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Dialogue About The Theology of the Salib in the Qur'an: An Analytical Study of Q.s. An-Nisa' verse 157

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Abstract: *One of the discourses that has always been a polemic is between divine religions regarding their concept of divinity in terms of their uluhiyyah. Although they are seen as having similarities in monotheism, they have quite paradigmatic differences. This article aims to have a dialogue about the theology of the Salib in the Qur'an Surah An-Nisaa verse 157 which is considered an accusation against the death of Jesus. Meanwhile, the Jews considered the crucifixion as a form of humiliation that Jesus had to experience as a disturbance to society. This attitude of exclusivism is inherent in every religious community. Being moderate is very necessary in this kind of case. 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. This verse is interpreted with the view of Fakhruddin Ar-Razi in his Tafsir al-Kabir interpretation which ultimately concludes that Jesus was raised and saved by Allah. Either the lifting of the soul as well as the body to the sky, or lifting it in the sense of exalting its position and degree, being exalted and glorified.*

Keywords: *Theology of the Salib; Common Words; Religious Moderation*

Abstrak: *Salah satu diskursus yang selalu menjadi polemic adalah antara agama samawi tentang konsep ketuhanan mereka dalam segi uluhiyyahnya. Meskipun dipandang memiliki kesamaan dalam risalah ketauhidan (monotheisme) tetapi memiliki perbedaan yang cukup paradigmatic. Artikel ini bertujuan untuk mendialogkan tentang teologi Salib dalam Alquran surah An-Nisaa ayat 157 yang dianggap sebagai tuduhan terhadap kematian Yesus. Sedangkan, Yahudi menganggap bahwa penyaliban sebagai bentuk kehinaan yang harus dialami Yesus sebagai pengacau masyarakat. Sikap eksklusivisme ini melekat dalam setiap umat beragama. Menjadi umat moderat sangat diperlukan dalam hal seperti ini. Disinilah diperlukan wawasan keagamaan yang luas untuk menjadi pribadi moderat. Keragaman dalam keberagaman ini merupakan tantangan juga sekaligus problem yang harus ada solusinya. Ayat ini ditafsirkan dengan pandangan Fakhruddin Ar-Razi dalam tafsir al-Kabirnya yang pada akhirnya berkesimpulan bahwa Isa As diangkat dan diselamatkan oleh Allah Swt. Baik pengangkatan ruh sekaligus jasadnya ke langit, ataupun diangkatnya dalam arti ditinggikan kedudukan dan derajatnya, diangkat dan dimuliakan.*

Kata Kunci: *Teologi Salib; Common Word; Moderasi Agama*

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A. Introduction

Religious dynamics continue to experience challenges, differences of opinion often trigger divisions, and even lead to hostility.³ Of course, if this is allowed, inter-religious relations will not experience peace in society. Indonesia as a pluralistic country in which there are various ethnic groups, races, cultures, and religions that should give birth to an attitude of tolerance. The reality of pluralism and diversity is God's work that cannot be contested. The consequence of this reality is that Allah Swt wants to build a bond between His creatures. So according to the author, this is what then gives the concept of brotherhood.⁴ There are at least three models of the concept of brotherhood in the Indonesian context; First, brotherhood of the same faith and belief, Second, brotherhood based on the fact that the people are the same country. Third, the brotherhood of fellow human beings whether it is between religions, ethnicities, races, and cultures.

Pluralism in the context of religion does not mean assuming all religions are the same, all religions are true, let alone assuming all religions are one unit. If it is understood this way, then the term plural isn't considered because it is contrary to the definition of plural itself. When the Qur'an mentions several religions in it, it is at that time that the Qur'an recognizes the existence of other religions, such as Judaism and Christianity.⁵ However, because of this plurality, religious elements think that their religion is the most correct and that other religions are wrong, this is what has come to be called exclusivism. Of course this is a concern for all people who want to live in a harmonious atmosphere. As Muslims, this is a shared task that is required to always maintain the main vision of the Prophet Muhammad who was sent, namely perfecting human morality and with the vision of rahmatan lil alamin, Islam as a mercy not only to fellow Muslims, even all people have different beliefs.⁶

This exclusivism attitude is inherent in every religious community, such as the issue of the theology of the cross which is the theme of this paper. Theology of the Salib is an issue that has always been controversial and never ended. In QS. An-Nisa' verse 157 explains that Prophet Isa AS (read: Christian version of Jesus) was not the one who was crucified as understood and embraced by Christianity, but he who was crucified was the person who was likened by Allah SWT to the Prophet Jesus. While the Jews say that they killed Prophet Isa (as) even though they were full of doubts and they did not even kill Prophet Isa (as). This was later refuted by Christian teachings which said that the Koran did not explain in detail how Jesus could escape and save himself from the killing of the Jews at that time. The Qur'an only confirms that Allah saved Prophet Isa (as) by lifting him up, this is what is then called the substitution theory.⁷

³ Syamsuri, *Tafsir di Era Revolusi Industri 4.0* (Jakarta: PT Elex Media Komputindo, 2021), h. 124.

⁴ *Ibid...*h.88–92.

⁵ *Ibid...*h.39.

⁶ *Ibid...*h. 124.

⁷ Gabrielle Florencia Santoso, "Sebuah Pembelaan Terhadap Tuduhan Islam Mengenai Fakta Kematian Yesus," (CONSILIUM: Jurnal Teologi dan Pelayanan, 2020), h. 70.

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 various 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 taken into account, religion actually 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.⁸ Religious moderation is one that needs to be developed, because this attitude will give birth to an attitude of 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 so as to avoid exclusivism.

The study of the dialogue discourse on the theology of the cross by reviewing QS. An-Nisa' verse 157 with the context of the discourse on religious moderation is discussed with three separate main points. First, the article on the defense of Islam's accusations regarding the fact of the death of Jesus written by Gabrielle FS.⁹ She explained that in QS. An-Nisa' verses 157-158 does not provide a detailed explanation of Jesus who was able to release and save himself from the killing of the Jews at that time. This is known as the substitution theory and rejects the substitution theory. Second, writing about common words in the three divine religions (Islam, Christianity, Judaism) an inter-religious dialogue leading to theological convergence by Nilna Indriana.¹⁰ She discussed in general the theological dialogues of the three religions, both from a historical and humanistic perspective, as well as the implementation of reconciliation from the three religions after getting an agreement. Third, the article on religious moderation in the perspective of the Koran (study of interpretation of QS. Albaqarah verse 143) by Arif Budiono.¹¹ In this paper, Arif explains the concept of religious moderation which is applied to QS. Albaqarah verse 143.

B. Results and Discussion

1. A Brief About 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 (Big Indonesian Dictionary) there are

⁸ Nasitotul Janah, "Merumuskan Kembali Teologi Hubungan Lintas Agama Di Tengah Pengalaman Kemajemukan (Sebuah Pendekatan Terhadap Ayat Makkiyyah dan Madaniyyah)" 7, no. 1 (2016), h. 120.

⁹ Santoso, "Sebuah Pembelaan Terhadap Tuduhan Islam Mengenai Fakta Kematian Yesus."

¹⁰ Nilna Indriana, "Common Word Dalam Tiga Agama Samawi: Islam, Kristen Dan Yahudi (Sebuah Dialog Antar Agama Menuju Titik Temu Teologis)," t.t., h. 13.

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

two meanings of the word moderation, namely; 1. n reduction of violence, and 2. n avoidance of extremes.¹² If it says “that person is moderate,” that sentence means that the person is being reasonable, mediocre, and not extreme. In English, the word moderation is often used in the sense of average, core, standart, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions. Whereas in Arabic, moderation is known as *wasath* or *wasathiyah* which has the equivalent meaning with the words *tawassuth* (middle), *I'tidal* (fair), and *tawazun* (balanced). The subject is called referee. In Arabic too, the word *wasathiyyah* is defined as “the best choice”. Whatever words are used, they all imply the same meaning, namely justice, which in this context means choosing a middle ground between various extreme options.¹³

The opposite of moderation is excessive, or *thatarruf* in Arabic, which means extreme, radical, and excessive in English, while in Arabic there are two word patterns which have the same meaning as extreme, namely *ghuluw* and *tasyaddud*. In an analogy, moderation is like a movement from the edge which always tends towards the center or axis, while extremism is the opposite movement away from the center or axis, towards the outer and extreme sides. From here, then, 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 that is balanced between one's own religious experience (exclusive) and respect for other people's different religious practices (inclusive). This balance or middle ground in religious practice will undoubtedly prevent us from being extreme, fanatical, 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, and the liberal or extreme right on the one hand, and the liberal or extreme left on the other.¹⁴

Of course, in the midst of rampant radicalism that has given rise to extremist movements, religious moderation is the key to creating tolerance and harmony, both at the local level, and is expected to be a meeting point for the maintenance of civilization so as 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. This message was conveyed by Allah SWT through His words in QS. Albaqarah verse 143. In this verse according to Fakhruddin Ar-Razi in his 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 is able to apply this *tawassuth* attitude. Quraish Shihab added that people who achieve this

¹² Tim Penyusun Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), h. 1035.

¹³ Tim Penyusun Kementrian Agama RI, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementrian Agama RI, t.t.), h. 15.

¹⁴ *Ibid.*h. 17.

moderate/*tawassuth* attitude are those who have broad scientific insight, the wider their knowledge, the more open they are to accept various differences.¹⁵

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; have extensive knowledge, able to control emotions not to exceed the limit, and always be careful or can be shortened; knowledgeable, virtuous, and careful.

2. Dialogue Towards Common Words Between Divine Religions

Divine religion is a religious identity that was born in the Middle East country, but this is not the only statement. Because in the heavenly religion there is a teaching that teaches the One Godhead and opposes shirk. This means prohibiting associating partners with God with anything. This was also later explained by Sutardi who detailed that the divine religion is a religion that comes from revelation and comes from God through a messenger named Rasul and holds a monotheist treatise. The attention is focused on the three existing monotheistic religions, Islam, Christianity and Judaism, each with an Apostle, Muhammad, Isa (Jesus) and Moses. The three religions both recognize Ibrahim as the father of monotheism “the foundation father’s”. Based on this common word, among the Jews, Christians, and Muslims no longer have the ambition to seize the truest truth. So that conflicts in every religion, whether Judaism-Christian, Judaism-Islam, Christian-Islam or all three can be directly neutralized, in order to uphold the sanctity of religion and respect for humanity.¹⁶

The term “*kalimatun sawa*” is taken from Arabic and is in the Qur’an. Literally, “*kalimatun sawa*” means “the same word”, or “agreement”, or “meeting point”. The choice of the name *Kalimatun Sawa* is based on the hope that we can have a dialogue and bring together views and ideas for various members of the community with diverse backgrounds without co-optation of one another. *Kalimah sawa*’/ *common word* was chosen by Allah on the basis of transcendence awareness that plurality is something that is inevitable and that diversity does not have to be uniformity. Every individual is an independent human being who has the right to agree or disagree. This concept does not justify any claim to the truth of a religion. The contribution of the concept of the sentence of *sawa* is first, it is the main basis for inter-religious relations and meeting points that can be developed through encounters, constructive and continuous dialogue to achieve the degree of true humanity. *Second*, with the sentence of *sawa*, it does not mean eliminating the differences between religions, but rather the existence of the same pattern of views on the social problems faced. *Third*, it gives a fundamental aura about pluralism. This is important to be used as a basis for understanding in the world of religious education.

¹⁵ Tafsir di Era Revolusi Industri 4.0, h. 125.

¹⁶ Indriana, “Common Word Dalam Tiga Agama Samawi: Islam, Kristen Dan Yahudi (Sebuah Dialog Antar Agama Menuju Titik Temu TeologiS),” h. 33.

In its development, the word “sacred” word to support the notion of “religious pluralism” and “inclusive” theology. With this understanding will create co-existence, cooperation and mutual understanding. Because they expect all religions to compete in doing good and for the common good. Dialogue regarding the meeting point between religions on earth, especially this divine religion, the ultimate goal is to reach a common word or *kalimah sawa*’ in order to stretch out a common thread that is still tense and stretches the turmoil of endless conflicts. Nurcholis revealed as quoted by Hasib in the Distortion of Pluralist Interpretation About the Similarity of Semitic Religions that the common word is a word or principle that is the same among religions. While what is found in the divine religions is the unity of God as the One and Only God and the teachings that lead to true goodness.

Common word begins with a dialogue between at least two to three religions. The implementation of the dialogue must be accompanied by an open atmosphere without the element of hiding something in order to obtain the validity of the existing truth values. In addition, a discussion must be balanced with a relationship of mutual respect, so that a common word can be drawn. Such as the success of dialogue in reaching a common word among Judaism, Christianity and Islam about the prophet Abraham. Stating that the prophet Abraham was a friend of Allah (halil Allah) who was the first prophet by clearly carrying the banner of the oneness of Allah, and being the father of the prophets bearing the banner of monotheism including Moses, Jesus and Muhammad. The purpose of this synonym is not a foothold to confuse existing truth with the principles of other religions. Rather, it becomes a method to be able to create appreciation and awareness that all religions teach the same goodness.¹⁷

3. Overview of the Theology of the Salib

The essence of the Christian faith is the cross 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 the Salib that was taken by Christ. The Church celebrates the majesty of the Cross of Christ on the Feast of the Holy Cross every year, on September 14. The theology of the cross of Christ is a call from the Church so that people come and draw closer to the cross 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 cross is hidden the great joy of salvation for mankind. 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 the discussion of the theology of death.¹⁸

¹⁷ Grose, George B dan Benjamin J. Hubbard. (ed). Tiga Agama Satu Tuhan: Sebuah Dialog. (Bandung: Penerbit Mizan, 1998), h. 1-15.

¹⁸Iwan Karmel, “Teologi Salib Kristus,” 2017, 3, https://www.academia.edu/35366984/Teologi_Salib_Kristus.

The Salib of Christ in Relation to 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 indeed an important time. However, all evangelists seem to show the world that the story of the way of the cross, 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 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 such 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 will of the Father. 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, 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 surrender of Christ was crowned with the glory of the resurrection by the Father. Thanks to the Salib of Christ, every human death in union with Him will be turned into life. 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 mankind from the power of sin.

The theology of the 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 that Christ Himself would fill man. Theology of the Salib is not just knowledge of the Salib, but an invitation for many people to glorify and respect the cross, not the other way around, which is to become enemies of the Salib. The cross 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 the Salib. Christians promise to take up their Salib and follow Jesus until they too are resurrected with Him.

4. Interpretation related to QS. An-Nisa verse 157

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ
اِخْتَلَفُوا 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, Alla’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 in doubt about the one who was killed. They really don't know (who actually killed it), but follow a mere guess, so they're not sure they killed him.

Interpretation of Fakhruddin Ar-Razi

This verse shows the disbelief of the great Jews because they said they did so (killed) and it also shows that he liked to have killed Jesus and worked hard for it so there is no doubt that this is a standard of great disbelief. If it is said that the Jews who disbelieved in Jesus were enemies of Jesus and deliberately killed him, they called Prophet Jesus a magician and the son of a magician. So how can they say that we killed Jesus, the son of Mary, who was Allah's Apostle?¹⁹

Answering that there are two views: First, they say that in an insulting manner like Pharaoh's words “Indeed the Apostle sent to you is a madman” as Quraish said to Muhammad “O people who were sent as a reminder, you are indeed crazy!”. Second, Allah may put a good word in a bad place for a story about them in order to glorify Isa As from something they say.

Allah told about the Jews who claimed to have killed Jesus so Allah declared that it was a lie in this case. This verse has two problems. *First*, where is the word “*Syubbiha*” placed? If you rely on Jesus, Jesus is the person who is imitated, not the likened. And if you rely on *syubbiha* to the “killed” then those words do not make sense and do not happen. To answer this there are two answers:

- a) It rests on the *jar majrur* as you say “*khuyyila ilaiyy*” like that was said “*wa lakin*”/ but what happens to them is likeness”
- b) Deployed to the *dhomir* who was killed because of the words “*wama qataluhu*” indicates that someone other than Jesus was killed, then anything other than that is mentioned in this way, then it is a good reliance.

Second, if it may be said: verily Allah imitates humans to other humans, then this opens the door to subjectivity (*safsathah*). slavery to believe it. And also reveal the existence of defects in the transmission of *mutawatir* because the news of *mutawatir* is

¹⁹ Fakhruddin Ar-Razi, *Tafsir Fakhruddin ar-Razi (Tafsir Al-Kabir wa Mafaatih AL-Ghaib)*, Cetakan I, Juz 11 (Beirut: Dar Al-Fikr, 1401H/ 1981M), h. 101.

useful for knowledge/ belief. With the condition that the final solution to the facts. If we allow similarities to occur in the facts, then there is a gap/ defect in the confusion. So it happened in all the Shari'a and no one can answer that it happened specifically at the time of the Prophets, because we say if your words are true, then it will be known with evidence/ guidance and evidence. Anyone who does not know the evidence and proof must not determine anything from the facts and must also not hold on to *mutawatir* news and also in our time when miracles are closed then *karamah* is open and when it is possible to happen throughout the ages. On that basis it resulted in defects in the *mutawatir* and defects in the prophethood of the Prophets and this is a branch in the discussion of ushul which was rejected.²⁰

Answer: The scholars differ on this matter:

- a) Most of the *mutakallimin* think that when the Jews intended to kill Jesus, Allah raised him to the sky, so that the Jewish leaders were afraid of slander among the common people (that he did not succeed in killing Jesus) so the Jewish leaders took a human, killed and crucified him and introduced him to the humans. (including the lay people) that it was Isa in a state that the humans did not know Isa except for his name only because Isa was a person who rarely gathered with humans, with the decision of the Jewish leader, questions from lay people and humans will not arise. It is not said that Christians quoted from their predecessors that he witnessed with their own eyes that Jesus was killed, so we say that the Christian's confusion which reached a few people did not prevent his agreement to sin (reportedly cannot be held)
- b) Regarding Allah imitating Jesus to other humans there are several opinions:
 - 1). When the Jews found out that Jesus was at the house of Fulan and his companions, the Jewish leader Yahudza ordered a man from his friend -who is believed to be named Thitayus - to enter the place where Jesus was, and took him out to be killed. So when Thitayus entered the house, Allah took Jesus out from the roof of the house and likened Thitayus to Isa so that the Jews thought he was Jesus, so he crucified and killed him.
 - 2). The Jews represented a man watching Jesus and Allah raised Jesus to a mountain and then raised him to the sky, so that the person who watched Jesus was likened to God with Jesus. So when the Jews had killed him he said that he was not Jesus.
 - 3). When the Jews wanted to take Jesus, Jesus said to his friends, "Who wants to buy heaven with a will to be likened to me?" One of them said, "I am". So Allah likened that person to Jesus, then he came out and was killed, while Allah raised Jesus.
 - 4). There was a man who claimed to be one of Isa's friends. He was a hypocritical friend until he came out to the Jews and showed them where Jesus was, when he entered with the Jews to take Jesus, Allah made that person look like Jesus, and he was killed and crucified. The above opinions contradict each other and Allah knows best the nature of all things.

²⁰ *Ibid*, h.102.

وَأَنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ يَمَا هُمْ بِهِ مِنْ عَلِيمٍ إِلَّا اتَّبَعَ الظَّنُّ

There are two problems²¹:

1. The word "People are arguing about this..." there are two opinions: Those who argue are Christians, because they are captive (Isa) and agree that the Jews killed people who were likened to Jesus. Christians who think that other than the three big Christian groups, namely; Nusturiyah²², Mulkaniyah²³, Yaqubiyah²⁴.
2. It was the Jews who were arguing. There are two versions: *First*, They killed a person who resembled the face of Isa instead of the body of Isa. When the Jews killed and looked at his body, they said, "His face is the face of Jesus, and his body is not. *Second*, al-Sadi said: The Jews imprisoned Jesus and 10 hawariyyun (friends of Jesus) in a house. A man from the Jews entered the house to take him out and kill him. So Allah likened Jesus to that person and Jesus was raised to the sky. So the Jews took the man and killed him on the belief that he was Jesus. Then they said, If this is Jesus, then where is our friend (the man from the Jew earlier), if this is our friend then where is Isa. This is where the debate referred to in the verse above lies.

The objectors of Qiyas argue with this verse. They say: using qiyas means following doubt, and following doubt is reprehensible as has been explained in the Qur'an, namely with a guide to the place of evil. Do you not see that Allah characterizes Jews and Christians in places of evil as in this verse (*Ma lahum bihi min ilmin illa Tib'a al-Dzann*) and also in Surah al-An'am in the evil of the disbelievers,

(إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ لَا يَخْرُصُونَ)

Also in another verse:

(وَإِنْ الظَّنُّ لَا يَغْنَى مِنَ الْحَقِّ شَيْئًا)

²¹ *Ibid*, h. 103.

²² *Nusturiyah*: claiming that Jesus was crucified with his nasut (human side) not lahut (divine side) many scholars of wisdom have this opinion. They say that even because Jesus was established with the data that the essence of man is not in the structure of this body, sometimes man is physical and sometimes he is spiritual apart from his body and spiritually is essentially imprisoned in this body, so the murders committed by the Jews took place in its structure, while spiritually not killed. It is not said: Is every human being like that or is it special to a certain person. So we said: The spirit of Jesus is holy, tall, celestial and divine which illuminates with great divine light which is close to the spirits of angels, and at that time spirituality did not lose its majesty because it was killed and removed from its body. He moved away from the darkness of the body and purified himself with the heavenly space and the high nature of nature, so he felt very happy there. This situation does not happen to all humans and will not even occur from the first creation until the Day of Judgment unless it is only limited. It is a faidah that only happened to Jesus.

²³ *Mulkaniyah*: Lahut Isa who was killed and crucified is a feeling, not a body.

²⁴ *Yaqubiyah*: Murder and crucifixion occurred to the essence (essence) of Jesus who was born from the essences.

All these arguments show that following doubt is despicable.

Answer: We don't follow qiyas that follows doubt, because definite evidences which are then used as qiyas will produce useful laws, laws that are known (accepted) not doubted. These words invalidate the arguments of those who reject qiyas.²⁵

وَمَا قَتَلُوهُ يَقِينًا ۖ

This verse allows two understandings, namely; *First*, Faith doesn't kill. *Second*, Faith does not do. Argument for the first: Allah reported that the Jew doubted that he had killed or not, Allah also informed the Prophet Muhammad that what is certain is that the Jew did not kill. Argument for the second: Jew doubted whether he had killed? It confirmed them that they had killed someone who wasn't sure it was Jesus, even when he didn't kill, they also doubted whether it was Jesus or not. The first understanding is probably stronger because Allah said afterwards (*Bal Rafa'ahu Allah ilaih*) The word is true, if you prioritize the sure and believe that there will be no murder.

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.²⁶ 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, then 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, namely; 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", it is understandable that when someone was likened to Isa As, they were not sure that what they were killing was really the person they were looking for, namely Isa As. This sentence can also mean information from Allah SWT, namely that it is something that 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 similarity in appearance or face to Isa (as) so that 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 as 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 that threatened His servants, He ordered Jibril, Mikail, Rafail, and Oril who were His messengers to take Jesus from this world. The holy angels took him from the

²⁵ Ar-Razi, *Tafsir Fakhruddin ar-Razi (Tafsir Al-Kabir wa Mafaatih AL-Ghaib)*, h. 104.

²⁶ M Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan, dan Keserasian al-Qur'an)*, Cetakan IV, Jilid 02 (Ciputat, Tangerang: Lentera Hati, 2005), h. 648.

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. At that time God did a miracle, so that Judas was changed in speech and form with Jesus. Jesus disciples said: “Then we assumed that it was actually Jesus”. Judas himself after waking us up trying to find out where the teacher, Jesus. Therefore we were all amazed and we 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. Although it should be noted that all four were written long after the time of 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 were 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, who is the messenger of Allah, with another Messiah, who was crucified and killed. These are two opinions that cannot be ascertained, which of the two is 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, after all, for a Muslim, he 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 the scholars. In the interpretation of QS. Ali-Imran verse 33, Qurasih 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.

The word on His side is understood by many scholars in the sense of to heaven. In his commentary on this verse of an-Nisa’, 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, 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 Alquran 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 Alquran 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 understood by the majority of scholars. 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 Isa As was saved by Allah 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 victory in the end must be achieved by the truth. God Almighty will not let His servant or waste his efforts.²⁷

The Interpretation of Wahbah Az-Zuhaili 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 in fact they did not kill Jesus nor crucify him as they claim. However, in fact 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 really 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 Bibles is that the one who handed it over to the troops at that time was Yahudza al-Askharyuthi.²⁸

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 in doubt about the nature of this matter. They do not have sure and certain knowledge, but they are nothing but following assumptions and presumptions which cannot lead to the truth at all. However, what actually happened was that Allah SWT had saved Jesus from

²⁷ *Ibid*, h. 651–52.

²⁸ Wahbah Zuhaili, *Tafsir Al-Munir (Akidah, Syariah, Manhaj)*, Jilid 03 (Jakarta: Gema Insani, 2016), h. 352.

the hands of the Jews and raised him to Him²⁹, As the word of Allah SWT in Q.S Al-Imran verse 55.

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنِي مَتَوَفَّيَكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ 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".

Ibn Abbas said, the sentence (إِبْنِي مَتَوَفَّيَكَ) in verse 55 QS. Al-Imran means مِمَّتِكَ (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 (إِبْنِي مَتَوَفَّيَكَ) means to lift it. While most scholars say that what is meant by the word (إِبْنِي مَتَوَفَّيَكَ) here is to put him to sleep as the word of Allah SWT in the verse; "And it is He who puts you to sleep at night". (Surat Al-An'am: 50), "Allah holds the soul (of people) when they die and (holds) the soul (of people) who have not died when they sleep". (Surat 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, namely with his spirit and body at the same time to the sky. Ar-Razi said his meaning was "and 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". (Surah Ash-Shaafaat: 99). Even though the Prophet Abraham went from Iraq to Shiria. The purpose of all forms of expression like this is to give understanding (at-tafkhiim) and (at-ta'zhiim) (glorification).

As for 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 the verse, "and make those who follow you above those who disbelieve until the Day of Resurrection". QS. Al-Imran: 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, in His creation and in everything that He has ordained, ordained, and decreed in the form of all the things He has created. Allah SWT will reward everyone according to their deeds.

²⁹ *Ibid*, h. 353.

Among Allah's recompense 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.³⁰

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 Alquran, Kalamullah, which was narrated to us *mutawatir*. Therefore, there is no longer any gap to believe in other narrations that are not proven to be authentic and valid, even the various contradictions and differences contained in these narrations serve as evidence to doubt them and then ensure that these narrations cannot be trusted. and can't be held.

In addition, the view that in fact Jesus was not crucified is more appropriate and more worthy of the honor and glory of Jesus. As for the view that Jesus was crucified to make himself the redeemer of mankind 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 Bibles 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.

From this, Wahbah Zuhaili concluded that what is certain based on Allah's information which is certain to be true is that they did not kill Jesus nor crucify him. However, Allah Almighty protected Jesus from them, saved him from their plots and deceit, and raised him to Him. Appointment here is sometimes lifted up in the true sense of the whole with the soul and body at once to the sky, as is the opinion of most scholars, because Allah is pure from being in a place. Or sometimes he is appointed in the sense of exalting his position and degree, being exalted and glorified, as ar-Razi's opinion.³¹

C. Analysis of Surah An-Nisa verse 157 in the Discourse of Religious Moderation

In the discourse of this study, the interpretation of QS. An-Nisa' 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. Literally, this verse is a general view of Islamic theology related to Christianity (Christianity). This is part of what Western scholars call

³⁰ *Ibid*, h. 354.

³¹ *Ibid*, h. 356.

Qur'anic christology or Islamic christology. Christology itself is a branch of science that discusses the position of 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.³²

The verse being discussed is actually 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 own 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 especially 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 really 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 mankind 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 cross is given as a propitiation for the wrath of God and the reconciliation of the relationship between man and God. Propitiation makes God's wrath against sin satisfied 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 who is willing to take his place to be crucified and 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 actually 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 and 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 always 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 arise. in

³² Cahyana Solihan Mahdum, *Perspektif Islam Terhadap Kristologi* (Solo: PT Tiga Serangkai, 2008).

the early days of Christianity. The theory of atonement with the cross actually adopted the pagan partneristic religious beliefs that were very dominant at that time 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 some time after the crucifixion itself took place. This belief departs from the absurdity of the crucifixion of Jesus among the Jews and Christians themselves (*wa ma 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. This view, although still ambiguous in his presentation, is held by Muhammad Asad. These three theories are actually the result of the interpretation of the word *wa ma 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 was 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, 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 Alquran and authentic hadiths.

From the argument that the author has expressed, actually 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 holds a monotheist treatise. The attention is focused on the three existing monotheistic religions, Islam, Christianity and Judaism, each with an Apostle, Muhammad, Isa (Jesus) and Moses (Musa As). The three religions both recognize Ibrahim as the father of monotheism "the foundation father's". Based on this common word, among the Jews, Christians, and Muslims no longer have the ambition to seize the truest truth. So that conflicts in every religion, whether Judaism-Christian, Judaism-Islam, Christian-Islam or all three can be directly neutralized, in order 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 Alquran. Whereas in orthodox belief, the word becomes Human (*tajassud*). So, even though Islam rejects this *tajassud*, but as pioneered by Sayyed Husein Nasr in *Ideals and Realistics Of Islam*, Muslims can compare the understanding of the the former/ *qadim* Logos (words of Allah) in the Christian faith with the the former/ *qadim* understanding of the Word of Allah. Both of which took time in a long and exhausting debate, before the two faith traditions established their respective orthodoxy. In Islam, as the Alquran confirms, Allah has revealed the Alquran to Muhammad with the truth. Whereas 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 Alquran as *Kalam al-Nafsiy* (eternal word) as well as *Kalam al-Lafdziy* (temporal kalam).³³

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 various 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 taken into account, religion actually 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 is one that needs to be developed, because this attitude will give birth to an attitude of 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 so as to avoid exclusivism.

D. Conclusion

In the discourse of this study, the interpretation of QS. An-Nisa' 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 has a correlation between one explanation and another. The verse being discussed is actually aimed at the Jewish disbelief in Isa (as) by stating that it was those who killed and crucified Jesus. After analyzing the problem of theology of the Salib, it is found in the lafazd verse "*wa ma qataluhu wa maa shalabuhu walakin syubbiha lahum*". Wahbah Zuhaili added that what is certain, based on Allah's information, which is certain to be true, is that they did not kill Jesus nor crucify him. However, Allah Almighty protected Jesus from them, saved him from their plots and deceit, and raised him to Him. Appointment here is sometimes lifted up in the true sense of the whole with the soul and body at once to the sky, as is the opinion of most scholars, because Allah is pure from being in a place. Or sometimes he is appointed in the sense of exalting his position and degree, being exalted and glorified, as ar-Razi's opinion.

This is what is required to find a middle way (*al-tawassuth*), namely the need for broad religious insight 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 taken into account, religion actually 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 is one that needs to be developed, because this attitude will give birth to an attitude of tolerance and mutual understanding between one religion and

³³ Bambang Noorsena, *Menuju Dialog Teologi Kristen-Islam Edisi Revisi* (Yogyakarta: Andi, 2001), h.24–26.

another. Or even always look for common words (common word/kaliman sawa) if there is a dispute so as to avoid exclusivism.

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