her body) of Our spirit; and she testified to the truth of the words of Her Lord and of His Revelations, and was one of the devout (servants). [Al-Tahrim/66:12]

This verse reinforces the intent of the Quran on the name “Imran” mentioned in each verse. He is Imran as the father of Maryam. In addition, the deeper and hidden meaning is that Imran's family is a family that truly noble. To the extent that Allah guarded his daughter.

The meaning of verse above is Allah made Maryam bint Imran and her patience in the face of the torment of the Jews as a parable (example). However, the conditions experienced Maryam when it is hard for a woman who bore herself and her child without a husband like most women at the time. Then, the word [التي أحصنت فرجها] means preserve of indecency. The *mufasssir* (commentator) said, “referred to here is *al-farz* pocket (*al-jâib*),” for Allah said: [فنفخنا فيه من روحنا] and Jibril just blew her pocket and not her pudendum. According Qiraah Ubay, God's word is [فنفخنا في جيبها من روحنا] which in this case need to know that every tear in the shirt is a pocket (*al-jâib*). Thus there is the possibility of Maryam was indeed kept her pudendum (honor), and then a spirit was blown in his pocket.²⁸

²⁷ Wahbah Az-Zuhaily, *Tafsîr Al-Wâsith* (terj. *Al-Tafsîr al-Wâsith*)..., p. 172.

²⁸ Syaikh Imâm al-Qurthubi, *Tafsîr al-Qurthubi* (terj. *Al-Jâmi' li ahkâm al-Qur`ân*) juz 4..., p. 769-770.

B. Maryam and Isa

Maryam bint Imran is the offspring of Prophet Dawud. Rasulullah said, “The most good women are four; Maryam bint Imran, Asiyah: Firaun’s wife, Khadijah bint Khuwailid, and Fatima bint Muhammad.”²⁹ Maryam is the only woman whose name was mentioned in the verses of the Quran clearly, even used as name of one of *Sûrah* (i.e. 19th *Sûrah* of Quran; Maryam). In the Biblical verse and the Christian, Maryam is called Maria. In personality, both are the same, namely the mother of Prophet Isa AS (or Jesus, in Christian version). Since she had left to the boards of Bait al-Maqdis, Maryam lived in the *mihrab* (sanctuary), a room on the top floor of Bait al-Maqdis, where she was aloof, doing *i'tikâf*, and worship to God. That place was set in order to keep Maryam from any person who could disturb her worship. The goal is realize what was Maryam’s mother vowed. In addition, the caregiver, Zakaria and his wife were also never neglectful monitoring Maryam.

In the second sub-section, researcher will show the verses that describe the life and struggle (from birth until death) Maryam and her son, Isa a.s. Merger both because of some verses of the Quran (even plumpness) mentioned their name in one verse [usual term is عيسى ابن مريم].

1. The name of Maryam and her birth

Maryam is the only woman whose name is mentioned explicitly in the Quran. One of them is on Q.S. Âli ‘Imrân: 36.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ
كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ



²⁹ M. Ahmad Jadul Mwla dan M. Abu al-Fadhl Ibrahim, *Buku Induk Kisah-Kisah Al-Quran...*, p. 386.

When she was delivered, she said: "O My Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male like the female. I have named Her Maryam, and I commend Her and Her offspring to Thy protection from the evil one, the rejected." [Âli 'Imrân/3: 36]

This verse confirmed the glorious a daughter born from womb of Imran's wife, and rejected the allegation that a woman baby had lower dignity than a man as expected mother before. After the Imran's wife realized that this is her fact, and believed in the wisdoms and the secrets behind it, then she named the baby "Maryam". The Prophet once said about the primacy of Maryam, is as follows:

كل بني آدم يمسسه الشيطان يوم ولدته أمه إلا مريم وابنها

Every offspring of Adam will birth with satanic touch at the time except Maryam and her son. (It is delivered by Bukhari-Muslim from Abu Hurairah)³⁰

In addition, understanding of the phrase "*wa Allahu a'lamu bimâ wadha'at...*" according to Jumhur (common commentators), this is separately with the two phrases before and after. Meanwhile, Abu Bakar and Ibn Umar comment it as not separately.³¹ They read "*wadha'at*" to "*wadha'tu*", according to them in these words meaning contains of obedience and submission to Allah should always be done. Because of only Allah knows the intent of everything. However, in these words, words said by Imran's wif are not *ikhbar* (information) form, as a believer convinced that the knowledge of Allah surpasses everything. Imran's wife conveyed it in the form of sanctification and glorification of Allah. Meanwhile, according to Jumhur, a phrase which must be put forward should as "*wa Innâ u'îdzuhâ wa dzurriyyatahâ mina al-syaithâni al-rajîm*".³²

³⁰ Ahmad Mustafa al-Maraghi, *Tafsîr al-Maraghi...*, p. 252.

³¹ Syaikh Imâm al-Qurthubi, *Tafsîr al-Qurthubi (terj. Al-Jami' li ahkam al-Quran) juz 4...*, p. 180.

³² Ibid.

2. Virtues of Maryam

Maryam had been chosen by Allah and privileged since birth. After her mother vowed to put her to Bait al-Maqdis, upbringing and education of Maryam also been arranged by Him.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ
عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُ أُنَى لَكَ هَذَا قَالَتْ هُوَ
مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

37. Right graciously did Her Lord Accept her: He made Her grow In purity and beauty: to the care of Zakariya was she assigned. every time that He entered (Her) chamber to see her, He found Her supplied with sustenance. He said: "O Maryam! whence (comes) This to you?" she said: "From Allah. for Allah Provides sustenance to whom He pleases without measure." [Âli 'Imrân/3: 37]

In his exegesis "al-Mishbah", Quraish Shihab explained that, acceptance by Allah is a form of acceptance of full contentment, so what petitioned (by Imra's wife) would be blessed by Allah and granted in terraced, step by step, and from time to time-as understood from the word "*taqabbala*"- but also word "*hasanan*" which means "everything that is uplifting and a favored starting with grow cultivate and educate her with good education".

Privilege that Allah has given to Maryam is showed in this verse. Allah determined particularly on matters relating to maintenance her. So, when deciding who will take care of Maryam, had previously been determined by Allah, despite the raffle and the debate between the boards and the leader of the shrine Bait al-Maqdis.³³ Once again, the determination to preserver of Maryam is not determined based on intelligence or power and prestige, but has been arranged by Allah, namely Zakaria designated as Maryam's guardian. Education that Allah has given to Maryam includes spiritual and physical education. Then she became an able-bodied and strong and virtuous good, and clean spiritual and physical.

³³ Teungku Muhammad Hasbi As-Siddiqie, *Tafsîr An-Nûr (Al-Qur`anul Majîd)*..., p. 363.

Allah also made the prophet Zechariah as Maryam's caretakers and protectors. It was narrated that her mother picked and brought to the mosque, and then put it in front of the priests who were there. He said, "Take this vowed (by me to God) child". Then they were vying for the baby, because she was the daughter of their leader. Each one of them wants to be the guardians. The prophet Zechariah then said: "I have more right to nurture her, because his aunt is my wife". But the audience is no denying that unless determined by a raffle. So they all went to the Jordan river, shooting arrows each of them to the river, with the intention of whoever arrows can withstand the flow of river water, it can quickly rise, then he would be entitled parenting that child. It turned out that the Prophet Zakaria's arrow that can survive and emerge gliding on the water surface, while others dart down brought current. So the winner was Zakaria and immediately Maryam was handed over to him to be nurtured and educated under the care of her aunt.

When Maryam has begun to mature, she began to worship in the sanctuary. That place was to remember repeatedly (*dzikir*) and draw closer to Allah, which is like a place for fighting lust and the devil-as understood from the root word *mihrab* namely (*حرب*) *harb*, means war.³⁴ But there is also interpreted that the sanctuary is the *mazbah*, a bridge over the houses of worship that must be reached by climbing stairs, many stairs and seen by people who are inside house of worship.³⁵ Each time the Prophet Zakaria entered into the sanctuary, he saw there were foods and various fruits that did not exist at that time because the season was yet to come. Zakaria asked Maryam about the fruits of which he obtained at the time. Then Maryam replied: "It is from Allah. Surely Allah gives sustenance to people whose He wills without limit".

³⁴ M. Quraish Shihab, *Tafsîr al-Mishbah* vol. 2..., p. 100.

³⁵ Teungku Muhammad Hasbi As-Siddiqie, *Tafsir An-Nur (Al-Quranul Madjid)*..., p.363.

Assertions about the virtues of Maryam are also showed in Âli ‘Imrân/3: 42, as follows.

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ
الْعَالَمِينَ ﴿٤٢﴾

42. Behold! the angels said: "O Maryam! Allah hath chosen Thee and purified thee- chosen Thee above the women of all nations. [Âli ‘Imrân/3: 42]

In this verse, there are two words “*Ishthafâ*”, which has the same meaning, which is “choose you” (you: Maryam). It is just a different purpose. The first is, choose Maryam to worship and the second chose her as the mother who later gives birth to Isa. While the word “*thahhara*” has meaning purified you from *kufir* (unbeliever). There is also an opinion, it means pure from all impurities, such as menstruation, postpartum, and others.³⁶

Then, Allah also showed a verse explained about His command and Maryam’s pursuance on Âli ‘Imrân/3: 43.

يَمْرَيْمُ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

43. "O Maryam! worship Thy Lord devoutly: prostrate thyself, and bow down (in prayer) with those who bow down." [Âli ‘Imrân/3: 43]

Verse above showed Maryam’s privilege, that Allah maketh Maryam as second person (as if He spoke directly to her) in the Quran. In this verse Allah obliged into Maryam to obey Him as a sign of gratitude for the favors which was bestowed upon her. Essentially, this verse explained the command of Allah to Maryam to pray with all humility.

³⁶ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*..., p.220.

3. Pregnancy of Maryam

Researcher understands that Allah would not privilege any servant without trial and ordeal. Because then, the quality of the faith of a servant will appear. In Âli ‘Imrân/3: 45, the story of Maryam’s pregnancy is an early of Maryam’s faith quality.

إِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى
ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي
الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

45. Behold! the angels said: "O Maryam! Allah giveth Thee glad tidings of a word from him: His name will be Christ Isa, the son of Maryam, held In honour In This world and the Hereafter and of (the company of) those nearest to Allah. 46. "He shall speak to the people In childhood and In maturity. and He shall be (of the company) of the righteous." [Âli ‘Imrân/3: 45-46]

In this verse Allah reminds Muhammad, the story of Maryam when Gabriel came to him, to bring him the good news that she would bear a righteous (*shâlih*) son. When the angel (Gabriel) was conveying the good news, Allah chose her, sanctified to continue to worship and thank Him always.

In that verse, Isa is called “*kalimat*” (the word of God) as the notification about the process of his creation which is different from ordinary human events. That word is devoted just to mention al-Masîh, although everything is created with word creation.³⁷ Oddity that occurs in pregnancy Maryam (creation of Isa) is in some cases, for example, the habit of fertilization semen in ovum at the mother's womb, so as to form an embryo.

Isa was called “al-Masîh” (the Messiah) which it is the title of king, because the word al-Masîh in the Torah and the Gospel means “wiped or oiled.” Wiping and oiling is a provision in their tradition that anyone who has been wiped with holy oil by the leader of the religion, then he is already a saint, the skilful to hold the government, have the knowledge and power, and also get

³⁷ *Ibid*, p. 271.

a blessing. Here Allah showed that Isa always gets a blessing though never wiped with holy oil.

There is other opinion said that the name “Isa” is derived from the Greek word “*yasu*”, which means “chosen saved”. The other said that “al-Masîh” is a word derived from the Hebrew which mad into Arabic. Its original meaning is a person who loves firmness.³⁸

The old prophets had explained that the coming of Christ, he is a king who will restore the power of the Israelites who had been lost. So when Isa was born and named “al-Masîh”, a party they believe in it. While the Jews who reject him argued, that was promised has not yet come. And he named *Ibn Maryam* (Son of Maryam) to give the sense that Isa would be born without a father because that is offspring relation to his mother. Isa has a leading position in the world, because he captured the hearts of believers and respected. Moreover, Isa has greatness in the hereafter, and the glory that is ranked high, because he was always close to God. Isa was also awarded by Him the ability to speak when he was young (a baby), when he answered the questions of the Jews on charges of adultery to Maryam after giving birth to him.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ
يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

47. She said: "O My Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: when He hath decreed a plan, He but saith to it, 'Be,' and it is! [Âli ‘Imrân/3:47]

This verse is Maryam reaction to the news that he received. She wondered why she could become pregnant, while she was never associated with any man. The possibility that Maryam is meant by “Is it because there is a

³⁸ *Ibid*, p. 269.

husbands or unfounded thy power?" It is also astonishment of Maryam on the power of God to glorify Him.³⁹

4. Maryam gave birth to Isa

The story of when Maryam gave birth was told by the Quran in a coherent, on Q.S. Maryam: 16-26.

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٌ ۖ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾ ۖ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَرَبَىٰ إِلَيْكَ يُجْذِعُ النَّخْلَةَ لِيُسْقِطَ عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

16. relate In the Book (the story of) Maryam, when she withdrew from Her family to a place In the East. 17. she placed a screen (to screen herself) from them; then we sent Her Our angel, and He appeared before Her As a man In all respects. 18. she said: "I seek refuge from Thee to ((Allah)) Most gracious: (come not near) if Thou dost fear Allah." 19. He said: "Nay, I am only a Messenger from Thy Lord, (to announce) to Thee the gift of a holy son. 20. she said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" 21. He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint Him As a Sign

³⁹ Ibid, p. 273.

unto men and a Mercy from Us: It is a matter (so) decreed." 22. so she conceived him, and she retired with Him to a remote place. 23. and the pains of childbirth drove Her to the trunk of a palm-tree: she cried (in Her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!" 24. but (A voice) cried to Her from beneath the (palm-tree): "Grieve not! for Thy Lord hath provided a rivulet beneath thee; 25. "And shake towards Thyself the trunk of the palm-tree: it will let fall fresh ripe dates upon thee. 26. "So eat and drink and cool (thine) eye. and if Thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and This Day will I enter into not talk with any human being'" [Maryam/ 19:16-26]

These verses are devoted to the Prophet Muhammad that he tells the story of Maryam when she was alone and aloof from his family to a place in the East Bait al-Maqdis to worship.⁴⁰ Evidence is also confirmed by the explanation of Ibn Abbas said, "I am a creature most out of what the Christians make *Masyriq* as a *qiblat* for the word of God, and makes the birthday of Isa (Christmas) as well as direction.

In verse 17 explained, when Maryam did exile, she made a curtain that can be used to deter from her family and from others. And at that moment the angel Gabriel comes and incarnate as a man.⁴¹ It is reported to her that she would conceive and have a son. The notice is intended that Maryam did not grieve and accept it with equanimity. However, retold in verse 18 that when Maryam was met by Gabriel, she was surprised and said: "I seek refuge with Allah from you, if you fear Him". Her fear was known by Gabriel, and he said: "I am not the man you thought, and not a crime may be happening to me. But I am a messenger of God, so that I can give you a pure boy who survived the insult".⁴²

After hearing the news from Gabriel, Maryam asked again: "How am I going to get the boy and I am not married and never imagined doing the bad thing?" Then clearly the angel said that God will make a boy though Maryam did not have a husband and never commit adultery. After the news was

⁴⁰ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi juz 16...*, p. 68.

⁴¹ *Ibid*, p. 69.

⁴² *Ibid*, p.70.

received, Gabriel blows the soul on his sleeve, which is then entered into her womb, and she became pregnant.⁴³

When started to feel pregnant, Maryam, live in exile in a small village, Nazareth. The other said that it began to retreat after her stomach looks bigger, so unknown to the surrounding community.⁴⁴ What is certain is, by the time of the birth, Maryam had been in a place away from the crowds. While on pregnancy's time, the majority of scholars affirm that the birth of Isa through the normal process, i.e. during the nine months of pregnancy not like the opinion of some people who said that it was only an instant.⁴⁵

When the time came to give birth, Maryam experienced the pain caused by contraction of pregnancy, forcing her to the base of a palm tree to lean on. And at that moment she was booed by the people around him, until he groaned and wished to die before giving birth. At that time, she could speak a little cursed herself, "Ah, if I now die swallowed by the earth, then it will be better, than I have to bear all expenses (shame, because it gave birth to a child without a father)". Then Allah sent Gabriel to placate Maryam, that said, "O Maryam do not grieve because of loneliness or lack of food and beverages as well as concerns gossip people, The God as your guardian and Lord has made a stream wells underneath. And shake it to the left and to the right of the base of the palm, will undoubtedly down ripe dates upon you."

Then, the Maryam's feeling became quietly, because she was a woman of steadfast faith. When Maryam heard these words, she made every food and beverages are available as entertainer solitude. This is the power of God, which she little expected. And in verse 26, it is stated that God gave instructions to her whenever someone asked about her son, and she gave birth process then give a signal to them to not speak.⁴⁶

⁴³ *Ibid*, p. 75.

⁴⁴ M. Ahmad Jadul Mawla dan M. Abu al-Fadhl Ibrahim, *Buku Induk Kisah-Kisah Al-Quran...*, p. 397.

⁴⁵ M. Qurash Shihab, *Tafsir al-Mishbah vol. 7...*, p. 430.

⁴⁶ A vow of talkless was one way of worships which known at the past time, and it was also in *Jahilia* people's culture. [Read more: M. Qurash Shihab, *Tafsir al-Mishbah vol 7*, p. 434].

Education and instruction received by Maryam from Zakaria was not in vain. She grew into a pious woman and able to put up with the inconvenience. Her piety makes the test he faced was light. She can address the issue head on and not give up. Is not the angels had proclaimed that she would bear a child who can speak to people while still in the cradle? It was enough to dismiss the charges of people and be the clearest evidence of the purity herself.⁴⁷

The next Quranic verses are Q.S. Maryam verse 22 to 26.

﴿ فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ ۖ مَكَانًا قَصِيًّا ﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ
النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا ﴿٢٣﴾ فَنَادَاهَا مِنْ
تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ
تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرِينَ مِنْ
الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

22. so she conceived him, and she retired with Him to a remote place. 23. and the pains of childbirth drove Her to the trunk of a palm-tree: she cried (in Her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!" 24. but (A voice) cried to Her from beneath the (palm-tree): "Grieve not! for Thy Lord hath provided a rivulet beneath thee; 25. "And shake towards Thyself the trunk of the palm-tree: it will let fall fresh ripe dates upon thee. 26. "So eat and drink and cool (thine) eye. and if Thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and This Day will I enter into not talk with any human being'"

After she returned to her village, people actually taunted him, "O sister of Harun! Thy father was not a bad person and your mother was not a harlot." This also shows that insulted Maryam's family (precursor) is a noble person in the society. This means that Maryam was accused of adultery. However, as revealed by God, Maryam refused to speak (say that she was fasting speak to men) and told them to ask the baby. Some people even laughed at the answer, because how could a baby able to speak. Then, with a calm and steady, Isa, a

⁴⁷ *ibid*, p. 398.

baby who is still in the cradle, spoke, “I am the servant of God, He gave me the book (the Bible) and He made me a prophet. And He hath made me blessed wheresoever’s I be, and He ordered me (setting up) prayers and (perform) charity as long as I live. And dutiful to my mother, and He has not made me insolent or unblessed. Peace be upon me at the day I was born, the day I die and the day I am raised alive.”⁴⁸

Isa’s answer did not answer the question at the time of the accused Maryam of adultery, but showed the miracle that was given to her while telling about his son’s prophetic. However, the public response is various. On the one hand, there are people who receive it and stop blaming her, but on the other hand there is also accused Maryam’s family had used witchcraft to cover that disgrace. It is not disputed by Maryam, because her heart believed with signs of Allah has given to her and Isa.

Isa grew up like most other children. He grew into a young man as another young man. The difference, since childhood he has shown the seeds of virtue and emission prophetic. When playing with peers and joking with his friends, he could preach to them what they eat and what they had in the house. When he went to a teacher and followed the council, observing focus of every advice and ignoring the others. Every time before start teaching, he used to ahead and ask about what will be taught. It has never been absent and there is no question that cannot be reached on his mind.

5. Creation of Isa

The verses which regarding the creation of Isa mentioned the word “*kun fayakûn*” as proof of the primacy and uniqueness. Researcher will mention as follows.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

⁴⁸ The translation of Q.S. Maryam/19: 30-33

47. she said: "O My Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: when He hath decreed a plan, He but saith to it, 'Be,' and it is! [Ali-Imran/03:47]

This verse contains an indication of the miracles of the Qur'an related to creation of Isa. That phrase "*kun fayakûn*", is as the way of God to create Isa, and answer Maryam's doubts. In this instance Allah states that it will serve as a sign to mankind of power Creator and their Creator.⁴⁹ As evidence of the power of God in creating man is, Adam was created without a father and mother, He created Hawa (Adam's wife) from a man without a woman, and He created all their offspring of men and women. This is confirmed by the word of God in Q.S. Âli 'Imrân verse 59.

إِبْنٌ مِّثْلَ عِيسَىٰ عِنْدَ اللَّهِ كَمِثْلِ ءَادَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

59. the similitude of Isa before Allah is As that of Adam; He created Him from dust, then said to him: "Be". and He was. [Âli 'Imrân/3: 59]

Verse above showed examples to explain the aspects of the process of creation of Adam and Isa, as well as a protest against the accusations about Isa as a result of adultery exists. The second birth was unusual, according to law and logic. The creation of Adam was created from clay mixed with water.⁵⁰ He has no father and mother. So, the creation of Isa without a father also cannot be denied the truth. Because when everything has been willed by God, then nothing is impossible, even if only with words "*kun*", then so be what He will. Although researcher has an understanding that "*kun*" always has a process. However, the process is not known in advance or at the same time (in those

⁴⁹ Abdullah bin Muhammad Alu Syaikh, *Tafsîr Ibnu Katsir jilid 5*, Pustaka Imam Syafi'I, Jakarta, 2008, p. 504.

⁵⁰ Teungku Muhammad Hasbi As-Siddiqie, *Tafsîr An-Nur (Al-Qur`anul Majîd) jilid 1..*, p. 378.

days), and researcher limit himself to touching study in the realm of miracles in the Quran.

6. Prophecy and privileges granted by Allah to Isa

In this sub-chapter, the researcher will mention the verses about Isa's prophecy and privileges, as follows;

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦١﴾

6. and remember, Isa, the son of Maryam, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the law (which came) before me, and giving glad tidings of an Messenger to come after me, whose name shall be Ahmad." but when He came to them with Clear Signs, They said, "This is evident sorcery!"[as-Shâf/61:6]

The first verse as-Shâf: 6, explains that Isa a.s. pledged himself as a messenger of God to improve his people who have strayed away from the teachings of the Torah (scripture before). He also said that in previous books mentioned about his arrival. In addition, he also preached about the coming of the messenger afterwards, the unlettered prophet who came from Mecca, named Ahmad.⁵¹ The next verse is Al-Mâidah: 46.

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾


46. and In their footsteps we sent Isa the son of Maryam, confirming the law that had come before him: we sent Him the Gospel: therein was guidance and light, and confirmation of the

⁵¹ Syaikh Ahmad Syakir, *Mukhtashar Tafsir Ibnu Katsir, terj. Umdah at-Tafseer 'an al-Hafidz Ibn Katsir*, Darus Sunnah, Jakarta, 2012, p. 490.

law that had come before him: a guidance and an admonition to those who fear Allah. [Al-Mâidah/5: 46]

This verse describes the coming of Isa to justify that which is before the judge with the Torah's law.⁵² In this case he did not change anything, but simply enhance it, as attested by the Gospel. Bible is a book that contains about faith and deeds, such as faith, purifying and eradication of pagan beliefs that are the source of various superstitions and falsehood.⁵³

The next verse explains, Isa a.s. himself has said clearly that he has been blessed with wisdom (of God) as an indication of the truth to his people, that az-Zukhrûf: 63.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي
تَخْتَلِفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا  فَاتَّقُوا اللَّهَ وَأَطِيعُوا

63. when Isa came with Clear Signs, He said: "Now have I come to you with Wisdom, and In order to make Clear to you some of the (points) on which ye dispute: Therefore fear Allah and obey Me. [az-Zukhrûf/43:63]

Isa came to bring the wisdom⁵⁴ and miracles that contains *syarî`ah* (way of life) and some things which became dispute among Musa's people, about religious laws and orders to obey and fear Allah. In addition, the end of verse above emphasized the command to fear God and not to violate His orders.⁵⁵ And, indeed, the full confidence of the messengers of God is absolute. Because of without them, of course the humankind will be hard to believe and worship God, but it is a necessity.

The researcher also includes Q.S. al-Mâidah/5: 110. It insisted longly the favors and miracles which gave by Allah to Isa and his mother, Maryam.

⁵² Teungku Muhammad Hasbi As-Siddiqie, *Tafsir An-Nur (Al-Quranul Madjid)* juz 6..., p. 667.

⁵³ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi* juz 6..., p. 234.

⁵⁴ The meant wisdom was prophetic wisdom [Read more: Syaikh Ahmad Syakir, *Mukhtashar Tafseer Ibnu Katsir*..., p. 1015].

⁵⁵ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi* juz 25..., p. 192.

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ
بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ
وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ
فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ
الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ
الَّذِينَ كَفَرُوا مِنْهُمْ إِنَّا هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

110. then will Allah say: "O Isa the son of Maryam! Recount My favour to Thee and to Thy mother. Behold! I strengthened Thee with the holy spirit, so that Thou Didst speak to the people In childhood and In maturity. Behold! I taught Thee the Book and Wisdom, the law and the Gospel and Behold! Thou makest out of clay, As it Were, the figure of a bird, by My leave, and Thou breathest into it and it becometh a bird by My leave, and Thou healest those born blind, and the lepers, by My leave. and Behold! Thou bringest forth the dead by My leave. and Behold! I did restrain the Children of Israel from (violence to) Thee when Thou Didst Show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.' [Al-Mâidah/5: 110]

The favors mentioned in that verse are from the pregnancy of Maryam without any husband, Isa could talk (as well as an adult) when he was a baby, an understanding of the gospel and the torah, (a miracle) to turn the land into a bird, curing diseases, miracle of raising the dead, and others. Moreover, Isa was created by God as proof of the sanctity from adultery alleged by the unjust and foolish.⁵⁶

7. The life and teachings of Isa a.s

The life journey of Isa as a prophet cannot be separated from his followers. Names mentioned the Quran for them is “*Hawâriyyûn*”, which is a party of the Children of Israel (*banî Isrâîl*) who believe in Isa’s teaching, and are willing to help him, help him and follow the light which is sent down to

⁵⁶ Abdullah bin Muhammad Alu Syaikh, *Tafsir Ibnu Katsir jilid 3...*, p. 228.

him. They told him that they believed in Allah, and seek a testimony that they are the ones who put their trust.⁵⁷

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ
أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّا تَطَافُفُ مِنْ بَنِي
إِسْرَءِيلَ وَكَفَرَتْ طَافُفُ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ



14. O ye who believe! be ye helpers of Allah. As said Isa the son of Maryam to the disciples, "Who will be My helpers to (the work of) Allah." said the disciples, "We are Allah.s helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: but we gave power to those who believed, against their enemies, and They became the ones that prevailed.[as-Shâf/ 61:14]

This verse contains God's command to His servants who believe to be the defenders of Allah in all conditions, with the words, deeds, themselves and their property. It was as the Hawâriyyûn (the faithful followers of Isa) that meet the call of Isa.⁵⁸ At the time of Isa convey his message to the people with the help of his loyal followers, a part of the Israelites let him and accept it, while some others deny and reject it, accusing Isa as a bastard, who was born as his mother Maryam adultery with a man. The other was saying that Isa was the father, son and Holy Spirit, while others said that Isa is God Himself.⁵⁹

In the face of those who reject the call of Isa and invented a lie about it, then Allah strengthens the hearts of those who believe that they managed to defeat the enemies, as Allah said in Q. S. al-Mu'minûn/40: 51,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

51. we will, without doubt, help Our apostles and those who believe, (Both) In This world's life and on the Day when the witnesses will stand forth,- (Al Mu'minûn/40:51)

⁵⁷ Teungku Muhammad Hasbi As-Siddiqie, *Tafsir An-Nur (Al-Quranul Madjid) jilid 1...*, p. 374.

⁵⁸ Ibid, p. 497.

⁵⁹ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi juz 28...*, p. 148.

In the other verse, there is an Isa's statement when he tested the believe and steadiness of his followers, as explained in Q.S. Âli 'Imrân/3: 52.

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۚ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾

52. when Isa found unbelief on their part He said: "Who will be My helpers to (the work of) Allah." said the disciples: "We are Allah.s helpers: we believe In Allah, and do Thou bear witness that we are Muslims. [Âli 'Imrân/3: 52]

This verse showed Isa's relationship with his people, anything that has suffered from them; either in the form of obstacles, challenges, violence, and plans to kill him, the helps that has been given by Allah to those who recognize the Oneness of Him, and the threats He made to the unbelievers, and torture that befell them in this world and the hereafter.

The next verse, al-Mâidah/5: 111 told the *hawâriyyûn*, when they asked Isa to pray to God to reduced food from heaven.

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَىٰ ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

112. Behold! the disciples, said: "O Isa the son of Maryam! can Thy Lord send down to us a table set (with viands) from heaven?" said Isa: "Fear Allah, if ye have faith." [Al-Mâidah/5: 112]

The question of *hawâriyyûn* does not show that they were still skeptical about the power of Allah. They were fully convinced about His power. But they ask it to be more reassuring to them. Because, when they saw that God's power can reduce what they want, then they will be more peaceful hearts, and their faith will grow stronger. It is also explained in the continued verse, al-Mâidah/5: 113.

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ
عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

113. They said: "We only wish to eat thereof and satisfy Our hearts, and to know that Thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle." (Al-Mâidah/5: 113)

After knowing good intention of *hawâriyyûn*, Prophet Isa a.s. grant their request to pray to Allah, so He sent down a meal for them.

8. About the Trinity

Trinity is a term of understanding which believes that God has three personalities, the Father, the Son, and the Holy Spirit. It is intentionally researcher alluded to, to show the verses of the Quran said about the Trinity. Some verses explicitly reject the understanding of those who believe that Isa is the Son of God, so that they become infidels.

يَتَأْهَلُ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ
فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ
وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

171. O people of the Book! Commit no excesses In your religion: nor say of Allah aught but the Truth. Christ Isa the son of Maryam was (no more than) an apostle of Allah, and His Word, which He bestowed on Maryam, and a spirit proceeding from him: so believe In Allah and His apostles. say not "Trinity" : desist: it will be better for you: for Allah is one Allah. glory be to him: (far Exalted is He) above having a son. to Him belong all things In the heavens and on earth. and Enough is Allah As a disposer of affairs. [Al-Nisâ/4: 171]

In this verse Allah forbids the Jews and the Christians of the act *ghulluw* (excesses in religion) and *Ithra'* (exaggerate in praise).⁶⁰ That thing is experienced by the Christians; they have been exaggerated to Isa. The ban is clearly aimed at those over the position of Isa, so that in a hadits also explained, narrated by Imam Ahmad from Umar, that the Prophet said;

لا تطروني كما أطرت النصارى عيسى ابن مريم فإنما أنا عبد الله ورسوله

“Do not you exaggerate (praise and flatter) against me as the Christians exaggerated (praise and flatter) to Isa, the son of Maryam. Because I am only a servant may indeed Allah and His Messenger.”

Among the prohibitions is because Isa is a messenger of God who were given orders not to associate Him. Although he dubbed as *kalimatullah* (the word of God), but they cannot glorify him over other human beings.

For Christians it has strayed from the faith of monotheism brought by the apostles, God commanded them to return to the truth faith. It is faith in Allah Almighty and believe in His Messenger, who are always calling to the faith of monotheism, and do not let them say again that there are three God, the Father, the Son and the Holy Spirit, or say that God consists of three persons,⁶¹ each of which is a perfect God, and that's a group of three persons of the one God. In another verse Allah said:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا

إِلَهُ وَاحِدٌ ۖ ... ﴿٧٣﴾

73. They do blaspheme who say: Allah is one of three In a Trinity: for there is no god except one Allah....[Q.S. Al-Mâidah/5: 73]

The above verse confirms the status of the Christians who believe in the existence of three gods, they are an infidel. This is also confirmed by Q.S. al-Mâidah/5: 17.

⁶⁰ Syaikh Ahmad Syakir, *Mukhtashar Tafseer Ibnu Katsir jilid 2...*, p. 426.

⁶¹ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi juz 6...*, p. 59.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ
 مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَ مَنْ فِي
 الْأَرْضِ جَمِيعًا ۚ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. In blasphemy indeed are those that say that Allah is Christ the son of Maryam. say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Maryam, His mother, and all every - one that is on the earth? for to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. for Allah hath power over all things."
 [Al-Mâidah/5: 17]

This verse describes the elements to divinity which considered by the Christians have in Isa. They take Isa as God the things that they believe that God dwells within him, as know it is found an expression in their book “God Jesus has come”, Jesus is Isa al-Masih according to them. In this case there is an opinion from Abu Hayyan, he said that Allah mentions among the Christians there are some who say that Isa is God, the other said he is son of God and one of which three (the Trinity).⁶²

Another verse also reinforces the denial to Trinity understanding, it is al-Mâidah: 72. In the book Ahmad Shakir, written that in this verse, The Christians in question such as, Al-Milkiyah, Al-Ya'qubiyah, and the An-Nasthuriyah.⁶³ Next, Al-Mâidah: 116 that tells the mistake faith of trinity which narrated by Quran use a conversation, that is a question from God, then answered by Isa a.s.

⁶² Syaikh Ali As-Shabuni, *Shafwatut tafasir tafseer-tafseer pilihan (terj. صفوة التفاسير)* jilid 2, Pustaka Al-Kautsar, Jakarta, 2011, p. 28. [according to other opinion, said that the infidel of Christiant people was caused by their word, “Actual, Allah is the Christ (al-Masih).” That sentence is a statement. Whereas, if they said it as a story within negation, so they would not be infidel.

⁶³ Syaikh Ahmad Syakir, *Mukhtashar Tafseer Ibnu Katsir* jilid 2..., p. 677.

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۚ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

116. and Behold! Allah will say: "O Isa the son of Maryam! Did Thou say unto men, worship me and My mother As gods In derogation of Allah.?" He will say: "Glory to Thee! never could I say what I had no right (to say). had I said such a thing, Thou wouldst indeed have known it. Thou Knowest what is In My heart, Thou I know not what is In Thine. for Thou Knowest In full all that is hidden. [Al-Mâidah/5: 116]

Qatadah, Ibn Juraij and the majority of commentators believe that God will pronounce that sentence ("O Isa the son of Maryam! Did Thou say unto men, worship me and My mother As gods In derogation of Allah.?" on the Day of Judgment. And As-Shuddi and Qurthubi said that God said it to Isa when he was lifted into the sky and that is when the Christians say what they say about Isa.⁶⁴

Various statements and a refutation of the divinity of Isa are already clear. Instead, Christians are becoming more common (in their faith). This is explained in al-Taubah/9: 31.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۖ لَّا إِلَهَ إِلَّا هُوَ ۚ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

31. They take their priests and their anchorites to be their Lords In derogation of Allah, and (They take As their Lord) Christ the son of Maryam; yet They were commanded to worship but one Allah. there is no god but He. Praise and glory to him: (far is He) from having the partners They associate (with Him). [Al-Taubah/9: 31]

⁶⁴ Ibid, p. 888-892.

This verse describes the deification of the monk by his people in a way they follow what is lawful and indeed illegal, and vice versa.⁶⁵ In this verse, Allah explained the error scribes, both Jews and Christians⁶⁶, each taking and lifting god but Allah. Then the Jewish make their religious leaders as God who has the right to judge and justify the ban. While the Christians make their monks, their religious leaders, as the God should be obeyed and worshiped.

9. Final struggle of Isa a.s.

The researcher includes this sub-chapter to show some verses explained about the death of Isa. There are controversy in understanding his death. The first verse is Âli ‘Imrân/3: 55.

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَمَةِ ۚ ثُمَّ إِلَىٰ
مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

55. Behold! Allah said: "O Isa! I will take Thee and raise Thee to Myself and Clear Thee (of the falsehoods) of those who blaspheme; I will make those who follow Thee superior to those who reject Faith, to the Day of Resurrection: then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute. [Âli ‘Imrân/3: 55]

In this verse explained that before the appointment (to heaven) of the Prophet Isa, Allah deaden him first (broke the news about the last of his “*ajal*”; life in the world). As related to how the process works, it is a matter of

⁶⁵ Syaikh Ahmad Syakir, *Mukhtashar Tafseer Ibnu Katsir jilid 4*, (terj. عمدة التفسير عن الحافظ ابن كثير), Darus Sunnah Press, Jakarta, 2014, p. 479-480

⁶⁶ In verse before, explained that both people considered their religious leader as son of God. Said in al-Taubah/9: 30,

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۚ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۚ قَتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

Meaning: 30. the Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. that is a saying from their mouth; (in this) They but imitate what the unbelievers of old used to say. Allah's curse be on them: How They are deluded away from the truth!

supernatural including allegorical problem and no one knows its hidden meanings except Allah and not beneficial to discuss as good faith and law.⁶⁷ In addition, in connection with the problem that God makes those who follow Isa have a higher position than the unbelievers on the Day of Judgment. Thus those who followed him are the ones who believe in the religion of the true God. In the end of this verse, explained that is predefined the decent requital, fair and impartial at all against the Unbelievers. Back to the will of Allah that cannot be avoided. God's law against what their differences could not be denied.⁶⁸ The next verse, explaining about the presumption of Isa's death (by the Jews), at al-Nisâ/4: 157.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا
صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا
هُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

157. that They said (in boast), "We killed Christ Isa the son of Maryam, the Messenger of Allah.:- but They killed Him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety They killed Him not:- [Al-Nisa/4: 157]

According to the opinion of Imam al-Qurthubi in his commentary, explains that this verse describes the unbelievers that they did not know the figure of Isa, then they kill people they killed, at which time they were in doubt.⁶⁹ This is as found on a sentence of verse *وإن الذين اختلفوا فيه لفي شك منه*. Meanwhile, according to one opinion, the sentence *وما قتلوه يقينا* means “and they

⁶⁷ Sayyid Quthb, *Tafsîr fî Zhilalil Quran di bawah Naungan Al-Quran (Surah Âli 'Imrân - An-Nisâ' 70) terj.* في ظلال القرآن, Gema Insani, Depok, 2001, p. 77.

⁶⁸ Ibid, p. 78. [The dispute is about death of Isa, because at that time (when Isa and his follower became caught), the Jews was in doubt that a man was killed and crucified, Isa or not]

⁶⁹ Syaikh Imâm al-Qurthubi, *Tafsîr al-Qurthubi jilid 6 terj.* Ahmad Khotib, Pustaka Azzam, Jakarta, 2008, p. 22.

do not kill people likened to Isa for sure". Thus, if based on this opinion, the endowment stood at word *يقينا*.

C. Zakaria, his Wife and Yahya

The researcher put Zakaria family in this research study because they represent as figures that cannot be separated from the main character. In addition, as relatives (Imran's wife and Zakaria's wife), caregivers (Zakarian and Maryam), as well as prophet in the same time (Isa and Yahya) who enforced the laws of Allah. Zakaria is one of the prophets mentioned in the Holy Book and the Quran. He became a prophet in the year 2 B.C., and was assigned to preach to the children of Israel (*banî isrâîl*) in Palestine. His name is mentioned eight times in the Quran. The verses of the Quran which describes his life is, Âli 'Imrân: 37-41, Al-An'âm: 85, Maryam: 2-11, and al-Anbiyâ': 89-90.⁷⁰

Al-Hafidz Abu Qasim bin Asaqir mentioned in his work "Al-Tarikh", he was Zakaria bin Barkhaya, the other said Zakaria bin Dan, bin Ladun, bin Muslim bin Shaduq bin Hasban bin Dawud bin Sulaiman bin Muslim bin Shadiqah bin Barkhaya bin Bal'athah bin Nahur bin Syalum bin Bakhfasyath bin Inaman bin Rahian bin Sulaiman bin Dawud"⁷¹

While his wife named 'Isya. Narrated by then, there are two men who are respected among the children of Israel, that Zakaria bin Barkhaya, and Imran bin Sahil (or bin Matsan). Both marry two sisters, namely Isya binti Faqudz and his sister, Hannah.⁷² This showed how close the relation between Zakaria's family and Imran's family.

Zakaria's story starting from his anxiety, who was already old age and longed for the presence of a son to continue his mission as a prophet and messenger of Allah. The first verse is that researcher selects is Âli 'Imrân/3: 38.

⁷⁰ Rizem Aizid, *Kitab Sejarah Terlengkap 25 Nabi Terkemuka*, Safirah, Jakarta, 2014, p.512

⁷¹ Imaduddin Abu Fida' Isma'il bin Katsir Al-Quraisyi ad-Dimasyqi, *Kisah Para Nabi* (terj. Qashashul Anbiyâ'), Ummul Qura, Jakarta, 2013. p.833. [See more: Tadhhib Ibn Asakir (V/381)

⁷² Hilmi Ali Sya'ban, *Silslatu Qashash al-Anbiya': 'Isa a.s.*, p. 17.]

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

38. there did Zakariya pray to his Lord, saying: "O My Lord! grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!

This verse, as the sequence of sentences, is a continuation of the story of Maryam, who as a child was treated and cared for by Zakaria. Then one day, he find a fortune in front of Maryam. When asked why, she replied, "This is the wealth of Allah." Hearing that answer, Zakaria heart stirred, and then offered his prayer for a more robust, that is to get the son of his desire. Then, detail of Zakaria's stories and his family as follows.

1. The granting of Zakaria's prayer and Yahya's presence

Quran narrated Zakaria in some various verses, and some of them are repetition. The first, is continuation form verse before (above), Q.S. Âli 'Imrân 39,

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

39. while He was standing In prayer In the chamber, the angels called unto him: "(Allah) doth give Thee glad tidings of Yahya, witnessing the truth of a word from Allah, and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righteous."

In the verse above explained that Zakaria's prayer was granted by Allah when he doing *shalât*. It also mentioned word "*hashûr*" as one of Yahya's characteristic, which means no intercourse with women (taking care himself, even away). While the previous verse, Âli 'Imrân: 38, describes the word and prayer Zakaria, that is, "Give me good offspring from You."⁷³ These two

⁷³ Ibnu Katsir, *Kisah Para Nabi (terj. Qishashul Anbiyâ' versi Tahqîq Abu Hayy al-Farmawi)*, p. 840. Lihat: Q.S Âli 'Imrân:38 [... قال ربي هب لي من لدنك ذرية طيبة ...]

verses are the basis that Yahya would be a justification ministry of Isa (as the word of God).

The next verse is, al-Anbiyâ`/21: 90. In this verse Allah SWT explained that He heard Zakaria's prayer, and given him a son named Yahya, for that Allah SWT had given good health to his wife, making it possible to become pregnant, but before that she was a barren woman.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا
يُسرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ



90. so we listened to him: and we granted Him Yahya: we cured His wife's (Barrenness) for Him. these (three) were ever quick In emulation In good works; They used to call on us with love and reverence, and humble themselves before us.

This verse also explained that they -Zakariya and his wife- are people who always hasten to do good deeds that can draw closer to Allah.⁷⁴ In this verse, Allah further explained what the reasons for approving the application Zakaria it, is because they always hasten to do good, especially in the breeding as well as possible. In addition, also due prayed to Allah with a heart that anxious, hope He will forgive and worried about His wrath and punishment. And the third reason is, because they are always humble -word “*khusyû*” is interpreted by Ali bin Abi Talha from Ibn Abbas as those who justify what has been revealed by God-⁷⁵ and be descent to Him, and never boastful or arrogant and deny the gift from Him. In addition, Abu Sinan said that the word الخشوع means fears prevalent as feeling and cannot be separated forever. Al-Hasan, Qatadah and Ad-Dahhak interpret the word خاشعون as the subject, i.e. those who humble themselves to God. Thus, the properties of the noble cause that's what they get the gift from God became a Prophet and Messenger.

⁷⁴ *Tafsîr Ibnu Katsîr jil. 6*, pustaka Imam Syafi'i, p. 140.

⁷⁵ *Ibid*, p. 141.

The next verses explained Zakaria's story more detail and harmony, in Q.S. Maryam/19: 2-11.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُۥ نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٥﴾ يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ ۖ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾ قَالَ رَبِّ اجْعَلْ لِّي ءَايَةً ۖ قَالَ ءَايَتُكَ أَنَّا تُكَلِّمُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

2. (this is) a recital of the Mercy of Thy Lord to His servant Zakariya. 3. Behold! He cried to His Lord In secret, 4. Praying: "O My Lord! infirm indeed are My bones, and the hair of My head doth glisten with grey: but never am I unblest, O My Lord, In My prayer to Thee! 5. "Now I fear (what) My relatives (and colleagues) (will do) after Me: but My wife is barren: so give me an heir As from Thyself,- 6. "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O My Lord! one with whom Thou art well-pleased!" 7. (his prayer was answered): "O Zakariya! we give Thee good news of a son: His name shall be Yahya: on none by that name have we conferred distinction before." 8. He said: "O My Lord! How shall I have a son, when My wife is barren and I have grown Quite decrepit from old age?" 9. He said: "So (it will be) Thy Lord saith, 'that is easy for Me: I did indeed create Thee before, when Thou hadst been nothing!'" 10. (Zakariya) said: "O My Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that Thou shalt speak to no man for three nights, although Thou art not dumb." 11. so Zakariya came out to His people from Him chamber: He told them by Signs to celebrate Allah.s praises In the morning and In the evening.

Tidbits mentioned in verse 7 contain three things⁷⁶; 1) granting the prayers, 2) lavished him a son, he was as strength, 3) mentioned son's name.

⁷⁶ Tafsîr al-Qurthubi jilid II, p. 222.

Muqatil said the son named Yahya, because he lived among elderly father and mother. The meaning of the word سَمِيًّا drawn from the word السَّيِّئَة, it is the “sign”.⁷⁷ The name is taken as a sign for him, from here the word اسم so does the word “*samiyyâ*” is understood by many scholars in the meaning of the name. That God revealed to Prophet Zakariya that he will have children who will be named Yahya, a name that had never known before, it shows a privilege, because it is easily recognized. Besides Mujtahid and others say, is the meaning of word سَمِيًّا is similar and the same.⁷⁸

The name of Yahya came from “Yohana”, that the gospel of Marcus is called Yohana al-Mu'ammadani (who bathe small children in the name of the father/ *rûhul amîn*). If in Arabic, the word is taken from the hymn “*ḥayat*” = life. So, that gives the sense that Yahya would live well, inherited from his father and family of Ya’kub.⁷⁹ In addition, there is also explained that word “Yahya” is an Arabized from “Yohanna” (Yohanes). In the gospel of Matthew was mentioned, that one day he was called by the name of Yohanes, the Baptist, because his work is to baptize people in his time.⁸⁰

Knowing the situation himself and his wife (old and barren), Zakaria was surprised with the exciting news. Then God gave him a sign to take his wife's pregnancy, which is if the time in the morning on the first day of pregnancy, she is unable to speak while he was in good health, not dumb or sick.⁸¹

After then one day the sign are visible, immediately Zakaria's wife pregnant, and eventually gave birth to Yahya. Yahya's presence has become a “starter” for Zakaria's despair before, as a prophet that worry to his people. After that, the father's struggle continued by his son, Yahya, who became the justification for the Messiah, Isa son of Maryam.

⁷⁷ *Tafsîr al-Mishbah vol. 7 cet. V*, 2002, p. 413.

⁷⁸ *Tafsîr al-Qurthubi*, p. 223.

⁷⁹ Teungku Muhammad Hasbi As-Siddiqie, *Tafsîr An-Nûr (Al-Quranul Madjid)*, p.364.

⁸⁰ Ahmad Musthofa al-Maraghi, *Tafseer al-Maraghi juz.3*, PT. Karya Toha Putra, Semarang, 1993. Hal.258

⁸¹ Syaikh Abu Bakar Jabir al-Jazairi, *Tafsîr al-Qur`ân al-Aisar (terj. Aisar al-Tafsîr li al-Kalami al-Aliyyi al-Kabîr) jilid 4*, Darussunnah Press, Jakarta, 2010, p. 501.

While the death of Zakaria, at the age of 100 years.⁸² There are two opinions about the story of Zakaria's death. First, from Abu Mun'im bin Idris bin Sinan narrated from his father, from Wahab bin Munabbih, he said, "He (Zakaria) escape from his people into a tree. People come, and then they sawed the tree and Zakaria. When the saw on his ribs, he moaned and God revealed to him, "if you do not stop moaning, I will turn the earth and all people who are in it." Then he stopped moaning until the saw cut him in half. Then a second is narrated from Ishaq bin Bishr from Idris bin Sinan, from Wahab he said, "a prophet who hid in a tree is Sya'ya, while Zakaria died fairly."⁸³

2. The offspring and family of prophets are the chosen one

The next verse is al-An'am/6: 85. This is a continuation of the previous verse⁸⁴ that describes Ibrahim's desire to have children, but when he was 112 years old, while his wife was 99 years old.⁸⁵

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلُّ مِّنَ الصَّالِحِينَ

85. and Zakariya and John, and Jesus and Elias: all In the ranks of the righteous:

That desire is expressly granted by Allah until they were blessed with offspring. Extraordinary events indicate that Allah has guided the prophecy, wisdom, and how human guides to the righteous. They also come to the next generations, Dawud, Sulaiman, Ayyub, Yusuf, Musa, Harun, as God has given instructions to their descendants, Zakaria, Yahya, Isa and Ilyas. They (Zakaria, Yahya, Isa and Ilyas) are those who reject the pleasures of the

⁸² The other opinion said that Zakaria die in 120 years old, and his wife was 99 years old. Whereas Yahya die in 30 years old. [Read more: Hilmi 'Ali Sya'ban, *Silsilah qishash al-anbiyâ': Zakariya wa Yahya*, Daarul Kutub Al-Ilmiyah, Lebanon, 1991, p.43-43.]

⁸³ Ibnu Katsir, *Kisah Para Nabi (terj. Qishashul Anbiyâ` versi Tahqîq Abu Hayy al-Farmawi)*, p. 843.

⁸⁴ It is Q.S. al-An'am/6: 84 explained that Allah gave the noble offsprings for Ibrahim.

⁸⁵ Tafsîr An-Nûr, p.44

world.⁸⁶ In mentioning Isa as the son of Ibrahim or Nuh showed the entry of boys descended from the lineage of women into the male offspring, because he ascribed to him when his mother was Maryam, because he did not have a father.⁸⁷

3. Appointment of Yahya a.s. a prophet till he die

The verses told about it are continuation from mentioned verses. It is Q.S. Maryam/19: 12,

يٰٓيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ۚ وَاٰتَيْنٰهُ الْحِكْمَ صَبِيًّا ﴿١٢﴾

12. (to His son came the command): "O Yahya! take hold of the Book with might": and we gave Him wisdom Even As a youth,

This verse provides a description after Yahya can talk to, then God give him wisdom and be able to understand Torah, even though at that time he was a child.⁸⁸ In essence, the meaning of this verse has been linked with three verses later,

وَحَنٰنًا مِّنْ لَّدُنَّا وَزَكٰوةً ۚ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا

عَصِيًّا ﴿١٤﴾ وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

13. and piety (for all creatures) As from us, and purity: He was devout, 14. and kind to His parents, and He was not overbearing or rebellious. 15. so peace on Him the Day He was born, the Day that He dies, and the Day that He will be raised up to life (again)!

All three mentioned that Yahya-a child that God promised to Zakaria-given by God a law, the understanding of the content of the Torah as the law shall be conducted though he still was in an early age. It also granted mercy by God and bestowed on him the sanctity of sin or personality development so that he became perfectly ripe and without disabilities. He has also been

⁸⁶ *Ibid*, p. 44

⁸⁷ Syaikh Muhammad Syakir, *Mukhtasahar Tafseer Ibnu Katsir jilid II terj. Umdah at-Tafseer an-al-Hafizh Ibn Katsir*, Darus Sunnah Press, Jakarta, 2012, p. 883.

⁸⁸ Tafsir an-Nûr, p. 4.

created by God to be a cautious, did any command of Allah and avoided His prohibitions, dutiful to his parents, and he was not arrogant against anyone. It also provided “*salâmun*”, a big safety and well-being is perfect.

Yahya is one that will justify Isa, a man who was born with the sentence of God “*kun*” (be, become what He will), not according to the common objective law, that is born of a married couple. Yahya would later become the leader of his people, his passions, and a prophet who received revelation. Yahya grown from seed (*shulbî*) races are righteous. It is said that as a child, Yahya passed a group of young children, and the children asked him to play. But he answered, “I was not born to play”.⁸⁹

The last is about his death. Yahya had died at 30 years old.⁹⁰ A most grand story, that was a king of Damascus at the time wanted to marry her *mahram* or woman who is not lawful for him to marry, and Yahya forbade him, until the king was angry and irritated to him. When the woman was alone with the king to do what they want, the woman asked Yahya blood. The king granted her request. Then, he sent someone to kill Yahya. After that, he came up with the head and the blood of Yahya in a basin. Some said, the woman died instantly at that time.⁹¹ Yahya was buried in the Umayyad Mosque, one of the oldest mosques in the world. This is also called the Great Mosque of Damascus, which was originally the Basilica of Saint Yohanes the Baptist, which is located in the old city of Damascus.⁹²

⁸⁹ Teungku Muhammad Hasbi As-Siddiqie, *Tafsîr An-Nûr (Al-Qur`anul Majîd)*, p. 364.

⁹⁰ Hilmi ‘Ali Sya’ban, *Silsilah qishâsh al-anbiyâ’: Zakariya wa Yahya*, p. 43.

⁹¹ Ibnu Katsir, *Kisah Para Nabi (terj. Qishâhsul Anbiyâ’ versi Tahqiq Abu Hayy al-Farmawi)*, p. 848.

⁹² *Ibid*, p. 218.