

## MISCONCEPTIONS OF RELIGIOUS MODERATION IN THE THEOLOGICAL DISCOURSE OF THE SALIB: A CRITICAL ANALYSIS OF THE INTERPRETATIONS OF QURAISH SHIHAB AND WAHBAH AZ-ZUHAILY

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### Abstract

This article aims to discuss the misconception of religious moderation in the theological discourse of the cross in the Qur'an by using the interpretations of Quraish Shihab and Wahbah az-Zuhaily in QS. An-Nisa' verse 157. This verse is considered an accusation against the death of Jesus, and the Jews consider crucifixion as a form of humiliation that Jesus had to experience as a social disturbance. This study aims to analyze the interpretation of Quraish Shihab and Wahbah az-Zuhaily about the theology of the cross in QS. An-Nisā' verse 157 and the exclusive values in their interpretation. This article is a literature review using the thematic method and a critical analysis approach to its interpretation. This study found that the interpretation of this two mufassir did not contain moderation values in their content, giving rise to an exclusive attitude in their interpretation. Meanwhile, this diversity in diversity is a challenge as well as a problem that must have a solution.

**Keywords:** *Misconception, Religious Moderation, Theology of the Salib.*

### Abstrak

Artikel ini bertujuan untuk membahas mis-konsepsi moderasi agama dalam diskursus teologi salib dalam Al-Qur'an dengan menggunakan interpretasi Quraish Shihab dan Wahbah az-Zuhaily dalam QS. An-Nisā' ayat 157. Ayat ini dianggap sebagai tuduhan terhadap kematian Yesus dan Yahudi menganggap bahwa penyaliban sebagai bentuk kehinaan yang harus dialami Yesus sebagai pengacau masyarakat. Penelitian ini bertujuan untuk menganalisis penafsiran Quraish Shihab dan Wahbah az-Zuhaily tentang teologi salib dalam QS. An-Nisā' ayat 157 serta nilai-nilai eksklusif dalam penafsiran mereka. Artikel ini merupakan kajian kepustakaan dengan menggunakan metode tematik dan pendekatan analisis kritis penafsirannya. Dalam penelitian ini ditemukan bahwa interpretasi dua mufassir ini tidak terdapat nilai-nilai moderasi dalam kontennya sehingga

menimbulkan sikap eksklusif dalam penafsirannya. Sedangkan, keragaman dalam keberagaman ini merupakan tantangan juga sekaligus problem yang harus ada solusinya.

**Kata kunci:** *Miskonsepsi, Moderasi Agama, Teologi Salib.*

## Introduction

Islam is a religion that recognizes differences and diversity.<sup>1</sup> However, his people's intolerance and exclusive attitude make diversity a problem.<sup>2</sup> This could be because of seeing other religions as unworthy of being a guideline for those who believe in them. This is called *truth claims* that can impact conflicts between religious people. This then enters the world of interpretation so that the mufassir unconsciously exclusively interprets the verse. It is inseparable from the existence of a text that produces two viewpoints; *First*, a textualist perspective gives rise to an exclusive attitude. *Second*, a contextualist perspective that understands the text by trying to find its significance of the text. This argument is used as a foothold in looking at Quraish Shihab and Wahbah az-Zuhaili, two scholars of interpretation that emerged in contemporary times, but interpretations of both in QS. An-Nisā' verse 157 does not see the values of moderation, causing a misconception of the interpretation of the value of religious moderation.

This article is intended to supplement previous studies. The authors categorize previous research with two different points; *First*, research related to religious moderation. *Second*, research related to the theology of Salib by limiting it to QS. An-Nisā' verse 157. The concept of religious moderation is studied with different content by Izzan<sup>3</sup>, Thalib<sup>4</sup>, Ghozali<sup>5</sup>, Yuni<sup>6</sup>, Fahri<sup>7</sup>, Chuzaifah<sup>8</sup>, Darlis<sup>9</sup>, Mabur<sup>10</sup>, Budiono<sup>11</sup>,

<sup>1</sup> Syamsuri, *Tafsir di Era Revolusi Industri 4.0* (Jakarta: PT Elex Media Komputindo, 2021), 77.

<sup>2</sup> Ahmad Izzan, "Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar Dan Tafsir Al-Misbah," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 6, no. 2 (31 Desember 2021): 130, <https://doi.org/10.15575/al-bayan.v6i2.17714>.

<sup>3</sup> Izzan, "Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar Dan Tafsir Al-Misbah."

<sup>4</sup> Abdullah Thalib, "Konsep Persamaan Dalam Islam (Perspektif Teologi Sosial)" 13 (2019).

<sup>5</sup> Mahbub Ghazali dan Derry Ahmad Rizal, "Tafsir Kontekstual Atas Moderasi Dalam Al-Qur'an: Sebuah Konsep Relasi Kemanusiaan," *Jurnal Studi Agama dan Masyarakat* 17, no. 1 (30 Juni 2021): 31–44, <https://doi.org/10.23971/jsam.v17i1.2717>.

<sup>6</sup> Yuni Arisah dan Nurma Yunita, "Nilai-nilai Pendidikan Moderasi Beragama dalam Al-Qur'an surah al-Baqarah ayat 143 dan 256," t.t.

<sup>7</sup> Mohamad Fahri dan Ahmad Zainuri, "Moderasi Beragama di Indonesia" 25, no. 2 (2019).

<sup>8</sup> Ibnu Chuzaimah dan Afroh Nailil Hikmah, "Moderasi Beragama: Urgensi dan Kondisi Keberagaman di Indonesia," *Al-Fikr: Jurnal Pendidikan Islam* 8, no. 1 (2022), <http://jurnal.tarbiyah.stainsorong.ac.id/index.php/al-fikr>.

<sup>9</sup> Darlis Dawing, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 13, no. 2 (5 Februari 2018): 225–55, <https://doi.org/10.24239/rsy.v13i2.266>.

and Ulinnuha<sup>12</sup>. Meanwhile, the study of the theology of Salib is researched by Gabrielle<sup>13</sup>, Darman<sup>14</sup>, and Putra et al.<sup>15</sup> With this, it can be seen the novelty side of this article that no one has researched the misconception of religious moderation in the interpretation of Quraish Shihab and Wahbah az-Zuhaily on the theology of the Salib in QS. An-Nisā' verse 157.

This article attempts to answer two points; *first*, how are Quraish Shihab and Wahbah az-Zuhaily's interpretations of the theology of the Salib in Q.S. An-Nisā' verse 157. *Second*, how is the critical analysis of exclusive values in their interpretation. This article is all the more interesting because it looks at rebuttals from Christians regarding the accusations of Jesus' death. In QS. An-Nisā' verse 157 explains that the Prophet Isa As (read: the Nasrani version of Jesus) was not the one who was crucified as understood and embraced by the Christian religion. Still, he who was crucified was the one Allah Swt likened to the Prophet Jesus. Whereas the Jews say that they were the ones who killed the Prophet Isa As even though they were full of doubts and they did not even kill the Prophet Isa As. This is later refuted by Christian teachings, which say that the Qur'an did not go into detail about how Jesus could deliver and save himself from the murder of the Jews at that time. Al-Quran only asserts that Allah saved the Prophet Jesus by lifting him. This is then what is called the theory of substitution.

Finally, religious moderation misconceptions should be reformulated in aspects of life and religious interpretations. The reality of Muslims differing in the matter of interpretation poses problems socially.<sup>16</sup> Religious moderation will be realized by recognizing the existence of others, tolerance, and mutual respect, and not imposing personal opinions (interpretations) on others.<sup>17</sup>

### Formulation of Religious Moderation

The word moderation comes from the Latin *moderation*, which means "medium" (neither excess nor deficiency). The word also means self-control (from an attitude of great advantages and disadvantages). In the KBBI, there are two meanings

<sup>10</sup> Mabur Mabur, "Moderasi al-Qur'an dan Penafsiran Kontemporer: Analisis Pemikiran Wahbah Zuhaili dan Relevansinya dalam Konteks Indonesia Modern," *Mumtaz: Jurnal Studi Al-Qur'an dan Keislaman* 1, no. 2 (14 Oktober 2019): 31–50, <https://doi.org/10.36671/mumtaz.v1i2.9>.

<sup>11</sup> Arif Budiono, "Moderasi Beragama Dalam Perspektif Al-Qur'an Kajian Tafsir Surat Al-Baqarah: 143," *JADID* 01, no. 01 (2021).

<sup>12</sup> Muhammad Ulinnuha dan Mamluatun Nafisah, "Moderasi Beragama Perspektif Hasbi Ash-Shiddieqy, Hamka, Dan Quraish Shihab," *SUHUF* 13, no. 1 (22 Juni 2020): 55–76, <https://doi.org/10.22548/shf.v13i1.519>.

<sup>13</sup> Gabrielle Florencia Santoso, "Sebuah Pembelaan Terhadap Tuduhan Islam Mengenai Fakta Kematian Yesus," *CONSILIUM: Jurnal Teologi dan Pelayanan*, 2020.

<sup>14</sup> Andrianus Darman, "Yesus Sungguh Allah, Sungguh Manusia. Tinjauan Teologis Menurut Perspektif Islam dan Katolik," t.t.

<sup>15</sup> Adi Putra dan Charisal B.S. Manu, "Analisis Kritis Terhadap Kristologi Dalam Islam," *BONAFIDE: Jurnal Teologi dan Pendidikan Kristen* 2, no. 1 (22 Juni 2021): 1–24, <https://doi.org/10.46558/bonafide.v2i1.53>.

<sup>16</sup> Thalib, "Konsep Persamaan Dalam Islam (Perspektif Teologi Sosial)," 252.

<sup>17</sup> Ghazali dan Rizal, "Tafsir Kontekstual Atas Moderasi Dalam Al-Qur'an," 33.

of the word moderation, namely, 1. n reduction of violence, and 2. n avoidance of extremes.<sup>18</sup> If it says, "that person is moderate," that sentence means that the person is reasonable, mediocre, and not extreme. In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and character when treating others as individuals and dealing with state institutions. Whereas in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent meaning to the words *tawassuth* (middle), *Itidal* (fair), and *tawazun* (balanced). The subject is called the referee. In Arabic, too, the word *wasathiyyah* is defined as "the best choice." Whatever words are used, they all imply the same meaning: justice, which in this context means choosing a middle ground between various extreme options.<sup>19</sup>

The opposite of moderation is excessive or *thatarruf* in Arabic, which means extreme, radical, and excessive in English. At the same time, there are two-word patterns with the same meaning as extreme in Arabic, namely *ghuluw* and *tasyaddud*. In an analogy, moderation is like a movement from the edge, which always tends towards the center or axis. In contrast, extremism is the opposite movement away from the center or axis, towards the outer and extreme sides. From here, if it is in the context of religion, moderation is thus a choice to have a perspective, attitude, and behavior in the midst of the existing extreme choices. Religious extremism is a perspective, attitude, and behavior that exceeds the limits of moderation in religious understanding and practice. Therefore, diverse moderation is understood as a perspective, attitude, and behavior that always takes a middle position, always acts fairly and does not go to extremes in religion. This must be understood as a religious attitude balanced between one's own religious experience (exclusive) and respect for other people's religious practices (inclusive). This balance or middle ground in religious practice will undoubtedly prevent us from being extreme, passionate, and revolutionary in religion. As previously indicated, religious moderation is a solution to the presence of two extreme poles in religion, the ultra-conservative or extreme right pole, on the one hand, the liberal or extreme right on the one hand, and the liberal or extreme left on the other.<sup>20</sup>

Of course, amid rampant radicalism that has given rise to extremist movements, religious moderation is the key to creating tolerance and harmony at the local level. It is expected to be a meeting point for maintaining civilization to create peace. Being a moderate ummah is one of the goals of the Prophet Muhammad Saw sent to make him an example and role model for all time. Allah SWT conveyed this message through His words in QS. Al-Baqarah verse 143.

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<sup>18</sup> Tim Penyusun Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 1035.

<sup>19</sup> Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, t.t.), 15.

<sup>20</sup> Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 17

In this verse, Fakhruddin Ar-Razi's interpretation of Tafsir Al-Kabir explains that *tawassuth* is after the verse, which confirms that God's guidance is only given to those whom He wills to be on an upright and straight path. Therefore, not everyone can apply this *tawassuth* attitude. Quraish Shihab added that people who achieve this moderate/ *tawassuth* attitude are those who have broad scientific insight. The wider their knowledge, the more open they are to accepting differences.<sup>21</sup> According to Ar-Razi, *wasathan* is a just and consistent ummah, not too extreme on the right and not too extreme on the left. That is the essence of religious moderation, which is fair and balanced in viewing and responding to it. In another formulation, it can be said that there are three conditions for the fulfillment of a moderate attitude in religion, namely, having extensive knowledge, being able to control emotions not to exceed the limit, and always being careful or can be shortened; knowledgeable, virtuous, and careful.

### Overview of the Theology of the Salib

The essence of the Christian faith is the salib of Christ, namely His death and resurrection. Christ's death is God's solidarity with man until death, and in his resurrection, the union of God with man is brought to its fullness. By the death and resurrection of Christ, we are saved and given eternal life. All of this was realized thanks to the way of Salib, and Christ took that. The church celebrates the majesty of the salib of Christ on the Feast of the Holy salib every year on September 14. The theology of the salib of Christ is a call from the church so that people come and draw closer to the salib where the Lord Jesus suffered. People are invited to see and reflect on the meaning of Jesus' suffering, which was very painful. Why? For in the pain of the salib is hidden the great joy of salvation for humanity. The joy of Easter, which has been celebrated for years and centuries by man, stems from the Salib. The Salib of Christ is a clear sign of the hope of the faithful after death. That is why this theme is placed after discussing the theology of death.<sup>22</sup>

### The Salib of Christ about His Death and Resurrection

The salib is a symbol that represents the whole saving act of Christ. The period of Jesus' life from birth to His ministry on earth is an important time. However, all evangelists seem to show the world that the story of the way of the salib, namely the passion, death, and resurrection of Jesus, is the most important period among other times of Jesus' life.

The relationship between Christ's death and resurrection is a personal relationship between Christ and God the Father. In general, death and resurrection have no relationship at all. That is, death and resurrection are not a certainty of the reality of life. Resurrection is not a logical conclusion to death. Resurrection is not a

<sup>21</sup> Syamsuri, *Tafsir di Era Revolusi Industri 4.0* (Jakarta: PT Elex Media Komputindo, 2021), 125.

<sup>22</sup>Iwan Karmel, "Teologi Salib Kristus," 2017, 3, [https://www.academia.edu/35366984/Teologi\\_Salib\\_Kristus](https://www.academia.edu/35366984/Teologi_Salib_Kristus).

must. Only Christ's death has anything to do with His resurrection. The relationship between Christ's death and resurrection reveals the personal relationship between Christ and God the Father. In Christ's resurrection, God revealed himself as the God of salvation. In Christ's resurrection, God had a deep relationship with His Son. The Salib that took the life of Christ was not the end of His life. Likewise, for those who are united with the death and resurrection of Christ, death is not the end of life. They, too, will experience a resurrection.

In the garden of Gethsemane, on the night before His passion and death, Jesus prayed to the father, "My Father, if it were possible, let this cup pass from Me, but not as I will, but as You will" (Matt. 26:39). This prayer expresses Jesus fear of facing His suffering. Even though he was afraid, he was still obedient in carrying out the father's will. This is a form of Christ's openness to God the Father's act of salvation. Even though he was the Son of God, he was willing to die like any other created being, even in the lowest possible way. In His death, Christ revealed Himself as the son. That is, although He is a God who is not subject to death, Christ gave Himself totally to the father. For only in this way will He who came from the father return to the father (cf. Jn 16:28). Christ came into the world by the will of the Father, He did what the father did, and He also died at the will of the father. The death of Christ is a form of total surrender of the Son to His Father.

Meanwhile, the resurrection of Christ is a form of acceptance of the father to the son. Death is a sign of death, and sin is turned into a sign of life. The father crowned the surrender of Christ with the glory of the resurrection. Thanks to the Salib of Christ, every human death will be turned into life in union with Him. Christ is the subject of eternal salvation for all who obey Him. Thus, the world knows that through the Salib of Christ, God is trying to save humanity from the power of sin.

The theology of Salib is the awareness of the knowledge of Christ's suffering, which was lowered to the limit of inhumanity to elevate man to divinity like Him. The theology of the Salib of Christ becomes the source of salvation that destroys human beings who seek appreciation and power. Before the Salib of Christ, man was "emptied" so Christ Himself would fill him. Theology of the Salib is not just knowledge of the Salib, but an invitation for many people to glorify and respect the salib, not the other way around, which is to become enemies of the Salib. The salib is indeed an ironic and opposite sign. To die on the Salib is a symbol of humiliation. However, the followers of Christ have promised to be faithful followers of Salib. Christians promise to take up their Salib and follow Jesus until they are resurrected with Him.

### Interpretation is related to QS. An-Nisā' verse 157

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

Translation: "And (We also punish) because of their saying, "Indeed we have killed the Messiah, Jesus son of Mary, Allah's Apostle," even though they did not kill him and did not (also) crucify him, but (they killed were) people who were likened to with Jesus. Indeed, those who disagree about (the killing of) Jesus are always doubtful about the one who was killed. They don't know (who killed it), but follow a mere guess, so they're not sure they killed him (Q.S. An-nisa' [4]: 157).

### Quraish Shihab's Interpretation in Tafsir Al-Misbah

Quraish Shihab explained that the Jews did not kill him and did not crucify him, denying both murder and crucifixion.<sup>23</sup> This statement confirms that, let alone murder, crucifixion did not occur. Indeed, it is possible that someone was crucified but not killed. Crucifixion occurs by tying a person to a piece of wood which makes him unable to move. If the crucifixion was intended to kill him, the person concerned was stabbed with a spear or arrow. That is also why the Qur'an stipulates four alternatives or levels of legal sanctions for robbers: killed, crucified, had their hands cut off and stiff with reciprocity, or exiled from the country (where he lived). As in QS. Al-Maidah verse 33.

His word, "They didn't kill him with confidence," is understandable that when someone was likened to Isa As, they were not sure that what they were killing was the person they were looking for, namely Isa As. This sentence can also mean information from Allah SWT, namely that it is certain, again without the slightest doubt, that they did not kill Jesus.

His word: "*But made like unto them*," may be understood in several senses. *First*, the Jews who intended to kill Isa (as) arrested someone they thought was Jesus and then killed him. The person they suspect has a similar appearance or face to Isa (as), so they assume that what they salib and kill is Isa (as). It is said that the person who was likened to the appearance of Isa was Yahuza (Judas), the son of Iscariot. In the Injil of Barnabas, it is stated that when the soldiers of the ruler named Judas approached the residence of Isa (as), and he heard the presence of the crowds, he fled from the house in a state of fear. His eleven students were sleeping. When God saw the danger threatening His servants, He ordered Jibril, Mikail, Rafail, and Oral, His messengers, to

<sup>23</sup> M Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan, dan Kecerastian al-Qur'an)*, Cetakan IV, Jilid 02 (Ciputat, Tangerang: Lentera Hati, 2005), 648.

take Jesus from this world. The holy angels took him from the south window and brought him and placed him in the third heaven, with the angels who glorify God for all time. Judas stumbled into the room where Jesus was taken up into the sky while the other disciples were all asleep. God did a miracle at that time, so Judas was changed in speech and form with Jesus. Jesus' disciples said: "Then we assumed it was Jesus." After waking us up, Judas himself tried to find out where the teacher, Jesus was. Therefore, we were all amazed and said, "You are my master, our teacher! Have you forgotten us now?" Thus, Sayyid Quthub quoted from the Gospel of Barnabas, whose validity was not recognized by the church.

Moreover, the story above is completely different from what is stated in the four Gospels recognized by the church. However, it should be noted that all four were written long after Isa (as). The four Gospels were only validated sometime before the end of the second century of Masehi (AD).

*Second*, the sentence can also be understood in the sense that there were people who came long after that event, who made a mistake and misunderstood by likening one person to Isa As, nor were the killers wrong, but what happened was that the next generation there was suspect that the one who was crucified and the one who was killed was Jesus, the son of Mary. In this context, Tabataba'i, in his commentary on Tafsir al-Mizan, also put forward the opinion of historians who stated that the description of the Messiah and the events that explained the dakwah and his time and the rulers at that time could be directed to two people, both of whom were dubbed al-Still, even though there is a gap of more than 500 years between the two. The first Messiah was the bearer of truth and was not killed, while the second was the bearer of falsehood and was killed. Thus the resemblance in question is the similitude of Isa Al-Masih, son of Mary, the messenger of Allah, with another Messiah, who was crucified and killed. These two opinions cannot be ascertained which two are correct. However, what is certain is that Jesus, the messenger of God, whom the Christians deified, was neither crucified nor killed.

The dispute about this event has indeed caused controversy to this day. However, a Muslim only has to believe and believe that Jesus (as) was not crucified nor killed but saved by Allah. How to save it is also not obligatory to believe because of the understanding of His word; "But Allah has raised it to Him" is also disputed by scholars. In the interpretation of QS. Ali-Imrān verse 33, Quraish Shihab explains that Allah protected Jesus from the treason of the Jews by raising him to His side. The scholars differ on the meaning of the word lift to His side. Ash-Sya'rawi explained that Allah, who took Isa as perfectly, took his soul and body to a place that the disbelievers could not reach, namely beside Him.

Many scholars in the sense of heaven understand the word on His side in his commentary on QS. An-Nisā' verse 157, Asy-Sya'rawi emphasizes that it is not surprising that the end of Isa's life journey in this world is not like the end of the life of other humans because the beginning of his presence on the earth stage was different



from the others. He was born without a father, but even during his lifetime, he did many miraculous things. Tabataba'i, who adheres to the Imami Shia, also has the same opinion. In Tafsir al-Mizan, he explains, "It is not impossible that Allah killed the Messiah by raising him to His side and taking care of him, or that Allah preserved his life in a way that is not the same as the general practice that applies to us." What is described in the Al-Qur'ān concerning the miracles of Jesus (as) on himself, his birth, and his life among his people is no less than what is described concerning the miracles of other prophets, such as Abraham, Moses, Salih, and others, including his appointment to Allah in a way that out of the ordinary. All of the things mentioned above are one thing that goes along the same path and which is proven by the Al-Qur'ān to occur with evidence that cannot be denied, except by some people who impose interpretation/ transfer of meaning because they reject the occurrence of something extraordinary outside the law known law of cause and effect.

Another opinion does not understand the word "lift" in its true meaning, as most scholars understand. They do not understand it in the sense of lifting the spirit and body of Jesus (as) to the sky, but they say it means that Allah is taking death, that is, killing Jesus (as) in this world after the death that Allah has decreed for him. The death occurred in a place unknown to his enemies. Then after his normal death, his spirit was elevated to a very high degree in the sight of Allah. Finally, Quraish Shihab emphasized that no matter what, every Muslim should at least believe that Allah saved Isa As from his enemies. How to save it is not something that must be believed. Through the verse of the appointment of Isa As to His side — in both senses above — May every human being realize that no matter how strong and powerful one force is, the truth must achieve victory in the end. God Almighty will not let His servant waste his efforts.<sup>24</sup>

### **Wahbah Az-Zuhaili' Interpretation in Tafsir Al-Munir**

They thought that they had killed Jesus, son of Mary, and they called him the messenger of Allah in a tone of contempt, belittling and mocking and ridiculing his preaching. Here, the Qur'an refers to Jesus as the son of Mary to refute and refute the views of the Christians who say that Jesus is the son of God. Then Allah Swt denied and denied the words of the Jews, that they did not kill Jesus nor crucify him as they claimed. However, Allah SWT brought out the likeness of other men. Then they crucified the man. They didn't kill with certainty. That is, they didn't believe that it was Isa that they killed because the troops assigned to carry out the killings and crucifixions didn't know him and didn't know him. What is known together in the Bible is that the one who handed it over to the troops at that time was Yahudza al-Askharyuthi.<sup>25</sup>

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<sup>24</sup> Shihab, 651–52.

<sup>25</sup> Wahbah Zuhaili, *Tafsir Al-Munir (Akidah, Syariah, Manhaj)*, Jilid 03 (Jakarta: Gema Insani, 2016), 352.

Indeed, those who disagree about the crucifixion of the Messiah, whether it was the crucified man who believed in the Messiah or someone else, are truly in doubt and doubt about the nature of this matter. They do not have sure knowledge, but they are nothing but following assumptions and presumptions that cannot lead to the truth. However, what happened was that Allah SWT had saved Jesus from the hands of the Jews and raised him to Him<sup>26</sup>, As the word of Allah SWT in QS Ali-Imrān verse 55.

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

Translation: (Remember) when Allah said, "O Jesus! I took you and raised you to Me, and purified you from those who disbelieved and made those who follow you above those who disbelieve until the Day of Resurrection. Then you will return to Me, and I will judge what you are arguing about" (Q.S. Ali Imran [3]: 55).

Ibn Abbas said, the sentence (إِنِّي مُتَوَفِّيكَ) in verse 55 QS. Ali-Imrān means مميتك (turns you off). Wahb said that Allah (SWT) killed Jesus for three days, then He resurrected him and raised him to Himself. Ibn Jarir said the sentence (إِنِّي مُتَوَفِّيكَ) means to lift it. While most scholars say that what is meant by the word (إِنِّي مُتَوَفِّيكَ) here is to put him to sleep as the word of Allah SWT in verse, "And it is He who puts you to sleep at night." (QS. al-An'ām: 50), "Allah holds the soul (of people) when they die and (holds) the soul (of people) who have not died when they sleep." (QS. az-Zumar: 42)

Hasan al-Basri said the Messenger of Allah said to the Jews, "Indeed Jesus has not died, and indeed he will return to you before the Day of Resurrection." What is famous among scholars of interpretation is that Allah Swt raised Jesus as a whole, with his spirit and body simultaneously, to the sky. Ar-Razi said his meaning was "raise you to My place of glory." This is stated by the expression "raised to Me" as a form of exaltation. This is like the words of Allah SWT about the words of Prophet Ibrahim, "And he (Ibrahim) said, "Indeed I must go (to face) my Lord, He will guide me." (QS. Ash-Shaffāt: 99). Even though the Prophet Abraham went from Iraq to Syria. The purpose of all forms of expression like this is to give understanding (at-tafkhīm) and (at-ta'zhiim) (glorification).

The verse (وَرَافِعُكَ إِلَيَّ) shows that *ar-Rif'ah* (appointment) here is with a commendable degree, nature, and footsteps, not an appointment that is identical with place and direction. As al-Fauqiyyah (above, excellence) mentioned in verse, "and make those who follow you above those who disbelieve until the Day of Resurrection."

<sup>26</sup> Zuhaili, 353.

QS. Ali-Imrān: 55. The meaning is not above, which is identical with the place, but with the degree and nobility.

Then Allah SWT presented the facts and evidence of His power to protect Jesus from crucifixion, saved him from the hands of the unjust Jews and Romans, and raised him to Him. Verily, Allah SWT is all-powerful and invincible, All-Wise in His actions, creation, and everything He has ordained, ordained, and decreed in the form of all He has created. Allah SWT will reward everyone according to their deeds. Allah's compensation in the world for the Jews is what He inflicted on them in the form of humiliation and dispersal in the corners of the earth.<sup>27</sup>

This is our belief regarding the crucifixion of the Messiah and his rapture. This akidah is taken from the most authentic, valid, and reliable reference sources in this world of existence, namely the Al-Quran, Kalamullah, which was narrated to us *mutawatir*. Therefore, there is no longer any gap between believing in other narrations that are not proven authentic and valid. Even the various contradictions and differences in these narrations serve as evidence to doubt them and ensure that these narrations cannot be trusted and can't be held.

In addition, the view that Jesus was not crucified is more appropriate and worthy of the honor and glory of Jesus. The view that Jesus was crucified to make himself the redeemer of humanity and nature and to erase Adam's guilt and the sins of Adam's descendants is an illusion for Christians, and the stories made up in the Bible are the result of human engineering. Allah SWT has ordained that freedom from sin and guilt is through repentance. Meanwhile, Prophet Adam had repented and ended the problem, and Allah SWT accepted his repentance. Any reasonable person will certainly not be able to accept the concept of sacrifice as a ransom and the permissibility of committing disobedience to the followers of al-Masih because al-Masih was crucified to atone for and wash away their sins and mistakes.

Then to end the existing dispute, Allah Swt confirmed the statement regarding the Messiah. Every person from the People of the Book, when death approaches him, is revealed to him a truth about the case of Jesus, and he believes in him with true faith and truth without any deviation in it. A Jew will know and realize that Jesus is truly the true messenger of Allah and not a liar. Likewise, a Christian will know that Jesus is a human being, not God, and not the son of God.

### **Misconceptions of Religious Moderation in the Theological Discourse of the Salib**

The interpretation of QS. An-Nisā' verse 157, according to Fakhruddin Ar-Razi in his interpretation of *Mafaatih al-Ghaib* and supported by the interpretations of Quraish Shihab and Wahbah Zuhaili, there is a link between one explanation and another. This verse is a general view of Islamic theology related to Christianity (Christianity). This is part of what Western scholars call Qur'anic Christology or Islamic Christology. Christology is a branch of science that discusses the position of

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<sup>27</sup> Zuhaili, 354.

Jesus Christ in Christianity. However, this is also discussed in Islam so that it is called Islamic Christology, whose reference is, of course, based on the Qur'an.<sup>28</sup>

The verse being discussed is aimed at the Jewish disbelief in Isa (as) by stating that it was those who killed and crucified Jesus. However, this verse is also considered a verse that rejects the death of Jesus on the salib, while the death of Jesus plays a very large role in Christian doctrine. Jesus' death was part of a series of His redemptive work. Along with His resurrection and ascension to heaven, these three works of Jesus became an important starting point in the Christian faith. Wayne A. Grudem emphasizes the death of Christ as the basis of the atonement that results in salvation, so when talking about Christ's death, it would be better if it was viewed from the background of the need for atonement. Then Jesus' death gives a good picture of God's love, namely that God loves people and wants to save them from death. Judging from this redemptive reason, Jesus' death has several significances. *First*, Jesus' death became a substitute for sinners. When Jesus died by crucifixion, He took away all the sins of humanity and took the place that should have been given to sinners. *Second*, the death of Jesus has a redemptive meaning, namely that humans who were previously bound by sin have been freed from the bondage and slavery of sin. *Third*, Jesus' death brought about reconciliation between God and man. The sin that resulted in the severance of the relationship between God and man was removed by the death of Jesus on the salib. *Fourth*, the salib is given as a propitiation for the wrath of God and the reconciliation of the relationship between man and God. Propitiation satisfies God's wrath against sin through Christ's death so that He can see believers without disliking sin. *Fifth*, Jesus' death brought forgiveness of sins. Finally, the death of Jesus made the righteousness of Christ imputed to the believer (justification).

This is what came to be known as the substitution theory. This theory explains that Jesus was not crucified but was replaced by Judas Iscariot, a disciple of Jesus who, in certain narrations, had betrayed. In another narration, the position of Jesus was replaced by Simon of Cyrene. He is a disciple of Jesus willing to take his place to be crucified, which the author has explained in the interpretation of Ar-Razi. In addition to the substitution theory, there is also a second theory, namely the fainting theory, or, in English, known as the swoon theory. In this theory, Jesus was crucified, but after being crucified, he fainted or pretended to be dead. When his body was placed in the cave three days later, Jesus was healed, rose again from his grave, and went to Galilee in secret with his disciples. It is said that he also pretended to be a gardener so that people would not know. After his crucifixion, Jesus kept his identity hidden for fear of arrest. Another theory that is no less interesting than the first and second theories is the mitralistic theory, namely that Jesus was indeed crucified and resurrected so that after a long time of death, there was a belief among Christians about original sin which could only be redeemed through the crucifixion process of Jesus, a belief that did not

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<sup>28</sup> Cahyana Solihan Mahdum, *Perspektif Islam Terhadap Kristologi* (Solo: PT Tiga Serangkai, 2008).

arise. In the early days of Christianity. The theory of atonement with the salib adopted the pagan partneristic religious beliefs that were dominant in the Roman Empire.

Departing from the word *syubbiha li*, which means the phrase *khuyyila li*, which means to be imagined, disguised, or made absurd, Asad then puts forward the view that a reasonable understanding of the phrase *syubbiha lahum* is the emergence of belief in the crucifixion as a symbol of penance among Christians sometime after the crucifixion itself took place. This belief departs from the absurdity of the crucifixion of Jesus among the Jews and Christians themselves (*wa mā qataluhu yaqina*). For Asad, this belief in original sin and crucifixion emerged after Christianity was influenced by mitralism, a teaching that recognizes the tradition of human sacrifice as atonement for sins. Although still ambiguous in his presentation, Muhammad Asad holds this view. These three theories are actually the result of the interpretation of the word *wa mā qataluhu wa ama salabuh wa lakin syubbiha lahum*, which means (they didn't kill and didn't crucify Jesus, but they looked like they did/ killed and were crucified) or (they didn't kill and didn't crucify Jesus). But the events of the murder and crucifixion of Jesus are made absurd in their interpretation). The first theory, namely the substitution theory, interprets that *syubbiha lahum* is the same as the meaning of *yatashabaha bi* (made similar to). Departing from this, a history was created which was most likely adopted from the teachings of the Gospels of Basilidan, Docetae, and Barnabas, which say that Jesus was replaced by someone else. So the substitution theory held by classical Muslim scholars is taken from a non-canonical Christian sect or heretical Christianity. Asad even called it a legend that has no reference to it in the Al-Quran and authentic hadiths.

From the argument the author has expressed, these three religions have a common ground. These religions are religions that come from revelation and come from God through a messenger named the Apostle and hold a monotheist treatise. The attention is focused on the three monotheistic religions, Islam, Christianity, and Judaism, each with an Apostle, Muhammad, Isa (Jesus), and Moses (Musa As). The three religions recognize Ibrahim as the father of monotheism, "the founding fathers." Based on this common word, the Jews, Christians, and Muslims no longer have the ambition to seize the truest truth. So conflicts in every religion, whether Judaism-Christian, Judaism-Islam, Christian-Islam, or all three, can be directly neutralized to uphold the sanctity of religion and respect for humanity.

According to Dr. KH. Said Aqiel Siradj, the difference between Islam and orthodox Christian beliefs is only in the nuzul of the Word of God to the world. In Islam, the word nuzul is the holy book of the Al-Qur'ān. Whereas in orthodox belief, the word becomes Human (*tajassud*). So, even though Islam rejects this *tajassud*, as pioneered by Sayyid Husein Nasr in *Ideals and Realistics Of Islam*, Muslims can compare the understanding of the former/ *qadim* Logos (words of Allah) in the Christian faith with the former/ *qadim* understanding of the Word of Allah. Both took time in a long and exhausting debate before the two faith traditions established their

respective orthodoxy. In Islam, as the Al-Qur'ān confirms, Allah has revealed the Al-Qur'ān to Muhammad with the truth. In Christianity, the Word of God came down from heaven, was incarnated by the power of the Holy Spirit, and became Human from the Virgin Mary. The next detail shows more parallels, starting from the two tab'at al-Masih who *kamala bi al-Lahut* (perfect in divinity as the Word of God), as well as *kamala bi an-Nasut* (perfect in humanity as the son of Mary), in his analysis is in line with The Al-Qur'ān as *Kalam al-Nafsiy* (eternal word) as well as *Kalam al-Lafdziy* (temporal kalam).<sup>29</sup>

This is what is required to find a middle way (*al-tawassuth*). Islam always emphasizes the urgency of this *tawassuth* attitude. According to Ar-Razi in his Tafsir Al-Kabir, the verse about *tawassuth* comes after the verse, which confirms that God's guidance is only bestowed upon those he wants to be on an upright and straight path. Quraish Shihab also explained that the attitude of *tawassuth* cannot be achieved unless people have broad scientific insight. The wider their knowledge, the wider they are to accept differences. This is where broad religious insight is needed to become a moderate person. This diversity in diversity is a challenge as well as a problem that must be solved. If this is not considered, religion creates a latent problem, namely disintegration, which is often triggered in the name of religion (the battle of God) as a holy war or a war to defend God. Religious moderation needs to be developed because this attitude will birth tolerance and mutual understanding between one religion and another. Or even always look for common words (common word/ *kalimatun sawa*) if there is a dispute to avoid exclusivism.

## Conclusion

Quraish Shihab and Wahbah az-Zuhaili interpretation of QS. An-Nisā' verse 157, with the similarity of opinion, is that the Prophet Isa As was taken up by Allah Swt. While the one who was killed was not Jesus, but the one who was likened to the Prophet Isa As. They don't understand it in the sense of lifting the spirit and body of Jesus As into the sky, but their word means that God is dead, that is, to kill Isa As in this world after the death that God ordained for him. The death occurred in a place unknown to his enemies. Then after his death, normally, he was elevated to a very high degree on the side of Allah SWT. Wahbah Zuhaili concluded that the thing that must be true based on the information of Allah Almighty is that they did not kill Isa, nor did they crucify him. However, Allah Almighty protected Isa from them, saved him from their treason and deceit, and raised him to Him. The rapture here is sometimes lifted in the truest sense in its entirety with the spirit and its body at once to the heavens, as most scholars argue because God is holiest from being housed somewhere. Or sometimes it is elevated in the sense of being exalted in position and degree, glorified and glorified.

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<sup>29</sup> Bambang Noorsena, *Menuju Dialog Teologi Kristen-Islam Edisi Revisi* (Yogyakarta: ANDI, 2001), 24–26.

However, this attitude was refuted by the Nazarenes by explaining that the Quran did not go into detail about how Jesus could escape and save himself from the murder of the Jews at that time. Al-Quran only asserts that Allah saved the Prophet Jesus by lifting him, which is called the theory of substitution. This is required to find a middle ground (*al-tawassuth*) which is the need for broad religious insight to become a moderate person. Diversity in diversity is also a challenge and a problem that must have a solution. If this is not noticed, religion raises a latent problem, namely disintegration, which is often triggered in the name of religion (*the battle of God*) as a holy war or a war of defending God. Religious moderation needs to be developed because this attitude will birth tolerance and mutual understanding between one religion and another. Or even always look for common *words (common word)* if there is a dispute to avoid *exclusivism*.

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