

CHAPTER III

BIOGRAPHY M. QURAIISH SHIHAB AND MATTHEW HENRY

A. M. Quraish Shihab and Tafsīr al-Mishbāh

1. Curriculum Vitae and Educational Background

His full name is Muhammad Quraish Shihab. He was born in Rappang, South Sulawesi, on February 16, 1944. His father was Prof. KH. Abdurrahman Shihab educated families of Arab descent. Abdurrahman Shihab is a scholar and professor in the field of interpretation and is seen as a prominent educator who has a good reputation among the people of South Sulawesi.¹ He is a graduate of the *Jami'atul Khaier* education institution in Jakarta. An oldest Islamic educational institution that seeks to access the ideas of modern Islamic thought. He also (Abdurrahman Shihab) was handicapped as a professor in the field of interpretation who had held the position of Chancellor of IAIN Alauddin Ujung Pandang and was a pioneer founder of the Indonesian Muslim University (UMI) located in the city of Ujung of view. Abdurrahman Shihab is also an entrepreneur who always spends his time in the interests of *da'wah* and teaches at the educational institutions and universities mentioned above in between his busy entrepreneurship. The wealth is used for the benefit of science either by funding or donating books for the educational institution.²

¹M. Quraish Shihab, *Membumikan al-Qur'an* (Bandung: Mizan, 1998), 6.

²M. Quraish Shihab, *Membumikan al-Qur'an* (Bandung: Mizan, 1994), 14.

The figure of the mother (Asma Aburisy) that is consistent with religious teachings is also an important asset in the success of M. Quraish Shihab in her study of the Qur'an. Mother's consistency can be obtained from her religion which must always be by the Qur'an and Hadith. Even now Quraish Shihab already has a doctorate, his mother did not hesitate to reprimand him, said Quraish Shihab.³

M. Quraish Shihab completed his basic education and junior high school in Ujung Pandang, Makassar until second grade. Then in 1956, he left for Malang to continue his unfinished education in junior high school while studying at the Darul Hadits al-Fiqhiyyah pesantren. In 1958, at that time he was 14 years old he migrated to Cairo, Egypt. There he was accepted into the second grade of Tasanawiyah al-Azhar. Then he continued his undergraduate education at al-Azhar University, at the Ushuluddin Faculty, Department of Tafsīr and the Study of al-Qur'an sciences, successfully graduated with an Lc degree in 1967.

In the same year he continued his Masters at al-Azhar in the same faculty and department. Hanaya within two years he won an MA (Master of Art) in 1969. Six years later, in 1973, his father, who was then the Chancellor, asked him to immediately go home to Ujung Pandang to help manage education in Indonesia. IAIN Alauddin by becoming a teacher. He was trusted to serve as Deputy Chancellor for Academic and Student Affairs at the Alauddin State Islamic Religious Institute (IAIN), Ujung Pandang, who previously served as assistant to the Rector for Academic and Student Affairs at IAIN Alauddin Ujung Pandang until 1980.

³M. Quraish Shihab, *Membumikan Al-Qur'an*, 14.

Apart from holding important positions, he also often represents his father, who is already old to continue certain basic tasks. In addition, he was also entrusted with several other important positions, such as assistant to the leadership of the East Indonesia police in the field of mental development, Coordinator of Private Higher Education (Kopertais) Region VII Eastern Indonesia and a number of other important positions. Even in the midst of his busy life, he still had time to complete several studies including the Application of Religious Harmony in Indonesia in 1975 and the issue of waqaf in South Sulawesi in 1978.⁴

To reach his goals, in 1980 M. Quraish Shihab studied back to the old college, al-Azhar, with the specialization of the study Tafsīr al-Qur'an. To get a doctorate in this field, it only took two years, he finished in 1982. His dissertation entitled "Nazm al-Durar li al-Biqā'i Tahqīq wa Dirasah (A Study of the Book of *Nazm al-Durar* by *al -Biqā'i*)" successfully defended with the title of summa cumlaude with the award *Mumtaz Ma'a Martabah al-Saraf al-'Ulā* (exemplary scholar with special achievements). His higher education was mostly pursued in the Middle East, al-Azhar, Cairo to get his M.A and Ph.D. degrees. For his achievements, he was listed as the first person from Southeast Asia to win the title.⁵

2. The works of M. Quraish Shihab

In the midst of various social and religious activities, M. Quraish Shihab is also noted as a very prolific writer. The books he wrote, among others, contain

⁴Rian Ardiansyah, *Konsep Akal dalam Tafsīr al-Mishbāh*, " Thesis (Lampung: Fakultas Ushuluddin dan Studi Agama Universitas Islam Negeri raden Intan Lampung, 2018), 36.

⁵Junaedi, *Analisi Studi Komparasi Pemikiran M. Quraish Shihab dan Muhammad Syafi'I Antonio tentang Bunga Bank*, "Thesis (Makasar: Fakultas Ekonomi dan Bisnis Islam UIN Alauddin Makasar, 2017), 32.

studies around the epistemology of al-Qur'an to touch on the problems of life and life in the context of contemporary Indonesian society. In addition, he also wrote many scientific works related to social problems. In Amanah magazine, he coached the "Tafsir al-Amanah" column, in Pelita Daily he taught the "Pelita Hati" column, and in the Republika Daily he coached the rubric under his own name, namely M. Quraish Shihab.⁶

works that he has written such as his thesis and dissertation because from there he began analyzes of the studies of the Qur'an. Among the works of M. Quraish Shihab are as follows:

| No | Judul Buku | Tempat Terbit | Penerbit | Tahun Terbit |
|----|--|---------------|------------------|--------------|
| 1. | Tafsir al-Manar, Keistimewaan dan Kelamahannya | Ujung Pandang | IAIN Alauddin | 1984 |
| 2. | Filsafat Hukum Islam | Jakarta | Departemen Agama | 1987 |
| 3. | Mahkota Tuntunan Ilahi; Tafsir Surat al-fatihah | Jakarta | Untagma | 1988 |
| 4. | Tafsir al-Amanah | Jakarta | Pustaka Kartini | 1992 |
| 5. | Studi Krisis al-Manar | Bandung | Pustaka Hidayah | 1994 |
| 6. | Membumikan al-Qur'an | Bandung | Mizan | 1996 |
| 7. | Mukjizat al-Qur'an di Tinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Ghaib | Bandung | Mizan | 1996 |
| 8. | Wawasan al-Qur'an; Tafsir Maudhu'I atas Berbagai Persoalan | Bandung | Mizan | 1996 |

⁶Dewi Thoharoh, *Strategi Dakwah M. Quraish Shihab dalam Buku "Membumikan Al-Qur'an"*, "Thesis (Semarang: Jurusan Manajemen Dakwah Fakultas Dakwah Institut agama Islam Negeri Walisongo, 2010), 51.

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|-----|---|---------|-----------------|-------------------|
| | Umat Manusia | | | |
| 9. | Yang Tersembunyi Jin, Iblis, Setan dan Malaikat dalam al-Qur'an | Jakarta | Lentera Hati | 1997 |
| 10. | Panduan Puasa Bersama M. Quraish Shihab | Bandung | Mizan | 1997 |
| 11. | Sahur Bersama M. Quraish Shihab | Bandung | Mizan | 1997 |
| 12. | Hidangan Ilahi; Ayat-ayat Tahlil | Jakarta | Lentera Hati | 1997 |
| 13. | Haji Bersama Quraish Shihab | Bandung | Mizan | 1998 |
| 14. | Lentera Hati; Kisah dan Hikmah Kehidupan | Bandung | Mizan | 1998 |
| 15. | Menyingkap Tabir Ilahi; Tafsir asma al-Husna | Bandung | Lentera Hati | 1998 |
| 16. | Fatwa-fatwa Quraish Shihab | Bandung | Mizan | 1999 |
| 17. | Tafsir al-Qur'an al-Karim; Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu | Bandung | Pustaka Hidayah | 1999 |
| 18. | Tafsir Ayat-ayat Pendek | Bandung | Pustaka Hidayah | 1999 |
| 19. | Perjalanan Menuju Keabadian, Kematian, Surga dan Ayat-ayat Tahlil | Jakarta | Lentera Hati | 2001 |
| 20. | Secercah Cahaya Ilahi | Bandung | Lentera Hati | 2002 |
| 21. | Tafsir al-Mishbah | Jakarta | Lentera Hati | 2003 |
| 22. | Al-Lubab; Makna, Tujuan dan Pelajaran dari al-Fatihah dan Juz Amma | Jakarta | Lentera Hati | 2008 ⁷ |

⁷Junaedi, *Analisi Studi Komparasi Pemikiran M. Quraish Shihab dan Muhammad Syafi'I Antonio tentang Bunga Bank*, 33-34.

| | | | | |
|-----|---|---|---|------|
| 23. | Jilbab Pakain Wanita | - | - | 2004 |
| 24. | Wawasan Al-Qur'an | - | - | 2006 |
| 25. | 40 Hadits Qudsi Pilihan | - | - | 2007 |
| 26. | Logika Agama | - | - | 2007 |
| 27. | Perempuan | - | - | 2007 |
| 28. | Sunnah-Syiah bergandengan Tangan Mungkinkah? | - | - | 2007 |
| 29. | Yang Bijak dan Yang Jenaka dari M. Quraish Shihab | - | - | 2007 |
| 30. | MQS menjawab 1001 soal yang patut anda ketahui | - | - | 2008 |
| 31. | Ak-Asma' al-Husna: Mengenal Nama-nama Allāh | - | - | 2008 |
| 32. | Dia Dimana-mana | - | - | 2008 |
| 33. | Doa Harian bersama M. Quraish Shihab | - | - | 2009 |
| 34. | Pengantin Al-Qur'an | - | - | 2009 |
| 35. | Tafsīr al-Mishbāh; 15 Jilid | - | - | 2009 |
| 26. | Jin dalam Al-Qur'an | - | - | 2010 |
| 37. | Malaikat dalam Al-Qur'an | - | - | 2010 |
| 38. | Membumikan Al-Qur'an 2 | - | - | 2010 |
| 39. | MQS Menjawab 101 soal perempuan | - | - | 2010 |
| 40. | Membaca Sirah Nabi Muhammad | - | - | 2011 |
| 41. | Haji dan Umrah bersama M. Quraish Shihab | - | - | 2012 |
| 42. | Kaidah Tafsīr | - | - | 2013 |

| | | | | |
|-----|---|---|---|-------------------|
| 43. | Kematian adalah Nikmat | - | - | 2013 |
| 44. | Al-Qur'an dan Maknanya | - | - | 2013 |
| 45. | Birul Walidah | - | - | 2014 |
| 46. | Mutiara Hati | - | - | 2014 |
| 47. | Kumpulan 1001 Kultum tentang Akhlak | - | - | 2016 |
| 48. | Yang Hilang dari Kita: Akhlak | - | - | 2016 |
| 49. | Islam yang saya anut | - | - | 2018 |
| 50. | Islam yang saya pahami | - | - | 2018 |
| 51. | Islam yang Disalahpahami | - | - | 2018 |
| 52. | Jawabannya adalah Cinta | - | - | 2019 |
| 53. | Syihab & Syihab | - | - | 2019 |
| 54. | Syihab & Syihab Ramadhan | - | - | 2019 |
| 55. | Wasatiyyah | - | - | 2019 |
| 56. | Al-Ma'idah 51; satu Firman Beragam Penafsiran | - | - | 2019 |
| 57. | Kosakata Keagamaan | - | - | 2020 |
| 58. | Khilafah: peran Manusia di Bumi | - | - | 2020 |
| 59. | Corona | - | - | 2020 ⁸ |

3. Tafsir Al-Mishbah

a. Writing Background

⁸M. Quraish Shihab Official Website, "Buku Terbaru: Judul Semua Buku Karya M. Quraish Shihab" dalam <http://quraishshihab.com/karya-mqs/>, accessed on 20 December 2020

Tafsīr al-Mishbāh is one of the works of M. Quraish Shihab in the field of interpretation including in contemporary interpretations. Tafsīr al-Mishbāh began to be written on Friday, 14 *Rabī'ul Awwal* 1420 H / 18 June 1999 M when he served as Ambassador of the Republic of Indonesia in Cairo and finished writing on Friday 8 Rajab 1423 H / 5 September 2003.⁹ The setting of Tafsīr al-Mishbāh is due to the enthusiasm of the people towards the Qur'an both in terms of reading and understanding of the contents of the Qur'an. The writing of the interpretation of al-Mishbāh was previously preceded by his work namely, *Tafsīr al-Qur'ān al-Karīm* (Pustaka Hidāyah, 1997) which was less desirable by the public because it was considered too lengthy in describing the understanding of vocabulary.¹⁰

Initially, M. Quraish Shihab only intended to write in a simple, even planned to have no more than three volumes, but the spiritual pleasure that was felt when with the Qur'an led him to study, read and write, so that without his work he reached fifteen volumes.¹¹

Tafsīr al-Mishbāh consists of 15 volumes, each volume consisting of several letters. In the introduction to his interpretation, M. Quraish Shihab explained the meaning and importance of interpretation for a Muslim. He also explained that the interpretation is written was not entirely the result of his *ijtihād*, but was quoted from several earlier interpretations. Like the *Tafsīr Thantāwi*, *Tafsīr Mutawali Sya'rawī*, *Tafsīr Zhilal al-Qur'ān*, *Tafsīr Ibnu 'Āsyūr*,

⁹Rian Ardiansyah, *Konsep Akal Dalam Tafsīr al-Mishbāh*, 41.

¹⁰M. Quraish Shihab, *Tafsīr al-Mishbāh: Pesan, Kesan dan Kesrasian al-Qur'an*, Vol. 1, Cet. IV (Jakarta: Lentera Hati, 2011), viii.

¹¹M. Quraish Shihab, *Tafsīr al-Mishbāh: Pesan, Kesan dan Kesrasian Al-Qur'an*, Vol. 15, Cet. I (Jakarta: Lentera Hati, 2011), 760.

Tafsīr Thabuthaba'ī, but according to M. Quraish Shihab himself, the most influential interpreter and many are referred to in the *Tafsīr Ibnu 'Āsyūr*, *Tafsīr Thabuthaba'ī*, but according to M. Quraish Shihab himself, the most influential interpretation and many are referred to in the *Tafsīr al-Mishbāh* is the *Tafsīr Thabuthaba'ī*, *Ibrahim Ibn Umar Al-Biqā'i*. this interpretation is the subject of a dissertation when completing his doctorate at al-Azhar.¹² The writing of commentaries conducted by Quraish Shihab is also not based on his wishes, but it is based on community needs. Therefore, the priority is the explanation of the main theme of the letter and the harmony between the verses with other verses or between the letter and the letter. *Tafsīr al-Mishbāh* in the context of introducing verses of the Qur'an seeks to serve a discussion of each letter with the aim of the letter or the main theme of the letter.¹³

The purpose of M. Quraish in writing *Tafsīr al-Mishbāh* including,

- 1) First, to provide easy steps for Muslims to understand the content and content of the verses of the Qur'an by explaining in detail the messages carried by the Qur'an and explaining themes relating to the development of human life.
- 2) Second, there is a mistake of the Muslims in interpreting the function of the Qur'an, for example reading the Yasin letter many times, but not understanding what is read.

¹²Ahmad Syaiful Bahri, *Kontekstualitas Konsep Basyir dan Nadzir dalam al-Qur'an*, "Thesis (Semarang: Fakultas Ushuluddin dan Humaniora IAIN Walisongo, 2010), 35-36.

¹³Barokatus Sholikhah, *Waktu dalam al-Qur'an (Studi Analisis Penafsiran Quraish Shihab Terhadap Term Waktu Dalam Tafsīr al-Mishbāh)*. "Thesis (Semarang: Fakultas Ushuluddin dan Humaniora, 2018), 57.

- 3) Third, the error does not only occur in ordinary people but extends to educated people who do not know that the systematic writing of the Qur'an has a very touching educational aspect.
- 4) Fourth, there is encouragement from Indonesian Muslims who arouse hearts and make the determination of M. Quraish Shihab to write commentaries.¹⁴

Taking the name al-Mishbāh from his commentary book so that his work can be used as a guide for them in an atmosphere of darkness in looking for clues that can be used as a guide for life. As the meaning of al-Mishbāh, namely lamps, lanterns or other objects that function similarly.¹⁵ The book became a best seller and printed several times. This very imprinting experience and philosophical view of religion as something that must be a guide (guide), might cause the Quraish Shihab to choose this name because the word "al-Miṣbāh" is as an Arabic equivalent of "lamp" and "lantern". Upon his return in Indonesia from Cairo as ambassador, he founded the Lentera Hati Foundation which houses the Al-Qur'an Study Center. Thus, the choice of this name is not only a historical experience but has a functional meaning.¹⁶

b. Method and Style Tafsīr al-Mishbāh

¹⁴M. Quraish Shihab, *Tafsīr al-Mishbāh: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. I, Cet. IV, vii.

¹⁵Rifqi Rohmatun Nikmah, *Poligami dalam Perspektif M. Quraish Shihab (Studi Analisis Penafsiran QS. An Nisa' Ayat 3 dan Ayat 129 dalam Tafsīr al-Mishbāh)*, "Thesis (Curup: Program Studi Ilmu Al-Qur'an dan Tafsīr Fakultas Ushuluddin Adab dan Dakwah Institut Agama Islam Negeri, 2019), 45

¹⁶Hamdani Anwar, "Telaah Kritis Terhadap Tafsīr al-Miṣbāh Karya M. Quraish Shihab", *Jurnal Mimbar Agama dan Budaya*, vol. xix, no. 2, 2002, 176-177.

The method used in the Tafsīr al-Mishbāh is the *Tahlili* method.¹⁷ Namely a method that highlights the verses of the Qur'an by describing all the meanings and aspects contained in the verse interpreted to produce the correct meaning of each verse according to the order of reading contained in the Qur'an of the *Uthmani* Manuscripts.¹⁸ This can be seen from the interpretation of the Quraish Shihab, namely by explaining verse by verse surah by surah, By the arrangement contained in the *Uthmani* Manuscripts.

Some of the ways above that have been explained are the efforts of Quraish Shihab in giving ease to the reader of Tafsīr al-Mishbāh which in the end the reader can be given a comprehensive picture of the surah to be read and after that, he makes small groups to explain the interpretation. In the interpretation of al-Mishbāh, there is al-Qur'an's *munasabah* / harmony of relations of parts of the Qur'an which consist of six things. First, harmony word for word in one surah. Second, the harmony of the verse content with the closing verse. Third, the harmony between the verse and the next verse. Fourth, the harmony of the initial description (preamble) of one surah with the closing. Fifth, the closing harmony of the surah with the initial description (preamble) of the surah afterward. Sixth, the surah theme harmony with the name of the surah.¹⁹

¹⁷Barokatus Sholikhah, *Waktu dalam al-Qur'an (Studi Analisis Penafsiran Quraish Shihab Terhadap Term Waktu Dalam Tafsīr al-Mishbāh)*. “, 62.

¹⁸Barokatus Sholikhah, *Waktu dalam al-Qur'an (Studi Analisis Penafsiran Quraish Shihab Terhadap Term Waktu Dalam Tafsīr al-Mishbāh)*. “, 62.

¹⁹M. Quraish Shihab, *Tafsīr al-Mishbāh: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. I, Cet. IV, xxvi.

In addition to the methods or methods used by the mufassir in downloading the Qur'an, which is provided in the tendency of meaning by the mufassir in downloading the Qur'an. That difference is called interpretation style.²⁰ The emergence of various types of interpretations in the pouring of the Qur'an because of the background of expertise and knowledge needed by the commentators.

Tafsir al-Mishbah is closer to *al-Adabi al-Ijtima'i* style or community. This style displays the pattern of interpretation based on problems that occur in society.²¹ with the proof through the interpretation of the verse to prove that the Qur'an is the book of God that can keep abreast of the times. Therefore, it is not uncommon for the Quraish Shihab to understand the revelation of God contextually by Indonesian and contemporary contexts.²²

B. Matthew Henry and Tafsiran Matthew Henry

1. Curriculum Vitae and Educational Background

Matthew Henry was born in 1662 in England. At that time the Anglican church established good relations with the Roman Catholic church, at that time the ruling was King Karel II, who was officially appointed as the head of the Anglican church so that other Protestant Christians were persecuted. They are called dissenter (people who separate themselves from the official church). The peak of the

²⁰Barokatus Sholikhah, *Waktu dalam al-Qur'an (Studi Analisis Penafsiran Quraish Shihab Terhadap Term Waktu Dalam Tafsir al-Mishbah)*. "Thesis (Semarang: Fakultas Ushuluddin dan Humaniora, 2018), 62.

²¹Barokatus Sholikhah, *Waktu dalam al-Qur'an (Studi Analisis Penafsiran Quraish Shihab Terhadap Term Waktu Dalam Tafsir al-Mishbah)*. "., 63.

²²Barokatus Sholikhah, *Waktu dalam al-Qur'an (Studi Analisis Penafsiran Quraish Shihab Terhadap Term Waktu Dalam Tafsir al-Mishbah)*. "., 63.

persecution occurred on August 24, 1662, more than two thousand Presbyterian church pastors were prohibited from preaching again. They were fired and their position was considered invalid. At that difficult time was born Matthew Henry. His father, Philip Henry, was a Puritan priest, while his mother Katherine Matthews, a royal line. Because Katherine came from a wealthy family, throughout her life Philip Henry had never thought of money or struggled to make a living for her family, so that she could wholeheartedly devote herself to serving as a servant of God. Matthew Henry is the second of two brothers. His brother, John Henry died at the age of 6 years due to measles. When he was a toddler Matthew Henry was stricken with the disease and almost snatched death.²³

From his childhood, Matthew already seemed to have a variety of talents, very intelligent and clever. He had also been taught Hebrew, Jewish, and Latin by his father, so he read the Bible in the original language. But, more importantly, since childhood, he loved the Lord Jesus with all his heart and acknowledged Him as his savior. He was only three years old when he was able to read a chapter of the Bible and then give information and messages about what he read.

In 1685, Matthew Henry moved to London to study law at the University of London. Matthew did not intend to become a lawyer, he just followed the advice of his father and others who argued that the study would benefit him greatly because the circumstances in England at that time were uncertain for Christians, especially the Puritans. Two years later he returned to his hometown because his heartfelt called to be a priest and on 9 May 1687 he was confirmed as a priest in the Chester Church.

²³Matthew Henry, *Tafsīran Mattew Henry INJIL MARKUS*, terj. Lanny Murtihardjana, dkk, cet. 2 (Surabaya: Momentum, 2015), x.

On July 9, 1687, he married Katharine Hardware, but the marriage lasted only a year and a half. At that time Katharine who was pregnant with smallpox and died after giving birth to a daughter died at the age of 25 years. Then his son was baptized by his grandfather, the pastor Philip Henry. After a year and a half, his parents-in-law advised Matthew Henry to remarry. In 1690, Matthew Henry remarried Marry Waburton and the following year married a blessed baby named Elisabeth. However, when Elisabeth was a year and a half she died of high fever and whooping cough. A year later they were blessed again by the daughter and this baby died. After a time they again blessed a daughter and survive long. Thus the joys and sorrows of one another in the life of Matthew Henry. Altogether, Matthew Henry had 10 children, including a daughter from his first marriage.²⁴

During the 25 years Matthew Henry served the congregation in Chester, he often got calls from the churches in London to serve there, but he repeatedly refused because he felt bound to the congregation in Chester.

At the end of his life, Matthew Henry developed diabetes, so he felt tired and weak. In June 1714 he preached one more time at Chester where he used to be. He preached on Hebrews 4: 9. Returning from London, he felt unwell. That night he had difficulty falling asleep and realized that his end was near. He was filled with a sense of peace and wrote his last message "The life of those who devote themselves to the service of God is the most pleasant and comforting life". Matthew Henry breathed his last on June 22, 1714, and was buried three days later in Chester.²⁵

²⁴Matthew Henry, *Tafsīran Mattew Henry INJIL MARKUS*, terj. Lanny Murtihardjana, xii.

²⁵Matthew Henry, *Tafsīran Mattew Henry INJIL MARKUS*, terj. Lanny Murtihardjana, xiii.

2. The Works of Matthew Henry

Among Matthew Henry's most famous works is the Exposition of the Old and New Testaments (1708-1710) or Complete Commentary of six volumes, during this time he completed the entire Old Testament, the Gospels, and the Acts of the Apostles in the New Testament. After his death, his work was later supplemented by Romans through the Book of Revelation by 13 other nonconformist pastors, based in part on the record of Henry's preachers, then edited by George Burder and John Hughes in 1811.

As for Henry's other writings covering Life of Mr. Philip Henry, The Communicant's with God, Directions for Daily Communion, A Method for Prayer, A Scriptural Catechism and a large number of sermons of his father's life, tracts, and big figures of Christian figures, along with sermons delivered by the Rev. William Tong on the memorial of the author's death edited in 1809; and in 1830 a new edition was published which included sermons previously not included, coupled with Philip Henry's writing "What Christ is made to believers". This collection was published several times by different publishers. And several editions of the abbreviation of "Commentary" have been published in the 20th century.²⁶

3. Principles and Methods Tafsīran Alkitab

In general, there are seven analyzes in interpreting the Bible. The number of biblical analysis is more than seven. However, only seven analyzes will be discussed. In general, the interpretation of passage begins with the Analysis of Ancient Copies

²⁶Wikipedia, https://id.m.wikipedia.org/wiki/Matthew_Henry. Accessed on 27 January 2020.

and ends with the Integrity stage. However, this does not mean that interpretation must always begin with the Analysis of Ancient Copies and end with Integrity. The sequence of analysis may change from one case to another, as can the portion of the analysis used in interpretation. In certain cases, a more specific analysis will be used, while in other cases less or even unnecessary. The analyzes are also not independent components.²⁷ The investigation carried out by each analysis is interrelated and complementary and in the integration phase, the analyzes will produce an interpretation that can explain the contents of a part of the Bible.²⁸ The seven general analyzes are:

a. Ancient Copy Analysis

Ancient Copy Analysis is the original Bible text in the form of age, copy location, writing style, copy material, or the purpose of copying the Bible. The number of ancient copies of the Bible is quite large, therefore all of the above elements need to be considered in an ancient copy.²⁹ Several principles and methods used by this science also apply to the Analysis of Ancient Copies and as mentioned earlier it is usually the Analysis of Ancient Copies that is the first step in biblical interpretation. Because, before a person interprets a part of the Bible, he must first be sure that the contents of the part of the Bible he is interpreting are from an ancient copy closest to the original text.³⁰

²⁷Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab* (Malang: Departemen Literaur Saat, 2007), 215.

²⁸Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 215.

²⁹Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 217.

³⁰Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 218.

Some things need to be known about Ancient Analysis. First, most users of Ancient Copy Analysis do not doubt the authority of the Bible. Second, the users of Ancient Copy Analysis do not fumble in the dark. Third, there is no faith in Christianity which is founded based on doubtful verses. Fourth, old testament and new testament copying are carried out very carefully. Fifth, for reasons that are not the same, all the books written in rather ancient times did not leave the original text.³¹ In addition to the analysis of ancient copies also discussed in it about the analysis of ancient copies of the old testament and analysis of ancient copies of the new testament.

b. analysis of the contents of the book or introduction

A weakness often found in early interpreters is the lack of mastery of the contents of the Bible. A new interpreter might interpret it correctly if he has read the entire Bible in an orderly and planned manner. That is why an interpreter should read the Bible carefully before he interprets it. At least he has to read the Bible a few times rather quickly. So that it can help describe the Bible, after that he needs to read the entire Bible rather slowly and be accompanied by more careful observations.

In the analysis of the contents of the Bible or introduction also some things need to be known, including First, Effective reading of the Bible, someone who wants to interpret the Bible should read the Bible as a whole and with full concentration, so that he can master and find the right

³¹Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 218-220.

target. Second, preparation, after someone who wants to interpret the Bible thoroughly comprehends the Bible, then he starts looking for information on the topic concerned. Third, the author of the Book, the Date, and Place of the Writing of the Book, the Reader of the Book, the Analysis of the Content of the Book focuses on three topics related to the contents of the book, namely the author of the book, the date, and writing of the book and the reader of the book. Investigation of these three topics helps the interpreter understand the contents of the related book.³²

c. background analysis

Background analysis deals with very complicated historical facts. This data includes information on various fields, including geography, time, religion, politics, socioeconomics, habits, and relations with other nations. Background analysis helps the interpreter understand what is conveyed by the writers of the book who lived in unequal times. It also prevents interpreters of the present from equating the state of modern times with the situation when canonical books were written.³³

d. Literary Analysis

Literary analysis (Literary Criticism) is an analysis that has a broad scope. The scope of this analysis is to investigate the history, author, source, variety of Sastra, the context of the book, and others. The context analysis in detail discusses the purpose of the book, the structure of the book, and the variety of literature.

³²Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 265-271.

³³Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 277.

e. Context analysis

Context analysis is an analysis that discusses parts of sentences around verses that are intended to be interpreted, even can also discuss the entire contents of the Bible or the entire Bible. Therefore, context analysis can be divided into near and far contexts.

Close context analysis that focuses more on the same part before or after the verse in the part of the verse being interpreted. Context analysis focuses on the part one verse with another verse that wants to be interpreted both in terms of the meaning, grammar, variety of literature that the Alkitan wants to interpret. The remote context analysis is the analysis that does not discuss small units as in the analysis of the context near before. Context analysis is much more focused on finding the flow of thought, the purpose and purpose of the verses being interpreted.³⁴

f. Analysis of The Meaning of Words

The analysis of the meaning of words involves an investigation of the meaning of words because words are small units in sentences. Efforts to understand the meaning of a word need to be done in a sentence environment, on the contrary, if an interpreter cannot ascertain the meaning of a word, it is difficult for him to understand the verse to be interpreted.³⁵ The analysis of the meaning of words covers three interrelated fields: First, Phonology. Second, Morphology. Third, Semantics.

³⁴Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 299-300.

³⁵Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 304.

g. Grammar Analysis

Grammar is needed to convey the news clearly and accurately. Because grammar is related to the grammatical structure rules that are understood by communicators and communicants and of course the reader of the Bible needs to master the language grammar used by the writer of the book to understand what he wrote.

h. Integrity

Entering the final stage of the general principle and method of biblical interpretation, namely integrity. After conducting various analyzes covering various aspects, the next stage of the interpreter integrates or gives a comprehensive conclusion to the verses of the Bible which will be interpreted after going through several stages of the previous analysis.

The steps to make integration are: Calming down and praying, rereading all information, finding the connecting "red thread", thinking about delivery patterns, compiling interpretation materials, writing commentaries, and theological considerations.³⁶

Having previously discussed the principles and methods of interpretation in general, there are also methods and principles of interpretation specifically in the Bible. The first interpretation of the Bible must master the principles and methods that are specific. The principles and methods of biblical interpretation specifically include the following:

a. short figurative language

³⁶Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 332.

Figurative language is the use of figures of speech to enhance the effects of questions and portrayals. Thus news can be delivered by comparing or associating one thing with another. Figurative language is widely spoken in the Bible and everyday life.³⁷

Some types of short figurative languages include:

- 1) Comparative, divided into two: parable, metaphor.
- 2) Which is an association, divided into two: metonymy and synecdoche.
- 3) What is personified, divided into two: personification and apostrophe.
- 4) Which is emphasizing a meaning or the opposite meaning, divided into two: hyperbolic and irony.
- 5) Those who avoid words or phrases that are less fun. A type of short allusion that can be included in this group is a euphemism.
- 6) Which focuses on an idea. Included in this group are interrogatives.

b. Parable

The parable recorded in the Bible is a story that aims to explain certain spiritual truths or moral teachings by linking things in the same story with those truths or teachings. the parable is also referred to as "a story that comes from the world but has a heavenly meaning". From a certain angle, parables may be said to be extended; but in contrast to being short, parables are conveyed in the form of stories.³⁸

³⁷Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 342.

³⁸Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 350.

Some things that need to be considered in the Parable are the source of the parable, the purpose of the parable, the structure of the parable and the theology of the parables in the NT.

c. Allegory

The word allegory is used to designate one kind of literary variety. Allegories are usually longer and detailed than similes and figures of speech. Allegory has a close relationship with parables. Allegory is a broader expression of words, whereas similes are longer words. Parables usually have only one main goal and the analogy-analogy does not support this goal. It is different from allegory which has several goals besides one prominent goal and the analogy in it does not support one goal only. In other words, allegory is a far more complicated parable. Allegory does not pay attention to moral advice but rather theoretical truth.³⁹

d. Symbol

Symbols are used to designate things that are used to convey meaning beyond common meanings or can be attached to it. So symbols are signs that give special meaning. Symbols are not the same as type, symbols are not limited by time, so symbols can symbolize certain meanings at different times.

Symbolic features include: symbols are always literal, symbols are used to convey a meaning or teaching, symbols have a certain relationship with the meaning to be conveyed.⁴⁰

³⁹Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 360.

⁴⁰Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 360.

e. Type

the type here is not the type referred to in KBBI. But the type referred to here refers more to models, examples, and patterns.⁴¹ In the world of interpretation or theology, types designate shadow images that are recorded in the old testament, while their manifestations, namely antitypes, are recorded in the new testament.⁴² Some differences between types and symbols, as mentioned before. Among the types of characteristics are:

- 1) Types are usually more complicated and include some information, whereas symbols are usually used with one meaning.
- 2) Types and antitypes are figures, events, or objects in history, while symbols are not.
- 3) Type only in the Bible, whereas symbols can be found in all languages and literature.⁴³

f. Poetry

Poetry is a variety of literature that takes up one-third of the place in the old testament. Poetry can be found in books known as poetic books, for example, the Book of Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs. The discussion of poetry found in the Bible is a very broad subject.

⁴¹Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 372.

⁴²Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 375.

⁴³Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 376.

Poetry in the Bible can be divided into two parts, namely Hebrew poetry and Greek poetry (or Old Testament and New Testament).

g. Prophecy

In the Bible, especially the old testament, many books can be classified as prophets, that is, books of prophecy. The books included in this group start from Isaiah to Malachi. The importance of interpreting prophecy is not only because the prophetic are numerous, but also because these verses are difficult to interpret and often cause debate.⁴⁴

The characteristics of prophecy include: Prophecy tells about Israel, Prophecy talks about Israel's helper, the Messiah, Prophecy speaks of the end of time, namely the Kingdom of God.⁴⁵

h. apocalyptic literature

Apocalyptic literature is a group of Jewish books and their basic concepts that flourished in Palestine, most of which circulated in the 2nd century BC and the first century. Some of the characteristics of apocalyptic literature are: eschatological, dualistic, deterministic, and esoteric.⁴⁶

i. Letter

The letter referred to in the principles and methods of biblical interpretation, in particular, is one of the mediums for an interpreter who will interpret verses in the Bible. However, writing in the form of letters is rarely found in ancient Jewish writings. The Old Testament only records a

⁴⁴Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 395.

⁴⁵Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 399.

⁴⁶Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 410-411.

few letters, but in the New Testament, most books are written in the form of letters.⁴⁷

j. Old Testament Quotations in the New Testaments

The relationship between the old testament and the new testament is very close and cannot be separated. In other words in principle and method, there are several quotations in the old agreement that are also listed in the new agreement. The introduction of old testament quotes made by new testament authors will begin from the limits of a quote, copy, or translation of the Bible used by new testament authors, new testament writer's interpretations, old testament prophecies are fulfilled in the new testament, and finally the old testament quotation function.⁴⁸

⁴⁷Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 416.

⁴⁸Hasan Sutanto, *Hermeneutik: Prinsip dan Metode Penafsiran Alkitab*, 422.